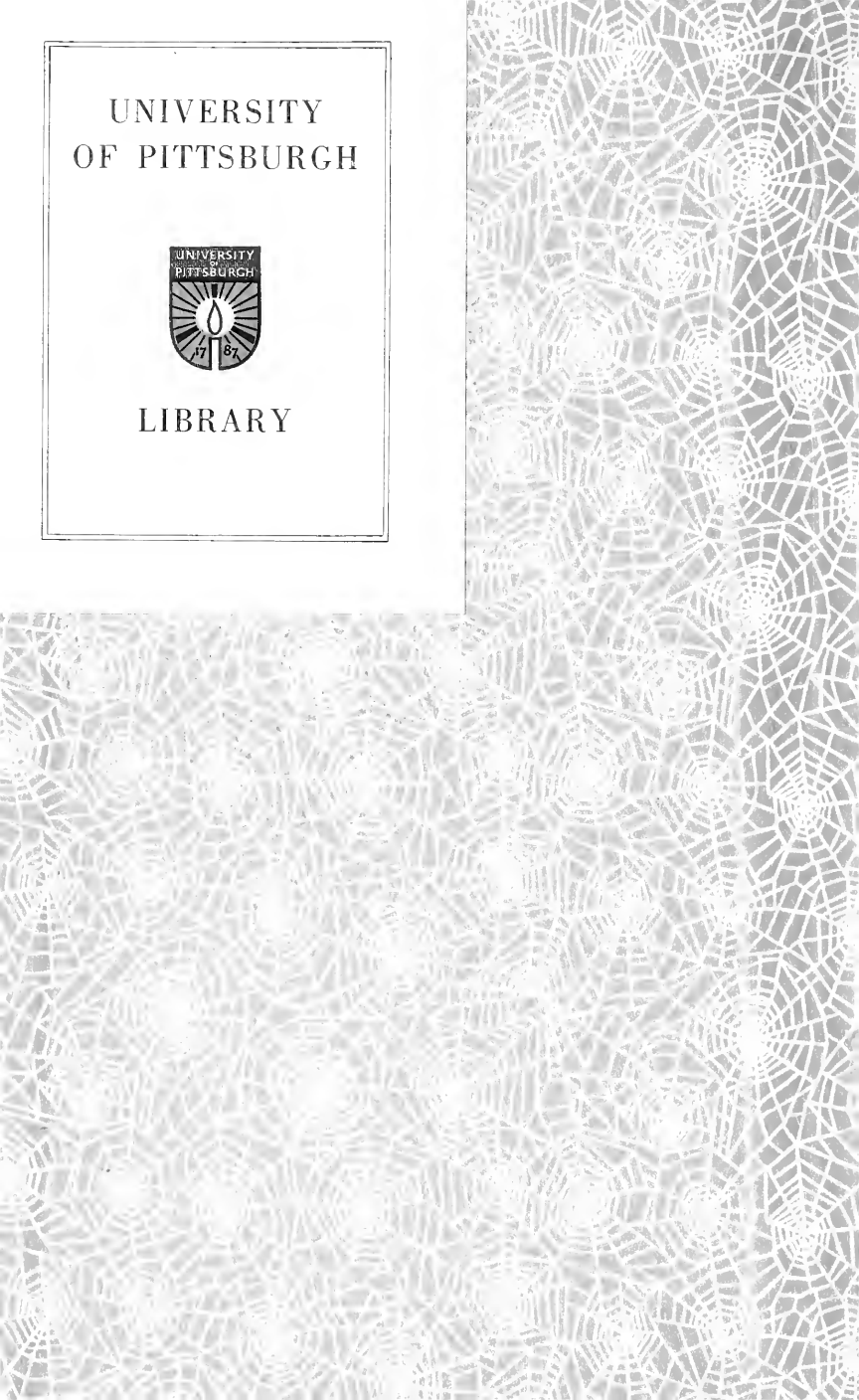


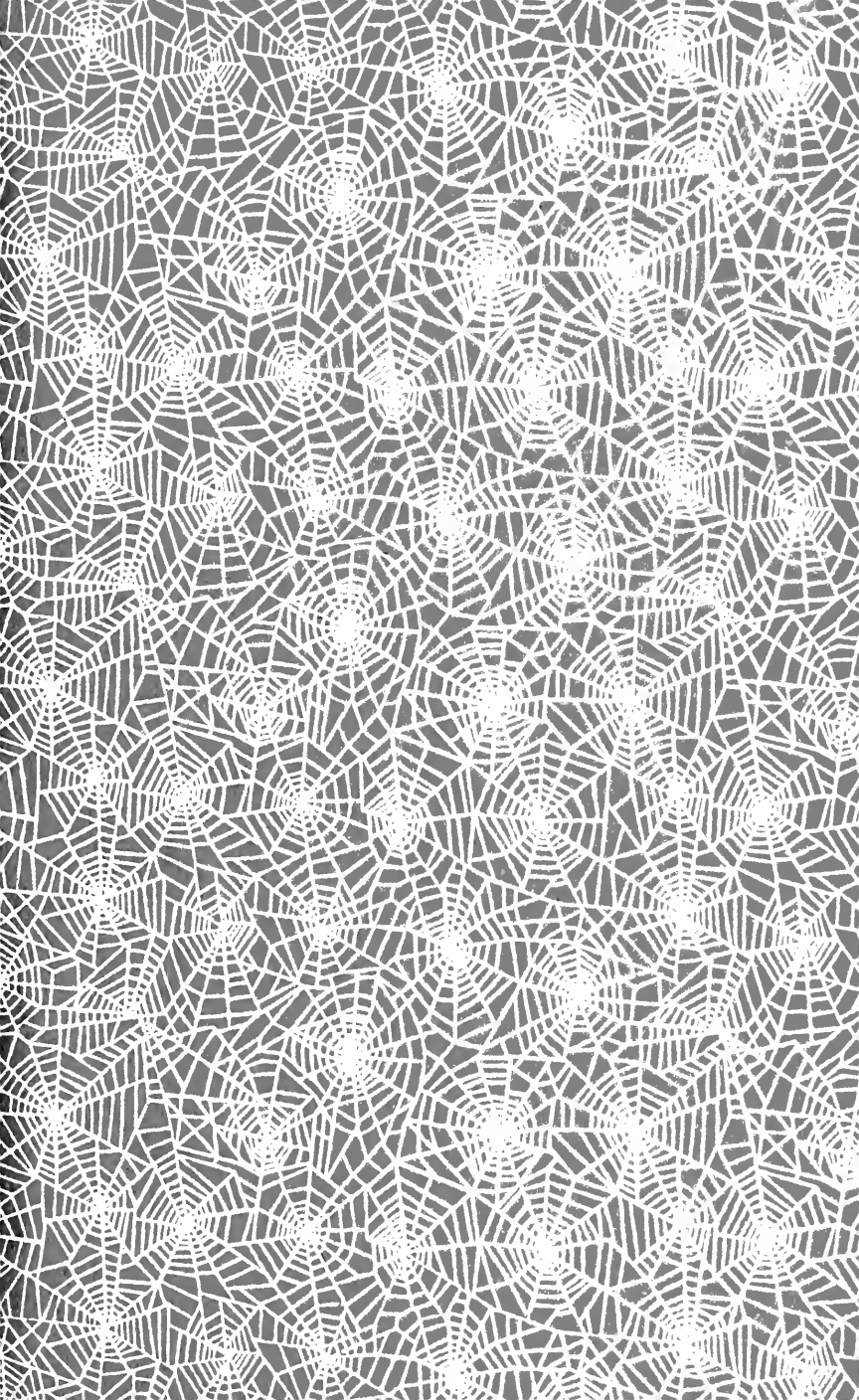


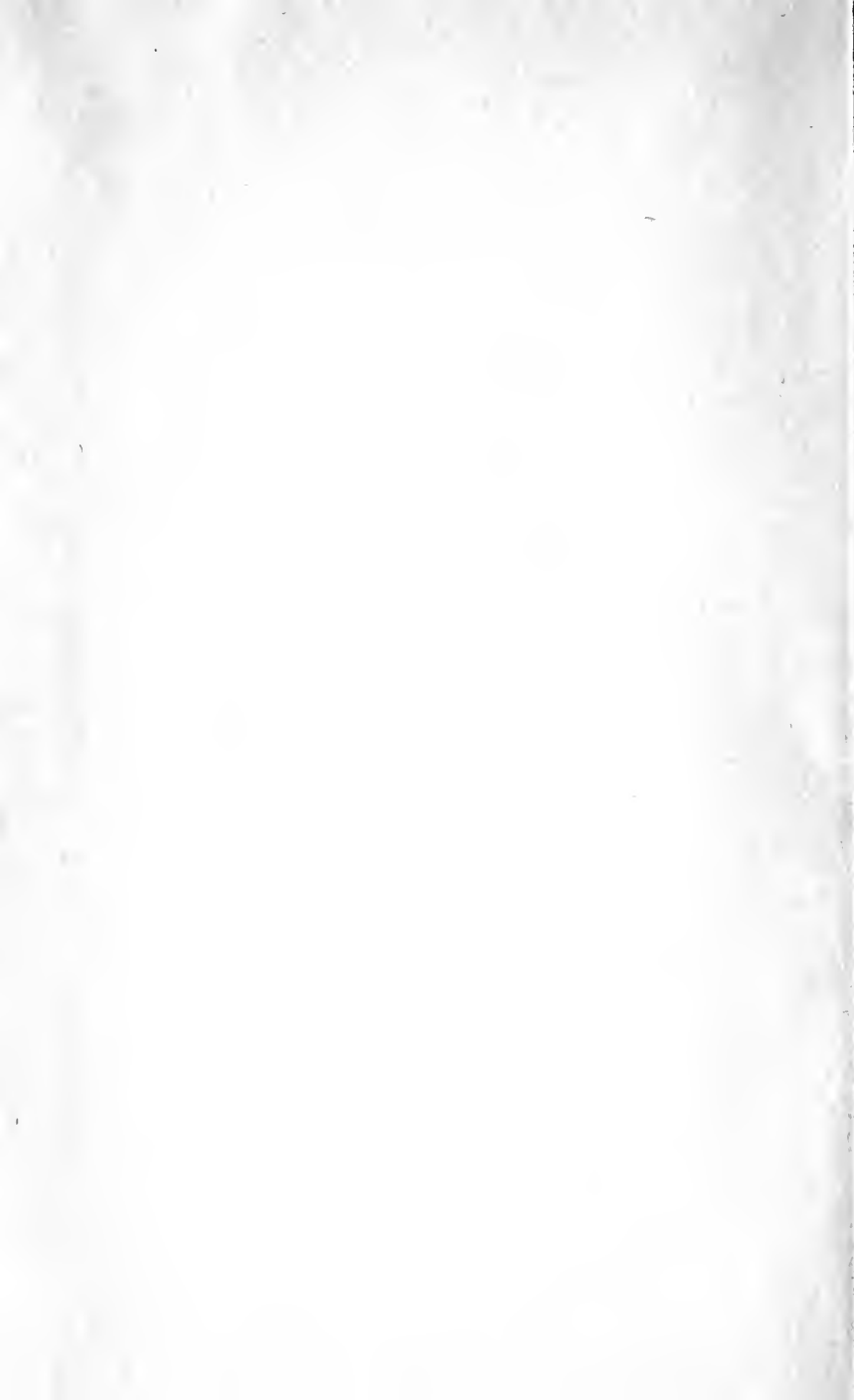
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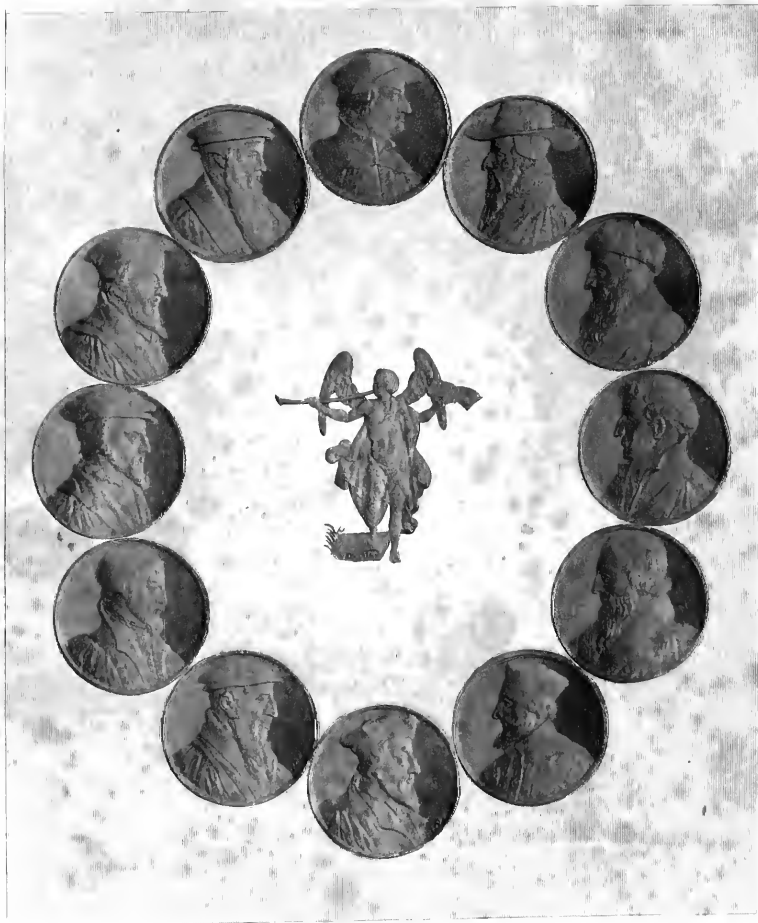
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THE  
ENCYCLOPEDIA  
OF  
RELIGIOUS KNOWLEDGE



L. W. F. R.

*Illustrated with Maps, & Engravings*

( ( Brattleboro: Vt. ) )

PUBLISHED BY PRESSIDENT & CO.



FESSENDEN & CO.'S  
**ENCYCLOPEDIA**  
OF  
**RELIGIOUS KNOWLEDGE:**  
OR,  
**DICTIONARY**

OF  
**THE BIBLE, THEOLOGY, RELIGIOUS BIOGRAPHY, ALL  
RELIGIONS, ECCLESIASTICAL HISTORY,  
AND MISSIONS;**

*CONTAINING*  
DEFINITIONS OF ALL RELIGIOUS TERMS;,  
AN IMPARTIAL ACCOUNT OF

**THE PRINCIPAL CHRISTIAN DENOMINATIONS**

THAT HAVE EXISTED IN THE WORLD FROM THE BIRTH OF CHRIST TO THE PRESENT DAY,

WITH  
THEIR DOCTRINES, RELIGIOUS RITES AND CEREMONIES,

AS WELL AS THOSE OF THE

**JEWS, MOHAMMEDANS, AND HEATHEN NATIONS**

TOGETHER WITH

**THE MANNERS AND CUSTOMS OF THE EAST,**

*ILLUSTRATIVE OF THE HOLY SCRIPTURES,*

AND

A DESCRIPTION OF THE QUADRUPEDS, BIRDS, FISHES, REPTILES, INSECTS, TREES,  
PLANTS, AND MINERALS, MENTIONED IN THE BIBLE;

A STATEMENT OF THE MOST REMARKABLE TRANSACTIONS AND EVENTS IN

**ECCLESIASTICAL HISTORY;**

BIOGRAPHICAL NOTICES OF THE EARLY MARTYRS AND DISTINGUISHED  
RELIGIOUS WRITERS AND CHARACTERS OF ALL AGES.

TO WHICH IS ADDED

**A MISSIONARY GAZETTEER,**

*CONTAINING*

DESCRIPTIONS OF THE VARIOUS MISSIONARY STATIONS THROUGHOUT THE GLOBE;

**BY REV. B. B. EDWARDS,**

EDITOR OF QUARTERLY OBSERVER.

THE WHOLE BROUGHT DOWN TO THE PRESENT TIME, AND EMBRACING, UNDER ONE ALPHABET, THE MOST VALUABLE PART OF  
CALMET'S AND BROWN'S DICTIONARIES OF THE BIBLE; BUCK'S THEOL. DICTIONARY;  
ABBOTT'S SCRIPTURE NATURAL HISTORY; WELLS' GEOGRAPHY OF THE  
BIBLE; JONES' BIOGRAPHICAL DICTIONARY;  
AND NUMEROUS OTHER SIMILAR WORKS.

DESIGNED AS A

COMPLETE BOOK OF REFERENCE ON ALL RELIGIOUS SUBJECTS;

AND

**COMPANION TO THE BIBLE;**

FORMING

A CHEAP AND COMPACT LIBRARY OF RELIGIOUS KNOWLEDGE.

EDITED BY

**REV. J. NEWTON BROWN.**

Illustrated by Wood Cuts, Maps, and Engravings on Copper and Steel

PUBLISHED BY THE  
**BRATTLEBORO' TYPOGRAPHIC COMPANY,**  
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## PUBLISHERS' ADVERTISEMENT.

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active are busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subject, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views the "COMPREHENSIVE COMMENTARY on the Bible" was projected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. *The subjects embraced in this work are interesting to ALL, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.*

The following are some of the peculiarities of the plan:—

1. It is designed to be a *standard* and *permanent* work; and here it is believed will be found collected and compressed in one super-royal octavo volume of upwards of twelve hundred pages, in a shape combining *convenience* and *cheapness*, and in a style blending the sweetness of the popular with the richness of the profound, what has heretofore been scattered through more than *fifty* volumes, and mixed with much of little or no value. Among the works, *all the valuable matter* of which will be found in this, together with some from which copious extracts have been made, are the following:—

### BIBLICAL ILLUSTRATION.

Calmer's Dictionary of the Bible; Brown's do.; Barr's do.; Wells' Scripture Geography; Horne's Introduction; Harris' Scripture's Natural History; Abbott's edition of Carpenter's do.; Faxon's Illustrations of Scripture; Draper's do.; Harmer's Observations; John's Archeology; Mrs. Sherwood's Dictionary of Types and Emblems; Barber's Oriental Customs; Josephus' Jewish Customs; Keith's Evidence of Prophecy; Cogswell's Harbinger of the Millennium; Robinson's Biblical Repository; Crable's English Synonymes.

### ECCLESIASTICAL HISTORY.

Moshem's History of the Christian Church; Miner's do.; Jones' do.; Waddington's do.; Nessler's do.; Murdock's Elements of Doctrinal History; Lord King's History of the Primitive Church; Robinson's History of Baptism; Siametti's History of the Crusades against the Albigenses.

### RELIGIOUS BIOGRAPHY.

Fox's Lives of the Martyrs; Middleton's Eccelesiastical Biography; Jones' Christian Biog.; Davenport's Dictionary of Biography; Universal Biographical Dictionary; Betham's Female Biography; Gissold's

Last Hours of Eminent Christians; Ismyne's History of the Baptists; Benedict's do.; Mather's Magnalia; Elliot's American Biography; Allen's do.; Memoirs of American Missionaries; Encyclopedia Americana.

### THEOLOGY.

Buck's Theological Dictionary, enlarged by Dr. Henderson; Jones' Biblical Cyclopaedia; Hawker's Biblical Dictionary; Watson's Biblical and Theological Dictionary; Christian Examiner; Campbell's Dissertations; Dwight's Theology; Spirit of the Pilgrims; Works of Andrew Fuller; do. of Robert Hall; Douglas on the Ad-

vancement of Society in Knowledge and Religion.

### CHRISTIAN DENOMINATIONS.

Evans' Sketch of Religious Denominations; Jones' Dictionary of Religious Opinions; Hannah Adams' do.; Robbins' do.; Douglas on Errors regarding Religion; Benedict's History of All Religions; Watson's Dictionary of do.; Ward's Female Letters; Edwards' Quarterly Register.

### MISSIONS.

Edwards' Missionary Gazetteer.

Many articles are original, especially those relating to the principal denominations in this country, as will be seen on reference to the fourth paragraph below.

2. It is designed for a complete book of reference on ALL religious subjects; to which a person can turn when any thing occurs in reading or conversation connected with Religion which he does not understand, or in regard to which he wishes to refresh his memory, as he would to a dictionary for a definition of a word. Nearly every subject treated in the books which form the basis of this, is touched upon; but those which are of minor importance are very brief, and those of greater utility handled more at length. Articles rarely recurred to will be found here; but it is not burdened with any thing that is altogether useless.

3. In *Theology*, the general plan of Buck's Dictionary is followed; especially in its evangelical cast and Christian candor, in its copious illustrations of important topics, and its valuable references to the best works on both sides of the question. Watson, Jones, and others, however, have supplied us occasionally with articles of superior value.

4. The edition of Buck which has been used is the new one lately published in England, edited by Prof. HENDERSON, who has added nearly five hundred new articles, which will be found incorporated in this.

5. The accounts of the History, Doctrines, &c. of different denominations, have been prepared with an aim at the strictest impartiality. Where it was practicable some leading man of the principal sects existing in this country has been employed to prepare the article relating to it; and where it has not been, the matter has been drawn from some one or more prominent writers of the denomination, of acknowledged authority. THE WORK DOES NOT AIM TO EFFECT A COMPROMISE of opinions among the different denominations of Christians, but to present the views of each fully, and in their own words, leaving the reader to form his own conclusions as to which is most correct. This must be a truly acceptable course to all who can respond to the sentiment quoted by Robert Hall, "*Amicus Plato, amicus Socrates, sed magis amica VERITAS.*"

The following are some of the contributors under this head:—

**BAPTISM.** *Pedobaptist Views*, Rev. J. TRACY, Editor of the Boston Recorder. *Baptist Views*, Rev. J. D. KNOWLES, Professor in the Newton Theological Institution.

**BAPTISTS.** Prepared under the revision and sanction of Rev. Dr. SHARP, Boston.

**CONGREGATIONALISTS.** Prepared by a member, and revised and sanctioned by Rev. Prof. EMERSON, of Andover Theological Seminary, and Rev. Dr. WENGER, of Boston.

**CHRISTIANS.** Rev. J. V. HIMES, BOSTON.

**DISCIPLES OF CHRIST, or REFORMERS.** ALEXANDER CAMPBELL, of Bethany, Virginia.

**FREE WILL BAPTISTS.** Rev. S. BRICE, Editor of the Morning Star, Dover, N. H.

**METHODIST CHURCH.** Rev. S. W. WILSON, Editor of Zion's Herald, Boston.

**PRESBYTERIANS.** Rev. Dr. MILLER, of Princeton Theological Seminary.

**PROTESTANT EPISCOPAL CHURCH.** Rev. Mr. BOYLE, presbyter, of Boston.

**PROTESTANT METHODIST CHURCH.** Rev. T. F. NORRIS, President of the New England Conference.

**UNITARIANS.** From an article prepared by Rev. Prof. PALFREY.

**UNIVERSALISTS.** Rev. L. R. PAIGE.

**UNIVERSAL RESTORATIONISTS.** Rev. PAUL DEAN.

5. To adapt it to popular use, all words in foreign languages have been omitted; or where Hebrew, Chaldee, and Greek terms unavoidably occur, they are given in English characters.

6. *Scripture Biography*, which occupies a large space in most Bible Dictionaries, is handled here in the briefest manner possible—giving only the characteristic outlines, except when difficulties occur which require to be cleared up.

7. In consequence of the space thus gained, the new department of *Religious Biography* is made full and extensive; embracing, it is believed, every distinguished religious writer, preacher, and character, including the most distinguished females, and those philanthropists who were actuated by religious principles. Every denomination will find here notices of its most illustrious men, especially such as have lived and died in this country, from its settlement to this time. To every notice of an author a list of his principal writings (so far as possible) is given, with a reference to the best biographies of the individual.

8. As a *Dictionary and Gazetteer of the Bible*, the work will be found, it is believed, more copious and accurate than any other now in use, adding to the characteristic outlines, except when difficulties occur which require to be cleared up. In the notices of the various cities and countries mentioned in the Bible, the fulfilment of the Prophecies regarding them, so far as developed, are particularly noticed.

9. The object of the ENCYCLOPEDIA being to do good on evangelical principles, the work preserves throughout, as far as possible, a devotional and practical, as well as a critical, picturesque, and popular character, that it may minister to the heart, no less than to the judgment and the imagination.

10. MAPS and ENGRAVINGS, as well as WOOD CUTS, have been added to enrich and adorn, as well as illustrate, the work.

On the whole, the amount of information embodied in this work is immense, and it is hoped the matter, by collation, arrangement, abridgment, and addition, has been very greatly improved; and while it will be found interesting and valuable to Families, and those individuals who only desire to acquire general knowledge, to the SABBATH SCHOOL TEACHER and BIBLE CLASS LEADER it cannot but prove an invaluable treasure.



## P R E F A C E .

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Few words are necessary to set forth the advantages of a work like this. A mind of ordinary intelligence must see them at a glance. It is not known that a similar attempt has heretofore been made, to bring together so wide a range of information from every department of religious knowledge. The works which have been most used in the compilation of this, and whose separate advantages are here combined, are far more limited and partial in design. For comprehensiveness of plan, therefore, the present work stands alone, and without a rival, in the wide field of theological literature. Nor does any single work in either of the departments of religious knowledge here embraced, contain an equal number of articles in that department, or an equal variety and amount of valuable information. In the labor which he has expended on this work, therefore, the Editor has been cheered by the hope of presenting an acceptable offering to the religious public, of performing a service of real and lasting utility to the cause of Christ, which he believes and feels to be, in the language of the eloquent Buckminster, "the cause of human happiness forever and ever."

Although, as stated in the Advertisement of the Publishers, this work is prepared with special adaptation to the wants of this country and of this age, the Editor begs that the nature of this adaptation may not be mis-understood. To some minds it may possibly suggest the idea that it is merely "got up" for temporary purposes, and that it consists of light and undigested materials, thrown loosely and hastily together,—a mere book-selling speculation. The best answer to such a supposition will be found in a careful examination of the book itself. It claims not however to be faultless. It would be singular indeed if, in a work of some ten thousand different articles, the eye of even candid criticism could not detect deficiencies, minor mistakes, positive errors even. No diligence, no research, no comparison of statements, however careful, no sifting of authorities, however severe, no sincerity of aim at the most rigid accuracy and impartiality, he apprehends, can wholly avoid these things. It is something however to have aimed aright. The true critic will feel this. He is not qualified for the task of criticism who has not himself passed through a course of mental trial and discipline in the pursuit of truth, and especially of religious truth, which has taught him the difficulties of the pursuit, and imbued his heart with a generous sympathy. For the judgment which such men shall form of his labors, the Editor shall entertain the sincerest deference. If any shall assail the work in a different spirit, he shall feel little affected by their censure, otherwise than to beseech of God their better illumination; while he cheerfully confides in the real value of the work itself, and the favoring providence of the great Author and Finisher of our faith, (not unbesought to this end, so far as it may be connected with his glory,) for its ultimate popularity and success.

It is necessary, however, that the Editor should bespeak the attention of his readers, and of all such especially as shall use this work, to some of the principles by which he has been guided in its preparation. The most important of these were named in the Prospectus, and are now embodied in the Advertisement; yet some of minor consequence it is necessary to mention here.

In compilations of this nature it has not generally been thought of importance to give the names of the authorities consulted or employed, in connexion with each article. Various reasons have been assigned for this omission. But the Editor, after proceeding some little way in his work, became dissatisfied with the prescriptive course on this point, and judged it best in all cases to refer to the sources from which the several articles were compiled or selected. Various advantages seem to him to attend this method. It is certainly more ingenuous. It renders due honor to those who have previously labored in the field, and where, as in some instances, but a single name appears, it shows to whom the Encyclopedia is indebted either for the best original article, the most judicious selection, or the most valuable compilation. In many cases too, where the article is abridged to adapt it to this work, it enables the reader to consult the works in which it is treated more at length. Yet even in abridged articles, it is believed, he will often confess with pleasure, that "the half is better than the whole."

At the same time, in justice both to himself and to others, the Editor would remark, that no writer from whom he has compiled or selected, and whose name appears at the end of a particular article, is to be held responsible for its precise form or language, unless his language is expressly quoted. In all other cases the Editor of the Encyclopedia has felt himself at liberty to modify not only the arrangement, but the diction

and sentiments, to bring an article nearer to that state of order, accuracy, clearness, and completeness, which the most recent information, and the habits of his own mind, led him to think desirable and useful to his readers. Such only as will take the trouble to compare article by article as they stand here, with the same articles as they appear in the works referred to, will be able to judge of the amount of labor expended in this manner, or of the degree of improvement by this means attained.

It is perhaps unnecessary to say, that the original articles on the different **CHRISTIAN DENOMINATIONS**, furnished for this work by the several gentlemen whose names are attached to them, are to be exempted from the above remarks. It has been an invariable rule with the Editor to insert them as prepared by their authors, without the slightest alteration; except in a single instance, the omission of a name, which justice to the individual would not suffer to appear in the connexion where it stood. For whatever appears in those articles, the respective authors or revisers are alone responsible. To this they have cheerfully consented by giving their names to the public. And the Editor cannot but feel himself happy in having been able to secure to each denomination so able an organ and representative. No better pledge of authenticity and impartiality could have been given by the Publishers, or have been desired by the community. Those articles alone stamp unequalled authority and value upon the Encyclopedia, as a standard work of reference on those points; which, amidst the mis-statements and colorings of party spirit, it is always so difficult to ascertain with any thing like precision and certainty. The Editor regrets that in two or three instances his applications for similar articles on other denominations, proved unsuccessful. In these cases he has done the best he could. It may be proper also to observe here, that the article Baptists, to which no name is attached, as in the case of others, was drawn up by the Editor, under the revision of the Rev. Dr. Sharp, and actually printed, before the arrangement followed in the remainder of the work was finally adjusted.

In the preparation of the whole work, the Editor has been governed by a single idea—the aim to make it, to the utmost of his ability, what he should judge most desirable as a companion of the Bible; a companion, however, not in the sense of a master or equal, but of a ministering attendant. He is not one of those who regard the word of God without note or comment, so far as relates to the great doctrine of salvation, as either defective, equivocal, or obscure. On the contrary, he believes that notwithstanding all the disadvantages of a translation, a foreign idiom, and an oriental drapery, it is, in every really important point, full, unambiguous, and clear. A distinction should ever be made between its history and its poetry, between its doctrine and its allusions. The transparent and vigorous simplicity of the former, requires little aid from learned labors; *the wayfaring man, though a fool, shall not err therein*. But besides its history and its doctrine, or, in other words, its facts, and its moral principles, precepts, and promises connected with those facts, the Bible abounds in allusions, geographical, historical, and analogical, and these, together with prophecy and its accomplishment, form the proper field for **BIBLICAL ILLUSTRATION**. Accordingly, the Editor has made it a point to collect every ray of light within his reach, and concentrate it on the geography, history, scenery, sects, customs, and manners, peculiar to every spot of interest referred to on the sacred page, that the reader may be able to surround himself with the very associations of the sacred writers, or the persons present in the scenes they describe. Yet while, with the feeling of a poet, he has prosecuted these researches, he deems it right to warn his readers that this kind of knowledge is but the literature, “the letter,” not the vital spirit of religion; and that the most learned critic in these matters is but on a level in point of real information with the humblest peasant in Judea, or the busiest citizen of Greece and of Rome, into whose hands at first, without note or comment, the sacred writings came. The same remarks apply, also, to the articles of **Biblical Introduction**, which treat of the age, origin, contents, and character of the several books of the Old and New Testament, including the Higher Criticism, which examines their authenticity; though great attention has been paid to these points, as well as to **Biblical Interpretation**, in the Encyclopedia. **Physiology**, also, and **Natural History**, together with **Intellectual and Moral Philosophy**, have been made tributary to **Biblical Exposition**.

After a knowledge of the sacred documents of our Religion, comes the history of its progress and effects in the world, together with the changes it has undergone from the neglect or misinterpretation of those documents; and this is the province of **ECCLESIASTICAL HISTORY**. The Editor hopes that his attention to this subject has enabled him to throw a clearer light over some articles in this department. He also owns himself much indebted to the candor and research of Mr. Williams, in the last English edition of his valuable Dictionary of all Religions.

Closely connected with this is the department of **RELIGIOUS BIOGRAPHY**, in which the Editor has aimed to pursue a liberal course, embracing the most noted writers for and against **Natural Religion**, for and against **Revelation**, for and against **Orthodoxy**, as generally understood. He has thus enabled his readers to form just ideas of the character of each, and to feel the benefits of comparison between men of opposite views

on the greatest of all subjects. He has also included many whose writings have exerted an influence, favorable or unfavorable to Religion, on intellect and morals in Christian lands. But chiefly he has delighted to dwell on characters eminent for piety and philanthropy, and to preserve some of their most memorable sayings, together with glimpses of their dying hours. No collection of Religious Biography of equal extent and value probably exists in the English, or any other language. It is brought down also to the present year. The Editor regards this department alone as worth the whole cost of the book.

In the department of THEOLOGY, strictly speaking, he has taken no little pains to set every important subject in the clearest light, and to state it in the most scriptural manner. And as he has had the advantage of drawing upon authors of different sentiments, who have preceded him in similar works, but with more partial views, he has sought, as far as he could with a clear conscience, to select and combine what seemed to him true, and good, and edifying in each, to enrich the present work. All the bibliographical references in Buck's Theological Dictionary are retained, with copious additions, chiefly, however, of writers of more recent date, of standard merit, and whose writings are generally accessible in this country. These references are rarely made to particular volumes and pages, as these can be of little service where various editions abound, in various forms, and especially when the topic can be so readily found by turning to an index. No valuable work, unless alphabetically arranged, is now published without an index. The copious topical references also introduced throughout this work, the Editor trusts will greatly augment its value.

Although it has been a general rule to exclude from the Encyclopedia all foreign languages, yet in a few instances, for the sake of the scholar, a Latin quotation has been retained, on account of its aptness or beauty of illustration. The English reader can pass over these, or get the sense of them from a friend who understands the language.

Of the MISSIONARY GAZETTEER, he needs only to say, that it is wholly prepared by Mr. B. B. Edwards, whose name is a sufficient pledge of its proper execution.

Articles not found in the body of the work, must be looked for in the Appendix; where also will be found brief historical articles on the various Religious and Benevolent Societies of the age.

After all, the Editor wishes the present work, however satisfactory to the general reader, to be looked upon by the student, not as a full view of any one subject, but rather in the light of ground already gained and made good, as a starting point for fresh investigations. Each article should be regarded as an organized nucleus, a living root, around which he is to accumulate the stores derived from his future reading and reflections.

Especially does he wish to apply this remark to his junior brethren in the Christian ministry. While we glory only in the Cross of our Lord Jesus Christ, and justly value all objects by their relation to Him, it is not for us to stand still, amidst the mighty stream of advancement in human affairs. The best movements of society should always find us in the front ranks. Such is our commission. What high and generous, yet gentle courage do we need for its fulfilment. The present, is, not without reason, denominated an age of inquiry. How far profound, how far impartial, how far governed by the meekness of wisdom, how far springing from the fervent love of truth and righteousness, we will not say—but still it is an age of inquiry. All who are acquainted with the movements of the civilized world, must be aware that within the last fifty years, the prevailing systems of metaphysics and morals, and the most important doctrines of Christianity, as well as the evidence of Christianity itself, have undergone a rigorous investigation, by some of the ablest minds of an age, than which none perhaps has been more fruitful in great men. The whole structure of theology, as well as of politics, has been re-examined from its foundations, by the searching spirit of the times. And it is well. The spirit that is moving on these troubled elements, we verily believe, is the Spirit of God. It is a spirit that is at once purifying our faith at home, and extending it abroad among all the nations. Under its quickening influence, Biblical Literature and Criticism have been greatly advanced. The Laws of sound Interpretation have become better understood, and are more generally applied in the investigation of the Sacred Volume; though on this point there is still much to be desired. The Baconian method is by no means universal yet. Preconceived notions, abstract speculations, illogical reasonings, and partial inductions of Scripture, still too much abound. And even where these lead not astray, there is far too imperfect a faith in the simple word of God. In Religion, reason makes no real discoveries except as she walks in the clear light of Divine revelation. "The use of reason in religion is to enlarge our minds to the amplitude of truth; but the abuse of reason is more common, which would contract truth to the narrowness of our understandings."

Some advantages have certainly been gained by the recent spirit of inquiry and free discussion. If few new truths have been discovered, many old ones have been better settled and defined; and some crude and impure mixtures purged away. The practical applications of truth have also been more ably illustrated,

and we may hope henceforth to see more and better fruit spring from their belief and inculcation. Besides this, good men of different communions are becoming every day better acquainted with each other; and a gradual approximation of sentiment and feeling is taking place, through the agency of spiritual revivals, of benevolent institutions and associations, and of the religious periodical press. This fact affords a cheering augury for the future.

The Editor entertains hopes that this work will be found to participate in some good degree of this spirit of the age, and that it will help to diffuse its quickening and healing influence still more widely. No object, he can truly say, has throughout been dearer to his bosom, than the hope of hastening the triumphs of truth and charity—the charity and truth of the blessed Gospel—over the whole world. Unless his heart has deceived him, he has labored in the spirit of that fundamental Christian prayer—HALLOWED BE THY NAME; THY KINGDOM COME; THY WILL BE DONE, AS IN HEAVEN, SO IN EARTH. In that spirit he would wish the work to be read; and if any thing has been inserted not in harmony with this, he can most heartily wish it were expunged.

Should any reader be staggered at the multifarious forms of human belief here presented, especially among professed Christians, a brief but full solution may be found in the following remarks of Mr. Douglas. “Errors, though they appear infinite at first view, may be reduced to a few classes and to a very few principles. Errors regarding religion, while they have their original cause in the dimness of the divine image in the fallen mind, and the consequent obscurity of heavenly truth, may be traced in their proximate causes either to preconceived opinions or to partial views. Thus the old errors of the ancient world, after the coming of our Savior, re-appeared in a Christian disguise, giving rise to as many heresies in religion as there had formerly been sects in philosophy; and the good seed of the word had almost been stifled by the indigenous weeds which revived along with it in the mind; as *they* rushed up with all the strength and advantage which they derived from being the natural and previous occupants of the soil. More lately, in religion, as in philosophy, imperfect induction has been the stumbling-block, instead of preconceived theories; and a part of divine truth, separated from its proper place, and exaggerated beyond its just dimensions, has been opposed to the whole.”

If any, question the propriety and use, of perpetuating in this form the various crudities and abortions of error in the human mind, we reply in the words of the same eloquent and philosophic writer: “Thus we complete the ‘intellectual globe,’ (to use an expression of Bacon,) when we add the darkened to the enlightened hemisphere of thought. Then our belief has its highest and perfect repose, when we ascend to that point of view which discloses at once the foundations of truth and the outlets of error; as the wanderings of the planets are explained away, and disappear with all their epicycles, and nothing remains but the immutable order of the heavens, when contemplated from their centre and point of rest.”

The Editor cannot conclude without returning his most grateful acknowledgments to the Publishers, who have furnished him with the opportunity and materials, and to those gentlemen who have assisted him in making the Encyclopedia of Religious Knowledge what it is—the most recent, comprehensive, illustrative, and trust-worthy work of reference on all denominational points, as he hopes it will be found, also, on the various topics adverted to above. He would particularly express his obligations to the Rev. David Benedict, for permission to use his valuable History of all Religions, and to President Allen, for the assistance derived from his copious collection of American Biography. But, above all, would he devoutly acknowledge the kindness of that gracious Being, who has enabled him to perform this service for the cause of Christ, and for his fellow-men, and to finish a task of such magnitude and solemn import, at least in his own view from the first, that he would not have deemed the sacrifice too great had it cost his life. To the favor of that most glorious of Beings, whose approbation he chiefly covets, to whom he owes the rich gift of an intelligent, moral, and immortal existence, redeemed too by an inestimable price, as well as to the use of the public for whom it is prepared, he humbly commends this work.

J. N. B.

Boston, January 1, 1835.

# ENCYCLOPÆDIA

OF

## RELIGIOUS KNOWLEDGE.

A, the first letter in almost all alphabets. In the Hebrew it is called Aleph. This, and all the other letters of the Hebrew alphabet, are found in the 119th Psalm, prefixed to the several sections of that richest of all devotional compositions. Both the Hebrews and Greeks used their letters as numerals. Hence A. (*Aleph*.) came to signify *the first*; as did also the Greek *Alpha*, a distinguishing title assumed by our Lord, Rev. 1: 8, 11. 21: 6. 22: 13. *Alpha*, in connection with *Omega*, the former the first, and the latter the last letter in the alphabet, are beautiful symbols of that glorious Being, of whom, and through whom, and to whom are all things. Rom. 11: 36. As appropriated to himself, by our Savior, it is a sublime affirmation, from his own lips, of his essential deity, and all comprehending fullness. Perhaps the best exposition ever given of this glorious title, is found in Col. 1: 15—20.

AARON, son of Amram, and the elder brother of Moses. He was a prince of the tribe of Levi; and his name, derived from Har, a mountain, is by some supposed to signify a *mountaineer*; but by others, to denote *eminent*, as if prophetic of his lofty designation; he being called of God, not only to take part in the redemption of his people from Egypt, but also to be the first HIGH PRIEST of Israel. In this most high and sacred relation, he was in several respects an illustrious type of Christ; who is the body and substance of all the Levitical shadows and sacrifices; through whose mediation alone, the guilty can have access to God. Col. 2: 17. The history of Aaron is found in the books of Exodus, Leviticus, and Numbers; it is unnecessary, therefore, to repeat it here. He died in mount Hor, A. M. 2552, aged 123 years. The seeming contradiction as to the place of his death, (Num. 20: 22—29, with Deut. 10: 6.) is removed by the fact mentioned by Burckhardt, that Mosera is the name of the valley at the foot of mount Hor.—(See articles HIGH PRIEST; BREAST-PLATE; ERBOD; URIM; CALF; TYPE; SHADOW; HOR.)

Calmet, in reviewing the history of Aaron, remarks, 1. A striking instance of divine sovereignty in the preference given to Moses, his younger brother.—2. A strong confirmation of their divine mission in the peculiar circumstances of their meeting at mount Horeb.—3. Probable evidence that Aaron was chief of his people in Egypt, though under the authority of Pharaoh.—4. That his consent to make the golden calf in the wilderness proceeded from exhausted faith and patience, joined with unjustifiable weakness and timidity.—5. That the sedition of Aaron and Miriam against Moses affords another argument against the supposition of collusion between the brothers.—6. That in the general character of Aaron there was much of the excellence, and especially of the meekness, of Moses.—7. That he probably assisted his brother in writing out some parts of the books which now bear the name of Moses.—And, lastly, that his death presents one of the most singular and impressive scenes in the history of our race.

The last idea is thus enlarged upon by Jones: "Neither the purity of his character, nor the honor of his high priesthood, could exempt him from the common lot of mortals, or confer a perpetuity upon his office. The law of Moses perfected nothing, as the apostle tells the Hebrews. It served only to the introduction of a better hope. Under that dispensation 'the priests were many, because they were not suffered to continue by reason of death.' Heb.

7: 23. The continual succession of mortal men, of which the Aaronic priesthood was made up, while it strikingly evinced its imperfection and its temporary duration, was evidently designed to serve as 'an example and shadow of heavenly things,' and to lead the Israelites to look forward to 'better things to come'—when 'ANOTHER PRIEST should arise, after the order of Melchisedek, and not after the order of Aaron—a priest who should spring out of the tribe of Judah, and who should be constituted not after the law of a carnal commandment, but after the power of an endless life'—whose priesthood should be unchangeable in the heavens. In reference to this view of things, the death of Aaron, and all its train of attendant circumstances, are replete with instruction. In the sight of all the congregation, at the command of Moses, he quits the camp of Israel, accompanied by his brother and his son Eleazer, and ascends the mountain where he is to die. Here the father is stripped of his priestly vestments, one by one, which Moses immediately places upon his son Eleazer, his successor in the office of the high priest. Thus disrobed of the insignia of his office, with a gentle but melancholy grandeur, the venerable old man resigns himself to death, and is 'gathered to his people, according to the word of the LORD.'"

AB, the eleventh month of the Jewish civil year, and the fifth of their sacred year; corresponding to our July.—(See MONTH, and JEWISH CALENDAR, at the end of this volume.) Should not Christians, *every month*, in special prayer, remember this singular and unhappy people, who, though rejected for their unbelief, maintain still the forms of religion in the absence of its power? Yet again they shall be restored to God in Christ. Rom. 11.

ABADDON, (Hebrew, corresponding to *Apollyon*, Greek, and signifying *Destroyer*;) the angel of the bottomless pit, and king over the symbolic locusts. Rev. 9: 11.—(See LOCUST.) Le Clerc, Grotius, and Hammond interpret these locusts of the zealots and robbers, who, under John of Gischala, desolated Judea before the destruction of Jerusalem. But Mr. Mede remarks, that the title Abaddon alludes to Obodas, the common name of the ancient monarchs of that part of Arabia from which Mahomet came; and considers the passage as descriptive of the inundation of the Arabians or Saracens under Mahomet and his successors. Mr. Lowman, and, after him, Bishop Newton, adopts and confirms this interpretation. He shows that the rise and progress of the Mahometan religion and empire exhibit a signal accomplishment of this prophecy. All the circumstances correspond to the character of the Arabians, and the history of the period that extended from A. D. 612 to A. D. 762, being five prophetic months, or one hundred and fifty years. The title of *Destroyer* given to their king, was peculiarly suitable to a succession of caliphs, who, in propagating the Mahometan imposture by fire and sword, destroyed at once both the bodies and the souls of men; and seemed to be the visible representatives of Satan himself, who was "a murderer from the beginning, and abode not in the truth." John, 8: 44.

Brown, Bryant, and others have given different interpretations of the passage; but as Dr. Scott observes, "Every circumstance of this emblematical prediction so exactly accords to the Saracens, and so little snits the church or hierarchy of Rome, or any of their religious orders, (who gained their advantage by priestcraft, not

oy arms,) that there can be no propriety in attempting to explain it of them; especially as they are described with sufficient precision in what follows. *Prophecies have a determinate meaning*; but by giving loose to a lively imagination, to find distant resemblances, we are more like to perplex, than to satisfy the inquirer."—*Jones. Watson; Brown; Newton on the Prophecies; Scott's Notes on Rev. ix.; Fuller's Lectures on the Apocalypse.*

ABANA, and PHARPAR; rivers of Damascus, in Syria, memorable from the words of Naaman, the Leper, 2 Kings, 5: 12. The name *Abana* is formed from *Aben*, a stone, and *Bana*, to build; and literally signifies *walled with stone*. This name may appear significant when it is known that the *Abana* is probably that branch of the *Barrady*, or (as the Greeks called it) *Chryssorroas*, which runs through the city. The *Pharpar*, there is reason to believe, is not the *Orontes*, as some have supposed, but another branch of the *Barrady*, which watered the gardens without the walls of Damascus. The *Barrady* itself springs from the foot of mount *Lebanon*, (or *Libanus*.) eastward. Its name seems derived from the refreshing coolness and purity of its waters.

The language and conduct of Naaman afford a striking illustration of man's natural disaffection to the gospel, which is God's chosen method of healing the leprosy of our fallen nature. Its simplicity, and gratuitous character, as well as the self-denial it demands, are alike unpalatable to the self-indulgent, the superstitious, and the self-righteous. Yet it is invariably found, that without submission to God's appointment, without washing in the "fountain which He has opened in the house of Judah for sin and uncleanness," there is no healing for us.—*Calmet; Brown; Harker; Watson.*

ABARIM, a range of mountains or hills beyond Jordan, in the country of Moab. *Nebo*, *Pisgah*, and *Peor*, were in the number. *Nebo* is chiefly memorable as the sacred spot where *Moses* died. Num. 33: 48. Dent. 32: 49, 50, 34: 1.

ABASE, to treat with contempt; to reduce to meanness and wretchedness. It comes from a Hebrew word which signifies *the bottom*. It is inserted here chiefly with a view to illustrate that emphatic and oft repeated maxim of our Lord, (Mat. 23: 12. Luke, 14: 11. 18: 14.) "*Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.*"

ABAUZIT, (ΑΒΑΥΖΙΤ,) was born in Languedoc, 1679. In consequence of the revocation of the edict of Nantes, his mother, who was a Protestant, took refuge with her son in Geneva. He engaged with such eagerness in his studies, that he made great proficiency in languages, theology, antiquity, and the exact sciences. At the age of nineteen, he travelled into Holland, where he became acquainted with Boyle and Basnage. Thence he passed into England, where he was favorably noticed by Newton, and invited to remain by King William, on very advantageous conditions. He determined, however, to return to Geneva, and, devoting himself to study, he rendered important assistance to a society engaged in translating the New Testament into French. In 1727, he was appointed public librarian in Geneva, and was presented with the freedom of the city. He died in 1767. A. was a profound scholar, a true philosopher, and a sincere Christian. His conversation was unostentatious, but instructive and animated. He was simple in his manners, independent and decided in his opinions, but a friend to universal toleration. He defended the Principia, and even detected an error in that work, when very few men could understand it. Newton declared him "a fit man to judge between Leibnitz and himself." Rousseau describes him as the "wise and modest Abauzit," and Voltaire pronounced him "a great man." His knowledge was extensive in the whole circle of antiquities, in ancient history, geography, and chronology. In theology his researches were deep, and his moderation enabled him to avoid the violence of theological parties. His works are chiefly on theological subjects. *An Essay on the Apocalypse, Reflections on the Eucharist, and On the Mysteries of Religion*, are his principal writings.—*Davenport.*

ABBA; an Aramaean or Syriac word of endearment, signifying *My Father*. (See ARAMAEAN LANGUAGE.) Dr.

vid Levi, in his *Lingua Sacra*, derives it from a root, denoting *desire, delight, complacency, satisfaction*. The learned Mr. Selden has proved from the Babylonian Gemara, that a slave or menial servant was not permitted to employ this appellation in addressing the ab, that is, the lord and head of the family; because it was indicative of the closest relationship and the tenderest reciprocal affection. Its use was restricted to such as sustained this intimate relationship, and was regarded as the appropriate language of children, whether by birth or adoption.

Its use in the New Testament seems to correspond exactly with the facts here stated. It is employed by our Lord himself during his agony in the garden of Gethsemane—"when he offered up prayers and supplications, with strong crying and tears, and said, ABBA, Father, all things are possible to thee; let this cup pass from me." Mark, 14: 36. What filial adoration, submission, tenderness, confidence, breathe in these words! So, when recounting to the Roman and Galatian churches, the peculiar privileges of those in whom the Spirit of Christ dwells, the apostle describes this as their peculiar distinction—above such as still continue slaves to sin or in the bondage of a legal state—that through that Spirit they cry, "ABBA, Father!" In other words, true believers address God in a language of filial love and confidence, corresponding to that new and endearing relation, which they sustain as "children of God by faith in Christ Jesus." Rom. 8: 15. Gal. 4: 6.

Hence it appears that all Christians, by virtue of their relation to God in Christ, are authorized, (if not, indeed, enjoined,) to employ this language of filial hope and tenderness in their approaches to their Heavenly Father. And if the reader of this page is enabled to see his own personal privilege herein, and can enter into a proper apprehension of the word, in this most endearing view, he will be led to discover the sweetness and blessedness of it; and may find it yield him not only a daily assistance in the exercises of devotion, but special support and comfort in the most dark and trying hour. He will know that his access into his Father's presence is at all times free; and, instead of "the spirit of bondage again unto fear," will feel the force of the encouragement, (Phil. 4: 6, 7,) "in every thing by prayer and supplication, with thanksgiving, to make known his requests unto God."—*Jones; Harker; Watson.*

The word *Abba* in after ages came to be used in the Syriac, Coptic, and Ethiopic churches, in an improper sense, as a title given to their bishops. The bishops themselves bestow the title *Abba* more eminently upon the bishop of Alexandria; which gave occasion for the people to call him *Baba*, or *Papa*, that is, grandfather; a title which he bore before the bishop of Rome.—*Buck.*

ABBADIE, (JAMES, D. D.) an eminent Protestant divine, was born at Nay, in Berne, in the year 1658. He prosecuted his studies at Saumer, at Paris, and at Sedan, at which last place he was honored with the degree of doctor in divinity. He proceeded thence to Holland, and afterward to Berlin, where he was made minister of the French church, then lately established by the elector of Brandenburg. In this city he resided during several years, and was in high favor with the elector. The French congregation at Berlin was at first but thin; but upon the revocation of the edict of Nantes, great numbers of the exiled Protestants retired to Brandenburg, where they were received with the greatest humanity; so that doctor Abbadie had in a little time a great charge, of which he took all possible care; and by his interest at court, did many services to his distressed countrymen. The elector dying in 1688, Abbadie accepted a proposal from marshal Schomberg to go with him to Holland, and afterwards to England, with the prince of Orange. In the autumn of 1689, he accompanied the marshal to Ireland, where he continued till after the battle of the Boyne, in 1690, in which his great patron was killed. This occasioned his return to London, where he was appointed minister of the French church, in the Savoy. He sometime afterward was promoted to the deanery of Kihaloe, in Ireland, which he enjoyed for many years. Having made a tour to Holland, in order to publish one of his books, he returned to London, where he was taken ill,

and died in the parish of Mary-Je-bone, Sept. 23, 1727.—He was a firm and decided Protestant, and strongly attached to the cause of king William, as appears by his elaborate defence of the Revolution, and his history of the Assassination plot. He had very superior faculties, well cultivated with useful learning. His doctrinal sentiments were Calvinistic, and he was a most zealous defender of the Protestant religion. His writings are characterized by strong nervous eloquence, for which he was distinguished, and which enabled him to enforce the objects of his ministry with great spirit and energy from the pulpit.

The principal work of Dr. Abbadie is a "Treatise on the Christian Religion," which has gone through seven editions. It consists of three parts; in the first he combats the Atheists; the Deists in the second; and, in the last, the Socinians. This work met with almost unexampled praise, on its first publication. The Abbe HOUVRILLE pronounces it, "the most splendid treatise in defence of the Christian Religion, published by the Protestants."—The late Mr. Abraham Booth, about the middle of the last century, when the Socinian controversy was warmly agitated in England, published in a 12mo. volume, that portion of Dr. Abbadie's work which relates to the Socinians, somewhat abridged, under the title of "The Deity of Jesus Christ essential to the Christian Religion;" and it met with a very favorable acceptance from the public.\* Among the other productions of Dr. Abbadie's pen may be mentioned, "Sermons on several Texts of Scripture;" "The Art of knowing One's-self, or an Inquiry into the Sources of Morality;" "The Truth of the Reformed Religion;" and "The Triumph of Providence and Religion, or the Opening of the Seven Seals by the Son of God." Amsterdam, 1723.—*Jones's Religious Biography; Biographia Britannica.*

ABBE, the name of those literary men in France, who have passed through a regular course of theological study; but have as yet obtained no fixed settlement in church or state, though very willing to accept of either.—They are generally employed as public or private instructors of youth, and enjoy many privileges. As a class, their writings have exerted a powerful influence on society.—*Buck; Ency. Amer.*

ABBES, (JAMES,) an English martyr of the sixteenth century. During the persecution under Queen Mary, this young man was arrested, and brought before Dr. Hopkins, bishop of Norwich; who, by means of threats and fair speeches, gained a temporary victory over his conscience. But after his discharge, his inward anguish of remorse forced him to return to the bishop, and profess his hearty repentance that he had ever yielded to his persuasions and denied his faith. Being now proof against all efforts of the adherents of Rome, he was condemned to the stake; which for the sake of Christ he cheerfully endured, until his body was consumed to ashes, in Bury, Aug. 2, 1555.—*Fox's Book of Martyrs.*

ABBESS, the superior of an abbey or convent of nuns. The abbess has the same right and authority over her nuns that the abbots regular have over their monks. The sex, indeed, does not allow her to perform the spiritual functions annexed to the priesthood, wherewith the abbot is usually invested; but there are instances of some abbesses who have a right, or rather a privilege, to commission a priest to act for them. They have even a kind of episcopal jurisdiction, as well as some abbots who are exempted from the visitation of their diocesan.—*Buck.*

ABBEY; a monastery, governed by a superior under the title of Abbot or Abbess. Monasteries were at first nothing more than religious houses, whither persons retired from the bustle of the world to spend their time in solitude and devotion: but they soon degenerated from their original institution, and procured large privileges, exemptions, and riches. They prevailed greatly in Britain before the reformation, particularly in England; and

as they increased in riches, so the state became poor, for the lands which these regulars possessed could never revert to the lords who gave them. These places were wholly abolished by Henry VIII. He first appointed visitors to inspect into the lives of the monks and nuns, which were found in some places very disorderly; upon which the abbots, perceiving their dissolution unavoidable, were induced to resign their houses to the king, who by that means became invested with the abbey lands; these were afterwards granted to different persons, whose descendants enjoy them at this day: they were then valued at £2,853,000 per annum; an immense sum in those days.—Though the suppression of these houses, considered in a religious and political light, was a great benefit to the nation, yet it must be owned, that, at the time they flourished, they were not entirely useless. Abbeys were then the repositories as well as the seminaries of learning; many valuable books and national records have been preserved in their libraries; the only place wherein they could have been safely lodged in those turbulent times. Indeed, the historians of England are chiefly beholden to the monks for the knowledge they have of former national events. Thus a kind Providence overruled even the institutions of superstition for good. (See MONASTERY.)—*Buck.*

ABBOT, the chief ruler of a monastery or abbey. At first they were laymen, and subject to the bishop and ordinary pastors. Their monasteries being remote from cities, and built in the farthest solitudes, they had no share in ecclesiastical affairs; but, there being among them several persons of learning, they were called out of the deserts by the bishops, and fixed in the suburbs of the cities, and at length in the cities themselves. From that time they degenerated, and, learning to be ambitious, aspired to be independent of the bishops, which occasioned some severe laws to be made against them. At length, however, the abbots carried their point, and obtained the title of lord, with other badges of the episcopate, particularly the mitre. Hence arose new distinctions among them. Those were termed *mitred abbots* who were privileged to wear the mitre, and exercise episcopal authority within their respective precincts, being exempted from the jurisdiction of the bishop. Others were called *croziered abbots*, from their bearing the *crozier*, or pastoral staff. Others were styled *acumenical* or universal abbots, in imitation of the patriarch of Constantinople; while others were termed *cardinal abbots*, from their superiority over all other abbots. At present, in the Roman Catholic countries, the chief distinctions are those of *regular* and *commendatory*. The former take the vow and wear the habit of their order; whereas the latter are seculars, though they are obliged by their bulls to take orders when of proper ages.—*Buck.*

ABBOT, (ROBERT, D. D. S. T. P.) bishop of Salisbury. He was born in 1550, at Guildford in Surry, of pious parents; was educated at Oxford; and soon became very popular as a preacher. He was a great scholar, a deep divine, and an amiable Christian. Gravity was said to *flow* in his brother George, but to *smile* in him. In 1594, he began to be eminent as a polemic writer, particularly in the Catholic controversy. In 1597, he received his degree of D. D. He was soon after chosen chaplain in ordinary to James I. who did him the honor to print his own Commentary on the Apocalypse along with Abbot's *Antichristi Demonstratio*. In 1609, he was elected master of Balliol college, where he distinguished himself, not only by promoting diligence in study, but by restoring piety, peace, and temperance, which had been almost wholly extinguished. In 1610, he was nominated by the king among the first fellows of the Royal college at Chelsea, then newly founded, and designed as a kind of fortress of controversial divinity. The same year he was made prebendary of Normanton. In 1612, his majesty named him successor of Dr. Thomas Holland in the theological chair at Oxford, which he modestly refused, until forced by a mandate from the king. This important station he filled with great honor, until transferred to the see of Salisbury, Dec. 3, 1615. Here also his labors were indefatigable to build up his congregation, both by doctrine and discipline; but they were interrupted soon by

\* An American edition of this admirable work was published in Charlestown (Mass.) in 1818.

an agonizing attack of the gravel and stone, brought on by his previous close application to study. Amidst the tears of his flock, but in the triumph of peace, patience, love, and heavenly hope, he died March 2, 1617, in the 58th year of his age. His last words were, "Come, Lord Jesus, come quickly. Finish in me the work which thou hast begun!"

Dr. Abbot had the character of being a profound divine; most admirably well read in the fathers, councils, and schoolmen. As a theological professor, he was more moderate in his Calvinistic views than either of his two predecessors, Humphrey and Holland, though decidedly opposed to the Arminianism of Laud. He is classed in the same rank with Jewel, Bilson, and Reynolds, among the prime worthies of the English church, though by some suspected to favor the Puritans.

His writings were more numerous than his publications. The latter are, 1. *The Mirror of Popish Superstition*, 1594; 2. *A Sermon on the Exaltation of the Kingdom and Priesthood of Christ*, 1601; 3. *Antichristi Demonstratio*, 1603—of this a new edition was issued in 1608, and it is much commended by Scaliger; 4. *Defence of the Reformed Catholic of Mr. W. Perkins*, against the Bastard counter-Catholic of Dr. Wm. Bishop—in three parts, 1606, 1607, 1609, a most elaborate and comprehensive work; 5. *The Old Way*, a Sermon, at St. Mary's, Oxford, 1610; 6. *The true ancient Roman Catholic*, being a Reply to Dr. Bishop, 1611; 7. *Antilogia*, 1613; 8. *De gratiâ et perseverantiâ Sanctorum*, &c., 1618; 9. *In Ricardâ Thomsoni*, &c., 1618; 10. *De Supremâ Potestate Regiâ*, &c., 1610. The three last, were printed after his death. Among his unpublished writings is a Commentary in Latin on the whole Epistle to the Romans; which is called "an accurate work, in which he has handled all the controversial points of religion, and inclosed the whole magazine of his learning." The MS. in 4 vols. folio, is in the Bodleian library.—*Middleton's Biograph. Evân.*

ABBOT, (GEORGE, D. D., brother of Robert,) archbishop of Canterbury and primate of England, was born 1562. Their father was a clothier. George, as well as Robert, was educated at Oxford. There in 1598 he pub-



lished a Latin work, which did him great honor, and was reprinted in Frankfort by the celebrated Scultetus. His talents were very soon known, and he became a celebrated preacher in the university. In 1597 he was made doctor of divinity, and the same year was chosen master of University college. Here the first difference began between him and the intolerant Dr. Land; a difference which continued through life. Dr. Abbot being at all times the firm and enlightened friend both of civil and religious liberty.

In 1599, he was installed dean of Winchester; and in 1600 vice-chancellor of the university of Oxford. This year he published his sermons on the prophet Jonah, which were received with great applause.

In 1604, Dr. Abbot was the second of eight learned divines at Oxford, chosen by king James, to whom the care of translating all (but the Epistles of the New Testament) was committed. In 1608, he assisted in a design to unite the churches of England and Scotland; in which his prudence and moderation raised him high in the favor of the king, who bestowed upon him successively the bishoprics of Litchfield, and of London. In 1610, his majesty elevated him to the see of Canterbury, the highest dignity

in the church. In this elevated station, he showed himself the temperate yet zealous friend of the Protestant cause against the Romanists, and of Calvinism against the Arminians; while he adorned his place by learning, piety, eloquence, and indefatigable diligence.

His enemies had imputed his promotion to his flattering the king; but archbishop Abbot had the courage to displease the king, by opposing the Book of Sports, the divorce of the Countess of Essex, and the Spanish Match—exhibiting certainly a rare instance of conscientious magnanimity in a courtly prelate. In perfect consistency of character, he, nine years after, ventured the displeasure of Charles I. by refusing to license a slavish sermon, which Dr. Sibthorpe had preached, to justify one of Charles's unconstitutional proceedings. For this last honorable act he was suspended from his functions, but was soon, though not willingly, restored to them. Laud and Buckingham were his inveterate enemies; but the good archbishop pursued his course of Christian duty, as in the sight of God to the last, without favor or fear.

A cause of deep sorrow to him in his latter days, was his having accidentally, while aiming at a deer, shot one of lord Touch's keepers. In consequence of this he kept a monthly fast while he lived, and settled an annuity of twenty pounds on the widow. He died in 1633, at the age of 71; and was buried at Guildford, his native town, for which he ever retained a strong regard, and where he had generously endowed a hospital for the poor.

He published a number of works, but the most important are the three already named.—*Middleton; Daventport; Ency. Amer.*

ABBOT, (SAMUEL,) one of the founders of the theological seminary, Andover, (Mass.) Most of his life he was a merchant in Boston. He was a humble, conscientious, pious man; remarkable for prudence, sincerity, and uprightness; charitable to the poor, and zealous for the interests of religion. He gave several thousand dollars to poor ministers of the gospel, and other objects of charity. His donation for establishing the seminary Aug. 31, 1807, was 20,000 dollars; he also bequeathed to it more than 100,000 dollars.—He died in Andover, his native town, April 30, 1812, aged 80; leaving a widow with whom he had lived more than 50 years, and one son. It was a maxim with Mr. Abbot, to 'praise no one in his presence, and to dispraise no one in his absence.' In his last sickness he enjoyed a peace which the world cannot give. 'I desire to live,' he said, 'if God has any thing more for me to do, or to suffer.' When near his end he said, 'There is enough in God. I want nothing but God!'—*Allen's Amer. Biog.*

ABBOT, (AELI, D. D.) minister in Beverly, (Mass.) He was born at Andover, Aug. 17, 1770, and graduated at Cambridge, 1787, with an unsullied character and elevated scholarship. After assisting in the academy at Andover, and studying theology with Mr. French, he was settled in 1794, at Haverhill. Here he continued eight years, when an inadequate support for his family induced him reluctantly to take a dismission, and he removed to Beverly, where he succeeded Mr. McKeen, (who had been chosen president of Bowdoin college,) in 1802.—In 1827 he visited the south for his health, and passed the winter in Charleston. Early the following spring he embarked for Cuba, where he remained three months, and recorded the fruits of his inquiries and observations in letters to his family and friends. He died on his return, January 7, 1828, just as the vessel came to anchor at the quarantine ground near New-York, and was buried on Staten island.

Dr. Abbot was very courteous and interesting in social intercourse, and eloquent as a preacher. His biographer says that "he belonged to no sect, but that of good men." Happy are all who truly belong to that sect! who "are God's workmanship, created in Christ Jesus unto good works!"—His interesting and valuable letters from Cuba were published after his death, 8vo., Boston, 1829. He published also, an Artillery Election Sermon, 1802; Sermon to Mariners, 1812; Address on Intemperance, 1815; Sermon before the Salem Missionary Society, 1816; before the Bible Society of Salem, 1817; Convention Sermon, 1827.—*Allen's Am. Biog.; Flint's Sermon; Sketch in Letters from Cuba.*



ABBREVIATIONS, (called by the Romans *nota*, hence *notarius*, a shorthand writer.) The desire of saving time and space, or of secrecy, led to the invention of abbreviations in writing.—Every written language has them. Many of them are indeterminate and uncertain, and the contents of many old writings and inscriptions remain on that account ambiguous. These abbreviations often give rise to different readings.—They have been much less used since the invention of printing. The Germans employ them for ordinary words in greater proportion than other civilized nations.—The following occur most frequently:

*Roman Abbreviations on Coins, &c.* A. C. or AB. U. C. *ob urbe condito*, from the foundation of the city: C. *centum*: CIO. or CXO. 1000: CO. 5000: CCCCXXX. 100,000: C. ML. *centum milia*: COS. *consul*: COSS. *consuls*: C. R. *civis Romanus*: D. O. *diis optimis, vel deo optimo*: I. H. S. *Jesus hominum Salvator*: IMP. *imperator*: K. *balende*: M. S. *manu scriptum*: NON. *APR. nonis Aprilis*: PON. M. *pontifex maximus*: PRID. KAL. *pridie kalendas*: QUIR. *quiritas*: RESP. *respublica*: S. C. *senatus consultum*: S. P. Q. R. *senatus populusque Romanus*: VL. *videlicet*.

*Abbreviations in common use.* A. B. or B. A. *bachelor of arts*: Abp. *archbishop*: A. C. *ante Christum, before Christ*: A. D. *anno Domini, in the year of our Lord*: Aff<sup>o</sup>. *Affectionately*: A. M. *anno mundi, in the year of the world*; and *artium magister, master of arts*: B. C. *before Christ*: B. D. *bachelor of divinity*: Bp. *bishop*: B. V. *blessed virgin*: C. or Chap. *chapter*: D. D. *doctor of divinity*: D. F. *defender of the faith*: D. G. *Dei gratia, by the grace of God*: D. T. *doctor of theology*: E. G. *exempti gratia*: Ex. *example*: Exr. *executor*: F. A. S. *fellow of the antiquarian society*: F. L. S. *fellow of the Linnaean society*: F. R. S. and A. S. *fellow and associate of the royal society*: F. S. A. *fellow of the society of arts*: H. M. S. *his majesty's ship*: Ib. or ibid. *ibidem, in the same place*: i. e. *id est, that is*: I. H. S. *Jesus hominum Salvator, Jesus, the Savior of men*: I. H. S. *in hac cruce salus, in this cross is salvation*: Kt. *knight*: Ldp. *lordship*: L. L. D. *legum doctor, doctor of laws*: M. A. *master of arts*: M. C. *member of congress*: M. D. *doctor of medicine*: Messrs. *messieurs, gentlemen*: M. P. *member of parliament*: MS. *manuscript*: MSS. *manuscripts*: N. B. *nota bene, take notice*: Nem. con. or Nem. diss. *nemine contradicte or nemine dissentiente, unanimously*: N. S. *new style*: Obv. *obedient*: O. S. *old style*: Oxon. *Oxford*: Parl. *Parliament*: P. S. *postscript*: Q. *question*: Q. V. *quod vide, which see*: R. N. *royal navy*: Sec. *Secretary*: Sb. *shillings*: ss. *scilicet*: U. S. *United States*: V. D. M. *minister of God's word*: viz. *videlicet, namely*: W. or Wk. *week*: Xmas. *Christmas*: Xn. *Christian*: Ye. *the*: Ym. *them*: Yn. *then*: Yr. *your, and year*: Ys. *this*: Yt. *that*.

The above list embraces all the abbreviations usually found in religious books, needing explanation; except those of societies, &c. prefixed to the *Missionary Gazetteer* in this book; which see.—*Ency. Amer.*

ABEDNEGO; the Chaldean name given to Azariah, one of the three noble Hebrew youths, who, animated by an unshaken attachment to the true religion, refused to render homage to the idol of Nebuchadnezzar. They were therefore cast into the fiery furnace, heated through the wrath of the tyrant seven times hotter than usual.—The splendid miracle by which it pleased God to honor this consistent and fearless piety, together with its powerful effect upon the mind of the Chaldean monarch, is recorded in the third chapter of Daniel.—There is a circumstance connected with the change of name, which is worthy of attention. It has been thought that the motive of the Chaldeans in giving the new name, was, in fact, more religious than political. The Hebrew and the Chaldean languages were very similar. The Chaldeans perfectly understood the Hebrew names. And they knew, also, how tenacious Hebrew parents were to give names to their children, which bore some relation to JEHOVAH, the God of their fathers. In changing their names, therefore, did they not design to make them forget their beloved Jerusalem, and all the patriotic feelings which were associated with their vernacular tongue? and yet more, to detach them from the remembrance of JEHOVAH, the God of Abraham, Isaac, and Jacob? The name before us

is a striking example. The Hebrew Azariah, or more literally Azar-Jah, denotes, My help is JEHOVAH; from Azar, help, and Jah, JEHOVAH. But the Chaldean Abed-nego signifies the servant of Nego; Abed or Obed being the Chaldee for servant, and Nego, the sun or morning star, so called from its brightness, and hence adored among the idolatrous Chaldeans as a god. So that from being reminded, as often as he heard himself called, that JEHOVAH was his help, he was now to be brought into remembrance whenever he heard his name, that he is the servant of an idol, in whom there is no help. If such were the design of this new appellation, its ultimate end was in the case of Azariah most mercifully defeated; but the design itself will serve to set in a more striking light the danger alluded to by the Psalmist (Psalm 106: 35) of "mingling with the heathen, and learning their works." See DANIEL; SHADRACH; NEBUCHADNEZZAR.

ABEL; he was the second son of Adam and Eve, and born probably in the second or third year of the world.—His name signifies mourning, and might be given either because our first parents now began so to feel the emptiness and vanity of all earthly things, that the birth of another son reminded them painfully of it, although in itself a matter of joy; or it was imposed under prophetic impulse, and obscurely referred to his premature death. His employment was that of a shepherd; Cain followed the occupation of his father—and was a tiller of the ground. "At the end of the days;"—which is a more literal rendering than "in process of time," as in our translation, that is, on the Sabbath,—both brothers brought an offering to the Lord. Cain "brought of the fruit of the ground;" Abel "the firstlings of his flock, and the fat thereof."—"And the Lord had respect unto Abel and to his offering; but unto Cain and his offering he had not respect." The respect which God was pleased to bestow to Abel's offering, appears from the account to have been sensibly declared; for Cain must have known by some token that the sacrifice of Abel was accepted, the absence of which sign to his own offering, showed that it was rejected.—Whether this was by fire going forth from the presence of the Lord," to consume the sacrifice, as in later instances recorded in the Old Testament, or in some other way, it is in vain to inquire,—that the token of acceptance was a sensible one is however an almost certain inference.—The effect of this upon Cain was not to humble him before God, but to excite anger against his brother; and being in the field with him, or as the old version has it, having said to him, "Let us go out into the field," "he rose up against Abel his brother, and slew him;" and for that crime, by which the first blood of man was shed by man upon the earth, a murder aggravated by the relationship, and the "righteous" character of the sufferer, and having in it also the nature of religious persecution, he was pronounced by the Lord, "cursed from the earth."

2. As the sacrifice of Abel is the first on record, and has given rise to some controversy, it demands particular attention. It was offered, says St. Paul, "in faith," and it was "a more excellent sacrifice" than that of Cain.—Both these expressions intimate that it was expiatory, and prefigurative.

As to the matter of the sacrifice, it was an animal offering. Cain brought of the fruit of the ground; and Abel also brought of the firstlings of his flock, and of the fat thereof; or, more literally, "the fat of them," that is, according to the Hebrew idiom, the fattest or best of his flock; and in this circumstance consisted its specific character as an act of faith. This is supported by the import of the phrase, "*pleiona thesion*," used by the apostle in the Epistle to the Hebrews, when speaking of the sacrifice of Abel.—Our translators have rendered it, "a more excellent sacrifice." Wickliffe translates it, as Archbishop Magee says, uncouthly, but in the full sense of the original, "a much more sacrifice;" and the controversy which has arisen on this point is, whether this epithet of "much more" or "fuller," refers to quantity or quality; whether it is to be understood in the sense of a more abundant, or of a better, a more excellent sacrifice. Dr. Kennicott takes it in the sense of measure and quantity, as well as quality; and supposes that Abel brought a double offering, of the firstlings of the flock, and of the fruit of the ground also.

His criticism has been very satisfactorily refuted by archbishop Magee. The sacrifice of Abel was that of animal victims, and it was indicative not of gratitude but of "faith;" a quality not to be made manifest by the quantity of an offering, for the one has no relation to the other.

3. This will more fully appear if we consider the import of the words of the apostle,—“By FAITH Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was RIGHTEOUS, God testifying of his gifts; and by it, he, being dead, yet speaketh.”—Now what is the meaning of the apostle, when he says that it was witnessed or testified to Abel that he was *righteous*? His doctrine is that men are sinners; that all consequently need pardon; and to be declared, *witnessed*, and *accounted righteous*, are, according to his style of writing, the same as “to be justified, pardoned, and dealt with as righteous.” Thus he argues that Abraham believed God, “and it was accounted to him for righteousness,”—“that he received the sign of circumcision, a *real*, a visible confirmatory, declaratory, and witnessing work of the righteousness which he had by faith.” In these cases we have a similarity so striking, that they can scarcely fail to explain each other. In both, sinful men are placed in the condition of *righteous* men; the instrument, in both cases, is *faith*; and the transaction is, in both cases also, publicly and sensibly *witnessed*,—as to Abraham, by the sign of circumcision; as to Abel, by a visible acceptance of his sacrifice, and the rejection of that of Cain.

Abel had faith, and he expressed that faith by the kind of sacrifice he offered: It was in this way that his faith “pleased God;” it pleased him as a principle, and by the act to which it led, which act was the offering of a sacrifice to God different from that of Cain. Cain had not this faith, whatever might be its object; and Cain, accordingly, did not bring an offering to which God had “respect.” That which vitiated the offering of Cain was the want of this faith; for his offering was not significant of faith: that which “pleased God,” in the case of Abel, was his faith; and he had “respect” to his offering, because it was the expression of that faith; and, upon his faith so expressing itself, God witnessed to him “that he was righteous.” So forcibly do the words of St. Paul, when commenting upon this transaction, show, that Abel’s sacrifice was accepted, because of its immediate connection with his *faith*, for by faith he is said to have offered it; and whatever it might be, which made Abel’s offering differ from that of Cain, whether *abundance*, or *kind*, or both, this was the result of his faith. So evident also is it from the apostle, that Abel was witnessed to be “righteous,” not with reference to any previous “habit of a religious life,” as some say, but with reference to his *faith*; and to this faith as expressing itself by his offering “a more excellent sacrifice.”

4. If, then, the faith of Abel had an immediate connection with his sacrifice; and both, with his being accepted as “righteous,”—that is *justified*, in St. Paul’s use of the term,—to what had his faith respect? The particular object of the faith of the elders, celebrated in Hebrews 11, is to be deduced from the circumstances mentioned by St. Paul as illustrative of the existence and operation of this great principle, and by which it manifested itself in them. Let us explain this, and then ascertain the object of Abel’s faith also from the manner of its manifestation,—from the acts in which it embodied and rendered itself conspicuous.

Faith, in this chapter, is taken in the sense of *affiance* and trust in God, and, as such, it can only be exercised towards God, as to all its particular acts, in those respects in which we have some warrant to confide in him. This supposes revelation, and, in particular promises or declarations on his part, as the ground of every act of *affiance*. When, therefore, it is said that “by faith Enoch was translated that he should not see death,” it must be supposed that he had some promise or intimation to the effect, on which, improbable as the event was, he nobly relied; and in the result God honored his faith in the sight of all men. The faith of Noah had immediate respect to the threatened flood, and to the promise of God to preserve him in the ark which he was commanded to prepare. The chapter is filled with other instances, expressed or implied; and from the whole, as well as from the nature of things,

it will appear, that, when the apostle speaks of the faith of the elders in its particular acts, he represents it as having respect to some promise, declaration, or revelation of God.

This revelation was necessarily antecedent to the faith; but it is also to be observed, that the acts by which the faith was represented, whenever it was represented by particular acts, and when the case admitted it, had a natural and striking conformity and correspondence to the previous revelation. So Noah built the ark, which indicated that he had heard the threat of the world’s destruction by water, and had received the promise of his own preservation, and that of his family, as well as that of a part of the beasts of the earth. When Abraham went into Canaan at the command of God, and upon the promise that that country should become the inheritance of his descendants, he showed his faith by taking possession of it for them in anticipation, and his residence there indicated the kind of promise he had received. Thus these instances show, that when the faith that the apostle commends exhibited itself in some particular act, that act had a correspondence to the previous promise or revelation which was the ground of faith. We must therefore interpret the acts of Abel’s faith so as to make them also correspond with an antecedent revelation. His faith had respect to some previous revelation, and the nature of the revelation is to be collected from the significant manner in which he declared his faith in it.

Now that which Abel did “by faith,” was *generally* to perform an act of solemn worship, in the confidence that it would be acceptable to God. This supposes a revelation, immediate or by tradition, that such acts of worship were acceptable to God, or his faith could have had no warrant, and would not have been faith, but fancy. But the case must be considered more particularly. His faith led him to offer “a more excellent sacrifice” than that of Cain; but this as necessarily implies, that there was some antecedent revelation to which his faith, as thus expressed, had respect, and upon which that peculiarity of his offering, which distinguished it from the offering of Cain, was founded; a revelation which indicated that the way in which God would be approached acceptably, in solemn worship, was by animal sacrifices. Without this, the faith to which his offering, which was an offering of the firstlings of his flock, had a special fitness and adaptation, could have had no warrant in divine authority. But this revelation must have included, in order to its being the ground of faith, as “the substance of things hoped for,” a promise of a benefit to be conferred, in which promise Abel might *confide*. But if so, then this promise must have been connected, not with the worship of God in general, or performed in any way whatever indifferently, but with his worship, by animal oblations; for it was in this way that the faith of Abel specially and distinctively indicated itself. The antecedent revelation was, therefore, a promise of a benefit to be conferred, by means of animal sacrifice; and we are taught what this benefit was, by that which was actually received by the offerer,—“He obtained witness that he was *righteous*,” which must be interpreted in the sense of a declaration of his personal justification and acceptance as righteous by the forgiveness of his sins.

The reason of Abel’s acceptance and of Cain’s rejection is hereby made manifest; the one, in seeking the divine favor, conformed to his established and appointed method of being approached by guilty men; and the other not only neglected this, but profanely and presumptuously substituted his own inventions.

5. It is impossible, then, to allow the sacrifice of Abel, in this instance, to have been an act of FAITH, without supposing that it had respect to a previous revelation, which agreed with all the parts of that sacrificial action by which he expressed his faith in it. Had Abel’s sacrifice been eucharistic merely, it would have expressed gratitude, but not faith; or if faith in the general sense of confidence in God that he would receive an act of grateful worship, and reward the worshippers, it did not more express faith than the offering of Cain, who surely believed these two points, or he would not have brought an offering of any kind.—The offering of Abel expressed faith which Cain had not;

and the doctrinal principles which Abel's faith respected were such as his sacrifice visibly embodied. If it was not an eucharistic sacrifice, it was an expiatory one; and in fact, it is only in a sacrifice of this kind, that it is possible to see that faith exhibited which Abel had, and Cain had not. If then we refer to the subsequent sacrifices of expiation appointed by Divine authority, and their explanation in the New Testament, it will be obvious to what doctrines and principles of an antecedent revelation the faith of Abel had respect, and which his sacrifice, the exhibition of his faith, proclaimed: confession of the fact of being a sinner,—acknowledgment that the demerit and penalty of sin is death,—submission to an appointed mode of expiation,—animal sacrifice offered *vicariously*, but, in itself, a mere type of a better sacrifice, "the Seed of the woman," appointed to be offered at some future period,—and the efficacy of this appointed method of expiation to obtain forgiveness, and to admit the guilty into the divine favor.

"Abel," Dr. Magee justly says, "in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or at least disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty in acknowledging the general superintendence of God, and expressing his gratitude to the Supreme Benefactor, by presenting some of those good things which he thereby confessed to have been derived from his bounty. In short, Cain, the first-born of the fall, exhibits the first fruits of his parents' disobedience, in the arrogance and self-sufficiency of reason rejecting the aids of revelation, because they fell not within its apprehension of right. He takes the first place in the annals of deism, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit, which, in later days, has actuated his *enlightened* followers, in rejecting the sacrifice of Christ."

Abel was killed about the year of the world, 130. His death was that of a martyr. His case presents the first example of persecution for conscience sake; a point of view in which it is held up to us, both by our Lord, and his beloved disciple. Mat. 23: 35. 1 John 3: 12. This was the divine prediction apparent from the beginning, "I will put enmity between thee and the woman, and between thy seed and her seed;" a constitution of things which has been made manifest in every age of the world, and which continues to this day. John 15: 18—20. "If ye were of the world," said our Savior to his disciples, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, THEREFORE the world hateth you." 2 Tim. 3: 12.—*Watson; Jones.*

ABEL-MIZRAIM, the mourning of the Egyptians; a name given to the threshing floor of Atad, in consequence of the lamentations which attended the burial of the patriarch Jacob, in which all the nobles of Egypt united with Joseph. Gen. 50: 11. Jerome places it between Jericho and the Jordan, three miles from the former and two from the latter, where Bethgala afterwards stood.

ABEL, the plain; a prefix to several Hebrew names.—Thus, 1. ABEL-BETH-MAACHA, or plain of the temple of Maacha—the same as Abel, or Abila, a city in the tribe of Manasseh, north-west of Damascus, between Libanus and Antilibanus. It was the capital of the tetrarchy of Abilene, under the government of Lysanias. Luke 3: 1.—See ABILA.

2. ABEL-CARMAIN, of the plain of the Vineyards, a village of the Ammonites, about six miles north-west of Philadelphia, or Rabbath-Ammon. Judges 11: 33.

3. ABEL-MAIM, the same as Abel-beth-Maachah. 1 Kings 16: 20. 2 Chron. 16: 4.

4. ABEL-MEHOIAE, or ABEL-MEA, the birthplace of Elisha. It was about sixteen miles south of Scythopolis, (1 Kings 4: 12.) and celebrated for Gideon's victory over the Midianites. Judg. 7: 22.

5. ABEL-SHITIM, was in Moab about eight miles east of the Jordan, and opposite Jericho. Eusebius says it was in the neighborhood of Mount Peor. It is often called

Shittim only: Shittim probably being the name of the town, and Abel of the plain on which it stood. Here Moses encamped, Num. 25: 1. 33: 49. Here, seduced by Balak, the people fell into idolatry, and worshipped Baal Peor: for which they were severely punished. Num. 25.

6. ABEL-BOHAN, the boundary between the tribes of Benjamin and Judah. Josh. 18: 17. So named from Bohan, a descendant of Reuben.

ABELA; a city in Peraca, on the Batanaca, in the half tribe of Manasseh, about twelve miles east of Gadara. 2 Sam. 20: 14.

ABELARD, (PETER), the author of what has long been known under the name of the "Scholastic Theology," was born in Palais, near Nantes, in France, in 1079. "He



was a man," says Mosheim, "of the most subtle genius, whose public lectures in philosophy and divinity had raised him to the highest summit of literary renown." His lectures were attended by more than three thousand pupils of all nations. He was successively canon of Paris, and monk, and abbot of Ruys. His character however is stained by his treatment of his patron's niece, the celebrated Heloise. He was impugned by St. Bernard, for various errors, before the councils of Soissons, 1121, and Lens, 1140, and was in consequence condemned as a heretic, though it cannot be doubted that in talent and erudition he was superior to any one of his judges; and that, like men of extraordinary and erring genius in all ages, he mixed up with his crude fancies some bold and brilliant truths.

Unhappily the fame which Abelard acquired by his new method of treating theological truths, engaged many ambitious divines to adopt it; and hence the race of scholastic or philosophical divines, who multiplied so prodigiously not only in France, but also in England and Italy; and in whose hands the pure and peaceable wisdom of the gospel, was perverted into a science of mere sophistry and chicanery. The method of the scholastics exhibited an imposing aspect of learning; and as they seemed to surpass their adversaries in sagacity and genius, they excited the admiration of the studious youth, who flocked to their schools in multitudes; while the more simple *Biblici*, or "doctors of the sacred page" as they were called, had the mortification and grief to behold their auditories unfrequented, and almost deserted. The "subtle doctor" meanwhile continued in high repute in all the European colleges until the time of Luther.

The life of Abelard, taken in connection with the history of Christianity, affords a most instructive lesson.—His latter days were embittered by personal and domestic trials, as well as by persecution; and he closed a tedious existence at the monastery of St. Marcellus, near Châlons, in 1142, aged 63 years.

ABELIANS, or ABELONIANS, a sect in the diocese of Hippo in Africa, who professed to regulate marriage after the example of Abel, who they pretended was married, but lived in a state of continence: they therefore allowed each man to marry one woman, but enjoined them to live in the same state. To keep up the sect, when a man and woman entered into this society, they adopted a boy and girl, who were to inherit their goods, and to marry upon the same terms of not having children, but of adopting two of different sexes. As might be supposed, a sect, originating on principles so false, and opposed to the divine institution of marriage, was not of long continuance. It arose in the reign of Arcadius, and ended in that of Theodosius; but its memory remains among the

proofs of human weakness, when affecting to be wiser and purer than the revealed wisdom and purity of the word of God.—*Buck. Williams.*

**ABERNETHY, (JOHN,)** an eminent Protestant divine, was born in Coleraire, Ireland, in 1680. He was the son of a dissenting minister in that town. He continued to enjoy the care of his pious parents until he was nine years of age; when he was carried by a relation into Scotland. By this event he providentially escaped the hardships of the siege of Derry, in which Mrs. Abernethy lost all her other children. After three years he was restored to his parents at Coleraire. At thirteen he entered the College at Glasgow, where he resided till he had taken his degree of master of arts. His first inclination was to the study of physic, but being dissuaded from that by his friends, he determined to apply himself to divinity; in pursuance of which design he went to the university of Edinburgh, and was sometime under the care of professor Campbell.—He prosecuted his studies with such success, that he was licensed to preach before he was one and twenty. In 1703, being invited to settle in Antrim, Dublin, and Coleraire, the synod decided in favor of Antrim, where he was accordingly ordained.

The native Irish in the neighborhood were almost universally of the popish persuasion; a great field was therefore opened for his diligence and zeal, beyond the bounds of his immediate flock. Into this field he entered; he visited, conversed, and lectured among them, in a manner which showed how much his heart was set upon their conversion to God and truth; and although his success was not equal to his hopes, yet his labors were not in vain.—Numbers renounced popery, and several gave permanent evidence of sincere piety, as well as of the adoption of the Protestant faith.

At the time the Bangorian controversy raged in England, a considerable number of ministers, and others in the north of Ireland, formed themselves into a society for mutual improvement: Their professed object was to bring things to the test of reason and scripture, without servile regard to any human authority. Abernethy went into this plan with much zeal, and constantly attended their meetings at Belfast, whence it was called the Belfast society. The discussions here took a range which ended in a rupture with the general synod, in 1726. Even the reputation of Abernethy was no security for him. Some of his people forsook his ministry, and such was the rapid increase of disaffection, that a distinct congregation was erected, and a minister settled over them, by the synod. Being about this time invited by the congregation of Wood-street, Dublin, to become their pastor, he accepted. In Dublin he applied himself to his studies with renewed energy, and for ten years labored with increasing reputation. But while from the strength of his constitution, and his great temperance, his friends promised themselves a longer enjoyment of him, he was attacked by the gout to which he had been subject, in a vital part, and died December, 1740, in the 60th year of his age.

Mr. Abernethy's character justly entitled him to the respect and esteem of all who had the happiness of his acquaintance; for his private and public virtues were equally conspicuous. His piety was manly and rational, fervent and exalted. He was exactly temperate—even to abstemiousness; yet his manners were pervaded by a most amiable cheerfulness, ease, and freedom: so that in his character and deportment it was seen that religion is in reality the very perfection of reason. His disposition was full of sensibility, delicacy and kindness; his wit keen, but chastised; his passions naturally strong, but subdued by wise and constant discipline, into singular meekness and submission to the divine will. In the family his piety was most exemplary. As a preacher his first efforts were very promising; but his subsequent attainments exceeded all the anticipations even of his friends. Indeed, he took uncommon pains to qualify himself for every part of the public service of the sanctuary, and success corresponded to his diligence.

The most celebrated of his works are his "Discourses concerning the Being and Perfections of God," in two volumes; the first of which only was published in his lifetime. They excited general attention and admiration. Four

volumes of his posthumous sermons were likewise published; the first two in 1748, and the others in 1757, with a large preface, containing the life of the author.

**ABESTA,** the name of one of the sacred books of the Persian Magi, when they ascribe to their great founder Zoroaster. The Abesta is a commentary on two others of their religious books, called *Zend* and *Pazend*; the three together including the whole system of the Ignicoid, or worshippers of fire.

**ABETTORS, ACCESSARIES, ACCOMPLICES,** in criminal cases, such as support another in his designs by connivance, encouragement, or help. In these cases the abettors are universally regarded as involved in the guilt of the principal. Ps. 50: 18. Prov. 13: 20. 2 John 11. Abetting evil by connivance is a thing far too common in practical questions of morals and religion. Our Lord has determined a point of great importance in the final judgment of character, and one in which we are deeply interested, when he says "He that is not with me, is against me." (Mat. 12: 30.) i. e. is abetting the evils I came to abolish from the world.

**ABIAH,** see **ABUJAH.**

**ABIATHAR,** the son of Ahimelech, and the tenth high priest among the Jews, being the fourth in descent from Eli. 2 Sam. 8: 17. 1 Chron. 18: 16. When Saul sent to Nob to murder all the priests, Abiathar escaped the massacre, and fled to David in the wilderness. There he continued in the quality of high priest; but Saul out of aversion to Ahimelech, whom he imagined to have betrayed his interests, transferred the dignity of the high priesthood from Ithamar's family into that of Eleazer, by conferring this office upon Zadok. Thus there were at the same time two high priests in Israel, Abiathar with David, and Zadok with Saul. In this state things continued until the reign of Solomon, when Abiathar being attached to the party of Adonijah, was by Solomon divested of his priesthood, A. M. 2989; and the race of Zadok alone performed the functions of that office during the reign of Solomon, to the exclusion of the family of Ithamar, according to the word of the Lord to Eli, 1 Sam. 2: 30, &c.

"A difficulty arises from the circumstance that in 1 Kings 2: 27, Abiathar is said to be deprived of the priest's office by Solomon; while in 2 Sam 8: 17. 1 Chron. 18: 16. 24: 3, 6, 31. Ahimelech the son of Abiathar, is said to be high priest along with Zadok. The most probable solution is, that both father and son each bore the two names Ahimelech and Abiathar; as was not at all unusual among the Jews. In this way also we may remove the difficulty arising from Mark 2: 26, where Abiathar is said to have given David the shew-bread, in allusion to 1 Sam. 21: 1. &c., where it is Ahimelech."—*Robinson's Bible Dictionary; Horne's Introduction, Vol. I. p. 538.*

**AFIB,** the name of the first month in the Jewish sacred year. Exod. 13: 4. This month was afterwards called *Nisan*; it contained thirty days, and answered to our March. It signifies *green ears*, and was so named because grain, particularly barley, was in ear at that time. It was an early custom to give names to months from the appearances of nature; and the custom is still in force among many nations. The year among the Jews commenced in September, and consequently their jubilees and other civil matters were regulated in that way, Lev. 25: 8—10; but their sacred year began in Abib, according to the divine command, Exod. 12: 2. "This shall be to you the beginning of months." See **MONTHS.**

**ABIDE,** this word in the scriptures means more than mere passive or temporary residence. It is used for voluntary vital attachment, dependence and adherence, the result of the most intimate and permanent union. Thus John 15: 4. our Savior says, "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye, except ye abide in me." See also 2 Tim. 2: 13. 1 John 2: 17, 28. John 15: 4, 9. 14: 16; but particularly, Col. 2: 6, 7. Christians often speak of living near to Christ; the Bible speaks of living in Him.—What force is there in this idea! "Return unto thy rest in Him, O my soul."

If this term then be used to signify a settled residence, how awful is that passage, John 3: 36. "He that believeth not the Son, shall not see life, but the wrath of God

**ABIDESTH** on him." Withering idea! that a human soul should be a home for the residence of the wrath of God!

**ABIGAIL**, a woman of excellent understanding, and of great beauty, the wife of Nabal, the Carmelite, and afterwards of David, 1 Sam. 25: 14—42. Her son by the latter marriage, is called in one place Chiliab, and in another Daniel, (2 Sam. 3: 3. 1 Chron. 3: 1.) and is one example among many, of the same person bearing two names; a fact which solves several seeming contradictions in the Old and New Testament. 2. A sister of David, and mother of Amasa. 1 Chron. 2: 16, 17.

**ABIHU**, one of the sons of Aaron, who with his brother Nadab, was destroyed by fire from God for presuming to offer incense to Him with *strange fire*, instead of that from his altar. Lev. 10: 1, 2. This awful event occurred only eight days after their consecration: and their sin seems to have been occasioned by wine, which was afterwards forbidden to priests, when about to minister in the sanctuary. A punishment so sudden and severe, was designed to impress all God's ministers with the immense importance of fidelity in discharging the duties of their office; observing his will in every particular, that He may be glorified.—But had it not also a deeper meaning? May it not be regarded as a standing example of that divine wrath which shall consume all who pretend to serve God, except with incense kindled from the one altar and offering by which he forever perfects them that are sanctified?—*Jones*.

**ABIJAH**, or **ABIA**, a priest of the posterity of Aaron, and founder of a family. When the priests were divided into twenty-four classes, the eighth was called from him the class of *Abia*. 1 Chron. 24: 10. Luke 1: 5.

**ABILA**, or **ABELA**, called by the Greeks *Leucadia*, that is, "white rock town," the capital of Abilene, Luke 3: 1. It was situated in a plain adjacent to the river *Croisorrhos*, or *Abana*. Several medals, still extant, serve to identify its site, and to show that it was a place of considerable magnitude and importance. Two of these are given by Calmet. Some antiquities and inscriptions are mentioned by Pococke as still remaining in the neighborhood, which confirm the fact of its former consequence.—It is now called *Bellinas*.

**ABILENE**; a province of Caelosyria, between the two Libani, of which Lysanias was tetrarch.

**ABILITY**; see **INABILITY**.

**ABIMELECH**, *My father the King*: from *Abi*, my father, and *Melech*, king. 1. The title of the kings of Philistia, as *Cæsar* was of the Roman emperors, and *Pharaoh* of the sovereigns of Egypt. Two kings under this name are mentioned in Genesis, one of whom appears to have been the son of the other. Gen. 20. Gen. 26.

In regard to the first, it has been thought strange that a miraculous interference should have been necessary (as in the case of Pharaoh, Gen. 12: 14—20.) to convince him of his criminality in detaining the wife of Abraham; and equally strange that Abraham could not procure Sarah's release by proper application and request. But such thoughts arise only from ignorance of the customs of the east. Whenever a woman is taken into the harem of an eastern prince with the design of making her his wife, she is secluded without a possibility of coming out, at least during the life of the prince on the throne. Nor is communication with women in the harem in ordinary cases to be obtained. The late editor of Calmet has given an affecting instance in the case of colonel Pitt, an officer of the Russian army, whose wife and daughter, both beautiful women, fell into the hands of the Tartars, and were presented to the grand signior at Constantinople. The efforts of the distracted father and husband to procure their release, only resulted in his own imprisonment in a dungeon, with the dreadful assurance that *when any of the sex were once taken into the seraglio, they were never suffered to quit it more*. Critical Review, vol. iii. p. 332. This anecdote places the propriety of some exertion of Providence in behalf of Abraham in the strongest light. It seems also to explain the fears of both Abraham and Isaac, arising from the remarkable beauty of Sarah and Rebecca, and tempting them both to use culpable dissimulation.—The life of a husband, it may be easily understood, had but a small chance of being preserved when it stood in the way of despotic indulgence. Yet the Abimelechs of Ge-

rar, at that time seem to have retained something of the fear of God. A. M. 2200. B. C. 1804.

2. The son of Gibeon, a usurper and murderer, to expose whose infamous character to the infatuated people of Israel, *Jotham* pronounced his celebrated fable of the trees. Judg. 9: 1—54. This is the oldest fable on record, and shows with what power the reason and conscience can be addressed through the medium of the imagination. A. M. 2771. B. C. 1233.

**ABISHAG**; the young and beautiful wife of David, selected to cherish him in his old age. After David's death, his son Adonijah demanded her in marriage; but *Solomon* justly supposing that this was only a step towards his assumption of the regal power, refused his solicitation, and punished his treasonable design with death. 1 Kings 1: 3. 2: 13—27.

**ABISHAI**, son of Zuri and Zeruiah, David's sister, was one of the most valiant men of his time and a chief general in David's armies. Some of his exploits are mentioned in 2 Sam. 21: 16. and 23: 18. He was brother to *Joab* and *Asahel*; but in his character and services to his uncle the king, he seems to have surpassed them both, and to have been through life David's favorite general and friend. 1 Sam. 26: 7—11. 2 Sam. 2: 18, 24. 10: 10. 16: 9. 18: 2. 20: 6. 21: 16. 23: 18. 1 Chron. 11: 20, 21. 18: 12. 19: 11, 15.

**ABISHUA**, the son of Phineas. He was the fourth in succession who filled the office of high priest among the Hebrews. The *Chronicon* of Alexandria places him in the days of *Ehud*, judge of Israel. Judg. 3: 1 Chron. 6: 50. *Josephus* calls him *Abiezor*.

**ABLUTION**, a ceremony in use among the ancients, and still practised in several parts of the world. It consisted in washing the body, which was always done before sacrificing, or even entering their houses. Ablutions appear to be as old as any ceremonies, and external worship itself. *Moses* enjoined them, the heathens adopted them, and *Mahomet* and his followers have continued them. The Egyptians, the Greeks, the Romans, the Jews, all had them. The ancient Christians had their ablutions before communion, which the *Romish church* still retain before their mass, and sometimes after. The *Syrians*, *Copts*, &c. have their solemn washings on *Good Friday*; the *Turks* also have their ablutions, their *Ghost*, their *Wodon*, *Aman*, &c.—*Buck*.

**ABNER**, the son of *Ner*, uncle to king *Saul*, and general of his armies. After the death of *Saul*, he supported *Ishbosheth* for seven years; but conceiving himself injured by him, he went over to *David*. He was treacherously slain by *Joab* under the pretence of his being a spy; but more probably either from jealousy of his influence, or to revenge the death of his brother *Asahel*. *David* highly disapproved the conduct of *Joab*, (see *JOAB*.) and composed an elegy on the death of *Abner*. 2 Sam. 2d and 3d chs.—A. M. 2956.

**ABOMINATION**, or **ABOMINABLE**; these terms always denote things which are hateful and detestable to the last degree. Genesis 43: 32. Lev. 7: 18. Deut. 7: 25, 26. They are the strongest terms the language affords. Hence,

1. **SIN IN GENERAL**, being the reverse of the divine perfections and law, and the object of God's most awful and unchangeable displeasure, is frequently styled an **ABOMINATION**. Prov. 3: 32. 8: 7. 17: 15. Jer. 7: 10. 44: 22. To be *holy* as *he is holy*, we must penitently view it in the same light; and hate, avoid, and oppose it, with the same inflexible constancy. This is in fact the precise sense of the precept, (Rom. 12: 9.) "Let love be without dissimulation: **ABOR** THAT WHICH IS EVIL; cleave to that which is good." That is, the *proof of the sincerity of your love, whether to God or man, lies in its being invariably attended with a lively abhorrence of sin, and an ardent attachment to holiness*.

2. **PARTICULAR SINS** are in various passages of scripture stigmatized as **ABOMINATIONS**. For example, pride, Prov. 16: 5. Lawlessness, or a contentious, unteachable, ungodly spirit, Prov. 3: 32. False doctrine, Rev. 17: 4. Hypocrisy, Prov. 15: 5. 21: 27. 28: 9. Scorning, 24: 9. False swearing or perjury, Jer. 7: 9, 10. Murder; adultery, and theft, Jer. 7: 9, 10. Falsehood, Prov. 12: 22: Things that are highly esteemed among men, particularly

covetousness, Luke 16: 14, 15. Idolatry, with all its instruments and appendages, Ex. 8: 26. Deut. 17: 2—7. 12: 31. 18: 9—14.

3. VARIOUS FORMS OF PARTICULAR SINS, especially when of a very gross description, are marked out as ABOMINATIONS—as, offering blemished or deformed sacrifices, Deut. 17: 1.; eating forbidden kinds of food, Lev. 11.; every species of unchastity, Lev. 18: 29, 30.; wearing the dress of the opposite sex, Deut. 22: 5.; a false balance, false weights, and measures, Prov. 11: 20. 20: 10, 23.; a proud look, a lying tongue, murderous hands, a heart of wicked imaginations, feet swift to mischief, a false witness, and he that soweth discord among brethren, Prov. 6: 16—19.

4. EMPHASES, or distinctive uses of the term. To "make an abomination," is to make an idol, Deut. 27: 15.; to "commit abomination," is to practise idolatry, or unnatural crimes, Ez. 16: 50. Rev. 21: 27. "Abominable works," are actions tainted and corrupted by impiety, Ps. 14: 1. "The abominable," mentioned as a distinct class, Rev. 21: 8. are probably such as arc guilty of unnatural crime; a character mournfully prevalent throughout the heathen world. Rom. 1: 26—32. 1 Cor. 5: 9—11.

In reference therefore not to idolatry alone, but to every sin, in every form, and especially the sin that most easily besets us, let us act as though we heard perpetually those most affecting words, ever uttered by the All Holy, *Oh, do not this abominable thing which I hate.*

ABOMINATION OF DESOLATION; this phrase seems to be used (Dan. 11: 31.) as a general designation, for whatever denotes the triumph of idolatrous power over the sanctuary of God. Its more particular reference in the New Testament, is to the Roman armies under Titus. Dan. 9: 27. 12: 11. compared with Mat. 24: 15. The images of their gods and emperors were delineated on the ensigns of the Romans; and the ensigns themselves, especially the eagles which were carried at the heads of the legions, were objects of worship; and therefore, according to the style of scripture, an abomination. The horror with which the Jews regarded them, sufficiently appears from two facts mentioned by Josephus—Pilate's attempt to put his troops in winter quarters at Jerusalem, and Vitellius' proposing to march through Judea to attack Aretas, king of Petra. The people supplicated and remonstrated against both, on religious accounts, to such a degree, that Pilate was obliged to remove his army, and Vitellius to march his troops another way. Jerome informs us that the Jews themselves applied, Dan. 9: 27. to the Romans. The appearance of their idolatrous banners therefore at Jerusalem, was the prophetic sign that "the desolation thereof was nigh." The evangelists Matthew and Mark add to our Lord's prediction in a parenthesis, "*Whoso readeth, let him understand;*" hereby intimating that this event was approaching, though yet future when their histories were published, and that the reader who consulted his own safety, would do well to retire seasonably from the devoted city. Mat. 24: 15. Mark 13: 14.—In forty years from the time "the Messiah was cut off" by wicked hands, (to use the sublime language of Bossuet,) "the Roman eagle descended, and Judea was no more."

ABORIGINES; the earliest inhabitants of a country; those of whom no original can be traced. It is used among us in this country, to denote the Indian tribes, in distinction from the present civilized inhabitants who are of European descent.

Upon this country, it has been said with equal eloquence and truth, rests a responsibility in relation to the Indian tribes, of deep and tremendous import. Sovereigns from time immemorial of the interminable forests which overshadow this vast continent, this injured race have gradually been driven within the limits of their present precarious possessions. One after another of their favorite rivers has been reluctantly abandoned, until the range of the hunter is bounded by lines prescribed by his invader, and the independence of the warrior is no more. Of the innumerable tribes which, a few centuries since, roamed fearless and independent their native forests, how many have been swept into oblivion, and are with the generations before the flood! Of others not a trace re-

mains but in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost among the sepulchres of his fathers—a spark still faintly glimmering in the ashes of an extinguished race! Alas! shall the corrupt arts of avarice, or the strong arm of civilized power still pursue this unhappy people? Shall the increasing and relentless force of emigration drive them from forest to forest, until the last remnant struggling for existence, shall fall on the verge of the western ocean, or perish in its flood? Will not the voice of humanity prompt us to arrest this unremitting progress of extermination? But how? Not certainly by breaking down the restrictions on Indian trade; for this would let loose upon them a horde of selfish and unprincipled adventurers. But continue and enforce those restrictions, and at the same time encourage and increase the missionary institutions of our country; and the time is not far distant, when the savage shall be converted into the citizen, and the hunter be changed into the agriculturist and mechanic; when throughout that vast extent of country from the Mississippi to the Pacific, the red man and the white man shall be found in every place, mingling in the same society, cherishing the same benevolent and friendly views, fellow citizens of the same social and religious community, and fellow heirs to one eternal inheritance in the kingdom of heaven.

For particulars respecting the Aborigines of this country, and the efforts now in progress for their Christianization, see the Missionary Gazetteer, in the latter part of this volume.

ABOUND; the peculiar force of this emphatic word has never yet been sufficiently illustrated. It is generally taken to be equivalent with to increase, or to be full; but if so, why does so accurate a writer as St. Paul, in 1 Thess. 3: 12. add the word *abound* to the word *increase*, and in Phil. 4: 18. after saying, "I have all," immediately subjoin, "*and abound*?" This use of the word evidently implies, that, in the apostle's own mind, it conveyed some additional, or stronger idea. What that idea is, may be ascertained by turning to Prov. 8: 24. where the word first occurs, in a connection that clearly unfolds its exact meaning, "*fountains abounding with water.*" This peculiarly rich and beautiful idea of the exuberant and overflowing fulness of a fountain, a fulness rising and spreading from deep and inexhaustible springs, is the appropriate meaning of this word, as any one may perceive who will carefully consult all the passages where it occurs in the bible. In this light what new force is added to our conceptions of such expressions as the following.

Rom. 5: 20. "Moreover the law entered that the offence might *abound.*" This may be taken either positively, or in relation to our conceptions; since the introduction of clearer light, by the written law, did not only manifest with more distinctness the extent, the power, the criminal nature, pollution, and punishment of sin; but by encountering the opposition of the human heart, and operating as a test of its sinfulness, did occasion an incalculable increase in the number and aggravations of human transgression. In its light, sin seemed already to have overflowed the whole world, like the waters of the deluge when the fountains of the great deep were broken up; pervading, filling, overflowing every human heart, lip, and life; while new disobedience to its commands, new violations of its restrictions, new excuses, evasions or blasphemous objections to its threatened penalties, continually rising into existence, swelled yet more and more the appalling and apparently endless flood of guilt and ruin.

"But where sin abounded, grace did *much more abound.*" Even where the introduction of the written law had charged human guilt with its heaviest aggravations, had so immensely extended men's conceptions of the universality and evil of sin, and proved its power to be beyond the influence of any light, authority, or sanctions of mere law to repress and subdue; *there* the introduction of the gospel unfolded a depth of contrivance, power, and compassion in the Divine Mind, fully and abundantly adequate to the exigencies of the case. He therefore who receives and relies upon the gospel of Christ, though the very chief of sinners, shall find that the grace of God therein reveal-

ed as flowing through the cross, infinitely exceeds his most enlarged conceptions, wants, and desires; that springing from sources not only apparently, but absolutely even inexhaustible, "the unsearchable riches of Christ," it overflows, prevails, and triumphs over all his aggravated guilt, corruption, and unworthiness; not only pardoning, but purifying, not only saving from endless ruin, but exalting to endless joy! "That as sin had reigned" under the administration of law "UNTIL DEATH," even so under the administration of the gospel, "might grace reign through righteousness UNTO ETERNAL LIFE by Jesus Christ our Lord."

Eph. 1: 8. "Wherein he hath *abounded* towards us in all wisdom and prudence." The apostle here suggests to us that God, in the method of dispensing the riches of his grace, has pursued a course in which his prudence and wisdom appear equally conspicuous as his unfathomable love—in bestowing his grace on sinners only through a redeeming mediation, lest the law should be dishonored and made of no effect, Rom. 3: 31.; in selecting the only fit person to be a mediator between God and man, John 3: 16. 1 Tim. 2: 5.; in appointing him his proper work, its several offices, and periods, Gal. 4: 4, 5. Isa. 53: 10—12. Heb. 3: 1, 2. 8: 6—12.; in arranging the circumstances of his incarnation, sufferings, and glory, Isa. 42: 1—4. 52: 13—15. John 10: 18. 12: 49, 50. 14: 31. Acts 4: 27, 28.; in the time, instruments, and manner of publishing the gospel, Eph. 3: 1—11. 4: 7—16.; in the measure and ministers of its success, and the glory of its ultimate issues, 1 Cor. 1: 26—31. 3: 5—9. 2 Cor. 2: 12—16. Gal. 3: 8. 1 John 3: 8. Rev. 11: 15. 20: 1—6. 21: 1—27.; and lastly, in ordering all the allotments, advantages, afflictions, and deliverances of individual believers, so as to work out their spiritual and everlasting good. Rom. 8: 28—39. 1 Cor. 3: 21—23. 2 Cor. 4: 15.

Rom. 3: 7. "If the truth of God hath *more abounded* through my lie unto his glory, why yet am I also judged as a sinner?" In this objection to the doctrine of human responsibility, the truth of God is represented under the image of a perennial and majestic stream, whose depth and force become more visible by means of the obstructions raised against it; which, however formidable in appearance, it surmounts with the utmost ease in consequence of its own overflowing fullness. This objection—commonly urged on the admitted fact, that the declarations of God in his word touching human depravity, are seen to be true with more abundant evidence in every fresh instance of sin, and especially in the false assumptions of those who deny the divine testimony—is repelled by the apostle, by appealing to its monstrous consequences. The principle of the objection is, that whatever conduct serves in any way, even by way of contrast, to illustrate the glory of the divine attributes, cannot be criminal, and worthy of punishment. The apostle says, if such a principle be true, (inasmuch as it is certain that the divine perfections will appear more glorious by opposition to human depravity, and the very lie of him who denies it, but confirms the truth of that God who affirms it,) then that depravity might be justified and indulged to any extent, under the specious pretext of "doing evil that good might come"—an abominable maxim, confounding the very distinction between good and evil, scorning every restraint of virtue, sanctioning every crime, and subverting the moral government of God from its foundation.—The apostle therefore pronounces the final condemnation of such as adopt it, to be just.

Prov. 29: 22. "A furious man *aboundeth* in transgression;" and Mat. 24: 12. "because iniquity shall *abound*, the love of many shall wax cold." In both these passages we may remark the allusion to an overflowing fountain or stream, which breaks over its ordinary limits, and spreads and deepens on every side.

1 Cor. 15: 58. "Always *abounding* in the works of the Lord." The addition of the word "always," adds to the beautiful idea of this passage the utmost force and magnificence. *This, then, is the only scriptural measure, that we be continually rising above measure; not resting in present attainments or usefulness; not satisfied with the standard of our predecessors and contemporaries; but as circumstances supply opportunity, and experience gives facility,*

pleasure and skill, breaking away from the limits of the past, and seeking a wider sphere of action in the future, in the fullness of a heart exuberant with zeal and affection, and "always overflowing in the work of the Lord."—Philippians 1: 9—11. 1 Thessalonians 4: 1. 2 Corinthians 9: 8.

ABRAHAM, originally called ABRAM, the son of Terah, born at Ur, a city of Chaldee, A. M. 2008, only two years after the death of Noah, though there were nine generations between them. He descended from that patriarch in the line of Shem, upon whose family the promised blessing of giving birth to the Messiah appears to have been entailed by his father's prophecy, and was the tenth person from him in lineal descent, Gen. 9: 26. His history claims the attention of the biographer under two distinct points of view; first, as the founder of the Jewish nation, God's peculiar people, who all descended from his loins, and are termed Israel after the flesh; and secondly, as "the father of the faithful," or head of the true Israel, that innumerable company consisting of both Jews and Gentiles, who imitate his faith, and are consequently made participators of that blessedness wherewith Abraham himself was blessed, Rom. 2: 28, 29. 9: 4—8.

1. A word upon the call of the patriarch. Chaldee, the native country of Abraham, was inhabited by a pastoral people, who were almost irresistibly invited to the study of the motions of the heavenly bodies, by the peculiar serenity of the heavens in that climate, and their habit of spending their nights in the open air in tending their flocks. The first rudiments of astronomy, as a science, are traced to this region; and here, too, one of the earliest forms of idolatry, the worship of the host of heaven, usually called Tsbaism, first began to prevail. During the three hundred and fifty years which elapsed between the deluge and the birth of Abraham, this and other idolatrous superstitions had greatly corrupted the human race, perverted the simple forms of the patriarchal religion, and beclouded the import of its typical rites.—The family of Abraham was idolatrous, for "his fathers served other gods beyond the flood," that is, the great river Euphrates; but whether he himself was in the early period of his life an idolater, we are not informed by Moses. The Arabian and Jewish legends speak of his early idolatry, his conversion from it, and of his zeal in breaking the images in his father's house; but these are little to be depended on. Whilst Abraham was still sojourning in Ur, "the God of glory" appeared to him, and said unto him, "Get thee out of thy country and from thy kindred, and go into the land which I shall show thee;" and so firm was his faith in the providence and care of God, that although the place of his future abode was not indicated, nor any information given of the nature of the country, or the character of its inhabitants, he nevertheless promptly obeyed, "and went out not knowing whither he went." Terah his father, Nahor his brother, and Lot his nephew, the son of Haran, his deceased brother, accompanied him; a circumstance which indicates that if the family had formerly been idolatrous, it had now received the faith of Abraham. They first migrated to Haran, or Charan, in Mesopotamia, a flat, barren region westward of Ur; and after a residence there of a few years, during which Terah had died, Abraham left Haran to go into Palestine, taking with him Sarah his wife, who had no child, and Lot, with his paternal property. Nahor appears to have been left in Haran. To this second migration also he was incited by a divine command, accompanied by the promise of a numerous issue, that his seed should become a great nation, and, above all, that "in him all the families of the earth should be blessed;" in other words, that the Messiah, known among the patriarchs as the promised "seed of the woman," should be born in his line. Palestine was then inhabited by the Canaanites, from whom it was called Canaan. Abraham, leading his tribe, first settled at Sechem, a valley between the mountains Ebal and Gerizim, where God appeared to him and promised to give him the land of Canaan, and where, as in other places where he remained any time, he built an altar to the Lord. He then removed to a hilly region on the north of Jericho; and, as the pastures were shortened, migrated southward, till a famine drove

Abraham and his sons, show the manner in which the earth was gradually covered with people. In those ages, some cities had been built, and the country to some extent about them cultivated; but wide spaces of unoccupied land lay between them. A part of society following therefore the pastoral life, led forth their flocks, and, in large family tribes, of which the parent was the head, uniting both the sovereign power and the priesthood in himself, and with a train of servants attached to the tribe by hereditary ties, pitched their camps wherever a fertile and unappropriated district offered them pasture. A few of these nomadic tribes appear to have made the circuit of the same region, seldom going far from their native seats; which would probably have been the case with Abraham, had he not received the call of God to depart to a distant country. Others, more bold, followed the track of rivers, and the sweep of fertile valleys, and at length some built cities and formed settlements in those distant regions; whilst others, either from attachment to their former mode of life, or from necessity, continued in their pastoral occupations, and followed the supplies afforded for their flocks by the still expanding regions of the fertile earth. Wars and violences, droughts, famines, and the constant increase of population, continued to impel these innumerable, but, at first, small streams of men into parts still more remote. Those who settled on the seacoast began to use that element, both for supplying themselves with a new species of food, and as a medium of communication by vessels with other countries, for the interchange of such commodities as their own lands afforded, with those offered by maritime states more or less distant. Thus were laid the foundations of commerce, and thus the maritime cities were gradually rendered opulent and powerful. Colonies were in time transported from them by means of their ships, and settlers on the coasts of still more distant and fertile countries. Thus the migration of the three principal families proceeded from the central regions of Armenia, Mesopotamia, and Assyria; and in succession they established numerous communities,—the Phenicians, Arabians, Egyptians, Ethiopians, and Lybians, southward;—the Persians, Indians, and Chinese, eastward;—the Scythians, Celts, and Tartars, northward;—and the Goths, Greeks, and Latins, westward, even as far as the Peruvians and Mexicans of South America, and the Indians of North America.

3. Abraham, knowing the dissolute character of the Egyptians, directed Sarah to call herself his sister, which she was, although by another mother; fearing that if they knew her to be his wife, they would not only seize her, but kill him. This circumstance indicates the vicious state of morals and government of Egypt at this early period. In this affair Abraham has been blamed for want of faith in God; but it was perhaps no more than an act of common prudence, as the seraglio of the Egyptian monarch was supported by any means, however violent and lawless. Sarah, upon the report of her beauty, was seized and taken into his harem; and God sent great plagues upon his house, which, from their extraordinary character, he concluded to be divine judgments. This led to inquiry, and on discovering that he was detaining another man's wife by violence, he sent her back, and dismissed Abraham, laden with presents.

4. After the famine, Abraham returned to Canaan, and pitched his tents between Bethel and Hai, where he had previously raised an altar. Here, as his flocks and herds, and those of Lot, had greatly increased, and strifes had arisen between their herdsmen as to pasturage and water, they peaceably separated, Lot returning to the plain of the Jordan, which, before the destruction of Sodom, was "as the garden of God;" and Abraham to Mamre, near Hebron, after receiving a renewal of the promise, that God would give him the whole land for a possession. The separation of Abraham and Lot still further secured the unmingled descent of the Abrahamite family. The territories of the kings of the cities of the plain, were a few years afterward invaded by a confederacy of the petty kings of the Euphrates and the neighboring countries, and Lot and his family were taken prisoners. This intelligence being brought to Abraham, he collected the men of his tribe, three hundred and eighteen, and falling

upon the kings by night, near the fountains of Jericho, he defeated them, retook the spoil, and recovered Lot. On his return, passing near Salem, supposed to be the city afterwards called Jerusalem, he was blest by its king Melchisedek, who was priest of the most high God; so that the knowledge and worship of Jehovah had not quite departed at that time from the Canaanitish nations. To him Abraham gave a title of the spoil. The rest he generously restored to the king of Sodom, refusing, in a noble spirit of independence, to retain so much as "a shoe latchet," except the portion which, by usage of war, fell to the young native sheiks, Aner, Eschel, and Mamre, who had joined him in the expedition.

5. After this he had another encouraging vision of God, Gen. 15: 1; and to his complaint that he was still childless, and that his name and property would descend to the stranger Eliezer, who held the next rank in his tribe, the promise was given, that he himself should have a son, and that his seed should be countless as the stars of heaven. And it is emphatically added, "He believed in the Lord, and he counted it to him for righteousness." He was then fully assured, that he stood before God, a pardoned and accepted man, "whose iniquities were forgiven" and to whom "the Lord did not impute sin." Still the fulfilment of the promise of a son was delayed; and Sarah, perhaps despairing that it would be accomplished in her person, and the revelation which had been made merely stating that this son should be the fruit of Abraham's body, without any reference to her, she gave to him, according to the custom of those times, one of her handmaids, an Egyptian, to be his secondary wife, who brought forth Ishmael. Children born in this manner had the privileges of legitimacy; but, fourteen years afterwards, when Abraham was a hundred years old, and Sarah ninety, the Lord appeared to him again, established his covenant with him and with his seed, changed his name to Abraham, "the father of many nations," promised that Sarah herself should bring forth the son to whom the preceding promises had referred, instituted circumcision as the sign of the covenant; and changed the name of his wife from Sarai, *my princess*, to Sarah, *the princess*, that is, of many people, to descend from her.

6. At this time Abraham occupied his former encampment near Hebron. Here, as he sat in the door of his tent, three mysterious strangers appeared. Abraham, with true Arabian hospitality, received and entertained them. The chief of the three renewed the promise of a son to be born from Sarah, a promise which she received with a laugh of incredulity, for which she was mildly reproved. As Abraham accompanied them towards the valley of the Jordan, the same Divine Person, for so he manifestly appears, announced the dreadful ruin impending over the licentious cities among which Lot had taken up his abode. No passage, even in the sacred writings, exhibits a more exalted view of the divine condescension, than that in which Abraham is seen expostulating on the apparent injustice of involving the innocent in the ruin of the guilty: "Shall the city perish, if fifty, if forty-five, if forty, if thirty, if twenty, if ten righteous men be found within its walls?" "Ten righteous men shall avert its doom." Such was the promise of the Celestial Visitant; but the guilt was universal, the ruin inevitable; and the violation of the sacred laws of hospitality and nature, which Lot in his horror attempted to avert by the most revolting expedient, confirmed the justice of the divine sentence.

7. Sarah having conceived, according to the divine promise, Abraham left the plain of Mamre, and went south, to Gerar, where Abimelech reigned; and again fearing lest Sarah should be forced from him, and himself be put to death, her beauty having been, it would appear, preternaturally continued, notwithstanding her age, he here called her, as he had done in Egypt, his sister. Abimelech took her to his house, designing to marry her; but God having, in a dream, informed him that she was Abraham's wife, he returned her to him with great presents. This year Sarah was delivered of Isaac; and Abraham circumcised him according to the covenant stipulation; and when he was weaned made a great entertainment. Sarah, having observed Ishmael, son of



Hagar, mocking her son Isaac, said to Abraham, "Cast out this bondwoman and her son, for Ishmael shall not be heir with Isaac." After great reluctance Abraham complied; God having informed him that this was according to the appointments of his providence, with respect to future ages. About the same time, Abimelech came with Phicol, his general, to conclude an alliance with Abraham, who made that prince a present of seven ewe lambs out of his flock, in confirmation that a well he had opened should be his own property; and they called the place Beersheba, or "the well of swearing," because of the covenant there ratified with oaths. Here Abraham planted a grove, built an altar, and for some time resided, Gen. 20. and 21.

8. More than twenty years after this, (A. M. 2133,) God, for the final trial and illustration of Abraham's faith, directed him to offer up his son Isaac. Abraham took his son and two servants, and went towards mount Moriah. When within sight of the mountain, Abraham left his servants, and ascended it with his son only; and there having bound him, he prepared for the affecting sacrifice; but when he was about to give the blow, an angel from heaven cried out to him, "Lay not thine hand upon the lad, neither do thou any thing to him. Now I know that thou fearest God, since thou hast not withheld thine only son from me." Abraham turning, saw a ram entangled in the bush by his horns; and he offered this animal as a burnt-offering, instead of his son Isaac. This memorable place he called by the prophetic name, *Jehovah-Jirch* or, *the Lord will see—or provide*, (Gen. 22: 1—14.) having respect, no doubt, to the true sacrifice, which, in the fulness of time, was to be offered for the whole world upon the same mountain.

9. Twelve years afterwards, Sarah, wife of Abraham, died in Hebron. Abraham came to mourn and to perform the funeral offices for her. He addressed the people at the city gate, entreating them to allow him to bury his wife among them; for, being a stranger, and having no land of his own, he could claim no right of interment in any sepulchre of that country. He, therefore, bought of Ephron, one of the inhabitants, the field of Machpelah, with the cave and sepulchre in it, at the price of four hundred shekels of silver, about forty-five pounds sterling. And here Abraham buried Sarah, with due solemnities, according to the custom of the country, Gen. 23. This whole transaction impressively illustrates the dignity, courtesy, and honor of those ancient chiefs; and wholly disproves the notion that theirs was a rude and unpolished age.

10. Abraham having grown old, sent Eliezer, his steward, into Mesopotamia, with directions to obtain a young woman of his own family, as a wife for his son Isaac. Eliezer executed his commission with fidelity, and brought back Rebecca, the daughter of Bethuel, granddaughter of Nahor, and consequently Abraham's niece, whom Isaac married. Abraham afterwards married Keturah, by whom he had six sons, Zimran, Jokshao, Medan, Midian, Ishbak, and Shuah; who became heads of different people, which dwelt in Arabia and around it. He died, aged an hundred and seventy-five years, and was buried with Sarah, his wife, in the cave of Machpelah, which he had purchased of Ephron, Gen. 24. and 25. A. M. 2163, before Christ, 1821.

11. Abraham himself, with his family, may be regarded as a type of the church of God in future ages. They indeed constituted God's ancient church. Not that many scattered patriarchal and family churches did not remain: such was that of Melchisedek; and such probably was that of Nahor, whom Abraham left behind in Mesopotamia. But a visible church relation was established between Abraham's family and the Most High, signified by the visible and distinguishing sign of circumcision, and followed by new and enlarged revelations of truth. Two purposes were to be answered by this,—*the preservation of the true doctrine of salvation in the world*, which is the great and solemn duty of every branch of the church of God,—and *the manifestation of that truth to others*. Both were done by Abraham. Wherever he sojourned he built his altars to the true God, and publicly celebrated his worship; and, as we learn from St. Paul, he lived in tents in prefe-

rence to settling in the land of Canaan, though it had been given to him for a possession, in order that he might thus proclaim his faith in the *eternal inheritance*, of which Canaan was a type; and in bearing this testimony, his example was followed by Isaac and Jacob, the "heirs with him of the same promise," who also thus "confessed that they were strangers and pilgrims," and that "they looked" for a continuing and eternal city in heaven. So, also, now is the same doctrine of immortality committed to the church of Christ; and by deadness to the world ought its members to declare their own faith in it.

12. The numerous natural posterity promised to Abraham, was also a type of the spiritual seed, the true members of the church of Christ, springing from the Messiah, of whom Isaac was the symbol. Thus St. Paul expressly distinguishes between the fleshly and the spiritual seed of Abraham; to the latter of which, in their ultimate and highest sense, the promises of increase as the stars of heaven, and the sands of the seashore, are to be referred, as also the promise of the heavenly Canaan.

13. The intentional offering up Isaac, with its result, was probably that transaction in which Abraham, more clearly than in any other,—*"saw the day of Christ, and was glad."* He received Isaac from the dead, says St. Paul, "in a figure." This could be a figure of nothing but a resurrection of our Lord; and, if so, Isaac's being laid upon the altar was a figure of his sacrificial death, scenically and most impressively represented to Abraham. The *place*, the same ridge of hills on which our Lord was crucified; the *person*, an only son, who dies for no offence of his own; the *sacrificer*, a father; the *receiving back*, as it were, from death to life; the *name* impressed upon the place, importing, *the Lord will provide*, in addition to Abraham's own words to Isaac, "The Lord will provide a lamb for a burnt-offering;" all indicate a mystery, or at least supply an illustration of that which Abraham, as the reward of his obedience, was permitted to behold. "The day" of Christ's humiliation and exaltation was thus opened to him; and served to keep the great truth in mind, that the true burnt-offering and sacrifice for sin was to be something higher than the immolation of lambs and bulls and goats,—*any, something more than what was merely human.*

14. The transaction of the expulsion of Hagar was also a type. It was an allegory in action, by which St. Paul teaches us to understand that the son of the bondwoman represented those who are under the law; and the child of the freewoman those who by faith in Christ are supernaturally begotten into the family of God. The bondwoman and her son being cast out, represented also the expulsion of the unbelieving Jews from the Church of God, which was to be composed of true believers of all nations, all of whom, whether Jews or Gentiles, were to become "fellow-heirs."

15. Abraham is also exhibited to us as the *representative* of true believers; and in this especially, that the true nature of faith was exhibited in him. This great principle was marked in Abraham with the following characters:—An entire, unhesitating belief in the word of God;—an unflinching trust in all his promises;—a steady regard to his almighty power, leading him to overlook all apparent difficulties and impossibilities in every case where God had explicitly promised; and habitual and cheerful and entire obedience. The apostle has also described faith in Heb. 11: 1; and that faith is seen living and acting in all its energy in Abraham.

A few miscellaneous remarks are suggested by some of the circumstances of Abraham's history:—

1. The ancient method of ratifying a covenant by sacrifice is illustrated in the account given in Gen. 15: 9, 10. The beasts were slain and *divided* in the midst, and the persons covenanting passed between the parts. Hence, after Abraham had performed this part of the ceremony, the symbol of the Almighty's presence, "a smoking furnace, and a burning lamp, passed between the pieces," verse 18, and so both parties ratified the covenant.

2. As the beauty of Sarah, which she retained so long as quite to conceal her real age from observers, attracted so much notice as to lead to her forcible seizure, once by Pharaoh, in Egypt, and again by Abimelech, in Palestine,

it may appear strange that, as in the east, women are generally kept in seclusion, and seldom appear without veils, she exposed herself to observation. But to this day the Arab women do not wear veils at home in their tents; and Sarah's countenance might have been seen in the tent by some of the officers of Pharaoh and Abimelech, who reported her beauty to their masters.

3. The intentional offering up of Isaac, is not to be supposed as viewed by Abraham an act sanctioning the pagan practice of human sacrifice. The immolation of human victims, particularly of that which was most precious, the favorite, the first-born child, appears to have been a common usage among many early nations, more especially the tribes by which Abraham was surrounded. It was the distinguishing rite among the worshippers of Moloch; it was in unison with the character of the religion, and of its deity. It was the last act of a dark and sanguinary superstition, which rose by regular gradation to this complete triumph over human nature. The god, who was propitiated by these offerings, had been satiated with more cheap and vulgar victims; he had been glutted to the full with human suffering and human blood. In general, it was the first work of the subjugation of the rational mind to an inhuman and domineering priesthood. But the Mosaic religion held human sacrifices in abhorrence; and the God of the Abrahamic family, uniformly beneficent, had imposed no duties which entailed human suffering, had demanded no offerings which were repugnant to the better feelings of our nature. The command to offer Isaac as "a burnt-offering," was, for these reasons, a trial the more severe to Abraham's faith. He must therefore have been fully assured of the divine command; and he left the mystery to be explained by God himself. His was a simple act of unhesitating obedience to the command of God; the last proof of perfect reliance on the certain accomplishment of the divine promises. Isaac, so miraculously bestowed, could be as miraculously restored; Abraham, such is the comment of the Christian apostle, "believed that God could even raise him up from the dead."

4. The wide and deep impression made by the character of Abraham upon the ancient world, is proved by the reverence which people of almost all nations and countries have paid to him, and the manner in which the events of his life have been interwoven in their mythology, and their religious traditions. Jews, Magians, Sabians, Indians, and Mahometans, have claimed him as the patriarch and founder of their sects; and his history has been embellished with a variety of fictitious. One of the most pleasing of them is the following, but it proceeds upon the supposition that he was educated in idolatry: "As Abraham was walking by night from the grotto where he was born, to the city of Babylon, he gazed on the stars of heaven, and among them, on the beautiful planet Venus, 'Behold,' said he within himself, 'the God and Lord of the universe,' but the star set and disappeared, and Abraham felt that the Lord of the universe could not thus be liable to change. Shortly after, he beheld the moon at the full: 'Lo,' he cried, 'the Divine Creator, the manifest Deity,' but the moon sank below the horizon, and Abraham made the same reflection as at the setting of the evening star. All the rest of the night he passed in profound rumination; at sunrise he stood before the gates of Babylon, and saw the whole people prostrate in adoration. 'Wondrous orb,' he exclaimed, 'thou surely art the Creator and Ruler of all nature; but thou, too, settest like the rest to thy setting! neither then art thou my Creator, my Lord, or my God.'" — *Calmet; Jones; Watson.*

**ABRAHAM'S BOSOM;** a figurative mode of describing the happiness of heaven. Luke 16: 22. The allusion is to a magnificent feast, at which the redeemed out of every nation, are represented as sitting down in the kingdom of God. Matt. 8: 11. Luke 13: 29. To be, or lie on one's bosom, refers to the oriental mode of reclining at table. In this manner, John, as the disciple whom Jesus loved, is said to have leaned on his bosom. John 13: 23.

**ABRAHAMITES;** an order of monks exterminated for idolatry by Theophilus, in the ninth century. Also the name of another sect of heretics, who had adopted the errors of Paulus. See PAULICIANS.

**ABSALOM;** the son of David by Maccab, daughter of

the king of Geshur; distinguished for his fine person, his vices, and his unnatural rebellion. Of his open revolt; his conduct in Jerusalem; his pursuit of the king his father; his defeat and death; see 2 Sam. 16—18. at large.

**ABSALOM'S PILLAR.** Absalom, like many other vain mortals, was ambitious of posthumous fame. At an early period of life, he caused a pillar to be erected in the king's valley for the purpose of perpetuating his name; "for" said he, "I have no son, and this shall be my monument." 2 Sam. 18: 18. It seems he either lived to have three sons and a daughter, 2 Sam. 14: 27. after that time, or they were all dead when he erected the pillar, which is not very probable. True glory has been said to consist "in doing what deserves to be written, or in writing what deserves to be read." Absalom's reputation has indeed survived him; and it will continue while time shall last; but if estimated by that standard, it would be difficult to fix upon any recorded action of his life that would stand the test.

**ABSOLUTION** signifies acquittal. It is taken also from that act whereby the priest declares the sins of such as are penitent remitted. The Romanists hold absolution a part of the sacrament of penance, and the council of Trent, and that of Florence, declare the form or essence of the sacrament to lie in the words of absolution. "I absolve thee of thy sins." According to this, no one can receive absolutions without the privacy, consent, and declaration of the priest; except, therefore, the priest be willing, God himself cannot pardon any man. This is a doctrine as blasphemous as it is ridiculous. The chief passage on which they ground their power of absolution is that in John 20: 23: "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." But this is not to the purpose; since this was a special commission to the apostles themselves, and the first preachers of the Gospel, and most probably referred to the power he gave them of discerning spirits. By virtue of this power, Peter struck Ananias and Sapphira dead, and Paul struck Elymas blind. But, supposing the passage in question to apply to the successors of the apostles, and to ministers in general, it can only import that their office is to preach pardon to the penitent, assuring those who believe that their sins are forgiven through the merits of Jesus Christ; and that those who remain in unbelief are in a state of condemnation. Any idea of authority given to fallible, uninspired men to absolve sinners, different from this, is unscriptural; nor can I see much utility in the terms, *ministerial*, or *declarative* absolution, as adopted by some divines, since absolution is wholly the prerogative of God; and the terms above-mentioned may, to say the least, have no good influence on the minds of the ignorant and superstitious.—*Buck.*

**ABSTEMII;** a name given to such persons as could not partake of the cup of the eucharist, on account of their natural aversion to wine.

**ABSTINENCE;** in a general sense, is the act of refraining from something to which we are accustomed, or in which we find pleasure. It is more particularly used for fasting or forbearing of customary food. Among the Jews, various kinds of abstinence were ordained by their law. Among the primitive Christians, some denied themselves the use of such meats as were prohibited by that law; others looked upon this abstinence with contempt: as to which Paul gives his opinion, Rom. 14: 1, 3. The council of Jerusalem, which was held by the apostles, enjoined the Christian converts to abstain from meats strangled, from blood, from fornication, and from idolatry, Acts 15. Upon this passage, Dr. Doddridge observes, "that though neither things sacrificed to idols, nor the flesh of strangled animals, have, or can have, any moral evil in them, which should make the eating of them absolutely and universally unlawful; yet they were forbidden to the Gentile converts, because the Jews had such an aversion to them, that they could not converse freely with any who used them. This is plainly the reason which James assigns in the very next words, the twenty-first verse, and it is abundantly sufficient. This reason is now ceased, and the obligation to abstain from eating these things ceases with it. But were we in like circumstances

again, Christian charity would surely require us to lay ourselves under the same restraint."

The spiritual monarchy of the western world introduced another sort of abstinence, which may be called *ritual*, and consists in abstaining from particular meats at certain times and seasons, the rules of which are called rogations. If I mistake not, the impropriety of this kind of abstinence is clearly pointed out in 1 Tim. 4: 3.—In England, abstinence from flesh has been enjoined by statute, even since the reformation; particularly on Fridays and Saturdays, on vigils, and on all days commonly called fish days. The like injunctions were renewed under queen Elizabeth; but at the same time it was declared, that this was done, not out of motives of religion, as if there were any difference in meats, but in favor of the consumption of fish, and to multiply the number of fishermen and mariners, as well as to spare the stock of sheep.

A more important abstinence, is that referred to by the apostle, Thess. 5: 22. "Abstain from all appearance of evil." How much more then, from every thing which is proved to be really evil; as some things are, in which, alas, many indulge! See **FASTING; ANIMALS; BLOOD.**

**ABSTINENTS, or ABSTINES**; a set of heretics that appeared in France and Spain, about the end of the third century. They are supposed to have borrowed part of their opinions from the Gnostics and Manichæans, because they opposed marriage, condemned the use of flesh meat, and placed the Holy Ghost in the class of created beings.—*Buck.*

**ABUMA**; the same as *Rumah*, 2 Kings 23: 36.

**ABUNDANCE**; an overflowing fullness. See **ABOUND.\*** *Those who receive the abundance of grace and of the gift of righteousness*, Rom. 5: 17. are such as in cordial faith and love, accept the Gospel of Christ, and receive free justification thereby; not excluding, however, the fact, that faith and love are themselves, wherever they are found, "the fruits of the Spirit," and therefore "the gift of God." Gal. 5: 22. Ephes. 2: 8.

**ABUSE**; to use things or persons from wrong motives to wrong ends, in a sinful or dishonorable manner. Judg. 19: 25. Children *abuse their parents*, when by disobedience of any kind, or, by neglecting to support or comfort them, they shorten or embitter their existence. Such as do these things are called murderers of fathers, and murderers of mothers. 1 Tim. 1: 9. Men *abuse the world* when they use the good things of it to dishonor God, and gratify their own lusts, forgetful of eternity. 1 Cor. 7: 31.

**ABYSS, or DEEP, without bottom.** The chaos; the deepest parts of the sea; and, in the New Testament, the regions of the dead, Rom. 10: 7. also the place of punishment. The devils besought Jesus that he would not send them into the abyss, a place they evidently dreaded. Luke 8: 31. where it seems to mean that part of Hades in which wicked spirits are in torment. See **HELL.**

In the conception of the ancient Hebrews, and of the generality of eastern people at this day, the abyss, the sea, or waters, encompassed the whole earth. This was supposed to float upon the abyss, of which it covered a small part. According to the same notion, the earth was founded on the waters, or at least, its foundations were on the abyss beneath. Ps. 24: 2. 136: 6. Under these waters, and at the bottom of this abyss, they represented the wicked as groaning, and suffering the punishment of their sins. The Rephaim were confined there, those old giants, who, whilst living, caused surrounding nations to tremble, Prov. 9: 18. 21: 16, &c. Lastly, in these dark dungeons, the kings of Tyre, Babylon, and Egypt, are described by the prophets as suffering the punishment of their pride and cruelty. Jer. 26: 14. Ezek. 28: 10, &c.

The Abyss is represented in the book of Revelation, as the abode of evil spirits, and powers opposed to God: "I saw," says St. John, "a star fall from heaven unto the earth, and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of it, as the smoke of a great furnace; and

the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke, locusts upon the earth. And they had a king over them, which is the angel of the bottomless pit," Rev. 9: 1—11. See **ABANDON.** In another place, the beast is represented as ascending out of the bottomless pit, and waging war against the two witnesses of God, Rev. 11: 7. Lastly, St. John says, "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20: 1—3. The original word is *abyss*.

**ABYSSINIAN CHURCH.** Very little is known of the present state of Christianity among the oriental nations, and for this little we are chiefly indebted to various travellers, who were far from making it an immediate object of research: of course our information on this subject must be attended with some degree of uncertainty. The seven churches of Asia, existing in the primitive times, appear to have vanished from the page of history, without leaving scarcely a vestige behind; and nothing remains in their place but the various mutilated forms of Christianity. See **SEVEN CHURCHES.**

Abyssinia, or Ethiopia Superior, is an ancient kingdom of Africa, whose inhabitants are supposed to have received the Gospel from the Ethiopian eunuch, or prime minister of their queen Candace, though their general conversion was not effected before the middle of the fourth century. Their emperor, who is nominally a Christian, exercises a kind of supremacy in ecclesiastical matters, and confers all benefices, except that of their chief prelate.

The Abyssinians boast themselves to be of Jewish extraction, and assume to imitate the service of the tabernacle and temple of Jerusalem; so that their doctrines and ritual form a strange compound of Judaism, Christianity, and superstition. They practise circumcision, and are said to extend the ceremony to females as well as males. They observe both the first and the seventh day as a Sabbath, and eat no meats prohibited by the law of Moses. They take off their shoes, before they enter their churches, and sit on the bare floor. Their worship is said wholly to consist in reading the Scriptures, administering the eucharist, and hearing some homilies of the fathers. They read the whole of the four Gospels every year in their churches, beginning with Matthew, and proceeding to the rest in their order. And when they speak of any event, they say, "It happened in the days of Matthew;" that is, while they were reading Matthew's Gospel in their churches. They observe four fasts in a year with much severity; and on their grand festivals they begin their music and dancing before daylight, in imitation of David, who danced before the ark. They pray for the dead, have a great veneration for the Virgin Mary, invoke saints and angels, and have at least as many miracles and legends of saints as the church of Rome.

The supreme ruler of the Abyssinian church is a bishop, who receives his appointment from the patriarch of Alexandria; but the inferior clergy are appointed by the emperor. The primate has an order of men under him, whom they style *Kyinos*. Every parochial church has one of these, who is a kind of arch-priest, and has all the inferior priests and deacons, as well as the secular affairs of the parish, under his care and government. The office of the inferior priests is to supply that of the *kyinos* in their absence, and to assist them in the public service. They have another order of ecclesiastics, called *Debtaris*, who are a kind of Jewish Levites or chanters, and assist at the public offices of the church. All these orders are allowed to marry, even after they have been ordained priests; and, which is more singular, even some of their religious orders or monks, who are numerous, are allowed the same privilege; but those who observe celibacy, are commonly in greater esteem.

The distinguishing doctrine of the Abyssinian church, relates to the person of Christ. They maintain that the divine and human nature are united in him, without

\* "The abundance of the seas," Deut. 33: 19. means the opulence derived from commerce; but the same expression in Isa. 60: 5. seems to refer to the immense multitudes of seamen, engaged in carrying on commercial intercourse between all nations.

either confusion or mixture; yet though the nature of Christ is really one, it is at the same time twofold and compound. They disown the pope's supremacy, and transubstantiation, though they believe the real presence of Christ in the sacrament. They believe in a middle state, in which departed souls must be purged from their sins; use confession, and receive penance and absolution from the priests.

Various attempts have been made to bring this church under the papal yoke, but without success. The Portuguese having opened a passage into Abyssinia in the fifteenth century, an emissary was sent to extend the influence and authority of the Roman pontiff, clothed with the title of Patriarch of the Abyssinians. The same important commission was afterwards given to several Jesuits, when some circumstances seemed to promise them a successful and happy ministry; but the Abyssinians stood so firm to the faith of their ancestors, that towards the end of the sixteenth century the Jesuits had lost nearly all hope in that quarter.

About the beginning of the seventeenth century, the Portuguese Jesuits renewed the mission to Abyssinia, when the emperor created one of them patriarch; and not only swore allegiance to the Roman pontiff, but also obliged his subjects to forsake the rites and tenets of their ancestors, and to embrace the doctrine and worship of the Romish church. At length the emperor became so exasperated at the arrogant and violent proceedings of the patriarch, in subverting the established customs of the empire for the purpose of confirming the pope's authority, especially in imposing celibacy on some and requiring divorce of others who had married more than one wife, that he annulled the orders formerly given in favor of popery, banished the missionaries from his dominions, and treated with the utmost severity all who had any connection with the undertaking. From this period the very name of Rome, its religion, and its pontiff, have all along been objects of peculiar aversion among the Abyssinians; and so lately as about the middle of the last century, the edict prohibiting all Europeans to enter into Ethiopia was still in force, and executed with the greatest rigor. The present state of the church of Abyssinia, however, is such, that little besides the name of Christianity is to be found among them. Their religion is a motley collection of traditions, tenets, and ceremonies, derived partly from Judaism and partly from Christianity in its most corrupted form. In their ritual of worship the former seems to predominate; but, like the Catholics, they have festivals and saints innumerable. One day is dedicated to Baalam's ass; another to Pontius Pilate and his wife,—to Pilate, because he washed his hands before he pronounced sentence on Christ;—to his lady, because she warned him to have nothing to do with the blood of that just person. In legends and miracles, too, they are scarcely inferior to the church of Rome. And, upon the whole, it may truly be affirmed, that the religion of the Abyssinians is a monstrous compound of superstitions, unworthily dignified with the name of Christianity.—*Mosheim's Ecclesiastical History*; *Bruce's Travels to discover the Source of the Nile*; *Jones's Dictionary of Religious Opinions*.

**ACACIANS**; a sect of heretics in the fourth century; so named from Acacius, bishop of Caesarea, who denied the Son to be of the same substance with the Father, though some of them allowed that he was of a similar substance. Also, the name of another sect, named after Acacius, patriarch of Constantinople, in the fifth century, who favored the opinions of Eutychus. See **EUTYCHIANS**.

**ACADEMICS**; a name given to such philosophers as adopted the doctrines of Plato. They were called so from the *Academia*, a grove near Athens, where they frequently indulged their contemplations. *Academia* is said to derive its name from one *Academus*, a god or hero, so called. Thus *Horace*,—*Atque inter sylvas Academæ querere verum*.

The Academies are divided into those of the first academy, who taught the doctrines of Plato in their original purity; those of the second or middle academy, who differed materially from the first, and inclined to scepticism; and those of the new academy. The middle school laid it down as a principle, that neither our senses, nor our reason, are to be trusted; but that in common affairs we

are to conform to received opinions. The new academy maintained, that we have no means of distinguishing truth, and that the most evident appearances may lead us into error; they granted the wise man opinion, but denied him certainty. They held, however, that it was best to follow the greatest probability, which was sufficient for all the useful purposes of life, and laid down rules for the attainment of felicity. The difference between the middle academy and the new seems to have been this; that though they agreed in the imbecility of human nature, yet the first denied that probabilities were of any use in the pursuit of happiness; and the latter held them to be of use in such a design; the former recommended a conformity with received opinions, and the latter allowed men an opinion of their own. In the first academy *Sprusippus* filled the chair; in the second, *Arcefilaus*; and in the new or third academy, *Caneades*.

Among the Academics, the existence of God, the immortality of the soul, the preferableness of virtue to vice, were all held as uncertain. This sect, and that of the Epicureans, were the chief that were in vogue at the time of Christ's appearance, and were embraced and supported by persons of high rank and wealth. A consideration of the principles of these two sects, (see **EPICUREANS**.) will lead us to form an idea of the deplorable state of the world at the time of Christ's birth; and the necessity there was of some divine teacher to convey to the mind true and certain principles of religion and wisdom. Jesus Christ, therefore, is with great propriety called the Day Spring from on High, the Sun of Righteousness, that arose upon a benighted world to dispel the clouds of ignorance and error, and discover to lost man the path of happiness and heaven. But as we do not mean to enlarge much upon these and some other sects, which belong rather to philosophy than theology, we shall refer the reader to *Buddaeus' Introduction to the History of Philosophy*; *Stanley's Lives*; *Brucker's History of Philosophy*, or (which is more modern) *Enfield's Abridgment*; *Buck's Theological Dictionary*; *Watson's do*.

**ACCAD**; one of the four cities built by Nimrod, the founder of the Assyrian empire. Gen. 10: 10. It was contemporary with Babylon, and was one of the first four great cities of the world. Jerome and others say it is the same as Nisibis, and the Targums read Nisibin. It is not mentioned under its ancient name by any profane author. But modern travellers inform us, that about six miles from Bagdad is a gigantic pile of ruins, called, by the Arabs and Turks, the Hill of Nimrod; in which the materials and style of building are so perfectly similar to those of ancient Babylon, as to make it certain that here was the site of one of the four cities built by Nimrod. It was not Babylon; it was not Erech; it was not Calneh. The unavoidable inference, is, that it was Accad; an inference strengthened by the name of the place *Akarkouff*, especially when it is recollected that the Syrian name for Accad was *Achar*.—*Calmet*; *Watson*.

**ACCEPT**, **ACCEPTABLE**, **ACCEPTED**. To accept is not only to receive, but to receive with pleasure and kindness. Gen. 32: 20. It stands opposed to reject, which is a direct mode of refusal, and implies a positive sentiment of disapprobation. Jer. 6: 30. 7: 29. To receive, says *Crabbe*, is an act of right, we receive what is our own; to accept, is an act of courtesy, we accept what is offered by another. Hence, "an acceptable time," or "accepted time," Ps. 69: 13. 2 Cor. 6: 2. signifies, the *molliora tempora fandi*, a favorable opportunity, a time when acceptance is granted, and favors are bestowed.

Luke 4: 24. "No prophet is accepted in his own country." That is, his countrymen do not value and honor him as they ought; as we say, "familiarity breeds contempt."

Luke 22: 21. "Neither acceptest thou the person of any." The word person, here, and in similar connections, signifies the outward appearance, in distinction from inward character. See **RESPECTER OF PERSONS**.

**ACCEPTANCE WITH GOD**; a point of Christian doctrine, which is of such great importance, that indeed it may be said to lie at the foundation of all revealed religion; and probably, if the subject were fully investigated, it would be found that most of the erroneous systems

which prevail in the religious world, originate in mistaken views respecting the Scripture doctrine of a sinner's acceptance with God. The term "accept" in its original import, implies to receive favorably, and indicates that divine regard which stands opposed to "hiding of the face, or the divine frown," but to have a proper view of the subject, we must keep in mind the Scripture doctrine of the fall of man; his natural alienation from God; the consequent loss of the divine favor through sin; and the revealed medium of his restoration. See ADAM; FALL OF MAN; ORIGINAL SIN.

This general view of things is always supposed, in whatever the Scriptures teach regarding man's acceptance with God. The mediation of the Son of God is founded upon it; and the Gospel of divine grace has no meaning but in reference to it. Had there been no revelation of mercy to sinners, no call to repentance, or to return to God, no proclamation of pardon to guilty rebels, there is too much reason to believe that all the posterity of fallen Adam would have proceeded, like the angels that fell, in one undeviating course of rebellion against God, without manifesting a wish to be reconciled to their offended Sovereign, or seeking to be restored to his favor. But, "there is forgiveness with Him, that He may be feared," Ps. 130: 4. The great proof of this delightful truth, is the mission of his Son into the world, John 3: 16, with the declared ends of his incarnation and death. 1 John 3: 5—8. ch. 4: 9—14. the good pleasure of God in his work, manifested by raising him from the dead, 1 Pet. 3: 19—21. and the numerous calls and invitations of the Gospel, wherever it comes, to men of all ranks and degrees, to sinners of all descriptions, to every one that hears it; to forsake their evil ways and return unto God, who will have mercy upon and abundantly pardon them. Isa. 55: 1—9. But though the Gospel be glad tidings of great joy to all who hear it; though it gives the fullest revelation of the divine character, and displays all the perfections of Deity, as gloriously harmonizing in the economy of redemption; though it presents the most powerful inducements for sinners to return to God, by promising the full remission of sins, and eternal life to every one who believes the testimony of God concerning his Son; it must ever be carefully kept in view, that Jesus Christ alone, is "the way, the truth, and the life;" and that no man cometh unto God but by Him, John 14: 6. He is the "beloved Son of God, in whom the Father is well pleased," Matt. 3: 17. ch. 17: 5. In him, "the beloved," sinners are accepted, Eph. 1: 6. they have redemption in his blood, verse 7. their sins are forgiven them only for his name's sake, 1 John 2: 12. The sacrifice he offered when he gave himself for them, is to God a sweet smelling savor, Eph. 5: 2. And "he is made of God unto us, wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, he that glorifieth, let him glory in the Lord." 1 Cor. 1: 30, 31. The virtue of this perfect sacrifice of the Son of God, by which alone sin is put away, extended back to the first age of the world; and will continue its efficacy until all the elect of God are called into his kingdom, Rom. 3: 25. Heb. 9: 15. The promise of this sacrifice, which was made to our first parents immediately after the fall, was the great thing that encouraged them to return to God and hope in his mercy, Gen. 3: 15. Sacrifices were instituted to prefigure it; but it was only with such as were offered in the faith of this great atonement effected by the High Priest of our profession, that Jehovah had any delight, or that he deigned to accept; and Abel, Noah, Abraham, and the rest of the Old Testament saints, obtained acceptance before God only through faith in the divine promise, that, in the fulness of time, God would raise up unto Israel a Savior, Heb. 11. And now that the promise is fulfilled, and the work of human redemption fully accomplished, sinners can only find acceptance with God, for their persons, their prayers, and their imperfect services, through faith in the all perfect sacrifice of the Son of God, for in that alone the Father is well pleased. See JUSTIFICATION.

It is no objection to the statement now given of the doctrine of acceptance with God, that the apostle Peter hath said, "In every nation, he that feareth him and worketh

righteousness is accepted with him," Acts 10: 35. because it is never supposed in the Scriptures, that any truly fear God and work righteousness, who are not regenerated by the Holy Spirit, 1 John 2: 29. and influenced thereunto by hope in the divine mercy; which hope can only arise from faith in the divine testimony, or promise. Such indeed is the explanation that Peter himself gives of the subject, verse 36—43. Accordingly, it is written, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. 147: 11. The subject is beautifully illustrated by Christ himself, in the Parable of the Prodigal Son, who left his father's house, took his journey into a far country, and there, having wasted his patrimony in riotous living, was at last ready to perish with hunger, Luke 15: 11. He indeed returned to his father's house, and met with the most welcome reception; but then the motive or spring of his conduct was a persuasion of the abundant stores that were there to be found, answerable to all his exigencies; and that even the hired servants of his father had bread enough and to spare, while he was perishing with hunger. We have also another striking illustration of the subject, in the Parable of the Pharisee and the Publican. The pharisees, who despised the Gospel, trusted in themselves that they were righteous; and in all their approaches to God, had respect to the excellency of their characters over other men; vainly presuming, that what entitled them to distinction among their fellow-creatures, would also avail them in the divine presence. But Christ showed them that, in this instance, they were greatly deceiving themselves. "Ye are they that justify yourselves before men," said the Savior, "but God knoweth your hearts; for that which is highly esteemed among men, is an abomination in the sight of God." Luke 16: 15. And in the parable just mentioned, while the pharisee, confidently advancing with his prayers to the divine throne, would thank God that he was not as other men, who were extortioners, unjust, or adulterers; that he was not like the publican; that he even fasted twice in a week, and gave tithes of all he possessed: the publican, guilty and self condemned, stood afar off, scarcely daring to hit up his eyes towards heaven, but, smiting upon his breast, implored the divine clemency, saying, "God be merciful to me a sinner," Luke 18: 9, 14. The persuasion that there is mercy with God, through the propitiatory sacrifice of his beloved Son, encouraged him to draw nigh, and, praying in faith, he was heard and accepted; for he went down to his house justified, while the pharisee was rejected.—*Jones's Biblical Cyclopedia.*

We mistake the terms of acceptance with God, when we trust in, 1. The superiority of our virtues to our vices, Rom. 3: 20. James 2: 10. 2. A faith in Christ which does not produce good works, James 2: 14. 3. The atonement, without personal repentance from sin, Luke 13: 5. 4. The hope of future repentance, or conversion on a dying bed, Prov. 1: 24—31.

ACCESS; the privilege of approaching a superior, with freedom. It is distinguished from admittance, thus: "we have admittance where we enter; we have access to him whom we address. There can be no access where there is no admittance; but there may be admittance without access. Servants or officers may grant us admittance into the palaces of princes; the favorites of princes only have access to their persons."—*Crabbe's Synonymes.*

In Scripture this important word occurs but three times, and always in connection with our reconciliation to God through Christ. In Romans 5: 2. where it first occurs, it signifies our introduction into a state of settled friendship with God; a state in which we are permitted to enjoy the freest intercourse and communion with him, and can rejoice in hope of his eternal glory, through his Son as our Mediator. "In whom," says the apostle, in that exquisite passage, Eph. 3: 12. "WE HAVE BOLDNESS, AND ACCESS WITH CONFIDENCE, BY THE FAITH OF HIM."

Under the law, the High Priest alone had access to the divine presence within the mysterious veil of the Holy of Holies; but when at the death of Christ the veil of the temple was rent in twain, it was declared that a new and living way of access was laid open to every true worshipper. By his death, also, the middle wall of partition was

broken down, and God became equally accessible to Gentile and to Jew; whereas before, the Gentiles had no nearer access in the temple worship than to the gate of the court of Israel. Thus the grace and privileges of the Gospel are alike bestowed on true believers of all nations.

The apostle Paul, in one short but comprehensive verse, not only explains this most fully; but at the same time shows how, in the economy of redemption, each glorious person of the GODHEAD executes a harmonious part in this most sweet and gracious transaction, Eph. 2: 18. FOR THROUGH HIM, (the Son of God) WE (Jewish and Gentile believers) BOTH HAVE ACCESS, BY ONE SPIRIT, UNTO THE FATHER. Here we see, in the clearest manner, how fundamental to the Christian faith, is the view which it reveals to us of the sacred Trinity; since it is only by the conduct of the Holy Spirit, through the mediation of the Son, that we are enabled to approach the Father, seated on the throne of grace. And it beelieves us further to remark the blessedness of this access to God. For we are not simply introduced by Christ, but beheld and accepted also in Christ. He is our peace: the author both of our access and acceptance: for to the praise of the glory of his grace, God hath made us "ACCEPTED IN THE BELOVED." Eph. 1: 6. 1 Pct. 3: 18. And those words of our Lord cannot be too well remembered, John 14: 6. "I am the way, the truth, and the life; NO MAN COMETH UNTO THE FATHER BUT BY ME."—*Watson; Hawker; Watts's Sermons.*

ACCHO, a seaport of Palestine; (Josh. 19: 25. Judg. 1: 31.) called afterwards Ptolemais, (Acts 21: 7.) from the first of the Ptolemies, who enlarged and beautified it. Its site enjoys, says Dr. Wells, all possible advantage by sea and land. It is situated on the coast of the Mediterranean sea, thirty miles south of Tyre, on the north angle of a bay to which it gives its name, and which extends in a semicircle of three leagues, as far as the point of mount Carmel. The town was originally surrounded by triple walls, and a fosse, or ditch cut of the rock, from which, at present, it is a mile distant. On the north and east, was a spacious and fertile plain. On the south and west sides it was washed by the sea; and Pococke thinks that the river Belus, which flows from Carmel into the Mediterranean, was brought through the fosse, which ran along the ramparts on the north; thus making the city an island.

In the first partition of the Holy Land under Joshua, Accho belonged to the tribe of Ashur; but it proved to be one of the places out of which the Israelites could not drive the primitive inhabitants. Accho, and all beyond it northwards, was considered as the heathen land of the Jews. When Syria was subjected by the Romans, it was made a colony by the emperor Claudius.

Mr. Taylor has collected several medals of Accho, or Ptolemais. Those bearing its Phœnician name, Ok or Akko, have dates, of the era of Alexander; whence it may be inferred that it received favors from that prince, probably at the time he was detained in Syria by the siege of Tyre. From others it appears, that the city assumes the privilege of asylum and of sanctity, and that it possessed a temple of Diana. Establishments for the purposes of commerce, seem also to have been formed here by merchants from Antioch; not unlike the English factories in Smyrna, and other cities of the east, at the present. There was also a bath of Venus here, of great antiquity.

Such was Ptolemais in the days of the apostles. Christianity was planted here at an early period, and here Saint Paul visited the saints in his way to Jerusalem. Acts 21: 7.

This city, now called Acre, which, from the convenience of its port, is one of the most considerable on the Syrian coast, was during almost two centuries (A. D. 1000, to A. D. 1290,) the principal theatre of the holy wars, and the frequent scene of the perfidies and treacheries of the crusaders. By them it was named Acre, or St. John of Acre, from a magnificent church which was built within its walls, and dedicated to St. John. It was the last fortified place wrested from them by the Turks; who, exasperated by the length of the siege, wreaked a dreadful vengeance in its desolation and ruin.

From this fatal overthrow it has never, under the go-

vernment of the Turks, been able fully to recover; though since the time of its memorable siege by Buonaparte, in 1799, it has been considerably improved and strengthened, and may now be considered the strongest place in Palestine. Vast ruins of churches, palaces, monasteries, forts, &c., may be seen extending more than half a mile in length; in all which, says Dr. Wells, you may discern such marks of strength, as if every building in the city had been contrived for war and defence.

Mr. Buckingham, who visited Acre in 1816, says, "Of the Canaanitish ruins, it would perhaps be thought idle to seek for remains: yet some presented themselves to my observation, so peculiar in form and materials, and of such antiquity, as to leave no doubt in my own mind, of their being the fragments of buildings constructed in the earliest ages.

"Of the splendor of Ptolemais no perfect monument remains, but throughout the town are seen shafts of red and gray granite, and marble pillars. The Saracenic remains are only to be partially traced in the inner walls of the town; which have themselves been so broken down and repaired as to leave little visible of the original work; and all the mosques, fountains, bazaars, and other public buildings, are in a style rather Turkish than Arabic, excepting only an old, but regular and well built khan, or caravan-sera, which might, perhaps, be attributed to the Saracenic age. The Christian ruins are altogether gone, scarcely leaving a trace of the spot on which they stood.

Acre now contains about ten thousand inhabitants; about three thousand of whom are Turks, and the remainder chiefly Catholics.—*Calmet; Wells; Watson.*

ACCLAMATIONS, ecclesiastical, were shouts of joy which the people expressed by way of approbation of their preachers. It hardly seems credible to us that practices of this kind should ever have found their way into the church, where all ought to be reverence and solemnity. Yet so it was in the fourth century. The people were not only permitted, but sometimes even exhorted, by the preacher himself, to approve his talents by clapping of hands, and loud acclamations of praise. The usual words they made use of were, "Orthodox," "Third apostle," &c. These acclamations being carried to excess, and often misplaced, were frequently prohibited by the ancient doctors, and at length abrogated. Even as late, however, as the seventeenth and eighteenth centuries, we find practices that were not very decorous; such as loud humming, frequent groaning, strange gestures of the body, &c. See articles DANCERS, SHAKERS.—*Buck.*

ACCOMMODATION. A technical term in theology, used in relation to several different subjects.

1. ACCOMMODATION TO POPULAR PREJUDICES. A theory adopted by certain modern writers, and applied to the interpretation of the New Testament. It supposes (what has never been proved) that our Lord in his teaching connived at many false notions, prevalent among the Jews, and derived by them originally from intercourse with the heathen, without designing to sanction them by his own infallible authority. Among these false notions some reckon the existence and influence of good and evil angels, demoniacal possession, &c., while others include in the same class of popular prejudices, the immortality of the soul, its separate existence in the unseen world, a future state of retribution, &c. It is sufficient to say of this theory, by whomsoever advanced, and by whatsoever show of learning imposed upon the uninformed, 1. That it is unproved. 2. That its application is perfectly unsettled and arbitrary, and therefore it can determine nothing; besides being liable to the worst abuses. 3. That those who adopt it, in the use of it contradict one another. 4. That could it be proved, it would ruin the character of our Lord, as a safe and infallible guide to truth; since, if he taught any thing clearly, he taught clearly the doctrines which are produced as examples of mere accommodation. And 5. That this theory is at total variance with every thing recorded of our Lord's freedom of speech, sincerity, and fidelity. So far was he indeed from accommodating his sentiments to the errors of his age, that he is distinguished not only, as Dr. Paley remarks, by a perfect freedom from popular errors himself, unparalleled by any other teacher of any nation and age; but by the

unshrinking and martyr courage with which he perpetually confronts and censures them. Hence, on one occasion, when informed that his exposure of a popular error had given offence to the leading sect among his countrymen, he unfolded the great maxim of his ministry, in these decisive words, "Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15: 13.

2. ACCOMMODATION OF PHRASES. A species of sophism, in which there is an artful employment of Scripture terms and phraseology, in a sense very different from that which they usually have in the Scriptures, or in the minds of men, in order to give sanction and currency to the individual opinions of the writer. It seems to be this practice which St. Paul in 2 Cor. 2: 17. stigmatizes as corrupting or adulterating the Word of God; a practice which violates the fundamental laws of sound interpretation; and by evaporating the vital truths and spirit of the divine oracles, and substituting human theories in its stead, tends directly to subvert and ruin the souls of men. The most pernicious errors have been made in this way to glide into treacherous conjunction with Christianity; retaining their own quality under the sanction of its name, and reducing it to surrender every thing distinctive of it, but that dishonored name. An intimate acquaintance with every part of the sacred volume will, however, generally enable the humble and pure hearted believer to detect the fundamental fallacies which such writers would impose upon the world, for the faith once delivered to the saints. The writings of Dr. Taylor, of Norwich, (England,) especially his "Key to the Apostolic Writings," are shown by Dr. Magee to be full of this subtle species of sophism, by which the learned author perhaps deceived himself, as much as he has his numerous and misguided followers. For a thoroughly learned and masterly exposure of this seductive school, see *Magee's Discourses and Dissertations on Atonement and Sacrifice*.

3. ACCOMMODATION OF SCRIPTURE, the application of certain passages, not according to their literal meaning, but to something analogous by way of illustration. Preachers who are fond of doing this, in the choice of texts, are religiously bound to state clearly, in the first place, the literal sense of the passage; lest they fall under the condemnation of "handling the word of God deceitfully," and train their hearers to habits of arbitrary and fanciful interpretation.

"We may observe, however," says the profound Foster, "that it seems to the honor of religion, that so many things can be accommodated to its illustration, without any recourse to that perverted ingenuity which fancifully describes or invents resemblances. It is an evident and remarkable fact, that there is a certain principle of correspondence to religion, throughout the economy of the world. Things bearing an apparent analogy to its truths, sometimes more prominently, sometimes more abstrusely, present themselves on all sides, to a thoughtful mind. He that made all things for himself, appears to have willed that they should be a great system of emblems, reflecting or shadowing that system of principles, which is the true theory concerning Him, and our relations to Him. So that religion, standing up in grand parallel to an infinity of things, receives their testimony and homage, and speaks with a voice which is echoed by the creation."

ACCORD; the consent of different parts to one result. The word is borrowed from music, and literally denotes the tuning together of the strings of an instrument, to produce a "concord of sweet sounds." Thus, when all the desires and emotions of the soul harmonize in one purpose, without foreign inducements, a man is said to act of his own accord. 2 Cor. 8: 17. Whatever moves without the application of external or visible force, is hence said to move of its own accord. Acts 12: 10. The Christian church at Jerusalem is said to have been "of one accord," that is, the different members, amidst all the variety of age, sex, endowments, &c., &c., were actuated by the same spirit, and brought into a most perfect and delightful harmony of judgment, views, aims, and affections. Acts 1: 14. 2: 46. 5: 12.

ACCOUNTABILITY; the obligation under which every man lives of giving an account of himself to God, in order to future retribution. Rom. 14: 12. 2 Cor. 5: 10. The

wisdom of God in this constitution of things, may be understood by a very little reflection. There manifestly wants some husbanding and equalizing power, to make the faculties of man turn to the most account. Powers are slumbering for want of a call, instruments rusting for want of an occupation, and energies of every kind are lavished upon idle or evil doing, that should be occupied in doing good. A full conviction of accountability to God, firmly seated in the soul, would change the aspect of the world. See RESPONSIBILITY.

ACCUBATION; the posture used at table, by the ancients. The old Romans sat at meat as we do, till the Grecian luxury and softness had corrupted them. The same custom of lying upon couches at their entertainments, prevailed among the Jews, also, in our Savior's time; for having been lately conquered by Pompey, they conformed in this, and many other respects, to the example of their masters. The manner of lying at meat among the Romans, Greeks and more modern Jews, was the same in all respects. The table was placed in the middle of the room, around which stood three couches, covered with cloth or tapestry, according to the quality of the master of the house; upon these they lay, inclining the



superior part of their bodies upon their left arms, the lower part being stretched out at full length, or a little bent. Their heads were supported and raised with pillows. The first man lay at the head of the couch; the next man lay with his head toward the feet of the other, from which he was defended by the bolster that supported his own back, commonly reaching over to the middle of the first man, and the rest after the same manner. The most honorable place was the *middle couch*—and the *middle of that*. Favorites commonly lay in the bosom of their friends; that is, they were placed next below them: see John 13: 23. where St. John is said to have lain in our Savior's bosom. The ancient Greeks sat at the table; for Homer observes, that when Ulysses arrived at the palace of Alcinoüs, the king dispatched his son Laodama, to seat Ulysses in a magnificent chair. The Egyptians sat at table anciently, as well as the Romans, till towards the end of the Punic war, when they began to recline at table.—*Watson's Bibb. and Theo. Dictionary*.

ACCURSED; the word in Hebrew is *CHEREM*, in Greek *ANATHEMA*, and always denotes, in Scripture, something devoted; but generally, things devoted to destruction. Among the ancient Hebrews, every thing that was idolatrous, was a *CHEREM*, that is, it was "devoted to destruction." Not only were idols themselves an abomination to the Lord, but whatever had been employed in idolatrous worship, became so detestable to the Divine Majesty, that he would not have it converted to any ordinary or common use; even the silver and gold which had belonged to idols, the Jews were not permitted to bring into their houses, or convert to any private purpose. It was to be regarded as a cursed thing, Deut. 9: 26. which no person might meddle with, ch. 13: 17. if he did, he himself became a cursed thing, that is, he became devoted to destruction. This was exemplified in the case of Achan, who took a wedge of gold, and a Babylonish garment, to his own private use, when it had been made accursed (*cherem*) by express divine command; on which account he was stoned to death. Compare Jash. 6: 17, 18. with ch.

7: 21—26. The cities of king Arad, the seven nations of Canaan, and the sacrifices of idols, were accursed. Num. 21: 2, 3. Deut. 7: 2, 26. Exod. 22: 19. This sufficiently explains the general acceptation of the term; there is, however, an exception to it, which must be noticed. The Hebrew word *cherem*, is sometimes used to denote any sacred gift, which was devoted to God or to holy purposes, as in Levit. 27: 28. "No devoted thing that a man shall devote to the Lord, of all that he hath, both of man and beast, and of the field of his possession, shall be sold, or redeemed; every devoted thing (*cherem*) is most holy unto the Lord." Again, we find that although the city of Jericho was a *cherem*, (devoted to destruction,) Josh. 6: 17, yet the metals in it were a *cherem*, that is, sacred to the Lord, and set apart to holy purposes. Let it be remembered, however, that this use of the word is very rare, and forms an exception to its general signification.

It has been considered very difficult to decide in what sense Paul uses this term, in Rom. 9: 3, where he says, according to our version, I could "wish that myself were accursed from Christ." A more exact version of the original will perhaps remove this difficulty. The verb *euchomen*, rendered "I could wish," is in the indicative, imperfect tense, and is used, Acts 27: 29, where it is properly translated, "and wished for day." The pronoun *autos*, rendered myself, is in the nominative case, and is not governed by *euchomen*, as it must be, according to the present translation. The whole grammatical construction, therefore, requires that the passage should be translated, "For I myself did wish a curse from Christ." We must regard him, therefore, as expressing, not the present purpose or wish of his mind, but what it formerly was, while he was a mad and furious persecutor of Christ in his members. Upon this latter principle, the words will run thus: "I have great heaviness and continual sorrow in my heart, on account of my brethren, my kinsmen according to the flesh, (for I myself once imprecated a curse from Christ,) that is, I myself was formerly actuated by the same spirit of opposition to Christ, that now actuates them; and therefore I know how to pity their blindness, ignorance, and enmity towards the Savior. Possibly he might refer to that dreadful imprecation of our Lord's murderers, "His blood be upon us and on our children," Matt. 27: 25. It would appear from the above view, that we are to understand the language of the apostle, Gal. 1: 8, 9, as a solemn form of malediction pronounced with apostolical authority, and not merely a sentence of excommunication after the manner of the Jews. "But, though we or an angel from heaven preach any other Gospel than that which we have preached unto you, let him be accursed." And how are our conceptions of the awful criminality of perverting the Gospel heightened by the apostle's repetition of this sentence in the next verse. "As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." See ANATHEMA MARANATHA; CURSE.

ACCUSE; to charge with a crime, Dan. 3: 8, in a formal or solemn manner. The word literally signifies to bring to trial. An accusation is made for the sake of ascertaining the fact, or bringing to punishment. Luke 19: 8. 1 Tim. 5: 19. Men's thoughts accuse them when their conscience charges their sins on them, and fills them with pain, shame, and fear, on account thereof. Rom. 2: 15. Moses accused the Jews in Christ's time; his law pointed out and condemned them for their transgressions, and for their unbelief in the promised Messiah. John 5: 45.

ACCUSER OF THE BRETHREN; a title given to Satan, in Rev. 12: 10, because he without ceasing, in every age, accuses the saints of manifold crimes towards God, mankind, and their own consciences.

ACELDAMA; a piece of ground said to have lain on the south of Jerusalem, just north of the rivulet SILEOAN. It is said to have been the same with the fuller's field, where they whitened their cloth. Isa. 7: 3. It is certain it was the potter's field, whence they digged their materials. Its soil being quite exhausted by them, it was of very small value. When Judas brought back the thirty pieces of silver, which he had gotten for betraying his master, the high priest and rulers pretended that it was not lawful to cast it into the sacred treasury, as it was the price

of blood, and purchased with it this field, to bury strangers in; and so it came to be called *Aceldama*, or *Hokeldama*, the field of blood. Zech. 11: 12, 13. Matt. 27: 8. Acts 1: 18. Travellers assure us that it is now covered with an arched roof, and will consume a corpse in two or three days. Maundrell, however, says that this grave does not make that quick dispatch with the corpses committed to it, which is commonly reported. The Armenians have the control of the burying-place, and also of a magnificent convent on Mount Zion.

ACEPHALI; such bishops as were exempt from the discipline and jurisdiction of their ordinary bishop or patriarch. It was also the denomination of certain sects; 1. of those who, in the affair of the council of Ephesus, refused to follow either St. Cyril or John of Antioch; 2. of certain heretics in the fifth century, who at first followed Peter Mongus, but afterwards abandoned him, upon his subscribing to the council of Chalcedon, they themselves adhering to the Eutychnian heresy; and, 3. of the followers of Severus of Antioch, and of all, in general, who held out against the council of Chalcedon.—*Buck*.

ACEPSIAUS; a Christian martyr of some eminence in Persia, who suffered death for refusing to worship the sun, in the beginning of the fourth century, under the reign of the emperor Sapor.—*Fox*.

ACHAIA; a province of ancient Greece, now called Peloponnesus, of which Corinth was the capital. Paul not only preached the Gospel in the latter city, where he collected a numerous Christian church; but, during the eighteen months that he was stationed there, he made excursions throughout the province, and converted many to the faith of Christ. Comp. Acts 18: 1, 9—11. In writing his second epistle to the Corinthian church, he includes "the saints in all Achaia," among those to whom he addressed it, 2 Cor. 1: 1, and ch. 11: 10. "It is worthy of remark," says Calmet, "that Luke, Acts 18: 12, calls Gallio the deputy, that is, the proconsul, of Achaia, which indeed was the proper title for the chief magistrate there, at the time he wrote; but it had not long been so, nor did it long continue to be the case. The propriety of the application, however, confirms, in no small degree, the authenticity of his narrative." Achaia, taken in a larger sense, comprehended the whole region of Greece, or Hellas, now called *Livadia*. See GREECE.

ACHAN; the son of Carmi, of the tribe of Judah, who purloined a costly Babylonian garment, an ingot of gold, and two hundred shekels of silver, from among the spoils of Jericho, against the express injunction of God, who had accursed, devoted to utter destruction, the city and all that it contained, Josh. 6: 17. On being taken by lot, he was condemned to be stoned to death. The whole history is recorded, Josh. 7, and is a perpetual warning against the spirit of covetousness. It would appear that Achan's family were also stoned; for they were led out with him, and all his property, "And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." Some of the critics have made efforts to confine the stoning to Achan, and the burning to his goods; but not without violence to the text. It is probable, therefore, that his family were privy to the theft, seeing he hid the accursed things which he had stolen, in the earth, in his tent. By concealment, they therefore became partakers of his crime, and so the sentence was justified. A. M. 2553. B. C. 1451.—*Calmet; Taylor; Watson; Jones*.

ACHMETHA. See ECBATANA.

ACHOR, valley of, between Jericho and Ai, so called from the trouble brought upon the Israelites by the sin of Achan; Achor, in the Hebrew, denoting trouble.

ACHSAH; the daughter of Caleb. Josh. 15.

ACHSHAPH; the same as *Achzib*, Josh. 12: 20. ch. 19: 25.

ACHISH; king of Gath, the protector of David. 1 Sam. 21: 19.

ACHZIB; a city on the coast of the Mediterranean, in the tribe of Asher, and one of the cities out of which that tribe did not expel the inhabitants, Judg. 1: 31. It was called Eedippa by the Greeks, and is at present termed Zib. It is situated about ten miles north of Acco, in Ptolemais. Mr. Buckingham, who passed by this place



saying that it is small, and situated on a hill near the sea; having a few palm trees showing themselves above its dwellings.

**ACKNOWLEDGE**; to own, or confess. Gen. 38: 26. To observe, take notice of. Isa. 33: 13. To esteem and respect. Isa. 61: 9. 1 Cor. 16: 18. To approve of. 2 Cor. 1: 13. Philm. 6. To recognise, worship, profess, and own as a God. Dan. 11: 39. *We acknowledge the Lord in all our ways*, when in every matter we request and wait for his direction and assistance; when we observe what direction or encouragement his word and providence afford us in our affairs, temporal or spiritual. Prov. 3: 6. "I call it atheism by establishment," says Burke, "when any state, as such, shall not acknowledge the existence of God, as the moral governor of the world."—*Crabbe*.

**ACQUAINT**; to get a familiar knowledge and intimacy. Ps. 139: 3. To acquaint one's self with, or accustom to God, is by repeated endeavors to get spiritual knowledge of, and intimacy with him. Job 22: 20.—*Brown*.

**ACOEMETÆ, or ACOEMETI**; an order of monks at Constantinople, in the fifth century, whom the writers of that and the following ages called *Akoimetai*, that is, Watchers, because they performed divine service day and night without intermission. They divided themselves into three classes, who alternately succeeded one another, so that they kept up a perpetual course of worship. This practice they founded upon that passage—"pray without ceasing," 1 Thess. 5: 17.—*Buck*.

**ACOLYTHI, or ACOΛYTHI**; young people who, in the primitive times, aspired to the ministry, and for that purpose continually attended the bishop. In the Romish church, Acolythi were of longer continuance; but their functions were different from those of their first institution. Their business was to light the tapers, carry the candlesticks and the incense pot, and prepare the wine and water. At Rome there were three kinds; 1. those who waited on the pope; 2. those who served in the churches; 3. and others, who, together with the deacons, officiated in other parts of the city.—*Buck*.

**ACRA, a citadel**. King Antiochus built a citadel at Jerusalem, north of the temple, on an eminence, which commanded the holy place; and for that reason was called *Acra*. Josephus says that this eminence was semicircular, and that Simon Maccabeus, having expelled the Syrians, who had seized *Acra*, demolished it, and spent three years in levelling the mountain on which it stood; that no situation in future should command the temple. On mount *Acra* were afterwards built the palace of Helena; Agrippa's palace, the place where the public records were lodged; and that where the magistrates of Jerusalem assembled.

**ACRABATENE**; a district of Judea, extending between Shechem (now Napolose) and Jericho, inclining east. It was about twelve miles in length. The *Acrabatene* had its name from a place called *Alkrabbim*, about nine miles from Shechem, eastward. This was also the name of another district of Judea, on the frontier of Idumea, towards the northern extremity of the Dead Sea.

**ACRE**. The English acre is four thousand eight hundred and forty square yards; the Scotch, six thousand one hundred and fifty and two fifths; the Roman, three thousand two hundred; and the Egyptian aoura, three thousand six hundred and ninety-eight and seven eighths; but the Hebrew *tzemed*, appears to mean what one plough tilled at one time. Ten acres of vineyard yielding one bath, and the seed of a homer an ephah, import excessive barrenness; that the best ground should scarce produce the tenth part of the seed. Isa. 5: 10.—*Brown*.

**ACROSTIC**. See POETRY OF THE HEBREWS.

**ACT OF FAITH**; (*Auto da Fe*), in the Romish church, is a solemn day held by the Inquisition for the punishment of heretics, and the absolution of the innocent accused.

They usually contrive the *Auto* to fall on some great festival, that the execution may pass with the more awe; and it is always on a Sunday. The *Auto da Fe* may be called the last act of the inquisitorial tragedy: it is a kind of jail-delivery, appointed as often as a competent number of prisoners in the inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is this:—In

the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars, after which come the penitents, being all in black coats without sleeves, and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who, over their black coats have flames painted, with their points turned downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who, besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed, about it. Each prisoner is attended with a familiar of the Inquisition; and those to be burnt have also a Jesuit on each hand, who are continual ly preaching to them to abjure. After prisoners, comes a troop of familiars on horseback; and after them the inquisitors, and other officers of the court, on mules: last of all, the inquisitor-general on a white horse, led by two men with black hats and green hatbands. A scaffold is erected big enough for two or three thousand people; and one end of which are the prisoners, at the other the inquisitors. After a sermon, made up of encomiums of the inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching at the same time the secular power not to touch their blood, or put their lives in danger!!! The prisoners being thus in the hands of the civil magistrate, are presently loaded with chains, and carried first to the secular jail, and from thence, in an hour or two, brought before the civil judge; who, after asking in what religion they intend to die, pronounces sentence on such as declare they die in the communion of the church of Rome, that they shall be first strangled, and then burnt to ashes; or such as die in any other faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in the heresy, are about four yards high, having a small board towards the top for the prisoners to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits, after several repeated exhortations to be reconciled to the church, part with them; telling them that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them with him to the flames of hell. On this a great shout is raised; and the cry is, "Let the dogs' beads be made!" which is done by thrusting flaming furzes fastened to long poles against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle; the sufferers continually cry out, while they are able, "Pity, for the love of God!" Yet it is beheld, by all sexes and ages, with transports of joy and satisfaction. O merciful God! is this the benign, humane religion thou hast given to men? Surely not. If such were the genius of Christianity, then it would be no honor to be a Christian. Let us, however, rejoice that the time is coming, when the demon of persecution shall be banished out of this our world, and the true spirit of benevolence and candor pervade the universe; when none shall hurt or destroy, but the earth be filled with the knowledge of the Lord, as the waters cover the sea! See INQUISITION.

**ACTION FOR THE PULPIT**. See DECLAMATION: ELOQUENCE OF THE PULPIT.

**ACTS OF THE APOSTLES**. This book in the very beginning, professes itself to be a continuation of the Gospel of St. Luke; and its style bespeaks it to be written by the same person. The external evidence is also very satisfactory; for besides allusions in earlier authors, and

particularly in Clement of Rome, Polycarp, and Justin Martyr, the Acts of the Apostles are not only quoted by Irenæus, as written by Luke the evangelist, but there are few things recorded in this book which are not mentioned by that ancient father. This strong testimony in favor of the genuineness of the Acts of the Apostles, is supported by Clement of Alexandria, Tertullian, Jerome, Eusebius, Theodore, and most of the later fathers. It may be added, that the name of St. Luke is prefixed to this book in several ancient Greek manuscripts of the New Testament, and also in the old Syriac version.

2 This is the only inspired work which gives us any historical account of the progress of Christianity after our Savior's ascension. It comprehends a period of about thirty years, but it by no means contains a general history of the church during that time. The principal facts recorded in it are, the choice of Matthias to be an apostle in the room of the traitor Judas; the descent of the Holy Ghost on the day of pentecost; the preaching, miracles, and sufferings of the apostles at Jerusalem; the death of Stephen, the first martyr; the persecution and dispersion of the Christians; the preaching of the Gospel in different parts of Palestine, especially in Samaria; the conversion of St. Paul; the call of Cornelius, the first Gentile convert; the persecution of the Christians by Herod Agrippa; the mission of Paul and Barnabas to the Gentiles, by the express command of the Holy Ghost; the decree made at Jerusalem, declaring that circumcision and a conformity to other Jewish rites and ceremonies, were not necessary in Gentile converts; and the latter part of the book is confined to the history of St. Paul, of whom St. Luke was the constant companion for several years.

3. As this account of St. Paul is not continued beyond his two years' imprisonment at Rome, it is probable that this book was written soon after his release, which happened in the year 63; we may therefore consider the Acts of the Apostles as written about the year 64.

4. The place of its publication is more doubtful. The probability appears to be in favor of Greece, though some contend for Alexandria in Egypt. This latter opinion rests upon the subscriptions at the end of some Greek manuscripts, and of the copies of the Syriac version; but the best critics think, that these subscriptions, which are also affixed to other books of the New Testament, deserve but little weight, and in this case they are not supported by any ancient authority.

5. It must have been of the utmost importance in the early times of the Gospel, and certainly not of less importance to every subsequent age, to have an authentic account of the promised descent of the Holy Ghost, and of the success which attended the first preachers of the Gospel, both among the Jews and Gentiles. These great events completed the evidence of the divine mission of Christ, established the truth of the religion which he taught, and pointed out in the clearest manner the comprehensive nature of the redemption which he purchased by his death.

Ecumenius calls the Acts, the "Gospel of the Holy Ghost;" and St. Chrysostom, the "Gospel of our Savior's resurrection," or the Gospel of Jesus Christ risen from the dead. Here, in the lives and preaching of the apostles, we have the most miraculous instances of the power of the Holy Ghost; and in the account of those who were the first believers, we have received the most excellent pattern of the true Christian life.—*Watson*.

ACTS OF PILATE; a relation sent by Pilate to the emperor Tiberius, concerning Jesus Christ, his death, resurrection, ascension, and the crimes of which he was convicted before him. It was a custom among the Romans, that the proconsuls and governors of provinces should draw up acts or memoirs of what happened in the course of their government, and send them to the emperor and senate. The genuine acts of Pilate were sent by him to Tiberius, who reported them to the senate; but they were rejected by that assembly, because not immediately addressed to them; as it is testified by Tertullian, in his *Apol. cap. 5*, and 20, 21. The heretics forged acts in imitation of them; but both the genuine and the spurious are now lost.

ADAD RIMNON, or HADAD RIMNON; a city in the valley of Jezreel, where the fatal battle between Josiah, king of Judah, and Pharaoh Necho, king of Egypt, (2 Kings 23: 29. Zech. 12: 11.) was fought. Adad Rimnon was afterwards called Maximianopolis, in honor of the emperor Maximian. It is seventeen miles from Cæsarea, in Palestine, and ten miles from Jezreel.

ADALBERT; bishop of Prague, a martyr of the tenth century. He was a native of Bohemia. His parents were of high rank and great wealth, but sincere piety. From the early exhibition of talent given by Adalbert, his parents conceived the hope that he might become an ornament to his family, and determined to do all in their power, by giving him the advantages of education. For this purpose they sent him to Magdeburg, to the archbishop of that city, who completed his education, and confirmed him in piety and virtue. At the death of the archbishop, he returned to his own country, and entered himself among the clergy of Prague. The bishop of Prague died soon after, and Adalbert, though very young, had gained such reputation for piety and learning, that he was elected to fill the vacant see. He was inducted into this office, in 983, and received at Prague with all possible demonstrations of joy. He divided the revenue of his see into four parts. The first was employed in the fabric and ornaments of the church; the second, in the maintenance of the clergy; the third, in relieving the poor; and the fourth, in supporting his own family, which was always made to consist of twelve poor persons. He was very faithful in the performance of his duty; but there were some things customary among the people, which gave him great uneasiness, but which he could not remedy; he therefore determined to leave them and spend the remainder of his days in a monastery. In this, however, he was disappointed, for after being absent five years, he was ordered by the pope to return to Prague, but had permission to leave the people if they proved as incorrigible as before. The inhabitants of Prague received him with great joy, and promised reformation; but they soon forgot those promises, and returned to their vices, which obliged him again to leave them. The archbishop of Mentz sent another deputation to Rome, to request of the pope that he might again be ordered back to his diocese. The Bohemians, however, had now begun to look upon him as the cause of their faults, and threatened him with death upon his arrival. They actually murdered several of his friends. Adalbert hearing of these things, thought it prudent, before going there, to find how he should be received; but all the answer he could get was, "that they were sinners, hardened in iniquity; and Adalbert a saint, and consequently not fit to live among them." He now felt himself discharged from all obligation to them, and turned his attention to the conversion of the infidels. For this purpose he went to Dantzic, where he converted and baptized many; but this enraged the pagan priests, who killed him with darts, the 23d of April, 997.—*Fox*.

ADAM; the name of the first man, the progenitor of the human race. It is derived from *Adamah*, which, in Hebrew and in all the oriental languages, originally signifies vegetable earth, or mould; and there seems to be an allusion to this derivation, in 1 Cor. 15: 47—49, where, in relation to the two great heads of the human race, the natural and the supernatural, the apostle says, "The first man is of the earth, earthy; the second man is the Lord from heaven."

The history of Adam, especially to us his descendants, is full of intense, and, from incidental circumstances, melancholy interest. It is given with great simplicity in the first four chapters of Genesis. In reading them, it is of the utmost importance to remember that we are reading a history, not an allegory,—an outline of events, not an exposition. The veil of time is removed by the spirit of revelation, and the past appears just as it once appeared; but the vision is distant, and therefore dim. We see the surface of the scene, not the interior, the prominent points, not all the particulars. No explanations are offered, though our curiosity is often ready to ask them: facts of the most interesting character, and of deepest import, are stated without the slightest coloring of emotion; and we are left to judge of causes from their

effects, of principles from actions, just as we judge of the qualities of a soil from the aspect of its productions. Many subsequent allusions of the inspired writers, however, serve to throw additional light upon the history; and give greater definiteness and certainty to our conclusions, while they operate as a check upon the tendency to be wise above what is written.

In reviewing the concise history of Adam, several things appear worthy of particular remark.

1. The time at which he was created, is strongly expressive of the importance of his character. It has been pertinently remarked concerning the Divine Providence in the creation of the world, (which indeed is true of every human plan, concerted with wisdom and foresight,) that what was first in intention, was last in execution. Man, for whom all other things were made, was himself made last of all. In the Mosaic narrative, the only rational account that was ever given of the origin of things, we are taught to follow the heavenly Artist, step by step, first in the production of the inanimate elements, next of vegetables, and then of animal life, till we come to the masterpiece of the creation, man endowed with reason and intellect. The house being built, its inhabitant appeared, the feast being set forth, the guest was introduced; the theatre being decorated, and lighted up, the spectator was admitted to behold the splendid and magnificent scenery in the heavens above and the earth beneath; to view the bodies around him, moving in perfect order and harmony, and every creature performing the part allotted it in the universal drama; that seeing he might understand, and, understanding, adore its Supreme Author and Director.

2. The manner in which the creation of Adam is narrated, indicates something peculiar and eminent in the being to be formed. Not that it could be a matter of more difficulty to Omnipotence to create man, than any thing besides; but principally, it is probable, because he was to be the lord of the whole, and therefore himself accountable to the original proprietor; and was to be the subject of another species of government, a moral administration; and to be constituted an image of the intellectual and moral perfections, and of the immortality of the common Maker. Every thing, therefore, as to man's creation, is given in a solemn and deliberative form, and contains, also, an intimation of a Trinity of Persons in the Godhead, all equally possessed of creative power, and therefore *Divine*; to each of whom, man was to stand in relations the most sacred and intimate:—"And God said, Let us make man in our image, after our likeness; and let them have dominion," &c.

3. It may be next inquired, in what that image of God, in which man was made, consists.

It is manifest from the history of man, that human nature has two essential constituent parts, the *NOBILIS*, formed out of pre-existent matter, the earth; and a *LIVING* SOUL, breathed into the body by an *INSPIRATION* from God. "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils (or face) the breath of life, (*ives*), and man became a living soul." Whatever was thus imparted to the body of man, already "*formed*," and perfectly finished in all its parts, was the only cause of life; and the whole tenor of Scripture shows that this was the rational spirit itself, which, by a law of its Creator, was incapable of death, even after the body had fallen under that penalty.

The "image" or likeness of God, in which man was made, has by some been assigned to the body; by others, to the soul. It has, also, been placed in the circumstance of his having "*dominion*" over the other creatures. As to the body, it is not necessary to prove that in no sense can it bear the image of God; that is, be *like* God. An upright form has no more likeness to God, than a prone or reptile one; God is incorporeal, and cannot be the archetype of any thing material.

Equally unfounded is the notion that the image of God in man, consisted in the "*dominion*" which was granted to him over this lower world. Limited dominion may, it is true, be an image of large and absolute dominion; but man is not said to have been made in the image of God's dominion, which is an accident merely, for, before

creatures existed, God himself could have no dominion:—he was made in the image and likeness of God himself. Still further, it is evident that man, according to the history, was made in the image of God, *in order* to his having dominion, as the Hebrew particle imports; and, therefore, his dominion was consequent upon his formation in the "*image*" and "*likeness*" of God, and could not be that image itself.

The notion that the original resemblance of man to God must be placed in some one essential quality, is not consistent with holy Writ, from which alone we can derive our information on this subject. We shall, it is true, find that the Bible partly places it in what is essential to human nature; but that it should comprehend nothing else, or consist in one quality only, has no proof or reason; and we are, in fact, taught that it comprises also what is so far from being essential, that it may be both lost and regained. When God is called "*the Father of spirits*," a likeness is suggested between man and God, in the *spirituality* of their nature. This is also implied in the striking argument of St. Paul with the Athenians: "Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device;" plainly referring to the idolatrous statues by which God was represented among the heathen. If likeness to God in man consisted in bodily shape, this would not then be an argument against human representations of the Deity; but it imports, as Howe well expresses it, that "we are to understand that our resemblance to him, as we are his offspring, lies in some higher, more noble, and more excellent thing, of which there can be no figure; as who can tell how to give the figure or image of a thought, or of the mind or thinking power?" In *spirituality*, and consequently immateriality, this image of God in man, then, in the first instance, consists. Nor is it any valid objection to say, that immateriality is not peculiar to the soul of man; that we have reason to believe that the inferior animals are actuated by an immaterial principle. This is as certain as analogy can make it: but though we allow a spiritual principle to animals, its *kind* is obviously inferior; for that spirit which is incapable of induction and moral knowledge, must be of an inferior order to the spirit which possesses these capabilities; and this is the kind of spirit which is peculiar to man.

The sentiment expressed in Wisdom 2: 23, is an evidence that, in the opinion of the ancient Jews, the image of God in man comprised *immortality* also. "For God created man to be immortal, and made him to be an image of his own eternity;" and though other creatures were made capable of immortality, and at least the material human frame, whatever we may think of the case of animals, would have escaped death, had not sin entered the world; yet, without admitting the absurdity of the "*natural immortality*" of the human soul, that surely must have been constituted immortal, in a high and peculiar sense, which has ever retained its prerogative of continued duration, amidst the universal death, not only of animals, but of the bodies of all human beings. There appears, also, a manifest allusion to man's immortality, as being included in the *image of God*, in the reason which is given in Genesis, for the law which inflicts death on murderers: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the *image of God* made he man." The essence of the crime of homicide is not confined here, to the putting to death the mere animal part of man; and it must, therefore, lie in the peculiar value of life to an immortal being, accountable in another state for the actions done in this, and whose life ought to be specially guarded for this very reason, that death introduces him into changeless and eternal relations, which were not to be left to the mercy of human passions.

To these we are to add the *intellectual powers*, and we have what divines, in perfect accordance with the Scriptures, have called, "*the NATURAL image of God in his creatures*," which is essential and ineffacable. Man was made capable of *knowledge*, and he was endowed with liberty of *will*. This natural image of God was the foundation of that *MORAL image*, by which also man was distinguished. Unless he had been a spiritual, knowing,

and willing being, he would have been wholly incapable of moral qualities.

To discover wherein such image and likeness consisted, we can adopt no safer course than to inquire, wherein the Scriptures fix that divine image and likeness, in which man is created anew, through the redemption which came by Christ Jesus. The image restored, was the image lost; and the image lost, was that in which Adam was created. The expressions used by the apostle Paul, clearly point out to us this method of proceeding. Hence we read of "the new man, which after God is created;" and also of man "being renewed after the image of him that created him." Ephes. 4: 24. Col. 3: 10. This application of the term created, refers us to man's first creation, and leads us to form a parallel between that and his renovation, or new creation, by which he, in a measure, re-obtains those excellencies, of which Adam was possessed before the fall. And these are summed up in "knowledge, in righteousness, and in true holiness." The divine image, then, is to be found in the mind, that is, in the understanding, the will, and the affections. In Adam's understanding there was no error; nor was there any obliquity in his will. His knowledge was according to truth, and all the affections of his soul moved in the pursuit and practice of it.

Man, therefore, in his original state, was *sinless*, both in act and in principle. Hence it is said that "God made man upright." That this signifies moral rectitude, cannot be doubted; but the import of the word is very extensive. It expresses, by an easy figure, the *exactness* of truth, justice, and obedience. Such, then, was the condition of primitive man; there was no obliquity in his moral principles, his mind, or affections; none in his conduct. He was perfectly sincere and exactly just, rendering from the heart all that was due to God and the creature. Tried by the exactest plummet, he was upright; by the most perfect rule, the law of God, he was faultless.

The soul of the first man was also possessed of spiritual enjoyment. By this is intended, that enjoyment which springs from affections, harmonizing with the conscience, and with each other. In such a soul, every affection is delightful; and all its views, purposes, and pursuits are just, benevolent, and lovely. Love, the controlling affection, however varied may be its exercises, is only a succession of varied pleasure. Its two great constituents are, *delight in the objects beloved*, and *a desire to do them good*. The more excellent, dignified, and enduring the objects are, the more noble, pure, and rapturous is the enjoyment which it derives from them. Love to God, therefore, to transcendently the greatest and most excellent of all objects, is capable of becoming in itself, and in its consequences, higher enjoyment than any other. At the same time, every other affection is, in such a mind, perfectly accordant with the commanding one. Other objects are all duly loved, and every exercise of the heart is attended by the delightful sense of rectitude. This is, indeed, the proper life of man. And thus the happiness which dwells in the blessed God, was reflected upon man, and formed a trait of that divine likeness in which he was created.

A modern writer, Mr. H. Ballou, in his "Treatise on Atonement," has advanced a different theory respecting the image of God, in which man was created, and made it the foundation of his scheme of universal salvation. Because Christ is in the New Testament called emphatically "the image of the invisible God," Mr. Ballou contends that this is the meaning of the phrase in the first chapter of Genesis. Hence he derives the conclusion, that all mankind are in Christ, because, according to his theory, Adam was created in Christ. The reader will easily see that this theory is founded on a gross misconception of the language of Moses; and is in absolute opposition to all those passages which speak of men in an unconverted state, as "without Christ," (Ephes. 2: 12. Rom. 16: 7. 8: 9.) and of being "in Christ," as the distinguishing characteristic of real Christians, (Rom. 8: 1. 12: 5. 1 Cor. 15: 18. 2 Cor. 12: 2. 1 Thess. 4: 16.) especially to the decisive declaration of St. Paul, 2 Cor. 5: 17. "If any man be in Christ, he is a new creature." After such a specimen of Mr. Ballou's skill in interpretation as the above, judicious minds will appreciate, at their just value, his claims to guide his

fellows to the correct knowledge of the Word of God. But (to use the cutting language of the apostle, 1 Cor. 14: 38.) if any man be ignorant, let him be ignorant.

4. In the complex constitution of Adam, the soul, bearing as it did the divine image, was united to a far inferior element, the body. Yet, even in this, whether we consider its materials, or its organization, we find much which merits attention, much which marks the superiority of man over the other animal races around him. The human body was not made of the celestial elements, light and air; but of the more gross terrestrial matter, as being designed to receive and communicate notices of terrestrial objects, through the medium of organs similar to them. "The Lord God formed man out of the dust of the ground;" he moulded or modelled him as a potter does the clay under his hand; we see the work, as it were, upon the wheel, gradually rising and growing under the hands of the divine Artificer; and at length producing, from the dust of the ground, a frame superior in rank and dignity to the heavens and all their host. They whose profession has led them to examine the structure of this astonishing piece of mechanism, contemplate the works of the Lord, and his wonders in the formation of the human body. An examination of its parts, and the admirable skill with which they are disposed, brought Galen upon his knees in adoration of the wisdom with which the whole is contrived, and incited him to challenge any one, upon a hundred years' study, to show how the least fibre or particle, could be more commodiously placed, either for use or beauty. And while the world shall last, genius and diligence will be producing fresh proofs that we are "fearfully and wonderfully made;" that "marvellous are the works;" and, above all, this capital work of the Almighty, demonstrating that the hand which made it must indeed be divine. See *PHYSIOLOGY*.

Adam differed from all his descendants in this particular, that he was not to attain the maturity of his intellectual powers, by a gradual process from infancy, but came into being in full stature and vigor of mind, as well as body. He found creation, likewise, in its prime; it was morning with man and the world. How long he was allowed to make his observations upon the different objects with which he found himself surrounded, we are not told; but it should seem, either that sufficient time was allowed him for that purpose, or that he was enabled, in some extraordinary manner, to pervade their nature, and discover their properties. For we are informed, that God brought the creatures to him, that he might impose upon them suitable names. The use of names is to express the nature of the things named; but in the knowledge of those natures, at the beginning, God, who made them, must have been man's instructor. Without such an instructor, indeed, it is not likely that man could ever have formed a language at all, since it is a task that requires much thought, and the great masters of reason seem to be agreed, that without language we are incapable of thinking to any purpose. However this may be, from the original imposition of names, by our first parent, we may infer that his knowledge of natural objects must have been very eminent and extensive; nothing inferior, we may suppose, to that of Solomon, who "spoke of trees from the cedar to the hyssop, and of beasts, and fowls, and creeping things, and fishes." It is, therefore, probable, that Plato asserted no more than the truth, when, according to the traditions he had gleaned up in Egypt and the east, he affirmed that the first man was, of all men, "the greatest philosopher."

But Adam was made for nobler ends than merely to rule over the creatures of the lower world. He was formed for the contemplation of God here, and for the enjoyment of him hereafter. We cannot, therefore, suppose that his knowledge would terminate on earth, though it took its rise there. Like the patriarch's ladder, its foot was on earth, but its top reached to heaven. His mind ascended from the creatures to the Creator, and descended from the Creator to the creatures. It was the golden chain which connected matter and spirit, preserving a communication between two worlds.

To point out to us the munificence of heaven towards his favorite creature, it is said, "The Lord God planted a

garden eastward in Eden, and there he placed the man whom he had formed." Gen. 2: 8. When we think of paradise, we think of it as the seat of delight. Its very name, EDEN, which signifies PLEASURE, authorizes us so to do. The garden of Eden had, doubtless, all the perfection it could receive from the hands of him, who ordained it to be the residence of the noblest of his works. We may reasonably presume it to have been the earth in miniature; and to have contained specimens of all natural productions, as they appeared without blemish, in an unfallen world; disposed, too, in admirable order for the purposes intended. And it may be observed, that when, in after-times, the penmen of the Scriptures have occasion to describe any remarkable degree of fertility and beauty, of grandeur and magnificence, they take their similitudes from the garden of Eden. Gen. 13: 10. Joel 2: 3. Ezek. 28: 12.

To complete the happiness of man, God created him *with a social nature*; and this not only for the multiplication of his species, but also for the interchange of those amiable affections, and those offices of kindness, which arise from the parental and filial relations, as well as from the inherent diversity of character in the sexes. In the emphatical language of the Scriptures, they were made for each other; and were designed to furnish, mutually, a social and superior happiness, of which solitude is incapable. A more delicate and beautiful form was united in the woman, to a mind, possessing gentler and lovelier affections, a more refined taste, and more elegant sentiments. In the man, a firmer and stronger frame was joined to a mind more robust, more patient of toil, and more equal to difficulties. In each, the other was intended to find that which was wanting in itself; and to approve, love, and admire, both qualities and actions, of which itself was imperfectly capable; while in their reciprocations of tenderness, and good-will, each beheld every blessing mightily enhanced, and intensely endeared.

From the circumstances related by Moses, concerning the placing of Adam in the garden of Eden; from his causing the creatures to come before him; from his bringing Eve to him; and from his communicating to him a law which he was strictly to observe, we may judge of the familiar intercourse to which the blessed God condescendingly admitted him. He conversed with him, probably, under some visible appearance, as he afterwards did with Moses, "as a man converseth with his friend;" no doubt, instructing him, as far as was necessary, in the knowledge of his Maker, of his own immortal spirit and destiny, of the temptations he had to encounter, of the consequences to which disobedience would subject him, and probably of those invisible glories, a participation of which was to be the reward of his obedience.

5. The trial of Adam, by a special prohibition, it has been justly remarked, was singularly adapted to the end proposed. To conform to his Creator's will, he must be trained to habits of implicit obedience; satisfied in abstaining from a thing, on the mere ground of its being forbidden of God, though he were unable to perceive the reason of his being required so to do. It was, in reality, that he might continue in the sweet spirit of a child of God, that should have no will of his own! and this is still the spirit of true religion.

In considering the trial, temptation, and fall of Adam, the greatest difficulty is, to divest ourselves of ideas received from the present state of things. We cannot sufficiently dismiss from our minds, that *knowledge*, (rather that *subtlety*;) which we have acquired by experience. We should, nevertheless, remember, that however Adam might be a man in capacity of *understanding*, yet, in *experience*, he could be but a child. He had no cause to distrust any, except what he found in the warning voice of his Heavenly Father. Had he still relied on that warning voice, he could not have been deceived by an artful combination of appearances; by fraud and guile, exerted against it. The same remark is true, also, of Eve. The subtlety of the tempter beguiled her away from her confidence in her Heavenly Father; and *relying on her own judgment, instead of His Word*, she fell. Adam, indeed, the apostle assures us, "*was not deceived.*" 1 Tim. 2: 14. *Against his better knowledge, he yielded to his social affections.*

The sin of both was voluntary, and therefore inexcusable. It was nothing less than "PREFERRING THE CREATURE TO THE CREATOR, WHO IS BLESSED FOREVERMORE." Rom. 1: 25. This, *this is the bitter root of all the evil in creation!* Because, as was man's situation, such was the test given to him. It was not an active, but a passive duty; not something to be done, but something to be forborne; a *negative* trial. Nor did it originally regard the mind, but the appetite; nor was that appetite without fit, yea, much fitter supply, in abundance all around it. Ungrateful distrust of God, unwarrantable presumption, unrestrained desire, liberty extended into licentiousness, were the first principles of human transgression. And observe, *they neglected PRAYER!*

The aggravating circumstances of the offence may well be adduced from the tremendous consequences which followed. Gen. 3: 22—24. Rom. 5: 12—21.

6. It has been remarked by commentators, that the threatening denounced on the serpent, does not so much respect the person of the grand adversary of God and man, as it does his cause and kingdom in this world. He will be personally punished at the appointed time; but this respects the manifestation of the Son of God, to destroy his works. It contains an intimation that Satan's cause shall be ruined, and that its ruin shall be accomplished by one in human nature; by the Seed of the Woman; which must have been not a little mortifying to his pride. And more especially will this latter appear to be the case, if we consider, what the Scriptures strongly intimate, that his own fall was the effect of envy, at the rejoicings of eternal wisdom over man, when first made known in heaven, and that his present attempt to ruin the human race, was an act of revenge. John 8: 44. 1 John 3: 8—12.

The breaking of a beautiful vase, may afford some idea of Adam *after his sin*. The integrity of his mind was violated; the first compliance with sin opened the way to future compliances; grosser temptations might now expect success; and thus spotless purity becoming impure, perfect uprightness becoming warped, lost that *integrity* which had been its glory. Hereby, Adam relinquished that distinction, which had fitted him for immediate communion with supreme holiness, and was reduced to the necessity of soliciting such communion, mediately, not immediately; by another, not by himself; in prospect, not instant; in hope, not in possession; in time future, not in time present; in another world, not in this.

It is worthy of notice, how precisely the principles which infatuated Adam, have ever governed his posterity; how suitable to the general character of the human race, was the nature of that temptation, by which their father fell! Who is not self-convicted of lust and pride? Surely when Adam in after-ages was giving advice to his descendants; when his sacred hands, stained with the blood of the victim recently offered to Jehovah, were extended in benediction over his worshipping family, he would say, "My sons, behold in me the sad example of disobedience to restraint; had I constantly honored that simple prohibition, I had been happy: how many restraints, now necessary for human welfare, had never been known! Now is man restrained from *this*—because to this he is prone; and from *that*—because that *seems* good to him; but, under seeming good, lurks real evil. Such was the character of my temptation! It offered pleasure, but I found it anguish; it allured the sense, but the sense was depraved by it; before I sinned, I was serene, delighted, happy; afterwards, I was gloomy, turbulent, miserable. Wherefore? Because I violated the divine restraint; because, having abundance, I craved superfluity; because, being a man, I must needs wish to be as God; because, knowing only good, I would know evil also,—good lost, and evil got!"

It is presumable that only, or chiefly, in the garden of Paradise, were the prime fruits and herbage in perfection. The land around the garden might be much less *finished*, and only fertile to a certain degree. To promote its fertility, by cultivation, became the object of Adam's labor; so that in the sweat of his brow, he himself did eat bread. But the sentence passed on our first parents, doubtless, regarded them as the representatives, the very concentration of their posterity, the whole human race; and attaching to themselves, it seems, *prophetically*

also, to suggest the condition of the sexes in future ages. "The female sex, which has been the means of bringing death into the world, shall also be the means of bringing life—posterity—to compensate the ravages of death;—and, to remind the sex of its original transgression, that which shall be its greatest honor and happiness, shall be accompanied by no slight inconveniences. But the male sex shall be under the necessity of laboring for the support, not of itself only, but of the female and her family: so that if a man could, with little exertion, provide for himself, he should be stimulated to far greater exertions, to toil, to sweat, for the advantage and support of those to whom he has been the means of giving life."

*Death, the wages of sin, closes the sentence passed on mankind; and the dread privation it involves, is common to Adam, and to all his descendants.*

"The poison in your blood, though slow, is sure; though latent, yet it will operate in time. I do not think proper to exert my Almighty power in curing this malady directly; I shall remedy its effects another way; I leave you uncertain of *when* you may die; every day brings you nearer to the period at which you *must* die: be this anxious suspense the commencement of your punishment; it is one of the bitterness of death. But this is not all. Paradise, the tree of life, your happy immortality, all is forfeited! Having sinned, you have come short of the glory of God; the hope of which, nothing but mercy can restore. (Comp. Rom. 3: 23. with Rom. 5: 1, 2.) The privation of all your *primitive* and *prospective* felicity—not of immortal existence, but of all that makes immortal existence happy and desirable—this is the full import of your sentence—DEATH!" But see how the mercy of God mitigates the consequences announced in this whole sentence! It inflicts pain on the woman, but that pain is connected with the dearest comforts, and with the great Restorer of the human race! it assigns labor to the man, but then that labor is to support himself, and others dearer to him than himself, repetitions of himself! it denounces death, but death indefinitely postponed, and to the believer the path to life! It may be well to remark, that the Hebrew expression, *in the day*, which is used in the threatening announced to man, is of a rather loose and general signification; much like our English expressions, when speaking of time, long past, or long to come, as "the people of that day," meaning of that *time*, with great latitude. There is another phrase which expresses a fixed or instant day, but that is not used here.

7. Our first parents were divinely clothed with skins: no doubt ONE SKIN SERVED THEM BOTH, for the word is in the singular form. They had endeavored to cover themselves with fig leaves; but the intertwining, the plaiting of leaves, of boughs or branches, recalled no image of death; it shed no blood; it expressed nothing that included the idea of restitution or atonement, and therefore it was rejected. The skin of an animal, however, was not to be procured, without first taking away the life of the animal; and the life of the animal could not be taken away, without reminding Adam of the penalty threatened—DEATH! What a subject does this offer to the imagination! What a scope might it not here take! How would Adam tremble, when he first selected the creature to be slain; when he led it towards the place appointed for its death; with what heavy reluctance, what hesitation, would he bind it, wreath around it the confining twigs, and then proceed to slaughter it! What would be his reflections when its blood streamed, when its limbs quivered, and at length, when they ceased to quiver! Its last gasp would thrill through his soul, and give him to *feel*, by sympathy, what death was. How would the penitential tears stream from his eyes, to think that to *this* he must eventually submit; that to this he had subjected his descendants to the very latest posterity! What, then, could be the import of sacrifice, but a memorial, a representation of death—deserved by the principal, but transferred, for merciful purposes, to a substitute! See EDEM; DEATH; LANGUAGE; FALL OF MAN; SACRIFICE.

8. The Rabbinical and Mahometan traditions and fables, respecting the first man, are as absurd as they are numerous. Some of them, indeed, are monstrous, unless we suppose them to be allegories, in the exaggerated style of

the orientals. Some say that he was nine hundred cubits high; whilst others, not satisfied with this, affirm that his head touched the heavens. The Jews think that he wrote the ninety-first Psalm, invented the Hebrew letters, and composed several treatises; the Arabians, that he preserved twenty books which fell from heaven; and the Mussulmen, that he himself wrote ten volumes.

9. That Adam is a type of Christ, is plainly affirmed by St. Paul, who calls him "the figure of him, who was to come." Hence our Lord is sometimes called, not inapty, the second Adam. 1 Cor. 15: 45—49. This relation stands sometimes in *similitude*, sometimes in *contrast*. Adam was formed immediately by God, as was the humanity of Christ. In each, the nature was spotless, and richly endowed with knowledge and true holiness. Both are seen invested with dominion over the earth and all its creatures; and this may explain the eighth Psalm, where David seems to make the sovereignty of the first man over the whole earth, in its pristine glory, the prophetic symbol of the dominion of Christ over the world restored. Beyond these particulars, fancy must not carry us; and the typical contrast must also be limited to that which is stated in Scripture, or supported by its allusions. Adam and Christ were each a public representative, a *federal head*, to all in connection with them; but the connection in the first case, is that of nature, in the last, it is of grace, through faith. 1 Cor. 1: 30. The one was the fountain of sin and death, the other of righteousness and life, Rom. 5: 12—19. The first man communicated a living soul to all his posterity; the other imparts to his, that quickening Spirit, which restores them now to newness of life, and will raise them up at the last day. Rom. 8: 1—11. 1 Cor. 15: 22. By the communication of his fatally injured nature, death reigned, even over those who had not sinned after the similitude of Adam's transgression; and through the righteousness of the second Adam, and the communication of a new and divine nature, by the Holy Spirit, whom He sends forth, grace shall much more abound, and reign in Christ's true followers unto eternal life. Rom. 5: 19—21.—*Colmet; Jones; Watson; Dwight's Theology*, vol. i. *Sermons*, xxvi. to xxxiv. See DEPRIVITY OF MAN.

ADAMAH. See ADMAH.

ADAMANT; a stone of impenetrable hardness. Sometimes this name is given to the diamond; and so it is rendered, Jer. 17: 1. But the Hebrew word, rather means a very hard kind of stone, probably the *smiris*, which was also used for cutting, engraving, and polishing other hard stones and crystals. The word occurs, also, Ezek. 3: 9. and Zech. 7: 12. In the former place, the Lord says to the prophet, "I have made thy forehead as an adamant, firmer than a rock;" that is, endued thee with undaunted courage. In the latter, the hearts of wicked men are declared to be as adamant; neither broken by the threatenings and judgment of God, nor penetrated by his promises, invitations, and mercies. See DIAMOND.

ADAMITES; a sect that sprang up in the second century. Epiphanius tells us, that they were called Adamites, from their pretending to be re-established in the state of innocence, such as Adam's was at the moment of his creation, whence they ought to imitate him in going naked. They detested marriage; maintaining that the conjugal union would never have taken place upon earth, had sin been unknown. This obscure and ridiculous sect did not last long. It was, however, revived with additional absurdities in the twelfth century. About the beginning of the fifteenth century, these errors spread in Germany and Bohemia: it found also some partisans in Poland, Holland, and England. They assembled in the night; and, it is said, one of the fundamental maxims of their society was contained in the following verse:

Jura, perjura, secretum prodere noli.  
Swear, forswear, and reveal not the secret.

But Lardner doubts their existence in ancient, and Beauobre in modern times.

ADAIR, (JAMES;) a trader with the Indians of the southern states, who, in 1775, published a "History of the American Indians," in which he points out various customs of the Indians, having a striking resemblance to those of the Jews. His arguments to prove them descended from the Jews, are founded on their division into the

tribes; their worship of Jehovah; their festivals, fasts, and religious rites; their daily sacrifice; their prophets and high priests; their cities of refuge; their marriages and divorces; their burial of the dead, and mourning for them; their language, and choice of names adapted to circumstances; their manner of reckoning time; and various other particulars. Some distrust, says president Allen, seems to have fallen upon his statements, although he himself says, that his account is "neither disguised by fable nor prejudice." Dr. Boudinot, in his "Star in the West," has adopted the opinions of Adair, in—*Allen's Biog. Dict.*

ADAMS, (ELIHALET;) an eminent minister of New London, Connecticut, was graduated at Harvard college, in 1694. Ordained, February, 1709, and died April, 1753. Dr. Chauncey speaks of him as a great Hebrician. His publications were chiefly sermons.—*Allen.*

ADAMS, (JOHN;) a poet and preacher of the Gospel, was the only son of Hon. John Adams, of Nova Scotia, and was graduated at Harvard college, in 1721. He died at Cambridge, in 1740. He was much distinguished for his learning, genius, and piety. He was master of nine languages. A small volume of his poems was published at Boston, in 1745.—*Allen.*

ADAMS, (MATTHEW;) a distinguished writer of Boston. He was a mechanic, but devoted much time to literature, and possessed a handsome library, for access to which, Dr. Franklin acknowledges his obligation. He died poor, in 1753, but with a reputation of more worth than an estate. Rev. John Adams, minister of Durham, New Hampshire, from 1748 to 1778, was his son.—*Allen.*

ADAMS, (ZABDIEL;) was born in Quincy, 1739. He was graduated at Harvard college, 1759, ordained, 1764, and died, 1801. He was an eminent preacher, and published several sermons.—*Allen.*

ADAMS, (SAMUEL;) governor of Massachusetts, and a most distinguished patriot of the American revolution, was born in Boston, September 27, 1722, and graduated at Harvard college, 1740. Early distinguished by his talents as a writer, his first efforts are monuments of his filial piety. At this early period, also, he laid the foundation of public confidence and esteem, which he retained through life. He was at first a public collector in the town of Boston. In 1774, he was elected a member of the general congress, in which station, for several years, he rendered the most important services to his country. The act of the British government, dated June 12, 1775, which proscribed only *Samuel Adams* and *John Hancock*, is sufficient evidence of what Americans owe to the denounced patriot.

In 1776, he united with J. Adams, Hancock, Franklin, Jefferson, and a host of worthies, in declaring the United States no longer an appendage to a monarchy, but FREE AND INDEPENDENT.

When the constitution of Massachusetts was adopted, he was elected president of the senate. A disturbance rising in the western counties, he was sent to quiet it, and succeeded. He was a member of the convention for examining the constitution of the United States, and had the happiness of seeing it altered in several points, to his views and wishes, in its present excellent form.

In 1789, he was chosen lieutenant-governor, and was in this office till 1794, when he was elected governor, as successor to Mr. Hancock. In 1797, he resigned, from age and infirmity, and retired from public life. He died, October 2, 1803, in the 82d year of his age.

To a majestic countenance, and dignified manners, Mr. Adams added a suavity of temper, which conciliated universal affection; to an unconquerable love of liberty, an integrity, firmness, and decision, which commanded, even from his political opponents, reverence and esteem. Though somewhat reserved among strangers, at home and among his friends, he could readily relax in the pleasures of cheerful conversation, chaste wit, and apposite anecdote, from the severer studies and cares of public life. Relative duties he faithfully discharged. His house was the seat of domestic peace, regularity, and method.

He was poor. While occupied abroad in the most important and responsible duties, the partner of his cares supported the family at home, by her industry. Though his

resources were very small, yet, such were the economy and dignity of his house, that those who visited him, found nothing mean, or unbecoming his station.

He was a sage and a patriot. The independence of the United States of America is, perhaps, to be attributed as much to his exertions as to those of any one man. His contemporary, John Adams, the second president of the United States, thus speaks of him: "The talents and virtues of that great man were of the most exalted, though not of the most showy kind. His love of his country, his exertions in her service, through a long course of years, through the administrations of the governors Shirley, Pownall, Barnard, Hutchinson, and Gage, under the royal government, and through the whole of the subsequent revolution, and always in support of the same principles; his inflexible integrity, his disinterestedness, his invariable resolution, his sagacity, his patience, perseverance, and pure public virtue, were not exceeded by any man in America. A collection of his writings would be as curious as voluminous. It would throw light upon American history for fifty years. In it would be found specimens of a nervous simplicity of reasoning and eloquence, that have never been rivalled in America."

Above all, Mr. Adams was a Christian. Christianity was the living spring and law of his virtues, and stamped the character of the saint on the sage and the patriot. It is this fact which gives him a place in the present work, among the glorious band who have been public benefactors of their race on Christian principles. His mind was early imbued with piety, as well as cultivated by science. He early approached the table of the Lord, and the purity of his life witnessed the sincerity of his profession. The Sabbath found him constantly among the worshippers in the house of God, and the retirement of his family circle was hallowed by the steady flame of his morning and evening devotions. His religious sentiments were strictly Calvinistic. The discipline and order of the Congregational churches had his cordial approbation. The last production of his powerful pen, was a letter to Thomas Paine, in defence of that glorious Gospel in the faith of which he lived, and in the enjoyment of whose blessed hopes he died.—*Allen's Biog. Dict.; Elliot's do.; Ency. Amer.*

ADAMS, (JOHN, LL. D.;) president of the United States, was born at Braintree, Massachusetts, October 30, 1735. His father was a deacon of the church in that town, a farmer and a mechanic. Mr. Adams, while a member of Harvard college, where he was graduated, in 1755, was distinguished for diligence in his studies, boldness of thought, and intellectual power. His subsequent life is too well known to need to be repeated here.

In April, 1756, when deliberating about the choice of a profession, some friends advised him to study theology; but he preferred the profession of law, on grounds which strikingly develop the character of his mind. The substance of them is, that he was more ambitious of being an eminent, honorable lawyer, than (as he expressed it,) of "heading the whole army of orthodox preachers." No one can question, that, in this respect, he gained the object of his ambition. Providence even exceeded the measure of his desires, by enabling him to serve his country for a long series of years in the most conspicuous and able manner. His name will be transmitted to future generations among the very first patriots and sages of this or any other land. Much as it is to be lamented that his mind was so early disposed to regard the evangelical principles venerated by Samuel Adams, with contempt; and to follow the speculations of Dr. S. Clarke, Emlin, &c., as he confessedly did, through a long life filled with public labors; no one can doubt his sincere belief of the divine origination of Christianity. For this reason it seems not improper to enroll his name among those eminently great and useful men, who from age to age have added the weight of their judgment to the truth of the Gospel.

"Perhaps, (it has been well observed,) the religious sentiments of most men become settled at an early period of their lives. If, therefore, the cherished views of Christianity have any relation to practice, and to one's destiny hereafter, with what sobriety, candor, and diligence, and with what earnestness of prayer, for light and

guidance from above, ought every young man to investigate revealed truth." Here, as in all other departments of real knowledge, "there is no royal road to learning." Minds of the greatest energy come under the same fixed law—"Except a man receive the kingdom of Heaven as a little child, he shall in no wise enter therein." Mr. Adams died, July 4, 1826, aged 90 years.

ADAMS, (Miss HANNAH;) author of the celebrated Dictionary of Religions; was born in Medfield, Massachusetts, 1755. From infancy she had a very slender constitution, and was thereby prevented from acquiring even the little education that was then to be had at a country school. Possessing a great thirst for knowledge, she found means to gratify her taste by extensive reading, though not of the most solid kind. Her natural sensibility was extreme, and it was early aggravated by the influence of poetry and novels. In her tenth year she lost her excellent mother, and soon after a favorite aunt. These events made a deep impression on her sensitive mind. Her father's failure in business a few years later, conspired with the deep melancholy of her feelings to prevent her from entering into general society. Hence arose a timidity and awkwardness of manners which was never wholly removed. Through the kindness of some literary gentlemen, who boarded awhile at her father's, she became acquainted with the Latin and Greek languages, with geography and logic; and pursued these studies with such ardor and success, that she not long after actually fitted three young men for college. One of these young men was the Rev. Pitt Clark, of Norton.

The incident which gave occasion to her dictionary, is thus related by herself. "While I was engaged in learning Latin and Greek, one of the gentlemen who taught me, had by him a small manuscript, from Broughton's Dictionary, giving an account of Arminians, Calvinists, and several other denominations which were most common. This awakened my curiosity, and I assiduously engaged myself in perusing all the books I could obtain, which gave an account of the various sentiments described. I soon became disgusted with the want of candor in the authors I consulted, in giving the most unfavorable descriptions of the denominations they disliked, and applying to them the names of heretics, fanatics, enthusiasts, &c. I therefore formed a plan for myself, made a blank book, and wrote rules for transcribing, and adding to my compilation. But as I was stimulated to proceed, only by curiosity, and never had an idea of deriving any profit from it, the compilation went on but slowly; though I was pressed by necessity to make every exertion in my power for my immediate support."

The first edition of this work was published under the name of a "View of all Religions." This was in 1784, when she was twenty-nine years of age. It was in part transcribed for the press by her oldest sister Elizabeth, whom she calls her "friend, counsellor, and guide." This beloved and pious sister, not long after, sunk into the grave, in a state of mind indicative of the ripeness of her Christian character; constantly expressing her "entire submission to the divine will, and laying all her burdens at the foot of the Cross." Her death involved Miss Adams in the deepest affliction. To use her own language—

"Dearer than life, or aught beneath the skies,  
The bright ideas and romantic schemes  
Of perfect love and friendship, fancy paints,  
In her were realized.

"To describe the excess of my grief would be altogether impossible. Every thing appeared gloomy in my situation. My health was feeble; I was entirely destitute of property; my father's circumstances were very low; and I had no other relation or friend, from whom I might expect to derive assistance. But notwithstanding all the difficulties in my situation, I determined to use every exertion to help myself; considering that if I was unsuccessful in attempting to extricate myself from poverty, my efforts would awaken the activity of my mind, and preserve me from sinking under the weight of affliction I sustained in losing the best of sisters. It was, perhaps, a happy circumstance, that necessity stimulated me to an exertion, in this most gloomy period of my existence."

Those who knew her, might indeed wonder that any motive could at any time induce her to publish a book. Her humility, her diffidence, her want of early advantages, her total ignorance of business, were obstacles that appeared insurmountable. She tried various other methods to earn a subsistence, such as spinning, weaving, making lace, and braiding straw; but in vain. "It was desperation, therefore, and not vanity," said she, "that induced me to publish." Four editions of her "View of Religions," were published in her lifetime in this country; besides an English edition, with improvements, by the excellent Andrew Fuller. These improvements she adopted in her fourth edition; changing the title, and adding much from other sources to the value of the work.

Her next work was the "History of New England." The difficulties she encountered in compiling this work may be estimated by the fact, that at the time "there was not any history of New England extant, except Mather's Magnalia, and Neale's History; and these extended only to an early period in the annals of our country. If there had been only one work which reached to the acceptance of the Federal Constitution, my task had been far less laborious." In executing it, she so injured her eyes as to be threatened with the total loss of sight; but by applying laudanum and sea water several times a day for two years, she recovered so far as to resume her studies; and by the assistance of an amanuensis, the history was got ready for publication, in 1799. About this time she found essential assistance in a pecuniary way from the kind attention of the Rev. Dr. Freeman in making the contract with the publishers of her work.

Soon after she published a concise "View of the Christian Religion," selected from the writings of eminent laymen; a work which deserves to be better known.

Necessity still urging her to write, she, in 1810, entered upon the compilation of her well known "History of the Jews," at Dedham. Here her eyes again failing, she came to Boston for relief; when several benevolent gentlemen united in rewarding and animating her efforts, by settling upon her an annuity for life. She now had a home in Boston, with new literary advantages, and numerous literary friends; among whom, the most distinguished was the Rev. J. S. Buckminster. Without the assistance of his large and valuable library, she says she should never have been able to finish the work. It was published in 1812, a few months only before his death.

After this, Miss Adams continued to reside in Boston until her death, which took place, on a visit to Brookline, November 15, 1831, at the age of 76.

An intimate friend gives the following interesting sketch of her character. "To an almost childlike simplicity and singleness of heart, she united a clear and just conception of character; to a deep and affecting humility, a dignity and elevation of thought, that commanded the respect and veneration of those around her. Amidst many infirmities, she retained the freshness and enthusiasm of youth. Her love of nature was exhaustless. It was her delight to gather around her images of natural and moral beauty. In many respects her mind seemed so truly constituted for enjoyment, that to those who knew her but slightly, she might have appeared to be exempted from that mental discipline, which is gradually leading the pilgrim on to the land of promise. But her friends knew otherwise. They knew how keen was her religious sensibility, how tremblingly alive her conscience, how high her standard of excellence, how great her timidity and self-distrust; and they felt that this was not her haven of rest. Though her faith was fervent and devout, it partook of the constitution of her sensitive mind, rather than gave the tone to it. Yet, amidst moments of doubt and dependency, a passage from Scripture, or a judicious observation, would disperse the clouds that gathered round her, and the brightest sunshine would diffuse itself over her mind and countenance. Many in whom she delighted, had passed away. To those she has gone, and to the Father and Savior whom she loved."

Her life is in many respects full of instruction. Among those who have struggled against peculiar difficulties in the pursuit of knowledge, she deserves a high rank. She became a literary woman, when literature in our country



was a rare accomplishment. Her name will hereafter live with those of Mrs. Barbauld and Hannah More; had she enjoyed their advantages, she possibly might have rivalled even them.

Besides the works already mentioned, Miss Adams published an Abridgment of her History of New-England, and Letters on the Gospels.—*Memoir of Miss Hannah Adams.*

ADAN; the twelfth month of the sacred, and the sixth of the civil, year among the Hebrews. It contains but twenty-nine days, and answers to our February, and sometimes enters into March, according to the course of the moon, by which they regulated their seasons. As the lunar year which the Jews follow in their calculations, is shorter than the solar year by eleven days, which after three years make about a month, they then insert a thirteenth month, which they call Ve-Adan, or a sacred Adan, to which they assign twenty-nine days.

ADD; Gal. 2: 6. *They added nothing to me: they gave me no new information or authority which I had not before. To be added to the Lord and to the church, is to be converted and united to the Lord Jesus and his church as new members of his mystical body, both vitally and visibly.* Acts 7: 14. 11: 24. 2: 41, 47.

In 2 Peter 1: 5—11. this word occurs twice, in a sense far more significant than is usually apprehended. "The precise value of the principal terms employed in this remarkable passage it is important to understand; our English version is here less happy and exact than usual." The original word (*epichoregeseate*) is a compound, which conveys the sense of bringing into combination and correspondence the several virtues enumerated, in order to make up the full and harmonious choir of Christian graces. It is an allusion to the chorus of the Grecian theatre. The spirit, beauty, and force of the original, no single word in our language can convey. It is not merely the adding of one virtue to another as so many unconnected items, or as so many new strangers added to a crowd, where nothing depends upon the number or adjustment; but every part in the apostle's enumeration of virtues bears an inseparable relation to any other part, and also to the whole, and the entire effect depends upon their due combination.

It were surely a rude style of exposition, it has been well remarked, to regard the catalogue of virtues now before us, as merely a vague and fortuitous series of moral qualities, each of which, though singly important, is not specifically linked to its neighbor, and does not derive any definite significance from its location in the list. To convey the full sense of the apostolic language, it is necessary to resort to a paraphrase, beginning with the third verse.

"Divinely endowed (says the apostle to all Christian believers) with whatever is important to the life of piety; enriched also with those inestimable promises which insure to us a participation of the Divine Nature in its holiness and happiness, a participation flowing from an intimate knowledge of Him who has called us to so high a glory; and having by the same means gained a freedom from the defilement and weakness of worldly passions, apply all your diligence, my brethren, to this point—the filling up of the defects yet remaining in your Christian character. For this purpose, gather into one harmonious choir the whole train of holy graces of which faith naturally and properly takes the lead; and give to each its due place in your soul, as in the temple of the living God, consecrated to his glory and filled with his praise. Let your FAITH in his inestimable promises, (that it be not pusillanimous,) be always associated with (*arete*) ENERGY IN HIS SERVICE; let your energy be duly informed by (*gnosis*) KNOWLEDGE OF EVANGELICAL PRINCIPLES; and let your knowledge be (not abused to licentiousness, but) united with (*enkratia*) THE CONTROL OF EVERY BODILY APPETITE. This firm self-control will prepare you to suffer whatever God may please to appoint, with (*eupomone*) THE PATIENCE of humility, meekness and submission. Hence to your patience, (that it be not fanatical, stoical, nor brutal,) you must add (*eusebia*) PIETY, or the reverential and filial observance of all the means of grace and offices of devotion. Yet remember that your piety is to be, (not unsocial, ascetic or anchoretic, but) fraught with (*philadelphia*) BROTHERLY AFFECTION; and lastly, that your affection towards your fellow Christians is to be (not secta-

rian and exclusive, but) ever connected with (*agape*) CHARITY, the divine and expansive principle of universal love. 1 Cor. 13. For if these virtues be thus united in you, (*pleonazonta*) filling and overflowing your souls as streams from a fresh and copious fountain, they will render you neither inactive nor unfruitful in the knowledge of our Lord Jesus Christ. For he in whom these things are wanting is blind, closing his eyes, and has forgotten his having received purification from his former sins. For this reason therefore, brethren, I exhort you the rather to use diligence to make your calling and election sure, that is, past all doubt and danger; for if ye do these things I have recommended, if ye apply yourselves assiduously to the means of perfecting your Christian character, you will never err from the path to heaven; for so shall be furnished you richly, by the glorious choir of saints and angels, in full harmony, an entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

Almost every excellence in the science of morals, says a late eloquent writer, has been attained by sages—except completeness and consistency: the completeness and consistency of its morality is the peculiar praise of the ethics which the Bible has taught. Every one who is conversant with history will readily call to mind abundant illustrations of our meaning. The ancient world often enough displayed (and in some instances which justly demand admiration) a stern subjugation of the animal appetites; or an arrogant fortitude; or a proud public virtue; or an ambitious patriotism; or a bland and gay, but dissolute humanity, and a voluptuous elegance. Or after that Christianity had exploded the philosophic and polytheistic virtues, and had imparted the power and solemnity of the future life to ethics, mankind were called upon to admire a new order of extravagance in morals, while saints and anchorites, instead of heroes and statesmen, ran the course of glory. Meanwhile, the completeness and consistency of true virtue, as taught by the apostles, was wholly lost sight of.

Our own times, though it be after a new model, have shown as notable examples of the brilliancy and vigor that may belong to partial systems of piety and morals; and we have now as great need as ever to resort to the source—the only source of a consistent morality.

The absolute symmetry, the exact counterpoise of parts, in the apostolic ethics, sometimes conspicuous and sometimes occult, is eminently exhibited in the epistles of Peter. And he moreover shows himself, especially in the passage above illustrated, to be master of that PRACTICAL HARMONY OF PRINCIPLES, which, on difficult occasions and under peculiar excitements, adheres to the nice line of moderation, humility, and firmness. Nothing so great had been seen in the world before Christ imparted to his disciples the elements of true magnanimity. We venture to affirm that the passage is fraught, at once, with philosophical justness of classification, and with prophetic truth.—*Saturday Evening; Brown's Dict.*

ADDER. The adder was known to the ancient Hebrews under various names. It is the opinion of some interpreters, that the word *Shachal*, which in some parts of Scripture denotes a lion, in others means an adder, or some kind of serpent. Thus, in the ninety-first Psalm, they render it the basilisk, "Thou shalt tread upon the adder and the basilisk, the young lion and the dragon thou shalt trample under foot." Verse 13. Indeed, all the ancient expositors agree, that some species of serpent is meant; and as the term *Shachal*, when applied to beasts, denotes a black lion; so, in the present application, it is thought to mean the black adder.

The wonderful effect which music produces on the serpent tribes, is confirmed by the testimony of several respectable moderns. Adders swell at the sound of a flute, raising themselves up on the one half of their body, turning themselves round, beating proper time, and following the instrument. Their head, naturally round and like an eel, becomes broad and flat like a fan. The tame serpents, many of which the Orientals keep in their houses, are known to leave their holes in hot weather, at the sound of a musical instrument, and to run upon the performer. Dr. Shaw had an opportunity of seeing a number of serpents keep exact time with the dervishes in their circulatory dances, running over their heads and arms, turning

when they turned, and stopping when they stopped. The rattlesnake acknowledges the power of music as much as any of his family; of which the following instance is a decisive proof. When Chateaubriand was in Canada, a snake of this species entered their encampment; a young Canadian, one of the party, who could play on the flute, to divert his associates, advanced against the serpent with his new species of weapon. "On the approach of his enemy, the haughty reptile curled himself into a spiral line, flattened his head, inflated his cheeks, contracted his lips, displayed his envenomed fangs, and his bloody throat; his double tongue glowed like two flames of fire; his eyes were burning coals; his body, swollen with rage, rose and fell like the bellows of a forge; his dilated skin assumed a dull and scaly appearance; and his tail, which sounded the denunciation of death, vibrated with so great rapidity as to resemble a light vapor. The Canadian now began to play upon his flute; the serpent started with surprise, and drew back his head. In proportion as he was struck with the magic effect, his eyes lost their fierceness, the oscillations of his tail became slower, and the sound which it emitted became weaker, and gradually died away. Less perpendicular upon their spiral line, the rings of the fascinated serpent were by degrees expanded, and sunk one after another upon the ground, in concentric circles. The shades of azure, green, white, and gold, recovered their brilliancy on his quivering skin, and slightly turning his head, he remained motionless, in the attitude of attention and pleasure. At this moment, the Canadian advanced a few steps, producing with his flute sweet and simple notes. The reptile, inclining his variegated neck, opened a passage with his head through the high grass, and began to creep after the musician, stopping when he stopped, and beginning to follow him again, as soon as he moved forward." In this manner he was led out of the camp, attended by a great number of spectators, both savages and Europeans, who could scarcely believe their eyes, when they beheld this wonderful effect of harmony. The assembly unanimously decreed, that the serpent which had so highly entertained them, should be permitted to escape.

But on some serpents, these charms seem to have no power; and it appears from Scripture, that the adder sometimes takes precautions to prevent the fascination which he sees preparing for him; for the deaf adder shutteth her ear, and will not hear the voice of the most skillful charmer. Psalm 59: 5, 6. The same allusion is involved in the words of Solomon: "Surely the serpent will bite, without enchantment; and a babblers is no better." Eccl. 10: 11. The threatening of the prophet Jeremiah proceeds upon the same fact; "I will send serpents (cockatrices) among you, which will not be charmed, and they shall bite you." Jer. 8: 17. In all these quotations, the sacred writers, while they take it for granted that many serpents are disarmed by charming, plainly admit that the powers of the charmer are in vain exerted upon others. To account for this exception it has been alleged, that in some serpents the sense of hearing is very imperfect, while the power of vision is exceedingly acute; but the most intelligent natural historians maintain, that the reverse is true. The sense of hearing is much more acute than the sense of vision. Unable to resist the force of truth, others maintain, that the adder is deaf not by nature, but by design; for the Psalmist says, she shutteth her ear, and will not hear the voice of the charmer. But the phrase, perhaps, means no more than this, that some adders are of a temper so stubborn, that the various arts of the charmer make no impression; they are like creatures destitute of hearing, or whose ears are so completely obstructed, that no sounds can enter. The same phrase is used in other parts of Scripture, to signify a hard and obdurate heart: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov. 21: 13. It is used in the same sense of the righteous, by the prophet: "That stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil." Isaiah 33: 15. He remains as unmoved by the cruel and sanguinary counsels of the wicked, as if he had stopped his ears.—*Calmet; Harris; Abbot.*

ADDINGTON, (ISAAC;) secretary of Massachusetts, was born in 1645, and died in Boston in 1715, aged 70. He sustained a high character (says president Allen) for

talents, learning, integrity, and diligence in the public service. He was secretary more than twenty years, and for many years a magistrate and member of council elected by the people. He was also useful as a physician and surgeon. Mr. Addington was a Christian, and adorned his profession by singular meekness, humility, and disinterested kindness. In his family he was a daily worshipper of God. Religion shed its peace on his heart as he went down to the dead.—*Allen's Biog. Diet.*

ADDISON, (JOSEPH;) so highly celebrated in English literature, was the son of Dr. Launcelot Addison, dean of Litchfield. He was born May 1, 1672, at his father's rectory, Milston, Wilts. After receiving the rudiments of his education at home, at Salisbury, and at Litchfield, he was removed to the Charter House, then under the direction of Dr. Ellis, where he contracted his first intimacy with Mr.



afterwards Sir Richard Steele. At the age of fifteen, he was entered of Queen's college, Oxford, where he soon became distinguished for the ardor with which he cultivated classical literature, and for his skill in Latin poetry. He early began to distinguish himself as an author; and in 1695, he addressed a complimentary poem on one of the campaigns of king William to the lord keeper Somers, who procured him a pension from the crown of 300l. per annum, to enable him to travel. In 1701, he wrote his epistolary poem from Italy, addressed to lord Halifax, which is esteemed by many, the most finished and elegant of his poetical productions. On his return home, he published his travels, which he dedicated to lord Somers. The death of king William deprived Mr. Addison of the benefit of a small appointment, as a confidential resident about the person of prince Eugene, then commanding the armies of the emperor of Germany in Italy, and also of his pension: so that on his return to England he found all his patrons displaced, and himself in a state approaching to indigence. This depression, however, was happily not lasting: for lord Godolphin, applying to lord Halifax, to recommend him a poet capable of celebrating the recent splendid victory of the duke of Marlborough at Blenheim, the latter named Mr. Addison, who produced his celebrated poem, "The Campaign," for which he was rewarded with the place of commissioner of appeals, in which he succeeded Mr. Locke. In 1705, he attended lord Halifax in his mission to Hanover; and, in the year following, was made under secretary of state. These employments, however, did not engross him from the pursuits of literature. He assisted Steele in the *Tatler*, *Spectator*, and *Guardian*, in the course of which appeared the series of papers afterwards collected, and subsequently often reprinted, under the title of "Addison's Evidences of the Christian Religion." In his latter years he projected a paraphrased version of the Psalms of David, of which he gave a beautiful specimen in his metrical translation of Psalm 23.—"The Lord my portion shall prepare," &c. But a long and painful illness prevented the completion of this pious design: and it is the more to be regretted, as the few compositions of this kind which he has left us exhibit proofs of his piety, and his competency for the undertaking. Mr. Addison died at Holland House, Kensington, on the 17th of June, 1719, in the forty-ninth year of his age. His complaint appears to have been that of asthma, aggravated by dropsy. During his lingering decay, he sent for a young nobleman of very irregular life and of loose opinions, to attend him; and when the latter, with

great tenderness, requested to receive his last injunctions, Mr. Addison told him, "I have sent for you that you may see how a Christian can die." What effect this impressive scene had upon the young nobleman's behavior is not known; but he himself died in a short time.—*Janes's Rel. Biog.; Biog. Brit.*

**ADESSENARIANS**; a branch of the Sacramentarians; so called from the Latin *Adesse*, to be present, because they believed the presence of Christ's body in the Eucharist, though in a manner different from the Romanists.

**ADIAPHORISTS**; a name given in the sixteenth century to the moderate Lutherans who adhered to the sentiments of Melancthon; and afterwards to those who subscribed the interim of Charles V. [SEE INTERIM.] The word is of Greek origin (*adiaphoros*) and signifies indifference or lukewarmness.

**ADJURE**; to bind by oath, as under the penalty of a fearful curse. Josh. 6: 26. Mark 5: 7.—2. To charge solemnly, as by the authority, and under pain of the displeasure of God. Matt. 26: 63. Acts 19: 13. St. Paul uses this word in 1 Thess. 5: 27. *I adjure you by the Lord that this epistle be read unto all the holy brethren.* What an idea does this solemn adjuration give us of the importance of the knowledge of the Scriptures! See OATH; SWEARING.

**ADMAH**; the most easterly of the five cities of the plain, destroyed by fire from heaven, and afterwards overwhelmed by the waters of the Dead Sea. Gen. 19: 24. There is some probability that Admah was not entirely sunk under the waters; or, more probably, the inhabitants of the country built a city of the same name on the eastern shore of the Dead Sea, for Isaiah, 15. according to the Seventy, says, "God will destroy the Moabites, the city of Ar, and the remnant of Adama." Gen. 14: 2. Deut. 29: 23. To be made as Admah, and set as Zeboim, Hos. 11: 8. is to be made a distinguished monument of the fearful vengeance of God.—*Calmet.*

**ADMINISTER**; to manage and give out as stewards. 2 Cor. 8: 19.

**ADMINISTRATION**; a public office and the execution thereof. 1 Cor. 12: 5.

**ADMIRATION**; is that passion of the mind which is excited by the discovery of any great excellence in an object. It has, by some writers, been used as synonymous with surprise and wonder; but it is evident they are not the same. Surprise refers to something unexpected; wonder, to something great or strange; but admiration includes the idea of a high esteem or respect. Thus we say, we admire a man's excellencies; but we do not say that we are surprised at them. We wonder at an extraordinary object or event, but we do not always admire it.—*Buck.*

**ADMONITION**; instruction, warning, reproof. 1 Thess. 5: 14. *The admonition of the Lord*, is warning, instruction, and reproof, given in the Lord's name, from his word, in a way becoming his perfections, and intended for his honor. Eph. 6: 4. Heretics are to be rejected or cast out of the church, after a first and second admonition, that is, solemn warning and reproof. Tit. 3: 10. Admonition was a part of the discipline much used in the ancient church: it was the first act or step towards the recovery or expulsion of delinquents. In case of private offences, it was performed according to the evangelical rule, *privately*; in case of public offence, *openly* before the church. If either of these sufficed for the recovery of the fallen person, all farther proceedings in a way of censure, ceased; if they did not, recourse was then had to excommunication. Tit. 3: 10. 1 Thess. 5: 14. Eph. 3: 4. Matt. 3: 18.—*Buck; Brown.*

**ADONAI**; one of the names of the Supreme Being in the Scriptures. The proper meaning of the word is "my Lords" in the plural number; as *Adoni* is my Lord, in the singular. The Jews, who, either out of respect or superstition, do not pronounce the name of Jehovah, read *Adonai* in the room of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so scrupulous; nor is there any law which forbids them to pronounce the name of God.—*Buck.*

**ADONIBEZEK**; a powerful and cruel king of the city Bezek, seventeen miles east from Napolis. Judg. 1: 7. Cruelties similar to those recorded of Adonibezeck are by no means uncommon in the wars of the East. Undoubt-

edly war is shocking at all times, but it cannot be denied that the influence of Christianity has abated its horrors. To see its true picture, it should be examined in the East; and there as practised by Mussulmen heroes.—*Calmet.*

**ADONIJAH**; the fourth son of David and Haggith. His history is found 1 Kings, chap. 1: 2.

**ADONIS**; the text of the Vulgate in Ezek. 8: 14. says, that the prophet saw women sitting in the temple, and weeping for Adonis; but according to the reading of the Hebrew text, they are said to weep for Tammuz, the *hidden one*.

Fabulous history gives the following account of Adonis: he was a beautiful young shepherd, the son of Cynras, king of Cyprus, by his own daughter Myrrha. The goddess Venus fell in love with this youth, and frequently met him on mount Libanus. Mars, who envied this rival, transformed himself into a wild boar, and as Adonis was hunting, struck him in the groin and killed him. Venus lamented the death of Adonis in an inconsolable manner. The eastern people, in imitation of her mourning, generally established some solemn days for the bewailing of Adonis. After his death Venus went to the shades, and obtained from Proserpina, that Adonis might be with her six months in the year, and continue the other six in the infernal regions. Upon this were founded those public rejoicings, which succeeded the lamentations of his death. Some say that Adonis was a native of Syria; some, of Cyprus; and others, of Egypt.

Among the Egyptians Adonis was adored under the name of Osiris, the husband of Isis. But he was sometimes called by the name of Ammuz, or Tammuz, the *concealed*, probably to denote his death or burial. The Hebrews, in derision, sometimes call him the *dead*, Psalm 106: 28. Lev. 19: 28. because they wept for him, and represented him as dead in his coffin; and at other times they denominate him the image of jealousy, Ezek. 8: 3, 5. because he was the object of the jealousy of Mars. The Syrians, Phœnicians, and Cyprians, called him Adonis; and Calmet is of opinion that the Ammonites and Moabites designated him by the name of Baal-peor.

The manner in which they celebrated the festival of this false deity was as follows: they represented him as lying dead in his coffin, wept for him, bemoaned themselves, and sought for him with great eagerness and inquietude. After this they pretended that they had found him again, and that he was still living. At this good news they exhibited marks of the most extravagant joy, and were guilty of a thousand bad practices, to convince Venus how much they congratulated her on the return and revival of her favorite, as they had before condoled with her on his death. The Hebrew women, of whom the prophet Ezekiel speaks, celebrated the feasts of Tammuz, or Adonis in Jerusalem; and God showed the prophet the women weeping for this infamous god, even in his temple.—*Calmet; Watson.*

**ADONISTS**; a party among divines and critics, who maintain that the Hebrew points ordinarily annexed to the consonants of the word Jehovah, are not the natural points belonging to that word, nor express the true pronunciation of it; but are the vowel points belonging to the words *Adonai* and *Elohim*, applied to the consonants of the ineffable name Jehovah, to warn the readers, that instead of the word Jehovah, which the Jews were forbid to pronounce, and the true pronunciation of which had long been unknown to them, they are always to read *Adonai*. They are opposed to *Jehovists*, of whom the principal are Drusius, Capellus, Buxtorf, Altling, and Reland.—*Buck.*

**ADONIZEDEK**; king of Zedek or Jerusalem; for this city is believed to have been called by four different names, Salem, Jerusalem, Jebus, and Zedek. For his history, see Josh. 10. A. M. 2554.

**ADOPTION**. The nature of adoption may be explained in the following manner. A child is, in this act, taken by a man from a family not his own; introduced into his own family; regarded as his own child, and entitled to all the privileges and blessings belonging to the relation. To adopt children in this manner has, it is well known, been a custom generally prevailing in all nations. Thus children were adopted among the Egyptians, Jews, Romans, and other ancient nations; and the same custom exists in the Christian nations of Europe, in our own country, among

the American aborigines, and, so far as my knowledge extends, throughout the world. Of the same general nature is that transaction in the divine economy, by which mankind become the children of God. It is easy to conceive the propriety of the term as used by the apostle in reference to this act, though it must be confessed there is some difference between civil and spiritual adoption. Civil adoption was allowed of and provided for the relief and comfort of those who had no children; but in spiritual adoption this reason does not appear. The Almighty was under no obligation to do this; for he had innumerable spirits whom he had created, besides his own Son, who had all the perfections of the divine nature, who was the object of his delight, and who is styled the heir of all things. Heb. 1: 3. When men adopt, it is on account of some excellency in the persons who are adopted; thus Pharaoh's daughter adopted Moses because she was exceeding fair, Acts 7: 20, 21; and Mordecai adopted Esther because she was his uncle's daughter, and exceeding fair, Est. 2: 7; but man has nothing in him that merits this divine act, Ezek. 16: 5. In civil adoption, though the name of a son be given, the nature of a son may not: this relation may not necessarily be attended with any change of disposition or temper. But in spiritual adoption we are made partakers of the divine nature, and a temper or disposition given us becoming the relationship we bear, Jer. 3: 19.

Much has been said as to the time of adoption. Some place it before regeneration, because it is supposed that we must be in the family before we can be partakers of the blessings of it. But it is difficult to conceive of one before the other; for although adoption may seem to precede regeneration in order of nature, yet not of time; they may be distinguished, but cannot be separated. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12. There is no adoption, says the great Charnock, without regeneration. "Adoption," says the same author, "is not a mere relation; the privilege and the image of the sons of God go together. A state of adoption is never without a separation from defilement." 2 Cor. 6: 17, 18. The new name in adoption is never given till the new creature be formed. "As many as are led by the spirit of God, they are the sons of God." Rom. 8: 14. Yet these are to be distinguished. Regeneration, as a *physical* act, gives us a likeness to God in our nature; adoption, as a *legal* act, gives us a right to an inheritance. Regeneration makes us *formally* his sons, by conveying a principle, 1 Pet. 1: 23; adoption makes us *relatively* his sons, by conveying a power, John 1: 12. By the one we are instated in the divine affection; by the other we are partakers of the divine nature."

*The privileges of adoption are every way great and extensive. 1. It implies great honor.* They have God's name put upon them, and are described as "his people, called by his name." 2 Chron. 7: 24. Eph. 3: 15. They are no longer slaves to sin and the world; but, emancipated from its dreadful bondage, are raised to dignity and honor. Gal. 4: 7. 1 John 3: 1. 2.—2. *Inexhaustible provision and riches.* They inherit all things. Rev. 21: 7. All the blessings of a temporal kind that are for their good shall be given them. Psalm 84: 11. All the blessings of grace are treasured up in Jesus Christ for them. Eph. 1: 3. All the blessings of glory shall be enjoyed by them. Col. 1: 27. "All things are yours," says the apostle, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come, all are yours." 1 Cor. 3: 22.—3. *Divine protection.* "In the fear of the Lord is strong confidence, and his children shall have a place of refuge." Prov. 14: 26. As the master of a family is engaged to defend and secure all under his roof, and committed to his care, so Jesus Christ is engaged to protect and defend his people. "They shall dwell in a peaceable habitation, and in sure dwellings and quiet resting places." Isa. 32: 18. Heb. 1: 14.—4. *Unspeakable felicity.* They enjoy the most intimate communion with the Father, and with his Son Jesus Christ. They have access to his throne at all times, and under all circumstances. They see divine wisdom regulating every affair, and rendering every thing subservient to their good. Heb. 12: 6—11. The laws, the liberties, the privileges,

the relations, the provisions, and the security of this family, are all sources of happiness; but especially the presence, the approbation, and the goodness of God, as the governor thereof, afford joy unspeakable and full of glory. 1 Pet. 1: 8. Prov. 3: 17. Heb. 4: 16.—5. *Eternal glory.* In some cases, civil adoption might be made null and void, as among the Romans, when against the right of the pontifex, and without the decree of the college; but spiritual adoption, as it is divine as to its origin, so it is perpetual as to its duration. "The Son abideth in the house for ever." John 8: 35. "The inheritance of the saints is incorruptible, undefiled, and never fadeth away." 1 Pet. 1: 4. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3: 2. In the present state we are as children at school; but in heaven we shall be as children at home, where we shall always behold the face of our heavenly Father, for ever celebrating his praises, admiring his perfections, and enjoying his presence. "So shall we be ever with the Lord." 1 Thess. 4: 17.

*The evidences of adoption are, 1. Renunciation of all former dependencies.* When a child is adopted, he relinquishes the object of his past confidence, and submits himself to the will and pleasure of the adopter; so they who are brought into the family of God will evidence it by giving up every other object, so far as it interferes with the will and glory of their heavenly Father. "Ephraim shall say, what have I to do any more with idols?" Hos. 14: 8. "Other lords have had dominion over us; but by thee only will we make mention of thy name." Isa. 26: 13. Matt. 13: 45, 46. Phil. 3: 8.—2. *Affection.* This may not always apply to civil adoption, but it always does to spiritual. The children of God feel a regard for him above every other object. His own excellency, his unspeakable goodness to them, his promises of future blessings, are all grounds of the strongest love. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." Psalm 73: 25. "Thou art my portion, saith my soul, therefore will I hope in thee." Lam. 3: 24. Luke 7: 47. Psalm 18: 1.—3. *Access to God with a holy boldness.* They who are children by adoption are supposed to have the same liberty of access as those who are children by nature; so those who are partakers of the blessings of spiritual adoption will prove it by a reverential, yet familiar address to the Father of spirits: they will confess their unworthiness, acknowledge their dependence, and implore the mercy and favor of God. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Gal. 4: 6. "Through Jesus Christ we have access by one Spirit unto the Father." Eph. 2: 18. Having such a privilege, "they come boldly to the throne of grace, that they may obtain mercy and find grace to help in time of need." Heb. 4: 6.—4. *Obedience.* Those who are adopted into a family must obey the laws of that family; so believers prove themselves adopted, by their obedience to the word and ordinances of God. "Ye are my friends, if ye do whatsoever I command you." John 15: 14. "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also to walk even as he walked." 1 John 2: 1, 5.—5. *Patient yet joyful expectation of the inheritance.* In civil adoption, indeed, an inheritance is not always certain; but in spiritual adoption it is. "To them, who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Rom. 2: 7. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. 4: 18. Rom. 6: 23. Heb. 11: 26, 27. From the consideration of the whole of this doctrine, we may learn that adoption is an act of free grace through Jesus Christ. Eph. 1: 5. Applied to believers by the Holy Spirit. Gal. 4: 6. Rom. 8: 15, 16. A blessing of the greatest importance. 1 John 3: 1. and lay us under an inviolable obligation of *submission*, Heb. 12: 9. *imitation*, Eph. 5: 1. and *dependence*, Matt. 6: 32. See *Dnight's Theology*, vol. iii.; *Buck's Theo. Dic.*; *Jones's Bib. Cyc.*; *Ridgley's and Gill's Body of Divinity*, art. *Adoption*;

*Charnock's Works*, vol. ii. p. 32—72; *Flavel's Works*, vol. ii. p. 601; *Brown's System of Nat. and Rev. Religion*, p. 442; *Witsii Econ. Fœd.* p. 165.

**ADOPTIONISTS**, or *Adoptiani*; the followers of Felix and Elipardas, two bishops, in Spain, who, towards the close of the eighth century, are said to have maintained that Jesus Christ, in his human nature, was not the natural, but *adopted* Son of God. This notion, which seems to contradict Luke 1: 35. and to lean to Unitarianism, was immediately condemned as heresy.—*Buck, Belp's, Wanderings of the Intellect.*

**ADORAM**; the officer, who, under the government of David, was receiver-general of the tribute money. 2 Sam. 20: 24. A person of the same name is also mentioned as sustaining the same office under the reign of Rehoboam. 1 Kings 12: 18. When Rehoboam, by his imprudent conduct, had exasperated the ten tribes against him, and provoked them to separate from the house of David, he sent Adoram to exert his efforts in trying to appease them. It does not seem very certain whether his object was to reduce the people by gentle or by harsh methods; or whether he designed to make some concessions by putting Adoram into their hands, who, by his vexatious exactions, had probably been the principal cause of their dissatisfaction; but, however that may be, the people, who had been extremely irritated, fell upon Adoram and stoned him to death.

**ADORATION**; an act of worship, strictly due to God alone, but performed to other objects also, whether idols or men. The forms, times, objects, and places of adoration, are different in different countries, according to their prevailing religious customs. The origin of this practice is to be found in the universal and just opinion, that the sentiments of the heart ought to be expressed by articulate language and external actions. The term, being derived from the Latin *ad* and *orare*, signifies, to apply the hand to the mouth, *i. e.* to kiss the hand, and there is a very striking allusion to it in the book of Job, chap. 31: 26—28. "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge, for I should have denied the God that is above." To understand the meaning of this passage, we must consider that, in the times of Job, it was the practice of the Persians to worship the sun and moon; and some learned writers understand those heavenly luminaries to be intended by the terms *Adramelech* and *Anammelech*, in 2 Kings 17: 31. the former referring to the sun and the latter to the moon; the first signifying "the magnificent king," and the second "the gentle king." As all idolatry consists in transferring that worship to the creature which is due only to the adorable Creator, so it was not merely prohibited by the Jewish law, but also made a capital offence to be punished with death. Deut. 13: 6—11. To this Job refers; and his argument is, that if at any time when he had been contemplating the two great lights of heaven, his heart had been enticed to transfer to them that adoration which was due to their great Creator, he should have been guilty of idolatry, have denied the God that is above, and would have deserved to be put to death as a criminal.

The following account of this mode of adoration in India, may serve as a further illustration. "At Surat is seen a great and fair tree, which is held in great veneration. On high there hangs a bell, which those that come to make their foolish devotions, first of all ring out, as if thereby to call the idol to hear them; then they fall to their adoration, which is commonly to extend both hands downwards, as much as possible, being joined together in a praying posture; which lifting up again, by little and little, they bring to their mouths as if to kiss them; and lastly, extend them so joined together, as high as they can over their heads, which gesticulation is used only to idols and sacred things. This ceremony being performed, some make their prayers standing; others prostrate themselves with their whole bodies grovelling on the earth, and then rise again; others only touch the ground with their head and forehead, and perform similar acts of humility."—*De La Valle's Travels in India*, p. 20.

In the east it is still considered as a mark of the highest respect, to take off the shoes, and approach barefooted to

perform adorations. See Exod. 3: 5. and Josh. 5: 13. The Egyptians were particularly attentive to this practice; and the Mahometans observe it whenever they enter their mosques. When Mr. Wilkins wished to enter the inner hall of the college of Seekers at Patna, he was told that it was a place of worship, open to him and to all men; but that it was necessary for him to take off his shoes, (*Asiatic Researches*, vol. i. p. 289.) and Ives, in his *Travels*, p. 75, says, that "at the doors of an Indian Pagoda, are seen as many slippers and sandals as there are hats hanging up in our churches."

The Romans, when practising adoration, having their heads covered, applied their hand to their lips, with the forefinger resting on the thumb, which was erect, and thus bowing the head, turned themselves from left to right. Sometimes standing was the attitude of adoration; sometimes the body was inclined forward, and the eyes fixed on the ground; kneeling was also a common practice, and frequently complete prostration. Sitting with the under parts of the thighs resting on the heels, seems to have been customary among the Egyptians; almost all the figures of worshippers discovered in their sacred buildings being represented in this posture.

The Persians, when performing their acts of adoration, always turned their faces towards the sun, or to the east, and among them the practice of kissing the hand is said to have originated. It was at first done as a token of respect and submission to their monarchs and great men, and was easily and naturally transferred to idolatrous worship. Among them the homage paid to their kings was very extravagant. Cyrus introduced the custom, when adoring their prince, of bending the knee before him; falling on the face at his feet; striking the earth with the forehead; and even kissing the ground. The kings of Persia indeed, never admitted any one into their presence, gave audience, or conferred favors without exacting this ceremony; and the history of Haman and Mordecai, in the Book of Esther, shows that similar reverence was paid to the favorites of princes. The Roman emperors borrowed this extravagant and impious homage from the kings of Persia; and the popes from the emperors. The common practice among their abject flatterers, was to express their adoration by bowing or kneeling at their feet, laying hold of their purple robe, then presently withdrawing the hand and applying it to the lips; though this was an honor to which none were admitted but persons of rank and dignity. The usual mode of adoration consisted in falling on the ground and kissing the feet of the emperor. This humiliating reverence was exacted from all that entered the royal presence, from the princes invested with the diadem and purple, and from the ambassadors who represented their independent sovereigns. (*Gibbon's Roman History*, vol. x. p. 124.) Even in the present day, when any one pays his respects to the king of Sumatra, he first takes off his shoes and stockings, and leaves them at the door.

The Jewish forms of adoration were various: standing, bowing, kneeling, prostration, and kissing the hand. Hence in their language kissing is properly used for adoration. 1 Kings 19: 18. Hosea 13: 2. Job 31: 27. This illustrates that important passage in Psalm 2: 12. "Kiss the Son, (that is, pay him *homage* and *worship*.) lest he be angry and ye perish from the way, when his wrath is kindled but a little."

The first Christians generally kneeled down in private; but stood during public worship on the Lord's day. It was evidently the practice also, both among Jews and Christians, in offering up their prayers and supplications, to lift up their hands and spread them forth towards heaven. To this Isaiah alludes, chap. 1: 15. and Paul enjoins it upon Christians, 1 Tim. 2: 8. But whatever may be the external forms of worship, nothing can be plainer from the Scriptures than that God has peculiar respect to the state of the heart. Hence the complaint of old, "This people draw near unto me with their lips, while their hearts are far from me." "I will be sanctified in them that come nigh me." "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."

If we examine the short notices which the Scriptures

give us of the worship of the heavenly state, we may at least learn from them this important truth, that the holiest beings, though honored with a residence in the immediate presence of the blessed God, where they are permitted to surround his throne, and to contemplate his glories without a veil, are, at the same time, filled with the most profound adoration of his glorious Majesty. "I saw Jehovah sitting upon a throne," says the prophet, "high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy, is the Lord God of hosts; the whole earth is full of his glory." Isa. 6: 1-3. "I beheld," says the writer of the Apocalypse, "and lo, a great multitude which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, "Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. AMEN." Rev. 7: 9-12.—*Watson; Jones.*

**ADORN;** to deck, to make beautiful. 1 Tim. 2: 9. Holiness of heart and life is the appropriate adorning of Christian females. Much care, pains, and attention to the glass of God's word are necessary in attaining it; and it renders our nature and character truly amiable and glorious. 1 Pet. 3: 4, 5. 1 Tim. 4: 9, 10. By a holy conversation we adorn the doctrine of God; practically show to the world the purity, power, glory, and usefulness of his truths, laws, promises, threatenings. Tit. 2: 10. The church is adorned when her ordinances are pure and efficacious; her officers faithful and zealous; her members clothed with the imputed righteousness of Christ and his sanctifying grace. Isa. 61: 10. Rev. 21: 2.

**ADRA.** See ARAD.

**ADRAMMELECH;** mighty king, son of Sennacherib, king of Assyria. This monarch returning to Nineveh, after the unhappy expedition which he had made into Judea under king Hezekiah, was put to death by his two sons Adrammelech and Sharezar, while worshipping in the temple of his god Nisroch. 2 Kings 19: 37. and Isa. 37: 38. It is not said what induced these princes to commit this parricide; but having accomplished it, they fled for safety to the mountains of Armenia, and their brother Esarhadon succeeded to the throne.

**ADRAMMELECH** was also the name of an idol worshipped by the inhabitants of Sepharvaim, who settled in the country of Samaria, in the room of those Israelites who were carried beyond the Euphrates. 2 Kings 17: 31. See ANAMELECH.—*Calmet.*

**ADRAMYTTIUM;** a maritime town of Mysia, in Asia Minor, opposite the island of Lesbos. In a vessel belonging to this port, Paul embarked at Cæsarea, on his first voyage to Rome, intending, says the historian, "to sail by the coasts of Asia." The town was situated at the foot of Mount Ida, and was founded by a colony of Athenians. It had formerly a dock and harbor, and was noted for both its trade and shipping, but is now a wretched village, inhabited by only a few fishermen. It gave name to the *Sinus Adramytticus*, or bay of Adramyttium, which is an arm of the Ægean sea. Acts 27: 2.

**ADRIA;** the name given by Luke to the Adriatic sea, or, as it is now called, "the Gulf of Venice," in which Paul and his companions, in their voyage to Italy, were so severely driven up and down during fourteen days and nights. Acts 27: 27. It is an arm of the Mediterranean, about two hundred miles long, and fifty broad, stretching along the east of Italy, on one side, and the west of Dalmatia, Scclavonia, and Turkey, on the other. The dominion of it now belongs to the Venetians; and the sea extends from south-east to north-west, between twelve and nineteen degrees of east longitude, and between forty and forty-five of north latitude.—*Jones.*

**ADRIEL;** the son of Barzillai, married Merab, the

daughter of Saul, who had previously been promised to David. 1 Sam. 18: 19. Adriel had five sons by her, who were delivered up to the Gibeonites to be put to death before the Lord, in revenge for the cruelty which their grandfather Saul had exercised against the Gibeonites. It would seem from 2 Sam. 21: 8. that Michal, "who had no child to the day of her death," ch. 4: 23. had adopted the five sons of her sister Merab, whom she is said to have "brought up for Adriel, the son of Barzillai, the Meholathite."—*Jones.*

**ADULLAM;** a city belonging to the tribe of Judah, situated in the southern territories of this tribe. Josh. 15: 35. It is said to have been a beautiful city, and surmounded the glory of Israel. Micah 1: 15. Rehoboam strengthened it with fortifications. 2 Chron. 11: 7, 8. Eusebius says, that it was a large town in his time, and describes it as being situated ten miles eastward of Eleutheropolis. It was a royal city in the days of Joshua, who put the king of it to death. Josh. 12: 15. It was in a cave near to this city that David concealed himself from the rage of Saul: "and when his brethren and all his father's house, heard that he had escaped to the cave of Adullam, they went down thither to him." 1 Sam. 22: 1.—*Jones.*

**ADULTERY;** a violation of conjugal faith, by criminal intercourse with any person, whether married or single. When God at the beginning, to complete the work of his creation, had, as it were, put the finishing touch to the whole by the formation of Adam, to perfect his happiness, and that nothing might be wanting to consummate his bliss, we are told that Jehovah said, "It is not good that man should be alone; I will make him an helpmeet for him." In consequence of this, Eve was created, and when the Lord brought her unto him, Adam said, "This is now bone of my bone, and flesh of my flesh; therefore, shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh." Gen. 2: 16-24. These words lead us to the original institution of marriage, and show it to have been of divine appointment, intended for the happiness of the human race. It may also be remarked that the sameness of proportion between the numbers of each sex, which has obtained in every age of the world, while it furnishes a convincing argument against the practice of polygamy, carries with it a strong intimation, independent of the positive testimony of revelation, that a promiscuous intercourse between the sexes is both unnatural, and contrary to the will of God. Accordingly we find the practice of adultery condemned in the divine word, in the most pointed manner. It is one of the ten precepts of the law which the Most High gave to the children of Israel at Mount Sinai. "Thou shalt not commit adultery;" and the crime, when it took place with a married woman, was punished with the death of both the parties that were detected in the commission of it. Lev. 20: 10. In the New Testament writings, adultery is always ranked among the works of flesh, or of corrupt nature; and while "marriage" is expressly said to be "honorable in all, and the marriage-bed undefiled," it is added, "whoremongers and adulterers God will judge," that is, he will condemn them in the judgment. Heb. 13: 4. Hence it is enumerated among those vices, which, if persevered in, will exclude from the kingdom of heaven. Gal. 6: 19-21. Eph. 5: 3-6. Col. 3: 5, 6. The heinousness of the sin consists not only in its being contrary to the divine law, but also in its counteracting the will of God in the institution of marriage and fraught with the most baneful consequences to our neighbor. "To avoid fornication, therefore, let every man have his own wife, and every woman her own husband." It is an alarming view which Christ gives us with regard to the extent of the divine law in reference to this sin, when he describes it as comprehending every species of unchastity, and even the very emotions of the heart: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5: 28. and ch. 15: 19.

**ADULTERY** is frequently charged upon the Israelites in their national capacity; and is then to be considered as used figuratively by the prophets. Isaiah terms them—"the seed of the adulterer and the whore." Ch. 57: 3. Jeremiah complains of them, that "they were all adul-

terers." 9 : 2. Hosea uses similar language, chap. 7 : 4. and Christ repeatedly calls them, "an adulterous generation." Matt. 12 : 39. and 16 : 4. Mark 8 : 38. To perceive the import of this, we must take into consideration that, as a nation, they had entered into covenant with God; that those covenant engagements are alluded to under the metaphor of a marriage contract; and hence their violation of the covenant is charged home upon them as the sin of adultery. Thus Isaiah speaks of the Jewish church, of which all the natural descendants of Abraham were members, as "the married wife." Isaiah 54 : 1. And Jeremiah exhorting them to repentance, says, "Turn, O backsliding children, saith the Lord; for I am married unto you." Ch. 3 : 14. Hence their backslidings from the worship of the true God, and reverting to idolatry, to which they were remarkably prone about the period of the Babylonish captivity, is rebuked by the prophets under the strong figurative expressions of adultery and whoredom. "Through the lightness of her whoredom she defiled the land, and committed adultery with stones and stocks." Jer. 3 : 9. Thus, also, the prophet Ezekiel reproaches them—"Thou hast forgotten me, saith the Lord God, and cast me behind thy back; therefore, bear thou also thy lewdness and thy whoredoms."—"They have committed adultery,—with their idols have they committed adultery." Ch. 23 : 35—37. Hence God compares himself to a husband jealous of his honor; and their adoption of vile opinions and practices is in his eye the worst kind of prostitution. It is, says Calmet, an argument *ad hominem*, not merely to the Jews, but to human nature at large, against the flagitious wickedness of forsaking God for the sake of any other object which would rival him in our affections. 2 James 3 : 4. 1 Cor. 10 : 21, 22. It is necessary to keep in view these principles, in order to enter properly into the meaning of the prophetic writings. See further on this subject under the article MARRIAGE.

One of the most singular institutions that is to be found in all the Mosaic economy, is the law which was given to the Hebrews for the trial of a wife whose husband was jealous of her having an adulterous connection with another man. It is contained in Numbers 5 : 11—31. to which the reader must be referred for the particulars. It consisted in obliging the suspected wife, either to make a public avowal of her guilt before the whole Sanhedrim and assembled congregation, in which case she was reprimanded and might go where she pleased; or if she persisted in affirming her innocence, compelling her to drink waters which were rendered metaphorically bitter by the infusion of the divine curse on adultery; which waters, by *divine interposition*, had the extraordinary effect of greatly improving her health, beauty, and fruitfulness in case of her innocence, while, on the contrary, if guilty, she immediately grew pale, her eyes started out of her head, her thighs putrified, and she immediately died under the most shocking circumstances that are conceivable! This was called—"The Law of Jealousies," ver. 29. and hereby Jehovah strikingly manifested that he was privy to their most secret sins,—that he was the preserver of conjugal faith and chastity, as well as the protector of innocence.

On this law of Moses, Michaelis has the following remarks:—"This oath was, perhaps, a relic of some more severe and barbarous consuetudinary laws, whose rigor Moses mitigated; as he did in many other cases, when an established usage could not be conveniently abolished altogether. Among ourselves, in barbarous times, the *ordeal*, or trial by fire, was, notwithstanding the purity of our married people, in common use; and this, in point of equity, was much the same in effect, as if the husband had had the right to insist on his wife submitting to the hazardous trial of her purity, by drinking a poisoned potion; which, according to an ancient superstition, could never hurt her if she was innocent. And, in fact, such right is not altogether unexampled; for, according to Oldendorp's History of the Mission of the Evangelical Brethren, in the Caribbee Islands, it is actually in use among some of the savage nations in the interior parts of West Africa.

"Now, when in place of a poisoned potion like this, which very few husbands can be very willing to have administered to their wives, we see, as among the He-

brews, an imprecation-drink, whose avenger God himself promises to become, we cannot but be struck with the contrast of wisdom and clemency which such a contrivance manifests. In the one case, (and herein consists their great distinction,) innocence can only be preserved by a miracle; while on the other, guilt only is revealed and punished by the hand of God himself.

"By one of the clauses of the oath of purgation, (and had not the legislator been perfectly assured of his divine mission, the insertion of any such clause would have been a very bold step indeed,) a visible and corporal punishment was specified, which the person swearing imprecated on herself, and which God himself was understood as engaging to execute. To have given so accurate a definition of the punishment God meant to inflict, and still more, one that consisted of such a sore disease, would have been a step of incomprehensible boldness in a legislator who pretended to have a divine mission, if he was not, with the most assured conviction, conscious of its reality.

"Seldom, however, very seldom, was it likely that Providence would have an opportunity of inflicting the punishment in question. For the oath was so regulated, that a woman of the utmost effrontery could scarcely have taken it without changing color to such a degree as to betray herself.

"In the *first* place, it was not administered to the woman in her own house, but she was under the necessity of going to that place of the land where God in a special manner had his abode, and take it there. Now, the solemnity of the place, unfamiliarized to her by daily business or resort, would have a great effect upon her mind. In the *next* place, there was offered unto God what was termed an *execration-offering*, not in order to propitiate his mercy, but to invoke his vengeance on the guilty. Here the process was extremely slow, which gave her more time for reflection than to a guilty person could be acceptable, and that, too, amidst a multitude of unusual ceremonies. For the priest conducted her to the front of the sanctuary, and took holy water, that is, water out of the priest's laver, which stood before it, together with some earth off its floor, which was likewise deemed holy; and having put the earth in the water, he then proceeded to uncover the woman's head, that her face might be seen, and every change in her countenance during the administration of the oath accurately observed: and this was a circumstance which, in the east, where the women are always veiled, must have had a great effect; because a woman accustomed to wear a veil, could on so extraordinary an occasion, have had far less command of her eyes and her countenance than an European adulteress, who is generally a perfect mistress in all the arts of dissimulation, would display. To render the scene still more awful, the tresses of her hair were loosened, and then the execration-offering was put into *her* hand, while the priest held in *his* bitter water; but we must not understand this, as if the water had really been bitter; for how could it have been so? The earth of the floor of the tabernacle could not make it bitter. Among the Hebrews and other oriental nations, the word *bitter* was rather used for *curse*: and, strictly speaking, the phrase does not mean *bitter water*, but the *water of bitterness*, that is of *curse*. The priest now pronounced the oath, which was in all points so framed that it could excite no terrors in the breast of an innocent woman; for it expressly consisted in this, that the imprecation-water could not harm her if she was innocent. It would seem as if the priest here made a stop, and again left the woman some time to consider whether she would proceed with the oath. This I infer from the circumstance of his speech not being directly continued in verse 21, which is rather the repetition of what goes before; and from the detail proceeding anew in the words of the historian, *Then shall the priest pronounce the rest of the oath and the curses to the woman; and proceed thus.*—After this stop he pronounced the curses, and the woman was obliged to declare her acquiescence in them by a repeated *Amen*. Nor was the solemn scene yet altogether at an end; but rather, as it were, commenced anew. For the priest had yet to write the curses in a book, which I suppose he did at great deliberation; and having done so, he

washed them out again in the very imprecation-water, which the woman had now to drink; and this water being now presented to her, she was obliged to drink it, with this warning and assurance, in the name of God, that if she was guilty, it would prove within her an absolute curse. Now, what must have been her feelings, while drinking, if not conscious of purity. In my opinion she must have conceived that she already felt an alteration in the state of her body, and the germ, as it were, of the disease springing up within her. Conscience and imagination would conspire together, and render it almost impossible for her to drink it out. Finally, the execration-offering was taken out of her hand, and burnt upon the altar. I cannot but think that, under the sanction of such a *purgatorium*, perjury must have been a very rare occurrence indeed. If it happened but once in an age, God had bound himself to punish it; and if this took place but once, (if but one woman who had taken the oath was attacked with that sore disease which it threatened,) it was quite enough to serve as a deterrent to all others for at least one generation."

This procedure had also the effect of keeping in mind, among the Jews, God's high displeasure against this violation of his law; and though some lax moralists have been found, in modern times, to palliate it, yet the Christian will always remember the solemn denunciations of the New Testament against a crime so aggravated, whether considered in its effects upon the domestic relations, upon the moral character of the guilty parties, or upon society at large.—Whoremongers and adulterers God will judge.—Heb. 13: 14.

It is evident, observes Paley, that, on the part of the man who solicits the chastity of a married woman, it certainly includes the crime of seduction, and is attended with mischief still more extensive and complicated: it creates a new sufferer, the injured husband, upon whose affection is inflicted a wound the most painful and incurable that human nature knows. The infidelity of the woman is aggravated by cruelty to her children, who are generally involved in their parents' shame, and always made unhappy by their quarrel. The marriage vow is witnessed before God, and accompanied with circumstances of solemnity and religion, which approach to the nature of an oath. The married offender, therefore, incurs a crime little short of perjury, and the seduction of a married woman is little less than the subornation of perjury. But the strongest apology for adultery is, the prior transgression of the other party; and so far, indeed, as the bad effects of adultery are anticipated by the conduct of the husband or wife who offends first, the guilt of the second offender is extenuated. But this can never amount to a justification, unless it could be shown that the obligation of the marriage vow depends upon the condition of reciprocal fidelity; a construction which appears founded neither in expediency, nor in the terms of the vow, nor in the design of the legislature, which prescribed the marriage rite. To consider the offence upon the footing of *provocation*, therefore, can by no means vindicate retaliation. "Thou shalt not commit adultery;" it must be ever remembered, was an interdiction delivered by God himself. This crime has been punished in almost all ages and nations. By the Jewish law it was punished with death in both parties, where either the woman was married, or both. Among the Egyptians, adultery in the man was punished by a thousand lashes with rods, and in the woman by the loss of her nose. The Greeks put out the eyes of the adulterers. Among the Romans, it was punished by banishment, cutting off the ears, noses, and by sewing the adulterers in sacks, and throwing them into the sea, scourging, burning, &c. In Spain and Poland they were almost as severe. The Saxons formerly burnt the adulteress, and over her ashes erected a gibbet, whereon the adulterer was hanged. King Edmund, in his kingdom, ordered adultery to be punished in the same manner as homicide. Canute ordered the man to be banished, and the woman to have her nose and ears cut off. Modern punishments, in different nations, do not seem to be so severe. In Britain it is reckoned a spiritual offence, and is cognizable by the spiritual courts, where it is punishable by fine and penance.—See *Valey's Morau and Political Philosophy*.

In John 8: 3. we read that the Jews having surprised a woman in adultery, brought her to our Savior, and asked him what they should do with her: Moses having ordered women guilty of this crime to be stoned. This they said, tempting him, to find accusation against him. From our Lord's manner of treating their application, and its results, Calmet and others have supposed that the woman's accusers were themselves guilty of the crime which they alleged against her; and as it was not just to receive the accusations of those who are guilty of the evil of which they accuse others, our Lord dismissed them with the most obvious propriety. But, as Mr. Taylor suggests, it seems enough to suppose, that the consciences of these witnesses accused them of such crimes as restrained their hands from punishing the adulteress, who, perhaps, was guilty, in this instance, of a less enormous sin than they were conscious of, though of another kind. He also suggests that their malevolent design to entrap our Lord, was appealed to by him, and was no slight cause of their confusion, if they wished to found a charge which might affect his life. Their *intended murder* was worse than the woman's adultery; especially if, as there is room to believe, the woman had suffered some violence. But the whole transaction may be viewed in another light. The law was, that both the culprits should be brought before the council, where, if condemned, *the whole audience, council included*, were to stone them. By bringing this woman only to Jesus, the Jews were guilty, 1. of partiality, as they ought to have brought the adulterer also; 2. they desired Jesus to take on himself the office of the council, which would have been assuming political power, and would have endangered his life. This plot he retorts on themselves, by saying, "Do you, on your own proposals, assume that conduct which you well know the council would pursue in such a case; consider the prisoner as *ipso facto* condemned by the circumstances in which she was apprehended, therefore do you cast stones at her, as the council would cast stones at a person so condemned." This they declined, being aware of its tendency, and shrunk from that action to which they had urged Jesus. To this his words seem more particularly to allude, "Let him who is without sin, not moral guilt merely, but *political offence*—he who can be innocent in assuming that power of life and death, which is legally lodged elsewhere, let him act the judge, and stone her." And so, speaking to the woman, "has nobody *officially* condemned thee—executed the *condemnation* of the law on thee, by stoning thee?—Neither do I *officially* condemn thee;—I do not execute condemnation on thee by stoning thee: Remember the narrow escape thou hast now experienced: Go and sin no more."

The genuineness of this narrative has been much disputed, in consequence of its having been omitted in many ancient MSS., and being much varied in its position, in others. The arguments in its favor, however, are generally admitted to preponderate. It is found in the greater part of the MSS. extant, of all the recensions or families; and Tatian and Ammonius (A. D. 172, and 220) inserted it in their harmonies. The author of the Apostolical Constitutions, (lib. 2. cap. 24.) and the Synopsis ascribed to Athanasius, have it. Jerome, Justin, Ambrose, and the Latin fathers received it, though they were not unacquainted with the differences among the Greek copies. Justin conjectures, that some Christian of weak judgment expunged it, lest our Savior should be thought to authorize the crime of adultery, by forgiving it so easily. Many Syriac manuscripts, of good antiquity, read it; and it is found in all printed copies, Greek and Latin. Griesbach prints the passage between [ ] as dubious; yet on the whole admits it.

But admitting its truth, there is scarcely any of the Savior's miracles that sets forth in a more striking manner his divine authority over the consciences of men, in flashing conviction upon their guilty minds, and compelling them to speak out to their own confusion. And, in this view, it may serve to show us what will be the real state of things in the great day of awful retribution, when the books shall be opened and every man's sins set in array against him.—*Calmet; Watson; Jones*.

ADUMMIM; a city and mountain near Jericho, and



in the lot of the tribe of Benjamin. It was situated in the way from Jerusalem to Jericho, and is said to have been greatly infested with robbers. Hence, Christ is supposed to have taken it for the scene of the parable of the good Samaritan, who so humanely relieved the man that fell among thieves.

**ADVANTAGE**; 1. Profit, gain. Job 35 : 3.—2. A fair opportunity to excel, or prevail over another; a privilege, or pre-eminence of privileges, in a good sense. Rom. 3 : 1.—3. Actual prevalence or superiority, in a bad sense. 2 Cor. 2 : 11.

**ADVERSARY**; (in the Hebrew *Satan*, in the Greek *Antidikos*), one who carries on a controversy with another under the color of justice; and usually with the forms and processes of law. Luke 18 : 3. Matt. 5 : 25. The use of the term both in the Old and New Testament shows that it differs from *enemy* in this, that it imports (whether truly or not) a *claim of right* to oppose. Hence the appellation is with equal propriety given, as we have seen, to *men*, 1 Sam. 29 : 4—to *God*, Exod. 23 : 22—to a good angel, Num. 22 : 22—and to the evil spirit, Job 1 : 6. It is more commonly used absolutely for the latter, "that old serpent, which is the Devil and Satan." Rev. 20 : 2. Ps. 109 : 6. Zech. 3 : 1. 1 Pet. 5 : 8. From an **ADVERSARY** so powerful, sagacious, experienced, artful, indefatigable, and withal so malicious; from an **ADVERSARY** equally skilled in the wiles which lead to presumption, and that afterwards plunge into despair; from an **ADVERSARY** who assaulted even the Son of God himself; what have we not to fear! Especially when we consider that, although not himself omnipresent, yet his servants, emissaries, and agents are at all times, on every side of us; acting in his name, upon his schemes, and in the same spirit as himself. Matt. 25 : 41. 2 Cor. 11 : 13—15. 2 : 11. Ephes. 6 : 10—16. Faith in the crucified Savior is the only impregnable shield against his assaults. *Whom resist, says the apostle, steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To him be glory and dominion forever and ever. Amen.* 1 Pet. 5 : 8—11.

**ADVERSITY**; the opposite of prosperity. Ecc. 7 : 14. It is that state in which the train of providential circumstances is contrary to our wishes. Gen. 42 : 36. The duties of this trying state are Fortitude. Prov. 24 : 10. Consideration. Ec. 7 : 14. Devout acknowledgment. Prov. 3 : 6. Prayer. James 5 : 13. Submission. 1 Sam. 3 : 18. Faith in the promises, perfections, and providential government of God. Rom. 8 : 28.—See **AFFLICTION**.

**ADVOCATE**; (*parakletos*, a *patron*), one who pleads the cause of another. It is a title appropriated to our Lord Jesus Christ, as the exclusive Mediator between God and man. It designates one important branch of his high priestly office—a branch most essential to our daily comfort, as well as to our peace with God. As a deep impression of the divine majesty and purity, (1 John 1 : 5—10.) is essential to guard us against sin; so, under the awful consciousness of having sinned against that purity and majesty, and all the affecting manifestations of infinite love in the Gospel, nothing short of a lively recollection and reliance upon the tender and efficacious intercession of our holy Redeemer, could save us from despair. Hence the exquisite propriety and beauty of the words of the apostle. (1 John 2 : 1.) *My little children, these things write I unto you, that ye sin not. But if any one sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, (that is, that our reliance upon him is sincere and successful,) if we keep his commandments.*

The understanding of this point is so vital, both to our peace of conscience and purity of character, that we must be pardoned for dwelling more particularly upon it; especially as it reveals one of the sweetest features in the character of our Lord, and one that comes home with all the warmth of the most endearing tenderness to our hearts.

That our poor nature universally stands in need of an

Advocate before the tribunal of divine justice, it is unnecessary to insist upon; since "all have sinned, and come short of the glory of God." Rom. 3 : 23. But where shall that Advocate be found? He who undertakes to plead the cause of the sinner, must himself be sinless. He must not only possess sufficient ability for the office of a special pleader; but he must know every person and every case, with all the disadvantages of all the causes for which he undertakes. He must thoroughly understand the law and the government under which he pleads; and be equally solicitous to uphold the claims of righteousness as to secure the safety of the client, who has resorted to him for protection. He must know the true ground on which to rest his plea with the certainty of success. Neither is it sufficient that he possess all these qualifications, and more than these, unless that he be lawfully constituted to the office. It is not enough, in our common courts of justice, between man and man, that many an able and feeling heart could stand up for poor guilty criminals, and plead their cause. He that advocates for them, must have a legal call to the office, and be sworn into it according to the laws of the court. How delightful is it to see that all these qualifications meet and centre in the person of our Lord Jesus Christ, and invest him with all their soft and attractive splendors.

The Redeemer's claim to this office is founded on the express call of **JEREMIAH**. We are told by God the Holy Ghost, (Heb. 5 : 5, 6.) that "Christ glorified not himself to be made an High Priest; but was called of God, as was Aaron." And he was not only called to the office, but sworn into it with the solemnity of an oath,—“The Lord swear and will not repent; thou art a priest forever, after the order of Melchisedek.” Christian! let this be kept in perpetual remembrance. Your Jesus, your Advocate with the Father, is your sworn Advocate. And as in consequence of sin, God our Father is of necessity the *legal adversary* of every sinner, (Luke 12 : 58, 59.) so for every believer Christ is the *legal advocate*, fully and lawfully appointed to this office by the Father himself. Well might he say when about to ascend to Heaven, "Let not your heart be troubled; ye believe in God, believe also in me." John 14 : 1.

Nor is this all. Christ is our Advocate by virtue of his being the propitiation for our sins. Not only the infinite dignity of his person, and the infinite merit of his propitiation, give him this claim, but also he is the very "propitiation" which God himself "hath set forth, through faith in his blood." Consult Job 33 : 24. Isaiah 42 : 21. Matt. 17 : 5. Rom. 3 : 25. Here then is laid the foundation of his great argument on our behalf. It is not that we, according to the law of God, are not found guilty; the reverse of this is the admitted fact. (Rom. 3 : 19. Isa. 53 : 12.) But may he not plead for his own rights, and those of his people in him? May he not plead the absolute promise of the covenant of redemption, that if he should make his soul an offering for sin, he should see of the travail of his soul, and be satisfied? Isa. 53 : 10, 11. And can he rest satisfied till he hath brought all his redeemed people around him in glory? We know from his own words (John 17 : 24.) that he cannot. Nor will he rest till all the ends of his incarnation, as far as they relate to this world, are accomplished; although the universal establishment of his kingdom, (Ps. 2 : 8—12.) involves the overthrow of the empire of Satan, and the destruction of his own and his people's enemies. Isa. 63 : 4. 1 John 3 : 8. Isa. 42 : 4.

Time would fail to describe here, what the Scriptures largely set forth, the various qualifications of our Lord, his ability, his readiness, his grace, and a thousand endearing things beside, which render him so peculiarly suited to the office. Indeed, indeed, it is most blessed to behold him in this endearing character! All he undertakes is free, altogether free, "without money and without price." No case, however desperate, he refuseth; and none that he undertakes can fail. Other advocates may, and indeed must, often disappoint the expectations placed in them; Jesus never.—And then the gracious manner in which he carries on the cause intrusted to his hands, is most blessed to think upon; for he makes every case which he takes up his own. He enters into all their con-

cerns; gives them to see how much he sympathizes with them in all their exercises; and supports their souls with the abiding assurance of his everlasting attention. Not all the hallelujahs of heaven can make him for a moment intermit his regard to the persons or the causes of his redeemed on earth. Their wants, their sorrows, their desires are all numbered before him. For it is not their deservings, but his love; not what they have done, or can do for themselves; but what they need, and what he can do for them, which regulates the bestowment of his grace. If they "have not," then, it is "because they ask not," or ask not in a way which will promote their highest good. What they are, and what they merit, comes not into the account. That they are his; that he has purchased their redemption, and received them as the gift of the Father, (John 6: 37—40. 10: 27—30. 17: 2—26.) these are the motives that operate in the heart of Christ. Not vain then is the apostle's triumphant challenge. Rom. 8: 33—39. Seeing we have such an advocate, "Who shall lay any thing to the charge of God's elect?" Oh, were his powerful recommendations known to sinners through faith, not a soul earnest for its everlasting welfare could hesitate a moment to commit all its concerns into the hands of an advocate so wise, so tender, and successful.

Sinners in Zion! here bring all your causes. Come at once to Jesus, and put your trust in him. Blessed are such as do this. He is waiting to be gracious. He can and will save even to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them, (Heb. 7: 25.) and be their glorious, gracious, lawful and successful Advocate, Friend and Forerunner, in the heavens to which he has ascended.

ADYTUM; a Greek word, signifying *inaccessible*, by which is understood the most retired and secret place of the heathen temples, into which none but the priests were allowed to enter. The *adytum* of the Greeks and Romans answered to the *Holy of Holies* of the Jews, and was the place from whence oracles were delivered.

ÆLIA CAPITOLINA; the name given to Jerusalem, when the emperor Adrian, (whose family name was Ælius,) about A. D. 134, settled a Roman colony there, and banished the Jews, prohibiting their return upon pain of death. We are assured, that Tinnius Rufus, or, as the Rabbins call him, Tarannus, or Turnus Rufus, ploughed up the spot of ground on which the temple had stood. There are medals of Adrian extant, struck upon this occasion; on the reverse of which Judea is represented as a woman, holding two naked children by her, and sacrificing upon an altar. On another medal, we see Judea kneeling, submitting to the emperor, and three children begging mercy of him. Jerome states, that in his time the Jews bought from the Roman soldiers permission to look on Jerusalem, and to shed tears over it. (Paulin. ad. Sever. Ep. 11.) Old men and women, loaded with rags, were seen to go weeping up the mount of Olives, (see Mark 13: 3.) to lament from thence the ruin of the temple.

The city was consecrated by Adrian to Jupiter Capitolinus, after whom it was named Capitolina, and a temple was built to him on the spot where Jesus rose from the dead. A statue of Venus was also set up at Calvary, a marble hog was placed on the gate leading toward Bethlehem, and at this place a grove was planted in honor of Adonis, to whom was dedicated the cave in which our Lord was supposed to have been born. Notwithstanding these degradations, however, the places consecrated by the birth, death, and resurrection of Jesus, continued to be held in repute, and were, in fact, identified by the very means employed to destroy their locality and put out their remembrance. See CALVARY, and SEPULCHRE OF CHRIST.

It appears that Adrian's order for expelling the Jews from Jerusalem did not extend to the Christians. These remained in the city, and the church which had been previously composed chiefly of converted Jews, who had connected many of the legal ceremonies with the Christian worship, was now formed exclusively of Gentile converts, who abolished the Jewish observances.

From this period the name Ælia became so common, that Jerusalem was preserved only among the Jews, and better informed Christians. In the time of Constantine,

however, it resumed its ancient name, which it has retained to the present day.—*Calnet.*

ÆONS, (*aiões*, ages or eternities;) immortal beings, or virtues.—See *Basiliidans.*

ÆRA; a series of years, commencing from a certain point of time called an *epoch*; thus we say, the Christian æra; that is, the number of years elapsed since the birth of Christ. The generality of authors use the terms *æra* and *epoch* in a synonymous sense; that is, for the point of time from which any computation begins.

The ancient Jews made use of several æras in their computation; sometimes they reckoned from the deluge, sometimes from the division of tongues; sometimes from their departure out of Egypt; and at other times from the building of the temple; and sometimes from the restoration after the Babylonish captivity: but their vulgar æra was from the creation of the world, which falls in with the year of the Julian period 953; and consequently they supposed the world created 294 years sooner than according to our computation. But when the Jews became subject to the Syro-Macedonian kings, they were obliged to make use of the æra of the Seleucidæ in all their contracts, which from thence was called the æra of contracts. This æra begins with the year of the world 3692, of the Julian period 4002, and before Christ 312. The æra in general use among the Christians is that from the birth of Jesus Christ, concerning the true time of which chronologers differ; some place it two years, others four, and again others five, before the vulgar æra, which is fixed for the year of the world 4004: but archbishop Usher, and after him the generality of modern chronologers, place it in the year of the world 4000.

The ancient heathens used several æras: 1. The æra of the first Olympiad is placed in the year of the world 3228, and before the vulgar æra of Jesus Christ 776. 2. The taking of Troy by the Greeks, in the year of the world 2820, and before Jesus Christ 1884. 3. The voyage undertaken for the purpose of bringing away the golden fleece, in the year of the world 2760. 4. The foundation of Rome, in 2856. 5. The æra of Nabonassor, in 3257. 6. The æra of Alexander the Great, or his last victory over Darius, in 3674, and before Jesus Christ 330.—*Watson.*

ÆRIANS; a sect which arose about the middle of the fourth century, being the followers of Ærius, (who must be distinguished from Arius and Aëtius,) a monk and a presbyter of Sebastia, in Pontus. He is charged with being an Arian, or Semi-Arian; but the heaviest accusation against him is an attempt to reform the church; and, by rejecting prayers for the dead, with certain fasts and festivals then superstitiously observed, to reduce Christianity as nearly as possible "to its primitive simplicity; a purpose, indeed, laudable and noble," says Dr. Mosheim, "when considered in itself; though the principles from whence it springs, and the means by which it is executed, are sometimes, in many respects, worthy of censure, and may have been so in the case of this reformer." This gentle rebuke probably refers to a report that the zeal of Ærius originated in his being disappointed of the bishopric of Sebastia, (conferred on Eustathius,) which led him to affirm that the Scriptures make no distinction between a presbyter and a bishop, which he founded chiefly on 1 Tim. 4: 14. Hence he is considered by many, as the father of the modern Presbyterians.—"For this opinion, *chiefly*," says Dr. Turner, "he is ranked among the heretics, by Epiphanius, his contemporary, who calls it a notion full of folly and madness. His followers were driven from the churches, and out of all the towns and villages, and were obliged to assemble in the woods, caverns, and open fields."—*Williams.*

ÆTIANUS; another branch (as it is said) of Arius, so called from Aëtius, bishop of Antioch, who is also charged with maintaining "faith without works," as "sufficient to salvation," or rather justification; and with maintaining "that sin is not imputed to believers." It is added, that he taught that God had revealed to him things which he had "concealed from the apostles;" which perhaps, is only a misrepresentation of what he taught on the doctrine of divine influences.

ÆFAR; joined with *off*, signifies, 1. The distance between two places. Gen. 37: 18.—2. To be estranged from

God. Ps. 38: 11.—3. Absent from God. Ps. 10: 1.—4. Ungodly, not only out of the visible church, but alienated from God. Eph. 2: 17.

**AFFECTIONS.** With many, says Buckminster, there is, perhaps, too much of a disposition to reduce Christianity to a barren system of rational truths. They are apt to make it a mere collection of specific statutes, like a civil or criminal code, in which the precise amount of obligation, and limit of transgression may be clearly ascertained. Men of inquisitive and speculative minds are in peculiar danger of preferring the exercise of the understanding to that of the heart, and thus of rendering the light of religion little more than a cold coruscation, which imparts no warmth to the region of the affections. But, (he adds,) when we consider how important a part of our constitution the affections are, and how much they do in ultimately determining the character of the man, you cannot suppose that religion is the only subject, from which the exercise of them is to be excluded. When we consider, too, the infinite sublimity of religious truths, and the influence they have on human happiness here, and on man's expectations for eternity, surely it cannot be, that he, who is impassioned on every other subject, may be always lukewarm on this; that the affections, which glow in every other sphere, must lose all their warmth, as soon as they touch the region of theology. If it were enough merely to believe, we might believe as well in a malevolent, as in a gracious being. If it were enough to know the sanctions, and admit the obligations of a law, the character of the lawgiver would be of no consideration. If it were enough to keep the commandments according to the barren letter of the moral code, surely the first commandment would have been more than superfluous—Thou shalt love the Lord thy God, with all thy heart, soul, mind, and strength. But it is not sufficient that the affections be merely admitted into religion. If they are allowed to enter it at all, they must enter it largely. If God is to be loved, he is to be loved supremely. If Jesus, though absent and invisible, is yet our Savior and friend, he demands an attachment, on our part, stronger than death, which many waters cannot quench, nor floods drown. If the soul is worth any thing, it is inestimable; you cannot love it too dearly. If the interest of any reaches beyond this earthly scene, it spreads throughout eternal duration. It should move our feelings, as well as our thoughts. There cannot be awakened too deep a sensibility for the immortal welfare of a being, who is susceptible of innumerable gradations of bliss and wretchedness.

Let it be admitted that the Scriptures are written in the language of orientals, and abound in phrases and expressions of such passionate hyperbole, as seem, to the colder and more chastised imaginations of the western world, like the language of exaggerated feeling. But, with all this allowance, and it is great, they cannot be made to describe a religion which exists only in the head. There is not a worthy passion, which silently pervades, or tumultuously agitates the breast of man, that has not been enlisted in the cause of God, and encouraged in the Scriptures. Hope, the most animated of the affections, is, in our religion, the ruling spring of ineffable happiness. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again into a lively hope, by the resurrection of Jesus from the dead." The most impatient desires of religious improvement are represented, as a part of the Christian character: "Blessed are they which do hunger and thirst after righteousness." "Let him that is athirst come, and I will give unto him the water of life freely." Joy enters largely into the Christian temper, "For the fruit of the Spirit is love and joy." Sorrow, deep, piercing, and humiliating, is not excluded. "Blessed are they that mourn, for they shall be comforted;" and "The sacrifices of God are a broken spirit." Gratitude is a vital principle of religious obedience; and compassion is a sentiment so essential to religion, that it has even given a name to the righteous; and a merciful is equivalent to a good man. "I will have mercy and not sacrifice," was the passage so dear to our compassionate Savior. Zeal, too, is not to be rejected for its abuses, if Christ, when he gave it himself for us, intended, not only to redeem us from iniquity, but "to pu-

rify unto himself a peculiar people, zealous of good works." To these Christian affections need not be added the comprehensive one of love, for it is not only represented as the source, attendant, and result of true religion, but it is, in numerous passages, commended as the substance and epitome of duty, the fulfilling of the law, the end of the commandment. From this enumeration we may understand, that religion is not a bare comprehension of truths, not the knowledge and remembrance of facts, not the confession of a faith, or the observation of duties formally defined; but it is a celestial spirit, which mingles with and informs all our duties, in secret and in public, which agitates the mass of our intellectual and moral faculties, which discovers itself in fears and hopes, joys and sorrows, gratitude and humiliation, earnestness and a-hallowed love.

And why is it that in religion alone, things spiritual and invisible are to have no command over the affections? Is not this theory perpetually disproved by every observation of man's ruling passions? The metaphysician becomes extravagantly fond of his obscure and lofty speculations. The mathematician is in raptures with the beauty of a theorem, of which the world sees nothing but the lines and angles. The artist glows with imaginations of ideal beauty. The man of taste has his fancies and his fondnesses, and discerns and loves a thousand inexpressible delicacies, impalpable to ordinary minds. And has religion nothing to elevate the soul, nothing to absorb the thoughts, to summon the passions, to make men feel? Because God cannot be seen, shall he be, therefore, excluded from our affections? The single circumstance, that God is not the object of any one of our senses, is abundantly compensated by the consideration, that he is never absent from us; that he compasseth continually our path and our lying down, and that we cannot remove a step from the sphere of his presence; that every sigh which escapes us reaches his ear, and not an affectionate movement springs up in our hearts, to which he is not intuitively attentive. The faintest glow of gratitude, which lights up the countenance, shines before his eyes; and the least cloud of godly sorrow, which passes over the brow, sends its shade to the throne of God, encompassed as it is with "undiminished brightness."

That man may well be suspected, who takes an active interest in every event that transpires, is busy in every project that is ever undertaken, but in religion only is idle, inattentive, and incredulous. Such a man is not to plead, that his feelings are not easily excited, or that his constitutional temperament is lukewarm; and one would think, that, if he were dead to every other sentiment, the immense interest, which he himself has at stake in eternity, and the still greater interest of a whole world of living souls, to whom religion is all important, would rouse every latent spark of passion in his breast, and suffer him not to rest in the cause of God, till the affections themselves were quenched in the flood of death.

The causes that modify the exercise of the affections in different minds, are extremely numerous, and some of them we proceed to consider. (1.) The external exhibition of a man's religious feelings depends much on his original temperament. (2.) The religious affections are also considerably modified by the difference of the doctrines embraced. (3.) The affections, also, are modified by the metaphysical direction of religious inquiries.

But there are pursuits of life, and habits of mind, which repress, and others, which utterly destroy the religious affections; which freeze the current of the soul's best feelings, and leave us but a name to live, while we are dead. Among these last must be reckoned worldly and avaricious pursuits. "If any man love the world, the love of the Father is not in him."

Another destroyer of the religious affections, is the love of pleasure. There are two classes of men that are governed by the love of pleasure; the gay and fickle, who are ever lost in the rapid succession of amusements; and the sensual, who are forever plunged in gross and criminal enjoyments. But the love of pleasure and the love of God are irreconcilable. They are at continual war; and never can divide the empire of the same breast. "She that liveth in pleasure is dead while she liveth."—1 Tim. 5: 6.

2. In Rom. 8: 5. the apostle divides all mankind into two great classes, *carnal* and *spiritual*: "They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit." Franck, in his Guide to the reading and study of the Scriptures, lays down the following characteristics.

#### CHARACTERISTICS OF SPIRITUAL AFFECTIONS.

1. A spiritual affection has for its source, the Holy Spirit, and is the fruit of His influence.
2. A spiritual affection tends to a holy end.
3. A spiritual affection is engaged on objects that are divine, eternal, spiritual, and invisible.
4. A spiritual affection, when engaged on sensible objects, is not employed on them as such; but only so far as they have relation to those which are unseen.
5. A spiritual affection is grounded on faith and love. When these do not operate, affections cease to be spiritual.
6. A spiritual affection influences the subject of it, to seek, not himself nor his personal convenience, as such, but God and His glory.
7. A spiritual, overcomes a carnal affection, though the latter be otherwise very violent.
8. A spiritual affection is always connected with humility. The instant the mind is elated, affections become carnal.
9. A spiritual affection excites no perturbation in the mind, nor does it leave behind it any bitterness. It rather assists in the regulation of the soul, receiving every dispensation with complacency, and acquiescing in God with joy.
10. A spiritual affection tends to the amelioration of nature, the increase of grace, and the edification of mankind; having no object but the glory of God.

#### CHARACTERISTICS OF CARNAL AFFECTIONS.

1. A carnal affection, as it is opposed to those which are spiritual, so, it has nature for its source, and is destitute of grace.
2. A carnal affection has, for its end, the temporal preservation and amendment of nature, or, it refers all things to pleasure; and, *particularly*, seeks such pleasure not in mental peace, but personal convenience; and this, often under a pretext of duty.
3. A carnal affection is engaged on objects that are corporal, local, temporal, and sensitive.
4. A carnal affection, if engaged upon spiritual objects, does not dwell on them as such; neither with righteous views, nor in a consistent manner; but only so far as they have relation to private gratification or convenience.
5. A carnal affection receives its existence and support from perverse self-love.
6. A carnal affection gives the preference to things naturally pleasing, though others may approximate more nearly to real excellence.
7. A carnal affection gradually disturbs the mind when it is at all indulged, rendering it incapable of investigating truth, or of performing righteous actions; and it leaves a degree of bitterness in the mind, proportioned to the strength of the affection. Cicero justly used to term them "the perturbations of the mind."
8. A carnal affection has always a degree of pride in it, though it is often very subtle. As long as this has place in the mind, carnal affections are not put off.
9. A carnal affection often induces a visible change of the body.

Although the carnal affections are, by these characteristics, separated from the spiritual affections, we are not thence to conclude, that they are so separated in the heart of a renewed person, as that the former never mingles with the latter. On the contrary, the believer's daily strife is to be more and more delivered from the sinful affections of carnal nature. It is according to the *reigning* affection, that a man is denominated *carnal* or *spiritual*. It were impious to ascribe any mixture of good and bad affections to the Holy Spirit; though we cannot deny that sacred affections show themselves in a sanctified nature, *or* external and natural indications.

3. That an acquaintance with the doctrine of the affections, is an *essential requisite* in the exposition of the Scrip-

tures, may be proved from reason: for (1.) the affections of love, hatred, desire, hope, fear, joy, sorrow, &c. are frequently to be met with in holy writ. It is evident, therefore, that were we ignorant of these affections, we should be inadequate to the exposition of no inconsiderable part of the sacred writings. (2.) When no affections are *expressed*, we must necessarily consider them *implied*; and that every sentence is of their dictation. (3.) Without a knowledge of these emotions, who can inspect the abyss of the human heart, and the depth of those feelings by which it is agitated? And without forming correct ideas of the affections which it is proposed to imitate, how shall man, who is *carnal*, "put them on?" (4.) The nature of discourse confirms the position. The words of Christ in Matt. 12: 34, 35. decidedly evidence, that, unless some affection influenced the heart, language would not be uttered; so that a man's words are, in fact, the index of his feelings or affections.

Since then the affections are so intimately connected with *all* language, none will suppose that they are banished from the writings of the inspired penmen: and, because they are closely united with the language of inspiration, it follows that the sacred records cannot be adequately expounded, by those who are satisfied with the mere shell, and contemn the precious kernel of Scripture; who watch the lips, but never enter into the *feelings* of the inspired penmen.

It forms no solid objection to our view of the subject, that many commentators neglect this point of exposition, and pass it over in silence. This consideration is abundantly overruled, by opposing to it the high authorities that have advocated the study of the affections. Luther, for example, says, "Whoever adopts it, will, I am satisfied, learn more himself, than he can gather from all commentaries united." "An expositor should, as it were, invest himself with the author's mind, in order that he may interpret him as another self." It might be added, that those persons are usually but indifferent examiners of the Scriptures, who, in searching into their meaning, depend, partially, or entirely, on authority. It evidences, as Bernard has observed, that they do not read the Word in the Spirit, under whose influence it was written.

Besides, a consequence deduced from the ignorance or negligence of commentators, can avail nothing against the doctrine. It is, indeed, to be lamented, that very few are solicitous to ascertain the spiritual meaning of the sacred writings; but are anxious rather to be diffuse on *critical*, *controverted*, and *difficult* points, where there is a wider field for the range of natural intellect. This inattention to the affections is a main reason, why some commentaries are so meagre and unsatisfactory to spiritual readers, who, with a view to personal edification, search after the mind of the Spirit, and the revelation of the divine image. A comment, written without adverting to the affections, is so only in name and form.—*Buckminster's Sermons*, vol. 1. Ser. 15; *Franck's Guide*; *Wilberforce's View*, cap. 3; *McLaurin's Essays*; *Edwards on the Affections*; *Watts's Use and Abuse of the Passions*; *Pike and Hayward's Cases of Conscience*; *Spring's Essays on the Christian Character*.

AFFINITY. There are several degrees of affinity, wherein marriage was prohibited by the law of Moses: thus the son could not marry his mother, nor his father's wife. Lev. 17: 7, &c. The brother could not marry his sister, whether she were so by the father only, or only by the mother, and much less if she were his sister both by the same father and mother. The grandfather could not marry his granddaughter, either by his son or daughter. No one could marry the daughter of his father's wife; nor the sister of his father or mother; nor the uncle, his niece; nor the aunt, her nephew; nor the nephew, the wife of his uncle by the father's side. The father-in-law could not marry his daughter-in-law; nor the brother, the wife of his brother, while living; nor even after the death of his brother, if he left children. If he left no children, the surviving brother was to raise up children to his deceased brother by marrying his widow. It was forbidden to marry the mother and the daughter at one time, or the daughter of the mother's son, or the daughter of her daughter, or two sisters, together. Similar regulations are adopted in the laws of this country.

It is true the patriarchs, before the law, married their sisters, as Abraham married Sarah, who was his father's daughter by another mother; and two sisters together, as Jacob married Rachel and Leah; and their own sisters, both by father and mother, as Seth and Cain. But these cases are not to be proposed as examples; because in some they were authorized by necessity; others, by custom; and the law as yet was not in being. If some other examples may be found, either before or since the law, the Scripture expressly disapproves of them; as Reuben's incest with Bilhah, his father's concubine; and the action of Amnon with his sister Tamar; and that of Herod Antipas, who married Herodias, his sister-in-law, his brother Philip's wife, while her husband was yet living; and that which St. Paul reproves and punishes among the Corinthians. 1 Cor. 5: 1.

**AFFLICTION;** that which causes a sensation of pain. Calamity or distress of any kind. The afflictions of the saints are represented in the Scriptures, as *appointed*, 1 Thess. 3: 3. Job 5: 6, 7. *numerous*, Ps. 34: 19. *transient*, 2 Cor. 4: 17. Heb. 10: 37, and when sanctified, *beneficial*, 1 Pet. 1: 6. Ps. 119: 67, 71. They wean from the world; work submission; produce humility; excite to diligence; stir up to prayer; and conform us to the divine image. To bear them with patience, we should consider our own unworthiness; the design of God in sending them; and the promises of support under them; and the real good they are productive of. The afflictions of a good man, says an elegant writer, never befall without a cause, nor are sent but upon a proper errand. These storms are never allowed to rise, but in order to dispel some noxious vapors, and restore salubrity to the moral atmosphere. Who that for the first time beheld the earth in the midst of winter, bound up with frost, or drenched with floods of rain, or covered with snow, would have imagined that nature, in this dreary and torpid state, was working towards its own renovation in the spring? Yet we by experience know that those vicissitudes of winter are necessary for fertilizing the earth; and that, under wintry rains and snows, lie concealed the seeds of those roses that are to blossom in the spring; of those fruits that are to ripen in the summer; and of the corn and wine which are in harvest to make glad the heart of man. It would be more agreeable to us to be always entertained with a fair and clear atmosphere, with cloudless skies, and perpetual sunshine; yet in such climates as we have most knowledge of, the earth, were it always to remain in such a state, would refuse to yield its fruits; and, in the midst of our imagined scenes of beauty, the starved inhabitants would perish for want of food. Let us, therefore, quietly submit to Providence. Let us conceive this life to be the winter of our existence. Now the rains must fall, and the winds must roar around us; but, sheltering ourselves under him who is the "covert from the tempest," let us wait with patience till the storms of life shall terminate in an everlasting calm.—*Blair's Ser.* vol. v. ser. 5; *Vincent, Case, and Ad-dington, on Affliction*; *Willison's Afflicted Man's Companion*.

**AFGHANS;** a people of Asia, inhabiting the province of Cabel, (or Cabelistan;) and owe their introduction into this work to the opinion of sir William Jones, who considers them as a remnant of the ten tribes of Israel. In recommending an inquiry into the history and literature of this people, he says, we learn from Esdras that the ten tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now the best Persian historians affirm that the Afghans are descended from the Jews, and they have among themselves traditions of the same import. It is even asserted that their families are distinguished by the names of Jewish tribes; though since their conversion to Islamism they have studiously concealed their origin. The language they use has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazareth, which might easily have been changed from Arsareth.—*Williams's Dict. of All Religions*.

**AFRICA,** (Libya;) one of the four principal divisions of the globe, and the third in magnitude.

Africa is bounded on the north by the Mediterranean sea; on the east by the Indian ocean, the Red sea, and part of Asia; on the south by the Southern ocean; and on

the west by the North Atlantic. Its general form is triangular, the northern part being the base, and the southern extremity the vertex. Its length may be reckoned about seventy degrees of latitude, or four thousand nine hundred and ninety miles; and its greatest breadth something more than four thousand and ninety miles.

Africa was peopled principally by Ham, or his descendants; hence it is called the "land of Ham," in several of the Psalms. Mizraim peopled Egypt, (Gen. 10: 6, 13, 14.) and the Pathrusim, the Naphtuhim, the Casluhim, and the Ludim, peopled other parts; but the situations they occupied are not now known distinctly. Nevertheless, we may place Lehabim in Libya, and Phut between Numidia and Libya, along the Mediterranean sea. It is thought that many of the Canaanites, when expelled by Joshua, retired into Africa, and the Mahometans believe that the Amalekites, who dwelt in ancient times in the neighborhood of Mecca, were forced from thence by the kings descended from Zioram.—*See CANAANITES*.

The Gospel is thought to have been carried to Africa by the eunuch of Candace, whom Philip baptized; and probably also by some of those who, from different parts of it, attended the feast of pentecost. Acts 2: 10. In after-times very flourishing churches were situated on various points of the Mediterranean shore of Africa; but, at present, Mahometanism or idolatry involves almost the whole continent, as has been the case ever since its conquest by the Saracens. See Missionary department of this work.—*Calmet*.

**AGABUS;** a prophet of the primitive church, and one of the seven disciples of our Savior. Acts 11: 28. Acts 21: 10. The Greeks say that he suffered martyrdom at Antioch.

**AGAG.** This seems to have been a common name of the princes of Amalek, one of whom was very powerful as early as the time of Moses. Num. 24: 7. On account of the cruelties exercised by this king and his army against the Israelites, as they returned from Egypt, a bloody and long contested battle took place between Joshua and the Amalekites, in which the former was victorious. Exod. 17: 8—13. At the same time, God protested with an oath to destroy Amalek. Verses 14—16. Deut. 25: 17—19. A. M. 2513. About four hundred years after this, the Lord remembered the cruel treatment of his people, and his own oath; and he commanded Saul, by the mouth of Samuel, to destroy the Amalekites. Saul mustered his army, and found it two hundred thousand strong: 1 Sam. 15: 1, &c. Having entered into their country, he cut in pieces all he could meet with from Havilah to Shur. Agag their king, and the best of their cattle, were however spared, an act of disobedience on the part of Saul, probably dictated by covetousness. But Agag did not long enjoy this reprieve; for Samuel no sooner heard that he was alive, than he sent for him; and, notwithstanding his insinuating address, and the vain hopes with which he flattered himself that the bitterness of death was past, he caused him to be hewed to pieces in Gilgal before the Lord, saying, "As, (in the same identical mode as,) thy sword hath made women childless, so shall thy mother be childless among women." This savage chieftain had hewed many prisoners to death; and, therefore, by command of the Judge of the whole earth, he was visited with the same punishment which he had inflicted upon others.—*Calmet*.

**AGAPÆ, or the FEAST of LOVE;** from the Greek word *agape, love*, was a religious festival practised among the first Christians, with a view of cultivating mutual affection and friendly intercourse among each other. It was early introduced into the church, and, as some think, is referred to in Acts 2: 46. Jude, verse 12. 2 Pet. 2: 13. It consisted of an entertainment prepared by the richer members, to which the poor were invited, and was commonly held in the place of worship when the worship of the Lord's day was over. There they testified their love by mutual acts of kindness, by partaking of the same fare, and by liberally supplying the necessities of their indigent brethren. From what Pliny in his epistle to the emperor Trajan says, concerning the meetings of the Christians in his day, it would appear that the feast of charity was generally attended to in the evening of the Lord's day, at least in those churches that were in Bithynia, the seat of his jurisdiction. "Their practice is," says he, "to meet before day and sing a

hymn to Christ, and to bind themselves by a solemn oath, or sacrament, to do no wickedness: these things performed, they separate and meet again to partake of a common and innocent meal." But the most particular account that we have of these *Agapæ*, is that given us by Tertullian, in his Apology for the Christians, chap. 39: "We Christians," says he, "look upon ourselves as one body, actuated, as it were, by one soul; and being thus incorporated by love, we can never dispute what we are to bestow upon our own members. And is it any great wonder that such charitable brethren as enjoy all things in common, should have such frequent love-feasts? It is for this you traduce us, and reflect upon our little frugal suppers, not only as infamously wicked, but as exceedingly scandalous. The nature of this supper you may understand by its name, for it is the Greek word for love. We Christians think we can never be too expensive, because we consider all to be gain that is laid out in doing good. When therefore we are at the charge of an entertainment, it is to refresh the bowels of the needy. We feed the hungry, because we know God takes a peculiar delight in seeing us do it. If therefore we feast only with such excellent and noble designs, I leave you from thence to guess at the rest of our discipline in matters of pure religion. Nothing earthly, nothing impure, has any admittance here. Our souls ascend in prayer to God before we sit down to meat. We eat only what suffices nature, and drink no more than is strictly becoming chaste and regular persons. We sup like servants who know that we may awake in the night to the service of our Master; and we discourse as those who recollect that God hears them. When supper is ended, every one is invited forth to sing praises to God, and by this you may judge of the measure of drinking at a Christian feast. As we begin, so we conclude all with prayer, and depart with the same degree of temperance and modesty with which we came; as men who have not so properly been drinking as imbibing religion."

Christians, in the present day, are much divided in their judgment regarding the *Agapæ*; and different parties appear to have run into different extremes upon the subject. By some they are exalted to the rank of apostolic institutions, and classed with those ordinances of divine worship, which were delivered by the apostles of Christ to be steadily observed by the churches on every Lord's day. But it is not easy to make out this point without taking undue liberties with the word of God.

But if those err, on the one hand, who identify the primitive *Agapæ*, with the stated ordinances of public worship, it is scarcely less censurable to discard them wholly, as is too much the case with multitudes of Christians in the present day, and to consider them as matters altogether undeserving of their regard. It is demonstrable from the passages already adduced from the writings of Pliny and Tertullian, that they were observed at a very early period of the Christian church, and that they were continued so long as the Christian profession was preserved in its original purity. But when, through the general corruption of morals, and the prevailing laxity of discipline, the abuse of these feasts became notorious; and even the heathens took occasion from them to tax the Christians with impurity, they were laid aside; and in the year 397, the council of Carthage ordained that they should not be held in churches except in cases of particular necessity. But since the abuse of a thing can never be fairly quoted as an argument against the thing itself, it merits the consideration of Christians of the present day, whether the revival of this ancient practice might not possibly be rendered, under proper regulations, productive of beneficial results, and made subservient to a restoration of that "fervent love of the brethren," which so eminently distinguished the first churches of the saints. — 1 Thess. 1: 9. 1 Pet. 1: 22. Jer. 6: 16.—*Edinb. Ency. article AGAPÆ. Fleury's Eccles. Hist. tom. 1: 54. and Hallett's Notes on Scripture Texts; Jones's Bib. Cyc.*

AGAPE, CHIONE, and IRENE; three sisters who suffered martyrdom in the beginning of the fourth century, at Thessalonica. It was during the persecution under Dioclesian, A. D. 304, that these heroic Christian females submitted to be buried alive, rather than give up the Scriptures and sacrifice to idols in violation of their love to God

and Christ, "who commanded us," said they, "to love him to the last."—*Fox.*

AGAPETÆ; a name given to certain virgins and widows, who in the ancient church associated themselves with and attended on ecclesiastics out of a motive of piety and charity.—See *Deaconesses.*

AGAPETUS; a Christian youth of Præneste, in Italy, who, in the persecution under Severus, in the third century, though but fifteen years of age, suffered the most excruciating torments for his decided adherence to Christianity. He was first severely scourged; then hung up by the feet; then scalded with boiling water; afterwards worried by wild beasts; and at last beheaded. The officer who directed his execution, while it was performing, fell suddenly from his judicial seat, crying out that his bowels burnt him, and expired; "feeling miraculously in this world," says Fox, "a foretaste of the punishment due to such cruelty; while the youthful martyr patiently suffered in hope of a glorious resurrection."

AGARENIANS, or HAGARENIANS; a name applied by Stockman and others to some persons, who, in the seventh century, apostatized from Christianity to Mahometanism, the religion of the Arabians, who are descended from Ismael, the son of Agar.—*Bell's Wanderings, p. 105.*

AGATE, (*shebo*;) Exod. 28: 19. 29: 12. In the Septuagint and Vulgate, *achates*. A precious stone, semi-pellucid. Its variegations are sometimes most beautifully disposed, representing plants, trees, rivers, clouds, &c. Its Hebrew name is, perhaps, derived from the country whence the Jews imported it; for the merchants of Sheba brought to the market of Tyre all kinds of precious stones. Ezek. 27: 22. The agate was the second stone in the third row of the pectoral of the high priest. Exod. 28: 19 and 39: 12.

AGATHA; a distinguished Christian martyr of the third century. She was a Sicilian lady, of surpassing beauty, accomplishments, and piety. Quintian, the pagan governor of Sicily, captivated with her charms, and incensed by her rejection of his illicit overtures, wreaked upon this innocent and accomplished woman a revenge, at the bare recital of which humanity shudders. By his order, she was first scourged with rods; then burnt with red-hot irons, and cruelly torn with sharp hooks; after which she was laid upon a bed of live coals mingled with glass. After enduring inconceivable agonies with a sweet fortitude, derived from her holy faith, the lovely victim was removed to her prison, and there expired, February 5, A. D. 251; her released spirit doubtless triumphantly mingling with the great multitude before the throne, who came out of great tribulation; having washed their robes, and made them white in the blood of the Lamb. Rev. 7: 9—17.—*Fox.*

AGATHO; a Christian of Greece, who, in company with three Christian females, Cassia, Philippa, and Eutychia, suffered martyrdom in the fourth century, under Dioclesian.—*Fox.*

AGATHUS, (*Verius*;) a young man of Lyons, in France, who, during the persecution under Antoninus Pius, having one day boldly pleaded the Christian cause, was asked if he was a Christian? The confession of Christ at such a time was costly. Matt. 10: 28—39. Having answered in the affirmative, he was condemned to death, and received the crown of martyrdom accordingly. Many, animated by this young man's intrepidity, boldly owned their faith, and suffered in like manner for their attachment to the Savior.—*Fox.*

AGE; *duration.* It sometimes signifies an indefinite period; at others it is used for, 1. a generation of the human race, or thirty years; 2. as the Latin *seculum*, a hundred years; 3. maturity of life, John 9: 21.; 4. the latter end of life, Job 11: 17.—See *CHRONOLOGY.*

The whole duration of the life of man is divided into four ages, viz. 1. Infancy; extending from the first to the fourteenth year. 2. Youth, adolescence, or the age of puberty; commencing at fourteen, and terminating at about twenty-five. 3. Manhood, or the virile age; concluding at fifty; and the last ending at the close of life. Some, however, divide the first period into infancy and childhood; and the last likewise into two stages, calling that which succeeds the age of seventy-five, decrepit old age.—*Watson.*

**AGENDA**; among divines and philosophers, signifies the duties which a man lies under an obligation to perform; thus we meet with the *agenda* of a Christian, or the duties he ought to perform, in opposition to the *credenda*, or the things he is to believe. It is also applied to the service or office of the church, and to church books compiled by public authority, prescribing the order to be observed; and amounts to the same as ritual, formulary, directory, missal, &c.—*Duck*.

**AGENT**; that which acts; opposed in philosophy to *patient*, or that which is acted upon.

**AGENTS, (MORAL);**—See **MORAL AGENCY.**

**AGNUS DEI, (the Lamb of God);** a name impiously applied to certain consecrated cakes of white wax, stamped with the figure of a lamb bearing a flag, which are borne in the processions of the church of Rome, or worn about the neck as amulets, and supposed to possess great virtues; they are at least very profitable to the clergy, and form a considerable source of income. This custom appears to have been borrowed from the heathen in the seventh or eighth century, and distinguished the numerous converts made by the sign of the cross in baptism.—*Claude's Defence of the Reformation; Robinson's Dictionary.*

**AGONISTIC, (combatants);** a name given to certain Donatist preachers, who used to attend the public markets, fairs, &c. to promulgate their principles; or rather, probably, the general principles of pure Christianity. (See *Donatists*.) They were a kind of itinerant polemic, or missionaries; and are sometimes called *circitores*, *circelliones*, &c.; and, at Rome, *Montenses*, probably from their preaching on the hills in the open air.—*Encyclopedia Britannica.*

**AGONY, (agonia.)** This term, expressive of the strongest internal conflict of emotions, is used by the evangelist Luke to describe our Lord's sufferings in the garden of Gethsemane. Crabbe, with his usual accuracy and precision, defines this word "a severe struggle with pain and suffering. *Anguish*," he says, "arises from the reflection on evil that is past; *agony* springs from witnessing that which is immediate, or before the eye. Anguish and agony are species of distress of the severer kind, which spring altogether from the maturity of reflection, and the full consciousness of evil. *Anguish* is pain arising from severe pressure; *agony* the pain arising from an intense struggle." The shade of difference is illustrated thus: "Parents suffer the deepest *anguish*, when a child disappoints their dearest hopes, by running a career of vice, and finishing its wicked course by an untimely and sometimes ignominious end; but not unfrequently they are doomed to suffer the *agony* of seeing a child encircled in flames from which he cannot be snatched, or sinking into a watery grave, from which he cannot be rescued."

Let the reader pause and reflect. What was the agonizing spectacle before the Savior's eye in Gethsemane? What was that agonizing spectacle, at the sight of which, as it opened upon his view, "he began to be sore amazed and very heavy, and said, 'My soul is exceeding sorrowful, even unto death?'" What was that sight of horror, whose appalling impression roused every faculty and feeling in prayer, "with strong crying and tears;" wrung every fibre of his frame with agony, and bathed his whole body in a bloody sweat? Was it merely a death of martyrdom? It were little less than blasphemy to affirm it. No: we are told what it was, in those affecting words of the apostle, (1 Cor. 15: 3.) "Christ died for our sins."

**AGONYCLITÆ,** (not bending the knee;) a sect of Christians in the seventh century, who prayed always standing, as thinking it unlawful to kneel.

**AGRICULTURE.** When God placed Adam in paradise, he instructed him "to dress and keep it;" to work and labor the ground, let in the influences of heaven, prune the trees, cherish the plants, preserve the fruits from the beasts of the field, and the fowls of heaven, which had access to the garden; and to keep all his abode, and the domain around it, in good order. This was the first employment of man, which, by the wise and benevolent arrangements of his Maker, was to cheer and accelerate the hours of innocence and peace. After his expulsion from the garden on account of his transgressions, the command which he had received at his formation, to cul-

tivate the ground, was renewed; and the curse under which it was laid, rendered his exertions more necessary than before. This may be one reason that Adam initiated his eldest son in the art of cultivating the soil, which now refused to produce the necessities of life in sufficient abundance and perfection, without the skill and industry of man; while he devoted Abel, his younger son, to the easier and more simple occupation of a shepherd.

In the first ages of the world, men were chiefly employed in digging and throwing up the earth, by means of rude and inconvenient implements; but Noah made important advances in the art of husbandry, and found out fitter instruments of cultivation than were known before his time. This patriarch, the second father of our family, is called a man of the ground—in our translation a husbandman, because of his improvement in agriculture, and his inventions for subduing and fertilizing the soil. In consequence of the divine malediction, useless or obnoxious plants gained the ascendancy, and obstructed the growth of esculent vegetables. These obstructions were to be removed, which required great pains and labor; and the sterility of the ground was to be corrected, and its productive energy excited and improved, by the operations of the plough.

The surface of the ground was probably divided into fields, and recurred to individual proprietors long before the flood. By that dreadful catastrophe, the whole earth reverted to its natural, undivided, unappropriated state; but how long it continued in common we have no means of ascertaining. In the days of Abraham, who lived at no great distance of time from the flood, the lands of Canaan had become in some degree the exclusive property of the nation by whom they were occupied; and been even subdivided into small fields, and claimed as the legal inheritance of private individuals, except the pastures which appear to have remained in common through many preceding ages. The patriarch bought a field from Ephron the Hittite, for a possession of a burying-place; and the transaction shows, that the property was perfectly well-defined; that Ephron had the same absolute right to it, as any landed proprietor of our times has to his estate. And upon the purchase-money being paid, the sacred historian says, "The field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein; and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city." The minute division of landed property in Egypt, is attested by the same infallible authority; for, under the administration of Joseph, the people of that country were compelled by the famine to sell "every man his field;" and "Joseph bought all the land of Egypt for Pharaoh." When the sons of Israel had conquered the land of promise, it was, by the divine command, surveyed and divided by lot, first among the twelve tribes; and then the portion of each tribe was laid out in separate inheritances, according to the number of the families composing the tribe; and thus every man in the nation had his field, which he was directed to cultivate for the support of himself and his family. To prevent mistake and litigation, these fields were marked off by stones set up on the limits, which could not be removed without incurring the wrath of heaven. The divine command in relation to this matter, runs in these terms: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the law which the Lord thy God giveth thee to possess." In Persia, landmarks are still used: in the journey from Arzum to Amasia, Morier found the boundaries of each man's possessions, here and there, marked by large stones. Landmarks were used in Greece long before the age of Homer; for when Minerva fought with Mars, she seized, with her powerful hand, a piece of rock, lying in the plain, black, rugged and large, which ancient men had placed to mark the boundary of the field.

Their inheritances were again divided into parts, which the Hebrews distinguished by measure into acres. The distribution of a field into acres, is ascertained by a passage in the first book of Samuel which is couched in these

terms: "And that first slaughter which Jonathan and his armor-bearer made, was about twenty men, within as it were a half acre of land, which a yoke of oxen might plough."

The land of promise was distinguished by extraordinary fruitfulness: Jehovah was pleased, in a special manner, to bless the springing of the earth, and to crown the year with his goodness; yet this peculiar favor did not supersede the vigilance and activity of the husbandman. The prophet Isaiah intimates, that his countrymen began their operations in the field by erecting fences, and gathering out the stones, and clearing away other incumbrances: "My well-beloved has a vineyard in a very fruitful hill; and he fenced it and gathered out the stones thereof." Thorns or other useless plants were either dug up by the roots, or consumed by fire. "For thus saith the Lord, to the men of Judah and Jerusalem, break up your fallow-ground, and sow not among thorns." Rich as the soil of Palestine certainly is, it refused at no time the aid of manure, which travellers and historians tell us is the case in some countries. This fact we discover in several parts of Scripture, but particularly in the parable of the barren fig-tree: "Let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then shall we cut it down." Thus we find the Jewish farmer, however highly favored, was obliged to follow the rule which Virgil prescribed to his countrymen, to saturate the parched soil with rich dung, and scatter sordid ashes upon the exhausted lands. Geor. lib. 1, l. 79. Not satisfied with cultivating the rich plains and fertile valleys of his native land, he reduced the barren rocks and rugged mountains under his dominion, and compelled them to minister to his necessities. For this purpose he covered them with earth, or, where this was impracticable, he constructed walls of loose stones in parallel rows along their sides, to support the mould, and prevent it from being washed down by the rains. On these circular plots of excellent soil, which gradually rose one above another, from the base to the very summits of the mountains, he raised abundant crops of corn and other excellent vegetables; or where the declivity was too rocky, he planted the vine and the olive, which delight in such situations, and which rewarded his toil with the most picturesque scenery, and the richest products. Thus the places where only the wild goat wandered and the eagle screamed, which appeared to be doomed to perpetual nakedness and sterility, were converted by the bold and persevering industry of the Syrian husbandman into cornfields and gardens, vineyards and olive plantations, the manifest traces of which, in all the mountains of Palestine, remain to this day. The inhabitants of that "good land," literally sung from the top of the rock, when it flowed with the blood of the grape, and poured them out "rivers of oil."—*Paxton*, vol. ii.

AGRIPPA; surnamed Herod, the son of Aristobulus and Mariamne, and grandson of Herod the Great, was born A. M. 3997, three years before the birth of our Savior, and seven years before the vulgar era. After the death of his father Aristobulus, Josephus informs us that Herod, his grandfather, took care of his education, and sent him to Rome to make his court to Tiberius. Agrippa, having a great inclination for Caius, the son of Germanicus, and grandson of Antonia, chose to attach himself to this prince, as if he had some prophetic views of the future elevation of Caius, who at that time was beloved by all the world. The great assiduity and agreeable behavior of Agrippa soon won upon this prince, that he was unable to live without him. Caius being killed in the beginning of the year A. D. 41, Agrippa, who was then at Rome, contributed much by his advice to maintain Claudius in possession of the imperial dignity, to which he had been advanced by the army. The emperor, as an acknowledgment for his kind offices, gave him all Judea, and the kingdom of Chalcis, which had been possessed by Herod his brother. Thus Agrippa became of a sudden one of the greatest princes of the east, and was possessed of as much, if not more territory, than had been held by Herod the Great, his grandfather. He returned to Judea, and governed it to the great satisfaction of the Jews. But the desire of pleasing them, and a mistaken zeal for their religion, induced him to put to death the apostle James,

and to cast Peter into prison with the same design; and, but for a miraculous interposition, which, however, produced no effect upon the mind of the tyrant, his hands would have been imbrued in the blood of two apostles, the memory whereof is preserved in Scripture. At Cæsarea, he had games performed in honor of Claudius. Here the inhabitants of Tyre and Sidon waited on him to sue for peace. Agrippa being come early in the morning into the theatre, with a design to give them audience, seated himself on his throne, dressed in a robe of silver tissue, worked in the most admirable manner. The rising sun darted his golden beams thereon, and gave it such a lustre as dazzled the eyes of the spectators; and when the king began his speech to the Tyrians and Sidonians, the parasites around him began to say, it was "the voice of a god, and not of a man." Instead of rejecting these impious flatteries, Agrippa received them with an air of complacency; and the angel of the Lord smote him, because he did not give God the glory. Being, therefore, carried home to his palace, he died, at the end of five days, racked with tormenting pains in his bowels, and devoured with worms. Such was the death of Herod Agrippa, A. D. 44, after a reign of seven years. He left a son of the same name, and three daughters—Bernice, who was married to her uncle Herod, her father's brother; Mariamne, betrothed to Julius Archelaus, and Drusilla, promised to Epiphanus, the son of Archelaus, the son of Comagena.—*Watson*.

AGRIPPA; son of the former Agrippa, was at Rome with the emperor Claudius when his father died. The emperor, we are told by Josephus, was inclined to give him all the dominions that had been possessed by his father, but was dissuaded from it, Agrippa being only seventeen years of age; and he kept him therefore at his court four years.

Three years after this, Herod, king of Chalcis, and uncle to young Agrippa, dying, the emperor gave his dominions to this prince, who, notwithstanding, did not go into Judea till four years after, A. D. 53; when, Claudius taking from him the kingdom of Chalcis, gave him the provinces of Gaulonitis, Trachonitis, Batanea, Paneas, and Abilene, which formerly had been in the possession of Lysanias. After the death of Claudius, his successor, Nero, who had a great affection for Agrippa, to his other dominions added Julius in Peræa, and that part of Galilee to which Tarichæa and Tiberias belonged. Festus, governor of Judea, coming to his government, A. D. 60, king Agrippa and Bernice, his sister, went as far as Cæsarea to salute him; and as they continued there for some time, Festus talked with the king concerning the affair of St. Paul, who had been seized in the temple about two years before, and within a few days previous to his visit had appealed to the emperor. Agrippa wishing to hear Paul, that apostle delivered that noble address in his presence which is recorded, Acts 26, and which drew from the astonished monarch that memorable exclamation, "Almost thou persuadest me to be a Christian."

After the destruction of Jerusalem, in which he took part with the Romans, Agrippa retired with Bernice to Rome, where he died A. D. 90, aged seventy years. The suspicion of habitual incest rests as a deep shade upon his character; which, if it be well grounded, may show, among other reasons, why he was not "altogether" persuaded to be "a Christian."—*Watson*; *Calmet*.

AGUE; a periodical disease of the fever kind, consisting of a cold shivering fit, succeeded by a hot one. It is occasioned by want of perspiration, and is said to be most obstinate in the harvest season. A burning ague is one of the most terrible kind. Lev. 26: 16.

AGUR; the name of the writer of a collection of proverbs, which have been added to those of Solomon, and are now contained in the thirtieth chapter of that book. He is called the son of Jakeh, and is said to have addressed them originally to Ithiel and to Ucal; but it is a remarkable circumstance, that, of the four persons whose names are introduced on this occasion, we find not the slightest mention in any other part of the inspired writings; and it would be trifling with the reader's patience to lay before him the reveries of the Jewish Rabbins respecting them, which indeed are remarkable for nothing so much as their extravagance and absurdity. *Let us respect the silence of*



*revelation.* What should hinder us from supposing that though we are unable to give any particular account of Agur, and his father Jakeh; of Ithiel and Ucal; they were, nevertheless, persons well known in their day and generation; that Agur was a prophet or seer, who was inspired to deliver certain parables or important sayings for the use of the church of God,—that he addressed them to two of his particular friends or perhaps pupils, and that their importance induced the Hebrews to attach them, by way of appendix, to the Proverbs of Solomon? Prov. 30.

AGYNIANS, or AGINIANS; a small sect about the end of the seventh century. They condemned the use of certain meats, and *marriage*, whence their name.

AHAB; the son and successor of Omri. He began his reign over Israel, A. M. 3086, and reigned twenty-two years. In impiety he far exceeded all the kings of Israel. He married Jezebel, the daughter of Ethbaal, king of Sidon, who introduced the whole abominations and idols of her country, Baal and Ashtaroth. 1 Kings 17, &c.

2. AHAB the son of Kolaiah, and Zedekiah the son of Maaseiah, were two false prophets, who, about A. M. 3406, seduced the Jewish captives at Babylon with hopes of a speedy deliverance, and stirred them up against Jeremiah. The Lord threatened them with a public and ignominious death, before such as they had deceived; and that their names should become a curse; men wishing that their foes might be made like Ahab and Zedekiah, whom Nebuchadnezzar king of Babylon roasted in the fire. Jer. 29: 21, 22.—*Watson.*

AHASUERUS; was the king of Persia, who advanced Esther to be queen, and at her request delivered the Jews from the destruction plotted for them by Haman. Archbishop Usher is of opinion that this Ahasuerus was Darius Hystaspes; and that Atossa was the Vasthi, and Artystona the Esther, of the Scriptures. But, according to Herodotus, the latter was the daughter of Cyrus, and therefore could not be Esther; and the former had four sons by Darius, besides daughters, born to him after he was king; and therefore she could not be the queen Vasthi, divorced from her husband in the third year of his reign, nor he the Ahasuerus who divorced her. Besides, Atossa retained her influence over Darius to his death, and obtained the succession of the crown for his son, Xerxes; whereas Vasthi was removed from the presence of Ahasuerus by an irrevocable decree. Esther 1: 19. Joseph Scaliger maintains that Xerxes was the Ahasuerus, and Hamestris his queen, the Esther, of Scripture. The opinion is founded on the similitude of names, but contradicted by the dissimilitude of the characters of Hamestris and Esther. Besides, Herodotus says, that Xerxes had a son by Hamestris that was marriageable in the seventh year of his reign; and therefore she could not be Esther. The Ahasuerus of Scripture, according to Dr. Prideaux, was Artaxerxes Longimanus. Josephus positively says that this was the person. The Septuagint, through the whole book of Esther, uses Artaxerxes for the Hebrew Ahasuerus wherever the appellation occurs; and the apocryphal additions to that book every where call the husband of Esther Artaxerxes; and he could be no other than Artaxerxes Longimanus. The extraordinary favor shown to the Jews by this king, first in sending Ezra, and afterwards Nehemiah, to relieve this people, and restore them to their ancient prosperity, affords strong presumptive evidence that they had near his person and high in his regard such an advocate as Esther. Ahasuerus is also a name given in Scripture, Ezra 4: 6. to Cambyses, the son of Cyrus; and to Astyages, king of the Medes. Dan. 9: 1.

AHAVA; the name of a river of Babylonia, or rather of Assyria, where Ezra assembled those captives whom he afterwards brought into Judea. Ezra 8: 15. The river Ahava is thought to be that which ran along the Adabene, where a river Diava, or Adiava, is mentioned, and on which Ptolemy places the city Abane or Aavane. This is probably the country called Ava, whence the kings of Assyria translated the people called Avites into Palestine, and where they settled some of the captive Israelites. 2 Kings 17: 24. 18: 34. 19: 13. 17: 31. Ezra, intending to collect as many Israelites as he could, who might return to Judea, halted in the country of Ava, or Aahava, whence

he sent agents into the Caspian mountains, to invite such Jews as were willing to join him. Ezra 8: 16. The history of Izates, king of the Adiabeniens, and of his mother Helena, who became converts to Judaism some years after the death of Jesus Christ, sufficiently proves that there were many Jews still settled in that country.—*Watson.*

AHAZ; succeeded his father Jotham, as king of Israel, at the age of twenty years, reigned till the year before Christ, 726, and addicted himself to the practice of idolatry. After the customs of the heathen, he made his children to pass through fire; he shut up the temple, and destroyed its vessels. He became tributary to Tiglath-pileser, whose assistance he supplicated against the kings of Syria and Israel. Such was his impiety, that he was not allowed burial in the sepulchres of the kings of Israel. 2 Kings 16: 2 Chron. 28.—*Watson.*

AHAZIAH; the son of Ahab, king of Israel. Ahaziah reigned two years, partly alone, and partly with his father Ahab, who appointed him his associate in the kingdom a year before his death. Ahaziah imitated his father's impieties. 1 Kings 22: 52, &c. 2 Kings 1: 17.—*Watson.*

2. AHAZIAH; king of Judah, the son of Jehoram and Athaliah. He succeeded his father in the kingdom of Judah, A. M. 3119; being in the twenty-second year of his age. 2 Kings 8: 26, &c.; and he reigned one year only in Jerusalem. He walked in the ways of Ahab's house, to which he was related, his mother being of that family. 2 Kings 9.—*Watson.*

AHIJAH; the prophet of the Lord, who dwelt in Shiloh. He is thought to be the person who spoke twice to Solomon from God, once while he was building the temple. 1 Kings 6: 11. at which time he promised him the divine protection: and again, 1 Kings 11: 11. after his falling into his irregularities, with great threatenings and reproaches. Ahijah was one of those who wrote the history or annals of this prince, 2 Chron. 9: 29. The same prophet declared to Jeroboam, that he would usurp the kingdom, 1 Kings 9: 29, &c., and, about the end of Jeroboam's reign, he also predicted the death of Abijah, the only pious son of that prince, as is recorded 1 Kings 14: 2, &c. Ahijah, in all probability, did not long survive the delivery of this last prophecy; but we are not informed of the time and manner of his death.—*Watson.*

AHIMAAZ; the son of Zadok, the high priest. Ahimaz succeeded his father under the reign of Solomon. He performed a very important piece of service for David during the war with Absalom. He was succeeded in the priesthood by his son Azariah.—*Jones.*

AHITHOPHEL; a celebrated character in Scripture. He was at one time David's most intimate friend and counsellor; but afterwards became his most inveterate enemy: for, after Absalom had succeeded in exciting a general disaffection to his father's government, Ahithophel instantly joined him, and became the most active of all the conspirators. David was more alarmed by the defection of this experienced politician, than by all the thousands who crowded round the standard of rebellion; and he earnestly prayed, that the Lord might turn his counsel into foolishness. It was not without reason that David was thus alarmed; for we find Ahithophel instantly recommending the most prompt and effectual measures to destroy the power and authority of his former friend.—*Jones.*

AHOLIBAH and AHOLAH; are two fictitious names adopted by the prophet Ezekiel, to denote the two kingdoms of Judah and Samaria. They are represented as two sisters of Egyptian extraction, Aholah being put for Samaria, and Aholibah for Jerusalem, the first importing *a tent*, and the second *my tent is in her*. As both those kingdoms prostituted themselves to the Egyptians and Assyrians, by imitating their idolatrous practices, the Lord abandoned them to those very people for whom they had shown so passionate and so impure an affection. They were by them carried into captivity, and subjected to the severest servitude. Ezekiel 33: 4.—*Calmet's Dict.*

AI; called by the LXX. Agai, by Josephus Aina, and by others Ajah, a town of Palestine, situate west of Bethel, and at a small distance north-west of Jericho. The three thousand men, first sent by Joshua to reduce this city, were repulsed, on account of the sin of Achan, who had

violated the anathema pronounced against Jericho, by appropriating a part of the spoil. After the expiation of this offence, the whole army of Israel marched against Ai, with orders to treat that city as Jericho had been treated, with this difference, that the plunder was to be given to the army. Joshua, having appointed an ambush of thirty thousand men, marched against the city, and, by a feigned retreat, drew out the king of Ai with his troops; and upon a signal given by elevating his shield on the top of a pike, the men in ambush entered the city and set fire to it. Thus the soldiers of Ai, placed between two divisions of Joshua's army, were all destroyed; the king alone being preserved for a more ignominious death on a gibbet, where he hung till sunset. The spoil of the place was afterwards divided among the Israelites. The men appointed for ambush, are, in one place, said to be thirty thousand, and in another five thousand. For reconciling this apparent contradiction, most commentators have generally supposed, that there were two bodies placed in ambuscade between Bethel and Ai, one of twenty-five thousand and the other of five thousand men; the latter being probably a detachment from the thirty thousand first sent, and ordered to lie as near to the city as possible. Masius allows only five thousand men for the ambuscade, and twenty-five thousand for the attack. Josh. 8.—*Watson*.

**AICHMALOTARCH**; signifies the *prince of the captivity*, or *chief of the captives*. The Jews pretend that this was the title of him who had the government of their people during the captivity of Babylon; and they believe these princes or governors to have been constantly of the tribe of Judah, and family of David. But they give no satisfactory proof of the real existence of these Aichmalotarchs. There was no prince of the captivity before the end of the second century, from which period the office continued till the eleventh century. The princes of the captivity resided at Babylon, where they were installed with great ceremony, held courts of justice, &c., and were set over the eastern Jews, or those settled in Babylon, Chaldaea, Assyria, and Persia.—*Watson*.

**AIJALON**, or **AJALON**, the *city of oaks*; a city of the Canaanites; the valley adjoining to which is memorable in sacred history from the miracle of Joshua, in arresting the course of the sun and moon, that the Israelites might have sufficient light to pursue their enemies. Joshua 10: 12, 13. Aijalon was afterwards a Levitical city, and belonged to the tribe of Dan; who did not, however, drive out the Amorite inhabitants. Judges 1: 35.

**AJJELETH**; a *Hind*. The twenty-second Psalm is entitled *Aijeleth Shahar*, which is translated in the margin the *hind of the morning*; now the morning which this Psalm celebrates is the *morning of the resurrection*. The *hind of the morning* is perhaps one of the most striking characteristics of the resurrection of the dead that language can furnish.—*Brown*.

**AINSWORTH**, (HENRY, D. D.) a celebrated non-conformist divine of the sixteenth and seventeenth centuries, but both the time and place of his birth are unknown.

In the year 1590, he greatly distinguished himself among a sect of dissenters called *Brownists*; and in early life gained great reputation by his knowledge of the learned languages, and particularly of Hebrew. The Brownists having fallen into great discredit in England, Ainsworth was involved in their difficulties and troubles; and at length he was compelled to quit his native land, and retire into Holland. In conjunction with Johnson, he erected a church at Amsterdam; and published a confession of faith of the Brownists, in the year 1602, which caused much contention, and a division between him and Mr. Johnson was the result; the latter removing to Embden with half the congregation, and Ainsworth remaining at Amsterdam; but Johnson soon after died, and his congregation was dissolved. Ainsworth also left his people for a short time, and went to Ireland, but returned to Amsterdam, and continued there till the time of his death. Nothing could persuade him, however, to return home; and he died, as he lived, in exile. This circumstance was at that time very prejudicial to the Protestant cause, in general, and especially to the Puritans; and it has ever been a matter of regret, that through a too rigorous administration, the church excluded this great and able man

from the public exercise of his ministry in his native country. Very few authors are more quoted than Ainsworth, by the literati of all countries; and not only at a considerable distance of time but by all sects and parties. To them the celebrated Bishop Hall paid much attention.

Ainsworth was a man of profound learning, well versed in the Scriptures, and deeply read in the works of the Rabbins. He published several treatises, many of which excited great interest; particularly that entitled, "A counter Poison against Bernard and Crashaw." Ainsworth is much celebrated for his "Annotations on several Books of the Bible." These were printed at various times and in many sizes. In those on the five Books of Moses, Psalms, and the Canticles, the Hebrew words are compared with and explained by the ancient Greek and Chaldee versions, and other records and monuments of the Hebrew.

Mr. Ainsworth's death was sudden; and suspicion of his having been poisoned was raised by his having found a diamond, of great value, belonging to a Jew, and his refusing to return it to him till he had confessed with some of the Rabbins on the prophecies of the Old Testament, relating to the Messiah, which was promised; but the Jew not having sufficient interest to obtain one, it is thought he was the instrument of his death. Mr. Ainsworth was a great, a learned, and a pious man; and his name will be justly handed down to posterity, as worthy, not only of praise but imitation. In addition to the works referred to in this life, he was the author of "A Treatise on the Communion of Saints;" "A Treatise on the Fellowship that the Faithful have with God, his angels, and one with another in this present life;" and "An Arrow against Idolatry."—*Jones's Christian Biography*; *Neal's History of the Puritans*; *Heylin's History of the Presbyterians*; *Wendler's Diss. de Lib. Kar. sec. 23.*; *Vogt. Catalogues, Historiis Criticis Librorum Rariorum*; *Light's Treatise of Religion and Learning*; *Calamy's Life of Baxter*; and *Memoirs of Ainsworth*.

**AION** and **AIONIOS**. These important Greek words, in consequence of recent discussions, have become so far naturalized in our language as to claim notice here. In 1826, Mr. Balfour of Charlestown, (Mass.) in a work entitled, "An Inquiry, &c.," endeavored to prove that these words in the usage of Scripture do not denote *unlimited or endless existence*, but the reverse. *Aion* he regards as equivalent to *age*; and *aionios*, which is the adjective formed from *aion*, as equivalent to *age-lasting*, or lasting for a considerable but temporary period. Two years after, Mr. Goodwin, of Sandwich, (Mass.) in an article published in a periodical of high reputation, (the *Christian Examiner*), advanced a new theory; that *aion* in scriptural as well as in classical usage, bears no reference whatever to *time or duration*, but simply conveys the idea of *spirituality*. Hence he proposes to render *aionios* by the term *spiritual*; regarding it as equivalent to the Greek *pneumatikos*. Both these writers agree, however, in one point, that of setting aside the signification of eternity from the words in question, especially in relation to future punishment.

In 1829, professor Stuart, of Andover, published an "Exegetical Essay," in "the Spirit of the Pilgrims," in which he professes to settle the true sense of these terms on the principles of strict philological interpretation. This Essay, which completely subverts the positions of Mr. Balfour and Mr. Goodwin, of course called forth animadversions; and the public discussion was kept up by further investigations, letters, replies, and rejoinders, until 1833; since which time nothing new has appeared. The result of this discussion has been undoubtedly salutary; as the public are now in possession of far better means of forming an accurate judgment of the meaning of these important words than at any former period. It is not improbable that some have been stumbled by the speculations which aim to expunge from the Bible all intimations of a future and final state of retribution; but the conscientious inquirers after truth will now, we trust, be satisfied that no efforts of theological audacity, or learned ingenuity, can avail to obscure the revelation of that solemn truth, or to make it appear that the retribution which awaits the wicked, is

not equal in duration to that which awaits the righteous.

Mr. Balfour has carried the argument for the limitation of these words, as far as it can ever be carried, and has shown himself an acute and pains-taking investigator. His errors, (and they are fundamental ones,) seem to result not so much from want of honesty of purpose, as from want of learning and skill in the philosophy of language, falling in with some unfortunate bias against orthodoxy. This state of mind, working on undigested materials, naturally led to doubt; doubt passed rapidly into disbelief; and disbelief into honest and determined opposition; in which the apparent contempt of his writings by the orthodox was unhappily confirmed him. Mr. Goodwin with much superior learning, urbanity, and literary taste, has thrown strong light on the etymology and classical usage of *aion*, though in his translations he has sometimes "darkened counsel by words without knowledge." He has probably done all that ever will be done to sustain the meaning of simple spirituality. But as relates to Old or New Testament usage, his effort must be pronounced a total failure; the reference to duration in all cases being uniform and unequivocal. Professor Stuart's little work is not without faults, some of which have been roughly handled by Mr. Balfour in his Letters to Mr. Stuart; but on the whole, it may be safely said to be one of the most able and satisfactory specimens of philological investigation, comprehension, and discriminating classification ever presented to the world. The reader, to do justice to the subject, should go through the discussion in the order in which it occurred. From an impartial collation of the evidence furnished by each of these three able writers, he can hardly fail of gaining a correct and comprehensive knowledge of the determinate sense of this fundamental word; whose frequent recurrence in the sacred writings in the most important connections, makes it worthy of the most serious and profound investigation.

The following is here set down as the result of such an investigation by the compiler of this work. It will be seen that he differs somewhat, though seldom, from the results of professor Stuart.

*Aion* is a derivative from *aei*, always, and *on* the present participle of the verb *emi*, to be. Its primary and proper signification, therefore, is *always-being*, or, which is the same thing, everlasting. It may be defined strictly, *duration without interruption and without end*. Lennep, in his "Etymologium Linguae Graecae," says, "it is a noun of that kind, which in its own nature denotes *collection* and *multitude* of things, as appears from the termination *on*." Phavorinus also calls it "the comprehension of many times and periods;" a definition which Saurin might have had in his eye when he speaks of the "absorbing periods of eternity." Nothing therefore can be more glaringly unsound than the statement of Mr. Goodwin, that "this word expresses the *EXISTENCE* or *BEING* alone;" a definition which gives us the force of but one half the compound; the *on*, but not the *aei*. And yet he himself says in another place, with singular inconsistency, "*Aei on* is a form of speech which is used at times, and indeed not unfrequently, by ancient Greek writers, to signify eternal;" and quotes Phavorinus as saying, "*Aion* is formed from *aei* and *on*, in the same manner as *aeikizien* plainly is from *aeikizien*." When, therefore, after again quoting Phavorinus as saying in his definition after the Etymological Magnum, "*Aion* is also the *eternal* and *endless* as it is regarded by the theologian," we find Mr. Goodwin adding, "Here I strongly suspect is the true secret brought to light of the origin of the sense of eternity in *aion*: the theologian first thought he perceived it, or else he placed it there; the theologian keeps it there now; and the theologian will probably retain it there longer than any one else;" we are almost equally shocked at the palpable misrepresentation of facts, and the wanton violation of Christian charity. "For," to use his own language, "it is a word on whose true meaning a doctrine of religion depends, embracing one of the most important principles of the Divine administration; the most momentous interests of the soul; and the entire character of the Christian religion. It is one of those cases in which a city that is set on a hill cannot be hid. And the trumpet of a watchman, on

an elevated watch-tower in Zion, ought to utter a full, clear, and *certain* sound; the distinct echoes of which he will be listening for in the depths of the spirit, and will be glad to be hearing, in every region and every period, through all eternity." With these last sentiments we do most cordially coincide, and shall endeavor to be governed by them in practice.

We have already seen that the primary and proper signification of *aion* is, that which *always exists*. But in this word, as in all others, usage always modifies the original meaning. Hence it is of the utmost consequence to understand how far the meaning of *aion* was affected among the Greeks by usage; and more especially how it was understood at the time the Old Testament was first translated into Greek. That version called the Septuagint, which was in common use among the Jews in the time of our Lord, it is well known was made from the original Hebrew, about 300 years before Christ. The Hebrew word *olam*, or *olim*, which occurs three hundred and eight times, is, with the exception of about twenty instances, invariably translated by the word *aion*, in some one of its various forms. Hence the two words were evidently regarded by the learned translators as equivalent in signification, or at least more nearly so than any other. If, therefore, we can ascertain how *aion* was then understood among the Greeks, we shall be able to ascertain what sense the translators attached to the Hebrew *olam*. Happily, we have one of the best of witnesses to the usage of *aion*, at that time, and by the earlier Greek writers, in Aristotle, the illustrious preceptor of Alexander the Great. In his treatise *De Caelo*, in describing the highest heaven as the residence of the gods, he says, "It therefore is evident that there is neither place, nor vacuum, nor time beyond. Wherefore the things there, are not by nature adapted to exist in place; nor does time make them grow old; neither under the highest [heaven] is there any change of any one of these things, they being placed beyond it; but unchangeable and passionless, having the best, even the self-sufficient life, they continue through all (*aionna*) eternity." For indeed the word itself, according to the ancients, divinely expressed this. For the period which comprehends the time of every one's life, *beyond which according to nature nothing exists*, is called his (*aion*) eternity. And for the same reason also, the period of the whole heaven, *even the infinite time of all things*, and the period comprehending that infinity, is (*aion*) eternity; deriving its name from (*aei einai*) *always being*, immortal and divine. (Where also it is applied to other things, to some indeed (*akribesteron*) accurately, but to others (*amauroteron*) in the lax signification of (*to cinai te kai zen*) *being and even life*."—Aristotle, *De Caelo*, Lib. 1. Cap. 9.

Nothing can be more explicit or satisfactory than this testimony, as to the origin and usage of *aion*; and a more competent witness never lived than Aristotle. Such, then, we may say with certainty, was the meaning attached to this word, at the very time the Septuagint translation of the Old Testament was made. When used in the sense of *eternity*, it was used accurately; when used in a modified sense, it was used figuratively, or improperly. In exact accordance with this representation, we find Taylor, in his Hebrew Concordance, gives to *olam*, (*eis aiona*), in one hundred and seventy-five instances, the sense of *forever*; and Gesenius, in the last edition of his celebrated Lexicon, assigns, as its *primary* and *proper* signification, the sense of (*ewigkeit*), *eternity*. Indeed, this prince of Hebrew lexicographers gives it *no other definition*; only remarking, that it is often with the Hebrews, as with us, in common speech, used inaccurately. The same signification, of course, belongs to *aion* in the Septuagint. And in this sense of *unlimited duration* must it always be taken, unless something appears in the subject or connection in which it occurs, to limit its signification; that is, to show that it is used figuratively, and not in its proper acceptation. Now, in all the cases relied upon by Mr. Balfour and others, to disprove its endless signification, it is clear that something of this extraneous evidence exists, to modify the meaning of the word. But this evidence by no means disproves its endless signification, when properly employed. It only proves that, in certain cases, the word is used *hyperbolically*. And this is no more than is true of all words, even

those of the best established meaning.\* A little care and candor will suffice to prevent any mistake from such an occasional use of the word. It is only the caviller that is caught in the snare of his own skepticism, or in the partiality of his prejudiced investigation; and held, perhaps, in the pride of his self-consistency, and of his publicly committed character. 2 Tim. 2: 23—26. But God has said, "the meek will be guide in judgment; the meek will he teach his way." Ps. 25: 9.

To the established meaning of *unlimited duration* belonging to *aion*, it has been objected, 1. That the Greek term will admit of a plural, which the English word *eternity* will not. But it might as well be contended, that *forever* cannot properly mean unlimited duration, because another *ever* may be added to it, as that *aion* must necessarily mean a limited duration on account of its admitting a plural form of expression. The truths, such expressions are merely *intensives*, as every scholar skilled in the use of language must know, and as every man of plain common sense, unbiassed by a peculiar theological system, at once perceives and feels. See 1 Tim. 1: 17.

2. But it has been said, that *aion* admits the pronouns *this* and *that* before it, which the English words *eternity* and *forever* do not. See Luke 20: 35. In this case, however, and others of a parallel description, the admission of the pronoun is owing to a peculiar usage of the term *aion* in the sense of *world*; and it designates, not, as some have absurdly rendered it, the *Mosaic age* in distinction from that of the Messiah; but the entire *present state of existence* in distinction from the *future*, which is to follow resurrection of the dead." The whole context fixes this meaning beyond the possibility of mistake.

3. The advocates of a *limited* meaning to this and its kindred words, adopt a *rule of interpretation* to this effect, "That where a word is used in relation to different things, the subject itself must determine the meaning of the word." But this rule, as it here stands, and as used by them, involves a gross sophism. It supposes that words have no proper meaning of their own, and that they are to stand for nothing in the decision of any question; but are to mean any thing that the subject to which they relate can be proved to mean *without* them. The sound rule of interpretation in all such cases is, "That the subject—including the connection, or scope of the passage—must commonly determine whether a word should be taken in a *literal* or *figurative* sense." This rule allows every word to have a proper meaning of *its own*, only modified by the connection in which it is introduced; while the other rule reduces words to mere ciphers, and, if adopted universally, would annihilate language, as the vehicle of communicating ideas. From the nature of things, it may be safely affirmed, that endless punishment can be neither proved on the one hand, nor disproved on the other. The subject involves the adjustment of relations too complicated and vast for human decision. Every truly reasonable man, believing in Divine Revelation, will therefore yield all his speculations on this awful subject, to the authoritative announcements which come to us all from the throne of God. Without seeking to evade the proper meaning of the language in which these divine discoveries are made known, he will, amid a world of conflicting opinions, cleave steadfastly "to the law and the testimony," saying, with the greatest of apostles, "LET GOD BE TRUE, AND EVERY MAN A LIAR." Rom. 3: 4. He will imitate the example of Noah, who "being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; by which he condemned the world and became heir of the righteousness which is by faith." Heb. 11: 7.

4. But the evidence on this subject is attempted to be discredited, by alleging the *few* instances in which *aion* and its kindred terms are used in the Scriptures in relation to future punishment. It should be remembered, however, that these terms are employed in Scripture in relation to at least twenty different subjects; so that, to be applied in numerous instances to this one in particular, is by no means to be expected. Besides, other phrases equally expressive

\* Take, for example, the word *endless*, in our language. No word has a more determinate meaning. Yet it is equally liable, with the Greek *aion*, to the charge of ambiguity. For how often do we read of 'endless talkers,' 'endless disputes,' &c.

of the same thing, are often employed. And even if there were no other terms than these, and these were used but five or six times, surely five or six solemn repetitions of such a truth, from the mouth of God, ought to be enough to fix it in our hearts. "FOR THE THINGS THAT ARE SEEN ARE (*proskaira*) TEMPORAL; BUT THE THINGS THAT ARE NOT SEEN ARE (*aiōnio*) ETERNAL." 2 Cor. 4: 18.—*Fuller's Letters to Mr. Vidler; Balfour's Second Inquiry, and Letters to Professor Stuart; Christian Examiner; Stuart's Exegetical Essays.*

AIR; that thin, fluid, elastic, transparent, ponderous, compressible body which surrounds the terraqueous globe to a considerable height. In Scripture it is sometimes used for *heaven*; as "the birds of the air;" "the birds of heaven." To "beat the air," and "to speak to the air," 1 Cor. 9: 26. signify to fatigue ourselves in vain, and to speak to no purpose. "The prince of the power of the air" is the head and chief of the evil spirits, with which both Jews and heathens thought the air was filled.—See ADVERSARY; BEEZELZUBUB; HEAVEN.

ALABASTER; the name of a genus of fossils nearly allied to marble. It is a bright, elegant stone, sometimes of a snowy whiteness. It may be cut freely, and is capable of a fine polish; and, being of a soft nature, it is wrought into any form or figure with ease. Vases or cruises were anciently made of it, wherein to preserve odoriferous liquors and ointments. Pliny and others represent it as peculiarly proper for this purpose; and the druggists in Egypt have, at this day, vessels made of it, in which they keep their medicines and perfumes.

In Matthew 26: 6, 7, we read that Jesus being at table in Bethany, in the house of Simon the leper, a woman came thither and poured an alabaster box of ointment on his head. St. Mark adds, "She brake the box," which merely refers to the seal upon the vase which closed it, and kept the perfume from evaporating. This had never been removed, but was on this occasion broken, that is, first opened.—*Watson.*

ALAMOTH; the title of the forty-sixth Psalm. The Septuagint translates this "the song of *hidden things*," because, says Ainsworth, this song declares the secret purposes of God to his church.

ALARM; a broken quivering sound of the Hebrews' silver trumpets. It warned them to take their journey in the wilderness, and to attack their enemies in battle. Num. 10: 4—9. (2.) A noise or bustle, importing the near approach of danger and war. Joel 2: 1.

ALASCANI; the followers of John Alasco, a Polish Catholic bishop, uncle to the king of Poland; but who, embracing the principles of the Reformation, came to England in the reign of Edward VI. and was numbered among our reformers, and was much esteemed by them, though he differed from them, it is said, in applying the words, "This is my body," to both the elements. He was superintendent of the first Dutch church in Austin Friars, with four assistant ministers. He died in 1560, and his peculiar opinions probably died with him.—*Ency. Perth; Robinson's Dict.*

ALBAN; an English martyr of the third century, was originally a pagan, but his humanity led him in time of severe persecution to conceal a Christian minister, by whose means he was converted.—*Fox.*

ALBANENSES AND ALBANOIS; petty sects of the eighth century, probably the remains of the Gnostics and the Manicheans, which see.

ALBATI; hermits of the end of the fourteenth century, who wore long white garments; whence their name.—*Broughton.*

ALBERT, (JANE D';) queen of Navarre. This illustrious woman, the daughter of Albert II. king of Navarre, and Margaret de Valois, and the mother of Henry IV, was a pious Protestant. At twenty years of age, she was married to Anthony de Bourbon, duke de Vendome, by whom she had three sons. On the death of Albert II. in 1555, she became queen of Navarre; and, in unison with her husband, showed all the countenance the spirit of the times would permit, to the Reformed religion, which then began to gain ground. Some time after this, her zeal suffered a temporary relaxation, but upon the death of her husband, 1652, her faith and views became decided.

and understood. She provided for the safety of her kingdom, put her son under the care of a Huguenot professor, and adopted the most vigorous means to preserve her authority against the insurrections of her Catholic subjects, and the menaces of the court of Rome, before which, in 1653, she was in vain cited to appear.

She declared herself, in 1566, the protectress of the Protestants, and went to Rochelle, where she devoted her son to the defence of the reformed religion, and caused medals to be struck with these words, *a safe peace, a complete victory, a glorious death!* She did every thing in her power for the advancement of the cause of religious liberty; and used to say, that *liberty of conscience ought to be preferred before honors, dignities, and life itself!* She caused the New Testament, the Catechism, and the Liturgy of Geneva, to be translated and printed at Rochelle. She abolished popery, and established protestantism in her own dominions. In her leisure hours, she expressed her zeal by working tapestries with her own hands, in which she represented the monuments of that religious liberty she sought to establish. One suit consisted of twelve pieces: on each was represented some Scripture history of deliverance; Israel's coming out of Egypt; Joseph's release from prison, or something of the like kind. On the top of each were these words, *Where the spirit of the Lord is, there is liberty!* and, in the corners, broken chains, fetters, and gibbets. They were worked in fashionable patterns; and dexterously directed the needles of the ladies to help forward the reformation. Brave and eloquent, Jane neglected nothing that heroism or prudence could dictate. Her jewels were mortgaged without reluctance, for the support of her troops: and a peace, very advantageous to the Protestants, was concluded in 1570.

She died in Paris, June 10th, 1572, at the age of forty-four, thus escaping the horrors of the massacre of Saint Bartholomew, which proved fatal to many of her friends. She was at first thought to have been poisoned; but on opening her body nothing was found to corroborate the suspicion.

During her sickness, she said, "I take all this as sent from the hand of God, my most merciful Father; nor have I during this extremity been afraid to die, much less have I murmured against God for inflicting this chastisement upon me, knowing that whatsoever he doth, he so ordereth it, as that in the end it shall turn to my everlasting good." Again she said, "that as to what concerned herself, her life was not dear unto her, since as long as she lived in this frail flesh, she was still prone and apt to sin against God, only she said she had a concern for the children God had given her, as they would, if she were now to die, be deprived of her in their earlier years;" yet, said she, "I doubt not though he should see fit to take me from them, but that he himself would be a Father to them, and a Protector over them, as I have ever experienced him to be to me, in my greatest afflictions, and therefore I commit them wholly to his government and fatherly care." She declared to her minister, "that death was not terrible to her, because it was the way to pass to her eternal rest." He afterwards proposed to her the following questions: "Do you verily believe that Jesus Christ came into the world to save you? and do you expect the full forgiveness of your sins by the shedding of his blood for you?" "Yes," replied she, "I do, believing that he is my only Savior and Mediator, and I look for salvation from none other, knowing that he hath made abundant satisfaction for the sins of his people, and therefore I am assured that God, for his sake, according to the gracious promise in him, will have mercy upon me." Being asked, "if it should please God by this sickness to call her to himself, whether she were willing?" she answered, "with all my heart; much more willing than to linger here below in this world, where I see nothing but vanity."

When she saw the ladies and gentlemen with her, weeping about her bed, she blamed them for it, saying, "I pray you do not weep for me, since God doth by this sickness call me hence to the enjoyment of a better life, and I am now entering the desired haven, towards which this frail vessel of mine has been so long steering."

During all the time of her sickness, she ceased not such edifying and comfortable discourses; sometimes inter-

mixing them with most affectionate aspirations to God as a testimony of the hope and desire she had of enjoying him; often uttering these words, "O my God! in thy due time deliver me from this body of death, and from the miseries of the present life; that I may no more offend thee, and that I may attain to that felicity, which thou, in thy word, hast promised to bestow upon me." Neither did she manifest her pious affection by words only, but by her serene and cheerful countenance, as far as the decrease of her strength would allow, thereby giving a full evidence to all who beheld her, that no apprehensions of death could unhinge the steadfastness of her faith.

This princess left many writings, both in prose and verse. The greatness of her mind and talents have been acknowledged even by her enemies; and the Protestant religion has seldom had so firm and conscientious a friend. The character and fate of her son is well known. She left, likewise, a daughter, who inherited her mother's heart and talents, and continued faithful to the religion in which she had been instructed.

Jane d' Albert desired to be buried, without pomp, in the tomb of her father.—*Betham's Biography.*

ALBERT, (THE GREAT;) one of the scholastic divines, so called on account of his extraordinary acquirements. He was born 1194, died 1280. Most of his life was spent in Germany, where he was provincial of the order of Dominicans. He endeavored, in his theological writings, to unite the devotion of the Mystics with the logic and ethics of Aristotle.—*Mosheim.*

ALBERT, (PIERRE ANTOINE;) rector of the French Protestant Episcopal Church, in New York, was the descendant of a highly respectable family in Lausanne, Switzerland. Being invited to receive the charge of the church in the city of New York, which was founded by the persecuted Huguenots, after the revocation of the edict of Nantes, he commenced his labors July 26, 1797, and died July 12, 1806, in the forty-first year of his age. He was an accomplished gentleman, an erudite scholar, a profound theologian, and a most eloquent preacher. A stranger of unobtrusive manners, and invincible modesty, he led a very retired life. His worth, however, could not be concealed. He was esteemed and beloved by all his acquaintance.—*Allen's Biog. Dict.*

ALBIGENSES; a body of reformers about Toulouse and the Albigeois in Languedoc, who sprung up in the twelfth century, and distinguished themselves by their opposition to the church of Rome. They were charged with many errors by the monks of those days; but from these charges they are generally acquitted by the Protestants, who consider them only as inventions of the Romish church to blacken their character. The Albigenes grew so formidable, that the Catholics agreed upon a holy league or crusade against them. Pope Innocent III. desirous to put a stop to their progress, stirred up the great men of the kingdom to make war upon them. After suffering from their persecutors, they dwindled by little and little, till the time of the reformation; when such of them as were left, fell in with the Vandois, and conformed to the doctrine of Zuinglius, and the disciples of Geneva. The Albigenes have been frequently confounded with the Waldenses; from whom it is said they differ in many respects, both as being later far in point of time, as having their origin in a different country, and as being charged with divers heresies, particularly Manicheism, from which the Waldenses were exempt.—*See Waldenses.*

ALCUIN, OR ALBINUS, (FLACCUS;) an Englishman, renowned in his age for learning. The confidante, instructor, and adviser of Charlemagne. He was born in York, or, according to some, near London, 732; educated under the care of the venerable Bede and bishop Egbert; and was made abbot of Canterbury. Being in 782, at the French court, he exerted himself for the promotion of the sciences. Most of the schools of France were either founded or improved by him. He understood the Latin, Greek, and Hebrew. He died 804. He left besides many theological writings, several elementary works, in the branches of philosophy, rhetoric, and philology; also poems, and a large number of letters, the style of which, however, is not pleasing, and plainly betrays the uncultivated character of the age; nevertheless, he is ac-

knowledge as the most learned and polished man of his time.

**ALDEN, (JOHN)**; a magistrate of Plymouth colony, was one of the first company, which settled New England. He arrived in 1620, and his life was prolonged till September 12, 1687, when he died, aged about eighty-nine years. He was a very worthy and useful man, of great humility, and eminent piety. He was an assistant in the administration of every governor for sixty-seven years. A professed disciple of Jesus Christ, he lived in accordance with his profession. In his last illness he was patient and resigned, fully believing that God, who had imparted to him the love of excellence, would perfect the work which he had begun, and would render him completely holy in heaven.—*Allen's Biog. Dict.*

**ALEWORTH, (JOHN)**; an English martyr, who died in prison, on account of his religion, during the reign of queen Mary, about the year 1558.

**ALEPH**; the name of the first letter of the Hebrew alphabet, from which the Alpha of the Syrian and Greeks was formed. The word expresses a leading number, and sometimes signifies Prince or Chief.—See A.

**ALEXANDER, (true GREAT)**; son and successor of Philip, king of Macedonia, is denoted in the prophecies of Daniel by a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests, Dan. 7. 6.; and by a one-horned he-goat running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him, Dan. 8: 4—7. The he-goat prefigured Alexander; the ram, Darius Codomanus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar in his dream, Dan. 2: 39, the belly of brass was the emblem of Alexander. He was appointed by God to destroy the Persian empire, and to substitute in its room the Grecian monarchy.

Alexander succeeded his father Philip, A. M. 3668, and B. C. 336. He was chosen, by the Greeks, general of their troops against the Persians, and entered Asia at the head of thirty-four thousand men, A. M. 3670. In one campaign he subdued almost all Asia Minor; and afterwards defeated, in the narrow passes which led from Syria to Cilicia, the army of Darius, which consisted of four hundred thousand foot, and one hundred thousand horse. Darius fled, and left in the hands of the conqueror, his camp, baggage, children, wife, and mother.

After subduing Syria, Alexander came to Tyre; and the Tyrians refusing him entrance into their city, he besieged it. At the same time he wrote to Jaddus, high priest of the Jews, that he expected to be acknowledged by him, and to receive from him the same submission which had hitherto been paid to the king of Persia. Jaddus refusing to comply, under the plea of having sworn fidelity to Darius, Alexander resolved to march against Jerusalem, when he had reduced Tyre. After a long siege, this city was taken and sacked; and Alexander entered the Palestine, A. M. 3672, and subjected it to his obedience. As he was marching against Jerusalem, the Jews became greatly alarmed, and had recourse to prayers and sacrifices. The Lord, in a dream, commanded Jaddus to open the gates to the conqueror, and, at the head of his people, dressed in his pontifical ornaments, and attended by the priests in their robes, to advance and meet the Macedonian king. Jaddus obeyed; and Alexander perceiving this company approaching, hastened towards the high priest, whom he saluted. He then adored God, whose name was engraven on a thin plate of gold, worn by the high priest upon his forehead. The kings of Syria who accompanied him, and the great officers about Alexander, could not comprehend the meaning of his conduct. Parmenio alone ventured to ask him why he adored the Jewish high priest; Alexander replied, that he paid this respect to God, and not to the high priest. "For," added he, "whilst I was yet in Macedonia, I saw the God of the Jews, who appeared to me in the same form and dress as the high priest at present, and who encouraged me, and commanded me to march boldly into Asia, promising that he would be my guide, and give me the empire of the Persians. As soon, therefore, as I perceived this habit, I recollected the vision, and understood that my undertaking was favored by

God, and that under his protection I might expect prosperity." Having said this, Alexander accompanied Jaddus to Jerusalem, where he offered sacrifices in the temple according to the directions of the high priest. Jaddus is said to have showed him the prophecies of Daniel, in which the destruction of the Persian empire by Alexander is declared. The king was therefore confirmed in his opinion, that God had chosen him to execute this great work. At his departure, Alexander bade the Jews ask of him what they would. The high priest desired only the liberty of living under his government according to their own laws, and an exemption from tribute every seventh year, because in that year the Jews neither tilled their grounds, nor reaped their fruits. With this request Alexander readily complied.

Having left Jerusalem, Alexander visited other cities of Palestine, and was every where received with great testimonies of friendship and submission. The Samaritans who dwelt at Sichem, and were apostates from the Jewish religion, observing how kindly Alexander had treated the Jews, resolved to say that they also were by religion Jews. For it was their practice, when they saw the affairs of the Jews in a prosperous state, to boast that they were descended from Manasseh and Ephraim; but when they thought it their interest to say the contrary, they failed not to affirm, and even to swear, that they were not related to the Jews. They came, therefore, with many demonstrations of joy, to meet Alexander, as far almost as the territories of Jerusalem. Alexander commended their zeal; and the Schemites entreated him to visit their temple and city. Alexander promised this at his return; but as they petitioned him for the same privileges as the Jews, he asked them if they were Jews. They replied, they were Hebrews, and were called by the Phœnicians, Schemites. Alexander said that he had granted this exemption only to the Jews, but that at his return he would inquire into the affair, and do them justice.

This prince having conquered Egypt, and regulated it, gave orders for the building of the city of Alexandria, and departed thence, about spring, in pursuit of Darius. Passing through Palestine, he was informed that the Samaritans, in a general insurrection, had killed Andromachus, governor of Syria and Palestine, who had come to Samaria to regulate some affairs. This action greatly incensed Alexander, who loved Andromachus. He therefore commanded all those who were concerned in his murder to be put to death, and the rest to be banished from Samaria; and settled a colony of Macedonians in their room. What remained of their lands he gave to the Jews, and exempted them from the payment of tribute. The Samaritans who escaped this calamity, retired to Sichem, at the foot of mount Gerizim, which afterwards became their capital. The eight thousand men of this nation, who were in the service of Alexander, and had accompanied him since the siege of Tyre, if permitted to return to their own country, should renew the spirit of rebellion, he sent them into Thebais, the most remote southern province of Egypt, where he assigned them lands.

Alexander after defeating Darius in a pitched battle, and subduing all Asia and the Indies with incredible rapidity, gave himself up to intemperance. Having drunk to excess, he fell sick and died, after he had obliged "all the world to be quiet before him," 1 Macc. 1: 3. Being sensible that his end was near, he sent for the grandees of his court, and declared that "he gave the empire to the most deserving." Some affirm that he regulated the succession by a will. The author of the First Book of Maccabees says, that he divided his kingdom among his generals while he was living. 1 Macc. 1: 7. This he might do; or he might express his foresight of what actually took place after his death. It is certain, that a partition was made of Alexander's dominions among the four principal officers of his army, and that the empire which he founded in Asia subsisted for many ages. Alexander died, A. M. 3684, and B. C. 323, in the thirty-third year of his age, and the twelfth of his reign. The above particulars of Alexander are here introduced because, from his invasion of Palestine, the intercourse of the Jews with the Greeks became intimate, and influenced many events of their subsequent history.

On the account above given of the interview between Alexander and the Jewish high priest, by Josephus, many doubts have been cast by critics. But the sudden change of his feelings towards them, and the favor with which the nation was treated by him, render the story not improbable.—*Watson.*

**ALEXANDER**; a martyr of the second century.—*See* **EPHODIUS.**

**ALEXANDER**; a martyr who suffered at Alexandria for acknowledging himself a Christian. After many torments he was burnt, A. D. 249.

**ALEXANDER**; a martyr of the third century, who with several others was devoured by tigers, A. D. 257.

**ALEXANDER**, (CALEB, D. D.); a native of Northfield, Mass., and a graduate of Yale college in 1777, was ordained at New Marlborough, Mass. in 1781. He died at Onondaga, state of New York, in 1828. He published an *Essay on the Deity of Jesus Christ, with Strictures on Emlin, 1791*; a Latin Grammar, 1794; an English Grammar, and Gram. Elements.—*Allen's Biog. Diet.*

**ALEXANDRIA**; a martyr of the fourth century, one of seven Christian women who suffered death at Ancyra in Dalmatia for refusing to worship idols.—*See* **TECTUS.**

**ALEXANDRIA**; a famous city of Egypt, and long the great seat of commerce and of wealth. It was founded or enlarged, about three hundred and thirty-three years before Christ, and is now the only remaining monument of the widely extended conquests of that great and renowned warrior after whom it was named. The long and severe check which he met with before the city of Tyre, in the career of his victories, would, no doubt, convince him of the vast resources of a maritime power, and of the immense importance of commerce; and it was this which is supposed to have induced him, after the subjection of Egypt, to avail himself of the favorable commercial situation of that country, and to lay the foundation of that city, which from its vicinity to the Medierranean sea, and the Arabian gulf, has, amidst all the successive revolutions of Egypt, from the time of the Ptolemies till the discovery of the navigation by the cape of Good Hope, commanded the trade of both the east and the west. From that period, however, which begins a new era in the history of commerce, the trade of India has flowed in other channels; and the streams of its former wealth being dried up, Alexandria has gradually decayed, and is now deserving of notice only on account of its past greatness and celebrity. Alexander himself drew the plan of the new city; and as there were no instruments at hand proper for the purpose, he traced out the course of the walls, by scattering meal along the ground; a circumstance which his soothsayer interpreted as a presage of future abundance. The execution of the plan was intrusted to Denocrates, the celebrated architect, who rebuilt the temple of Diana at Ephesus, whilst Alexander advanced to survey the wonders of Upper Egypt. Upon his return, about a year afterwards, the city was nearly finished; and having peopled it with inhabitants from the neighboring towns, he pursued the course of his conquests.

Ancient Alexandria stood about twelve miles from the Canopic branch of the Nile, with which it was united by a canal. The lake Mareotis bathed its walls on the south, and the Mediterranean on the north. It was divided into straight parallel streets, cutting one another at right angles. One great street, two thousand feet wide, ran through the whole length of the city, beginning at the gate of the sea, and terminating at the gate of Canopus. It was intersected by another of the same breadth, which formed a square at their junction half a league in circumference. From the centre of this great place, the two gates were to be seen at once, and vessels arriving under full sail from both the north and the south. In these two principal streets, the noblest in the universe, stood their most magnificent palaces, temples, and public buildings, in which the eye was never tired with admiring the marble, the porphyry, and the obelisks, which were destined at some future day to embellish the metropolis of the world. The chief glory of Alexandria was its harbor. It was a deep and secure bay in the Medierranean, formed by the shore on the one side, and the island of Pharos on the other, and where numerous fleets might lie in com-

plete safety. Without the walls of Alexandria, and stretching along the shores of the Mediterranean, near to the promontory of Lectreos, was situated the palace and gardens of the Ptolemies. They contained within their inclosure the museum, an asylum for learned men, groves and buildings worthy of royal majesty, and a temple where the body of Alexander was deposited in a golden coffin. It were endless to enumerate the many palaces, temples, theatres, and other buildings with which Alexandria and its suburbs were adorned.

Alexandria owed much of its glory to the Ptolemies. Ptolemy Soter, the first of that line of kings, and one of the captains of Alexander, who, on the death of his master, seized on his Egyptian dominions, fixed the royal residence in this city, about three hundred and four years before Christ. This prince instituted the academy called the Museum, in which a society of learned men devoted themselves to the study of the sciences. He likewise founded for their use the Alexandrian library, which was afterwards so prodigiously increased, and one of the greatest ornaments of this celebrated city. It is said to have amounted to no less than seven hundred thousand volumes, before its destruction. With these advantages, and under the continued patronage of its sovereigns, Alexandria soon became one of the most distinguished seats of learning and philosophy, and preserved its celebrity till it was plundered of all its literary treasures by the barbarous hands of the Saracens. Ptolemy Philadelphus, the son of Soter, completed the tower of Pharos, which his father had already begun. This was the famous lighthouse which was built on the island of that name, for the direction of the innumerable vessels which entered the harbor, and was reckoned amongst the wonders of the world.

Alexandria continued for nearly three hundred years in the possession of the Ptolemies; but at the death of Cleopatra, it passed into the power of the Romans, and was the theatre of several memorable events in the history of that people. It sometimes might receive a favor at the hands of its masters; but it as frequently obtained its full share of all the calamities which the tyranny, the cruelty, or weakness of the Roman emperors inflicted on the rest of the empire.

The first inhabitants of Alexandria were Egyptians and Greeks, to whom must be added numerous colonies of Jews, transplanted thither B. C. 336, 320, and 312, to increase the population, who, becoming familiar with the Greek language and learning, were called **HELLENISTS**. It was they who made the well-known translation of the Old Testament under the name of the Septuagint. (*See* **SEPTUAGINT.**)

The modern Alexandria does not occupy the site of the ancient city, of which only the ruins remain. The town has now two citadels and harbors, and its commerce is improving; but the population, which formerly amounted to three hundred thousand, is now reduced to thirteen thousand. It is the seat of a Christian patriarch, but under a Mohammedan power. The history of its conquest and consequent decay, according to the best historians, is as follows:

A. D. 638, the Saracens invaded Egypt, and the following year Amrou, their general, commenced the siege of Alexandria, which was perhaps the most arduous enterprise in the annals of his conquests. After a vigorous resistance of about fourteen months, the Saracens, however, prevailed, and the standard of Mahomet was planted on the walls of the capital of Egypt. It was at this time that the Alexandrian library met with its memorable fate; although this fact, has been recently controverted in the *Encyclopedia Americana*, we know not on what authority. (*See* **ALEXANDRIAN LIBRARY.**)

Under the Roman and Greek emperors, as well as under the Ptolemies, for nearly a space of one thousand years, Alexandria continued to maintain its reputation for power and wealth, and likewise for literature and science: but from the period when it came under the dominion of the Saracens, all its glories have declined, till it has gradually arrived at its present degradation. When commerce revived in the thirteenth century, it naturally looked out for its former well-known channel; and the condition of

Alexandria began again for a short time to brighten; but the discovery of the cape of Good Hope, which happened about that time, soon crushed its returning prosperity, and forever diverted the sources of its wealth into a different course.

The present state of this city presents a scene of magnificent ruin and desolation. For the space of two leagues, nothing is to be seen but the remains of pilasters, of capitals, and of obelisks, and whole mountains of shattered monuments of ancient art, heaped upon one another to a greater height than that of the houses. The famous tower of Pharos has been long since demolished, and a square castle, without taste, ornament, or strength, erected in its stead. The lake Mareotis, through the carelessness of the Turks in preserving the canals which conveyed the waters of the Nile, no longer exists; but its place is now occupied by the sands of Lybia.—*Edin. Ency.* article ALEXANDRIA.

But it is the ecclesiastical history of ALEXANDRIA, in which the biblical student is chiefly interested; and therefore it may be proper to follow up the preceding account with a few of the more important particulars of that kind which are upon record.

When Alexander the Great had finished this renowned city, he gave considerable encouragement to the Jews to settle in it; and to induce them so to do, he endowed it with peculiar privileges and immunities, allowed them the free exercise of their religion, and admitted them to a share of the same franchises and liberties which he granted to his own Macedonian subjects. Not long after the death of that ambitious and enterprising monarch, Ptolemy, king of Egypt, invaded Judea, laid siege to Jerusalem, of which he took possession about three hundred and twenty years before Christ, and carried an hundred thousand of the Jews captive into Egypt; to whom he confirmed all the immunities and privileges which had been formerly granted to their brethren by Alexander the Great, and spared no encouragement to allure others to settle in Egypt. The consequence of this was, that multitudes of them were continually flocking thither from Judea and Samaria, preferring rather to live under so generous and friendly a prince in a foreign country, than to be subject to the incessant changes of government which were occasioned by so many contending tyrants in their own. Accordingly the city of Alexandria was in a great measure peopled by Jews, and it is chiefly this circumstance which connects its history with the elucidation of the Scriptures. Hence we read, Acts 2: 10. that among those who came up to Jerusalem to keep the feast of pentecost, there were Jews, devout men, from Egypt and the parts of Lybia about Cyrene, in which Alexandria was situated. Of this city, Apollos, the companion of Paul, was a native, Acts 18: 24.; and of the Jews that disputed with Stephen and put him to death, many were Alexandrians, who, it seems, had a synagogue at that time in Jerusalem. Acts 6: 9. But to form an estimate of the number of Jews that stately resided at Alexandria, it may be sufficient to mention that about the year of Christ 67, while the quarrel was going on between that people and the Romans, which ended in the destruction of Jerusalem and its temple, the subversion of their ecclesiastical polity and their ruin as a nation, fifty thousand of them were said to death at one time in the city of Alexandria! It is put that at the time this terrible event took place, there were not less than a million of Jews dispersed throughout the whole province of Egypt, in which they had a vast number of synagogues, and oratories which were either demolished or consumed by fire, for refusing to set up the statues of the Roman emperor, Caius Caligula. See *Anc. Univ. Hist.* Appendix to vol. xiv. octavo edition.

Christianity was planted in Alexandria at a very early period; and it is very probable that it was first carried there by some of the Jews who were converted by the preaching of Peter on the day of Pentecost, Acts 2.; for nothing can be more natural than to suppose, that those who had themselves been blessed with the knowledge of the Savior, should carry the glad tidings with them to their own homes and make known the way of salvation to others. For several ages the light of the glorious Gospel shone conspicuously in this great city, which gave birth to many eminent men, particularly to Clemens, to Origen, and oth-

ers. This city is also famous for having given rise to the Arian controversy, respecting the doctrine of Christ's Sonship; a subject, however, upon which it is neither proper nor necessary here to enter. See *Jones' Hist. of the Christian Church*; vol. i. p. 314, &c.

ALEXANDRIAN LIBRARY. This celebrated collection of books was first founded by Ptolemy Soter, for the use of the academy, or society of learned men, which he had founded at Alexandria. Besides the books which he procured, his son, Ptolemy Philadelphus, added many more, and left in this library at his death a hundred thousand volumes; and the succeeding princes of this race enlarged it still more, till at length the books lodged in it amounted to the number of seven hundred thousand volumes. The method by which they are said to have collected these books was this: they seized all the books that were brought by the Greeks or other foreigners into Egypt, and sent them to the academy, or museum, where they were transcribed by persons employed for that purpose. The transcripts were then delivered to the proprietors, and the originals laid up in the library. Ptolemy Energetes, for instance, borrowed of the Athenians the works of Sophocles, Euripides, and Æschylus, and only returned them the copies, which he caused to be transcribed in as beautiful a manner as possible; the originals he retained for his own library, presenting the Athenians with fifteen talents for the exchange, that is, with three thousand pounds sterling and upwards. As the museum was at first in the quarter of the city called Bruchion, the library was placed there; but when the number of books amounted to four hundred thousand volumes, another library, within the Serapeum, was erected by way of supplement to it, and, on that account, called the daughter of the former. The books lodged in this increased to the number of three hundred thousand volumes; and these two made up the number of seven hundred thousand volumes, of which the royal libraries of the Ptolemies were said to consist. In the war which Julius Cæsar waged with the inhabitants of Alexandria, the library of Bruchion was accidentally, but unfortunately, burnt. But the library in Serapeum still remained, and there Cleopatra deposited the two hundred thousand volumes of the Pergamean library with which she was presented by Mark Antony. These, and others added to them from time to time, rendered the new library more numerous and considerable than the former; and though it was plundered more than once during the revolutions which happened in the Roman empire, yet it was as frequently supplied with the same number of books, and continued, for many ages, to be of great fame and use, till it was burnt by the Saracens, A. D. 642. Abulpharagins, in his history of the tenth dynasty, gives the following account of this catastrophe: John Philoponus, surnamed the Grammarian, a famous Peripatetic philosopher, being at Alexandria when the city was taken by the Saracens, was admitted to familiar intercourse with Amrou, the Arabian general, and presumed to solicit a gift, inestimable in his opinion, but contemptible in that of the barbarians; and this was the royal library. Amrou was inclined to gratify his wish, but his rigid integrity scrupled to alienate the least object without the consent of the caliph. He accordingly wrote to Omar, whose well known answer was dictated by the ignorance of a fanatic: "If these writings of the Greeks agree with the Koran or book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." The sentence of destruction was executed with blind obedience: the volumes of paper or parchment were distributed to the four thousand baths of the city; and such was their number, that six months were barely sufficient for the consumption of this precious fuel.—*Watson.*

ALEXANDRIAN MANUSCRIPT; a famous copy of the Scriptures, in four volumes quarto. It contains the whole Bible in Greek, including the Old and New Testament, with the Apocrypha, and some smaller pieces, but not quite complete. It is preserved in the British museum: it was sent as a present to king Charles I. from Cyrillus Lucaris, patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seigneur, about the year 1628. Cyrillus brought it with him from Alexandria, where probably it was written. In a schedule



annexed to it, he gives this account:—That it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about thirteen hundred years ago, not long after the council of Nice. But this high antiquity, and the authority of the tradition to which the patriarch refers, have been disputed; nor are the most accurate biblical writers agreed about its age. Grabe thinks that it might have been written before the end of the fourth century; others are of opinion that it was not written till near the end of the fifth century, or somewhat later. See *Mr. Buber and Dr. Woide's edition*.

**ALEXANDRIAN SCHOOL.** No sooner had Alexander built a city, and called it after his own name, than he endeavored to make it the seat of philosophy and the arts; and here were collected the most considerable professors from Greece, Egypt, and the East; and the mixture of the different systems introduced a confusion of opinions, which not only affected materially the state of the heathen world, but even of the Christian, and produced most of the heresies which disfigured, and tormented the church in its first ages, particularly those of the Gnostics and Manichæans.

But the chief manufacturer of these absurdities was Ammonius Saccas, the founder of the new Platonics in the second century, whose followers were sometimes called *Ammonians*. "To this philosophy (says Dr. Mosheim) we may trace, as to their source, a multitude of vain and foolish ceremonies, proper only to cast a veil over truth, and to nourish superstition; and which are, for the most part, religiously observed by many, even in the times in which we live. It would be endless to enumerate all the pernicious consequences that may be justly attributed to this new philosophy; or rather, to this monstrous attempt to reconcile falsehood with truth, and light with darkness. Some of its most fatal effects were—its alienating the minds of many, in the following ages, from the Christian religion; and its substituting, in the place of the pure and sublime simplicity of the Gospel, an unseemly mixture of Platonism and Christianity."—*Mosheim*, vol. i. p. 169—176.

**ALEXANDRIAN VERSION.** See **BIBLE**.

**ALEXIANS;** in the thirteenth and fourteenth centuries, brothers and sisters of St. Alexius, commonly called *Cellites*, which see.

**ALFORD, (JOHN;)** founder of the professorship of natural religion, moral philosophy, and civil polity, in Harvard college, died at Charlestown, Sept. 29, 1761, aged 75. He had been a member of the council. His executors determined the particular objects to which his bequest for charitable uses should be applied, and divided it equally between Harvard college, Princeton college, and the Society for the propagation of the Gospel among the Indians. To the latter, ten thousand six hundred and seventy-five dollars were paid in 1787. Levi Frisbie was the first Alford professor.—*Allen's B. Dict.*

**ALFRED,** justly denominated the **GREAT;** the youngest son of Ethelwolf, was born at Wantage, in Berkshire, in 849, and succeeded to the English throne in 871, on the death of Ethelred, the last survivor of his brother. From



his accession to the year 877, he was engaged in almost continual contests with the Danes, who at last compelled him to abandon the throne, and conceal himself in disguise in the cottage of one of his herdsman. It was while he was thus concealed, that he was harshly reproved by his hostess, for having allowed some cakes to be burned, the baking of which she had directed him to watch. He next retired with a few followers to the isle of Athelney.

In this situation he formed the design of freeing his country. He ordered his subjects to hold themselves in readiness against the enemy, gave the intelligence of his retreat, and informed himself of the condition of the Danes. He went disguised as a harper, into the camp of Guthurn, and, having ascertained that the Danes felt themselves secure, hastened back to his troops, led them against the enemy, and gained such a decided victory, that the Danes begged for peace. Those who were already in the country he allowed to remain there, on the condition that they and their king should embrace Christianity. During a part of the remainder of his reign, he had to contend against repeated invasions, but was uniformly successful in repelling them. By sea or land he fought no less than fifty-six battles. As soon as he resumed his authority he began to cultivate the arts of peace. He reformed the laws; established trial by jury; divided the country into shires and hundreds; encouraged commerce and maritime discovery; invited learned men from all quarters; endowed seminaries; restored, if not founded, the university of Oxford; and gave lustre to literature in the eyes of the people, by himself composing and translating numerous works, on a variety of subjects. Scotus and Grimbold, from abroad; Asserius, Wenfred, Plegmund, Dunwuf, Wulfsig, and the abbot of St. Neot's, deserve the first rank among the literati who adorned the age of Alfred. He himself acquired an immortal name by the admirable progress he made in all kinds of elegant and useful knowledge. Among his other pious and learned labors, he translated into English Bede's Ecclesiastical History, Boetius De Consolatione, and the Book of Psalms. He died A. D. 900.

The history of Alfred, says the *Encyclopædia Americana*, considering the times in which he lived, presents one of the most perfect examples on record of the able and patriotic monarch united with the virtuous man.

"If the soul of Alfred," says Foster, "could return to the earth!"—"Were Alfred," says Mr. Douglas in his *Advancement of Society*, "restored to life, (as it was believed of the just that they should again tread the earth in the latter days, and enjoy the fruits of that which in their first life they planted in equity and righteousness,) that peerless king could, at this moment, with a touch set the social machine in movement."

**ALGUM.** See **ALMUG.**

**ALGERIUS.** In the year 1555, Algerius, a student in the university of Padua, and a man of great learning, having embraced the reformed religion, did all he could to convert others. For these proceedings he was accused of heresy to the pope, and being apprehended, was committed to prison at Venice, when being allowed the use of pen, ink, and paper, he wrote to his converts at Padua the following celebrated epistle:—

**DEAR FRIENDS**—I cannot omit this opportunity of letting you know the sincere pleasure I feel in my confinement: to suffer for Christ is delectable indeed; to undergo a little transitory pain in this world, for his sake, is cheaply purchasing a reversion of eternal glory, in a life that is everlasting.

Here I have found honey in the entrails of a lion; a paradise in a prison; tranquillity in the house of sorrow; when others weep, I rejoice; when others tremble and faint, I find strength and courage. The Almighty alone confers these favors upon me; he his the glory and the praise.

How different do I find myself from what I was before. I embraced the truth in its purity; I was then dark, doubtful, and in dread; I am now enlightened, certain, and full of joy. He that was far from me is present with me; he comforts my spirit, heals my griefs, strengthens my mind, refreshes my heart, and fortifies my soul. Learn, therefore, how merciful and amiable the Lord is, who supports his servants under temptation, expels their sorrows, lightens their afflictions, and even visits them with his glorious presence, in the gloom of a dungeon.

Your sincere friend,

**ALGERIUS.**

The pope being informed of Algerius's great learning, and surprising natural abilities, thought it would be of infinite importance to the church of Rome, if he could induce him to forsake the Protestant cause. But finding all his endeavors ineffectual, he ordered him to be burnt, which sentence was executed accordingly.—*Fox*.

**ALKORAN.** See **KORAN**.

ALL;—1. Every creature. Prov. 16: 4. Ps. 119: 91. or every part. Song 4: 7.—2. Every man. 2 Cor. 5: 10.—3. Plentiful, perfect. Rom. 15: 13. 1 Cor. 13: 2.—4. Men of all nations, ranks, and degrees. 1 Tim. 2: 4.—Tit. 2: 11.—5. Many, or the greatest part. Matt. 3: 5. Phil. 2: 21. Thus it is said, *ALL the cattle of the land of Egypt died*; the hail brake *EVERY tree of the field*. Exod. 9: 6, 9. *ALL the people brake off the gold earrings* which were in their ears. Exod. 32: 3. *ALL the beasts of the nations* lodged in the lintels of Nineveh. Zeph. 2: 14. The fame of David went forth into *ALL lands*. 1 Chron. 14: 17. *ALL Judea*, and *ALL the region round about Jordan*, went out to John and were baptized of him. *ALL men held John as a prophet*. The apostles were hated of *ALL men*. Matt. 3: 5, 6. 21: 26. 10: 32. *ALL men* came to Jesus. John 3: 26. Then were at Jerusalem, Jews of *EVERY nation* under heaven. Acts 2: 5. See **WORLD**. How evident then the folly of such as found their universal redemption on this word, that must be so often restricted! and which is frequently limited by the context, by the nature of the thing spoken of, or by the objects of it! Thus servants are required to please their masters well in *ALL things*. Tit. 2: 9.; and the Lord is said to uphold *ALL that fall*, and raise up *ALL that are bowed down*. Ps. 145: 14. The *ALL men* of Asia that turned away from Paul, denote a great many professed Christians there. 2 Tim. 1: 15. As the ultimate design of Christianity is the conversion of the world, and as this will be its actual effect during the glorious ages of the millennium, Dan. 2. Rev. 11: 15. 29: 1—6. it is no wonder that the sacred writers delight in the use of the most comprehensive and magnificent expressions when speaking of the influence of the Gospel on mankind. Hence those who are chosen to salvation may without impropriety be called *ALL, or EVERY man*; *ALL the ends of the earth*; *ALL THE WORLD*; because they spring from all nations, Jews and Gentiles; dwell in all places; are of every rank and condition; and are the substance of the earth; for whose behalf it is chiefly preserved and favored. Rom. 11: 32. Heb. 2: 9. Ps. 22: 27. 1 John 2: 2.

**ALL DENOMINATIONS**; May 28, 1821, the society of freemasons of the United States, with the grand master at their head, founded a new church at Cherokee hill, eight miles from Savannah, Georgia, for *all denominations*, "an expressive of the universal love of the great architect to all his creatures." See Gospel Advocate, (Boston,) June, 1821.—*Williams*.

**ALLEGORY**; a figurative mode of speech or composition, which consists in selecting something analogous to a subject, instead of the subject itself; and describing at length the particulars belonging to the former, in such a manner as to illustrate what we mean to enforce respecting the latter. It may be compared to an emblematical painting, in which we are left to discover the intention of the artist by our own meditation; with this difference, that in the one, colors and forms are employed, in the other, words only. Both exercise the judgment, as well as the imagination, by pointing out some striking relation between objects which may nevertheless be very different in many respects; but which agree so well in the circumstances brought before us, that though the representative object is alone placed in our view, the resemblance leads us at once to apply all the particulars to the subject represented. Our ingenuity is thus exercised in a pleasing manner, and we are at the same time instructed and informed.

An allegory, a metaphor, and a parable, are nearly allied; and we find each of them occasionally adopted by the inspired writers in conveying their instructions to us. The masters of rhetoric, indeed, seem at a loss to discriminate between the allegory and the parable; if there be any difference, it must be this, that in any allegory, the speaker or writer makes use of a real history to convey his instructions, but in a parable he often has recourse to a feigned or supposed one. It may, however, be remarked, that an allegory is made up of a chain or continuation of metaphors; and differs from a single trope, as a cluster on the vine does from only one or two grapes. In the eightieth Psalm is one of the most beautiful and perfect examples of the allegory that is to be found in any language. Here the real history of the Old Testament church is obviously

made use of by the Psalmist, as an allegory. Thus also the apostle makes use of the history of Hagar and Ishmael on the one hand, and that of Sarah and Isaac on the other, to illustrate the subject of the two covenants. Gal. 4: 24—30. Hagar is there taken to represent the covenant which the Lord entered into with the children of Israel at Mount Sinai, when they were made the visible church of God, put in bondage to the law, and were, by its curse, excluded from the inheritance of heaven, if they had no other relation to Abraham than that of mere natural descent. And in confirmation of the allegorical meaning of the facts recorded by Moses, the apostle goes on further to observe, that, as Ishmael who was begotten according to the flesh, persecuted Isaac, who was begotten according to the Spirit, so the Jews, the natural seed of Abraham, persecuted Abraham's spiritual seed, the believing Jews and Gentiles. Thus, as in the circumstances of his birth and condition, as also in his character and in his actions, Ishmael was a fit type of the unbelieving Jews, Abraham's natural seed.

But with regard to Sarah and Isaac, he places them in direct contrast to the bond-woman and her son. For Sarah is taken to represent the new covenant, which God hath made, not with the fleshly seed of Abraham, but with believers of all nations, of whom she is figuratively termed the mother. Sarah conceived her son Isaac supernaturally, and so became a type of that covenant under which men are regarded, by the power of God accompanying his word, and so become the children of "Jerusalem which is above," and which is free from both the bondage and the curse of the law. And as Isaac was the child of promise, so he is taken to represent that innumerable company of regenerated believers, who were *promised* to the Redeemer by the Father, as the reward of his atoning sorrows. Isa. 53: 10—12.—*James's Bib. Cyc.*

**ALLEGORICAL INTERPRETATION**. See **INTERPRETATION**.

**ALLELUIA, or HALLELU-JAH, praise the Lord**; or *praise to the Lord*. This word occurs at the beginning, or at the end, of many Psalms. Alleluia was sung on solemn days of rejoicing. Sr. John, in the Revelation, 19: 1, 3, 4, 6, says, "I heard a great voice of much people in heaven, who cried, Alleluia; and the four living creatures fell down, and worshipped God, saying, Alleluia." This expression of joy and praise was transferred from the synagogue to the church. At the funeral of Fabiola, "several Psalms were sung with loud alleluia," says Jerome, in *Epitaphio Paula*. The monks of Palestine were awaked at their midnight watchings, with the singing of alleluia. It is still occasionally used in devotional psalmody.—*Watson*.

**ALLEIN**. (JOSRU;) author of "the Alarm;" a non-conformist divine, was born at Devizes, in Wiltshire, in the year 1623. At a very early age, his great piety and love of learning displayed themselves; and he earnestly requested his father, Mr. Tobias Allein, to educate him for the important work of the Christian ministry; to which he afterwards devoted his life, his mental talents, and his worldly property. In his classical attainments, he made great progress, and at a very early age manifested so ardent a spirit to promote the glory of Christ and the salvation of souls, that whatever he considered to be conducive to those ends, he prosecuted with great vigor. At the age of sixteen he was sent to Lincoln college, Oxford; and in 1651, was removed to Corpus Christi college, a Wiltshire scholarship being then vacant. There he was diligent in prosecuting his studies, consistent in his conduct, and affable towards his fellow students. He was near attaining a fellowship, but did not urge it, in order that he might embrace the honorable office of chaplain, being pleased with so favorable an opportunity of exercising his gift in prayer, an employment in which he peculiarly excelled. In 1653 he was admitted bachelor of arts, and soon after married a n amiable and pious lady. His income being small, he determined on becoming a tutor, and very soon had a great number of pupils, some of whom became graduates of divinity placed under his care; and who, in after-life, repaid him for his anxiety, by their gratitude, affection, and usefulness. He was assisted in increasing his income by Mrs. Allein, who kept

a ladies' boarding school, in which also Mr. Allein took great interest. In his work as a minister of the Gospel, he was very assiduous and laborious; and he was constantly employed, when out of the pulpit, in assisting his brethren, or in supplying destitute congregations. In 1665 he became co-pastor with the Rev. George Newton, at Taunton; was eminently useful, and employed those means which he thought would best promote the glory of God. When the unwise and persecuting act of uniformity was passed, he was ejected; and on the 26th of May, 1663, was committed to Ilchester gaol; where after being treated with great indignity, together with seven ministers and fifty quakers, he was indicted at the assizes for preaching on the 17th of May, of which he was found guilty, and sentenced to pay one hundred marks, and not to be released till they were paid. He declared in court, "that whatsoever he was charged with, he was guilty of nothing but doing his duty." He however continued in prison a whole year, and during that trying period improved his time to the greatest advantage, both of himself and his fellow prisoners. After his release he was even more zealous in propagating the Gospel, till his exertions brought on an illness, which disabled him from continuing to perform such duties. In 1665, he was again apprehended, while at prayer, and, with some of his friends, was committed to prison for sixty days. Such confinement increased his disorder, and he rapidly became worse, till in the month of November, 1668, he was released from his sufferings at the premature age of 35. Mr. Allein was a man of unaffected and fervent piety, of an amiable temper, and courteous conversation; his intellects were solid and good, and his affections lively; and he died as he lived, universally respected and beloved. His works are not numerous, but they are useful and pious. See *Memoirs of Allein.—Jones' Chris. Biog.*

ALLEN, (WILLIAM;) a Protestant martyr, in the reign of queen Mary. He was burnt at Walsingham, September, 1555, for refusing to follow the cross in procession. He had declared such constancy at his martyrdom, and had met credit with the justices, by reason of his well tried character among them, that he was suffered to go untied to his suffering, and then being fastened with a chain, stood quietly without shrinking till he died.—*Fox.*

ALLEN, (JOHN;) first minister of Dedham, Massachusetts, was born in England in 1596, and was driven from his native land during the persecution of the Puritans. He had been for a number of years a faithful preacher of the Gospel. Soon after he arrived in New-England, he was settled pastor of the church at Dedham, April 24, 1639. Here he continued till his death, August 26, 1671, in the seventy-fifth year of his age. He was a man of great meekness and humility, and of considerable distinction in his day. He published a defence of the nine positions, in which, with Mr. Shepard of Cambridge, he disowns the points of church discipline; and a defence of the synod of 1662, against Mr. Chauncy, under the title of *Animadversions upon the Antisynodalia*, 4to. 1664. This work is preserved in the New England library. The two last sermons, which he preached, were printed after his death.—*Allen's Biog. Dict.*

ALLEN, (THOMAS;) minister of Charlestown, Massachusetts, was born at Norwich in England, in 1608, and was educated at Cambridge. He was afterwards minister of St. Edmund's in Norwich, but was silenced by bishop Wren, about the year 1636, for refusing to read the Book of Sports, and conform to other impositions. In 1638 he fled to New England, and was the same year installed in Charlestown, where he was a faithful preacher of the Gospel till about 1651, when he returned to Norwich, and continued the exercise of his ministry till 1662. He afterwards preached to his church on all occasions, that offered, till his death, September 21, 1673, aged 65. He was a very pious man, greatly beloved, and an able, practical preacher.

He published an *Invitation to Thirsty Sinners to come to their Savior; the Way of the Spirit in bringing Souls to Christ; the Glory of Christ set forth, with the Necessity of Faith, in several sermons; a Chain of Scripture Chronology, from the Creation till the Death of Christ, in seven periods.* This was printed in 1658, and was regarded as

a very useful and learned work. It is preserved in the New-England library, established by Mr. Prince, by whom the authors quoted in the book are written in the beginning of it in his own hand. Mr. A. wrote also with Mr. Shepard in 1645, a preface to a *Treatise on Liturgies, &c.* composed by the latter. He contends, that only visible saints and believers should be received to communion.—*Allen's Biog. Dict.*

ALLEN, (JAMES;) minister in Boston, came to this country in 1662, recommended by Mr. Goodwin. He had been a fellow of New College, Oxford. He was at this time a young man, and possessed considerable talents. He was ordained teacher of the first church, December 9, 1668, as colleague with Mr. Davenport, who was at the same time ordained pastor. Mr. Allen died September 22, 1710, aged seventy-eight years. He published *Healthful Diet, a sermon; New-England's choicest Blessings, an election sermon, 1679; Serious Advice to Delivered Ones, Man's Self-reflection, a Means to further his Recovery from his Apostasy from God; two practical discourses.—Allen's B. Dict.*

ALLEN, (JAMES;) first minister of Brookline, Massachusetts, was a native of Roxbury, and was graduated at Harvard college in 1710. He was ordained November 5, 1718, and after a ministry of twenty-eight years, died of a lingering consumption February 18, 1747, in the fifty-sixth year of his age, with the reputation of a pious and judicious divine. In his last hours he had a hope, which he would not part with, as he said, for a thousand worlds.

He published a *Thanksgiving Sermon, 1722; a Discourse on Providence, 1727; the Doctrine of Merit exploded, and Humility recommended, 1727; a Fast Sermon occasioned by the Earthquake, 1727; a Sermon to a Society of Young Men, 1731; a Sermon on the Death of S. Aspinwall, 1733; an Election Sermon, 1744.—Allen's B. Dict.*

ALLEN, (HENRY;) a preacher in Nova Scotia, was born at Newport, R. I., June 14, 1748, and began to propagate his singular sentiments about the year 1778. He was a man of good capacity, but of warm imagination and uncultivated mind. He died at the house of Rev. Dr. McClure, New Hampton, New-Hampshire, February 2, 1784. Since his death his party has much declined.

He published a volume of hymns, and several treatises and sermons.—*Allen's B. Dict.* See ALLENITES.

ALLEN, (MOSES;) was born in Northampton, Massachusetts, September 14, 1748. He was educated at the college in New-Jersey, where he was graduated in 1772. He was ordained at Christ's Church parish, about twenty miles from Charleston, S. C., March 26, 1775. In 1777 he removed to Midway, Georgia. The British army from Florida, under General Prevost, dispersed his society in 1778, and burned the meeting-house, almost every dwelling house, and the crops of rice then in stacks. In December he was taken prisoner by the British, and treated with great severity. Seeing no prospect of release from the prison-ship where he was confined, he determined to attempt the recovery of his liberty by jumping overboard and swimming to an adjacent point; but he was drowned in the attempt February 8, 1779, in the thirty-first year of his age. Mr. Allen was admired by the friends of independence for his popular talents, his courage, and his many virtues. The enemies of independence could accuse him of nothing more, than a vigorous exertion of all his powers in defending the rights of his injured country. He was an eminently pious man.—*Allen's B. Dict.*

ALLEN, (THOMAS;) brother of the preceding, and first minister of Pittsfield, Mass.; was born January 7, 1743, at Northampton. He was educated at Harvard college, where he was graduated in 1762, being ranked among the best classical scholars of the day. After studying theology under the direction of Mr. Hooker of Northampton, Mr. Allen was ordained April 18, 1764. During a ministry of forty-six years he was unwearied in dispensing the glorious Gospel. Besides his stated labors on the Sabbath, he frequently delivered lectures, and in the course of his life preached six or seven hundred funeral sermons.

He was very charitable to the poor, and his house was the seat of hospitality. Towards other denominations of Christians, though strict in his own principles, he was yet exemplarily candid. At the commencement of the revo-

ition, like most of his brethren, he engaged warmly in the support of the rights and independence of his country. Twice he went out with the army as a volunteer chaplain for a short time.

In Mr. Allen the strength of those affections which constitute the charm of domestic and social life, was remarkable; giving indeed peculiar poignancy to the arrows of affliction, but also swelling in a high degree the amount of good found in the pilgrimage of earth.

His health had been gradually declining for several years before his death, and more than once he was brought to the brink of the grave. For several months he was unable to preach. He was fully aware of his approaching dissolution, and the prospect of eternity brightened as he drew near the close of his life. Those precious promises, which with peculiar tenderness he had often announced to the rich and the dying, were now his support. The all-sufficient Savior was his only hope; and he rested on him with perfect confidence. He was desirous of departing, and was chiefly anxious lest he should be impatient.

Knowing his dependence upon God, he continually sought those, who were about his bed, to pray for him. He took an affecting leave of his family, repeating his pious counsels, and bestowing upon each one his valedictory blessing. When he was reminded by a friend of his great labors in the ministry, he disclaimed all merit for what he had done, though he expressed his belief, that he had plainly and faithfully preached the Gospel. He forgave and prayed for his enemies. When one of his children, a day or two before his death, pressed him to take some nourishment, or it would be impossible for him to live; he replied, "Live! I am going to live forever!" He frequently exclaimed, "Come, Lord Jesus; come quickly." In the morning of the Lord's day, February 11, 1810, he fell asleep in Jesus in the sixty-eighth year of his age, and the forty-seventh of his ministry.

He published several sermons; and some letters of his, on the sickness and death of his daughter, were published in the *Edinburg Missionary Magazine*.—*Allen's B. Dict.*

ALLEN, (SOLOMON;) a useful minister of the Gospel, brother of the preceding, was born at Northampton, February 23, 1751. He with four of his brothers entered the army in the revolutionary war. Mr. Allen, in the course of the war, rose to the rank of major, and bore an honorable part in those trying scenes. After the war he was a conspicuous officer in quelling the insurrection of Shays. At the age of forty his soul was conquered by the power of the Gospel, which till then he had resisted; in a few years afterwards he was chosen deacon of the church at Northampton. As his personal piety increased, he became anxious to preach the Gospel. But at the age of fifty, with no advantages of education, there were formidable obstacles in his way. The ministers around him suggested discouragements, as he could hardly acquire the necessary qualifications. But his pious zeal was irrepressible. There were various branches of learning, which he could not hope to gain; but, "one thing he could do,—he could bring all the force of a naturally robust intellect to the work of searching the Scriptures. This he did, and while in this way he enriched his understanding from their abundant treasures, his faith was strengthened, his hope brightened, and all the Christian graces were refreshed from that "fountain of living waters." He read also Howe's and Baxter's works, and from these sources drew his theology. He wrote out a few sermons, and thus commenced the labor of preaching, at first in a few small towns in Hampshire county, but for the last years of his life in the western part of the state of New-York. He rejoiced in fatigues and privations in the service of his beloved Master. Sometimes in his journeys he reposed himself with nothing but a blanket to protect him from the inclemency of the weather. But though poor, he was the means of enriching many with the inestimable riches of religion. Four churches were established by him, and he numbered about two hundred souls, as by his preaching reclaimed from perdition. Though poor himself, there were those connected with him, who were rich, and by whose liberality he was enabled to accomplish his benevolent purposes. From such sources he expended about a thousand dollars in books and clothing for the people in the wilderness,

while at the same time he toiled incessantly in teaching them the way to heaven. Such an example of disinterestedness drew from an enemy of the Gospel the following remark;—"This is a thing I cannot get along with: this old gentleman, who can be as rich as he pleases, comes here and does all these things for nothing; there must be something in his religion."

In the autumn of 1820, after having been nearly twenty years a preacher in the new settlements of the west, his declining health induced him to bid adieu to his people, in order to visit once more his children and friends. His parting with his church at Brighton was like the parting of Paul with the elders of the church of Ephesus. Many of the members of the church accompanied him to the boat, and tears were shed and prayers offered on the shore of lake Ontario, as on the seacoast of Asia Minor. Even the passengers in the boat could not refrain from weeping at the solemnity and tenderness of the scene. The attachment of children to Mr. Allen was indeed remarkable. Wherever he went, children, while they venerated his white locks, would cling around his knees to listen to his interesting anecdotes, his warnings, and instructions.

At Pittsfield, where some of his relations lived, and where his brother had been the minister, Mr. Allen went through the streets, and entering each house, read a chapter in the Bible, exhorting all the members of the family to serve God; and praying fervently for their salvation. In like manner he visited other towns. He felt that the time was short, and he was constrained to do all the good in his power. With his white locks and the strong, impressive tones of his voice, and having a known character for sanctity, all were awed at the presence of the man of God. He went about with the holy zeal and authority of an apostle. In prayer Mr. Allen displayed a sublimity and pathos, which good judges have considered as unequalled by any ministers whom they have known. It was the energy of true faith and strong feeling. In November he arrived at New-York, and there, after a few weeks he expired in the arms of his children, January 28, 1821, aged seventy years.

As he went down to the grave he enjoyed an unbroken serenity of soul, and rejoiced and exulted in the assured hope of eternal life in the presence of his Redeemer in heaven. Some of his last memorable sayings have been presented by Rev. Mr. Danforth in his sketch of his last hours. If there are any worldly-minded ministers, who neglect the sheep and lambs of the flock,—any who repose themselves in learned indolence,—any who are not bold to reprove and diligent to instruct,—any who are not burning with holy zeal, nor strong in faith, nor fervent and mighty in prayer,—to them the ministry and faithfulness of Mr. Allen might show to what an height of excellence and honor they might reach, did they but possess his spirit.

Mr. Allen published no writings to keep alive his name upon the earth; but he has a record on high; and his benevolent, pious, zealous toils, have doubtless gained for him that honor, which cometh from God, and which will be green and flourishing, when the honors of science and of heroic exploits, and all the honors of earth shall wither away. In his life there is presented to the world a memorable example of the power in doing good, which may be wielded by one mind, even under the most unfavorable circumstances, when its energies are wholly controlled by a spirit of piety. Though found in deep poverty, such a pious zeal may mould the characters of those, who by their industry and enterprise acquire great wealth; and thus may be the remote cause of all their extensive charities.—*Allen's B. Dict.*

ALLEN, (SOLOMON M.;) professor of languages in Middlebury college, Vermont, was the son of Rev. T. Allen, of Pittsfield, and was born February 18, 1789. His father destined him to be a farmer, as he was athletic and fond of active life; but after he became pious, his friends being desirous that he should receive a collegiate education, he commenced the study of Latin at the age of twenty. In 1813 he graduated at Middlebury with a high reputation as a scholar. During a year spent at Andover, besides attending to the customary studies, he read a part of the New Testament in the Syriac language. After off-

ciating for two years as a tutor, he was chosen in 1816 professor of the ancient languages, having arisen to this honor in seven years after commencing the study of Latin. He lived to accomplish but little, but long enough to show what the energy of pious zeal is capable of accomplishing. Respected and beloved by all his associates and acquaintances, his sudden and awful death overwhelmed them with sorrow. Being induced, on account of a defect in the chimney, to go imprudently upon the roof of the college building, he fell from it September 23, 1817, and in consequence died the same evening, aged 28 years. In his last hours his numerous friends crowded around him, "watching with trembling anxiety the flight of his immortal soul to the kindred spirits of a better world." Under the extreme anguish of his dying moments, he exclaimed:—"The Lord reigneth, let the earth rejoice!—O Father, thy will be done. So seemeth it good in thy sight, O Lord."—*Allen's Biog. Dict.*

ALLEN, (RICHARD;) first bishop of the African Methodist Episcopal church, died at Philadelphia, March 26, 1831, aged 71.—*Allen's Biog. Dict.*

ALLEN, (BENJAMIN;) rector of St. Paul's church, Philadelphia, died at sea, in the brig Edward, on his return from Europe, January 27, 1829. He had been the editor of the Christian Magazine, and was a disinterested, zealous servant of God.—*Allen's Biog. Dict.*

ALLENITES, the disciples of Henry Allen, of Nova Scotia, who began to propagate his doctrines in that country about the year 1778, and died in 1783, during which interval he made many proselytes, and at his death left a considerable party behind him, though now much declined. He published several treatises and sermons, in which he declares, that the souls of all the human race are emanations, or rather parts of the one great Spirit; that they were all present in Eden, and were actually in the first transgression. He supposes that our first parents in innocence were pure spirits, and that the material world was not then made; but that in consequence of the fall, that mankind might not sink into utter destruction, this world was produced, and men clothed with material bodies; and that all the human race will, in their turn, be invested with such bodies, and in them enjoy a state of probation for immortal happiness.—*H. Adams's Dict., from a MS. communicated by a clergyman of Nova Scotia, 1783.*

ALLISON, (FRANCIS, D. D. ;) assistant minister of the first Presbyterian church in Philadelphia, was born in Ireland in 1705. After an early classical education at an academy, he completed his studies at the university of Glasgow. He came to this country in 1735, and was soon appointed pastor of a Presbyterian church at New London in Chester county, Pennsylvania. Here, about the year 1741, his solicitude for the interests of the Redeemer's kingdom, and his desire of engaging young men in the work of the ministry, and of promoting public happiness by the diffusion of religious liberty and learning, induced him to open a public school. There was at this time scarcely a particle of learning in the middle states, and he generally instructed all that came to him, without fee or reward.—About the year 1747 he was invited to take the charge of an academy in Philadelphia; in 1755 he was elected vice provost of the college, which had just been established, and professor of moral philosophy. He was also minister in the first Presbyterian church. In the discharge of the laborious duties, which devolved upon him, he continued till his death, November 28, 1777, aged 72.

Besides an unusually accurate and profound acquaintance with the Latin and Greek classics, he was well informed in moral philosophy, history, and general literature. To his zeal for the diffusion of knowledge, Pennsylvania owes much of that taste for solid learning and classical literature, for which many of her principal characters have been so distinguished. The private virtues of Dr. Allison conciliated the esteem of all that knew him, and his public usefulness has erected a lasting monument to his praise. For more than forty years he supported the ministerial character with dignity and reputation. In his public services he was plain, practical, and argumentative; warm, animated and pathetic. He was greatly honored by the gracious Redeemer in being made instrumental, as it is believed, in the salvation of many, who

heard him. He was frank and ingenuous in his natural temper; warm and zealous in his friendships; catholic in his sentiments; a friend to civil and religious liberty. His benevolence led him to spare no pains nor trouble in assisting the poor and distressed by his advice and influence, or by his own private liberality. It was he who planned, and was the means of establishing the Widows' Fund, which was remarkably useful. He often expressed his hopes in the mercy of God unto eternal life, and but a few days before his death said to Dr. Ewing, that he had no doubt, but that, according to the Gospel covenant, he should obtain the pardon of his sins through the great Redeemer of mankind, and enjoy an eternity of rest and glory in the presence of God.

He published a sermon, delivered before the synods of New-York and Pennsylvania, May 24, 1758, entitled, Peace and Unity Recommended.—*Assembly's Miss. Mag. i. 457—361; Miller's Retr. ii. 342; Holmes's Life of Stiles, 98, 99.—Allen's Biog. Dict.*

ALLIX, (PETER, D. D. ;) a very learned and eminent Protestant divine, born in France, at Alencon, in 1641, where he received a liberal education. In process of time he became minister of the reformed church at Rouen, where he soon began to distinguish himself as an author, by publishing some very learned and curious pieces, by which he acquired great reputation. It was owing to this that he was called from Rouen to Charenton, which was the principal church that the reformed had in France. This was a high honor conferred upon him; and being now in the zenith of his preferment, and finding himself in a condition for rendering great services to the church, he applied himself to the task with all possible zeal, defending the Protestant doctrine against the artful attempts of the bishop of Meaux, who was then laboring to overthrow the reformed religion. On the revocation of the edict of Nantes, Mr. Allix found himself compelled to quit in 1685, on which he retired into England, where he met with a most favorable reception, on account of his extensive learning, and, more especially, his singular knowledge in ecclesiastical history, for which he was particularly esteemed. On his arrival in that country, he applied very closely to learning the English language, which he attained to a surprising degree of perfection, as is manifest from the various publications which issued from his pen. Among these may be particularly specified his "Reflections on the Books of the Holy Scriptures, designed to establish the truth of the Christian Religion," "Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont," "Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenes." In these last treatises, he vindicates the Waldenses and Albigenes from the foul aspersions of Bossuet, the bishop of Meaux, and with great force retorts on him his own arguments, by showing, that a constant and vigorous opposition to the Church of Rome, founded not only on a disavowal of her authority, but also from an opposition to her corruptions in doctrine, discipline, and practice, is far from proving either heresy or schism in her opponents. In the course of his "Remarks," he is led into an examination of various important questions, and with freedom, learning, and impartiality, he traces the progress of the sentiments of the Albigenes into Spain, as well as their connection with the opinions of Wickliffe in England.

But the book which obtained him the highest credit was, "The Judgment of the Ancient Jewish Church, against the Unitarians, in the Controversy upon the Holy Trinity, and the Divinity of our blessed Savior." This was a great undertaking, requiring an extensive knowledge of Greek and Hebrew literature, which all must allow Dr. Allix to have exhibited, and that he managed the whole controversy with equal perspicuity and erudition. He enjoyed an uncommon share of health and spirits, as appears by his later writings, in which there is not only all the erudition, but all the quickness and vivacity which appeared in his earliest pieces. He was consulted by the greatest men of his age on the deepest and most intricate parts of learning, and was acknowledged to be a genius of the first order, by those whom the world have esteemed not only the most capable, but also the most unbiassed critics. Dr. Allix continued his application to the last,

and died in London, in the 76th year of his age, on the 21st of February, 1717; leaving behind him the reputation of a man, assiduous in the discharge of all the offices of public and private life, and every way as amiable for his virtues and social qualities, as he was venerable for his uprightness and integrity, and famous for his various and profound learning.—*Jones's Biog. Dict.*

**ALL MANNER OF CONVERSATION**; a phrase which occurs in 1 Peter 1: 15. The Greek word *anastrophe*, conversation, which occurs frequently in the New Testament, has a much more extensive meaning than now belongs to the word conversation. It embraces not only colloquial intercourse, but the whole circle of habits and behavior. It corresponds most nearly to the English term conduct. The whole phrase here referred to, may be rendered, "Be ye holy in every turn, or, as we now say, in every walk of life."

**ALL-SUFFICIENCY OF GOD**; that power or attribute of his nature, whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his *self-sufficiency* is that whereby he has enough in himself to denominate him completely blessed, as a God of infinite perfection; so his *all-sufficiency* is that by which he hath enough in himself to satisfy the most enlarged desires of his creatures, and to make them completely blessed. We practically deny this perfection, when we are discontented with our present condition, and desire more than God has allotted for us. Gen. 3: 5. Prov. 19: 2.—2. When we seek blessings of what kind soever in an indirect way, as though God were not able to bestow them upon us in his own way, or in the use of lawful means. Gen. 27: 35.—3. When we use unlawful means to escape imminent dangers. 1 Sam. 21: 13. Gen. 20 and 26.—4. When we distrust his providence, though we have had large experience of his appearing for us in various instances. 1 Sam. 27: 1. Psalms 78: 19. 2 Chron. 16: 8. 2 Chron. 14: 9, 13. Josh. 7: 7, 9.—5. When we doubt of the truth or certain accomplishment of the promises. Gen. 18: 12. Psalms 77: 74. Isa. 49: 14.—6. When we decline great services, though called to them by God, under a pretence of our unfitness for them, Jer. 1: 6, 8.

The consideration of this doctrine should lead us, 1. To seek happiness in God alone, and not in human things, Jer. 2: 13.—2. To commit all our wants and trials to him. 1 Sam. 30: 6. Heb. 11: 19. 2 Cor. 12: 8, 9.—3. To be courageous in the midst of danger and opposition. Psalms 27: 1.—4. To be satisfied with his dispensations. Rom. 8: 28.—5. To persevere in the path of duty, however difficult. Gen. 17: 1.—*Buck's Theol. Dict.*; *Ridley's Body of Div. ques. 17.*; *Saurin's Ser. ser. 5. vol. i.*; *Barrow's Works*, vol. ii. ser. 11.; *Dwight's Theology*, vol. i. ser. 7, and 25.—See **ALMIGHTY**.

**ALLUSH** or **ALUSH**; Numb. 33: 13, 14.; a place situated in the desert of Sin, between Elim and Mount Sinai. The stations where the Israelites rested, are supposed to have been in the great valley El Sheikk and Feiran. Feiran is a continuation of the valley El Sheikk, says Burckhardt, and was considered the first valley on the whole Arabian peninsula. From the upper extremity, a row of gardens and date plantations extends downwards for four miles. In almost every garden is a well, by means of which the gardens are irrigated the whole year round. This is the valley described by Niebuhr under the name of *Faran*, through which the Israelites, doubtless, passed on their way to Sinai after leaving the desert of Sin; but which they probably did not pass through on their way from Sinai to Kadesh, as some have ventured to suppose. Here they could not want for water; nor did they murmur on this account until they came to Rephidim, which was most probably higher up among the mountains, and near the western base of Sinai itself. Indeed, monkish tradition pretends to assign the site of Rephidim, and to show the rock from which the waters gushed, in the narrow valley El Ledja, but the nature of the ground hardly admits the possibility of its being the true site.—*Robinson's Bib. Repository*.

**ALMAH**; a Hebrew word signifying properly a *virgin*, a young woman unacquainted with man. In this sense it occurs in the famous passage of Isaiah, 7: 14—"Behold a virgin shall conceive and bear a son." The Hebrew

has no term that more properly signifies a virgin than *almah*. St. Jerome, in his commentary on this passage, observes, that the prophet declined using the word *bethaul* which signifies any young woman, or young person, but employed the term *almah*, which denotes a virgin never seen by man. This is the import of the word *almah*, which is derived from a root which signifies to conceal. It is very well known, that young women in the east do not appear in public, but are shut up in their houses, and their mothers' apartments, like nuns. The Chaldee paraphrast and the Septuagint translate *almah* "a virgin;" and Akiba, the famous rabbin, who was a great enemy to Christ and Christians, and lived in the second century, understands it in the same manner. The apostles and evangelists, and the Jews of our Savior's time, explained it in the same sense, and expected a Messiah born of a virgin.

The Jews, that they may obscure this plain text, and weaken the proof of the truth of the Christian religion, pretend that the Hebrew word signifies a young woman, and not a virgin. But this corrupt translation is easily confuted. 1. Because this word constantly denotes a virgin in all other passages of Scripture in which it is used. 2. From the intent of the passage, which was to confirm their faith by a strange and wonderful sign. It surely could be no wonder, that a young woman should conceive a child; but it was a very extraordinary circumstance, that a virgin should conceive and bear a son.—*Jones*.

**ALMERICIANS**; the followers of Almeric, (or Amauri,) professor of logic and theology at Paris, in the thirteenth century, who was burnt to death for his opinions, with several of his followers. He opposed the worship of saints and images: and his enemies charged him with maintaining, that as the reign of the Father continued during the Old Testament dispensation, and that of the Son from the Christian era, so in his time the reign of the Holy Spirit commenced, in which the sacraments and all external worship were to be abolished. Dr. Mosheim, and many other learned men, consider Almeric as a Pantheist, maintaining that the universe was God—that

"All are but parts of one stupendous whole,"

and must all return to the source from whence they were derived. Fox, however, has placed him among the martyrs to evangelical truth. Dr. Maclaine, also, in his notes to Mosheim, has vindicated Almeric from the charges of his enemies, and sustained the judgment of Fox.—*Mosheim's Ecc. Hist.* vol. iii. p. 287; *Fleury's Ecc. Hist.* lib. 76. sect. 59; *Fox's Book of Martyrs*, p. 133.

**ALMIGHTY**; a peculiar title of the Deity. Gen. 17: 1. The Hebrew name, *Shaddai*, signifies also *all-sufficient*, or *all-bountiful*. See Gen. 28: 3. 35: 11. 43: 14. 49: 25. Of the omnipotence of God, we have a most ample revelation in the Scriptures, expressed in the most sublime language. From the annunciation, by Moses, of a divine existence, who was "in the beginning," before all things, the very first step is to the display of his almighty power in the creation out of nothing, and the immediate arrangement, in order and perfection, of the "heavens and the earth;" by which is meant, not this globe only with its atmosphere, or even with its own celestial system, but the universe itself; for "he made the stars also." We are thus at once placed in the presence of an agent of unbounded power; for we must all feel that a being which could create such a world as this, must, beyond all comparison, possess a power greater than any which we experience in ourselves, than any which we observe in other visible agents, and to which we are not authorized, by our observation or knowledge, to assign any limits of space or duration.

2. That the sacred writers should so frequently dwell upon the omnipotence of God, has important reasons, which arise out of the very design of the revelation which they were the means of communicating to mankind. Men were to be reminded of their obligations to obedience; and God is therefore constantly exhibited as the Creator, the Preserver, and Lord of all things. His solemn worship and fear were to be enjoined upon them; and, by the manifestation of his works, the veil was withdrawn from his glory and majesty. Idolatry was to be checked and

reproved, and the true God was therefore placed in contrast with the limited and powerless gods of the heathen: "Among the gods of the nations, is there no god like unto thee; neither are there any works like thy works." Finally, he is exhibited as the object of trust to creatures constantly reminded by experience of their own infirmity and dependence; and to them it is essential to know, that his power is absolute, unlimited, and irresistible, and that, in a word, he is "mighty to save."

3. In a revelation which was thus designed to awe and control the wicked, and to afford strength of mind and consolation to good men under all circumstances, the omnipotence of God is therefore placed in a great variety of impressive views, and connected with the most striking illustrations.

It is declared by the fact of *creation*, the creation of beings out of *nothing*; which itself, though it had been confined to a single object, however minute, exceeds finite comprehension, and overwhelms the faculties. This with God required no effort: "He spake and it was done, he commanded and it stood fast." The *easiness* and *variety* of his works enlarge the conception: "The heavens declare the glory of God, and the firmament showeth his handy work." "He spreadeth out the heavens, and treadeth upon the waves of the sea; he maketh Arcturus, Orion, and Pleiades, and the chambers of the south; he doeth great things, past finding out, yea, and wonders without number. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in the thick clouds, and the cloud is not rent under them; he hath compassed the waters with bounds until the day and night come to an end." The ease with which he sustains, orders, and controls the most powerful and unruly of the elements, arrays his omnipotence with an aspect of ineffable dignity and majesty: "By him all things consist." "He brake up for the sea a decreed place, and set bars and doors, and said, Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." "He looketh to the end of the earth, and seeth under the whole heaven, to make the weight for the winds, to weigh the waters by measure, to make a decree for the rain, and a way for the lightning of the thunder." "Who hath measured the waters in the hollow of his hand, meted heaven with a span, comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." The descriptions of the divine power are often *terrible*: "The pillars of heaven tremble, and are astonished at his reproof; he divideth the sea by his power." "He removeth the mountains, and they know it not; he overturneth them in his anger; he shaketh the earth out of her place, and the pillars thereof tremble; he commandeth the sun and it riseth not, and sealeth up the stars." The same absolute subjection of creatures to his dominion is seen among the intelligent inhabitants of the material universe; and angels, mortals the most exalted, and evil spirits, are swayed with as much ease as the most passive elements: "He maketh his angels spirits, and his ministers a flame of fire." They veil their faces before his throne, and acknowledge themselves his servants: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;" "as the dust of the balance, less than nothing and vanity." "He bringeth princes to nothing." "He setteth up one and putteth down another;" "for the kingdom is the Lord's, and he is governor among the nations." "The angels that sinned he cast down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The closing scenes of this world complete these transcendent conceptions of the majesty and power of God. The dead of all ages rise from their graves at his *voice*: and the sea gives up the dead which are in it. Before his *face* heaven and earth flee away; the stars fall from heaven, and the powers of heaven are shaken. The dead, small and great, stand before God, and are divided as a shepherd divideth the sheep from the goats. The wicked go away into everlasting punishment, but the righteous into life eternal.

4. Of these amazing views of the omnipotence of God, spread through almost every page of the Scriptures, the power lies in their *truth*. They are not eastern exaggera-

tions, mistaken for sublimity. Every thing in nature answers to them, and renews from age to age the energy of the impression which they cannot but make on the reflecting mind. The order of the astral revolutions indicates the constant presence of an invisible but incomprehensible power. The seas hurl the weight of their billows upon the rising shores, but every where find a "bound fixed by a perpetual decree." The tides reach their height; if they flowed on for a few hours, the earth would change places with the bed of the sea; but, under an invisible control, they become refluxent. The expression, "He toucheth the mountains and they smoke," is not merely imaginary:—every volcano is a testimony of its truth; and earthquakes proclaim, that, before him, "the pillars of the world tremble." Men collected into armies, or populous nations, give us vast ideas of human power; but let an army be placed amidst the sand-storms and burning winds of the desert, as in the east; or, before "his frost," as in our own day in Russia, where one of the mightiest armaments was seen retreating before, or perishing under, an unexpected visitation of snow and storm; or let the utterly helpless state of a populous country which has been visited by famine, or by a resistless pestilential disease, be reflected upon; and we feel that it is scarcely a figure of speech to say, that "all nations before him are *less than nothing and vanity*."

5. Nor, in reviewing this doctrine of Scripture, ought the great practical uses made of the omnipotence of God, by the sacred writers, to be overlooked. By them nothing is said for the mere display of knowledge, as in heathen writers; and we have no speculations without a subservient *moral*. To excite and keep alive in man the fear and worship of God, and to bring him to a felicitous confidence in that almighty power which pervades and controls all things, are the noble ends of those ample displays of the omnipotence of God, which roll through the sacred volume with a sublimity that inspiration only could supply. "Declare his glory among the heathen, his marvellous works among all nations; for great is the Lord, and greatly to be praised.—Glory and honor are in his presence, and strength and gladness in his place.—Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength; give unto the Lord the glory due unto his name.—The Lord is my light and my salvation; whom shall I fear?—The Lord is the strength of my life; of whom shall I be afraid?—If God be for us, who then can be against us?—Our help standeth in the name of the Lord, who made heaven and earth.—What time I am afraid, I will trust in thee."—Thus, as one observes, "our natural fears, of which we must have many, remit us to God, and remind us, since we know what God is, to lay hold on his almighty power."

6. Ample, however, as are these views of the power of God, the subject is not exhausted. As, when the Scriptures speak of the eternity of God, they declare it so as to give us a mere glimpse of that fearful peculiarity of the divine nature, that God is the fountain of being to himself, and that he is eternal, because he is the "I AM;" so we are taught not to measure God's omnipotence by the actual displays of it which we see around us. These are the *manifestations* of the fact, but not the *measure* of the attribute; and should we resort to the discoveries of modern philosophy, which, by the help of instruments, has so greatly enlarged the known boundaries of the visible universe, and add to the stars which are visible to the naked eye, those new exhibitions of the divine power in the nebulous appearances of the heavens which are resolvable into myriads of distinct celestial luminaries, whose immense distances commingle their light before it reaches our eyes; we thus almost infinitely expand the circle of created existence, and enter upon a formerly unknown and overwhelming range of divine operation. But still we are only reminded, that his power is truly *almighty* and *measureless*—"Lo, all these are parts of his ways; but how little a portion is known of him, and the thunder of his power who can understand?" It is a mighty conception that we form of a power from which all other power is derived, and to which it is subordinate; which nothing can oppose; which can beat down and annihilate all other power whatever; which operates in the most perfect man-

ner, at once, in an instant, with the utmost ease; but the Scriptures lead us to the contemplation of greater and even unfathomable depths. The omnipotence of God is inconceivable and boundless. It arises from the infinite perfection of God, that his power can never be actually exhausted; and, in every imaginable instant in eternity, that inexhaustible power of God can, if it please him, be adding either more creatures to those in existence, or greater perfection to them; since "it belongs to self-existent Being, to be always full and communicative, and, to the communicated contingent being, to be ever empty and craving."

7. One limitation of the divine power it is true we can conceive, but it detracts nothing from its perfection. Where things in themselves imply a contradiction, as that a body may be extended and not extended, in a certain place and not in it, at the same time; such things cannot be done by God, because contradictions are impossible in their own nature. Nor is it any derogation from the divine power to say, they cannot be done; for as the object of the understanding, of the eye, and the ear, is that which is intelligible, visible, and audible; so the object of power must be that which is possible; and as it is no prejudice to the most perfect understanding, or sight, or hearing, that it does not understand what is not intelligible, or see what is not visible, or hear what is not audible; so neither is it any diminution to the most perfect power, that it does not do what is not possible. In like manner, God cannot do any thing that is repugnant to his other perfections: he cannot lie, nor deceive, nor deny himself; for this would be injurious to his truth. He cannot love sin, nor punish innocence; for this would destroy his holiness and goodness: and therefore to ascribe a power to him that is inconsistent with the rectitude of his nature, is not to magnify but debase him; for all unrighteousness is weakness, a defection from right reason, a deviation from the perfect rule of action, and arises from a want of goodness and power. In a word, since all the attributes of God are essentially the same, a power in him which tends to destroy any other attribute of the divine nature, must be a power destructive of itself. Well, therefore, may we conclude him absolutely omnipotent, who, by being able to effect all things consistent with his perfections, showeth infinite ability, and by not being able to do any thing repugnant to the same perfections, demonstrates himself subject to no infirmity.

8. Nothing certainly in the finest writings of antiquity, were all their best thoughts collected as to the majesty and power of God, can bear any comparison with the views thus presented to us by divine revelation. Were we to forget, for a moment, what is the fact, that their noblest notions stand connected with fancies and vain speculations which deprive them of their force, still their thoughts never rise so high; the current is broken, the round of lofty conception is not completed, and, unconnected as their views of divine power were with the eternal destiny of man, and the very reason of creation, we never hear in them, as in the Scriptures, "the THUNDER of his power."—*Watson; Dwight's Theology, Ser. vii.*

ALMOND TREE; a tree resembling the peach tree in its leaves and blossoms, but the fruit is longer and more compressed, the outer green coat is thinner and drier when ripe, and the shell of the stone is not so rugged. This stone, or nut, contains a kernel, which is the only esculent part. The whole arrives at maturity in September, when the outer tough cover splits open and discharges the nut. From the circumstance of its blossoming the earliest of any of the trees, beginning as soon as the rigor of winter is past, and before it is in leaf, it has its Hebrew name *shakad*, which comes from a verb signifying to make haste, to be in a hurry, or to awake early. To the forwardness of the almond tree there seems to be a reference in Jeremiah: "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it," or, rather, "I am hastening, or watching over my word to fulfil it." Jer. i. 11, 12. In this manner it is rendered by the Seventy; and by the Vulgate, *Vigilabo ego super verbum meum*. This is the first vision with which the prophet was ho-

nored; and his attention is roused by a very significant emblem of that severe correction with which the Most High was hastening to visit his people for their iniquity; and from the species of tree to which the rod belonged, he is warned of its near approach. The idea which the appearance of the almond rod suggested to his mind, is confirmed by the exposition of God himself: "I am watching over, or on account of, my word to fulfil it;" and this double mode of instruction, first by emblem, and then by exposition, was certainly intended to make a deeper impression on the mind both of Jeremiah and of the people to whom he was sent.

It is probable that the rods which the princes of Israel bore, were scions of the almond tree, at once the ensign of their office, and the emblem of their vigilance. Such, we know, from the testimony of Scripture, was the rod of Aaron; which renders it exceedingly probable, that the rods of the other chiefs were from the same tree.

The hoary head is beautifully compared by Solomon to the almond tree, covered in the earliest days of spring with its snow-white flowers, before a single leaf has budded: "The almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail." Eccl. 12: 5. Man has existed in this world but a few days, when old age begins to appear, sheds its snows upon his head, prematurely nips his hopes, darkens his earthly prospects, and hurries him into the grave.—*Watson.*

ALMONER; one who is employed in the distribution of charities. This seems to have been an important branch of the office of deacons in the Christian church. Acts 6. We find Barnabas and Paul however employed in a similar service. Acts 11: 29—36. Gal. 2: 10. 2 Cor. 8: 4. It is an office of the faithful execution of which, while it demands much discretion, and in some circumstances great self-denial, is yet peculiarly acceptable to God, honorable and delightful. The Scriptures frequently enjoin and encourage labors of this sort. Ps. 41: 1. Matt. 19: 21. 25: 31—46. Acts 20: 33—35. Rom. 12: 13. James 1: 27. 1 Pet. 4: 10. 3 John 5.

ALMOST; in a great measure; next to entirely; and the opposite of altogether. Acts 26: 28. One is almost persuaded to be a Christian, when his knowledge of the Gospel, evidence of its truth, conviction of its importance, and admiration of its pure and elevated character, are such as only to be resisted and overborne by worldly desires and considerations, carried to a criminal excess. Such was the case of Agrippa. (See AGRIPPA, 2.) The reply of Paul is the most perfect and beautiful thing of the kind that ever was conceived. It is a master-piece to be studied by the human race.

It will be well for all (and there are vast multitudes) in the critical circumstances of Agrippa, to remember the suggestion of the poet,

Thou yet may'st find—too late—and to thy cost—  
That to be almost saved, is wholly to be lost!

ALMS; what is given gratuitously for the relief of the poor, and in repairing the churches. That alms-giving is a duty, is every way evident from the variety of passages which enjoin it in the Sacred Scriptures. It is observable, however, what a number of excuses are made by those who are not found in the exercise of the duty: 1. That they have nothing to spare; 2. That charity begins at home; 3. That charity does not consist in giving money, but in benevolence, love to all mankind, &c.; 4. That giving to the poor is not mentioned in St. Paul's description of charity, 1 Cor. 13: 5; 5. That they pay the poor rates; 6. That they employ many poor persons; 7. That the poor do not suffer so much as we imagine; 8. That these people, give them what you will, will never be thankful; 9. That we are liable to be imposed upon; 10. That they should apply to their parishes; 11. That giving money encourages idleness; 12. That we have too many objects of charity at home. O the love of money, how fruitful is it in apologies for a contracted, mercenary spirit! In giving of alms, however, the following rules should be observed: 1. That they should be given with justice; only our own, to which we have a just right, should be given.— 2. With cheerfulness. Deut. 15: 10. 2 Cor. 9: 7.—3. With simplicity and sincerity. Rom. 12. Matt. 6: 3.—4. With compassion and affection. Isa. 58: 10. 1 John 3: 17.—5. Season-



ily, Gal. 6: 10. Prov. 4: 27.—6. *Bountifully*. Deut. 18: 11. 1 Tim. 6: 18.—7. *Prudently*, according to every one's need. 1 Tim. 5: 8. Acts 4: 35. See *Dr. Barron's admirable Sermon on Bounty to the Poor, which took up three hours and a half in preaching*; *Saurin's Ser.* vol. iv. *Eng. Trans.* ser. 9. *Paley's Mor. Phil.* ch. 5. vol. i. (See ALMONER.)—*Buck's Theol. Dict.*

**ALMUG TREE**; a certain kind of wood mentioned 1 Kings 10: 11. 2 Chron. 2: 8. 9: 10, 11. Jerome and the Vulgate render it *ligna thyna*, and the Septuagint, *wrought wood*.\* Several critics understand it to mean *gummy wood*; but a wood abounding in resin must be very unfit for the uses to which this is said to be applied. Celsus queries if it be not the sandal; but Michaelis thinks the particular species of wood to be wholly unknown to us. Dr. Shaw supposes that the almug tree was the cypress; and he observes that the wood of this tree is still used in Italy and other places for violins, harpsichords, and other stringed instruments.—*Watson*.

**ALOES, *alva***; an extensive tribe of plants, the principal species amounting to nine in number: they differ much in size. A very bitter gum is extracted from it, used for medicinal purposes, and anciently for embalming dead bodies. Nicodemus is said, John 19: 39. to have brought one hundred pounds weight of myrrh and aloes to embalm the body of Jesus. The quantity has been exclaimed against by certain Jews, as being enough for fifty bodies. But instead of *hekaton*, it might originally have been written *dekaton*, ten pounds weight. However, at the funeral of Herod there were five hundred *spice-bearers*; and at that of R. Gamaliel, eighty pounds of opobalsamum were used.

The wood which God showed Moses, that with it he might sweeten the waters of Marah, is called *alvah*. Exod. 15: 25. The word has some relation to aloe; and some interpreters are of opinion that Moses used a bitter sort of wood, that so the power of God might be the more remarkable. Mr. Bruce mentions a town, or large village, by the name of Elvah. It is thickly planted with trees; is the *oasis parva* of the ancients; and the last inhabited place to the west that is under the jurisdiction of Egypt. He also observes that the Arabs call a shrub or tree, not unlike our hawthorn, either in wood or flower, by the name of elvah. "It was this," say they, "with which Moses sweetened the waters of Marah; and with this, too, did Kalib Ibn el Walid sweeten those of Elvah, once bitter, and give the place the name of this circumstance." It may be that God directed Moses to the very wood proper for the purpose. M. Niebuhr, when in these parts, inquired after wood capable of this effect, but could gain no information of any such. It will not, however, from hence follow that Moses really used a bitter wood; but, as Providence usually works by the proper and fit means to accomplish its ends, it seems likely that the wood he made use of was, in some degree at least, corrective of that quality which abounded in the water, and so rendered it potable. This seems to have been the opinion of the author of Ecclesiasticus, 38: 5. That other water, also, requires some correction, and that such a correction is applied to it, appears from the custom in Egypt in respect to that of the Nile, which, though somewhat muddy, is rendered pure and salutary by being put into jars, the inside of which is rubbed with a paste made of bitter almonds. The first discoverers of the Floridas are said to have corrected the stagnant and fetid water they found there, by infusing in it branches of saffras; and it is understood that the first inducements of the Chinese to the general use of tea, was to correct the water of their ponds and rivers.

The **LIGN-ALOE**, or agallochum, Numb. 24: 6. Ps. 45: 9. and Cantic. 4: 14. is a small tree about eight or ten feet high. That the flower of this plant yielded a fragrance, is assured to us in the following extract from Swinburne's *Travels*, Letter xii. "This morning, like many of the foregoing ones, was delicious. The sun rose gloriously out of the sea, and all the air around was perfumed with the effluvia of the aloe, as its rays sucked up the dew from the leaves." This extremely bitter plant contains

\* Josephus says it was a peculiarly beautiful species of *pine*. The Rabins call it *coral*; perhaps from the texture and color of the wood resembling that article.

under the bark three sorts of wood. The first is black, solid, and weighty; the second is of a tawny color, of a light spongy texture, very porous, and filled with a resin extremely fragrant and agreeable; the third kind of wood, which is the heart, has a strong aromatic odor, and is esteemed in the East more precious than gold itself. It is used for perfuming habits and apartments, and is administered as a cordial in fainting and epileptic fits. These pieces, called *calunbac*, are carefully preserved in pewter boxes, to prevent their drying. When they are used, they are ground upon a marble with such liquids as are best suited to the purpose for which they are intended. This wood, mentioned Cantic. 4: 14. in conjunction with several other odoriferous plants there referred to, was in high esteem among the Hebrews for its exquisite exhalations.

The scented aloe, and each shrub that showers Gum from its veins, and odors from its flowers.

Thus the son of Sirach, Ecclesiasticus 24: 15. "I gave a sweet smell like the cinnamon and aspalathum. I yielded a pleasant odor like the best myrrh; like galbanum and onyx, and fragrant storax, and like the fume of frankincense in the tabernacle." It may not be amiss to observe that the Persian translator renders *alhim*, sandal-wood; and the same was the opinion of a certain Jew in Arabia who was consulted by Niebuhr.—*Watson*.

**ALOGIANS**, (from a neg. and *logos*;) persons who, according to Epiphanius, rejected the Gospel of John and the Revelation, which speak of Christ as the *Logos*, and ascribed them to Cerinthus. Dr. Lardner, however, is confident, that (though there might be individuals) there never was a sect which received the other books of the New Testament, and rejected these; nor are they mentioned by any writers pretending to be contemporary. He thinks this heresy was invented during the Millenarian controversy. Some Millenarians ascribed the Apocalypse to Cerinthus. Some of the orthodox said, they might as well ascribe the Gospel to Cerinthus—others said they did so; and thus was hatched the *mendacium theologicum*—the theological falsehood. Others, however, tell us, that the sect was founded by Artemon, in the second century, and supported by Beryllus.—*Lardner's Heretics*, 446; *Turner's Hist.* p. 73.—*Williams*.

**ALPHA**; the first letter of the Greek alphabet. Omega being the last letter. Hence the lofty title which our Lord appropriates to himself, (Rev. 1: 8. 21: 6. 22: 13.) as significant of his eternity and perfection. (See *A.*, and *ALPHA*.)

**ALPHAGE**; archbishop of Canterbury, an illustrious English martyr of the eleventh century. He was descended from a noble family, and his parents, who were worthy Christians, and had given him an excellent education, had the happiness to see him become both the admired scholar and the devout Christian. He was distinguished for purity, humility, prudence, and piety. He strove to make the arts useful to the purposes of life, and to render philosophy subservient to the cause of religion. But being in some degree infected with the mistaken views of the age, he renounced his fortune and his home, and took the habit in the monastery of the Benedictines, that there he might at his leisure contemplate those divine perfections which he loved. Not satisfied however with this retirement, he afterwards shut himself up in a lonely cell at Bath. Here he remained, until the see of Winchester being vacated by the death of Ethelwold, and a dispute arising about a successor, Dunstan, archbishop of Canterbury, as primate of all England, was obliged to interpose; and, much to the satisfaction of all concerned, called Alpha to the vacant bishopric. The conduct of Alpha justified the hopes that were formed of him. Under his care piety flourished, unity was restored, and the church of Winchester recovered its lustre in such a manner as made the bishop the admiration of the whole kingdom. In 1006 he was elevated to the vacant see of Canterbury, according to the dying prayer of Dunstan, eighteen years before, that Alpha might be his successor.

After he had governed this metropolitan see forty years with growing reputation and success, the Danes made an incursion into England; and while Alpha, now venerable with years, animated with holy courage was employed in assisting and encouraging his people, Canterbury was taken by storm. The venerable prelate offered his

own bosom to the swords of the furious enemy; beseeching them to make him the sacrifice, and to spare his people. But in vain. He was compelled to witness the horrible massacre even to *decimation* of his people, every tenth person only being left alive; while he himself bound, insulted, and abused, was thrown into a gloomy dungeon.

After several months' close confinement, the barbarous Danes put him to severe torment to oblige him to discover the treasure of his church; assuring him, if he would discover it, of his restoration to life and liberty. But Alphege, regarding the treasure of the church as sacred to the poor, remained inflexible, and only exhorted his enemies to forsake their idolatry and embrace the Gospel. The incensed soldiers dragged him out of the camp in a transport of rage, and began to beat him without mercy; a treatment which the meek prelate endured patiently, at the same time praying for his persecutors; until one soldier, who had been converted and baptized by him into the Christian faith, knowing that his death was determined on, and fired with indignant horror at the sight of his protracted sufferings, with a blow from his sword put the finishing stroke to his martyrdom. This transaction happened April 19, A. D. 1012, on the very spot where the church at Greenwich, dedicated to him, now stands.—*Fox*.

ALSTEDIUS, (JOHN HENRY, S. T. D. ;) a German divine, was born in 1558, at Hesborn, in Nassau, was professor of philosophy and theology in his native town, and subsequently at Weissemberg, in Transylvania. He died at the latter place in 1638. Among his numerous works may be mentioned, a treatise on the Millennium; an Encyclopedia; and a Biblical Encyclopedia, in which he attempts to prove, that the principles and materials of all the arts and sciences should be sought for in the Scriptures. Alstedius was such an indefatigable writer, that his name was anagrammatized into *sedulitas* (activity), by some of the word distorters of that age.—*Davenport*.

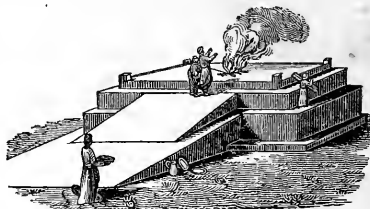
ALTAR; the place on which sacrifices were offered. Sacrifices are nearly as ancient as worship; and altars are of nearly equal antiquity. Scripture speaks of altars, erected by the patriarchs, without describing their form, or the materials of which they were composed. The altar which Jacob set up at Bethel, was the stone which had served him for a pillow; and Gideon sacrificed on the rock before his house. The first altars which God commanded Moses to raise, were of earth or rough stones; and the Lord declared, that if iron were used in constructing them, they would become impure. Exod. 20: 24, 25. The altar which Moses enjoined Joshua to build on mount Ebal, was to be of unpolished stones, (Deut. 27: 5. Josh. 8: 31.) and it is very probable, that such were those built by Samuel, Saul, and David. The altar which Solomon erected in the temple, was of brass, but filled, it is believed, with rough stones. 2 Chron. 4: 1, 2, 3. That built at Jerusalem, by Zerubbabel, after the return from Babylon, was of rough stones, as was that of the Maccabees. Josephus says, that the altar which was in his time in the temple, was of rough stones, fifteen cubits high, forty long, and forty wide. In the patriarchal times, altars were generally built near a grove of trees; and as idolatry prevailed in the world, and men, forsaking the worship of the true God, multiplied their deities in profusion, it became an universal practice among the heathen to erect their altars in such places as were calculated to inspire with religious dread, the mind of the deluded worshippers; particularly in groves, woods, and mountains. Judges 6: 25, and 2 Kings 21: 3. But when the abuses which this custom gave rise to, became flagrant, and impure and lascivious rites were founded upon it, the Jews were expressly forbidden to plant groves, or so much as a single tree near the altar of Jehovah. Deut. 16: 21. The divine precept in relation to altars, as delivered by Moses to the Jews, is in Exod. 20: 24.

Among the ancient Egyptian pictures that have been discovered at Herculaneum, are two of a very curious description, representing sacred ceremonies of the Egyptians, probably in honor of Isis. Upon these subjects Mr. Taylor has bestowed a good deal of labor, and the result throws some light upon more than one obscure passage of Scripture, particularly Prov. 26: 21. Ps. 84: 3. 118: 27.

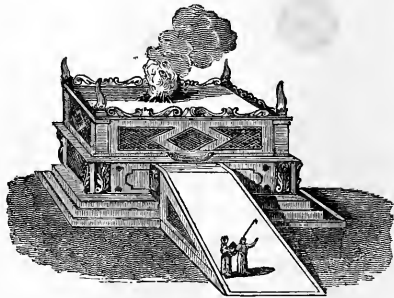
Among the Romans, altars were of two kinds, the higher and the lower; the higher were intended for the celestial gods, and were called *altaria*, from *altus*; the lower were for the terrestrial and infernal gods, and were called *ara*. Those dedicated to the heavenly gods were raised a great height above the surface of the earth: those of the terrestrial gods were almost even with the surface; and those for the infernal deities were only holes dug in the ground, called *Serobicali*.

Before temples were in use, the altars were placed in the groves, highways, or on the tops of mountains, inscribed with the names, ensigns, or characters of the respective gods to whom they belonged. The great temples at Rome generally contained three altars; the first in the sanctuary, at the foot of the statue, for incense and libations; the second before the gate of the temple, for the sacrifice of victims; and the third was a portable one for the offerings and sacred vestments or vessels to lie upon. The ancients used to swear upon the altars upon solemn occasions, such as confirming alliances, treaties of peace, &c. They were also places of refuge, and served as an asylum and sanctuary to all who fled to them, whatever their crimes were.

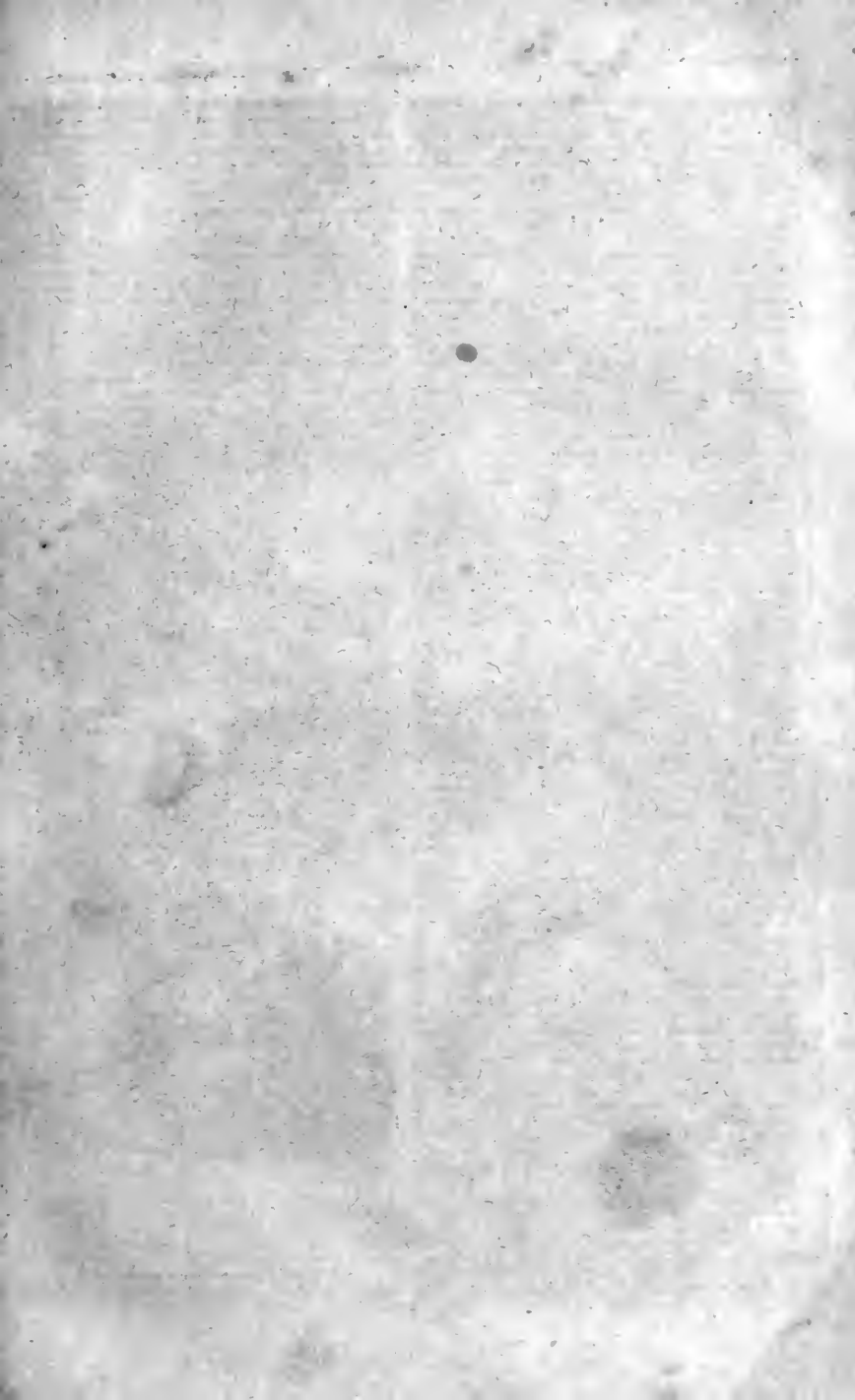
The principal altars of the Jews, were that of burnt-offering and that of incense. The former, THE ALTAR OF

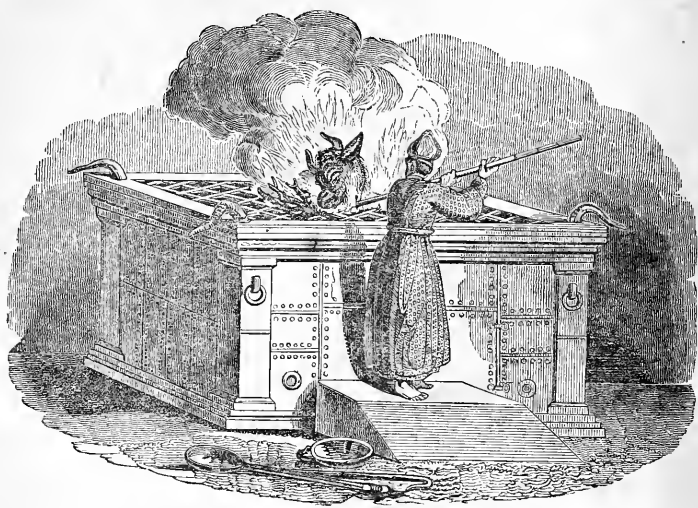


BURNT-OFFERING, which Moses commanded to be built for the use of the tabernacle in the wilderness, was a kind of chest or coffer of shittim-wood, covered with plates of brass. It was two yards and a half square, and a yard and a half high. Exod. 27: 1—3. Moses placed it to the east, before the entrance of the tabernacle, in the open air; that the fire, which first descended upon it from heaven, Lev. 9: 24, and which, therefore, was considered to be sacred, and kept perpetually burning upon it, might not soil the inside of the tabernacle. At each of the four

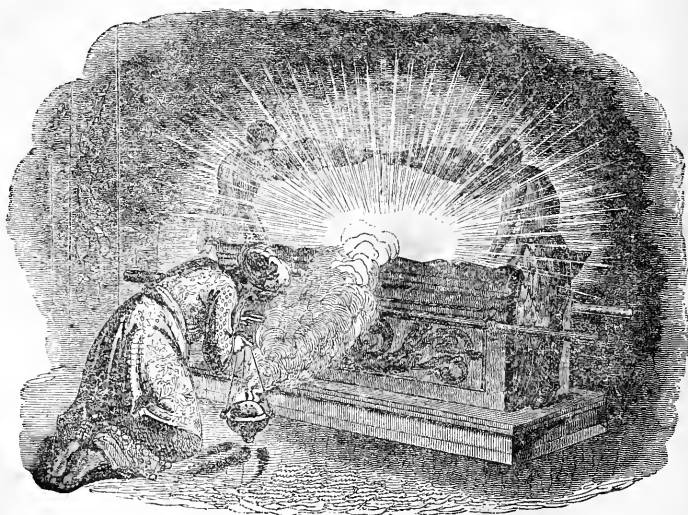


corners of this altar, there was a spire, resembling a horn, wrought out of the same piece of wood as the altar itself, and covered with brass. Within the altar was a grate of brass, on which the fire was made, and through the grating the ashes fell in proportion as they increased upon the altar, and were received below in a pan which was placed under it. At the four corners of this grate were four





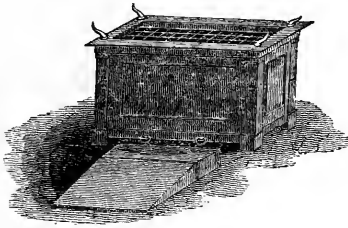
THE BRAZEN ALTAR FOR BURNT OFFERINGS.—Exod. xxvii. 1-8 : Levit. i. 1-9.



THE ARK AND MERCY SEAT.—Exod. xiv. 10-22

rings fastened to four chains, which kept it suspended from the four horns of the altar. This altar was portable, and was carried on the shoulders of the priests by staves of shittim-wood covered with brass, and made to pass through rings which were affixed to the sides of the altar. When Solomon built the temple in Jerusalem, the altar which he caused to be erected was of much larger dimensions; it was twenty cubits long, twenty wide, and ten in height. 2 Chron. 4: 1—3. It was covered with thick plates of brass, and filled with rough stones, having on the east side an easy ascent leading up to it.

After the return of the Jews from the Babylonish captivity, and the building of the second temple by Zerubbabel, their altars differed a little from those in use before the captivity. Prideaux remarks, that from this time the altar of burnt-offerings was a large pile built all of unhewn stones, thirty-two cubits square at the bottom, and twenty-four at the top: the ascent was by a gentle rising, thirty-two cubits in length and sixteen in breadth.



THE ALTAR OF INCENSE, was a small table of shittim-wood, covered with plates of pure gold, one cubit square and two high. Exod. 30: 1—10. At each of the four corners of it there was a horn; around it was a small border, and over it a crown of gold. Every morning and evening, the officiating priest offered incense of a particular composition upon the altar, to perform which he entered with the smoking censer filled with fire from the burnt-offerings, into the sanctuary or holy place, in which this altar was placed facing the table of shew-bread. When the priest had placed the censer on it, he retired out of the sanctuary. This altar was also to be sprinkled with the blood of the sacrifices that were offered for the sins of ignorance committed either by priests or people. Exod. 30: 10. Lev. 4: 3—7.

ALTAR, is employed by a figure of speech, for the sacrifice or offering itself. "Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon." Matt. 23: 20. Hence, in a typical sense, it occasionally signifies Christ, the sacrifice of atonement, "the Lamb of God, which taketh away the sin of the world." "We have an altar whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest, for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. 13: 10—15. There were two altars employed in the service of the Jewish temple; one, without, the altar of burnt-offering, upon which the offerings of atonement were made for the people; the other, within the temple, upon which the incense was offered. In both of these, the typical signification is the same, for it is through Christ crucified alone—himself the altar—himself the sacrifice—that we can approach to the Father; and it is through him only that we can plead his merits, and offer up praises and thanksgiving before God. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar

which was before the throne." Rev. 8: 3. And as in the temple worship, the sacrifice of atonement must first be made before the incense could be offered, so likewise in the services of God's spiritual temple, the atoning influence of Christ's sacrifice must be received into the heart by faith before any offerings of the believer can be acceptable to him. In a bad sense, the type applies to idol sacrifices, and the mediatorial object of idol worship. "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then, that the idol is any thing, or that which is offered in sacrifice to idols, is any thing? But I say that the things that the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10: 18—21.

The first Christians acknowledged no temple made with hands, no material altar, no mortal priest, no carnal sacrifice; they considered that an end was put to all these things by the death of Christ; and to have continued the use of them would have been to deny, by their actions, what, in words, they professed to believe;—that God had now fulfilled the mercy promised unto their fathers by the prophets; that he had visited and redeemed his people; that Messiah had been cut off for the sins of others; and that he had, by his death, "finished transgression, made an end of sin-offerings, made reconciliation for iniquity, and brought in everlasting righteousness." Ps. 40: 6—8. Isa. 53: 4—12. Dan. 9: 24, 25. Since the days of the apostles, indeed, the use of altars has been resumed in places professedly appropriated to the purposes of Christian worship; but this did not take place until Christianity became corrupted from its original simplicity, and men, forsaking the form of sound words, began to mingle their own inventions with the doctrines and precepts of the apostles. When their minds once became darkened as to the nature and import of the memorial of the Lord's death, and they began to consider it in the light of a sacrifice, the necessity of altars on which to offer them, as well as that of officiating priests, followed of necessary consequence; and hence the revival of these shadows in all national churches. But these things belong to the corruptions of Christianity, and are easily understood by such as have "an ear to hear what the Spirit saith unto the churches." (See the article ANTICHRIST.)—*Calmet; Watson; Sherwood; Jones.*

ALTAR AT ATHENS, inscribed "to the unknown God." Acts 17: 22, 23. The following is Dr. Doddridge's note on the passage:—"The express testimony of Lucian sufficiently proves that there was such an inscription at Athens; and shows how unnecessary as well as unwarrantable it was in Jerome to suppose, that the apostle, to serve his own purpose, gives this turn to an inscription, which bore on its front a plurality of deities. Whence this important phenomenon arose, or to what it particularly referred, it is more difficult to say. Witsius, with Heinsius, understands it of Jehovah, whose name, not being pronounced by the Jews themselves, might give occasion to this appellation; and to this sense Mr. Biscoe inclines. Dr. Wellwood supposes that Socrates reared this altar, to express his devotion to the one living and true God, of whom the Athenians had no notion; and whose incomprehensible being he insinuated, by this inscription, to be far beyond the reach of their understanding, or his own. And in this I should joyfully acquiesce, could I find one ancient testimony in confirmation of the fact. As it is, to omit other conjectures, I must give the preference to that which Beza and Dr. Hammond have mentioned, and which Mr. Hallet has labored at large to confirm and illustrate; though I think none of these learned writers has set it in its most natural and advantageous light. Diogenes Laertius, in his life of Epimenides, assures us, that in the time of that philosopher (about six hundred years before Christ) there was a terrible pestilence at Athens; in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them

till they lay down, and then to sacrifice them to the god near whose temple or altar they then were. Now it seems probable, that Athens, not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near; and so occasioned the rearing what the historians call *anonymous altars*, or altars, each of which had the inscription, *to the unknown God*; meaning, thereby, the deity who had sent the plague, whoever he were; one of which altars, at least, however it might have been repaired, remained till Paul's time, and long after. Now, as the God whom Paul preached as Lord of all, was indeed the Deity who sent and removed this pestilence, the apostle might, with great propriety, tell the Athenians, he declared to them him whom, without knowing him, they worshipped; as I think the concluding words of the twenty-third verse may most fairly be rendered."

Dr. Lardner has an article on this subject, which may be consulted with advantage; it is in the quarto edition, vol. iv. p. 174.—*Calmel; Taylor.*

ALTING, (HENRY, D. D. ; ) professor of theology at Heidelberg and at Groningen, was born 1583 at Embden, of a very ancient and honorable family. His parents were both pious. He made such proficiency in his studies under the famous Piscator and others, that, at the age of twenty-two, he was allowed to teach philosophy and divinity. In 1605 he was chosen preceptor to the three young counts of Nassau, Solmes, and Issenberg, together with the electoral Prince Palatine. In 1612, being appointed to attend the young elector into England, he there became acquainted with archbishop Abbot, Dr. King and Dr. Hackwell, and was introduced also to King James. The marriage between the elector and the princess of England, having been solemnized at London, Feb. 1613, Alting returned home, and in the following August was chosen professor of theology at Heidelberg. In 1618, he obtained the second professorship for Scultetus.

Being sent with two other deputies to the synod of Dort, he greatly distinguished himself there by his learning. In 1622, count Tilli took Heidelberg by storm, and allowed his soldiers to commit all manner of devastations. Alting had an almost miraculous escape; for being met by a soldier, he was stopped by him in this manner: "I have killed with these hands ten men to-day; and doctor Alting should make the eleventh, if I could find him: who are you?" The doctor replied, "a schoolmaster at the *collegium sapientia*." The soldier did not understand this, and so let him escape. In 1623, the king of Bohemia employed him at the Hague to instruct his eldest son; and would not consent to his becoming minister of Embden, or professor at the university of Francker, situations which were offered him. In 1627, however, he gave him leave to accept of a professorship of theology at Groningen; where, though repeatedly called to other places, he continued until his death.

In 1639, he lost his eldest daughter, and in 1643, his wife; domestic afflictions which gave severe shocks to his health. In his last sickness, being visited by the excellent Dr. Maresius, Alting congratulated him as his designed successor; adding, "It much rejoices me that I shall leave to the church and university, one who is studious of peace, orthodox in judgment, and averse to novelties."

The day before his death, he sang the 130th Psalm with a great sense of God's presence and love, and passed the rest of his time in meditation and prayer. In the evening he blessed his children; and the next morning, finding within himself that his departure was at hand, he told those about him that before sunset he should depart, and be with the Lord. Grounding his faith on the blood and righteousness of Jesus Christ, with the promises of his Gospel; strengthened and comforted by the gracious influence of the Holy Ghost, he waited for death without fear; bade the numerous circle of learned and pious relatives and friends around him farewell; and expressed his readiness and desire to be dissolved, and to be with his Master in Heaven. Thus peacefully did this good man depart, Aug. 25, 1644.

He was, says Middleton, a man of great worth, distinguished alike for his learning, diligence, public spirit, and benevolence to mankind. Among other important com-

missions in which he was employed, one was the revival of the New Dutch translation of the Bible at Leyden; and another to be sole general inspector of the county of Steinfurt, to set in order the churches, which had been threatened with an invasion of Socinianism. Alting, though attached to orthodoxy, was no quarrelsome divine, and wasted no time on insignificant matters; though zealous for ancient doctrine, he was an enemy to the subtleties of the schools; and though not fond of novelty, adhered closely to the instructions of the word of God.

His works, with the exception of his *Theologia Historica*, 1664, were published together in three volumes, with the title, *Scripta Theologica Heidebergenia*.—Middleton.

ALWAYS; continually, Deut. 5: 29.; habitually, Acts 10: 2.; through life, 2 Sam. 5: 10.; to the end of this world, Mark 14: 7.; forever, Job 7: 16. In Mat. 28: 20. the literal rendering is "And mark, I am with you all the days, until the conclusion of the world."

AM: I AM THAT I AM; One of the distinguishing names and characters of JEHOVAH. (Exod. 3: 14.) This solemn name demands our greater reverence and veneration, because it is the very name by which the Lord was pleased to reveal himself to Moses at the bush. The very expression carries with it its own explanation; that is, as far as creatures, such as we are, can enter into an apprehension of the meaning. When JEHOVAH saith, I AM THAT I AM, it is setting forth a right and power of existence, exclusive of every other. Of all others, some have been, some now are, and others may be; all are what they are from Him, and by his appointment. But He that is I AM, is, and must be, always and eternally the same. His is a self-existence, underived, independent, subject to no change, and impossible to be any other; "the same yesterday, and to-day, and forever." Heb. 13: 8. Rev. 1: 8.

And what tends yet more to endear it to the heart of his people is, that the glorious name becomes the security of all his promises. I AM, gives certainty to all he hath said, and becomes a most sure security for the fulfilment of all that he hath promised. Oh! for grace to bend with the lowest humbleness to the dust, in token of our nothingness before this great and almighty I AM. And no less to rest in holy faith and hope, in the most perfect confidence, that he will perform all his promises.—(See JEHOVAH.)

AMALEKITES; a people whose country adjoined the southern border of the land of Canaan, in the north-western part of Arabia Petraea. They are generally supposed to have been the descendants of Amalek, the son of Eliphaz, and grandson of Esau. But Moses speaks of the Amalekites long before this Amalek was born; namely, in the days of Abraham, when Chedorlaomer, king of Elam, devastated their country, Gen. 14: 7.; from which it may be inferred that there was some other and more ancient Amalek, from whom this people sprang. The Arabians have a tradition that this Amalek was a son of Ham; and when we consider that so early as the march from Egypt, the Amalekites were a people powerful enough to attack the Israelites, it is far more probable that they should derive their ancestry from Ham, than from the then recent stock of the grandson of Esau. It may also be said that the character and fate of this people were more consonant with the dealings of Providence towards the families of the former. This more early origin of the Amalekites will likewise explain why Edom called them the "first of the nations."

They are supposed by some to have been a party or tribe of the shepherds who invaded Egypt, and kept it in subjection for two hundred years. This will agree with the Arabian tradition as to their descent. It also agrees with their pastoral and martial habits, as well as with their geographical position; which was perhaps made choice of on their retiring from Egypt, adjoining that of their countrymen the Philistines, whose history is very similar. It also furnishes a motive for their hostility to the Jews, and their treacherous attempt to destroy them in the desert. The ground of this hostility has been very generally supposed to have been founded in the remembrance of Jacob's depriving their progenitor of his birthright. But we do not find that the Edomites, who had this ground for a hatred to the Jews, made any attempt to molest them, nor that Moses ever reproaches the Amalekites for attacking

the Israelites as their brethren; nor do we ever find in Scripture that the Amalekites joined with the Edomites, but always with the Canaanites and the Philistines. These considerations would be sufficient, had we no other reasons, for believing them not to be of the stock of Esau. They may, however, be deduced from a higher origin; and viewing them as Cuthite shepherds and warriors, we have an adequate explanation both of their imperious and warlike character, and of the motive of their hostility to the Jews in particular. If expelled with the rest of their race from Egypt, they could not but recollect the fatal overthrow at the Red sea; and if not participators in that catastrophe, still, as members of the same family, they must bear this event in remembrance with bitter feelings of revenge. But an additional motive is not wanting for this hostility, especially for its first act. The Amalekites probably knew that the Israelites were advancing to take possession of the land of Canaan, and resolved to frustrate the purposes of God in this respect. Hence they did not wait for their near approach to that country, but came down from their settlements, on its southern borders, to attack them unawares at Rephidim. Be this as it may, the Amalekites came on the Israelites, when encamped at that place, little expecting such an assault. Moses commanded Joshua, with a chosen band, to attack the Amalekites; while he, with Aaron and Hur, went up the mountain Horeb. During the engagement, Moses held up his hands to heaven; and so long as they were maintained in this attitude, the Israelites prevailed, but when through weariness they fell, the Amalekites prevailed. Aaron and Hur, seeing this, held up his hands till the latter were entirely defeated with great slaughter. Exod. 17.

The Amalekites were indeed the earliest and the most bitter enemies the Jews had to encounter. They attacked them in the desert; and sought every opportunity afterwards of molesting them. Under the Judges, the Amalekites, in conjunction with the Midianites, invaded the land of Israel; when they were defeated by Gideon. Judges 6: 7. But God, for their first act of treachery, had declared that he would "utterly put out the remembrance of Amalek from under heaven;" a denunciation which was not long after accomplished. Saul destroyed their entire army, with the exception of Agag their king; for sparing whom, and permitting the Israelites to take the spoil of their foes, he incurred the displeasure of the Lord, who took the sceptre from him. Agag was immediately afterwards hewn in pieces by Samuel. 1 Sam. 15. It is remarkable that most authors make Saul's pursuit of the Amalekites to commence from the lower Euphrates, instead of from the southern border of the land of Canaan. (See *Havilah*.) David, a few years after, defeated another of their armies; of whom only four hundred men escaped on camels, 1 Sam. 30. after which event, the Amalekites appear to have been obliterated as a nation.—*Watson*.

AMANA; a mountain, mentioned in Cant. 4: 8. and by some supposed to be mount Amanus, in Cilicia. Jerome and the Rabins describe the land of Israel as extending northward to this mountain; and it is known that Solomon's dominion did extend so far. Mount Amanus, with its connections, separates Syria and Cilicia, and reaches from the Mediterranean to the Euphrates.

AMARIAH; eldest son of Meraioth, and father of the high priest Ahitub, was high priest in the time of the Judges, but we are not able to fix the years of his pontificate. His name occurs, 1 Chron. 6: 7, 11. and if he actually did exercise this office, he should be placed, as we think, before Eli, who was succeeded by Ahitub, who, in the Chronicles, is put after Amariah, ver. 7.

AMASA; son of Jether and Abigail, David's sister. Absalom, during his rebellion against David, placed his cousin, Amasa, at the head of his troops, (2 Sam. 17: 25.) but he was defeated by Joab, A. M. 2981. After the extinction of Absalom's party, David, from dislike to Joab, who had killed Absalom, offered Amasa his pardon, and the command of the army, in room of Joab, whose insolence rendered him insupportable. 2 Sam. 19: 13. On the revolt of Sheba, son of Bichri, David ordered Amasa to assemble all Judah against Sheba; but Amasa delaying, David directed Abishai to pursue Sheba, with what soldiers he then had about his person. Joab, with his people, ac-

companied him; and when they had reached the great stone in Gibeon, Amasa joined them with his forces. Joab's jealousy being excited, he formed the daring and cruel purpose of assassinating his rival—"Then said Joab to Amasa, Art thou in health, my brother? and took him by the beard with the right hand to kiss him;" but at the same time smote him with the sword. Such was the end of Amasa, David's nephew. Ch. 20: 4—10. A. M. 2982.

AMASAI; a Levite, who joined David with thirty gallant men, while in the desert, flying from Saul. David went to meet them, and said, "If ye be come peaceably to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it." Then said Amasai, "Thine are we, David, and on thy side, thou son of Jesse: peace be unto thee, and peace be to thine helpers." David, therefore, received them; and gave them a command in his troops. 1 Chron. 12: 18.—*Calmet*.

AMAZEMENT; a term sometimes employed to express our wonder; but it is rather to be considered as a mixture of astonishment and terror. It is manifestly borrowed from the extensive and complicated intricacies of a labyrinth, in which there are endless mazes without the discovery of a clue. Hence an idea is conveyed of more than simple wonder; the mind is lost in wonder. (See *WONDER*.)

AMAZIAH; son of Joash, eighth king of Judah, (2 Chron. 24: 27.) succeeded his father, A. M. 3165. He was twenty-five years of age when he began to reign, and reigned twenty-nine years at Jerusalem. He did good in the sight of the Lord, but not with a perfect heart. When settled in his kingdom, he put to death the murderers of his father, but not their children; because it is written in the law, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deut. 24: 16. 2 Chron. 25: 1, 2, 3.

Amaziah reigned twenty-nine years at Jerusalem; but as he returned not to the Lord with all his heart, he was punished by a conspiracy formed against him at Jerusalem. He endeavored to escape to Lachish; but was assassinated, and brought back on horses, and buried with his ancestors, in the city of David, A. M. 3194.

AMBASSADOR. The ministers of the Gospel are called ambassadors, because they are appointed by God to declare his will to men, and to promote a spiritual alliance with him. 2 Cor. 5: 20.

AMBITION; the love of honor, a desire of excelling, or at least of being thought to excel, our neighbors in any thing. It is generally used in a bad sense for an immoderate or illegal pursuit of power or honor. (See *PRAISE*.) Paul uses it in a good sense, 2 Cor. 5: 9.

AMEDIANIANS; a congregation of religious in Italy; so called from their professing themselves *amantes Deum*, "lovers of God;" or rather *amati Deo*, "beloved of God." They wore a gray habit and wooden shoes, had no breeches, and girt themselves with a cord. They had twenty-eight convents, and were united by pope Pius V. partly with the Bistercian order, and partly with that of the Socolanti, or wooden shoe wearers.—*Buck*.

AMELIA, (the princess;) the eminently pious daughter of his majesty George the third: born 1753, and died 1810, aged 27 years. She was most tenderly beloved by her father, whose last illness is supposed to have been accelerated, if not brought on by her death. A beautiful picture of the venerable monarch and his daughter is given by a gentleman who was in the habit of close and official attendance on the princess Amelia during her last days. Being asked what was the nature of the interviews and conversations between her and his majesty, he replied, "they are of the most interesting kind." "Are they of a religious tendency?" "Decidedly so," replied the gentleman; "and the religion is exactly of that sort which you, as a serious Christian, would approve. His majesty speaks to his daughter, of the only hope of a sinner being in the blood and righteousness of Jesus Christ. He examines her as to the integrity and strength of that hope in her own soul. The princess listens with calmness and delight to the conversation of her venerable parent, and replies to his ques-

tions in a very affectionate and serious manner. If you were present at one of these interviews, you would acknowledge with joy that the Gospel is preached in a palace, and that under highly affecting circumstances. "Nothing," added he, "can be more striking than the sight of the king, aged and nearly blind, bending over the couch on which the princess lies, and speaking to her about salvation through Christ, as a matter far more interesting to both than the highest privileges and most magnificent pomp of royalty."—*Clissold*.

AMEN; a Hebrew word, which, when prefixed to an assertion, signifies *assuredly, certainly, or emphatically, so it is*; but when it concludes a prayer, *so be it, or so let it be*, is its manifest import. In the former case, it is *assertive*, or assures of a truth or a fact; and is an asseveration, and is properly translated *indeed*. John 3: 3. In the latter case it is *petitionary*, and, as it were, epitomises all the requests with which it stands connected. Numb. 5: 22. Rev. 22: 20. This emphatical term was not used among the Hebrews by detached individuals only, but on certain occasions, by an assembly at large. Deut. 27: 14, 20. It was adopted, also, in the public worship of the primitive churches, as appears by that passage, 1 Cor. 14: 16. and was continued among the Christians in following times; yea, such was the extreme into which many run, that Jerome informs us, in his time, that, at the conclusion of every public prayer, the united *amen* of the people sounded like the *fall of water, or the noise of thunder*. Nor is the practice of some professors in our own time to be commended, who with a low though audible voice, add their *amen* to almost every sentence, as it proceeds from the lips of him who is praying. As this has a tendency to interrupt the devotion of those that are near them, and may disconcert the thoughts of him who leads the worship, it would be better omitted, and a *mental amen* is sufficient. The term, as used at the end of our prayers, suggests that we should pray with understanding, faith, fervor, and expectation.—(See *Mr. Booth's Amen to Social Prayer*.)

Amen is applied as a title to our Lord. Rev. 3: 14. Is a kind of fondness for this term peculiar to John? he recollecting, with much pleasure, after many years' interval, his Divine Master's manner of using it.—*Buck*.

AMES, (WILLIAM, D. D.;) an English divine, celebrated for his learning and able controversial writings. He was born 1576, in Norfolk, being the descendant of an ancient family; and educated at Christ church college, Cambridge, under the famous Mr. William Perkins; by whom, probably, he was brought to the knowledge of the truth, as it is in Jesus. He seems ever after to have been zealous in the maintenance of the truth, and vehement against every species of sin. He was also an uncompromising antagonist against the corruptions and idolatries of the church of Rome.

In 1610, a sermon of his at St. Mary's in the University, gave great offence; because in it he condemned all playing at cards and dice; affirming, among other things, "that as God invented the one-and-twenty letters whereby he made the Bible, the devil found out the one-and-twenty spots on the die." To prevent expulsion, he forsook the college. Soon after, he was chosen by the states of Friesland, professor of their university. In 1613, his dispute with Grevinchovius, minister at Rotterdam, appeared in print. In 1618, he was at the synod of Dort, and informed the ambassador of king James, from time to time, of the debates of the assembly.

In 1623, after having filled the professor's chair at Franeker twelve years, he resigned his professorship, and accepted the charge of the English congregation at Rotterdam. He was induced to this change chiefly in hope of gaining relief from the asthma, with which he was afflicted. But his constitution was so shattered, that the air of Holland did him no service. He determined, therefore, upon an emigration to New England; but a return of his complaint in the beginning of the next winter put an end to this expectation; for he died at Rotterdam, Nov. 14, 1633, aged 57 years. It so happened that the last of his works was published about the same time; the editor of which quaintly remarks, "that with the coming forth of this book into the light, the learned and famous author, Dr. Ames, left the light, or rather the darkness, of this world."

Dr. Ames, (to use the words of Mr. Leigh,) was a judicious and solid divine, a strict Calvinist in doctrine, and an Independent in discipline. The fame of his writings, it is affirmed, was in all Europe; and while he filled the chair of theological professor at Franeker, his celebrity drew many students from Hungary, Poland, Prussia, and Flanders; who would not have staid there but for their attachment to him.

His works are, 1. Sermons preached at St. Mary's, Cambridge: 2. *Puritanismus Anglicanus*, 8vo. 1610. In English, 4to, at London, 1641; 3. *Disputatio Scholastica inter Nic. Grevinchovium, at Gul. Amesium*, 4to. 8vo. Amsterdam, 1613, concerning Arminius's opinions of Election, &c. 4. *Disputatio inter Amesium at Nic. Grevinchovium*, 4to. Rotterdam, 8vo. 1615, 1617, 1633, about Reconciliation, by the death of Christ. 5. *Coronis ad collationem Hagensem*, 12mo. Ludg. Bat. 1618, 1628, 1630: confuting the Answers given by the Arminians to the Dutch Pastors. 6. *Medulla Theologica*, 12mo. Franeker, 1623, 1627, 1628, 1634, 1641; also in English. 7. *Explicatio utrusque Epistola S. Petri*, 12mo. Amsterdam, 1625, 1635; also in English, 4to. London. 8. *De Incarnatione Verbi*, 8vo. Franeker, 1626, against the Socinians. 9. *Bellarminus enervatus*, 8vo. Amsterdam, 1627, 1628, Oxon. 1629, London, 1633, &c., an excellent treatise against Popery. 10. *De Conscientia*, 4to. 12mo. Am. 1630, 1631, 1643, also in English 1643. 11. *Antisynodalia*, 4to. 12. *Demonstratio Logica vera*, 4to. 13. *Disputatio Theologica*, against Metaphysics. 14. *Techonometria*. 15. Reply to Bp. Morton. 16. A Fresh Suit against Human Ceremonies, &c. 17. A first and second Manuduction. 18. *Rescriptio*, 4to. 19. *Christianæ catechisæ, sciographia*. 20. *Lectiones in Omnes Psalmos Davidis*, besides prefaces and miscellaneous pieces. His Latin works were reprinted at Amsterdam in 1658, in five volumes, with a preface by Matthias Nethenus.—*Middleton*.

AMES, (FISHER, LL. D.;) a distinguished statesman, and an eloquent orator, was born at Dedham, April 9, 1758. His father was a physician. He was graduated at Harvard college in 1774, and after a few years commenced the study of the law in Boston. He began the practice of his profession in his native village; but his expansive mind could not be confined to the investigation of the law. Rising into life about the period of the American revolution, and taking a most affectionate interest in the concerns of his country, he felt himself strongly attracted to politics. His researches into the science of government were extensive and profound, and he began to be known by political discussions, published in the newspapers. A theatre soon presented for the display of his extraordinary talents. He was elected a member of the convention of his native state, which considered and ratified the federal constitution; and his speeches in this convention were indications of his future eminence. The splendor of his talents burst forth at once upon his country.

When the general government of the United States commenced its operations in 1789, he appeared in the national legislature as the first representative of his district, and for eight successive years he took a distinguished part in the national councils. He was a principal speaker in the debates on every important question. Towards the close of this period his health began to fail, but his indisposition could not prevent him from engaging in the discussion, relating to the appropriations, necessary for carrying into effect the British treaty. Such was the effect of his speech of April 28, 1796, that one of the members of the legislature, who was opposed to Mr. Ames, rose and objected to taking a vote at that time, as they had been carried away by the impulse of oratory. After his return to his family, frail in health and fond of retirement, he remained a private citizen. For a few years, however, he was persuaded to become a member of the council. But though he continued chiefly in retirement, he operated far around him by his writings in the public papers. A few years before his death he was chosen president of Harvard college, but the infirm state of his health induced him to decline the appointment. He died on the morning of July 4, 1805. He left seven children: his only daughter died in 1829.

Mr. Ames possessed a mind of a great and extraordi-



nary character. He reasoned, but he did not reason in the form of logic. By striking allusions more than by regular deductions, he compelled assent. The richness of his fancy, the fertility of his invention, and the abundance of his thoughts were as remarkable as the justness and strength of his understanding. His political character may be known from his writings, and speeches, and measures. He was not only a man of distinguished talents, whose public career was splendid, but he was amiable in private life, and endeared to his acquaintance. To a few friends he unveiled himself without reserve. They found him modest and unassuming, untainted with ambition, simple in manners, correct in morals, and a model of every social and personal virtue. The charms of his conversation were unequalled.

He entertained a firm belief in Christianity, and his belief was founded upon a thorough investigation of the subject. He read most of the best writings in defence of the Christian religion, but he was satisfied by a view rather of its internal than its external evidences. He thought it impossible, that any man of a fair mind could read the Old Testament and meditate on its contents, without a conviction of its truth and inspiration. The sublime and correct ideas, which the Jewish Scriptures convey of God, connected with the fact that all other nations, many of whom were superior to the Jews in civilization and general improvement, remained in darkness and error on this great subject, formed in his view a conclusive argument. After reading the book of Deuteronomy he expressed his astonishment, that any man, versed in antiquities, could have the hardihood to say, that it was the production of human ingenuity. Marks of divinity, he said, were stamped upon it. His views of the doctrines of religion were generally Calvinistic. An enemy to metaphysical and controversial theology, he disliked the use of technical and sectarian phrases. The term *trinity* however he frequently used with reverence, and in a manner, which implied his belief of the doctrine. His persuasion of the divinity of Christ he often declared, and his belief of this truth seems to have resulted from a particular investigation of the subject, for he remarked to a friend, that he once read the evangelists with the sole purpose of learning what Christ had said of himself.

He was an admirer of the common translation of the Bible. He said it was a specimen of pure English; and though he acknowledged, that a few phrases had grown obsolete, and that a few passages might be obscurely translated, yet he should consider the adoption of any new translation as an incalculable evil. He lamented the prevailing disuse of the Bible in our schools. He thought, that children should early be made acquainted with the important truths which it contains, and he considered it as a principal instrument of making them acquainted with their own language in its purity. He said, "I will hazard the assertion, that no man ever did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

Mr. Ames made a public profession of religion in the first congregational church in Dedham. With this church he regularly communed, till precluded by indisposition from attending public worship. His practice corresponded with his profession. His life was regular and irreproachable. Few, who have been placed in similar circumstances, have been less contaminated by intercourse with the world. It is doubted, whether any one ever heard him utter an expression, calculated to excite an impious or impure idea. The most scrutinizing eye discovered in him no disguise or hypocrisy. His views of himself, however, were humble and abased. He was often observed to shed tears, while speaking of his closet devotions and experiences. He lamented the coldness of his heart and the wanderings of his thoughts, while addressing his Maker, or meditating on the precious truths which he had revealed. In his last sickness, when near his end, and when he had just expressed his belief of his approaching dissolution, he exhibited submission to the divine will and the hope of the divine favor. "I have peace of mind," said he. "It may arise from stupidity; but I think it is founded on a belief of the Gospel." At the same time he

disclaimed every idea of meriting salvation. "My hope," said he, "is in the mercy of God, through Jesus Christ."

Mr. Ames's speech in relation to the British treaty, which was delivered April 28, 1796, is a fine specimen of eloquence. He published an oration on the death of Washington in 1800, and he wrote much for the newspapers. His political writings were published in 1809, in one volume, 8vo. with a notice of his life and character by president Kirkland.—*Allen's Biog. Dict.*; *Panoplist*, July, 1800; *Dexter's Fan. Eulogy*; *Marshall's Washington*, vi. 203; *Ames's Works*.

AMIANTHUS; an adjective derived from this word is used in I Pet. 1: 3, 4. The Amianthus is a greenish or silvery white mineral, of fibrous texture, which is generally known under the name of Asbestos; a term derived from the Greek, and signifying "unquenchable," "indestructible by fire."

This mineral, and particularly a silky variety of it, in long slender filaments, was well known to the ancients, who made it into an incombustible kind of cloth, in which they burned the bodies of their dead, and by which means they were enabled to collect and preserve the ashes without mixture. This cloth was purchased by the Romans at an enormous expense. Pliny states that he had seen table-cloths, towels, and napkins of amianthus taken from the table at a great feast, thrown into the fire, and burned before the company; and by this operation rendered cleaner than if they had been washed.

From its peculiar property of not being destroyed by fire, the term *amianthus* is figuratively used for *imperishable, indestructible*. Thus in Pet. 1: 3, 4, we read, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away." This blessed inheritance is called *aphtharton, incorruptible*, because it will not, like the earthly Canaan, be corrupted with the sins of its inhabitants, (Lev. 18: 28.) for into the heavenly country entereth nothing that defileth. Rev. 21: 7. It is declared to be *amianthon*, indestructible, because it shall neither be destroyed by the waters of a flood as the earth has been, nor by fire, as in the end this world will be; and it is to be *amaranton, unfading*, because its joys will not wither, but remain fresh through all eternity.

AMMAH; a hill opposite to Giah, not far from Gibeon, where Asahel was slain by Abner. 2 Sam. 2: 24.

AMMANAH; in the Jewish writers, is the same as mount Hor; a mount in the northern boundary of the land. In the Jerusalem Targum, mount Hor is called mount Manns; Jonathan writes it Umanis. Inwards from Ammanah was within the land, beyond Ammanah was without the land, according to the opinions of the Talmudists.—*Calmet*.

AMMI; that is, *my people*; and RUHAMAH, or perhaps, more properly *Rachamah, having obtained mercy*. See Hos. 2: 1. This name being given to the ten tribes after their rejection, imports that in the latter days, or Millennium, God shall redeem them from their misery and bondage, and bring them into special covenant relation with himself.

Let the reader observe that the Lord commands the prophet to call by this name the brethren and sisters of the church. "Say ye to your brethren Ammi, and to your sisters Ruhamah; plead with your mother, plead." Though put away by reason of her gross infidelity, yet the provision made for her recovery in Christ is such that she shall return to her rightful Lord. "For this reason (saith the Lord) plead with your mother, plead;" work upon her maternal feelings; give her to see, that though by adulteries she is by law justly liable to be divorced forever, yet the right and interest of her (first) husband hath never been lost. He claims her as his own. Return again unto me, saith the Lord.

If the reader be led to consider the subject in this point of view, the expressions of Ammi and Ruhamah, with all the doctrines connected with both, become interesting and tender beyond all imagination.—*Hacker*.

I. AMMON, or No-Ammon, or Ammon-No; a city of Egypt. The prophets describe No-Ammon as being situ

ated among the rivers; as having the waters surrounding it; having the sea as its rampart; and as being extremely populous. This description has induced Calmet, and the majority of interpreters, to consider No-Ammon as having been the same with Diospolis, or the city of Jupiter in Lower Egypt. The ruin of this city, so distinctly foretold by the prophets, occurred under Esarhaddon and Nebuchadnezzar; though its ruin may not be said to have been completed till the time of Sennacherib. (See *NOAH*, for a more full description.)

II. AMMON, or HAMMON, or HAMAUN, or JUPITER AMMON; a celebrated god of the Egyptians, was probably a deification of Ham, whose posterity peopled Africa, and who was the father of Mizraim, the founder of the Egyptian polity and power. Ammon had a famous temple in Africa, where he was adored under the symbolic figure of a ram. It was situated in a delicious spot, (the Oasis,) in the midst of a frightful desert, where was an oracle of great fame, which Alexander the Great consulted, at the risk of his life.

It has been thought that Ammon is an Egyptian compound, HAM-ON; i. e. *Ham*, the sun; *On* being the Egyptian name for that luminary, afterwards idolatrously referred to Ham; and in Josh. 7: 2. we find a temple dedicated to *On* or *Aun*; "Beth-Aven," in our translation. (See *HAM*, *NOAH*, *TREBES*, *ARK*.) Scripture says nothing of this false deity, in particular; but speaks of Ham, and of the city of Ammon, or No-Ammon, which was principally devoted to him, and which was very distant from the oracle of Jupiter Ammon, in the desert, just mentioned. Ammon, the god of the Egyptians, was, as already remarked, the Jupiter of the Greeks, for which reason, the latter call that city Diospolis, or the city of Jupiter, which is the former name, according to Calmet, No-Ammon, the rest or habitation of Ammon. (But see *NOAH*.) In after ages, the Egyptian and Greek names were united, and the deity was called Jupiter-Hammon.

III. AMMON, or Ben-Ammi; son of Lot, by his younger daughter. Gen. 19: 34, 35. His abode was east of the Dead sea and Jordan, in the mountains of Gilead, and he was the father of the Ammonites, a famous people, always at enmity with Israel. The name *Ben-Ammi* has usually been interpreted "the son of my people;" but this, as Mr. Taylor remarks, is impossible; Ben-Ammi might be their father, but not their son. But if we take *aun* or *aun* in the sense of generator, source of life, then this name is extremely applicable, importing ancestor or "grandfather's son;" which aptly describes the descent of this child from his father, yet his grandfather, who should have been one degree further removed in blood.—*Calmet*.

AMMONIANS. (See *AMMONIUS SACCHUS*; *NEW PLATONISTS*.)

AMMONITES; the descendants of Ammon, the son of Lot. They took possession of the country called by their name, after having driven out the Zamzummins, who were its ancient inhabitants. The precise period at which this expulsion took place, is not ascertained. The Ammonites had kings, and were uncircumcised, Jer. 9: 25, 26, and seem to have been principally addicted to husbandry. They, as well as the Moabites, were among the nations whose peace or prosperity the Israelites were forbidden to disturb. Deut. 2: 19, &c. However, neither the one nor the other were to be admitted into the congregation to the tenth generation, because they did not come out to relieve them in the wilderness, and were implicated in hiring Balaam to curse them. Their chief and peculiar deity is, in Scripture, called Moloch. Chemosh was also a god of the Ammonites.

The country anciently peopled by the Ammonites is situated to the east of Palestine, and is now possessed partly by the Arabs and by the Turks. It is naturally one of the most fertile provinces of Syria, and it was for many ages one of the most populous. The Ammonites often invaded the land of Israel, and at one period, united with the Moabites, they retained possession of a great part of it, and grievously oppressed the Israelites for the space of eighteen years. Jephthah repulsed them, and took twenty of their cities, but they continued afterward to harass the borders of Israel—and their capital was besieged by the forces of David, and their country rendered tributary.

They regained and long maintained their independence, till Jotham, king of Judah, subdued them, and exacted from them an annual tribute of a hundred talents, and thirty thousand quarters of wheat and barley: yet they soon contested again with their ancient enemies, and exulted in the miseries that befel them when Nebuchadnezzar took Jerusalem and carried its inhabitants into captivity. In after-times, though successively oppressed by the Chaldeans, (when some of the earliest prophecies respecting it were fulfilled,) and by the Egyptians and Syrians, Ammon was a highly productive and populous country, when the Romans became masters of all the provinces of Syria, and several of the allied cities which gave name to the celebrated Decapolis were included within its boundaries.

Even when first invaded by the Saracens, this country, including Moab, was enriched by the various benefits of trade, covered with a line of forts, and possessed some strong and populous cities. Volney bears witness, "that in the immense plains of the Hauran; ruins are continually to be met with, and that what is said of its actual fertility perfectly corresponds with the idea given of it in the Hebrew writings." The fact of its natural fertility is corroborated by every traveller who has visited it. And "it is evident," says Burckhardt, "that the whole country must have been extremely well cultivated, in order to have afforded subsistence to the inhabitants of so many towns," as are now visible only in their ruins. While the fruitfulness of the land of Ammon, and the high degree of prosperity and power in which it subsisted, long prior and long subsequent to the date of the predictions, are thus indisputably established by historical evidence and by existing proofs, the researches of recent travellers (who were actuated by the mere desire of exploring these regions and obtaining geographical information) have made known its present aspect; and testimony the most clear, unexceptionable, and conclusive, been borne to the state of dire desolation to which it is and has long been reduced.

It was prophesied concerning Ammon, "Son of man, set thy face against the Ammonites, and prophesy against them. I will make Rabbah of the Ammonites a stable for camels and a couching place for flocks. Behold, I will stretch out my hand upon thee, and deliver thee for a spoil to the heathen; I will cut thee off from the people, and cause thee to perish out of the countries; I will destroy thee. The Ammonites shall not be remembered among the nations. Rabbah," (the chief city) "of the Ammonites, shall be a desolate heap. Ammon shall be a perpetual desolation." Ezek. 25: 2, 5, 7, 10. 21: 32. Jer. 49: 2. Zeph. 2: 9.

Ammon was to be delivered to be a spoil to the heathen—to be destroyed, and to be a perpetual desolation. "All this country, formerly so populous and flourishing, is now changed into a vast desert." (*Seetzen's Travels*.) Ruins are seen in every direction. The country is divided between the Turks and the Arabs, but chiefly possessed by the latter. The extortions of the one, and the depredations of the other, keep it in "perpetual desolation," and make it "a spoil to the heathen." "The far greater part of the country is uninhabited, being abandoned to the wandering Arabs, and the towns and villages are in a state of total ruin." (*Ibid.*) "At every step are to be found the vestiges of ancient cities, the remains of many temples, public edifices, and Greek churches." (*Burckhardt's Travels*.) The cities are left desolate. "Many of the ruins present no objects of any interest. They consist of a few walls of dwelling-houses, heaps of stones, the foundations of some public edifices, and a few cisterns filled up; there is nothing entire, though it appears that the mode of building was very solid, all the remains being formed of large stones. In the vicinity of Ammon there is a fertile plain interspersed with low hills, which for the greater part are covered with ruins." (*Burckhardt's Travels in Syria*.) While the country is thus despoiled and desolate, there are valleys and tracts throughout it, which "are covered with a fine coat of verdant pasture, and are places of resort to the Bedouins, where they pasture their camels and their sheep." (*Buckingham's Travels in Palestine*.) "The whole way we traversed," says Seetzen, "we saw villages in ruins, and met numbers of Arabs with their

camels," &c. Mr. Buckingham describes a building among the ruins of Ammon, "the masonry of which was evidently constructed of materials gathered from the ruins of other and older buildings on the spot. On entering it at the south end," he adds, "we came to an open square court, with arched recesses on each side, the sides nearly facing the cardinal points. The recesses in the northern and southern wall were originally open passages, and had arched door-ways facing each other; but the first of these was found wholly closed up, and the last was partially filled up, leaving only a narrow passage, just sufficient for the entrance of one man and of the goats, which the Arab keepers drive in here occasionally for shelter during the night." He relates that he lay down among "flocks of sheep and goats," close beside the ruins of Ammon; and particularly remarks that, during the night, he "was almost entirely prevented from sleeping by the bleating of flocks." So literally true is it, although Seetzen, and Burckhardt, and Buckingham, who relate the facts, make no reference or allusion whatever to any of the prophecies, and travelled for a different object than the elucidation of the Scriptures,—that "the chief city of the Ammonites is a stable for camels, and a couching-place for flocks."

"The Ammonites shall not be remembered among the nations." While the Jews, who were long their hereditary enemies, continue as distinct a people as ever, though dispersed among all nations, no trace of the Ammonites remains; none are now designated by their name, nor do any claim descent from them. They did exist, however, long after the time when the eventual annihilation of their race was foretold; for they retained their name, and continued a great multitude until the second century of the Christian era. (*Justin Martyr*.) "Yet they are cut off from the people. Ammon has perished out of the countries; it is destroyed." No people is attached to its soil; none regard it as their country and adopt its name: "And the Ammonites are not remembered among the nations."

"*Rabbah*," (Rabbah Ammon, the chief city of Ammon,) "shall be a desolate heap." Situated, as it was, on each side of the borders of a plentiful stream, encircled by a fruitful region, strong by nature and fortified by art, nothing could have justified the suspicion, or warranted the conjecture in the mind of an uninspired mortal, that the royal city of Ammon, whatever disasters might possibly befall it in the fate of war or change of masters, would ever undergo so total a transmutation as to become a desolate heap. But although, in addition to such tokens of its continuance as a city, more than a thousand years had given uninterrupted experience of its stability, ere the prophets of Israel denounced its fate; yet a period of equal length has now marked it out, as it exists to this day, a desolate heap, a perpetual or permanent desolation. Its ancient name is still preserved by the Arabs, and its site is now "covered with the ruins of private buildings—nothing of them remaining, except the foundations and some of the door-posts. The buildings, exposed to the atmosphere, are all in decay." (*Burckhardt's Travels in Syria*.) so that they may be said literally to form a desolate heap. The public edifices, which once strengthened or adorned the city, after a long resistance to decay, are now also desolate; and the remains of the most entire among them, subjected as they are to the abuse and spoliation of the wild Arabs, can be adapted to no better object than "a stable for camels." Yet these broken walls and ruined palaces, says Mr. Keith, which attest the ancient splendor of Ammon, can now be made subservient, by means of a single act of reflection, to a far nobler purpose than the most magnificent edifices on earth can be, when they are contemplated as monuments on which the historic and prophetic truth of Scripture is blended in one bright inscription.—*Keith on the Evidence of Prophecy; Watson*.

AMMONIUS SACCAS; a Christian philosopher of Alexandria, lived towards the end of the second century. He is considered as the founder of the mystic philosophy, known as the Alexandrian, or neo-platonic. Plotinus, Longinus, and Origen, were among his pupils. His system was, in fact, a crude mass of heterogeneous opinions, borrowed from various schools. He is said by some to have apostatized from Christianity, but this is denied by others.—*Davenport*.

AMORITES; a people descended from Amorrhæus, the fourth son of Canaan. They first peopled the mountains west of the Dead sea, but afterwards extended their limits, and took possession of the finest provinces of Moab and Ammon, on the east, between the brooks Jabbok and Arnon. Josh. 5: 1. Numb. 13: 29. 21: 29. Moses took this country from their king, Sihon, (A. M. 2553,) who refused the Israelites a passage, on their way out of Egypt, and attacked them with all his force. The lands which the Amorites possessed on this side Jordan, were given to the tribe of Judah, and those beyond the Jordan to the tribes of Reuben and Gad. Amos (ch. 2: 9.) speaks of their gigantic stature and valor, and compares their height to the cedar, their strength to the oak. The name Amorite is often taken in Scripture for Canaanite in general. We must distinguish three people of this name: 1. In mount Lebanon, east of Phœnicia.—2. Another people in mount Gilead, between the rivers Jabbok and Arnon.—3. A third people, who inhabited the mountain of Paran, between Sinai and Kadesh Barnea. Gen. 15: 16, 21.

AMORY, (THOMAS, D. D. ; ) a celebrated dissenting minister of the eighteenth century, was born at Taunton, Somersetshire, Jan. 28, 1701. In 1717, he was placed under the academical instruction of Mr. S. James, and Mr. H. Grove, who, during the reign of queen Anne, had been joint tutors at Taunton, at an academy for bringing up young men to the work of the ministry. Under their instruction Mr. Amory went through the usual preparatory studies and attainments; and in 1722 was approved of as a candidate for the Christian ministry. Though but twenty-one years of age, he was serious and devout; and spent much time in reading the Bible and in private prayer. In 1730 he was ordained, at Paul's meeting in Taunton, to the pastoral office; and from that time co-operated with Mr. Batser, his joint pastor, in the performance of the important duties which belong peculiarly to that sacred office. On the death of Mr. Grove, in 1738, Mr. Amory was unanimously appointed chief tutor in the academy at Taunton, and conducted the business of that institution with the same ability, and enlarged and liberal views, as his predecessor. In 1740, he was married to a pious and intelligent daughter of Mr. Baker, a dissenting minister in Southwark, who survived Mr. Amory, to whom he was much attached, and with whom he lived in affection and harmony. Five children were the fruit of their marriage, four of whom survived their father. At Taunton he was greatly esteemed, not only by his own congregation and sect, but by all the neighboring congregations and ministers, as well of the Independent and Baptist denominations, as of the Church of England. With the celebrated, pious, intelligent, and useful Mrs. Rowe, he was very intimate. Though thus beloved and happy at Taunton, and in the neighborhood, Mr. Amory was induced to quit his situation, and in October, 1759, removed to London, to be afternoon preacher to the society in the Old Jewry, belonging to Dr. S. Chandler. To be useful was his object. The salvation of the human race occupied all his thoughts; and when he removed to the vast metropolis, it was only in order that such objects might be more extensively promoted. In London he was not, however, so popular. "His delivery was clear and distinct, and his discourses were excellent; but his voice was not powerful enough to rouse the bulk of mankind, who are struck with noise and parade; and his sermons, though practical and affecting to the attentive hearer, were rather too close, judicious, and philosophical for the common run of congregations." To bigotry and intolerance he was a sworn foe; and he took for his motto the precept of Christ—"Judge not, that ye be not judged." To intelligent and rational dissenters his preaching was, however, peculiarly acceptable; and on him was bestowed every mark of distinction, which could be paid to the most eminent Presbyterian divine. When the dissenting ministers, in 1772, formed a design of endeavoring to procure an enlargement of the Toleration Act, Dr. Amory was one of the committee appointed for that purpose. After a long and useful life, he died on the 24th of June, 1774, aged seventy-three years. The character of Dr. Amory was pre-eminently excellent; his piety was wise, yet fervent. It was an habitual, operative principle—it influenced all his actions and opinions—it

induced him to perform all the duties of life with singleness of heart, pleasing God—it was manifested by his conversation and conduct—by his general benevolence and humanity—by his affability and generosity, patience, self-denial, and love to the whole human race. His sermons were close, accurate, solid, and affectionate. His learning was very considerable. He was a sound theologian, a good biblical critic, and an excellent scholar and philosopher. His works, which are principally theological, consist of Sermons; A Letter to a Friend on the Perplexities to which Christians are exposed, and on the means of solving them; A Dialogue on Devotion; and Forms of Devotion for the Closet. In addition to such works, he wrote the Life, and edited the Writings, of the Rev. Mr. Grove;—also edited the Sermons of Grove, and Grove's System of Moral Philosophy; he wrote the Life, and edited the Writings, of Dr. George Benson; and edited the Posthumous Sermons of Dr. Chandler.—*Jones's Chr. Biog.*

AMOS; the fourth of the minor prophets, belonged to the little town of Tekoah, in Judah. There is no proof, however, that he was a native of this place, except his retirement there, when driven from Bethel. It is probable that he was born in the territories of Israel, to which his mission was principally directed. He prophesied in Bethel, where the golden calves were erected, under Jeroboam II. about A. M. 3215; and Amaziah, high priest of Bethel, accused him before the king, as conspiring against him. Amos answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Amos 7: 10, to end. (See SYCAMORE.) He then retired into the kingdom of Judah, and dwelt in Tekoah, where he continued to prophesy. Amos complains in many places of the violence offered to him, to oblige him to silence; and bitterly exclaims against the crying sins of the Israelites, such as idolatry, oppression, wantonness, and obsequy. Nor does he spare the sins of Judah, such as their carnal security, sensuality, and injustice. He utters frequent threatenings against them both, and predicts their ruin. It is observable in this prophecy, that, as it begins with denunciations of judgment and destruction against the Syrians, Philistines, Tyrians, and other enemies of the Jews, so it concludes with comfortable promises of the restoration of the tabernacle of David, and the establishment of the kingdom of Christ. Amos was called to the prophetic office in the time of Uzziah, king of Judah, and Jeroboam, the son of Joash, king of Israel.

Some writers, in adverting to the condition of Amos, have, with a minute affectation of criticism, pretended to discover a certain rudeness and vulgarity in his style; and even Jerome is of opinion that he is deficient in magnificence and sublimity. He applies to him the words St. Paul speaks of himself, that he was rude in speech, though not in knowledge; "and his authority," says bishop Lowth, "has influenced many commentators to represent him as entirely rude, and void of elegance; whereas, it requires but little attention to be convinced that he is not a whit behind the very chiefest of the prophets;" equal to the greatest in loftiness of sentiment, and scarcely inferior to any in the splendor of his diction, and in the elegance of his composition. Mr. Locke has observed, that his comparisons are chiefly drawn from lions, and other animals, because he lived among, and was conversant with, such objects. But, indeed, the finest images and allusions, which adorn the poetical parts of Scripture, in general are drawn from scenes of nature, and from the grand objects that range in her walks; and true genius ever delights in considering these as the real sources of beauty and magnificence. The whole book of Amos is animated with a fine and masculine eloquence.—*Watson.*

AMPHIPOLIS; a city between Macedonia and Thrace, but dependent on Macedonia. Paul and Silas, being delivered out of prison, left Philippi, and going to Thessalonica, passed through Amphipolis. Acts 17: 1. It was also called Chrysopolis, or Christopolis. In the division of Macedonia, by Paulus Emilius, it was made the chief city of the first region of Macedonia, and a metropolis.—*Calmet.*

AMSDORFIANS; a sect, in the sixteenth century, who took their name from Amsdorf, their leader. They maintained that good works were not only unprofitable, but were obstacles to salvation.—*Buck.*

AMULET; a charm, or supposed preservative against diseases, witchcraft, or any other mischief. They were very frequent amongst the Jews, the Greeks, and the Romans, and were made of stone, metal, animal substances, or, in short, any thing which a weak imagination suggested. The Jews were very superstitious in the use of amulets, but the Mishna forbids them, unless received from some person, of whose cures at least three instances could be produced. The phylacteries worn by the Pharisees and others of the Jewish nation, were a sort of amulets.

Amulets, amongst the Greeks, were called *phylakteria*, *peripta*, *apotelesmata*, *periammata*, *brebia*, and *exkolpia*. The Latins called them *amuleta*, *appensa*, *pentacula*, &c. Remains of this superstition continue among ignorant people even in this country, which ought to be strongly discountenanced as weak or wicked. The word amulet is probably derived from *amula*, a small vessel with lustral water in it, anciently carried in the pocket for the sake of purification and expiation.—*Watson.*

AMYRALD, OR AMYRAUT, (MOSES, S. T. D.); a French Protestant divine, born at Bourgeuil, in 1596, was educated for the civil law, but preferred theology, and became professor of divinity at Saumur. In that profession he acquired the highest reputation. Such was his influence, that he succeeded in introducing the doctrine of Arminius into the French reformed churches, to the great displeasure of the zealous Calvinists. Being a friend to the doctrine of passive obedience, he was looked on with a favorable eye by Richelieu and Mazarine. Amyraut was a man of moderation and candor, and had the good fortune to be esteemed by men of all sects. His theological works are numerous. He died in 1664.—*Davenport.*

AMYRALDISM; a name given by some writers to the doctrine of *universal grace*, as explained and asserted by Amyraldus, or Moses Amyraut, and others, his followers, among the reformed in France, towards the middle of the seventeenth century. This doctrine principally consisted of the following particulars, viz: that God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, though he does not grant to all his assistance, that they may improve this power to saving purposes; and that they may perish through their own fault. Those who embraced this doctrine were called Universalists; though it is evident they rendered *grace universal* in words, but in *reality restricted*; at least in its highest exercises and effectual operation. (See CAMERONITES.)

ANABAPTISTS; those who maintain that baptism ought always to be performed by immersion. The word is compounded of *ana*, "new," and *baptistes*, "a Baptist," signifying that those who have been baptized in their infancy, ought to be baptized *anew*. It is a word which has been indiscriminately applied to Christians of very different principles and practices. The English and Dutch Baptists do not consider the word as at all applicable to their sect; because those persons whom they baptize they consider as never having been baptized before, although they have undergone what they term the ceremony of sprinkling in their infancy.

The Anabaptists of Germany, besides their notions concerning baptism, depended much upon certain ideas which they entertained concerning a perfect church establishment, pure in its members, and free from the institutions of human policy. The most prudent part of them considered it possible, by human industry and vigilance to purify the church; and seeing the attempts of Luther to be successful, they hoped that the period was arrived in which the church was to be restored to this purity. Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan, or, more properly, a visionary enterprise, to found a new church entirely spiritual and divine.

This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid; for, in a very short space of time, their discourses, visions, and predictions, excited great

commotions in a great part of Europe. The most pernicious faction of all those which composed this motley multitude, was that which pretended that the founders of this new and perfect church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that, in the year 1521, began their fanatical work under the guidance of Munzer, Stubner, Storck, &c. These men taught, that among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth, should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that as neither the laws of nature, nor the precepts of the New Testaments, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed, at first, the various arts of persuasion, in order to propagate their doctrines; and related a number of visions and revelations, with which they pretended to have been favored from above; but, when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext that Christ himself was now to take the reins of all government into his hands: but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury for common use. They made preparations for the defence of the city; invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Zion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed by a special designation of heaven, as the pretended king of Zion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.

It must be acknowledged that the true rise of the insurrections of this period ought not to be attributed to religious opinions. The first insurgents groaned under severe oppressions and took up arms in defence of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves, than to have been the prime movers. That a great part were Anabaptists, seems indisputable; at the same time it appears from history, that a great part also were Roman Catholics, and still a greater part of those who had scarcely any religious principles at all. Indeed, when we read of the vast numbers that were concerned in these insurrections, of whom it is reported that one hundred thousand fell by the sword, it appears reasonable to conclude that they were not all Anabaptists. (See *Robertson's History of Charles V. Enc. Brit. vol. i. p. 644*; and articles BAPTISTS and MENNONITES.)

"The following," says Benedict, "seems the only satisfactory solution of this mysterious affair. All parties are anxious to clear themselves of the reproach of an unsuccessful and unpopular enterprise. Such a one was that of the German peasants. The Catholic historians of the times excuse all their brethren, who were concerned in it, and lay the whole blame at the door of Luther and the reformation. The Lutheran historians, from whom the English took their accounts, endeavored to clear themselves, by accusing the Anabaptists of being the prime movers and principal promoters of the insurrection. The papists were doubtless very unfair and erroneous, in charging the reformation with being the direct cause of

the troubles, wars, and commotions, of which it was certainly no more than the indirect and innocent occasion; but they were not mistaken when they charged the Lutherans with being deeply engaged in the rustic war. The Lutherans have conceded that some of their party perverted and misconstrued the reformer's doctrine of Christian liberty, and flocked to the standard of the rebels. But the papists are not content with these concessions, they have constantly laid the whole mischief of this intestine dissension at the door of Luther and his disciples; 'This,' say they, 'is the fruit of the new doctrine! This is the fruit of Luther's gospel!'

"It is certain that the disturbances in the very city of Munster were begun by a Pedobaptist minister of the Lutheran persuasion, whose name was Bernard Rotman, or Rethman; that he was assisted in his endeavors by other ministers of the same persuasion; and that they began to stir up tumults, that is, teach revolutionary principles, a year before the Anabaptist ringleaders, as they are called, visited the place. These things the papists knew, and they failed not to improve them to their own advantage. They uniformly insisted that Luther's doctrine led to rebellion, that his disciples were the prime movers of the insurrections, and they also asserted that a hundred and thirty thousand Lutherans perished in the rustic war.

"Such were the aspersions cast upon the Lutheran party by the papists. And though many Catholics were engaged in the war, yet the Lutherans knew it would be unavailing to retort upon them; for whatever resistance the oppressed Catholics had shown, the Catholic doctrine did not lead to it, for that taught nothing but blind and dumb submission to every law of their superiors, whether civil or religious. But as the Anabaptists were the advocates for liberty, and as many of them had taken a part in the war which they hoped would set them free, the Lutherans found it easy to cast all the blame upon them. And they, having no one to tell their story as it was, nor put in any plea for them, which could be heard, the Munster affair, as it was first related by the Lutheran historians, has been transmitted from one generation to another, without any correction or amendment; it has been transcribed by a thousand Pedobaptist pens, as a salutary memento for the seditious dippers; it is the dernier resort of every slanderous declaimer against them; it is the great gun, the *ultima ratio* of every disputant, which they keep in reserve against the time of need.

"But why all this din about Munster and the war of the peasants, since every body knows, who knows any thing of the matter, that it was not a quarrel about baptism, but about the feudal system; that it was not for water, but in opposition to the horrid oppression of the princes, that the German peasants rose? Why are not the Independents and the Congregationalists, their offspring, visited from age to age with the deeds of a few of their zealous predecessors, and of the promiscuous multitude, who attached themselves to their cause, and bore their name? They were accused by their enemies of every thing horrid and flagitious. 'The most eminent English writers,' says Mosheim, 'not only among the patrons of Episcopacy, but even among those very Presbyterians with whom they are now united, have thrown out against them the bitterest accusations, and the severest invectives the imagination could suggest. They have not only been represented as delirious, mad, fanatical, illiterate, factious, and ignorant both of natural and revealed religion, but also as abandoned to all kinds of wickedness and sedition, and as the only authors of the odious parricide committed on the person of Charles I. Rapin represents the Independents under such horrid colors, that were his portrait just, they could not deserve to enjoy the light of the sun, or breathe the free air of Britain, much less to be treated with indulgence and esteem by those who have the cause of virtue at heart.'

"But Mosheim could discover the tongue of slander in these representations; he could apologise for the Independents so far, that Dr. Maclean has thought it necessary to give him a check. He could, in giving their history, adopt the wise and prudent maxim, not to judge of the spirit and principles of a sect, from the actions or expressions of a handful of its members, but from the manners, customs, opinions, and behavior of the generality of those

who compose it,' &c. But no such things could be thought of, in treating of the German Anabaptists. Why this partiality, in cases so exactly alike? The answer is plain, the Independents held to infant baptism, which the Anabaptists rejected.

"The respectable body of Presbyterians have, at different times, been loaded with the foulest aspersions. Millot, in speaking of the parliament army, says, 'it breathed only the fervor of Presbyterianism, and the rage of battle; and knew no pleasures but *prayer and military duty*.' We forbear to select examples of the kind, and these we have related with no other view, than to show the reader the impropriety of judging of the character of a sect or party, from the accounts of its adversaries.

"The American war terminated in a glorious manner, and all who were concerned in it were loaded with applauses, and hailed as the deliverers of their country. But the grievances of the American people were trifling, compared with those of the German peasants. But suppose the fortune of war had turned against the struggling Americans, how different would have been their fate! What, in such a case, would have been said of those Baptists, who enlisted under the revolutionary standard, whose eulogium was pronounced by the immortal Washington? What character would have been given of those ministers, who promoted the war, by every means in their power, who became chaplains in the armies, and dwelt in the camp of the warriors?—Backus, Gano, Stillman, Manning, Smith, Rogers, and others, instead of being the subjects of eulogium for the part they took in the war, would have been loaded with infamy, and branded with the infamous names of rebels, fanatics, and the ringleaders of a seditious multitude. They would have been the Muncers, Stubners, Storks, Bockholds, Phuffers, and Knip-perdolings of America."

It is but justice to observe, also, that the Baptists in Holland, England, and the United States, are to be considered as entirely distinct from those seditious and fanatical individuals above-mentioned: as they profess an equal aversion to all principles of rebellion on the one hand, and of enthusiasm on the other.—*Buck's Theol. Dict.*; *Miner's Church History*; *Robinson's Eccl. Researches*; *Encyclopaedia Americana*; *Benedict's History of the Baptists*.

ANACHORETS. (See ANCHORETS.)

ANAGOGICAL, signifies mysterious, transporting; and is used to express whatever elevates the mind, not only to the knowledge of divine things, but of divine things in the next life. The word is seldom used, but with regard to the different senses of Scripture. The analogical sense is, when the sacred text is explained with regard to eternal life, the point which Christians should have in view; for example, the rest of the Sabbath, in the analogical sense, signifies the repose of everlasting happiness.

ANAH; son of Zibcon, the Hivite, and father of Aholibamah, Esau's wife, Gen. 36: 24. While feeding asses in the desert, he discovered "*springs of warm water*," not mules, as the English translators and several others understand the Hebrew *janim*. Scripture never calls mules *janim*, nor are such creatures hinted at till after the time of David. And Robinson remarks that five or six miles south-east of the Dead Sea, and consequently in the neighborhood of Mount Seir, is a place celebrated among the Greeks and Romans for its *warm baths*.

ANAK; ANAKIM, famous giants in Palestine. Anak, father of the Anakim, was son of Arba, who gave name to Kirjath-Arba, or Hebron. He had three sons, Sheshai, Ahimai, and Talmi, whose descendants were terrible for their fierceness and stature. The Hebrew spies reported, that, in comparison to those monstrous men, they themselves were but grasshoppers. Some have thought, that the name Phœnician, given to the Canaanites, and particularly to the Sidonians, was originally from Bene-Anak, sons of Anak. Caleb, assisted by the tribe of Judah, took Kirjath-Arba, and destroyed the Anakim. Josh. 15: 14. Judges 1: 20. A. M. 2559. (See GIANT.)

ANALOGY; the science which, standing on the confines of what is known, points out the direction in which truth probably lies, in the region that is unknown. The laws of this science rest upon the two following self-evident principles: First, A part of any system which is the work of an intelligent agent, is similar, so far as the prin-

ciples it involves are concerned, to the whole of that system. And, secondly, The work of an intelligent and moral being must bear, in all its lineaments, the traces of the character of its Author. And, hence, he will use analogy the most skillfully, who is most thoroughly imbued with the spirit of the system, and, at the same time, most deeply penetrated with a conviction of the attributes of the First Cause of all things.—*Wayland on the Philosophy of Analogy*.

ANALOGY OF FAITH; the correspondence of the several parts of Divine Revelation in one consistent whole. Rom. 12: 6. This is considered as furnishing a grand rule for understanding the true sense of Scripture. For, it is evident that the Almighty doth not act without a design in the system of Christianity any more than he does in the works of nature. Now this design must be uniform; for as in the system of the universe every part is proportioned to the whole, and made subservient to it, so in the system of the Gospel all the various truths, doctrines, declarations, precepts, and promises, must correspond with, and tend to, the end designed. For instance, *supposing the glory of God in the salvation of man by free grace, in a way of righteousness and holiness, be the grand design*: then whatever doctrine, assertion, or hypothesis, agree not with this, it is to be considered as false.—Great care, however, must be taken in making use of this method, that the inquirer previously understand the whole scheme, and that he harbor not a predilection only for a part; without attention to this we shall be liable to error. If we come to the Scriptures with any preconceived opinions, and are more desirous to put that sense upon the text which quadrates with our sentiments rather than the truth, it becomes then the analogy of *our faith*, rather than that of the whole system. This was the source of the error of the Jews, in our Savior's time. They searched the Scriptures; but, such were their favorite opinions, that they could not, or would not, discover that the sacred volume testified of Christ. And the reason was evident, for their great rule of interpretation was, what they might call the *analogy of faith*; i. e. the system of the Pharisean scribes, the doctrine then in vogue, and in the profound veneration of which they had been educated. Perhaps there is hardly any sect but what has more or less been guilty in this respect.

This analogy, however, may be of use to the serious and candid inquirer; for as some texts may seem to contradict each other, and difficulties present themselves, by keeping the analogy of faith in view, he will the more easily resolve those difficulties, and collect the true sense of the sacred oracles. What "the aphorisms of Hippocrates are to a physician, the axioms in geometry to a mathematician, the adjudged cases in law to a counsellor, or the maxims of war to a general, such is the analogy of faith to a Christian." OF THE ANALOGY OF RELIGION TO THE CONSTITUTION AND COURSE OF NATURE, we must refer our readers to bishop Butler's excellent treatise on that subject.—*Buck*; *Wayland's Discourses*; *Campbell's Lectures on Systematic Theology*; *Douglas on the Truths of Religion*; *Shuttenworth on the Consistency of Revelation*.

ANALYSIS OF THEOLOGY. The whole range of theological science may be conveniently divided into four parts. Indeed, theology itself, in accordance with this division, has received a fourfold appellation, viz. *exegetical, systematical, historical, and pastoral* theology. The object of this article is merely to give an analytical view of what is comprehended under each of these departments, reserving all further explanations for a future article on theological education.

#### I. EXEGETICAL THEOLOGY.

This department comprehends

- I. Biblical Introduction; which treats of the age, origin, contents, and character of the sacred writings.
- II. Biblical Criticism; distinguished into
  1. The *Verbal Criticism*, which relates to the *integrity* of the original text.
  2. The *Higher Criticism*, which examines the authenticity of the several books.
- III. Biblical Interpretation, or *Hermeneutics*.
- IV. Biblical Exposition, or *Exegesis*.

#### II. SYSTEMATIC THEOLOGY.

This department comprehends

I. Theoretical Theology, or *Dogmatics*; distinguished into

1. *Biblical*; which draws its system exclusively from the Scriptures.

2. *Ecclesiastical*; which exhibits systematically the doctrines of a church.

3. *Polemic*; which undertakes to refute false exhibitions on the spot.

4. *Apologetic*; which is the defence and confirmation of Christianity in general.

II. Practical Theology, or *Christian Ethics*; which systematically applies the Christian rules of duty to

1. The Internal Affections and Motives.

2. The Visible Actions of Mankind.

III. Didactic Theology. This further distinction arises from the *mode* in which Systematic Theology is taught; which may be

1. *Scientific*; which puts in requisition all the aids of learning.

2. *Popular*; which leaves out of view all that cannot be apprehended without learned attainments.

### III. HISTORICAL THEOLOGY.

This department comprehends

I. The General History of Religion among Mankind.

II. The History of the Christian Religion, or Church History.

III. History of Doctrines, (including *Patristics*, or the Writings of the Fathers.)

IV. History of Creeds and Denominations.

V. Antiquities, Jewish and Christian, or *Archæology*.

VI. Theological Literature, or *Bibliography*.

### IV. PASTORAL THEOLOGY.

This department comprehends

I. Sacred Rhetoric; which is divided into

1. *Homiletics*, or the Preparation for the Pulpit.

2. *Catechetics*, or the Instruction of the Young.

II. Pastoral Duties; including

1. Official Character and Habits.

2. Forms of Worship, and Devotion.

III. Ecclesiastical Discipline, or Law; which is

1. *General*, or common to all Christian denominations.

2. *Special*, or belonging peculiarly to his own.

The sciences above enumerated complete the circle of theological learning. (See THEOLOGICAL EDUCATION.)

ANANIM; second son of Mizraim. (Gen. 10: 13.) He

peopled the Mareotis, if we may rely on the paraphrast Jonathan, son of Uzziel; but rather, the Pentapolis of Cyrene, according to the paraphrast of Jerusalem. Borchart was of opinion, that these Ananim dwelt in the countries around the temple of Jupiter Ammoo, and in the Nasamonitis. We believe the Ananians and Garamantes to be descended from Ananim. The Hebrew *Ger*, or *Gar*, signifies a passenger or traveller. The name of *Ger-amanim* may be derived from *Ger-amanim*: their capital is called *Garamania*, in Solinus.—*Calmet*.

ANAMMELECH. It is said (2 Kings 17: 31.) that the inhabitants of Sepharvaim, sent from beyond the Euphrates into Samaria, burned their children in honor of Anammelech and Adramelech. Mr. Taylor has suggested that Adramelech signified the sun, or splendid king, and Anammelech the moon, or gentle king; but this name, he further remarks, may be composed of *anan*, a *cloud*, and *melek*, a *king*. "The king of clouds," is no less a proper poetical epithet for the moon, than "region of night," as one of our own poets calls that planet. Perhaps, the distinguishing symbol of this idol was a cloud of gold, or some other splendid material, annexed to its statue. (See ADRAMELECH, and BAAL.)

I. ANANIAS; a professed Christian of the city of Jerusalem, who, in concert with his wife, Sapphira, sold an estate, and secreting part of the purchase-money, carried the remainder to the apostles, as the whole price of his inheritance. Acts 5: 1.

A number of conjectures have been formed as to the reasons which induced the Holy Spirit so visibly and suddenly to punish the falsehood of Ananias and Sapphira. Mr. Taylor thinks they might possibly be as follows:—1. In the infancy of the church, to give a solemn

notoriety and a self-evident sanction to the doctrine introduced; not merely by miracles of advantage, (as healing.) but by miracles of punishment.—2. To deter those who through worldly motives of gain, or with a design to participate in the profits of the goods sold, might join the Christian church.—3. To deter spies, and false brethren, who could not be aware of the danger of detection, in all cases, after this event. If Ananias only had died, he remarks, it might have seemed a mere sudden death, produced by a natural cause. By this awful event, the Gospel was in some degree assimilated to the law. Directly after the injunction of the Sabbath was given, the Sabbath-breaker was ordered to be stoned; (Numb. 15: 35, 36.) so after the consecration of the holy altar, the sons of Aaron, who offered profane fire in their censers, were destroyed. Lev. 10: 1, 2. The same thing occurred in the case of Achan, (Josh. 7.) and in other instances.

It is evident, that in this and similar events, there must have been a conviction produced in the minds of spectators, that some extraordinary power was exerted. Had it been thought that Peter himself slew Ananias, he had, no doubt, been rendered amenable to the laws as a murderer. But, if it was evident that the apostle only forewarned him that he should die, then (as no man has power to kill another by his word only) it must have been equally evident that the power which attended the word of Peter, did not proceed from himself, but from God, who, only, has the keys of life and death. So, in like manner, the power which opened the earth to swallow down Korah, was not from Moses, personally, but from him in whose name he spake; (Numb. 16: 24.) though the people afterwards stupidly accused him of having killed the people of the Lord.

II. ANANIAS; a disciple of Christ, at Damascus, whom the Lord directed to visit Paul, then recently converted and arrived at Damascus. Acts 9: 10. The modern Greeks maintain, that he was one of the seventy disciples, bishop of Damascus; a martyr; and buried in that city. There is a very fine church where he was interred; and the Turks, who have made a mosque of it, preserve a great respect for his monument.

III. ANANIAS; son of Nebedæus, and high priest of the Jews, succeeded Joseph, son of Camith, A. D. 47. He was sent by Quadratus, governor of Syria, to Rome, to answer for his conduct to the emperor Claudius; but he justified himself, was acquitted, and returned. In the meantime, Jonathan had been appointed high priest in his place. But he being soon after murdered, Ananias appears to have assumed the functions from which he had been deposed, before a successor was appointed by Agrippa. It was at this point of time that Paul was brought before him. Acts 23: 1. Paul commenced his defence, but Ananias immediately commanded those who were near him to strike him on the face. To this injury and insult the apostle replied, "God is about to smite thee, thou whitened wall; for thou sittest to judge me according to the law, but commandest me to be smitten contrary to the law." Being rebuked for thus addressing himself to the *high priest*, the apostle excused himself by alleging, very properly, that he was ignorant of his office. (See PAUL.)

The assembly being divided in opinion, the tribune ordered Paul to Cesarea, and thither Ananias, and other Jews, went to accuse him before Felix. (Acts 24.) Ananias was considered the first man of the nation in point of riches, friends and fortune. Yet was the prediction of the apostle fulfilled, for he was slain by a seditious faction, at the head of which was his own son, at the commencement of the Jewish wars. Some writers, not distinguishing what Josephus relates of Ananias, when high priest, from what relates of him after his deposition, have made two persons of the same individual.

ANANUS; son of Seth, and high priest of the Jews; called Annas. Luke 3: 2. John 18: 13. He succeeded Joazar, son of Simon, and enjoyed the high priesthood eleven years, when he was deposed, and succeeded by Ishmael, son of Phabi. After his deposition, however, he retained the title of high priest, and had a great share in the management of public affairs. He is called high priest, in conjunction with Caiaphas, his son-in-law, when John the Baptist entered on the exercise of his mission,

though at that time he did not, strictly speaking, possess that character. Luke 3: 2. Our Savior was carried before Annas, directly after his seizure in the garden of Olives.

**ANASTASIA**; a martyr of the fourth century. She was descended from an illustrious Roman family. Her mother Flavia was a Christian, and dying while her daughter was an infant, she bequeathed her to the care of Chrysgonus, a worthy Christian of Aquila, with a strict injunction to instruct her in the principles of Christianity. This Chrysgonus punctually performed, though it cost him his life. But the father of the young lady, being a Pagan, gave her in marriage to a man of his own faith named Publius: who though of good family, was of bad morals, and, after spending both his own and his wife's patrimony, had the baseness to inform against her as a Christian. Her husband dying soon after, Anastasia was released; but in consequence of her many charitable offices to distressed Christians, she was again apprehended, and delivered up to Florus, governor of Illyricum. By his command she was put to the torture; but her constancy in the Christian faith remaining unshaken, Florus ordered her to be burnt to death; which sentence was executed December 25, A. D. 304, about one month after the martyrdom of Chrysgonus her instructor. What a meeting thus the mother, the daughter, and the instructor, have had in heaven!—*Fuz.*

**ANATHEMA**; from *anathemi*, signifies—something set apart, separated, devoted. It is understood principally to denote the absolute, irrevocable, and entire separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society; or the devoting of any man, animal, city, or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated. The Hebrew *cherem*, signifies properly to destroy, exterminate, devote. The word *cherem*, or *anathema*, is sometimes taken for that which is irrevocably consecrated, vowed, or offered to the Lord, so that it may no longer be employed in, or returned to, common uses. Lev. 27: 28, 29. "No devoted thing (absolutely separated) that a man shall devote (absolutely separate) to the Lord, of man, beast, or field, shall be sold or redeemed." In the old Greek writers, *anathema* is used for a person, who, on some occasion, devoted himself for the good of his country; or as an expiatory sacrifice to the infernal gods. Here the reader will recollect Codrus and Curtius.

Some particular persons devoted themselves, if they did not accomplish some specific purpose. In Acts 23: 12, 13. it is said that above forty persons bound themselves with an oath, that they would neither eat nor drink till they had killed Paul. The Essenians were engaged by oath to observe the statutes of their sect; and those who incurred the guilt of excommunication, were driven from their assemblies, and generally starved to death, being obliged to feed on grass like beasts, not daring to receive food which might be offered them, because they were bound by the vows they had made, not to eat any.—*Calnet.*

**ANATHEMA MARANATHA**. We meet with this form of expression but once in Scripture, (1 Cor. 16: 22.) where the apostle Paul, in reference to the faction which had sprung up in the church, and betrayed a great disregard to the authority of Christ, says, "If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*." To give additional force and solemnity, he appears to have written it with his own hand. Why these two words were not translated is not obvious. *Anathema* signifies *Accursed*, that is to say, condemned and devoted to utter destruction. *Maranatha* signifies *The Lord cometh*. They are the words with which the Jews began their greater excommunication; whereby they not only excluded sinners from their society, but delivered them to the divine curse, (Hebrew *cherem*,) including both misery in this life, and perdition in that which is to come. They used this form, because Enoch's prophecy of the second coming of Christ to judge the world, and punish the wicked, began with these words; as we learn from Jude, who quotes the first sentence of that prophecy. Ver. 14. When the apostle, therefore, uses this form of solemn malediction, it is equivalent to saying of the sinner who loves not the Saviour, "It exceeds my power to express what ought to be the consequence of your crime. I therefore leave you to the Lord when He

comes, to judge the quick and the dead."—*Calnet; Jones; Hawker; Watson.* Also, *Macknight's note* on 1 Cor. 16: 22.

**ANATHOTH**; a city of Benjamin, (Josh. 21: 18.) about three miles from Jerusalem, according to Eusebius and Jerome, or twenty furlongs, according to Josephus, where the prophet Jeremiah was born. It was given to the Levites of Kohath's family, and was a city of refuge. John 21: 18.

**ANCHOR OF THE SOUL**; so Christ our hope and forerunner in the heavens is called. Heb. 6: 18, 19. (See *SHR.*)

**ANCIENT OF DAYS**. God is so called, because he existed from all eternity. Dan. 7: 9. The Lord's *ancients*, before whom he will reign gloriously, are his ancient people of Judah and Israel, whom, in the glorious millennium, he will convert to the Christian faith, and rule over as a glorious church. Isa. 24: 23. Three times in the prophecy of Daniel, and in the same chapter, we find the Lord distinguished by this name, and in no other part of Scripture. Dan. 7: 9, 13, 22.

**AND**; a conjunction generally signifying *addition*, but occasionally only *emphasis*. For the sake of some, it may not be unimportant to remark, that in the English version of the Scripture, the word *and* sometimes occurs, where the proper translation would be *even*. Thus we read, "God and the Father of our Lord Jesus Christ," where it should be "God, *even* the Father, &c." Several other passages will be clearer if this observation is remembered.

**ANDREAS**, (JAMES, D. D. ;) a famous Lutheran divine of the sixteenth century, was born at Waibling, in the Duchy of Wirtemberg, March 25, 1528. His parents were poor, but such were the marks of promising genius in this son, that several persons of distinction united in giving him a liberal education. In 1545, he became master of arts at Tubingen, and in 1553, took his degree of D. D. and was appointed pastor of Gopping and superintendent of the neighboring churches. In 1557, he was one of the secretaries at the conference of Worms. In 1559, he was sent to Augsburg, and in 1561 to Paris as one of the commissioners. On his return from the latter, he was appointed chancellor and rector of the university of Tubingen. From 1565 to 1589, he was continually employed by various princes in efforts to settle differences of faith, and to reform the churches. He labored much and strove long, in person and by his pen, to promote *concord*; but he fared much as people do who interpose between combatants—getting blows from both sides, and thanks from neither. Happily the reward of the *peacemaker* is not from men, but from God. Matt. 5: 9.

When he found death drawing near, this excellent man declared his constancy in the faith which he had preached and published for forty-four years. When his physician inquired how he found himself, he answered, "By nothing separated from my God." Soon afterwards, hearing the clock strike, he asked what hour it was; and upon being told it was six, he added, "my hour shall soon draw near." At length, after many edifying and grateful expressions, he breathed out his soul in the words, "Into thy hands, O Lord, I commend my spirit," and fell asleep, January 7, 1590, in the seventy-second year of his age. Nine only out of eighteen children by his excellent wife, survived him.

"He was (says Melchior Adam) an excellent preacher. He had an easy manner of instructing the people; and delivered the most obscure points in such a perspicuous style, that they were understood by the generality of his audience. When he exhorted them to the reformation of their lives, or remonstrated against sin, he made use of great energy of language and elevation of voice, being extremely well qualified, both by nature and art, for moving the passions; and when there was occasion for it, his eloquence was forcible like thunder, and he spoke with such vehemence, that he would sweat all over his body, even in the midst of winter. In executing the several branches of his duty, he spared no labor, and was deterred by no fatigue. He was perpetually engaged in composing some works or other, or in writing letters upon various subjects to persons of all ranks who consulted him; these things he dispatched with admirable quickness and success. There was hardly a day passed but he gave advice to several persons; being always ready to gratify those



who solicited his assistance. He was in great favor with some princes and men of the highest rank, his conversation being very agreeable and sometimes facetious. It gave him extreme sorrow to hear that any person had abandoned the religion he professed; for his zeal for religion was warm."

Such was the character reared from the depths of indignity by the hand of charity. What a reward to the generous friends who drew him from the obscurity of a carpenter's shop, and fostered his rising genius!—Dr. Andrews wrote a great number of books, the most remarkable of which are his book "On Concord," and some treatises on the "Ubiquity of Christ."—*Middleton*.

ANDREW, the apostle, was a native of Bethsaida, and brother of Peter. He was first a disciple of John the Baptist, whom he left, to follow our Savior, after the testimony of John. John 1: 40. Andrew introduced his brother Simon, and after accompanying our Savior at the marriage in Cana, they returned to their ordinary occupation, not expecting, perhaps, to be further employed in his service. Some months after, Jesus met them while fishing, and called them to a regular attendance on his person and ministry, promising to make them fishers of men. Matt. 4: 19. John 6: 1. Some of the ancients are of opinion, that Andrew preached in Scythia; others, that he preached in Greece; others, in Epirus, Achaia, or Argos. The modern Greeks make him founder of the church of Byzantium, or Constantinople, which the ancients knew nothing of. The Acts of his Martyrdom, which are of considerable antiquity, though critics do not allow them to be authentic, affirm that he suffered martyrdom at Patras, in Achaia, being sentenced to be executed on a cross by *Egæus*, proconsul of that province.—*Calmet*.

ANDREWS, (Ep. LANCELOT, D. D.) an eminent English divine, was born in London 1565, and educated at Cambridge. While residing there, it was his custom to come up to London once a year, about Easter, to visit his father and mother, with whom he usually staid a month; during which time, with the assistance of a master, he applied himself to the attaining some language, or art to which he was before a stranger; and by this means, in a few years, he had laid the foundation of all the arts and sciences, and acquired a competent skill in most of the modern languages. While a fellow at the university, he became so celebrated as a theologian, casuist and preacher, that he attracted the patronage of the earl of Huntingdon, and of sir Francis Walsingham; and in no long time rose to be master of Pembroke Hall, (his own college,) chaplain to queen Elizabeth, and dean of Westminster. He might have had a bishopric from Elizabeth, if he would have submitted to the spoliation of its revenues. Under her successor, James I. he attained that dignity; being by him preferred to all others as a preacher, and chosen to vindicate his sovereignty, against Bellarmine. Andrews was successively raised to the sees of Chichester, Ely, and Winchester; besides being appointed lord almoner, and a privy counsellor of England and Scotland; which trusts he discharged with singular fidelity. The following anecdote of him, about this time, is recorded by Waller. Neale, bishop of Durham, and Andrews, were standing together behind the king's chair at dinner, when James suddenly turned to them, and said, My lords, cannot I take my subjects' money when I want it, without all this formality in parliament? Bishop Neale readily answered, God forbid, sir, but you should; you are the breath of our nostrils. The king turned to the bishop of Winchester, Well my lord, and what say you? Sir, replied Andrews, I have no skill to judge of parliamentary cases. The king answered, no put-offs, my lord; answer me immediately. "Then sir, said he, I think it lawful for you to take my brother Neale's money, for he offers it."

King James had such a veneration for this excellent prelate, that in his presence he refrained from all levity. And he was in no less reputation and esteem with Charles I. His life was a life of prayer. A great part of five hours every day was spent in the exercises of devotion. And in his last sickness, he continued while awake to pray audibly till his strength failed; and then by lifting his hands and eyes shewed that he still prayed; and when both voice and hands and eyes failed in their office, his

countenance showed that he still prayed and praised God, in his heart. September 25, 1626, it pleased God to receive him to himself; he being then in his seventy-first year. A monument of marble and alabaster was erected to his memory; and Milton thought him worthy of a Latin Elegy, which will be found among the works of the great poet.

Bishop Andrews was charitable and munificent. He was a patron of learning. His own admirable knowledge in the learned tongues, Latin, Greek, Hebrew, Chaldean, Syriac, Arabic, besides modern languages to the number of fifteen, was such and so rare, that he may well be ranked among the first linguists in Christendom. The style of his works is however deformed by the bad taste and pedantry of the age.—He published much; but his most celebrated productions are his *Tortura Torti*, against Bellarmine, and his *Manual of Private Devotions and Meditations* for every day in the week. He had a share in the translation of the Pentateuch; and the authorized version of the historical books, from Joshua to the first book of Chronicles, was executed by him *exclusively*, "in which being dead he yet speaketh."—*Middleton*; *Davenport*.

ANDRONA; a term used for that part in churches which was destined for the men. Anciently it was the custom for the men and women to have separate apartments in places of worship, where they performed their devotions asunder, which method is still religiously observed in the Greek church.

ANDRUS, (JOSEPH R.) agent of the Colonization Society, was graduated at Middlebury college in 1812, and after studying theology at New Haven and Andover, and also under bishop Griswold at Bristol, R. I., received episcopal ordination. It had been for years his purpose to devote himself to the welfare of the degraded and oppressed race of Africans. Being appointed agent of the Colonization Society, he sailed early in 1821, and proceeded with his associate, C. Bacon, in April, from Sierra Leone to the Bassa country, to negotiate with king Ber for a place of settlement. It was well for the proposed colony, that the attempt was unsuccessful, for a more healthful and eligible territory was afterwards purchased by Dr. Ayres at Montserado. Mr. Andrus died at Sierra Leone, and was buried July 29, 1821.—*Allen's Biog. Dict.*

ANGEL; a spiritual, intelligent substance, the first in rank and dignity among created beings. The word angel, is not properly a denomination of nature, but of office; denoting as much as *nuncius*, messenger, a person employed to carry one's orders, or declare his will. Thus it is St. Paul represents angels. Heb. 1: 14. where he calls them "ministering spirits;" and yet custom has prevailed so much, that angel is now commonly taken for the denomination of a particular order of spiritual beings, of great understanding and power, superior to the souls or spirits of men. Some of these are spoken of in Scripture in such a manner, as plainly to signify that they are real beings of a spiritual nature, of high power, perfection, dignity, and happiness. Others of them are distinguished as not having kept their first station. Jud. 6. These are represented as evil spirits, enemies of God, and intent on mischief. The devil as the head of them, and they as his angels, are represented as the rulers of the darkness of this world, or spiritual wickedness, or wicked spirits. Eph. 6: 12; which may not be unfitly rendered, "the spiritual managers of opposition to the kingdom of God."

The existence of angels is supposed in all religions, though it is incapable of being proved *a priori*. Indeed, the ancient Sudducees are represented as denying all spirits; and yet the Samaritans and Caraites, who are reputed Sudducees, openly allowed them: witness *Abusaid*, the author of an Arabic version of the Pentateuch; and *Aaron*, a Carait Jew, in his comment on the Pentateuch; both extant in manuscript in the king of France's library. In the Alcoran we find frequent mention of angels. The Mussulmen believe them of different orders or degrees, and to be destined for different employments both in heaven and on earth. They attribute exceedingly great power to the angel Gabriel, as that he is able to descend in the space of an hour from heaven to earth; to overturn a mountain with a single feather of his wing. &c. The angel *Israël*, they suppose is appointed to take the souls of such as die; and another angel, named *Esraphil*, they

tell us, stands with a trumpet ready in his mouth to proclaim the day of judgment.

The heathen philosophers and poets were also agreed as to the existence of intelligent beings, superior to man; as is shown by St. Cyprian in his treatise of the vanity of idols; and from the testimonies of Plato, Socrates, Trisnegistus, &c. They were acknowledged under different appellations; the Greeks calling them demons, and the Romans genii, or lares. Epicurus seems to have been the only one among the old philosophers who absolutely rejected them.

2. Authors are not so unanimous about the NATURE, as about the existence, of angels. Though it be now a universal opinion that angels are of a spiritual and incorporeal nature, yet some of the fathers, misled by a passage in Gen. 6: 2. where it is said, "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose," imagined them to be corporeal, and capable of sensual pleasures. But, without noticing all the wild reveries which have been propagated by bold or ignorant persons, let it suffice to observe, that by "the sons of God" we are evidently to understand the descendants of Seth, who, for the great piety wherein they continued for some time, were so called; and that "the daughters of men" were the progeny of wicked Cain.

The fathers who believed angels had bodies, were Clement Alexandrinus, Origen, Cæsarius, Tertullian, and several others. Athanasius, St. Basil, St. Gregory Nicensis, St. Cyril, St. Chrysostom, &c., held them to be mere spirits. It has been the more current opinion, especially in later times, that they are substances entirely spiritual, who can, at any time, assume bodies, and appear in human or other shapes. Ecclesiastical writers make a hierarchy of nine orders of angels. Others have distributed angels into nine orders, according to the names by which they are called in Scripture, and reduced these orders into three hierarchies; to the first of which belong seraphim, cherubim, and thrones; to the second, dominions, virtues, and powers; and to the third, principalities, archangels, and angels. The Jews reckon four orders or companies of angels, each headed by an archangel; the first order being that of Michael; the second, of Gabriel; the third, of Uriel; and the fourth, of Raphael. Following the scripture account, we shall find mention made of different orders of these superior beings; for such a distinction of order seems intimated in the names given to different classes. Thus we have *thrones, dominions, principalities, or principedoms, powers, authorities, living ones, cherubim, and seraphim*. That some of these titles may indicate the same class of angels, is probable; but that they all should be but different appellations of one common and equal order, is improbable. We learn also from Scripture, that they dwell in the immediate presence of God; that they "excel in strength;" that they are immortal; and that they are the agents through which God very often accomplishes his special purposes of judgment and mercy. Nothing is more frequent in Scripture than the missions and appearances of good and bad angels, whom God employed to declare his will; to correct, teach, reprove, and comfort. God gave the law to Moses, and appeared to the old patriarchs, by the mediation of angels, who represented him, and spoke in his name. Acts 7: 30, 35. Gal. 3: 19. Heb. 13: 2.

3. Though the Jews, in general, believed the existence of angels, there was a sect among them, the Sadducees, who denied the existence of all spirits whatever, God only excepted. Acts 23: 8. Before the Babylonish captivity, the Hebrews seem not to have known the NAMES of any angel. The Talmudists say they brought the names of angels from Babylon. Tobit, who is thought to have resided in Nineveh some time before the captivity, mentions the angel Raphael, Tob. 3: 17. 11: 2-7. and Daniel, who lived at Babylon, some time after Tobit, has taught us the names of Michael and Gabriel. Dan. 8: 16. 9: 21. 10: 21. In the New Testament, we find only the two latter mentioned by name. Luke 1: 19. Rev. 12: 7.

2. There are various opinions as to the time when the angels were created. Some think this took place when our heavens and the earth were made. For this opinion, however, there is no just foundation in the Mosaic account.

Others think that angels existed long before the formation of our solar system; and Scripture seems to favor this opinion. Job 28: 4-7. where God says, "Where wast thou when I laid the foundations of the earth?—and all the sons of God shouted for joy."

5. The exact NUMBER of angels is nowhere mentioned in Scripture; but it is always represented as very great; Dan. 7: 10. says of the Ancient of Days, "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Jesus Christ says, that his heavenly Father could have given him more than twelve legions of angels, that is, more than seventy-two thousand, Matt. 26: 53. and the Psalmist declares, that the chariots of God are twenty thousand, even thousands of angels. 68: 17. These are all intended not to express any exact number, but indefinitely a very large one. (See also HEB. 12: 22.)

6. AS to their CHARACTER, though all the angels were created alike good, yet Jude informs us, verse 6. that some of them "kept not their first estate, but left their own habitation;" and these God hath "reserved in everlasting chains under darkness, unto the judgment of the great day." Speculations on the cause and occasion of their fall are all vain and trifling. Milton is to be read on this subject as on others, not as a divine, but as a poet. All we know is, that they are not in their first "estate," or in their original place; that they are not in their first "estate," or in their original place; that this was their own fault, for "they left their own habitation;" that they are in chains, yet with liberty to tempt; and that they are reserved to the general judgment. (See DEVILS.)

7. On the question of guardian angels, Bishop Horsley observes: "That the holy angels are often employed by God in his government of this sublunary world, is indeed to be clearly proved by holy writ. That they have power over the matter of the universe, analogous to the powers over it which men possess, greater in extent, but still limited, is a thing which might reasonably be supposed, if it were not declared. But it seems to be confirmed by many passages of holy writ; from which it seems also evident that they are occasionally, for certain specific purposes, commissioned to exercise those powers to a prescribed extent. That the evil angels possessed before their fall the like powers, which they are still occasionally permitted to exercise for the punishment of wicked nations, seems also evident. That they have a power over the human sensory, which they are occasionally permitted to exercise, and by means of which they may inflict diseases, suggest evil thoughts, and be the instruments of temptations, must also be admitted. But all this amounts not to any thing of a discretionary authority placed in the hands of tutelar angels, or to an authority to advise the Lord God with respect to the measures of his government. Confidently I deny that a single text is to be found in holy writ, which, rightly understood, gives the least countenance to the abominable doctrine of such a participation of the holy angels in God's government of the world. In what manner then, it may be asked, are the holy angels made at all subservient to the purposes of God's government? This question is answered by St. Paul in his Epistle to the Hebrews, in the last verse of the first chapter; and this is the only passage in the whole Bible, in which we have any thing explicit upon the office and employment of angels: 'Are they not all,' saith he, 'ministering spirits, sent forth to minister for them that shall be heirs of salvation? They are all, however high in rank and order, nothing more than 'ministering spirits,' or, literally, 'serving spirits;' not invested with authority of their own, but 'sent forth,' occasionally sent forth, to do such service as may be required of them, 'for them that shall be heirs of salvation.'" (See MATT. 18: 10. 1 COR. 11: 10. ECCLES. 5: 6.)—*Buck; Watson; Calmet; Jones; Works of R. Hall, vol. iii.* But no writer on the subject of angels has equalled Dwight. (See his *Theology*, Ser. xviii. xix.)

ANGELS OF THE CHURCHES. This title is some disputed. Dr. Prideaux observes, that the minister of the synagogue, who officiated in offering the public prayers, being the mouth of the congregation, delegated by them, as their representative, messenger, or angel, to address God in prayer for them, was in Hebrew called *sheliack-zibbor*, that is, the *angel of the church*; and that from hence the chief

ministers of the seven churches of Asia are in the Revelation, by a name borrowed from the synagogue, called angels of those churches.—*Jones*.

ANGEL OF THE LORD, or THE ANGEL JEHOVAH; a title, as is supposed, of Christ in his appearances to the patriarchs and others in the Old Testament. For example, when the angel of the Lord found Hagar in the wilderness, "she called the name of Jehovah that spake to her, THOU GOD SEEST ME." The angel of the Lord appeared to Moses in a flame of fire; but this same angel "called to him out of the bush, and said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses hid his face, for he was afraid to look upon God." To omit many other passages, St. Stephen, in alluding to the history of Moses, in his speech before the council, says, "There appeared to Moses in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire," showing that the phraseology was in use among the Jews in his day, and that this angel and Jehovah were regarded as the same being; for he adds, "Moses was in the church in the wilderness with the angel which spoke unto him in mount Sinai." There is one part of the history of the Jews in the wilderness, which so fully shows that they distinguished this angel of Jehovah from all created angels, as to deserve particular attention. In Exod. 23: 20. God makes this promise to Moses and the Israelites: "Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions, for my name is in him." Of this angel let it be observed, that he is here represented as the guide and protector of the Israelites; to him they were to owe their conquests and their settlement in the promised land, which are in other places often attributed to the immediate agency of God; that they are cautioned to "beware of him," to reverence and stand in dread of him; that the pardoning of transgressions belongs to him; finally, "that the name of God was in him." This name must be understood of God's own peculiar name, JEHOVAH, I AM, which he assumed as his distinctive appellation at his first appearing to Moses; and as the names of God are indicative of his nature, he who had a right to bear the peculiar name of God, must also have his essence. This view is put beyond all doubt by the fact, that Moses and the Jews so understood the matter; for afterwards, when their sins had provoked God to threaten not to go up with them *himself*, but to commit them to "an angel who should drive out the Canaanite," &c., the people mourned over this as a great calamity, and Moses betook himself to special intercession, and rested not until he obtained the repeal of the threat, and the renewed promise, "My presence shall go with thee, and I will give thee rest." Nothing, therefore, can be more clear than that Moses and the Israelites considered the promise of the angel, in whom was "the name of God," as a promise that God *himself* would go with them. With this uncreated angel, this presence of the Lord, they were satisfied, but not with "an angel" indefinitely, who was by nature of that order of beings usually so called, and therefore a created being; for at the news of God's determination not to go up with them, Moses hastens to the tabernacle to make his intercessions, and refuses an inferior conductor:—"If thy presence go not with me, carry us not up hence."

The Jews held this Word, or Angel of the Lord, to be the future Messiah, as appears from the writings of their older Rabbins. So that he appears as the Jehovah of all the three dispensations, and yet is invariably described as a separate person from the unseen Jehovah, who sends him. He was then the Word to be made flesh, and to dwell for a time among us, to open the way to God by his sacrifice, and to rescue the race, whose nature he should assume, from sin and death. This he has now actually effected; and the Patriarchal, Mosaic, and Christian religions are thus founded upon the same great principles,—the fall and misery of mankind, and their deliverance by a *Divine Redeemer*.—*Watson*.

ANGELICS; an ancient sect, supposed by some to have got this appellation from their excessive veneration of angels; and by others from maintaining that the world was created by angels.—*Buck*.

ANGELITIS; a sect in the reign of the emperor Anastasius, about the year 491; so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They were called likewise *Severites*, from Severus, who was the head of their sect; as also *Theodosians*, from one Theodosius, whom they made pope at Alexandria. They held that the persons of the trinity are not the same; that none of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all, and that each is God by a participation of this Deity.—*Buck*.

ANGELO BUONARATTI, (MICHAEL;) one of the most distinguished names in the history of modern art, eminent alike in painting, sculpture, and architecture, and withal no mean poet, was born at Caprese or Chiusi, Italy, in 1474; and died in 1563, aged 89.

He was one of those favorites of nature, who combine in their single persons the excellencies of many highly gifted men. In his sixteenth year, his talents began to develop themselves to the admiration of all. The senate hall, and the Laurentian library at Florence; the Sistine and Pauline chapels, together with the new sacristy and St. Peter's church at Rome, contain everlasting monuments of his wonderful genius. His *Last Judgment*, in the Sistine chapel, is his master-piece in painting. It was unwillingly undertaken by him when sixty years old. But naturally inclined as he was to deep and earnest thought; preferring the sublime conceptions of Dante to all other poetry; having by a constant study of anatomy investigated the most secret mechanism of the muscles, and conscious of his own power; he endeavored in this work to strike out a new path, and to surpass his predecessors, particularly Luca Signoretti, by a display of terrible power. Perhaps, also, he had a higher and holier aim than critics have assigned him; an aim more worthy of a Christian. The picture is grand, nay gigantic, like the mind which created it. It represents Christ in the act of judging, or rather at the moment of condemning. Martyrs are seen, who show to the Judge of the living and dead the instruments of their torture; souls ascend to the choirs of angels hovering above; the condemned strive in vain to break loose from the grasp of the devils; there the evil spirits burst into shouts of triumph at the sight of their prey; the lost who are dragged down endeavor to cling to the good, who remain in Christ's kingdom; the gulf of eternal damnation is seen opening; Jesus Christ is seen surrounded by the apostles, who place a crown on his head, and by a multitude of saints, while angels above carry in triumph the symbols of his passion; and lower down another company of angels sound the trumpets intended to awaken the dead from their tombs, and call them to judgment. With these scenes of fear and despair, of judgment and heavenly beatitude, the wall of the chapel, which is of great height and breadth, is filled; and every thing is executed with the lofty spirit of a master.

Yet this prince of artists was a humble and affectionate Christian. Every virtue seemed united in his character. His soul was elevated above human glory. He was beloved and sought after by the great; but he shunned them. And the last words he uttered on earth were a charge to his attendants, "IN YOUR PASSAGE THROUGH THIS LIFE, REMEMBER THE SUFFERINGS OF JESUS!"—*Clissold; Doenport; Ency. Amer.*

ANGER; a painful passion of the mind, arising from the actual, or supposed reception of an injury, with a present purpose of punishment. All anger is by no means sinful; it was designed by the Author of our nature for self-defence: nor is it altogether a selfish passion, since it is excited by injuries offered to others as well as ourselves, and sometimes prompts us to reclaim offenders from sin and danger. Eph. 4: 26. But it becomes sinful when conceived upon trivial occasions or inadequate provocations; when it breaks forth into outrageous actions; vents itself in reviling language, or is concealed in our thoughts to the degree of hatred. To suppress this passion, the following reflections of archdeacon Paley, may not be unsuitable: "We should consider the possibility of mistaking the motives from which the conduct that offends us proceeded; how often our offences have been the effect of inadvertency, when they were construed into indications of

malice; the inducement which prompted our adversary to act as he did, and how powerfully the same inducement has, at one time or other, operated upon ourselves; that he is suffering, perhaps under a contrition, which he is ashamed, or wants opportunity to confess; and how ungenerous it is to triumph, by coldness or insult, over a spirit already humbled in secret; that the returns of kindness are sweet, and that there is neither honor, nor virtue, nor use in resisting them; for some persons think themselves bound to cherish and keep alive their indignation, when they find it dying away of itself. We may remember that others have their passions, their prejudices, their favorite aims, their fears, their cautions, their interests, their sudden impulses, their varieties of apprehension, as well as we: we may recollect what hath passed in our own minds, when we have got on the wrong side of a quarrel, and imagine the same to be passing in our adversary's mind now: when we became sensible of our misbehavior, what palliations we perceived in it, and expected others to perceive; how we were affected by the kindness, and felt the superiority of a generous reception, and ready forgiveness; how persecution revived our spirits with our enmity, and seemed to justify the conduct in ourselves, which we before blamed. Add to this the indecency of extravagant anger; how it renders us, while it lasts, the scorn and sport of all about us, of which it leaves us, when it ceases, sensible and ashamed; the inconveniences and irretrievable misconduct into which our irascibility has sometimes betrayed us; the friendships it has lost us; the distresses and embarrassments in which we have been involved by it; and the repentance which, on one account or other, it always costs us. But the reflection calculated, above all others, to allay that haughtiness of temper which is ever finding out provocations, and which renders anger so impetuous, is that which the Gospel proposes; namely, that we ourselves are, or shortly shall be, supplicants for mercy and pardon at the judgment-seat of God. Imagine our secret sins all disclosed and brought to light; imagine us thus humbled and exposed; trembling under the hand of God; casting ourselves on his compassion; crying out for mercy; imagine such a creature to talk of satisfaction and revenge; refusing to be entreated, disdaining to forgive; extreme to mark and to resent what is done amiss; imagine, I say, this, and you can hardly feign to yourself an instance of more impious and unnatural arrogance."—*Paley's Mor. Phil.* ch. 7. vol. 1.; *Falconet's excellent treatise on Anger*; *Seed's Posth.* serm. 11.—*Buck.*

ANGER OF GOD. (See WRATH.)

ANGLO-CALVINISTS; a name given by some writers to the members of the Church of England agreeing with the other Calvinists in most points, excepting church government.—*Buck.*

ANIMAL; an organized and living body, endowed with sensation. Minerals are said to grow or increase, plants to grow and live, and animals alone to have sensation. The Hebrews distinguished animals into pure and impure, clean and unclean; or those which might be eaten and offered, and those whose use was prohibited. The sacrifices which they offered, were, 1. Of the beeve kind; a cow, bull, or calf. The ox could not be offered, because it was mutilated; and when it was said oxen were sacrificed, we are to understand bulls. Levit. 22: 18, 19. Calmet thinks, that the mutilation of animals was neither permitted, nor used, among the Israelites.—2. Of the goat kind; a he-goat, a she-goat, or kid. Levit. 22: 24.—3. Of the sheep kind; a ewe, ram, or lamb. When it is said sheep are offered, rams are chiefly meant, especially in burnt-offerings and sacrifices for sin; for as to peace-offerings, or sacrifices of pure devotion, a female might be sometimes offered, provided it was pure, and without blemish. Levit. 3: 1.

Besides these three sorts of animals used in sacrifices, many others might be eaten, wild or tame; as the stag, the roe-buck, and in general all that have cloven feet, or that chew the cud. Levit. 9: 2, 3, &c. All that have not cloven hoofs, and do not chew the cud, were esteemed impure, and could neither be offered nor eaten. The fat of all sorts of animals sacrificed was forbidden to be eaten. The blood of all kinds of animals generally, and in all cases, was prohibited on pain of death. Levit. 3: 17: 7:

23—27. Neither did the Israelites eat animals which had been taken and touched by a devouring or impure beast, as a dog, a wolf, a boar, &c. Exod. 22: 3.; nor of any animal that died of itself. Whoever touched its carcase was impure until the evening; and till that time, and before he had washed his clothes, he did not return to the company of other Jews. Levit. 9: 39, 40. 17: 15. 22: 8. Fish that had neither fins nor scales were unclean. Levit. 11: 10. Birds which walk on the ground with four feet, as bats, and flies that have many feet, were impure. The law, however, excepts locusts, which have their hind feet higher than those before, and rather leap than walk. These were clean, and might be eaten, Levit. 11: 21, 22, as they still are in Palestine.—The distinction between clean and unclean animals has been variously accounted for. Some have thought it *symbolical*, intended to teach the avoidance of those evil qualities for which the unclean animals were remarkable; others, that, in order that the Hebrews might be preserved from *idolatry*, they were commanded to kill and eat many animals which were sacred among the Egyptians, and were taught to look with abhorrence upon others which they revered. Others have found a reason in the unwholesomeness of the flesh of the creatures pronounced by the law to be unclean, so that they resolve the whole into a *sanative* regulation. But it is not to be forgotten that this division of animals into clean and unclean, existed both before the law of Moses, and even prior to the flood. The foundation of it was therefore clearly *sacramental*; for before the deluge it could not have reference to health, since animal food was not allowed to man prior to the deluge; and as no other ground for the distinction appears, except that of sacrifice, it must therefore have had reference to the selection of victims to be solemnly offered to God, as a part of worship, and as the means of drawing near to him by expiatory rites for the forgiveness of sins. Some, it is true, have regarded this distinction of clean and unclean beasts as used by Moses by way of *prolepsis*, or anticipation,—a notion which, if it could not be refuted by the context, would be perfectly arbitrary. Not only are the beasts, which Noah was to receive, spoken of as clean and unclean; but it will be noticed, that, in the command to take them into the ark, a difference is made in the *number* to be preserved,—the *clean* being to be received by *sevens*, and the *unclean* by *two* of a kind. This shows that this distinction among beasts had been established in the time of Noah; and thus the assumption of a prolepsis is refuted. The critical attempts which have been made to show that animals were allowed to man for food, previous to the flood, have wholly failed.

A second argument is furnished by the prohibition of blood for food, after animals had been granted to man for his sustenance along with the "herb of the field." This prohibition is repeated by Moses to the Israelites, with this explanation:—"I have given it upon the altar to make an atonement for your souls." From this it has indeed been argued, that the doctrine of the atoning power of blood was new, and was then, for the first time, announced by Moses, or the same reason for the prohibition would have been given to Noah. To this we may reply, 1. That unless the same be supposed as the ground of the prohibition of blood to Noah, as that given by Moses to the Jews, no reason at all can be conceived for this restraint being put upon the appetite of mankind from Noah to Moses.—2. That it is a mistake to suppose, that the declaration of Moses to the Jews, that God had "given them the blood for an atonement," is an *additional reason* for the interdict, not to be found in the original prohibition to Noah. The whole passage in Levit. 17. is, "And thou shalt say to them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and I will cut him off from among his people: FOR THE LIFE OF THE FLESH IS IN THE BLOOD; and I have given it upon the altar, to make atonement for your souls: For it is the blood (or LIFE) that maketh atonement for the soul." The great reason, then, of the prohibition of blood is, that it is the LIFE; and what follows respecting atonement is *exegetical* of this reason; the life is the blood, and the blood of life is given as an

atonement. Now, by turning to the original prohibition in Genesis, we find that precisely the same reason is given: "But the flesh with the blood, which is the life thereof, shall ye not eat." The reason then, being the same, the question is, whether the exegesis added by Moses must not necessarily be understood in the general reason given for the restraint to Noah. Blood is prohibited for this cause, that it is the *life*; and Moses adds, that it is "the blood," or *life*, "which makes atonement." Let any one attempt to discover any cause for the prohibition of blood to Noah, in the mere circumstance that it is "the life," and he will find it impossible. It is no reason at all, moral or instituted, except that as it was *life* substituted for *life*, the life of the animal in sacrifice for the life of man, and that it had a sacred appropriation. The manner, too, in which Moses introduces the subject is indicative that, although he was renewing a prohibition, he was not publishing a "new doctrine;" he does not teach his people that God had then given, or appointed, blood to make atonement; but he prohibits them from eating it, because he had made this appointment without reference to time, and as a subject with which they were familiar. Because the blood was the life, it was sprinkled upon, and poured out at the altar: and we have in the sacrifice of the paschal lamb, and the sprinkling of its blood, a sufficient proof, that before the giving of the law, not only was blood not eaten, but was appropriated to a sacred sacrificial purpose. Nor was this confined to the Jews; it was customary with the Romans and Greeks, who, in like manner, poured out and sprinkled the blood of victims at their altars, a rite derived, probably, from the Egyptians, as they derived it, not from Moses, but from the sons of Noah. The notion, indeed, that the blood of the victims was peculiarly sacred to the gods, is impressed upon all ancient pagan mythology.

If, therefore, the distinction of animals into clean and unclean existed before the flood, and was founded upon the practice of animal sacrifice, we have not only a proof of the antiquity of that practice, but that it was of divine institution and appointment, since Almighty God gave laws for its right and acceptable performance. Still further, if animal sacrifice was of divine appointment, it must be concluded to be typical only, and designed to teach the great doctrine of moral atonement, and to direct faith to the only true Sacrifice which could take away the sins of men;—"the Lamb slain from the foundation of the world,"—the victim "without spot," who suffered the just for the unjust, that he might bring us to God. (See SACRIFICES.)—*Watson*.

**ANIMAL FEELING**; a term used (of late) by theological writers to describe that sort of religious excitement which may be produced through sympathy and the imagination, or merely physical causes in some way associated with religion, while neither the reason, the conscience, or the heart, are brought into their proper action. The term is derived from the fact, that affections of this kind have their source and seat, not in the mind strictly speaking, but in the animal frame; and are liable to be mistaken for the genuine affections of piety, while in truth they may and do exist, often in the highest degree, where the subject of them exhibits incontestible evidence of being still unrenewed in the spirit of his mind.

Many, even of the truly pious, it is to be feared, judge of their spiritual state, under the mistaken supposition, that the force of the religious affections is to be mainly estimated by the *physical thermometer*—by the degree of mere animal fervor—by ardors, and transports, and raptures, of which, from constitutional temperament, a person may be easily susceptible; or into which, daily experience must convince us, that people of strong conceptions, and warm passions, may work themselves, without much difficulty, where their hearts are by no means truly or deeply interested. Every tolerable actor can attest the truth of this remark. These high degrees of the passions, bad men may experience; good men may want. They may be the natural operations of either a genuine or a fictitious piety; and therefore cannot be the true standard by which to determine either the nature or the strength of the religious affections.

To ascertain the true nature of our feelings, we must

examine, 1. *Whether they are grounded in evangelical knowledge.* Animal feelings are ignorant, erroneous, or vague; but evangelical affections have their root in strong and just conceptions of the supreme excellence of their object; and lead us to count all things loss, in comparison with the knowledge of Christ, and an interest in his great salvation.—2. *Whether they are permanent, or habitual.* Animal feelings are but occasional visitants; evangelical affections are the abiding inmates of the soul.—3. *Whether they are of holy tendency.* Animal feelings often coincide with some vicious passion or propensity; but evangelical affections are irreconcilably opposed to every sin.—4. *Whether they exert a conscientious control over the whole man.* Animal feelings generally disturb the intellect, and often overpower and exhaust the frame by their violence; but evangelical affections, when most intense, regulate the appetites, and moderate all the inferior desires, which are culpable only in their excess; thus striving to reign serenely in the bosom, with a settled, undisputed predominance.—Above all, 5. *Whether they are practical in their influence.* Animal feelings end in the mere terror, or luxury, of the excitement; but evangelical affections prompt to the active discharge of the duties of life; the personal, domestic, and relative, the professional, and social, and civil duties.—Here the wideness of their range, and the universality of their influence, will generally serve to distinguish the evangelical feelings from those which are merely animal. From the daily incidents of conjugal and domestic life, we learn that a heat of affection, occasionally vehement, but superficial and transitory, may consist too well with a course of conduct, exhibiting incontestible proofs of neglect and unkindness. BUT IF A MAN LOVE ME, SAYS CHRIST, HE WILL KEEP MY SAYINGS. JOHN 14: 23. Without suffering ourselves, therefore, to derive too much complacency from transient fervors of devotion, we should carefully and frequently prove ourselves by this unequivocal test, given us by our Savior and Judge; impartially examining our daily conduct; and often comparing our actual with our possible services; the fair amount of our exertions, with our natural or acquired means, and multiplied opportunities of usefulness among men.—*Wilberforce's View; Natural History of Enthusiasm; Macdlaurin's Essays; Spring's Essays; Edwards on the Affections.*

**ANISE**; an annual umbelliferous plant, the seeds of which have an aromatic smell, a pleasant, warm taste, and a carminative quality. But by *anithon*, Matt. 23: 23. the *dill* is meant. Our translators seem to have been first misled by a resemblance of the sound. No other versions have fallen into the mistake. The Greek of *anise* is *anison*; but of *dill*, *anithon*.

**ANNA**; the daughter of Phanuel, a prophetess and widow, of the tribe of Asher. Luke 2: 36, 37. She was married early, and had lived only seven years with her husband. Being then disengaged from the ties of marriage, she thought only of pleasing the Lord; and continued without ceasing in the temple, serving God night and day, with fasting and prayer, as the evangelist expresses it. However, her serving God at the temple, night and day, says Dr. Prideaux, is to be understood no otherwise than that she constantly attended the morning and evening sacrifice at the temple; and then with great devotion offered up her prayers to God; the time of morning and evening sacrifice being the most solemn time of prayer among the Jews, and the temple the most solemn place for this devotion. Anna was fourscore years of age when the holy virgin came to present Jesus in the temple; and, entering accidentally, while Simeon was pronouncing his thanksgiving, she likewise began to praise God, and to speak of the Messiah to all those who waited for redemption in Jerusalem. We know nothing more either of the life or death of this holy woman.—*Watson*.

**ANNAS**, or **ANANUS**, as Josephus calls him, was the son of Seth, and high priest of the Jews. He succeeded Joazar, the son of Simeon, enjoyed the high priesthood eleven years, and was succeeded by Ishmael, the son of Phabi. After he was deposed, he still preserved the title of high priest, and had a great share in the management of public affairs. He is called high priest in conjunction with Caiaphas, when John the Baptist entered upon the exercise of his mission; though Calmet thinks that at that

time he did not, strictly speaking, possess or officiate in that character. Luke 3: 2. On the contrary, Macknight and some others are of opinion, that at this time Caiaphas was only the deputy of Annas. He was father-in-law to Caiaphas; and Jesus Christ was carried before him, directly after his seizure in the garden of Olives. John 18: 13. Josephus remarks, that Annas was considered as one of the happiest men of his nation, for five of his sons were high priests, and he himself possessed that great dignity many years. This was an instance of good fortune, which, till that time, had happened to no person.—*Watson*.

**ANNIHILATION**; the act of reducing any created being into nothing. The sentiments of mankind have differed widely as to the possibility and impossibility of annihilation. According to some, nothing is so difficult: it requires the infinite power of God to effect it: according to others, nothing so easy. Existence, say they, is a state of violence; all things are continually endeavoring to return to their primitive nothing: it requires no power at all; it will do itself: nay, more, it requires an infinite power to prevent it. With respect to human beings, it appears probable from reason, but it is confirmed by Scripture, that they will not be annihilated, but exist in a future state. Matt. 10: 28. Eccl. 12: 7. John 5: 24. 1 Thess. 5: 10. Matt. 25: 34, 41. Luke 16: 22, 28. 20: 37, 38. 1 Cor. 15: (See p. 158, &c. vol. i. *Massillon's Ser. Eng. Trans.*; No. 129, *Guardian*; *Blair's Ser.* vol. i. p. 461; and articles **DESTRUCTIONISTS**, **RESURRECTION**, **SOUL**.)—*Buck*.

**ANNUNCIATION**; the tidings brought by the angel Gabriel to the virgin Mary, of the incarnation of Christ. It is also used to denote a festival kept by the church, on the 25th of March, in commemoration of these tidings.—*Buck*. (See **MIRACULOUS CONCEPTION**.)

**ANOINTING**, or **UNCTION**, was a ceremony in frequent use among the Hebrews. They anointed and perfumed, from principles of health and cleanness, as well as religion. They anointed the hair, head, and beard. Psalm 133: 2. At their feasts and rejoicings, they anointed the whole body; but sometimes only the head or the feet. John 12: 3. Luke 7: 37. Matt. 6: 17. The anointing of dead bodies was also practised, to preserve them from corruption. Mark 14: 8. 16: 1. Luke 23: 56. They anointed kings and high priests at their inauguration, (Exod. 29: 29. Lev. 4: 3. Judg. 9: 8. 1 Sam. 9: 16. 1 Kings 19: 15, 16.) as also the sacred vessels of the tabernacle and temple. Exod. 30: 25, &c.

Anointing, in general, was emblematical of a particular sanctification; a designation to the service of God, to a holy and sacred use. God prescribed to Moses the manner of making the oil, or the perfumed ointment, with which the priests and the vessels of the tabernacle were to be anointed. It was composed of the most exquisite perfumes and balsams, and was prohibited for all other uses. Ezekiel upbraids his people with having made a like perfume for their own use. Chap. 23: 41.

Under the law, persons and things set apart for sacred purposes, were anointed with the holy oil; which appears to have been a typical representation of the communication of the Holy Ghost to Christ and to his church. See Exod. 28: 29. Hence the Holy Spirit is called an *unction* or *anointing*, 1 John 2: 20, 27. and our Lord is called the "Messiah," or "Anointed One," to denote his being called to the offices of mediator, prophet, priest, and king, to all of which he was consecrated in our nature by the anointing of the Holy Ghost. Matt. 3: 16, 17.

When we hear of the anointing of the Jewish kings, we are to understand by it the same as their inauguration; inasmuch as anointing was the principal ceremony on such an occasion. 2 Sam. 2: 4. 5: 3. As far as we are informed, however, unction, as a sign of investiture with the royal authority, was bestowed only upon Saul and David, and subsequently upon Solomon and Joash, who ascended the throne under such circumstances, that there was danger of their right to the succession being forcibly disputed. 1 Sam. 10: 24. 2 Sam. 2: 4. 5: 1—3. 1 Chron. 11: 1, 2. 2 Kings 11: 12—20. 2 Chron. 23: 1—21. The ceremony of regal anointing needed not to be repeated in every instance of succession to the throne, because

the unction which the first one who held the sceptre in any particular line of princes had received, was supposed to suffice for the succeeding incumbents in the same descent.

In the kingdom of Israel, those who were inducted into the royal office, appear to have been inaugurated with some additional ceremonies. 2 Kings 9: 13. The private anointings which we learn to have been performed by the prophets, (2 Kings 9: 3. comp. 1 Sam. 10: 1. 16: 1—13.) were only prophetic symbols, or intimations that the persons who were thus anointed, should eventually receive the kingdom.

The holy anointing oil, which was made by Moses, (Exod. 30: 22—33.) for the maintaining and consecrating of the king, the high priest, and all the sacred vessels made use of in the house of God, was one of those things, as Dr. Prideaux observes, which was wanting in the second temple. The oil, made and consecrated for this use, was commanded to be kept by the children of Israel, throughout their generations, and therefore it was laid up in the most holy place of the tabernacle, and the first temple.—*Calmet*; *Watson*.

**ANOMOEANS**; the name by which the pure Arians were called in the fourth century, in contradistinction to the Semi-Arians. The word is formed from the Greek *anomios*, *different*. (See **ARIANS** and **SEMI-ARIANS**.)—*Buck*.

**ANOTHER GOSPEL**; a phrase used on several occasions by St. Paul, to express, in the strongest manner, the ruinous character of those legal perversions, which the Judaizing teachers introduced. Gal. 1: 7. 2 Cor. 11: 14. He assures them that a scheme which tended to transfer their reliance for salvation, from Christ to themselves, or any other object, however much, in other inferior points, it might resemble the Gospel of Christ, and shelter itself under his name and authority, was, in reality, *not the same* as the Gospel of Christ; and that, instead of *saving*, it would, in fact, *subvert* their souls. Acts 15: 24. Hence, he gave place to them by subjection, no, not for an hour. Gal. 2: 5. Hence, even Peter, by his apparent compromise, drew upon himself public and solemn reproof. Gal. 2: 11. And hence, the reiterated, fearful warning and malediction of the apostle, against such as introduce into Christianity an element which corrupts it. Gal. 1: 6—9. *But though we, or an angel from heaven, preach any other Gospel than that which we have preached unto you, let him be accursed.*

**ANSARIANS**, or **ENSARIANS**; the inhabitants of a chain of mountains in Syria, whose religion is a compound of paganism and Mahometanism, which they were taught by an old man, who inhabited the village of Nasar, near Koufa; who, by his austerities, passed for a saint and a prophet, for which his only qualifications were a life of outward austerity, and a high degree of enthusiasm—if he were not rather an impostor. He made many disciples, and their descendants partly worship the sun, or other material objects; and partly following no rule but their own wild imaginations and depraved passions. (See **ASSASSINS**.)—*Enc. Perth*; *Williams*.

**ANSWER**; beside the common usage of this word, in the sense of a reply, it has other significations. Moses, having composed a thanksgiving, after the passage of the Red Sea, Miriam, it is said, *answered*, "Sing ye to the Lord," &c.—meaning, that Moses, with the men on one side, and Miriam, with the women, on the other side, sung the same song, as it were, in two choruses, or divisions; of which one *answered* the other. Num. 21: 17. "Then Israel sang this song, Spring up, O well, *answer* unto it;" that is, sing responsively, one side (or choir) singing first, and then the other. 1 Sam. 29: 5. "Is not this David, of whom they sung one to another in dances, saying, Saul hath slain his thousands, and David his ten thousands?" They sung this song to his honor in distinct choruses.

This word is taken likewise for, *to accuse* or *to defend* any one, *judicially*. Gen. 30: 33. "My righteousness shall *answer* for me;" it shall be my advocate before thee. Deut. 31: 21. "The song which thou shalt compose and teach them, shall *testify* (answer) against them as a witness." Isaiah says, "The show of their countenance will *testify* (answer) against them;" their impudence will be like a witness and an accuser. Hosea 5: 5. "The pride of Israel doth *testify* (answer) to his face."

To answer, is likewise taken in a bad sense; as when it is said that a son answers his father insolently, or a servant his master. Rom. 9: 20. "Who art thou that repliest against God?" that is, to contest or debate with him. John 18: 22. "Answerest thou the high priest so?" St. Paul declares that he "had in himself the answer (or sentence) of death;" 2 Cor. 1: 9. like a man who has had notice of condemnation, he had a certain assurance of dying.

To answer, is also used in Scripture for the commencement of a discourse, when no reply to any question or objection is intended. This mode of speaking is often used by the evangelists, "And Jesus answered and said." It is a Hebrew idiom.—Watson.

ANSWER OF A GOOD CONSCIENCE; a phrase which occurs in 1 Pet. 3: 21. The meaning of it, as well as of the whole verse in which it is found, has been long and often drawn into dispute, in the course of the baptismal controversy, for the last three hundred years. The following is an accurate translation of the verse: "A form corresponding to which [antitypos, to the ark of Noah, in which few, that is, eight souls, were perfectly saved, through the water which surrounded them,] doth now also save us, baptism, (not the putting off of the defilement of the flesh, but the consulting of God's will by a good conscience,) through the resurrection of Jesus Christ." It is submitted, with diffidence, whether the sense be not this: "Baptism, though in itself a visible outward form, like Noah's ark, not able by any intrinsic efficacy, to purify us from our sins; yet, as an act of conscientious and obedient faith like his, taking refuge in the appointed means of salvation, (Rom. 4: 23, 25.) is equally effectual to our deliverance from that wrath, which is to come upon the world of the ungodly." Heb. 15: 7. 2 Pet. 2: 5. Rom. 5: 9, 10. 10: 8—13. Acts 22: 16.

ANT, *gemeh*; in the Turkish and Arabic, *neml*, Prov. 6: 6. 30: 25. It is a little insect, famous from all antiquity for its social habits, its economy, unwearied industry, and prudent foresight. It has afforded a pattern of commendable frugality to the profuse, and of unceasing diligence to the slothful. Solomon calls the ants "exceeding wise; for though a race not strong, yet they prepare their meat in the summer." He therefore sends the sluggard to these little creatures, to learn wisdom, foresight, care, and diligence.

"Go to the ant; learn of its ways, be wise:  
It early heaps its stores, lest want surprise.  
Skilled in the various year, the prescient sage  
Beholds the summer chilled in winter's rage.  
Survey its arts; in each partitioned cell  
Economy and plenty deign to dwell."

That the ant hoarded up grains of corn against winter for its sustenance, was very generally believed by the ancients, though modern naturalists seem to question the fact. Thus Horace says,

—"Sicut  
*Pareula* (nam exemplo est) magni formica laboris  
Ore trahit quodcumque potest, atque addit acerco  
Quem struit, haud ignara ac non incauta futuri;  
Quæ simul inversum contristat aquarius annum,  
Non usquam prorepti, et illis utitur ants  
Quæsitis sapiens."

Sat. l. i. v. 33.

"For thus the little ant (to human lore  
No mean example) forms her frugal store,  
Gathered with mighty toil on every side,  
Nor ignorant nor careless to provide  
For future want; yet, when the stars appear  
That darkly sadden the declining year,  
No more she comes abroad, but wisely lives  
On the fair stores industrious summer gives."

The learned Bochart, in his *Hieroicozon*, has displayed his vast reading on this subject, and has cited passages from Pliny, Lucian, Ælian, Zoroaster, Origen, Basil, and Epiphanius, the Jewish rabbins and Arabian naturalists, all concurring in opinion that ants cut off the heads of grain, to prevent their germinating; and it is observable that the Hebrew name of the insect is derived from the verb *gemel*, which signifies to cut off, and is used for cutting off ears of corn. Job 24: 24.

The following remarks are from "the Introduction to Entomology," by Kirby and Spence:—

"Till the manners of exotic ants are more accurately

explored, it would be rash to affirm that no ants have magazines of provisions; for, although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them. Even in northern climates, against wet seasons, they may provide in this way for their sustenance and that of the young brood, which, as Mr. Smeatham observes, are very voracious, and cannot bear to be long deprived of their food; else why do ants carry worms, living insects, and many other such things, into their nests? Solomou's lesson to the sluggard has been generally adduced as a strong confirmation of the ancient opinion: it can, however, only relate to the species of a warm climate, the habits of which are probably different from those of a cold one; so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, and yet be not at all applicable to the species that are indigenous to Europe."

The ant, according to the royal preacher, is one of those things which are little upon the earth, but exceeding wise. The superior wisdom of the ant has been recognised by many writers. Horace, in the passage from which the preceding quotation is taken, praises its sagacity; Virgil celebrates its foresight, in providing for the wants and infirmities of old age, while it is young and vigorous:—

—*atque inopi metuens formica senectæ.*

And we learn from the Hesiod, that among the earliest Greeks it was called Idris, that is, wise, because it foresaw the coming storm, and the inauspicious day, and collected her store. Cicero believed that the ant is not only furnished with senses, but also with mind, reason, and memory:—*In formica non modo sensus sed etiam mens, ratio, memoria.* The union of so many noble qualities in so small a corpuscule, is indeed one of the most remarkable phenomena in the works of nature.—Watson.

ANTEDILUVIANS; a general name for all mankind who lived before the flood, including the whole human race, from the creation to the deluge. For the history of the antediluvians, see *Book of Genesis*; *Whiston's Josephus*; *Cockburn's Treatise on the Deluge*; and article *DELUGE*.—Buck.



ANTELOPE. This animal is not mentioned in our translation of the Bible: but it is generally agreed, that the *zebi*, which our translators take for the roe, is the gazelle, or antelope. The former animal is extremely rare in Palestine, and the adjoining countries; while the latter is common in every part of the Levant. Add to this, that the *zebi* was allowed to the Hebrews, as an article of food, (Dent. 12: 5, &c.) and scarcely a doubt can remain on the subject.

The name of this animal, which is from a verb signifying to assemble, or collect together, is very characteristic of the gregarious character of the antelope, which live together in large troops, to the number sometimes of two or three thousand. The Septuagint, or Greek version of the Bible, uniformly translates the Hebrew word *beauty*; and it is so translated, 2 Sam. 1: 19. Isaiah 4: 2. Ezek. 7: 20, &c.

The gazelle forms a connecting species between the goat and the deer kinds; somewhat resembling the former internally, and the latter externally, except its horns, which are annulated, or ringed round, with longitudinal depressions running from the bottom to the point. Of all animals in the world, the gazelle is said to have the most beautiful eye.

From Dr. Russell we learn, that the inhabitants of Syria distinguish between the antelope of the mountain, and that of the plain. The former is the most beautifully formed, and it bounds with surprising agility; the latter is of a much lighter color, and is neither so strong nor so active. Both, however, are so fleet, that the greyhounds, though reckoned excellent, cannot come up with them, without the aid of the falcon, except in soft, deep ground. It is to the former species of this animal, apparently, that the sacred writers allude, since they distinctly notice their fleetness; upon the mountains. 1 Chron. 12: 8. Cant. 2: 8, 9, 17. 8: 14.

The usual method of taking the antelope is by hunting it with the falcon, or the ounce; but it is sometimes taken by the following expedient. A tame antelope, bred up for the purpose, is taught to join those of its kind wherever it perceives them. When the hunter, therefore, discovers a herd of these together, he fixes a noose round the horns of the tame animal, in such a manner, that if the rest but touch it, they are entangled; and thus prepared, he sends his antelope among the rest. The tame animal no sooner approaches, but the males of the herd instantly sally forth to oppose him; and in butting with their horns, are caught in the noose. Finding itself taken in the snare, terror lends it additional strength and activity, and it makes the most vigorous exertions to disentangle itself, and escape before the hunter can come up with it. Its effort under these circumstances is proposed for imitation to the person who had rashly become surety for his neighbor: "Deliver thyself as an antelope from the hand of the hunter, and as a bird from the hand of the fowler." Prov. 6: 5. That is, "Thou hast imprudently placed thyself in perilous circumstances, suffer no delay in making an effort for thy release."

There seems to be something so highly figurative in the exclamation of the bride, (Cant. 1: 7.) "Tell me, O thou whom my soul loveth, where thou feedest," &c. that it has never occurred to critics, that the speaker, assuming the metaphorical character of a *gazelle*, or *antelope*, inquires for the resting place of the flock, wherein she, also, might rest. They have usually supposed that she makes this inquiry in the character of a shepherdess, meaning to accompany her shepherd, and to associate with him at the noontide of day, when he would be reposing.—*Abbott's Script. Nat. History.*

ANTEROS; a Grecian, bishop of Rome, who suffered martyrdom in the third century, for collecting the acts of the martyrs, after holding his office only forty days. His death happened, A. D. 235.

ANTHEM; a church song, performed in cathedral service, by chorists who sung alternately. It was used to denote both psalms and hymns, when performed in this manner; but, at present, anthem is used in a more confined sense, being applied to certain passages, usually taken out of the Scriptures, and adapted to a particular solemnity. Anthems were first introduced in the reformed service of the English church, in the beginning of the reign of queen Elizabeth.—*Buck.*

ANTHONY, (SUSANNA;) an eminently pious female, of Newport, Rhode Island, was born in 1726, and died June 23, 1791, aged sixty-four years. Her parents were Quakers. Dr. Hopkins published the memoirs of her life, consisting chiefly of extracts from her writings, of which there was a second edition in 1810. She devoted herself chiefly to prayer.—*Allen.*

ANTHROPOMORPHITES; a sect of ancient heretics, who were so denominated from two Greek words, *anthropos*, man, and *morphe*, shape. They understood every thing spoken in Scripture in a literal sense, and particularly that passage in Genesis, in which it is said, "God made man after his own image." Hence they maintained, that God had a human shape.—*Watson.*

ANTHROPOPATHY; a metaphor, by which things

belonging to creatures, and especially to man, are ascribed to God. Instances of this abound in the Scriptures, by which they adapt themselves to human modes of speaking, and to the limited capacities of men. These anthropopathies we must however interpret in a manner suitable to the majesty of the divine nature. Thus, when the members of a human body are ascribed to God, we must understand by them those perfections of which such members in us are the instruments. The *eye*, for instance, represents God's knowledge and watchful care; the *arm*, his power and strength; the *ears*, the regard he pays to prayer, and to the cry of oppression and misery, &c. Farther, when human affections are attributed to God, we must so interpret them, as to imply no imperfection, such as perturbed feeling in him. When God is said to repent, the antecedent, by a frequent figure of speech, is put for the consequent; and, in this case, we are to understand an altered mode of proceeding on the part of God, which in man is the effect of repenting.—*Watson.*

ANTI-BAPTISTS. It is well known that the society of Friends have, from the beginning, rejected water baptism, as long since superseded by the baptism of the Holy Spirit—the "one baptism" of Christ, which they alone admit. That Christian baptism is not an external rite, they argue from 1 Pet. 3: 21. and other passages, which speak of baptism as a moral and spiritual rite. These, however, are not the persons here chiefly intended by *Anti-baptists*. An ingenious writer, under the signature of *Agnostos*, has lately argued much at length, and with considerable force, that baptism is a proselyting ordinance, and to be applied only to converts from other religions to Christianity, and is not, therefore, applicable to their descendants, whether infant or adult. This he infers from the words of the commission—"Teach (or disciple) all nations, baptizing them;"—from the practice of the apostles and first Christians, who (so far as appears) baptized none but converts from Judaism or heathenism, and their families;—from baptizing not forming any part of the pastoral office, but being peculiar to apostles or evangelists; and from the facilities which his hypothesis affords to Christian union, as removing the great barrier between Pedobaptists and Anti-pedobaptists. From another writer, under the signature of *Vindex*, we learn that there are in Ireland several societies of Anti-baptists, which seem not unlikely to form a considerable denomination.

This view of baptism, however, admits of, and even requires, its perpetuity, so long as there are Jews, pagans, or infidels, to be baptized; but transfers the work rather to missionaries than settled ministers. At the same time, the admission of penitent Atheists, or even Deists, into the Christian church, appears to make them as properly the subjects of the ordinance as Jews or pagans; and leaves open the question as to the mode of administration, and the qualification of infants to receive it.—*Barclay's Apol. prop. 12; Emlyn on Baptism; Thoughts on Baptism, by Agnostos, (1819); Vindex's Letter to a member of the Church meeting in Stafford-street, Dublin; Williams.*

ANTI-BURGHERS; a numerous and respectable body of dissenters from the church of Scotland, who differ from the established church chiefly in matters of church government; and who differ, also, from the Burgher seceders, with whom they were originally united, chiefly, if not solely, respecting the lawfulness of taking the Burgess oath. (For an account of their origin and principles, see SECEDERS.)—*Buck.*

ANTICHRIST. This is a very important subject. The word is derived from the Greek *Antichristos*, and, according to bishop Hurd, signifies "a person of power, actuated with a spirit opposite to that of Christ." For, to adopt the illustration of the same learned writer, "as the word CHRIST is frequently used in the apostolic writings, for the doctrine of Christ, in which sense we are said to 'put on Christ,' to 'grow in Christ,' or to 'learn Christ;' so ANTICHRIST, in the abstract, may be taken for a doctrine subversive of the Christian; and when applied to a particular man, or body of men, it denotes one who sets himself against the spirit of that doctrine." *Introduction to the Study of the Prophecies*, Sermon vii. In this general sense, every person who is hostile to the authority of Christ, as Lord or Head of the church, and to the spirit of



his religion, may be called Antichrist; and the term occurs as thus used by the apostle John, when, referring to certain false teachers, who corrupted the truth from its simplicity, he says, "even now are there many antichrists." 1 John 2: 18. and ch. 4: 3. But the name is generally employed to denigrate a great power, that was to arise at a period subsequent to the days of the apostles, and which, in an extraordinary degree, was to corrupt the doctrine, blaspheme the name, and persecute the followers of Christ. 2 Thess. 2: 3—10. 1 Tim. 4: 1—4. and 2 Tim. 3: 1—5.

No one subject has probably given rise to a greater diversity of opinion, than the question, "Who is Antichrist?" And the reader, whose curiosity may prompt him to examine it, may be gratified by turning to the article "Antichrist," in the Edinburgh Encyclopedia, where he will find no fewer than FOURTEEN different theories adduced in answer to that question; nor would it be any difficult task to extend the list to at least an equal number! This remark, however, must not be understood as intended to insinuate that the question, "who or what is Antichrist?" is incapable of a satisfactory solution; for that would be to impeach divine revelation, which has pronounced "a blessing on him that readeth, and on those that hear the words of the prophecy," concerning Antichrist, "and that keep the things that are written therein." Rev. 1: 3. Besides, the great variety of the opinions that have been broached on this point, is easily accounted for, by considering that those who have propagated them, have, with scarcely an exception to the contrary, all been the advocates of national establishments of religion; and thus, setting out from an erroneous principle, common to each, they have wandered in endless perplexity, contradicting and confuting one another! Truth is one, and always consistent with itself, but the mazes of error are infinite.

It must be obvious to any attentive reader of the apostolic writings, that Antichrist is therein described under the terms, "the man of sin," "that wicked one," "the son of perdition." 2 Thess. 2: 3, 4, 8. These phrases, in which the antichristian apostasy is personified, are borrowed from the language in which the apostles describe the true church of God as "one new man," and "a perfect man," made up of Jews and Gentiles; sometimes also called "the body of Christ," of which every real believer is a member, a body which is always represented as holy, being sanctified by his blood, and dedicated to his service. Eph. 2: 15. Ch. 1: 22, 23. Ch. 4: 13. 1 Pet. 2. Again, as the true church is spoken of in Scripture, under the appellation of "the bride," "the Lamb's wife," and is said to be "presented to him a glorious church, not having spot, or wrinkle, or any such thing," so is this antichristian power represented by "a woman," and distinguished from the true church by her lewdness and impurity; as "a great whore," and "the mother of harlots," having daughters who imitate her wicked example. Rev. 17: 1, 4, 6. and ch. 18: 7, 9. Sometimes Antichrist is spoken of as "the mystery of iniquity," and in that view it is the proper contrast of "the mystery of godliness," or the mystery of the faith held in a pure conscience, even as the mystery of iniquity is the mystery of departing from the faith under a profession of it. Further, as ancient Babylon was the enemy of God's people Israel, so she was a type of the false or apostate church, which is particularly held up to us under that figure in the book of Revelation, ch. 17. and 18. Lastly, the true church of God is his kingdom, of which the Son of David is Lord, and who "sits upon his throne, and in his kingdom, having the government of it upon his shoulders, to order it, and to establish it with judgment and with justice, from henceforth, even forever." Is. 9: 7, 8. So Antichrist is described as "the son of perdition, who opposeth [himself to Christ], and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2: 4. These few hints may serve to show the general contrast which the inspired writers have drawn between Christ and Antichrist, or between the true and the false church; the bride, the Lamb's wife, and the great whore, the mother of harlots; but the subject may

receive a more ample illustration, by considering the genius or spirit of the doctrine of Christ, with the nature of his kingdom; and glancing at some of the leading corruptions of both, which have appeared under the Christian name. For, as bishop Hurd has justly remarked, in the words quoted from him at the outset of this article, it must ever be kept in view, that *Antichrist denotes a person, power, or body of men, which sets itself against the spirit of the doctrine of Christ.*

The papists imagine they view, in the prophetic picture of Antichrist, imperial Rome, elated by her victories, exulting in her sensuality and her spoils, polluted by idolatry, persecuting the people of God, and finally falling like the first Babylon; whilst a new and holy city, represented by their own communion, filled with the spotless votaries of the Christian faith rises out of its ruins, and the victory of the cross is completed over the temples of paganism. This scheme has had its able advocates, at the head of whom may be placed Bossuet, bishop of Meaux, Grotius, and Hammond. But in order to establish the resemblance, they violate the order of time, disregard the opinions of the primitive Christians, and overlook the appropriate descriptions of the apostles. After the point had been maturely debated at the council of Gap, held in 1603, a resolution was taken thereupon to insert an article in the confession of faith, whereby the pope is formally declared to be Antichrist. Pope Clement VIII. was stung with this decision; and even king Henry IV. of France, was not a little mortified, to be thus declared, as he said, an imp of Antichrist.

With respect to the commonly received opinion, that the church of Rome is Antichrist, Mede and Newton, Daubuz and Clarke, Lowman and Hurd, Jurieu, Vitrings, and many other members of the Protestant churches, who have written upon the subject, concur in maintaining, that the prophecies of Daniel, St. Paul, and St. John, point directly to this church. This was likewise the opinion of the first reformers; and it was the prevalent opinion of Christians, in the earliest ages, that Antichrist would appear soon after the fall of the Roman empire. Gregory the great, in the sixth century, applied the prophecies concerning the beast, in the Revelation, the man of sin, and the apostasy from the faith, mentioned by St. Paul, to him who should presume to claim the title of universal priest, or universal bishop, in the Christian church; and yet his immediate successor, Boniface III. received from the tyrant Phocas, the precise title which Gregory had thus censured. At the synod of Rheims, held in the tenth century, Arnulphus, bishop of Orleans, appealed to the whole council, whether the bishop of Rome was not the Antichrist of St. Paul, "sitting in the temple of God," and perfectly corresponding with the description of him given by St. Paul. In the eleventh century, all the characters of Antichrist seemed to be so united in the person of pope Hildebrand, who took the name of Gregory VII. that Johannes Aventinus, a Romish historian, speaks of it as a subject in which the generality of fair, candid, and ingenious writers agreed, that at that time was the reign of Antichrist. And the Albigenes and Waldenses, who may be called the Protestants of the twelfth and thirteenth centuries, expressly asserted, in their declarations of faith, that the church of Rome was the whore of Babylon.

Among the writings of the ancient Waldenses, those noble witnesses of the truth, during the dark ages, one of an extremely interesting character, is a Treatise concerning Antichrist, Purgatory, Invocation of Saints, and the Sacraments, bearing date A. D. 1120, and attributed, not without probability, to the pen of the celebrated Peter de Bruys. It thus describes Antichrist:

"Antichrist is not any particular person, ordained to any degree, or office, or ministry; but it is a system of falsehood, adorning itself with a show of beauty and piety, yet (as by the names and offices of the Scriptures, and the sacraments, and various other things, may appear) very unsuitable to the church of Christ. The system of iniquity thus completed, with its ministers, great and small, supported by those who are induced to follow it with an evil heart, and blindfold—this is the congregation, which, taken together, comprises what is called Antichrist, or Babylon, the fourth beast, the whore, the man of sin, the son

of perdition. His ministers are called false prophets, lying teachers, the ministers of darkness, the spirit of error, the apocalyptic whore, the mother of harlots, clouds without water, trees without leaves, twice dead, plucked up by the roots, wandering stars, Balaamites, and Egyptians.

“He is termed Antichrist, because, being disguised under the names of Christ and his church and faithful members, he opposes the salvation which Christ wrought out, and which is truly administered in his church—and of which salvation believers participate by faith, hope, and charity. Thus he opposes the truth by the wisdom of this world, by false religion, by counterfeit holiness, by ecclesiastical power, by secular tyranny, and by the riches, honors, dignities, with the treasures and delicacies of this world. It should therefore be carefully observed, that Antichrist could not come, without a concurrence of all these things, making up a system of hypocrisy and falsehood. These must be, the wise of this world, the religious orders, the pharisees, ministers, and doctors; the secular power, with the people of the world, all mingled together. For although Antichrist was conceived in the times of the apostles, he was then in his infancy, imperfect and unformed, rude, unshapen, and wanting utterance. He then wanted those hypocritical ministers, and human ordinances, and the outward show of religious orders, which he afterwards obtained. As he was destitute of riches and other endowments, necessary to allure to himself ministers for his service, and to enable him to multiply, defend, and protect his adherents, so he also wanted the secular power to force others to forsake the truth, and embrace falsehood. But growing up in his members, that is, in his blind and dissembling ministers, and in worldly subjects, he at length arrived at full maturity, when men, whose hearts were set upon the world, blind in the faith, multiplied in the church, and by the union of church and state, got the power of both into their hands.

“Christ never had an enemy like this; so able to pervert the way of truth into falsehood, insomuch that the true church, with her children, is trodden under foot. The worship that belongs alone to God, he transfers to Antichrist himself—to the creature, male and female, deceased—to images, carcases, and relics. The sacrament of the eucharist is converted into an object of adoration, and the worshipping of God alone is prohibited. He robs the Savior of his merits, and the sufficiency of his grace in justification, regeneration, remission of sins, sanctification, establishment in the faith, and spiritual nourishment; ascribing all these things to his own authority, to a form of words, to his own works, to the intercession of saints, and to the fire of purgatory. He seduces the people from Christ, drawing off their minds from seeking those blessings in him, by a lively faith in God, in Jesus Christ, and in the Holy Spirit, and teaching his followers to expect them by the will and pleasure and works of Antichrist.

“He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration, with the external rite of baptism, and on this foundation bestows orders, and, indeed, grounds all his Christianity. He places all religion and holiness in going to mass, and has mingled together all descriptions of ceremonies, Jewish, heathen, and Christian—and by means thereof, the people are deprived of spiritual food, seduced from the true religion, and the commandments of God, and established in vain and presumptuous hopes. All his works are done to be seen of men, that he may glut himself with insatiable avarice; and hence every thing is set to sale. He allows of open sins, without ecclesiastical censure, and even the impenitent are not excommunicated. He does not govern, nor does he maintain his unity by the Holy Spirit, but by means of the secular power, making use of the same to effect spiritual matters. He hates, and persecutes, and searches after, and plunders, and destroys, the members of Christ. These are some of the principal of the works of Antichrist against the truth, but the whole are past numbering or recording.

“On the other hand, he makes use of an outward confession of faith; and therein is verified the saying of the apostle—‘They profess in words that they know God, but

in works they deny him.’ He covers his iniquity, by pleading the length of his duration, or succession of time, and the multitudes of his followers—concerning whom it is said in the Revelation, that ‘power is given him over every tribe, language, and nation, and all that dwell on the earth shall worship him.’ He covers his iniquity; by pleading the spiritual authority of the apostles, though the apostle expressly says, ‘We can do nothing against the truth’—and ‘there is no power given us for destruction.’ He boasts of numerous miracles, even as the apostle foretold—‘Whose coming is after the working of Satan, with all miracles and signs, and lying wonders, and with all deceivableness of unrighteousness.’ He has an outward show of holiness, consisting in prayers, fastings, watchings, and alms-deeds, of which the apostle testified, when he said, ‘Having a form of godliness, but denying the power thereof.’

“Thus it is that Antichrist covers his lying wickedness, as with a cloak, or garment, that he may not be rejected, as a pagan or infidel, and under which disguise he can go on, practising his villainies boldly, and like a harlot. But it is plain, both from the Old and New Testaments, that a Christian stands bound, by express command, to separate himself from Antichrist. Isa. 53: 11, 12. Jer. 1: 8. Num. 16: 21. Lev. 20: 24—27. Ex. 34: 12—15. Lev. 15: 31. Ezek. 2. Deut. 20. Now it is manifest from the New Testament, (John 12.) that the Lord is come, and hath suffered death, that he might gather together in one the children of God; and it is on account of this unity in the truth, and their separation from others, that it is said in Matt. 10. ‘I am come to separate a man from his father, and to set the daughter against her mother, and the daughter-in-law against her mother-in-law, and those of a man’s own household shall be his enemies.’ Christ hath enjoined this separation upon his disciples, when he said, ‘Whosoever doth not forsake father and mother, &c. cannot be my disciple.’ And again, ‘Beware of false prophets, which come unto you in sheep’s clothing.’ Again, ‘Beware of the leaven of the Pharisees—and take heed lest any man seduce you, for many shall come in my name, and seduce many.’ And in the book of the Revelation, he warns by his own voice, and charges his people to go out of Babylon, saying, ‘Come out of her, my people, and be not partakers of her sins, that ye receive not of her plagues; for her sins are come up unto heaven, and the Lord remembereth her iniquity.’ The apostle says the same: ‘Have no fellowship with unbelievers, for what communion hath righteousness with iniquity, or what agreement hath light with darkness, or what concord hath Christ with the devil, or what part hath a believer with an infidel, or the temple of God with idols? Wherefore, come out from among them, and be ye separate, and touch no unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.’

“From what has been said, we may learn wherein consist the perverseness and wickedness of Antichrist, and that God commands his people to separate from him, and to join themselves to the holy city Jerusalem. And since it hath pleased God to make known these things to us by his servants, believing it to be his revealed will, according to the Holy Scriptures, and admonished thereto by the command of the Lord, we do, both inwardly and outwardly, depart from Antichrist. We hold communion and maintain unity, one with another, freely and uprightly, having no other object to propose herein, but purely and singly to please the Lord, and seek the salvation of our own souls. Thus, as the Lord is pleased to enable us, and so far as our understandings are instructed into the path of duty, we attach ourselves to the truth of Christ, and to his church, how mean soever she may appear in the eyes of men. We, therefore, have thought it good to make this declaration of our reasons for departing from Antichrist, as well as to make known what kind of fellowship we have, to the end that, if the Lord be pleased to impart the knowledge of the same truth to others, those that receive it may love it together with us. It is our desire, also, that if, peradventure, others are not sufficiently enlightened, they may receive assistance from this service, the Lord succeeding it by his blessing. On the other

hand, if any have received more abundantly from him, and in a higher measure, we desire with all humility to be taught, and instructed better, that so we may rectify whatever is amiss."

The treatise then proceeds to sketch, and succinctly to confute, the numerous abominations of popery, and to show how they all tend to subvert the faith of Christ, and to destroy the souls of men; but my limits will only allow of a very abridged view of those masterly statements. "Be it known," say they, "to all in general, and to every one in particular, that *these are the reasons of our separation*, viz. It is for the truth's sake which we believe—for the knowledge which we have of the only true God, and the unity of the divine essence in three persons, a knowledge which flesh and blood cannot communicate—it is for the worship due to that only true God—for the love we owe him above all things—for the sanctification and honor which are due to him supremely, and above every name—for the lively hopes which we have of God through Christ—for regeneration and renewing of our minds by faith, hope, and charity—for the worthiness of Jesus Christ, with the all-sufficiency of his grace and righteousness—for the communion of saints—the remission of sins—a holy conversation—for the sake of a faithful adherence to all the commands in the faith of Christ—for true repentance—for final perseverance, and everlasting life."

In the book of Daniel, it is foretold that the anti-christian power should exercise dominion until a time and times, and the dividings of time. Dan. 7: 25. This expression is generally admitted to denote twelve hundred and sixty years. If the rise of Antichrist be not reckoned till he was possessed of secular authority, his fall will happen when this power shall be taken away. If his rise began according to Mede in 456, he must have fallen in 1716, if in 606, it must be in 1866; if in 755, in 2015. If however we use prophetic years, consisting of 360 days, and date the rise of Antichrist in the year 755, his fall will happen A. D. 2000. But 755 is too late a period, from which to begin the reckoning. Mr. Keith has made it appear certain, that the supremacy of the pope was *complete* as early as the year 533, the year that the INSTITUTES of Justinian were published. And it is a remarkable fact, that the dominion of the papacy, in that very kingdom which had been its chief stay for ages, was destroyed and disannulled by an act of the French assembly in the year 1793, just twelve hundred and sixty years from its establishment. Every thing now in the state of the world betokens a speedy overthrow of the Mahometan and Papal powers, both of which have been already greatly weakened.

An important question however, says Mr. Jones, still remains for inquiry, "Is Antichrist confined to the church of Rome?" The answer is readily returned in the affirmative by Protestants in general; and happy had it been for the world were that the case. But although we are fully warranted to consider that church as "the mother of harlots," the truth is, that, by whatever arguments we succeed in fixing that odious charge upon her, we shall, by parity of reasoning, be obliged to allow all other *national churches* to be her unchaste daughters; and for this plain reason among others, because, in their very constitution and tendency, they are hostile to the nature of the kingdom of Christ.

All national establishments of Christianity must, in their very nature, be antichristian; because they are opposed to the spirit of the doctrines of Christ, and to the nature of his kingdom, which he himself has declared to be not of this world. To illustrate a little this point, we may select for an example "the Church of England," as it is generally called, and compare its constitution with that of the church or kingdom of Christ.

In the latter, Christ himself is king, and he alone is acknowledged as sovereign of the consciences of his subjects. But the sovereign of the nation is the avowed head of the Church of England, not in name only, but in power. It is established by human laws, and is wholly a creature of the state, and regulated by a code of laws confirmed by the state; for, as Dr. Brun has expressly said, "the ecclesiastical law of England is compounded of these four main ingredients, the civil law, the canon law, the common law, and the statute law." Its chief officers are ap-

pointed by the crown, and are such as have not even a name in the sacred records; and as the civil magistrate has authority in the church, so have many of those in the state. The church and state are not only allied, but have an essential dependence on each other. Even the doctrines professed, and the worship performed in the national church, are all secularized. Its creeds and forms of prayer, its rubrics and various rites, are adopted and used under the sanction of civil authority. Its liturgy, therefore, may be justly considered as an act of parliament respecting religious affairs. Add to this, that nothing could be more absurd than to attempt to enforce the peculiar laws of the kingdom of Christ, in any national church. For instance, Jesus hath delivered the following as a standing law in his kingdom: "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18: 15. The utter impracticability of following out this rule of Christian duty, in any national church, must instantly strike every reflecting mind, and is alone sufficient to evince, that that cannot be the kingdom of Christ, in which his own laws cannot be executed, and the subjects of which may live in opposition to them without control. Indeed, if we examine attentively the laws of Christ's kingdom, as they are found in the New Testament, we must plainly perceive, that such of them as are enforced by no authority but his, are not only entirely disregarded in national churches, but are so contrary in their very nature to the course of this world, that no national establishment of religion could possibly exist that acted upon them. The following are a specimen. "The kings of the Gentiles exercise lordship over them; but with you it shall not be so." "Lay not up for yourselves treasures on earth, where moth and rust corrupt; but lay up for yourselves treasures in heaven." "I say unto you, that ye resist not evil: but if any man smite thee on thy right cheek, turn to him the other also." "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use and that persecute you." "They that take the sword shall perish with the sword." These precepts of Christ, sufficiently show the genius and spirit of his religion: and while they prove that the latter was never designed by him to be the established religion of any country, and indeed the impossibility of its ever being applied to such a purpose without being essentially corrupted, they afford a clear demonstration that all national establishments of it must be antichristian. Matt. 5: 6.

Yet it must not be inferred from this, that none of Christ's disciples are to be found in societies whose constitution is antichristian; for the reverse of that, is inferable from the tenor of Scripture. The writer of the Book of the Revelation tells us, he heard a voice from heaven, saying, "Come out of her, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 1-4. an address which obviously could have no meaning, if none of Christ's people were in her. But if such persons are to be found in the "mother of harlots," with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon, what are called Protestant principles. These last, equally with the former, are opposed to the spirit of the doctrine, and to the nature of the kingdom of Christ, which was never intended to draw a form of godliness over whole nations that are destitute of its saving power and influence, and to gather out of them his elect, and constitute them a people for his praise. Acts 15: 14. 1 Pet. 2: 9, 10. Such national churches, therefore, though they may be purged, themselves, from many of the grosser evils of the Romish church, yet, being constituted upon similar principles, principles that are diametrically opposite to the nature of the kingdom of Christ, can only be allowed to differ from her, as a grain of arsenic differs from an ounce. (See CHURCH HISTORY; NATIONAL CHURCHES.)—Jones; Watson;

*Keith on the Evidence of Prophecy; Keith on the Signs of the Times; Jones's History of the Church.*

**ANTI-CALVINISTS;** those who reject the system of that great reformer, which is generally called *Calvinism*, and embrace its opposite, *Arminianism*, both which see.—*Williams.*

**ANTIDORON;** a name given by the Greeks to the consecrated bread; out of which the middle part, marked with the cross, wherein the consecration resides, being taken away by the priest, the remainder is distributed after mass to the poor.—*Buck.*

**ANTI-LIBANUS;** the Greeks give this name to that chain of mountains east of Libanus, which, properly speaking, forms, together with Libanus, but one ridge of mountains, extending from north to south, and afterwards from south to north, in the shape almost of a horse-shoe, for the space of about fourscore leagues. The western part of these mountains was called Libanus; the eastern was called Anti-Libanus; the former reached along the Mediterranean, from Sidon, almost to Arada, or Smyra. The Hebrew text never mentions Anti-Libanus; but uses the general name of Libanus; and the coins struck at Laodicea and Hierapolis, have the inscription, "cities of Libanus," though they belong rather to Anti-Libanus. The Septuagint, on the contrary, puts Anti-Libanus often instead of Libanus. The valley which separates Libanus from Anti-Libanus is very fruitful; it was, formerly, on the side of Syria, inclosed with a wall, whereof there are now no traces. Strabo says, that the name of Cælo-Syria, or "the hollow Syria," belongs principally to the valley between Libanus and Anti-Libanus. (See **LEBANON**).—*Calmet.*

**ANTIMONIANS;** persons in the fourth century, who denied the perpetual virginity of our Lord's mother, believing that she had afterwards children by Joseph—the brethren of our Lord.—*Mosheim*, vol. i. p. 432.

**ANTINOMIANS;** these derive their name from two Greek words, signifying *against law*; their favorite tenet being, that the law is not a rule of life to believers under the Gospel. The appellation is also generally given to those who carry the doctrine of justification by faith without works to such an extreme, as to separate practical holiness from true believing, and injure, if not wholly destroy, every obligation to moral obedience.

Antinomianism may be traced to the period of the Reformation. Its founder was John Agricola, at first a disciple of Luther, but afterwards an opponent both to him and Melancthon. While Luther was eagerly employed in censuring and refuting the popish doctors, who mixed the law and the Gospel together, and represented eternal life as the fruit of legal obedience, John Agricola went into another extreme, and took occasion to advance sentiments which Luther deemed Antinomian. He is said to have taught, that the law ought not to be proposed as a rule of life, nor used in the church as a means of instruction; and, of course, that repentance is not to be preached from the decalogue, but from the Gospel only; that the Gospel alone is to be inculcated and explained, and that good works do not promote our salvation, nor evil works hinder it.

In the seventeenth century, some of his followers in England are said to have expressly maintained, that as the elect cannot fall from grace, nor forfeit the divine favor; so neither are the evil actions they commit really sinful, or to be considered as violations of the divine law; and that, consequently, they have no occasion to confess their sins, or to seek renewed forgiveness. The Antinomian does things wrong in themselves, but they are not wrong when *he* does them, because he is a believer; so that were he to steal, the crime commonly called theft, would in him lose all its criminality, and cease to be a breach of the eighth commandment.

It does not appear that any set of professed Christians ever called themselves Antinomians: it is rather a term of reproach, which one party has too freely applied to another, and which therefore requires to be received with caution. The unguarded expressions which some persons have used, the bold positions they have advanced, and the construction to which their language is liable, have led others to charge them with Antinomian principles, when

in reality they meant not so. As when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean; when they assert that God is not angry with his people for their sins, nor in any sense punishes them on that account, without at all distinguishing between fatherly correction and vindictive wrath;—these and similar expressions, whatever be the private sentiments of those who advance them, have a direct tendency to injure the minds and morals of mankind, though it be under a pretence of enhancing the riches and freeness of divine grace.

Properly speaking, those only are Antinomians who are *avowedly* hostile to the law of God; who neither preach nor profess to embrace it, but term those legalists who do. With them, preaching the law is an abomination; and they will have nothing to do with it, except to vilify and condemn. Others of a similar description, but who are not aware of the tendency of their own statements, have embraced a system, which, by perverting the doctrine of divine decrees and efficacious grace, sets aside all moral obligation, and destroys the accountability of man. Justification by such a species of faith as is not necessarily productive of good works, and righteousness imputed to it, are the doctrines by which this class of professors are distinguished.—*Jones's Dict. of Relig. Opin.*; *Neal's History of the Puritans*, vol. vii.; *Hornbeck's Sum. Controv.* 800; *Bellamy's Dialogues, Letters and Essays*; *Mosheim's Church History*, vol. v.; *Works of A. Fuller*; *Works of R. Hall.*

**ANTIOCH;** a city of Syria, situated on both sides of the river Orontes, about twenty miles from the place where it discharges itself into the Mediterranean. There were formerly many cities which bore that name; but this was the metropolis of Syria, and indeed of all the East. It was built three hundred years before Christ, by Seleucus Nicanor, and named in honor of his father Antiochus. Seleucus built in the same country the city of Seleucia, named from himself; Apamea, from his wife Apama; Laodicea, from his mother Laodice; and these three, together with Antioch, gave to that quarter of Syria the name of Tetrapolis, or the country of the four cities. The same name was afterwards given by Strabo to Antioch itself, because it consisted of four distinct divisions, built at different times, each surrounded with its own wall, but all inclosed by one common line of defence. By nature and art, says Dr. Wells, it was fortified even to admiration. It became the seat of empire of the Seleucide, or Syrian kings of the Macedonian race, and afterwards of the Roman governors of the eastern provinces; being very centrally and commodiously situated, midway between Constantinople and Alexandria, about seven hundred miles from each, in thirty-seven degrees, seventeen minutes north latitude, and thirty-six degrees, forty-five minutes east longitude. Indeed, for situation, magnitude, populousness, and various other advantages, it ranked as the third city of the Roman empire, being inferior only to Rome and Alexandria. The city was almost square; it had many gates; its circumference exceeded twelve miles, and its population was not less than half a million of souls. The fertility of its soil; the richness of its local scenery; the beauty of its fountains; and the magnificence of its temples; the sumptuousness of its palaces; the extent of its commerce; and the learning, genius, and taste of its inhabitants, were celebrated throughout the world, and it was considered an honor to be one of its citizens. Hence Cicero, in his oration for the poet Archias, who was a native of Antioch, introduces this fact in favor of his client, and commends the place of his birth as "a noble city, abounding in eminent men." And there are still extant, medals of this city, which show that it was honored as a Roman colony, a metropolis and an asylum; and that it was also *Autonomos*, or (as this Greek word signifies) governed by its own laws.

The greater part of the inhabitants were Greeks and Syrians; but Josephus says that many Jews also settled in it. The kings of Syria allowed the Jews the freedom of Antioch equally with the Greeks, so that their numbers increased exceedingly, and they were always bringing over a great many of the Greeks to their religious worship.

About one hundred and forty-five years before Christ,

the inhabitants of Antioch were so exasperated by the licentious and tyrannical conduct of their sovereign Demetrius Nicator, that he applied to Jonathan, one of the Maccabees, for three thousand men, to keep his subjects in awe, and to compel them to deliver up their arms. This violent measure caused a general insurrection in the city. The citizens ran to arms, and, to the number of one hundred and twenty thousand, surrounded the place of their prince. All the Jews in Antioch hastened to his relief, dispersed the insurgents with fire and sword, and compelled the rest to submit and sue for pardon. Upon the reduction of Syria by the Romans, Antioch fell under their dominion. It was besieged by the Parthians after the defeat of Crassus, about fifty years before Christ; and it was one of the cities which declared for Cæsar against Pompey.

Antioch was sometimes called *Antiochia Epidaphne*, and *Antiochia apud Daphnem*, to distinguish it from other cities of the same name. It derived its appellation from its neighborhood to Daphne, a village mentioned in the history of the Maccabees, (2 Mac. 4. 33.) which stood about five miles from Antioch, and was accounted one of the suburbs of the city. Here Seleucus had planted an immense grove of laurels and cypresses, more than three miles in extent, in the centre of which was a temple dedicated to Apollo and Diana; the whole being consecrated as an asylum or sanctuary. To this place the inhabitants of Antioch were accustomed to resort for amusement, as the Romans did to Baie, and the Alexandrians to Canopus; but in process of time it was so much frequented by the votaries of Venus and Bacchus, rather than of Apollo and Diana, that it was avoided as infamous, by all who had any regard for their reputation. Here the worship, as among other idolatrous people in the awful recesses of caves and groves, was, alas! worthy of its object. Surrounded by every thing that could minister to the senses, the juvenile devotee wanted not the countenance of a libertine god to abandon himself to voluptuousness. Even those of riper years and graver morals could not, with safety, breathe the atmosphere of a place, where pleasure, assuming the character of religion, roused the dormant passions, and subdued the firmness of virtuous resolution. Hence *Daphnicis moribus vivere*, "to live after the manner of Daphne," became a proverbial expression to denote the most dissolute course of life. It was, indeed, the general characteristic of the inhabitants of Antioch, in almost every period of their history, to live after this manner; and to this their voluptuous disposition, may be ascribed many of the calamities which befel this celebrated city, if not indeed its final catastrophe.

Such was Antioch in the time of the apostles. Yet in this most unpromising soil did Christianity take root. It has been already remarked, that the inhabitants were chiefly Greeks. To these, in particular, it appears from Acts 11: 20. certain Cypriot and Cyrenian converts, who had fled from the persecution which followed the death of Stephen, addressed themselves, "preaching the Lord Jesus." The humble and faithful labors of these persecuted men, were signally blessed in this idolatrous city; "and the hand of the Lord was with them: and a great number believed and turned unto the Lord." Mr. Jones is of opinion, however, that the Gospel had been previously introduced into this city, by the Jewish converts soon after the day of Pentecost. Should this opinion be admitted, (and it is not improbable,) this season must be regarded as a very great and glorious revival at Antioch; and hence arose one of the most illustrious of all the primitive Christian churches. When the apostles at Jerusalem were informed of the success of the Gospel in this populous capital of Syria, they sent Barnabas to aid the infant church. His coming was attended with the happiest results; and so fast did the field expand, and the harvest ripen, that he was soon forced to solicit the assistance of Paul, who was then residing among his friends at Tarsus. By means of their joint labors the church was greatly enlarged, and this place became their future residence, the centre and rallying point of all their subsequent ministerial and missionary exertions. Here they were also joined by Peter; who, on one memorable occasion, for his unreasonable concessions to the Jews, respecting the obser-

vance of the ceremonial law, and consequent dissimulation, was firmly and publicly reprobated by Paul, as putting to hazard the very substance of the glorious Gospel. Acts 15: 22—35. Gal. 2: 11—14.

Antioch was the birth-place of St. Luke; and also of Theophilus, to whom his two books of the evangelical history were addressed. In this city, also, the name of Christians was first given, and as the original word indicates, by divine authority, to the followers of Christ; who before this were commonly styled *Nazarenes*, as being the followers of Jesus of Nazareth, a name by which the Jews in scorn call them to this day, with the same intent that the Gentiles of old were wont to call them *Galileans*. In the relief sent by this church to their suffering brethren in Judea, during the famine foretold by Agabus, which occurred in the fourth or fifth year of Claudius, (as mentioned by Josephus, Eusebius and others,) we see the generous overflowings of their Christian charity. Acts 11: 27—30. And we have the testimony of Chrysostom, both of the vast increase of this illustrious church in the fourth century, and of the spirit of charity which then continued to actuate it. It consisted, at this time, of not less than a hundred thousand communicants, *three thousand of whom were supported out of the donations of their brethren*.

It is painful to trace the progress of declension in such a church as this,—a church whose infancy was watched over by such a brilliant galaxy of eminent and inspired teachers, (Acts 13: 1.)—whose maturity was adored by the character and writings of the most distinguished of the early martyrs, Ignatius, for many years its venerable pastor—and which flourished for three centuries with increasing vigor, under the fires of persecution; yet from the age of Chrysostom, that is, from the close of the fourth century, must we date its decline and fall. It continued indeed outwardly prosperous; but superstition, secular ambition, and the pride of life; pomp and formality in the service of God, in the place of humility and sincere devotion; the decay of charity, and the growth of faction; showed that real religion was fast disappearing; and that the foundations were already laid of that great apostasy, which, in two centuries from this time, overspread the whole Christian world; led to the almost entire extinction of the church of the East; and still holds dominion over the fairest portion of the West.

Antioch, under its modern name of Antakia, is now but little known to the western nations. It occupies, or rather did till lately occupy, a remote corner of the ancient inclosure of its walls. Its splendid buildings were reduced to hovels; and its population of half a million, to ten thousand wretched beings, living in the usual debasement and insecurity of Turkish subjects. Such was nearly its condition when visited by Pocock about the year 1738, and again by Kinnico, in 1813. But its ancient subterranean enemy, which, since its destruction in 587, never long together withheld its tremendous assaults, has again triumphed over it. The earthquake of the 13th of August, 1822, laid it once more in ruins. The Jewish missionary, Wolfe, who was present at the awful scene, transmitted to his friends a most vivid description of this closing catastrophe. Every thing relating to Antioch is now past.—*Celmet; Wells; Jones; Watson*.

ANTIOCH, of Pisidia; besides the Syrian capital, there was another Antioch, visited by St. Paul when in Asia, and called, for the sake of distinction, *Antiochia ad Pisidiam*, as belonging to that province, of which it was the capital. Here Paul and Barnabas preached; but the Jews, jealous, as usual, of the reception of the Gospel by the Gentiles, raised a sedition against them, and obliged them to leave the city. Acts 13: 14. to the end. There were several other cities of the same name, sixteen in number, in Syria and Asia Minor, built by the Seleucidæ, the successors of Alexander in these countries; but the above two are the only ones in which it is necessary to describe as occurring in Scripture.—*Watson*.

ANTIOCHUS; there were many kings of this name in Syria, much celebrated in the Greek, Roman, and Jewish histories, after the time of Seleucus Nicanor, the father of Antiochus Soter, and reckoned the first king of Syria, after Alexander the Great.

I. ANTIOCHUS SOTER, was the son of Seleucus Nica-

nor, and obtained the surname of Soter, or Savior, from having hindered the invasion of Asia by the Gauls. Some say it was on the following occasion: the Galatians having marched to attack the Jews in Babylon, whose army consisted only of eight thousand men, reinforced with four thousand Macedonians, the Jews defended themselves with so much bravery, that they killed one hundred and twenty thousand men. 2 Mac. 8: 20. It was perhaps, too, on this occasion, that Antiochus Soter made the Jews of Asia free of the cities belonging to the Gentiles, and permitted them to live according to their own laws.

II. ANTIUCHUS THEOS, or, the God; was the son and successor of Antiochus Soter. He married Berenice, daughter of Ptolemy Philadelphus, king of Egypt. Laodice, his first wife, seeing herself despised, poisoned Antiochus, Berenice, and their son, who was intended to succeed in the kingdom. After this, Laodice procured Seleucus Callinicus, her son by Antiochus, to be acknowledged king of Syria. These events were foretold by Daniel: "And in the end of years," the king of Egypt, or of the south, and the king of Syria, or of the north, "shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times." Dan. 9: 6.

III. ANTIUCHUS THE GREAT; was the son of Seleucus Callinicus, and brother to Seleucus Ceraunus, whom he succeeded in the year of the world 3781, and before Jesus Christ 223. He made war against Ptolemy Philopator, king of Egypt, but was defeated near Raphia. 3 Mac. 1. Thirteen years after, Ptolemy Philopator, being dead, Antiochus resolved to become master of Egypt. He immediately seized Cælo-Syria, Phenicia, and Judea; but Scopas, general of the Egyptian army, entered Judea while Antiochus was occupied by the war against Attalus, and retook those places. However, he soon lost them again to Antiochus. On this occasion happened what Josephus relates of this prince's journey to Jerusalem. After a victory which he had obtained over Scopas, near the springs of Jordan, he became master of the strong palaces in Cælo-Syria and Samaria; and the Jews submitted freely to him, received him into their city, and furnished his army plentifully with provisions. In reward for their affection, Antiochus granted them, according to Josephus, twenty thousand pieces of silver, to purchase beasts for sacrifice, one thousand four hundred and sixty measures of meal, and three hundred and seventy-five measures of salt, to be offered with the sacrifices, and timber to rebuild the porches of the Lord's house. He exempted the senators, scribes, and singing men of the temple, from the capitation tax; and he permitted the Jews to live according to their own laws in every part of his dominions. He also remitted the third part of their tribute, to indemnify them for their losses in the war; he forbade the heathens to enter the temple without being purified, and to bring into the city the flesh of mules, asses, and horses to sell, under a severe penalty.

In the year of the world 3815, Antiochus was overcome by the Romans, and obliged to cede all his possessions beyond Mount Taurus, to give twenty hostages, among whom was his own son Antiochus, afterwards surnamed Epiphanes, and to pay a tribute of twelve thousand Euboic talents, each fourteen Roman pounds in weight. To defray these charges, he resolved to seize the treasures of the temple of Belus, at Elymais; but the people of that country, informed of his design, surprised and destroyed him, with all his army, in the year of the world 3817, and before Jesus Christ 187. He left two sons, Seleucus Philopator, and Antiochus Epiphanes, who succeeded him.

IV. ANTIUCHUS EPIPHANES; the son of Antiochus the Great, having continued an hostage at Rome fourteen years, his brother Seleucus resolved to procure his return to Syria, and sent his own son Demetrius to Rome in the place of Antiochus. Whilst Antiochus was on his journey to Syria, Seleucus died, in the year of the world 3829. When therefore Antiochus landed, the people received him as some propitious deity come to assume the government, and to oppose the enterprises of Ptolemy, king of

Egypt, who threatened to invade Syria. For this reason, Antiochus obtained the surname of Epiphanes, the illustrious, or of one appearing like a god.

Antiochus quickly turned his attention to the possession of Egypt, which was then enjoyed by Ptolemy Philometor, his nephew, son to his sister Cleopatra, whom Antiochus the Great had married to Ptolemy Epiphanes, king of Egypt. He sent Apollonius, one of his officers into Egypt, apparently to honor Ptolemy's coronation, but in reality to obtain information whether the great men of the kingdom were inclined to place the government of Egypt in his hands during the minority of the king's nephew. 2 Mac. 4: 21, &c. Apollonius, however found them not disposed to favor his master; and this obliged Antiochus to make war against Philometor. He came to Jerusalem in 3831, and was received there by Jason, to whom he had sold the high priesthood. He designed to attack Egypt, but returned without effecting any thing. The ambition of those Jews who sought the high priesthood, and bought it of Antiochus, was the beginning of those calamities which overwhelmed their nation under this prince. Jason procured himself to be constituted in this dignity, in the stead of Onias III.; but, Menelaus offering a greater price, Jason was deprived, and Menelaus appointed in his place. The usurpers of the high priesthood, to gratify the Syrians, assumed the manners of the Greeks, their games and exercises, and neglected the worship of the Lord, and the temple service.

War broke out between Antiochus Epiphanes and Ptolemy Philometor. Antiochus entered Egypt in the year of the world 3833, and reduced almost the whole of it to his obedience. 2 Mac. 5: 3—5. The next year he returned; and whilst he was engaged in the siege of Alexandria, a false report was spread of his death. The inhabitants of Jerusalem testifying their joy at this news, Antiochus, when returning from Egypt, entered this city by force, treated the Jews as rebels, and commanded his troops to slay all they met. Eighty thousand were killed, made captives, or sold on this occasion. Antiochus, conducted by the corrupt high priest Menelaus, entered into the holy of holies, whence he took and carried off the most precious vessels of that holy place, to the value of one thousand eight hundred talents. In the year 3835, Antiochus made a third expedition against Egypt, which he entirely subdued. The year following, he sent Apollonius into Judea, with an army of twenty-two thousand men, and commanded him to kill all the Jews who were of full age, to sell the women and young men. 2 Mac. 5: 24, 25. These orders were too punctually executed. It was on this occasion that Judas Maccabæus retired into the wilderness with his father and his brethren. 2 Mac. 5: 29. These misfortunes were only preludes of what they were to suffer; for Antiochus, apprehending that the Jews would never be constant in their obedience to him, unless he obliged them to change their religion, and to embrace that of the Greeks, issued an edict, enjoining them to conform to the laws of other nations, and forbidding their usual sacrifices in the temple, their festivals, and their Sabbath. The statue of Jupiter Olympus was placed upon the altar of the temple, and thus the abomination of desolation was seen in the temple of God. Many corrupt Jews complied with these orders; but others resisted them. Mattathias and his sons retired to the mountains. Old Eleazar, and the seven brethren, suffered death with great courage at Antioch. 2 Mac. 7. Mattathias being dead, Judas Maccabæus headed those Jews who continued faithful, and opposed with success the generals whom king Antiochus sent into Judea. The king, informed of the valor and resistance of Judas, sent new forces; and, finding his treasures exhausted, he resolved to go into Persia to levy tributes, and to collect large sums which he had agreed to pay to the Romans. 1 Mac. 3: 5—31. 2 Mac. 9: 1, &c. 1 Mac. 6: 1, &c. Knowing that very great riches were lodged in the temple of Elymais, he determined to carry it off; but the inhabitants of the country made so vigorous a resistance, that he was forced to retreat towards Babylon. When he was come to Ecbatana, he was informed of the defeat of Nicanor and Timotheus, and that Judas Maccabæus had retaken the temple of Jerusalem, and restored the worship of the Lord, and the usual sa

crifices. On receiving this intelligence, the king was transported with indignation; and threatening to make Jerusalem a grave for the Jews, commanded the driver of his chariot to urge the horses forward, and to hasten his journey. However, divine vengeance soon overtook him: he fell from his chariot and bruised all his limbs. He was also tormented with such pains in his bowels, as allowed him no rest; and his disease was aggravated by grief and vexation. In this condition he wrote to the Jews very humbly, promised them many things, and engaged even to turn Jew, if God would restore him to health. He earnestly recommended to them his son Antiochus, who was to succeed him, and entreated them to favor the young prince, and to continue faithful to him. He died, overwhelmed with pain and grief, in the mountains of Paratcene, in the little town of Tabes, in the year of the world 3810, and before Jesus Christ 164.

V. ANTIQCHUS EUPATOR; son of Antiochus Epiphanes, was only nine years old when his father died and left him the kingdom of Syria. Lysias, who governed the kingdom in the name of the young prince, led against Judea an army of one hundred thousand foot, twenty thousand horse, and thirty elephants. 1 Mac. 6. 2 Mac. 13. He besieged and took the fortress of Bethsura, and thence marched against Jerusalem. The city was ready to fall into his hands, when Lysias received the news that Philip, whom Antiochus Epiphanes had intrusted with the reGENCY of the kingdom, had come to Antioch to take the government, according to the disposition of the late king. He therefore proposed an accommodation with the Jews, that he might return speedily to Antioch and oppose Philip. After concluding a peace, he immediately returned into Syria, with the young king and his army.

In the mean time, Demetrius Soter, son of Seleucus Philopator, and nephew to Antiochus Epiphanes, to whom by right the kingdom belonged, having escaped from Rome, came into Syria. Finding the people disposed for revolt, Demetrius headed an army, and marched directly to Antioch, against Antiochus and Lysias. However, the inhabitants did not wait till he besieged the city; but opened the gates, and delivered to him Lysias and the young king Antiochus Eupator, whom Demetrius caused to be put to death, without suffering them to appear in his presence. Antiochus Eupator reigned only two years, and died in the year of the world 3842, and before Jesus Christ 162.

VI. ANTIQCHUS THEOS, or the *Divine*; the son of Alexander Balas, king of Syria, was brought up by the Arabian prince Elmachuel, or, as he is called in the Greek, Simaleuc. 1 Mac. 9: 39, 40, &c. Demetrius Nicanor, king of Syria, having rendered himself odious to his troops, one Diodotus, otherwise called Tryphon, came to Zabdiel, a king in Arabia, and desired him to intrust him with young Antiochus, whom he promised to place on the throne of Syria, which was then possessed by Demetrius Nicanor. After some hesitation, Zabdiel complied with the request; and Tryphon carried Antiochus into Syria, and put the crown on his head. The troops dismissed by Demetrius, came and joined Tryphon, who, having formed a powerful army, defeated Demetrius, and forced him to retreat to Seleucia. Tryphon seized his elephants, and rendered himself master of Antioch, in the year of the world 3859, and before Jesus Christ 145. Antiochus Theos, to strengthen himself in his new acquisition, sent letters to Jonathan Maccabæus, high priest and prince of the Jews, confirming him in the high priesthood, and granting him four toparchies, or four considerable places, in Judea. He also received Jonathan into the number of his friends, sent him vessels of gold, permitted him to use a gold cup, to wear purple, a golden buckle; and he gave his brother, Simon Maccabæus, the command of all his troops on the coast of the Mediterranean, from Tyre to Egypt. Jonathan, engaged by so many favors, declared resolutely for Antiochus, or rather for Tryphon, who reigned under the name of this young prince; and, on several occasions, he attacked the generals of Demetrius, who still possessed many places beyond Jordan and in Galilee. 1 Mac. 11: 63, &c. 12: 24—34. Tryphon, seeing young Antiochus in peaceable possession of the kingdom of Syria, resolved to usurp his crown. He thought it necessary, in the first

place, to secure Jonathan Maccabæus, who was one of the most powerful supporters of Antiochus's throne. He came, therefore, with troops into Judea, invited Jonathan to Ptolemais, and there, on frivolous pretences, made him prisoner. However, Simon, Jonathan's brother, headed the troops of Judea, and opposed Tryphon, who intended to take Jerusalem. Tryphon, being disappointed, put Jonathan to death at Bassa or Bascama, and returned into Syria, where, without delay, he executed his design of killing Antiochus. He corrupted the royal physicians, who, having published that Antiochus was tormented with the stone, murdered him, by cutting him without any necessity. Thus Tryphon was left master of Syria, in the year of the world 3861, and before Jesus Christ 143.

VII. ANTIQCHUS SIDETES, or *Soter* the Saviour, or *Eusebes* the pious; was the son of Demetrius Soter, and brother to Demetrius Nicanor. Tryphon, the usurper of the kingdom of Syria, having rendered himself odious to his troops, they deserted him, and offered their services to Cleopatra, the wife of Demetrius Nicanor. She lived in the city of Seleucia, shut up with her children, while her husband Demetrius was a prisoner in Persia, where he had married Rodegana, the daughter of Arsaces king of Persia. Cleopatra, therefore, sent to Antiochus Sidetes, her brother-in-law, and offered him the crown of Syria, if he would marry her; to which Antiochus consented. This prince was then at Cnidus, where his father, Demetrius Soter, had placed him with one of his friends. He came into Syria, and wrote to Simon Maccabæus, to engage him against Tryphon. 1 Mac. 15: 1, 2, 3, &c. He confirmed the privileges which the kings of Syria had granted to Simon, permitted him to coin money with his own stamp, declared Jerusalem and the temple exempt from royal jurisdiction, and promised other favors as soon as he should obtain peaceable possession of the kingdom which had belonged to his ancestors. Antiochus Sidetes having married his sister-in-law, Cleopatra, in the year of the world 3865, the troops of Tryphon resorted to him in crowds. Tryphon, thus abandoned, retired to Dora, in Phœnicia, whither Antiochus pursued with an army of one hundred and twenty thousand foot, eight hundred horse, and a powerful fleet. Simon Maccabæus sent Antiochus two thousand chosen men; but the latter refused them and revoked all his promises. He also sent Athenobius to Jerusalem, to oblige Simon to restore to him Gazara and Joppa, with the citadel of Jerusalem; and to demand of him five hundred talents more, as reparation for the injuries the king had suffered, and as tribute for his own cities. At the same time he threatened to make war upon him, if he did not comply. Simon showed Athenobius all the lustre of his wealth and power, told him he had in his possession no place which belonged to Antiochus, and said that the cities of Gazara and Joppa had greatly injured his people, and he would give the king for the property of them one hundred talents. Athenobius returned with great indignation to Antiochus, who was extremely offended at Simon's answer. In the mean time, Tryphon having escaped privately from Dora, embarked in a vessel and fled. Antiochus pursued him, and sent Cendebeus with troops into the maritime parts of Palestine, and commanded him to rebuild Cedron, and fight the Jews. John Hircanus, son of Simon Maccabæus, was then at Gaza, and gave notice to his father of the coming of Cendebeus. Simon furnished his sons, John Hircanus and Judas with troops, and sent them against Cendebeus, whom they routed in the plain, and pursued to Azotus.

Antiochus followed Tryphon, till he forced him to kill himself in the year of the world 3869. After this, Antiochus thought only of reducing to his obedience those cities which, in the beginning of his father's reign, had shaken off their subjection. Simon Maccabæus, prince and high priest of the Jews, being treacherously murdered by Ptolemy, his son-in-law, in the castle of Docus, near Jericho, the murderer immediately sent to Antiochus Sidetes to demand troops, that he might recover for him the country and cities of the Jews. Antiochus came in person with an army, and besieged Jerusalem, which was bravely defended by John Hircanus. The siege was long protracted; and the king divided his army into seven parts, and guarded all the avenues of the city. It being the time for celebrating the feast of the tabernacles, the Jews

desired of Antiochus a truce for seven days. The king not only granted this request, but sent them bulls with gilded horns, and vessels of gold and silver filled with incense to be offered in the temple. He also ordered such provisions as they wanted, to be given to the Jewish soldiers. This courtesy of the king so won the hearts of the Jews, that they sent ambassadors to treat of peace, and to desire that they might live according to their own laws. Antiochus required that they should surrender their arms, demolish the city walls, pay tribute for Joppa and the other cities they possessed out of Judea, and receive a garrison into Jerusalem. To these conditions, except the last, the Jews consented; for they could not be induced to see an army of strangers in their capital, and chose rather to give hostages and five hundred talents of silver. The king entered the city, beat down the breastwork above the walls, and returned to Syria, in the year of the world 3870, and before Jesus Christ 134. Three years after, Antiochus marched against the Persians, or Parthians, and demanded the liberty of his brother Demetrius Nicanor, who had been made prisoner long before by Arsaces, and was detained for the purpose of being employed in exciting a war against Antiochus. This war, therefore, Antiochus thought proper to prevent. With an army of eighty thousand, or, as Orosius says, of one hundred thousand men, he marched towards Persia, and no sooner appeared on the frontiers of that country, than several eastern princes, detesting the pride and avarice of the Persians, came and surrendered. Antiochus defeated his enemies in three engagements, and took Babylon. He was accompanied in these expeditions by John Hircanus, high priest of the Jews, who, it is supposed, obtained the surname of Hircanus from some gallant action which he performed.

As the army of Antiochus was too numerous to continue assembled in any one place, he was obliged to divide it, to put it into winter quarters. These troops behaved with so much insolence, that they alienated the minds of all men. The cities in which they were, privately surrendered to the Persians; and all resolved to attack, in one day, the garrison they contained, that the troops being separated might not assist each other. Antiochus at Babylon obtained intelligence of this design, and, with the few soldiers about him, endeavored to succor his people. He was attacked in the way by Phrates, king of Persia, whom he fought with great bravery; but being at length deserted by his own forces, according to the generality of historians, he was overpowered and killed by the Persians or Parthians. Appian, however, says that he killed himself, and Ælian, that he threw himself headlong from a precipice. This event took place in the year of the world 3871, and before Jesus Christ 130. After the death of Sidetes, Demetrius Nicanor, or Nicetor, reascended the throne of Syria.—*Watson*.

ANTIPAS, Antipas Herod, or Herod Antipas; was the son of Herod the Great, and Cleopatra of Jerusalem. Herod the Great, in his first will, declared him his successor in the kingdom; but he afterwards named his son Archelaus king of Judea, and gave to Antipas only the title of tetrarch of Galilee and Perea. Archelaus going to Rome, to persuade the emperor to confirm his father's will, Antipas also went thither. The emperor bestowed on Archelaus one moiety of what had been assigned him by Herod, with the quality of ethnarch, and promised to grant him the title of king when he had shown himself deserving of it by his virtues. To Antipas Augustus gave Galilee and Perea; and to Philip, Herod's other son, the Batanea, Trachonitis, and Auranitis, with some other places.

Antipas, returning to Judea, took great pains in adorning and fortifying the principal places in his dominions. He married the daughter of Aretas, king of Arabia, whom he divorced about A. D. 33, that he might marry his sister-in-law, Herodias, the wife of his brother Philip, who was still living. John the Baptist, exclaiming against this incest, was seized by order of Antipas, and imprisoned in the castle of Machærus. Josephus says, that Antipas caused John to be taken, because he drew too great a concourse after him; and Antipas was afraid he should use his influence over the people to induce them to revolt. But Josephus has reported the pretence for the true cause. The evangelists, who were better informed than Josephus,

as being eye-witnesses of what passed, and particularly acquainted with John and his disciples, assure us, that the true reason of imprisoning John was the aversion of Herod and Herodias against him, on account of his liberty in censuring their scandalous marriage. Matt. 14: 3, 4. Mark 6: 14, 17, 18. Luke 3: 19, 20. When the king was celebrating his birthday, with the principal persons of his court, the daughter of Herodias danced before them, and pleased him so well, that he swore to give her whatever she would ask. She consulted her mother, who advised her to ask the head of John the Baptist. Returning, therefore, to the hall, she addressed herself to the king, and said, "Give me here John the Baptist's head in a charger." The king was afflicted at this request; but in consideration of his oath, and of the persons at table with him, he sent one of his guards, who beheaded John in prison. The head was brought in, and given to the young woman, who delivered it to her mother. Matt. 14: 5, 6, &c. Aretas, king of Arabia, to revenge the affront which Herod had offered to his daughter, declared war against him, and vanquished him in a very obstinate contest. Josephus tells us, that the Jews attributed the defeat of Herod to the death of John the Baptist. In the year of the Christian era 39, Herodias, being jealous of the prosperity of her brother Agrippa, who, from a private person, had become king of Judea, persuaded her husband, Herod Antipas, to visit Rome, and desire the same dignity of the emperor Caius. She resolved to accompany him, and hoped that her presence and appearance would contribute to procure the emperor's favor. However, Agrippa obtaining intelligence of this design, wrote to the emperor, and accused Antipas. The messenger, of Agrippa arrived at Baie, where the emperor was, at the very time when Herod received his first audience. Caius, on the delivery of Agrippa's letters, read them with great earnestness. In these letters, Agrippa accused Antipas of having been a party in Sejanus's conspiracy against Tiberius, and said that he still carried on a correspondence with Artabanus, king of Parthia, against the Romans. As a proof of this, he affirmed that Antipas had in his arsenals arms for seventy thousand men. Caius being angry, demanded hastily of Antipas, if it were true that he had such a quantity of arms. The king not daring to deny it, was instantly banished to Lyons in Gaul. The emperor offered to forgive Herodias, in consideration of her brother Agrippa; but she chose rather to follow her husband, and to share his fortune in banishment. This is that Antipas, who, being at Jerusalem at the time of our Savior's passion, ridiculed Jesus whom Pilate had sent to him, dressed him in worn-out royalty, and sent him back to Pilate as a mocking king, whose ambition gave him no umbrage. Luke 23: 7—11. The year of the death of Antipas is unknown; but it is certain that he, as well as Herodias, died in exile. Josephus says, that he died in Spain, whither Caius, on his coming into Gaul the first year of his banishment, might order him to be sent.

II. ANTIPAS; the faithful martyr or witness mentioned in the book of Revelation, 2: 13. He is said to have been one of our Savior's first disciples, and to have suffered martyrdom at Pergamus, of which he was bishop. His acts relate that he was burnt in a brazen bull. Though ancient ecclesiastical history furnishes no account of this Antipas, yet it is certain, that according to all the rules of language, what is said concerning him by St. John must be understood literally, and not mystically, as some interpreters have done.—*Watson*.

ANTIPATRIS; a town in Palestine, anciently called Cuphar-Saba, according to Josephus; but named Antipatris by Herod the Great, in honor of his father Antipater. It was situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cæsarea. Josephus places it at about the distance of seventeen miles from Joppa. To this place St. Paul was brought in his way to the governor of Judea at Cæsarea. Acts 23: 31.

ANTIPATHY; hatred, aversion, repugnancy. *Hatred* is entertained against persons, *aversion* and *antipathy* against persons or things, and *repugnancy* against actions alone. *Hatred* is more voluntary than *aversion*, *antipathy*, or *repugnancy*; these last have greater affinity with the animal constitution. The causes of *antipathy* are less



known than those of *aversion*. *Repugnancy* is less permanent than either the one or the other. We hate a vicious character; we feel an *aversion* to its exertions. We are affected with antipathy for certain persons at first sight; there are some affairs which we transact with *repugnancy*. *Hottred* calumnates, *aversion* keeps us at a distance from certain persons. *Antipathy* makes us detest them; *repugnancy* hinders us from imitating them.—*Buck*.

**ANTI-PEDOBAPTISTS**; a denomination given to those who object to the baptism of infants. The word is derived from *anti*, against, *pais*, paidos, a child, and *baptizo*, I baptize. (See **BAPTISM**.)

**ANTIQUITIES**; a term implying all testimonies or authentic accounts that have come down to us of ancient nations. As the study of antiquity may be useful both to the inquiring Christian, as well as to those who are employed in, or are candidates for, the Gospel ministry, we shall here subjoin a list of those which are esteemed the most valuable.—*Fabricii Bibliographia Antiquaria*; *Spencer de Legibus Heb. Ritualibus*; *Godwyn's Moses and Aaron*; *Bingham's Antiquities of the Christian Church*; *Jenning's Jewish Antiquities*; *Potter's and Harwood's Greek, and Kennet's and Adams's Roman Antiquities*; *Preface to the Prussian Testament, published by L'Enfant and Beauvoisre*; *Prideaux and Shuckford's Connections*; *Jones's Asiatic Researches*; *Maurice's Indian Antiquities*; and *Jahn's Archaeology*.

**ANTI-SABBATARIANS**; those who reject both the Jewish and the Christian Sabbaths. They argue—1. That the Jewish Sabbath was only of ceremonial, and not of moral obligation; being a type of that "rest which remaineth for the people of God."—2. That neither Christ nor his apostles enjoined the observation of another Sabbath;—but, 3. On the contrary, the apostles cautioned Christians against the "observance of days and times," as of a dangerous and superstitious tendency.

Directly opposed to these are *Sabbatarians*, who adhere rigidly to the original institution: when we have stated their reasonings under the latter denomination, we may endeavor to ascertain the Scripture doctrine on this important subject.—*Williams*.

**ANTI-SUPERNATURALISTS**; a term applied by Dr. J. P. Smith, to those who endeavor to subtract from the character of Christ, and of Christianity, every thing miraculous and supernatural. (See **INDEX** to his "Scripture Testimonies to Messiah.")

**ANTIFACTE**; a party of Gnostics, in the second century, who are said to have observed the divine precepts by "the rule of reverse;" a charge which might, perhaps, with equal reason, be alleged against some modern Christians, so called, who seem to read all the divine prohibitions as the seventh command was once printed—"Thou shalt commit adultery;" "Thou shalt kill;" "Thou shalt steal;" &c. Other ecclesiastical writers, however, explain the terms somewhat differently, as believing two first principles, a good and evil God, and placing them, *antiactae*, in opposition—as it were, in battle array.—*Turner's Hist.* p. 61.—*Williams*.

**ANTHETIC-PARALLEL**; an important rule of Biblical interpretation. (See **POETRY OF THE HEBREWS**.)

**ANTI-TALMUDISTS**; the word applies generally to all, whether Jews or Christians, who reject and oppose the Talmud, as the *Caraites*, &c., which see; but it applies particularly to a small society of Jews, founded 1756, in Podolia, (Polish Russia,) whose profession of faith was almost Christian; who admitted that the Messiah was no longer to be expected; and that "it is possible that God became incarnate to expiate human sins," and at length acknowledged Jesus for the Messiah, and desired baptism. Whether they received it, our authority does not say; but they were protected by the king of Poland.—*Gregoire's Hist.* 2: 310—12.; *Han. Adams's Hist. of the Jews*, pp. 527—8.

**ANTI-TRINITARIANS**; all who deny the doctrine of the Trinity, and who call themselves *Unitarians*, as admitting of only *one person* in the Deity. These may be conveniently considered under four classes:—1. *Sabellians*, who maintain the Father, Son, and Spirit to be one in person as well as in essence.—2. *Arians*, who believe the person of Jesus to be in a sense divine, but not of the same essence with the Almighty Father.—3. *Socinians*, who consider

our Lord to be *only man*; but still, considering the high honors to which he is advanced, as entitled to a degree of divine worship. And 4. *Humanitarians*, who contend, that the Lord Jesus is a man only "like ourselves, fallible and peccable," and entitled to no higher honor than that of a good man, a moral philosopher, and a prophet. Such were the sentiments of Dr. Priestley, and such are those of most Anti-trinitarians of the present day. (See the four principal denominations here named.)—*Williams*.

**ANTI-TYPE**; that which answers to a type or figure. A type is a model, mould, or pattern; that which is formed according to it is an antitype. (See **TYPE**.)

The word antitype occurs twice in the New Testament, viz. in the Epistle to the Hebrews, chap. 9 v. 24. and in the first Epistle of St. Peter, chap. 3: v. 21. where its genuine import has been much controverted. (See **ANSWER** of a good conscience.) The former says, that "Christ is not entered into the holy places made with hands, which are *antitupa*, the figures or antitypes of the true—how to appear in the presence of God." Now *tupos* signifies the pattern by which another thing is made; and as Moses was obliged to make the tabernacle, and all things in it, according to the pattern shown him in the mount, the tabernacle so formed was the antitype of what was shown to Moses: any thing, therefore, formed according to a model or pattern, is an antitype.—*Buck*.

**ANTI-UNIVERSALISTS**. (See **UNIVERSALISTS**.)

**ANTONIA**; one of the towers of Jerusalem, called by Herod after M. Antony. The Romans generally kept a garrison in this tower; and from thence it was that the tribune ran with his soldiers to rescue St. Paul out of the hands of the Jews, who had seized him in the temple, and designed to have murdered him. Acts 21: 31, 32.

**ANTOSIANDRIANS**; a sect of rigid Lutherans who opposed the doctrine of Osiander relating to justification. These are otherwise denominated *Osiandromastiges*. The Antosiidrians deny that man is made just, with that justice wherewith God himself is just; that is, they assert that he is not made essentially but only impunitively just; or that he is not really made just, but only pronounced so.—*Buck*.

**ANXIETY**; intense solicitude, the extreme of care. (See **CARE**.) Solicitude and anxiety as habits of the mind in relation to worldly things, and especially to providential events, yet future, are irreconcilable with the faith of a Christian, which requires him to cast all his burdens on the Lord. The charge of our Savior, Matt. 6: 25—34. literally rendered is, Be not anxious about your life; indulge no anxiety respecting the morrow, for sufficient unto the day is the evil thereof.

I. **APAMEA**; a city of Syria, on the Orontes, built, as is believed, by Seleucus I. king of Syria; or by his son, Antiochus Soter, in honor of queen Apamea, wife of Seleucus, and mother of Antiochus. It was probably the same with Shepham, a city of Syria. Numb. 31: 10, 11.—*Calmet*.

II. **APAMEA**; a city of Phrygia, on the river Marsyas, near which, as some have been of opinion, Noah's ark rested; whence the city took the surname of (*Kibotos*) Ark. On a medal, struck in honor of Adrian, is the figure of a man, representing the river Marsyas, with this inscription—*A medal of the Apameans;—the Ark and the river Marsyas*. That this was one of the commemorative notices of the ark, and of the deluge, there is little doubt; but only in the sense, that traditionary shrines, or memorials of the ark, were here very ancient; and that, journeying direct from Shinar, Babylon, or adjacent places, here one of the arks, commemorative of the original ark, rested and settled. That is, here the Arkite worship was commenced, before it spread over the neighboring country. In reference to the medal, we may add, that Strabo affirms the ancient name of Apamea, to have been *Kibotos*; by which name the ark (probably of Noah) was understood. *Kibotos* is, apparently, not a Greek term: it might be the name of the temple, in which commemoration was made of the ark, and of the preservation of man by it. There are several medals of Apamea extant, on which are represented the ark, with a man in it, receiving the dove, which is flying to him; and part of their inscription is the word *noe*. As they are from different dies, yet all refer-

ring to Apamea, it seems that their authors had a knowledge of the tradition of commemoration respecting the ark, preserved in this city. (See *ARK*.) Many more



such commemorations of an event, so greatly affecting mankind, were no doubt maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials, and referred to them, as proofs of their antiquity. (See *ARARAT*.)—*Calmet*.

**APATHY**, among the ancient philosophers, implied an utter privation of passion, and an insensibility of pain. The word is compounded of *a*, *priv*, and *pathos*, affection. The stoics affected an entire apathy; they considered it as the highest wisdom, to enjoy perfect calmness, or tranquillity of mind, incapable of being ruffled by either pleasure or pain. In the first ages of the church, the Christians adopted the term *apaty*, to express a contempt of all earthly concerns; a state of mortification, such as the Gospel prescribes. Clemens Alexandrinus, in particular, brought it exceedingly in vogue, thinking thereby to draw such philosophers to Christianity, who aspired after such a sublime pitch of virtue.—*Buck*.

**APE**; *cephus*, 1 Kings 10: 22. 2 Chron. 9: 21. This animal seems to be the same with the *ceph* of the Ethiopians, of which Pliny speaks, l. viii. c. 19: "At the games given by Pompey the Great," says he, "were shown *cephs*, brought from Ethiopia, which had their fore feet like a human hand, their hind legs and feet, also, resembled those of a man." The Scripture says, that the fleet of Solomon brought apes, or rather monkeys, &c. from Ophir. The learned are not agreed respecting the situation of that country; but Major Wilford says, that the ancient name of the river Landi sindhi, in India, was *Cophus*. May it not have been so called, from the *cephim* inhabiting its banks?

We now distinguish this tribe of creatures into, 1. *Monkeys*, those with long tails; 2. *Apes*, those with short tails; 3. *Baboons*, those without tails. The ancient Egyptians are said to have worshipped apes; it is certain that they are still adored in many places in India. Maffens describes a magnificent temple dedicated to the ape, with a portico for receiving the victims sacrificed, supported by seven hundred columns.

"With glittering gold and sparkling gems they shine,  
But apes and monkeys are the gods within."

Figures of apes are also made and revered as idols, of which we have several in Moore's "Hindoo Pantheon;" also, in the avatars, given in Maurice's "History of India," &c. In some parts of the country, the apes are held sacred, though not resident in temples; and incautious English gentlemen, by attempting to shoot these apes, (rather, perhaps, monkeys,) have been exposed, not only to all manner of insults and vexations from the inhabitants of the villages, &c. adjacent, but have even been in danger of their lives.—*Watson*.

**APPELLEANS**. (See *MARCIONITES*.)

**APHEK**; the name of several cities mentioned in Scripture, but none of them of sufficient note to require particular mention. See 1 Sam. 4: 1, 2, &c. 1 Sam. 29: 1. Josh. 19: 30. and 13: 4. 1 Kings 20: 26, &c.—*Jones*.

**APHTHARTODOCITES**; a small sect in the sixth century, who held, (as their name implies,) that the body of Jesus Christ was *incorruptible*, and not subject to death.

They were a branch of the Eutychians.—*Broughton*, vol. i. p. 58.—*Williams*.

**APIS**; a symbolical deity, worshipped by the Egyptians. It was an ox, having certain exterior marks, in which animal the soul of the great Osiris was supposed to subsist. The ox was probably made the symbol of Osiris, because he presided over agriculture.—*Watson*.

**APOCALYPSE**, signifies *revelation*. It is, however, particularly applied to the Revelation which St. John had in the isle of Patmos, whither he had been banished. The testimonies in favor of the book of the Revelation being a genuine work of St. John the evangelist, are very full and satisfactory. Andrew, bishop of Cæsarea, in Cappadocia, in the fifth century, assures us that Papias acknowledged the Revelation to be inspired. But the earliest author now extant, who mentions this book, is Justin Martyr, who lived about sixty years after it was written, and he ascribes it to St. John. So does Irenæus, whose evidence is alone sufficient upon this point; for he was the disciple of Polycarp, who was the disciple of John himself; and he expressly tells us, that he had the explanation of a certain passage in this book from those who had conversed with St. John, the author. These two fathers are followed by Clement of Alexandria, Theophilus of Antioch, Tertullian, Origen, Cyprian, Lactantius, Jerome, Athanasius, and many other ecclesiastical writers, all of whom concur in considering the apostle John as the author of the Revelation. Some few persons, however, doubted the genuineness of this book, in the third and fourth centuries; but since that time, it has been very generally acknowledged to be canonical; and, indeed, as Mr. Lowman observes "hardly any one book has received more early, more authentic, and more satisfactory attestations." The omission of this book, in some of the early catalogues of the Scriptures, was probably not owing to any suspicion concerning its authenticity or genuineness, but because its obscurity and mysteriousness were thought to render it less fit to be read publicly and generally. It is called the Revelation of John the Divine; and this appellation was first given to St. John by Eusebius, not to distinguish him from any other person of the same name, but as an honorable title, intimating that to him was more fully revealed the system of divine counsels than to any other prophet of the Christian dispensation.

St. John was banished to Patmos, in the latter part of the reign of Domitian, and he returned to Ephesus immediately after the death of that emperor, which happened in the year 96; and, as the apostle states that these visions appeared to him while he was in that island, we may consider this book as written in the year 95 or 96.

In the first chapter, St. John asserts the divine authority of the predictions which he is about to deliver; addresses himself to the churches of the Proconsular Asia; and describes the first vision, in which he is commanded to write the things then revealed to him. The second and third chapters contain seven epistles, to the seven churches in Asia; namely, of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, which relate chiefly to their then respective circumstances and situation. At the fourth chapter, the prophetic visions begin, and reach to the end of the book. They contain a prediction of all the most remarkable revolutions and events in the Christian church, from the time of the apostle to the final consummation of all things. An attempt to explain these prophecies does not fall within the design of this work; and, therefore, those who are disposed to study this sublime and mysterious book, are referred to Mede, Daubnitz, Sir Isaac Newton, Lowman, bishop Newton, bishop Hurd, and many other excellent commentators. These learned men agree, in their general principles, concerning the interpretation of this book, although they differ in some particular points; and it is not to be expected, that there should be a perfect coincidence of opinion, in the explanation of those predictions, which relate to still future times; for, as the incomparable Sir Isaac Newton observes, "God gave these, and the prophecies of the Old Testament, not to gratify men's curiosity, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the event, and his own presence, not that of the interpreters, be then manifested

thereby to the world." "To explain this book perfectly," says bishop Newton, "is not the work of one man, or of one age; but probably it never will be clearly understood, till it is all fulfilled." It is graciously designed, that the gradual accomplishment of these predictions should afford, in every succeeding period of time, additional testimony to the divine origin of our holy religion.

The views of Eichhorn, Hug, and other German writers, as presented in Prof. Robinson's American edition of Calmet, and apparently approved by him, are at utter variance, not only with those of the distinguished writers mentioned above, but with all internal evidence and probability. All the prophecies relative to the great apostasy in the church itself; the rise of Antichrist, and his reign of twelve hundred and sixty years, during which the true church is driven for refuge into the wilderness; the overthrow of Babylon being immediately followed by the millennium, and the millennium by the final judgment, and the final judgment by the new heavens and earth, and the state of retribution, which endure forever; afford a series of proofs, fatal to the German hypothesis of interpretation. It is deeply to be regretted, that Prof. Robinson has so rashly committed himself, and put the sanction of his valuable name to so wild a theory.

Perhaps Mr. Keith, in his "*Signs of the Times*," published in 1831, has thrown more true light on the series of prophetic symbols in this book, than any writer who has preceded him. See, also, *Fuller's Expository Lectures on the Apocalypse*.

**APOCARITES**; a small sect in the third century, sprung from the Manichæans, who held that the soul of man was of the essence of God. (See **MANICHÆANS**.)—*Williams*.

**APOCRYPHA**; books not admitted into the sacred canon, being either spurious, or at least not acknowledged to be divine. The word apocrypha is of Greek origin, and is either derived from the words *apo tes kryptes*, because the books in question were removed from the *crypt*, chest, ark, or other receptacle in which the sacred books were deposited, whose authority was never doubted, or, more probably, from the verb *apokrupto*, to *hide* or *conceal*, because they were concealed from the generality of readers, their authority not being recognised by the church, and because they are books which are destitute of proper testimonials, their original being obscure, their authors unknown, and their character either heretical or suspected. The advocates of the church of Rome, indeed, affirm that some of these books are divinely inspired; but it is easy to account for this: the apocryphal writings serve to countenance some of the corrupt practices of that church. The Protestant churches not only account those books to be apocryphal, and merely human compositions, which are esteemed such by the church of Rome, as the Prayer of Manasseh, the third and fourth books of Esdras, the addition at the end of Job, and the hundred and fifty-first Psalm; but also the books of Tobit, Judith, the additions to the book of Esther, Wisdom, Ecclesiasticus, Baruch the Prophet, with the Epistle of Jeremiah, the Song of the Three Children, the Story of Susanna, the Story of Bel and the Dragon, and the first and second books of Maccabees. The books here enumerated are unanimously rejected by Protestants, for the following reasons:—

1. They possess no authority whatever, either external or internal, to procure their admission into the sacred canon. None of them are extant in Hebrew; all of them are in the Greek language, except the fourth book of Esdras, which is only extant in Latin. They were written, for the most part, by Alexandrian Jews, subsequently to the cessation of the prophetic Spirit, though before the promulgation of the Gospel. Not one of the writers, in direct terms, advances a claim to inspiration; nor were they ever received into the sacred canon by the Jewish church, and therefore they were not sanctioned by our Savior. No part of the apocrypha is quoted, or even alluded to, by him, or by any of his apostles; and both Philo and Josephus, who flourished in the first century of the Christian era, are totally silent concerning them.

2. The apocryphal books were not admitted into the canon of Scripture, during the first four centuries of the Christian church. They are not mentioned in the cata-

logue of inspired writings, made by Melito, bishop of Sardis, who flourished in the second century, nor in those of Origen, in the third century, of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others, of the fourth century; nor in the catalogue of canonical books recognised by the council of Laodicea, held in the same century, whose canons were received by the Catholic church; so that, as bishop Burnet well observes, we have the concurring sense of the whole church of God in this matter. To this decisive evidence against the canonical authority of the apocryphal books, we may add, that they were never read in the Christian church, until the fourth century; when, as Jerome informs us, they were read "for example of life and instruction of manners; but were not applied to establish any doctrine." And contemporary writers state, that, although they were not approved as canonical or inspired writings, yet some of them, particularly Judith, Wisdom, and Ecclesiasticus, were allowed to be perused by catechumens. As a proof that they were not regarded as canonical in the fifth century, Augustine relates, that when the book of Wisdom, and other writings of the same class, were publicly read in the church, they were given to the readers, or inferior ecclesiastical officers, who read them in a lower place than those which were universally acknowledged to be canonical, which were read by the bishops and presbyters, in a more eminent and conspicuous manner. To conclude: notwithstanding the veneration in which these books were held by the Romish church, it is evident that the same authority was never ascribed to them, as to the Old and New Testament, until the last council of Trent, at its fourth session, presumed to place them all, (except the Prayer of Manasseh, and the third and fourth books of Esdras,) in the same rank with the inspired writings of Moses and the prophets.—*Watson*.

**APOCRYPHAL NEW TESTAMENT**. A book has been lately published, called "The Apocryphal New Testament," the greater part of which consists of Wake's Epistles of the Fathers, some of which are curious; and the first Epistle of Clement, which is truly valuable, but has no claim to inspiration. The greater part of the work not in Wake is, however, only collected together under this name, with an obvious, though abortive, design to bring the genuine Scriptures into contempt.—*Horne's (T. H.) Introduction to the Critical Study of the Scriptures*, third ed. vol. iii. p. 687, ad finem; *Williams*.

**APOLLINARIANS**, or Apollinarists, or, as they are called by Epiphanius, Dimarites; a sect who derived their principal name from Apollinaris, bishop of Laodicea, in the fourth century. Apollinaris strenuously defended the divinity of Christ against the Arians; but, by indulging too freely in philosophical distinctions and subtleties, he denied, in some measure, his humanity. He maintained that the body which Christ assumed, was endowed with a sensitive, and not a rational, soul; and that the divine nature performed the functions of reason, and supplied the place of the intellectual principle in man. Hence it seemed to follow, that the divine nature in Christ was blended with the human, and suffered with it the pains of crucifixion and death. Apollinaris and his followers have been charged with other errors, by certain ancient writers; but it is not easy to determine how far their charge is worthy of credit. The doctrine of Apollinaris was first condemned by a council at Alexandria, in 362, and afterwards, in a more formal manner, by a council at Rome, in 375, and by another council in 378, which deposed Apollinaris from his bishopric. In short, it was attacked at the same time by the laws of the emperors, the decrees of councils, and the writings of the learned, and sunk, by degrees, under their united force.—*Watson*.

**APOLLONIUS**; a martyr of the second century. He was a Roman senator, and was at once skilled in all the polite literature of those times, and in all the purest precepts taught by our blessed Redeemer. He was indeed an accomplished gentleman and a sincere Christian. This man, being accused as a Christian, and refusing to recant his opinions, was condemned to be beheaded; which sentence was executed on the 18th of April, 186.—*Foz*.

APOLLOS, was a Jew of Alexandria, who came to Ephesus in the year of our Lord 54, during the absence of St. Paul, who had gone to Jerusalem. Acts 18: 24. He was an eloquent man, and mighty in the Scriptures; but he knew only of the baptism of John, and was not fully informed of the higher branches of Gospel doctrine. However, he acknowledged that Jesus Christ was the Messiah, and declared himself openly as his disciple. At Ephesus, therefore, he began to speak boldly in the synagogue, and demonstrated by the Scriptures that Jesus was the Christ. Aquila and Priscilla, having heard him there, took him with them, and instructed him more fully in the ways of God. Some time after, he was inclined to go into Achaia, and the brethren wrote to the disciples there, desiring them to receive him. He was very useful at Corinth, where he watered what St. Paul had planted. 1 Cor. 3: 6. It has been supposed, that the great admiration of his disciples for him, tended to produce a schism. Some said, "I am of Paul;" some, "I am of Apollos;" and others, "I am of Cephas." But this division, which St. Paul mentions and reproves, in his first Epistle to the Corinthians, did not prevent Paul and Apollos, personally, from being closely united in the bonds of Christian charity and affection. Apollos, hearing that the apostle was at Ephesus, went to meet him, and was there when St. Paul wrote the first Epistle to the Corinthians; in which he observes, that he had earnestly entreated Apollos to return to Corinth: but, though he had not prevailed with him, Apollos gave him room to hope that he would visit that city, at a favorable opportunity. Some have supposed, that the apostle names Apollos and Cephas, not as the real persons in whose name parties had been formed in Corinth, but that, in order to avoid provoking a temper which he wished to subside, he transfers, "by a figure," to Apollos and himself, what was really meant of other parties, whom, from prudence, he declines to mention. However this might be, the reluctance of Apollos to return to Corinth seems to countenance the general opinion. St. Jerome says that Apollos was so dissatisfied with the division which had happened on his account at Corinth, that he retired into Crete with Zeno, a doctor of the law; but that the evil having been corrected by the letter of St. Paul to the Corinthians, Apollos returned to that city, of which he afterwards became bishop. The Greeks say that he was bishop of Duras; some, that he was bishop of Iconium, in Phrygia; and others, of Caesarea.—*Watson*.

APOLLYON. (See ABBADDON.)

APOLOGIES, in ecclesiastical history, were defences (so the Greek word means) of Christianity, presented to heathen emperors, by the Christian fathers, who were therefore called Apologists. The first was presented to the emperor Adrian, by Quadratus, A. D. 126, a fragment of which is preserved by Eusebius; but another, presented soon after to the same, by Aristides, a converted Athenian philosopher, is totally lost. Justin Martyr wrote two apologies; the latter (to the Roman senate) is imperfect at the beginning; but the former, addressed to Antoninus Pius, is preserved entire, and was published in English, in 1709, by the Rev. W. Reeves, together with one by Tertullian, the Octavins (a dialogue) of Minucius Felix, and the Commentary of Vincentius Lirinensis, with notes and preliminary dissertations to each, in two volumes, octavo. The Apologies are curious and valuable remains of antiquity, as showing what were the objections of the heathens, and the manner in which they were rebutted by the early Christians.—*Watson*.

APOSTASY, is a forsaking or renouncing our religion, either by an open declaration in words, or a virtual declaration of it by our actions. The primitive Christian church distinguished several kinds of apostasy; the first, of those who went entirely from Christianity to Judaism; the second, of those who complied so far with the Jews, as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism and Christianity together; and, fourthly, of those who voluntarily relapsed into paganism. Apostasy may be farther considered as, 1. Original, in which we have all participated. Rom. 3: 23. 2. National, when a kingdom relinquishes the profession of Christianity. 3. Personal, when an indi-

vidual backslides from God. Heb. 10: 38. 4. Final, when men are given up to judicial hardness of heart, as Judas. The warnings of our Lord against apostasy are frequent, and, beyond conception, fearful. Matt. 10: 28—39. It is hard to tell whether they were most needed in times of sanguinary persecution, or now, in times of seductive peace. (See BACKSLIDING.)—*Buck*.

APOSTLE; a word derived from the Greek *apostello*, to delegate, to send forth one as an agent, clothed with authority to act for another. Heb. 3: 1. The term apostle implies, 1. Selection. Acts 1: 24. 9: 15. 2. Commission. 2 Cor. 4: 7. 1 Thess. 2: 4. 3. Qualification. 2 Cor. 12: 12. 4. Mission. Acts 26: 17, 18. 5. Responsibility. 1 Cor. 4: 1—5. 9: 26, 27. 6. Recompense of fidelity. 2 Tim. 4: 7, 8. Hence we may understand why the Epistles of Paul open with the announcement of his apostolical authority. Though sometimes in the New Testament applied to others, and then rendered "messenger," yet the first select ministers of Christ were, by way of eminence, termed apostles, in distinction from evangelists, pastors, and teachers. There were several things essential to their office, such as,

1. That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world. John 15: 27. This is laid down as an essential requisite, in the choice of one that was to succeed Judas. Acts 1: 21, 22. All of them could say, "that which we have seen and heard, declare we unto you." 1 John 1: 3. The case of Paul is no exception to this; for, referring to those that saw Christ after his resurrection, he says, "And, last of all, he was seen of me." 1 Cor. 15: 8. And he mentions this upon another occasion, as one of his apostolic qualifications. "Am I not an apostle? Have I not seen the Lord?" 1 Cor. 9: 1. So that his seeing that Just One, and hearing the voice of his mouth, was necessary to his being a witness of what he thus saw and heard Acts 22: 14, 15.

2. They must have been immediately called and chosen to that office by Christ himself. This was the case with every one of them, Matthias not excepted; Luke 6: 13. Gal. 1: 1. for, as he had been previously chosen a disciple of Christ, so the Lord, by determining the lot, declared his choice, and immediately called him to the office of an apostle. Acts 1: 24—26.

3. Infallible inspiration was also necessary to qualify persons for that office. John 16: 13. They had not only to explain the true sense and spirit of the Old Testament, but also to give forth the New Testament revelation to the world, which was to be the unalterable standard of faith and practice in all succeeding generations. Luke 24: 27. Acts 26: 22, 23, and ch. 28: 23. 1 Pet. 1: 25. It was therefore necessary that they should be secured against all mistakes, by the unerring dictates of the Spirit of truth. Accordingly Christ both promised, and actually bestowed upon them, the Holy Spirit, to teach them all things; to bring all things to their remembrance, whatsoever he had said unto them; to guide them into all truth, and to show them things to come. John 16: 13, 26. Their doctrine must also be received, not as the word of man, but, as it truly is, the Word of God, 1 Thess. 2: 13 and as that by which we are to distinguish the spirit of truth from the spirit of error. 1 John 4: 6.

4. The power of working miracles was an important apostolical qualification; such as speaking different languages, curing the lame, healing the sick, raising the dead, discerning of spirits, and conferring these gifts on others. Mark 16: 20. Acts 2: 43. 1 Cor. 12: 8—11. These were credentials of their apostolic mission, 2 Cor. 12: 11. by means of which they confirmed their doctrine, at its first publication, gaining credit to it as a revelation from God, who thereby bare witness to them. Heb. 2: 4.

5. To the apostles only belonged the high prerogative of conferring upon others spiritual gifts and miraculous powers. Acts 8. And to all these qualifications must be added,

6. The universality of their mission. Their charge was not, like that of ordinary pastors, restricted to any particular church; but, being the oracles of God to men, they had the care of all the churches. 2 Cor. 11: 28. They had authority to settle their faith and order, as ex-

amples to all succeeding churches, to determine all controversies, Acts 16: 4. and to exercise the rod of discipline on all offenders, whether pastors or flock. 1 Cor. 5: 3-6. 2 Cor. 10: 8. and ch. 13: 10. See *M'Lean's Illustration of Christ's Commission to his Apostles*, p. 8-11.

St. Paul is frequently called the *apostle*, by way of eminence; and the *apostle of the gentiles*, because his ministry was chiefly employed for the conversion of the gentiles, as that of St. Peter was for Jews, who is therefore styled the *apostle of the circumcision*.

The apostles having continued at Jerusalem twelve years after the ascension of Christ, as tradition reports, according to his command determined to disperse themselves in different parts of the world. But what were the particular provinces assigned to each, does not certainly appear from any authentic history. Socrates says, that Thomas took Parthia for his lot; Matthew, Ethiopia; and Bartholomew, India. Eusebius gives the following account: "Thomas, as we learn by tradition, had Parthia for his lot; Andrew, Scythia; John, Asia, who having lived there a long time, died at Ephesus. Peter, as it seems, preached to the dispersed Jews in Pontus and Galatia, Bithynia, Cappadocia, and Asia; at length, coming to Rome, he was crucified with his head downward, as he had desired. What need I to speak of St. Paul, who fully preached the Gospel of Christ, from Jerusalem to Illyricum, and at last died a martyr at Rome, in the time of Nero?" From this passage we may conclude, that at the beginning of the fourth century, there were not any certain and well attested accounts of the places, out of Judea, in which several of the apostles of Christ preached; for if there had, Eusebius must have been acquainted with them.

The stories that are told concerning their arrival and exploits among the Gauls, the English, the Spaniards, the Germans, the Americans, the Chinese, the Indians, and the Russians, are too romantic in their nature, and of too recent a date, to be received by an impartial inquirer after truth. These fables were, for the most part, forged after the time of Charlemagne, when most of the Christian churches contended about the antiquity of their origin, with as much vehemence as the Arcadians, Egyptians, and Greeks, disputed formerly about their seniority and precedence.

It appears, however, that all of the apostles did not die by martyrdom. Heraclion, cited by Clemens Alexandrinus, reckons among the apostles who did not suffer martyrdom, Matthew, Thomas, Philip, and Levi, probably meaning Lebbeus.

To the apostles belonged the peculiar and exclusive prerogative of writing doctrinal and preceptive books of authority in the Christian church; and it sufficiently appears that no epistles, or other doctrinal writings, of any person who was of a rank below that of an apostle, were received by Christians, as a part of their rule of faith. With respect to the writings of Mark and Luke, they are reckoned historical, not doctrinal or dogmatical; and Augustine says, that Mark and Luke wrote at a time when their writings might be approved not only by the church, but by apostles still living.—*Williams; Watson; Jones.*

**APOSTLES' CREED.** (See **CREED**.)

**APOSTOLIC**; *apostolical*; something that relates to the apostles, or descends from them. Thus we say, the *apostolic age*, *apostolic doctrine*, *apostolic character*, constitutions, traditions, &c.—*Buck.*

**APOSTOLIC CHURCH**, in the primitive church, was an appellation given to all such churches as were founded by the apostles; and even to the bishops of those churches, as being the reputed successors of the apostles. These were confined to four, viz. Rome, Alexandria, Antioch, and Jerusalem. In after times, the other churches assumed the same quality, on account, principally, of the conformity of their doctrine with that of the churches which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time the term *apostolical* is attributed to bishops, as such, is in a letter of Clovis to the council of Orleans, held in 511, though that king does not there expressly denominate them *apostolical*, but (*apostolica sede dignissimi*) highly worthy of the apostolical see. In 581,

Guntram calls the bishops met at the council of Macon, *apostolical pontiffs, apostolici pontifices.*

In progress of time, the bishop of Rome, growing in power above the rest, and the three patriarchates, of Alexandria, Antioch, and Jerusalem, falling into the hands of the Saracens, the title *apostolical* was restrained to the pope and his church alone; though some of the popes and St. Gregory the Great, not contented to hold the title by this tenure, began, at length, to insist that it belonged to them by another and peculiar right, as being the successors of St. Peter. The country of Rheims, in 1049, declared that the pope was the sole apostolical primate of the universal church. And hence a great number of apostolicals; *apostolical see, apostolical nuncio, apostolical notary, apostolical brief, apostolical chamber, apostolical vicar, &c.* The only really apostolical church is that, (be it found where it may,) which accords throughout with the divine model prescribed in the New Testament.—*Buck.*

**APOSTOLICAL CONSTITUTIONS**; a collection of regulations, attributed to the apostles, and supposed to have been collected by St. Clement, whose name they likewise bear. It is the general opinion, however, that they are spurious, and that St. Clement had no hand in them. They appeared first in the fourth century, but have been much changed and corrupted since. There are so many things in them different from, and even contrary to, the genius and design of the New Testament writers, that no wise man would believe, without the most convincing and irresistible proof, that both could come from the same hand.—*Grabe's Answer to Whiston; Saurin's Ser.* vol. ii. p. 185; *Lardner's Cred.* vol. iii. p. 11. ch. ult.; *Doddridge's Lect.* lect. 119.—*Buck.*

**APOSTOLIC FATHERS**; an appellation usually given to the Christian writers of the first century, Barnabas, Hermas, Clement, Ignatius, and Polycarp. Of these writers, Coletorius, and after him Le Clerc, have published a collection, in two volumes, accompanied both with their own annotations, and the remarks of other learned men. See also the genuine epistles of the apostolic fathers, by archbishop Wake, and in the Apocryphal New Testament.—*Buck.*

**APOSTOLICS**; this name has been given to different persons and sects, who have attempted, or, at least, professed, to imitate the zeal of the apostles.—*Williams.*

**APOSTOOLIANS**; a small party of Mennonites, the followers of one of their ministers, *Samuel Apostool*, of Amsterdam, in the seventeenth century. They appear to have been Calvinists and Millenarians in sentiment, and strict in their terms of communion. (See **GALILEISTS** and **MENNONITES**.)—*Mosheim's Ecl. Hist.* vol. v. pp. 496-7.—*Williams.*

**APOTACTICS**, or **ΑΠΟΤΑΚΤΙΒΕ**; the first and purest sect of the Apostolics, who stand charged with no heresy, but with imitating the manners of the first age in austerity, and particularly, in renouncing all worldly possessions, and having all things in common. They were of the second century, and chiefly in Cilicia and Pauphyllia.—*Ency. Britannica.*

**APPAREL**. (See **HABIT**, **RAIMENT**, **ADORNING**.)

**APPEAL**; a legal term, denoting a request for the transfer of a cause from one judge to another, or from an inferior to a superior tribunal. The Senpronian law secured this privilege to the Roman citizens, that they could not be capitally convicted, but by the suffrage of the people; and in whatever provinces they happened to reside, if the governor showed a disposition to condemn them to death, to scourge, or deprive them of their property, they had liberty to appeal from his jurisdiction, to the judgment of the people. This law, which was enacted under the republican form of government, continued in force under the emperors; so that if any freeman of Rome thought himself ill used and aggrieved by the presidents, in any of the provinces, he could, by appeal, remove his cause to Rome, to the determination of the emperor. A number of persons, we are told, were delegated by Augustus, all of consular rank, to receive the appeals of the people in the provinces. Thus Paul, (Acts 25: 11, 12.) when he found that Festus was too much inclined to favor the pre-judged populace of Judea, to do full justice to his cause, or deliver him from the lawless fury of his enemies, stood

upon his rights as a Roman citizen, and said, *I appeal unto Caesar*. So, if at any time unjustly condemned on earth, it is consoling to reflect that we can appeal with confidence of redress, to the judgment seat of Christ. Rom. 14: 10. 1 Cor. 4: 3—5. 2 Thess. 1: 6—10. But if condemned *there*, by Eternal Justice, where can we appeal? 1 Pet. 4: 18.

**APPETITES**; properly, those keen sensations of bodily want, which, without reference to any specific object, arise from the constitution of our nature, and prompt mankind, by some means, to seek supply or relief. There is a material difference between the appetites and the passions. The passions have no existence, till a proper object is presented; whereas, the appetites exist first, and then are directed to an object. A passion comes after its object; an appetite goes before it, as is obvious in the appetites of hunger, thirst, and the like. A man has an *appetite* for food in general; he has a *passion* for some particular kind of food.

Though the appetites, properly speaking, belong to the body, yet the word is sometimes, by a beautiful analogy, transferred from the animal inclinations and impulses, to the affections of the mind. But, in such cases, it always denotes some strong general affection. Thus we speak of an appetite for knowledge, for fame, for conquest, for riches; these being general objects, comprehending many particulars. But when we speak of an attachment to a particular book, friend, and so on, we call it a passion. But we rarely apply either of these terms, except to very urgent and impatient desires. It is to desires of this strong, irrepresible, and even painful character, that our Savior refers in that beautiful passage, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5: 6. See also many other places, as John 4: 14. 7: 37. Rev. 22: 17.

Our appetites and passions were given us for our preservation, protection, and improvement; and also for the continuance of the human race. Giving scope to them for these purposes only, is free from guilt. But all excess, as well as all perversion of them from these objects, is evidently sinful, and that according to the degree in which it is indulged. Therefore, says the apostle, "I keep under my body, and bring it into subjection," &c. 1 Cor. 9: 27.—*Lord Kaines; Oliver.*

**APPII FORUM**; a place about fifty miles from Rome, near the modern town of Piperno, on the road to Naples. It probably had its name from the statue of Appius Claudius, a Roman consul, who paved the famous way from Rome to Capua, and whose statue was set up here. To this place some Christians from Rome came to meet St. Paul. Acts 28: 15.—*Watson.*

**APPLETON**, (NATHANIEL, D. D. ; ) minister of Cambridge, Massachusetts, was born at Ipswich, December 9, 1693. He was graduated at Harvard college, in 1712. After completing his education, an opportunity presented of entering into commercial business, on very advantageous terms, with an uncle in Boston, who was an opulent merchant; but he resolved to forego every worldly advantage, that he might promote the interest of the Redeemer's kingdom. Soon after he began to preach, he was invited to succeed Mr. Brattle in the ministry at Cambridge, and was ordained October 9, 1717. After a ministry of more than sixty-six years, he died February 9, 1784, in the ninety-first year of his age. This country can furnish few instances of more useful talents, and more exemplary piety, exhibited for so long a time, and with such great success. During his ministry, seven hundred and eighty-four persons were admitted members of the church.

In controversial and difficult cases, he was often applied to for advice at ecclesiastical councils. Impartial yet pacific, firm yet conciliatory, he was peculiarly qualified for a counsellor, and in that character he materially contributed to the unity, the peace, and order of the churches. With the wisdom of the serpent, he happily united the innocence of the dove. In his religious principles, he was a Calvinist, as were all his predecessors in the ministry, Hooker, Stone, Shepard, Mitchel, Oakes, Gookin, and Brattle. But towards those of different principles, he was candid and catholic.

His own example enforced the duties which he enjoined

upon others. He was humble, meek, and benevolent. He was ready, at all times, to relieve the distressed, and through life he devoted a tenth part of his whole income to pious and charitable uses. He was ever a firm friend to the civil and religious liberties of mankind, and was happy in living to see the establishment of peace and independence in his native land. He deserves honorable remembrance, for his exertions to send the Gospel to the Indians. Under his many heavy trials, he was submissive and patient. When his infirmities had, in a great measure, terminated his usefulness, he expressed his desire to depart and be with Christ. He at length calmly resigned his spirit into the hands of its Redeemer. His publications consist only of sermons.—*Allen's Biog. Dct.*

**APPLETON**, (JESSE, D. D. ; ) the second president of Bowdoin college, was born at New Ipswich, in the state of New Hampshire, November 17, 1772. President Appleton was graduated at Dartmouth college, in 1792. It was during his residence at that seminary, that he experienced deep religious impressions; yet of any precise period, when his heart was regenerated by the Spirit of God, he was not accustomed to speak. The only safe evidence of piety, he believed, was "the perception in himself of those qualities, which the Gospel requires." Having spent two years in the instruction of youth, at Dover and Amherst, he studied theology under Dr. Lathrop, of West Springfield. In February, 1797, he was ordained as the pastor of a church at Hampton, New Hampshire. His religious sentiments, at this period, were Arminian. Much of his time, during his ten years' residence in that town, was devoted to systematic, earnest study, in consequence of which, his sentiments assumed a new form. By his faithful, affectionate services, he was very much endeared to his people. At his suggestion, the Piscataqua Evangelical Magazine was published, to which he contributed valuable essays, with the signature of Leighton. Such was his public estimation, that, in 1803, he was one of the two principal candidates for the professorship of theology at Harvard college; but Dr. Ware was elected. In 1807, he was chosen president of Bowdoin college, into which office he was inducted December 23. After the toils of ten years in this station, his health became much impaired, in consequence of a severe cold, in October, 1817. In May, 1819, his illness became more alarming, his complaints being a cough, hoarseness, and debility. A journey proved of no essential benefit. A profuse hemorrhage, in October, extinguished all hope of recovery. As the day of his dissolution approached, he remarked, "Of this I am sure, that salvation is all of grace. I would make no mention of any thing, which I have ever thought, or said, or done; but only of this, that God so loved the world, as to give his only-begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. The atonement is the only ground of hope." In health, he was sometimes anxious, in a high degree, in regard to the college; but in his sickness he said, in cheerful confidence, "God has taken care of the college, and God will take care of it." Among his last expressions, were heard the words, "Glory to God in the highest: the whole earth shall be filled with his glory." He died November 12, 1819, at the age of forty-seven, having been president nearly twelve years.

In 1820, a volume of his addresses was published, containing his inaugural address and eleven annual addresses, with a sketch of his character, by Rev. Dr. Nichols, of Portland. In 1822, his lectures and occasional sermons were published, in one volume, with a memoir of his life, by Rev. Benjamin Tappan, of Augusta. The subjects of these lectures, twenty-seven in number, are the necessity of revelation, human depravity, the atonement, regeneration, the eternity of future punishment, the resurrection of the body, and the demoniacs of the New Testament.

The sermons are on the immortality of the soul, the influence of religion on the condition of man, the evils of war and the probability of universal peace, the truth of Christianity from its moral effects, conscience, and consequences of neglecting the great salvation.—*Allen.*

**APPLE-TREE**; Prov. 25: 11. Cant. 2: 3, 5. 7: 8. 8: 5. Joel 1: 12. As the best apples of Egypt, though ordinary,

are brought thither by sea from Rhodes, and by land from Damascus, we may believe that Judea, an intermediate country between Egypt and Damascus, has none that are of any value. Can it be imagined, then, that the apples of which the prophet Joel speaks, 1: 12., and which he mentions among the things that gave joy to the inhabitants of Judea, were those that we call by that name? Our translators must surely have been mistaken here, since the apples which the inhabitants of Judea eat at this day are of foreign growth, and at the same time but very indifferent.

There are five places, besides this in Joel, in which the word occurs; and from them we learn that it was thought the noblest of the trees of the wood, and that its fruit was very sweet or pleasant, Cant. 2: 3.; of the color of gold, Prov. 25: 11.; extremely fragrant, Cant. 7: 8.; and proper for those to smell that were ready to faint, Cant. 2: 5. We may be sure that the *taphnach* was very early known in the holy land, as it is mentioned in the book of Joshua as giving name to a city of Manasseh and one of Judah. Several interpreters and critics render Levit. 23: 40. *branches of fruit, of the beautiful tree*; and understand it of the citron; and it is known that the Jews still make use of the fruit of this tree at their yearly feast of tabernacles.

Citron-trees are very noble, being large, their leaves beautiful, ever continuing on the trees, of an exquisite smell, and affording a most delightful shade. It might well, therefore, be said, "As the citron-tree is among the trees of the wood, so is my beloved among the sons." This is a delicate compliment, comparing the fine appearance of the prince, amid his escort, to the superior beauty with which the citron-tree appears among the ordinary trees of the forest; and the compliment is heightened by an allusion to the refreshing shade and the exhilarating fruit.

The exhilarating effects of the fruit are mentioned Cant. 2: 5, "Comfort me with citrons." Egmont and Heyman tell us of an Arabian who was in a great measure brought to himself, when overcome with wine, by the help of citrons and coffee.

To the manner of serving up these citrons in his court, Solomon seems to refer, when he says, "A word fitly spoken is like golden citrons in silver baskets:" whether, as Maimonides supposes, in baskets wrought with open work, or in salvers curiously chased, it nothing concerns us to determine; the meaning is, that an excellent saying, suitably expressed, is as the most acceptable gift in the fairest conveyance. So the rabbins say, that the tribute of the first ripe fruits was carried to the temple in silver baskets. — *Watson.*

**APPLICATION**, is used for the act whereby our Savior transfers or makes over to us what he had earned or purchased by his holy life and death. Accordingly it is by this application of the merits of Christ that we are to be justified and entitled to grace and glory.

*Application* is also used for that part of a sermon in which the preacher brings home or applies the truth of religion to the consciences of his hearers. (See *SERMON*.) — *Buck.*

**APPREHEND**; in the language of Scripture, this word is peculiarly significant. Paul the apostle best explains it, when he saith, "I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus." Phil. 3: 12. That is, that by faith, I may be enabled to lay hold of heavenly glory, as the Lord by grace hath laid hold of me, to prepare me for it.

**APPROBATION**; a state or disposition of the mind, wherein we put a value upon, or become pleased with some person or thing. Moralists are divided on the principle of approbation, or the motive which determines us to approve or disapprove. The Epicureans will have it to be only self-interest; according to them, that which determines any agent to approve his own action, is its apparent tendency to his private happiness; and even the approbation of another's action flows from no other cause but an opinion of its tendency to the happiness of the approver, either immediately or remotely. Others resolve approbation into a moral sense, or a principle of benevolence, by which we are determined to approve every kind affection, either in ourselves or others, and all publicly useful actions which

we imagine to flow from such affections, without any view therein to our own private happiness.

But may we not add, that a true Christian's approbation arises from his perception of the will of God? (See *OBLIGATION*.) — *Buck.*

**APPROPRIATION**; the annexing a benefice to the proper and perpetual use of some religious house. It is a term also often used in the religious world as referring to that act of the mind by which we apply the blessings of the Gospel to ourselves. This appropriation is *real* when we are enabled to believe in, feel, and obey the truth; but merely *nominal* and *dehesive* when there are no fruits of righteousness and true holiness. (See *ASSURANCE*.) — *Buck.*

**APRIES**; a king of Egypt, called in the sacred writings Pharaoh Hophrah, Jer. 44: 30. Apries was the son of Psammis, and grandson of Necho, or Necho, who waged war against Josiah, king of the Jews. He reigned twenty-five years, and was long considered as one of the happiest princes in the world; but having equipped a fleet for the reduction of the Cyrenians, he lost in this expedition almost the whole of his army. The Egyptians resolved to make him responsible for this ill success, rebelled, and pretended that he undertook the war only to get rid of his subjects, and that he might govern the remainder more absolutely. Apries deputed Amasis, one of his officers, to suppress the rebellion, and induce the people to return to their allegiance. But, while Amasis was haranguing them, one of the multitude placed a diadem about his helmet, and proclaimed him king. The rest applauded him; and Amasis, having accepted their offer, continued with them, and confirmed them in their rebellion. Amasis put himself at the head of the rebels, and marched against Apries, whom he defeated and took prisoner. Amasis treated him with kindness; but the people were not satisfied till they had taken him from Amasis and strangled him. Such was the end of Apries, according to Herodotus. Jeremiah threatened this prince with being delivered into the hands of his enemies, as he had delivered Zedekiah, king of Judah, into the hands of Nebuchadnezzar, king of Babylon.

Apries had made a league with Zedekiah, and promised him assistance. Ezek. 17: 15. Zedekiah, therefore, relying on his forces, revolted from Nebuchadnezzar, in the year of the world 3414, and before Jesus Christ 590. Early in the year following, Nebuchadnezzar marched against Zedekiah; but as other nations of Syria had shaken off their obedience, he first reduced them to their duty, and towards the end of the year besieged Jerusalem. 2 Kings 25: 5. 2 Chron. 36: 17. Jer. 39: 1.; 52: 4. Zedekiah defended himself in Jerusalem, long and obstinately, that he might give time to Pharaoh Hophrah, or Apries, to come to his assistance. Apries advanced with a powerful army, and the king of Babylon raised the siege, and marched to meet him. But Apries, not daring to hazard a battle against the Chaldeans, retreated into Egypt, and abandoned Zedekiah. Ezekiel reproaches Egypt severely with this baseness, and says that it had been a staff of reed to the house of Israel, and an occasion of falling; for when they took hold of it by the hand, it broke and rent all their shoulder. He therefore prophesies that Egypt should be reduced to a solitude, and that God would send against it the sword, which would destroy in it man and beast. Ezek. 29: This was afterwards accomplished; first, in the time of Apries; and secondly, in the conquest of Egypt by the Persians. — *Watson.*

**AQUARIANS**; water-drinkers, a branch of the *Encratites*, who carried their aversion to wine so far, that they substituted water in the holy communion, though some refused it only in their *morning* communions. It is well known that the ancient Christians mingled water with their wine for sacred use, partly, perhaps, from economy, and partly from sobriety; but Cyrian gives a mystical reason—because the wine and water represents Christ and his people united. (See *ENCRATITES*.) — *Heckford's Account of all Religions*, p. 375; *Williams*.

**AQUATICS**; an ancient sect, who, according to Augustine, maintained water to be uncreated and eternal; probably adopting the philosophical system of Thales—that water was the first principle of all things. — *Augustine*, cent. ii. cap. 75; *Stockman's Lexicon*; *Williams*.

**AQUILA**; this person was a native of Pontus in Asia Minor, and was converted by St. Paul, together with his wife Priscilla, to the Christian religion. As Aquila was by trade a tent-maker, Acts 18: 2, 3. as St. Paul was, the apostle lodged and wrought with him at Corinth. Aquila came thither, not long before, from Italy, being obliged to leave Rome upon the edict which the emperor Claudius had published, banishing the Jews from that city. St. Paul afterwards quitted Aquila's house, and abode with Justus, near the Jewish synagogue at Corinth; probably, as Calmet thinks, because Aquila was a converted Jew, and Justus was convert from paganism, that in this case the Gentiles might come and hear him with more liberty. When the apostle left Corinth, Aquila and Priscilla accompanied him as far as Ephesus, where he left them with that church while he pursued his journey to Jerusalem. They rendered him great service in that city, so far as to expose their own lives to preserve his. They had returned to Rome when St. Paul wrote his Epistle to the Romans, i6: 4, wherein he salutes them with great kindness. Lastly, they were come back to Ephesus again, when St. Paul wrote his second Epistle to Timothy, 4: 19, wherein he desires him to salute them in his name. What became of them after this time is not known.

**AQUINAS**, (THOMAS;) a celebrated theologian, to whom the hyperbolic admiration of the dark ages gave the



sounding titles of the angelical doctor, the fifth doctor of the church, the eagle of divines, and the angel of the schools. He was descended from the counts of Aquino, in Calabria, born in 1224, and educated at the university of Naples. At the age of seventeen he entered into the Dominican order, contrary to the wishes of his mother; and when only twenty-four, he taught dialectics, philosophy, and theology in the university of Paris, with great applause. After having lectured on divinity in several universities, he settled at Naples, the archbishopric of which city he refused. He died in 1274, and was canonized in 1323. The Roman Catholic Church considers his writings as of high authority; and they gave rise to a sect which bore the name of Thomists. His great seventeen volumes; the most celebrated of them is the *Summa Theologicæ*.—*Davenport*.

**AR**; the capital city of the Moabites, situated in the hills on the south of the river Arnon. This city was likewise called Rabbah, or Rabbath Moab, to distinguish it from the Ammonite Rabbah. It was afterwards called by the Greeks Areopolis; and is at present termed El-Rabba. (See **MOAB**.)—*Watson*.

**ARABIA**; a vast country of Asia, extending one thousand five hundred miles from north to south, and one thousand two hundred from east to west; containing a surface equal to four times that of France. The near approach of the Euphrates to the Mediterranean constitutes it a peninsula, the largest in the world. It is called *Jezirat-el-Arab* by the Arabs; and by the Persians and Turks, *Arabistan*. This is one of the most interesting countries on the face of the earth. It has, in agreement with prophecy, never been subdued; and its inhabitants, at once pastoral, commercial, and warlike, are the same wild, wandering people as the immediate descendants of their great ancestor Ishmael are represented to have been.

Arabia, or at least the eastern and northern parts of it, were first peopled by some of the numerous families of Cush, who appear to have extended themselves, or to have given their name, as the land of Cush, or Asiatic Ethiopia,

to all the country from the Indus on the east, to the borders of Egypt on the west, and from Armenia on the north to Arabia Deserta on the south. By these Cushites, whose first plantations were on both sides of the Euphrates and gulf of Persia, and who were the first that traversed the desert of Arabia, the earliest commercial communications were established between the east and the west. But of their Arabian territory, and of the occupation dependent on it, they were deprived by the sons of Abraham, Ishmael and Midian; by whom they were obliterated in this country as a distinct race, either by superiority of numbers after mingling with them, or by obliging them to recede altogether to their more eastern possessions, or over the gulf of Arabia into Africa. From this time, that is, about five hundred and fifty years after the flood, we read only of Ishmaelites and Midianites as the shepherds and carriers of the deserts; who also appear to have been intermingled, and to have shared both the territory and the traffic, as the traders who bought Joseph are called by both names, and the same are probably referred to by Jeremiah, 25: as "the mingled people that dwell in the desert." But Ishmael maintained the superiority, and succeeded in giving his name to the whole people.

Arabia, it is well known, is divided by geographers into three separate regions, called Arabia *Petræa*, Arabia *Deserta*, and Arabia *Felix*.

The first, or Arabia *Petræa*, is the north-western division, and is bounded on the north by Palestine and the Dead sea, on the east by Arabia *Deserta*, on the south by Arabia *Felix*, and on the west by the Heropolitan branch of the Red sea and the isthmus of Suez. The greater part of this division was more exclusively the possession of the Midianites, or land of Midian; where Moses, having fled from Egypt, married the daughter of Jethro, and spent forty years keeping the flocks of his father-in-law: no humiliating occupation in those days, and particularly in Midian, which was a land of shepherds; the whole people having no other way of life than that of rearing and tending their flocks, or in carrying the goods they received from the east and south into Phœnicia and Egypt. The word flock, used here, must not convey the idea naturally entertained in our own country of sheep only, but, together with these, of goats, horned cattle and camels, the most indispensable of animals to the Midianite. It was a mixed flock of this kind which was the sole care of Moses, during a third part of his long life; in which he must have had abundance of leisure, by night and by day, to reflect on the unhappy condition of his own people, still enduring all the rigors of slavery in Egypt. It was a similar flock also which the daughters of Jethro were watering when first encountered by Moses; a trifling event in itself, but important in the history of the future leader of the Jews; and showing, at the same time, the simple life of the people amongst whom he was newly come, as well as the scanty supply of water in their country, and the strifes frequently occasioned in obtaining a share of it. Through a considerable part of this region, the Israelites wandered after they had escaped from Egypt; and in it were situated the mountains Horeb and Sinai. Besides the tribes of Midian, which gradually became blended with those of Ishmael, this was the country of the Edomites, the Amalekites, and the Nabathæi, the only tribe of pure Ishmaelites within its precincts. But all those families have long since been confounded under the general name of Arabs. The greater part of this district consists of naked rocks and sandy and flinty plains; but it contained also some fertile spots, particularly in the peninsula of mount Sinai, and through the long range of mount Seir.

The second region, or Arabia *Deserta*, is bounded on the north and north-east by the Euphrates, on the east by a ridge of mountains which separates it from Chaldaea, on the south by Arabia *Felix*, and on the west by Syria, Judea, and Arabia *Petræa*. This was more particularly the country first of the Cushites, and afterwards of the Ishmaelites; as it is still of their descendants, the modern Bedouins, who maintain the same predatory and wandering habits. It consists almost entirely of one vast and lonesome wilderness, a boundless level of sand, whose dry and burning surface denies existence to all but the Arab and his camel. Yet, widely scattered over this dreary waste, some spots



of comparative fertility are to be found, where, spread around a feeble spring of brackish water, a stunted verdure, or a few palm trees, fix the principal settlement of a tribe, and afford stages of refreshment in these otherwise impassable deserts. Here, with a few dates, the milk of his faithful camel, and perhaps a little corn, brought by painful journeys from distant regions, or plundered from a passing caravan, the Arab supports a hard existence, until the failure of his resources impels him to seek another oasis, or the scanty herbage furnished on a patch of soil by transient rains; or else, which is frequently the case, to resort, by more distant migration, to the banks of the Euphrates; or, by hostile inroads on the neighboring countries, to supply those wants which the recesses of the desert have denied. The numbers leading this wandering and precarious mode of life are incredible. From these deserts, Zerah drew his army of a million of men; and the same deserts, fifteen hundred years after, poured forth the countless swarms which, under Mahomet and his successors, devastated half of the then known world.

The third region, or Arabia Felix, so denominated from the happier condition of its soil and climate, occupies the southern part of the Arabian peninsula. It is bounded on the north by the two other divisions of the country; on the south and south-east by the Indian ocean; on the east by a part of the same ocean and the Persian gulf; and on the west by the Red sea. This division is subdivided into the kingdoms or provinces of Yemen, at the southern extremity of the peninsula; Hejaz, on the north of the former, and towards the Red sea; Nejed, in the central region; and Hadramant and Omfan, on the shores of the Indian ocean. The four latter subdivisions partake of much of the character of the other greater divisions of the country, though of a more varied surface, and with a larger portion capable of cultivation. But Yemen seems to belong to another country and climate. It is very mountainous, is well watered with rains and springs, and is blessed with an abundant produce in corn and fruits, and especially in coffee, of which vast quantities are exported. In this division were the ancient cities of Nysa, Musa or Moosa, and Aden. This is also supposed to have been the country of the queen of Sheba. In Hejaz are the celebrated cities of Mecca and Medina.

Arabia Felix is inhabited by a people who claim Joktan for their father, and so trace their descent direct from Shem, instead of Abraham and Ham. They are indeed a totally different people from those inhabiting the other quarters, and pride themselves on being the only pure and unmixed Arabs. Instead of being shepherds and robbers, they are fixed in towns and cities, and live by agriculture and commerce, chiefly maritime. Here were the people who were found by the Greeks of Egypt enjoying an entire monopoly of the trade with the east, and possessing a high degree of wealth and consequent refinement. It was here, in the ports of Sabæa, that the spices, muslins, and precious stones of India, were for many ages obtained by the Greek traders of Egypt, before they had acquired skill or courage sufficient to pass the straits of the Red sea; which were long considered by the nations of Europe to be the produce of Arabia itself. These articles, before the invention of shipping, or the establishment of a maritime intercourse, were conveyed across the deserts by the Cushite, Ishmaelite, and Midianite carriers. It was the produce partly of India, and partly of Arabia, which the travelling merchants, to whom Joseph was sold, were carrying into Egypt. The balm and myrrh were probably Arabian, as they are still the produce of the same country; but the spicery was undoubtedly brought farther from the east. These circumstances are adverted to, to show how extensive was the communication, in which the Arabians formed the principal link; and that in the earliest ages of which we have any account, in those of Joseph, of Moses, of Isaiah, and of Ezekiel, "the mingled people" inhabiting the vast Arabian deserts, the Cushites, Ishmaelites, and Midianites, were the chief agents in that commercial intercourse which has, from the most remote period of antiquity, subsisted between the extreme east and west. And although the current of trade is now turned, caravans of merchants, the descendants of these people, may still be found traversing the same deserts, conveying the

same articles, and in the same manner as described by Moses!

The singular and important fact that Arabia has never been conquered, has already been cursorily adverted to. But Mr. Gibbon, unwilling to pass by an opportunity of cavilling at Revelation, says, "The perpetual independence of the Arabs has been a theme of praise among strangers and natives; and the arts of controversy transform this singular event into a prophecy and a miracle in favor of the posterity of Ishmael. Some exceptions, that can neither be dissembled nor eluded, render this mode of reasoning as indiscreet as it is superfluous. The kingdom of Yemen has been successively subdued by the Abyssinians, the Persians, the sultans of Egypt, and the Turks; the holy cities of Mecca and Medina have repeatedly bowed under a Scythian tyrant; and the Roman province of Arabia embraced the peculiar wilderness in which Ishmael and his sons must have pitched their tents in the face of their brethren." But this learned writer has, with a peculiar infelicity, annulled his own argument; and we have only to follow on the above passage, to obtain a complete refutation of the unworthy position with which it begins: "Yet these exceptions," says Mr. Gibbon, "are temporary or local; the body of the nation has escaped the yoke of the most powerful monarchies: the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people whom it is dangerous to provoke, and fruitless to attack. The obvious causes of their freedom are inscribed on the character and country of the Arabs. Many ages before Mahomet, their intrepid valor had been severely felt by their neighbors, in offensive and defensive war. The patient and active virtues of a soldier are insensibly nursed in the habits and discipline of a pastoral life. The care of the sheep and camels is abandoned to the women of the tribe; but the martial youth, under the banner of the emir, is ever on horseback and in the field, to practise the exercise of the bow, the javelin, and the scimitar. The long memory of their independence is the firmest pledge of its perpetuity; and succeeding generations are animated to prove their descent, and to maintain their inheritance. Their domestic feuds are suspended on the approach of a common enemy; and in their last hostilities against the Turks, the caravan of Mecca was attacked and pillaged by fourscore thousand of the confederates. When they advance to battle, the hope of victory is in the front, in the rear the assurance of a retreat. Their horses and camels, who in eight or ten days can perform a march of four or five hundred miles, disappear before the conqueror; the secret waters of the desert elude his search; and his victorious troops are consumed with thirst, hunger, and fatigue, in the pursuit of an invisible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude. The arms and deserts of the Bedouins are not only the safeguards of their own freedom, but the barriers also of the happy Arabia, whose inhabitants, remote from war, are enervated by the luxury of the soil and climate. The legions of Augustus melted away in disease and lassitude; and it is only by a naval power that the reduction of Yemen has been successfully attempted. When Mahomet erected his holy standard, that kingdom was a province of the Persian empire; yet seven princes of the Homerites still reigned in the mountains; and the viceroy of Chosroes was tempted to forget his distant country and his unfortunate master."

Yemen was the only Arabian province which had the appearance of submitting to a foreign yoke; but even here, as Mr. Gibbon himself acknowledges, seven of the native princes remained unsubdued: and even admitting its subjugation to have been complete, the perpetual independence of the Ishmaelites remains unimpeached. For this is not their country. Petrea, the capital of the Stony Arabia, and the principal settlement of the Nabathæi, it is true, was long in the hands of the Persians and Romans; but this never made them masters of the country. Hovering troops of Arabs confined the intruders within their walls, and cut off their supplies; and the possession of this fortress gave as little reason to the Ro-

mans to exult as the conquerors of Arabia Petræa, as that of Gibraltar does to us to boast of the conquest of Spain.

The Arabian tribes were confounded by the Greeks and Romans under the indiscriminate appellation of Saracens; a name whose etymology has been variously, but never satisfactorily, explained. This was their general name when Mahomet appeared in the beginning of the seventh century. Their religion at this time was Sabianism, or the worship of the sun, moon, &c.; variously transformed by the different tribes, and intermingled with some Jewish and Christian maxims and traditions. The tribes themselves were generally at variance, from some hereditary and implacable animosities; and their only warfare consisted in desultory skirmishes arising out of these feuds, and in their predatory excursions, where superiority of numbers rendered courage of less value than activity and vigilance. Yet of such materials Mahomet constructed a mighty empire; converted the relaxed Ishmaelites into good Mussulmen; united the jarring tribes under one banner; supplied what was wanting in personal courage by the ardor of religious zeal; and out of a banditti little known and little feared beyond their own deserts, raised an armed multitude which proved the scourge of the world.

Mahomet was born in the year 569, of the noble tribe of the Koreish, and descended, according to eastern historians, in a direct line from Ishmael. His person is represented as beautiful, his manners engaging, and his eloquence powerful; but he was illiterate, like the rest of his countrymen, and indebted to a Jewish or Christian scribe for penning his Koran. Whatever the views of Mahomet might have been in the earlier part of his life, it was not till the fortieth year of his age that he avowed his mission as the apostle of God: when so little credit did he gain for his pretensions, that in the first three years he could only number fourteen converts; and even at the end of ten years, his labors and his friends were alike confined within the walls of Mecca, when the designs of his enemies compelled him to fly to Medina, where he was favorably received by a party of the most considerable inhabitants, who had recently imbibed his doctrines at Mecca. This flight, or *Hegira*, was made the Mahometan era, from which time is computed, and corresponds with the 16th of July, 622, of the Christian era. Mahomet now found himself sufficiently powerful to throw aside all reserve; declared that he was commanded to compel unbelievers by the sword to receive the faith of one God and his prophet Mahomet; and confirming his credulous followers by the threats of eternal pain on the one hand, and the allurements of a sensual paradise on the other, he had, before his death, which happened in the year 632, gained over the whole of Arabia to his imposture. His death threw a temporary gloom over his cause, and the disunion of his followers threatened its extinction. Any other empire, placed in the same circumstances, would have crumbled to pieces; but the Arabs felt their power; they revered their founder as the chosen prophet of God; and their ardent temperament, animated by a religious enthusiasm, gave an earnest of future success, and encouraged the zeal or the ambition of their leaders. The succession, after some bloodshed, was settled, and unnumbered hordes of barbarians were ready to carry into execution the sanguinary dictates of their prophet, and, with "the Koran, tribute, or death," as their motto, to invade the countries of the infidels. During the whole of the succeeding century, their rapid career was unchecked; the disciplined armies of the Greeks and Romans were unable to stand against them; the Christian churches of Asia and Africa were annihilated; and from India to the Atlantic, through Persia, Arabia, Syria, Palestine, Asia Minor, Egypt, with the whole of northern Africa, Spain, and part of France, the impostor was acknowledged. Constantinople was besieged; Rome itself was plundered; and nothing less than the subjection of the whole Christian world was meditated on the one hand, and tremblingly expected on the other.

All this was wonderful; but the avenging justice of an incensed Deity, and the sure word of prophecy, relieve our astonishment. It was to punish an apostate race, that the Saracen locusts were let loose upon the earth; and the countries which they were permitted to ravage were those

in which the pure light of revelation had been most abused. The eastern church was sunk in gross idolatry; vice and wickedness prevailed in their worst forms; and those who still called themselves Christians, trusted more to images, relics, altars, austerities, and pilgrimages, than to a crucified Savior.

About a hundred and eighty years from the foundation of Bagdad, during which period the power of the Saracens had gradually declined, a dreadful re-action took place in the conquered countries. The Persians on the east, and the Greeks on the west, were simultaneously roused from their long thralldom, and, assisted by the Turks, who, issuing from the plains of Tartary, now for the first time made their appearance in the east, extinguished the power of the caliphate, and virtually put an end to the Arabian monarchy in the year 936. A succession of nominal caliphs continued to the year 1258: but the provinces were lost; their power was confined to the walls of their capital; and they were in real subjection to the Turks and the Persians until the above year, when Mostacem, the last of the Abbassides, was dethroned and murdered by Holagou, or Hulaku, the Tartar, the grandson of Zingis. This event, although it terminated the foreign dominion of the Arabians, left their native independence untouched. They were no longer, indeed, the masters of the finest parts of the three great divisions of the ancient world: their work was finished; and returning to the state in which Mahomet found them three centuries before, with the exception of the change in their religion, they remained, and still remain, the unconquered rovers of the desert.

It is not the least singular circumstance in the history of this extraordinary people, that those who, in the enthusiasm of their first successes, were the sworn foes of literature, should become for several ages its exclusive patrons. Almanson, the founder of Bagdad, has the merit of first exciting this spirit, which was encouraged in a still greater degree by his grandson Almamon. This caliph employed his agents in Armenia, Syria, Egypt, and at Constantinople, in collecting the most celebrated works on Grecian science, and had them translated into the Arabic language. Philosophy, astronomy, geometry, and medicine were thus introduced and taught; public schools were established; and learning, which had altogether fled from Europe, found an asylum on the banks of the Tigris. Nor was this spirit confined to the capital: native works began to appear; and by the hands of copyists were multiplied out of number, for the information of the studios, or the pride of the wealthy. The rage for literature extended to Egypt and to Spain. In the former country, the Fatimites collected a library of a hundred thousand manuscripts, beautifully transcribed, and very elegantly bound; and in the latter, the Omniades formed another of six hundred thousand volumes; forty-four of which were employed in the catalogue. Their capital, Cordova, with the towns of Malaga, Almeria, and Murcia, produced three hundred writers; and seventy public libraries were established in the cities of Andalusia. What a change since the days of Omar, when the splendid library of the Ptolemies was wantonly destroyed by the same people! A retribution, though a slight one, was thus made for their former devastations; and many Grecian works, lost in the original, have been recovered in their Arabic dress. Neither was this learning confined to mere parade, though much of it must undoubtedly have been so. Their proficiency in astronomy and geometry is attested by their astronomical tables, and by the accuracy with which, in the plain of Chaldea, a degree of the great circle of the earth was measured. But it was in medicine that, in this dark age, the Arabians shone most: the works of Hippocrates and Galen had been translated and commented on; their physicians were sought after by the princes of Asia and Europe; and the names of Rhazis, Albucaasis, and Avicenna are still revered by the members of the healing art. So little, indeed, did the physicians of Europe in that age know of the history of their own science, that they were astonished, on the revival of learning, to find in the ancient Greek authors those systems for which they thought themselves indebted to the Arabians!

The last remnant of Arabian science was found in

Spain; from whence it was expelled in the beginning of the seventeenth century, by the intemperate bigots of that country, who have never had any thing of their own with which to supply its place. The Arabians are the only people who have preserved their descent, their independence, their language, and their manners and customs, from the earliest ages to the present times; and it is amongst them that we are to look for examples of patriarchal life and manners. A very lively sketch of this mode of life is given by Sir R. K. Porter, in the person and tribe of an Arab sheik, whom he encountered in the neighborhood of the Euphrates. "I had met this warrior," says Sir R. K. P., "at the house of the British resident at Bagdad, and came, according to his repeated wish, to see him in a place more consonant with his habits, the tented field; and, as he expressed it, 'at the head of his children.' As soon as we arrived in sight of his camp, we were met by crowds of its inhabitants, who, with a wild and hurrying delight, led us towards the tent of their chief. The venerable old man came forth to the door, attended by his subjects of all sizes and descriptions, and greeted us with a countenance beaming kindness; while his words, which our interpreter explained, were demonstrative of patriarchal welcome. One of my Hindoo troopers spoke Arabic; hence the substance of our succeeding discourse was not lost on each other. Having entered, I sat down by my host; and the whole of the persons present, to far beyond the boundaries of the tent, (the sides of which were open,) seated themselves also, without any regard to those more civilized ceremonies of subjection, the crouching of slaves; or the standing of vassalage. These persons, in rows beyond rows, appeared just as he had described, the offspring of his house, the descendants of his fathers, from age to age; and like brethren, whether holding the highest or the lowest rank, they seemed to gather round their common parent. But perhaps their sense of perfect equality in the mind of their chief could not be more forcibly shown, than in the share they took in the objects which appeared to interest his feelings; and as I looked from the elders or leaders of the people, seated immediately around him, to the circles beyond circles of brilliant faces, bending eagerly towards him and his guest, (all, from the most respectably clad, to those with hardly a garment covering their active limbs, earnest to evince some attention to the stranger he bade welcome,) I thought I had never before seen so complete an assemblage of fine and animated countenances, both old and young; nor could I suppose a better specimen of the still existing state of the true Arab; nor a more lively picture of the scene which must have presented itself, ages ago, in the fields of Haran, when Terah sat in his tent door, surrounded by his sons, and his son's sons, and the people born in his house. The venerable Arabian sheik was also seated on the ground, with a piece of carpet spread under him; and, like his ancient Chaldean ancestor, turned to the one side and the other, graciously answering or questioning the groups around him, with an interest in them all which clearly showed the abiding simplicity of his government, and their obedience. On the smallest computation, such must have been the manners of these people for more than three thousand years; thus, in all things, verifying the prediction given of Ishmael at his birth, that he, in his posterity, should 'be a wild man,' and always continue to be so, though 'he shall dwell forever in the presence of his brethren.' And that an acute and active people, surrounded for ages by polished and luxurious nations, should, from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren, (as we may call these nations,) unsubdued and unchangeable, is, indeed, a standing miracle: one of those mysterious facts which establish the truth of prophecy." But although the manners of the Arabians have remained unaltered through so many ages, and will probably so continue, their religion, as we have seen, has sustained an important change; and must again, in the fulness of time, give place to a faith more worthy of the people.

St. Paul first preached the Gospel in Arabia. Gal. 1: 17. Christian churches were subsequently founded, and many of their tribes embraced Christianity prior to the fifth century; most of which appear to have been tinged with

the Nestorian heresy. At this time, however, it does not appear that the Arabians had any version of the Scriptures in their own language, to which some writers attribute the ease with which they were drawn into the Mahometan delusion; while the "Greeks, Syrians, Armenians, Abyssinians, Copts, and others," who enjoyed that privilege, were able to resist it.—*Watson*.

ARABICI; early in the third century, a sort of minute philosophers, from Arabia, (whence their name,) who conceived that the soul died with the body, and would be raised with it. Origen being called from Egypt to convert them, publicly argued with such remarkable success, (having probably no leader able to contend with him,) that they immediately gave up their peculiar notions, and returned to the bosom of the church.—*Mosheim*, vol. i. p. 308; *Williams*.

ARAD; a city in Arabia Petrea, situated to the south of Judah and the land of Canaan. The king of Arad, opposed the progress of the Israelites on their way to the promised land, defeated them, and took from them a considerable booty. But his country in consequence became anathematized; and as soon as they were masters of the land of Canaan, they destroyed all his cities. Numb. 21: 1—3. Arad was afterwards rebuilt, and Eusebius places it in the neighborhood of Kades, at the distance of twenty miles from Hebron. The Israelites, in their journey through the wilderness, having quitted Shapher, came to Arad, which in our translation is called Haradah, and from thence to Makheloth. Numb. 33: 23—25.—*Jones*.

ARAM; the fifth son of Shem, Gen. 10: 22, was the father of the Syrians, who from him were called Aramæans, or Aramites. There are several countries distinguished by this name in Scripture; as Aram Naharain, or Syria of the two rivers, that is, Mesopotamia; Aram of Damascus; Aram of Soba; Aram of Bethrohob; Aram of Maachah; the meaning of which is, that the cities of Damascus, Soba, Bethrohob, and Maachah, were situated in Syria. Homer and Hesiod call those Aramæans who are called Syrians by the Greeks of more recent times. The prophet Amos intimates that the first Aramæans, or Assyrians, dwelt in the country of Kir in Iberia; and that the Lord brought them from thence as he did the Hebrews out of Egypt, ch. 9: 7; but when that event happened is not known. It must be very ancient, since Moses calls the Syrians and people of Mesopotamia by the name of Aramites. The Syrians often waged war against the Hebrews; but David subdued them and compelled them to pay him tribute. Solomon preserved over them the same authority; but after the secession of the ten tribes, it does not appear that the Syrians were generally subject to the kings of Israel, unless perhaps under Jeroboam the second, who restored the kingdom of Israel to its ancient boundaries. 2 Kings 14: 25.—*Jones*.

ARAMÆAN LANGUAGE; the vernacular tongue of the Jews of Palestine in the days of our Savior, which maintained itself along with the Greek, much as the German in Pennsylvania, and the Dutch in New York, amidst the prevailing English. (See GREEK OF THE NEW TESTAMENT.)

The Shemitish languages, says Professor Robinson, may be properly reduced to three great branches, viz. 1. The Aramæan, which originally prevailed in Syria, Babylonia, and Mesopotamia; and may therefore be subdivided into the Syrian or West-Aramæan, and the Chaldee or East-Aramæan, called also the Babylonish Aramæan. To this general branch belong also the dialects of the Samaritans, Zabrians, and Palmyrenes. 2. The Hebrew, with which the fragments of the Phœnician coincide. 3. The Arabic, under which also belongs the Ethiopic as a dialect.

The Aramæan introduced and spoken in Palestine has also been, and is still, often called the Syro-Chaldaic, because it was probably in some degree a mixture of both the eastern and western dialects; or perhaps the distinction between the two had not yet arisen in the age of Christ and his apostles.

So long as the Jewish nation maintained its political independence in Palestine, the Hebrew continued to be the common language of the country; and so far as we can judge from the remains of it which are still extant, although not entirely pure, it was yet free from any impor-

tant changes in those elements and forms by which it was distinguished from other languages. But at the period when the Assyrian and Chaldean rulers of Babylon subdued Palestine, every thing assumed another shape. The Jews of Palestine lost, with their political independence, also the independence of their language, which they had till then asserted. The Babylonish-Aramæan dialect supplanted the Hebrew, and became by degrees in Palestine the prevailing language of the people, until this in its turn was in some measure (though not entirely) supplanted by the Greek. The New Testament and Josephus call it the *Hebrew*. Old as this appellation is, however, it has one important defect, namely, that it is *too indefinite*, and may mislead those who are unacquainted with the subject to confound the ancient Hebrew and the Aramæan, which took the place of Hebrew after the Babylonish exile. It will probably be most appropriate to bestow on the language of Palestine, in order to distinguish it from other dialects, the simple name of the *Palestine-Aramæan*, or the *Palestine-Syriac*: for the terms Aramæan and Syriac are fully identical.

The character and condition of the language called Hebrew, in the age of Christ and his apostles, can thus be determined with certainty; and it is a point of great importance to an interpreter of the New Testament.

1. The proper names of persons which are given in the New Testament and in Josephus, are mostly Aramæan. We need only refer to the frequent names compounded with the Aramæan Bar, (*son*), as Bar-Talmi, Bar-Jesu, Bar-Timel, Bar-Abba, &c. all of which sufficiently betray their Aramæan origin.

2. The significant surnames, also, which certain persons bore on account of their moral or corporeal character; as, Boanerges, Barabas, Cephas, &c. are Aramæan.

3. The same is also true of most of the significant geographical names; among which the most frequent are those compounded with Beth, Capphon, and En; on which one only needs to consult the index of *Rilandi Palestina.—Bib. Repos.* 1830.

ARARAT; a mountain of Asia, in Armenia, on which the ark of Noah rested after the cessation of the deluge. Concerning the etymology of the name, Dr. Bryant observes that it is a compound of *Ar-Arat*, and signifies "the mountain of descent."

Ararat seems to be a part of that vast chain of mountains called Caucasus and Taurus; and upon these mountains, and in the adjacent country, were preserved more authentic accounts of the ark than in almost any other part of the world. The region about Ararat, called Araratia, was esteemed among the ancients as nearly a central part of the earth; and it is certainly as well calculated as any other for the accommodation of its first inhabitants, and for the migration of colonies, upon the increase of mankind. The soil of the country was very fruitful, and especially of that part where the patriarch made his first descent. The country also was very high, though it had fine plains and valleys between the mountains. Such a country, therefore, must, after the flood, have been the soonest exsiccated, and, consequently, the soonest habitable.

The mountain which has still the name of Ararat, has retained it through all ages. Tournefort has particularly described it, and from his account it seems to consist chiefly of free-stone, or calcareous sand-stone. It is a detached mountain in form of a sugar loaf, in the midst of a very extensive plain, consisting of two summits; the lesser, more sharp and pointed; the higher, which is that of the ark, lies north-west of it, and raises its head far above the neighboring mountains, and is covered with perpetual snow. When the air is clear, it does not appear to be above two leagues from Erivan, and may be seen at the distance of four or five days' journey. Its being visible at such a distance, however, is ascribed not so much to its height, as to its lonely situation, in a large plain, and upon the most elevated part of the country. The ascent is difficult and fatiguing. Tournefort attempted it; and, after a whole day's toil, he was obliged by the snow and intense cold, to return without accomplishing his design, though in the middle of summer. On the side of the mountain that looks towards Erivan, is a prodigious precipice,

very deep, with perpendicular sides, and of a rough, black appearance, as if tinged with smoke.

The summit of Ararat has never been reached, though several attempts have been made; and if the ark rested on the summit, it is certain that those who have spoken of its fragments being seen there in different ages, must have been imposed upon. It is, however, not necessary to suppose that the ark rested upon either of its tops; and that spot would certainly be chosen which would afford the greatest facility of descent. Sir Robert Ker Porter is among the modern travellers who have given us an account of this celebrated mountain: "As the vale opened beneath us in our descent, my whole attention became absorbed in the view before me. A vast plain peopled with countless villages; the towers and spires of the churches of Eitch-mai-adzen, arising from amidst them; the glittering waters of the Araxes, flowing through the fresh green of the vale; and the subordinate range of mountains, skirting the base of the awful monument of the antediluvian world. It seemed to stand a stupendous link in the history of man, uniting the two races of men before and after the flood. But it was not until we had arrived upon the flat plain, that I beheld Ararat in all its amplitude of grandeur. From the spot on which I stood, it appeared as if the highest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rock, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them; and the reflection sent forth a dazzling radiance, equal to other suns. This point of the view united the utmost grandeur of plain and height. But the feelings I experienced while looking on the mountain, are hardly to be described. My eye, not able to rest for any length of time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse, immediately carrying my eye upwards again, fixed my gaze upon the awful glare of Ararat; and this bewildered sensibility of sight being answered by a similar feeling in the mind, for some moments I was lost in a strange suspension of the powers of thought."

The separate peaks are called Great and Little Ararat, and the space between them is about seven miles. "These inaccessible summits," continues Sir R. K. Porter, "have never been trodden by the foot of man since the days of Noah, if even then; for my idea is, that the ark rested in the space between these heads, and not on the top of either. Various attempts have been made in different ages to ascend these tremendous mountain-pyramids, but in vain: their form, snows, and glaciers, are insurmountable obstacles: the distance being so great from the commencement of the icy region to the highest points, cold alone would be the destruction of any person who should have the hardihood to persevere. On viewing mount Ararat from the northern side of the plain, its two heads are separated by a wide cleft, or rather glea, in the body of the mountain. The rocky side of the greater head runs almost perpendicularly down to the north-east, while the lesser head rises from the sloping bottom of the cleft, in a perfectly conical shape. Both heads are covered with snow. The form of the greater is similar to the less, only broader and rounder at the top, and shows to the north west a broken and abrupt front, opening, about half way down, into a stupendous chasm, deep, rocky, and peculiarly black. At that part of the mountain, the hollow of the chasm receives an interruption from the projection of minor mountains, which start from the sides of Ararat like branches from the root of a tree, and run along, in undulating progression, till lost in the distant vapors of the plain." Dr. Shuckford argues that the true Ararat lies among the mountains of the north of India; but Mr. Faber has answered his reasoning, and proved, by a comparison of geographical notices incidentally mentioned in the Old Testament, that the Ararat of Armenia is the true Ararat.—*Watson*.

ARAUHAH, 2 Sam. 21: 16—18, or ORNAN, as the same person is called, 1 Chron. 21: 18, was an inhabitant of Jerusalem, at or soon after the time that city went by the name of Jebus, whose threshing floor was situated on

mount Zion, the same spot on which the temple of Jerusalem was afterwards built.

**ARBELA**, or **ARBAH-EL**, signifies fine countries, countries of God; for which reason, we find many places so named in Palestine. The city Masal, or Misheal, was in the tribe of Asher, near to which were very fine fields, and a place called Arbela. Josh. 19: 26. Eusebius and Jerome mention a city of this name, in the great plain, nine miles from Legio, probably east; and the former writer mentions another belonging to the region of Pella. (See **BETH-ARBEL**.)

**ARBUTHNOT**, (**JOHN**, Dr. ;) was the son of a Scotch Episcopal clergyman, and was born at Arbuthnot, near



Montrose, soon after the restoration. Acquainted with Pope, Swift, and the other wits of the age, he took a share in their literary enterprises, and contributed largely to the works of Martinus Scriberius. He died, February, 1735. Swift gave his character in few words—"He has," said he, "more wit than all our race, and his humanity is equal to his wit." Nor is there any thing of the exaggeration of friendship in this praise. Among his various works, part of which are medical, may be named his Tables of Ancient Coins, Weights, and Measures, which is found in most large English Bibles, at the present time.—*Davenport*.

**ABNEY**, (**SIR THOMAS**;) an eminent magistrate of the city of London, born 1639, died 1722, aged eighty three. He was a man of distinguished piety. In his last sickness, the same serenity and peace, the same humility and religion, which, like a golden thread, ran through his whole course, was beautifully manifest. On inquiries concerning his soul, he always expressed a good hope through grace of a happy eternity. He often mentioned Christ, calling him, "Blessed Redeemer! glorious Redeemer!" with other like expressions. Sir Thomas was the intimate friend of Dr. Isaac Watts, who resided many years in his family, and was the companion of his last moments.

**ARCH**, (**JOHN**;) a Cherokee Indian and an interpreter, died at Brainerd, June 8, 1825, aged twenty-seven. When taken sick, he was engaged in translating John's Gospel into Cherokee, using the ingenious alphabet invented by Mr. Guesse. He had been a Christian convert several years; and he died in peace, saying, "God is good, and will do right;" and was buried by the side of Dr. Worcester.—*Allen*.

**ARCH**; prefixed to any ecclesiastical office, as archbishop, archdeacon, &c., implies a superior, having others under him; thus, archbishop is a metropolitan bishop, having suffragan bishops under him.—*Broughton's Diet*; *Williams*.

**ARCHANGEL**, according to some, means an angel occupying the eighth rank in the celestial order or hierarchy, which consists, according to the apostles, of thrones, dominions, principalities, and so on. Col. 1: 16. 1 Pet. 3: 22. Eph. 1: 21. The fathers who have interpreted the words of the apostles, are not agreed on the number and order of the celestial hierarchy. Origen was of opinion, that Paul mentioned part only of the choirs of angels, and that there were many others of which he said nothing; and this notion may be observed in many of the subsequent fathers. Others have reckoned up nine choirs of angels. The author who is commonly cited under the name of Dionysius the Areopagite, admits but three hierarchies, and three orders of angels in each hierarchy. In the first are seraphim, cherubim, and thrones; in the second, dominions, mights, and powers; in the third, prin-

cipalities, archangels, and angels. Some of the rabbins reckon four, others ten, orders, and give the different names according to their degrees of power and knowledge; but this rests only on the imagination of those who amuse themselves with speaking very particularly of things of which they know nothing. These titles of rank are probably allusions to the customary order in the courts of the Assyrian, Chaldean, and Persian kings; hence Michael the archangel tells Daniel that he is one of the chief princes in the court of the Almighty.

It has been remarked by a late eloquent writer, in treating of enthusiasm in devotion, that "the utmost distances of the material universe are finite; but the disparity of nature which separates man from his Maker is infinite; nor can the interval be filled up or brought under any process of measurement. Nevertheless, in the view of our feeble conceptions, an apparent measurement, or filling up of the infinite void would take place, and so the idea of immense separation would be painfully enhanced, if distinct vision were obtained of the towering hierarchies of intelligences, at the basement of which the human system is founded. Were it indeed permitted to man to gaze upward from step to step, and from range to range, of the vast edifice of rational existences, and could his eye attain the summit, and there perceive, at an infinite height beyond that highest platform of created beings, the lowest steps of the Eternal throne—what liberty of heart would afterwards be left to him in drawing near to the Father of spirits? How, after such a revelation of the upper world, could the affectionate cheerfulness of earthly worship again take place? Or, how, while contemplating the measured vastness of the interval between heaven and earth, could the dwellers thereon come familiarly, as before, to the throne of prayer, bringing with them the small requests of their petty interests of the present life? If introduction were had to the society of those beings whose wisdom has accumulated during ages which time forgets to number, and who have lived to see, once and again, the mystery of the providence of God complete its cycle, would not the impression of *created superiority* oppress the spirit, and obstruct its access to the Being whose excellencies are absolute and infinite? Or what would be the feelings of the infirm child of earth, if, when about to present his supplications, he found himself standing in the theatre of heaven, and saw, ranged in a circle under the skies, the congregation of immortals? These spectacles of greatness, if laid open to perception, would present such an interminable perspective of glory, and so set out the immeasurable distance between ourselves and the Supreme Being with a long gradation of splendors, that we should henceforward feel as if thrust down to an extreme remoteness from the divine notice; and it would be hard or impossible to retain, with any comfortable conviction, the belief in the nearness of Him who is revealed as 'a very present help in every time of trouble.' But that our feeble spirits may not thus be overborne, or our faith and confidence baffled and perplexed, the Most High hides from our sight the ministries of his court, and dismissing his train, visits with infinite condescension the lowly abodes of those who fear Him, and dwells as a father in the homes of earth."

Bishop Horsley and others of late have contended that the term *archangel* is a title belonging to our Lord himself. But the arguments which they employ in support of this opinion, though ingenious, are far from being conclusive.—*Calmet*; *Watson*; *Nat. Hist. of Enthusiasm*.

**ARCHBISHOP**; the chief or metropolitan bishop, who has several suffragans under him. Archbishops were not known in the east till about the year 320; and though there were some soon after this who had the title, yet that was only a personal honor, by which the bishops of considerable cities were distinguished. It was not till of late that archbishops became metropolitans, and had suffragans under them. The ecclesiastical government of England is divided into two provinces, viz. Canterbury and York. The first archbishop of Canterbury was Austin, appointed by king Ethelbert, on his conversion to Christianity, about the year 598. His grace of Canterbury is the first peer of England, and the next to the royal family, having precedence of all dukes and all great officers of the crown.

It is his privilege, by custom, to crown the kings and queens of the kingdom. The archbishop of York has precedence of all dukes not of the royal blood, and of all officers of the state, except the lord high chancellor. The first archbishop of York was Paulinus, appointed by pope Gregory about the year 622.—*Buck.*

**ARCHDEACON**; a priest invested with authority of jurisdiction over the clergy and laity, next to the bishop, either through the whole diocese, or only a part of it. There are sixty in England, who visit every two years in three, when they inquire into the reparations and moveables belonging to churches; reform abuses; suspend; excommunicate; in some places prove wills; and induct all clerks into benefices within their respective jurisdictions.—*Buck.*

**ARCH-PRESBYTER, or ARCH-PRIEST**; a priest established in some dioceses with a superiority over the rest. He was anciently chosen out of the college of presbyters, at the pleasure of the bishop. The arch-presbyters were much of the same nature with the deans in cathedral churches.—*Buck.*

**ARCHELAUS**; the son of Herod the Great, by Malthea, his fifth wife. Having put to death his sons Alexander, Aristobulus, and Antipater, and disinherited Antipas, whom at first he had declared king, Herod substituted Archelaus in his room, and gave Antipas the title of tetrarch only, as has been already related under the article **ANTIPAS**. On the decease of his father, Archelaus succeeded to the kingdom of Judea, and reigned there at the time that Joseph was returning from Egypt with the young child Jesus and his mother. Apprehending that the new king would be as desirous of taking away the life of his child as his father Herod had been, Joseph was afraid to proceed; but being warned of God in a dream, he turned aside into the parts of Galilee, and dwelt in the city of Nazareth. Matt. 2: 22. Archelaus seems to have inherited no inconsiderable portion of the cruel temper of his father. He governed Judea with so much violence that the chief of the Samaritans and Jews impeached him to Augustus, who immediately summoned him to Rome, to answer for his conduct. Upon his arrival there, the emperor ordered his accusers to appear against him, and allowed him to defend himself; but his defence was so little satisfactory to Augustus, that he banished him to Vienne, a city of Gaul, where he continued in exile to the end of his days.—*Jones.*

**ARCHONTES**; a branch of the Valentinians, towards the close of the second century, who supposed the world to be created (*apo ton archonton*) by the higher orders of angels, *archontes*, or archangels; but the creation of woman they ascribed to evil demons, which seems to indicate they were woman-haters. They supported their principles chiefly by pretended revelations of their own.—*Turner's Hist.* p. 95; *Williams.*

**ARCHERS**; such as shoot with bows, in hunting and battle.—This method of shooting was almost universal in ancient times, before the invention of fire arms. Gen. 21: 20. Jer. 51: 3. The archers that sorely grieved Joseph, and shot at him, were his enemies, particularly his brethren and mistress, who with arrows of false accusation, bitter words, and murderous attempts, sought to destroy him. Gen. 49: 23. The archers of God, that encompassed Job, were afflictions, pains, and terrors, sent by God; and which, like sharp, poisoned arrows, wounded and vexed his soul. Job 16: 13.—*Brown.*

**ARCHINIMUS**; a citizen of Carthage, a devout Christian of the fifth century, upon whom all manner of artifices were employed in vain, to make him renounce his faith. At length, Genserich himself, the Arian king of the Vandals, undertook to persuade him. Finding his endeavors ineffectual, he sentenced him to be beheaded; but gave private orders to the executioner, really to perform his office only in case the prisoner seemed intimidated and afraid; "for then," said he, "the crown of martyrdom will be lost to him; but if he seems courageous and willing to die," continued the king, "forbear the stroke, for I do not intend that he shall have the honor of being a martyr." The executioner, on coming to the place appointed, finding Archinimus resolved, and happy in the thought of dying for the sake of Christ, brought him back

again unhurt. Soon after this, Archinimus was banished, and never heard of more, though it is conjectured that he was murdered privately, by order of the king, as he thought the glory of dying for the faith publicly, too great a favor.—*Fox.*

**ARCHIPPUS**; one of the pastors of the church at Colosse, to whom the apostle Paul, at the close of his Epistle, gave an important exhortation, to "take heed to the ministry which he had received of the Lord, that he fulfilled it." Col. 4: 17.—*Jones.*

**ARCTURUS**; the name given to a star of the first magnitude in the northern hemisphere, towards the pole. Astronomers place it at some distance from the great Bear, and between the thighs of Boötes. It rises here about the twelfth of September, and sets about the twenty-fourth of May, and has been thought seldom to appear without bringing a storm. Job adverting to the power of God, saith, "He maketh Arcturus, Orion, and the Pleiades, with the chambers of the south;" ch. 9: 9.; and again, "Canst thou guide Arcturus with his sons?" ch. 38: 32. (See the article **CONSTELLATION**.)

That the course of the stars influenced the seasons, in the opinion of the ancients, is well known; whence Pliny says, (lib. ii. cap. 39.) "Arcturus seldom rises without bringing hail and tempests;" and (lib. xviii. cap. 28.) "the evils which the heavens send us are of two kinds; that is to say, tempests which produce hail, storms, and other like things, which is called *Vis Major*, and which are caused, as I have often said, by dreadful stars, such as Arcturus, Orion, and the Kids." The ancients, however, were mistaken in this notion, for the stars only marked that time of the year when such things might naturally be expected.—*Jones; Calmet.*

**ARDELY, (JOHN)**; an English protestant martyr of the reign of queen Mary, who, in company with John Simson, was cited before bishop Bonner to answer to seven articles, under the charge of heresy. Their answers to these articles are recorded at length by Fox, and display admirable discrimination of judgment, and dignity of purpose. Bishop Bonner endeavored to persuade them to recant; but his endeavors were vain. To show that they were not actuated by blind and obstinate fanaticism, they mildly offered to surrender all their property to the queen, if they might be permitted to live under her government in the unmolested enjoyment of a good conscience. But finding this proposition useless, and that a cruel death must be experienced if they would not return to the Romish church, Ardely nobly replied, "If every hair of my head were a man, I would suffer death in the opinion and faith I now profess." On being further urged to conform, he answered, "No, God forbid that I should do so, for then I should lose my soul."

They were accordingly burned to death on one day; Simson at Rochford, and Ardely at Railey, on the 30th of May, 1555.—*Fox.*

**AREOPAGUS**; the place, or court, in which the Areopagites, the celebrated and supreme judges of Athens, assembled. It was on an eminence, formerly almost in the middle of the city; but nothing remains by which we can determine its form or construction. This hill is almost entirely a mass of stone; its upper surface is without any considerable irregularities, but neither so level, nor so spacious, as that of the Acropolis, and though of no great height, not easily accessible, its sides being steep and abrupt. On this hill the Amazons pitched their tents, when they invaded Attica, in the time of Theseus; and in after-times, the Persians under Xerxes began from hence their attack on the Acropolis.

The learned are not agreed respecting the number of judges that composed this august court; for some limit them to thirty-one, others to fifty-one, and by some they are extended to five hundred. The truth is, that their number seems not to have been fixed, but to have been more or less, in different years. This tribunal originally consisted of only nine persons, who had all discharged the office of archons, had acquitted themselves with honor in that trust, and after a rigorous examination before the *logistæ*, had given a satisfactory account of their administration. The Areopagites were judges for life; they never sat in judgment but in the open air, and that only

in the night time, that their minds might be less liable to distraction from surrounding objects, and less susceptible of either pity or aversion from extraneous motives. At first, they took cognizance of criminal causes only, but in process of time, their jurisdiction became of great extent.

The Areopagites took cognizance of murders, impieties, and immoralities: they punished vices of all kinds—idleness included; they rewarded or assisted the virtuous: they were peculiarly attentive to blasphemies against the gods, and to the performance of the sacred mysteries. It was, therefore, with the greatest propriety, that Paul was examined before this tribunal. Having preached at Athens against the plurality of gods, and declared, that he came to reveal to the Athenians that God whom they adored without knowing him, the apostle was carried before the Areopagites, as the introducer of new deities, (Acts 17: 19, 22.) where he spoke with so much wisdom, that he converted Dionysius, one of the judges, and was dismissed, without any interference on their part. Our translation, by giving the import of the word Areopagus—"Mars' hill," has lost the correct representation of the passage; since Mars' bill might not be a court of justice; and beside this, the station of Dionysius, as one of the Areopagites, is lost on the reader. (See ATHENS.)—*Calmet; Jones.*

ARETAS. There were many princes of Arabia of this name, but the only one mentioned in Scripture is he who had only a year before gained possession of Damascus when Paul, who had preached the Gospel there with much zeal, was persecuted by the Jews residing in the city, A. D. 38. Acts 9: 23, 24. 2 Cor. 11: 32, 33. Under Nero, fifteen years after, it appears by the coins that the Romans were again masters of the city. The coincidence of time here is worthy of remark.—*Calmet.*

ARGOB; the name of a district which lay beyond Jordan, belonging to the half-tribe of Manasseh, and in the country of Bashan. It is extremely fertile, and included sixty cities, all of which had very high walls and strong gates, independent of numerous villages and hamlets which were not enclosed. Deut. 3: 4, 14, and 1 Kings 4: 13. But the name was more particularly given to the metropolis of the country, a city which, according to Eusebius, lay fifteen miles west of Gerasa.—*Jones.*

ARIAL of Moab. There are two Arians of Moab mentioned in Scripture, but they are the same city; the capital of Moab being divided by the river Arnon into two towns. (See AR.)—*Calmet.*

ARIANS; this ancient, extensive, and important sect was a questionably so called from Arius, a presbyter of Alexandria, in the early part of the fourth century. It is said that he aspired to episcopal honors; and after the death of Achilles, in A. D. 313, felt not a little chagrined that Alexander should be preferred before him. Whether this circumstance had any influence on his opinions, it is impossible to say; but one day, when his rival (Alexander) had been addressing the clergy in favor of the orthodox doctrine, and maintaining, in strong and pointed language, "that the Son of God was co-eternal, co-essential, and co-equal with the Father," Arius considered this as a species of Sabellianism, and ventured to say, that it was inconsistent and impossible, since the Father, who beget, must be before the Son, who was begotten: the latter, therefore, could not be absolutely eternal.

Alexander at first admonished Arius, and endeavored to convince him of his error, but without effect, except that he became more bold in contradiction. Some of the clergy thought their bishop too forbearing, and it is possible he felt his inferiority of talent; for Arius was a man of accomplished learning and commanding eloquence, venerable in person, and fascinating in address. At length, Alexander was roused, and attempted to silence Arius by his authority; but this not succeeding, as the latter was bold and pertinacious, about the year 320, Alexander called a council of his clergy, by whom the refuted heretic was deposed and excommunicated.

Arius now retired into Palestine, where his talents and address soon made a number of converts; and among the rest, the celebrated Eusebius, bishop of Nicomedia, and

other bishops and clergy of those parts, who assembled in council, and received the excommunicated presbyter into their communion. Eusebius also, having great interest with Constantia, the sister of Constantine, and wife of Licinius, recommended Arius to her protection and patronage, through which, and by his own eloquent letters to the clergy in various parts, his system spread with great rapidity, and to a vast extent.

The emperor Constantine, who had no great skill in these matters, was grieved to see the Christian church (but just escaped from the red dragon of persecution) thus torn by intestine animosity and dissensions; he therefore determined to summon a general council of the clergy, which met at Nice, in A. D. 325, and contained more than three hundred bishops. Constantine attended in person, and strongly recommended peace and unanimity; and as an example of moderation and forbearance, when both parties presented to him their mutual criminations, he threw them into the fire without reading.

Athanasius was the chief opponent of the Arians. Both parties were willing to subscribe to the language of the Scriptures, but each insisted on interpreting for themselves. The Athanasians attempted to fix their sense on the sacred writers by scholastic terms, to which the Arians agreed, with various evasive exceptions. "Did the Trinitarians (says Mr. Milner) assert that Christ was God?—The Arians allowed it, but in the same sense as holy men and angels are styled gods in Scripture. Did they affirm that he was truly God?—The others allowed that he was made so by God. Did they affirm that the Son was naturally of God?—It was granted; even we, said they, are of God, 'of whom are all things.'" At length the Athanasians collected a number of texts, which they conceived amounted to full proof of the Son being of one and the same substance with the Father; the Arians admitted he was of like substance—the difference in Greek being only in a single letter—the former being *homousios*, the latter *homoiouos*.

At length, the former was decreed to be the orthodox faith, and the Nicene creed was formed as it remains at this day, so far as concerns the person of the Son of God, who is said to be "begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father, by whom all things were made," &c. Subsequent additions to this creed were made in the fifth and sixth centuries, with which we are not now concerned.—(Burnett, Art. VIII. *Ep. Tomline's Elements*, vol. ii. p. 218.) To this creed was subjoined an anathema against all that say, "There was a time when the Son of God was not;" which anathema has been long since dropped, perhaps as unnecessary, since the damatory clauses of the Athanasian creed have been introduced.

Arius was now excommunicated as a heretic, and banished to Illyricum, where also he was soon after proscribed, and obliged to flee farther. After three or four years, however, Arius and his followers were recalled, (for what reason, or under what circumstances, historians are not well agreed,) and the emperor insisted on his being received into the communion of the church of Alexandria. That church, however, with Athanasius now at their head, refused to receive him. Upon this, the emperor sent for Arius to Constantinople, and insisted upon his being received into communion, by Alexander, bishop of that city. However, on the day before this was to have taken place, Arius died suddenly from a complaint in his bowels. Some attributed this to poison; others to the prayers of his enemies; but it is at least possible, that it might proceed from a natural cause, with which neither prayer nor poison was connected.

The emperor did not long survive, and Constantius, his successor, was warmly attached to the Arian cause, as were all the court party. Successive emperors took different sides, and thus was the peace of the church agitated for many years, and practical religion sacrificed alternately to the dogmas or the interests of one party or the other; and each was in turn excommunicated, fined, imprisoned, or banished. Constantius supported Arianism most triumphantly. Julian laughed at both parties, but persecuted neither. Jovian supported the Nicene doctrine.

Valentinian, and his brother Valens, took contrary sides; the former supporting Athanasianism in the west, and the latter Arianism in the east; so that what was orthodox at Rome, was heresy at Constantinople, and *vice versa*. At length, the bishop of Rome assumed the power of infallibility, and fixed the Athanasian doctrine at Rome, while the African and eastern churches, which rejected his authority, supported Arianism, or some of its subdivisions.

The Arians themselves were indeed by no means unanimous, but divided into various shades of sentiment, under their respective leaders; as, Eusebians, Endoxians, Acaicians, Aetians, &c., most of which will be found in this work; but the more general distinction was into Arians and Semi-Arians; the former sinking the character of the Son of God into that of a mere creature, while the latter admitted every thing but the *homoian* doctrine, or his absolute equality with the Father.

After this period, we hear little of Arianism, till it was revived in the beginning of the last century, by the honest but eccentric Mr. Whiston, Mr. Emyln, and Dr. Samuel Clarke. The latter being what may be called a *high*, or Semi-Arian, who came within a shade of orthodoxy; the two former, low Arians, reducing the rank of our Savior to the scale of angelic beings—a creature “made out of nothing.” Since this time, however, both Arians and Socinians are supposed to be extinct, or nearly so; being sunk into the common appellation of *Unitarians*, or rather *Humanitarians*, who believe the Savior (as Dr. Priestly expresses it) to be “a man like themselves.” The last advocates of the pure Arian doctrine, of any celebrity, were Mr. Henry Taylor (under the signature of Ben Mordecai) and Dr. Richard Price, in his “*Sermons on the Christian Doctrine*.”

Before we close this article, it may be proper to observe, that the Arians, though they denied the absolute eternity of the Son, strongly contended for his pre-existence, as the *Logos*, or the Word of God, “by whom the worlds were made,” and admitted, more or less explicitly, the sacrifice which he offered for sin upon the cross. The chief ground on which they opposed the Nicene doctrine is, that Christ himself speaks of the Father in terms of superiority,—“My Father is greater than I.” John 14: 28. “I come in my Father’s name.” “I ascend to my Father and your Father, to my God and your God,” &c. John 20: 17. To these were added many other passages in the New Testament, which appeared to ascribe superiority of rank, of wisdom, and of glory, to the Father. How these were accounted for by the *Athanasians*, will be stated under that article.—*Williams*; *Mosheim’s Ecl. Hist.* vol. i. p. 412, and see *Milner’s Ch. Hist.* vol. ii. chaps. 3 and 4; *Evans’s Sketch*, p. 100, ed. 1821; *R. Adam’s R. W.* vol. ii. p. 123, &c.; *Jones’s Dict. of Religious Opinions*; *Dr. Jortin’s Hist. of Arianism*.

ARIAS MONTANUS, (BENEDICT;) a Spanish orientalist, born in Estremadura, in 1527, died in 1598. In addition to his thorough knowledge of the oriental and classical languages, he spoke fluently the German, Flemish, French, and Portuguese. Philip II. of Spain, confided to him the editing of the Polyglot Bible, which is known as the Antwerp or royal Bible. Arias was as remarkable for his modesty and disinterestedness, as for his learning; a bishopric was offered him, but he preferred the retirement of his hermitage, and his only bed was a cloak spread upon the bare boards. Among his most esteemed works, is his treatise on Jewish antiquities.

ARIEL, the lion of God, is understood of the city of Jerusalem, in Isaiah 29: 1, 2, 7. and is thought to mean “city of heroes.”

ARIMATHEA, or RAMAH, now called Ramlé, or Ramla; a pleasant town, beautifully situated on the borders of a fertile and extensive plain, abounding in gardens, vineyards, olive and date trees. It stands about thirty miles north-west of Jerusalem, on the high road to Jaffa. At this Rama, which was likewise called Ramathaim Zophim, as lying in the district of Zuph or Zoph, Samuel was born. 1 Samuel 1: This was likewise the native place of Joseph, called Joseph of Arimathea, who begged and obtained the body of Jesus from Pilate. Matt. 26: 57. There was another Ramah, about six miles north of Jerusalem, in a pass which separated the king-

doms of Israel and Judah, which Baasha, king of Israel, took, and began to fortify; but he was obliged to relinquish it, in consequence of the alliance formed between Asa, king of Judah, and Benhadad, king of Syria. 1 Kings 15: This is the Ramah supposed to be alluded to in the lamentation of Rachel for her children.—*Watson*.

ARISTARCHUS; spoken of by St. Paul, in his Epistle to the Colossians, 4: 10., and often mentioned in the Acts of the Apostles. He was a Macedonian, and a native of Thessalonica. He accompanied St. Paul to Ephesus, and there continued with him during the two years of his abode in that place, sharing with him in all the dangers and labors of the ministry. Acts-19: 29. 20: 4. 27: 2. He was near losing his life in a tumult raised by the Ephesian silversmiths. He left Ephesus with the apostle, and went with him into Greece. From thence he attended him into Asia; from Asia into Judea, and from Judea to Rome.—*Watson*.

ARISTOBULUS, of whom Paul speaks, (Rom. 16: 10.) was, according to the modern Greeks, brother of Barnabas, and one of the seventy disciples; was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels; was sent into Britain, where he labored much, made many converts, and at last died. Mr. Taylor thinks there is good reason for believing that Aristobulus was a Christian minister, who was absent in Britain, with part of the family of Brennus, the British king, at the time when Paul saluted his family. The evidence of the Welsh traders he holds to be clear to this effect; and there seems to be no cause of suspicion, either of the falsity of the assertion, or of any interpolation in these documents: and, certainly, the Greeks and the Britons are witnesses perfectly independent of each other; so that collusion is out of the question. If Aristobulus were ordained by Paul, we see how the Britons might be “disciples of the tent maker,” as they are called by Theodoret, even if Paul never visited Britain in person. (See CHRISTIANITY, *History of*.)—*Calmet*.

ARISTOTELIANS; the disciples of Aristotle, a famous Grecian philosopher, who flourished nearly five hundred years before the Christian era. He was the disciple of Plato, and the preceptor of Alexander the Great, by whom he was so highly respected, that he hesitated not to say, that he was under greater obligations to him for his instructions, than to his own father for his being. There is no doubt, but that with his philosophical dogmas, he communicated to his royal pupil many noble sentiments; but, at the same time, he set before him models of heroism, from his favorite author, Homer, that inspired his mind with those maxims of ambition, which made him a scourge and a reproach to humanity.

After he had parted from Alexander, who set out, with the approbation of his tutor, on the mad exploit of conquering the world, Aristotle, inspired also with the like ambition, opened the Lyceum as a school of philosophy, in opposition to the Academy, then occupied by Xenocrates. The Lyceum was a grove which had been used for military exercises; and here he held daily conversations on philosophy, walking as he discoursed; from whence his followers received the name of *Peripatetics*.

According to the practice of the Greeks and Egyptians, whose object was not to enlighten the world, but to advance their own fame, Aristotle had his public and his secret doctrines—the *exoteric* and *esoteric* (or *acroatic*) philosophy. The latter, comprehending his metaphysics and mystical doctrines, was taught to a few select pupils of a morning; in the evening, the Lyceum was open to all his pupils, who were taught logic, rhetoric, moral and political philosophy. The one he used to call his morning, and the other his evening walk. These lectures he continued for twelve years, during the life of Alexander; after which his enemies prevailed, and he was obliged to leave Athens.

The principles of Aristotle have afforded matter for much inquiry and considerable dispute, being in all cases remarkably obscure. In physics, his principal discovery was a “first matter” destitute of all the properties of matter. The honor of this notable discovery is, however, claimed by the Pythagoreans for their master; but the point is now of little moment. He believed in the “eter



nity of the world," i. e. the universe, but denied the eternity of its elements. His notion of a God is that of the first mover in this system, (the *primum mobile*), the "soul of the world," to which he allows "intelligence, desire, and affection," yet this mysterious Being, according to him, acts not voluntarily, but from necessity; and hence the origin of the doctrine of fate. So true is it, that "the world by wisdom knew not God."

In ethics, he taught that happiness consists in the virtuous exercise of the mind; and virtue in preserving the golden mean between extremes. The soul of man he considered as an emanation from the Deity, but says nothing of its immortality.—*Enfield's Hist. of Philos.* book ii. chap. 9. § 1; *Williams*.

ARIUS. (See ARIANS.)

ARK OF NOAH; in Hebrew, *thebeth*. The term *thebeth* used by Moses is different from the common name by which he describes a coffer; and is the same that he employs when speaking of the little wicker basket in which he was exposed on the Nile; whence some have thought that the ark was of wicker-work. It was a sort of bark, in shape and appearance much like a chest or trunk. The ancients inform us, that the Egyptians used on the Nile, barks made of bulrushes, which were so light, as to be carried on their shoulders, when they met with falls of water, that prevented their passage. Noah's ark was, in all probability, says Calmet, in form like these Egyptian boats, but much larger.

1. *Its capacity and dimensions.* The greatest difficulty refers, principally, to its size and capacity; and how Noah was able to build a vessel sufficient to contain the men and beasts, with provisions requisite for their support, during a whole year. To resolve these difficulties, it has been requisite to inquire very particularly into the measure of the cubit mentioned by Moses, into the number of the creatures admitted into the ark, and into the dimensions of this vast building. After the nicest examination and computation, and taking the dimensions with the greatest geometrical exactness, the most learned and accurate calculators, and those most conversant in building of ships, conclude, that if the ablest mathematicians had been consulted about proportioning the several apartments in the ark, they could not have done it with greater correctness than Moses has done; and this narration in the sacred history is so far from furnishing deists with arguments wherewith to weaken the authority of the Holy Scriptures, that, on the contrary, it supplies good arguments to confirm that authority; since it seems, in a manner, impossible for a man, in Noah's time, when navigation was not perfected, by his own wit and invention, to discover such accuracy and regularity of proportion, as is remarkable in the dimensions of the ark; it follows, that the correctness must be attributed to Divine inspiration, and a supernatural direction.—*Wilkins's Essay towards a Real Character*, part ii. cap. 5; *Saurin, Discours Historique*, &c. tom. i. p. 87, 88.

Dr. Hales proves the ark to have been of the burden of forty-two thousand four hundred and thirteen tons; and asks, "Can we doubt of its being sufficient to contain eight persons, and about two hundred or two hundred and fifty pair of four-footed animals, (a number to which, according to M. Buffon, all the various distinct species may be reduced,) together with all the subsistence necessary for a twelve-month, with the fowls of the air, and such reptiles and insects as cannot live under water?" All these various animals were controlled by the power of God, whose special agency is supposed in the whole transaction, and "the lion was made to lie down with the kid." Besides places for the beasts and birds, and their provisions, Noah might find room on the third story for thirty-six cabins, occupied by household utensils, instruments of husbandry, books, grains, and seeds; for a kitchen, a hall, four chambers, and a space of about forty-eight cubits, in length, to walk in.

Whether Noah was commanded to bring with him, into the ark, a pair of *all* living creatures, zoologically and numerically considered, has been doubted. During the long period between the creation and the flood, animals must have spread themselves over a great part of the antediluvian earth, and certain animals would, as the pro-

bably become indigenous to certain climates. The pairs saved must, therefore, if all the kinds were included, have travelled from immense distances. But of such marches, no intimation is given in the history; and this seems to render it probable that the animals which Noah was "to bring with him" into the ark, were the animals, clean and unclean, of the country in which he dwelt, and which, from the capacity of the ark, must have been in great variety and number. The terms used, it is true, are universal; and it is satisfactory to know, that if taken in the largest sense, there was ample accommodation in the ark. Nevertheless, universal terms in Scripture are not always to be taken mathematically; and in the vision of Peter, the phrase, *panta ta tetrapoda tes ges*,—*all the four-footed beasts of the earth*, must be understood of *varii generis quadrupedes*, as Schleusner paraphrases it. Thus we may easily account for the exuviae of animals, whose species no longer exist, which have been discovered in various places. The number of such extinct species probably has been greatly overrated by Cuvier; but of the fact, to a considerable extent, there can be no doubt. It is also to be observed, that the presumptive evidence of the truth of the fact of the preparation of such a vessel, and of the supernatural circumstances which attended it, is exceedingly strong. It is, in truth, the only solution of a difficulty which has no other explanation; for as a universal deluge is confirmed by the general history of the world, and by a variety of existing facts and monuments, such a structure as the ark, for the preservation and sustenance of various animals, seems to have been absolutely necessary; for as we can trace up the first imperfect rudiments of the art of ship-building amongst the Greeks, there could be no ships before the flood; and, consequently, no animals could have been saved. Nay, it is highly improbable that even men and domestic animals could be saved, not to mention wild beasts, serpents, &c., though we should admit that the antediluvians had shipping, unless we should suppose, also, that they had a divine intimation respecting the flood, such as Moses relates; but this would be to give up the cause of infidelity.

2. *The time of its construction.* It is generally understood to have been completed in the 1656th year of the world, at the time when the deluge commenced; but how long Noah was employed in preparing it, is not so apparent. According to the Mahometan writers, it was begun in the year 1654, which allows only two years for its construction; according to rabbi Tanchuma, it was begun in 1604, which allows fifty-two years; according to Berossus, in 1578, which allows seventy-eight; according to others, in 1556, which allows one hundred; and, according to most authors, in 1536, which allows one hundred and twenty. The two last are the most probable suppositions, and receive some support from the testimony of sacred Scripture. In favor of the first of these, it is alleged, that Noah is stated to have been five hundred years old immediately before the ark is mentioned; and six hundred, when the deluge took place.—Gen. 5: 32. 7: 6. While it is urged on the other hand, from 1 Pet. 3: 20. compared with Gen. 6: 3., that the ark appears to have been preparing during the whole period of the Divine forbearance, viz. one hundred and twenty years.

3. *The place where built.* On this point, also, there are very different opinions. One writer fixes upon the plains of Sodom, in Palestine; another upon mount Caucasus, on the confines of India; a third, upon some part of China; and the greater part, upon the territory of Babylon, in Chaldea. In order to determine this matter, several considerations have been proposed; such as, that Noah cannot be supposed to have removed far from the neighborhood of Eden; that, as the ark was not fitted for moving to a great distance, it must have been constructed near the place where it rested, viz. mount Ararat; that, as much timber would be required for so large a vessel, it must have been built where the particular wood of which it was made abounded. But all these points are themselves subjects of dispute; and it is not fully determined where Eden and Ararat are situated, or what was the tree from which the vessel in question was formed.

4. *Its materials.* Here the Scripture says expressly, that the ark was built of gopher wood; and covered over

w. a bitumen, or pitch. But there is an amazing diversity of opinion as to the kind of wood denoted by the term gopher. By the LXX. it is rendered square timber, i. e. timber squared by the workman, or, according to Vossius, the timber of those trees which shoot out quadrangular branches in the same horizontal line, such as fir, pine, cedar, &c.; by Jerome, in the Vulgate, it is rendered smoothed or plane timber; by Aben Ezra and Kimchi, light floating wood; by others, wood that does not easily corrupt, such as box and cedar; by others, pitched wood; by others, again, it is even rendered wicker-work, basket-work; and it is interpreted by Parkhurst, as probably nothing more than a general name for such trees as abound with resinous inflammable juices, as the cedar, cypress, fir, pine, &c. Cedar is the wood which best corresponds with the greater number of these different significations, as it is light and quadrangular in its branches, durable and incorruptible, resinous and inflammable; as it is abundant also in Asia, known to have been employed by the Assyrians and Egyptians in the construction of ships, and supported by the interpretations of Onkelos and Jonathan, and most of the old rabbins. Fuller and Borchart, however, maintain it to have been the cypress; because its Greek name bears a near resemblance to the Hebrew of gopher; because it was considered by the ancients as the most durable wood against rot and worms; because it abounded in Assyria, where the ark was probably built; and because it was well calculated, and was frequently used, for ship-building, especially by Alexander the Great, who built a whole fleet from the cypress groves in the neighborhood of Babylon.

5. *Its form.* From the description given in the sacred writings, it appears to have had the figure of an oblong square, with a flat bottom and sloping roof; without any



kind of helm, or mast, or oars; formed to lie upon the water without rolling, and intended to float rather than to sail.

Some persons have started difficulties with regard to the square and oblong figure of the ark; but they did not consider that this vessel was not designed for sailing or rowing, but chiefly for floating on the water a considerable time. Besides, it may be proved, by instances, that its form was not less commodious for rowing, than capacious for carrying. George Hornius, in his "History of the several Empires," tells us, that in the beginning of the seventeenth century, one Peter Hans, of Horne, had two ships built after the model and proportions of the ark; one was one hundred and twenty feet long, twenty wide, and twelve deep. These vessels had the same fate with Noah's, being at first objects of ridicule and raillery; but experience demonstrated, that they carried a third part more than others, though they did not require a larger crew: they were better sailers, and made their way with much more swiftness. The only inconvenience found in them was, that they were fit only for times of peace, because they were not proper to carry guns.—(*Le Pelletier, Dissert. sur l'Arche de Noe, cap. ii. p. 29, 30.*) The proportions of the ark, Mr. Taylor remarks, nearly agree with those of the human figure, so that it resembled a dead body laid out for burial: three hundred cubits in length is six times its breadth, fifty cubits. Now the body of a man lying on the water, flat on his back, will float without any exertion, so far as to keep the mouth above water, and the nose free for the purpose of breathing. It should

seem, therefore, that similar proportions might suit a vessel whose purpose was floating only—and we do not know whether we have not been betrayed into erroneous conceptions of the structure of the ark, by supposing it to pass violently from one place to another, or to be driven by storms; whereas, it is not impossible that it might be as if at anchor all the time; and the surges might not greatly, if at all, exceed those we are now acquainted with.

6. *Corroborative testimony.* Mr. Bryant has collected a variety of ancient historical relations, which show that some records concerning the ark had been preserved among most nations of the world, and in the general system of gentile mythology. Abydenus, with whom all the eastern writers concur, informs us that the place of descent from the ark was Armenia, and that its remains had been preserved for a long time. Plutarch mentions the Noachic dove, and its being sent out of the ark. Lucian speaks of Deucalion's going forth from the ark, and raising an altar to God. The priests of Ammonia had a custom, at particular seasons, of carrying in procession a boat, in which was an oracular shrine, held in great veneration: and this custom of carrying the deity in an ark or boat, was in use also among the Egyptians. Bishop Pocke has preserved three specimens of ancient sculpture, in which this ceremony is displayed. They were very ancient, and found by him in Upper Egypt. The ship of Isis referred to the ark, and its name, "Baris," was that of the mountain corresponding to Ararat in Armenia. Bryant finds reference to the ark in the temples of the serpent-worship, called *Dracontia*; and also in that of Sesostris, fashioned after the model of the ark, in commemoration of which it was built, and consecrated to Osiris at Theba; and he conjectures that the city, said to be one of the most ancient in Egypt, as well as the province, was denominated from it; Theba being the appellation of the ark.

In other countries, as well as in Egypt, an ark, or ship, was introduced in their mysteries, and often carried about in the seasons of their festivals. He finds, also, in the story of the Argonauts, several particulars that are thought to refer to the ark of Noah. As many cities, not in Egypt only and Bœotia, but in Cilicia, Ionia, Attica, Phthiotis, Cataonia, Syria, and Italy, were called Theba; so likewise the city Apamea was denominated *Cibotos*, from *kibotos*, in memory of the ark, and of the history connected with it. The ark, according to the traditions of the gentile world, was prophetic; and was regarded as a kind of temple, or residence of the deity. It comprehended all mankind, within the circle of eight persons, who were thought to be so highly favored of heaven, that they at last were reputed to be deities. Hence in the ancient mythology of Egypt, there were precisely eight gods; and the ark was esteemed an emblem of the system of the heavens. The principal terms by which the ancients distinguished the ark were, Theba, Baris, Arguz, Aren, Arene, Arni, Laris, Bontas, Bœotus, and Cibotus; and out of these they formed different personages. (See *De-LUGE.*)

In his investigations, Mr. Taylor takes *Dionysius*, or the *Indian Bacchus*, for a personification of the great patriarch Noah; and assumes, that the *cista mystica*, or sacred allegorical chest, anciently carried in the Dionysiac processions, commemorated the instrument of preservation, by means of which a family of mankind had escaped destruction when involved in the calamities which accompanied the deluge. It will be recollected, that this *thebeth* has been already supposed only to float, hovering about the place where it was stationed; to be gradually (and comparatively, slowly) surrounded by the flood, and to be lifted up, for a short time only, on the face of water twenty-two feet in depth; and moreover, to be re-settled on its broad basis, and its projecting supports, by the earliest diminution of the retiring waves.

In a series of pictures, representing ceremonies in honor of Bacchus, in the Antiquities of Herulanæum, (vol. ii. p. 135.) appears what may be thought, with some probability, the nearest approach in form to the Noachical ark. A woman is carrying on her shoulder a square box, having a projecting roof, and at the end a door. This door

is a distinguishing circumstance; for it plainly marks this receptacle as a house: it cannot be a mere box for ordi-



nary uses, as the difficulty of putting things in, and taking them out, through so narrow an aperture, sufficiently demonstrates: neither is the angular roof, with its considerable projection, analogous to the purposes of a mere box; moreover, being carried in a commemorative procession, it is clearly a sacred *thebeth*, or trunk, that is, that in which Dionysius was preserved. It has no pillars to characterize it as a votive temple; neither is the door-way proportioned to the entrance of a temple; as it rises nearly to the roof. Moreover, the ark was esteemed a symbol appropriate to Bacchus; and, in his processions, idols, or other mysteries referring to that deity, were inclosed in it. It was the same among the Egyptians. Observe further, that the LXX in Genesis translate *thebah*, "kibotos;" in Exodus they retain the original, *thebin*; whereas Epiphanius, Chrysostom, Theophilus of Antioch, and others, use the word *larnax*, the same as among the gentiles described the ark of Bacchus. The *cista mystica* of the Bacchic rites, contained the most direct allusion to the great progenitor of mankind: when it was not the god himself, it was the virile part of him; but, sometimes, a basket of early *fruit*, or *seed corn*, was substituted; implying that Bacchus was the person who first taught mankind husbandry; and that *fertility* was his character and essence. Theocritus says, that Pentheus was pulled to pieces by the female Bacchantes, for prying into the sacred things which they took out of the *cista* to place on the altars; and Catullus says, the rites of the *cista* were celebrated in the utmost secrecy. The heathen always carried the *cista* on the shoulder; and the person who carried it was called *Kistaphorus*, says Suidas. (See Exod. 25: 14. and UZZAN.)

The annexed medal, which is preserved in the cabinet of the king of France, is too remarkable to be overlooked;



and having been particularly scrutinized by the late abbé Barthelemy, at the desire of the late Dr. Combe, was, by that able antiquary, pronounced authentic. It bears on one side the head of Severus; on the other, a history in two parts; representing, first, two figures inclosed in an ark, or chest, sustained by stout posts at the corners, and well timbered throughout. On the *side* are letters; on the top is a dove; in *front*, the same two figures which we see in the ark are represented as come out, and departing from their late residence. Hovering over them is the dove, with a sprig in its bill. (Double histories are com-

mon on medals.) The situation of these figures implies the situation of the door; and clearly commemorates an escape from the dangers of water, by means of a floating vessel. Whether these particulars can be, without difficulty, referred to the history of Deucalion and Pyrrha, as usually understood, will be strongly doubted by all who duly contemplate the subject. Moreover, Mr. Bryant informs us, that the letters on the ark are N O E, as will be evident from close inspection of the medal. It is unwise to depend too strongly on a single evidence; but it is not improper to submit, (1.) that the patriarch was known in Grecian antiquity by the name of Noe; (2.) that it is not impossible to explain the cause why *all* the medals, including the genuine, purport to be struck at Apamea.

7. *Importance of the subject.* It is possible, says Mr. Taylor, whom we are quoting, that the reader may not at first perceive the propriety of attaching so great importance to the history of Noah's deliverance and his commemoration; and thence he proceeds to justify his not unlaborious investigations. The outcry of a certain class of *reasoners* against Revelation has long been, he observes, "Bring us FACTS WHICH ALL THE WORLD AGREE IN: FACTS ADMITTED, ESTABLISHED, BY UNBIASED EVIDENCE," &c. If, in answer to this, we adduce proof that the Christian dispensation is from above, we are reminded—"How few of mankind receive it: Christ's own nation deny the subject of it; heathen lands refuse him." If we advert to Moses—"What! a leader of a pitiful horde of leprous slaves! at most, a legislator acknowledged by a single nation! and that a stupid nation too." To establish the assertion, therefore, that Deity has condescended to make known his intentions to man, he invites such persons to investigate the instance of Noah:—Was the deluge, he asks, a real occurrence?—All mankind acknowledge it. Wherever tradition has been maintained, wherever written records are preserved, wherever commemorative rites have been instituted, what has been their subject? The deluge: deliverance from destruction by a flood. The deluge: and the sage agree in this: North and South, East and West, relate the danger of their great ancestor from overwhelming waters.—But he was saved: and how?—By personal exertion? By long-supported swimming? By concealment in the highest mountains! No: but by enclosure in a large floating edifice of his own construction—his own construction, for this particular purpose. But this labor was long; this was not the work of a day; he must have FOREKNOWN so astonishing an event, a considerable time previous to its actual occurrence.—Whence did he receive this FOREKNOWLEDGE? Did the earth inform him, that at twenty, thirty, forty years' distance, it would disgorge a flood?—Surely not. Did the stars announce that they would dissolve the terrestrial atmosphere in terrific rains?—Surely not. Whence, then, had Noah his FOREKNOWLEDGE? Did he begin to build when the first showers descended? This was too late. Had he been accustomed to rains formerly—why think them now of importance? Had he never seen rain—what could induce him to provide against it? Why this year more than last year;—why last year more than the year before? These inquiries are direct: we cannot finish from the fact. Erase it from the Mosaic records; still it is recorded in Greece, in Egypt, in India, and in Britain: it is registered in the very *sacra* of the pagan world, and is annually renewed by commemorative imitation, where the liberty of opinion is not fettered by prejudices derived from Hebrew institutions, or by the "sophisticated" inventions of Christianity.—"Go, infidel," he adds, "turn to the right hand, or to the left hand: take your choice of difficulties: disparage all mankind as fools, as willing dupes to superstitious commemoration, as leagued throughout the world to delude themselves in order to impugn your wisdom, your just-thinking, your love of truth, your unbiassed integrity; or allow that THIS FACT, at least this ONE fact, is established by testimony abundantly sufficient; but remember, that if it be established, it implies a COMMUNICATION FROM GOD TO MAN.—WHO COULD INFORM NOAH? Why did not that great patriarch provide against Fire?—against Earthquakes?—against Explosions?—Why against a Deluge?—why against Water?—Away with subterfuge. Say frankly, 'This was the dictation of

Deity,' say, 'Only HE who made the world could predict the time, the means, the causes of this devastation; only HE could excite the hope of restoration, or suggest a method of deliverance.' Use your own language; but permit a humble believer to adopt language already recorded: '*By faith, Noah—being warned of God—of things never seen as yet—in pious fear—prepared the ark (kibotos) to the saving of his family—by which he condemned the world.*'—May a similar condemnation never rest on us, who must at least admit the truth of *one* text in the Bible—or stand convicted by the united voice of all mankind, and by the testimony of the earth, the now shattered, the now disordered earth itself!—*Calmet; Watson; Jones.*

**ARK OF THE COVENANT;** a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and the same in height, in which were contained the golden pot that had manna, with Aaron's rod, and the tables of the covenant. Exod. 25: 10—16. Numb. 17: 10. with Heb. 9: 4. It was made of shittim-wood, and covered with the mercy-seat, which was of solid gold. At either end was a cherubim, looking towards each other, with expanded wings, which, embracing the whole circumference of the mercy-seat, met in the centre of it. Exod. 25: 17—22. and ch. 37: 1—9. On this ark, the Shechinah, or symbol of the Divine presence, rested, both in the tabernacle and temple, manifesting itself in the appearance of a cloud, as it were, hovering over it. Lev. 16: 2. And from thence, as often as Jehovah was consulted in behalf of his people, the divine oracles were given out by an audible voice. Hence it is that God is said to dwell between the cherubims, upon the mercy-seat; because that was the throne of the visible appearance of his glory among them. 2 Kings 19: 15. 1 Chron. 13: 6. Ps. 80: 1. And for this reason, the high-priest, once every year, on the great day of expiation, appeared before the mercy-seat, to make atonement for the people. Heb. 9: 7. On either side of the ark, were two rings of gold, through which staves overlaid with gold were passed, and by means of which, as they journeyed through the wilderness, it was carried on the shoulders of the Levites. Exod. 25: 13, 14. When the Hebrews passed through Jordan, Joshua commanded the priests who bare the ark to proceed with it before them, which they did; and as soon as their feet touched the brink of the river, its waters instantly divided, leaving them to pass over on dry ground, "and the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." Josh. 3: 14—17. After the passage of Jordan, the ark continued for some time at Gilgal, from whence it was removed to Shiloh. From this place the Israelites carried it to their camp, where in an engagement with the Philistines it fell into the hands of the latter, who placed it in the temple of their idol Dagon, when the latter fell down and was broken in pieces before it; and in consequence of detaining it, they were so afflicted with emerods, that they returned it to the Hebrews. It halted at Bethshemesh, after this, where the people, for profanely looking into it, incurred the Divine displeasure, and fifty thousand of them were struck dead. It was then lodged at Kirjath-jearim, and afterwards at Nob. Numb. 10: 33—36. 1 Sam. 4: 5: 6: 7. 2 Sam. 6: David determined to convey it from Kirjath-jearim, after a different manner; and accordingly had it placed upon a new cart which was drawn by oxen; but the latter causing the ark to shake, Uzzah put forth his hand to prevent its fall, when the anger of the Lord was kindled against him, and he was instantly struck dead for his presumption. This awful judgment filled David with terror, and caused him to leave it during three months at the house of Obed-edom; it was, however, removed from thence to his palace in Jerusalem; and when Solomon had built and dedicated the temple, he there fixed it, in the most holy place. 1 Chron. 15: 25—28. 1 Kings 8: 1—11. The hundred and thirty-second psalm was evidently written on one of these occasions, and is easily understood when thus applied.

It remained in the temple till the times of the last kings of Judah, who gave themselves up to idolatry, and even dared to place their idols in the holy temple itself. The

priests, being unable to bear this profanation, took the ark and carried it from place to place, to preserve it from the hands of those impious princes. Josiah commanded them to bring it back to the sanctuary, and it was accordingly replaced. 2 Chron. 35: 3. What became of the ark at the destruction of the temple by Nebuchadnezzar, is a dispute among the rabbins. Had it been carried to Babylon with the other vessels of the temple, it would, in all probability, have been brought back with them, at the close of the captivity. But that this was not the case, is agreed on all hands; whence it is probable that it was destroyed with the temple.

The ark of the covenant was, as it were, the centre of worship to all those of the Hebrew nation who served God according to the Levitical law; and not only in the temple, when they came thither to worship, but every where else in their dispersions through the whole world; whenever they prayed, they turned their faces towards the place where the ark stood, and directed all their devotions that way. Dan. 6: 10. Whence the author of the book of Cosri justly says, that the ark, with the mercy-seat and cherubim, were the foundation, root, heart, and marrow of the whole temple, and all the Levitical worship performed therein; and, therefore, had there been nothing else wanting in the second temple but the ark only, this alone would have been a sufficient reason for the old men to have wept when they remembered the first temple in which it stood; and for the saying of Haggai, 2: 3., that the second temple was as nothing, compared with the first; so great a share had the ark of the covenant in the glory of Solomon's temple. However, the defect was supplied as to the outward form, for in the second temple there was also an ark of the same dimensions with the first, and put in the same place; but it wanted the tables of the law, Aaron's rod, and the pot of manna; nor was there any appearance of the Divine glory over it; nor any oracles delivered from it. The only use that was made of it, was to be a representation of the former on the great day of expiation, and to be a repository of the holy Scriptures, that is, of the original copy of that collection of them made by Ezra after the captivity; in imitation of which the Jews, in all their synagogues, have a like ark or coffer, in which they keep their Scriptures.

For the temple of Solomon a new ark was not made; but he constructed cherubim in the most holy place, which were designed to give additional state to this most sacred symbol of God's grace and mercy. These cherubim were fifteen feet high, and were placed at equal distance from the centre of the ark and from each side of the wall, so that their wings being expanded, the two wings which were extended behind touched the wall, and the other two met over the ark, and so overshadowed it. When these magnificent cherubim were finished, the ark was brought in and placed under their wings. 2 Chron. 5: 7—10.

The ark was called the *ark of the covenant*, because it was a symbol of the covenant between God and his people. It was also named the *ark of the testimony*, because the two tables which were deposited in it were witnesses against every transgression.—*Jones; Watson.*

**ARM.** The whole power and resources of men are often in Scripture, by an easy image, called their *arm*; because on the exertion of them they depend, and by them they are qualified for the execution of their purposes. Ps. 10: 15. 38: 17. How forcible and full of beauty, in this point of view, is that passage, Jer. 17: "Cursed is the man that trusteth in man, and maketh flesh his arm!" How just the confidence of Hezekiah against Sennacherib. 2 Chron. 32: 8. "With him is an arm of flesh: but with us is the Lord our God, to help us, and to fight our battles!"

It would seem to have been a custom with ancient warriors, when hotly engaged in battle, and aiming to strike an effectual blow, to make bare the arm. So in allusion to this, when some extraordinary and decisive exertion of Divine power is adverted to, it is not unusual for the sacred writers to describe it as *making bare, revealing, and stretching out the arm.* Isa. 52: 10. Hence these phrases always signify some signal act of Jehovah for the destruction of his enemies, and the deliverance of his people; or for the demonstration of his truth among men. Isa. 53: 1.

But inasmuch as the power of God is usually exerted in behalf of his church in intimate connection with that of the church herself, we may hence understand the import of Isa. 51: 9, which is the call of Zion on her God, "Awake, awake, put on strength, O arm of the Lord;" which is followed by the call of God upon his people, "Awake, awake, put on thy strength, O Zion." Isa. 52: 1. See a similar idea in Phil. 2: 12, 13. Yet, when in obedient love and humble dependence, we have exerted ourselves to the utmost, what sweet propriety is there in the grateful acknowledgment, "THOU HAST WROUGHT ALL OUR WORKS IN US." Isa. 26: 12.

**ARMAGEDDON**; a place mentioned in the Apocalypse, ch. 16: 16, literally signifying the mountain of Megiddon, or Megiddo, a city situated in the great plain at the foot of mount Carmel, where king Josiah received his mortal wound in the battle with Pharaoh Necho, king of Egypt. 2 Kings 23: 29, 30. It is also the place where Barak overcame Sisera with his great army. Judges 5: 19. At Armageddon, the three unclean spirits coming out of the dragon's mouth, are to gather together the kings of the earth to the battle of the great day of God Almighty. Rev. 16: 13, 14.

**ARMENIA**; a province of Asia, comprising the modern Turcomania, and part of Persia; having Georgia on the north; Kurdistan, which was the ancient Assyria, on the south; and Asia Minor, now called Natolia, on the west. This province includes the sources of the Tigris and the Euphrates, the Araxes and Phasis; and here also the country of Eden, in which paradise was situated, is supposed to lie.

Armenia is often confounded with Aramæa, the land of Aram or Syria; but they are totally different. Armenia, which is separated from Aram by mount Taurus, was so denominated from Ar-Men, the mountainous country of Meni or Minni, the people of which country are mentioned under this name by Jeremiah, when summoning the nations against Babylon.

The people of this country have in all ages maintained a great similarity of character, partly commercial and partly pastoral. They have, in fact, in the northern parts of the Asiatic continent, been what the Cushites and Ishmaelites were in the south, tenders of cattle, living on the produce of their flocks and herds, and carriers of merchandise between the neighboring nations; a part living at home with their flocks, and a part travelling as merchants and dealers into distant countries. In the flourishing times of Tyre, the Armenians, according to Ezekiel, 27: 14, brought horses and mules to the markets of that city; and, according to Herodotus, they had a considerable trade in wine, which they sent down the Euphrates to Babylon, &c. At the present day, the Armenians are the principal traders of the east; and are to be found in the capacity of merchants or commercial agents all over Asia,—a patient, frugal, industrious, and honest people, whose known character for these virtues has withstood the tyranny and extortions of the wretched governments under which they chiefly live.

It cannot be supposed that the Turks used every effort to impose on the conquered Armenians the doctrines of the Koran. More tolerant, indeed, than the Saracens, liberty of conscience was still not to be purchased of them but by great sacrifices, which for three centuries the Armenians have patiently endured, and exhibit to the world an honorable and solitary instance of a successful national opposition of Christianity to Mahometanism.

They are distinguished by superior cultivation, manners, and honesty, from the barbarians under whose yoke they live, and even from the Greeks and Jews. The cause (says the Encyclopedia Americana) is to be found in their creed, and in their religious union; but particularly to the Bible, which is freely distributed among the people by the clergy in translations, that are esteemed valuable in theological literature. The written language owes its cultivation to the translation of the Bible, begun in A. D. 411, and finished in 511. With the Biblical literature of the Armenians, is connected their theological, historical, and mathematical literature; which has recently found many assiduous students in Paris.—*Jones*; *Watson*; *Ency. Amer.*

**ARMENIAN CHURCH**; a branch, originally, of the Greek church, residing in Armenia; but they are widely dispersed over all the countries of the East. They probably received Christianity in the fourth century.

Their whole ecclesiastical establishment is under the government of four patriarchs; the first has his residence in Echiadzin, or Egmiathin, near Irivan; the second at Sis, in the lesser Armenia; the third in Georgia; and the fourth in Achiatar, (or Altavou,.) on the lake of Van; but the power of the two last is bounded within their own dioceses, while the others have more extensive authority, and the patriarch of Egmiathin has (or had) under him eighteen bishops, beside those who are priors of monasteries.

The Armenians every where perform divine service in their own tongue, in which their liturgy and offices are written, in the dialect of the fourth or fifth centuries. They have the whole Bible translated from the Septuagint, as they say, so early as the time of Chrysostom.

The Armenian confession is similar to that of the Jacobite Christians, both being *Monophysites*, acknowledging but one nature in the person of Christ; but this, according to Mr. Simon, is little more than a dispute about terms, few of them being able to enter into the subtleties of polemics.

In the year 1664, an Armenian bishop, named Usan, visited Europe for the purpose of getting printed the Armenian Bible, and communicated the above particulars to Mr. Simon.

They have among them a number of monasteries and convents, in which is maintained a severe discipline; marriage is discountenanced, though not absolutely prohibited; a married priest cannot obtain promotion, and the higher clergy are not allowed to marry. They worship in the eastern manner, by prostration; they are very superstitious, and their ceremonies much resemble those of the Greek church. Once in their lives they generally perform a pilgrimage to Jerusalem; and in 1819, the number of Armenian pilgrims was 1300, nearly as many as the Greeks. Dr. Buchanan, however, says, "Of all the Christians in central Asia, they have preserved themselves most free from Mahometan and papal corruptions." For further particulars, see *SYRIAN CHRISTIANS*.—*Yat's Indian Church History*, p. 47—70; *Buchanan's Researches*, p. 242; *Father Simon's Religions of Eastern Nations*, (Lond. 1685); *Sir P. Rycaut's Greek and Armenian Churches*; and especially *Smith and Dwight's Researches*.

**ARMIES.** (See *ARMY*.)

**ARMINIANISM**, strictly speaking, is that system of religious doctrine which was taught by Arminius, professor of divinity in the university of Leyden. (See *ARMINIUS*.) If therefore we would learn precisely what Arminianism is, we must have recourse to those writings in which that divine himself has stated and expounded his peculiar tenets.

This, however, will by no means give us an accurate idea of that which, since his time, has been usually denominated Arminianism. On examination, it will be found, that in many important particulars, those who have called themselves Arminians, or have been accounted such by others, differ far more widely from the nominal head and founder of their sect, than he himself did from Calvin, and other doctors of Geneva. There are, indeed, certain points, with regard to which he has been strictly and uniformly followed by almost all his pretended adherents; but there are others of equal or of greater importance, dogmatically insisted on by them, to which he unquestionably never gave his sanction, and even appears to have been decidedly hostile.

It may be proper, says Mr. Watson, to mention some tenets with regard to which Arminianism has been much misrepresented. If a man hold that good works are necessary to justification; if he maintain that faith includes good works in its own nature; if he reject the doctrine of original sin; if he deny that divine grace is requisite for the whole work of sanctification; if he speak of human virtue as meritorious in the sight of God; it is very generally concluded, that he is an Arminian. But the truth is, that a man of such sentiments is properly a disciple of the Pelagian and Socinian schools. To such

sentiments pure Arminianism is as diametrically opposite as Calvinism itself. The genuine Arminians admit the corruption of human nature in its full extent. They admit that we are justified by faith only. They admit that our justification originates solely in the grace of God. They admit that the procuring and meritorious cause of our justification is the righteousness of Christ. *Propter quam*, says Arminius, *Deus credentibus peccatum condonet, eosque pro justis reputat non aliter atque si legem perfecte impleverissent.* They admit in this way that justification implies not merely forgiveness of sin, but acceptance to everlasting happiness. *Junctum habet adoptionem in filios, et collationem juris in hereditatem vitæ æternæ.* They admit, in fine, that the work of sanctification, from its very commencement to its perfection in glory, is carried on by the operation of the Holy Spirit, which is the gift of God by Jesus Christ. So sound, indeed, are the Arminians with respect to the doctrine of justification, a doctrine so important and essential in the opinion of Luther, that he scrupled not to call it *articulus ecclesie stantis vel cadentis*, that those who look into the writings of Arminius may be disposed to suspect him of having even exceeded Calvin in orthodoxy. It is certain, at least, that he declares his willingness to subscribe to every thing that Calvin has written on that leading subject of Christianity, in the third book of his Institutes; and with this declaration the tenor of his writings invariably corresponds.\*

In the next year, after the death of Arminius, that is, in 1610, his followers and partisans presented a *remonstrance* against certain points of Calvinism, from which they received the name of *Remonstrants*. (See GROTIUS.) The chief differences were reduced to the famous FIVE POINTS; which are thus stated by Mosheim.

1. "That God has not fixed the future state of mankind by an absolute unconditional decree; but determined from all eternity to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Jesus Christ, and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succors." See Ezek. 18: 30—32. Acts 17: 24—30. Matt. 23: 37. Rom. 2: 4, 5. 5: 18. 1 Tim. 2: 1—4. 2 Pet. 1: 10. 3: 9.

2. "That Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular. That, however, none but those who believe in him can be partakers of the divine benefit." See John 2: 2. 3: 16, 17. Heb. 2: 9. Isa. 50: 19, 20. 1 Cor. 8: 11.

3. "That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good; and that therefore it is necessary to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ."

4. "That this divine grace, or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection, every thing that can be called good in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations; but may be resisted, and rendered inefficual, by the perverse will of the impenitent sinner." Isa. 1: 16. Deut. 10: 16. Eph. 4: 22.

5. "That they who are united to Christ, by faith, are thereby furnished with abundant strength, and with succors sufficient to enable them to triumph over the seduction of Satan, and the allurements of sin and temptation; but that the question, 'Whether such may fall from their faith, and forfeit finally this state of grace,' has not yet been resolved with sufficient perspicuity; and must, therefore, be yet more carefully examined, by an attentive study of what the Holy Scriptures have declared, in relation to this important point." Heb. 6: 4—6. 2 Pet. 2: 20, 21. Luke 21: 35. 2 Pet. 3: 17.\*

\* Having prefixed above some observations of Mr. Watson, who is himself an Arminian, we subjoin some remarks prepared for this work by the Rev. Dr. Alexander, of Princeton Theo. Sem.—*Ed. Envy.*

It may be allowed here to subjoin two or three remarks on some of the above propositions, which, as Dr. Mosheim has stated them, lean too much toward Calvinism for many modern Arminians conscientiously to subscribe.

On the first article, no remark seems necessary. On the second, we may observe, that the universality of the death of Christ, in certain respects, was held by Calvin and many of the synod of Dort; by archbishop Usher, bishop Davenant, and the church of England; and also many Calvinists of the present day.—[See *Griffin on the Atonement.*]

The language of the third article is such as Calvinists would, perhaps, more generally admit, than many Arminians of the present day. In the "confession, or declaration, of the Remonstrants," said to be published, both in Dutch and Latin, soon after the synod of Dort, it is said, that Adam, "being the stock and root of all mankind, involved and entangled, not only himself, but also all his posterity (who were, as it were, shut up in his loins) in the same death and misery with himself: so that all men are, by this one only sin of Adam, deprived of that primeval happiness, and destitute of that true righteousness, which is necessary for the obtaining of eternal life; and, consequently, are now born liable to eternal death. And this is usually and vulgarly called original sin. Concerning which, notwithstanding, we are to hold that the most bountiful God, in and by his beloved Son Jesus Christ, as in and by another and new Adam, hath provided and prepared a free remedy for all, against that evil, or malady, which was derived unto us from Adam." pp. 119, 120.

Nothing is here said of the nature of *free-will*; yet it is certain that the doctrine of a self-determining power in the will makes an essential part of the present Arminian scheme.

On the doctrine of the *fall*, many modern Arminians talk more like *Pelagians*, (which see.) Thus Dr. G. Gregory and others contend, that "mankind are not totally depraved, and that depravity does not come on them by virtue of Adam's being their public head; but that mortality and natural evil only are the direct consequences of his sin to posterity."—[*R. Adam's Direct. vol. ii. p. 252.*]

In the fourth article, the term *force* is evidently improper, since it is never used by Calvinists (except in a strong figure of speech, as by our Lord, "Compel them to come in.") Calvinists own that grace may be, and often is, long resisted, though finally victorious, as is partly ad-

In these five articles the Arminian theory is not fully developed. The object was to present the new opinions in the most plausible dress, and in that form which would seem to deviate the least from the public standards of the Belgic church. But it was alleged by their opponents, that the real opinions of the Remonstrants were not fully expressed in these articles; and that, under the cover of orthodox expressions, great and dangerous errors lay concealed. And that they were not mistaken in these views became evident in the conferences which took place between the leading theologians of both parties, at the Hague, and at other places; and more evidently from the *Apologetic* for the Arminians, published after the meeting of the synod of Dort, by Episcopius, the leader of the party. In this document they avow and defend the opinions charged upon them by the Contra-remonstrants, and which have since been known under the name of Arminianism.

The cardinal point of difference between Calvinists and Arminians is, whether the reason why one man is saved and another not, is owing to the grace of God or to the free-will of man. All the other points of difference may easily be traced up to this one. For although the Arminians acknowledge the necessity of grace, which they make universal, yet they make the efficacy of that grace to depend on the human will; whereas Calvinists maintain, that the grace of God, without violence to human liberty, is efficacious to subdue the stubborn will, and to render men indubitably willing to be saved from their sins in the way of the gospel. If in this they are right, they cannot but be right in their views of the doctrines of election, of redemption, and final perseverance. Whereas, if the Arminian view be correct, the difference in the final destiny of men is not owing to any grace, but to the extent to which they are saved by others, but to the different improvement of the common grace afforded to all men. And if the final result depends in the first instance upon the will of man, so it will afterwards; consequently he who believes and repents to-day, may become an unbeliever and impenitent man to-morrow. However Arminians may differ among themselves in other matters, they all agree in this cardinal doctrine of their system. They, furthermore, all hold that there is no election of grace, but what depends on the foresight of faith and holiness in the creature; that Christ died equally for all men, and equally intended the salvation of all men; that in conversion the effect depends upon the right improvement of the grace afforded; and that by the exercise of the same free-will by which the gospel was embraced, the true believer may turn away from God, and become as bad, or worse, than before his conversion. And as ac-

mitted in the last article. They further admit that impenitent sinners, in like manner as the Jews, "do always resist the Holy Ghost."

On the last point, of falling from grace, Arminius himself appears by no means dogmatical; for it is said that he declared, in his last public conference, but little before his death, "that he had never opposed the doctrine of the certain perseverance of the truly believing; nor thus far was he willing to oppose them, because those testimonies of Scripture stood for it, to which he was not as yet able to answer."—[*Scott's Synod of Dort*, p. 40.]

His followers, however, soon made up their minds on this article, and have universally agreed, that true believers may fall from grace, not only grossly, but even finally. And Dr. Mosheim says, "It is certain, whatever the Arminians may say to the contrary, that the sentiments of their most eminent theological writers, after the synod of Dort, concerning divine grace, and the other doctrines that are connected with it, approached much nearer to the opinions of the Pelagians and Semi-Pelagians, than to those of the Lutheran church;" he should rather have said, than to those of Luther.—[*Ecclesiastical History*, vol. v. p. 446, and Note h.]—*Mosheim; Watson's Bib. and Theo. Dict.; Williams; Prof. Stuart, in the Bib. Repos. for April, 1831.*

ARMINIUS, (JAMES,) the reputed founder of the sect called Arminians, was born at Ouderwater, in Holland, in 1560. Having lost his father when very young, a clergyman kindly undertook his education, during the first four years of his life, till he went to the university at Utrecht. There he staid till death deprived him of his protector; and then he would have been entirely friendless, had not another gentleman kindly become his patron, and took him to Marburg, in 1575. In 1582, he was sent to Geneva, to perfect himself in his various studies, and there he applied himself chiefly to the lectures of the distinguished Theodore Beza. Being compelled to retire to Basil, on account of his privately and publicly inculcating the philosophical doctrines of Ramus, in opposition to those of Aristotle, he there soon acquired so great a reputation, that the faculty of divinity offered him the degree of doctor, when he was but twenty-two years of age; but this he modestly refused. He was ordained minister at Amsterdam, in 1588. His ministry was much followed, and he was greatly beloved. Martin Lydius, professor of divinity at Francker, thought him very capable of refuting the contents of a work, wherein the *supralapsarian* doctrine of *absolute decrees* had been attacked by Arnold Corcoring to the above view, the whole Arminian system depends on the doctrine that the will of man must first act and give consent, before common grace can become efficacious; so that the first right choice is not produced by the effectual operation of grace, but precedes it; it necessarily follows, that their views of human depravity are drawn from those of Calvinists; for while the latter believe that man's death in sin is so complete that he, until renewed, has no ability of will (see *INABILITY and WILL*) to do any thing spiritually good, the Arminian holds, that, under the enusive influence of truth, he may choose to embrace the gospel, and thus render efficacious that grace which can only operate by his consent.

The chief difficulty in the Arminian theory is to reconcile it with the language of Scripture, the nature of Christian prayer and thanksgiving, and with apparent facts. For example, if God had equally intended the salvation of the whole human race, would he not have equally furnished all men, in all ages, with the gospel and other means of grace? Can it be said with truth that sufficient grace has been granted to all the heathen to bring them to salvation? And the mere possibility of the salvation of some, if their views of human depravity are denegated. According to the principles of Arminianism, all men should enjoy equal advantages; or at least salvation should not be so improbable and difficult as it is to a vast majority of the human family. Various plans of evading this difficulty have been resorted to, none of which are sufficient to render the acknowledged fact consistent with the doctrine of universal and sufficient grace. The same difficulty is, in part, found in the salvation of some, if the conversion of many will of man uniformly resist, and why is it that often the amiable and moral are not converted, while the profligate, and even the blaspheming infidel, are made the subjects of grace? When we examine particular cases of Christian perseverance, we cannot easily avoid the conclusion that grace is sovereign and efficacious, and that the stability will of man uniformly resist, until overcome by the sweetly constraining power of God.

Arminianism, although introduced into the reformed churches by James Arminius, did not originate with him. The very same views, in substance, were maintained by the Semi-Pelagians, and afterwards by the Mohists and Jeeuits in the Romish church. It is a very remarkable fact, that the reformers seem to have unanimously agreed in their opinions respecting the efficacy of grace, and the impotency of the will in relation to holy acts. This is evident from all their early creeds and

nelius and Renier Duntetlok, two *sublapsarian Calvinist* ministers of Delft. He accordingly undertook the task; but on weighing the arguments on both sides, he embraced the very opinions he was solicited to confute. This has generally been represented as if he then abandoned Calvinism; but this is a mistake. Calvin himself was not a *supralapsarian*, though Beza was. The chief difference between Arminius and Calvin is in the mode of explaining the sovereignty of divine decrees, and the effectual operations of divine grace; in both which Arminius himself believed to the very last; though his pretended followers have abandoned them, under the shelter of his great name. Episcopus is more properly the founder of the sect since called Arminians. In 1603, he was called to the professorship of divinity in Leyden, and began his lectures with three elegant orations: the first, on the object of theology; the second on the author and end of it; and the third on the certainty of it: and then proceeded to the exposition of the prophet Jonah. In all his lectures he was attended by a numerous audience, who admired the strength of his arguments, and were astonished at the great learning he displayed. This exposed him to the envy of his brethren, who treated him with harshness and cruelty. Disputes were at that time kindling into a flame in the university, and the states of the province were obliged to appoint conferences between Arminius and his adversaries. Gomares was his greatest opponent. These controversies, his continual labors, and his uneasiness at seeing his reputation blasted by aspersions and slanders, threw him into a complicated illness, which terminated his life on the 19th of October, 1609. Arminius was an energetic minister of the gospel. His voice was firm, but moderately low; and his conversation such as became a Christian. While it was pious and judicious, it was intermixed with that politeness of conduct and elegance of manners, which delights the young, and ensures the approbation and esteem of the aged. His enemies, indeed, endeavored to represent him in the most disadvantageous light; but his memory has been sufficiently vindicated by men of the greatest distinction and eminence; and in spite of all the malevolence and enmity of his antagonists, his character was in very many points highly commendable, and deserving of imitation.—*Jones' Chris. Biog.; Watson's Bib. and Theo. Dict.* But especially, *Prof. Stuart's article on the Life, Times, and Creed of Arminius, in the Bib. Repos. for April, 1831.*

ARMS, MILITARY, and ARMOR. The Hebrews used in war offensive arms of the same kinds as were employed by other people of their time, and of the East: swords, confessions, as well as from their writings. It is doubtless true, however, that the followers of Arminius, after his death, deviated much further from the common doctrines of the Reformation than he did; but this is what commonly takes place in all similar cases. The man who first calls in question received opinions, does not wish to appear to recede too far from the creed of the Christian community with which he has been connected; and all the necessary consequences of his opinions may not be obvious at first; but by discussion the system in all its bearings becomes more manifest; and a man's disciples are found to be more ready to extend his principles to all their legitimate consequences than he was. And in regard to all errors, it has been remarked that their tendency is downwards; the adoption of one error commonly prepares the way for another still more erroneous. Thus the leaders of the Arminian party in Holland approximated much nearer to Unitarianism after the synod of Dort than they had done before, and professed and publicly taught doctrines which, it is believed, Arminius would have rejected with horror. (See ARMINIUS.)

The decision of the synod of Dort, called to consider and find a remedy for the disturbances and disturbances of the church, was unfavorable to the doctrine of the Arminians on every one of the points of difference; and, in consequence, they were deposed from all ecclesiastical offices, and from the mastership of all schools and colleges in the United Provinces. And by the States General of Holland severe laws were passed against them, by which all who refused submission were condemned to banishment, fines, or imprisonment. Such persecution on account of religious opinions was rare, by the common consent of all Protestants, condemned as unjust and tyrannical; but this seemed to be the acts of a former age by the liberal sentiments of toleration which now happily prevail. All the reformers, and most of their immediate successors, conscientiously believed that heretics ought to be coerced by the arm of civil power. And it should be remembered, that in many places, while the Arminians were favored by the civil authorities, they treated the orthodox with insolence, and excited disturbances which the civil magistrature was not always able to suppress.

At present there are multitudes who profess Arminian doctrines, in whole or in part, and some large Christian denominations who maintain and propagate the whole system. These, however, differ from each other in minor points, while they agree in all the leading doctrines taught by Arminius, and strenuously oppose whatever bears the peculiar stamp of Calvinism, which they load with obloquy. For the conduct of the synod of Dort, see the article *Dort*.

darts, lances, javelins, bows, arrows, and slings. For defensive arms, they used helmets, cuirasses, bucklers, armor for the thighs, &c. At particular periods, especially when under servitude, whole armies of Israelites were without good weapons. In the war of Deborah and Barak against Jabin, there were neither shields nor lances among forty thousand men. Judg. 5: 8. In the time of Saul, (1 Sam. 13: 22.) none in Israel, beside Saul and Jonathan, was armed with swords and spears; because the Philistines, who were then masters of the country, forbade the Hebrews using the trades of armorers and sword cutlers, and even obliged them to employ Philistines to sharpen their tools of husbandry; but these being their masters, would make no arms for them.

The Hebrews do not appear to have had any peculiar military habit. As the flowing dress which they ordinarily wore would have impeded their movements, they girt it closely around them when preparing for battle, and loosened it on their return. 2 Sam. 20: 8. 1 Kings 20: 11. They used the same arms as the neighboring nations, both defensive and offensive; and these were made either of iron or of brass, principally of the latter metal. Of the defensive arms of the Hebrews, the following were the most remarkable: namely,

1. The helmet, for covering and defending the head. This was a part of the military provision made by Uzziah for his vast army, (2 Chron. 26: 14;) and long before the time of that king, the helmets of Saul and of the Philistine champion were of the same metal. 1 Sam. 17: 38. This military cap was also worn by the Persians, Ethiopians, and Libyans, (Ezek. 38: 5.) and by the troops which Antiochus sent against Judas Maccabæus. 1 Mac. 6: 35.

2. The breast-plate, or corslet, was another piece of defensive armor. Goliath, and the soldiers of Antiochus, (1 Sam. 17: 5. 1 Mac. 6: 35.) were accoutred with this defence; which, in our authorized translation, is variously rendered *hubergeon*, *coat of mail*, and *brigandine*. 1 Sam. 17: 38. 2 Chron. 26: 14. Isai. 59: 17. Jer. 46: 4. Between the joints of this *harness*, as it is termed in 1 Kings 22: 4, the profligate Ahab was mortally wounded by an arrow, shot at a venture. From these various renderings of the original word, it should seem that this piece of armor covered both the back and breast, but principally the latter. The corslets were made of various materials: sometimes they were made of flax or cotton, woven very thick, or of a kind of woollen felt: others again were made of iron or brazen scales, or laminae, laid one over another, like the scales of a fish; others were properly what we call coats of mail; and others were composed of two pieces of iron or brass, which protected the back and breast. All these kinds of corslets are mentioned in the Scriptures. Goliath's coat of mail, (1 Sam. 17: 5.) was literally a corslet of scales, that is, composed of numerous laminae of brass, crossing each other. It was called by Virgil, and other Latin writers, *spuma lorica*. Similar corslets were worn by the Persians and other nations. The breast-plate worn by the unhappy Saul, when he perished in battle, is supposed to have been of flax, or cotton, woven very close and thick. 2 Sam. 1: 9, marginal rendering.

3. The shield defended the whole body during the battle. It was of various forms, and made of wood, covered with tough hides, or of brass, and sometimes was overlaid with gold. 1 Kings 10: 16, 17. 14: 26, 27. Two sorts are mentioned in the Scriptures; namely, the *tsannah*, *great shield* or *buckler*, and the *maginim*, or *smaller shield*. It was much used by the Jews, Babylonians, Chaldeans, Assyrians, and Egyptians. David, who was a great warrior, often mentions a shield and buckler in his divine poems, to signify that defence and protection of heaven which he expected and experienced, and in which he reposed all his trust; (Psalm 5: 12.) and when he says, "God will with favor compass the righteous as with a shield," he seems to allude to the use of the great shield *tsannah*, (which is the word he uses,) with which they covered and defended their whole bodies. King Solomon caused two different sorts of shields to be made; namely, the *tsannah*, (which answers to *clupeus* among the Latins,) such a large shield as the infantry wore, and the *maginim*, or *scuto*, which were used by the horsemen, and were

of a much less size. 2 Chron. 9: 15, 16. The former of these are translated *targets*, and are double in weight to the other. The Philistines came into the field with this weapon: so we find their formidable champion was appointed. 1 Sam. 17: 7. One bearing a shield went before him, whose proper duty it was to carry this and some other weapons, with which to furnish his master upon occasion.

The loss of the shield in fight was excessively resented by the Jewish warriors, as well as lamented by them; for it was a signal aggravation of the public mourning, that "the shield of the mighty was vilely cast away." 2 Sam. 1: 21. David, a man of arms, who composed this beautiful elegy on the death of Saul, felt how disgraceful a thing it was for soldiers to quit their shields in the field.

These honorable sentiments were not confined to the Jews. We find them prevailing among most other ancient nations, who considered it infamous to cast away or lose their shield. With the Greeks it was a capital crime, and punished with death. The Lacedæmonian women, it is well known, in order to excite the courage of their sons, used to deliver to them their fathers' shields, with this short address: "This shield thy father always preserved: do thou preserve it also, or perish." Alluding perhaps to these sentiments, St. Paul, when exhorting the Hebrew Christians to steadfastness in the faith of the gospel, urges them not to cast away their confidence, which "hath great recompense of reward." Heb. 10: 35.

4. Another defensive provision in war was the military girdle, which was for a double purpose: first, in order to hold the sword, which hung, as it does this day, at the soldier's girdle or belt: (1 Sam. 17: 39.) secondly, it was necessary to gird the clothes and the armor together. *To gird* and *to arm* are synonymous words in Scripture; for those who are said to be able to put on armor are, according to the Hebrew and the Septuagint, girt with a girdle; and hence comes the expression of "girding to the battle." 1 Kings 20: 11. Isa. 8: 9. 2 Sam. 22: 40. 1 Sam. 18: 4. There is express mention of this military girdle, where it is recorded that Jonathan, to assure David of his entire love and friendship by some visible pledges, stripped himself not only of his usual garments, but of his military habiliments, his sword, bow, and girdle, and gave them to David.

5. Boots or greaves were part of the ancient defensive harness, because it was the custom to cast certain *impediments*, (so called, because they entangled the feet,) in the way before the enemy. The military boot or shoe was therefore necessary to guard the legs and feet from the iron stakes placed in the way to gall and wound them; and thus we are enabled to account for Goliath's greaves of brass which were upon his legs.

The offensive weapons were of two sorts; namely, such as were employed when they came to a close engagement, and those with which they annoyed the enemy at a distance. Of the former description were the sword and the battle-axe.

1. The sword is the most ancient weapon of offence mentioned in the Bible. With it Jacob's sons treacherously assassinated the Shechemites. Gen. 34: 2. It was worn on the thigh; (Psalm 45: 4. Exod. 32: 27.) and, it would seem, on the left thigh; for it is particularly mentioned that Ehud put a dagger or short sword under his garments on his right thigh. Judges 3: 16. There appear to have been two kinds of swords in use, a larger one with one edge, which is called in Hebrew the *mouh* of the sword, (Joshua 6: 21.) and a shorter one with two edges, like that of Ehud. The modern Arabs, it is well known, wear a sabre on one side, and a *cangiar*, or dagger, in their girdles.

2. Of the battle-axe we have no description in the sacred volume: it seems to have been a most powerful weapon in the hands of cavalry, from the allusion made to it by Jeremiah: "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms: and with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider." Jer. 51: 20, 11.

3. The spear and javelin (as the words are variously rendered in Numb. 25: 7. 1 Sam. 13: 19, and Jer. 46: 4.)



were of different kinds, according to their length or make. Some of them might be thrown or darted; (1 Sam. 18: 11.) others were a kind of long swords, Numb. 25: 8.) and it appears from 2 Sam. 2: 23, that some of them were pointed at both ends. When armies were encamped, the spear of the general or commander-in-chief was stuck into the ground at his head.

4. Slings are enumerated among the military stores collected by Uzziah. 2 Chron. 26: 14. In the use of the sling, David eminently excelled, and he slew Goliath with a stone from one. The Benjamites were celebrated in battle because they had attained to great skill and accuracy in handling this weapon; "they could sling stones to a hair's breadth, and not miss;" (Judges 20: 16.) and where it is said that they were left-handed, it should rather be rendered *ambidexters*; for we are told, they could use "both the right hand and the left;" (1 Chron. 12: 2.) that is, they did not constantly use their right hand as others did, when they shot arrows or slung stones; but they were so expert in their military exercises, that they could perform them with their left hand as well as with their right.

5. Bows and arrows are of great antiquity; indeed, no weapon is mentioned so early. Thus Isaac said to Esau, "Take thy weapons, thy quiver and thy bow;" Gen. 27: 3. though, it is true, these are not spoken of as used in war, but in hunting; and so they are supposed and implied before this, where it is said of Ishmael, that he became an archer, he used bows and arrows in shooting of wild beasts. Gen. 21: 20. This afterwards became so useful a weapon, that care was taken to train up the Hebrew youth to it betimes. When David had, in a solemn manner, lamented the death of king Saul, he gave orders for teaching the young men the use of the bow, (1 Sam. 1: 18.) that they might be as expert as the Philistines, by whose bows and arrows Saul and his army were slain. These were part of the military ammunition; for in those times bows were used instead of guns, and arrows supplied the place of powder and ball. From the book of Job, 20: 24, it may be collected, that the military bow was made of steel, and consequently was very stiff and hard to bend, on which account they used their foot in bending their bows; and therefore, when the prophets speak of *treading the bow*, and of *bows trodden*, they are to be understood of *bows bent*, as our translators rightly render it; (Jer. 50: 14. Isa. 5: 28. 21: 15.) but the Hebrew word which is used in these places, signifies to *tread upon*. This weapon was thought so necessary in war, that it is there called "the bow of war," or the "battle bow." Zech. 9: 10. 10: 14.

We have in Scripture, not only histories in which armor and some of its parts are described, but also allusions to complete suits of armor, and to the pieces which composed them. Without any formal attempt to expose the errors of critics, whose information on this article might have been improved by greater accuracy, Mr. Taylor furnishes the following remarks, which may contribute to our better acquaintance with the subject.



This figure, which is from Calmet, is usually offered,

by way of illustrating the armor of the famous champion Goliath. As it is drawn from the description given of it, and according to the signification of the words used to describe each separate part, it *may* be something like the original. It should be observed, however, (1.) that swords so long as this are not known in antiquity; and that had it been of the length here represented, David would have found it cumbersome to use afterwards, constantly, as we learn he did; (2.) that this figure is composed on the principle, that the armor was worn without any other dress; which we think may be questioned, and is not easily determined; (3.) that the forms of Roman or Greek armor are not decidedly applicable to the Palestine history; yet the armor of the people has been studied for this figure.

This is a soldier in armor; from the column usually called of Antoninus, but perhaps more properly referred



to Aurelius. The apostle (Eph. 6: 13, 14.) advises believers to "take unto themselves the whole armor of God;" and he separates this *panoply* into its parts: "your loins," says he, "girt about with truth;" now, this figure has a very strong composition of cinctures round his waist (loins); and if we suppose them to be of steel, as they appear to be, the defence they form to his person is very great; such a defence to the mind is truth. Undoubtedly there were, as we shall see, other kinds of girdles; but none that could be more thoroughly defensive than that of this soldier. Moreover, these cinctures surround the person, and go over the back, also. (1.) So truth defends on all sides. (2.) The remark that "Paul makes no armor for the back," is somewhat impaired; because if this part of the dress was what he referred to by *perizosomenoi*, "girded round about," then, its passing round the back, pretty high up, at least, was implied. The apostle proceeds to advise "having on the breast-plate of righteousness," to defend the vital parts: as our figure has on a breast-plate: and as one below has a covering made in one piece for the whole upper part of his body. "Having the feet shod with the preparation of the gospel of peace;" not iron, not steel; but patient investigation, calm inquiry, assiduous, laborious, lasting; if not rather, with *firm footing* in the gospel of peace. Whether the apostle here alludes to the use of leather well prepared, by his "preparation of the gospel of peace," or shoes which had spikes in them, which running into the ground gave a steadfastness to the soldier who wore them, may come under remark hereafter. We shall only add, that Moses seems, at least according to our rendering, to have some allusion to shoes, either plated or spiked on the sole, when he says, (Deut. 33: 25.) "Thy shoes shall be iron and brass; and as thy days shall thy strength be."—"Above all, taking the shield of faith;" not *above all* in point of value; but of situation; *over all—before*; as our soldier holds his shield: for his protection. Faith may be a prime grace, but if raised too high, like a shield over-elevated, the parts it should defend may become exposed to the enemy. "Take the helmet of salvation;" security, safety. So far our figure applies; however, it has no

word: it had originally a spear, but that weapon has been destroyed by time. "Praying," says the apostle, "and watching;" these are duties of soldiers, especially of Christian soldiers, but they are not of a nature to be explained by this figure; however, we very frequently meet with them in monuments of antiquity: nothing is more common than sacrifices, &c. in camps, and the very first soldiers in the Antonine pillar are *sentinels*. It may be remarked, that this soldier has no armor for his legs, or thighs, or arms: they are merely sheltered by clothing, but are not defended by armor. We do not find that the apostle alludes to any pieces of defence for the legs or the thighs of his Christian warrior.

This is among the most curious statues of antiquity remaining, being a portrait of Alexander the Great fighting



on horseback; and probably, also, a portrait of his famous horse Bucephalus. The figure has a girdle round his waist; in which it is rather singular; and close to this girdle falls the sheath for his sword; his loins are girt about with a single piece of armor, buckled at the sides; which answers the purposes of a breast-plate, by covering high up on the thorax: his feet are not only shod, but ornamented with straps, &c. a considerable way up the leg. He has neither shield nor helmet; and Mr. Taylor remarks, that he has not found a commanding officer—a general—with a helmet on, neither during his actual engagement in fighting, as this figure is represented, nor when addressing his soldiers, though that could hardly be the fact. The form, size, &c. of this sword deserve notice; it is very different from the ideal sword of Goliath, in the first figure above. That girdles were of several kinds, we need not doubt; if we did, the entire difference between that of this figure, and that of the second above, would justify the assertion. In that, there is no room for concealing, or for carrying, any thing; but we know that one use of the girdle in the East was, and still is, to carry various articles. So we read, (2 Sam. 20: 8.) that "Joab's garment that he had put on, was girded (close) unto him, and upon it a sword-girdle, (or belt.) that is, a girdle of a military nature, fit for holding and enveloping a sword: and in this girdle was a sword in its sheath."—Then our translation (with others) says, "as he went forth, it fell out."—But it may be reasonably doubted, whether the narration is not to this effect: "He [Joab] went forth in a ceremonious manner to meet Amasa, now commander-in-chief, in order to seem to do to that officer, whom he considered as usurping his post, a most conspicuous honor, or rather homage, but really designing to approach his person and to slay him, so he went forth, and supplicated, humbly entreated, as it were; then, after this homage, he kissed Amasa's beard, and slew him. This *entreaty* is the regular meaning of the word *terel*. See 1 Kings 8: 28, 29, 33, 35. Gen. 20: 7, 17. Numb. 11: 2. 1 Sam. 1: 10. 2: 25, &c. Notwithstanding that there was much hypo-

critical baseness in Joab's behavior, with which this view of the events is in perfect coincidence, we ought to observe, that a sword *might* fall out of the girdle which contained it; for so we are told by Herodotus, that the sword of Cambyses fell out of the girdle, and wounded him in the thigh, of which wound he died: but if Joab's sword had fallen out of his girdle, how was it possible it should escape the notice of Amasa? Such an incident was the very thing to make him, and all other spectators, observe more particularly what became of his sword, and how Joab should dispose of it, after he had picked it off the ground.

We read of swords having two edges, and of the great execution expected to be done by them. See Psalm 149: 6. and Prov. 5: 4. That a sword so short as that of this figure might have two edges, seems probable enough, while that of Goliath would be both the weaker and the worse for such a form. The sharp sword issuing out of the mouth of our Lord, (Rev. 2: 12.) will be noticed elsewhere; we only observe here, that to imagine a *long* sword issuing out of the mouth of a person, suggests a very awkward image, or idea, to say the least: an idea which hardly could have its prototype in nature.

The nature of the embarrassments arising from this history being understood, the reader is requested to examine the annexed engraving, which represents a combat between a person on horseback and another on foot: it is



from Montfaucon, (Supplement, vol. iii. page 397.) who thus remarks on it: "The horseman represented on an Etruscan vase of Cardinal Gualteri, is armed in such a singular manner, that I thought it necessary to give the figure here. This horseman is mounted on a naked horse with only a bridle: though the horse seems to have something on his neck, which passes between his two ears, but it is impossible to distinguish what it is." "The armor also of this horseman is as extraordinary as that of the Samaritan horseman on Trajan's pillar. His military habit is very close, and fitted to his body, and covers him even to his wrist, and below his ankles, so that his feet remain naked; which is very extraordinary. For, I think, both in the ancient and modern cavalry, the feet were a principal part which they guarded; excepting only the Moorish horse, who have for their whole dress only a short tunic, which reaches to the middle of the thigh; and the Numidians, who ride quite naked, upon a naked horse, except a short cloak which they have fastened to their neck, and hanging loose behind them in warm weather, and which they wrap about themselves in cold weather. Our Etruscan horseman here hath his feet naked; but he hath his head well covered with a cap folded about it, and large slips of stuff hanging down from it. He wears a collar of round stones. The close bodied coat he wears, is wrought all over with zigzags and large points, down to the girdle; which is broad, and tied round the middle of his body; the same flourishing is continued lower down his habit quite to his ankle, and all over his arms to his wrist. He brandishes his spear against his adversary, who is a naked man on foot, who

nath only a helmet on, and holds a large oval shield in his left hand, and a spear in his right, which he darts at his enemy, without being frightened at his being so well equipped. The horseman, besides his spear, hath a sword fastened to his belt, or breast-girdle. The hilt of his sword terminates in a bird's head. Behind the man on foot, is a man well dressed, with his hat (which is like the modern ones) falling from his head. He is the esquire of the horseman; and holds a spear ready for him, which he may take if he happens to break his own." This may assist our inquiries on the subject of the close coat of Saul's armor. (1.) This being an Etruscan vase, is probably of pretty deep antiquity; as vases of the kind were not manufactured in later ages. (2.) These vases have, very often, histories depicted on them, referring to eastern nations: they have events, deities, fables, &c. as well as dresses, derived from Asia; whence the Etruscans were a colony. We risk little, therefore, in supposing that our subject is ancient, even advancing towards the time of king Saul; and that it is also Asiatic. Our next inquiry is, What it represents?—Certainly we may consider the person on horseback as no common cavalier; he is an officer at least, probably a general; if not rather a king: in which case, this is the very common subject of a king vanquishing an enemy; a subject which occurs in numerous instances on gems, medals, &c. as is well known to antiquaries. But the peculiarities of his dress are what demand our present attention. (1.) His coat is so close as to cover his whole person. (2.) It seems to have marks which, though they may be ornaments, yet are analogous to quiltings, and raise that idea strongly. Now supposing, that under these quiltings is a connected chain of iron rings, extending throughout the whole, it presents a dress well known in later ages, and, as this example proves, in times of remote antiquity; and to which agree the words used in describing Saul's *shebetz*, as already noticed.

In order further to justify these conjectures on the nature of the defence afforded by Saul's coat of mail, Mr. Taylor copied one of the Samaritan horsemen from the



Trajan pillar. This dress, it will be seen, is wholly composed of scales, and fits the wearer with consummate accuracy; even his feet and his hands are covered with scales: and though his dress is divided into two parts, one for his body, the other for his legs, yet the whole shows not only his shape, but also every muscle of his body. This dress was made of horny substances, such as horses' hoofs, (Pausanias Attic. cap. 21.) or other materials of equal toughness and hardness: but scaly coats of mail were frequently made of iron, and, very commonly, we find parts of armor of defence *imbricated* in this manner. On the whole, these instances appear to justify the principle, that the *shebetz* of Saul should keep its proper import in the narrative of that king's death, as an embroidered coat, or coat wrought with *oilet* holes—a close coat, fitting tightly to his person; and if this close coat held in—detained—his life, so that he could not die speedily, though dreadfully wounded, we see the reason of his desiring the Amalekite to finish him. We see, too, how the arrows of the Philistines might penetrate *some way* into his body, yet not destroy his life immediately; we see how the Philistines might abuse him, in tearing this coat from him, and otherwise ill-treating his person, as a Hebrew, as well as a king, while yet alive, which he feared;—how they might distinguish the corpse of Saul by this coat, although his crown and bracelet were absent when they came to strip the slain, &c.—It will be recollected that Saul himself was the tallest man in Israel, and therefore would easily be distinguished; but nothing similar is said of his sons; their corpses would probably be known by what the modern Persians term *bazibonds*; the "bracelet" of our translators. "They are," says Mr. Morier, (Second Journey,

p. 173.) "ornaments fastened above the elbows; composed of precious stones of great value, and are only worn by the king and his sons." In the portrait of the king of Persia, at the India-House, they form a striking appendage.—*Calmet; Watson.*

ARMY. Few things in history are more surprising than the great numbers which are recorded as forming eastern armies; even the Scripture accounts of the armies that invaded Judea, or were raised in Judea, often excite the wonder of their readers. To parallel these great numbers by those of other armies, is not *all* that is acceptable to the inquisitive; it is requisite also to show how so small a province as the Holy Land really was, could furnish such mighty armies of fighting men; with the uncertainty of the proportion of these fighting men to the whole number of the nation; in respect to which, many unfounded conjectures have escaped the pens of the learned. With a view to this, Mr. Taylor has made a not unsuccessful attempt, by adducing instances of numerous armies which have been occasionally raised, to show what may be done by despotic power, or the impulse of military glory; and also that the composition of Asiatic armies is such as may render credible those numbers which express their gross amount; while no just inference respecting the entire population of a country can be drawn from the numbers stated as occasionally composing its armies.

We learn from Xenophon, (Cyrop. lib. iv.) "that most of the inhabitants of Asia are attended in their military expeditions by those whom they live with at home."—"The army brought chariots which they had taken;—some of them full of the most considerable women, . . . for to this day all the inhabitants of Asia, in time of war, attend the service accompanied with what they value most; and they say, that they fight the better when the objects most dear to them are present." We may now, remarks Mr. Taylor, form a better notion of the policy of Barak, in stipulating for the presence of the prophetess who judged Israel with his army. Judges 4:6. She was a public person, was well known to all Israel, and her appearance would no less stimulate the valor of the troops to "fight the better for an object most dear to them," than it would sanction the undertaking determined on and executed against an oppressor so powerful as Jabin, king of Canaan.

This notion may be extended somewhat further; for Deborah in her triumphant song supposes that Sisera's mother attributed the delay in his return to the great number of captives—female captives—taken from the enemy—"to every man a damsel, or two;"—families of the warriors of Israel, taken prisoners in their camp, equally with seizures made in the villages and towns. Whether this be correct or not, no striking objection seems to oppose it—and we are sure that the presence of women of rank in the camps of the orientals was not uncommon. Every body is acquainted with the generosity of Alexander in the tent of Darius, when the royal family of Persia became his captives; and the story of Panthea is so beautifully told by Xenophon, (Cyrop. lib. v.) that if it be already familiar to the reader, he cannot be displeased with its repetition. The generosity of Alexander might emulate, but it could not excel, the generosity of Cyrus. "When we first entered her tent, (that of Panthea,) we did not know her; for she was sitting on the ground, with all her women-servants around her, and was dressed in the same manner as her servants were: but when we looked around, being desirous to know which was the mistress, she immediately appeared to excel all the others, though she was sitting with a veil over her, and looking down upon the ground. When we bid her arise, she and the servants around her rose. Standing in a dejected posture, her tears fell at her feet," &c. This idea of women attending soldiers, contributes an illustration to a verse in that sufficiently obscure effusion, Psalm 68: 12.

Kings of armies did flee, did flee,  
And she who tarried at home divided the spoil.

1. Whenever there was an immediate prospect of war, a levy was made by the genealogists. Deut. 20: 5-9. In the time of the kings, there was a head or ruler of the persons that made the levy, who kept an account of the

number of the soldiers, but who is, nevertheless, to be distinguished from the generalissimo. 2 Chron. 26: 11. (Compare 2 Sam. 8: 17, 20: 25. 1 Chron. 18: 16.) After the levy was fully made out, the genealogists gave public notice, that the following persons might be excused from military service: (Deut. 20: 5—8.) 1. Those who had built a house, and had not yet inhabited it. 2. Those who had planted an olive or vine garden, and had not as yet tasted the fruit of it;—an exemption, consequently, which extended through the first five years after such planting. 3. Those who had bargained for a spouse, but had not celebrated the nuptials; also those who had not as yet lived with their wife for a year. 4. The faint-hearted, who would be likely to discourage others, and who, if they had gone into battle, where, in those early times, every thing depended on personal prowess, would only have fallen victims.

2. At the head of each rank or file of fifty, was the captain of fifty. The other divisions consisted of a hundred, a thousand, and ten thousand men, each one of which was headed by its appropriate commander. These divisions ranked in respect to each other according to their families, and were subject to the authority of the heads of those families. 2 Chron. 25: 5, 26: 12, 13. The centurions, and *chiliarchs*, or captains of thousands, were admitted into the councils of war. 1 Chron. 13: 1—3. 1 Sam. 18: 13. The leader of the whole army was denominated the *captain of the host*. The genealogists, (in the English version, *officers*), according to a law in Deut. 20: 9, had the right of appointing the persons who were to act as officers in the army; and they, undoubtedly, made it a point, in their selections, to choose those who are called heads of families. The practice of thus selecting military officers ceased under the kings. Some of them were then chosen by the king, and in other instances the office became permanent and hereditary in the heads of families. Both kings and generals had armor-bearers. They were chosen from the bravest of the soldiery, and not only bore the arms of their masters, but were employed to give his commands to the subordinate captains, and were present at his side in the hour of peril. 1 Sam. 14: 6, 17: 7. The infantry, the cavalry, and the chariots of war were so arranged, as to make separate divisions of an army. Exod. 14: 6, 7. The infantry were divided likewise into light-armed troops, *gedudim*, and into spearmen. Gen. 49: 19. 1 Sam. 30: 8, 15, 23. 2 Sam. 3: 22. 4: 2. 22: 30. Psalm 18: 30. 2 Kings 5: 2. Hosea 7: 1. The light-armed infantry were furnished with a sling and javelin, with a bow, arrows, and quiver, and also, at least in latter times, with a buckler. They fought the enemy at a distance. The spearmen, on the contrary, who were armed with spears, swords, and shields, fought hand to hand. 1 Chron. 12: 24, 34. 2 Chron. 14: 8. 17: 17. The light-armed troops were commonly taken from the tribes of Ephraim and Benjamin. 2 Chron. 14: 8. 17: 17. Compare Gen. 49: 27. Psalm 78: 9.

3. The art of laying out an encampment appears to have been well understood in Egypt, long before the departure of the Hebrews from that country. It was there that Moses became acquainted with that mode of encamping, which, in the second chapter of Numbers, is prescribed to the Hebrews. In the encampment of the Israelites, it appears that the holy tabernacle occupied the centre. In reference to this circumstance, it may be remarked, that it is the common practice in the East, for the prince or leader of a tribe to have his tent pitched in the centre of the others; and it ought not to be forgotten, that God, whose tent or palace was the holy tabernacle, was the prince, the leader of the Hebrews. The tents nearest to the tabernacle were those of the Levites, whose business it was to watch it, in the manner of a pretorian guard. The family of Gershom pitched to the west, that of Kehath to the south, that of Merari to the north. The priests occupied a position to the east, opposite to the entrance of the tabernacle. Numb. 1: 53; 3: 21—38. At some distance to the east, were the tribes of Judah, Issachar, and Zebulun; on the south were those of Reuben, Simeon, and Gad; to the west were Ephraim, Manasseh, and Benjamin; to the north, Dan, Asher, and Naphtali. The people were thus divided into four bodies, three tribes to a

division; each of which divisions had its separate standard, *denel*. Each of the large family associations likewise, of which the different tribes were composed, had a separate standard, termed, in contradistinction from the other, *avet*; and every Hebrew was obliged to number himself with his particular division, and follow his appropriate standard. Of military standards, there were,—1. The standard, denominated *denel*; one of which pertained to each of the four general divisions. The four standards of this name were large, and ornamented with colors in white, purple, crimson, and dark blue. The Jewish rabbins assert, (founding their statement on Genesis 49: 3, 9, 17, 22, which in this case is very doubtful authority,) that the first of these standards, namely, that of Judah, bore a lion; the second, or that of Reuben, bore a man; that of Ephraim, which was the third, displayed the figure of a bull; while that of Dan, which was the fourth, exhibited the representation of cherubim. They were wrought into the standards with embroidered work. 2. The standard, called *avet*. The ensign of this name belonged to the separate classes of families. 3. The standard, called *nem*. This standard was not, like the others, borne from place to place. It appears from Numb. 21: 8, 9, that it was a long pole fixed into the earth. A flag was fastened to its top, which was agitated by the wind, and seen at a great distance. Jer. 4: 6, 21. 51: 2, 12, 27. Ezek. 27: 7. In order to render it visible, as far as possible, it was erected on lofty mountains, and was in this way used as a signal to assemble soldiers. It no sooner made its appearance on such an elevated position, than the war-cry was uttered, and the trumpets were blown. Isa. 5: 26. 13: 2. 18: 3. 30: 17. 49: 22. 62: 10—13.

4. Before battle, the various kinds of arms were put into the best order; the shields were anointed, and the soldiers refreshed themselves by taking food, lest they should become weary and faint under the pressure of their labors. Jer. 46: 3, 4. Isa. 21: 5. The soldiers, more especially the generals and kings, except when they wished to remain unknown, (1 Kings 22: 30—34.) were clothed in splendid habiliments, which are denominated the *sacred dress*. Ps. 110: 3. It was the duty of the priests, before the commencement of the battle, to exhort the Hebrews to exhibit that courage which was required by the exigency of the occasion. The words which they used were as follows:—“Hear, O Israel; ye approach this day unto battle against your enemies; let not your hearts faint; fear not, and do not tremble; neither be ye terrified, because of them. For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.” Deut. 22: 2, &c. The last ceremony, previous to an engagement, was the sounding of the sacred trumpets by the priests. Numb. 10: 9, 10. 2 Chron. 13: 12—14. 1 Macc. 3: 64.

5. In the reign of David, the Hebrews acquired such skill in the military art, together with such strength, as gave them a decided superiority over their competitors on the field of battle. David increased the standing army, which Saul had introduced. Solomon introduced cavalry into the military force of the nation, also chariots. Both cavalry and chariots were retained in the subsequent age; an age, in which military arms were improved in their construction, the science of fortification made advances, and large armies were mustered. From this period, till the time when the Hebrews became subject to the Assyrians and Chaldeans, but little improvement was made in the arts of war. The Maccabees, after the return of the Hebrews from the captivity, gave a new existence to the military art among them. But their descendants were under the necessity of submitting to the superior power of the Romans. (See BATTLE.)—*Calmet*; *Watson*.

ARNAULD, (HENRY), was born in 1597, and, after having been entrusted with important missions to Rome and other Italian courts, was made bishop of Angers in 1649, and thenceforth devoted himself strictly to the performance of his episcopal duties. His piety and charity were exemplary, and the only time during nearly half a century, that he quitted his diocese, was to reconcile the prince of Tarento with his father. To a friend who told him he ought to take one day in the week for recreation, he replied, *I will readily do so, if you will point out any day in which I am not a bishop*. This worthy prelate died in

1692 deeply lamented by his flock. His Negotiations in Italy were published, in 1738, in five volumes.

ARNAULD, (ΑΡΝΑΟΥ,) brother of Henry, was born at Paris in 1612; studied at the colleges of Calvi, on the Sorbonne, and took his doctor's degree in 1641. He was a distinguished Jansenist, and attacked in succession the Jesuits and the Calvinists, or Protestants. He had also a contest with Malbranche. He belonged to the celebrated society of Port Royal, and was an intimate friend of Pascal. His enemies compelled him to leave France, and he closed his life at Brussels, in the Netherlands, in 1694.

Arnauld was a man of extensive erudition. He was an indefatigable and excellent writer. His works, which extend to no less than forty-five quarto volumes, embrace a great variety of subjects, literary and philosophical, as well as theological. He was of an impetuous disposition, though in social life his manners were mild and simple. His religious sentiments partook of the sublimity of his genius. When past seventy years of age, having requested his friend Nicole to assist him in executing a new work he had projected, Nicole remonstrated, on the ground that their advanced age might well allow them to rest. Rest! exclaimed Arnauld, *will you not have all eternity to rest in?*—*Ency. Amer.*

ARNOLD, (JOHN;) a Lutheran minister of distinguished piety, whose work, entitled *True Christianity*, has been translated into many languages, and obtained a most extensive circulation. He was born at Ballenstedt in Anhalt, in 1555, and died in 1621, at Zelle, after having officiated in various places, and suffered persecution both from the Lutherans and the Calvinists. A few hours before his death, he preached from Ps. 120: 5, "They that sow in tears shall reap in joy;" and on arriving at his house, he spoke of it as his funeral sermon. The influence of his writings, in fostering a spirit of seriousness in religion, is perhaps unequalled.—*Henderson's Buck.*

ARNOBIUS; about A. D. 300, a teacher of rhetoric at Sicca Veneria, in Numidia; and, in 303, became a Christian. While yet a catechumen, he wrote seven books, *Adversus Gentes*, in which he defended the Christian religion, and showed the folly and absurdity of heathenism with great spirit and learning, though his knowledge of the truth appears to have been somewhat defective.

ARNOLD, (OF BRESCIA;) a disciple of Abelard and Berengarius, an eminent reformer of the twelfth century. In 1130, by his bold and lofty spirit, his knowledge of Christian antiquities, and the vehement eloquence of his public harangues, he roused Italy, France and Switzerland against the abuses of the Roman church and clergy, and even converted the pope's legate to his opinions. He was charged with heresy, and, together with his adherents, (called Arnoldists,) was excommunicated by Innocent II.; but it is probable, says Davenport, his real crime was his having taught, that the church ought to be divested of its worldly possessions, and reduced to its primitive simplicity. Dr. Wall allows that he was condemned, along with Peter de Bruys, for rejecting infant baptism. In 1144, he appeared at Rome, and there elevated the standard of civil and clerical reform, with such success, as to gain even the Roman senate; and for ten years possessed the chief power in the "eternal city." Adrian IV. succeeded, however, in expelling him in 1155, by laying an interdict on the city. The reformer retired to Tuscany, but was there seized and taken back to Rome, where he died by the hands of the executioner, the same year; being excommunicated, crucified, and burned.

Such was the fate of a man who is universally acknowledged to have been possessed of extraordinary erudition and eloquence, and of an irreproachable character. But the spirit of his doctrine descended through succeeding ages, and his memory is now both admired and revered. He is classed by Benedict among the most distinguished of the ancient Baptists.—*Mosheim; New Edin. Ency.; Ency. Amer.; Davenport; Jones's History of the Christian Church.*

ARNOLDISTS; a denomination in the twelfth century, which derive their name from Arnold of Brescia. Having observed the calamities that sprang from the opulence of the pontiffs and bishops, they maintained publicly, that the treasures and revenues of popes, bishops, and monas-

teries ought to be solemnly transferred to the rulers of each state; and that nothing was to be left to the ministers of the gospel, but a spiritual authority, and a subsistence, drawn from tithes, and from the voluntary oblations of the people. They thus took a noble stand on that fundamental principle of our Savior, "My kingdom is not of this world." The Arnoldists did not differ from the Waldenses. (See WALDENSES.)

The denomination, *Arnoldists*, was also conferred on the followers of one *Arnold*, of Villeneuve, a physician, in the fourteenth century. He was eminently skilled in chemistry, natural philosophy, and literature, which occasioned him to be taken, by the ignorant monks, for a magician; and he, in return, it is said, had so bad an opinion of the monks, that he thought they would "all be damned." This was his heresy, for which he was burnt by the Inquisition; happily for him, however, not till after he was dead.—*Williams; Mosheim's Eccl. Hist.*, vol. iii. p. 162; *Bell's Wanderings*, p. 136.

ARNON; a river frequently mentioned in Scripture, (Deut. 2: 24, &c.) and which rises in the mountains of Gilead or Moab, and runs by a north-west course into the eastern part of the Dead sea. It is now called *Wady Mod-jeb*, and divides the province of Belka from that of Kerek, as it formerly divided the kingdom of the Moabites and Amorites.—*Calmet.*

AROER; a city of Gad, partly situate on a mountain on the north bank of the Arnon, at the extremity of the country which the Hebrews possessed eastward of the Jordan. Numb. 32: 34. Burckhardt says it is now called *Araayr*. It seems to have consisted of two parts, the one on the bank of the river, and the other on an island formed by it. Hence the phrase, "The city in the midst of the river."—Reland thinks that there was another city of this name, near Rabbah of the Ammonites, or Philadelphia; and that this is the Aroer meant, Josh. 13: 25. Judg. 11: 33. *Aroer*, in Hebrew, signifies *heath*; and it is, therefore, probable that several places were so named.

ARONA; a district beyond Jordan, along the river Arnon. ARPAD, or ARPHAD; a town in Scripture always associated with Hamath, the Epiphania of the Greeks, (2 Kings 18: 34, &c.) and probably the Arphas noticed in Josephus, as limiting the provinces of Galgalitis, Gualanitis, Batanæ, and Trachonitis, north-east, (Bel. l. 3. c. 2.) and the Raphan or Raphanæa, which Stephens places near Epiphania.—*Calmet.*

ARPHAXAD; son of Shem, and father of Salah; born A. M. 1648, one year after the deluge; died A. M. 2096, aged four hundred and thirty-eight years. Gen. 11: 12, &c.

ARRHABONARII; a sect who held that the eucharist is neither the real flesh or blood of Christ, nor yet the sign of them, but only the pledge or earnest thereof.—*Buck.*

ARROW. (See ARMS.) Divination with arrows was a method of presaging future events, practised by the ancients. Ezekiel, 21: 21, informs us, that Nebuchadnezzar, putting himself at the head of his armies, to march against Zedekiah, king of the Jews, and against the king of the Ammonites, stood at the parting of two ways, to mingle his arrows together in a quiver, in order to divine from thence which way he should march. Jerome, Theodoret, and the modern commentators after them, believe that this prince took several arrows, and upon each of them wrote the name of the king, town, or province which he was to attack: for example, upon one, Jerusalem; upon another, Rabbah, the capital of the Ammonites; and upon another, Egypt, &c. After having put these into a quiver, he shook them together, and then drew them out; and the arrow which was drawn was thought to declare the will of the gods to attack first that city, province, or kingdom, with whose name it was inscribed.

The word ARROW is often taken figuratively for lightning, and other meteors, (the same as the heathen would call the thunderbolts of their Jupiter,) but there is a passage, (Psalm 91: 5.) where it has been thought dubious whether it should be taken *literally*, for war, or *figuratively*, for some natural evil:

Thou shalt have no occasion of fear,  
From the dread, by night;  
From the arrow that flieth by day;  
From the pestilence in darkness waiting;  
From the cutting off which destroys at noon-day.

The word rendered *pestilence*, seems to import a *commission*—a spoken-to—evil, from *debir*, to speak; but Parkhurst derives it from *driving*, an evil which drives men to their graves. The former derivation is most usual; but both senses may coalesce in this example. The cutting off (*keren*) is used for pestilence, in Deut. 32: 24. and Mr. Taylor conceives that the arrow in this passage means the pestilence also; and that the following lines are exegetical: an idea which is confirmed by two or three passages, which imply, that the Arabs denote the pestilence, by an allusion to this flying weapon. The following is from Busbequius: (Eng. edit.) "I desired to remove to a less contagious air. . . . I received from Solyman, the emperor, this message: that the emperor wondered what I meant, in desiring to remove my habitation. *Is not the pestilence God's arrow, which will always hit his mark?* If God would visit me herewith, how could I avoid it? Is not the plague, said he, in my own palace, and yet I do not think of removing?" We find the same opinion expressed in Smith's Remarks, &c. on the Turks: (p. 109.) "What, say they, is not the plague the dart of Almighty God? and can we escape the blow he levels at us? is not his hand steady to hit the persons he aims at? can we run out of his sight, and beyond his power?" So Herbert, (p. 99.) speaking of Curroon, says, "that year his empire was so wounded with God's arrows of plague, pestilence, and famine, as this thousand years before was never so terrible." See Ezek. 5: 15. "When I send upon them the evil arrows of famine," &c.—Watson; Calmet.

**ARSENAL.** The ancient Hebrews had each man his own arms, because all went to the wars; they had no arsenals, or magazines of arms, because they had no regular troops, or soldiers, in constant pay. There were no arsenals in Israel, till the reigns of David and Solomon. David made a large collection of arms, and consecrated them to the Lord, in his tabernacle. The high-priest Jehoiada took them out of the treasury of the temple, to arm the people and Levites, on the day of the young king Joash's elevation to the throne. 2 Chron. 23: 9. Solomon collected a great quantity of arms in his palace of the forest of Lebanon, and established well-provided arsenals in all the cities of Judah, which he fortified. 2 Chron. 11: 12. He sometimes enforced the conquered and tributary people to forge arms for him. 1 Kings 10: 25. Uzziah not only furnished his arsenals with spears, helmets, shields, cuirasses, swords, bows, and slings, but also with such machines as were proper for sieges. Hezekiah had the same precaution; he made stores of arms of all sorts. Jonathan and Simon Maccabæus had arsenals stored with good arms; not only such as had been taken from their enemies, but others which they had purchased, or commissioned to be forged for them.—Calmet.

**ARTAXERXES, or AHASUERUS;** a king of Persia, the husband of Esther, who, in the opinion of the learned Usher and Calmet, was the Darius of profane writers. (See AHASUERUS.)

**II. ARTAXERXES LONGIMANUS,** is supposed by Dr. Prideaux to be the Ahaserus of Esther. He was the son of Xerxes, and grandson of Darius Hystaspes, and reigned in Persia from the year of the world 3531 to 3579. He permitted Ezra, with all those inclined to follow him, to return into Judea, in the year of the world 3537. Ezra 7: 8. Afterwards, Nehemiah also obtained leave to return, and to build the walls and gates of Jerusalem, in the year of the world 3550. Nehem. 1: 11. From this year, chronologists reckon the beginning of Daniel's seventy weeks. Daniel 11: 29. These are weeks of years, and make four hundred and ninety years. Dr. Prideaux, who discourses very copiously, and with great learning, on this prophecy, maintains that the decree mentioned in it for the restoring and rebuilding of Jerusalem, cannot be understood of that granted to Nehemiah, in the twentieth year of Artaxerxes; but of that granted to Ezra, by the same Artaxerxes, in the seventh year of his reign. From that time to the death of Christ, are exactly four hundred and ninety years, to a month: for in the month Nisan, the decree was granted to Ezra; and in the middle of the same month Nisan, Christ suffered, just four hundred and ninety years afterwards.

The easterns think that the surname of Longimanus

was given to Artaxerxes by reason of the extent of his dominions; as it is commonly said that princes have long hands: but the Greeks maintain that this prince had really longer hands or arms than usual; and that, when he stood upright, he could touch his knees. He is said to have been the handsomest man of his time. The eastern people call him Bahaman, and give him the surname of Ard-schir-diraz-dest, or the long-handed. He was the son of Asferdian, sixth king of the second dynasty of the Persians. After having extinguished the family of Rostam, which was formidable to him on account of the great men who composed it, he carried his arms into the western provinces, Mesopotamia and Syria, which formed part of his empire. He took Babylon from Belshazzar, son of Nebuchadnezzar; and he put in his place Kiresch, who by us is called Cyrus. Some Persian historians assert, that the mother of Artaxerxes was a Jewess, of the tribe of Benjamin, and family of Saul; and that the most beloved of his wives was of the tribe of Judah, and race of Solomon, by Rehoboam, king of Judah. If this be true, we need not wonder that he should recommend to Cyrus to favor the Jewish nation. This Cyrus performed, by sending back the people into their own country, and permitting them to rebuild their temple. But the truth of this story is doubtful; and were it true, the interference of the special providence of God must still be acknowledged. Artaxerxes reigned forty-seven years, and died in the year of the world, 3579, and before Jesus Christ, 425.—Watson.

**ARTAXERXES;** a name given by Ezra to the Magus, called by Justin, Oropastes; by Herodotus, Smerdis; by Æschylus, Mardus; and by Ctesias, Sphendadates. After the death of Cambyses, he usurped the government of Persia, pretending to be Smerdis, son of Cyrus, whom Cambyses had put to death. This is the Artaxerxes who wrote to his governors beyond the Euphrates, signifying, that having received their advices relating to the Jews, he required them to forbid the Jews from rebuilding Jerusalem. Thus, from A. M. 3483, the Jews did not dare to forward the repairs of the city walls, till 3550; when Nehemiah obtained permission to rebuild them, from Artaxerxes Longimanus. Neh. 1: 2.—Calmet.

**ARTEMAS;** St. Paul's disciple, who was sent by that apostle into Crete, in the room of Titus, chap. 3: 12, while he continued with St. Paul at Nicopolis, where he passed the winter. We know nothing particular of the life or death of Artemas; but the employment to which he was appointed by the apostle is a proof of his great merit.

**ARTEMIUS;** a distinguished martyr of the fourth century. He was commander-in-chief of the Roman forces in Egypt. He was accused by the pagans, 1st. of having demolished several idols in the reign of Constantine the Great; and 2d. of assisting the bishop of Alexandria in plundering the temples. Being summoned before the emperor Julian, to answer these charges, he confessed them, and owned his faith, upon which he was deprived of his commonwealth and estate, and finally beheaded.—Fox.

**ARTEMONITES;** a denomination in the second century; so called from *Artemon*, who taught that, at the birth of the man Christ, a certain divine energy united itself to him. He was a Unitarian, of the same principles as Theodotus, (the tanner,) Paul of Samosata, and the modern Socinians.—Moshem's *Ecl. Hist.* vol. p. 235; Milner's *Church Hist.* vol. i. p. 256; Lardner's *Heretic*, pp. 360—362.—Williams.

**ARTICLE OF FAITH,** is, by some, defined a point of Christian doctrine, which we are obliged to believe, as having been revealed by God himself, and allowed and established as such by the church. (See CONFESIONS.)

**ARTICLES, FIVE, OF PERTH;** to which James I., by intrigues and threatenings, procured the sanction of the general assembly and the Scottish parliament. They were,—1st. Kneeling at the sacrament: 2d. Private communion: 3d. Private baptism: 4th. Confirmation of children; and 5th. The observation of holidays.

**ARTICLES OF SMALCALD;** certain articles drawn up at that place by Luther, on occasion of the meeting of the electors, princes, and states. They were principally designed to show how far the Lutherans were disposed to go in order to avoid a final rupture, and in what sense they were willing to adopt the doctrine of Christ's pre-

sence in the eucharist. The terms in which they are expressed are somewhat dubious, and not so harsh and irritating as those employed in the Confession, the Apology, and the Form of Concord.—*Henderson's Buck.*

#### ARTICLES OF THE CHURCH OF ENGLAND. (See CHURCH OF ENGLAND.)

**ARTICLES, LAMBETH.** The Lambeth articles were so called, because drawn up at Lambeth palace, under the eye, and with the assistance, of archbishop Whitgift, bishop Bancroft, bishop Vaughan, and other eminent dignitaries of the church. That the reader may judge how Calvinistic the clergy were under the reign of queen Elizabeth, we shall here insert them. "1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of God's good pleasure. 3. The predestination are pre-determined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endowed with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved, if they will. 8. No man is able to come to Christ, unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved." What gave occasion to the framing these articles was this:—Some persons had distinguished themselves at the university of Cambridge by opposing predestination. Alarmed at the opinions that were vented, the above-mentioned archbishop, with others, composed these articles, to prevent the belief of a contrary doctrine. These, when completed, were sent down to Cambridge, to which the scholars were strictly enjoined to conform.

**ARTICLES, SIX;** an act which passed both houses of parliament, and obtained the assent of Henry VIII., by which the whole body of popery was restored, and which consisted of the following points:—That in the sacrament of the altar, after the consecration, there remaineth no substance of bread and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be continued; and that auricular confession is expedient and necessary, and ought to be retained in the church. Archbishop Cranmer made a noble stand against this act while it was passing the house of lords, and disputed every inch of ground; but all his efforts were ineffectual.—*Henderson's Buck.*

**ARTICLE, GREEK.** Horne, in his Introduction, speaking of the signification of words and phrases, lays down the two following rules;

**FIRST.** *Emphases*, in the sacred Scriptures, are to be sought, sometimes in words, in particles, and also in the *Greek article*. Instances of the latter emphasis are found in Matt. 26: 28. Matt. 16: 16. John 1: 21. and John 10: 11.

**SECOND.** When two or more personal nouns of the same gender, number, and case, are connected by the copulative *kai* (and); if the first has the definitive article, and the second, third, &c. have not, they both relate to the same person. Examples of this rule occur in 2 Cor. 1: 3. 1 Cor. 15: 24. Ephes. 5: 5. 2 Thess. 1: 12. 1 Tim. 5: 21. Tit. 2: 13. 2 Pet. 1: 1. Jude 4; and altogether furnish a most striking body of evidence in behalf of the divinity of our Savior.

The importance and force of the Greek article are fully illustrated in the late Mr. Granville Sharp's Remarks on the Uses of the Definitive Article of the Greek Text of the New Testament, 12mo. 1803; in Dr. Wordsworth Letters to Mr. Sharp; and especially in Dr. Middleton's Doctrine of the Greek Article, 8vo. 1808; and the Supplementary Researches of Mr. Hugh Stuart Boyd, inserted in Dr. A.

Clarke's Commentary on Ephes. 6, and at the end of his Commentary on the Epistle to Titus. In the latter, Mr. Boyd has combated and refuted the philosophical objections of Unitarians.—*Horne's Introduction.*

**ARTOTYRITES,** (*bread and cheese eaters*;) a branch of the *Montanists*, in the second century, who are charged with eating bread and cheese in the eucharist. It is asserted that they did this in imitation of Ebel, of whom it is said, (Gen. 4: 4.) he "brought of the firstling of his flock, and the fat thereof;" which, it is possible, they might interpret, of their milk, or rather *cream*, as Grotius has since done. But it is very possible that they might do this in their love-feasts, rather than the eucharist.

The Artotyrites admitted women to the priesthood and episcopacy; and Epiphanius tells us that it was a common thing to see seven girls at once enter into their church robed in white, and holding a torch in their hands; where they wept and bewailed the wretchedness of human nature, and the miseries of this life.—*Williams; Buck.*

**ARTS.** The arts, which are now brought to such an admirable state of perfection, it is universally allowed, must have originated partly in necessity and partly in accident. At first, they must have been very imperfect and very limited; but the inquisitive and active mind of man, seconded by his wants, soon secured to them a greater extent and fewer imperfections. Accordingly, in the fourth generation after the creation of man, we find mention made of artificers in brass and iron, and also of musical instruments. Gen. 4: 21, 22. Those communities which, from local or other causes, could not flourish by means of agriculture, would necessarily direct their attention to the encouragement and improvement of the arts. These consequently advanced with great rapidity, and were carried to a high pitch as far back as the time of Noah; as we may learn from the very large vessel built under his direction, the construction of which shows that they must have been well acquainted with some at least of the mechanical arts. They had also, without doubt, seen the operations of artificers in other ways besides that of building, and, after the deluge, imitated their works as well as they could. Hence it is, that shortly after that event, we find mention made of utensils, ornaments, and many other things which imply a knowledge of the arts. Compare 9: 21. 11: 1—9. 12: 7, 8. 14: 1—16. 17: 10. 18: 4—6. 19: 32. 31: 19, 27, 34.

Egypt in the early ages of the world excelled all other nations in a knowledge of the arts. The Hebrews, in consequence of remaining four hundred years with the Egyptians, must have become initiated to a considerable degree into that knowledge which their masters possessed. Hence we find among them men who were sufficiently skilful and informed to frame, erect, and ornament the tabernacle. Moses, it is true, did not enact any special laws in favor of the arts, nor did he interdict or lessen them in the eyes of the people; on the contrary, he speaks in the praise of artificers. Exod. 35: 30—35. 36: 38: 22, 23, &c. The grand object of Moses, in a temporal point of view, was to promote agriculture, and he thought it best, as was done in other nations, to leave the arts to the ingenuity and industry of the people.

Soon after the death of Joshua, a place was assigned by Joab, of the tribe of Judah, to artificers; for in the genealogy of the tribe of Judah, delivered in 1 Chron. 11: 14. we read of a place called the *valley of craftsmen*, and, verses 21, 23, of a family of workmen of fine linen, and another of potters; and when Jerusalem was taken by Nebuchadnezzar, the enemy *carried away all the craftsmen and smiths.* 2 Kings 24: 14. But as proof that their skill in manufactures and trade therein could not be very extensive, we find that the prophet Ezekiel, chap. 27. in describing the affluence of the goods which came to Tyre, makes mention of nothing brought thither from Judea except wheat, oil, grapes, and balm, which were all the natural product of their ground. It appears that the mistress of the family usually made the clothing for her household, and also for sale. Exod. 35: 25. 1 Sam. 2: 19. Prov. 31: 18—24. Acts 9: 39. Employment consequently as far as the arts were concerned, was limited chiefly to those who are engaged in the more difficult performances; for instance, those who built chariots, hewed stones, sculptured idols,

it made them of metal, or who made them of instruments of gold or silver, and brass, and vessels of clay, and the like. Judg. 17: 4. Isa. 29: 16. 30: 14. Jer. 28: 13. Artificers among the Hebrews were not, as among the Greeks and Romans, servants and slaves, but men of some rank and worth: and as luxury and riches increased, they became very numerous. Jer. 24: 1. 29: 2. 2 Kings 24: 14. Building and architecture, however, did not attain much perfection prior to the reign of the accomplished Solomon. We read, indeed, before the Israelites came into the land of Canaan, that Bezaleel and Aholiab (who were employed in the construction of the tabernacle) excelled in *all manner of workmanship*. Exod. 35: 30—35. but we are then told, that they had their skill by inspiration from God, and it does not appear that they had any successors; for, in the days of Solomon, when they were at rest from all their enemies, and were perfectly at liberty to follow out improvements of any kind, yet they had no professed artists that could undertake the work of the temple; so that Solomon was obliged to send to Hiram king of Tyre for a skilful artist, 2 Chron. 7: 13, 14. by whose direction the model of the temple and all the curious furniture of it was both designed and finished. But after the Jews were under the influence or power of the Romans, there is no doubt that a better taste prevailed among them. Herod, at least, must have employed some architects of distinguished abilities to repair and beautify the temple, and render it the superb structure which the description of Josephus shows that it must have been. From the frequent mention made in sacred history, of numerous instruments and of various operations in metals, we are authorized to infer, as well as from other sources, that a considerable number of the arts was known and practised among them.

During the captivity, many Hebrews, (most commonly those to whom a barren tract of the soil had been assigned,) applied themselves to the arts and merchandise. Subsequently, when they were scattered abroad among different nations, a knowledge of the arts became so popular, that the Talmudists taught, that all parents ought to learn their children some art or handicraft. They indeed mention many learned men of their nation, who practised some kind of manual labor, or as we should say, followed some trade. Accordingly, we find in the New Testament, that Joseph the husband of Mary was a carpenter, and that he was assisted by our Savior in his labors. Matt. 13: 55. Mark 6: 3. Simon is mentioned as a tanner in the city of Joppa. Acts 9: 43. 10: 32. Alexander, a learned Jew, was a coppersmith. 2 Tim. 4: 14. Paul and Aquila were tent-makers. Not only the Greeks but the Jews also, esteemed certain trades *infamous*. At any rate, the rabbins reckoned the drivers of asses and camels, barbers, sailors, shepherds, and innkeepers, in the same class with robbers. Those Ephesians and Cretans, who were lovers of gain, 1 Tim. 3: 8. Tit. 1: 7. were men, as we may learn from ancient authors, who were determined to get money in however base a manner. In the apostolic age, the more eminent Greek tradesmen were united into a society. Acts 19: 25. (See WRITING, POETRY, MUSIC, DANCING.)—*Horne*.

ASA; the son and successor of Abijam, king of Judah, began to reign in the year of the world 3049, and before Christ 955. He reigned forty-one years at Jerusalem, and did right in the sight of the Lord. He purged Jerusalem from the infamous practices attending the worship of idols; and he deprived his mother of her office and dignity of queen, because she erected an idol to Astarte, which he burnt in the valley of Hinnom. 1 Kings 15: 8. &c.

The Scripture, however, reproaches Asa with not destroying the high places, which, perhaps, he thought it politic to tolerate, to avoid the greater evil of idolatry. His application also to Benhadad for assistance, was inexcusable. It implied, that Asa distrusted God's power and goodness, which he had so lately experienced. Therefore the prophet Hanani was sent to reprove him for his conduct. Asa, however, was so exasperated at his rebukes, that he put the prophet in chains, and at the same time ordered the execution of several persons in Judah. Towards the latter part of his life, he was incommoded with swellings in his feet, which, gradually rising upwards, killed him. The Scripture reproaches him, also, because,

in his last sickness, he had recourse to physicians, rather than to the Lord.—*Watson*.

ASAHIEL; the son of Zeruiah, and brother to Joab. He was killed by Abner, in the battle of Gibeon, 2 Sam. 2: 18, 19. while he obstinately persisted in the pursuit of that general. To revenge his death, his brother Joab, some years after, treacherously killed Abner, who had come to wait on David at Hebron, in order to procure him to be acknowledged king by all Israel. 2 Sam. 3: 26, 27. (See ABNER.)—*Watson*.

ASAPH; a celebrated musician in the time of David, was the son of Barachias of the tribe of Levi. Asaph, and also his descendants, presided over the musical band in the service of the temple. Several of the psalms, as the fiftieth, the seventy-third to the eighty-third, have the name of Asaph prefixed; but it is not certain whether the words or the music were composed by him. With regard to some of them, which were written during the Babylonish captivity, they cannot in any respect be ascribed to him. Perhaps they were written or set to music by his descendants, who bore his name, or by some of that class of musicians of which the family of Asaph was the head 1 Chron. 6: 39. 2 Chron. 29: 30. 35: 15. Neh. 12: 46. The psalms which bear the name of Asaph are doctrinal or preceptive: their style, though less sweet than that of David, is more vehement, and little inferior to the grandeur of Isaiah.—*Watson*.

ASBURY, (FRANCIS;) senior bishop of the Methodist Episcopal Church in the United States. He was born near Birmingham, England, August 20, 1745; but as most of his life was spent in laborious services among the American Methodists, he is identified with them, in their own feelings, and in the view of the public. He came to this country in 1771, at the age of twenty-six, as a preacher. In 1773, the first annual conference of the Methodists was held at Philadelphia, when it consisted of ten preachers, and about eleven hundred members. He was consecrated bishop by Dr. Coker in 1784, an office which he continued to fill with great reputation till his death, which happened at the house of his old friend, Mr. George Arnold, in Virginia. He was there on a journey, and died suddenly, March 31, 1816, in the seventy-first year of his age, and the fifty-fifth of his ministry. His remains, by order of the general conference, were brought to Baltimore, and deposited in a vault prepared for that purpose under the recess of the pulpit of the Methodist church in Eutaw street, in that city.

From the time of his consecration, a period of thirty-two years, bishop Asbury travelled yearly through the United States. From the ardor of his feelings, he was peculiarly calculated to keep the great machinery of the travelling connection in motion. In the exercise of his episcopal office, he ordained not less, probably, than three thousand preachers, and preached seventeen thousand sermons.—*Asbury's Journal; M.S. of Rev. E. Mudge; Bond's Letter to Bishop M'Kendree; Allen's Biog. Dict.; Benedict's All Religions*.

ASCENSION OF CHRIST; his visible elevation to heaven. Our Savior, having repeatedly conversed with his apostles after his resurrection, and afforded them many infallible proofs of its reality, led them from Jerusalem to Bethany, and was raised up to heaven in their sight; there to continue till he shall descend at the last day to judge the quick and the dead.

1. The evidences of this fact were numerous. The disciples saw him ascend. Acts 1: 9, 10. Two angels testified that he did ascend. Acts 1: 11. Stephen, Paul, and John saw him in his ascended state. Acts 7: 55, 56; 9: Rev. 1. The ascension was demonstrated by the descent of the Holy Ghost; John 16: 7—14. Acts 2: 33; and the terrible overthrow and dispersion of the Jewish nation is still a standing proof of it. John 8: 21. Matt. 26: 64.

2. The time of Christ's ascension was forty days after his resurrection. He continued so many days upon earth that he might give repeated proofs of his resurrection; Acts 1: 3; instruct his apostles in every thing of importance respecting their office and ministry; Acts 1: 3; and might open to them the Scriptures concerning himself, and renew their commission to preach the Gospel. Acts 1: 5, 6. Mark 16: 15.



3. As to the manner of his ascension, it was from mount Olivet to heaven, not in appearance only, but in reality, and that visibly and locally. It was a real motion of his human nature; sudden, swift, glorious, and in a triumphant manner. He was parted from his disciples while he was solemnly blessing them; and multitudes of angels attended him with shouts of praise. Psalm 68: 17.; 47: 5, 6.

4. The effects or ends of his ascension were, 1. To fulfil the types and prophecies concerning it; 2. To "appear" as a priest "in the presence of God for us;" 3. To take upon him more openly the exercise of his kingly office; 4. To receive gifts for men, both ordinary and extraordinary; Psalm 68: 18.; 5. To open the way to heaven for his people; Heb. 10: 19, 20.; 6. To assure the saints of their ascension to heaven after their resurrection from the dead. John 14: 1, 2.—*Watson; Buck.*

ASCETICS; such as inured themselves to greater degrees of abstinence and fasting than other men; as those mentioned by Origen, who abstained from flesh and living creatures, in order to mortify and subdue their passions. Such abstinence the apostolical canons call *askesis*, the exercise of an ascetic life. So that all who abstained from flesh on account of mortification, not out of an opinion of its uncleanness, (as some heretics did,) were called *ascetics*. The same appellation was given to those, who were more than ordinarily intent on the exercises of prayer and devotion. Accordingly, Cyril of Jerusalem calls the prophetess Anna, who departed not from the temple, but served God night and day, *Asketria eulabesate*, the most religious ascetic. In short, every kind of uncommon piety and virtue laid claim to the name. Whence it appears that the ascetics were not originally the same with monks, as Baronius, and the generality of the Romish writers, pretend they were. Ascetics had been long in the church; but the monastic life was not known till towards the fourth century. The difference between ascetics and monks is this:—1. The monks were men who retired from the business and conversation of the world to some distant mountain or desert wilderness; but the first ascetics were men of an active life, living in cities as other men, and differing from them only in the heights to which they carried their virtue. 2. The monks were to be only laymen; but the ascetics were indifferently of any order. 3. The monks were tied up to certain rules and laws of discipline; but the ancient ascetics were governed by no laws but those of the Gospel. In short, though every monk is an ascetic, every ascetic is not a monk; the former appellation being of a more general import than the latter.

A monastery has sometimes the name *asceterium* given it. The college of *Undertakers*, (*Funerarii*;) founded by the emperor Anastasius, in which eight monks and three acolythists were employed in burying the dead, was also called by this name; as appears from the confirmation of it by the emperor Justinian.—*Henderson's Buck.*

ASCHAM, (ROGER,) a distinguished English scholar, and preceptor to queen Elizabeth, was born, 1515; entered Cambridge, 1530; was chosen fellow in 1534, and tutor in 1537. At this time he took side with the Protestants. Such was his skill in Greek and Latin, that he was successively chosen Latin secretary to king Edward and queen Mary. His most valuable work is a treatise on education called the *School-master*, which even now is in high reputation. His last hours were those of a pensive sinner, rejoicing only in Christ.—*Am. Encyc.; Clissold.*

ASCITES. (See ASCOPOGITES.)

ASCLEPIDOTEANS; a petty sect in the third century; so called from Asclepiodotus, who taught, like Artemon and the modern Socinians, that Jesus Christ was a mere man.—*Broughton's Dict.; Williams.*

ASCOBROGITES, or ASCITES; a party of *Montanists*, in the second century, who, it is said, brought into their churches bags, skins, or bottles, filled with new wine, to represent the new wine mentioned by Christ; then danced round these bottles, and intoxicated themselves with the wine. They are likewise called *Ascite*, and both words are derived from the Greek *askos*, a *bottle*. The charge appears improbable and ridiculous; (but see MONTANISTS.)—*Broughton's Dict.; Williams.*

ASCOBRUTES; a branch of *Gnostics*, or *Valentinians*, in the second century, who asserted, that divine mysteries, being the images of invisible things, ought not to be represented by visible things, nor incorporeal things by corporeal and sensible. Therefore they rejected the sacraments, and are said to have confined their religion to theory. (See Gnostics.)—*Broughton's Dict.; Bell's Wanderings*, p. 138.

ASENATH; daughter of Potiphar, wife of Joseph, Gen. 41: 45.; and mother of Ephraim and Manasseh. (See POTIPHAR, *ad fin.*)—*Calmet.*

ASHAN; a city of Judah; Josh. 15: 42.; but, perhaps, afterwards yielded to Simeon. Josh. 19: 7. Eusebius says, that, in his time, Beth-Ashan was sixteen miles from Jerusalem, west.—*Calmet.*

ASHDOD; a city of the Philistines, Josh. 15: 46. 1 Sam. 5: 1. This city, says Herodotus, (lib. ii. 157.) sustained the longest siege of any city in the world, against Pseumeticus, king of Egypt. (See AZORUS.)—*Calmet.*

ASHDOTH; a city in the tribe of Reuben, called Ash doth-pisgah, Josh. 12: 3. 13: 20., because it was seated in the plains at the foot of mount Pisgah; or, at the springs of Pisgah.

*Ashdath* may be taken as *Sheduth*, for springs; or rather for *rills*, which, falling from some height, form small cascades in their descent, and shed their waters around.—*Calmet.*

ASHER; one of the sons of Jacob and Zilpah, Leah's servant. He had four sons and one daughter. Gen. 49: 20. Deut. 33: 24. The inheritance of his tribe lay in a very fruitful country, with Phœnicia west, Libanus north, Carmel and the tribe of Issachar south, and Zebulun and Naphtali east: but it never possessed the whole range of district assigned to it. (See CANAAN.)—*Calmet.*

ASHER; a city between Scythopolis and Schechem, and, consequently, remote from the tribe of Asher. Josh. 17: 7. In the Old Itinerary to Jerusalem, it is placed between Scythopolis and Neapolis. Eusebius says there was a large town of this name between Azoth and Ascalon also.—*Calmet.*

ASHES. To repent in sackcloth and ashes, or to lie down among ashes, was an external sign of self-affliction for sin, or of grief under misfortune. We find it adopted by Job; (chap. 2: 8;) by many Jews when in great fear; Esth. 4: 3.; and by the king of Nineveh. Jonah 3: 6. Homer describes old Laertes grieving for the absence of his son,—“Sleeping in the apartment where the slaves slept, in the ashes near the fire.” Compare Jer. 6: 26. “Daughter of my people,—wallow thyself in ashes.” “I am but dust and ashes,” said Abraham to the Lord; Gen. 18: 27.; indicating his deep sense of his own meanness in comparison with God. God threatens to shower down dust and ashes on the lands instead of rain; Deut. 28: 24.; thereby to make them barren instead of blessing them. (See RAIN.) The Psalmist, in great sorrow, says, poetically, that he had “eaten ashes.” Psal. 102: 9. He sat on ashes, and threw them on his head; his food was sprinkled with the ashes wherewith he was himself covered. So Jeremiah (Lam. 3: 16.) introduces Jerusalem saying, “the Lord hath covered me with ashes.” There was a sort of ley and lustral water, made with the ASHES of the heifer, sacrificed on the great day of expiation; these ashes were distributed to the people, and used in purifications, by sprinkling, to such as had touched a dead body, or been present at funerals. Numb. 19: 17.

The ancient Persians had a punishment which consisted in executing certain criminals by stifling them in ashes. (Valerius Maximus, lib. ix. cap. 2.) Thus, the wicked Menelaus was despatched, who caused the troubles which had disquieted Judæa; (2 Macc. 13: 5, 6.) being thrown headlong into a tower, fifty cubits deep, which was filled with ashes to a certain height. The action of the criminal to disengage himself, plunged him still deeper in the whirling ashes; and this agitation was increased by a wheel, which kept them in continual movement, till he was entirely stifled.—*Calmet.*

ASHIMAH; a deity adored by the men of Hamath who were settled in Samaria. 2 Kings 17: 30. Some of the rabbins say, that Ashimah had the shape of an ape; others, that of a lamb, a goat, or a sc'yr. (Selden, *de Diis*

*Syr. Syntagm.* ii. cap. 9. *et additiones* And. Beyr. *ibidem.*) Both the ape and the goat were worshipped in Egypt, and in the east. (Diodor. Sicul. lib. i. Basnage, *Antiq. Jud.* tom. i. p. 190.) It may be further observed, that these people came from Hamath, or Emesa, a city of Syria, on the river Orontes, and we read, that the sun was adored in this city under the name of *Elah-Gabalah*: whence the emperor Helio-gabalus took his name. The god Elagabal was represented by a large stone, round at the bottom, which, rising insensibly to a point, terminated in a conic or pyramidal figure. His worship became celebrated at Rome, from the time of Helio-gabalus, who caused a magnificent temple to be erected to him. Around this temple were several altars, on which hecatombs of bulls and great quantities of sheep were sacrificed every morning, and abundance of excellent wine and spices poured out. The name of *Ashimoh* may very well be understood of fire from heaven, or the sun; or it may be derived from the Persian *Asuman*, the name of an angel, or genius, who, according to the ancient Magi of Persia, presides over the twenty-seventh day of every solar month, in the Persian year; which, therefore, is called by the name of this genius. The Magi believe *Asuman* to be the angel of death, which separates the souls of men from their bodies. The Persians likewise called heaven *Asuman*, and *Suman*; which comes near to the Hebrew *Schamaim*.—*Calmet.*

ASHLEY, (JONATHAN,) minister of Deerfield, Massachusetts, was graduated at Yale college, in 1730, and was ordained in 1738. He died in 1780, aged sixty-seven. He possessed a strong and discerning mind and lively imagination, and was a pungent and energetic preacher. He proclaimed the doctrines of grace with a pathos, which was the effect, not merely of his assent to their divine authority, but of a deep sense of their importance and excellency. He published a sermon on visible saints, vindicating Mr. Stoddard's sentiments respecting church membership; a sermon on the ordination of John Norton, Deerfield, 1741; the great duty of charity, 1742; a letter to W. Cooper, 1745.—*Allen.*

ASHMUN, (JEREMI,) agent of the American Colonization Society, was born of pious parents in Champlain, on the western shore of the lake of the same name, New York, in April, 1794. In early life he was an unbeliever; but it pleased God to disclose to him the iniquity of his heart and his need of mercy, and the value and glory of the Gospel. He graduated at Burlington college in 1816, and after preparing for the ministry, was elected a professor in the theological seminary at Bangor, Maine, in which place, however, he continued but a short time. Removing to the district of Columbia, he became a member of the Episcopal church, edited the Theological Repository, and published his memoirs of Rev. Samuel Bacon. He also projected a monthly journal for the American Colonization Society, and published one number; but the work failed for want of patronage. Being appointed to take charge of a reinforcement to the colony at Liberia, he embarked for Africa, June 19, 1822, and arrived at cape Montserado, August 8th. He had authority, in case he should find no agent there, to act as such for the society, and also for the navy department. In the absence of the agents, it was at a period of great difficulty, that he assumed the agency. The settlers were few, and surrounded with numerous enemies. It was necessary for him to act as a legislator, and also as a soldier and engineer, to lay out the fortifications, superintending the construction, and this too in the time of affliction from the loss of his wife, and while suffering himself under a fever, and to animate the emigrants to the resolute purpose of self-defence. About three months after his arrival, just as he was beginning to recover strength, and while his whole force was thirty-five men and boys, he was attacked at the dawn of day, November 11, by eight hundred armed savages; but by the energy and desperate valor of the agent, the assailants were repulsed with the loss of four colonists killed, and four wounded, and again in a few days, when they returned with redoubled numbers, were utterly defeated. Here was a memorable display of heroism. The same energy, diligence, and courage were displayed in all his labors for the benefit of the colony. When ill health compelled him to take a voyage to America, he was escorted to the

place of embarkation, March 26, 1828, by three companies of the militia; and the men, women, and children of Monrovia parted with him with tears. He left a community of twelve hundred freemen. The vessel touched and landed him at St. Bartholomews in very ill health. He arrived at New Haven, August 10th, a fortnight before his death. In his sickness he was very humble and patient. He said, "I have come here to die. It is hard to be broken down by the slow progress of disease. I wish to be submissive. My sins, my sins! they seem to shut me out from that comfort which I wish to enjoy. I have been praying for light; and a little light has come, cheering and refreshing beyond expression." He died in the evening of August 25, 1828, aged thirty-four years. An eloquent discourse was preached by Leonard Bacon at his funeral, describing his remarkable character, the important influence on the tribes of Africa of his piety and regard to justice, and his great services for the colonists. He was, as Mrs. Sigourney represents,

"Their leader, when the blast  
Of ruthless war sweeps by;—  
Their teacher, when the storm was past,  
Their guide to worlds on high."

Mr. Gurley, the editor of the African Repository, is preparing an account of his life. In the Repository, various communications, written by Mr. Ashmun, were published: his Memoirs of S. Bacon have been already mentioned.—*Afric. Repos.* vol. iv. p. 214—224, 286; *Christian Spect.* vol. ii. p. 528; *N. Y. Merc.* vol. 1. p. 13; *Allen's B. Diet.*

ASHKENAZ, or ASHCENAZ; one of the sons of Gomer, and grandson of Japheth, who gave his name to the country first peopled by him in the north and north-western part of Asia Minor, answering to Bithynia; where were traces long after of his name, particularly in that of Ascanus, applied to a bay and city, as well as to some islands lying along the coast. It was also from this country, most probably, that the king Ascanius, mentioned by Homer, came to the aid of Priamus at the siege of Troy. From the same source, likewise, the Pontus Euxinus, or Black sea, derived its name. It may further be remarked on the identity of these countries, that the prophet Jeremiah, predicting the capture of Babylon, and calling by name the countries which were to rise against it, exclaims, "Call together against her the kingdoms of Ararat, (or Armenia,) Minni, and Ashkenaz;" which was literally fulfilled; as Xenophon informs us that Cyrus, after taking Sardis, became master of Phrygia on the Hellespont, and took along with him many soldiers of that country.—*Watson.*

ASHPENAZ; attendant, or governor of king Nebuchadnezzar's eunuchs, who changed the name of Daniel and his companions. Dan. 1: 3.—*Calmet.*

ASHTAROTH. (See ASTAROTH.)

ASHUR; a son of Shem, who gave name to Assyria. It is believed that he dwelt originally in the land of Shinar, and about Babylonia; but was compelled by Nimrod to remove thence, higher towards the springs of the Tigris, in the province of Assyria, where he built Nineveh, Rehoboth, Calah, and Resen. This is the sense generally given to Gen. 10: 11, 12: "Out of the land (Shinah) went forth Ashur, and builded Nineveh," &c. But others understand it to speak of Nimrod, who left his own country and attacked Assyria, which he overcame, built Nineveh, and here established the seat of his empire. The prophet Micah (chap. 5: 6) calls Assyria the land of Nimrod. (See Bochart, in Phaleg. lib. iv. cap. 12.) (See ASSYRIA.)—*Calmet.*

ASH-WEDNESDAY; the first of Lent. It is so called from the custom observed in the ancient church, of penitents expressing their humiliation at this time by appearing in sackcloth and ashes. But it is not certain that this was always done precisely on Ash-Wednesday, there being a perfect silence in the most ancient writers about it. The discipline used towards penitents in Lent, as described by Gratian, differed from their treatment at other times; for on Ash-Wednesday they were presented to the bishop, clothed in sackcloth, and barefooted: then the seven penitential psalms were sung; and after which the bishop laid his hands on them, sprinkled them with holy water, and poured ashes upon their heads; declaring to them that as Adam

was cast out of paradise, so they, for their sins, were cast out of the church. Then the inferior ministers expelled them out of the doors of the church. In the end of Lent, on the Thursday before Easter, they were again presented for reconciliation by the deacons and presbyters at the gates of the church. But this method of treating penitents in Lent carries with it the marks of a more modern practice; for there was no use of holy water in the ancient discipline; nor seven penitential psalms in their service, but only one, viz. the fifty-first. Neither was Ash-Wednesday anciently the first day of Lent, till Gregory the Great first added it to Lent, to make the number of fasting days completely forty, which before were but thirty-six. Nor does it appear that anciently the time of imposing penance was confined to the beginning of Lent, but was granted at all times, whenever the bishop thought the penitent qualified for it. In Rome, the spectacle on this occasion is most ridiculous. After giving themselves up to all kinds of gaiety and licentiousness, during the carnival, till twelve o'clock on the Tuesday night, the people go on Ash-Wednesday morning into the churches, when the officiating priests put ashes on their heads, repeating the words, "Dust thou art, and unto dust thou shalt return."

The want of this discipline in the English church is at present supplied by reading publicly, on Ash-Wednesday, the curses denounced in the holy Scriptures against several sorts of sins, the people repeating after each curse, *Amen.—Henderson's Buck.*

ASIA; one of the four quarters into which geographers have divided the earth. It lies between 26 and 190 degrees of east, or 170 of west longitude; and between the equator and 78 degrees of north latitude, extending in length from the Dardanelles to Behring's straits, about seven thousand five hundred and eighty-three British miles; and in breadth from the southern cape of the peninsula of Malacca, to the most northern parts of Siberia, about five thousand two hundred and fifty. To have a clear comprehension of the geography of this division of the earth; the courses of the rivers; the direction of the chain of mountains; and the climate and relative situation of its various kingdoms; it is necessary to attend to a peculiar feature in the configuration of its surface. The central regions of the Asiatic continent rise into a vast and highly elevated plain, extending several thousand miles in every direction, and standing aloft like an immense table, supported on all sides by high and precipitous mountains which overlook the surrounding countries. From this vast elevation, the rivers of Asia flow as from a common centre in every direction; and the numerous kingdoms stretch themselves around in gradual descent. On the south of this high central region, the vast plains of India gradually descend to the great Southern ocean. From their exposure they receive the fiercest rays of a tropical sun, and are sheltered by the elevated front of the high tract behind from every northern blast. On the west of this extended elevation, lies the ancient Persian empire, which also descends gradually towards the setting sun, and the territory of Europe. On the east is the immense empire of China, descending with the rivers to the Eastern ocean; and on the north is Siberia, descending without interruption to the Frozen sea.

Asia, though in extent of surface inferior to America, surpasses all the other divisions, in the antiquity of its population, the agreeableness of its climate, the fertility of its soil, and its luxuriant and delicious productions. Europe has no doubt surpassed it in the career of political importance; but in a historical and philosophical point of view, Asia is still the most interesting portion of the globe. Here were transacted the most important events both of sacred history and profane. Here the human race first made their appearance; it was the theatre of their earliest achievements; the grand centre from which population, science and all the arts of civilized life have gradually diffused themselves over the other regions of the world. In this quarter, the Almighty planted his favorite people the Jews, among whom "he made bare his arm, and by signs, wonders, and mighty deeds," established the conviction of his righteous providence, leading the people of Israel like a flock by the hands of Moses and Aaron. It was also the great scene of Divine revelation;

the theatre on which the prophets uttered their predictions and where the Son of God illustrated and fulfilled them. Here the work of human redemption was accomplished by the Messiah; and from hence the light of the glorious Gospel was diffused over a benighted world. In Asia, the Christian faith was propagated by the aid of miracles and cherished with the blood of martyrs, and there the first Christian churches were planted under the direction of inspired apostles.

Asia is divided by geographers into the following kingdoms, provinces, or states; most of which there will be occasion to speak of under their respective heads, and consequently a bare enumeration of them will suffice in this place. PALESTINE, or the land of Judea; SYRIA, in which was included Phœnicia; ASIA MINOR, now called Natolia; MESOPOTAMIA, now termed Diarbeck; CHALDEA; ARMENIA; GEORGIA; ASSYRIA; CRINA; HINDOSTAN; INDIA beyond the Ganges; PERSIA; ARABIA; and TARTARY; besides a number of very considerable islands lying in the Pacific ocean and Indian seas.—*Jones.*

ASIA MINOR. Asia was generally divided into Major and Minor. Asia Minor was a large country, (Acts 19: 10.) lying between the Euxine or Black sea northward, and the Mediterranean southward. It is now called Anatolia or Natolia. Asia Major denotes all the rest of the Asiatic continent. Asia Minor contained the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycæonia, Phrygia, Mysia, Troas—all of which are mentioned in the New Testament;—Lydia, Ionia, and Æolis—which are sometimes included under Lydia—Caria, Doris, and Lycia. Of these, Lydia and Caria—taken in their larger acceptations, the latter including Doris—Mysia and Phrygia, including Troas or Phrygia Minor, formed the Roman PROCONSULAR ASIA, which has been thought by some to be the same as the Scripture Asia. But, as Dr. Wells remarks, it is evident that Mysia, Phrygia, and Troas are reckoned by the sacred writers as distinct provinces from the Asia so called in Scripture. It is therefore more reasonably supposed, that by Asia in the New Testament is sometimes to be understood Lydia in its largest acceptation, so as to include Ionia and Æolis; for in this were comprehended the seven cities, the churches of which are styled the churches of Asia. How far this may be the country intended, 1 Pet. 1: 1. it is difficult to determine: certainly proconsular Asia is too distant from Cappadocia and Bithynia to be united with them, or with any other province mentioned in his salutation; not to say, that proconsular Asia was previously occupied and taught by Paul, and afterwards by John.—*Calmet.*

ASIARCHS; or *Asia Princes*, as they are called in the Latin version of the Acts, (chap. 19: 31. "Certain of the chief of Asia." Eng. Tr.)—were opulent citizens, chosen like our stewards of public assemblies, into an office of distinction, to celebrate public and solemn games at their own expense. These chiefs, then holding such games at Ephesus, out of friendly consideration for Paul, restrained him from appearing, as he proposed, in the theatre, during the sedition raised by Demetrius, the goldsmith, respecting Diana of Ephesus. The Asiarchs were frequently priests of the religion whose games they celebrated: thus in the martyrdom of Polycarp, Philip the Asiarch (a little afterwards called the high-priest) is solicited to let out a lion against Polycarp, which he declares he could not do, because that kind of spectacle was over. These Asiarchs should by no means be confounded with the archon, or chief magistrate of Ephesus; for they were representatives, not of a single city, but of many cities united. Hence we find on medals and inscriptions, the dignity of *Bithyniarches*; also, *Galatarches*, and *Cretarches*. The Asiarchs were elected in the following manner: Each of the cities of Asia, about the beginning of their year, which was at the autumnal equinox, held a council, in which a proper person from among their own cities was proposed; these names being transmitted to the general council of proconsular Asia, one of them was fixed on. The dignity was great; but the expense also was great; so that only men of wealth could undertake it. Hence we find Aristides exerting himself strenuously to be discharged from this costly office, to which he had been three or four times nominated. This notion of the

Asiarch is confirmed by a medal of Rhodes, struck under Hadrian, on the reverse of which we read, "a coin struck in common by thirteen cities, in honor of the magistrate of Rhodes, Claudio Fronto, ASIARCH and high-priest of the thirteen cities."

The consideration of these Asiarchs for the apostle Paul, during the tumult, is not only extremely honorable to his character, and to theirs, but is also a strong confirmation of the remark made by the evangelist, (ver. 10.) that "all they who dwell in Asia heard the word of the Lord, both Jews and Greeks." It shows also in what light the tumult of Demetrius was beheld, since he took especial care to observe that "all Asia" worshipped their goddess. Yet were the very Asiarchs, now engaged in this worship, intent on securing the man whom Demetrius represented as its most formidable enemy. Though there was, properly speaking, only one Asiarch at a time, yet those who had passed through the office retained the title; for which reason they are mentioned in the plural by the evangelist.—*Calmet*.

ASK; (1.) To inquire. Gen. 32: 29. (2.) To demand. Gen. 34: 10. (3.) To seek counsel. Isa. 30: 2. (4.) To pray for. John 15: 7. (5.) To accuse. Ps. 35: 10, 11. Christ's asking of the Father imports his pleading in our nature for favors, as the due reward of his obedience unto death. Ps. 21: 4. 2: 8. We ask in Christ's name, and in faith, when by the help of his Spirit, and in a believing dependence on his person, righteousness, and intercession, we, in obedience to his command, plead for, and firmly expect, whatever he hath promised in his word suited to our mind and capacity of enjoyment. John 14: 13. Jam. 1: 6. We ask amiss when we pray for what God has neither commanded nor promised; when we request any thing in an ignorant, careless, unbelieving manner; or seek it to answer some unworthy and sinful end. Jam. 4: 3. The nations that asked not for Christ, and were not called by his name, are the Gentiles, who under the Old Testament were destitute of the knowledge of Christ, void of desire after him, and made no profession of regard to him. Isa. 66: 1. We "ask the beasts, fowls, fishes, and earth, that they may declare unto us," when we earnestly observe how the Divine power, wisdom, and goodness are manifested in their creation, preservation, and government. Job 12: 7, 8.—*Brown*.

ASHKELON; a city in the land of the Philistines, situated between Azotus and Gaza, on the coast of the Mediterranean sea. It was a place of great note among the Philistines, and one of the seats of government; famed also for a temple dedicated to Apollo, at which Herod, the father of Antipater and grandfather of Herod the Great, officiated as priest. After the death of Joshua, the tribe of Judah took the city of Ashkelon. Judges 1: 18. Much is said of the vine of Ashkelon; and the cypress-tree, a shrub much esteemed of old, was very common in this place. Ashkelon still subsists under the name of *Scalona*, but is now inconsiderable.—*Calmet; Jones; Wells's Geography*.

ASLEEP; (1.) Taking rest in natural SLEEP. John 1: 5. (2.) Dead. Acts 7: 60. (3.) Careless, unconcerned, spiritually drowsy or dead. Song 7: 9.—*Brown*.

ASMODEUS; *destroyer*. The Jewish name of an evil spirit; the demon of vanity or dress. Also the same as *Ashmudai*, *Abaddon*, and *Apollyon*, the angel of death.

ASMONÆANS; a name given to the Maccabees, descendants of Mattathias, who was, according to Josephus, (Antiq. lib. xii. cap. 8.) the great-grandson of Asmonæus. The family of the Asmonæans became very illustrious in the later times of the Hebrew commonwealth; it was the support of the religion and liberty of the Jews; and possessed the supreme authority, from Mattathias to Herod the Great. (See MACCABEES.) It is nowhere said whether the Asmonæans were of the race of Jozedech, in whose family the office of high-priest continued in a lineal descent, till Alcimus was promoted to that dignity. This is certain of the Asmonæans, that they were of the course of Joarib, the which was the first class of the sons of Aaron; and, therefore, on failure of the former pontifical family (which had now happened by the flight of Onias, son of Onias, into Egypt) they had the best right to succeed to that station. Under this right, Joathan took the office, when nominated

to it by the reigning king in Syria; being also elected thereto, by the general suffrage of the people.—*Prid. Connect. &c. Part II. book iv.*

ASNAPPAR; a king of Assyria, who sent the Cnethæans into Israel, Ezra 4: 10. Many think this was Salmannesser; but others, with more probability, think it was Esar-haddon.

ASP; a species of serpent, often mentioned in Scripture, and therefore entitled to notice in this work. It belongs to the genus Coluber of Linnæus, who thus defines it: Nose terminated by an erect wart, body tawny, with figured streaks, alternately distinct and confluent; beneath, steel-blue, dotted with yellow. It is said to be common in Africa, and about the banks of the Nile. Naturalists differ in their accounts of its length. On the upper part of the body, are three longitudinal rows of red spots with a black margin; the union of the rows under the tail produces a kind of waved band, from which, as well as other particulars, the asp bears some resemblance to the viper. Its poison is more deadly than that of any other venomous creature inhabiting the East. Its bite induces slumber, which by degrees is converted into profound sleep. Death ensues within twenty-four hours, unaccompanied by pain or violent symptoms; the only perceptible change being the gradual diminution of pulsation. The whole body immediately becomes of a blackish color; and mortification, as if from a gangrene, follows in the space of a day. The bite of the asp is said by Aristotle to admit of no remedy; and Pliny allows of no other cure but to cut off the wounded part.

The Hebrew *pether* is variously translated into our version; but interpreters generally consider it as referring to the asp. Zophar alludes to it more than once in his description of a wicked man: "Yet his meat in his bowels is turned, it is the gall of asps within him.—He shall suck the poison of asps; the viper's tongue shall slay him." Job 20: 14. The venom of asps is the most subtle of all; it is incurable, and, if the wounded part be not instantly amputated, it speedily terminates the existence of the sufferer. To these circumstances Moses evidently alludes, in his character of the heather: "Their wine is the poison of dragons, and the cruel venom of asps." Deut. 33: 33. See also Rom. 3: 13. To tread upon the asp is attended with extreme danger; and to express in the strongest manner the safety which the godly man enjoys under the protection of his heavenly Father, it is promised, that he shall tread with impunity upon the adder and the dragon, Ps. 91: 13. No person of his own accord approaches the hole of these deadly reptiles; for he who gives them the smallest disturbance, is in extreme danger of paying the forfeit of his rashness with his life. Hence, the prophet Isaiah, predicting the conversion of the Gentiles to the faith of Christ, and the glorious reign of peace and truth in those regions, which, prior to that period, were full of horrid cruelty, declares, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy, in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 6—9. In the glowing descriptions of the golden age, with which the oriental writers and the rapturous bards of Greece and Rome entertained their contemporaries, the wild beasts grow tame, serpents resign their poison, and noxious herbs their deleterious qualities: all is peace and harmony, plenty and happiness.

The soaring genius of these elegant writers, however, could reach no higher than a negative felicity: but the inspired bard, far surpassing them in the beauty and elegance, as well as in the variety of imagery, with which he clothes the same ideas, exhibits a glowing picture of positive and lasting happiness. The wolf and the leopard not only forbore to destroy the lamb and kid, but even take their abode with them, and lie down together. The calf and the young lion, and the fating, not only come together, but also repose under the same covert, and are led quietly in the same band, and that by a little child. The cow and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant, or the

newly-weaned child, puts his hand on the basilisk's den, and plays upon the hole of the asp. The lion, not only abstains from preying on the weaker animals, but also becomes tame and domestic, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched by the ancient poets.—*Jones; Abbot.*

ASPINWALL, (WILLIAM;) M. D.; an eminent physician, was born in Brookline, Mass., in June, 1743, and graduated at Cambridge in 1764. In the war of the revolution he acted as a surgeon in the army. In the battle of Lexington he served as a volunteer, and bore from the field the corpse of his townsman, Isaac Gardiner, Esq., whose daughter he afterwards married. After the death of Dr. Boylston, he engaged in the business of inoculating for the small pox, and erected hospitals for the purpose. Perhaps no man in America ever inoculated so many, or had such reputation for skill in that disease. Yet, when the vaccine inoculation was introduced, after a proper trial, he acknowledged its efficacy and relinquished his own profitable establishment. For forty-five years, he had extensive practice, frequently riding on horseback forty miles a day. In his youth he lost the use of one eye; in his old age, a cataract deprived him of the other. He died April 16, 1823, in his eightieth year, in the peace of one who had long professed the religion of Jesus Christ and practised its duties. At the bed of sickness he was accustomed to give religious counsel. His testimony in favor of the Gospel he regarded as his best legacy to his children. In his political views, he was decidedly democratic or republican; yet he was not a persecutor, and when in the council, he resisted the measures of the violent. He was anxious, that wise and good men should bear sway, and that all benevolent and religious institutions should be perpetuated.—*Allen; Thacher's Med. Biog.*

ASPHALTUS, or Jews' Pitch; a kind of bitumen, which rises from the lake of Sodom, and which, being collected, is much employed in the preparation of medicines, and particularly, in embalming dead bodies. Joseph. Ant. lib. v. De Bello, cap. iv. *see* cap. v. in Lat. p. 892. The asphaltus of the Dead sea, which rises at particular seasons from the bottom of the lake, is thought to be superior to every other kind. The Arabians fish for it diligently, or gather it on the shore, whither the wind drives it. It is shining, dark, heavy, and of a strong smell when burnt. The ancients used it instead of mortar, and the walls of Babylon were cemented by it. (*See DEAD SEA.*)—*Calmet.*

ASS; an animal, well known for domestic uses, and frequently mentioned in Scripture. People of the first quality in Palestine rode on asses, Judg. 5: 10. 10: 4. 12: 14. The ass was unclean by the law, because it did not chew the cud. To draw with an ox and an ass together, was prohibited, Lev. 11: 26.

We read in Matt. 21: 4. that in order to accomplish a prophecy of Zechariah, (9: 9.) our Savior rode on an ass into Jerusalem, in a triumphant manner. This has been made a subject of ridicule by some; but we ought to consider, not only that the greatest men in Israel rode on asses anciently, as we have seen above, but also, that God had thought fit absolutely to prohibit the use of horses, and of chariots for war; (Deut. 17: 16.—compare Josh. 11: 6.) that David rode on a mule, and ordered Solomon to use it at his coronation; (1 Kings 1: 33, 34.)—that afterwards, when Solomon and succeeding princes multiplied horses, they were rebuked for it; (Isaiah 2: 6, 7. 31: 1. Hosea 14: 3.) and that the removal of horses is promised in the days of the Messiah, Hosea 1: 7. Micah 5: 10, 11. Zech. 9: 10. So that on the whole we find, that this action of our Lord is to be viewed not *merely* as an accomplishment of a prophecy, but also as a revival of an ancient and venerable Hebrew custom. An uncertainty, if not a difficulty, has been started, whether to adhere to the opinion of Dr. Doddridge, or to that of Mr. Hervey, in respect to the kind of ass on which our Lord rode into Jerusalem. Dr. Doddridge observes, that the eastern asses are larger and much better than ours, and that our Lord's triumphant entry was not *degraded* by indignity; though *humble*, it was not *mean*. Mr. Hervey, on the contrary, glories in whatever of meanness and disrepute attached to that circumstance. It may, however, be remarked, that much of that extreme meanness which some have found in the

character and situation of Jesus, arises from their imperfect acquaintance with local customs and manners, and is greatly diminished on closer inspection: for, however humble might be his appearance, yet it was neither vulgar nor mean. How far the following extracts support this idea, in respect to the kind of ass rode by our Lord when entering Jerusalem, is left to the reader; but this is not the only instance in which the *medium* is safest and best.

“Christians cannot, indeed, repine at being forbidden to ride on horseback in the streets of Cairo, for the asses are there VERY HANDSOME, and are used for riding, by the greater part of the Mahometans, and by the most distinguished women of the country.” (Niebuhr, p. 39. French edition.) In fact, this use of asses is general in the East; and only the grandees use horses in the cities. This excepts the Arabs of the country, those in offices of government, &c.

In the Gospel is mentioned the *mulus onikos*, (Matt. 18: 6.) to express a large mill-stone, turned by asses, heavier than that turned by women, or by slaves.

The Jews were accused by the pagans of worshipping the head of an ass. Apion, the grammarian, who seems to have been the author of this slander, (Joseph. lib. ii. contra Apion,) affirmed, that the Jews kept the head of an ass in the sanctuary; that it was discovered there, when Antiochus Epiphanes took the temple, and entered into the most holy place. He added, that one Zabulus having secretly got into the temple, carried off the ass's head, and conveyed it to Dora. Suidas (in Damocrito, and in Juda) says, that Damocritus, or Democritus, the historian, averred that the Jews adored the head of an ass, made of gold, and sacrificed a man to it every three, or every seven, years, after having cut him in pieces. Plutarch (Symposia, lib. iv. cap. 5.) and Tacitus (Hist. lib. v.) being imposed on by this calumny, report, that the Hebrews adored an ass, out of gratitude for the discovery of a fountain by one of these creatures in the wilderness, at a time when the army of this nation was parched with thirst, and extremely fatigued. It is probable, that no good reason can be given for the accusation, which might have arisen from a joke, or from accident. M. Le Moine says, in regard to the first, that in all probability the golden urn containing the manna, which was preserved in the sanctuary, was taken for the *head of an ass*; and that the *omer* of manna might have been confounded with the *Hebrew hamor*, which signifies an *ass*. See ASSARON.

Washington, so justly named the *father of his country*, was the first who introduced this useful animal into the United States. A few agriculturists only, owing either to prejudice or neglect, have followed his laudable example. The circumstances, (says the Encyclopedia Americana,) which entitle the ass to a greater degree of attention and more general employment for draught and burden in this country are these; it is gentle, strong, hardy, patient of toil, requiring but a small quantity of coarse food, surefooted, and capable of a high degree of attachment to its owner.—*Calmet; Ency. Am.; Watson; Abbot's Scrip. Nat. History.*

ASS OF BALAAM. Here we shall only inquire, whether it were a reality, or an allegory; an imagination, or a vision of Balaam? Austin, with the greater number of commentators, supposes it was a certain fact, and takes it literally. The greater part of the Jewish authors consider it, not as a circumstance which actually took place, but as a vision, or some similar occurrence.

Le Clerc solves the difficulty, by saying, Balaam believed in the transmigration of souls, passing from one body into another, from a man into a beast, reciprocally; and, therefore, he was not surprised at the ass's complaint, but conversed with it, as if it were rational. Others have imagined different ways of solving the difficulties of this history.

There is yet to be considered whether the ass uttered sounds, which, by the power of the angel then present, were conveyed to Balaam as combined into distinct words, though not such when they quitted the ass's mouth—in which case the miracle would lie in the words, or the combination of sounds in the air—or, whether the miracle lay in the ears of Balaam, who heard, as combined into articulate words, sounds which the ass uttered without being conscious of speaking, or any verbal sense meant, or un-

derstood by her, the ass, beyond her ordinary braying, or those utterances whereby she had formerly been accustomed to express her complaints. In the determination of this question, Mr. Taylor assumes as facts: (1.) That Balaam was accustomed to angry and presages. (2.) That on this occasion he would notice every event capable of such interpretation, as presages were supposed to indicate. (3.) That he was deeply intent on the issue of his journey. (4.) That the whole of his conduct towards Balak was calculated to represent himself as an extraordinary personage. (5.) That the behavior of the ass did actually *RE-FIGURE* the conduct of Balaam in the three particulars of it which are recorded. *First*, the ass turned aside, and went into the field; for which she was smitten, reprov- ed; so Balaam, on the first of his perverse attempts to curse Israel, was, as it were, smitten, reprov- ed, punished, (1.) by God, (2.) by Balak. The *second* time the ass was more harshly treated for hurting Balaam's foot against the wall: so Balaam for his second attempt was no doubt still further mortified. *Thirdly*, the ass, seeing inevitable danger, fell down and was smitten severely: in like manner Balaam, the third time, was overruled by God, to speak truth, to his own disgrace; and escaped, not without hazard of his life, from the anger of Balak. Nevertheless, as Balaam had no sword in his hand, though he wished for one, with which to slay his ass; so Balak, notwithstanding his fury, and his seeming inclination, had no power to destroy Balaam. In short, as the ass was opposed by the angel, but was driven forward by Balaam, so Balaam was opposed by God, but was driven forward by Balak, against his better knowledge. Were we sure that Balaam wrote this narrative, and that Moses copied it, as the rabbins affirm, (see Balaam,) this view of the subject would remove the difficulties which have been raised about it. It might then be entitled "a specimen of Balaam's *angry*."—*Calmet*.

**ASS, WILD.** This animal, which was formerly well known in the East, and is frequently mentioned in Scripture, is a much handsomer and more dignified animal than the common ass. It is called *para* by the Hebrews, and *onager* by the Greeks. That the wild ass was known and valued for its mettle, appears from a passage in Herodotus, (Pol. 86.) where that writer says, "The Indian horse were well armed like their foot: but, beside led horses, they had chariots of war, drawn by horses and wild asses." The reference of these animals to the troops of India (a province at the head of the Indus, not our Hindoostan) deserves attention; because, the troops of the onager are said by Gmelin, to "return towards India, where they winter." Aristotle (Hist. lib. vi. cap. 36.) mentions the wild ass, which is said to exceed horses in swiftness; and Xenophon says (Cyp. lib. i.) that he has long legs, is very rapid in running, swift as a whirlwind, having strong and stout hoofs. Elian says the same; but that he may be tired, and when taken, is so gentle that he may easily be led about. Martial gives the epithet "handsome" to the wild ass—"Pulcher adest onager;" (Lib. xiii. Epig. 190.) and Oppian describes it as "handsome, large, vigorous, of stately gait, and his coat of a silvery color, having a black band along the spine of his back; and on his flanks patches as white as snow." Mr. Morier says, "We gave chase to two wild asses, which had so much the speed of our horses, that when they had got at some distance, they stood still and looked behind at us, snorting with their noses in the air, as if in contempt of our endeavors to catch them." (Second Journey in Persia, p. 200.) The latest traveller who has described the onager is Sir R. K. Porter, in his "Travels in Persia," who also gives a figure of the animal. The mode of hunting it is, as it was in Xenophon's time, by means of several horses relieving each other, till the onager is completely tired. The color of Sir Robert's figure is a bright bay.

It is to Professor Gmelin, however, who brought a female and a colt from Tartary to St. Petersburg, that we are principally indebted for our acquaintance with the wild ass. The female, which had been caught when very young, though of small stature, and probably stunted in growth by its captivity, and by want of suitable food, travelled from Astracan to Moscow (fourteen hundred werstes) with the ordinary post, without any other repose

than that of a few nights; she also travelled from Moscow to Petersburg, (seven hundred and thirty werstes,) and did not seem to have suffered by the journey; though she died\* in the autumn following apparently from the effect of the herbage of a marshy soil, and the cold and humidity of so northern a climate. She had nothing of the dullness and stupidity of the common ass. "I remarked that she often passed two days without drinking, especially in moist weather, or when very heavy dews fell. She also preferred brackish water to fresh, and never drank of what was troubled. She loved bread sprinkled with salt, and sometimes would eat a handful of salt. I was told, that when at Derbent, she always ran to drink of the Caspian sea, though fresh water was near to her. She also selected plants impregnated with saline particles . . . or those of bitter juices. She loved raw cucumbers; and some herbs which she refused when green, pleased her when dried. She would not touch odoriferous or marsh plants, nor even thistles. I was informed that the Persians, when taming the young onagers, feed them with rice, barley, straw, and bread. Our animal was extremely familiar, and followed persons who took care of her, freely, and with a kind of attachment. The smell of bread strongly attracted her; but, if any attempt was made to lead her against her will, she showed all the obstinacy of the ass: neither would she suffer herself to be approached behind, and if touched by a stick, or by the hand, on her hinder parts, she would kick; and this action was accompanied by a slight grumbling, as expressive of complaint. The male onager, which was brought at the same time as the female, but which died in the voyage from Derbent to Astracan, was larger and less docile. His length from the nape of the neck to the origin of his tail was five feet; his height in front, four feet four inches; behind, four feet seven inches; his head two feet in length; his ears one foot; his tail, including the tuft at the end, two feet three inches. He was more robust than the female; and had a bar or streak crossing at his shoulders, as well as that streak which runs along the back, which is common to both sexes. Some Tartars have assured me that they have seen their cross-bar double in some males. Our onager was higher on her legs than the common ass; her legs also were more slender than those of the ass; and she resembled a young filly: she could also scratch her neck and head easily with her hind foot. She was weak on her fore legs; but behind she could very well support the heaviest man. Notwithstanding her state of exhaustion, she carried her head higher than the ass, her ears well elevated, and showed a vivacity in all her motions. The color of the hair on the greater part of the body, and the end of the nose, is silvery white; the upper part of the head, the sides of the neck, and the body, are flaxen, or pale isabella color. The mane is deep brown; it commences between the ears, and reaches the shoulders; its hair is soft, woolly, three or four inches long, like the mane of a young filly. The coat in general, especially in winter, is more silky and softer than that of horses, and resembles that of a camel. The Arabs, no less than the Tartars, esteem the flesh of the onager; and the Arab writers, who permit the eating of its flesh, make the same difference between this ass and the domestic ass, as the Hebrews did, whose law did not permit the coupling of the onager with the she ass, as being of different kinds."—*Calmet*.

**ASS'S HEAD.** The following passage occurs in 2 Kings 6: 25.—"And there was a great famine in Samaria, until an ass's head was sold for eighty pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." The ass here mentioned was probably a measure, or a kind of pack, or other quantity, well known. Jesse sent to Saul an ass of bread; (1 Sam. 16: 20.) three asses of bread were eaten by one person, in one day; and it may be doubted whether Abigail (1 Sam. 25: 18;) really loaded asses, quadrupeds, with her presents to David; for the original literally is, "she took two hundred of bread, &c. and placed them on the *asses*;" which seems to hint at something distinct from *asses*, animals; for then it would be as it is in our version, "she placed them on *asses*." Hence, it may read *onwards* here to the dove's dung, in the following clause: "The whole of the quantity called

an ass, (of dove's dung,) was sold for eighty pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." The reader will consider the above so far as it seems to be reasonable. (See DOVE'S DUNG.)—*Calmet*.

ASSARON, or OMER; a measure of capacity, used by the Hebrews: the tenth part of an ephah, as its name denotes; for it signifies *tenth*. Exod. 16: 16. It contained five pints. The assaron was the measure of manna which God appointed for every Israelite. *Assaron*, and *dekaton*, signify the same as *omer*. Josephus calls it *issaron*. In the Hebrew, instead of *omer*, *assarith* is often used. Josephus says, that in the time of Claudius, an assaron or omer of meal was sold for four drachme; that is, about eight shillings a peck; but this was in a time of dearth.—*Calmet*.

ASSASSINS; a tribe or clan in Syria, called also Ismaelians, probably from Ishmael, whose "hand was against every man." Gen. 16: 12. Also, Bateafets, or Bateniens. They are supposed to owe their origin to the *Karmatians*, (which see,) an heretical sect among the Mahometans, who settled in Persia about the year 1090; from whence in process of time they sent a colony into Syria, which took possession of a considerable tract of land among the mountains of Lebanon, extending nearly from Antioch to Damascus. Their religion was compounded of the various superstitions of the Persians, Jews, and Mahometans; but the distinguishing article of it was, that the Spirit of the Supreme resided in their sheike (or chief); and that all his injunctions were the commands of God; and they were trained to that degree of submission, that they would instantly kill themselves at his command, being assured of immediate entrance into paradise. Their chief was known in Europe by the name of the "Old Man of the Mountain;" and his followers were called *Assassins*—according to some, from the family of one of their leaders, named *Arsacidæ*; or, according to Mr. Mills, by corruption, from Hussanees, the followers of *Hussan*; or, according to Volney, from the Turkish word, *Hassassin*, (to kill silently and by surprise,) a night robber. Their office was to murder any person whom their sheike commanded. "This chief, from his exalted residence on the summit of mount Lebanon, like a vindictive deity, with the thunderbolt in his hand, sent inevitable death to all quarters of the world;" so that the chiefs of all nations dreaded this sanguinary tyrant; and many were weak enough to pay him a secret pension, by way of security. In 1272, however, they were subdued by the forces of the sultan Bibaris; but it is supposed that the *Druses*, who now inhabit those mountains, sprang from some remains of these barbarians. (See *Druses*.)

In the Greek and Roman republics, the murder of a reputed tyrant was held to be an act of heroic virtue, though nothing could be more unjust, since the accused had no opportunity of self-justification. Some wild republicans in Germany, France, and even England, have attempted to revive the abominable tenet; and it has produced the murders of the duke de Berry, Kotzebue, and other important characters. In some parts of Italy, assassination is professed for hire; and the government is deficient either in strength or principle, for its suppression.—*Ency. Brit.*;—*Williams*.

ASSEMBLIES OF THE CLERGY, are called convocations, synods, councils. The annual meeting of the church of Scotland is called a general assembly. In this assembly his majesty is represented by his commissioner, who dissolves one meeting and calls another in the name of the king, while the moderator does the same in the name of Jesus Christ. (See CONVOCATION, PRESBYTERIANS.)—*Buck*.

ASSEMBLY OF DIVINES; a synod of laymen and divines, who assembled, by authority of parliament, in king Henry the seventh's chapel, Westminster. On the first day, July 1st, 1643, sixty-nine assembled, among whom were several Episcopalians, who afterwards withdrew. Lord Clarendon says, "about twenty of them were reverend and worthy persons," and some of them certainly the most learned men of their time; as Selden, Ainsworth, Gataker, Featly, &c. They signed "The Solemn League and Covenant," drew up the Confession of Faith,

the Longer and Shorter Catechisms, &c.; and several of them jointly published a commentary on the Bible, in 2 vols. folio.—*Neale's Hist. of Puritans*, vol. ii. p. 63, &c. *Parsons's ed.*; *B. Bennett's Memoirs of the Reformation*, p. 270, 2d ed.—*Williams*.

ASSENT; that act of the mind whereby it takes or acknowledges any proposition to be true or false. There are three degrees of assent:—*conjecture*, *opinion*, and *belief*. *Conjecture* is but a slight and weak inclination to assent to the thing proposed, by reason of the weighty objections that lie against it. *Opinion* is a more steady and fixed assent, when a man is almost certain, though yet some fear of the contrary remains with him. *Belief* is a more full and assured assent to the truth. (See BELIEF.)—*Buck*.

ASSIDEANS; by some named Chasideans, from *chasideim*, "merciful, pious." They were a kind of religious society among the Jews, whose chief and distinguishing character was, to maintain the honor of the temple, and observe punctually the traditions of the elders. They were therefore not only content to pay the usual tribute for the maintenance of the house of God, but charged themselves with farther expense upon that account; for every day, except that of the great expiation, they sacrificed a lamb, in addition to the daily oblation, which was called the sin-offering of the Assideans. They practised greater hardships and mortifications than others; and their common oath was, "By the temple;" for which our Savior reproves the Pharisees, who had learned that oath of them, Matt. 23: 16. From this sect the Pharisees sprung. The Assideans are represented as a numerous sect, distinguished by its valor, as well as by its zeal for the law, 1 Mac. 2: 42. A company of them resorted to Mattathias, to fight for the law of God, and the liberties of their country. This sect arose either during the captivity, or soon after the restoration, of the Jews; and were probably in the commencement, and long afterward, a truly pious part of the nation; but they at length became superstitious.—*Watson*.

ASSOS; a maritime city, by some geographers described as belonging to Mysia, by others, to Troas. Luke, and others, went by sea from Troas to Assos; but Paul went by land thither, and meeting them at Assos, they went together to Mitylene, Acts 20: 13, 14. A. D. 56. But there were many cities of this name. (1.) A maritime city, in Lycia.—(2.) Another in the territory of Eolis.—(3.) Another in Mysia.—(4.) Another in Lydia.—(5.) Another in Epirus Minor, the native country of Cleanthis the philosopher, which also was called Apollonia, as Pliny says. To this last city Paul sailed, Acts 20: 15. It was between Troas and Mitylene, therefore, in the district of Troas, and is marked accordingly in the maps. Strabo says, that the luxurious kings of Persia had the grain of which their bread was made brought from Assos, the wine which they drank from Syria, and the water which they drank from the river Utæus. This need not be taken literally: the import of the phrase being that their power extended over these places; and that they received tribute from them.—*Calmet*.

ASSUMPTION; a festival in the Romish church, in honor of the pretended miraculous ascent of the Virgin, body and soul, into heaven. It was established in the seventh century, and fixed to the 15th of August. The assumption of Mary was not always a point of faith; the ancient martyrologies speak of it with very great reserve, as a thing not fully ascertained; yet is it at present universally believed in the Roman church, and a divine who should deny it would be obliged to retract. The Greek church also celebrate the festival of the *Assumption* on the 15th of August. The most ridiculous fables are believed on this subject.

There were two apocryphal books entitled *The Assumption of Moses*, and *The Assumption of the Virgin*.—*Henderson's Buck*.

ASSURANCE is the firm persuasion we have of the certainty of any thing, or a certain expectation of something future.

*Assurance of the Understanding* is a well-grounded knowledge of divine things, founded on God's Word. Col. 2.—*Assurance of Faith* does not relate to our personal interest in Christ, but consists in a firm belief of the revelation

that God has given us of Christ in his word, with an entire dependence on him. Heb. 10: 22. *Assurance of hope* is a firm expectation that God will grant us the complete enjoyment of what he has promised. Heb. 6: 11.

The doctrine of assurance, i. e. the belief that we have an interest in the Divine favor, has afforded matter for dispute among divines. Some have asserted that it is not to be obtained in the present state, allowing that persons may be in a hopeful way to salvation, but that they have no real or absolute assurance of it; but this is clearly refuted by facts as well as by Scripture. That it is to be obtained is evident; for we have reason to believe many persons have actually obtained it. Job 19: 25. Ps. 17: 15. 2 Tim. 1: 12. The Scriptures exhort us to obtain it. 2 Cor. 13: 5. Heb. 6: 11. 1 Thess. 5: 21. The Holy Spirit is said to bear witness of it. Rom. 8: 16. The exercise of the Christian graces is considered as a proof of it. 1 John 3: 14. 1 John 2: 3. We must, however, guard against presumption; for a mere persuasion that Christ is ours, is no proof that he is so. We must have evidence before we can have genuine assurance. It is necessary to observe also, that it is not a duty imposed upon all mankind, so that every one, in whatsoever state he may be, ought to be fully persuaded of his salvation. "We do not affirm," says Saurin, "that Christians, of whose sincerity there may be some doubt, have a right to assurance; that backsliders, as such, ought to persuade themselves that they shall be saved; nor do we say that Christians who have arrived to the highest degree of holiness can be persuaded of the certainty of their salvation in every period of their lives; nor, if left to their own efforts, can they enjoy it; but believers supported by the divine aid, who walk in all good conscience before him, these only have ground to expect this privilege."

Some divines have maintained that assurance is included in the very essence of faith, so that a man cannot have faith without assurance; but we must distinguish between assurance and justifying faith. The apostle, indeed, speaks of the full assurance of faith; but then this is a full and firm persuasion of what the Gospel reveals; whereas the assurance we are speaking of relates to our personal interest in Christ, and is an effect of this faith, and not faith itself. Faith in Christ certainly includes some idea of assurance; for, except we be assured that he is the Savior, we shall never go to or rely upon him as such: but faith in Christ does not imply an assurance of our interest in him; for there may be faith long before the assurance of personal interest commences. The confounding of these ideas has been the cause of presumption on the one hand, and despair on the other. When men have been taught that faith consists in believing that Christ died for them, and been assured that, if they can only believe so, all is well; and that then they are immediately pardoned and justified, the consequence has been, that the bold and self-conceited have soon wrought themselves up to such a persuasion, without any ground for it, to their own deception; whilst the dejected, humble, and poor in spirit, not being able to work themselves to such a pitch of confidence, have concluded, that they have not the faith of God's elect, and must inevitably be lost.

The means to attain assurance are not those of an extraordinary kind, as some people imagine: such as visions, dreams, voices, &c.; but such as are ordinary; self-examination, humble and constant prayer, consulting the sacred oracles, Christian communication, attendance on the divine ordinances, and perseverance in the path of duty; without which all our assurance is but presumption, and our profession but hypocrisy.

Assurance may be lost for a season through bodily diseases, which depress the spirits, unwatchfulness, falling into sin, manifold temptations, worldly cares, and neglect of private duty. He, therefore, who would wish to enjoy this privilege, let him cultivate communion with God, exercise a watchful spirit against his spiritual enemies, and give himself unreservedly to Him whose he is, and whom he professes to serve. See *Saurin's Sermons*, vol. iii. ser. 10. Eng. ed.; *Case's Sermons*, ser. 13; *Lambert's Sermons on John*, ix. 35; *Hervey's Theron and Aspasio*, dialogue 17; *Home's Works*, vol. 1. p. 342, 348; *Brooks, Burgess, Roberts,*

*Baxter, Pollard, and Davye, on Assurance*; *Horæ Sol.* vol. ii. p. 269.—*Buck.*

ASSURITANS; a branch of the Donatists, (which see,) charged with Arianism.

ASSYRIA; an ancient kingdom or empire of Asia, comprehending those provinces of Turkey and Persia which are now called Kurdistan, Diarbec, and Irac Arabia. It was bounded by Armenia on the north; Media and Persia on the east; Arabia on the south; and the river Euphrates, which divides it from Syria and Asia Minor, on the west. According to the description of the Greek and Roman writers, the boundaries of Assyria comprehended all the countries and nations between the Mediterranean sea on the west, and the river Indus on the east; and between the deserts of Scythia on the north, and the Southern and Indian ocean. This empire having once extended over so large a portion of Asia, the provinces under its dominion came to be distinguished by the name of the sovereign state, an appellation which it retained long after the dissolution of that great monarchy. Thus Mesopotamia was called Middle Assyria; the same name was also given to Babylon and Chaldea; and according to Justin, book i. chap. 2. the country of Syria was first called Assyria.

The whole country is said to have been remarkably fertile in ancient times; but the great antiquity which is given to this kingdom, extending beyond the period when letters were invented, added to the fabulous spirit of its earliest annalists, has involved its history in darkness, which, at this distance of time, it is not possible to dissipate. Much of the Assyrian history, from the days of Ninus to those of Sardanapalus, a period of twelve hundred years, as handed down by several ancient writers, and detailed by the moderns, requires to be received with extreme caution, the whole of it being taken from the original historian, Ctesias of Cnidus, a writer whom Aristotle, who lived only a few years after him, declares to have been altogether unworthy of credit. It abounds with improbabilities; and is, in a variety of respects, incompatible with the sacred history.

Of the origin, revolutions, and termination of Assyria, properly so called, and distinguished from the grand monarchy which afterwards bore this appellation, the following account is given by Mr. Playfair, as the most probable:—"The founder of it was Ashur, the second son of Shem, who departed from Shinar, upon the usurpation of Nimrod, at the head of a large body of adventurers, and laid the foundations of Nineveh, where he resided, and erected a new kingdom, called Assyria, after his name. Gen. 10: 11. These events happened not long after Nimrod had established the Chaldean monarchy, and fixed his residence at Babylon; but it does not appear that Nimrod reigned in Assyria. The kingdoms of Assyria and Babylon were originally distinct and separate; (Micah 5: 6.) and in this state they remained until Ninus conquered Babylon, and made it tributary to the Assyrian empire. Ninus, the successor of Ashur, (Gen. 10: 11.) seized on Chaldea after the death of Nimrod, and united the kingdoms of Assyria and Babylon. This great prince is said to have subdued Asia, Persia, Media, Egypt, &c. If he did so, the effects of his conquests were of no long duration; for, in the days of Abraham, we do not find that any of the neighboring kingdoms were subject to Assyria. Ninus was succeeded by Semiramis, a princess bold, enterprising, and fortunate; of whose adventures and exploits many fabulous relations have been recorded. Playfair is of opinion that there were two princesses of this name, who flourished at different periods: one, the consort of Ninus; and another, who lived five generations before Nitocris, queen of Nebuchadnezzar. Of the successors of Ninus and Semiramis, nothing certain is recorded. The last of the ancient Assyrian kings was Sardanapalus, who was besieged in his capital by Abaces, governor of Media, in concurrence with the Babylonians. These united forces defeated the Assyrian army, demolished the capital, and became masters of the empire, B. C. 821.

"After the death of Sardanapalus," says Mr. Playfair, "the Assyrian empire was divided into three kingdoms; namely, the Median, Assyrian, and Babylonian. Arba



ces retained the supreme authority, and nominated governors in Assyria and Babylon, who were honored with the title of kings, while they remained subject and tributary to the Persian monarchs. Belesis," he says, "a Chaldean priest, who assisted Arbaces in the conquest of Sardapanalus, received the government of Babylon as the reward of his services; and Phul was intrusted with that of Assyria. The Assyrian governor gradually enlarged the boundaries of his kingdom, and was succeeded by Tiglath-pileser, Salmanasar, and Sennacherib, who asserted and maintained their independence. After the death of Esar-haddon, the brother and successor of Sennacherib, the kingdom of Assyria was split, and annexed to the kingdoms of Media and Babylon. Several tributary princes afterwards reigned in Nineveh; but we hear no more of the kings of Assyria, but of those of Babylon. Cyaxares, king of Media, assisted Nebuchadnezzar, king of Babylon, in the siege of Nineveh, which they took and destroyed, B. C. 606."

The history of Assyria, deduced from scripture, and acknowledged as the only authentic one by Sir Isaac Newton and many others, ascribes the foundation of the monarchy to Pul, or Phul, about the second year of Menahem, king of Israel, twenty-four years before the era of Nabonassar, fifteen hundred and seventy-nine years after the flood, and, according to Blair, seven hundred and sixty-nine, or, according to Newton, seven hundred and ninety years before Christ. Menahem, having taken forcible possession of the throne of Israel by the murder of Shallum, (2 Kings 15: 10.) was attacked by Pul, but prevented the hostilities meditated against him by presenting the invader with a thousand talents of silver. Pul, thus gratified, took the kingdom of Israel under his protection, returned to his own country, after having received voluntary homage from several nations in his march, as he had done from Israel, and became the founder of a great empire. As it was in the days of Pul that the Assyrians began to afflict the inhabitants of Palestine, (2 Kings 11: 9. 1 Chron. 5: 26.) this was the time, according to Sir Isaac Newton, when the Assyrian empire arose. Thus he interprets the words, "since the time of the kings of Assyria;" (Nehem. 9: 32.) that is, since the time of the kingdom of Assyria, or since the rise of that empire. But though this was the period in which the Assyrians afflicted Israel, it is not so evident that the time of the kings of Assyria must necessarily be understood of the rise of the Assyrian empire. However, Newton thus reasons; and observes, that "Pul and his successors afflicted Israel, and conquered the nations round about them; and upon the ruin of many small and ancient kingdoms erected their empire; conquering the Medes, as well as other nations." It is further argued, that God, by the prophet Amos, in the reign of Jeroboam, about ten or twenty years before the reign of Pul, (see Amos 6: 13, 14.) threatened to raise up a nation against Israel; and that, as Pul reigned presently after the prophecy of Amos, and was the first upon record who began to fulfil it, he may be justly reckoned the first conqueror and founder of this empire. (See 1 Chron. 5: 26.) Pul was succeeded on the throne of Assyria by his elder son Tiglath-pileser; and at the same time he left Babylon to his younger son, Nabonassar, B. C. 747. Of the conquests of this second king of Assyria against the kings of Israel and Syria, when he took Damascus, and subdued the Syrians, we have an account in 2 Kings 15: 29, 37. 16: 5, 9. 1 Chron. 5: 26. by which the prophecy of Amos was fulfilled, and from which it appears that the empire of the Assyrians was now become great and powerful. The next king of Assyria was Shalmaneser, or Salmanassar, who succeeded Tiglath-pileser, B. C. 729, and invaded Phœnicia, took the city of Samaria, and, B. C. 721, carried the ten tribes into captivity, placing them in Chalach and Chabor, by the river Gazon, and in the cities of the Medes. 2 Kings 17: 6. Shalmaneser was succeeded by Sennacherib, B. C. 719; and in the year B. C. 714, he was put to flight with great slaughter by the Ethiopians and Egyptians. In the year B. C. 711, the Medes revolted from the Assyrians; Sennacherib was slain; and he was succeeded by his son Esar-Haddon, Asserhaddon, Asordan, Assaradin, or Sarchedon, by which names he is called by different writers. He began his

reign at Nineveh, in the year of Nabonassar, 42; and in the year 68 extended it over Babylon. He then carried the remainder of the Samaritans into captivity, and peopled Samaria with captives brought from several parts of his kingdom; and in the year of Nabonassar 77 or 78, he seems to have put an end to the reign of the Ethiopians over Egypt. "In the reign of Sennacherib and Asser-Haddon," says Sir Isaac Newton, "the Assyrian empire seems arrived at its greatness; being united under one monarch, and containing Assyria, Media, Apolloniatis, Susiana, Chaldæa, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia, and part of Arabia; and reaching eastward into Elymais, and Parætacene, a province of the Medes; and if Chalach and Chabor be Colchis and Iberia, as some think, and as may seem probable from the circumcision used by those nations till the days of Herodotus, we are also to add these two provinces, with the two Armenias, Pontus, and Cappadocia, as far as to the river Halys; for Herodotus tells us that the people of Cappadocia, as far as to that river, were called Syrians by the Greeks, both before and after the days of Cyrus; and that the Assyrians were also called Syrians by the Greeks." Asser-Haddon was succeeded in the year B. C. 668, by Saouduchinus. At this time, Manasseh was allowed to return home, and fortify Jerusalem; and the Egyptians also, after the Assyrians had harassed Egypt and Ethiopia three years, (Isa. 20: 3, 4,) were set at liberty. Saouduchinus, after a reign of twenty years, was succeeded at Babylon, and probably at Nineveh also, by Chyniladon, in the year B. C. 647. This Chyniladon is supposed by Newton to be the Nebuchodonosor mentioned in the book of Judith, (1: 1—15,) who made war upon Arphaxad, king of the Medes; and, though deserted by his auxiliaries of Cilicia, Damascus, Syria, Phœnicia, Moab, Ammon, and Egypt, routed the army of the Medes, and slew Arphaxad. This Arphaxad is supposed to be either Dejojces or his son Phraortes, mentioned by Herodotus. Soon after the death of Phraortes, in the year B. C. 635, the Scythians invaded the Medes and Persians; and in 625, Nabopolassar, the commander of the forces of Chyniladon in Chaldea, revolted from him, and became king of Babylon. Chyniladon was either then or soon after succeeded at Nineveh by the last king of Assyria, called Sarac by Polyhistor. The authors of the Universal History suppose Saouduchinus to have been the prince, who in the book of Judith is called Nebuchodonosor. Following up his successes, he reduced many of the cities in Media, stormed the celebrated capital Ecbatana, and levelled it with the ground, after which he returned in triumph to Nineveh, the capital of his dominions. No sooner were the rejoicings for this victory over, than he resolved to punish the nations who had refused to assist him; and for that purpose sent Holofernes, the general of his army, to destroy by fire and sword all that should oppose him. The command, dictated by revenge, was executed with cruelty, and the march of Holofernes through Mesopotamia was marked by desolation and blood. The brave inhabitants of Bethulia first dared to oppose his progress. Fired with indignation, he invested the city, cut off every supply of water, and reduced the place to the utmost distress. The beauty and the intrepidity of Judith, if we may give credit to the book which bears her name, saved her city and country from inevitable destruction. Approaching the hostile camp, she insinuated herself into the tent and affections of Holofernes; and in the dead of night, when her watchful eye observed him buried in sleep and wine, severed his head from his body with his own sword, and escaped to her friends. The death of the leader struck his army with consternation, and in their sudden flight they lost their baggage, and were pursued with great slaughter. Nebuchodonosor seems not long to have survived the destruction of his army, and his throne was filled by Sarac.

At length, Nebuchadnezzar, the son of Nabopolassar, married Amyit, the daughter of Astyages, king of the Medes, and sister of Cyaxares; and by this marriage the two families having contracted affinity, they conspired against the Assyrians. Nabopolassar being old, and Astyages dead, their sons Nebuchadnezzar and Cyaxares led the armies of the two nations against Nineveh, slew Sa-

rac, destroyed the city, and shared the kingdom of the Assyrians. This victory the Jews refer to the Chaldeans; the Greeks, to the Medes; Tobit, (14: 15.) Polyhistor, and Ctesias, to both. With this victory commenced the great successes of Nebuchadnezzar and Cyaxares, and it laid the foundation of the two collateral empires of the Babylonians and Medes, which were branches of the Assyrian empire; and hence the time of the fall of the Assyrian empire is determined, the conquerors being then in their youth. In the reign of Josiah, when Zephaniah prophesied, Nineveh and the kingdom of Assyria were standing; and their fall was predicted by that prophet. Zeph. 1: 3. 2: 13. And in the end of his reign, Pharaoh-Necho, king of Egypt, the successor of Psammetichus, went up against the king of Assyria to the river Euphrates, to fight against Carchemish, or Circutium; and in his way thither slew Josiah, (2 Kings 23: 29. 2 Chron. 35: 20.) and therefore the last king of Assyria was not yet slain. But in the third and fourth years of Jehoiakim, the successor of Josiah, the two conquerors having taken Nineveh, and finished their war in Assyria, prosecuted their conquests westward; and leading their forces against the king of Egypt, as an invader of their right of conquest, they beat him at Carchemish, and took from him whatever he had recently taken from the Assyrians; (2 Kings 24: 7. Jer. 46: 2.) "and therefore we cannot err," says Sir Isaac Newton, "above a year or two, if we refer the destruction of Nineveh, and fall of the Assyrian empire, to the third year of Jehoiakim," or the hundred and fortieth, or, according to Blair, the hundred and forty-first, year of Nabonassar; that is, the year B. C. 607.

Of the government, laws, religion, learning, customs, &c., of the ancient Assyrians, nothing absolutely certain is recorded. Their kingdom was at first small, and subsisted for several ages under hereditary chiefs; and their government was simple. Afterwards, when they rose to the sublimity of empire, their government seems to have been despotic, and the empire hereditary. Their laws were probably few, and depended upon the mere will of the prince. To Ninus we may ascribe the division of the Assyrian empire into provinces and governments; for we find that this institution was fully established in the reigns of Semiramis and her successors. The people were distributed into a certain number of tribes; and their occupations or professions were hereditary. The Assyrians had several distinct councils, and several tribunals for the regulation of public affairs. Of councils there were three, which were created by the body of the people, and who governed the state in conjunction with the sovereign. The first consisted of officers who had retired from military employments; the second, of the nobility; and the third, of the old men. The sovereigns also had three tribunals, whose province it was to watch over the conduct of the people. The Assyrians have been competitors with the Egyptians for the honor of having invented alphabetic writing. It appears, from the few remains now extant of the writing of these ancient nations, that their letters had a great affinity with each other. They much resembled one another in shape; and they ranged them in the same manner, from right to left.—*Jones; Watson.*

ASTAROTH, or ASTARTE, or ASHTORETH; the name of one of the Syrian deities, called by Jeremiah "the queen of heaven," (ch. 7: 18, and 44: 17—25.) A temple was erected to this idol, at the city of Hierapolis in Syria, where three hundred priests attended at her altar, and were constantly employed in offering sacrifices. Solomon, seduced from his allegiance to the God of his fathers through the influence of his foreign wives, introduced the worship of Ashtoreth in Israel, and built a temple to her on the mount of Olives. 1 Kings 11: 4—8. 2 Kings 23: 13. Milton, in the first book of his *Paradise Lost*, l. 437, &c., thus refers to this object of idolatrous worship:

—With these in troops  
Came ASHTORETH, whom the Phenicians call'd  
ASTARTE, queen of heav'n, with crescent horns;  
To whose bright image nightly by the moon  
Sidonian virgins paid their vows and songs,  
In Sion also not unang, where stood  
Her temple on th' offensive mountain, built  
By that uxorious king, whose heart, though large,  
Reguill'd by fair idolatresses, fell  
To idols foul.

Her temple at Aphac, on mount Libanus, is said to have been a perfect stew of lewdness, a very school of the most beastly lusts, there practised by her votaries, because Venus was supposed to have had her first intercourse with that place with her beloved Adonis.—*Gibbon's Rome*, vol. i. chap. 6.; *Jones*.

ASTAROTH, ASTAROTH-CARNAÏM, or CARENAÏM, or CARNEA, (Gen. 14: 5.) was a city beyond Jordan, six miles from Adraa, or Edrei, between that city and Abila. There were two places named Astaroth, in the Batanea, nine miles from each other, between Abila and Adraa. There was also a Carnaïm, as Eusebius says, not far from Jerusalem. (See CARNAÏM.) Astaroth Carnaïm is supposed to be derived from the goddess Astarte, adorned there, who was represented with horns, or a crescent: for *car-*



*naim* signifies horns. 2 Mac. 12: 26. mentions a temple of the goddess Atargatis, in Carnion. Atargatis was the same as Derceto, of Askelon, represented as a woman with the lower parts of a fish, called by the Hebrews, Dagon, or the god-fish. (See DAGON.)

ASTARTE. (See ASTAROTH.)  
ASTELL, (MARY;) an English lady, eminent for her piety and erudition, was born 1668, and died 1731. She exerted herself much to raise the standard of female education; and her vigorous pen advocated both the rights of her sex, and the doctrines of the Church of England. Living and conversing with the fashionable world, she yet lived a life of holiness; severe in virtue, serene in mind, and cheerful in manner and conversation. She would often say, 'that the real Christian alone has reason to be cheerful; but he ought to be so always.' Her habits were abstemious; regarding temperance as essential to study, as well as to the spirit of devotion, and occasional abstinence as her best physic. She enjoyed uninterrupted health, until, late in life, she was seized with a fatal cancer in her breast. This she long endured; and at length submitted to its amputation with patience and intrepidity. Finding her dissolution drawing near, she ordered her coffin and shroud to be made and brought to her bedside, that her thoughts might not wander from the steady contemplation of God and the world to come.—*Betham; Davenport.*

ASTONIED; astonished.  
ASTONISHMENT; a kind or degree of wonder introduced by surprise. This emotion always relates to things of the highest importance; to things which appear too vast and extensive for the grasp of intellect, rather than to any thing of an intricate nature. The body marks in a striking manner the singular state of the mind under this emotion. The eyes are firmly fixed, without being directed to any particular object; the character of countenance, which was formed by the habitual influence of some predominant affection, is for a time effaced; and a suspension of every other expression, a certain vacuity, strongly notes this state of mind.—*Buck.* (See AMAZEMENT, WONDER, WINE.)

ASTROLOGERS; such as by observation of the stars and sky, and calculations relative thereto, pretend to foretell future events: they were famous among the heathen, chiefly at Babylon. Isa. 47: 13. Dan. 1: 20.—*Brown.*

ASTROLOGY; the art of foretelling future events, from the aspects, positions, and influences of the heavenly bodies. The word is compounded of *aster*, star, and *logos*, discourse; whence, in the literal sense of the term, astrology should signify no more than the doctrine or science of the stars. Astrology judiciary, or judicial, is what we

commonly call simple astrology, or that which pretends to foretell mortal events, even those which have a dependence on the free will and agency of man; as if they were directed by the stars. This art, which owed its origin to the practice of knavery on credulity, is now universally exploded by the intelligent part of mankind. Judicial astrology is commonly said to have been invented in Chaldea, and thence transmitted to the Egyptians, Greeks, and Romans; though some will have it of Egyptian origin, and ascribe the invention to Cham. But we derive it from the Arabians. The Chaldeans, and the Egyptians, and indeed almost all the nations of antiquity, were infatuated with the chimeras of astrology. It originated in the notion, that the stars have an influence, either beneficial or malignant, upon the affairs of men, which may be discovered, and made the ground of certain prediction, in particular cases: and the whole art consisted in applying astronomical observations to this fanciful purpose. Diodorus Siculus relates, that the Chaldeans learned these arts from the Egyptians; and he would not have made this assertion, if there had not been at least a general tradition that they were practised from the earliest times in Egypt. The system was, in those remote ages, intimately connected with Sabianism, or the worship of the stars as divinities; but whether it emanates from idolatry or fatality, it denies God and his providence, and is therefore condemned in the Scriptures, and ranked with practices the most offensive and provoking to the Divine Majesty.—*Watson.* (See *ASTRONOMY.*)

**ASTRONOMY.** The interests of agriculture and navigation required some knowledge of astronomy. An evidence that an attempt was made, at a very early period, to regulate the year by the annual revolution of the sun, may be found in the fact, that the Jewish months were divided into thirty days each. Gen. 7: 11. 8: 4. In astronomy, the Egyptians, Babylonians, and Phenicians exhibited great superiority. We are informed, there were magicians or enchanters in Egypt, (Exod. 7: 11. Lev. 20: 27. 19: 31. Deut. 18: 20.) denominated in Hebrew *mek-shephim*, because they computed eclipses of the sun and moon, and pretended to the people, that they produced them by the efficacy of their own enchantments. Some of the constellations are mentioned by name in Job 9: 9. 38: 31, 32. Isa. 13: 10. Amos 5: 8. 2 Kings 23: 5.

It is by no means a matter of wonder, that the Hebrews did not devote greater attention to astronomy, since the study of *astrology*, which was intimately connected with that of astronomy, and was very highly estimated among the neighboring nations, Isa. 47: 9. Jer. 27: 9. 1: 35. Dan. 2: 13, 43., was interdicted to the Hebrews. Deut. 18: 10. Lev. 20: 27. Daniel, indeed, studied the art of astrology at Babylon, but he did not practise it. Dan. 1: 20. 2: 2. The astrologers (and those wise men mentioned, Matt. 2: appear to have been such,) divided the heavens into apartments or habitations, to each one of which apartments they assigned a ruler or president. This develops the origin of the word, *beelzeboul*, or the *Lord of the celestial dwelling*. Matt. 10: 25. 12: 24, 27. Mark 3: 22. Luke 11: 15—19.—*Hornac's Introduction.*

**I. ASTYAGES**, otherwise **CYAXARES**, king of the Medes, successor of Phraortes, reigned forty years, and died A. M. 3109, ante A. D. 595. He had a son, called Astyages, or Darius; and two daughters, Mandane and Amyit. For Astyages, or Darius, or Ahasuerus, see the following article. Amyit married Nebuchadnezzar, son of Nabopolassar, king of Chaldea, and was mother of Evil-merodach. Mandane married Cambyzes the Persian, and was mother of Cyrus.—*Calmet.*

**II. ASTYAGES**, otherwise **ANASUERUS**, (Dan. 9: 1.) or **ARTAXERXES**, (Dan. 6: 1. *Gr.*) or **DARIUS** the Mede, (Dan. 5: 31.) or **CYAXARES**, (by his father's name,) or Apandaz, was, by his father, Cyaxares, appointed governor of Media, and sent with Nabopolassar, king of Babylon, against Sarac, (or Chimiladanus,) king of Assyria, whom they besieged in Nineveh, took that city, and dismembered the Assyrian empire. (See *ASSYRIA.*) Astyages was with Cyrus at the conquest of Babylon, and succeeded Belshazzar, king of Babylon. Dan. 5: 30, 31. A. M. 3147. Cyrus succeeded him, 3456, Dan. 5: 65. See Isa. 13: 14: 21: 45: 46: 47. Jer. 50: 51.—*Calmet.*

**ASUPPIM, HOUSE OF.** This word occurs 1 Chron. 26: 15. *Asuppim* signifies *collections*. Hence the phrase is used evidently for a *store-house*; probably of precious things, connected with the temple.

**ASYLUM.** This word signifies a sanctuary, whither unfortunate persons might retire for security from their enemies, and from whence they could not be forced. It has been supposed that Hercules' grandsons were the institutors of these places of refuge, in Greece, if not in Europe; for, apprehending the resentment of those whom Hercules had ill-treated, they appointed an asylum or temple of mercy at Athens. Cadmus erected another at Thebes, and Romulus another at Rome, on mount Palatine. That of Daphne, near Antioch, was very famous. 2 Macc. 4: 31. Theseus built an asylum at Athens in favor of slaves, and of the poor who should fly thither, from the oppression of the rich. There was one in the isle of Calauria.—The temples of Apollo at Delphi, of Juno at Samos, of Esculapius at Delos, of Bacchus at Ephesus, and many others in Greece, had the privileges of being *asyla*. Romulus gave this right to a wood adjoining the temple of Vejovis. (Virgil, *Æneid.* viii. 342.) Ovid speaks of a wood near Ostium, that enjoyed the same privilege. (Fast. l. 1.) Austin observes, (de Civit. lib. i. cap. 34.) that the whole city of Rome was an asylum to all strangers.—The number of these privileged places was so much increased in Greece, under the emperor Tiberius, that he was obliged to recal their licenses, and to suppress them. (Sueton. in Tiberio. Tacit. Annal. lib. iii. cap. 6.) But his decree was little observed after his death.

The altar of burnt sacrifices, and the temple at Jerusalem, were sanctuaries. Hither Joab retired; (1 Kings 2: 28, 29, 31.) but Solomon observing that he would not quit the altar, ordered him to be killed there. Moses commands (Exod. 21: 14.) that any who had committed murder, and fled for protection to the altar, should be dragged from thence. Sanctuaries were not for the advantage of wicked men, but in favor of the innocent, when attacked unjustly. When criminals retired to the sanctuary of a temple, they were either starved, or forced thence, by fires kindled around them. (See *REFUGE.*)—*Calmet.*

**ATAD.** At Atad's threshing-floor (Gen. 1: 11.) the sons of Jacob, and the Egyptians who accompanied them, mourned for Jacob; whence it was afterwards called *Abel-Mizraim*, "the mourning of the Egyptians." (See *ABEL-MIZRAIM.*)—*Calmet.*

**ATAROTH.** There are several cities of this name:—1. One in the tribe of Gad, beyond Jordan, (Numb. 32: 3, 34.) the same, probably, with Atroth-Shophan, given to this tribe, verse 35.—2. Another on the frontiers of Ephraim, between Janohah and Jericho, (Josh. 16: 7.) probably Ataroth-Addar, 16: 5. 18: 13.—3. **ATAROTH BETH-JOAB**, in Judah. 1 Chron. 2: 51.—*Calmet.*

**ATHALIAH**; daughter of Ahab, king of Israel, and wife of Joram, king of Judah. Her history is given in the eleventh chapter of 2 Kings, and is fearfully monitory. Racine has written a tragedy upon it.

**ATHANASIUS**, the celebrated patriarch of Alexandria, was born in that city about 296. At the council of Nice, though then but a deacon of Alexandria, his reputation for skill in controversy gained him an honorable place in the council, and with signal ability he exposed the sophistry of those who pleaded on the side of Arius. Six months after, he was appointed the successor of Alexander. Notwithstanding the influence of the emperor, who had recalled Arius from banishment, and upon a plausible confession of his faith, in which he affected to be orthodox in his sentiments, directed that he should be received by the Alexandrian church, Athanasius refused to admit him to communion, and exposed his prevarication. The Arians upon this exerted themselves to raise tumults at Alexandria, and to injure the character of Athanasius with the emperor, who was prevailed upon by falsehoods to pronounce against him a sentence of banishment. In the beginning of the reign of Constantius, he was recalled to his happy people, but was again disturbed and deposed through the influence of the Arians. Accusations were also sent against him and other bishops from the east to the west; but they were acquitted by pope Julius in full

council. Athanasius was restored a second time to his see upon the death of the Arian bishop, who had been placed in it. Arianism, however, being in favor at court, he was condemned by a council convened at Arles, and by another at Milan, and was a third time obliged to fly into the deserts. His enemies pursued him even here, and set a price upon his head. In this situation, Athanasius composed writings full of eloquence to strengthen the faith of believers, and expose the falsehood of his enemies. He returned with the other bishops whom Julian the apostate recalled from banishment, and in A. D. 362, held a council at Alexandria, where the belief of a consubstantial Trinity was openly professed. Many now were recovered from Arianism, and brought to subscribe the Nicene creed. But his peace was again interrupted by the complaints of the heathen, whose temples the zeal of Athanasius kept always empty. He was again obliged to fly to save his life. The accession of Jovian brought him back. During the reign of Jovian, also, Athanasius held another council, which declared its adherence to the Nicene faith; and with the exception of a short retirement under Valens, he was permitted to sit down in quiet and govern his affectionate church of Alexandria, until his death, in 373. Of the forty-six years of his official life, he spent twenty in banishment.

Athanasius, (says the *Encyclopedia Americana*,) is one of the greatest men of whom the church can boast. His deep mind, his noble heart, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence, and strictly virtuous life, gained the honor and love of all. In all his writings, his style is distinguished for clearness and moderation. The best edition is that of Montfaucon, Paris, 1698.

Athanasius was an eminent instrument of maintaining the truth, in an age when errors affecting the great foundation of our faith were urged with great subtlety. The Scripture doctrine of the Trinity, as explained by him, at length triumphed over the heresies which at one time met with so much support and sanction; and the views of Athanasius have been received, in substance, by all orthodox churches to the present time.—*Watson; Encyclopedia Americana.*

**ATHANASIANS;** the orthodox followers of St. Athanasius, the great and able antagonist of Arius. The Athanasian creed, though generally admitted not to be drawn up by this father, (but probably, as Dr. Waterland says, by Hilary, bishop of Arles, in the fifth century,) is universally allowed to contain a fair expression of his sentiments. This creed says, "The catholic faith is this: that we worship one God in trinity, and trinity in unity: neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost;" namely, "uncreate, incomprehensible, eternal," &c. "The Father is made of none, neither created nor begotten. The Son is of the Father alone; neither made nor created, but begotten. The Holy Ghost is of the Father and the Son; neither made, nor created, nor begotten, but proceeding."

The true key to the Athanasian creed lies in the knowledge of the errors to which it was opposed. The Sabellians considered the Father, Son, and Holy Spirit as one in person;—this was "confounding the persons:" the Arians considered them as differing in essence—three beings;—this was "dividing the substance;" and against these two hypotheses was the creed originally framed. And since every sect was willing to adopt the language of Scripture, it was thought necessary to adopt scholastic terms, in order to fix the sense of Scripture language.

The eternal generation of the Son of God forms an essential part of this creed, as well as of the Nicene: it is on this principle that the Son is called "God of God, Light of Light, very God of very God; begotten, not made;"—which certainly does not apply to the human nature of Christ, which was "made of a woman—made under the law." Most certain it is, that many of the Christian fathers maintain this mysterious doctrine of eternal genera-

tion; and it has had able defenders, down to Dr. J. Owen, Dr. Waterland, Dr. Edward Williams, and Andrew Fuller. On the other hand, Trinitarians equally zealous have considered the opinion as both inconsistent in itself, and derogatory to the Son of God—"as implying derivation and inferiority"—though certainly not so intended by the Athanasians. Dr. Watts, and other advocates for the pre-existence of Christ's *human soul*, have considered the production of this first of creatures, as the highest sense in which our Savior is in Scripture called "the Son of God."—*Doddridge's Works, (Parsons's edit.)* vol. v. p. 182.

If on this subject the writer might, as an individual, express his own sentiments, the chief fault in the creed itself is, its overstepping the modesty of Scripture, and attempting to define, with accuracy, where the sacred writers seem designedly to have left the subject under the veil of mystery. The Supreme Being is, in all respects, so infinitely above the conception of men, and perhaps of angels, that it becomes us to conduct all speculations relative to the Deity with reverence, and even awe; to veil our faith under the wings of devotion, as the seraphim cover their faces while they worship.

But the most exceptionable part of this creed lies in what are commonly called "the damnatory clauses"—"Whoever will be saved, before all things it is necessary that he hold the catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall *perish everlastingly*. And the catholic faith is this?"—proceeding to the statements of the doctrine of the trinity above given. Now it is most certain, that we cannot use too much caution on this subject. The Scripture indeed speaks of faith in Christ as necessary to salvation, but refers rather, perhaps, to the vital principle itself, than to any form of confession; and it seems above all things improper to mingle anathemas with our devotions. This has led many of the English clergy and bishops, to wish they were "well rid" of this creed altogether, which is certainly a prevailing sentiment; and were the question now put, on admitting this formulary into the church service, there are, perhaps, but few, comparatively, that would vote for it. However orthodox it may be, it does not appear to be written in a Christian spirit. (See **ARTICLES**.)—*Watson; Williams; Dr. Waterland's Cr. Hist. of the Athanasian Creed; Rev. T. H. Horne's Scripture Doctrine of the Trinity; Burnett on the Articles*, art. ii. and viii.; *Doddridge's Lectures*, lect. 62.

**ATHEIST;** in the strict and proper sense of the word, is one who does not believe in the existence of a God, or who owns no being superior to nature. It is compounded of the two terms, *a*, negative, and *theos*, God, signifying *without God*. Atheists have been also known by the name infidels; but the word infidel is now commonly used to distinguish a more numerous party, and is become almost synonymous with deist. He who disbelieves the existence of a God, as an infinite, intelligent, and a moral agent, is a direct or speculative atheist; he who confesses a Deity and providence in words, but detests them in his life and actions, is a practical atheist. That atheism existed in some sense before the flood, may be suspected from what we read in Scripture, as well as from heathen tradition; and it is not very unreasonable to suppose, that the deluge was partly intended to evince to the world a heavenly power, as Lord of the universe, and superior to the visible system of nature. This was at least a happy consequence of that fatal catastrophe; for, as it is observed by dean Sherlock, "The universal deluge, and the confusion of languages, had so abundantly convinced mankind of a divine power and providence, that there was no such creature as an atheist, till their ridiculous idolatries had tempted some men of wit and thought, rather to own no God than such as the heathens worshipped."

Atheistical principles were long nourished and cherished in Greece, and especially among the atomical, peripatetic, and sceptical philosophers; and hence some have ascribed the origin of atheism to the philosophy of Greece. This is true, if they mean that species of refined atheism, which contrives any impious scheme of principles to account for the origin of the world, without a Divine Being. For though there may have been in former ages, and in other countries, some persons irreli-

gious in principle as well as in practice, yet we know of none who, forming a philosophical scheme of impiety, became a sect, and erected colleges of atheistical learning, till the arrogant and enterprising genius of Greece undertook that detestable work. Carrying their presumptuous and ungoverned speculations into the very essence of the divinity, at first they doubted, and at length denied, the existence of a first cause independent of nature, and of a providence that superintends its laws, and governs the concerns of mankind. These principles, with the other improvements of Greece, were transferred to Rome; and, excepting in Italy, we hear little of atheism, for many ages after the Christian era. "For some ages before the Reformation," says archbishop Tillotson, "atheism was confined to Italy, and had its chief residence at Rome. But, in this last age, atheism has travelled over the Alps and infected France, and now of late it hath crossed the seas, and invaded our nation, and hath prevailed to amazement." However, to Tillotson, and other able writers, we owe its suppression in England; for they pressed it down with a weight of sound argument, from which it has never been able to raise itself. For although in our time, in France and Germany a subtle atheism was revived, and spread its unhallowed and destructive influence for many years throughout the continent, it made but little progress in that better-instructed nation.

Atheism, in its primary sense, comprehends, or at least goes beyond, every heresy in the world; for it professes to acknowledge no religion, true or false. The two leading hypotheses which have prevailed, among atheists, respecting this world and its origin, are, that of Ocellus Lucanus, adopted and improved by Aristotle, that it was eternal; and that of Epicurus, that it was formed by a fortuitous concourse of atoms. "That the soul is material and mortal, Christianity an imposture, the Scripture a forgery, the worship of God superstition, hell a fable, and heaven a dream, our life without providence, and our death without hope, like that of asses and dogs, are part of the glorious gospel of our modern atheists."

The being of a God may be proved from the marks of design, and from the order and beauty visible in the world; from universal consent; from the relation of cause and effect; from internal consciousness; and from the necessity of a final as well as an efficient cause.

Of all the false doctrines and foolish opinions that ever infested the mind of man, nothing can possibly equal that of atheism, which is such a monstrous contradiction of all evidence, of all the powers of understanding, and the dictates of common sense, that it may be well questioned whether any man can really fall into it by a deliberate use of his judgment. All nature so clearly points out, and so loudly proclaims, a Creator of infinite power, wisdom, and goodness, that whoever hears not its voice, and sees not its proofs, may well be thought wilfully deaf, and obstinately blind. If it be evident, self-evident to every man of thought, that there can be no effect without a cause, what shall we say of that manifold combination of effects, that series of operations, that system of wonders, which fill the universe, which present themselves to all our perceptions, and strike our minds and our senses on every side? Every faculty, every object of every faculty, demonstrates a Deity. The meanest insect we can see, the minutest and most contemptible weed we can tread upon, is really sufficient to confound atheism, and baffle all its pretensions. How much more that astonishing variety and multiplicity of God's works with which we are continually surrounded! Let any man survey the face of the earth, or lift up his eyes to the firmament; let him consider the nature and instincts of brute animals, and afterwards look into the operations of his own mind, and will he presume to say or suppose that all the objects he meets with are nothing more than the result of unaccountable accidents and blind chance? Can he possibly conceive that such wonderful order should spring out of confusion? or that such perfect beauty should be ever formed by the fortuitous operations of unconscious, inactive particles of matter? As well, any better, and more easily, might he suppose that an earthquake might happen to build towns and cities; or the materials carried down by a flood fit themselves up without hands into a regular fleet.

For what are towns, cities, or fleets, in comparison of the vast and amazing fabric of the universe! In short, atheism offers such violence to all our faculties, that it seems scarce credible it should ever really find any place in the human understanding. Atheism is unreasonable, because it gives no tolerable account of the existence of the world. This is one of the greatest difficulties with which the atheist has to contend. For he must suppose either that the world is eternal, or that it was formed by chance and a fortuitous concourse of the parts of matter. That the world had a beginning, is evident from universal tradition, and the most ancient history that exists; from there being no memorials of any actions performed previously to the time assigned in that history as the era of the creation; from the origin of learning and arts, and the liability of the parts of matter to decay. That the world was not produced by chance, is also evident. Nothing can be more unreasonable than to ascribe to chance an effect which appears with all the characters of a wise design and contrivance. Will chance fit means to ends, even in ten thousand instances, and not fail in a single one? How often might a man, after shaking a set of letters in a bag, throw them on the ground, before they would become an exact poem, or form a good discourse in prose? In short, the arguments in proof of Deity are so numerous, and at the same time so obvious to a thinking mind, that to waste time in disputing with an atheist, is approaching too much towards that irrationality, which may be considered as one of the most striking characteristics of the sect.

The more noted atheists, since the Reformation, are Machiavel, Spinoza, Hobbes, Blount, and Vanini. To these may be added Hume, and Voltaire, the corypheus of the sect, and the great nursing father of that swarm of them which has appeared in these last days.

Dr. Samuel Clarke, in his "Demonstration of the Being of a God," says, that atheism arises either from stupid ignorance, or from corruption of principles and manners, or from the reasonings of false philosophy; and he adds, that the latter, who are the only atheistical persons capable of being reasoned with at all, must of necessity own, that, supposing it cannot be proved to be true, yet it is a thing very desirable, and which any wise man would wish to be true, for the great benefit and happiness of man, that there was a God, an intelligent and wise, a just and good Being, to govern the world. Whatever hypothesis these men can possibly frame, whatever argument they can invent, by which they would exclude God and providence out of the world; that very argument, or hypothesis, will of necessity lead them to this concession. If they argue, that our notion of God arises not from nature and reason, but from the art and contrivance of politicians; that argument itself forces them to confess, that it is manifestly for the interest of human society, that it should be believed there is a God. If they suppose that the world was made by chance, and is every moment subject to be destroyed by chance again; no man can be so absurd as to contend, that it is as comfortable and desirable to live in such an uncertain state of things, and so continually liable to ruin, without any hope of renovation, as in a world that is under the preservation and conduct of a powerful, wise, and good God. If they argue against the being of God, from the faults and defects which they imagine they can find in the frame and constitution of the visible and material world; this supposition obliges them to acknowledge that it would have been better the world had been made by an intelligent and wise Being, who might have prevented all faults and imperfections. If they argue against providence, from the faultiness and inequality which they think they discover in the management of the moral world; this is a plain confession that it is a thing more fit and desirable in itself, that the world should be governed by a just and good Being, than by mere chance or unintelligent necessity. Lastly, if they suppose the world to be eternally and necessarily self-existent, and consequently that every thing in it is established by a blind and eternal fatality; no rational man can at the same time deny, but that liberty and choice, or a free power of acting, is a more eligible state, than to be determined thus in all our actions, as a stone is to move

downward, by an absolute and inevitable fate. In a word, which way soever they turn themselves, and whatever hypothesis they make, concerning the original and frame of things, nothing is so certain and undeniable, as that man, considered without the protection and conduct of a superior Being, is in a far worse case than upon supposition of the being and government of God, and of men's being under his peculiar conduct, protection, and favor.—*Watson; Paley's Nat. Theology; Gisborne's do.; Dwight's Theology*, vol. i. sermons 1, 2, and 3.

ATHENAIS, (afterwards ELIA EUDOCIA,) empress of the East, was the daughter of Leontinus, an Athenian philosopher, who gave her a most elegant and liberal education. To the learning and philosophy of the Greeks she added the arts of elocution and music. Her father at his death left all his property to her two brothers, except one hundred pieces of gold, saying in his will, that "*her unequalled merit was a sufficient portion.*" This merit, however, was certainly no apology for such manifest injustice; which was aggravated by the harsh treatment of her brothers, who forced her to take refuge with an aunt on her mother's side. Her aunt took her to Constantinople, about the year 420, and made the princess Pulcheria acquainted with her situation. This princess, struck with her singular beauty, learning, and modesty, found means of making the admirable qualities of her fair protegee known to her brother Theodosius, surnamed the Young. To him Athenais was soon married, and was acknowledged empress of the East in 422. Before her marriage she embraced Christianity; the spirit of which she exercised towards her brothers. On hearing of her good fortune, they had fled; but she caused them to be brought to Constantinople, obtained their forgiveness of the emperor, and their elevation to stations of honor and trust. "I regard you" said she, "as the instruments of my elevation. It was not your cruelty, but the hand of Providence which brought me here, to raise me to the throne."

Arrayed in the imperial purple, she still cultivated her studies with ardor, and in every department of the sciences then known, was thought to equal any philosopher of the other sex. Her poems were the admiration of her own and succeeding ages. She translated into verse the Pentateuch, Joshua, Judges, Ruth, together with the prophecies of Daniel and Zechariah. The learned Photius speaks highly both of the merit of the poetry, and of the fidelity of the translations; so that her name was ranked among theologians, as well as among the literati; and this while at the head of a magnificent court!

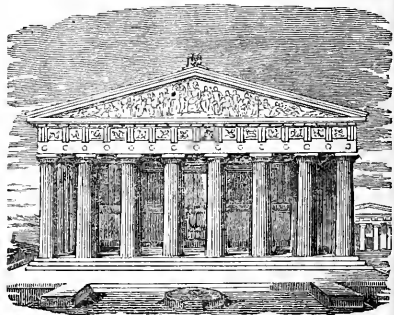
About the year 442, falling under the suspicion of the emperor for some trifling cause, she obtained leave to retire to Jerusalem. Here, indignant at the murder of some of her friends, she stained her exalted character by an act of revenge, which she afterwards never ceased to lament. The remaining twenty years of her life were spent in acts of benevolence and usefulness.—*Batham.*

ATHENS; a city of ancient Greece, distinguished not merely for political greatness, and military power, but rendered still more illustrious by the glory it acquired

tants, and from the arts and sciences which were indebted to it either for their origin or their perfection.

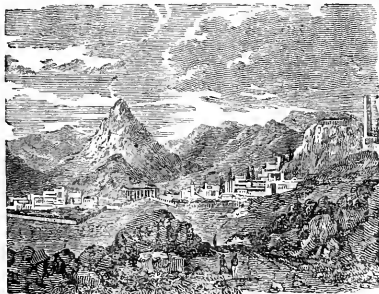
Athens was situated on the Saronic gulf, opposite to the eastern coast of the Peloponnesus. It was inclosed in a sort of peninsula, formed by the confluence of the two rivers, the Ilissus and the Cephissus. From the sea, on which its greatness and importance so essentially depended, it lay at the distance of about four miles. It was surrounded by walls of great extent and strength, and had three harbors, the Piræus, Munychia, and Phalerus. A bay, formed by projecting rocks, furnished a species of triple harbor, at once spacious and secure, and the surrounding shore was covered with edifices, the splendor of which soon rivalled those of Athens itself. These harbors were joined to the city by a double range of walls, called "the long walls," of which the north side extending to Piræus was five miles; the south, which branched off to Phalerus, was four miles and a quarter in length; and that encompassing the Piræus was built of hewn stone, and so broad that carriages could cross each other upon them.

In the centre of the city itself, and constituting its chief ornament, stood the Acropolis, the glory of the Grecian art. On this elevation the whole of Athens was originally built; but as the city extended, the Acropolis came to serve merely the purpose of a citadel. Here were accumulated all those works of ornament of which Athens was so prolific; the Acropolis became the grand depository for every thing the most splendid which human genius could produce in painting, sculpture, and architecture. But its prime ornament was the Parthenon or virgin temple of Minerva, an engraving of which is here given; a splen-



The Parthenon.

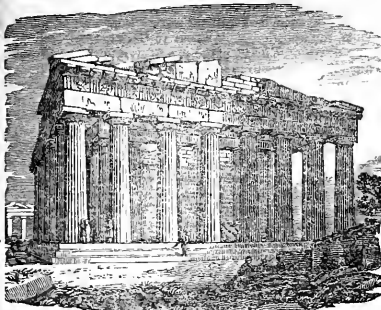
did edifice, two hundred and seventeen feet in length, and ninety-eight in breadth. Destroyed by the Persians, it was rebuilt by Pericles with great additional splendor. Within was the statue of Minerva, by Phidias, the masterpiece of the art of statuary. It was of ivory, thirty-nine feet in height, and entirely covered with pure gold, to the value of twenty-four talents, or one hundred and twenty thousand pounds sterling, nearly five hundred thousand dollars. It is now in ruins, and presents an appearance of great desolation. The Propylea also, of white marble, formed magnificent entrances to the Parthenon. This edifice was on the north side of the Acropolis; and near it was the Erechtheum, of white marble also, consisting of two temples, one dedicated to Minerva, the other to Neptune, besides a remarkable edifice called the Pandroseum. In front of the Acropolis, and at each end, were the two theatres, called the theatre of Bacchus, and the Odeum; the one designed for dramatic representations, and the other for music, both of extraordinary magnificence. But though the principal treasures of the Athenian art were accumulated in the Acropolis, the city itself contained many noble structures, among which were the gallery of historical engravings, the tower of the winds, with numerous monuments of illustrious men. Two of its most



View of Modern Athens.

from the learning, eloquence, and politeness of its inhabi-

splendid ornaments, however, were without the walls. These were the temple of Theseus, and of Jupiter Olympus, situated the one on the north, and the other on the south side of the city. The former was of the Doric order



Ruins of the Parthenon.

of architecture; and the latter of the Corinthian. In fact, the temple of Jupiter Olympius surpassed, if possible, every other structure of which Athens could boast. Immense sums were expended upon it by the Athenians; additions were made to it by successive sovereigns; and at length the fabric was completed by the emperor Adrian. The exterior contained about one hundred and twenty fluted columns, sixty feet high, and six in diameter. The enclosure was half a mile in circumference.

Besides these wondrous productions of art, Athens presented other scenes, sacred in the eyes of posterity by the classical associations to which they give rise. The Academy where Plato taught, was about three quarters of a mile to the north of the town. The Lyceum, where Aristotle diffused the light of science, and which from him became the seat of the Academic school, was situated on the north side of the city, beyond the river Ilissus. Near it was the less famous Cynosarges, where Antisthenes delivered his instructions, and founded the Cynic school. Zeno chose the portico called Paecile, for the place of his lectures; an edifice embellished with representations of Athenian victories. Epicurus, fond at once of society and of rural scenery, was the first to introduce a garden within the walls, thus enjoying at the same instant these two kinds of luxury. But political associations conspired equally with such as were literary, to give interest to particular districts of Athens. The hill of Areopagus, where that august assembly pronounced its decisions; the Prytaneum, or senate-house; the Pnyx, or forum in which the sovereign people of Athens met to deliberate; all these places, without being particularly splendid in themselves, become interesting by the importance of the events of which they were the theatre.

The religion of the common people of Athens consisted in prayers, sacrifices, and purifications. They repaired to the temples of their respective deities with downcast eyes, and dejected countenances; they kissed the ground, offered their prayers, standing, or on their knees, or prostrate; and held branches in their hands which they lifted up towards heaven, or stretched out towards the statue of the god, after applying it to their mouths. In addressing the infernal deities, they struck the earth with their feet or hands. Some pronounced their devout addresses in a low voice; but Pythagoras wished them always to be uttered aloud, that nothing might be asked which could excite a blush. The priests were the principal ministers of religion; next to them were the soothsayers and interpreters of omens. Their worship was originally performed in the open air, upon the tops of mountains, and on these spots temples were afterwards erected, and dedicated to Jupiter, to Apollo, and their other deities. There were several orders of priests, and among them one was denominated "high-priest," who had the superintendance of the rest. Some temples were served by priestesses,

and particularly that of Bacchus. Their altars were constructed of various materials, and of different dimensions, according to the variety of gods to whom they were consecrated. Both temples and altars were places of refuge, or asylum, for malefactors and criminals of all descriptions; and it was deemed an act of sacrilege to force them from their sanctuary. Their sacrifices were also of various kinds, according to their object or design, the materials of which they consisted, and the places in which they were offered, as well as the ceremonies that attended them. As public worship was prescribed by one of the fundamental laws, and therefore closely connected with the constitution, it was impossible to attack their superstition without endangering that constitution; it was consequently the duty of magistrates to maintain it, and to oppose all innovations visibly tending to its destruction.

This celebrated city affords a striking instance of a fact which has often been mentioned by the friends of revelation in their controversies with the deists, namely, of how little avail the highest advantages of civilization, of human learning, and of philosophy are, in teaching men the knowledge of the true God, and that worship which is acceptable to him. Athens enjoyed all these advantages in a measure which scarcely any other city that ever existed in the world could boast of. The activity, the cumulation, the free scope to talents of every description, which were excited by her popular form of government, raised her to the highest pinnacle of political consequence. The multitude of great men in every department, who followed each other in splendid succession, even to her last decline, is altogether unexampled. In every branch of science, of philosophy, and of literature, Athens was renowned. But what was its state in regard to the subject of religion? Luke, the sacred historian, has informed us, that when the apostle Paul visited it, A. D. 52, his soul was moved at beholding so fine a city "wholly given up to idolatry." Acts 17: 16. "Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man." Rom. 1: 22, 23. From the earliest times, the objects of religious worship multiplied among the Athenians. They received the twelve principal divinities from the Egyptians, and added to them others from the Lybians and different nations; and so fearful were they of neglecting any deity, or of being found deficient in their religious worship, that they dedicated an altar "to the unknown God." In process of time, a law was enacted, prohibiting, under pain of death, the introduction of any foreign worship, with, ut a decree of the Areopagus. (See AREOPAGUS.)

On the place where the great apostle bore his noble testimony against idols, and declared to them the God whom they ignorantly worshipped, Dr. E. D. Clarke, the traveller, remarks, "It is not possible to conceive a situation of greater peril, or one more calculated to prove the sincerity of a preacher, than that in which the apostle was here placed; and the truth of this, perhaps, will never be better felt than by a spectator, who from this eminence actually beholds the monuments of pagan pomp and superstition by which he, whom the Athenians considered as the *setter forth of strange gods*, was then surrounded: representing to the imagination the disciples of Socrates and of Plato, the dogmatist of the porch, and the sceptic of the academy, addressed by a poor and lowly man, who, 'rude in speech,' without the 'enticing words of man's wisdom,' enjoined precepts contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the Areopagites seems to have been set at defiance by the zeal of St. Paul on this occasion; namely, that of inflicting extreme and exemplary punishment upon any person who should slight the celebration of the holy mysteries, or blaspheme the gods of Greece. We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a commentary upon the apostle's words, as they were delivered upon the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies; behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether

in the face of nature, or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that Being who made and governs the world, Acts 17: 24, 28; who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures; in whom we live, and move, and have our being."—*Jones; Watson; Travels of Anacharsis*, vol. ii. ch. 12; *Gillies' History of Greece*, vol. ii.; *Young's History of Athens*.

**ATHOCIANS**; certain sectaries in the third century, who maintained the mortality of the soul, and other errors.—*Centur. Magdeb.* cent. 13. c. 5; *Wilhams*.

**ATONEMENT, THE DAY OF**, was the tenth of Tizri, which nearly answers to our September. The Hebrews call it *kippur*, or *chippur*, pardon, or expiation, because the faults of the year were then expiated. The principal ceremonies were the following: The high-priest, after he had washed, not only his hands and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, wearing neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests, putting his hands on the heads of the victims, and confessing his own sins, and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt-offering, to be offered in the name of the whole nation. The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the high-priest put some of the sacred fire of the altar of burnt-offerings into a censer, threw incense upon it, and entered with it, thus smoking, into the sanctuary. After having perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, carried that also into the sanctuary, and dipping his fingers in it, sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary, or most holy. Then he came out a second time, and beside the altar of burnt-offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he carried into the most holy place, and sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary: from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. During this time, none of the priests, or people, were admitted into the tabernacle, or into the court. This being done, the high-priest came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat, and young bullock, and sprinkled it seven times with the same blood. The sanctuary, the court, and the altar, being thus purified, he directed the goat which was set at liberty by the lot, to be brought to him, which being done, he put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered it to a person to carry it to some desert place, and let it loose, or throw it down some precipice. (See **SCAPE GOAT**.) This being done, the high-priest washed himself all over in the tabernacle, and putting on other clothes, (some think his pontifical dress, his robe of purple, the ephod, and the pectoral,) sacrificed two rams for a burnt-offering, one for himself, and the other for the people. The day was a great solemnity of the Hebrews; a day of rest, and of strict fasting. Leo of Modena, Buxtorf, and others, have collected many particulars relative to the solemnities of this day, from the rabbins, as may be seen in the larger edition of Calmet.—*Calmet*.

**ATONEMENT**. The term in the Hebrew language, which we translate atonement, is *copher*. As a verb, it literally signifies to cover; and, as a noun, a covering. Generally, wherever the word occurs, something that has given serious offence, and produced a permanent state of variance between the parties, is supposed; and then, in relation to the party offended, it signifies to pacify, to appease, or to render him propitious, as Gen. 32: 20. Ezek. 16: 63. When applied to sin, it signifies to cover, or to expiate it; to atone, or make satisfaction for it. Ps. 32: 1. Lev. 16: 30. When the term respects the sinner himself, it implies his being covered or protected from punishment, and is rendered a ransom or atonement for him.

Exod. 21: 30. Ch. 30: 12, 15. This seems to be the plain, unforced meaning of the Hebrew word *copher*; and when we look into the Greek version of the Old Testament, by the Seventy, we find it translated *iltamos*, propitiation; and "to make an atonement" they express by the word *exilaskomai*, which signifies "to render propitious."—Hence, the apostles, who wrote in Greek, when referring to the death of Christ, make use of the very same terms which are applied to the legal sacrifices in the Septuagint version of the Old Testament; representing the former not only as a real and proper sacrifice, but as the truth and substance of all the sacrifices of the Levitical law, and the only true and efficacious atonement for sin. Heb. 9: *passim*, and ch. 10: 1—19. As, therefore, the Greek word *iltamos* is expressly applied to Christ, 1 John 2: 2. Ch. 4: 10. and as it gives the true signification of the original word when applied to an atoning sacrifice, we must either admit that the sacrifice of Christ was a real atonement or propitiation for sin, or be reduced to the alternative of denying all that the Scripture says respecting the design and the effect of sacrifices.

The atonement, properly speaking, is a moral and not a commercial transaction. Crimes may be atoned for, but debts cannot be. Debts are transferable, crimes are not; the former may be mere accidents, but the latter enter into the essence of moral character. If debts are assumed and paid by a third person, the first is of right acquitted from farther obligation. But if atonement is offered by a third person for crimes, and the atonement is accepted, the acquittal of the first from punishment is still an act of grace; since the criminal is no less personally deserving of punishment than before. Hence our justification before God, *through the redemption which is in Christ Jesus*, is said to be *freely, by his grace, and according to the riches of his grace*. Rom. 3: 24. Ephes. 1: 7.

In cases where the party offending is unable to render adequate atonement in his own person, and where the punishment could not be endured by him without ruining him—as is the case in all capital offences—if the suffering of another be accepted in his stead, the atonement thus made by a substitute is technically termed a *vicarious atonement*. This is a case that rarely happens in human governments. Yet this is the case in relation to the atonement made by Christ. *He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed*. Isa. 53: (See **SUBSTITUTION**.)

It may be well here to state clearly the Scripture sense of the terms *wrath* and *propitiation*, as applied to God, in treating this great subject. Rom. 1: 18. 5: 9. 3: 25. 1 John 4: 10. *By the wrath of God*, then, is meant, not a turbulent passion, much less a settled implacability; but that moral sentiment of justice, which exists in perfection in the Infinite Mind, and which dictates the punishment of sin. *By propitiation* is meant that which, in a given case, makes it proper and just for God to exercise his mercy in forgiving sin.

As to the question whether the atonement be *general*, or *limited*, "that controversy," as Mr. Malcom observes, "has ever seemed rather the result of misunderstanding between the parties, or of each party looking too exclusively to those aspects of the doctrine, which seemed best to comport with their system of theology. In some respects the atonement is general; in others limited: in respect of sufficiency it is infinite; in respect to its application in the final salvation of men it is limited; but in no respect is it indefinite."

Some writers (as Taylor in Calmet) confound *atonement* with *reconciliation*. But the appeal to etymology in defence of this confusion of ideas is but egregious trifling, unworthy of a subject so vast and solemn. And as to Rom. 5: 11. it is well known that the original word there used is not *iltamos*, but *kattallagen*, and should have been rendered reconciliation. It is God, and not man, who receives the atonement; but believers, as the whole context shows, receive reconciliation through Christ. The former provides the way, and secures the existence of the latter, in harmony with all the Divine perfections. They differ, therefore, as cause and effect differ; and it is from confounding this distinction, that the most fundamental errors have been



paled upon the world with a show of plausibility. In the New Testament, as well as in the Old, the atonement is represented as the ground and basis of reconciliation to God. 2 Cor. 5: 18—21. Heb. 9: 15. Rom. 3: 24—26. 5: 1—21.

Neither is the term *atonement* to be confounded, as is frequently done, with the term *redemption*. Between these two terms there are plain differences; and no one without a perception of these differences, can treat this great subject with lucidness or accuracy. They differ in object and design, and of course are of a different nature; so that things may be truly affirmed of one, which cannot be truly affirmed of the other. *First*, they differ in *object*. Atonement is offered to God as its object; redemption is purchased or procured for men as its object. Atonement is a sacrifice offered; redemption is a benefit conferred. *Secondly*, they differ in *design*. The design of the atonement is to render God propitious, as the Sovereign Ruler; the design of redemption, to make man everlastingly blessed. Hence, *thirdly*, they differ in *nature*. Atonement being made to God, and made by a sacrifice of inestimable value, is in its own nature infinite; nor is it possible for us to conceive how its intrinsic worth and glory, or its efficacy and adaptation to its end, could be increased. Its *sufficiency* is infinite; for who can overrate "the precious blood of Christ," or take exact account of his "unspeakable riches?" Its end was "that God might be just, and the justifier of him that believeth in Jesus." This end was infinitely desirable; for it involves an infinite good, *glory to God in the highest, on earth peace, and good-will to men*. But this end the atonement has accomplished. **GOD IS JUST, AND THE JUSTIFIER OF HIM THAT BELIEVETH IN JESUS.** Its efficacy, therefore, is complete. It could not be more so. *By one offering of himself*, says the apostle, *he hath perfected forever them that are sanctified*. Heb. 10: 14. *Christ is the end of the law for righteousness to every one that believeth*. Rom. 10: 10. *Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather that is risen again; who is also at the right hand of God, and who maketh intercession for us*. Rom. 8: 33, 34. Is not that atonement then in its nature infinite, which is sufficient to satisfy God, the infinite Lawgiver and Judge, in the remission of sin to every one who cordially confides in it; and which so effectually repairs the injury done by sin as to justify Him in the sight of the whole universe for so doing? Can we talk of limits to the value of such a sacrifice? Can we assign bounds to the efficacy of such an expiation? Can we apply terms of measurement to the nature of such an atonement for sin? Is not the covering ample enough to protect a universe from the punishment of sin, were they all in need of its protection, and to resort to it for shelter?

Redemption, on the contrary, is in its very nature definite. It has an inseparable relation to men, as its object; and therefore in its very nature is limited to the number, for whom its price is paid, in whose behalf it is accepted, and on whom the blessing is actually bestowed. Redemption is not expiation for sin, but the deliverance of men from sin, by means of such an expiation. Hence, Christ is said by *his own blood to have obtained eternal redemption for us*. Heb. 9: 12. Hence, the word redemption is used for *pardon*, which is *our actual deliverance* from punishment, Ephes. 1: 7. Col. 1: 14.—for *sanctification*, which is *our actual deliverance* from the dominion of sin, 1 Pet. 1: 18. Isa. 59: 20.—and for *the resurrection*, which is the actual deliverance of our body from the grave at the last day. Rom. 8: 23. Ephes. 1: 14. 4: 30. Hence it is clear that in Scripture usage, atonement and redemption differ in their nature; and that the one is the cause, and the other the effect. Atonement is the ground of redemption. Isa. 53: 4—9. Redemption is the result of the atonement. Isa. 53: 10—12. The atonement takes effect by changing the relations of God towards the guilty. Rom. 3: 21. Redemption takes effect by changing the relations of the guilty towards God. Rev. 14: 4. The former was completely finished on the cross. Dan. 9: 24. John 19: 30. The latter is now in daily progressive operation, and will not be finished till the final consummation of all things. Ephes. 4: 30. The latter is a proper

subject of prayer; but not the former. Ps. 26: 11. 130: 8. The atonement is definite only in design; but in nature, value, and sufficiency, is infinite, and in adaptation to the wants of sinners, universal. John 3: 16. Redemption, on the other hand, is personal in its nature, particular in its purpose and application, and, of course, limited in its extent to the number of those who are actually made partakers of its inestimable blessings, by faith in the Redeemer's blood. Acts 20: 28. Ephes. 5: 25—27. Titus 2: 14. Gal. 3: 10—14. In a word, atonement is the price paid for the redemption of the church. *By the blood of thy covenant, I have sent forth thy prisoners out of the pit in which there is no water*. Zech. 9: 11. Redemption is the freedom of the church, which was itself purchased by the atonement. *For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation*. Rev. 5: 9.

This doctrine of atonement, as thus stated, is the leading truth of Christianity, 1 Cor. 15: 3. and is styled by St. Paul, from its distinguishing fact, the doctrine of the "cross," and the doctrine of "CURIST CRUCIFIEN." 1 Cor. 1: 17—24. Gal. 5: 11. 6: 12—14. This is that grand peculiarity of the Gospel, which was then a stumbling-block to the Jew, and foolishness to the Greek; and which in every age since has had to encounter the strongest opposition from the various prejudices of the human heart. It was indeed imbibed in its humbling and holy simplicity by the primitive believers; and was held fast in its purity and glory by the persecuted Waldenses, that is, by the true church, while the Mother of harlots was revelling in the midnight darkness of a professed, but corrupted Gospel. Its ascendancy was in a measure restored at the Reformation; but only to encounter a fresh similar opposition as at first, and from similar causes. For now, as ever, "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

"Errors on this subject," it has been well observed, "sap the whole structure of religion. All the great outlines of theology become vague and incoherent notions, when deprived of their connection with this central truth. By necessary consequence, erroneous systems of religion originate chiefly in wrong views of the atonement." Papists add human merit to Christ's, and then, as if this were not sufficient, superadd penance and purgatory; thus falsifying the words of him who said on the cross, *It is finished*. Arminians, regarding redemption as universal, have made it in every sense conditional; and thus denied the doctrine of gratuitous election. Socinians, denying the necessity of an atonement in order to the forgiveness of sin, reduce Christ to a mere man, and his death to that of a martyr, sealing his doctrine with his blood. Swedenborgians consider Christ's sufferings to have been on his own account, not ours; and hence discard the imputation of his righteousness. Restorationists contend that Christ died for all mankind absolutely, and therefore all shall be ultimately saved. Universalists, (at least, modern ones,) affirm that atonement simply means reconciliation, and that Christ died merely to convince mankind of the immutability of God's universal saving love. Unitarians, in like manner, denying any proper atonement, make Christ's death to be merely a powerful means of improving our virtue. While Infidels, regarding circumstances as the sole causes of virtue, and the doctrine, miracles, life, and death of Christ, as altogether unnecessary, reject the Bible altogether, as an imposition on human credulity. Thus, in some form and to some degree, error on this subject is radical in every erroneous system of religion:

It is painful to trace the progress of lax opinions on this vital truth, for a century past. Spencer, Sykes, and Warburton led the way, by their mode of treating the Mosaic sacrifices. The immortal Butler, in his Analogy, while asserting the efficacy of Christ's sacrifice to secure the pardon of sin, had said with his usual modesty, "How, and in what particular way, it had his efficacy, there are not wanting persons who have endeavored to explain; but I do not find that the Scripture has explained it." Dr. Taylor, of Norwich, in his "Scripture Doctrine of the Atonement," undertook this explanation, and in his "Key to the Apostolic Writings," undertook this explanation, and gives the following

as his result: "By the blood of Christ, God discharges us from guilt, *because* the blood of Christ is the most powerful mean of freeing us from the pollution and power of sin."—"We have no sufficient ground to consider its virtue and efficacy in any other light." He then goes on to say, that by the blood of Christ is meant, not the corporeal substance—not the sufferings and death of our Lord—but "the blood of Christ," says Dr. Taylor, "is his perfect obedience and goodness." Thus by that species of sophistry which substitutes an effect for the cause; which tells one half of the truth, and overlooks or denies the other half; together with an artful accommodation of Scripture language to notions of his own; he has succeeded in shutting out from his scheme of atonement all reference to the vindication of the Divine rectitude, and the satisfaction of the Divine law, in which, according to the apostle, the whole nature and value of the atonement, as *such*, consists. (See ACCOMMODATION.) A writer in the sixth volume of the Christian Observer, at the conclusion of a series of valuable letters upon Dr. Taylor's Key, observes as follows: "The key of this author is not, I am persuaded, the legitimate one. I should rather be tempted to resemble it to some of those false keys, vulgarly called picklocks.—The web of the key, to speak technically, is, in those ingenious instruments, cut to as slender a form as is consistent with the strength necessary for turning the bolt, in order that the chance of the impediment from the wards may be as little as possible. But the lock with which this theological adventurer had to do, was of such a peculiar construction, as to resist every effort to open it, except with the true key. The doctor gave some desperate wrenches, and doubtless imagined that he had effected his purpose, when he found the key turn in his hand. But it has been discovered by others, that he did no more than break it in the lock, and the bolt, for any thing which he has done to remove it, remains where it was before."

On Dr. Taylor's hypothesis, the name of atonement is retained, though the thing itself is excluded. And his theory may be regarded as that of the better sort of modern Unitarians. Yet there have arisen among them bolder spirits, who discard the very name. Dr. Priestley, in his Answer to Paine, had the temerity to affirm, "that the doctrines of atonement, incarnation, and the trinity have no more foundation in the Scriptures, than the doctrines of transubstantiation and transmigration." This statement needs no comment. It must certainly have been designed for those, whose knowledge of the Scriptures was, like Mr. Paine's, somewhat superficial. (See CHRIST CRUCIFIED.)

2. A second hypothesis respecting the doctrine of atonement, and which has even been embraced by some professed Calvinists, differs in many important particulars from that which has been already noticed. It consists in admitting that the death of Christ was a sacrifice, propitiation, or atonement for sin; but then it denies that there was any real, intrinsic value in it abstractedly considered, any thing that was calculated in its own nature to effect the expiation of it, while it also resolves the whole of its saving or atoning influence into Divine appointment. This is Butler's grand defect. And he has been followed in it by Drs. Whitby, Price, Macknight, and others.

Now although among these various writers there may possibly exist some shades of difference, there are, nevertheless, certain leading points in which they all manifestly agree; such as, that the death of Christ was not absolutely necessary to the salvation of sinful men; that God, had it pleased him, might have saved sinners without the intervention of his Son; that other ways of saving the elect were possible, and that there is no necessary connection between the death of Christ and the pardon of sin, except that which results from Divine appointment; for that the efficacy of the atonement does not arise from the dignity of the sufferer, but from its being the will of God, that it should be so; consequently, that the proper divinity of the Son of God is not essentially connected with the value of his sacrifice.

This hypothesis, though at first sight it may appear far more plausible than that of the Socinians, is liable to

many and insurmountable objections; of which, in particular, two may be here mentioned. It impeaches the wisdom of God as it appears in the economy of man's redemption; and it has an equal tendency to depreciate in our estimation the atonement which the Savior made. It involves in it a bold reflection on the Divine wisdom, inasmuch as it supposes God to have effected that by great means, which might have been equally well accomplished, as to every important result, by such as were inferior. It is a maxim equally applicable to physics, to morals, and to theology; "*Frustra fit per plura, quod fieri potest per pauciora.*" It is needless to effect that by more instruments, which may be done by fewer. This axiom has been formed, from contemplating the works and dispensations of God; in which, whilst there is nothing defective, we never discover any thing that is superfluous or redundant. Admitting, therefore, the divinity of the Son of God, it is not easy to perceive how any can deny it to be essentially connected with the efficacy of his atonement; for if a divine person have suffered, "the just for the unjust, that he might bring us to God," and if all this took place by Divine appointment, we may rest satisfied, that it was not only proper it should be so, but that nothing less could have sufficed. The conclusion therefore seems to be, that, had there been any other way by which sin could be atoned for, the curse of a violated law removed, and salvation consequently extended to guilty men, consistent with the honor of the Divine government and the perfections of Deity, Jehovah would certainly have spared his own Son, and not have subjected him to those bitter sufferings, both of soul and body, which we are told he underwent. The force of this argument will equally apply in the refutation of a maxim which has long been current in the religious world, viz. "That one drop of the blood of Christ was sufficient to redeem the whole world," though it pleased God that he should suffer to the utmost. But if that maxim were well founded, the question might be fairly returned, "How shall we perceive the glory of the Divine justice demonstrated, in punishing an innocent person that might have been spared, and yet all the ends that were to be answered by his being so punished have been accomplished without it?" In fact, to affirm that one drop of Christ's blood was sufficient to redeem the world, is at once to impeach the goodness, the wisdom, and the righteousness of the Supreme Governor of the world, in not only causing the whole to be shed, but his soul also to be made an offering for sin, which was altogether unnecessary if that sentiment were true. It scarcely need be added, that if, as the advocates of this hypothesis affirm, the efficacy of the atonement arises solely from its being appointed of God, and not from the dignity of the sufferer, it would follow, that the blood of bulls and of goats must have been as efficacious for putting away sin, as the blood of Christ, for the former was as certainly offered by Divine appointment as the latter; but that doctrine stands opposed to the whole scope of the Epistle to the Hebrews, in which the apostle labors to evince the total inadequacy of the former, and the infinite sufficiency of the latter.

3. How sin may be forgiven, says Mr. Watson, without leading to such misconceptions of the Divine character as would encourage disobedience, and thereby weaken the influence of the Divine government, must be considered as a problem of very difficult solution. A government which admitted no forgiveness, would sink the guilty to despair; a government which never punishes offence, is a contradiction,—it cannot exist. Not to punish the guilty, is to dissolve authority; to punish without mercy, is to destroy, and where all are guilty, to make the destruction universal. That we cannot sin with impunity, is a matter determined. The Ruler of the world is not careless of the conduct of his creatures; for that penal consequences are attached to the offence, is not a subject of argument, but is matter of fact, evident by daily observation of the events and circumstances of the present life. It is a principle, therefore, already laid down, that the authority of God must be preserved; but it ought to be remarked, that in that kind of administration which restrains evil by penalty, and encourages obedience by favor and hope, we and all moral creatures are the interest-

ed parties, and not the Divine Governor himself, whom, because of his independent and all-sufficient nature, our transgressions cannot injure. The reasons, therefore, which compel him to maintain his authority, do not terminate in himself. If he treats offenders with severity, it is for our sake, and for the sake of the moral order of the universe, to which sin, if encouraged by a negligent administration, or by entire or frequent impunity, would be the source of endless disorder and misery; and if the granting of pardon to offence be strongly and even severely guarded, so that no less a satisfaction could be accepted than the death of God's own Son, we are to refer this to the moral necessity of the case, as arising out of the general welfare of accountable creatures, liable to the deep evil of sin, and not to any reluctance on the part of our Maker to forgive, much less to any thing vindictive in his nature,—charges which have been most inconsiderately and unfairly said to be implied in the doctrine of Christ's vicarious sufferings. If it then be true, that the release of offending man from future punishment, and his restoration to the Divine favor, ought, for the interests of mankind themselves, and for the instruction and caution of other beings, to be so bestowed, that no license shall be given to offence;—that God himself, whilst he manifests his compassion, should not appear less just, less holy, than he really is;—that his authority should be felt to be as compelling, and that disobedience should as truly, though not unconditionally, subject us to the deserved penalty, as though no hope of forgiveness had been exhibited;—we ask, On what scheme, save that which is developed in the New Testament, are these necessary conditions provided for? Necessary they are, unless we contend for a license and an impunity which shall annul all good government in the universe, a point for which no reasonable man will contend; and if so, then we must allow that there is strong internal evidence of the truth of the doctrine of Scripture, when it makes the offer of pardon consequent only upon the securities we have before mentioned. If it be said, that sin may be pardoned in the exercise of the Divine prerogative, the reply is, that if this prerogative were exercised towards a part of mankind only, the passing by of the rest would be with difficulty reconciled to the Divine character; and if the benefit were extended to all, government would be at an end. This scheme of bringing men within the exercise of a merciful prerogative, does not, therefore, meet the obvious difficulty of the case; nor is it improved by confining the act of grace only to repentant criminals. For if repentance imply a “renewal in the spirit of the mind,” no criminal would of himself thus repent. But if by repentance be meant merely remorse and terror in the immediate view of danger, what offender, surrounded with the wreck of former enjoyments, feeling the vanity of guilty pleasures, now past forever, and beholding the approach of the delayed penal visitation, but would repent? Were the principle of granting pardon to repentance to regulate human governments, every criminal would escape, and judicial forms would become a subject for ridicule. Nor is it recognised by the Divine Being, in his conduct to men in the present state, although in this world punishments are not final and absolute. Repentance does not restore health injured by intemperance; property, wasted by profusion; or character, once stained by dishonorable practices. If repentance alone could secure pardon, then all must be pardoned, and government dissolved, as in the case of forgiveness by the exercise of mere prerogative; but if a merely arbitrary selection be made, then different and discordant principles of government are introduced into the Divine administration, which is a derogatory supposition.

The question proposed abstractedly, How may mercy be extended to offending creatures, the subjects of the Divine government, without encouraging vice, by lowering the righteous and holy character of God, and the authority of his government, in the maintenance of which the whole universe of beings are interested? is, therefore, at once one of the most important and one of the most difficult that can employ the human mind. None of the theories which have been opposed to Christianity affords a satisfactory solution of the problem. They assume

principles either destructive of moral government, or which cannot, in the circumstances of man, be acted upon. The only answer is found in the holy Scriptures. They alone show, and, indeed, they alone profess to show, how God may be “just,” and yet the “justifier” of the ungodly. Other schemes show how he may be merciful; but the difficulty does not lie there. The Gospel meets it, by declaring “the righteousness of God,” at the same time that it proclaims his mercy. The voluntary sufferings of the Divine Son of God “for us,” “the just for the unjust,” magnify the justice of God; display his hatred to sin; proclaim “the exceeding sinfulness” of transgression, by the deep and painful manner in which they were inflicted upon the Substitute: warn the persevering offender of the terribleness, as well as the certainty, of his punishment; and open the gates of salvation to every penitent. It is a part of the same Divine plan, also, to engage the influence of the Holy Spirit, to awaken penitence in man, and to lead the wanderer back to Himself; to renew our fallen nature in righteousness, at the moment we are justified through faith, and to place us in circumstances in which we may henceforth “walk not after the flesh, but after the Spirit.” All the ends of government are here answered,—no license is given to offence,—the moral law is unrepcaled,—a day of judgment is still appointed,—future and eternal punishments still display their awful sanctions,—a new and singular display of the awful purity of the Divine character is afforded,—yet pardon is offered to all who seek it; and the whole world may be saved.

With such evidence of the suitableness to the case of mankind, under such lofty views of connection with the principles and ends of moral government, does the doctrine of the atonement present itself. But other important considerations are not wanting to mark the united wisdom and goodness of that method of extending mercy to the guilty, which Christianity teaches us to have been actually and exclusively adopted. It is rendered, indeed, “worthy of all acceptance,” by the circumstance of its meeting the difficulties we have just dwelt upon,—difficulties which could not otherwise have failed to make a gloomy impression upon every offender awakened to a sense of his spiritual danger; but it must be very inattentively considered, if it does not further commend itself to us, by not only removing the apprehensions we might feel as to the severity of the Divine Lawgiver, but as exalting him in our esteem as “the righteous Lord, who loveth righteousness,” who surrendered his beloved Son to suffering and death, that the influence of moral goodness might not be weakened in the hearts of his creatures; and as a God of love, affording in this instance a view of the tenderness and benignity of his nature, infinitely more impressive and affecting than any abstract description could convey, or than any act of creating and providential power and grace could exhibit, and, therefore, most suitable to subdue that enmity which had unnaturally grown up in the hearts of his creatures, and which, when corrupt, they so easily transfer from a law which restrains their inclination to the Lawgiver himself. If it be important to us to know the extent and reality of our danger, by the death of Christ it is displayed, not in description, but in the most impressive action; if it be important that we should have an assurance of the Divine placability towards us, it here receives a demonstration incapable of being heightened; if gratitude be the most powerful motive of future obedience, and one which renders command on the one part, and active service on the other, “not grievous but joyous,” the recollection of such obligations as those which the “love of Christ” has laid us under, is a perpetual spring to this energetic affection, and will be the means of raising it to higher and more delightful activity forever. All that can most powerfully illustrate the united tenderness and awful majesty of God, and the odiousness of sin; all that can win back the heart of man to his Maker and Lord, and render future obedience a matter of affection and delight, as well as duty; all that can extinguish the angry and malignant passions of man to man; all that can inspire a mutual benevolence, and dispose to a self-denying charity for the benefit of others; all that can arouse by hope, or tranquillize by faith; is to

be found in the vicarious death of Christ, and the principles and purposes for which it was endured.

In order to understand the *manner* wherein Christ becomes an atonement, "we should," says Dr. Watts, "consider the following propositions. 1. The great God having made man, appointed to govern him by a wise and righteous law, wherein glory and honor, life and immortality, are the designed rewards for perfect obedience; but tribulation and wrath, pain and death, are the appointed recompense to those who violate this law. Gen. 3: Rom. 2: 6, 16. 1: 32.—2. All mankind have broken this law. Rom. 3: 23. 5: 12.—3. God, in his infinite wisdom, did not think fit to pardon sinful man, without some compensation for his broken law; for, 1. If the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might have seemed not worth the vindicating.—2. Men would have been tempted to persist in the rebellion, and to repeat their old offences.—3. His forms of government among his creatures might have appeared as a matter of small importance.—4. God had a mind to make a very illustrious display both of his justice and of his grace among mankind; on these accounts he would not pardon sin without a satisfaction.—5. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his labors, nor by his sufferings. Eph. 2: 1, 8, 9.—6. Though man be incapable to satisfy for his own violation of the law, yet God would not suffer all mankind to perish.—7. Because God intended to make a full display of the terrors of his justice, and his Divine resentment for the violation of his law, therefore he appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement. Gal. 3: 10, 13.—8. The Son of God being immortal, could not sustain all these penalties of the law which man had broken, without taking the mortal nature of man upon him, without assuming flesh and blood. Heb. 2: 13, 14.—9. The Divine Being having received such ample satisfaction for sin by the sufferings of his own Son, can honorably forgive his creature man, who was the transgressor. Rom. 3: 25, 26. *Now that this doctrine is true, will appear, if we consider,* 1. That an atonement for sin, or an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of. Mic. 6: 6, 7.—2. The very first discoveries of grace which were made to man after his fall implied in them something of an atonement for sin, and pointed to the propitiation Christ has now made. Gen. 3: 15.—3. The train of ceremonies which were appointed by God in the Jewish church are plain significations of such an atonement. 2 Cor. 3: Col. 2: 7, 8, 9. Heb. 10:—4. Some of the prophecies confirm and explain the first promise, and show that Christ was to die as an atoning sacrifice for the sins of men. Dan. 9: 24—26. Is. 53:—5. Our Savior himself taught us the doctrine of the atonement for sins by his death. Matt. 20: 28. John 6: 51. Luke 22: 19.—6. The terrors of soul, the consternation and inward agonies which our blessed Lord sustained a little before his death, were a sufficient proof that he endured punishments in his soul which were due to sin. Mark 14: 33. Heb. 5: 7.—7. This doctrine is declared, and confirmed and explained at large, by the apostles in their writings. 1 Cor. 15: 3. Eph. 1: 7. 1 John 2: 2, &c. &c.—8. This was the doctrine that was witnessed to the world by the amazing gifts of the Holy Ghost, which attended the Gospel. See the Acts of the Apostles.

*The inferences and uses to be derived from this doctrine are these:* 1. How vain are all the labors and pretences of mankind to seek or hope for any better religion than that which is contained in the Gospel of Christ. It is here alone that we can find the solid and rational principle of reconciliation to an offended God. Heb. 4: 14.—2. How strange and unreasonable is the doctrine of the popish church, who, while they profess to believe the religion of Christ, yet introduce many other methods of atonement for sin, besides the sufferings of the Son of God. See above.—3. Here is a solid foundation, on which the greatest of sinners may hope for acceptance with God. 1 Tim. 1: 15.—4. This doctrine should be used as a powerful motive to excite repentance. Acts 5: 31.—5. We should use this

atonement of Christ as our constant way of access to God in all our prayers. Heb. 10: 19, 22.—6. Also as a divine guard against sin. Rom. 6: 1, 2. 1 Pet. 1: 13, 19.—7. As an argument of prevailing force to be used in prayer. Rom. 8: 32.—8. As a spring of love to God, and to his Son Jesus Christ. 1 John 4: 10.—9. As a strong persuasive to that love and pity which we should show on all occasions to our fellow creatures. 1 John 4: 11.—10. It should excite patience and holy joy under afflictions and earthly sorrows. Rom. 5: 1—3.—11. We should consider it as an invitation to the Lord's supper, where Christ is set forth to us in the memorials of his propitiations.—12. As a most effectual defence against the terrors of dying, and as our joyful hope of a blessed resurrection. 1 Cor. 15: 50.—13. Lastly, as a divine allurements to the upper world.—*James; Watson; Buck. See Watts's Ser. ser. 34, 35, 36, 37; Evans on the Atonement; Dr. Owen on the Satisfaction of Christ; West's Scripture Doctrine of the Atonement; Hervey's Theorin and Aspasio, dial. 3; Dr. Magee's Discourses on the Atonement; Jerram's Letters on ditto; Griffin on ditto; Stuart on ditto; Malcom on ditto.*

**ATTALIA**; a city of Pamphylia, which Paul and Barnabas visited, Acts 14: 25. A. D. 45. It still subsists under the name of *Satalie*. It was built (or refounded) by Attalus Philadelphus, king of Pergamos, who gave to it his own name.—*Calmet.*

**ATTENTION**; the state of the mind when it is steadily directed for some time, whether longer or shorter, to some particular object of sense or intellect; and this so exclusively that all other objects are for the time being shut out. Joh 37: 2. Prov. 4: 1. In all cases of attention, the act of the mind is a complex one, involving two things. 1. The simple perception or series of perceptions in view of the object. 2. The vivid emotion of interest which accompanies the perception, and prevents that continual change of the object of thought which would otherwise take place. On the strength of this emotion—the desire to know the subject before us, more fully, definitely, systematically, and thoroughly, and in preference to every other—depends the power of attention. Intensity of interest leads to singleness of purpose, and singleness of purpose enables the mind to keep its hold of the subject undivided and unbroken.

Where the subject to be examined is complex, this power of patient and protracted attention is indispensable. For as every complex whole is made up of parts, and as the distinct perception of the whole implies a knowledge of the relative situation of the different parts to each other; so such a perfect comprehension of the object as a whole, is the result of a series of successive acts of attention. Habit, however, immensely facilitates this process; so that the glance of the mind in the highest exercise of a habit of attention is like lightning.

In agreement with this view of the subject, we often speak of attention as great or small; as existing in a very high, or very slight degree. We commonly judge at first of the degree of attention to a subject from the length of time during which the mind is occupied with it. But when we look a little farther, it will be found that the time will generally depend upon the *exclusiveness and permanency of the attendant emotion of interest*; from whatever cause that interest may arise, competition, pleasure, or the simple sense of duty.

There have been mathematicians, (Archimedes, for example,) who could investigate the most complicated problems amid every variety and character of disturbance. Newton used to ascribe his superiority to other men, simply to his superior power of *patient thought*. The late Dr. Scott composed one of his very best works in the midst of his family; frequently holding a child on one knee, and with his other foot at the same time rocking an infant in the cradle. President Dwight could at the same time dictate to two amanuenses on different subjects, and bear his part in the current of conversation. And of Julius Cæsar it is said, that while writing a despatch, he could at the same time dictate four others to his secretaries; and if he did not write himself, could dictate seven letters at once. These extraordinary powers of preserving, prolonging, and at last of diversifying the attention, are the results of *habitually cultivating the power of attention, in connection*

with intellectual energy and order. And on the same habits the strength of memory depends.

"Therefore," says the apostle, "we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip." Heb. 2: 1.

The knowledge derived from a discourse, says Robert Hall, depends entirely upon attention; in exact proportion to which will be the progress made by a mind of a given capacity. Not to listen with attention is the same thing as to have ears which hear not, and eyes which see not. While you are hearing, whatever trains of thought of a foreign and extraneous nature obtrude themselves should be resolutely repelled. In the power of fixing the attention, the most precious of the intellectual habits, mankind differ greatly; but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect, acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity; it is impossible such a man should attain to true wisdom. If we cultivate, on the contrary, a habit of attention, it will become natural, thought will strike its roots deep, and we shall, by degrees, experience no difficulty in following the track of the longest connected discourse. As we find it easy to attend to what interests the heart, and the thoughts naturally follow the course of the affections, the best antidote to habitual inattention to religious instruction, is the love of the truth. Let the Word of Christ dwell in you richly, and to hear it attentively will be a pleasure, not a task.

The practice of sleeping in places of worship, a practice, we believe, not prevalent in any other places of public resort, is not only a gross violation of the advice we are giving, but most distressing to ministers, and most disgraceful to those who indulge it. If the apostle indignantly inquires of the Corinthians whether they had not houses to eat and drink in, may we not with equal propriety ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory? A little self-denial, a very gentle restraint on the appetite, would, in most cases, put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the Word, who cannot be prevailed upon, one day out of seven, to refrain from the excess which absolutely disqualifies him from receiving it?—*Brown's Lectures on the Human Mind; Upham's Elements; Works of Rev. Robert Hall, vol. i. p. 253.*

ATTERBURY, (Bp. FRANCIS,) son of Dr. Lewis Atterbury, was born at Milton, in Buckinghamshire, in 1662; educated at Westminster, and thence elected to Christ church, in Oxford, where he soon distinguished himself by his genius. In 1687, he was made master of arts, when he exerted himself in the controversy with the papists, vindicated Luther in the strougest manner, and discovered an uncommon fund of learning, enlivened with great vivacity. In 1690, he married Miss Osborn, a lady of great beauty, but moderate fortune. About 1690, he took orders, and in 1691 was elected lecturer of St. Bride's church in London, and preacher at Bridewell chapel. He was soon after appointed chaplain to king William and queen Mary. After various disputes and promotions, upon the accession of queen Anne, in 1702, Dr. Atterbury was appointed one of her chaplains.

In the beginning of June, 1713, the queen advanced him to the bishopric of Rochester. He was confirmed July 4, and consecrated at Lambeth next day. The death of the queen, in 1714, put an end to all farther hopes of advancement; for the new king treated him with great coolness, doubtless aware of either the report or the fact of his offer, on the death of Anne, to proclaim the pretender in full canonicals, if allowed a sufficient guard. This dislike operated like oil on the inflammable mind of Atterbury, who not only refused to sign the loyal declaration of the bishops, in the rebellion of 1715, but suspended a clergyman for lending his church for the performance of divine service to the Dutch troops brought over to serve against the rebels. Not content with a constitutional opposition, he entered into a correspondence with the pretender's party, in favor of the dispossessed family; for which offence he was apprehended in August, 1722, and committed to the tower; and in the March following, a

bill was brought into the house of commons, for the infliction of pains and penalties. This measure, which on constitutional grounds can never be defended, met with considerable opposition in the house of lords, and was resisted with great firmness and eloquence by the bishop, who maintained his innocence with his usual acuteness and dexterity. His guilt, however, has been tolerably well proved by documents since published, and nothing more is necessary to warrant a confirmed moral distaste to his character, than the contemplation of such a scene of smooth dissimulation and hypocrisy. By this bill the bishop was deprived and outlawed, and no British subject was permitted to visit him abroad, without the king's sign manual, which, however, was not refused to his relatives. He went to Paris, where he died, February 15, 1731.

As a composer of sermons, Dr. Atterbury still retains the highest reputation; his periods are easy and elegant, his style flowing and beautiful; but as a critic or disputant, he is rather dexterous than accurate, and rather popular than profound. A century ago, Doddridge called Atterbury the glory of English pulpit orators; in whose writings language appeared in its strictest purity and beauty; nothing dark, nothing redundant, nothing deficient, nothing misplaced. But even in this excellence, he has been surpassed by the late Rev. Robert Hall. His chief sermons are, Acquaintance with God; Religious Retirement; Lady Cole's Character; Propagation of the Gospel; Sufficiency of Revelation; Terrors of Conscience; Curse on the Jews; and Felix Trembling. His works have been published in four volumes.—*Jones's Religious Biog.; Ency. Americana; Doddridge on Preaching.*

ATTRIBUTE. (See ACCUBATION; EATING.)

ATTRIBUTES OF GOD, are the several qualities or perfections of the Divine nature. Some distinguish them into the negative, and positive or affirmative. The negative are such as remove from him whatever is imperfect in creatures: such are infinity, immutability, immortality, &c. The positive are such as assert some perfection in God which is in and of himself, and which in the creatures, in any measure, is from him. This distinction is now mostly discarded. Some distinguish them into absolute and relative: absolute ones are such as agree with the essence of God; as, Jehovah, Jah, &c.; relative ones are such as agree with him in time, with some respect to his creatures, as, Creator, Governor, Preserver, Redeemer, &c. But the more commonly received distinction of the attributes of God, is into *communicable* and *incommunicable* ones. The communicable ones are those of which there is some resemblance in men; as, goodness, holiness, wisdom, &c.; the incommunicable ones are such as there is no appearance or shadow of in men; as, independence, immutability, immensity, and eternity. A later distribution still, for the sake of clearness, is into the *natural* and *moral* attributes of God. See those different articles in this work: aod *Bates, Charnock, Abernethy, and Saurin on the Divine Perfections*; but especially *Dwight's Theology, vol. i.*

ATTRITION. The casuists of the church of Rome have made a distinction between a perfect and imperfect contrition. The latter they call attrition; which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more: in consequence of which doctrine, they teach that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed, by confessing them to the priest with this imperfect degree of sorrow and repentance. This distinction was settled by the council of Trent. It might, however, be easily shown that the mere sorrow for sin because of its consequences, and not on account of its evil nature, is no more acceptable to God than hypocrisy itself can be.

AUDEANS, or AUDIANI, the followers of Audæus, (called, by Mosheim, Ardæus.) by all accounts a man of severe virtue, in the fourth century, who having been "excommunicated in Syria, on account of the freedom and importunity with which he censured the corrupt and licentious manners of the clergy," and banished into Scythia, formed a religious society, of which he was appointed

bishop, or pastor, on something like the primitive plan—himself and flock laboring with their own hands. He is charged with being an *Anthropomorphite*, (which see,) and explaining the Scriptures too literally; which, perhaps, originated in his rejecting the mystical interpretations of some of the orthodox; but his chief heresy was, in keeping Easter at the time of the Jews' passover, contrary to the decree of the council of Nice, which, they say, was made to flatter Constantine, by making the festival of Easter coincident with his birth-day.—*Mosheim's Eccles. Hist.* vol. i. p. 430.; *Turner's View*, p. 146.; *Bell's Wanderings*, p. 139.

AUDIENCES, [hearers,] a class of catechumens, who were allowed to hear sermons and the Scriptures read in the church, in some of the ages falsely called primitive!—*Bingham's Antiquities*, b. x. c. 2.

AUGSBURGH, or AUGUSTAN CONFESSION. In 1530, a diet of the German princes was convened by the emperor Charles V., to meet at Augsburg, for the express purpose of composing the religious troubles which then distracted Germany. On this occasion, Melancthon was employed to draw up this famous confession of faith which may be considered as the creed of the German Reformers, especially of the more temperate among them. It consisted of twenty-one articles, including the following points:—The Trinity, original sin, the incarnation, justification by faith, the word and sacraments, necessity of good works, the perpetuity of the church, infant baptism, the Lord's supper, repentance and confession, the proper use of the sacraments, church order, rites and ceremonies, the magistracy, a future judgment, free-will, the worship of saints, &c. It then proceeds to state the abuses of which the reformers chiefly complained, as, the denial of the sacramental cup to the laity, the celibacy of the clergy, the mass, auricular confession, forced abstinence from meats, monastic vows, and the enormous power of the church of Rome. The confession was read at a full meeting of the diet, and signed by the elector of Saxony, and three other princes of the German empire.

John Faber, afterwards archbishop of Vienna, and two other catholic divines, were appointed to draw up an answer to this confession, which was replied to by Melancthon in his "Apology for the Augsburg Confession," in 1531. This confession and defence; the articles of Smalcald, drawn up by Luther; his catechisms, &c., form the symbolical books of the Lutheran church; and it must be owned that they contain concessions in favor of some parts of popery, particularly the real presence, that few Protestants in this country would admit.

AUGUSTINE, (sometimes called in the short style of the middle ages, ST. AUSTIN,) one of the most celebrated fathers of the church, whose writings for many centuries had almost as potent an influence on the religious opinions of Christendom as those of Aristotle exercised over philosophy. He was born, November 13th, A. D. 354, at Tagasta, an episcopal city of Numidia in Africa. His parents, Patricius and Monica, were Christians of respectable rank in life, who afforded their son all the means of instruction which his excellent genius and wonderful aptitude for learning seemed to require. He studied grammar and rhetoric at Madura, until he was sixteen years old; and afterwards removed to Carthage, to complete his studies. In both these cities, in all the fervor of unregenerate youth, he entered eagerly into the seducing scenes of dissipation and folly with which he was surrounded, and became not only depraved but infamous in his conduct. In this respect, he was not improved by his subsequent connection with the Manichees, whose unhallowed principles afforded an excuse for his immorality, and threw a veil over the vilest of his actions. The simplicity and minuteness with which he has narrated the numerous incidents of his childhood, youth, and mature age, in his celebrated book of "Confessions," have afforded abundant matter of ridicule to the profane and infidel wits of this and the last age. The reflections, however, which accompany his narrative, are generally important and judicious, and furnish to the moral philosopher copious materials for a history of the varieties of the human heart, and are of superior value to the humble Christian for the investigation and better knowledge of his own. With a strange

though not uncommon inconsistency, few books have been more frequently quoted as authority on matters relating to general literature and philosophy by infidels themselves, than St. Augustine's otherwise despised "Confessions," and his "City of God." But, whatever else is taught in this remarkable piece of auto-biography, every pious reader will be delighted with the additional proofs which it contains of the ultimate prevalence of faithful prayer, especially on the part of Christian parents. Monica's importunate prayers to heaven followed the aberrations of her graceless son,—when he settled at Carthage as a teacher of rhetoric; when he removed to Rome, and lodged with a Manichee;—and when he finally settled at Milan as professor of rhetoric. St. Ambrose was at that time, A. D. 384, bishop of Milan, and to his public discourses Augustine began to pay much attention. His heart became gradually prepared for the reception of divine truth, and for that important change of heart and principles which constitutes "conversion." The circumstances attending this change, show that the mode of the Holy Spirit's operations was in substance the same in those early days as they are now; and time was when some of the soundest divines and most worthy dignitaries of the church of England were in the habit of referring with approbation to this well-attested instance of a change of heart.

In a frame of mind not unfamiliar to those who have themselves had "much forgiven," Augustine wished to retire at once from so wicked a world as that in which he had passed the first thirty-two years of his dissolute life. His secession, however, was only a temporary one; for he and Alipius were, a few months afterwards, received by baptism into the Catholic church. After having composed several religious treatises in his retreat near Tagasta, especially against the errors of the Manichees, from which he had been so recently reclaimed, he was, in the year 392, ordained priest by Valerius, bishop of Hippo, now a part of the Barbary states on the coast of Africa. He there held a public disputation with Fortunatus, a celebrated priest among the Manichees, and acquitted himself with great spirit and success; he also wrote and preached largely and to great effect against the Donatists and Manichees. His reputation as a divine increased; and he was, at the close of the year 395, ordained bishop of Hippo, in which high station he continued with great advantage to wage war against various orders of heretics.

Augustine had hitherto directed his theological artillery principally against the predestinarian errors of the Manichees; but he was soon called upon to change his weapons and his mode of warfare, in attacking a new and not less dangerous class of heretics. In the year 412, he began to write against the injurious doctrines of Pelagius, a native of Britain, who had resided for a considerable time at Rome, and acquired universal esteem by the purity of his manners, his piety, and his erudition. Pelagius was seconded by Celestius, a man equally eminent for his talents and his virtues. Their principles were propagated at first rather by hints and intimations, than by open avowal and plain declarations; but this reserve was laid aside when they perceived the ready reception which their doctrines obtained; and Celestius began zealously to disseminate them in Africa, while Pelagius sowed the same tares in Palestine, whence they were speedily transplanted to almost every corner of Christendom. If the brief notices, which have come down to us respecting their tenets, in the writings of their adversaries, be correct, they affirmed, "It is not free will, if it requires the aid of God; because every one has it within the power of his own will to do anything, or not to do it. Our victory over sin and Satan proceeds not from the help which God affords, but is owing to our own free will. The prayers which the church offers up either for the conversion of unbelievers and other sinners, or for the perseverance of believers, are poured forth in vain. The unrestricted capability of men's own free will is amply sufficient for all these things, and therefore no necessity exists for asking of God those things which we are able of ourselves to obtain; the gifts of grace being only necessary to enable men to do that more easily and completely which yet they could do themselves, though more slowly and with greater difficulty; and that they are

perfectly free creatures," in opposition to all the current notions of original sin and predestination. These novel opinions were refuted by St. Augustine and St. Jerome, as well as by Orosius, a Spanish presbyter, and they were condemned as heresies in the council of Carthage and in that of Milevum. The discussions which then arose have been warmly agitated in various subsequent periods of the Christian church, though little new light has been thrown upon them from that age to the present. In his eagerness to confute these opponents, St. Augustine employed language so strong as made it susceptible of an interpretation wholly at variance with the accountability of man. This led to further explanations and modifications of his sentiments, which were multiplied when the Semi-Pelagians arose, who thought that the truth lay between his doctrines and those of the Pelagians.

Plafiere, in his "*Appello Evangelium*," has given the following as the substance of that opinion of the order of predestination of which "many do say that St. Augustine was the first author: 1. That God from all eternity decreed to create mankind holy and good. 2. That he foresaw man, being tempted by Satan, would fall into sin, if God did not hinder it; he decreed not to hinder. 3. That out of mankind seen fallen into sin and misery, he chose a certain number to raise to righteousness and to eternal life, and rejected the rest, leaving them in their sins. 4. That for these his chosen he decreed to send his Son to redeem them, and his Spirit to call them and sanctify them; the rest he decreed to forsake, leaving them to Satan and themselves, and to punish them for their sins."

Augustine also taught, that baptism brings with it the forgiveness of sins; that it is so essential, that the omission of it will expose us to condemnation; and that it is attended with regeneration. He also affirmed that the virtue of baptism is not in the water; that the ministers of Christ perform the external ceremony, but that Christ accompanies it with invisible grace; that baptism is common to all, whilst grace is not so; and that the same external rite may be death to some, and life to others.

In the various discussions which have arisen concerning predestination and the doctrines with which it is connected, some modern divines have quoted the arguments of St. Augustine against the Manichees, and others those which he employed against the Pelagians, according to the discordant views which the combatants severally entertain on these controverted points. In his "Retractions," he has qualified the harshness of his previous assertions on many subjects.

Many were the theological labors to which he was invited by the most eminent of his contemporaries; and hastily as some of his lucubrations were executed, it is not surprising that among two hundred and seventy-two treatises on different subjects, some are of inferior value and unworthy of the fame which he had acquired in the church. After a life of various changes, and of a mixed character, he died A. D. 430, in the seventy-sixth year of his age; having been harassed at the close of life by seeing his country invaded by the Vandals, and the city of which he was the bishop besieged. Though those barbarians took Hippo and burned it, they saved his library, which contained his voluminous writings.

St. Augustine was a diligent man in the sacred calling; and that the office of a bishop even in that age of the church was no insecure, is evident from several notices in his letters. At the close of one addressed to Marcellinus, he gives the subjoined account: "If I were able to give you a narrative of the manner in which I spend my time, you would be both surprised and distressed on account of the great number of affairs which oppress me without my being able to suspend them. For when some little leisure is allowed me by those who daily attend upon me about business, and who are so urgent with me that I can neither shun them nor ought to despise them, I have always some other writings to compose, which indeed ought to be preferred, [to those which Marcellinus requested,] because the present juncture will not permit them to be postponed. For the rule of charity is, not to consider the greatness of the friendship, but the necessity of the affair. Thus I have continually something or other to compose which diverts me from writing what would be more agreeable to

my inclinations, during the little intervals in that multiplicity of business with which I am burdened either through the wants or the passions of others." He frequently complains of this oppressive weight of occupation in which his love of his flock had engaged him, by obeying the apostolical precept, which forbids Christians from going to law before pagan tribunals. In reference to this employment his biographer, Posidonius, says: "At the desire of Christians, or of men belonging to any sect whatever, he would hear causes with patience and attention, sometimes till the usual hour of eating, and sometimes the whole day without eating at all, observing the dispositions of the parties, and how much they advanced or decreased in faith and good works; and when he had opportunity, he instructed them in the law of God, and gave them suitable advice, requiring nothing of them except Christian obedience. He sometimes wrote letters, when desired, on temporal subjects; but looked upon all this as unprofitable occupation, which drew him aside from that which was better and more agreeable to himself."

The character of this eminent father has been much misrepresented both as a man and as a writer. The learning of St. Augustine, and particularly his knowledge of Greek, have been disputed; and hence the importance of his biblical criticisms has been depreciated. Dr. Lardner, however, is of opinion, that he understood that language better than some have supposed. Le Clerc himself allows that he sometimes explains Greek words and phrases in a very felicitous manner. Indeed, the commencement of his correspondence with St. Jerome proves him to have been no contemptible critic. Voltaire and other profane wits have, in the exercise of their buffoonery, impeached his moral conduct; but their charges, when impartially examined, will be seen to be founded in ignorance or in malice. One capital error however must not be denied, his cruel persecution of the Donatists. Mosheim observes that Augustine's high reputation filled the Christian world; and "not without reason, as a variety of great and shining qualities were united in the character of that illustrious man. A sublime genius, an uninterrupted and zealous pursuit of truth, an indefatigable application, an invincible patience, a sincere piety, and a subtle and lively wit, conspired to establish his fame upon the most lasting foundations." Such a testimony as this far outweighs the vituperative remarks and petty sneers of a thousand infidels.—*Watson; Encyc. Amer.; Bib. Repos.* vol. iii. See PELAGIANS and SEMI-PELAGIANS.

AUGUSTINIANS. A name sometimes given to such as believe in predestination, as taught by the celebrated Augustine, bishop of Hippo.

AUGUSTINS, a religious order founded by pope Alexander IV. in 1256, were to observe the rule of St. Augustine, (the monk,) as prescribed by their founder; namely, to have all things in common, rich and poor—to employ the first part of every morning in labor, the rest in reading, &c.—to go in pairs—to eat only in their monasteries, &c. Soon after its establishment, this order was brought to England, where they had more than thirty houses, at the time of the reformation. Catholic writers carry up their origin to the 8th century, but admit that they greatly degenerated, and were reformed in the 12th or 13th century. In Paris, they are called the religious of St. Genevieve. *Mosheim's Ecl. Hist.* vol. iii. p. 193. *Robinson's Dict. Butler's Confessions*, p. 129.—*Williams*.

AUGUSTUS, emperor of Rome, succeeded Julius Cæsar, nineteen years before A. D. A. M. 3955. Augustus was the emperor who appointed the enrolment (Luke 2: 1.) which obliged Joseph and the Virgin to go to Bethlehem, the place where the Messiah was to be born.

Augustus procured the crown of Judea for Herod, whom he loaded with honors and riches; and was pleased also to undertake the education of Alexander and Aristobulus, his sons, to whom he gave apartments in his palace. When he came into Syria, Zenodorus and the Gadarenes waited on him with complaints against Herod; but he cleared himself of the accusations, and Augustus added to his honors and kingdom the tetrarchy of Zenodorus. He also examined into the quarrels between Herod and his sons, and reconciled them. (*Joseph. Ant. lib. xv. cap. 13.*)

Syllæus, minister to Obodas, king of the Nabatheans, having accused Herod of invading Arabia, and destroying many people there, Augustus, in anger, wrote to Herod about it; but he so well justified his conduct, that the emperor restored him to favor, and continued it ever after. He disapproved, however, of the rigor exercised by Herod toward his sons, Alexander, Aristobulus, and Antipater; and when they were executed he is said to have observed, "that it were better a great deal to be Herod's hog than his son." (Macrob. Saturn. lib. ii. cap. 4.) After the death of Lepidus, Augustus assumed the office of high-priest; a dignity which gave him the inspection over ceremonies and religious concerns. One of his first proceed-



ings was an examination of the sybils' books, many of which he burnt, and placed the others in two gold boxes, under the pedestal of Apollo's statue, whose temple was within the enclosure of the palace. (See SYBIL.) This is worthy of note, if these prophecies had excited a general expectation of some great person about that time to be born, as there is reason to suppose was the fact. It should be remembered, also, that Augustus had the honor to shut the temple of Janus, in token of universal peace, at the time when the Prince of Peace was born. This is remarkable, because that temple was shut but a very few times. Augustus died, A. D. 14.—*Calmet*.

• **AURICULAR**; what is spoken into the ear or privately—a term commonly applied to the private confession made to a priest, as among the papists. See CONFESSION.

**AUSTIN, (ST.)** called by the Romanists the *apostle of the English*, a monk who at the close of the sixth century (A. D. 597) was sent with forty monks by Gregory I. bishop of Rome, to introduce Christianity into the Saxon kingdoms. Ethelbert, king of Kent, kindly received him, and professed his faith in the gospel, with many of his subjects. It is said that Austin baptized ten thousand Saxons in one day in the river Swale, near York. Thus was England subjected to the see of Rome, and Austin became the first archbishop of Canterbury. But with the British bishops in Wales, successors of the British converts to Christianity in the first century (A. D. 94) Austin was not so successful. They utterly refused subjection to the jurisdiction of Rome, though in order to it Austin demanded but three things; and it is remarkable that one of these was, that they should *give christendom*, that is, baptism, to their children. The disappointed prelate in revenge sent the Saxon armies upon these unoffending Christians, and shed the blood of multitudes. He died a few years after, A. D. 604 or 614.—*Ency. Amer.*; *Davenport*; *Benedict's History of the Baptists*.

**AUSTIN (SAMUEL)**, D. D. president of the university of Vermont, was graduated at Yale college in 1783, and ordained, as the successor of Allen Mather, at Fairhaven, Conn., Nov. 9, 1786, but was dismissed Jan. 19, 1790. He was afterwards for many years pastor of a church in Worcester, Mass. He was but a few years at the head of the college in Burlington. After his resignation of that place, he was not resettled in the ministry. He died at Glastonbury, Conn., Dec. 4, 1830, aged 70 years. He was eminently pious and distinguished as a minister.

He published letters on baptism, examining Merrill's seven sermons, 1805; reply to Merrill's twelve letters, 1806; and the following sermons,—on disinterested love, 1790; on the death of Mrs. Blair, 1792; Massachusetts missionary, 1803; dedication at Hadley; ordination of W. Fay, and of J. M. Whiton, 1808; at a fast, 1811; at two fasts, 1812.

**AUTHENTICITY.** A term which is used to denote the genuineness and credibility of any literary work. It is frequently employed in relation to the Scriptures. No question, it is evident, can be more important than this, whether those books which compose the sacred Scriptures are truly authentic documents; that is, *that they were actually written by the persons whose names they bear, and especially, (if the author be unknown,) about the time which is assigned to them, or at which they profess to have been written; and further, that they relate matters of fact as they really happened, and in consequence possess credibility and authority.* All men, but especially Christian ministers, it has been well observed, should examine this matter to the foundation. See GENUINENESS; CREDIBILITY; INSPIRATION; AUTHORITY.

**AUTHOR**; one who originates; the first inventor or maker of any thing. God is the *author of peace*; he requires it by his law; directs how to attain or maintain it: he promises it in his word; and bestows it by his Spirit. 1 Cor. 14:33. Christ is the *author of faith, life, and salvation*; he devised, he purchased, promises, offers, effects, maintains, and perfects our faith, life, and salvation. Heb. 12: 2. 5: 9. Acts 3:15.—*Brown*.

**AUTHORITY**; 1. POWER, RULE, DIGNITY, such as gives one a right to command and enforce obedience. Prov. 29: 2. 2. A WARRANT, ORDER, OF PERMISSION, from a superior. Matt. 21: 23. Acts 9: 14.

Matt. 7: 29. *He spake as one having authority, and not as the scribes.* The authority here spoken of has been very generally understood as meaning merely an *awakening efficacy*, fitted to strike the conscience and the heart. But this is not the proper meaning of the word. Dr. Paley has far better illustrated it in the following remarks:

"Next to what our Savior taught, may be considered the manner of his teaching, which was extremely peculiar, yet I think precisely adapted to the peculiarity of his character and situation. He produced himself as a messenger from God. He put the truth of what he taught upon authority. In the choice, therefore, of his mode of teaching, the purpose by him to be consulted was *impression*; because *conviction*, which forms the principal end of our discourses, was in the minds of his followers to arise from a different source than argument, from their respect to his person and authority," as the Son of God, appointed of the Father to be the Savior, Lawgiver, and final Judge of the human race. All this was comprehended in his MESSIAHSHIP; and to authenticate his claim to this high dignity, no less than to benefit mankind, all his instructions were given, and all his miracles were wrought. Hence his appeal, "If I do NOT THE WORKS OF MY FATHER, BELIEVE ME NOT," &c. John 10: 37, 38.—*Brown*; *Paley's Evidences of Christianity*.

**AUTHORITY, HUMAN**; in matters religious and ecclesiastical, an assumed right of dictation, attributed to certain fathers, councils, or church courts. On this subject bishop Hoadley writes—"Authority is the greatest and most irreconcilable enemy to truth and argument that this world ever furnished. All the sophistry—all the color of plausibility—all the artifice and cunning of the subtlest disputer in the world may be laid open and turned to the advantage of that very truth which they are designed to hide; but against authority there is no defence." He shows that it was authority which crushed the noble sentiments of Socrates and others; and that by authority, the Jews and heathens combated the truth of the Gospel; and that, when Christians increased into a majority, and came to think the same method to be the only proper one for the advantage of their cause which had been the enemy and destroyer of it—then it was the authority of Christians, which, by degrees, not only laid waste the honor of Christianity, but well nigh extinguished it amongst men. It was authority which would have prevented all reformation where it is, and which has put a barrier against it wherever it is not.

The remark of Charles II. is worthy of notice—that those of the established faith make much of the authority of the church in their disputes with dissenters; but that they take it all away when they deal with papists.—*Buck*.

**AUTOCEPHALI BISHOPS**, (Greek); persons who have no superior, or acknowledge no head. It is derived



from *autos* and *kephale*, *sui ipsius caput*, his own head or chief. This denomination was given by the primitive church to such bishops as were exempted from the jurisdiction of others. Before the setting up of patriarchs, all metropolitans were *autocephali*, being accountable to no superior but a synod; and, even after the advancement of patriarchs, several metropolitans continued thus independent—as the archbishop of Cyprus, who, by a general decree of the council of Ephesus, was freed from the jurisdiction of the patriarch of Antioch; as also the metropolitans of Iberia and Armenia. This was likewise a privilege of the ancient British church, before the coming of Austin the monk, when the seven British bishops, which were all that then remained, paid obedience to the archbishop of Caer-Leon, and acknowledged no superior in spirituals above him. And Dinotus, the learned abbot of Bangor, told Austin, in the name of all the Britannic churches, that they owed no other obedience to the pope than they did to every godly Christian.

Besides these, there was another sort of *Autocephali*, namely, such bishops as were subject to no metropolitan, but only to the patriarch of the diocese. There were thirty-nine such bishops in the large patriarchate of Constantinople, twenty-five in that of Jerusalem, and sixteen in that of Antioch; but at what time this sort of independent bishoprics was first set up is uncertain. Valesius mentions another sort of *Autocephali*, which were such bishops as were wholly independent of all others, having neither suffragans under them, nor metropolitans over them. Of these, the bishop of Tomis in Scythia is an instance, who was the only bishop of all the cities of that province; but instances of this sort are very uncommon. Valesius, by mistake, and, in contradiction to Jerome, reckons the bishops of Jerusalem before they were advanced to the patriarchal dignity, among this sort of *Autocephali*.—*Henderson's Buck.*

AUTO DE FE. (See ACT OF FAITH. INQUISITION.)

AUTOGRAPH, (from *auto* and *graphie*.) The original handwriting of a person, in distinction from a copy. This word occurs very frequently in discussions on the genuineness of the Scriptures, and the state of existing manuscripts in the original languages. It is here explained for the sake of those to whom the word is not familiar, or to whom its precise signification is not known.

AUTOGRAPHS of the prophecies, gospels, &c. are the identical or original documents written by the respective authors of the books of Scripture. Copies taken from these are termed *apographs*. None of these original MSS. are now remaining, nor could their preservation be expected, without the intervention of a miracle, during the space of nearly eighteen centuries. It seems exceedingly probable that Divine Providence permitted them to be early withdrawn from public inspection, lest, like other relics, they should become objects of idolatrous veneration. It is even asserted by Peter, bishop of Alexandria, in the fourth century, that an original of John's gospel was not only preserved, but worshipped, at Ephesus.—*Michaelis' Introd.* i. p. 250.—*Henderson's Buck.*

AVARICE, is an immoderate love to and desire after riches, attended with extreme diffidence of future events, making a person rob himself of the necessary comforts of life, for fear of diminishing his riches. (See *COVERTNESS* and *MISER*.)

AVATAR, in Indian mythology; an incarnation of the Deity. According to the Hindoos, innumerable incarnations have taken place; but ten are particularly distinguished, and four of them are the subjects of Puranas, or sacred poems: these ten are the incarnations of Vishnu, the supreme god. The first was in the form of a fish; the second in that of a tortoise; the third in that of a boar; the fourth in that of a monster—half man, half lion; the fifth in that of a dwarf; the sixth as the son of Iarnadagni. All these took place in the *salga yuga*, or golden age: the others are more recent. The seventh is the descent of Vishnu, to destroy a giant; the eighth was to chastise other giants; the ninth had a similar object; and the tenth, which is yet to come, will take place at the end of the *kali yuga*, or the iron age of the world.

AVE-MARY, or AVE-MARIA, (Hail, Mary!) the angel Gabriel's salutation of the Virgin Mary, when he brought

her tidings of the incarnation. It is become a prayer, or form of devotion, in the Romish church. Their chaplets and rosaries are divided into so many Ave-Maries, and so many Pater-nosters. The papists ascribe a wonderful efficacy to their Ave-Maries.

Dr. Bingham observes, that, among all the short prayers used by the ancients before their sermons, there is not the least mention of an Ave-Mary; and that its original can be carried no higher than the beginning of the fifteenth century. Vincentius Ferrerius was the first ecclesiastical writer that ever used it before his sermons; from whose example (he being a celebrated preacher in that age) it gained such authority, as not only to be prefixed to all their sermons, but to be joined with the Lord's prayer, in the Roman breviary.—*Henderson's Buck.*

AVEN; a plain in Syria; the same, probably, as the plain of Baal-beck, or valley of Baal, where there was a magnificent temple dedicated to the sun. It is situate between Lebanon and Anti-Lebanon, and hence called the valley of Lebanon. Josh. 11: 17. Amos 1: 5.

AVENGE; to vindicate the rights, or redress the wrongs, of those who have been injured. Gen. 2: 24. Lev. 19: 18. Luke 18: 3, 7, 8. Acts 7: 24. Rom. 12: 19. 18: 20. God has a sovereign, and magistrates a subordinate power, to avenge injuries. Private individuals are forbidden to exercise this power. (See *RETRIBUTION*, and *REVENGE*.)

AVENGER OF BLOOD. The children of Israel were commanded to appoint cities of refuge, that any one who killed a person unawares, might fly thither from the avenger of blood; but if the act was committed with design, the murderer was to be given up to the avenger, even though he had fled to the altar of God. Exod. 21: 14. Numb. 35. 1 Kings 2: 29—34. There is no mention of any officer appointed for this purpose. But from the fact that the sons of Saul were given up to the Gibeonites, whose kinsmen Saul had slain, it appears that those nearly connected with the person who had been killed were appointed the avengers of his blood; a custom, of which traces appear in almost all nations.—*Sherwood; Brown.*

AVERSION; hatred, or dislike. Dr. Watts and others oppose aversion to desire. When we look, say they, upon an object as good, it excites desire: but when we look upon an object as evil, it awakens what we call aversion or avoidance. But Lord Kaimes observes that aversion is opposed to affection, and not to desire. We have an affection to one person; we have an aversion to another: the former disposes us to do good, the latter to do ill.—*Buck.*

AVERY, (JOHN,) a minister, who came to this country in 1635. While sailing from Newbury towards Marblehead, where he proposed to settle, he was shipwrecked in a violent storm, August 14, 1635, on a rocky island, called Thacher's Woe and Avery's Fall, and died, with his wife and six children. Mr. Thacher escaped. Avery's last words were, "I can lay no claim to deliverance from this danger; but through the satisfaction of Christ I can lay claim to heaven: this, Lord, I entreat of thee."—*Magnal.* iii. 77; *Savage*, i. 165; *Eliot*.

AVIM, a city of Benjamin. Josh. 18: 3. Also, a people descended from Heveus, son of Canaan, who dwelt originally in the country afterwards possessed by the Caphtorim, or Philistines. Deut. 2: 23. Josh. 13: 3. There were also Avim, or Hivites, at Shechem, or Gibeon. Josh. 9: 7. Gen. 34: 2. There were some also beyond Jordan, at the foot of mount Hermon. Josh. 11: 3. Bochart thinks that Cadmus, who conducted a colony of Phœnicians into Greece, was a Hivite: his name, Cadmus, deriving from the Hebrew, *Kedem*, the East, because he came from the eastern parts to Canaan; and the name of his wife, Hermione, from mount *Hermon*, at the foot of which the Hivites dwelt. In this case, the metamorphosis of Cadmus's companions into serpents, is founded on the signification of the name *Hivites*; which, in the Phœnician language, signifies *serpents*. But if Cadmus were of southern Egypt, or of Ethiopia, his name might also signify *serpent*; as here was a powerful monarchy of kings, whose family name was *Serpent*. Nor was the name uncommon elsewhere. The country of the Avim was also called *Ezzerim*, (Deut. 2: 23.) in the Eastern interpreters and Pliny,

Raphia. Their territory ended at Gaza, beginning at the river of Egypt; and thus extending forty-four miles. Sometimes this country appears to be called Shur; which the Arabic renders Gerarim. Gen. 20: 1. (See GERAR.)—*Calmet.*

AVIGNONISTS; certain fanatics of Avignon, in the last century, who adopted the errors of the *Collyridians*, (which see,) who, in the fourth century, distinguished themselves by an extraordinary devotion to the holy Virgin. The Avignonists were founded by Grabanca, a Polish nobleman; and Pernety, a Benedictine, (abbé of Bursal,) a learned but most eccentric writer.—A work published in 1790, entitled "The Virtues, Power, Clemency, and Glory of Mary, Mother of God," is attributed to his pen.—*Grégoire's Hist. des Sects Rel.* vol. ii. p. 17.—*Williams.*

AWAKE. 1. To rouse one's self or another from natural sleep. Gen. 28: 16. 1 Kings 18: 27. 2. To bestir one's self. Judg 5: 12. 3. To raise or arise from death natural or spiritual. John 11: 14. 12. *God awakes to the judgment he has commanded*, when he openly and eminently displays his power and other perfections, in punishing his enemies and rescuing his people. Ps. 7: 6. His sword of justice *awaked*, when terribly displayed, in full execution of the vengeance due to our sin, or Christ. Zech. 13: 7. Christ is *awaked before he please*, when any thing is done to disturb or interrupt his sensible fellowship with his people. Songs 2: 7. 3: 5. 8: 4. The north wind *awakes and blows on our garden*, when the Holy Ghost powerfully convinces our conscience, and that of others in the church; (Song 4: 16.) but some understand it of the ceasing of trouble. We *awake out of the snare of the devil*, *awake because our salvation is near*, *awake that Christ may give us light*, *awake to righteousness*, when, conscious of our danger, and an approaching eternity, we shake off our spiritual sloth and unconcern, and with great earnestness study to know and to receive Jesus Christ and his righteousness, and in his strength to follow holiness in all manner of conversation. 2 Tim. 2: 26. Rom. 13: 11. Eph. 5: 14. 1 Cor. 15: 34.—*Brown.*

AWE; a strong sentiment of respect, mingled with emotions of fear; a reverence so deep as almost to amount to dread. Ps. 33: 8. Sublime, sacred and solemn objects awaken awe, they fill at once the senses, the understanding and the imagination, they make the beholder pause to consider whether he is worthy to approach them any nearer: they rivet his mind and body to the spot, and render him cautious lest by his presence he should contaminate that which is hallowed. So Jacob felt at Bethel, Gen. 28: 16, 17. and Peter when prostrate at the feet of Jesus, he uttered that striking exclamation, (Luke 5: 8.) "Depart from me; for I am a sinful man, O Lord." When the creature places himself in the presence of the Creator; when he contemplates the immeasurable distance which separates himself, a frail, finite, and guilty mortal, from his infinitely perfect Maker, *he stands in awe before Him*; his pride is humbled, his self conceit is abashed, his petulance hushed, and his whole soul is subdued and softened by the very contemplations which most expand and ennoble it. Ps. 4: 4.

The general sentiment of mankind associates this state of mind, with all just ideas of the Divinity, and unites with the divine law in condemning the spirit of irreverence, levity and profaneness. Deut. 5: 11. 28: 58. "If the voice of universal nature, the experience of all ages, the light of reason, and the immediate evidence of my senses," says Cumberland, "cannot awake me to a dependence upon my God, a reverence for his religion, and a humane opinion of myself, what a lost creature am I!"—*Brown*; *Crabbe's Synonymes.*

AXE; a well-known instrument. Deut. 19: 15. *And now also the axe is laid at the root of the tree.* Matt. 3: 10. "It was customary with the Jewish prophets," says Adam Clarke, "to represent the kingdoms, nations and individuals whose ruin they predicted, under the figure of forests and trees doomed to be cut down. See Jer. 46: 22, 23. Ezek. 31: 3, 11, 12.—It has been well observed that there is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may wield his blows more powerfully, and that his work may be quickly performed." The

learned author then proceeds, as do many others, to apply this text to the Jews, *nationally*. But this is a radical mistake. John the Baptist is addressing individuals, and speaks of individual repentance, as indispensable to escape individual ruin; hence he used the plural form *trees*; and not the singular *tree*, which might much more naturally represent them, had he referred to them only as a political body.

Great mischief has been done by transferring the language of the New Testament, without ground, from individuals to nations. God does not save men by the Gospel *nationally*, but *individually*; and those interpreters miserably err, who divert the reader of the Gospels or Epistles, from the feeling of personal interest and responsibility. How different the views of St. Paul, "TRIBULATION AND ANGUISH UPON EVERY SOUL OF MAN THAT DOETH EVIL; OF THE JEW FIRST, AND ALSO OF THE GENTILE; BUT GLORY, HONOR, AND PEACE, TO EVERY MAN THAT WORKETH GOOD; TO THE JEW FIRST, AND ALSO TO THE GENTILE; FOR THERE IS NO RESPECT OF PERSONS WITH GOD." Rom. 2: 9—11.

Such interpreters, (though perhaps unintentionally,) make the labors and sufferings and instructions of our Savior and his apostles of no real value. For what did they exert themselves on this interpretation? To save a few Jews only from the destruction of Jerusalem! *Credat Judæus, Apella.*

AXTELL, (HENRY,) D. D., minister of Geneva, New York, was born at Mendham, N. J. in 1773, and graduated at Princeton in 1796. He went to Geneva soon after the settlement of that part of the state, and was very useful. At the time of his ordination in 1812, his church consisted of 70 members: at the time of his death of about 400. In two revivals his labors had been particularly blessed. He died Feb. 11, 1829, aged 55. His eldest daughter was placed in the same grave.

AYLMER, (JOHN,) D. D. bishop of London, and tutor of the celebrated and virtuous lady Jane Grey, was born at Aylmer Hall, Norfolk, towards the latter end of the year 1521. Grey, marquis of Dorset, when Aylmer was a child, took a great fancy to him, attended to his education, and afterwards gave him an exhibition at the university of Cambridge, where he took his degree of bachelor of arts; after which he became tutor to the children of the marquis. At a very early age he preferred the Protestant to the Catholic faith, and was for some time the only preacher in Leicestershire, where he was eminently useful in converting the people to the Protestant religion. In the reign of queen Mary, his warmth against the principles of popery obliged him (owing to the violence of her ministry) to leave England, and retire to Strasburg, and afterwards to Zurich, in Switzerland, where he instructed several gentlemen's sons in the classics and religion. During his exile, he was offered the Hebrew professorship of the university of Jena, in Saxony; but he declined it. After the death of the tyrannical Mary, he returned to England; and, at the commencement of Elizabeth's reign, was one of the eight divines appointed to dispute at Westminster, before many persons of distinction, against an equal number of Popish bishops. In 1573, he was made one of queen Elizabeth's justices of the peace, and one of her ecclesiastical commissioners. In the same year, he also obtained the degrees of bachelor of arts and doctor of divinity, in the university of Oxford; and in 1576, was made bishop of London, where he preached regularly and frequently in his cathedral; and so anxious was he for the attention and spiritual welfare of his hearers, that on one occasion, when he saw they were wandering while he was preaching, he took a Hebrew Bible out of his pocket, and began to read it; and on finding them roused to astonishment, he reproved them by making a few remarks on their being attracted more by novelty than by the truths that were spoken; truths which were of lasting importance. During the plague in 1578, he was very active in making provision that the sick might be visited, and have proper assistance with regard to religion; and ordered books to be published, with directions for the prevention of the dreadful disease. In 1581, he endeavored to establish lectures, to be delivered to large assemblies in London, on the truth of the doctrines of the church of England; but that measure was opposed, and the design was not carried into

execution. Infirm and aged, he conscientiously offered to resign his bishopric to Dr. Bancroft; but he refused to accept it. At length, on the 3d of June, 1594, aged 73, he expired. Aylmer was a man of great learning, profound knowledge, and sincere piety. He was economical, yet generous; bold and daring, yet kind and forgiving; and his chief vice was that of cherishing a persecuting disposition towards those who did not believe what he considered to be the truth.—*Jones's Relig. Biog.*; *Strype's Memoirs of Bishop Aylmer*; *Wood's Fasti Oxon.*; *Pearce's Vindication of Dissenters.*

AYMOND, (DE SAVOY;) a French martyr of the thirteenth century. He was minister of Bourdeaux. A complaint being lodged against him by the clergy of that city, his friends advised him to abscond. This he absolutely refused, saying, "That should he absent himself, the people might well imagine that what he had preached consisted only of dreams and fables, and not extracted from the pure word of God; but to prevent them from entertaining such a notion, he determined to seal his testimony of the truth with his blood." When he was seized upon, the people would have rescued him; but he desired them to forbear, saying, "since it is the will of God that I should suffer for him, I will not resist his will." He remained nine months in prison on the information only, and patiently suffered all the inclemencies of a jail. Being brought to trial, he was ordered to be racked; when in the extremity of the torture, he comforted himself with this expression; "This body must once die, but the soul shall live; for the kingdom of God endureth forever." At length he swooned away, but on recovering prayed for his persecutors. The question was then put to him, "Whether he would embrace the Roman Catholic persuasion;" which positively refusing, he was condemned to be burnt. At the place of execution he said, "O Lord, make haste to help me; tarry not; despise not the work of thy hands." And perceiving some who used to attend his sermons, he addressed them thus, "My friends, I exhort you to study and learn the Gospel; for the Word of God abideth forever. Labor to know the will of God, and fear not them that kill the body, but have no power over the soul." The executioner then strangled him, and afterwards burned his body.—*Fox.*

AZA. Gaza and Azoth are sometimes so called. Josephus notices a mountain of this name, near to which Judas Maccabeus fought against Bacchides, in his last encounter. In the Maccabees, it is called mount Azotus.

AZARIAH; the name of several high-priests among the Jews. 1 Chron. 6: 9, 10. It was also a name given to Uzziah, king of Judah. 2 Kings 15. (See UZZIAH.) Also the Chaldean name given to Abednego. Dan. 1: 7, 3: 19. (See ABEDNEGO.)

AZAZEL; the Hebrew name of the scape-goat led to the wilderness on the great day of FAST of EXPIATION. Lev. 16: 10.

AZEKAH; the name of a city in the tribe of Judah. Josh. 15: 35. It lay to the south of Jerusalem, and east of Bethlehem, distant about four leagues from the former, and five from the latter. The army of the Philistines, in which was the giant Goliath, encamped at Shocoh and Azekah. 1 Sam. 17: 1.

AZOTUS, is the Greek name of the same city as is called in the Hebrew, Ashdod. It was not taken by Joshua, and being surrounded with a wall of great strength, it became a place of great importance, and one of the five governments of the Philistines. Hither was sent the ark of God, when taken from the Israelites; and here was Dagon cast down before it, 1 Sam. 5: 2, 3. Uzziah, king of Judah, broke down its wall, and built cities or watch-towers about it, 2 Chron. 26: 6. It was taken by Tartan, general of the king of Assyria, (2 Kings 18: 17.) when it appears to have been very severely treated; as Jeremiah (chap. 25: 20.) gives the cup of desolation to be drunk by "the remnant of Ashdod." It was not wholly destroyed, however, for Amos (chap. 1: 8.) mentions "the inhabitant of Ashdod," Zephaniah (chap. 2: 4.) says, "Ashdod shall be driven out at noon-day;" and Zechariah (9: 6.) says, "a bastard shall dwell in Ashdod." From these notices,

it appears, that Ashdod was a place of great strength and consequence. Its New Testament name is Azotus and here Philip was found, after his conversion of the eunuch, at old Gaza, distant about thirty miles, Acts 8: 40.

Azotus was a port on the Mediterranean, between Askelon and Ekron, or between Jamnia and Askelon, (Judith 3: 2. Gr.) or between Gaza and Jamnia, (Josephus, Antiq. 13: 23.) i. e. it lay between these cities, but not directly, nor in the same sense. The present state of the town is thus described by Dr. Witman: (Travels in Syria, &c. p. 285.) "Pursuing our route through a delightful country, we came to Ashdod, called by the Greeks, Azotus, and under that name mentioned in the Acts of the Apostles; a town of great antiquity, provided with two small entrance gates. In passing through this place, we saw several fragments of columns, capitals, cornices, &c. of marble. Towards the centre is a handsome mosque, with a minaret. By the Arab inhabitants, Ashdod is called Mezdel. *Two miles to the south, on a hill, is a ruin, having in its centre a lofty column still standing entire.* The delightful verdure of the surrounding plains, together with a great abundance of fine old olive trees, rendered the scene charmingly picturesque. In the villages, tobacco, fruits, and vegetables are cultivated abundantly by the inhabitants; and the fertile and extensive plains yield an ample produce of corn. Ashdod may be seen from the 'sloping hill of easy ascent,' near Jaffa or Joppa." This extract is thought by Mr. Taylor to confirm the conjecture above formed, that the "cities" built by Uzziah, near Azotus, were towers which commanded a considerable prospect; and very probably, he remarks, one of these towers was placed on the hill where the Doctor observed a lofty column standing. It appears that signals from hence might speedily be communicated to Joppa, and, no doubt, to various other surrounding signal-stations. Thus is the confusion of "cities" around a city, removed by a better acquaintance with the actual geography of this district; for which we are indebted to an observant and intelligent traveller.—*Calmet.*

AZYMITES; Christians who administer the eucharist, or holy communion, with unleavened bread. The word is derived from the Greek *azymos*, *sine fermento*, which is compounded of the privative *a*, and *zyme*, *fermentum*. This practice occasioned great disputes, and at length a rupture, between the Latin and Greek churches.

The learned Dr. Bingham is of opinion that the use of wafers and unleavened bread was not known in the church till the eleventh or twelfth centuries, when the oblations of common bread began to be left off by the people; for so long as the people continued to offer bread and wine, the elements for the use of the eucharist were usually taken out of them; and, consequently, so long the bread was the common leavened bread, made use of upon other occasions. And he tells the following story in confirmation of this:—As Gregory the Great was administering the bread to a certain woman, in the usual form, *The body of our Lord Jesus Christ*, &c. she fell a laughing, and, being asked the reason, said it was because he called that the body of Jesus Christ which she knew to be bread that she had made with her own hands. Besides, the ancients say expressly, that their bread was common bread, such as they made for their own use upon other occasions; and it is further observable, that neither Photinus nor any other Greek writer, before Michael Cerularius, A. D. 1051, ever objected to the use of unleavened bread in the Romish church; which they would, no doubt, have done, had that practice prevailed at the time they wrote.

But the schoolmen, who maintain, that, during the first ages of the church, none but unleavened bread was used in the eucharist, say the primitive church did it in imitation of our Savior himself, who celebrated the last supper with unleavened bread; but that, when the Ebionites arose, who held that all the observances prescribed by the Mosaic law were still in force, both the eastern and western churches took up the use of leavened bread, and, after the extinction of that heresy, the western church returned to the *azymus*, the eastern obstinately adhering to the former usage.—*Henderson's Buck.*

## B.

I. BAAL, or BEL, (*governor, ruler, lord*), a god of the Phœnicians and Canaanites. Baal and Astaroth are commonly mentioned together; and as it is believed, that Astaroth denotes the moon, Calmet concludes that Baal represents the sun. Bishop Munster, as quoted by Professor Robinson, supposes that this was the case, *originally*; and that the fundamental idea of all oriental idolatry—which also may be traced from India to the north of Europe—is the *primeval power of nature*, which divides itself into the *generative*, and the *conceptive* or productive power. He supposes the sun and moon to have been worshipped as the representatives of these powers, under the names of Baal and Astarte. But Cyrenius supposes these appellations to signify the planets Jupiter and Venus. Be this as it may, it



is certain that the name Baal is used in a generic sense, for the superior god of the Phœnicians, Chaldeans, Moabites, and other people, and is often compounded with the name of some other god; as Baal-Peor, Baal-Zebub, Baal-Gad, Baal-Zephon, Baal-Berith. Baal is the most ancient god of the Canaanites, and, perhaps, of the East; and the Hebrews too often imitated the idolatry of the Canaanites, in adoring him. They offered human sacrifices to him, and erected altars to him, in groves, on high places, and on the terraces of houses. Baal had priests and prophets consecrated to his service; and many infamous actions were committed in his festivals. Some learned men have maintained, that the Baal of Phœnicia was the Saturn of Greece and Rome; and certainly there was great conformity between their services and sacrifices. Others are of opinion, that Baal was the Phœnician (or Tyrian) Hercules, (an opinion not inconsistent with the other,) but it is generally concluded, that Baal was the sun; and on this admission, all the characters which he assumes in Scripture may be easily explained. The great luminary was adored over all the East, and is the most ancient deity acknowledged among the heathen. See IDOLATRY.

The Hebrews sometimes called the sun *Baal-Shemesh*;—*Baal the sun*. Manasseh adored Baal, planted groves, and worshipped all the host of heaven; but Josiah, desirous to repair the evil introduced by Manasseh, put to death “the idolatrous priests that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He commanded all the vessels that were made for Baal, and for the grove, (Ashreh, or Astaroth,) and for all the host of heaven, to be brought forth out of the temple. He took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.” Here the worship of the sun is particularly described; and the sun itself is clearly expressed by the name of Baal, 2 Kings 23: 11. The temples and altars of the sun, or Baal, were generally on eminences. Manasseh placed in the two courts of the temple at Jerusalem, altars to all the host of heaven, and, in particular, to Astarte, or the moon, 2 Kings 21: 5, 7. Jeremiah threatens those of Judah, who had sacrificed to Baal on the house-top, (chap. 32: 29.) and Josiah destroyed the altars which Ahaz had erected on the terrace of his palace, 2 Kings 23: 12.

Human victims were offered to Baal, as they were to

the sun. The Persian Mithra (who is also the sun) was honored with like sacrifices, as was also Apollo. Jeremiah reproaches the inhabitants of Judah and Jerusalem with “building the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal,” (chap. 19: 5.)—an expression which appears to be decisive, for the actual slaying by fire of the unhappy victims to Baal.

The Scripture calls temples consecrated to Baal, 1. e. to the sun, *chananim*. Lev. 26: 30. Isa. 17: 8. 27: 9. and 2 Chron. 34: 4. They were places inclosed with walls, in which a perpetual fire was maintained: they were frequent in the East, particularly among the Persians; and the Greeks called them *pyreia*, or *pyrathœia*, from the Greek *pyr*, fire; or *pyra*, a funeral pile. There was in them, says Strabo, (lib. xv.) an altar, abundance of ashes, and a fire never suffered to go out. Maundrel, in his journey from Aleppo to Jerusalem, observed some remains of them in Syria. See FIRE, PLACES OF.

Some critics have thought, that the god Belus of the Chaldeans and Babylonians was Nimrod, their first king; others, that he was Belus the Assyrian, father of Ninus; and others, a son of Semiramis. Many have supposed Belus to be the same with Jupiter; but Calmet concludes, that Baal was worshipped as the sun among the Phœnicians and Canaanites; and that he was often taken in general for the great god of the eastern people.

As much of the heathen idolatry, alluded to in the Old Testament, is derived from the rites of Baal, which rites are not yet extinct, even among ourselves, and as it appears by the number of names of places in Scripture, into which this title is compounded, that his worship was extremely popular, we subjoin the following particulars, furnished by Mr. Taylor.

The Chaldeans say, that their metropolis derived its origin from Bel, who first of all built a great tower, or castle, called by their Bar. All these authorities attribute the origin of Babylon to Bel, and Bel was undoubtedly worshipped as the peculiar deity of the place. But the real character of Bel the infant is known from other quarters. He is the Jupiter infans of classical mythology; and we need not wonder that the second father of the human race, in his re-vivification after his preservation, should be considered as a newly-born child, and become the great and general object of worship; since he was the first seed of all mankind, and all mankind are his seed. Perhaps the name *Bel* or *Baal* originally implied as much. But the worship of the great patriarch was eventually transferred to the sun as his symbol, or representative; and this luminary, as is well known, was universally adored. We are not then to be surprised at the dedicatory title *Apolini Beleno*; for Herodian says (lib. viii.) that some call the same deity Apollo, which others call Belin. This latter was his name in Britain, also, as appears from that ancient memorial of it retained in the name of *Belin's-gate*, at London.

The worship of Bel, Belus, Belenus, or Belinus, was general throughout the British islands; and certain of its rites and observances are still maintained in England, notwithstanding the spread and the establishment of Christianity during so many ages. It might have been thought, that the pompous rituals of popery would have superseded the druidical superstitions; or that the reformation to protestantism would have banished them; or that the prevalence of various sects would have reduced them to oblivion: but the fact is otherwise. Surely the roots of druidism were struck extremely deep! What charm could render them so prevalent and permanent?—“A town in Perthshire, on the borders of the Highlands, is called *Tillie* (or *Tullie*) *beltaue*, i. e. *the eminence, or rising-ground, of the fire of Baal*. In the neighborhood is a druidical temple of eight upright stones, where it is supposed the fire was kindled. At some distance from this is another temple of the same kind, but smaller, and near it is a well, still held in great veneration. On *Beltaue* morning, superstitious people go to this well, and drink of it; then they make a procession round it, as we are informed, nine

times. After this, they in like manner go round the temple. So deep rooted is this heathenish superstition in the minds of many who reckon themselves good Protestants, that they will not neglect these rites, even when Beltane falls on Sabbath." (Statist. Accounts of Scotland, vol. iii. p. 105.) "On the first day of May, which is called *Beltan*, or *Bal-tein*, day, all the boys in a township, or hamlet, meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground, of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black. They put all the bits of cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit, is the devoted person who is to be sacrificed to Baal, whose favor they mean to implore, in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the East, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames; with which the ceremonies of this festival are closed." (Id. vol. xi. p. 621.) "In Ireland, *Bal-tein* is celebrated on the 21st June, at the time of the solstice. There, as they make fires on the tops of hills, every member of the family is made to pass through the fire; as they reckon this ceremony necessary to insure good fortune through the succeeding year. This resembles the rite used by the Romans in the Palilia. *Bal-tein* is also observed in Lancashire." (Dr. Macpherson's Critical Dissert. xvii. p. 286.)

This pagan ceremony of lighting fires in honor of the Asiatic god Belus, gave its name to the entire month of May, which is to this day called *mi na Beal-time*, in the Irish language.

The *Bal-tein* was certainly derived from the East: it is practised at this day in the ceremonies of the Derma Rajah, wherein the devotees walk barefoot over about forty feet of burning coals. It was, we may presume, into a *Bal-tein* that the three Hebrew youths were cast, bound hand and foot, Dan. 3: 15. The *Bal-tein*, anciently, at Jerusalem, was held in the valley of Tophet; and the burning of children in honor of Moloch, was the same ceremony under an idol of another name. So general was this custom. Our *bonfires* are, possibly, remains of the *Bal-tein*; and the tricks of our lads in leaping over the rising flame, might be proved to have antiquity in their favor, if it were worth while. The *bon-fire* is, perhaps, derived from the Saxon *bone*, *bone*, a favor, a boon, an occurrence which gives pleasure: in this sense we may understand it in Chaucer, "he bade them all a *bone*;"—he invited them to an enjoyment:—or it may be taken in the sense of a *boom*, a gift; a fire to which contributions are made *gratis*, by all.

This custom maintains itself not only in the extreme north, but also throughout Germany: in short, we see that it involves all Europe. It can, therefore, occasion no surprise that we find it so inveterately established in the countries mentioned in Scripture, where the sun had infinitely more power and influence, and which are much nearer to the original observances. The world was then plunged in idolatry, and we cannot wonder that this branch of it prevailed, since many of its ceremonies and superstitious rites still exist, notwithstanding the influence of the Gospel. This article affords matter for serious reflection.

II. BAAL. There were many cities in Palestine, into whose name the word Baal entered by composition; either, because the god Baal was adored in them; or, because these places were considered as the capital cities,—lords, superiors, of their respective provinces.—*Calmet*.

BAALAH, otherwise Kirjath-jearim; (Josh. 15: 9.) or Kirjath-Baal, or Baalim of Judah; (1 Chron. 13: 6.) a city of Judah, not far from Gibeah and Gibeon, nine or ten miles north-west of Jerusalem, where the ark was

stationed after the Philistines returned it, 1 Sam. 6: 21.—*Calmet*.

BAAL-BERITH, (*lord of the covenant*;) a deity of the Shechemites, (Judg. 8: 33. 9: 4.) which the Israelites made their god after the death of Gideon. There was at Shechem a temple of Baal-Berith, in whose treasury they accumulated that money which they afterwards gave to Abimelech, son of Gideon. The most simple explanation of the name *Baal-Berith*, is to take it generally, i. e. for the god who presides over alliances and oaths. In this sense, the true God may be termed the God of covenants; and if Scripture had not added the name *Baal* to *Berith*, it might have been so understood. The most barbarous nations, as well as the most superstitious, the most religious, and the most intelligent, have always invoked the deity to witness oaths and covenants. The Greeks had their *Zeus Horkios*, Jupiter the witness and arbitrator of oaths; and the Latins had their *Deus Fidius*, or *Jupiter Pistorius*, whom they regarded as the god of honesty and integrity, and who presided over treaties and alliances. (See BERTH.) The name of this idol, however, might, as Mr. Taylor thinks, refer to the god of the city Berytus. We know, that the Israelites borrowed many deities from their neighbors; and the medals of Berytus show that the objects of worship were much the same as at Tyre, Sidon, &c., namely Astarte, or Good Fortune; Neptune, &c.

BAAL-GAD, a city at the foot of mount Hermon, which derived its name from the deity, Baal, there adored, Josh. 11: 17. It was afterwards named Panias, and then Cæsarea Philippi. See GAD, and CÆSAREA PHILIPPI.—*Calmet*.

BAAL-MEON, a city of Reuben, (Numb. 32: 38. 1 Chron. 5: 8.) sometimes called Beth-Baal-Meon, the house, or temple, of Baal-Meon. The Moabites took it from the Reubenites, and were masters of it in the time of Ezekiel, Ezek. 25: 9. Eusebius and Jerome place it nine miles from Esbus, or Esehon, at the foot of mount Baaru, or Abarim.

BAAL-PEOR. The import of this name is uncertain. Simon takes it to denote "the lord of mount Peor," where this deity was worshipped; as the heathen had their Jupiter *Olympius*, Apollo *Clarius*, Mercurius *Cyllenius*, &c. It has been taken in an obscene sense, and with too much truth; for it is certain that the deities of the heathen were, and still are, often of the grossest kind; not that we know their worshippers to have thought them scandalous, or to have connected them with any offence against decency, or with that sense of shame and indignation which they excite in us. They may have considered them as commemorative memorials of distant persons and times, or as employed to bring to recollection truths, in themselves perfectly innocuous; although such means of recording historical facts, of whatever nature, are in our opinion criminally indecorous, and utterly unfit for public exposure. Of this, the compound of the Lingam and Yoni among the Hindoos, affords open and popular proof; but there are other observances in some of their festivals, usually postponed till after all Europeans are departed, which too obscenely justify the most offensive derivation of the name.

This false god is, by some, supposed to be the Adonis, or Orus, adored by the Egyptians and other Eastern people. Scripture informs us, (Numb. 25: 1—3.) that the Israelites being encamped in the wilderness of Sin, were seduced to worship Baal-Peor, to partake of his sacrifices, and to sin with the daughters of Moab; and the psalmist, (Psalm 106: 28.) adverting to the same event, says, "they ate the offerings of the dead." Peor is Or, or Orus, if we cut off the article *Pe*, which is of no signification. Orus is Adonis, or Osiris. The feasts of Adonis were celebrated after the manner of funerals; and the worshippers at that time committed a thousand dissolute actions, particularly after they were told that Adonis, whom they had mourned for as dead, was alive again. (See ADONIS.) Origen believed Baal-Peor to be *Priapus*, or the idol of turpitude, adored principally by women, and that Moses did not think proper to express more clearly what kind of turpitude he meant; and Jerome says, this idol was represented and worshipped in the same obscene manner as Priapus. His opinion is, that effeminate men and women, who prostituted themselves in honor of idols, as frequently mentioned in Scripture, were consecrated to Baal-Peor, or

Priapus. Maimonides asserts, that Baal-Peor was adored by the most immodest actions; and there is no doubt that he was the god of impurity. We know with what impudence the daughters of Moab engaged the Israelites to sin; (Numb. 25: 3.) and the prophet Hosea, (chap. 9: 10.) speaking of this crime, says, "They went unto Baal-Peor, and separated themselves unto that *shame*." The psalmist expresses himself in the plural number; "they ate the sacrifices,"—for the sacrifices of Baal-Peor were repasts, such as were used at funerals; with this difference, that the latter were often accompanied with real and sincere sorrow; whereas, in those of Adonis, the tears were feigned, and the debauchery afterwards indulged, real. See *CRUEN.—Calmet*.

**BAAL-PERASIM**; a place in the valley of Rephaim, not very far distant from Jerusalem, 2 Sam. 5: 23. The reason of this appellation is given in 1 Chron. 14: 11.—*Calmet*.

**BAAL-SHALISHA**, (2 Kings 4: 42. 1 Sam. 9: 4.) a district placed by Jerome and Eusebius fifteen miles from Diospolis north.—*Calmet*.

**BAAL-TAMAR**, (*lord of the palm tree*;) a village near Gibeah, where the children of Israel engaged the tribe of Benjamin, Judg. 20: 33.

The palm tree occurs on many coins as a symbol attending Astarte; a branch of palm is held by the goddess sitting on the rock; and often by Jupiter, who, most probably, answers to the character of the lord of the palm tree. It may be supposed that this symbol was chiefly adopted where the palm was best known; nevertheless, we find it applied where it cannot be restrained to the idea of a production of the country, merely, and therefore, most probably, it was introduced from where this symbol was locally applicable.—*Calmet*.

**BAALTIS**; the same as Astarte, or the moon; next to Baal, the god most honored by the Phœnicians. See *ASTARTE*, and *ASTAROTH*.—*Calmet*.

**BAAL-ZEBUB**. See *BEEL-ZEBUB*.

**BAAL-ZEPHON**; a station of the Hebrews, (Ex. 14: 2, 9. Numb. 33: 7.) near Clysma, or Colsoum. Baal-Zephon was, probably, a temple to Baal at the northern point of the Red sea; and, most likely, in or near an establishment, or town, like the present Suez. The learned J. M. Hasius understands the temple of Jupiter Cassius; but it was more probably at the head of the Red sea; not on the coast of the Mediterranean, as Ezion Gaber, at the head of the gulf of Eloth, answered to Beth-Gaber, on the coast of the Mediterranean. Some describe this deity, as in shape, a dog; (see *ANUBIS*;) signifying his vigilant eye over this place, and his office by barking, to give notice of an enemy's arrival; and to guard the coast of the Red sea, on that side. It is said, he was placed there, principally, to stop slaves that fled from their masters.—*Calmet*.

**BAASHA**; son of Ahijah, and commander of the armies of Nadab, king of Israel. He killed his master treacherously at the siege of Gibbethon, and usurped the kingdom, which he possessed twenty-four years. He exterminated the whole race of Jeroboam, as God had commanded; but by his bad conduct, and his idolatry, incurred God's indignation, 1 Kings 15: 27. 16: 7. A. M. 3051. Baasha, instead of making good use of admonition, transported with rage against a prophet, the messenger of it, killed him.—*Calmet*.

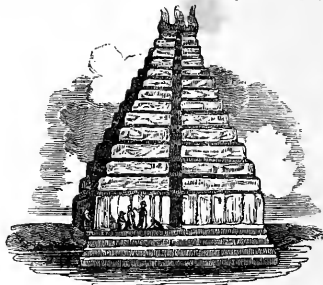
**BABBLE**; to utter a vast deal of useless and unprofitable talk. Prov. 23: 29. Acts 17: 18. *A babbler is no better than a serpent that bites, except it be enchanted. Unless restrained by fear or favor, he will do mischief to men's characters or interests with the multitude of his unadvised words. Eccl. 10: 11. The vain babbling which ministers ought to shun, is all empty noise about words, sentiments, and customs, not allowed by Christ, nor calculated for the edification of men. 1 Tim. 6: 20.*

**BABE**; a young infant. Luke 1: 41. Weak and insignificant persons are called *babes*, because of their ignorance, folly, frowardness, rashness, stupidity. Matt. 11: 25. Isa. 3: 4. Rom. 2: 20. In commendation, believers are called *babes*, because they live on the pure milk of gospel truth, and for their innocence, meekness, and humble sincerity in faith, love, profession, obedience. 1 Pet. 2: 2. In dispraise, some saints are called *babes*, because of

their weakness in spiritual knowledge, power, and experience; and for their stupidity, unteachableness, and readiness to be seduced by Satan. 1 Cor. 3: Heb. 5: 13.—*Brown*.

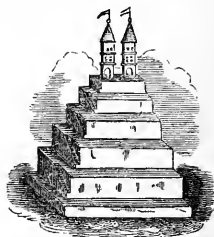
**BABEL, TOWER OF**. It received this name, because, when the tower was building, God confounded the languages of those who were employed in the undertaking, (Gen. 10: 10.) about A. M. 1775, one hundred and twenty years after the deluge. Very different conceptions have been formed on the nature and figure of the tower of Babel. Some have delineated it as being round in shape, with a spiral pathway leading up to the top; but it appears more credible that it was square; and that certain buildings, yet remaining in various parts of the world, may be considered as transcripts, or imitations of it. Strabo calls it a square pyramid. Mr. Taylor copied several instances apparently nearly related to it in form and destination, from which we select the following.

This pyramid, rising in several steps or stages, is at



Tanjore in the East Indies; and affords, it is presumed, a just idea of the tower of Babel. It is, indeed, wholly constructed of stone, in which it differs from that more ancient edifice, which, being situated in a country destitute of stone, was, of necessity, constructed of brick. On the top of this pyramid is a chapel or temple; affording a specimen of the general nature of this kind of sacred edifices in India. These amazing structures are commonly erected on, or near, the banks of great rivers, for the advantage of ablation. In the courts that surround them, innumerable multitudes assemble at the rising of the sun, after having bathed in the stream below. The gate of the pagoda uniformly fronts the east. The internal chamber commonly receives light only from the door. An external pathway for the purpose of visiting the chapel at the top merits observation.

This is an ancient pyramid, built by the Mexicans in



America; it agrees in figure with the former; and has, on the outside, an ascent of stairs leading up one side to the upper story, proceeding to the chapels on its summit. This ascent implies that the chapels were used, from time to time; and, no doubt, it marks the shortest track for that purpose, as it occupies one side only. That the tower of Belus had a chapel near the top, appears from Herodotus, who, after mentioning the ascent, which was to the height of a stadium, or three hundred and twenty feet, through eight stages or stories, says, "In the last tower is a large

chapel, but no statue," &c. Diodorus implies the same, when he says, there were statues of gold, of which one was forty feet high: it must have been a large chapel that could be supposed to contain such a figure. Above this chapel was an upper story, containing a chamber with a bed, before which stood a golden table. In this chamber, Herodotus says, no one slept at night except a female, whom the god Belus (according to the Chaldeans, the priests of the temple) had selected from the females of the city. Diodorus says, this chamber served also for astronomical observations. Let us now examine the narration of Moses. (Gen. 11: 9.) Here it should be observed, (1.) that all mankind was not concerned in building this tower; for the writer tells us plainly, those who attempted it were travellers from the East; those, therefore, who continued in the East, were no parties to it. (2.) The language of all mankind could not be affected by any occurrence which did not involve the main body, or the original stem, but only a part consisting of emigrants settled far from the primitive abode. (3.) It is at least as rational to suppose that idolatry, intended or perpetrated, was the immediate cause of the Divine anger, as any other crime hitherto imagined. (4.) It will be seen in the article MELCHIZEDEK, that the posterity of Ham were kings of Babylon. We infer, therefore, that Shem had no share in this undertaking; consequently his language—lip—sentiments, &c. were preserved pure. The mode adopted by Providence in this miraculous dispersion forms no part of our present inquiry; but if we suppose some to be clamorous for this idolatry, others against it; some for this kind of work, others for another; together with the unavoidable necessity of new terms, to express new materials, &c. we shall perceive rudiments for occasion of great dissensions among this portion of mankind. Historical traces of this primitive idolatry may be discerned in the Hindoo narrations; for they report that "the origin of the *Linga* or *Phallus*, and of its worship, is said to have happened on the banks of *Cunood-wati*, or *Euphrates*, and the first *Phallus* was erected on its banks, under the name of *Baleswarâ-Linga* (or the *Linga* of *Isvara* the *Infant*, who seems to answer the *Jupiter Puer* of the western mythologists.) *Balesa* is perfectly synonymous to *Baleswarâ*, both denominations being indifferently used in the *Purans*." (*Asiatic Researches*, vol. iv. p. 593.) Here, then, we have the origin of an idolatrous worship, with clear references to the name of the Babylonian deity, *Bel* or *Belus*. If the origin of that idolatry, which in the time of Moses had overspread the countries around, be connected with the Mosaic history of the tower of Babel, then much of what has been said respecting the number of persons engaged in the building this tower, or the number of languages into which the families of the earth were divided, (whether seventy, seventy-two, or seventy-five, see LANGUAGE,) might have been spared. On the other hand, if such idolatry were about this time publicly instituted, then the history of Abraham's removal from it, to preserve the ancient religion, properly follows this narration.

There are certain points of comparison between the pyramids of Egypt (see PYRAMIDS) and the tower of Babel to which our attention may be directed. (1.) A river runs before the pyramids, which agrees with the notion of their being sacred structures, since the stream was suitable to purposes of ablution; in like manner, a river ran before the tower of Babel. (2.) The general form of these structures was alike, that is, broad at bottom, rising very high, tapering at top. (3.) The internal construction was of less costly materials than the external; being of sun-baked bricks, at best; while the external was furnace-baked bricks at Babel, but immense stones in Egypt, which insured the durability of the Egyptian edifices. (4.) A city extended on each side of the river in both instances. (5.) The royal palace was separated from the temple by a considerable width of water. (6.) There were apartments, or chapels, in each. (7.) There were sacred cloisters or courts around. (8.) There was (or was intended to be) at the top a great image: there are indications of such an intention on the top of the open pyramid. This thought is not new; the Jerusalem targum asserts it of Babel, and says that the image was to have held a sword in its hand, as a kind of protector against men and demons—*Faciamus nobis IMAGINEM ADORATIONIS in ejus fastigio, et po-*

*namus Gladium in manu ejus, ut conferat contra acies praelium, prius quam dispergamur de superficie terra.* These obvious agreements sufficiently evince that the structures were alike in form and in destination, so that we may judge pretty accurately on what we do not know of the one by what we do know of the other. They contribute also to establish the inference, that the same people (though not the same branch of that people) were the builders of both.

The men engaged at Babel had two objects in view; (1.) to build a city, and (2.) a tower. There could be no impiety in proposing to build a city; yet it is expressly stated, that in consequence of the Divine interposition, the continuation of the city was relinquished. On the other hand, the tower was certainly intended as a place for worship, but not of the true God; yet, it is no where said in Scripture that it was destroyed, or its works suspended. This is not easily explained; and the circumstance is rendered the more obscure, by the accounts of its overthrow which have been preserved in heathen writers. Eusebius, quoted by Eusebius, (*Præp. lib. ix.*) says, "The city Babel was first founded, and afterwards the celebrated tower; both which were built by some of the people who had escaped the deluge.—The tower was eventually ruined by the power of God." Abydenus, in his *Assyrian Annals*, also mentions the tower; which he says was carried up to heaven; but that the gods ruined it by storms and whirlwinds, frustrated the purpose for which it was designed, and overthrew it on the heads of those who were engaged in the work. The ruins of it were called Babylon. (*Euseb. Chron. p. 13.*) The reader will bear this in mind, as it will assist in determining our judgment on the character of the ruins still extant.

The following particulars of the tower of Belus are from Dr. Prideaux:—"Till the time of Nebuchadnezzar, the temple of Belus contained no more than the [central] tower only, and the rooms in it served all the occasions of that idolatrous worship. But he enlarged it by vast buildings erected round it, in a square of two furlongs on every side, and a mile in circumference, which was one thousand eight hundred feet more than the square at the temple of Jerusalem, for that was but three thousand feet round; whereas this was, according to this account, four thousand eight hundred; and on the outside of all these buildings, was a wall inclosing the whole, which may be supposed to have been of equal extent with the square in which it stood, that is, two miles and a half in compass, in which were several gates leading into the temple, all of solid brass; and the brazen sea, the brazen pillars, and the other brazen vessels, which were carried to Babylon from the temple of Jerusalem, seem to have been employed in the making of them; for it is said, that Nebuchadnezzar did put all the sacred vessels, which he carried from Jerusalem, into the house of his god at Babylon, that is, into this house or temple of Bel. This temple stood till the time of Xerxes; but on his return from the Grecian expedition, he demolished the whole of it, and laid it all in rubbish, having first plundered it of its immense riches, among which were several images or statues of massy gold, and one of them is said by Diodorus Siculus to have been forty feet high, which might perchance have been that which Nebuchadnezzar consecrated in the plains of Dura."

It is highly probable, that the remains of towers, shown in Babylonia, are only ruins of old Babylon, built by Nebuchadnezzar. See BABYLON, CITY OF.—*Calmet*.

BABINGTON, (GERVASE), bishop of Llandaff and Exeter, was born at Nottingham, in the year 1551. He was educated at Trinity college, Cambridge, of which he became fellow, and soon afterwards took his degrees of master of arts, and doctor of divinity. He was then made domestic chaplain to Henry, earl of Pembroke, president of the council in the marches of Wales, and assisted the lady of that earl in her version of the *Psalms* of David, into English metre. He applied himself closely to the study of divinity, and became one of the most impressive and useful preachers of his day. In 1588, he was installed into the prebend of Wellington, in the cathedral of Hereford, and through the interest of his sincere and active friend, the earl of Pembroke, was advanced to the bishopric of Llandaff. He was consecrated on the 29th of August, 1591; and in February, 1594, was translated to the

see of Exeter, and confirmed on the 9th of March; from whence, in 1597, he was translated to Worcester, to which he was nominated August 30, elected September 15, and confirmed October 4. Bishop Babington was a man eminently endowed with every Christian ornament, as well as mental qualification. His character admitted of no derogation; for it was pure, unsullied, and, in a great measure, devoid of those failings which have attended the characters of even the best of men. He possessed piety without fanaticism, learning without ostentation, and generosity without prodigality. His time was spent in the cultivation of his mind, and in the exercise of every virtue. This good and great man expired on the 17th of May, 1610, in the fifty-ninth year of his age; beloved and regretted by all who were blessed with his friendship, or honored with his affection; and was buried in the cathedral of Worcester, without a tablet to mark the spot which contained the ashes of a man so excellent. His works were published in 1637, under this title:—"The Works of the Right Reverend Father in God, Gervase Babington, late Bishop of Worcester, containing comfortable Notes on the Five Books of Moses." As also, "An Exposition upon the Creed, the Commandments, and the Lord's Prayer; with a Conference between Man's Frailty and Faith;" and three sermons, one of which was preached at Paul's Cross, the second Sunday in Michaelmas term, being upon Election; the second was preached at the court at Greenwich, on the 24th of May, 1590; and the third is a funeral sermon, on the death of T. L——, Esq., preached by the author while he was bishop of Llandaff.—*Life of Bishop Babington, and Works; Jones's Chr. Biog.*

**BABYLON, COUNTRY OF,** is generally called Babylonia, from the name of its first city, Babel; or Chaldea, from the name of its inhabitants, the Chaldeans or Chasdim. When Babylon, instead of Nineveh, was the seat of the supreme power, the words Babylonia and Chaldea were equivalent with Assyria, and comprehended two large tracts of territory on opposite sides of the Euphrates. These were called in Scripture, Aram beyond the river, and Aram on this side of the river. To the former, by way of distinction, the Greeks gave the name of Assyria, and to the latter that of Syria. The portion named Assyria, comprehended a space of seven hundred miles in length, between the rivers Euphrates and Tigris, from the Armenian mountains, in which they rise, to the Persian gulf, into which they then flowed into separate channels. This was divided into three parts, 1. Mesopotamia, an appellation, indeed, which, in its literal meaning, was applicable to the whole extent, but which was limited to the northern region, where the rivers diverge, in general, a hundred, and in some places two hundred miles asunder, until, in their course towards the sea, they approach within twenty miles of each other, in the vicinity of Bagdad. 2. Babylonia, extending from this narrow isthmus about three hundred miles towards the Persian gulf, and never exceeding fourscore miles in its breadth between the rivers. And, 3. The eastern district, properly named Atur, but frequently called Mesené and Adiabéné, lying beyond the Tigris, and reaching to the foot of the Carduchian hills. It is to the second of these that the present article refers, and it is called indiscriminately Babylonia or Chaldea; but, in general, the latter name is used by sacred writers, and the former by profane. Sometimes, indeed, these appellations are appropriated severally to a particular district; the former denoting the country more immediately in the neighborhood of Babylon, and the latter that which stretches southward to the Persian gulf.

The climate of this country is temperate and salubrious; but at certain seasons the heat is so intense, that the inhabitants were accustomed to sleep with their bodies partly immersed in water; and the same practice, according to the testimony of modern travellers, is continued to this day. It seldom rains there above three or four times in the course of a year; and the lands were watered by means of canals, trenches, and various sorts of engines, provided in great abundance for the purpose. The soil, naturally rich, and thus carefully supplied with moisture in the driest seasons, surpassed even that of Egypt in fertility, and is said to have generally yielded from one hundred to three hundred-fold. Its vegetable productions

grow to so extraordinary a size, that Herodotus declines giving a particular description of them, lest he should incur the charge of exaggeration; but he mentions, as one instance, that the leaves of the wheat and barley were four fingers in breadth. It afforded every where a viscous clay, easily formed by the furnace, or even by the sun, into the hardest bricks; and the naphtha, or bitumen, which was extremely abundant, furnished the firmest of all cements.

The government of this country was of the most despotic description, and the sovereignty was considered as hereditary. Every thing depended upon the will of the prince; and, hence, the laws were undefined, and the punishments arbitrary in the highest degree. Dan. 1: 10. 2: 5. 3: 19. Three separate tribunals, however, were appointed to administer justice; the first of which took cognizance of adultery, and similar offences; the second, of thefts; and the third, of all other crimes. The principal officers of state seem to have been, the captain of the guard, in whom the executive power resided; the prince of the eunuchs, who took charge of the education and subsistence of the youth of the palace; the prime minister, or vizier, who was at the head of the police, and acted as chief justice in the empire; and the master of the magi, whose business it was to interpret prognostications, and divine the events of futurity to the king. The immediate household of the prince appears to have been extremely numerous; and particular districts were appointed to supply the different articles of food which were requisite for the maintenance of the many thousands who daily fed at his tables.

The religious system of the Babylonians bore a near resemblance to that of the Egyptians, and has been very ingeniously ascribed to the following source. The sudden inundations of the Euphrates and Tigris, like those of the Nile, occasioning, alternately, the most rapid, beneficial, or destructive changes in the face of nature, attracted the attention, and alarmed the anxiety of the unenlightened people, who witnessed and experienced their momentous effects. These important changes were observed to have an evident connection with the vicissitudes of the seasons, and the revolutions of the heavenly bodies; and hence, these luminaries, whose influence was understood to be so powerful and extensive, were considered, at first, as the ministers or vicegerents of the Supreme Being, were gradually worshipped as mediators or intercessors for man, and were at length exalted to the rank of separate, but subordinate divinities. The sacerdotal families, devoted to the service of these deities, and thus led by their office to be continually observing the motions of the celestial bodies, gradually acquired such a degree of astronomical skill, as had the appearance of supernatural communications, and gave them a complete ascendancy over the minds of the multitude. This power they employed, as their fancy or interest suggested, in prescribing an immense variety of idolatrous rites and modes of worship; the most remarkable of which was the adoration of fire, and the offering of human victims in sacrifice. These sacerdotal tribes, who have been called by way of distinction, Chaldeans or Chaldees, were the philosophers as well as the priests of their country. They pretended to have derived their learning from the first instructor, Oannes, who sprung from the primoginal egg; who was half man or god, and half fish; who appeared in the Red sea, and taught the knowledge of letters and civilization in general. This learning, as far as it went, they studied very minutely, and handed it down by tradition from father and son, with any little addition and improvement. It consisted chiefly of some absurd opinions about the formation and shape of the earth, a few astronomical observations, and a confused mass of astrological rules and prognostications of the weather.—See *Anc. Univ. Hist.* vol. iv. p. 332, &c.; *Gillies's Hist. of the World*, vol. i. p. 60, 72, 168, 195; *Jones*.

**BABYLON, EMPIRE OF,** may be considered as the first great monarchy of which any records are to be found in history. It appears to have been founded a short time after the flood; and, according to the astronomical tables sent by Alexander to Aristotle, about 2234 years B. C. Of this first Babylonian kingdom, there is very little to be



known, except what is related in sacred Scripture; that, about 2000 years B. C. it consisted, under Nimrod, of four cities, Babel, Erech, Accad, and Calneh; that, about one hundred years afterwards, it was enlarged by Ashur, who built several other cities, and particularly the first Nineveh, on the eastern bank of the Tigris, three hundred miles above Babylon; and that it continued till the year B. C. 1230, when Ninus, having overrun the greater part of Asia, founded a second Nineveh, between the rivers Tigris and Euphrates, about fifty miles from Babylon, and thus established what is called the Assyrian monarchy. But what is generally understood by the Babylonian empire, began about 606 years B. C. when Belesis, or Nebopolassar, hereditary satrap of Babylon, revolted against the Assyrian monarch, Sardanapalus; and having destroyed that prince and his capital Nineveh, transferred the seat of power to his own city. Thus there may be said to have been two distinct kingdoms in Babylon; one preceding, and the other following, the Assyrian empire. Or, rather, more properly speaking, there were three great eras of the same monarchy in the country of Assyria. The first of these commences with Nimrod, in the year B. C. 2000, when Babylon was the seat of power; the second with Ninus, in the year 1230, when Nineveh became the metropolis of the empire; and the third with Belesis, in the year 606, when Babylon once more beheld the sovereigns of the East residing in her palaces. This subject, indeed, is beset with inextricable difficulties, and involved in impenetrable darkness; but the above statement, which is founded upon the observations of the learned and ingenious Dr. Gillies, in his *History of the World*, vol. i. p. 50—130, seems much more simple in itself, as well as more consistent with history, than either the common account, which makes the Assyrian monarchy almost coeval, but altogether unconnected, with the first kingdom in Babylon; or that of Sir Isaac Newton, who dates its origin so late as the year B. C. 770.

Leaving our readers to decide this point for themselves, we proceed to the proper subject of this article, namely, to give a short sketch of the second Babylonian empire, established by Belesis, or Nebopolassar, upon the ruins of the Assyrian monarchy, about 606 years B. C.

Nebopolassar, or, as he is also called, Nebuchadnezzar, continued in close alliance with Cyaxares the Mede, by whose assistance he had acquired the sovereignty, and by whose friendship he became so powerful as to excite the apprehensions of the neighboring princes. While he was employed in resisting the Scythians, who had made themselves masters of Upper Asia, Necho, king of Egypt, invaded his dominions in the south, reduced the city Carchemish, or Circesium, and encouraged the Syrians in that quarter to revolt. Nebopolassar being now well advanced in years, sent his son Nebuchadnezzar, whom he had associated with himself in the empire, to reduce those countries to their former subjection. The young prince defeated the army of Necho near the Euphrates, retook the city of Carchemish, and quelled the insurgents in Syria; entered Judea, and took possession of Jerusalem; restored Jehoiaakim to his throne, but carried to Babylon great numbers of the principal Jews, with the treasures of the palace, and part of the sacred vessels in the temple. In the mean time, Nebopolassar died, and was succeeded by his son, upon his return from his expedition.

Nebuchadnezzar II., called also Labynetus, occupied himself, during the first years of his reign, in enlarging and embellishing his capital; and during this period occurred those events which are related in the book of Daniel, ch. 2. His tranquillity was interrupted by the revolt of Jehoiachim in Judea, who was soon reduced by the Babylonian generals; but Jechonias, his son, having also attempted to shake off the Assyrian yoke, Nebuchadnezzar went in person to the siege of Jerusalem; and having made himself master of the city, he carried to Babylon all its treasures and sacred utensils, leaving the government to Zedekiah, the uncle of Jechonias. Recalled in a short time to Judea by the revolt of Zedekiah, he defeated the Egyptians, who had come to the assistance of the Jews, took Jerusalem by storm, after a twelve-month's siege, gave it up to pillage and slaughter, put out the eyes of the king, and carried him away captive. Upon his return to

Babylon, he erected a golden statue in the plain of Dura, sixty cubits in height, and commanded all his subjects to worship it as a divinity. Dan. ch. 3. About three years after this event, he again led his forces against the western nations, made himself master of Tyre, after a siege of thirteen years, overran the whole country of Egypt, returned to adorn his capital with the booty which he had acquired; and, having suffered the punishment of his pride, as related in Daniel, ch. 4: he died, in the forty-fourth year of his reign.

Evil-Merodach, who succeeded his father Nebuchadnezzar, is described as a weak and licentious prince, and was murdered by his relatives, after having reigned little more than two years.

Neriglissar, the husband of Evil-Merodach's sister, and one of the chief conspirators, reigned in his stead. Immediately after his accession, he began to make preparations for resisting the growing power of the Medes and Persians. After spending three years in forming alliances, and collecting troops, he marched to meet his opponents, Cyaxares and Cyrus; and, in a bloody engagement with the latter, was defeated and slain.

Laborosoarchod, his son, succeeded to the throne. By his cruelty and oppression, he provoked several of his governors to raise the standard of rebellion, and to call in the aid of Cyrus. Marching to suppress these commotions, he was met by the Persian prince, defeated with great loss, and pursued to the very walls of his metropolis. After Cyrus had retired with his army, the Babylonian monarch indulged his vicious propensities to such excess, that his own subjects, unable any longer to endure his tyrannical conduct, conspired against his life, and put him to death, in the ninth month of his reign. He was succeeded by Belshazzar, the son of Evil-Merodach, and grandson of the great Nebuchadnezzar. His mother, Nitocris, who was a woman of extraordinary talents, took upon herself the management of public affairs; and while her son was pursuing his pleasures, she made every exertion to preserve the tottering empire. She completed many of the works which Nebuchadnezzar had begun; and, when Cyrus renewed his attacks upon the frontier towns, she employed the utmost activity in constructing new fortifications for the defence of the capital. Belshazzar, at length, in the fifth year of his reign, repaired in person to the court of Croesus, king of Lydia, carrying with him an immense treasure; and with the aid of that prince, as well as by the influence of his wealth, framed a very formidable confederacy against Cyrus. Having hired a numerous army of Egyptians, Greeks, and other nations in Lesser Asia, he appointed Croesus to the command, and directed him to make an incursion into Media. These auxiliaries having been completely routed, Croesus taken and dethroned, and Cyrus again advancing to Babylon, Belshazzar attempted to make head against him in the field, but was soon put to flight, and closely blockaded in his capital. After a siege of two years, the city was taken, as is related in the following article; Belshazzar was slain in the assault upon his palace; and with him terminated the empire of the Babylonians, about 538 years B. C.—See *Rollin's Anc. Hist.* vol. ii. p. 31, &c.; *Prideaux's Connections*, vol. i. p. 51, &c.; *Anc. Univ. History*, vol. iv. p. 394, &c.; *Gillies's History of the World*, vol. i. p. 130, &c.; *Jones*.

BABYLON, City of, the capital of the ancient kingdom of Babylonia, is supposed to have been situated in north-latitude thirty-two degrees and thirty-four minutes, and in east longitude forty-four degrees, twelve minutes and thirty seconds. It was founded by the first descendants of Noah, 2234 years B. C., enlarged by Nimrod, the great grandson of Noah, 2000 years B. C., and, in a manner, completely rebuilt about 1200 years B. C., by the Assyrian queen Semiramis. It was greatly strengthened and beautified by various succeeding sovereigns; but it was by Nebuchadnezzar and his daughter Nitocris, that it was brought to such a degree of magnificence and splendor, as rendered it one of the wonders of the world.

The antithesis between Babylon and Jerusalem, enters largely into the prophetic language of Scripture. Hence the importance of an accurate knowledge of the real history of both.

Babylon stood in the midst of a large plain, in a very deep and fruitful soil. It was divided into two parts by the river Euphrates, which flowed through the city from north to south. The old city was on the east, and the new city, built by Nebuchadnezzar, on the west side of the river. Both these divisions were inclosed by one wall, and the whole formed a complete square, four hundred and eighty furlongs in compass. Each of the four sides of this square had twenty-five gates of solid brass, at equal distances; and at every corner was a strong tower, ten feet higher than the wall. In those quarters where the city had least natural defence, there were also three of these towers between every two of the gates; and the same number between each corner and the nearest gate on its two sides. The city was composed of fifty streets, each fifteen miles long, and one hundred and fifty feet broad, proceeding from the twenty-five gates on each side, and crossing each other at right angles, besides four half streets, two hundred feet in breadth, surrounding the whole, and fronting towards the outer wall. It was thus intersected into six hundred and seventy-six squares, which extended four furlongs and a half on each of their sides, and along which the houses were built, at some distance from each other. These intermediate spaces, as well as the inner parts of the squares, were employed as gardens, pleasure grounds, &c.; so that not above one half of the immense extent which the walls inclosed, was occupied by buildings.

The walls of Babylon were of extraordinary strength, being eighty-seven feet broad, and three hundred and fifty feet high. They were built of brick, and cemented by a kind of glutinous earth called bitumen, which had the quality of soon becoming as hard as stone. These walls were surrounded on the outside by an immense ditch, from which the earth had been dug to make the bricks; and which, being always filled with water, added very much to the defence of the city.

On each side of the river Euphrates was built a quay, or high wall, of the same thickness with the walls around the city. There were gates of brass in these walls, opposite to every street which led to the river, and from them were formed descents, or landing places, by means of steps, so that the inhabitants could easily pass in boats, from one side of the city to the other. There was also a remarkable bridge thrown over the river, near the middle of the city, built with wonderful art, of huge stones, fastened together by means of iron chains and melted lead; and is said to have been a whole furlong in length, and thirty feet in breadth.

In order to prevent any inconvenience from the swells of the Euphrates, two canals were cut from that river, at a considerable distance above the town, which carried off the superabundant waters into the Tigris. From the place where these canals commenced, down the sides of the river, both above and below the city, immense banks were constructed, to confine the stream still more effectually within its channel, and to prevent still more completely all danger of an inundation. In order to facilitate the construction of these works, an immense lake was dug on the west side of Babylon, about forty miles square, and thirty-five feet deep, into which the river was turned by a canal, till the banks were completed; and it was then restored to its former course. This lake continued afterwards to receive annually a fresh supply of water from the Euphrates, and was rendered very serviceable, by means of sluices, for watering the lands which were situated below it.

At the two ends of the bridge over the Euphrates, were two magnificent palaces, which had a subterraneous communication with each other, by means of a vault or tunnel, under the bed of the river. The old palace, on the east side, was about thirty furlongs in compass, and was surrounded by three separate walls, one within the other, with considerable spaces between them. The new palace, on the opposite side, was about four times as large as the other, and is said to have been eight miles in circumference. The walls of both these edifices were embellished with an infinite variety of pieces of sculpture; and, among the rest, was a curious hunting-scene, in which Semiramis was represented on horseback, throwing her jav-

lin at a leopard, while her husband Ninus was piercing a lion.

The most remarkable structure in the new palace was the hanging gardens, which Nebuchadnezzar is said to have raised, in order to give his wife Amytis, (daughter of Astyages, king of Media,) some representation of the beautiful mountainous and woody views which abounded in her native country. These gardens occupied a square piece of ground, four hundred feet on every side, and consisted of large terraces, raised one above the other, till they equalled in height the walls of the city. The ascent from terrace to terrace was by means of steps ten feet wide; and the whole pile was sustained by vast arches, built upon other arches, and strengthened on each side by a solid wall, twenty-two feet in thickness. Within these arches were very spacious and splendid apartments, which are described as having commanded a very extensive and delightful prospect. In order to form a proper pavement for supporting the stones, and confining the moisture of the garden, large flat stones, sixteen feet in length, and four in breadth, were, first of all, laid upon the top of the upper arches; over these was spread a layer of reeds, mixed with bitumen; upon this, two rows of brick, closely cemented; and the whole covered with sheets of lead, upon which the earth or mould was laid to a sufficient depth for the largest trees to take firm root. In the upper terrace was a large reservoir, into which water was drawn from the river by some species of engine, and kept there ready to be distributed to any part of the gardens.

Scripture nowhere notices these celebrated gardens; but it speaks of willows planted on the banks of the rivers of Babylon: "We hanged our harps on the willows in the midst thereof," says Psal. 137: 2. Isaiah, describing in a prophetic style the captivity of the Moabites by Nebuchadnezzar, says, "They shall be carried away to the valley of willows." 15: 7. The same prophet, (ch. 21: 1.) describing the calamities of Babylon by Cyrus, calls this city the desert of the sea. Jeremiah, to the same purport, says, (51: 36, 42.) "I will dry up the sea of Babylon, and make her springs dry. The sea is come up upon her: she is covered with the multitude of the waves thereof." Megasthenes (ap. Euseb. Præp. ix. 41.) assures us, that Babylon was built in a place which had before abounded so greatly with water, that it was called the sea. But the language of the psalmist above quoted, suggests the idea that the city of Babylon was refreshed by a considerable number of streams; "By the rivers [streams, flowing currents] of Babylon we sat down."—"On the willows (plural) in the midst thereof, we hanged our harps" (plural). There must, then, have been gardens visited by these streams, easily accessible to the captive Israelites; not the royal gardens, exclusively, but others less reserved; and the phrase, "in the midst thereof;" that is, of Babylon, seems to denote—not gardens above or below the city, but strictly in its interior. We know, also, that there was but one river at Babylon then, as there is but one now, the Euphrates, so that when these captives represent themselves as "sitting by the rivers of Babylon," in the plural, they inform us, that this river was divided into several branches, or canals; and these were, doubtless, works of art. Moreover, from Jeremiah's threat of drying up the sea of Babylon, we learn, that there was a considerable lake or reservoir, in the interior of the city; for to such large receptacles of water the appellation sea was, and still is, applied in the East. Undoubtedly, the water of this lake, and of these canals, being furnished by the Euphrates, the name of that river might be continued to them, in a general sense: and if this be admitted, a great proportion of those difficulties which the learned have hitherto found insuperable, are reduced to trifles, if they do not vanish. Nor ought we to forget, that the Egyptian Memphis, which we suppose to be a copy from Babylon, was, in like manner, surrounded and visited by streams, by canals, &c. all of them drawn from one river, the Nile, and bearing its name.

Near to the old palace stood the temple of Belus; and in the middle of the temple was an immense tower, about six hundred feet in height, and the same number square at the foundation. This huge pile of building consisted of eight towers, each seventy-five feet high, placed one

above the other, and gradually decreasing towards the top like a pyramid. What has been described is understood to have been the old tower of Babel; but it was greatly enlarged by Nebuchadnezzar, who built around its base a number of other sacred edifices, forming a square nearly three miles in compass. The whole was inclosed by a strong wall, and the various entrances secured by solid gates of brass, which are conjectured to have been formed out of the spoils of the temple at Jerusalem. Dan. 1: 2. 2 Chron. 36: 7. In this temple of Belus, or, as some say, on its summit, was a golden image forty feet in height, and equal in value to three and a half millions sterling. There was, besides, such a multitude of other statues and sacred utensils, that the whole of the treasures contained in this single edifice has been estimated at forty-two millions.

Many of the above statements, recorded in ancient authors, respecting the wonders of Babylon, are unquestionably greatly exaggerated; but, after every abatement that can fairly be made, this city is understood to have comprehended a regular square, forty-eight miles in circuit, and to have been eight times larger than London and its appendages. See *Gilkie's Hist. of the World*, vol. i. p. 166, and *Rennel's Geog. of Herodotus*, p. 341. The city of Babylon seems to have excelled in rich and ingenious manufactures, at a very early period in the history of the world; and its "goodly garments" are mentioned 1450 years B. C. Josh. 7: 21. and 2 Sam. 13: 18.

Great boastings have been made of the antiquity of the astronomical observations taken by the Babylonians. Josephus tells us, that Berosus, the Babylonian historian and astronomer, agreed with Moses concerning the corruption of mankind, and the deluge; and Aristotle, who was curious in examining the truth of what was reported relating to these observations, desired Calisthenes to send him the most certain accounts that he could find of this particular, among the Babylonians. Calisthenes sent him observations of the heavens, which had been made during one thousand nine hundred and three years, computing from the origin of the Babylonish monarchy, to the time of Alexander. This carries up the account as high as the one hundred and fifteenth year after the flood, which was within fifteen years after the tower of Babel was built. For the confusion of tongues, which followed immediately after the building of that tower, happened in the year in which Peleg was born, one hundred and one years after the flood; and fourteen years before that in which these observations begin.

In ancient authors, much confusion is occasioned by a too general application of the name of Babel: it has denoted the original tower, the original city, the subsequent tower, the palace, the later city, and we shall find it expressing the province of Babylonia; in fact, it stands connected in that sense with the plain of Dura, which is said to be in the province of Babylon, and which might be placed at a distance from the city, were it not for considerations already recited. Ancient authors have raised the wonder of their readers, by allowing to the walls of Babylon dimensions and extent which confound the imagination, and rather belong to a province than to a city. But, that they really were of extraordinary dimensions, would appear from references made to them by the prophet, who threatens them with destruction. Jeremiah (50: 15.) says, "Her foundations are fallen, her walls are thrown down;" and again, (51: 41.) "The very wall of Babylon shall fall;" and (verse 58.) "the broad wall of Babylon shall be utterly broken;"—observe the broad wall; and in verse 53. we read, "Though Babylon should mount up to heaven, [that is, her defences,] and though she should fortify the height of her strength," [that is, her wall.] Thus we find allusions to the height, the breadth, and the strength of the walls of Babylon.

The downfall and destruction of this proud metropolis of the ancient world, is a subject so much dwelt upon by the prophets, that before taking leave of the article, it may not be improper to take a cursory glance at some of the more important particulars concerning it.

Enriched with the spoils of the East, and exulting in the day of her prosperity, Babylon seemed born to command the world. She said in her heart, according to the language of the prophet, (Isa. 47: 7, 8, &c.) "I am the queen

of nations, and my reign is forever. I am; and there is none else beside me. I am exempted from that vicissitude and decline which are incident to other nations. My destiny shall survive coeval with those stars in which the observers of the heavens have read the records of my perpetual duration." But her pride and luxury, her cruelty to the Jews during their captivity at Babylon, and the sacrilegious impiety of her monarch, wrought her downfall. She had been the instrument of the Divine vengeance to punish guilty kingdoms; and the time was approaching when "the Lord was to break the staff wherewith he had smote so many nations," and destroy the weapon of war which had been drunk with the blood of the people. More than a hundred years before the accomplishment of this prediction, Isaiah foretold the doom that was pronounced against Babylon, named the prince who was to fulfil this prophecy before he was born, described the minutest circumstances relating to the siege and the taking of the city, and painted the perpetual desolation of this once flourishing capital in every succeeding age. Isa. 13: Jer. 45:

Isaiah has composed an ode on the occasion, which for elegance of disposition, sublimity of sentiment, boldness of coloring, beauty and force of expression, stands unrivalled among all the monuments of genius which antiquity has transmitted to modern times. A chorus of Jews is first introduced, expressing their astonishment at the sudden downfall of Babylon, and their exultation at the unexpected revolution in their affairs, by the destruction of their tyrants.

"How hath the oppressor ceased! the golden city ceased! Jehovah hath broken the rod of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in vengeance, is persecuted, and none hindereth."

The oppressed kingdoms and their rulers, denoted in the prophetic style by "the fir trees and cedars of Lebanon," are now next represented as shouting with joy, and the earth with its inhabitants triumphing over the fall of the tyrant.

"The whole earth is at rest, is quiet, they break forth into a joyful shout: even the fir trees rejoice over thee, the cedars of Lebanon: since thou art fallen, no feller is come up against us."

The scene is then changed, and a new set of personages introduced. The regions of the dead are laid open, and Hades represented as rousing up the shades of the departed monarchs. They rise up from their thrones to meet the king of Babylon, and insult him on his being reduced to the same humble and calamitous condition with themselves. This is the boldest figure that has ever been attempted in poetical composition, and is executed with astonishing conciseness and sublimity. Conceive the idea of an immense subterraneous vault, a vast gloomy cavern, all around the sides of which there are cells, in the manner of the Jewish sepulchres, to receive the dead bodies: here the deceased monarchs lie in distinguished state, suitable to their former rank, each on his couch, with his arms beside him, and his chiefs around him. These illustrious shades rise at once from their couches, and advance from the entrance of the cavern to meet the king of Babylon, and to deride him on his fall.

"Hades from beneath is moved for thee to meet thee at thy coming: it rouseth up the departed shades, the mighty of the earth: it raiseth from their thrones all the kings of the nations: they triumph over thee. Art thou, even thou too, become weak as we? Art thou made like unto us? Is thy pride brought down to the grave, the sound of thy sprightly instruments? Is the vermin become thy couch, and the earth-worm thy covering?"

The Jewish people are again brought forward, uttering an exclamation in the form of a funeral dirge over the fallen tyrant.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut off from the earth, thou who didst subdue the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will be like the Most High. Yet thou art brought down to the mansions of the dead, and to the sides of the pit."

Strangers are next introduced, who discover the corpse of the king of Babylon, cast out and disfigured among the common slain. They bitterly reproach him for his desolating ambition, which brought him to such an ignominious end, and denounce vengeance on his race and posterity.

"Is this the man that made the earth to tremble, that shook the kingdoms? that made the world as a wilderness, and destroyed the cities? All the kings of the nations lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch; as a carcass trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed the land, and slain the people. Prepare slaughter for his children, for the iniquity of their fathers, that they do not rise nor possess the land, nor fill the face of the world with cities."

At last, God himself is introduced, denouncing the doom of Babylon, the extirpation of the royal family, the utter destruction of the city, its total desolation from age to age; and confirming the irreversible decree by the awful solemnity of an oath.

"I will rise up against them, saith the Lord of hosts, and I will cut off from Babylon the name and remnant, the son and the nephew. It shall become a heap of ruins, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant. Isa. 14: 4—25. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch his tent there, nor the shepherds make their folds there. But the wild beasts of the desert shall lurk in its ruins; the houses shall be full of doleful creatures; there shall the owls dwell and the satyrs dance. And the wild beasts of the island shall cry in their desolate domes, and dragons in their pleasant palaces. I will make it a possession for the bittern and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts. Jehovah hath sworn, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 13: 19. Ch. 14: 23, 24.

At the precise period appointed, this prediction was fulfilled. This great city, the glory of kingdoms, whose beauty, strength, and magnificence made it the wonder of the world, has shared the ruin of Sodom and Gomorrah.

For the space of twenty-six years after the death of Nebuchadnezzar, it continued to retain its glory, and was at once the seat of an imperial court, the station of a numerous garrison, and the scene of a most extensive commerce. It was at length invested, about 540 years B. C. by the victorious armies of Cyrus the Great. Crowded with troops for their defence, surrounded with such lofty walls, and furnished with provisions for twenty years, the citizens of Babylon derided the efforts of their besieger, and boasted of their impregnable situation. On the other hand, the conqueror of Asia, determined to subdue his only remaining rival in the empire of the eastern world, left no expedient untried for the reduction of the city: By means of the palm trees, which abounded in that country, he erected a number of towers higher than the walls, and made many desperate attempts to carry the place by assault. He next drew a line of circumvallation around the city; divided his army into twelve parts; appointed each of these to guard the trenches for a month, and resolved to starve his enemy to a surrender. After spending two years in this blockade, he was presented with an opportunity of effecting his purpose by stratagem. Having learned that a great festival was to be celebrated in the city, and that it was customary with the Babylonians, on that occasion, to spend the night in drunkenness and debauchery, he posted a part of his troops close by the spot where the river Euphrates entered the city, and another at the place where it went out, with orders to march along the channel, whenever they should find it fordable. He then detached a third party to open the head of the canal, which led to the great lake already described; and, at the same time, to admit the river into the trenches, which he had drawn around the city. By these means, the river was so completely drained by midnight, that his troops easily found their way along its bed; and the gates, which used

to shut up the passages from its banks, having been left open in consequence of the general disorder, they encountered no obstacle whatever in their progress. Having thus penetrated into the heart of the city, and met, according to agreement, at the gates of the palace, they easily overpowered the guards; cut to pieces all who opposed them; slew the king Belshazzar, while attempting to make resistance; and received the submission of the whole city within a few hours.

From this period, Babylon ceased to be the metropolis of a kingdom, and its grandeur very rapidly decayed. Its citizens were very impatient under the Persian yoke; and their pride was particularly provoked by the removal of the imperial seat to Susa. Taking advantage of the disorders in Persia, in consequence of the sudden death of Cambyses, and of the massacre of the Magians, they continued, during the space of four years, to make secret preparations for a revolt. At length, in the fifth year of Darius Hystaspes, about 518 years B. C., they openly raised the standard of rebellion; and thus drew upon themselves the whole force of the Persian empire. Determined upon a desperate defence, and desirous to make their provisions last as long as possible, they adopted the barbarous resolution of destroying all such persons in the city as could be of no service during the siege. Having sacrificed the lives of their friends, and resolutely regardless of their own, they successfully resisted all the strength and stratagems of the Persians, for the space of eighteen months, and fell at length into the hands of Darius, by the following extraordinary instance of fortitude in one of his officers. Zopyrus, one of the principal noblemen in the Persian court, appeared in the presence of his prince, covered with blood, deprived of his nose and ears, torn with stripes, and wounded in various parts of his body; unfolded to the astonished monarch his design of deserting to the enemy, and arranged his future plan of operations. Approaching the walls of the city, he was carried before the governor, detailed the cruel treatment which he professed to have received from Darius; offered his services to the Babylonians, who were well acquainted with his rank and abilities; acquired their confidence by several successful sallies; obtained, at length, the chief command of their forces, and thus easily found means to betray the city to his master. As soon as Darius was in possession of Babylon, he ordered its hundred gates and its impregnable walls to be demolished; put to death three thousand of those who had been principally concerned in the revolt; and sent fifty thousand women from different parts of his empire, to supply the place of those who had been so cruelly destroyed at the commencement of the siege. In the year B. C. 478, Xerxes, the successor of Darius, returning from his inglorious invasion of Greece, passed through the city of Babylon; and, partly from hatred to the Sabian worship, partly with a view to recruit his treasures, plundered the temple of Belus of its immense wealth, and then laid its lofty tower in ruins.

In this state it continued till the year B. C. 324, when Alexander the Great made an attempt to rebuild this sacred edifice, and to restore its former magnificence. But, though he employed about ten thousand men in this work for the space of two months, his sudden death put an end to the undertaking before the ground was cleared of its rubbish. This mighty city declined very rapidly under the successors of Alexander; and, in the year 294 B. C. was almost exhausted of its inhabitants by Seleucus Nicator, who built in its neighborhood the city of Seleuci, or New Babylon. It suffered greatly from the neglect and violence of the Parthian princes before the Christian era; and every succeeding writer bears testimony to its increasing desolation. Diodorus Siculus, B. C. 44; Strabo, B. C. 30; Pliny, A. D. 66; Pausanias, A. D. 150; Maximus Tyrius, and Constantine the Great, as recorded by Eusebius,—all concur in describing its ruined condition; and Jerome at length informs us, that, about the end of the fourth century, its walls were employed by the Persian princes as an inclosure for wild beasts, preserved there for the pleasures of the chase. It was visited about the end of the twelfth century by Benjamin of Tulela in Navarre, who observed only a few ruins of Nebuchadnezzar's palace remaining, but so full of serpents and other veno-

mous reptiles, that it was dangerous to inspect them nearly. A similar account is given by other travellers; by Teixeira, a Portuguese; by Rauwolf, a German traveller in 1574; by Petrus Valensis in 1616; by Tavernier, and by Hanway.

We shall now direct our attention to the remains of those once magnificent structures which distinguished Babylon as the wonder of the world: of their elegance we cannot judge, as that has ceased to exist; of their magnitude we can form some estimate, though not of their connection, or mutual dependence: we shall, nevertheless, find, on examination, sufficient particulars attached to these monuments of persevering labor to justify the predictions of the prophets, to clear them from the charge of inconsistency or prevarication, which is our principal object.

The first traveller who communicated an intelligible account of these antiquities was Della Valle, who, in 1616, examined them more minutely and leisurely than some who went before him. His account of the more northerly of these ruins, which he calls the tower of Belus, is instructive, notwithstanding later information.

To Mr. Rich, resident at Bagdad for the East India Company, we are indebted for a still more particular account of these monuments of antiquity; his tracts have greatly engaged the attention of the public, and have given occasion to much investigation. The following are extracts from his first work: (Lond. 1815.) "The ruins of Babylon may in fact be said almost to commence from Mohawil, a very indifferent khan, close to which is a large canal, with a bridge over it, the whole country between it and Hellah exhibiting at intervals traces of building, in which are discoverable burnt and unburnt bricks and bitumen. Three mounds in particular attract attention from their magnitude. The district called by the natives El-Aredh Babel, extends on both sides of the Euphrates. The ruins of the eastern quarter of Babylon commence about two miles above Hellah, and consist of two large masses or mounds connected with, and lying north and south of, each other; and several smaller ones which cross the plain at different intervals. At the northern termination of the plain is Pietro Della Valle's ruin; from the south-east, (to which it evidently once joined, being only obliterated there by two canals,) proceeds a narrow ridge or mound of earth, wearing the appearance of having been a boundary wall. This ridge forms a kind of circular inclosure, and joins the south-eastern point of the most southerly of the two grand masses. The whole area, inclosed by the boundary on the east and south, and the river on the west, is two miles and six hundred yards from east to west,—as much from Pietro Della Valle's ruin to the southern part of the boundary, or two miles and one thousand yards to the most southerly mound of all. The first grand mass of ruins [south] is one thousand one hundred yards in length, and eight hundred in the greatest breadth. . . . The most elevated part may be about fifty or sixty feet above the level of the plain, and it has been dug into for the purpose of procuring bricks. On the north is a valley of five hundred and fifty yards in length, the area of which is covered with tussocks of rank grass, is longest from east to west, and crossed from south to north, by a line of ruins of very little elevation. To this succeeds, going north, the second grand heap of ruins, the shape of which is nearly a square of seven hundred yards length and breadth. . . . This is the place where Beauchamp made his observations; and it certainly is the most interesting part of the ruins of Babylon: every vestige discoverable in it declares it to have been composed of buildings far superior to all the rest which have left traces in the eastern quarter: the bricks are of the finest description, and notwithstanding this is the grand storehouse of them, and that the greatest supplies have been and are now constantly drawn from it, they appear still to be abundant. In all these excavations, walls of burnt brick laid in lime mortar of a very good quality, are seen; and in addition to the substances generally strewn on the surfaces of all these mounds, we here find fragments of alabaster vessels, fine earthen ware, marble and great quantities of varnished tiles, the glazing and coloring of which is surprisingly fresh. In a hollow, near the southern part. I found a sepulchral urn of earthen ware, which

had been broken in digging, and near it lay some human bones, which pulverized with the touch."

We add a few remarks on these descriptions, with a view to the appropriation of the mounds, before we close the subject. Speculations have been indulged as well by Mr. Rich as by Major Rennell, on the character of each of these mounds of ruins. Leaving to those truly respectable authorities the task of establishing their theories, we shall content ourselves with following the voice of current, and apparently unbroken, tradition. We say, therefore, that the Makloube, the Mujelibé, the pyramid of Haroot and Maroot, (in other words, Della Valle's Ruin,) or by whatever other appellation the signification of overturned, or topsy-turvy, be preserved—this ruin marks the original tower of Babel: and, so far as may be judged by comparison of its present shape with the neighboring mounds, it never was finished. It is all but impossible, that the ruins of a building raised to that central elevation which might give it the appearance, or entitle it to the appellation of a pyramid, should form an outline of surface on its top, so nearly equable as this object presents in Mr. Rich's delineation of it. That it was raised to unequal heights in different parts, or on its different faces, is every way likely; that it might answer, more or less, the purpose of a cemetery, in after-ages, is credible; and that it might even receive some additions from its votaries, for such it had, no doubt, may be admitted:—yet, without impeaching the proposition that it never reached that height, or that complete form and condition, which its founders contemplated. Mr. Rich himself remarks "that there does not remain in the irregularities on the top a sufficient quantity of rubbish to account for an elevation equal to that of the tower, the whole height being now only one hundred and forty feet." This testimony is decisive. There is no need to expatiate on the confirmation this affords to Scripture history. Except the deluge, the tower of Babel, with the circumstances attending it, is the most ancient fact recorded, or that could be recorded; it was followed by consequences of the most interesting nature to the human race, is attested by profane authority, as well as sacred, and these ruins, to this day, afford effective evidence, that the writer of the Mosaic narration was equally faithful and well informed. To enlarge would be to intrude on the reader's own reflections.

There would be something extremely melancholy in the fate of Babylon, its desolation, its disappearance, its eternal annihilation, after so vigorous and so long continued exertion to raise it to pre-eminence, did we not know that its pride was excessive, and its power was cruel. The fierceness of war was the delight of its kings. Nebuchadnezzar himself had been a warrior of no limited ambition; the Chaldeans were bitter, hasty, sanguinary, ferocious; and to read the accounts of their inhumanity prepares us for a reverse, which we await, but do not regret. There is something in the idea of retaliation from which the human mind is not averse—"As she hath done, so do to her," is the language not of prophecy or of poetry only, but of "even-handed justice," in the common acceptance of mankind. It is not only because we are better acquainted with the miseries inflicted on Jerusalem and the sanctuary that we admit these feelings in respect to Babylon: there can be no doubt, but what other nations had equally suffered under her oppression: the people who are emphatically called on to execute the vengeance determined against her, had certainly been galled under her yoke. Cyrus and Xerxes, who captured her city and destroyed her temple, were but the avengers of their country. Alexander considered himself in the same light. It is rather from a deficiency of historical accounts, than from the facts of the case, that Babylon has been supposed to have been reduced by a gradual decay only. Already have more symptoms of violence been discovered than were formerly supposed, and it is more than possible, that our intercourse with Eastern writers may bring us acquainted with events which will enable us to account for appearances, that now present nothing but uncertainties. Kouartay took its rise at Babylon, was fostered and protected there, and from thence was diffused throughout (at least) the western world: the liberal arts, the more recondite sciences, with every power of the human mind, were

rendered subservient to systematic idolatry. Its doom, therefore, must correspond with its crimes. It is enough for us, that we know its punishment to be just; and that we are happily enabled to trace, in its ruins, the unequivocal and even the verbal accomplishment of those predictions which denounced its calamities—the monuments of misery long deserved, but not remitted though postponed.

The following are the comparative dimensions of the principal ruins of ancient Babylon:

Mujelibé, circumference two thousand one hundred and eleven feet; height remaining on the south-east, one hundred and forty-one feet.

Kasr, or palace, square seven hundred yards.

Sea, or lake, by the plain, length eight hundred yards; breadth five hundred and fifty yards, by measurement.

Bridge, (supposed,) length six hundred yards; breadth nearly one hundred yards, ruins.

Temple of Belus, (Herodotus,) square five hundred feet.

Temple of Belus, (supposed,) with the buildings near it, ruins, length one thousand one hundred yards; breadth eight hundred yards; height remaining fifty or sixty feet.

Birs Nimrood, circumference two thousand two hundred and eighty-six feet; height remaining, east fifty or sixty feet; west one hundred and ninety-eight feet; tower, two hundred and thirty-five feet.

Extent of the whole inclosure, above two miles and a half, north and south—the same east and west.—*Jones & Calmet.*

**BABYLON THE GREAT;** an appellation given to the false church, or antichristian apostasy, by the writer of the Apocalypse. Rev. 14: and 18: To perceive the force and propriety of denominating the apostate church of Rome, by the name of this renowned city, it is only necessary to consider that the kings of Babylon were in former times the most formidable enemies which God's ancient people, the Jews, had; and that in various respects. For not only as a nation did they suffer more from the Babylonians, by the invasion of their country, and their being carried into captivity, but much also of that corruption of their worship, which brought down the judgments of heaven upon them, seems to have been derived from that country. Hence the prophet Jeremiah, describing ancient Babylon, says, "It is the land of graven images, and they are mad upon their idols," ch. 50: 30. And again, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." 51: 7. Thus, "as Babylon of old was the first of all idolatrous cities, she is taken as the fittest emblem to set forth the enormous guilt, and to exhibit in full light the extensive influence of idolatrous Rome; each in its turn being the mother of harlots and abominations of the earth; the former corrupting the heathen world with her fornication, and the latter the Christian."—*Hurd's Sermons, Introduction to Prophecy*, ser. 11. (See the article **ANTICHRIST**.)

**BABYLON OF PETER.** There have been many and long-continued controversies among the learned on the subject of the Babylon mentioned in his first Epistle, 5: 13.

The Babylon of Peter has been thought to be Rome; but in disproof of this notion it is only necessary to recall attention to the order of the provinces saluted by the apostle. He places Pontus and Cappadocia first, certainly, because they were nearest to him; and Bithynia last, because it was the most distant from him. This is utterly inconsistent with his being at this time resident in Rome, which would have prescribed a contrary order. "The Syrian and Chaldee writers," says Mr. Yeates, "in the Lives of the Apostles and Martyrs, record of the apostle Peter, that 'he preached in Syria, and Antioch, and in Asia, Bithynia, Galatia, and other regions.'" They say nothing of Babylon. "Elias, bishop of Damascus, writes, that . . . the country of Babylon . . . was called to the faith by Addeus and Marus, of the seventy disciples, which followed Bartholomew." And in the Epitome of the Syrian Canons they write, "The fifth sect is Babylon, in honor of the three constituted apostles; Thomas, the apostle of the Hindoos and Chinese; Bartholomew, who also is the Nathaniel of the Syrians; and Addeus, one of

the seventy, who was master to Aghens and Marus, the apostle of Mesopotamia and Persia." Here they say nothing of Peter, who, most assuredly, could not have been omitted in this enumeration, had there been any reason for inserting him.—*Calmet.*

**BABYLONIA;** the province of which Babylon was the capital, and which is now called Irac. (See **BABYLON**, **COUNTRY OF**, and **IMAGE OF NEBUCHADNEZZAR**.)

**BACA, THE VALLEY OF, OR OF TEARS,** (Ps. 84: 6.) probably the same as the valley of tears, or weepers, or Bochim. Judg. 2: 1. 2 Sam. 5: 23. The psalmist says, "Blessed is the man whose strength is in thee, in whose heart are the ways of them, who, passing through the valley of Baca, or tears, makes it a well, the rain also filleth the pools;" from which it has been generally inferred that the valley of Baca was a dreary, thirsty, undesirable place—the very reverse of what appears to be the fact. The following is from De la Roque, (Voy. de Syrie, p. 116.) "I was extremely satisfied with our walk; which, besides, gave me an opportunity of admiring the most agreeable territory, and the best cultivated, perhaps, in all Syria, lying the length of the plain from north to south, to the mountains which separate it from that of Damascus. This plain, or more properly speaking, the whole territory of Baalbec, to the mountains, is named in Arabic, **AL-BEKA**, which we express by *Bekaa*. It is watered by the river Letanus, and by many other streams; it is a delicious, I might say an enchanting, country, and is nothing inferior to the country of Damascus, which is so renowned among the Orientals. Bekaa produces, among other things, those beautiful and excellent grapes which are sent to various parts, under the name of grapes of Damascus." This seems to be the very same place meant by the psalmist, and to have retained (or recovered, as many places have, under the present Arab government) its ancient appellation. It is among the mountains of Lebanon, north of Judea.

In a moral sense, the vale of tears signifies this world, which, to good men, presents only an occasion of grief and tears, because of the disorders that prevail, of the continual dangers to which we are exposed, and the absence of those eternal good things, which we ought to long after.—*Calmet.*

**BACCHUS;** the name of a pagan deity, or the god of wine, whose statue was set up, in the reign of Julian the Apostate, in the great church of Emessa in Palestine, and in that of Epiphania; and the Chronicle of Alexandria relates that Eustathius, bishop of the church in that city, hearing the sound of instruments employed in the worship of Bacchus, and being told that they were played in his church, instantly expired, after having prayed that he might rather die than witness such abomination.—*Henderson's Buck.*

**BACHUTH-ALLOH,** (*the oak of weeping*;) probably thus denominated, because here *Deborah*, Rebekah's nurse; died and was buried. Gen. 35: 8. Here also *Deborah* the prophetess judged Israel. Judg. 4: 5.

**BACK;** the opposite of the face. God casts our sins behind his back when he fully forgives them, so as to place them no more in the light of his countenance to punish them. Isa. 38: 17. Ps. 90: 8. Jer. 16: 17. He *shows men the back, and not the face*, when he disregards them, and refuses to smile on or show favor to them. Jer. 18: 17. Christ's giving his back to the smiters, and his cheeks to them that plucked off the hair, imports his ready and cheerful exposure of himself to suffering for our sake. Isa. 1: 6. Men's turning their back on God, or his temple; *their looking back, going back, drawing back, turning back*, from him, import their contempt of him; their gradual revolt from the knowledge, love, profession, and practice of his truth. Jer. 2: 27. 32: 33. Their *casting him* or his *laws behind their back*, imports their utmost contempt and abhorrence of both. Ezek. 23: 35. Neh. 9: 26. The church has her *back ploughed on*, when her members are cruelly oppressed and persecuted. Ps. 129: 3. The Jews, since the crucifixion of Christ, have their *back bowed down alway*. The strength of their nation, their government, and great men, are gone; and they are laden and grievously oppressed with slavery, oppression, and sorrow. Ps. 69: 23. Rom: 11: 10.

**BACK, or BACKWARD.** In the metaphorical language, *to go, or turn back or backward*, denotes wilful rebellion, and active apostasy from God. Isa. 1: 4. Jer. 7: 24. and 15: 6. *To be driven, turn, or fall backwards*, imports disappointment, and sudden, unexpected, and fearful destruction. Ps. 40: 14. and 70: 2. Isa. 28: 13. and 44: 25. *To turn judgment backwards*, is violently to pervert good laws and their sanctions, in order to promote and maintain wickedness. Isa. 59: 14.

**BACKBITE**; to speak evil of an absent person. Paul classes this sin with several others of a heinous nature. Rom. 1: 30. (See DETRACTION, and SLANDER.)—*Calmet.*

**BACKSLIDING**; the act of turning from the path of duty. It may be considered as *partial*, when applied to true believers, who do not backslide with the whole bent of their will; as *voluntary*, when applied to those who, after professing to know the truth, wilfully turn from it, and live in the practice of sin; as *final*, when the mind is given up to judicial hardness, as in the case of Judas. *Partial backsliding* must be distinguished from *hypocrisy*, as the former may exist where there are gracious intentions on the whole; but the latter is a studied profession of appearing to be what we are not.

The causes of backsliding are—the cares of the world; improper connections; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations. A *backsliding state* is manifested by indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordinances; shunning the people of God; associating with the world; thinking lightly of sin; neglect of the Bible; and often by gross immorality. The consequences of this awful state are—loss of character; loss of comfort; loss of usefulness; and, as long as any remain in this state, a loss of a well-grounded hope of future happiness. *To avoid this state, or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances; and unite with the people of God. We should consider the awful instances of apostasy, as Saul, Judas, Demas, &c.; the many warnings we have of it; (Matt. 24: 13. Heb. 10: 38. Luke 9: 62.) how it grieves the Holy Spirit; and how wretched it makes us; above all things, our dependence should be on God, that we may always be directed by his Spirit, and kept by his power. (See APOSTASY.)—Henderson's Buck.*

**BACKUS, (ISAAC, A. M.)** a distinguished Baptist minister of Massachusetts, was born at Norwich in Connecticut, in 1724. In 1741, a year memorable for the revival of religion through this country, his attention was first arrested by the concerns of another world, and he was brought, as he believed, to the knowledge of the truth, as it is in Jesus. In 1746, he commenced preaching the gospel; and, April 13, 1748, he was ordained first minister of a congregational church in Titicut precinct, in the town of Middleborough, Massachusetts.

In 1749, a number of the members of Mr. Backus's church altered their sentiments with regard to baptism, and he at length united with them in opinion. He was baptized by immersion in August, 1751. For some years afterwards, he held communion with those who were baptized in infancy; but he afterwards discontinued this from conviction of its impropriety. A Baptist church was formed, January 16, 1756, and he was installed its pastor, June 23d of the same year, by ministers from Boston and Rehoboth. In this relation he continued through the remainder of his life. He died November 20, 1806, aged eighty-two years. He had been enabled to preach nearly sixty years, until the spring before his death, when he experienced a paralytic stroke, which deprived him of speech, and of the use of his limbs.

Mr. Backus was a plain, evangelical preacher, without any pretensions to eloquence. It may be ascribed to his natural diffidence that, when preaching or conversing on important subjects, he was in the habit of shutting his eyes. To his exertions the Baptist churches in America owe not a little of their present flourishing condition. He was ever a zealous friend to the equal rights of Christians. When the Congress met at Philadelphia in 1774, he was sent as an agent from the Baptist churches of the Warren

association, to support their claims to the same equal liberties, which ought to be given to every denomination. In October, he had a conference with the Massachusetts delegation and others, at which he contended only for the same privileges which were given to the churches in Boston; and he received the promise, that the rights of the Baptists should be regarded. On his return, as a report had preceded him, that he had been attempting to break up the union of the colonies, he addressed himself to the convention of Massachusetts, December 9, and a vote was passed, declaring his conduct to have been correct. When the convention in 1779 took into consideration the constitution of the state, the subject of the extent of the civil power in regard to religion naturally presented itself, and in the course of debate the perfect correctness of the Baptist memorial, which was read at Philadelphia, was called in question. In consequence of which, Mr. Backus published in the Chronicle of December 2d, a narrative of his proceedings as Baptist agent, and brought arguments against an article in the bill of rights of the constitution of Massachusetts. He believed, that the civil authority had no right to require men to support a teacher of piety, morality, and religion, or to attend public worship; that the Church ought to have no connection with the State; that the kingdom of the Lord Jesus was not of this world, and was not dependent on the kingdoms of this world; and that the subject of religion should be left entirely to the consciences of men.

The publications of Mr. Backus were more numerous than those of any other Baptist writer in America. Of his three volumes of the History of the Baptists, he published an abridgement, brought down to 1804. It contains many facts, for which the public is indebted to the patient industry of the writer, and it must be a very valuable work to Baptists, as it presents a minute account of almost every church of that denomination in New England. But these facts are combined without much attention to the connection, and Benedict's more recent History of the Baptists has in a great measure taken its place.—*Mass. Bapt. Miss. Mag.* i. 287, 288; *Backus's Church Hist.* iii. 139—141; *Backus's Abridg.* 209, 214; *Benedict*, ii. 267—274; *Allen*.

**BACKUS, (CHARLES, D. D.,)** an eminent minister, was born in Norwich, Connecticut, in 1749. He lost his parents in his childhood, but, as he early discovered a love of science, his friends assisted him to a liberal education. He was graduated at Yale college in 1769. His theological education was directed by Dr. Hart of Preston. In 1774, he was ordained to the pastoral charge of the church in Somers, in which town he remained till his death, December 30, 1803, after a faithful ministry of more than twenty-nine years. In the last year of his residence at college, the mind of Dr. Backus was impressed by divine truth, and although his conduct had not been immoral, he was deeply convinced of his sinfulness in the sight of God. He was for a time opposed to the doctrines of the gospel, particularly to the doctrine of the atonement, and of the dependence of man upon the special influences of the Holy Spirit to renew his heart. But at last his pride was humbled, and he was brought to an acquaintance with the way of salvation by a crucified Redeemer. From this time he indulged the hope, that he was reconciled unto God. An humble and an exemplary Christian, under the afflictions of life he quietly submitted to the will of his Father in heaven. He was a plain, evangelical, impressive preacher. Knowing the worth of immortal souls, he taught with the greatest clearness the way of salvation through faith in the Redeemer, and enforced upon his hearers that holiness, without which no man can see the Lord. During his ministry, there were four seasons of peculiar attention to religion among his people. Dr. Backus was eminent as a theologian. His retired situation and his eminence as an instructor, drew around him many who were designed for the Christian ministry. Nearly fifty young men were members of his theological school. In his last sickness he had much of the divine presence. The last words which he was heard to whisper, were "glory to God in the highest, and on earth peace, good will to towards men."

He published the following sermons; at the ordination

of Freegrace Reynolds, 1795; of Tim. M. Cooley and Joseph Russell, 1796; of Thomas Snell, 1798; five discourses on the Truth of the Bible, 1797; a century sermon, 1801; a volume on Regeneration.—*Conn. Mag.* iv.; *Allen's Biog. Dict.*

BACKUS, (AZEL, D. D.), president of Hamilton college, state of New York, was the son of Jabez Backus of Norwich, Conn. His father bequeathed to him a farm in Franklin, which, he says, "I wisely exchanged for an education in college." He was graduated at Yale in 1787. While in college he was a deist; but his uncle and friend, Rev. Charles Backus of Somers, won him from infidelity through the divine blessing, and reared him up for the ministry. From the time that he believed the gospel, he gloried in the cross. In early life he was ordained as the successor of Dr. Bellamy at Bethlehem, where he not only labored faithfully in the ministry, but also instituted and conducted a school of considerable celebrity. After the establishment of Hamilton college, near Utica, he was chosen the first president. He died of the typhus fever, December 28, 1816, aged fifty-one, and was succeeded by president Davis of Middlebury college. He was a man of an original cast of thought, distinguished by susceptibility and ardor of feeling, and by vigorous and active piety. Of his benevolence and goodness no one could doubt. In his sermons, though familiar and not, perhaps, sufficiently correct and elevated in style, he was earnest, affectionate, and faithful. He published a sermon on the death of governor Wolcott, 1797; at the election, 1798; at the ordination of John Frost, Whitesborough, 1813.—*Allen's Biog. Dict.*; *Relig. Intel.* i. 527, 592; *Panopt.* 13: 43.

BACON, (ROGER,) a learned monk of the Franciscan order, was descended of an ancient family, and born near Ilchester, in Somersetshire, in the year 1214. He received the first tincture of learning at Oxford, from whence he proceeded to the university of Paris, at that time much frequented by the English. Having been admitted to the degree of doctor, he returned to England, and took the habit of the Franciscan order in 1240, when he was about twenty-six years of age. He was now regarded as a most able and indefatigable inquirer after knowledge by the greatest men of the age; and a fund was raised for the purpose of defraying the expenses of advancing science by experiments, the method which Bacon had determined to follow. His discoveries were little understood, by the generality of his contemporaries; and because, by the help of mathematical knowledge, he performed things above the comprehension of the vulgar, he was suspected of magic. He was particularly persecuted by his own fraternity, so that they would not receive his books into their library, and eventually got him imprisoned; so that, as he confesses himself, he had reason enough to repent of his having taken such pains with the arts and sciences! At the particular desire of pope Clement IV., Bacon collected together, and enlarged his several treatises, and sent them to him in 1267. This collection, which is the same that the author himself entitled "Opus Majus," or his Great Work, is still extant. It has been affirmed, and not without reason, that though his application to the occult sciences was the pretended, yet the true cause of the ill usage which Bacon experienced, was the freedom with which he treated the clergy of his day, in his writings, wherein he spared neither their ignorance nor their want of morals. He went so far as to reprove pope Innocent IV. by letter, and is said to have made no scruple of declaring to those with whom he was intimate, that, in his judgment, the pope was Antichrist. Dr. Jebb, the learned editor of Bacon's works, tells us, that he appears to have proposed to himself two things, either by laying down a good scheme of philosophy to excite the pope to reform the errors that had crept into the church; or, if he could not effect this, to propose such expedients as would break the power of Antichrist, and retard his progress; for he appears to have been firmly persuaded that the church would ere long be reformed, either by the pope himself, or because the exorbitant dominion of Antichrist would become obnoxious to mankind, and so fall to destruction.

When Bacon had been ten years in prison, a new pope

had been elected to the pontificate, and he resolved to apply to him for his discharge. With a view to convince his holiness of both the innocence and usefulness of his studies, he addressed to him a treatise, "On the Means of avoiding the Infirmities of Old Age," written in Latin. This book has been translated into English, by Dr. Richard Prowne, who esteemed it one of the best performances that ever was written. What effect it had upon the pope does not appear: but towards the latter end of his reign, Bacon, by the interposition of some noblemen, obtained his release, and returned to Oxford, where he spent the remainder of his days in peace, and died in the college of his order, on the 11th of June, 1294. His last work was a Compendium of Theology. "He was," says Dr. Shaw, "beyond all comparison the greatest man of his time, and might, perhaps, stand in competition with the greatest that have appeared since. It is wonderful, considering the ignorance of the age in which he lived, how he came by such a depth of knowledge on all subjects. His writings are composed with that elegance, conciseness, and strength, and adorned with such just and exquisite observations on nature, that, among all the chemists, we do not know his equal." Dr. Freind ascribes the honor of introducing chemistry into Europe to Bacon, who, he observes, speaks, in some part or other of his works, of almost every operation now used in chemistry. "He was the miracle," says Freind, "of the age he lived in; and the greatest genius, perhaps, for mechanical knowledge, that ever appeared in the world since Archimedes. He appears, likewise, to have been master of the whole science of optics." The telescope was not unknown to him. His skill in astronomy was amazing: he discovered that error which occasioned the reformation of the calendar, and which has been regarded as one of the greatest efforts of human industry. Even in moral philosophy he left excellent precepts, and is entitled to the remembrance of posterity as a great philosopher, an admirable linguist, a sound theologian, a wonderful man, and a sincere Christian.—*Jones's Chris. Biog.*; *Ency. Amer.*

BACON, (SIR FRANCIS,) Lord Vernham, Viscount of St. Albans, the eminent statesman and illustrious philosopher, was the son of Nicholas Bacon, lord keeper of the great seal. He was born at York house, in the Strand, on the 22d of January, 1561. At an early age, he gave promise of those talents which distinguished him in his more mature years, so that he attracted the notice of queen Elizabeth, who familiarly called him her young lord keeper. He entered Trinity college when he was in his twelfth year, where he studied under Dr. Whitgift, afterwards archbishop of Canterbury, and by the time he was sixteen years old, he had made great proficiency in the learning of those times; so that he already began to project those improvements in science, which paved the way for its complete reformation from the Aristotelian subtleties, which had so long obscured it. About this period, he accompanied Sir Amias Pawlet on his embassy to France, and so great an opinion was entertained of his discretion and ability, that he was entrusted with a commission to the queen, of which he acquitted himself with great credit. Here at the age of nineteen, he wrote a work entitled, *Of the State of Europe*, in which he gave the most astonishing proofs of the early maturity of his judgment. Soon after his father's death, in consequence of the strictness of his circumstances, he betook himself to the study of the common law; it was, however, impossible that a genius that could range through the whole circle of the sciences, should confine itself to so dry a study. In his moments of leisure, therefore, we find him taking a view of the state of learning, and devising means for supplying the defects, and correcting the errors he had detected. A treatise which he published about this period, entitled, "The greatest Birth of Time," but which is now lost, appears to have exhibited the ground-work of that splendid design, which was afterwards disclosed more fully in his "Grand Instauration of the Sciences." In the year 1592, we find him engaged in defending the queen and the government against the libellous attacks of the famous father Parsons. Being chosen a member of parliament for Middlesex, in 1403 he frequently distinguished himself by the



eloquence of his speeches, and though he generally appeared on the side of the court, he was regarded as not unfriendly to the interests of the people. He had frequent access to the queen, who sometimes advised with him on state affairs; but his opposition to the payment of three subsidies in the course of less than six years, gave such offence to Elizabeth, that he was for some time forbidden her presence, and all the influence of the earl of Essex, who was his warm friend, could not reinstate him in her favor. The patronage of this nobleman seems indeed to have raised a prejudice against him in the family of lord Burleigh, his relative, to whom, on several occasions, he applied for some office in the state; he did, however, procure for him, notwithstanding the greatest opposition, the reversion of the situation of register to the star chamber, worth sixteen hundred pounds a year; but he did not come into the possession of it for nearly twenty years afterwards, nor did he obtain any other preferment during the whole of this reign, though his extensive learning and eloquence excited the admiration of those in power. His patron, the earl of Essex, however, still endeavored to serve him, and warmly urged his being appointed attorney-general, against all the remonstrances of Bacon's cousin, Sir Robert Cecil. The earl frequently took his advice on business of importance; but in the reverse of his fortunes that advice, however salutary, did not always please him, and a shyness ensued; yet though there is some reason to suppose that Bacon privately endeavored to serve the earl in his troubles, his public appearance against him on his trial has justly exposed him to the censure of posterity. On the death of the queen, Mr. Bacon lost no time in paying his court to the new sovereign, who, on the twenty-third of July, 1603, bestowed on him the honor of knighthood; and in the month of August, the following year, he was made one of his majesty's council, with a fee of forty pounds per annum, to which was added, by another patent, a pension of sixty pounds, for the special services of his brother Anthony and himself. In 1605, he published a work on "The Proficiency and Advancement of Learning," first in English, and afterwards in Latin, which gained him much celebrity, and drew upon him the notice of the king, to whom he dedicated it. His cousin, Sir Robert, now earl of Salisbury, having obtained the confidence of James, so as to feel himself beyond all fear of a rival, began to show him some favor; but Sir Francis found a powerful opponent in the renowned Sir Edward Coke, who had recently been made attorney-general. There appears to have been a mutual jealousy between these two great men, Coke envying Bacon for the extent of his learning, and Bacon emulating Coke for his profound knowledge in the law. In 1607, Sir Francis was appointed solicitor-general, after which his practice increased so much, that he was retained in almost all great causes; he argued on the subject of the union between England and Scotland before the house of commons; he was employed by that house to represent to the king the grievances of the nation, in which he excited the applauses of both parties, and afterwards rendered important services in a conference with the lords on the question of abolishing the ancient tenures, and granting a sufficient revenue instead of them, in which he carried the point by setting the business in so clear a light as convinced all his hearers. In 1610, appeared his book "On the Wisdom of the Ancients," in which, launching out into a new track, he endeavors to develop the physical, moral, and political meanings conched under the fables of antiquity; and, however doubtful some of his hypotheses may appear, we cannot but admire the profundity and variety of his knowledge. In 1611, he was made a judge of the marshal's court, and two years after, he succeeded Sir Henry Hobart, as attorney-general; when, it having been objected that this office was incompatible with a seat in the house of commons, that house, from particular regard for him, overruled the objection, and allowed him to take his seat as usual. While in this office, he exerted himself much to put a stop to the pernicious practice of duelling, and his eloquent and learned charge on this subject, in the star chamber, so pleased the lords of the council, who were present, that they ordered it to be printed and published,

with the decree of the court. Sir Francis Bacon's circumstances were now in a more prosperous situation than they had ever been; his practice was extensive and profitable, he had taken possession of his registership already mentioned, and became possessed of several good estates by the death of his brother, Mr. Anthony Bacon. But his generosity, which often bordered on profusion, prevented him from amassing a fortune. When Sir George Villiers came into favor with king James, Sir Francis endeavored to obtain his good will, and the favorite, conscious of his own inexperience, frequently advised with him on public affairs. A letter still extant shows such superiority of judgment, and so great a freedom of manner, as reflects the highest credit on his head and his heart. He was now rising rapidly, and about this time was sworn a member of his majesty's privy council, a promotion altogether unusual for a man in his station; it is, however, much to be regretted, that he sometimes exhibited too much severity in flattering the king and the court. On the 7th of March, 1617, the aged chancellor Egerton having voluntarily resigned the seals, Sir Francis Bacon succeeded him, with the title of lord keeper, and soon after, the king going on a progress to Scotland, he was entrusted with the conduct of public affairs in his absence, and presided at the council. In the beginning of 1619, he was made lord high chancellor of England, had the title of baron Verulam conferred upon him, and shortly after, the dignity of viscount St. Albans. This accumulation of honors added little to the fame of so great a man; but they tended to excite much jealousy, and probably contributed to his subsequent misfortunes.

Amidst the multiplicity and variety of engagements, in which his high station involved him, he still found time for his favorite study of philosophy. In 1620, he published his most finished performance, under the title of *Novum Organum Scientiarum*, which formed the sequel to his grand Instauration of the Sciences. In this work he illustrates the true mode of interpreting nature by sound inductions, far remote from those puerile sophistries which had so long disgraced the schools. He dedicated it to the king, who favorably received it, and wrote him a letter of approval with his own hand. It was highly appreciated by the learned men of his time, who regarded it as a standard of true philosophical inquiry, and later times have not been unjust to his memory, in styling him "The Father of the inductive Philosophy."

While, however, he was thus acquiring the greatest credit as a philosopher, a storm was rising, which soon overwhelmed him with dishonor. Being of an easy temper, and naturally generous and profuse in his domestic economy, his household had been guilty of great impositions, at which he had inconsiderately connived; so that in March, 1621, he was accused by the house of commons of having taken bribes, in causes that had come before him as chancellor. At first, he attempted to defend himself from the charges, but more accusations being brought against him, he was impeached before the lords, on which he threw himself on the mercy of his judges, and received sentence to pay a fine of fifty thousand pounds, to be imprisoned in the tower during the king's pleasure, to be incapable of holding any place of trust in the state, and never to sit in parliament, or come within the verge of the court. He was soon released from his confinement, and obtained access to his majesty, who granted him several favors, and at last remitted the whole sentence; but he never recovered himself from this disgrace.

Being now freed from the hurry of public business, lord Bacon found full leisure for more pleasing and congenial studies, and he frequently lamented that he had been so long diverted from them by the pursuits of ambition and false glory. During the five years which intervened between his misfortunes and his death, he published a number of interesting and important works, in addition to the revision and arrangement of several of his former treatises, and we cannot too much admire the compass of mind that, under so many discouragements, could accomplish, in so short a period, what would have constituted, in ordinary men, the labor of a long life. At this time he wrote his "History of Henry VII," "Essays; or, Coun-

sels Civil and Moral," and the "Third, Fourth, and Fifth Parts of the Grand Instauration of the Sciences," by which last work in particular he enlarged the boundaries of science beyond all who had gone before him, as both individuals and learned societies of all the most civilized nations of Europe have freely acknowledged.

And as his philosophy dealt not in metaphysical subtleties, but in the sober results of experimental deduction; there was little tendency in his mind to doubt or oppose the great truths of religion. From many parts of his writings, he appears to have been a firm believer, and experimentally acquainted with the power of these sacred principles; and his retirement seems to have been much spent in this study, and his strongest consolations in adversity to have been drawn from this divine source. His sentiments on these subjects appear to have been what is called moderate Calvinism, that is to say, while he firmly believed the doctrine of the divine decrees, and their influence on the future character of the elect, he maintained the absolute accountableness of man, the full and free invitations of the gospel, and the infinite value of the death of Christ to save all; though, through unbelief, many fall short of the blessing. This will be better illustrated by a short quotation from his confession of faith: "I believe that the sufferings of Christ, as they are sufficient to take away the sins of the whole world, so they are only effectual to those who are regenerate by the Holy Ghost, who breatheth where he will of his free grace, which grace, as the seed incorruptible quickeneth the spirit of man, and conceiveth him anew a son of God, and a member of Christ."

In these pursuits he spent the years of his retirement, gradually becoming more infirm, but frequently exerting his faculties with an application beyond his strength; till he at last fell a sacrifice to his zeal, in making some experiments with regard to the preservation of bodies. He was suddenly affected in his head and stomach, so that, not being able to reach his home, he was obliged to retire to the house of the earl of Arundel, at Highgate, where he sickened of a fever and delirium on his breast; and, after a week's illness, expired in the sixty-sixth year of his age, on the ninth of April, 1626. He was buried privately at St. Albans; and his tomb remained for some time undistinguished, until Sir Thomas Meantys, who had formerly been his servant, raised a monument to his memory. Thus died lord Bacon, of whom it is little to say, that he was one of the greatest philosophers of modern times. To him belongs the praise of striking out a new path to science, and rescuing it from that load of metaphysical jargon which had overwhelmed and nearly extinguished it. Goethe says, "He drew a sponge over the table of human knowledge." His contemporaries could not fully appreciate the extent of his genius, and the value of his labors. Sensible of this himself, he says in his will, "My name and memory I bequeath to foreign nations and to my own countrymen, after some time be passed over!" With regard to physics, if he learned of our times have made more brilliant discoveries, few will deny that it was Bacon who led the way to those discoveries, and laid the foundation of the sciences in the most solid and decisive experiments.

In his person, lord Bacon was about the middle stature, with a broad and open front, a lively and piercing eye, and pleasing and venerable in his appearance, so as insensibly to excite the esteem of all who saw him. He was an eloquent and convincing speaker, an eminent lawyer, and a great statesman; and though the latter part of his public career was sullied by charges highly dishonorable to the exalted station that he filled as a judge, it has been shown that these arose rather out of his too easy temper with the underlings of his office, than by any desire to participate in their exactions; it is also worthy of remark, that, notwithstanding he fell under this grievous charge, not one of the many decisions which he passed (and he is said to have made no less than two thousand orders and decrees in a year) was ever reversed as unjust. At the age of forty, lord Bacon was married to a daughter of Mr. Barnham, an alderman of the city of London, with whom he received a good fortune, and she outlived him upwards of twenty years. He had no children. It is re-

marked of him, that he was so sensibly affected at every eclipse of the moon, whether he observed it or not, that he was seized with a fainting fit, from which he did not recover till the eclipse was over; but it left no remaining weakness. His diet was rather plentiful, and in the latter part of his life he preferred the stronger and more nourishing meats, as most conducive to the strength of the constitution. He made frequent use of nitre, the virtues of which he has much extolled in his writings, taking about three grains of it in some warm broth, every morning, for nearly thirty years.

His works, which are numerous, were first collected together and published in London in four volumes, folio, in 1740; and Dr. Birch afterwards edited a correct and valuable edition of them, in 1765, consisting of five volumes, quarto. Of late years, they have repeatedly been reprinted in ten volumes, octavo.—*Jones's Chris. Biog*; *Ency. Amer.*

BACON, (JOHN,) the celebrated English sculptor, was born in Southwark, in Surry, November 24, 1740. His father, Thomas Bacon, was a cloth-worker. At an early age, he removed with his father to London, and worked with him for the maintenance of the family. Even while a boy, his aspiring and philosophic genius was working in him so strongly, that he left his old trade, and, at the age of fourteen, apprenticed himself to one Crispe, a maker of porcelain, who taught him the art of modelling. All his early experiments in the severe school of sculpture, were privately made, during his hours of remission from labor. The first of his works which caught the public attention, was a colossal head of Ossian. He entered the royal academy in 1768 as a student, and in 1769 received the first gold medal, for sculpture, ever given by the royal academy. The society of arts, to whom he presented his Mars and Venus, became the personal friends of the artist. The king also became his patron. From this time his employment, skill, reputation, and fortune went on in a steady career of improvement till his death, in 1799, at the age of fifty-nine years.

Bacon was an enlightened and decided Christian. His genius and fame were softened by humility, and consecrated to high and useful ends. It was his constant study to embody in all his works some religious sentiment or judicious moral. The school in which he was educated, namely the pottery and artificial stone manufactory, had made him acquainted with public feeling, and he addressed it. "He infused more English good sense into his sculpture," says Mr. Cunningham, "than any preceding artist. In all that he did, there was a plain meaning, a sentiment which lay on the surface; which ignorance had not to call on learning to explain, and which could be felt without any reference to the antique. In sixteen competitions with rival artists, it was his boast that he was fifteen times successful." His monument to lord Chatham, and his statues of judge Blackstone, and of lords Rodney and Cornwallis are splendid efforts; but his statues of Johnson and Howard are superior still, and "rival all similar works save the sublime Newton, of Roubillac. They stand, one on the right, and the other on the left, of the entrance to the choir of St. Paul's; and the severe dignity of the philosopher with his scroll, and the philanthropist with his prison key, countenance the mistake of a distinguished foreigner, who paid his respects to them as St. Peter and St. Paul."

Bacon's merits have been widely acknowledged. But a plain tablet over his grave has the following inscription, written by himself: "WHAT I WAS AS AN ARTIST, SEEMED TO ME OF SOME IMPORTANCE WHILE I LIVED; BUT WHAT I REALLY WAS AS A BELIEVER IN CHRIST JESUS, IS THE ONLY THING OF IMPORTANCE TO ME NOW."—*Memoirs*, by Rev. Richard Cecil; *Lives of Eminent Painters and Sculptors*, by Allan Cunningham, Esq.

BACON, (MISS ANN,) daughter of the celebrated sculptor, John Bacon, Esq. distinguished alike for his learning and piety, and of a mother, who exhibited all that was lovely in the Christian character, was born on the 10th of May, 1768. Miss Bacon received from her mother her earliest instructions, and was taught by that excellent woman to seek for her happiness in the paths of virtue and the ways of religion. At the age of thirteen, death deprived her of her parent, and she was then consigned to the care of a lady of eminent piety, who kept a board-

ing-school, and who endeavored to improve this mournful event to the spiritual advantage of her pupil. During her continuance at school, she sedulously employed her time in the cultivation of her mind, and became as distinguished for her knowledge as she was celebrated for her piety. At the age of twenty-three, her mind became enlightened to discern, and her heart to feel its own sinfulness; and after much inward conflict, searching of the Scriptures, and prayer to God, she was brought to rest in Christ, as the anchor of her hope. On her return home, she communicated to her father the state of her feelings; and from his conversation and advice, derived great encouragement and assistance.

Whilst to the concerns of religion she paid particular attention, she was not indifferent to the attainment of general literature. Her diary presented an exact portrait of her lovely and pious heart. She corresponded with persons of great learning and excellence, and her letters were very superior, both in matter and composition. To the study of the holy Scriptures she devoted much attention and time. About four years previous to her death, she had an attack of the pleurisy, which was only introductory to the consummation of that ill health, with which she had been visited for several years, and which terminated in a decline. During her long and subsequent illness, in which she suffered greatly from the disorder, she never exhibited any indications of impatience, but with gratitude received the attentions of her friends, and with cheerfulness submitted to the determination of Providence. Though greatly reduced by continued pain, she felt little apprehension at the approach of death; but looking at her wasted and almost fleshless arms, she said:—"The sight of these withered limbs affords me solid pleasure; for as I discern the outward man decay, so, through the mercy of my Redeemer, I believe the inward man is renewing day by day." And at night, when first laid in bed, she frequently said,—“Blessed be God, I have another day less! I am another day nearer my journey's end.”

Miss Bacon was never married, though she lived to the age of forty-one; and for visits of mercy and deeds of benevolence, she had therefore much time which she could so devote, and which she did not fail thus usefully to apply. At length, after a life of piety, benevolence, and intellectual application, she expired the 24th of December, 1809, with a sure and certain hope of a joyful resurrection.—*Jones's Chris. Biog.*

BACON, (SAMUEL,) agent of the American government for establishing a colony in Africa, was an episcopal clergyman. He proceeded in the Elizabeth to Sierra Leone, with eighty-two colored people, accompanied by Mr. Bankson, also agent, and Dr. Croser; and arrived March 9, 1820. The Augusta schooner was purchased, and the people and stores were transhipped, and carried to Campellar in Sherbro river, March 20th. Dr. Croser and Mr. Bankson died in a few weeks, and Mr. Bacon being taken ill on the 17th of April, proceeded to Kent, at cape Shilling, but died two days after his arrival, on the third of May. Many others died. The circular of the Colonization society, signed by E. B. Caldwell, October 26, describes this disastrous expedition.—*Allen; Memoirs by Ashmun.*

BADCOCK, (SAMUEL,) was the son of a respectable butcher at South Molton, in Devonshire, where he was born, February 23, 1747. His family and connections were dissenters, and he was himself designed by them for the ministerial function among the Nonconformists. The compiler of Mr. Badcock's Memoir, in the General Biographical Dictionary, 1798, is pleased to tell us, that “from habitual intercourse with some of the students at Mr. Pooker's academy, he contracted some of those tenets which compose the gloomy fanaticism of the Methodists;” and immediately proceeds to instance the topics of free-grace, election, justification by imputed righteousness, final perseverance, &c., as though these were the doctrines contended for by the fanatical Methodists; whereas they are all, without exception, fundamental articles of the church of England, and stillly opposed by the Wesleyan Methodists! How long Mr. B. continued at this academy we know not; but on leaving it, he accepted a call to be pastor to a dissenting congregation at Winbourne, in Dorsetshire, where he was ordained, but did not continue

long with them, the salary being inadequate to his support. From Winbourne he was invited to Barnstaple, in Devonshire, which was a much more eligible place for him, as the income was adequate to his wants, and the distance but a few miles from his native town. He accordingly removed thither in 1769, and continued there nine or ten years.

It would appear that, during Mr. Badcock's residence at Barnstaple, he became somewhat latitudinarian in his creed; and this is resolved into his falling in with the writings of Dr. Priestley, to whom he paid a visit at Calne, in Wiltshire, and established an intimacy and correspondence with the doctor. About the year 1780, he engaged as a writer in the Monthly Review, which was then one of the most popular literary journals of the day; and the talents which Mr. Badcock displayed in his department, during the few years that he continued to write for it, tended greatly to raise its fame and establish its reputation. On the publication of Dr. Priestley's History of the Corruptions of Christianity, Mr. Badcock undertook the reply to that part which was the most labored and important of the whole, viz. the “History of Early Opinions concerning Jesus Christ;” it appeared in the Monthly Review for June, 1783. His critique extended to thirty-three pages in the whole, and was afterwards reprinted; but no one, except Dr. Priestley, wished it shorter. It discovered not merely acuteness, but an uncommon extent of reading in the primitive fathers, and ecclesiastical history in general. The doctor felt this attack so severely, and more especially as proceeding from a quarter so unexpected as the Monthly Review, that, with his usual celerity, in less than a month he brought out a reply to the animadversions, though the reviewer had then discharged himself of only half his task. At the moment of publishing his reply, Dr. Priestley was ignorant who his antagonist was; and, therefore, unbiassed by prejudice or resentment, he bestowed this eulogium on him: “The knowledge and ability of the present reviewer make him a much more formidable, and, therefore, a more respectable antagonist.” The late Dr. Johnson, speaking of Mr. Badcock's review, at an interview which he had with him a little before his death, said, “You have proved him as deficient in *probitas* as he is in learning: he borrowed from those who had been borrowers themselves, and did not know that the mistakes he adopted had been answered by others.”

He was for several years troubled with dreadful head aches, and so violent were they at times, that they threw him into a state of delirium. This made him frequently express his apprehension of some time or other losing his reason: an event which he justly considered as far more to be dreaded than death itself. In 1787, he lost his mother, a very excellent woman and most affectionate parent. His behavior to her was an example of filial piety, and his grief at her death exquisitely tender. At the Lent assizes, 1788, he preached in the cathedral of Exeter, having previously taken orders; and his sermon before the judges was greatly admired by those who heard it. On the 19th of May following, he died of a bilious complaint, at the house of his affectionate friend, Sir John Chichester, Bart. in Queen street, May Fair, London. In his person, Mr. Badcock was short, but well made, active, lively, and agreeable. His eye was peculiarly vivacious, and his whole countenance indicated strong intellectual powers, far above the general run of mankind, and a disposition replete with sensibility, tenderness, and generosity. As a pulpit orator he was much admired. Though all his writings discover the hand of a master, and exhibit abundant traces of laborious research and profound learning, it may be questioned if, in any of them, he has done more essential service to the cause of Christianity, than by his masterly statement of the evidence of its truth, arising from miracles and prophecy, in the Pampton lectures.—*Jones's Chris. Biog.; Davenport; Ency. Amer.*

BAG; a sack, pouch, or purse. The money collected in the treasuries of eastern princes was reckoned up in certain equal sums, put into bags, and sealed. God is said to seal and sew up men's iniquity in a bag; a striking image, to denote that he remembers every act and circumstance thereof, in order to charge it on them, and punish them for it, at a future time. Job 14: 17. Riches blasted by

the curse of God, are styled *wages put into a bag with holes*; that is, they profit not the owner, but are secretly and unexpectedly consumed. Hag. 1: 6. On the contrary, treasures of spiritual good, blessings promised in the heavens, to such as liberally expend their property, in doing good on Christian principles, are said to be deposited in *bags*, or purses, *that wax not old*. Luke 12: 33. Of course, these riches of the soul are permanent, and can neither be tarnished, scattered, or lost. How few comparatively *provide*, according to the precept of the Savior, these safe and indestructible depositories for their wealth, beyond the grave!

**BAHURIM**, a town of Benjamin, (2 Sam. 3: 16. 17: 5. 16: 18.) probably built by the young men who escaped the destruction of their tribe. It is thought to have been also named Almon, (Josh. 21: 15.) and Alemath. 1 Chron. 6: 60.

**BAILEY**, (JOHN,) an excellent minister in Boston, was born in Lancashire, England. From his earliest years, his mind seems to have been impressed by the truths of religion. While he was yet very young, his mother one day persuaded him to lead the devotions of the family. When his father, who was a very dissolute man, heard of it, his heart was touched with a sense of his sin in the neglect of this duty, and he became afterwards an eminent Christian. After having been carefully instructed in classical learning, he commenced preaching the gospel, about the age of twenty-two. He soon went to Ireland, where, by frequent labors, he much injured his health, which was never perfectly restored. He spent about fourteen years of his life at Limerick, and was exceedingly blessed in his exertions to turn men from darkness to light. While at Limerick, a deanery was offered him, if he would conform, with the promise of a bishopric upon the first vacancy. But disdaining worldly things, when they came in competition with duty to his Savior and the purity of divine worship, he rejected the offer in true disinterestedness and elevation of spirit. But neither this proof, that he was intent on higher objects than this world presents, nor the blamelessness of his life, nor the strong hold which he had in the affections of his acquaintance, could preserve him from again suffering the hardships of imprisonment, while the papists in the neighborhood enjoyed liberty and countenance. When he was before the judges, he said to them, "if I had been drinking, and gaming, and carousing at a tavern with my company, my lords, I presume that would not have procured my being thus treated as an offender. Must praying to God, and preaching of Christ with a company of Christians, who are peaceable and inoffensive, and as serviceable to his majesty and the government as any of his subjects; must this be a greater crime?" The recorder answered, "We will have you to know it is a greater crime." His flock often fasted and prayed for his release; and he was discharged on this condition only, that he should depart from the country within a limited time.

He came to New England in 1684, and was ordained the minister of Watertown, October 6, 1686, with his brother, Thomas Bailey, as his assistant; he removed to Boston in 1692, and became assistant minister of the first church, July 17, 1693, succeeding Mr. Moody. Here he continued till his death, December 12, 1697, aged fifty-three. He was a man eminent for piety, of great sensibility of conscience, and very exemplary in his life.

In his last sickness, he suffered under a complication of disorders; but he did not complain. His mind was soothed in dwelling upon the sufferings of his Savior. At times he was agitated with fears, though they had not respect, as he said, so much to *the end*, as to what he might meet in *the way*. His last words were, speaking of Christ, "O, what shall I say? He is altogether lovely. His glorious angels are come for me!" He then closed his eyes, and his spirit passed into eternity. He published an address to the people of Limerick; and Man's Chief End to glorify God, a sermon preached at Watertown, 1689.—*Midleton's Biog. Eccl.* iv. 101—105; *Nonconform. Memorial*, i. 331—335; *Mather's Fun. Ser.*; and *Magnalia*, iii. 224—238; *Elat*; *Farmer*; *Allen's Am. Biog.*

**BAJITH**; a town of Moab. Isa. 15: 2.

**BAKE**. In the earliest times, the oriental nations ap-

pear to have baked their bread with great simplicity on a clean part of the hearth, or in a pan of iron. Gen. 18: 6. Lev. 2: 4—7. Afterwards, other inventions were employed. It is said the Arabs are accustomed to make a fire in a large stone pitcher, and when it is sufficiently heated, apply the soft paste or dough to the outside. As it is usually very thin, the heat of the pitcher bakes it almost in an instant. Dried dung is frequently used inside, as fuel; a practice which explains a very singular passage, Ezek. 4: 9—17. Such a custom is still found also in Barbary.—Ten women *baking the bread* of a nation *in one oven*, imports great scarcity of provisions. Lev. 26: 26. *The baker sleeping all the night*, indicates the singular inattention of the Jewish rulers to the dangers arising from the inflamed state of the public mind, which menaced the destruction of the state. Hos. 7: 6.

**BALA**, otherwise Zohar, or Zoar, one of the five cities of the plain; said to be called *Bala*, that is, *swallowed up*, because when Lot quitted it, the earth opened and swallowed it up.—*Calmet*.

**BALAAAM**; a prophet, or diviner, of the city Pethor, on the Euphrates; whose history may be found in Numb. 22 to 25 chapters. Also 31: 2, 7, 8. See also Mic. 6: 5. 2 Pet. 2: 15. Jude 11. Rev. 2: 14.—See also ASS OF BALAAAM. The rabbins relate many fanciful particulars of Balaam; as that at first he was one of Pharaoh's counsellors; according to others, he was the father of Jannes and Jambres, two eminent magicians; that he squinted, and was lame; and that he was the AUTHOR OF THAT PASSAGE IN NUMBERS, WHEREIN HIS HISTORY IS RELATED; and that Moses inserted it, in like manner as he inserted other writings.

It has been much questioned whether Balaam were a true prophet of the Lord, or a mere diviner, magician, or fortune-teller. Origen and others say, that all his power consisted in magic and cursing; because the devil, by whose influence he acted, can only curse and injure. Theodoret, Cyril of Alexandria, and Ambrose think he prophesied without being aware of the import of what he said; but Jerome seems to have adopted the opinion of the Hebrews, that Balaam knew the true God, and was a true prophet, though corrupted by avarice. Moses certainly says, he consulted the Lord; and calls the Lord, *his God*, (Numb. 22: 18.) but this might have been merely because he was of the posterity of Shem, which patriarch maintained the worship of the Lord among his descendants; so that, while the posterity of Ham fell into idolatry, and the posterity of Japhet were settled at a distance, in Europe, the Shemites maintained the worship of Jehovah, and knew his holiness and jealousy. This appears in the profligate advice which Balaam gives Balak, to seduce the Israelites to transgress against Jehovah, with the holiness of whose nature the perverted prophet seems to have been well acquainted.

There is something peculiar and worthy of notice in the account of Balaam's divinations, Numb. 24: 1. "When he saw that it pleased the Lord to bless Israel, he went not as at other times to seek for enchantments;" but began at once to speak in the name of the Lord. He went not literally, as "*time upon time to meeting Nachashim*." There is something peculiar here; and to be properly understood, the words must be strictly taken:—"he went not to meet"—it was not, then, to make observations—to watch attentively—to inspect, that he went: but to meet, *à la rencontre*. And what had he been used to meet, as implied in the phrase? *Nachashim*; the plural of *Nachash*; *serpents*; (as chap. 21: 6. "*the fiery serpents*," *Nachashim*.) Had he then been accustomed, when in his own country, to go to meet *serpents*? to draw auguries from those reptiles? The thing is not impossible; and since we know, that from almost every creature, auguries have been drawn. But it is much more probable, that Balaam pretended to greater powers, to intercourse with spiritual existences, who furnished him with supernatural intelligence; and who could and would perform extraordinary feats of destruction in consequence of his execration. The pretence has never wanted professors, in every age; and instances of it might be adduced from Balaam, and the witch of Endor, from the familiar spirits that peep and mutter, (Isaiah 8: 19.) out of the dust, (29: 4.) to Cornelius Agrippa, and the modern illuminati of Germany.—But, why employ the term *serpents* to ex-

press these spiritual powers? and, what was the supposed character of these *Nachashim*?—Again, it will be naturally inquired, whether we know of any term derived from the East which bears the double sense of *serpent* and *spiritual existence*? A spiritual existence not benevolent, not of celestial benignity, but insidious and infernal? We do. And if Balaam were repented, or if he affected, to hold intercourse with the powers of *destruction*, with potent spirits of the infernal regions, as his familiars, supposed to exist in, or to assume the form and properties of serpents, there is no word in Hebrew so proper to express this as *Nachash*, *Nachashim*. Nor should we overlook the *insidious* nature of this prophet's advice, worthy a disciple of these *Nachashim*! What he could not effect against Israel by force, he accomplished by fraud. Undoubtedly, this moral insinuation, this guile, is drawn from the gliding, the insinuating motion of the serpent tribe; in accord with which, is the description in the Revelation, (12: 9.) of "the great dragon, that old serpent, called the devil, and the Satan, which deceiveth the whole world;"—But an animal serpent could not deceive the whole world; though the Hindoo *Sheshanagah*, the destroyer, the sovereign serpent of the infernal regions, might do so: and when we read, (2 Cor. 11: 3.) that the *serpent beguiled Eve*, we must not attribute that to a natural serpent, to which a natural serpent is incompetent. To supply this deficiency, and to impart ability for the purpose, to a natural serpent, recourse has been had to supposition:—as, that the creature was merely the vehicle by which a tempting spirit acted; so Milton:

. . . . . in his mouth  
The devil enter'd, and his brutal sense,  
In heart or head, possessing, soon inspir'd  
With act intellectual;—

. . . . . With track oblique  
At first, as one who sought access, but fear'd  
To interrupt, side-long he works his way:  
So varied he, and of his tortuous train  
Curl'd many a wanton wreath in sight of Eve,  
To lure her eye—

But, may we not rather acknowledge a like duplicity of meaning in the Hebrew word *Nachash*, as in the Sanscrit *Nāgāh*? Or, may not the Hebrew *Nachash* be its legitimate representative, by transplantation, and, consequently, have brought with it that double import which places it at the head of serpents, natural and metaphorical:—"that old serpent, the Satan." We have seen that the Satan (so earthly spirit) tempted Job; why might he not tempt our first parents? He tempted David; he tempted the Messiah; why might he not tempt in paradise itself? But, "the *Nachash* of Genesis is punished by a sentence of degradation, apparently animal degradation, therefore he was animal," say some;—but will the reader have the goodness to consider by what other terms the punishment inflicted on him, could be rendered sensible to Adam? What acquaintance had our first father with the nature of spirits? None. Of what avail then, to him, would have been a punishment simply spiritual on his enemy? It would have been neither intelligible, nor cautionary. But the symbol, the serpent, would be ever before his eyes in common with other creatures, and the insidiousness of its manners, with the mortal consequences of its venom, would never be forgotten, and could never be mistaken.—*Calmet*.

**BALAK**; son of Zippor, king of Moab, Numb. 22—25. See **BALAM**. Balaam having advised him to engage the Israelites in sin, Balak, *politically*, as he thought, followed his counsel; which proved equally pernicious, (1.) to him who gave it, (2.) to those who followed it, and (3.) to those against whom it was intended. (1.) The Israelites who were betrayed by it, were slain by their brethren who continued unperverted; (2.) Balaam, the author of it, was involved in the slaughter of the Midianites; and (3.) Balak, who had executed it by means of the Midianite women, saw his allies attacked, their country plundered, and himself charged with being the cause of their calamity.—*Calmet*.

**BALANCE**; an instrument for weighing; much of the same nature, probably, as the Roman steelyard, where the weight is hung at one end of the beam, and the article to be weighed at the other end. Balances, in the plural, generally appear to mean scales,—a pair of scales. Prov. 11: 1. Job 31: 6. Ps. 62: 9. Dan. 5: 27. Job 37: 16. See **WEIGHING**.—*Calmet*.

In Rev. 6: 5, the term *zugos*, rendered 'a pair of balances,' is properly a *yoke*; and it represents in the most forcible manner the iron yoke of the papal power, and the consequent famine of the word of God.

**BALDNESS**, is a natural effect of old age, in which period of life the hair of the head, wanting nourishment, falls off, and leaves the head naked. Artificial baldness was used as a token of mourning; it is threatened to the voluptuous daughters of Israel, instead of well-set hair, Isa. 3: 24. See Mic. 1: 16; and instances of it occur, Isa. 15: 2. Jer. 47: 5. See Ezek. 7: 18. Amos 8: 10.

The insult offered to Elisha by the young people of Bethel, improperly rendered, "little children," who cried out after him, "Go up, thou bald head," may here be noticed. The town of Bethel was one of the principal nurseries of Ahab's idolatry, and the contempt was offered to Elisha in his public character as a prophet of the Lord. If in the expression, "Go up," there was also a reference to the translation of Elijah, as turning it into jest, this was another aggravation of the sin, to which these young people were probably instigated by their parents. The malediction laid upon them by the prophet was not an act of private resentment, but evidently proceeded from prophetic impulse.—*Watson*.

**BALDI**, (BERNARDIN); an Italian of almost universal genius. He was born at Urbino, in 1553, and made abbot of Guastalla by the sovereign of that state. He was at once a mathematician, philosopher, antiquary, geographer, historian, orator, poet, and divine; understood the ancient, the oriental, and almost all the European languages; and united a sound judgment, with his prodigious memory and indefatigable application. Such a man is a rare example of the extent to which the human faculties may be cultivated under the influence of religion. He died in 1617, leaving behind him only a few poems and scientific works. Alas! that talents and erudition like his should leave so little to enrich the world!—*Davenport*.

**BALDWIN**, (THOMAS), D. D. a distinguished Baptist minister in Boston, was born in Norwich, Conn., Dec. 23, 1753. After he had removed to Canaan in New Hampshire he became pious, and joined the Baptist church in 1781. It was with pain, that he thus forsook his connections and early friends; for he had been educated a pedobaptist, and his venerable minister at Norwich was his grand-uncle. Having for some time conducted the religious exercises at public meetings, in August, 1782, he ventured for the first time to take a text and preach doctrinally and methodically. His advantages for intellectual culture had been few. At the request of the church, he was ordained, June 11, 1783, as an evangelist; and he performed the duties of a pastor for seven years, besides preaching often during each week in the towns within a circle of fifty miles, "chiefly at his own charges," sometimes receiving small presents, but never having a public contribution. In these journeys he was obliged to climb rocky steeps and to pass through dismal swamps; and as the poor people had no silver, and the continental currency was good for nothing, sometimes the travelling preacher was obliged either to beg or to starve. For several years, he was chosen a member of the legislature.

In 1790, he was invited to Boston, as the pastor of the second Baptist church. He now successfully pursued a course of study, and by his unremitting exertions acquired a high rank as a preacher. His church, though small in 1790, became under his care numerous and flourishing.

Of his own denomination in New-England he was at the head, and to him all his brethren looked for advice. Besides being connected with most of the benevolent institutions of Boston, he was a member of the Convention for revising the Constitution of the State; and just before his death, was fixed upon, by one party among the people, as a candidate for an elector of president of the United States. He died very suddenly at Waterville, Maine, whether he had gone to attend the commencement, August 29, 1825, aged seventy-one years. Dr. Baldwin was a writer of great perspicuity and vigor, and one of the best of men

"He was a good man. And amid our tears,  
Sweet, grateful thoughts within our bosoms rise—  
We trace his spirit up to brighter spheres;

And think with what pure rapturous surprise  
He found himself translated to the skies;  
From night at once awoke to endless noon!  
Oh! with what transport did his eager eyes  
Behold his Lord in glory! 'Twas the boon  
His heart had longed for! Why deem we it came too soon?"

He published the following discourses: at the Thanksgiving, 1795; Quarterly Sermon; at the Concert of Prayer; Account of a Revival of Religion, 1799; on the Death of lieutenant governor Phillips; Election Sermon, 1802; on the Eternal Purpose of God; at Thanksgiving; before a Missionary Society, 1804; at the Ordination of D. Merrill, 1805; before the Female Asylum, 1806; on the Death of Dr. Stillman; at the Artillery Election, 1807; and, the Baptism of Believers only, and Particular Communion vindicated, 12mo. 1806. Of this work, the first and second parts were originally published in 1789 and 1794.—*Allen; Biog. of Self-taught Men; Am. Bap. Mag.* 1826.

**BALE, (JOHN,)** Bishop of Ossory; an English divine, born in 1495, and educated at Cambridge. He became a zealous convert from Popery to Protestantism; in defence of which he wrote many works during the reigns of Edward VI. queen Mary, and Elizabeth. His style, however, is defective in Christian gentleness and kindness. He appears to have been the last writer of those religious dramas called Mysteries, once so celebrated in the South of Europe. The work by which he is principally remembered, is his Latin Account of the Lives of Eminent British Authors.—*Davenport.*

**BALGUY, (JOHN,)** an eminent English divine, was born at Sheffield in 1686, and educated at Cambridge. Though an excellent minister and writer, he never received any higher preferment in the church of England, than prebend of Salisbury. In the celebrated Bangorian controversy, he espoused and maintained the liberal views of bishop Hoadley. In reply to lord Shaftsbury, he published 'Two Letters to a Deist,' and 'The Foundation of Moral Virtue.' Of his other works, the principal are two volumes of Sermons. He died in 1748.—*Davenport.*

**BALM.** See **BALSAM.**

**BALSAM TREE, or BALSAM;** the celebrated *Balm of Gilead.* Gen. 37: 25. 43: 11. Jer. 8: 22. 46: 11. 51: 8. Ezek. 27: 17. The word *Balsamon* may be derived from *Boal-shemen*, that is, lord of oil; or the most precious of perfumed oils. In Arabic it is called *Abuscham*, that is, father of scent; sweet-scented. The tree is an evergreen; grows to the height of about fourteen feet, and from eight to ten inches diameter; the trunk having a smooth bark, with spreading crooked branches; small bright green leaves, growing in threes; and small white flowers on separate footstalks. The petals are four in number. The fruit is a small, egg-shaped berry, containing a smooth nut. The mode in which the balsam is obtained is described by Mr. Bruce. The bark of the tree is cut with an axe, at a time when its juices are in the strongest circulation. These, as they ooze through the wound, in single drops like tears, are received into small earthen bottles; and every day's produce is gathered, and poured into a larger bottle, which is closely corked. When the juice first issues from the wound, it is of a light yellow color, and a somewhat turbid appearance; but as it settles it becomes clear, has the color of honey, and appears more fixed and heavy than at first. Its smell, when fresh, is exquisitely fragrant; strongly pungent; not much unlike that of volatile salts, but more odoriferous. If the bottle be left uncorked, it loses this delicious aroma. The quantity of balsam yielded by one tree never exceeds sixty drops in a day. Hence its scarcity is such, that at the present time the genuine balsam, though found in several parts of Syria and Abyssinia, is seldom exported as an article of commerce. Even at Constantinople, the centre of trade of those countries, it cannot without great difficulty be procured. Its taste is bitter, acrid, aromatic, and astringent. The Turks take it in small quantities in water to excite the animal faculties, and fortify the stomach. It is in the highest esteem, as a medicine, as a cosmetic, and as an odoriferous unguent. It is said to grow spontaneously and without culture, now, in its native country. Azab, and all along the coast to Ebelmandel. But in ancient times, its most famous place of cultivation was Gilead or Jericho in Judæa. Hence the beautiful language

of Jeremias, "Is there no balm in Gilead? Is there no physician there?" Jer. 8: 22.

There were three kinds of balsam extracted from this tree. The first was called *opobalsamum*, and was most highly esteemed. It was that which flowed spontaneously, or by means of incision, from the trunk or branches of the tree in summer time. The second was *carobalsamum*, made by expressing the fruit when in maturity. The third, and least esteemed of all, was *lylobalsamum*, made by a decoction of the buds and small young twigs. The great value set upon this drug in the East is traced to the earliest ages. The Ishmaelites, or Arabian carriers and merchants, trafficking with the Arabian commodities into Egypt, brought with them *balm* as a part of their cargo, Gen. 37: 25. 43: 11. Josephus, in the history of the antiquities of his country, says that a tree of this balsam was brought to Jerusalem by the queen of Saba, and given among other presents to Solomon, who, as we know from Scripture, was very studious of all sorts of plants, and skilful in the description and distinction of them. And here, indeed, it seems to have been cultivated and to have thriven; so that the place of its origin, through length of time, combined with other reasons, came to be forgotten. Notwithstanding the positive authority of Josephus, and the great probability that attends it, we cannot put it in competition with what we have been told in Scripture, as we have just now seen that the place where it grew, and was sold to merchants, was Gilead in Judæa, more than 1730 years before Christ, or 1000 before the queen of Saba; so that in reading the verse, nothing can be plainer than that it had been transplanted into Judæa, flourished, and had become an article of commerce in Gilead, long before the period he mentions. "A company of Ishmaelites came from Gilead with their camels, bearing spicery, and balm, and myrrh, going to carry it down to Egypt," Gen. 37: 25. Theophrastus, Dioscorides, Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, Solinus, and Serapion, speaking of its costliness and medicinal virtues, all say that this balsam came from Judæa. The words of Pliny are, "But to all other odors whatever, the balsam is preferred, produced in no other part but the land of Judæa, and even there in two gardens only; both of them belonging to the king, one no more than twenty acres, the other still smaller." The whole valley of Jericho was once esteemed the most fruitful in Judæa; and the obstinacy with which the Jews fought here to prevent the balsam trees from falling into the possession of the Romans, attests the importance which was attached to them. This tree Pliny describes as peculiar to the vale of Jericho, and as "more like a vine than a myrtle." It was esteemed so precious a rarity, that both Pompey and Titus carried a specimen to Rome in triumph; and the balsam, owing to its scarcity, sold for double its weight in silver, till its high price led to the practice of adulteration. Justin makes it the chief source of the national wealth. He describes the country in which it grew, as a valley like a garden, environed with continual hills, and, as it were, enclosed with a wall. "The space of the valley contains two hundred thousand acres, and is called Jericho. In that valley, there is wood as admirable for its fruitfulness as for its delight, for it is intermingled with palm trees and opobalsamum. The trees of the opobalsamum have a resemblance to fir trees; but they are lower, and are planted and husbanded after the manner of vines. On a set season of the year, they sweat balsam. The darkness of the place is besides as wonderful as the fruitfulness of it; for although the sun shines nowhere hotter in the world, there is naturally a moderate and perpetual gloominess of the air." According to Mr. Buckingham, this description is most accurate. "Both the heat and the gloominess," he says, "were observed by us, though darkness would be an improper term to apply to this gloom."—*Calmet; Watson; Encyc. Amer.*

**BAMAH;** an eminence, or high place, where the Jews worshipped their idols, Ezek. 20: 29.

**BAMIAN,** says Ibn Haukal, is a town half as large as Irbk, situated on a hill. Before this hill runs a river, the stream of which flows into Gurjestan. Bamian has not any gardens or orchards, and it is the only town in this district situated on a hill. The cold part of Khorasa

is about Bamian. (Sir W. Ousley's Trans. p. 225.) This town is affirmed to have been the residence of Shem. See CHALDEA.—*Calmet*.

**BAMOTH**; a station of the Israelites, Num. 21: 19, 20. Eusebius says, Bamoth is a city of Moab, on the river Arnon.—*Calmet*.

**BAMOTH-BAAL**, the high places of Baal, or, the heights sacred to Baal, was a city east of the river Jordan, given to Reuben. Josh. 13: 17. Eusebius says it was situated on the plains of the Arnon.—*Calmet*.

**BAND**; a connecting ligature; a cord, or chain. Hence also, a company of men; because bound and linked together, as it were, for the accomplishment of an object. A band of Roman soldiers consisted of about a thousand. Acts 21: 31. 27: 1. Government and laws are bands that restrain from sin, and draw into the path of righteousness. Ps. 2: 3. Jer. 5: 5. Slavery, distress, fears, and perplexity are called bands, because they restrain liberty, and create irritation. Lev. 26: 13. Ezek. 34: 27. Ps. 28: 22. Sinful customs, or meretricious allurements, are bands; they enslave, weaken, degrade, and embitter the soul; they are fetters that at first may seem soft as silk, but are found at last to be stronger than iron. Isai. 58: 6. Eccl. 7: 26. The wicked often 'have no bands in their death;' that is, they frequently die without any peculiar distress, fear, or perplexity; such as might be expected to stamp their real character and condition on the verge of their future woe. Ps. 73: 4. Eccl. 7: 15. 9: 2. Faith and love are bands, which unite and fasten every believer to Christ, and to the whole body of his holy people. Col. 2: 19. The authority, arguments, instances, and influence of divine love, because they draw and engage us to follow the Lord in a way suited to our rational nature, are generally supposed to be intended in Hos. 11: 4, by 'the bands of a man;' but as this idea of constraining love is distinctly expressed in the clause preceding, I am more inclined to understand the bands of a man, here to signify the strong feelings of necessity. See how the prodigal son was drawn to his father by these natural bands, as well as by the cords of love. Luke 15: 14—20.

**BANGORIAN CONTROVERSY**; so called from Bangor, or the bishop thereof. Bishop Hoadley, the bishop of that diocese, preaching before George I., asserted, from the text "My kingdom is not of this world," the supreme authority of Christ, as King in his own kingdom; and that he had not delegated his power, like temporal lawgivers during their absence from their kingdom, to any persons, as his viceregents or deputies. This important sermon may be seen reprinted in the Liverpool Theological Repository, vol. v. p. 301. In 1717, he also published his Preservative, in which he advanced some positions contrary to temporal and spiritual tyranny, and in behalf of the civil and religious liberties of mankind: upon which he was violently opposed, accused, and persecuted by the advocates for church power; but he was defended and supported by the civil powers, and his abilities and meekness gained him the plaudits of many.—*Henderson's Buck*.

**BANISHMENT**; exile; judicial exclusion from one's kindred and country, or from the presence of the king. Ezra 7: 26. God's banished ones, (2 Sam. 14: 14,) may mean either his children under his corrections, or his chosen in their outcast and unconverted state.

**BANK**; a treasury for exchanging, receiving, or giving out money on interest. Luke 19: 23.

**BANNER**; an ensign, or standard, used by armies or caravans on their journeys in the eastern countries. The original *denel* is rendered by lexicographers and translators under this word, as a noun, in which form it often occurs, a standard, a banner; as a verb, once, to set up a banner, Psalm 20: 5; as a participle *pahul*, *vehillatus*, one distinguished by a banner, the chief; as a participle *niphal*, bannered, or with banners. The meaning of the root is illustrated by the very ingenious and sensible author of "Observations on Divers Passages of Scripture," who shows, from Pitts and Poccoke, that, as in Arabia and the neighboring countries, on account of the intense heat of the sun by day, people generally choose to travel in the night; so, to prevent confusion in their large caravans, particularly in the annual one to Mecca, each company of which the caravan consists has its distinct portable beacon,

which is carried on the top of a pole, and consists of several lights, which are somewhat like iron stoves, into which they put short dry wood, with which some of the camels are loaded. Every company has one of these poles belonging to it; some of which have ten, some twelve, of these lights on their tops, more or less; and they are likewise of different figures, as well as numbers; one, perhaps, in an oval shape; another triangular, or in the form of an M, or N, &c., so that by these every one knows his respective company. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. As travelling then in the night must be, generally speaking, more agreeable to a great multitude in that desert, we may believe a compassionate God, for the most part, directed Israel to move in the night. And in consequence, must we not rather suppose the standards of the tribes were moveable beacons, like those of the Mecca pilgrims, than flags or any thing of that kind? This ingenious author seems, however, to forget, (1.) That the pillar of fire was with the Israelites to direct their marches. (2.) That the Israelites were not a mere caravan, but an army; and, as such, for order, required standards as well by day as by night. See ARMIES.—*Watson*.

**BANQUET**. The hospitality of the present day in the East exactly resembles that of the remotest antiquity. The parable of the "great supper" is in those countries literally realized. And such was the hospitality of ancient Greece and Rome. When a person provided an entertainment for his friends or neighbors, he sent round a number of servants to invite the guests; these were called *vocatores* by the Romans, and *kletores* by the Greeks. The day when the entertainment is to be given is fixed some considerable time before; and in the evening of the day appointed, a messenger comes to bid the guests to the feast. The custom is thus introduced in Luke: "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready." They were not now asked for the first time; but had already accepted the invitation, when the day was appointed, and were therefore already pledged to attend at the hour when they might be summoned. They were not taken unprepared, and therefore could not in consistency and decency plead any prior engagement. They could not now refuse, without violating their word and insulting the master of the feast, and, therefore, justly subjected themselves to punishment. The terms of the parable exactly accord with established custom. The Jews did not always follow the same method; sometimes they sent a number of servants different ways among the friends they meant to invite; and at other times, a single male domestic.

The Persians sent a deputation to meet their guests; this deputation are called openers of the way; and the more distinguished the persons sent, and the greater the distance to which they go, so much greater is the honor. So it is proclaimed, "Go forth and behold king Solomon, with the crown wherewith his mother crowned him." "The bridegroom cometh, go ye forth to meet him." The names of the persons to be invited were inscribed upon tablets, and the gate was set open to receive those who had obtained them; but to prevent any getting in that had no ticket, only one leaf of the door was left open, and that was strictly guarded by the servants of the family. Those who were admitted had to go along a narrow passage to the room; and after all who had received tickets of admission were assembled, the master of the house rose and shut to the door, and then the entertainment began. The first ceremony, after the guests arrived at the house of entertainment, was the salutation performed by the master of the house, or one appointed in his place. Among the Greeks, this was sometimes done by embracing with arms around; but the most common salutation was by the conjunction of their right hands, the right hand being reckoned a pledge of fidelity and friendship. Sometimes they kissed the lips, hands, knees, or feet, as the person deserved more or less respect. The Jews welcomed a stranger to their house in the same way; for our Lord complains to Simon, that he had given him no kiss, had welcomed him to his table with none of the accustomed tokens of respect.

The custom of reclining was introduced from the nations of the East, and particularly from Persia, where it seems to have been adopted at a very remote period. The Old Testament Scriptures allude to both customs; but they furnish undeniable proofs of the antiquity of sitting. As this is undoubtedly the most natural and dignified posture, so it seems to have been universally adopted by the first generations of men; and it was not till after the lapse of many ages, and when degenerate man had lost much of the firmness of his primitive character, that he began to recline.

The tables were constructed of three different parts or separate tables, making but one in the whole. One was placed at the upper end crosswise, and the two others joined to its ends, one on each side, so as to leave an open space between, by which the attendants could readily wait at all the three. Round these tables were placed beds or couches, one to each table; each of these beds was called *clinium*; and three of these being united to surround the three tables, made the *triclinium*. At the end of each *clinium* was a footstool, for the convenience of mounting up to it. These beds were formed of mattresses, and supported on frames of wood, often highly ornamented; the mattresses were covered with cloth or tapestry, according to the quality of the entertainer. At the splendid feast which Ahasuerus made for the nobles of his kingdom, beds of silver and gold were placed round the tables; according to a custom in the East of naming a thing from its principal ornament, these must have been couches profusely ornamented with the precious metals. Each guest inclined the superior part of his body upon his left arm, the lower part being stretched out at length, or a little bent; his head was raised up, and his back sometimes supported with pillows. In conversation, those who spoke raised themselves almost upright, supported by cushions. When they ate, they raised themselves on their elbow, and made use of the right hand; which is the reason our Lord mentions the hand of Judas in the singular number: "He that dippeth his hand with me in the dish, the same shall betray me," Matt. 26: 23. See ACQUAINTANCE.

When a Persian comes into an assembly, and has saluted the house, he then measures with his eye the place to which his degree of rank entitles him; he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It often happens that persons take a higher seat than that to which they are entitled. The Persian scribes are remarkable for their arrogance in this respect, in which they seem to bear a striking resemblance to the Jews of the same profession in the days of our Lord. The master of the entertainment has, however, the privilege of placing any one as high in the rank of the assembly as he may choose. And Mr. Morier saw an instance of it at a public entertainment to which he was invited. When the assembly was nearly full, the governor of Kashan, a man of humble mein, although of considerable rank, came in and seated himself at the lowest place; when the master of the house, after numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he accordingly did. These circumstances afford a beautiful and striking illustration of the parable which our Lord uttered, when he saw how these that were invited chose the highest places.

Before the Greeks went to an entertainment, they washed and anointed themselves; for it was thought very indecent to appear on such an occasion, defiled with sweat and dust; but they who came off a journey were washed, and clothed with suitable apparel, in the house of the entertainer, before they were admitted to the feast. When Telemachus and Pisistratus arrived at the palace of Menelaus, in the course of their wanderings, they were immediately supplied with water to wash, and with oil to anoint themselves, before they took their seats by the side of the king. The oil used on such occasions, in the palaces of nobles and princes, was perfumed with roses and other odoriferous herbs. They also washed their hands before they sat down to meat. To these customary marks of respect, to which a traveller, or one who had no house of his own, was entitled, our Lord alludes in his defence of

Mary: "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house; thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment," Luke 7: 44. Homer mentions it as a custom quite common in those days, for daughters to wash and afterwards to anoint the feet of their parents. Our Savior was in the circumstances of a traveller; he had no home to wash and anoint himself in, before he went to Simon's house; and, therefore, had a right to complain that his entertainer had failed in the respect that was due to him as a stranger, at a distance from the usual place of his residence. The Jews regularly washed their hands and their feet before dinner; they considered this ceremony as essential, which discovers the reason of their astonishment, when they observed the disciples of Christ sit down at table without having observed this ceremony: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread," Matt. 15: 2. After meals they wash them again; for, says the evangelist, "the Pharisees and all the Jews, except they wash their hands off, eat not, holding the tradition of the elders," Mark 7: 3, 4. When they washed their hands themselves, they plunged them into the water up to the wrists; but when others performed this office for them, it was done by pouring it upon their hands. The same custom prevailed in Greece, for Homer says, the attendants poured water on the hands of their chiefs. This was a part of the service which Elisha performed for his master Elijah; but in no instance where such *partial* washings are mentioned, is either the Hebrew *taval* or the Greek *baptizo* employed.

To wash the feet was a mean and servile office, and, therefore, generally performed by the female servants of the family. It was occasionally performed, however, by females of the highest rank; for the daughter of Cleobulus, one of the Grecian sages, and king of Lindus, a city on the south-east part of Rhodes, was not ashamed to wash the feet of her father's guests. And it was customary for them to kiss the feet of those to whom they thought a more than common respect was due; for the daughter of Philoclea, in Aristophanes, washed her father, anointed his feet, and stooping down, kissed them. The towel which was used to wipe the feet after washing, was considered through all the East, as a badge of servitude. Suetonius mentions it as a sure mark of the intolerable pride of Caligula, the Roman emperor, that when at supper he suffered senators of the highest rank sometimes to stand by his couch, sometimes at his feet, girt with a towel. Hence it appears that this honor was a token of humiliation, which was not, however, absolutely degrading and inconsistent with all regard to rank. Yet our blessed Redeemer did not refuse to give his disciples, and Judas Iscariot himself, that proof of his love and humility.

The entertainment was conducted by a *symposiarch*, or governor of the feast. He was, says Plutarch, one chosen among the guests, the most pleasant and diverting in the company, that would not get drunk, and yet would drink freely; he was to rule over the rest, to forbid any disorder, but to encourage their mirth. He observed the temper of the guests, and how the wine worked upon them; how every one could bear his wine, and to endeavor accordingly to keep them all in harmony, and in an even composure, that there might be no disquiet nor disturbance. To do this effectually, he first proclaimed liberty to every one to drink what he thought proper, and then observing who among them was most ready to be disordered, mixed more water with his wine, to keep him equally sober with the rest of the company; so that this officer took care that none should be forced to drink, and that none, though left to their own choice, should get intoxicated. Such, we have reason to believe, was the governor of the feast at the marriage in Cana of Galilee, when our Lord honored with his presence. The term *architriklinos* literally signifies the governor of a place furnished with three beds; and he acted as one having authority; for he tasted the wine before he distributed it to the company, which, it is univer-



sally admitted, was one of the duties of a symposiarch. Neither the name nor the act accords with the character and situation of a guest; he must, therefore, have been the symposiarch, or governor of the feast. The existence of such an officer among the Jews is placed beyond a doubt, by a passage in the apocryphal book of Ecclesiasticus, where his office is thus described: "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast." Ecclesiasticus 32: 1.—*Watson.*

**BAPTISM;** (from the Greek *baptisma* or *baptizo*;) a word whose usage in the sacred writings has given rise to a vast amount of unhappy and unnecessary disputation.

In accordance with the plan of our work we shall present to our readers in succession the views taken of this subject by the two great denominations into which the Christian world is divided, Pedobaptists and Baptists, in articles prepared expressly for this work. For the first the Rev. JOSEPH TRACY, Editor of the Boston Recorder, is responsible; the last prepared by the Rev. JAMES D. KNOWLES, Professor in the Newton Theological Institution.

#### VIEW OF THE PEDOBAPTISTS.

**BAPTISM.** The word is derived from the Greek *baptisma* and *baptizo*, and more remotely from *bapto*, and properly signifies a *washing*, whether the substance washed be partially or wholly immersed in the liquid, or the liquid be applied to the substance, by running, pouring, rubbing, dropping, or sprinkling. There were (*diaphorais baptis-mois*) "diverse washings" or baptisms enjoined under the former dispensation, (Heb. 9: 10.) some of which were performed by bathing, but more by sprinkling or affusion. The apostle, having mentioned these "diverse baptisms," speaks expressly, in the following verses, of diverse *sprinklings*, which shows satisfactorily that they were included.

#### PROSELYTE BAPTISM.

We have sufficient evidence that baptism, as an initiatory rite, was practised in connexion with circumcision, on the admission of proselytes to the Jewish church, long before the coming of Christ. As this fact is disputed, it will be necessary to exhibit some of the evidence on which it rests.

1. The baptism of proselytes appears altogether *natural* and *probable*, considering the genius of the Mosaic institutions, and the views which the Israelites were accustomed to entertain of the Gentile nations. Nothing was more common among this people than lustrations and purifications by washing, or baptism. In these, the external part of their religion in no small degree consisted. And as they considered all the Gentiles to be *impure, unclean*, how natural for them to insist, when any of these came over to their religion, that they should be ceremonially purified by the application of water.

2. That the Jews were familiar with the rite of baptism, previous to the coming of Christ, is implied in the question addressed to John by those who were sent to him from Jerusalem: "*Why baptizeth thou, if thou be not the Christ, neither Elias, neither that prophet?*" John 1: 25. The inquiry was not, "*What new rite is this?*" but, "*Why do you administer it?*" The Jews had long been accustomed to the rite of baptism; but if John was "not the Christ, neither Elias, neither that prophet," they understood not by what authority, or for what reason, he had taken it upon him to baptize.

3. The Jewish rabbins, ancient and modern, bear testimony to the custom of baptizing proselytes. This practice is mentioned and enjoined in both the Talmuds. It is thus spoken of by Maimonides, a learned Jew, who flourished in the twelfth century: "*In all ages, when a Gentile is willing to enter into the covenant of Israel, and place himself under the wings of the Divine Majesty, and take upon him the yoke of the law, he must be circumcised and baptized, and bring a sacrifice; or if it be a woman, be baptized, and bring a sacrifice.*"

4. Other writers besides Jews, ancient and modern, who have paid most attention to the subject, and been in the

most favorable circumstances to form an opinion, have been generally agreed in maintaining that the Jews baptized their proselytes. Thus Arrian, a heathen philosopher at Rome, A. D. 140, reproaches those who turned proselytes to the Jews, calling them *the baptized ones*.\* And Cyprian, a Christian father of the third century, says, "The case of the Jews, who were to be baptized by the apostles, was different from that of the Gentiles; for the Jews had already, and a long time ago, *the baptism of the law and of Moses*, and were now to be baptized in the name of Jesus Christ."† Other writers, who speak expressly of this practice among the Jews, are Leo Modena, in his Jewish History, Lightfoot, Reiskius, Selden, Michaelis, Ainsworth, Ernesti, Weinstein, Hammond, Witsius, Priedaux, Stackhouse, Wall, Jahn, Priestley, Rosenmueller, Kuinoel, Doddridge, &c.

5. The existence of such a rite as baptism among the Jews can hardly be accounted for, unless it be traced to a period anterior to the commencement of the Christian era. We know that they baptized their proselytes in the second century, and have continued to do so ever since. But how was this rite introduced among them? Was it copied from the Christians? Is it likely that, at so early a period, or at any period, the Jews, the most inveterate enemies of Christ, should copy one of his sacraments, and incorporate it among the institutions of their venerated lawgiver? To those who have any knowledge of Jewish prejudices, the supposition must appear incredible. It follows, therefore, that the Jews must have received the custom of baptizing proselytes (as they profess) from the patriarchs of their nation, and that it was in common use at the coming of the Savior.

#### JOHN'S BAPTISM.

The first mention of baptism in the New Testament relates to its administration by the forerunner of Christ. "In those days came John the Baptist, preaching in the wilderness of Judea," &c. Matt. 3: 1—6.

It has been made a question respecting the baptism of John, whether it was the same as the ordinance instituted by Christ, (Matt. 28: 29.) and observed in the church in all periods since. We are decidedly of the opinion that it was not the same, but merely an introductory rite, designed to prepare the way for the gospel dispensation; and in this we agree, not only with the ancient church,‡ but with the most respectable writers, Baptist and Pedobaptist, of the present day. The following are some of the reasons, urged by Rev. Robert Hall (a Baptist) and others, to show that the baptism of John was a *preparatory* rite, and not to be regarded as a Christian ordinance.

1. This baptism took place under the *Jewish dispensation*. The Jewish dispensation continued in force till the death of Christ. Then, the veil of the temple was rent in twain. Then, the great sacrifice for sin was offered, and the typical sacrifices ceased. It was then that Christ blotted out the hand-writing of ordinances, that was against us, and took it out of the way, *nailing it to his cross*,§ Col. 2: 14. Our Savior lived under the old dispensation, and was a strict observer of the institutions of Moses; and all that was done in the church previous to his death belonged properly to that dispensation. This certainly is strong presumptive evidence that the baptism of John was not a Christian ordinance.

2. Christian baptism originated in the express command of CHRIST: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." No such origin can be claimed for the baptism of John, who baptized for some time *before he knew Christ*, John 1: 31. He ascribes his commission to the Father, John 1: 33.

3. The baptism of John was *evidently* a preparatory ordinance. He came to "prepare the way of the Lord." He preached to the people that the Messiah *was coming*, and exhorted them to *prepare* to receive him; and in or-

\* Dissert. in Epictet. lib. ii. cap. 9. † Epis. 73, ad Julianum.

‡ Origen says, "Christ himself was baptized by John, not with that baptism which is in Christ, but with that which is in the law." (Com. in Rom. 6.) Chrysostom says, "It (the baptism of John) was as it were a bridge, which, from the baptism of the Jews, made a way to that of the Savior. It was superior to the first, but inferior to the second."—Homil. 24.

der that they might be prepared, called them to repentance and baptism.

4. One part of the design of John's baptism, as stated by himself, shows it to have been entirely distinct from Christian baptism: "That he (Christ) should be made manifest to Israel, therefore am I come baptizing with water," John 1: 31. It was an important part of the object of John's ministry and baptism, to point out the Messiah to the Jewish people, bear public testimony in his behalf, and induct him, by the washing of water, into the ministry. It hardly need be said, that there is nothing in Christian baptism which resembles this. "A Christian ordinance not founded on the authority of Christ, not the effect but the means of his manifestation, and first executed by one who knew him not, is an incomprehensible mystery."\*

5. The baptism of John, unlike Christian baptism, was not administered in the name of the Father, the Son, and the Holy Ghost. This we know; because some, whom John baptized, had "not so much as heard whether there be any Holy Ghost," Acts 19: 2. Indeed, John did not baptize in the name of Christ, or in any other name; but merely directed those who came to his baptism to "believe on him who should come after him," Acts 19: 4.

6. Some of those who received John's baptism were afterwards baptized by the apostles. This was the case with certain disciples whom Paul found at Ephesus, (Acts 19: 5.) and in all probability with many others.

For these reasons we think it demonstrable, that John's baptism was not Christian baptism, but rather an introductory rite, intended to prepare the way for the coming of the Messiah and his kingdom.

#### MODE OF BAPTISM.

The Protestant world has long been agitated with an unhappy controversy respecting the mode of Christian baptism; one part affirming, and the other denying, that a total immersion in water is essential to the ordinance. After long study and reflection, we are decidedly with those who take the negative on this question. Our reasons for this opinion we propose briefly to exhibit.

The question at issue between Baptists and Pedobaptists, relative to this matter, it should be remembered, is not this: Whether immersion is valid baptism? We admit that it is; and are willing that those in our congregations who prefer to be baptized in this way should be gratified. Nor is the question this: Whether immersions have not been frequently practised in the Christian church? for we admit that they have been. They have been practised much more frequently, at some periods, than it can be proved that they were in the days of the apostles. But the question at issue is simply this: *Is immersion essential to the ordinance?* Our Baptist brethren contend with one voice that it is. They tell us that the idea of immersion enters into the very nature of baptism; that the terms baptism and immersion are equivalent and interchangeable.† "The meaning of the word (baptize) is always the same, and it always signifies to dip. It never has any other meaning."‡ All Baptists hold, that there can be no baptism without immersion; that this is essential to the ordinance. Now this we deny; and in justification of the denial offer the following reasons:

1. The rite of immersion is not calculated for universal practice. The health of ministers is often such as to render it unsafe for them to go into the water; and the health of those desiring baptism is more frequently such as to render it unsafe for them to receive the ordinance in this way. In some parts of the earth, and particularly at some seasons of the year, it must be very inconvenient, if not impracticable, to administer baptism by immersion. Now is it likely that our blessed Lord, who intended that his religion should be universal, would append to it, and make essential, a rite which is so ill fitted for universal practice?

2. The signification of water baptism shows the propriety of some other mode of administration besides immersion. Water baptism is a symbol, an emblem of spiritual baptism. It shadows forth, by an expressive sign, the cleansing, purifying operations of the Holy Spirit.

\* R. Hall.

† Judson's Sermon, p. 14.

‡ Carson on Baptism, pp. 13, 83.

Hence the mode of water baptism might be expected to correspond to the manner in which the Divine Spirit is represented as descending upon the heart. But this is uniformly by pouring or sprinkling. "I will pour out my Spirit unto you." "I will sprinkle clean water upon you, and ye shall be clean." This pouring out and sprinkling of the Holy Ghost is in Scripture called the baptism of the Holy Ghost, of which water baptism is the instituted sign. It seems evident, therefore, that pouring or sprinkling must be a proper, if not the most proper, mode of water baptism.\*

3. That the original words used to denote the ordinance of baptism may be used to signify immersion is conceded; but certainly they are not confined to this particular sense. This is evident,

(1.) From their etymology. They are derived from the Greek *bapto*, a word which, it is now admitted, does not always signify immerse. Mr. Carson, a late Baptist writer, proves that this word signifies to dye, as well as to dip, and to dye or color in any manner.

It is the word used in the Septuagint, where the body of Nebuchadnezzar is said to have been wet with the dew of heaven, Dan. 5: 21. Certainly his body was not immersed in the dew.

(2.) The translators of our New Testament, whenever they have translated the words denoting baptism, have uniformly given to them the general sense of washing. See Heb. 9: 10. Luke 11: 38. Mark 7: 4. And in most instances where they have transcribed (not translated) the original words, they have connected them with particles which show that they intended to use them in the same general sense. This is true in all those cases in which persons are said to be baptized with water, or with the Spirit. No English scholar would say immersed with water.

(3.) The most respectable lexicographers, ancient and modern, concur in giving to the words in question a wider signification than that of simple immersion. In proof of this, we may refer to Stephanus, Scapula, Passor, Suidas, Hedericus, Coulon, Parkhurst, Ainsworth, Schleusner, and Wahl. Indeed, Mr. Carson, after announcing his position that baptizo "always signifies to dip," admits that he has "all the lexicographers against him," p. 79.

(4.) To the judgment of lexicographers may be added that of the most learned and respectable commentators and theologians. Piscator, Zanchius, Alstedius, Masticrith, Pareus, Wickliffe, Leigh, Lightfoot, Calvin, Beza, Witius, Hammond, Wall, Poole, and many others, speak of the mode of baptism as a thing not essential. It may be immersion, or it may be something else.

(5.) But that which is most decisive in regard to the meaning of the words denoting baptism, is their use. They are certainly used, by authors sacred and profane, in other senses besides that of immersion. They are so used in the apocryphal books of the Old Testament, and so translated by our English translators. See Ecclesiasticus 34: 25. Judith 12: 7. They are so used by the early Christian fathers. Origen represents the wood on the altar, over which water was poured at the command of Elijah, (1 Kings 18: 33.) as having been baptized. Cyrian, Jerome, and some other of the fathers, understood the prediction, "I will sprinkle clean water upon you, and ye shall be clean," (Ezek. 36: 25.) as having reference to wa-

\* It has been said that baptism with water is not significant of the baptism of the Spirit, but rather of the burial and resurrection of Christ. "We are buried with him by baptism into death." See Rom. 6: 4, and Col. 2: 12. But if baptism with water is not significant of the baptism of the Spirit, then why are the two baptisms spoken of by Christ in such immediate connexion? "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." "John truly baptized with water, but ye shall be baptized with the Holy Ghost," John 3: 5. And why is the renewing of the Holy Ghost spoken of as all united with the figure of a baptism, this renewal is not the thing shadowed forth in literal baptism? The passages in which believers are said to be "buried with Christ by baptism into death," do not seem to have any reference to the mode of baptism with water. "The apostle is here speaking," says Mr. Judson very properly, "of spiritual circumcision and spiritual baptism." In spiritual baptism or regeneration, believers are spiritually "crucified with Christ," die with him, are buried with him, and rise with him to "newness of life and to new obedience." But what has all this to do with the mode of water baptism? And how far can it go towards proving that a total immersion in water is essential to the ordinance?

For a full and satisfactory discussion of this subject, see Stuart's Commentary on Rom. 6: 4.

ter baptism. The baptism of *tears* and *blood* was a favorite phraseology with the early Christians.

The words denoting baptism are used in the New Testament where they cannot signify immersion. The congregation of Israel "were baptized unto Moses in the cloud and in the sea," 1 Cor. 10: 2. Yet we know that they were not baptized by an immersion in the waters, for "they went into the midst of the sea upon *dry ground*," Exod. 14: 22. The Jews were accustomed to baptize, not only their cups and pots, but their brazen vessels and their tables, Mark 7: 4. But it is not at all likely that they washed their large vessels and tables, by immersing them in water.

4. The *circumstances* attending most of the baptisms recorded in the New Testament indicate some other mode besides immersion. Let any impartial reader contemplate the baptism of the three thousand on the day of Pentecost, after the greater part of the day had been spent; or the baptism of Paul, in the peculiar situation in which he was placed; or the baptism of Cornelius and his family, when the apostle said, "Can any man forbid water?" i. e. that it should be brought; or the baptism of the jailer and his household, by one of his prisoners, in the midst of an agitated and affrighted city, and at the dead hour of night; and in whatever mode he may think these different persons were baptized, he will find it difficult to satisfy himself that they could have been immersed.

5. Immersion was never considered as *essential* to baptism till subsequent to the Reformation in the sixteenth century. We say *essential*; for this, it will be recollected, is the point in dispute. That immersions were frequent in the ancient church, (at some periods more frequent than they now are among Pedobaptists, or than they were in the days of the apostles,) we see no reason to doubt. But at times when immersions most generally prevailed, the sick were always baptized in some other mode, and such baptisms were considered as perfectly valid. A question was proposed to Cyprian, about the middle of the third century, "Whether they are to be esteemed right Christians who have been only sprinkled with water, and not washed, or dipped?" to which this learned father replied, that "the sprinkling of water is of equal validity with the laver."\* Cave says, that the primitive Christians "did not hold sprinkling to be unlawful, especially in cases of necessity, or where convenience of immersing could not be had."† Calvin tells us that, "the substance of baptism being retained, the church, from the beginning, enjoyed a liberty of using somewhat different rites."‡ Dr. Wall, who had a partiality for immersion, says, "On extraordinary occasions, baptism by affusion of water on the face was by the ancients counted sufficient baptism. Of this there are many proofs."§

The author of Letters to Bishop Hoadley, a learned and professed Baptist, admits that, "for thirteen hundred years successively after the apostles, sprinkling was permitted upon extraordinary occasions."|| Mr. Robinson, also, a learned Baptist, admits that, "before the Reformation, sprinkling was held valid in cases of necessity."¶ The doctrine, then, that there can be no valid baptism without immersion, is a novelty. It was not held by the primitive church.

#### SUBJECTS OF CHRISTIAN BAPTISM.

There is a difference of opinion between Baptists and Pedobaptists respecting not only the mode, but the *subjects* of Christian baptism; the latter affirming, and the former denying, that the *children of believing, covenanting parents should be baptized*. In support of the duty of baptizing such children, the following reasons may be urged:

1. This duty is *reasonable* in itself, and in accordance with our *best affections*. In the children of those we love, we all naturally feel a peculiar interest. A good prince would wish, and would provide, that the children of his beloved and faithful friends should be placed in a near relation to himself. And shall it be supposed that the Prince of life will not regard with tokens of peculiar favor the children of his covenant people?

2. The *analogy* of God's covenant dealings in past ages

is in favor of the doctrine of infant baptism. In all the covenants which God has hitherto made with men, children have been connected with their parents. Thus it was in the covenants with Adam, with Noah, with Abraham, and with David. God dealt favorably with the children of Lot for their father's sake; and he declares himself to be a God keeping covenant with those that love him "to a thousand generations." How unlikely, then, that in the covenant of the Christian church, God has swerved from the invariable economy of his covenant dealings, and sundered the connexion between believing parents and their children?

3. Had children been deprived of their interest in the covenant under the gospel dispensation, believing Jewish parents in the primitive church would undoubtedly have complained. In the days of the apostles, many thousands of the Jews believed, who were "all zealous of the law." They were tenacious even of their former burthens; and would they cheerfully relinquish their accustomed privileges? Yet we hear not a word of complaint on the subject. There was no objection to the gospel, by friend or foe, on this ground. It is morally certain, therefore, that in respect to covenant relations and privileges, "their children were as aforetime," Jer. 30: 20.

4. It is a conclusive argument in favor of infant baptism, that *baptism is now substituted in place of circumcision*. In support of this proposition, it may be observed,

(1.) That the visible church has been substantially the same under both dispensations. It has held essentially the same doctrines, enjoyed the same spiritual promises, and professed the same religion, the religion of the Bible. The religion of the Old Testament is not distinct from that of the New, like the religion of Brumha, or Mohammed. In all essential particulars it is the same, and has been professed by the church in all ages.

The church, under both dispensations, is represented as the same in various passages of Scripture. The ancient predictions of the ingathering of the Gentiles, and of the future prosperity and glory of the church, were made, not to a new church to be established under the gospel, but to the *Zion of the Old Testament*, the church at that time existing in Israel. See Isa. 60. and 49: 20, 21. Our Savior predicted that many should "come from the east, and from the west, and sit down with Abraham, Isaac, and Jacob, in the" same "kingdom of heaven," the same visible church, from which "the children of the kingdom," the Jews, "should be cast out;" and that the same "kingdom of God," in which the Jews had been unfaithful, "should be taken from them, and given to a nation bringing forth the fruits thereof," Matt. 8: 11, 12. 21: 43. In perfect accordance with these predictions, Paul represents the Gentile believers as grafted into the same olive tree from which the Jews, for their unbelief, were broken off, and into which the converted Jews shall be grafted again, Rom. 11: 17. In view of these representations, nothing is more certain, than that the visible church, under both dispensations, has been substantially the same body. But baptism is now, what circumcision was formerly, an instituted prerequisite to a regular standing in the visible church. Consequently, baptism is substituted in place of circumcision.

(2.) The *covenant of the church, under both dispensations, has been essentially the same*. This is evident from the identity of the church. The church is constituted by its covenant; so that, if the former is unchanged, the latter must be. The covenant of the church under the former dispensation was the covenant with Abraham. Consequently this, in its *full* and *spiritual* import, must be regarded as the covenant of the church now. The covenant with Abraham has never been abolished. It is spoken of in the Old Testament as "everlasting;" and in the New as to exist "forever," Gen. 17: 7. Luke 1: 55. It is represented by Paul as a covenant of "promise," and as "confirmed of God in Christ;" and we are assured that "the law, which was four hundred and thirty years after, cannot disannul" it, and render it of no effect, Gal. 3: 17. Believers under the gospel are spoken of as children of the covenant with Abraham, Acts 3: 25. It is on account of their interest in this covenant that they are denominated "Abraham's seed," (Gal. 3: 29.) and that Abraham is so often represent-

\* Op. lib. ii. ep. 7.

† Instit. lib. iv. cap. 15.

‡ Plain Account, &c. p. 16.

§ Prim. Chris. part i. chap. 10.

¶ Hist. In. Bap. part ii. chap. 9.

‡ Hist. of Bap. p. 116.

ed as "the father of all them that believe." "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe," Rom. 4: 11. It is evident from Scriptures such as these, that the covenant of the church, like the church itself, has been essentially the same under both dispensations; and that this covenant is the covenant with Abraham.\* But of this covenant, baptism is now, what circumcision was formerly, the visible token. Hence, baptism has come in place of circumcision.

(3.) Baptism and circumcision are of *precisely the same import*. Circumcision was both a *sign* and a *seal*. As a *sign*, it represented the circumcision of the heart, or regeneration. "Circumcision is of the heart, in the spirit, and not in the letter," Rom. 2: 29. As a *seal*, it confirmed "the righteousness of faith," or the covenant of grace, Rom. 4: 2. Baptism, too, is both a *sign* and a *seal*. As a *sign*, it is an emblem of "the washing of regeneration," or the baptism of the Holy Ghost. As a *seal*, it assures those who receive it, and whose characters are conformed to its sacred import, that their faith is imputed to them for righteousness. It thus appears that when the ancient token of the covenant was abolished, an ordinance was established in the *same church*, and appended to the *same covenant*, of precisely similar import. How is it possible, then, to resist the conclusion, that the latter is substituted for the former?

(4.) The Scriptures countenance the idea, that baptism is substituted in place of circumcision. "Beware," says the apostle, "of the *concision*," or those persons who lay an exorbitant stress on the rite of circumcision; "for we," we who have been baptized, "are the *circumcision*, who worship God in the spirit," Phil. 3: 2, 3. Again, to the Colossians he says, "Ye are *circumcised*, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism," Col. 2: 11, 12. In other words, *ye are circumcised, having been baptized*. It is admitted that the circumcision and baptism here spoken of are both *spiritual*. But if the two ordinances are spiritually the same, and the one was instituted in the church on the removal of the other, is not this the substitution the one for the other?

(5.) The primitive Christian fathers considered baptism as having come in the place of circumcision. Our limits forbid us to cite particular passages. Whoever will take the trouble to consult Wall's History of Infant Baptism, vol. i. chapters 6—15, will find that many of the early fathers, as Justin, Cyprian, Basil, Ambrose, Augustine, and Chrysostom, speak expressly on this point. They considered baptism as the Christian circumcision, and as standing in the place of circumcision.

But if this is true, and if such was the understanding of the church in times nearest the apostles, then the question about baptizing infants is at an end. There certainly was a command to circumcise infants; and if baptism is substituted in place of circumcision, the same command is valid in favor of their baptism.

5. The Jewish proselyte baptism furnishes a conclusive argument for the baptism of children. At the time of our Savior's appearance, and long previous, the Jews had been accustomed, not only to circumcise their proselytes, but to baptize them. And they were accustomed to baptize children with their parents. In proof of this, see Wall's Introduction to the History of Infant Baptism. But when our Savior gave the command, "Go ye and teach, or proselyte, the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," must not his disciples have understood him to intend that kind of baptism to which both he and they had been accustomed, viz. *the baptism of children with their parents*? How could they

have understood him in any other way? Under these circumstances, instead of needing an express command to authorize the baptism of children, the disciples needed an express prohibition to prevent their doing it. But no such prohibition was given.

6. Christ and his apostles taught and practised just as we might expect, on supposition they intended that children should be baptized; and just as we should not expect, on the contrary supposition. In order to determine what we might or might not expect of Christ and his apostles, it will be necessary to keep in mind the established customs of the period in which they lived. In the Jewish church, children had always been connected with their parents. They early received the token of the everlasting covenant. Also the children of proselytes were connected in covenant with their parents, and entitled to the initial rites of circumcision and baptism. And now what might be expected of Christ and his apostles, on supposition they intended to put an end to this state of things? Not silence, surely. Silence would be a virtual approbation of it. On this supposition, they would have lost no opportunity of insisting that the ancient covenant connexion between children and parents was abolished, and must no more be recognised in the rites of the church. But did they pursue such a course? Never, in a single instance.

What, then, might be expected of Christ and his apostles, on supposition they intended that the established covenant connexion of children with their parents should be continued? Not, indeed, that they should enjoin it by *express precepts*; for this would be to enjoin expressly what every one already understood and practised. But they would be likely often to allude to this connexion with approbation, and to drop expressions which implied it. They would be likely, also, as occasions occurred, to baptize households, when those at the head of them made profession of their faith. And this, it hardly need be said, is the course which our Savior and the apostles actually pursued. Christ applauded the practice of bringing infants to receive his blessing, and declared that "of such is the kingdom of God," Luke 18: 15. He spoke of little children being received *in his name*, or as *belonging to him*, Mark 9: 37, 41. Peter taught believing parents, that the promise was to them and to *their children*, Acts 2: 39. Paul affirms that "the blessing of Abraham," an important part of which consisted in the covenant connexion of his children, "has come on the Gentiles through Jesus Christ;" and he denominates the children of believing parents *holy*, Gal. 3: 14. 1 Cor. 7: 14. He repeatedly baptized households on the profession of parents, or of those who had the charge of them. Lydia believed, and she and her household were baptized. The jailer believed, and he and all his were baptized straightway. Paul also baptized the household of Stephanus, 1 Cor. 1: 16.

7. The testimony of *history* is conclusive in favor of the practice of infant baptism. It has been observed already, that the Christian fathers considered baptism as having come in the place of circumcision. Justin, who wrote only about forty years after the death of John, says, "We have not received this carnal circumcision, but the spiritual circumcision; and we have received it by baptism.\*" Is it not manifest from this passage what must be the opinion of Justin in regard to the important question before us?

Irenæus, who wrote a few years later than Justin, says, "Christ came to save all persons who by him (*reanuncetur in Deum*) are baptized unto God, infants, and little ones, and children, and youths, and elder persons.\*\*" The only objection to this testimony is, that Irenæus here expresses baptism by a word which literally denotes regeneration, putting, by a common figure, the thing signified for the sign. That he really intended to express baptism by this word is so evident from his use of it in other instances, and from the general usage of the fathers, that Dr. Wall does not hesitate to speak of the above passage as an "*express mention of baptized infants*." And Whiston, a learned Baptist, admits the same. "This," says he, "is a thing undeniable by any modest arguer.†"

Tertullian, who was contemporary with Irenæus, although he advises to delay baptism in the case of infants and un-

\* Wall's Hist. of In. Bap., vol. i.

† Wall's Defence, p. 41.

\* The Jews, in the time of Isaiah and Jeremiah, believed that God had made a temporal covenant with their nation, in the person of Abraham their father, of which circumcision was the seal, the observance of the ceremonial law the condition, and temporal prosperity the blessing promised. Some Christian commentators have advanced the same doctrine; but the prophets earnestly and repeatedly protest against it. They uniformly labor to enforce the truth, that holy obedience, such as is now required under the Christian dispensation, was the condition of the covenant with Abraham.

married persons, yet speaks most expressly of infant baptism as a prevailing and established practice.\*

Origen, who was born within eighty-five years of the death of John, and was descended from Christian ancestors who must have lived in the apostolic age, speaks repeatedly and expressly of infant baptism, and declares that the practice had come down from the apostles.†

Subsequent to this period, infant baptism is mentioned often, and in the most positive terms, by all the principal Christian fathers, as Cyprian, Optatus, Basil, Gregory, Ambrose, Chrysostom, Jerome, and Augustine. It is recognised in the acts of councils, as well as the writings of individuals. It is represented as resting on apostolic example and authority. Indeed, the right of infants to baptism was denied by no one in the primitive church, except those who rejected water baptism altogether. Pelagius, in his controversy with Augustine, had strong inducements to deny it—so strong that he was reported by some to have done so; but he repels the charge as an injurious slander. "Men slander me," says he, "as if I denied the sacrament of baptism to infants." "I never heard of any, not even the most impious heretic, who denied baptism to infants."‡

Dr. Wall, who has so thoroughly investigated the history of infant baptism as to leave little to be done by those who come after him, assures us that the first body of men, of which he can find any account, who denied baptism to infants, were the Petrobrusians, a sect of the Albigenses, in the former part of the twelfth century. And Milner says that, "a few instances excepted, the existence of Anti-pedobaptism seems scarcely to have taken place in the church of Christ till a little after the beginning of the Reformation."

Such, then, is the history of infant baptism; and the argument from this source, in favor of the divine origin and authority of the practice, is deemed conclusive. If infant baptism does not rest on the ground of apostolic example, how can it be accounted for that it should have been introduced so early into the church, and prevailed so universally, and that, too, without a whisper of dissension, or a note of alarm? We have catalogues extant of all the different sects of professing Christians in the four first centuries,—the very period when infant baptism must have been introduced if it were not of divine origin,—in which the differences of opinion which obtained in those times respecting baptism are particularly recounted and minutely designated. Yet there is no mention of any, except those who denied water baptism altogether, who did not consider infant baptism as a divine institution. Is it not certain, then, that infant baptism is a divine institution; that it is not an innovation, but was sanctioned by the apostles themselves? On this ground, and this only, "all sacred and profane history, relating to the subject, appears plain and consistent, from Abraham to Christ, and from Christ to this day."

The principal writers on the Pedobaptist side are *Wall, Walker, Henry, Bradbury, Bostwick, Tongood, Addington, Williams, P. Edwards, Miller, Evans, Clarke, Glas, Parsons, Lathrop, Reed, Stuart, Woods, Worcester, Wardlaw, Milligan, Moore, Jerram, and Dwight.*

J. TRACY.

#### VIEWS OF THE BAPTISTS.

We will now proceed to state the opinions of the Baptists, and the arguments by which they maintain them. May the Spirit of Truth assist us in this service.

##### PRELIMINARY OBSERVATIONS.

BAPTISM, (from *baptisma*, a Greek word, derived from the verb *baptizo*), is the name of a Christian rite, which the Savior has commanded all his followers to observe. His commission to the apostles, and to all succeeding ministers, requires them to "go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned," Mark 16: 15, 16. In the corresponding passage, (Matt. 28: 19,) the same command is expressed in somewhat different terms: "Go ye, therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This command of the Savior is confirmed and illustrated by his own example, (Matt. 3: 13—17. Mark 1: 9—11. Luke 3: 21, 22,) and by the uniform practice of the apostles, both under his own immediate direction (John 4: 1, 2.) and after his resurrection, Acts 2: 38—41. 8: 12, 36—38. 9: 18, &c. The rite has been observed, in some form, through all the succeeding ages, by nearly all professed Christians.

The Baptists, in common with the greater portion of their brethren, believe that the ordinance of baptism is positively binding on every Christian who has the opportunity to observe it. They believe it to be essential to salvation, in the same sense that obedience to any other command of the Savior is necessary to salvation. They believe, that neither baptism nor any other ceremony is of any avail in preparing men for heaven, without regeneration by the power of the Holy Ghost; but they believe, that he who should deliberately refuse to be baptized, or to perform any other duty, so far as he understood that duty, and had the opportunity to perform it, would thus furnish evidence that he had not been born again, and consequently was unprepared for heaven. "He that hath my commandments and keepeth them, he it is that loveth me. He that loveth me not, keepeth not my sayings," John 14: 21, 24.

The Baptists believe, moreover, that baptism is a specific rite, having, as to its essence, one unvarying character; and that, as there is but "one Lord" and "one faith," so there is, in the same literal, numerical sense, but "one baptism," Eph. 4: 5.

Baptism is a positive institution, and the obligation to practise it arises wholly from the authority of the Savior. His command is the origin and the rule of our duty respecting baptism; we must obey the precept exactly as it was meant to be observed; we have no right to deviate, in the slightest degree, from the prescribed rule, just as the Jews could not, without guilt, deviate from a strict compliance with the ceremonies of their law; and consequently, if we can ascertain what the Lord Jesus meant by baptism, that, and that only, we must practise, without hesitation or change.

One additional observation remains:—As the Savior's will is our only rule in baptism, and as that will is revealed in the Bible alone, we must resort to the Bible to ascertain what is baptism, and who are the proper subjects. The Baptists adhere steadfastly to the great Protestant principle, that the Bible is the sole and sufficient rule in religious concerns. They accordingly appeal to the Scriptures, and insist, that if any practice, claiming to be a positive Christian rite, is not clearly sanctioned by the Bible, it must be rejected, whatever arguments may be produced in its favor from supposed analogies, or from the practice of some portions of the Christian world.

After these preliminary remarks, we proceed to state, that, in the opinion of the Baptists, baptism is the immersion in water of a suitable candidate, in the name of the Father, of the Son, and of the Holy Ghost. The only suitable candidate is a person who has been born of the Spirit, and who is united to Christ by faith.

The arguments by which the Baptists maintain these positions must be presented in a very compendious manner, without extended critical remarks, or a full citation of authorities.

##### I. THE NATURE OF BAPTISM.

1. The first argument which proves that baptism is immersion only, is drawn from the meaning of the word employed in the Scriptures to designate the rite. It must be supposed that a proper word was used—one which exactly defines the nature of the ordinance. If, then, the meaning of that word can be ascertained, all doubt ought to be removed.

The word is *baptizo*, which has been merely transferred to our language, by changing the Greek for Roman letters, and altering the termination.

What, then, is the meaning of the Greek word? It is natural to refer in the first place to the lexicons; but these all give, as the primary meaning of the word, to dip, to

\* De Baptismo, cap. xviii.

† Rom. on Lev. 12. and Luke 14, and Com. on Rom. lib. 5.

‡ Wall's Hist. of In. Bap., vol. 1.

plunge, to immerse. Professor Stuart, in his learned article in the Biblical Repository for April, 1833, p. 298, admits, respecting the Greek words *bapto* and *baptizo*, that they both "mean to dip, plunge, or immerse into any thing liquid. All lexicographers and critics, of any note, are agreed in this."

The next resort is, to the classical Greek writers, to ascertain how they use the word. Professor Stuart has quoted passages from Homer, Pindar, Aristotle, Aristophanes, Herodotus, Heraclides Ponticus, Aratus, Xenophon, Plutarch, Lucian, Diodorus Siculus, Plato, Epicurus, Hippocrates, Strabo, Polybius, and Josephus, all of whom use the words *bapto* and *baptizo* to signify immersion.

In the Septuagint version of the Old Testament, and in the Apocrypha, the word *baptizo* is used to signify, "1. To plunge, immerse, dip in. 2. To overwhelm. 3. To wash, or cleanse, by bathing the person in water."—See Prof. Ripley's Examination of Prof. Stuart's Essay, p. 38.

In the New Testament, the word *baptizo* and its derivatives are repeatedly used in cases where the ordinance of baptism is not referred to, Mark 7: 3, 4. Luke 11: 38. Mark 7: 4, 8. Heb. 9: 10. All these cases, however, are shown by professor Ripley to include the original, proper meaning, to immerse.

In all this extended range of examination, while numberless examples of the use of the word *baptizo* to signify immersion are found, professor Stuart himself has been unable to produce a single instance from the classical Greek writers, from the Septuagint and Apocrypha, or from the New Testament, where the word plainly and undeniably signifies something inconsistent with immersion. Professor Stuart acknowledges himself to be "philologically compelled" to conclude, "that the probability that *baptizo* implies immersion is very considerable, and on the whole a predominant one; but it does not still amount to certainty."—(Bib. Rep. p. 318.) There are few points on which "certainty" is attainable; and if, in religious concerns, we refuse to believe and act till this "certainty" is reached, where is the office of faith? Reasonable probability is the highest evidence which can be obtained on most subjects; and if, after ascertaining the almost unanimous concurrence of all Greek writers respecting the meaning of the word *baptizo*, its meaning is not to be received as settled, it seems impossible to determine the signification of any word whatever.

It would be easy to fill many pages with quotations from the most distinguished Pedobaptist writers, of various countries and ages, who confess that baptism means immersion. Mr. Booth, in his learned work, "Pedobaptism Examined," has collected more than eighty testimonies of this kind. A single quotation from Calvin is the only one which our limits allow: "The very word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church."—L. 4. c. 15. § 19.

2. The figurative use of the word is a second argument. A figure is used for illustration or emphasis, and in either case, its force depends on the literal signification. In this figurative sense *baptizo* is used in the New Testament to signify *overwhelming*. Thus in Luke 12: 50, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" That is, as professor Stuart rightly paraphrases it, "I am about to be overwhelmed with sufferings, and I am greatly distressed with the prospect of them," p. 310. Similar examples are found in Mark 10: 38, 39. Matt. 3: 11, &c.

The word is used figuratively to signify burial, in Rom. 6: 3, 4: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In Col. 2: 12, the same figure occurs: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." It seems too plain for argument, that baptism is here compared to a burial, in which the believer, being "dead to sin," (Rom. 6: 2.) is "buried" in baptism, and from this emblematic grave he rises again to a new and spiritual life. The figure is apt,

beautiful, and impressive, if baptism is immersion; but it has no apparent pertinency if any thing else is baptism.

3. The places selected for the administration of baptism furnish an argument. The accounts of the baptisms by John would probably convey to the minds of all men who should read the Bible for the first time, without any knowledge of the controversies on this subject, a right idea concerning baptism. We find John baptizing the people "in Jordan," Matt. 3: 5, 6. Mark 1: 5, 6. If the idea that the preposition "in" might mean "at" were correct, the fact would still remain, that he repaired, for the purpose of baptizing, to the river Jordan, "the average breadth of which, between the sea of Galilee and the Dead sea, is from sixty to eighty feet, and its depth about ten or twelve."—(Rob. Wahl's Lex. art. Jordan.) The reason expressly assigned for selecting a spot at Enon, near Salim, is, "because there was much water there," John 3: 23. If the words translated *much water* were susceptible of the translation which Beza and others have contended for, i. e. "many streams or rivulets," it would nevertheless be a fact, that the place was chosen for baptism with an express reference to an abundant supply of water, and "many streams or rivulets" would afford accommodations for the act of immersion. But it is highly improbable, in itself, that there were many streams or rivulets in the neighborhood of the Jordan, and professor Ripley has shown, with a clearness and force which ought to settle the question, that the phrase *hudata polia*, translated "much water," is a Hebrew expression, which is repeatedly applied in the Old Testament to the sea, and which therefore signifies a *great quantity of water*. Can there be any reasonable doubt, that John selected this spot because it was a convenient place for immersing the candidates? Is it a probable interpretation, that he chose the spot because the multitude needed many streams to supply themselves and their cattle with drink?

The case of the Ethiopian, (Acts 8.) may be cited: "And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water: what doth hinder me to be baptized?" v. 36. "And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water," &c. v. 38, 39. Whatever ingenious critics may say, is not the impression which this account naturally makes upon the mind of a plain man the true one? i. e. that the travellers had been conversing on the truths of the gospel, and on the ordinance of baptism; that when they arrived at a body of water, the Ethiopian proposed to be baptized; and that Philip, having led him into the water, immersed him. Do not all the circumstances lead to this conclusion?

Though in many other cases of baptism mentioned in the New Testament, no reference is made to the place where the ceremony was performed, yet nothing is said inconsistent with the idea of immersion. Oriental countries abound with large baths, and other collections of water, where baptism could be, and where, in modern times, it often has been, performed. It is a settled rule of criticism, that a defective or obscure passage must be explained by those which are clear; and as we know that large bodies of water were in some cases selected, we are bound to conclude, that in other cases the practice was similar, though nothing may be said on the subject.

4. The practice of the Christian world, for many centuries, affords important testimony.

On this point there is overwhelming evidence. The best ecclesiastical historians, Mosheim, Waddington, Neander, &c. affirm that the practice of the primitive churches was immersion. Professor Stuart, after citing the testimony of many ancient writers, says:—"But enough. 'It is,' says Augusti, (Denkw. vii. p. 216.) 'a thing made out,' viz. the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated the subject conclude. I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this," p. 359.

F. Brenner, a Roman Catholic writer, states, "that thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and

only on extraordinary occasions was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited."—Stuart, p. 361.

In the Greek church, it is well known, the practice of immersion is continued, without variation, till the present day.

In the English Episcopal church, immersion was practised until the beginning of the seventeenth century. In many old houses of worship, large baptisteries now exist, which were once used in baptism. The first liturgy, in 1547, enjoins a trine immersion, in case the child is not sickly. The present liturgy permits, though it does not require, immersion.

Luther would have introduced immersion into his church, if he had followed his own opinions. He says, after speaking of baptism as a symbol of death and resurrection, "On this account, I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; not because I think it necessary, but because it would be beautiful to have a full and perfect sign of so perfect and full a thing, *as, also, without doubt, it was instituted by Christ.*"—Works, vol. i. p. 76, ed. 1551. (See Appendix to Professor Chase's Sermon before Boston Association, in 1828.)

It may be added here, that the Jews early practised the baptism of proselytes. It is not necessary to enter into the controversy respecting the origin of this practice. It is sufficient for the present purpose to say, that this baptism, as professor Stuart acknowledges, was performed by immersion, p. 354. If, then, the Jews borrowed the practice from the Christians, or if the Savior adopted a ceremony already known, it is, in either case, a strong proof that Christian baptism is immersion.

Other arguments might be adduced; but the limits of this article forbid us to proceed. Those which have been mentioned are, however, sufficient. If "all lexicographers and critics of any note" confess that *baptizo* means to immerse; if the usage, in the classics, in the Septuagint and Apocrypha, and in the New Testament, on other topics than baptism, clearly, and in numberless passages, refers to immersion, while not one passage undeniably means something else; if the figurative meaning of the word clearly includes the idea of *overwhelming and burying*; if the places selected for baptizing, in repeated instances mentioned in the New Testament, were large bodies of water; if it is "a thing made out," that the ancient churches practised immersion, and if the usage has been continued by all professed Christians till a recent period, and by large bodies of professed Christians till the present day;—the Baptists may well ask,—If the real nature of baptism is not ascertained to be immersion, is it possible to ascertain the meaning of any word or ceremony whatever? They think the case perfectly clear, and they believe that all Christians are bound, on the simplest principles of evidence, to come to the same conclusion.

## II. THE SUBJECTS OF BAPTISM.

The second point which requires to be considered is of still greater importance—*Who are the proper subjects of baptism?*

The Baptists maintain, that true believers in the Lord Jesus Christ are the only proper subjects of baptism. Their reasons for this opinion are numerous. A few of them we will now state.

1. The first argument is drawn from the commission which the Savior gave to his ministers. As our authority to baptize is derived from the Savior alone, we must be governed by his will in determining who are to be admitted to the sacred rite. It is his prerogative to decide this point; and we are bound to follow implicitly his directions. What, then, is the commission? "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned," Mark 16: 15, 16. Here the qualifications of the persons to be baptized are clearly defined. They are first to be taught the truths of the gospel, and then those who believe are to be baptized. The language is plain—the condition is exactly specified—the relation between faith and baptism is unalterably es-

tablished. What right have the ministers of Christ to depart from the plain letter of his commission, and admit to baptism those who do not and cannot believe?

2. Another argument is drawn from the examples of baptism in the Scriptures. John the Baptist required repentance, and faith in the coming Messiah, as qualifications for baptism, Matt. 3: 5—12. Luke 3: 3—9. Acts 19: 4. On the day of Pentecost, after Peter had preached the gospel to the multitude, "they that gladly received his word were baptized," Acts 2: 41. At Samaria, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," Acts 8: 12. To the question of the eunuch, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thy heart, thou mayest," Acts 8: 37. Peter said, respecting Cornelius and his friends, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10: 47. To the question of the Philippian jailor, "What must I do to be saved?" Paul and Silas answered, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." The subsequent verses state, that he and all his household were taught the truths of the gospel, that they all believed, and were all baptized, Acts 16: 30—34. It is asserted of Lydia, that before she was baptized, "the Lord opened her heart, that she attended to the things which were spoken of Paul," Acts 16: 14. At Corinth, "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were baptized," Acts 18: 8. Such was the practical construction which the apostles placed on the commission of their Lord. In every case of baptism recorded in the Scriptures, some facts are stated, which assert or imply that the persons baptized were believers.

There is, on the other hand, not a single example in the New Testament of the baptism of an infant, nor one word which fairly implies it. "There is no example of baptism recorded in the Scriptures," says Mr. T. Boston, a Pedobaptist writer, (Works, p. 384,) "where any were baptized but such as appeared to have a saving interest in Christ." The cases of the baptism of households do not form an exception; for it is expressly said of the Philippian jailor and his household, and of Crispus and his house, that they all believed; (Acts 16: 34, and 18: 8.) and though the same assertion is not made respecting the households of Lydia and Stephanas, yet other circumstances are stated, which imply that none of the members of those families were infants. Many households are now baptized by Baptist ministers, which contain no infants. While, therefore, there is so much evidence that the apostles baptized none but believers, it is evident, as Neander admits, that "from the examples of the baptism of whole families, we can by no means infer the existence of infant baptism."—Bib. Repos. Ap. 1834, p. 273.

In the epistles, in which numerous questions respecting the discipline of the churches and the duties of different classes of persons are discussed, there is not a word which implies that infants were regarded as in any sense members of the visible family of Christ, as they would have been if they had been baptized. Children are repeatedly charged to obey their parents, and parents are commanded to train up their children in the nurture and admonition of the Lord; but there is no hint at infant baptism. The passage I Cor. 7: 14, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy," has no bearing on the subject. It is plain that a pious wife cannot so "sanctify" an unbelieving husband, as that he can be entitled to baptism without personal faith. Neither can pious parents so make their children "holy," as that they can be entitled to baptism without personal faith. The meaning of the apostle is thus stated by the Rev. John L. Dagg, in a note to Pengilly's Guide to Baptism, as published by the Baptist General Tract society: "The unbelieving husband is not unclean, so that his wife may not lawfully dwell with him; the unbelieving wife is not unclean, so that her husband may not lawfully dwell with her. If they are unclean, then your

children are unclean, and not one parent in the whole church must dwell with or touch his children until God shall convert them." If this interpretation is correct, this verse is a decided proof that infant baptism did not exist in the days of the apostles.

The passage in Matt. 19: 13, 14, and the parallel passages in Mark 10: 13, 14, and Luke 18: 15, 16, are sometimes quoted as sanctioning infant baptism. "Then were brought to Jesus little children, that he should put his hands on them and pray, and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven. And he laid his hands on them." This passage has no bearing on infant baptism. It cannot be proved that the children referred to were *infants*. The same word is used, (Mark 5: 39.) to designate a child twelve years old. The object for which the children were brought to the Savior, is distinctly stated:—"that he should put his hands on them and pray," in accordance with a Jewish custom, which attributed high value to the blessing of a person distinguished for age or piety. See Genesis 27, and 48: 14. We are told that the Savior actually did—"he laid his hands on them." There is no allusion to baptism. The expression, "for of such is the kingdom of heaven," manifestly refers to the *dispositions* of those who shall enter heaven, as in the verse which immediately succeeds in Luke: "Verily I say unto you, whosoever shall not receive the kingdom of God as a *little child*, shall in no case enter therein."

3. Since, then, the commission and the practice of the apostles both confine baptism to believers, the Baptists require, that those who consider infants as proper subjects of baptism should produce from the Bible some plain precept which commands or permits infant baptism. The Savior alone can so modify his commission as to admit to baptism persons who do not believe. If he has modified it, the evidence must be produced from the Scriptures. If such evidence cannot be produced, the Baptists argue, that we have no more right to baptize persons who do not profess faith in Christ, than we have to neglect baptism altogether.

Can such evidence be furnished? Let us hear the confessions of Pedobaptists themselves. Dr. Woods, in his Lectures on Infant Baptism, says:—"It is a plain case, that there is no express precept respecting infant baptism in our sacred writings. The proof, then, that infant baptism is a divine institution must be made out in another way," lect. i. p. 11. Professor Stuart makes the same acknowledgment in stronger terms: "Commands, or plain and certain examples, in the New Testament, relative to it, [infant baptism] I do not find."—Bib. Rep. Ap. 1833, p. 385.

Other Pedobaptists have made the same concession. Bishop Burnet says, "There is no express precept or rule given in the New Testament for baptism of infants."—Exposition of Articles, art. xxvii.

If this is so, the Baptists think the case settled. They cannot believe any institution to be divine, for which there is in the Bible "no express precept," and of which there are "no plain and certain examples in the New Testament." To "make out the proof in another way," they consider to be unauthorized and dangerous. If a license be given to mere inference, the worst errors of popery may be sanctioned. The papist does not pretend to produce an "express precept," or "plain and certain examples," for many of his corrupt and pernicious doctrines and practices; but he can "make out the proof in another way," to his own satisfaction at least. He does not justify his practice of infant baptism by scriptural evidence only, but by the authority of the church; and he justly accuses the Protestant of inconsistency, who practises infant baptism and yet pretends to take the Scriptures as his only guide.

Among the other ways by which the practice is defended, the only one which can now be alluded to, and the one on which the greatest stress has been laid, is, that "the covenant with Abraham was a spiritual covenant, and that as such it included infants; that they were accordingly circumcised under the old dispensation; that baptism is a substitute for circumcision, and that consequently infants are to be baptized." The Baptists deny the truth of every part of this argument. They deny that there

was any such thing as a church among the Jews, that is, a separate body of true saints. The whole nation were considered as one political body, and the rite of circumcision was a national mark of distinction, which all male Jews, whether pious or wicked, were required to possess. Male infants were accordingly circumcised, not because their parents were pious, but because they were Jews; and the Jews were required to circumcise their male servants, whether born in their houses or bought with their money, on precisely the same principle that they circumcised their children, viz., because those servants and children were now members of the Jewish nation. The Baptists deny that there is any proof that baptism is a substitute for circumcision. Not a word is said in the New Testament which justifies such a conclusion; and to *infer* such a substitution is a dangerous license, which virtually overthrows the authority of the Bible. Multitudes who had already been circumcised, were baptized by John and by the apostles. Why so, if baptism was merely a substitute for circumcision? We learn from Acts 21, that Paul was censured by many of the believing Jews, because he taught the Jews which were among the Gentiles to forsake Moses, saying "that they ought not to circumcise their children," v. 21. How natural would it have been for Paul to appease the clamor and conciliate the prejudices of the Jews, by replying that baptism was a substitute for circumcision. Had this been the case, he ought to have taught the doctrine. We may be sure that he would have taught it. But we hear not a word from his lips on the subject.

In the fifteenth chapter of Acts we are informed, that a council was held at Jerusalem by the apostles and elders, to determine the important question, how far the Gentile converts were to be required to conform to Jewish usages. The decision was:—"It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication," v. 28, 29. "Thus," says Dr. Baldwin, (Chris. Bap. p. 24.) "by the unanimous voice of a council, comprising most if not all the apostles and elders of the whole Christian church, and by the approbation of the 'Holy Ghost,' we see *circumcision put down*, and no *SUBSTITUTE proposed in its room!* In this whole account there is not the most distant hint that baptism was to be practised in the room of circumcision. If these apostles and elders had understood the subject as our Pedobaptist brethren do, is it not perfectly unaccountable that they should not have mentioned it on this perplexing occasion? To me, I confess, the supposition is too unreasonable to be admitted."

If, however, baptism is a substitute for circumcision, then the Jewish example must be followed out, and male infants only must be baptized; *all* male infants must be baptized, and all male servants must be baptized, whatever may be their age or character. If the example is authoritative in one point, why not in all?

3. Another argument which proves that infant baptism was unknown to the apostles, is, that there is no evidence that it was practised in the churches for the first two centuries. No clear and undeniable allusion is made to it by any writer earlier than Tertullian, and there is some doubt whether even he has reference to mere infants.

Venema, in his Ecclesiastical Hist. t. iii. s. 2. § 108-9, says: "Tertullian has nowhere mentioned pedobaptism among the traditions or customs of the church that were publicly received and usually observed, for in his book, *De Baptismo*, [supposed to be written A. D. 204.] he dissuades from baptizing infants, and proves the delay of it to a more mature age to be preferred. Nothing is to be affirmed with certainty concerning the custom of the church before Tertullian, seeing there is not anywhere, in more ancient writers, that I know of, undoubted mention of infant baptism."

But it is sufficient to adduce the testimony of one of the most recent and most able ecclesiastical historians, Neander, who is professor of theology at Berlin, and is himself a Pedobaptist. After stating that baptism was, in the days of the apostles, performed by immersion, "as best adapted to express that which Christ intended to express by this symbol—the merging of the whole man into a new



spirit and life," he says : " Since baptism was thus immediately connected with a conscious and voluntary accession to the Christian fellowship, and faith and baptism were always united, it is highly probable that baptism took place only in those cases where both could meet together, and that the custom of infant baptism was not practised in this age." " The lateness of the time when the first distinct mention of infant baptism is made, and the long continued opposition made to it, lead us to infer its non-apostolic origin."—*Bib. Repos.* Ap. 1834, p. 273-4.

Infant baptism was probably introduced into the church about the commencement of the third century, in connexion with other corruptions, which even then began to prepare the way for popery. A superstitious idea respecting the necessity of baptism to salvation led to the baptism of sick persons, and finally to the baptism of infants. Sponsors, holy water, anointing with oil, the sign of the cross, and a multitude of similar ceremonies, equally unauthorized by the Scriptures, were soon introduced. The church lost her simplicity and purity, her ministers became ambitious, and the darkness gradually deepened into the long and dismal night of papal despotism.

4. One other argument has great weight with the Baptists. They consider infant baptism as inconsistent with one of the fundamental principles of Christianity, viz. that every man is held responsible for his own conduct, and must be justified by his own individual faith. The piety of the parent cannot save the child, and the piety of the child cannot avail for the salvation of the parent. John the Baptist told the Jews that even their connexion with Abraham was an insufficient plea, Matt. 3: 9. The same principle is stated in Ezek. ch. 18. Repentance and faith are required of every individual, as the indispensable conditions of salvation. But infant baptism is founded on another principle. It supposes that the faith of the parent so far extends its benefit to the child, as to entitle him to become a visible member of the family of Christ. The child, then, owes this privilege, not to his own faith, but to that of his parent. Here is a very dangerous doctrine, the true result of which is seen in the popish indulgences, which are granted on the ground that the merits of one man can be transferred to another.

Neander, in the article already quoted, argues the improbability that Paul taught and practised infant baptism, because it would have seemed to contradict his great principle of justification by faith. This objection has not less importance now; and those who wish to maintain, in all its purity, the doctrine of justification by faith, and to preserve the church from the prevalence of popish errors, ought to renounce every thing which is not authorized by the plain and unperverted word of God. The Baptists stand on the firm Protestant principle—the principle of the Reformation—that the Bible alone is the standard and the guide for all Christians. Since, therefore, the commission of the Savior requires faith as a qualification for baptism; since the apostles, so far as we can ascertain their practice, baptized none but believers; since Pedobaptists themselves acknowledge that there is no express precept nor plain example in the Scriptures on the subject; since there is strong evidence that infant baptism was unknown in the apostolic age; and since it is inconsistent with the fundamental principle of justification by faith,—the Baptists are constrained to view infant baptism as an unscriptural corruption, and to maintain that *true believers are the only proper subjects of baptism.*

Having thus briefly presented a few of the reasons for the doctrines maintained by the Baptists, we may add, that they cannot conscientiously regard any persons as baptized who have not been immersed on a profession of their faith. Viewing, as most other Christians view, baptism, as a prerequisite to the participation of the Lord's supper, they cannot consistently consider those whom they are compelled to regard as unbaptized to be qualified to partake of the supper. They do not deny nor question the piety of their Pedobaptist brethren, but they must, as honest men, refuse to recognise as baptism what they view as an unauthorized ceremony. They desire the union of all Christians, and they believe that they are laboring the most effectually to promote that union, by endeavoring to uphold in love the pure principles of the Bible. May the

God of Peace enable all his people to ascertain, and love, and practise the truth, that they may be one indeed.

Among the best works on the Baptist side, are, *Booth's Pedobaptism Examined; Dr. Gill's Works; Stennett's Works; Gale's Letters in Reply to Wall; Fuller's Works; Carson and Cox on Baptism; Pengilly's Scripture Guide to Baptism; Wilson's Manual; Fuller on Communion; Dr. Baldwin's Letters; Treatises on Baptism by Dr. Chapin, Rev. Mr. Loomis, and Rev. Mr. Frey; Rev. Mr. Judson's Sermon on Baptism; Professor Chase's Sermon before the Boston Association, 1828; and Professor Ripley's Examination of Professor Stuart's Essay.*

J. D. KNOWLES.

#### DESIGN OF BAPTISM.

A due regard to the doctrinal import and design of this New Testament ordinance would probably go farther than all the learning and ingenuity which have been employed in managing the controversy on either side, to establish the mind of an inquirer, both as to the proper subjects and mode of administration. For it is plain that the value of signs depends chiefly upon the importance of the things signified. And as Dr. Owen observes, " there is nothing in religion that hath any efficacy for compassing an end, but it hath it from God's appointment of it to that purpose. God may in his wisdom appoint and accept of ordinances and duties unto one end, which he will refuse and reject when they are applied to another. To do any thing appointed unto an end, without aiming at that end, is no better than the not doing it at all, in some cases much worse." The design of baptism, therefore, as taught in the New Testament, and the practical uses to which it is there applied, ought to be thoroughly investigated by both ministers and people; in order that they may know and comply with the revealed intention of God in its appointment.

" It is generally agreed among divines," says the learned Venema, " that the communion of a believer with Christ, and the effects of his obedience, by which the guilt, the pollution and the punishment of sin are taken away, and so the remission of sin, sanctification and glorification are conferred, are presented to view in baptism; yet they do not sufficiently show the way and manner in which that representation is made, and frequently speak with but little consistency. If, in baptism, the appearance of nothing but washing presented itself to our consideration, the thing would be easy. For, seeing we are delivered from sin by the obedience of Christ, that would be readily understood by every one as the cause of our purification, and as represented by water, in which there is a cleansing virtue; especially as the Scripture usually comprehends it under the emblem of water. But washing is neither the only idea, nor, as I think, the principal one, of this institution."

The principal and most comprehensive design of this ordinance appears from the Scriptures to be, a SOLEMN, PUBLIC, AND PRACTICAL PROFESSION OF CHRISTIANITY. Thus Paul sums up the baptism of John in Acts 19: 4. " John verily baptized with the baptism of REPENTANCE, saying unto the people, that they should believe on him which should come after him, that is, on CHRIST JESUS." And thus he describes his own; (Gal. 3: 27.) " As many of you as have been baptized into CHRIST, HAVE PUT ON CHRIST." To the same purpose are the words of Peter on the day of Pentecost; " Repent, and be baptized, every one of you, IN THE NAME OF JESUS CHRIST." Hence also a rejection of baptism is by our Lord called a REJECTION OF THE COUNSEL OF GOD, that is, of Christianity. Luke 7: 30. Acts 20: 27. And the reception of baptism is represented as the act by which we JUSTIFY GOD; that is, practically approve his method of salvation by faith in the Messiah. Luke 7: 29 Hence, whatever may be said of baptism as it is now generally understood and practised, and of the personal religion of those who practise it, it is certain that it *was originally appointed to be the boundary of visible Christianity.*

But this general design of baptism comprehends many particulars. Christianity consists partly of truths to be believed, partly of precepts to be obeyed, and partly of promises to be hoped for; and this, its initiatory ordinance, is rich in significance in relation to them all. We are taught to regard it: 1. AS THE SOLEMN PROFESSION OF OUR FAITH IN THE TRINITY. John 1: 33. Matt. 3: 16, 17. 28: 19. Ephes. 2: 18. Tit. 3: 4-7. Particularly—*of our adop-*

tion by the Father. Gal. 3: 26—29. 4: 1—7. John 1: 12, 13. 2 Cor. 6: 17, 18. 1 John 3: 1—3. *Of our union to the Son.* Acts 8: 35—39. Rom. 6: 3—14. Col. 2: 12, 13, 20. 3: 1—11. Matt. 20: 22, 23. 1 Pet. 3: 18—22. 1 Cor. 1: 30. *Of our sanctification by the Spirit.* John 3: 5—8. 7: 37—39. 14: 15—17, 26, 27. 16: 12—15. Acts 2: 38, 39. Rom. 8: 1—27. 2 Cor. 1: 21, 22. Gal. 3: 2, 3. 4: 6, 7. 5: 22—25. Ephes. 1: 11—14. 4: 30. 5: 9—2. AS THE PUBLIC PLEDGE OF THE RENUNCIATION AND REMISSION OF SINS. Mark 1: 4, 5. Acts 2: 38. 22: 16. Rom. 6: 4.—3. AS THE EXPRESSION OF OUR HOPE OF A FUTURE AND GLORIOUS RESURRECTION. Rom. 6: 5. Col. 3: 1—4. 1 Cor. 15: 29.—4. AS A VISIBLE BOND OF UNION AMONG CHRISTIANS. 1 Cor. 12: 3—31. Ephes. 4: 5. Baptism, therefore, is designed to give a sort of visible epitome of Christianity.

#### VII.—PERPETUITY OF THE LAW OF BAPTISM.

Although Christians have been generally agreed that baptism was delivered to the primitive churches as an ordinance of universal and perpetual obligation, yet there have been some, and two bodies of Christians in particular, who have on different grounds denied or questioned its perpetuity. (See articles QUAKERS, and ANTI-BAPTISTS, in this volume.) The first class consider all external forms, in which they include Baptism and the Lord's Supper, rather as obstructions than aids to spiritual worship; and hence interpret the apostolic commission, either of baptism with the Holy Ghost, or limit its duration to the close of the Jewish economy, as being rather a part of the baptism of John than of Christ. They quote in favor of these views, Matt. 3: 11. John 3: 30. 1 Cor. 12: 13. Ephes. 4: 5. and 1 Cor. 1: 17. The second class derive their opinion chiefly from the supposition that Christian baptism is a continuation of Jewish proselyte baptism; from which they argue that it ought not to be administered to any but converted Pagans, Mahometans, and others, who did not previously receive Christianity as the true religion.

Both of these classes of Christians have been requested to consider, 1. That the apostles themselves understood their commission of baptizing in water; as is clear from their practice recorded in the Acts of the Apostles. 2. That to baptize with the Holy Ghost, or put the soul under his divine influence, is the prerogative of Christ alone. John 1: 33. 8: 37—39. Acts 1: 4—8. 2: 1—4. 3. That so far from regarding the baptism of the Spirit as superseding the baptism of water, Peter, in the house of Cornelius, argues it as a divine argument of the propriety of the water; *Who can forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.* Acts 10. 4. That this, therefore, is "the one baptism" to which the apostle refers as being a visible bond of union among Christians; the baptism of the Holy Ghost, (superior as it is in importance,) being so called, not literally, but by a rich and beautiful metaphor, indicating the overwhelming abundance of his holy influences and endowments. *Be ye filled with the Spirit.* Ephes. 5: 18. John 7: 37—39. 5. That the Christian law of baptism could not have been derived from that of Jewish proselytes; because many such proselytes were baptized, as the Ethiopian eunuch, Cornelius, and others, which proves either that the Christian administrators knew no such custom as proselyte baptism, or that they rebaptized those who had received it. 6. That the apostles in their writings draw from the baptism of their converts the most powerful motives to a life of spiritual holiness. 7. That our Lord himself honored the ordinance by his own example; and that while it is safe to obey and imitate him, it must be dangerous to set aside or slight even the least of his commandments. *Ye are my friends, if ye do whatsoever I command you.* John 15: 14. *He that hath my commandments and keepeth them, he it is that loveth me.* John 14: 21. Lastly, Christians are exhorted to hold fast the profession of their faith without wavering, and to draw nigh to the throne of grace, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water; which they cannot do unless baptized. Heb. 10: 22, 23. Whence it follows that baptism in water, however and to whomsoever it is to be administered, is a Christian ordinance of perpetual obligation.

Others have stated the argument thus. We have seen

that Christianity and its laws are of perpetual obligation; that baptism is a part of Christianity in its complete form; that the example of Christ in this particular is binding on all his disciples, through all ages; that the perpetuity of baptism is implied in the nature of the ordinance, as an act of worship, a monument of the Savior's death, burial and resurrection, a symbol of the renunciation of sin, and the new birth to righteousness, a solemn self-dedication to the Savior, a public recognition of our adoption as the children of God, and of our hope of a glorious resurrection; that the promise connected with the institution prophetically declares its perpetuity; that baptism is wrought in the law of the institution with some other things which are acknowledged to be of perpetual obligation, as teaching and believing; and that the apostles understood it to be perpetual, and derived from it motives to holiness, which are now powerless upon any other supposition than that the ordinance is still to be regarded. Now in view of all these things, what shall we say? Can further evidence be necessary? If there be any who still doubt the perpetual obligation of the ordinance, we would respectfully put to them the following questions: Is there in the law of the institution any thing which appears to limit the obligation of obedience to time, or place, or nation? Is not the language of the commission as exempt as language can be, from all such limitations? Was this law ever repealed by the same authority which enacted it? If it were, it can certainly be shown when, and where, and how; and we ask for the evidence. We ask again, Has it (as the seventh day Sabbath, has) been *virtually repealed*, by being superseded by another ordinance? If so, what is its name? and whence its origin? and where its authority? We ask once more, Do not the same reasons exist for its continuance, as did for its appointment? Miraculous gifts were a seal to the commission; they accredited the apostles as messengers of God; but now the proof of the divine origin of Christianity is complete, and the miraculous powers have ceased. They have ceased, because the same reason for which they were given, does not continue. But the same doctrinal and the same practical uses of baptism continue; and why should the ordinance be laid aside? Why should it be regarded by any disciple of the crucified Savior as antiquated or obsolete? *Therefore we are buried with him by baptism in the likeness of his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.* Rom. 6: 4, 5.

Need we remark then, how sacred is the obligation which rests upon men of learning, and especially ministers of the gospel, to instruct the disciples of Christ truly, in relation to their Lord's command and their personal duty, on this point as on every other. *If the trumpet give an uncertain sound, who shall prepare himself to the battle? Let an awful fear of God hold a torch before us in all our inquiries, and the love of Christ constrain us to feed his sheep, and to feed his lambs.* EDITOR.

BAPTISM FOR THE DEAD. The argument of St. Paul, (1 Cor. 15: 29.) "If the dead rise not at all, what shall they do who are baptized for the dead," has excited many different ideas in the minds of interpreters. Bochart has collected no less than fifteen senses in which it has been understood, or rather in which learned men have confessed that they did not understand it. Yet doubtless it was clear and cogent, not only in the view of the apostle, but of the Corinthian church whom he addressed. The three senses most prominent are, 1. It is an appeal founded on the conduct of those who were converted and baptized in view of the martyrdom of Christians; thus fearlessly filling up the ranks of the dead, from a confidence in their glorious resurrection. This sense is adopted by Doddridge. 2. It is an appeal founded on the figurative sense of the word baptize, that is, to overwhelm with sufferings; as in Matt. 20: 22, 23. This sense is preferred by professors Stuart and Robinson. Yet it seems to leave the phrase obscure, for what is the meaning of "overwhelmed in sufferings for the dead"? 3. It is an appeal to the Corinthians, founded on the usual symbolic sense of the ordinance of Christian baptism; as in Rom. 6: 4. Col. 3: 12, where the apostle explains it to signify, not only a death and burial, but also a resurrection from the dead. The meaning of the apostle then is this:

"If there be no resurrection, why express such a belief in the use of the ordinance of baptism? What shall they do who have made this solemn profession of their faith and hope, if there be no corresponding reality?" This last sense is preferred by the learned Neander, and seems most natural.

**BAPTISM OF THE HOLY GHOST;** that overwhelming abundance of the gifts and graces of the Holy Spirit, which our Savior, after his ascension, poured forth upon his disciples. The basis of this beautiful metaphor is found in the literal signification of baptism, which is to cover one completely with any kind of element, particularly water. So the apostles and primitive believers are said to have been, not only in a degree subjected to the influence of the Holy Spirit, but filled with it, immersed in it, as in a new element of existence, life, perception, feeling, and action. A measure of the same divine influence they had received before; but this was a far more copious and ample communication of it, to qualify them for their public labors, as well as to elevate their personal character, and to promote their spiritual enjoyment. Nor does this rich donation of spiritual blessings appear to have been restricted to miraculous gifts on the one hand, or to the primitive believers on the other. For it is represented, 1. As the prerogative of Christ's personal dignity. Matt. 3: 11. Mark 1: 8. Luke 3: 16. John 1: 15—17, 32, 33. 2. As the grand distinction of his glorious reign. John 7: 37—39. 16: 7. 3. As the special promise of the new covenant. Luke 24: 49. Acts 1: 4—8. 2: 1—4, 16—21, 33, 38, 39. Heb. 8: 6—12. 4. As the privilege and seal of every believer. Ephes. 1: 13, 14. 4: 30. 5: 18. Gal. 4: 6. 5: 16, 25. 5. As the proper object of expectation and prayer. Isa. 32: 15—17. 44: 3—5. Luke 11: 5—13. Phil. 1: 19. 6. As comprehending gifts and graces, varied in kind and degree, to supply the necessities of the church, according to the will and wisdom of the Spirit himself. 1 Cor. 12: 1—13, 31. 14: 1. Ephes. 5: 9. 4: 30. Rcm. 8: 9, 13, 14. 14: 17. 15: 13.

From these passages it appears that the Baptism of the Holy Ghost is not to be confounded, on the one hand, with *regeneration*, as it sometimes has been; nor, on the other, restricted to *miraculous powers*, and of course to the primitive age; but is to be sought in the more copious communication of such gifts and graces as are needed in the present condition of the Christian church, by ourselves and others. Whatever of superior illumination, sanctity, or fervor; whatever of heavenly purity of motive, clearness of perception, tenderness of affection, strength of purpose, or energy of character; whatever of divine peace, and consolation, and hope, and joy, drawn from the things eternal and unseen, we at any time need; whatever is necessary to make the gospel effectual to its end, among men—is to be sought and expected of God through Christ, the great Dispenser of spiritual blessings. *Of his fulness have all received, and grace for grace. The same is He which baptizeth with the Holy Ghost. Ask, and ye shall receive, that your joy may be full.* John 1: 16, 33. 16: 24.

**BAPTISM OF FIRE.** The words of John in describing the baptism of Christ, (Matt. 3: 11), "He shall baptize you with the Holy Ghost and with fire," have been variously interpreted. Some have referred the words "*with fire*," to a purgatory after death; others to the unquenchable fire of hell into which the wicked shall be plunged after the final judgment; others to the descent of the Holy Ghost on the day of Pentecost, in the form of *fiery tongues*. Others still consider the words, *and with fire*, as exegetical, and interpret them of that celestial fervor and zeal which the baptism of the Holy Ghost conferred upon those who received it. And the structure of the original favors this sense, as do also the facts of the case; though, perhaps, not to the exclusion of the external sign mentioned in Acts 2: 3.

**BAPTISM OF BLOOD.** Tertullian gave this name to martyrdom before baptism, and to the death of martyrs in general. By him and other fathers after him, it was thought to have a peculiar efficacy to purify from sins; from which mistaken notion it was urgently recommended to believers. But the blood of Christ alone cleanseth us from all sin. 1 John 1: 7. Rev. 1: 5. 7: 14.

**BAPTISTERIES.** It would seem that the primitive

Christians were under a necessity of baptizing in open waters, or, where they had not private baths of their own, of constructing baptisteries for the express purpose of administering baptism. Authors are not agreed about the time when the first baptisteries were built. All agree that the first were, like the manners and condition of the people, simple, and merely for use; and that in the end, they rose to as high a degree of elegant superstition, as enthusiasm could invent.

Baptisteries are to be first sought for, where they were first wanted, in towns and cities; for writers of unquestionable authority assert, that the primitive Christians continued to baptize in rivers, pools, and baths, till about the middle of the third century. Justin Martyr says that they went with the catechumens to a place where there was water, and Tertullian adds, that candidates for baptism made a profession of faith twice, once in the church, that is, before the congregation in the place where they assembled to worship, and then again when they came to the water; and it was quite indifferent whether it were the sea or a pool, a lake, a river, or a bath. About the middle of the third century, baptisteries began to be built: but there were none *within the churches* until the sixth century; and it is remarkable that though there were many churches in one city, yet, (with a few exceptions,) there was but one baptistery. This simple circumstance, as popery advanced, was perverted into a title to dominion; and the congregation nearest the baptistery, or to whom in some places it belonged, and by whom it was lent to the other churches, pretended that all the others ought to consider themselves dependent on them.

By a baptistery of the fourth century, (which must not be confounded with a modern font,) is to be understood an octagon building, with a cupola roof, resembling the dome of a cathedral, adjacent to a church, but no part of it. All the middle part of this building was one large hall, capable of containing a great multitude of people. The sides were parted off, and divided into rooms; and in some, rooms were added without-side, in the fashion of cloisters. In the middle of the great hall was an octagon bath, which strictly speaking, was *the baptistery*, and from which the whole building received its name. Some had been natural rivulets before the buildings were erected over them, and the pool was contrived to retain water sufficient for dipping, and to discharge the rest. Others were supplied by pipes; and where baptism was performed on naked subjects, (as from the fourth to the sixteenth century was the common practice of the Catholic as well as the Greek churches, a practice founded on certain fanciful notions of the fathers,) the water was conveyed into one or more of the side rooms, that the baptism of the women might be performed apart from that of the men. Some of the surrounding rooms were vestries; others school-rooms, both for the instruction of youth, and for transacting the affairs of the church. Councils have been held in the great halls of these buildings. It was necessary they should be capacious; for as baptism was *now* administered only twice a year, the candidates were numerous, and the spectators of each sex more numerous than they. It is an opinion generally received, and very probable, that some of the names given to these buildings, were borrowed from the memorable pool of Bethesda. The Syriac and Persian versions call Bethesda a place of baptistery.

The most ancient baptistery is that of St. John Lateran. At Rome, there were many; in other Italian cities, only one at first; in the middle ages two, a unitarian, and trinitarian; in modern times, only one, the trinitarian. Some are yet standing. The memory of others is preserved in records and monumental fragments. The place of others is now supplied by fonts within the churches. At Constantinople, the baptistery of St. Sophia was one of the appendages of that splendid church, erected by Constantine, and rebuilt by Justinian with unrivalled magnificence. And it is worthy of notice, that the canon laws, the officers, the established rituals, the sermons of the prelates, and the baptism of the archbishops themselves, prove that baptism was here administered, by true immersion indeed, but only to instructed persons, whether pagans or the descendants of Christians. It would be easy, says Mr. Robinson, to make similar remarks on the churches

at Antioch, Alexandria, Jerusalem, and many more; for their baptisteries resembled that of St. Sophia, and their baptism was that of believers by trine immersion.—*Robinson's History of Baptism; Usage; Mosheim; Ciampini Vet. Monumenta.*

**BAPTISTS;** a well-known denomination of Christians, distinguished by their simple adherence to the Scriptures, by their views of the spiritual constitution of the Christian church, and of the holy design, subjects, and mode of baptism. In regard to this ordinance of Christ, "they have ever held," says Mr. Benedict, their historian, "that a personal profession of faith, and an immersion in water, are essential to baptism." Some of their arguments for these opinions may be found under the article **BAPTISM**. In regard to the constitution of the Christian church, while they believe in the existence of a universal or catholic church, composed of the whole body of believers in Christ in all nations and ages, they think that the Christian church, properly so called, was not visibly organized in the family of Abraham, nor in the wilderness of Sinai; but by the ministry of Christ himself and of his apostles; and that it was then constituted of such, and such only, as made a credible profession of repentance from sin, and faith in the Savior. All others they consider to be constitutionally excluded. That the primitive churches were uniformly organized on these principles; that they embraced only visible saints, and were essentially voluntary compacts of piety, virtue, and brotherly love, they think perfectly plain from the New Testament. This new and beautiful organization, so unlike all establishments founded on national principles, they believe to be the *kingdom of God*, foretold by the prophet Daniel, and announced by John the Baptist as at hand. Dan. 2: 44. *And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.* Matt. 3: 2. 4: 17. *et passim.*

Hence the Baptists reject the baptism of infants, and national church establishments, as obvious innovations, incompatible with the spiritual purity of the visible church of Christ. Hence they distinguish between the covenant of grace in the Messiah, and the covenant of circumcision; which the Pædo-baptists consider as one, though twenty-four years elapsed between them. Gen. 15: Gen. 17: Gal. 3: Hence also they reject all claims of the civil magistrate to any but a civil jurisdiction; though willing and peaceable subjects to civil authority, where the rights of conscience are not involved. Hence, in every age, their strong attachment to liberty; especially to religious liberty, whose principles they were the first to proclaim, and the first also to exemplify. Their principles have subjected them to persecution from age to age, and to such principles they have counted it a glory to be martyrs. Though their own blood has flowed freely, they have never shed the blood of others. Indeed, civil persecution of any kind, on their principles, is impossible. And to them was allowed the happiness of establishing in this country, in 1636, a code of laws, "in which," says Judge Story, "we read for the first time since Christianity ascended the throne of the Cæsars, the declaration that 'conscience should be free, and men should not be punished for worshipping God in the way they were persuaded he required.'" This declaration Rhode Island has never departed from; and in it she has been since followed by all the United States. That wretched doctrine of the union of church and state, by which Christianity has been made the minister of every wrong, that boasted alliance on which so many encomiums have been lavished, they have ever regarded as a foul corruption, inconsistent with the very nature of *that kingdom which is not of this world*, destructive of the very purposes of the Christian church, and in effect "little more than a compact between the priest and the magistrate to betray the liberties of mankind, both civil and religious." (Complete Works of Robert Hall, vol. ii. p. 22.) Christians of these sentiments have existed in every age, and their number, as Mr. Benedict observes, has been larger than their friends generally imagine, or their opposers were ever willing to acknowledge. Among the most distinguished are Berengarius, Peter de Bruis, Henry, Arnold of Brescia, Lollard,

Wickliffe, Tyndal, Menno, Dudith, Schyn, Tombes, Canne, Grantham, Milton, Bunyan, Delame, Gale, Gill, Stenact, Booth, Entercworth, Giford, Ryland, Carey, Marshman, Ward, Fuller, Hall, Foster, Gregory, Roger Williams, Backus, Stillman, Baldwin, Staughton, Judson, &c.

*Origin, History, &c.* It has been asserted that the Baptists originated in Germany about the year 1522, at the beginning of the Reformation. It is true that no denomination of Protestants can trace the origin of its present name, farther back than about the time of the Reformation; and most of them have originated since that period. And it appears to be true that the name of Baptists, by which this people have since been known, was then first assumed, probably in opposition to that of Anabaptists, with which their enemies were continually reproaching them. (See **ANABAPTISTS**.) It is not, however, the history of a name, but the prevalence of principles, which is the just object of attention with the student of ecclesiastical history. The Baptists do not pretend that the primitive saints were called Baptists, but that all the primitive Christians were what would now be called by this name; and that there always has been a people on earth, from the introduction of Christianity, who have held the leading sentiments by which they now are, and always have been, distinguished, is a point which they most firmly believe, and undertake to prove. In so doing, they attempt no wrong to any other denomination in Christendom. Their object, says Benedict, is not to show what is not true respecting others, but what is true concerning themselves. They do not deny that Episcopalians can find bishops, and the Presbyterians elders or presbyters, and the Methodists zeal, and the Quakers inward light, among the primitive Christians; neither do they doubt that the Congregationalists or Independents have good grounds for thinking that the apostolic churches were of their belief respecting church government. They only ask that terms should be properly explained. With most denominations they find something with which they can agree, and their hearts cleave in love to all who love the Lord Jesus Christ. And though compelled in some few points to differ from them all, it is only that they may with a pure conscience contend for the faith, and keep the ordinances as they were delivered to the saints. Conscientious fidelity to Christ, and an ardent desire by every lawful means to win others to the same fidelity, they think, so far from deserving the name of *sectarianism*, is the very essence of *true catholicism*.

Innumerable volumes have been written under the title of Church History; but, after all, we know but very little of the real church of Christ for many hundred years. We have very ample accounts of the Antichristian church, that false pretender, in unhallowed alliance with the *kings of the earth, and drunken with the blood of the saints*; but the history of the uncorrupted church, which maintained the word, worship, and ordinances of Christ, while *all the world was wondering after the beast*, is enveloped in the obscurity of that retreat which *God prepared for her in the wilderness*. It is astonishing to perceive how far even most Protestants are from acknowledging the whole truth on this subject. So deeply has the corrupt union of church and state, under which they still live, blinded their eyes, that Protestant writers still persist in styling the history of the papal power, for example, the history of the Christian church. Against this the Baptists protest. They believe, with the ancient Waldenses, that "the church of Rome is the whore of Babylon;" and "that only is the church of Christ, which bears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatsoever place it exists." (Waldensian Confession of the twelfth century.) Mosheim, with all his violent prejudices against the Baptists, in relating the history of the primitive church, has given a description which will not apply to his own church, the Lutheran, nor to any sect in Christendom except the Baptists. "The churches in those early times," he observes, "were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and laws. For though the churches founded by the apostles, had this particular deference shown them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact

laws for them." "A bishop during the first and second century was a person who had the care of one Christian assembly. In this assembly he acted not so much with the authority of a *master*, as with the zeal and diligence of a faithful servant." "Baptism was administered in the first century without the public assemblies, in places appointed for that purpose, and was performed by the immersion of the whole body in water." Mr. Robinson, after the most diligent research, not only confirms these statements of Mosheim, but says expressly, "All this time they were Baptist churches; and though all the fathers of the four first ages, down to Jerome, were of Greece, Syria, and Africa, and though they gave great numbers of histories of the baptism of adults, yet there is not one record of the baptism of a child till the year 370, when Galates, the dying son of the Arian emperor Valens, was baptized by order of the monarch, who swore he would not be contradicted. The age of the prince is uncertain, and the assigning of his illness as the cause of his baptism, indicates clearly enough that infant baptism was not in practice."

But the primitive churches in process of time became corrupted from the simplicity that is in Christ. This corruption, and the great apostasy to which it led, had been foretold in the Scriptures; (see article ANTI-CRIST,) and even in the days of the apostles, the *mystery of iniquity did already work*. When in the third century, the discipline and morals of the principal churches became altogether relaxed, such as had the purity of the Redeemer's kingdom at heart, after struggling in vain to resist the torrent of corruption, gradually separated themselves from a community which had become unworthy of the Christian name. Though these early Protestant dissenters were confounded with heretics by the prevailing party, which assumed the name of the Catholic church; yet it is certain, that their faith was scriptural and orthodox, and that among them we must look for the humble, pure, and persecuted church of Christ. Such, for example, were the Novatians at Rome; the Donatists in Africa; the Arians and Paulicians in Greece; the *Carthari*, or Puritans, of Germany; the Paterines of Italy; and the Waldenses of France, and other countries, a succession of whom continued up to the time of the Reformation. (See WALDENSES.)

For the history of the Baptists in Germany and Holland, see the article MENNONITES.

**GREAT BRITAIN.** The Baptists in England form one of the three denominations of Protestant Dissenters. They separate from the Episcopal Establishment for the same reasons as their brethren of the other denominations, with whom they are united, and from additional motives resulting from their particular tenets respecting baptism. The constitution of their churches and their mode of worship are congregational or independent; in the exercise of which they are protected, in common with other dissenters, by the act of toleration. Previous to this, they were liable to pains and penalties as Non-conformists, and often suffered for their peculiar sentiments as Baptists.

In the reign of Henry VIII., some of them were burnt, and others banished. In the reign of Elizabeth, they were subjected to imprisonment; and in that of James, they fled into Holland. William Sawtre was the first who in this country suffered at the stake for his religious opinions, in 1401, and who was supposed to deny infant baptism; and Edward Wightman, a Baptist, of Burton-upon-Trent, was the last person that suffered this cruel kind of death in England: so that this denomination had the honor of both leading the way and bringing up the rear of all the martyrs who were burnt alive in England; besides which, a great number of those who suffered death for their religion in the two hundred intervening years were of the Baptist denomination.

The Baptists are distinguished into two denominations, which have but little communication with one another; namely, the Particular and the General Baptists.

THE PARTICULAR BAPTISTS are so denominated, from their embracing the Calvinistic system, which includes in it, as a leading article, the doctrine of particular redemption, though there are many among them who admit the universality of the atonement. The Calvinistic or Particular Baptists are by far the most numerous; their congregations in England and Wales, in 1832, amounting to

above twelve hundred. They have four public academies for the education of young men for the ministry, at Bristol, Stepney, Bradford, and Abergavenny; and they have long enjoyed two exhibitions for students, to be educated for four years at one of the universities in Scotland, given them by Dr. Ward, of Gresham college. In 1792, they established the important Mission to India, which promises so much good to all the nations of the East, and which has been liberally assisted by the contributions of other denominations. Other missions, at home, in Africa, the West Indies, Ireland, and France, are also supported by this body, at an expense of eighty thousand dollars annually.

THE GENERAL BAPTISTS maintain the doctrine of general redemption, and the other points of the Arminian system; and are agreed with the Particular Baptists only on the subject of baptism, worship, and church discipline. The founder of this denomination is said to have been a Mr. Smith, an Episcopalian clergyman; but resigning his living in the church, he went over to Holland, where his principles were warmly opposed by Messrs. Ainsworth and Robinson; the former then pastor of the Browns or Independents at Amsterdam, and the latter of those at Leyden. About the year 1611, this subdivision of Baptists published a confession of faith, which is said to have diverged much farther from Calvinism than those now called Arminians would approve.

The General Baptists have of late been distinguished into the *Old and New Connexion*. The old General Baptists have continued progressively to decline. Four of their congregations in London were some years ago united in one. Socinianism has so far reduced their numbers that, under its influence, they are likely to become extinct. For the present, however, they hold a general assembly in London, on the Tuesday in Whitsun-week, when a sermon is preached, and the affairs of their churches are taken into consideration.

Towards the year 1770, a body of General Baptists arose chiefly in the midland counties, which reverted to the doctrinal principles originally espoused by that denomination. These, as they are more orthodox than the others, are also much more zealous, more numerous, and more flourishing. They are quite distinct from the old General Baptists, and are known by the name of "the New Connexion." Their congregations amount to one hundred and fourteen, and their annual association is held at different places by rotation. In the year 1798, an evangelical academy was opened, and placed under the care of the Rev. Dan Taylor; but its patronage has been very small. Lately, it has been removed from London to Wisbeach in Lincolnshire, where its prospects are encouraging, though the connexion yet experiences the want of able ministers. This society also has established a mission in India.

THE SCOTTISH BAPTISTS are of a more recent date, and differ in various respects from the English Baptists. No trace can be found of a Baptist church in Scotland, excepting one which appears to have been formed out of the soldiers of Cromwell's army, previous to 1765; when a church was settled at Edinburgh, under the pastoral care of Mr. Carmichael and Mr. Archibald McLean. Others have since been formed at Dundee, Glasgow, Paisley, Perth, Largo, Dumfries, and in most of the principal towns of Scotland. There are also churches in several towns in England, holding the principles of the Scottish Baptists, and connected with them, particularly in London, Nottingham, Liverpool, Manchester, Preston, Carlisle, Beverley, &c.

They think that the order of public worship which uniformly obtained in the apostolic churches, is clearly set forth in Acts 2: 42—47, and therefore they endeavor to follow it out to the utmost of their power. They require a plurality of elders in every church, administer the Lord's supper, and make contributions for the poor, every first day of the week. The prayers and exhortations of the brethren form a part of their church order, under the direction and control of the elders, to whom it exclusively belongs to preside in conducting the worship, to rule in cases of discipline, and to labor in the word and doctrine, in distinction from the brethren exhorting one another. The elders are all laymen, generally chosen from among the

brethren; but when circumstances require, are supported by their contributions. They approve also of persons who are properly qualified for it, being appointed by the church to preach the Gospel and baptize, though not vested with any pastoral charge.

For several years after their first setting out, the Baptist churches in Scotland were all of one faith and order; owned each other as sister churches, and had fellowship one with another in the institutions of the Gospel, as did also the different societies in England that stood connected with them. But of late years, numerous Baptist societies have started up in different parts of Scotland, which, though they retain much of the doctrinal sentiments, and of the social practices of the original churches, yet are unhappily divided on some points of minor importance, chiefly respecting the administration of the Lord's supper. These latter have sprung up chiefly out of what, in Scotland, is termed the Tabernacle Connexion; that is, from the societies gathered by the ministry and means of Messrs. James and Robert Haldane. Setting out upon the principle of Pædo-baptism, numbers of them in process of time changed their views on the article of Baptism, and formed themselves into churches of that denomination, independent of the parent stock. Hence much confusion has arisen among the Scottish Baptist churches, which has much defaced the beauty of the profession in that quarter. This evil has also been greatly heightened in consequence of divisions which have taken place among the original Scotch Baptist churches themselves, occasioned by a sentiment getting in among them, that the Lord's supper is not peculiarly a church ordinance, nor the administration of it a matter which belongs exclusively to the pastoral office; but that, on the contrary, it is the duty of any two or three persons, who may come together to worship God on the first day of the week, to take the Lord's supper, though none of them be a pastor. The adoption of this principle has occasioned considerable separations from the parent societies, and introduced many divisions and subdivisions among them; an evil which time and further experience, it is hoped, will rectify. For a more detailed account of the General Baptists, the reader may consult *Mr. Adam Taylor's History of the General Baptists*, and his *Life of Mr. Dan Taylor*. And for a fuller view of the doctrinal sentiments and social religious practices of the Scottish Baptists, he is referred to *The Works of Mr. Arch. McLean*, particularly his *Illustration of Christ's Commission to his Apostles*; *Mr. J. A. Haldane's View of Social Worship*, &c.; and *Mr. W. Braidwood's Letters on Various Subjects, relating chiefly to Christian Fellowship and Church Order*. For a complete account of the whole Baptist denomination in England, see *Crosby*, and *Voiney's History of the English Baptists*.

IRELAND. In Dublin, &c., Baptist churches have existed for one hundred and eighty years. Of late, they increase more rapidly than in times past, though the exact number is not known.

UNITED STATES. About ten years after the settlement of New England, Roger Williams, the celebrated divine of Salem, embraced the sentiments of the Baptists, for which he was banished to Rhode Island. The first Baptist church in the United States was founded by him at Providence, Rhode Island, in 1639. The first minister ever settled in New Hampshire was a Baptist, Hanserd Knollys. He took charge of the first church in Dover, in 1635, but returned to England in 1639. His character has been injured by most New England historians, but is vindicated by Cotton Mather and Neale. Some of the first settlers in Massachusetts, Mather says, were Baptists; "and as holy, watchful, fruitful, and heavenly people, as perhaps any in the world;" but the first church they attempted to form was forcibly broken up by the magistrates, and the members fined, by the General Court, in 1639. Five years afterwards, a legislative act was passed for the suppression of the obnoxious sect, "but with what success," says Mr. Hubbard, "it is hard to say; all men being naturally inclined to pity them that suffer." Letters of remonstrance from Sir Henry Vane and Sir Richard Saltonstall, then in England, had no effect in arresting the hand of persecution; "the bloody tenet" was carried into operation upon the Baptists and Quakers; and such

was the dreadful blindness it produced in some of the best of men, that Christians—Protestants—Puritans—in the light of the seventeenth century—were beheld resorting to fines, and prisons, and whipping posts, and gibbets, to break down the consciences of their brethren, for whom Christ died! But God, who is rich in mercy, caused good to arise out of evil. The persecutions inflicted on Messrs. Holmes, Clark, and Crandal, drew the attention of President Dunster of Cambridge to the question in dispute; and he became a convert to Baptist principles, though at the loss of his high office. His preaching against infant baptism led Mr. Thomas Gould to examine the subject; whose inquiries issued in founding the first Baptist church in Boston, in 1665. But the legal opposition, in this state, and the "glorious liberties" of Rhode Island which invited removal, so retarded their progress, that only eighteen Baptist churches were found in this state a century afterwards, at the commencement of the revolutionary war. Under the new government, though for some time not favored with equal rights, their circumstances were greatly improved and their numbers rapidly increased. This was the case also in the other States of the Union; until they have become, it is supposed, the most numerous denomination of Christians in the United States.

Besides the Regular or Associated Baptists, who are in sentiment moderate Calvinists, there are several smaller bodies who adopt the same views of baptism, but have no direct connection with them. The Seventh-day Baptists are mostly Calvinistic; but the Free-Will Baptists are supposed to be inclined to Arminianism; and the *Christians*, a sect which arose among them about thirty years since, with few exceptions, deny the Trinity. Formerly, the Free-Will and the *Christian* Baptists were connected together on the principles of Free or Mixed Communion; but latterly, a separation has taken place, similar to that of the New Connexion in England. These denominations will be found under their proper names.

The Baptists of all denominations being independent or congregational in their form of church government, their ecclesiastical assemblies disclaim all right to interfere with the concerns of individual churches. Their public meetings by delegation from different churches, are held for the purpose of mutual advice and improvement, but not for the general government of the whole body.

The Associated Baptists in this country meet annually in associations, and state conventions, to promote missions, education, and other benevolent objects. Every three years there is a meeting of the Baptist General Convention of the United States, which was formed at Philadelphia in 1814, and is restricted by its constitution to the promotion of foreign missions. The American Baptist Home Mission Society, formed in 1832, is chiefly designed to supply the wants of the great valley of the Mississippi. They have also a General Tract Society at Philadelphia. All these organizations, of course, are voluntary and free; the suggestions of brotherly love and philanthropic wisdom, not the enactments of ecclesiastical power. So long as they continue on this footing, and are watched over by a vigilant prudence, they do not seem liable to the abuses of clerical power, which in former ages corrupted the churches from the simplicity which is in Christ; while by combining their counsels, affections and prayers, it enables the whole body to act with tenfold advantage, energy and success, in advancing the Redeemer's kingdom on earth. They sustain missions in Burmah, Siam, France, Western Africa, and among the American Indians.

They have already established five or six colleges, numerous academies and manual labor schools, and six theological institutions, in different parts of the United States, which are in a flourishing condition. In New England alone, they have three hundred students preparing for the Christian ministry, and in the rest of the States perhaps more than double that number.

The number of Regular Baptists in America, as reported in Allen's Register for 1833, was as follows: 309 associations; 5458 churches; 3204 ordained ministers; 402,863 communicants. About 50,000 communicants were added to the churches by baptism in 1832. Connected with this denomination is a population of not far from three millions

of souls; embracing a respectable share of the wealth, talent, learning, and influence of the country, as well as one fifth of its population.

The following brief Declaration of Faith, with the Church Covenant, was recently published by the Baptist Convention of New Hampshire, and is believed to express, with little variation, the general sentiments of the body in the United States.

I. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

II. OF THE TRUE GOD.—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct out harmonious offices in the great work of redemption.

III. OF THE FALL OF MAN.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence, or excuse.

IV. OF THE WAY OF SALVATION.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

V. OF JUSTIFICATION.—That the great Gospel blessing, which Christ of his fulness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. OF THE FREEDOM OF SALVATION.—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

VII. OF GRACE IN REGENERATION.—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. OF GOD'S PURPOSE OF GRACE.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and

that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

IX. OF THE PERSEVERANCE OF SAINTS.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

X. HARMONY OF THE LAW AND GOSPEL.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

XI. OF A GOSPEL CHURCH.—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

XII. OF BAPTISM AND THE LORD'S SUPPER.—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son, and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Savior, with its purifying power; that it is pre-requisite to the privileges of a church relation; and to the Lord's supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XIII. OF THE CHRISTIAN SABBATH.—That the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.

XIV. OF CIVIL GOVERNMENT.—That civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XV. OF THE RIGHTEOUS AND THE WICKED.—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impotence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVI. OF THE WORLD TO COME.—That the end of this world is approaching; that at the last day, Christ will descend from heaven, and raise the dead from the grave, to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

CHURCH COVENANT.—Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to him; we do now solemnly and joyfully covenant with each other, to WALK TOGETHER IN HIM WITH BROTHERLY LOVE, to his glory as our common Lord. We do, therefore, in his strength engage,

That we will exercise a mutual care, as members one of another, to promote the growth of the whole body in Christian knowledge, holiness, and comfort; to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object, we will uphold the public worship of God and the ordinances of his house; and hold constant communion with each other therein;

that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful ministry of the Gospel among us.

That we will not omit closet and family religion at home, nor allow ourselves in the too common neglect of the great duty of religiously training up our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven.

That we will walk circumspectly in the world, that we may win their souls; remembering that God hath not given us the spirit of fear, but of power and of love and of a sound mind; that we are the light of the world and the salt of the earth, and that a city set on a hill cannot be hid.

That we will frequently exhort, and if occasion shall require, admonish one another, according to Matthew 18th, in the spirit of meekness; considering ourselves est we also be tempted, and that as in baptism we have been buried with Christ, and raised again; so there is on us a special obligation henceforth to walk in newness of life.

And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will; working in us that which is well pleasing in his sight through Jesus Christ: to whom be glory forever and ever. Amen.

In church order, discipline, &c. the Baptists agree with the CONGREGATIONALISTS; which see.—*Backus*; *Benedict's History of the Baptists*; *Allen's Baptist Register*; *De Pin*; *Basnage*; *Mosheim*; *Müner*; *Waddington*; *Robinson's Ecclesiastical Researches*; *Jones's History of the Christian Church*; *Jones's Dictionary of Religious Opinions*.

BAR; (1.) that whereby a door is bolted and made fast. Neh. 3: 3, 6. (2.) A narrow cross-board, or rafter, to fasten other boards to. Exod. 26: 26. (3.) A rock in the sea that runs across its bottom. Jonah 2: 6. (4.) The bank or shore of the sea, which as a bar shuts up its waves in their own place. Job 38: 10. (5.) Strong fortifications and powerful impediments are called *bars*, or *bars of iron*. Amos 1: 5. Isa. 45: 2.

BARABBAS; a notorious robber, guilty also of sedition and murder; yet preferred before Jesus Christ, by the Jews. John 18: 40. Origen says, that in many copies, Barabbas was called Jesus likewise. The Armenian has the same reading: "Whom will ye that I deliver unto you; JESUS Barabbas, or JESUS who is called Christ?" This gives an additional spirit to the history, and well deserves notice.—*Calnet*.

BARACHEL, ( *blessing, or bowing the knee to God*;) the father of Elibu. Job 23: 6.

BARACHIAS; the father of Zacharias, mentioned Matt. 23: 35, and generally thought to have been Baruch, father of Zechariah, who is mentioned by Josephus, in his books concerning the Jewish war, as having been killed between the porch and the altar, by the zealots, a little before the taking of Jerusalem by the Romans.—*Calnet*.

BARAK; the son of Abinoam, who was chosen by God to deliver the Hebrews from that bondage under which they were held by Jabin, king of the Canaanites, Judg. 4: 4. He refused to obey the Lord's orders, signified to him by Deborah, the prophetess, unless she consented to go with him. Deborah therefore accompanied him towards Kelesh of Naphtali; and having assembled ten thousand men, they advanced to mount Tabor. Sisera, being informed of this movement, marched with nine hundred chariots of war, and encamped near the river Kishon; but Barak rapidly descending from mount Tabor, and the Lord having spread terror through Sisera's army, a complete victory was easily obtained. Sisera was killed by Jael, and Barak and Deborah composed a hymn of thanksgiving.—*Calnet*.

BARBARIAN; a word used by the Hebrews to denote a stranger; one who knows neither the holy language, nor the law. According to the Greeks, all other nations, however learned or polite they might be in themselves and in their manners, were barbarians. Hence Paul comprehends all mankind under the names of Greeks and barbarians, (Rom. 1: 14.) and Luke calls the inhabitants of the island of Malta, barbarians, Acts 28: 2, 4. In 1 Cor. 11:

11. the apostle says, that if he who speaks a foreign language in an assembly, be not understood by those to whom he discourses, with respect to them he is a barbarian; and, reciprocally, if he understand not those who speak to him, they are to him barbarians. Barbarian, therefore, is used for every stranger, or foreigner, who does not speak our native language, and includes no implication whatever of savage nature or manners in those respecting whom it is used.—*Calnet*.

BARBED; having points like hooks or prickles of thorn. Job 41: 17.

BARCEPHA, (MOSES;) a Syrian bishop, of the ninth century, celebrated for his great learning. The works of his now extant, display marks of true genius, and an uncommon acquaintance with the art of writing.

BARCLAY, (ROBERT,) the celebrated apologist of the Quakers, was born in 1648, at Gordonstown, in the shire of Moray, in Scotland, of an ancient and honorable family. The troubles of the country induced his father, Colonel Barclay, to send him to Paris, to be educated under the care of his uncle, who was principal of the Scotch college in that city. Under his influence, he was easily induced to become a convert to the Roman Catholic faith, on which his father sent for him to return home, and soon after turning Quaker, young Robert followed his example. Uniting all the advantages of a learned education to great natural abilities, it was not long ere he distinguished himself by his talents and zeal, in support of his new opinions. His first work, published in 1670, entitled "Truth cleared of Calumnies, &c." was an answer to an attack on the Quakers by a Scotch minister of the name of Mitchel. It is written with great spirit and vigor, and tended greatly to remove from the body the opprobrium under which they lay with government. The book, however, which has fixed his celebrity, is his "Apology for the True Christian Divinity, as the same is preached and held forth by the People in scorn called Quakers." It was originally published in Latin, and soon reprinted at Amsterdam, and translated into German, Dutch, French, and Spanish, and by the author himself, into English. It received many answers; but they are now almost forgotten. The author afterwards accompanied William Penn through the greater part of England, Holland, and Germany, for the purpose of propagating their sentiments, and acquired great respect wherever he went. He had, however, after this, his own share of persecution, and was more than once imprisoned, but spent the latter part of his life in the bosom of a large family, and died in 1690, in the forty-second year of his age.—*Head. Buck*.

BARCLAY, (HENRY, D. D.) an episcopal clergyman in New York, was a native of Albany, and graduated at Yale college in 1731. In England, he received orders in the church, and was appointed missionary to the Mohawk Indians. Having served in this capacity for some years, with but little success, he was called to the city of New York, and appointed rector of Trinity church. In this respectable station he continued till his death, in 1765. The translation of the liturgy into the Mohawk language, made under his direction, and that of Rev. W. Andrews and J. Ogilvie, was printed in 1769. Mr. Ogilvie succeeded him both among the Indians and at New York.—*Life of Ritten. 245; Müller's Retr. II. 356; Allen*.

BAR-CHOCHÉBA, or CHOCHEBAS, or CHOCHEBUS; a famous impostor. It is said, he assumed the name of *Bar-Chochéba*, that is, *Son of the Star*, from the words of Balaam, which he applied to himself as the Messiah: "There shall come a star (*cocob*) out of Jacob, and a sceptre out of Israel." Bar-Chochéba engaged the Jews to revolt, (A. D. 136,) under the reign of Adrian, who sent Julius Severus against him. The Romans shut him up in Bether, the siege of which was long and obstinate. The town, however, was at length taken, and the war finished. Bar-Chochéba perished, and the multitude of Jews put to death, or sold during the war, and in consequence of it, was almost innumerable. After this, Adrian published an edict, forbidding the Jews, on pain of death, to visit Jerusalem; and guards were placed at the gates, to prevent their entering. The rebellion of Bar-Chochéba happened A. D. 136, in the 19th year of Adrian.—*Calnet*.

BARD, (JOHN, M. D.) a learned physician, was born in



Fairlington, New Jersey, February 1, 1716. He received an early education under the care of Mr. Ananias of Philadelphia, a very eminent teacher. About the age of fifteen, he was bound an apprentice for seven years to Dr. Kearsley, a surgeon, of unhappy temper, and rigorous in the treatment of his pupils. Under his thralldom, the kindness of Mrs. Kearsley and the friendship of Dr. Franklin beguiled his sorrows. He engaged in business in 1737, and soon acquired a large share of practice, and became much respected. In 1743, he was induced by urgent applications from New York, to remove to that city, to supply the loss of several eminent physicians. Here he continued till within a few months of his death. In the year 1795, when the yellow fever had put to flight a number of physicians, who were in the meridian of life, the veteran Dr. Bard, though verging towards his eightieth year, remained at his post. In May, 1798, he removed to his estate at Hyde Park, near Poughkeepsie. Here he continued in the enjoyment of perfect health, till he felt a paralytic stroke, which in a few days occasioned his death. He died, March 30, 1799, aged eighty-three years.

Dr. Bard was eminent in his profession, and his practice was very extensive. Soon after the close of the war with Great Britain, on the re-establishment of the Medical Society of the state of New York, he was elected its president; and he was placed in the chair for six or seven successive years. He possessed a singular ingenuity and quickness in discriminating diseases; yet he did not presumptuously confide in his penetration, but was remarkably particular in his inquiries into the circumstances of the sick. Ever desirous of removing the disorders to which the human frame is subject, his anxiety and attention were not diminished when called to visit the indigent, from whom he could not expect compensation. His conduct, through his whole life, was marked by the strictest honor and integrity. In conversation he was polite, affable, cheerful, and entertaining. To his pupils he was not only an instructor, but a father. In the early part of his life, he devoted much attention to polite learning, in which he made great proficiency. He possessed a correct and elegant taste, and wrote with uncommon accuracy and precision. He drew up an essay on the pleurisy of Long Island in 1749, which was not published; a paper, inserted in the London Medical Observations; and several papers on the yellow fever, and the evidence of its importation, inserted in the American Medical Register. In 1750, he assisted Dr. Middleton in the first recorded dissection in America, that of Hermannus Carroll, executed for murder.

He was a firm believer in the truth and excellency of the Christian religion. In a letter to his son, Dr. Samuel Bard, he said, "Above all things, suffer not yourself by any company or example, to depart, either in your conversation or practice, from the highest reverence to God and your religion." In his old age he was cheerful, and remarkable for his gratitude to his heavenly Father.—*Thacher's Med. Biog.* 96—103; *M'Vicker's Life of S. Bard*; *Allen*.

**BARDESANES**; one of the ancient heretics. He flourished about the year 170, and was a native of Edessa, in Mesopotamia. According to Eusebius, he was intimately acquainted with the Chaldean philosophy, and is said also to have been well skilled in the Greek and Syrian languages. He wrote against Marcion and other heretics, but afterwards fell into some of the errors of the Valentinian school. Yet though this was the case, it would be unjust to class his tenets indiscriminately with those of Valentinus. He received the whole of the Old Testament, he believed that God, who was the Father of Jesus Christ, is the Creator of the world; and he even held that the Word of God, or his Son, co-operated in this creation. He held, however, that the body of Jesus was a delusive image which came down from heaven; in which point, and that of the denial of the resurrection of the body, he agreed with Valentinus. It is also stated to have been one of his opinions, that the devil was not created by God. He appears to have lived to retract some of his errors, and to abjure the doctrines of Valentinus. The fullest account of his life and doctrines is given by Beausobre, vol. ii. p. 153. See also *Dr. Burton on the Early Heresies*, note 13.—*Head, Buck.*

**BARDESANISTS**; those who held the opinions of Bardesanes.

**BAR-JESUS**, or, according to some copies, **BAR-JEU**, was a Jewish magician in the island of Crete. Acts 13. 6. Origen and Chrysostom think that Elymas, or Bar Jesus, was converted, and that St. Paul speedily restored his sight.—*Watson*.

**BAR-JONA**; a name by which our Savior sometimes calls Peter; (Matt. 16. 17.) and which, as some think, is put for Bar-Johanna, son of John.—*Calmet*.

**BARK**; (1.) to utter a cry, as a dog; to give an alarm of danger. Ministers, that, as *dumb dogs, cannot bark*, are such as have neither conscience nor courage to reprove men's sins, and publish the alarming truths revealed by God in his Word. Isa. 56: 10. Also, (2.) To peel the bark or rind off a tree. Joel 1: 7.

**BARLAAMITES**; the followers of Barlaam, in the fourteenth century, who was a very zealous champion in behalf of the Greek against the Latin church. It is said that he adopted the sentiments and precepts of the Stoics, with respect to the obligations of morality and the duties of life; and digested them into a work of his, which is known by the title of *Ethica ex Stoicis*.—*Henderson's Buck*.

**BARLEY**; Exod. 9: 31. Levit. 27: 16, &c. A well-known kind of grain. It derives its Hebrew name from the long hairy beard which grows upon the ear. Pliny, on the testimony of Menander, says that barley was the most ancient aliment of mankind. In Palestine, the barley was sown about October, and reaped in the end of March, just after the passover. In Egypt, the barley harvest was later; for when the hail fell there, (Exodus 9: 31.) a few days before the passover, the flax and barley were bruised and destroyed: for the flax was at its full growth, and the barley began to form its green ears; but the wheat, and more backward grain, were not damaged, because they were only in the blade, and the hail bruised the young shoots which produce the ears.

The rabbins sometimes called barley the food of beasts, because in reality they fed their cattle with it, (1 Kings 4: 28.) and from Homer and other ancient writers we learn, that barley was given to horses. The Hebrews, however, frequently used barley bread, as we find by several passages of Scripture: for example, David's friends brought to him in his flight, wheat, barley, flour, &c. 2 Sam. 17: 28. Solomon sent wheat, barley, oil, and wine, to the laborers king Hiram had furnished him. 2 Chron. 2: 15. Elijah had a present made him of twenty barley loaves, and corn in the husk. 2 Kings 4: 22. And, by miraculously increasing the five barley loaves, Christ fed a multitude of about five thousand. John 6: 8—10. The jealousy-offering in the Levitical institution, was to be barley meal. Num. 5: 15. The common mincha, or offering, was of five wheat flour, (Levit. 2: 1.) but this was of barley, a meaner grain, probably to denote the vile condition of the person in whose behalf it was offered. For which reason, also, there was no oil or frankincense permitted to be offered with it. Sometimes barley is put for a low, contemptible reward or price. So the false prophets are charged with seducing the people for handfuls of barley, and morsels of bread. Ezek. 13: 19. Hosea bought his emblematic bride for fifteen pieces of silver, and a homer and a half of barley. Hosea 3: 2.—*Watson*.

**BARNABAS**; a disciple of Jesus Christ, and companion of St. Paul in his labors. He was a Levite, born in the isle of Cyprus. His proper name was *Joses*, to which the apostles added *Barnabas*, signifying the *son of consolation*. He is generally considered one of the seventy disciples, chosen by our Savior. He was brought up with Paul, at the feet of Gamaliel. When that apostle came to Jerusalem, three years after his conversion, Barnabas introduced him to the other apostles. (Acts 9: 26, 27.) about A. D. 37. Five years afterwards, the church at Jerusalem, being informed of the progress of the Gospel at Antioch, sent Barnabas thither, who beheld with great joy the wonders of the grace of God. Acts 11: 22, 24. He exhorted the faithful to perseverance. Some time afterwards, he went to Tarsus, to seek Paul, and bring him to Antioch, where they jointly labored two years, and converted great numbers; and here the disciples were first called Christians. They left Antioch, A. D. 41, to convey alms from

this church to that at Jerusalem. At their return, they brought John Mark, the cousin of Barnabas. While they were at Antioch, the Holy Ghost directed that they should be separated for those labors among the Gentiles to which he had appointed them. They departed into Cyprus, where they converted Sergius Paulus, the proconsul. They preached at Perga, in Pamphylia, without much success, by reason of the obstinacy and malice of the Jews; but being come to Iconium, they made many converts. Here the Jews stirred up a sedition, and obliged them to retire to Derbe and Lystra, in Lycaonia, where St. Paul curing one Æneus, who had been lame from his birth, the people of Lystra regarded them as gods; calling Barnabas, Jupiter, and Paul, Mercury; and would have sacrificed to them, which the two apostles with great difficulty hindered: nevertheless, soon afterwards, they were persecuted in this very city. Having revisited the cities through which they had passed, and where they had preached the Gospel, they returned to Antioch, in Syria.

In A. D. 51, Barnabas was sent with Paul from Antioch to Jerusalem, on occasion of disputes concerning the observance of legal rites, to which the Jews wished to subject the Gentiles. Paul and Barnabas were present in the council at Jerusalem, and returned immediately to Antioch. Peter, arriving there soon afterwards, was led to countenance, in some degree, by his conduct, the observance of the Mosaic distinctions. Barnabas, too, (who, being by descent a Levite, might retain some former notions,) used the like dissimulation: but Paul reproved Peter and Barnabas with great freedom. Paul afterwards determining to visit the churches in the isle of Cyprus, and in Asia Minor, Barnabas desired that John Mark might accompany them: but Paul objected, because Mark had left them on the first journey. Hereupon the two apostles separated: Paul went towards Asia; and Barnabas, with Mark, to Cyprus. This is all we know certainly concerning Barnabas.—*Watson.*

**BARNABAS'S GOSPEL**, an apocryphal work ascribed to Barnabas, the apostle, wherein the history of Jesus Christ is related in a manner very different from the account given us by the four evangelists. The Mahometans have this gospel in Arabic, and it corresponds very well with those traditions which Mahomet followed in his Koran. It was, probably, a forgery of some nominal Christians, and afterwards altered and interpolated by the Mahometans, the better to serve their purpose.—*H. Buck.*

**BARNABAS'S EPISTLE**. Barnabas, according to Jerome, wrote a letter full of edification for the church. It is frequently cited by Clement of Alexandria, and Origen. Eusebius and Jerome reckon it among the *apocryphal* or *uncanonical* writings; but neither of them deny that it belongs to Barnabas. But he could not be author of a work so full of forced allegories, extravagant and unwarrantable explications of Scripture, together with stories concerning beasts, and such like conceits, as make up the first part of this epistle. It is uncertain to whom this epistle was addressed, because we have not the superscription: but it seems to have been written to the converted Jews, who were too zealously addicted to the observance of the law of Moses. It is divided into two parts. In the first, he shows the unprofitableness of the old law, and the necessity of the incarnation and death of Jesus Christ. He cites, and explains allegorically, several passages relating to the ceremonies and precepts of the law of Moses, applying them to Jesus Christ and his law. The second part is a moral instruction, handled under the notion of two *ways*, the one of *light*, the other of *darkness*; the one under the conduct of the angels of God, the other under the guidance of the angels of Satan. The *way of light* is a summary of what a Christian is to do, in order to obtain eternal happiness; and the *way of darkness* is a representation of those particular sins which exclude men from the kingdom of God.

This epistle was first published in Greek, from a copy of father Hugh Menard, a Benedictine monk. An ancient version of it was found in a manuscript of the abbey of Corbey, near a thousand years old. Vossius published it in the year 1656, together with the epistles of Ignatius. It is recently republished in the Apocryphal New Testament. *Hend. Buck.*

**BARNABITES**; a religious order, founded in the sixteenth century, by three Italian gentlemen, who had been advised, by a famous preacher of those days, to read carefully the epistles of St. Paul. Hence they were called *clerks of St. Paul*; and *Barnabites*, because they performed their first exercise in the church of St. Barnabas, at Milan. They dress in black, like the secular clergy, and devote themselves to missions, preaching, and the instruction of youth; and in Italy, where they taught theology in the academies of Milan and Pavia, in France, Austria, and Spain, they had houses which they called colleges. In France and Austria, they were employed to convert the Protestants. The order only exists at present in Spain and some parts of Italy.—*Hend. Buck.*

**BARNARD**, (JOHN,) minister of Marblehead, Massachusetts, was born in Boston, November 6, 1681. His parents were remarkable for their piety, and they took particular care of his education. He was graduated at Harvard college, in 1700. In the former part of his collegiate course, the sudden death of two of his acquaintance impressed his mind, and led him to think of his own departure from this world; but the impression was soon effaced. However, before he left that institution, he was brought to repentance, and he resolved to yield himself to the commands of God.

He was ordained minister of Marblehead, July 18, 1716, as colleague with Mr. Cheever. In 1762, he received Mr. Whitwell as his assistant. The last sermon which he preached, was delivered, January 8, 1569. He died, January 24, 1770, aged eighty-eight years.

Mr. Barnard was eminent for his learning and piety, and was famous among the divines of America. During the latter part of his life, when he retained a vigor of mind and zeal uncommon at so advanced an age, he was regarded as the father of the churches. His form was remarkably erect, and he never bent under the infirmities of years. His countenance was grand, his mien majestic, and there was a dignity in his whole deportment. His presence restrained the imprudence and folly of youth, and when the aged saw him, they arose and stood up. He added a knowledge of the Hebrew to his other theological attainments; he was well acquainted with the mathematics; and he excelled in skill for naval architecture. When he first went to Marblehead, and for some years afterwards, there was not one trading vessel belonging to the town. It was through his exertions, that a commercial improvement soon took place.

His charity was of a kind which is worthy of imitation. He was not disposed to give much encouragement to common beggars; but he sought out those objects of benevolent attention, who modestly hid their wants. The poor were often fed by him, and the widow's heart was gladdened, while they knew not where to return thanks, except to the merciful Father of the wretched. In one kind of charity he was somewhat peculiar. He generally supported at school two boys, whose parents were unable to meet this expense. By his last will, he gave two hundred pounds to Harvard college. He left no children. In his sickness, which terminated in his death, he said, with tears flowing from his eyes, "My very soul bleeds, when I remember my sins; but I trust I have sincerely repented, and that God will accept me for Christ's sake. His righteousness is my only dependence."

The publications of Mr. Barnard are numerous and valuable. They show his theological knowledge, and his talents as a writer. His style is plain, warm, and energetic. The doctrines which he enforces, are the same which were embraced by the fathers of New England. His version of the Psalms, which he published when he was about seventy years of age, he fondly hoped would be sung in all the New England churches; but it was never used beyond the limits of the town in which it was composed. The labors of Watts had rendered it unnecessary. A letter from Mr. Barnard to President Stiles, written in 1767, giving a sketch of the eminent ministers of New England, is published in the Massachusetts Historical Collections.—*Whitwell's Fun. Serm.*; *Collect. Hist. Soc. vii.* 66—69; *x.* 157, 167; *Holmes, ii.* 525; *Allen.*

**BARNES**, (DANIEL H. LL. D.,) a distinguished conchologist, died in the meridian of life, October 27, 1818. He

and Dr. Griscom originated, and conducted with great reputation, the high school of New York. He was also a Baptist preacher. Invited by General Van Rensselaer to attend the first public examination of the school established by him at Troy, he proceeded to New Lebanon, and there preached on Sunday, the day before his death, from the text, "Ye know not what shall be on the morrow. For what is your life," &c. On Monday, while riding between Nassau and Troy, the driver being thrown from his seat as the stage was rapidly descending a hill, Dr. Barnes, in his alarm, jumped from the carriage and fractured his skull. He died in a short time after. Of the New York lyceum of natural history he was an active member. He was a classical scholar of high attainments, and of a most estimable character as a man. He had presided over several seminaries, and refused the presidency of the college at Washington city. He was probably the first conchologist in the United States. His learned communications on conchology were published in *Silliman's Journal*, with explanatory plates.—*Silliman's Journal*, xv. 401; *Allan*.

**BARONIUS, (CÆSAR.)** an ecclesiastical historian, was born in 1538, at Sora, in the Neapolitan territory, entered the church, and, in 1598, rose to the dignity of cardinal. But for the opposition of the Spanish court, he would have filled the papal chair. His death took place in 1607. He wrote several works; but the production on which his fame rests, is the *Ecclesiastical Annals*, from the first to the twelfth century.—*Davenport*.

**BARRALIER, (H. F. N. D.)** a youth of piety and precocious talents, was born at Marseilles, in 1805, acquired a knowledge of languages with extraordinary facility, and, before he was sixteen, wrote a discourse on the Immortality of the Soul; a Treatise on Morality; and some poems. He died in 1821.—*Davenport*.

**BARRINGTON, (LORD VISCOUNT),** was the youngest son of Benjamin Shute, a merchant of London, who was the youngest son of Francis Shute, of Upton, in the county of Leicester, esquire. He was born at Theobalds, in Hertfordshire, in the year 1678; and he received part of his education at Utrecht, as appears from a Latin oration which he delivered at that university. After his return to England, he applied himself to the study of the law in the Inner Temple; and, in 1701, he published, but without his name, "An Essay upon the Interest of England, in respect to Protestants dissenting from the Established Church," a piece in which he endeavored to make it appear, that it would be unjust and impolitic to pass any new laws unfavorable to the Dissenters; and, in particular, to prevent occasional conformity. It was reprinted two years after, with considerable enlargements; and the title, likewise, was somewhat varied. Having thus drawn his pen in a good cause, and acquitted himself with great reputation, he proceeded to publish another piece, in quarto, entitled, "The Rights of Protestant Dissenters," in two parts.—A second edition of which was printed in 1705, and dedicated to queen Anne.

In the year 1725, lord Barrington published, in two volumes, octavo, his "Miscellanea Sacra; or, a New Method of considering so much of the History of the Apostles as is contained in Scripture; with four Critical Essays: 1. On the Witness of the Holy Spirit. 2. On the Distinction between the Apostles, Elders, and Brethren. 3. On the Time when Paul and Barnabas became Apostles. 4. On the Apostolical Decrees." In this work the noble author has, with great accuracy and judgment, traced the methods taken by the apostles and first preachers of the Gospel for propagating Christianity; and explained, with great distinctness, the several gifts of the Spirit, by which they were enabled to discharge that office. These, in particular, he has improved into an argument for the truth of the Christian religion, which is said to have staggered the infidelity of Mr. Anthony Collins. His lordship was also author of several other tracts, chiefly political, which he published at different times, and upon various occasions. He died at his seat at Becket, in Berkshire, after an illness of seven hours only, on the 14th of December, 1734, in the fifty-sixth year of his age.

This learned and distinguished nobleman was a disciple and friend of Mr. Locke; and as he had the highest re-

gard for the holy Scriptures, in which he was eminently skilled, so, as a theological writer, he contributed greatly to the diffusing of that spirit of free scriptural criticism, which has since obtained among all denominations of Christians. At the same time, his exemplary candor toward those who differed from him in regard to religious opinions, and his steady attachment to the principles of liberty, both in church and state, carried with them their own encomium.

In private life, his lordship was a shining example of sobriety, regularity, and justice; he was religious without enthusiasm, and zealous without bigotry. He was remarkable for the politeness of his manners, and the gracefulness of his address; and he enjoyed the constant friendship and esteem of many of the greatest and best men the nation ever knew.

He generally attended divine worship among the Dissenters, and for many years received the sacrament at Finners' hall, when Dr. Jeremiah Hunt was pastor of the congregation that assembled there.—*Brit. Biog.; Jones's Chris. Biog.*

**BARRENNES.** This was looked upon as reproachful among the Greeks and Romans, but more particularly so among the Jews; which may be accounted for by the constant expectation of the Messiah, and the hope that every woman had, that she might be the mother of the promised seed. This constant hope of the speedy coming of the great "Seed of the woman," serves also to account for many circumstances in the Old Testament history. "Couple it," says the Rev. J. J. Blunt, "with this consideration, and I see the scheme of revelation, like the physical scheme, proceeding with beautiful uniformity: a unity of plan, 'connecting,' as it has been well said by Paley, 'the chicken roosting upon its perch, with the spheres revolving in the firmament;' and a unity of plan connecting, in like manner, the meanest accidents of a household, with the most illustrious visions of a prophet. Abstracted from this consideration, I see in the history of Moses details of actions, some trifling, some even offensive, pursued at a length (when compared with the whole) singularly disproportionate; while things which the angels would desire to look into, are passed over and forgotten. But this principle once admitted, all is consecrated; all assumes a new aspect; trifles, that seem at first not bigger than a man's hand, occupy the heavens; and wherefore Sarah laughed, for instance, at the prospect of a son, and wherefore that laugh was rendered immortal in his name; and wherefore the sacred historian dwells on a matter so trivial, whilst the world and its vast concerns were lying at his feet, I can fully understand. For then I see the hand of God shaping every thing to his own ends, and in an event thus casual, thus easy, thus unimportant, telling forth his mighty design of salvation to the world, and working it up into the web of his noble prospective counsels. Gen. 21: 6. I see that nothing is great or little before Him who can bend to his purposes whatever he willeth, and convert the light-hearted and thoughtless mockery of an aged woman into an instrument of his glory, effectual as the tongue of the seer which he touched with living coals from the altar. Bearing this master-key in my hand, I can interpret the scenes of domestic mirth, of domestic stratagem, or of domestic wickedness, with which the history of Moses abounds. The Seed of the woman, that was to bruise the serpent's head, Gen. 3: 15. however indistinctly understood, (and probably it was understood very indistinctly,) was the one thing longed for in the families of old; was 'the desire of all nations,' as the prophet Haggai expressly calls it, Hag. 2: 7.; and, provided they could accomplish this desire, they (like others, when urged by an overpowering motive,) were often reckless of the means, and rushed upon deeds which they could not defend. Then did the wife forget her jealousy, and provoke, instead of resenting, the faithlessness of her husband, Gen. 16: 2. 30: 3. 9.; then did the mother forget a parent's part, and teach her own child treachery and deceit, Gen. 25: 23. 27: 13.; then did daughters turn the instincts of nature backward, and deliberately work their own and their father's shame, Gen. 19: 31.; then did the daughter-in-law veil her face, and court the incestuous bed, Gen. 38: 14.; and to be

childless, was to be a by-word, Gen. 16: 5. 30: 1.; and to refuse to raise up seed to a brother, was to be spit upon, Gen. 38: 26. Deut. 25: 9.; and the prospect of the promise, like the fulfilment of it, did not send peace into families, but a sword; and three were set against two, and two against three, Gen. 27: 41.; and the elder, who would be promoted unto honor, was set against the younger, whom God would promote, Gen. 4: 5. 27: 41.; and national differences were engendered by it, as individuals grew into nations, Gen. 19: 37. 26: 35.; and even the foulest of idolatries may be traced, perhaps, to this hallowed source; for the corruption of the best is the worst corruption of all, Numb. 25: 1, 2, 3. It is upon this principle of interpretation, and I know not upon what other so well, that we may put to silence the ignorance of foolish men, who have made those parts of the Mosaic history a stumbling-block to many, which, if rightly understood, are the very testimony of the covenant; and a principle which is thus extensive in its application and successful in its results, which explains so much that is difficult, and answers so much that is objected against, has, from this circumstance alone, strong presumption in its favor, strong claims upon our sober regard."—*Watson*.

**BARROW, (ISAAC, D. D.)** distinguished alike as a mathematician and divine, was born in London, in the month of October, 1630. He received at the Charter-house school,



in two or three years, the first elements of knowledge; but there he discovered more of natural courage than inclination to study, being much given to fighting, and fond of promoting it among his school-fellows. That disposition gave much pain to his father; and he frequently wished, "that if it pleased God to take away any of his children, it might be his son Isaac." From that establishment his father removed him, and sent him to Felstead, in Essex. At that place his conduct changed; he soon made a very great progress in learning, and every other valuable qualification; and his master appointed him tutor to lord Fairfax, of Emely, in Ireland, who was then his scholar. In 1648, he took the degree of bachelor of arts, and, in 1649, was chosen fellow of the college. Soon after obtaining that fellowship, he determined on quitting the church, and on attending to the profession of physic; and in the acquisition of that knowledge he made great proficiency. He attained an accurate knowledge of anatomy, botany, and chemistry; but feeling that he was conscientiously bound, by the oath he had taken on his admission to his fellowship, to study divinity, he applied himself accordingly, and without delay, to its study. In addition to that study, he devoted much time and attention to acquire a knowledge of astronomy; and finding that such science depended much upon geometry, he soon made himself master of Euclid's Elements of Geometry, and rapidly attained a profound knowledge of mathematics. In 1653, he was incorporated in the degree of master of arts, at Oxford; and when Dr. Dupont resigned the chair of Greek professor, he recommended his pupil, Mr. Barrow, for his successor. That situation he did not, however, obtain, as he was suspected of holding Arminian tenets. Barrow then determined to visit foreign countries; but, in order to execute his design, he was obliged to sell his books.

In 1660, he was chosen to the Greek professorship at Cambridge. The duties of the professorship he performed with wisdom and industry, and appeared habitually to recollect, that for all his talents he should be required to render an account. On July 16, 1662, he was elected professor of geometry, in Gresham college, at the recom-

mendation of Dr. Willkins, master of Trinity college, and afterwards bishop of Chester. In the same year, he wrote some Greek verses on the marriage of king Charles and queen Catharine. Upon the 20th of May, 1663, he was elected a fellow of the Royal society, in the first choice made by the council after their charter; and afterwards was appointed to the situation of first professor of a mathematical lecture, established at Cambridge, and he then resigned that of Gresham college. In 1669, he also resigned his mathematical chair to his learned friend, Mr. Isaac Newton; being determined no longer to pursue the study of mathematics, but immediately to enter on that of divinity. Upon quitting his professorship, he was only a fellow of Trinity college, till his uncle presented him with a small sinecure in Wales; and Dr. Ward, bishop of Salisbury, conferred on him a prebend in his church. In 1670, he was made a doctor in divinity, by mandate; and when Dr. Pearson, master of Trinity college, was promoted to the see of Chester, Barrow was appointed to succeed him, by the king's patent, bearing date the 13th of February, 1672. Barrow was chaplain to the king, and to him he was much attached; insomuch, that he declared, "he had given it to the best scholar in England." He would also call him an "unfair preacher, because he exhausted every subject, and left nothing for others to say after him." In 1675, Barrow was chosen vice-chancellor of the university; and, in every situation to which he was elected, he performed its duties with punctuality and wisdom. The life of Barrow was, however, but short. Forty-two years had not rolled over him, ere he was numbered with the dead; for, on the 4th of May, 1672, after but a short illness, he expired. But his name has survived him; and not only is it recorded on the marble tablet, erected in Westminster abbey, but it is handed down in his writings, which, for close reasoning, deep thinking, and sterling sense, have seldom been equalled, and never surpassed. Barrow was, indeed, no ordinary man. His religion was, at once, that of the head and heart; and whilst, therefore, his writings delight and improve the understanding, they enlighten and convince the judgment. His temper was good; his disposition amiable; his manners pleasing; his conversation instructing; his life moral, useful, and pious, and his death happy. Let those men, who assert that Christianity is a religion of fraud and ignorance, remember, that amongst multitudes of learned and literary men, Barrow not only believed in, but vindicated and supported it.

For further account of this extraordinary man, see his Life and Writings.—*Jones's Chr. Biog.*

**BARSABAS.** Joseph Barsabas, surnamed Justus, was one of the first disciples of Jesus Christ, and probably one of the seventy. When St. Peter proposed to the disciples to fill up the place of Judas the traitor, by choosing another apostle, (Acts 1: 21.) Barsabas was nominated along with Matthias; but the lot fell on Matthias, who was therefore numbered with the eleven apostles.—We know nothing farther of the life of this Barsabas.

2. Barsabas was also the surname of Judas, one of the principal disciples mentioned, Acts 15: 22, &c. This is all we know of Barsabas Judas.—*Watson*.

**BARSUMAS;** bishop of Nisibis, in Persia, who flourished during the fifth century. Of all the promoters of the Nestorian cause, says Mosheim, there was not one to whom it has such weighty obligations as to the famous Barsumas, who was removed from his place in the school of Edessa, and created bishop of Nisibis, in 435. This zealous prelate labored with incredible assiduity and dexterity, from the year 440 to 485, to procure for the Nestorians a solid and permanent settlement in Persia; and he was vigorously seconded in this undertaking by Maanes, bishop of Ardascira. So remarkable was the success which crowned the labors of Barsumas, that his fame extended throughout the East; and those Nestorians who still remain in Chaldaea, Persia, Assyria, and the adjacent countries, consider him alone, and not without reason, as their parent and founder. This indefatigable ecclesiastic not only persuaded Firouz, the Persian monarch, to expel from his dominions such Christians as had adopted the opinions of the Greeks, and to admit the Nestorians in their place, but he even engaged him to put the latter in

possession of the principal seat of ecclesiastical authority in Persia, the see of Selencia, which the patriarch, or catholic of the Nestorians has always filled, even down to our times. The zeal and activity of Barstumas did not end here: he erected a famous school at Nisibis, whence issued those Nestorian doctors, who, in this and the following century, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary and China.—*Mosheim*.

**BARTHOLOMEW**, one of the twelve apostles, Matt. 10: 3. is supposed to be the same person who is called Nathanael, one of the first of Christ's disciples. This opinion is founded on the circumstance, that as the evangelist John never mentions Bartholomew in the number of the apostles, so the other evangelists never mention Nathanael. And as in John 1: 45. Philip and Nathanael are mentioned together as coming to Jesus, so in the other evangelists, Philip and Bartholomew are constantly associated together. The supposition also acquires additional probability from considering, that Nathanael is particularly mentioned among the apostles to whom Christ appeared at the sea of Tiberias, after his resurrection; Simon Peter, Thomas, and Nathanael, of Cana in Galilee; the sons of Zebedee, namely, James and John; with two other of his disciples, probably Andrew and Philip. John 21: 2. It is an early tradition, that Bartholomew propagated the faith as far as India, and also in the more northern and western parts of Asia, and that he finally suffered martyrdom. But all the particulars respecting the life and labors of the apostles, not mentioned in the New Testament, are exceedingly uncertain.—*Watson*.

**BARTHOLOMEW'S DAY**; a feast held on the 24th of August, in honor of Bartholomew, but awfully memorable as the day of the horrid slaughter of the Huguenots in France, in the year 1572, when, at midnight, not only was a signal given to massacre all who were found in Paris, but orders were issued that the massacre should extend through the whole kingdom; in consequence of which, in the space of thirty days, upwards of thirty thousand victims are calculated to have been slain. (See PERSECUTION, FRANCE).—*Hend. Buck*.

**BARTHOLOMITES**; a religious order founded at Genoa, in 1307; but, the monks leading irregular lives, it was suppressed in 1650, and their effects confiscated. In the church of the monastery of this order at Genoa, is preserved the image which, it is pretended, Christ sent to king Abarigus.—*Buck*.

**BAR-TIMÆUS**; a blind man of Jericho, who sat by the side of the public road, begging, when our Savior passed that way to Jerusalem. Mark (10: 46—52.) says, that "Jesus coming out of Jericho, with his disciples, and a great crowd, Bar-Timæus, when he heard it, began to cry out, Jesus, Son of David, have mercy on me!" and Jesus restored him to sight. But Matthew, (20: 30.) relating the same story, says, that two blind men, sitting by the way-side, understanding that Jesus was passing, began to cry out, &c. and both received sight. Mark notes Bar-Timæus only, because he was more known, and not improbably (as his name is preserved) was born in a superior rank of life, therefore was no common beggar; if, besides, his blindness had been the cause of reducing him to poverty, no doubt his neighbors would mention his name, and take great interest in his cure. Probably, Timæus, his father, was of note in that place; as such was generally the case, when the father's name was taken by the son. The cure of another blind man, mentioned Luke 18: 35, 43. is different from this; that happened, when Jesus was entering into Jericho; this, the next day, as he was coming out.—*Calmet*.

**BARUCH**, the son of Neriah, and grandson of Maaseiah, was of illustrious birth, and of the tribe of Judah. He had a brother of the name of Seraiah, who occupied an important station in the court of king Zedekiah; but he himself adhered to the person of the prophet Jeremiah, and was his most steady friend, though his attachment to him drew on himself several persecutions and much ill-treatment. He appears to have acted as his secretary during a great part of his life, and never left him till they were parted by death, on which Baruch retired to Babylon, where the rabbins say he also died in the twelfth year of the captivity. Jer. 36: 43. The Book of Baruch is justly

placed among the apocryphal writings. Grotius thinks it a fiction written by some Hellenistic Jew; and St. Jerome gives as the reason why he did not write a commentary upon it, that the Jews themselves did not deem it canonical.—*Watson*.

**I. BARZILLAI**; a native of Rogelim, in Gilead, and one who assisted David when expelled from Jerusalem by Absalom. 2 Sam. 17: 27, 28. When David returned to Jerusalem, Barzillai attended him to the Jordan.—II. A native of Melohath, father of Adriel, who married Michal, formerly wife of David. 2 Sam. 21: 8.—III. A priest, who married a daughter of Barzillai the Gileadite. Nehem. 7: 63.—*Calmet*.

**BASHAN**. The land of Bashan, otherwise the Bata-næa, is east of the river Jordan, north of the tribes of Gad and Reuben, and in the half-tribe of Manasseh. It is bounded east by the mountains of Gilead, the land of Ammon, and East Edom; north by mount Hermon; south by the brook Jabbok; west by the Jordan. Og, king of the Amorites, possessed Bashan when Moses conquered it. Bashan was esteemed one of the most fruitful countries in the world; its rich pastures, oaks, and fine cattle are exceedingly commended. Num. 21: 33. 32: 33. Isa. 2: 13. Deut. 3: 1. Psal. 22: 12.

The following description of this region is by Mr. Buckingham: "We had now quitted the land of Sihon, king of the Amorites, and entered into that of Og, the king of Bashan, both of them well known to all the readers of the early Scriptures. We had quitted, too, the districts apportioned to the tribes of Reuben and Gad, and entered that which was allotted to the half-tribe of Manasseh, beyond Jordan, eastward, leaving the land of the children of Ammon on our right, or to the east of the Jabbok, which divided Ammon, or Philatelpnia, from Gerasa. The mountains here are called the land of Gilead in the Scriptures, and in Josephus; and, according to the Roman division, this was the country of the Decapolis, so often spoken of in the New Testament, or the province of Gaulonitis, from the city of Gaulon, its early capital. We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us: its plains covered with a fertile soil, its hills clothed with forests, and at every new turn presenting the most magnificent landscapes that could be imagined. Amongst the trees, the oak was frequently seen; and we know that this territory presented them of old. In enumerating the sources from which the supplies of Tyre were drawn in the time of her great wealth and naval splendor, the prophet says, 'Of the oaks of Bashan have they made thine oars.' (Ezek. 27: 6.) Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have translated the word by *alders*, to prevent the appearance of inaccuracy in the inspired writer. The expression of 'the fat bulls of Bashan,' which occurs more than once in the Scriptures, seemed to us equally inconsistent, as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in the modern maps as such, between the Jordan and the Euphrates; but we could not now fully comprehend, not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person. . . . The general face of this region improved as we advanced further in it; and every new direction of our path opened upon us views which surprised and charmed us by their grandeur and beauty. lofty mountains gave an outline of the most magnificent character; flowing beds of secondary hills softened the romantic wildness of the picture; gentle slopes, clothed with wool, gave a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation, and herds and flocks gave life and animation to scenes as grand, as beautiful, and as highly picturesque as the gems or taste of a Claude could either invent or desire."—*Cu met*.

**BASIL**, called the *Great*, to distinguish him from other Greek patriarchs of the same name, was born in 329, at Cesarea, in Cappadocia, and, after having studied at Athens, he for a while taught rhetoric and dialectics at the bar. In 370, he was made bishop of the area, where

he died in 379. He is the most distinguished ecclesiastic among the Grecian patriarchs. His efforts for the regulation of clerical discipline, of the divine service, and of the standing of the clergy; the number of his sermons; the success of his mild treatment of the Arians; and above all, his endeavors for the promotion of a monastic life, for which he prepared vows and rules, observed by himself, and still remaining in force, prove the extent of his influence. The Greek church honors him as one of its most illustrious patron saints, and celebrates his festival, January 1. His followers are widely extended; there are even some in America. They lead an austere life. The vows of obedience, chastity and poverty, framed by Basil, are the rules of all the orders of Christendom, although he is particularly the father of the Eastern, as Benedict is the patriarch of the Western order. In point of genius, controversial skill, and a rich and flowing eloquence, Basil was surpassed by very few in the fourth century.—*Ency. Amer.*; *Davenport*; *Mosheim*; *Rob. Hist. Baptism*, p. 80.

**BASILIAN MONKS**; religious of the order of Basil, in the fourth century, who, having retired into a desert in the province of Pontus, founded a monastery, and drew up rules, to the amount of some hundreds, for his disciples. This new society soon spread all over the East; nor was it long before it passed into the West. Some pretend that Basil saw himself the spiritual father of more than ninety thousand monks in the East only; but this order, which flourished for more than three centuries, was considerably diminished by heresy, schism, and a change of empire; but the number is still considerable, and some are found even in America. The historians of this order say that it has produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs, besides an infinite number of confessors and virgins. This order likewise boasts of several emperors, kings, and princes, who have embraced its rule.—*Hend. Buck.*

**BASILICA**; properly a royal palace; but in the first centuries of Rome, the basilicas were splendid public buildings, of an oblong shape, and four-cornered, and commonly adorned with Corinthian columns and statues, where the citizens collected to consult for their common welfare, transact mercantile business, and hear the young orators exercise themselves in declamation. Some of them having been given by Constantine to the Roman Christians for their worship, the first buildings appropriated to this purpose obtained the name of *basilica*; and afterwards, when new churches were built, the shape of the ancient basilica was retained.—*Hend. Buck.*

**BASILIDEANS**; the followers of Basilides of Alexandria, a Gnostic leader of the early part of the second century. (See *Gnostics*.)—*Watson.*

**BASILIDES**; author of one of the earliest heresies—Gnosticism. Different opinions have been entertained as to the time at which he lived; but if he was a disciple of Menander, who was a disciple of Simon Magus, he must have lived about the beginning of the second century, and may have spread his doctrines in the reign of the emperor Trajan. He studied at Alexandria, and is said to have been also in Persia; but whether he learned his views of Gnosticism there is uncertain.—*Hend. Buck.*

**BASKET**, *kophinos*; a wicker-basket, from *kuphion*, to cut off, because made from twigs, or cuttings of trees, or from *kouphotes*, levity, on account of its lightness. The Jews appear to have been in the habit of using these wicker-baskets, which were probably of a certain measure, for carrying about with them their daily provision; and as the chief baker of Pharaoh, in his dream, carried three baskets on his head with all manner of baked meats for Pharaoh, we may thus infer the connection between the image of the basket and the event of which it was the emblem,—that when three days' provision should be expended, the event predicted should happen; and hence the basket which contains the daily provision becomes the emblem of a day,—the time for which the provision would last. The *kophinai* were the baskets of which twelve were filled with the fragments remaining after the five loaves and two small fishes had been blessed and increased to the supply of five thousand persons by our Lord; Matt. 4: 20. 16 9. and it is probable from the number of

these baskets, that they were those belonging to the twelve disciples, and used by them for the purpose of containing their daily supply of food; thus rendering the miracle, if possible, more impressive. For not only were the wants of the multitude supplied, but also the disciples themselves obtained their next day's provision from the five barley loaves and two small fishes. Their subsequent mistake of the words of our blessed Lord, when he speaks of the leaven of the Pharisees,—“It is because we have taken no bread,” was thus brought more home to themselves personally, when their unbelief and want of understanding, upon that occasion were reprov'd.—*Sherwood.*

**BASLE, COUNCIL OF**; which commenced its sittings, December 11, 1431, under the presidency of the cardinal legate Julianus Cæsarini of St. Angelo, and after holding not fewer than *forty-five*, terminated its labors, May 16, 1443. Its objects, which were partly attained, were to extirpate heresies, limit the power of the pope, effect a reformation of the clergy, and consolidate the interests of the church. Its decrees are not admitted into any of the Roman collections, and are considered of no authority by the Roman lawyers. They are, however, recognised in points of canon law in France and Germany; and though some later concordats have modified the application of them, they have never been formally and entirely annulled.—*Hend. Buck.*

**BASNAGE DE BEAUVAL, (JAMES)**, an eminent Protestant divine, was born at Rouen, in 1653, and educated at Saumur in Geneva. When the edict of Nantz was revoked, he retired to Rotterdam, and, in 1709, was chosen one of the Walloon pastors at the Hague. Being in favor with the grand pensionary Heinsius, and still preserving his attachment to France, he rendered such services to his country, in facilitating the treaty of alliance with Holland, that he was rewarded with his recall and the restoration of his property. He died in 1723. Basnage was a man of erudition, sincerity, and virtue; and of such enlarged political views and talents, that Voltaire declared him to be more fit for a minister of state than of a parish. Among his principal works are, a History of the Church; a History of the Jews; a History of the Religion of the Reformed Church; and Annals of the United Provinces.—*Ency. Amer.*

**BASTARD**; one born out of wedlock. A bastard among the Greeks was despised, and exposed to public scorn, on account of his spurious origin. In Persia, the son of a concubine is never placed on a footing with the legitimate offspring; any attempt made by parental fondness to do so would be resented by the relations of the legitimate wife, and outrage the feelings of a whole tribe. The Jewish father bestowed as little attention on the education of his natural children as the Greek: he seems to have resigned them, in a great measure, to their own inclinations; he neither checked their passions, nor corrected their faults, nor stored their minds with useful knowledge. This is evidently implied in these words of the apostle: “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons,” Heb. 12: 7, 8. To restrain the licentious desires of the heart, Jehovah by an express law fixed a stigma upon the bastard, which was not to be removed till the tenth generation; and to show that the precept was on no account to be violated, or suffered to fall into disuse, it is emphatically repeated, “A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord,” Deut. 23: 2.—*Watson.*

**BASTINADO**; the punishment of beating with sticks. It is also called *tympanum*, because the patient was beaten like a drum. Upwards of a hundred blows were often inflicted, and sometimes the beating was unto death. St. Paul, Heb. 11: 35, says that some of the saints were *tortured, tympanizo*, suffered the tympanum, that is, were stretched on an instrument of torture, and beaten to death.—*Watson.*

**BAT**. This singular creature, which possesses properties that connect it with both beasts and birds, has been variously placed in systems of natural history. The editor of Calmet says, “it is too much a bird to be properly a

beast, and too much a beast to be properly a bird." Doubts as to its nature, however, no longer exist. The bat is now



universally made to take its place among the animal tribes, to which the bringing forth its young alive, its hair, its teeth, as well as the rest of its habitudes and conformation, evidently entitles it. In no particular, scarcely, does it resemble a bird, except in its power of sustaining itself in the air, which circumstance is scarcely enough to balance the weight of those particulars which we have noticed, as placing it among quadrupeds.

The Hebrew name of the bat denotes "the fier in duskiness," that is, the evening. It was similarly named by the Greeks and the Latins. In Deut. 14: 18, 19, it is well described: "Moreover the bat, and every creeping thing that *fieth*, is unclean to you: they shall not be eaten."

The legs of the bat are formed in a very particular manner, and entirely different from any other animal. It creeps with the instruments of its flight. During the entire winter, it conceals itself in its hole, as it does, also, during the day-time even in summer, never venturing out, except for an hour or two in the evening, in order to supply itself with food. The usual place in which it takes up its abode is the hollow of a tree, a dark cavern, or the chink of some ruined building, of which it seems particularly fond. This illustrates Isa. 2: 20, "In that day, a man shall cast his idols of silver and his idols of gold to the moles and to the bats;" that is, he shall carry his idols into the dark caverns, old ruins, or desolate places, to which he himself shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation.—*Abbott's Script. Nat. History.*

BATANIA; the same as BASHAN, which see.

BATANISTS, or ASSASSINS. See ASSASSINS.

BATES, (WILLIAM, D. D.) an eminent non-conformist minister of the seventeenth century, was born in the year 1625; but of the place of his birth, or the particulars of his family, his contemporaries have left us no record. He was educated at the university of Cambridge, where he took the degree of bachelor of arts in 1647, and was admitted doctor of divinity in 1660. Soon after the restoration, he was appointed chaplain to king Charles II. and was also, for some time, minister of St. Dunstan's in the West; from whence he was ejected by the act of uniformity. He was one of the commissioners at the Savoy conference in 1660, for reviewing the public liturgy, and assisted in drawing up the exceptions against the Book of Common Prayer. He was likewise chosen on the part of the non-conformist ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute with Dr. Pearson, afterwards bishop of Chester, Dr. Gunning, afterwards bishop of Ely, and Dr. Sparrow, afterwards bishop of Norwich. The object of this conference was to persuade the dissenters to fall in with the requirements of the church of England, in regard to its rituals and ceremonies. But to the sophistical reasonings of Gunning, who seemed disposed to forward a reconciliation between the church of England and that of Rome, Dr. Bates constantly urged, that on the very same grounds on which they imposed the crucifix and surplice, they might bring in holy water, and all the trumpery of popery. On this occasion, the doctor displayed heroic firmness of mind, at the same time that he conducted himself with great wisdom and moderation. Whenever he spoke, what he said was solid, judicious, and to the point, which procured him great respect from his brethren.

When he retired from his charge at St. Dunstan's church, in 1662, he took leave of his flock in the following terms: "I know you expect I should say something as to my non-conformity. I shall only say thus much: It is neither fancy, faction, nor humor that makes me refuse to comply, but merely the fear of offending God. And if, after the best means used for my illumination, such as prayer to God, discourse and study, I cannot be satisfied about the lawfulness of what is required, if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next."

Dr. Bates was honored with the friendship of the lord keeper Bridgman, the lord chancellor Finch, the earl of Nottingham, and Archbishop Tillotson. He was offered the deanery of Litchfield and Coventry, at the restoration, but he declined the offer; and, according to Dr. Calamy, he might have been afterwards raised to any bishopric in the kingdom, could he have conformed to the established church. He resided for the latter part of his life at Hackney, where he died on the 19th of July, 1699, in the seventy-fourth year of his age.

In external appearance, Dr. Bates was extremely handsome; his countenance mild, yet dignified; his voice remarkably soft and pleasing; and his style highly polished for the age in which he lived. Dr. Calamy says, that he was generally reputed one of the best orators of the day, and was well versed in the politer parts of learning, which so seasoned his conversation, as to render it highly entertaining to the more sensible part of mankind. His apprehension was quick and clear, and his reasoning faculty acute, prompt, and expert. His judgment was penetrating and solid, stable and firm. His memory was singularly tenacious, and scarcely impaired at the period of his death. His language was always neat and fine, but unaffected. His method in all his discourses would bear the test of the severest scrutiny. Mr. Granger says, that Dr. Bates was a man of a good and amiable character; much a scholar—much a gentleman—and no less a Christian. His moderation and sweetness of temper were known to all that conversed with him, among whom were eminent and pious men of various persuasions. Dr. Tillotson's friendship for him began early; and as his merit was invariably the same, it continued without interruption to the end of that prelate's life. He is esteemed the politest writer of the age among the Presbyterians. His works were collected and published in a thick folio volume after his decease; and a new edition of them appeared in 1815, in four volumes octavo, with a Memoir prefixed. His "Harmony of the Divine Attributes in the Work of Man's Redemption," has been deservedly popular.—*Jones' Chris. Biog.*

BATH; a measure of capacity for things liquid, being the same with the ephah, Ezek. 45: 11, and containing ten homers, or seven gallons and four pints.—*Watson.*

BATHING. The word *washing* in the New Testament, from the Greek *lavo*, signifies *bathing*. John 13: 10. Acts 9: 37. 16: 33. Heb. 10: 23. 2 Pet. 2: 22. Rev. 1: 5. This is the specific meaning of the word in the Greek writers, and in the Septuagint. Bathing undoubtedly took place first in rivers and in the sea; but men soon learned to enjoy this pleasure in their own houses. Even Homer mentions the use of the bath as an old custom. The bath, at this period, was the first refreshment offered to the guest. In later times, rooms, both public and private, were built expressly for the purpose of bathing. The public baths of the Greeks were mostly connected with the gymnasias, because they were taken immediately after the athletic exercises. The Romans, in the period of their luxury, imitated the Greeks in this point, and built magnificent baths. The following description applies both to the Greek and Roman baths:—The building which contained them was oblong, and had two divisions, the one for males, the other for females. In both, warm or cold baths could be taken. The warm baths, in both divisions, were adjacent to each other, for the sake of being easily heated. In the midst of the building, on the ground floor, was the heating room, by which not only the water for bathing, but sometimes also the floors of the adjacent rooms, were warmed. Above the heating room was an apartment in which three copper kettles were walled in, one above another, so that the low-

est was immediately over the fire, the second over the first, and the third over the second. In this way; either boiling, lukewarm, or cold water could be obtained. The water was carried, by separate pipes, from these kettles into the bathing rooms, and a fresh supply was immediately poured into the kettles from a reservoir. Close to the heating room were three separate rooms on each side, for the hot, the lukewarm, and the cold bath. The bathing-rooms had, on the floor, a basin of mason-work, in which there were seats, and round it a gallery, where the bathers remained before they descended into the bath, and where, also, the attendants were. There was also a sweating-room, which was heated by means of flues, and was called *laconicum*. This room had an opening in the ceiling, through which the light fell, and from which was suspended a brazen plate, that could be raised and let down at pleasure, to increase or lessen the heat. For undressing, for receiving the garments, and for anointing after bathing, there were different rooms; and connected with the bath were walks, covered race-grounds, tennis-courts, and gardens. These buildings, together with a number of bathing-rooms, were necessary for a public bath, which was adorned with splendid furniture, and all the requisites for recreation, and resembled, in its exterior appearance, an extensive palace. Roman luxury, always in search of means for rendering sensual enjoyments more exquisite, in later times, built particular conduits for conducting seawater to the baths, used mountain snow, and enlarged these establishments in such a way that even their ruins excite admiration. (See *Wichelhausen, on the Baths of the Ancients*, Mannheim, 1807.)—Among the Europeans, the Russians have peculiar establishments for bathing, which are visited by all classes of the people during the whole year. The people regard these baths as a necessary of life, and they are to be found in every village. They are also met with in Finland.—Among the Asiatics, baths are in general use. The Turks are, by their religion, obliged to make repeated ablutions daily: besides these, men and women must bathe in particular circumstances and at certain times. For this purpose, there is, in every city, a public bath connected with a mosque; and rich private persons possess private bath-houses adorned with all the objects of Asiatic luxury.

Public baths are common in Europe, and there are, at present, few cities without them. Medicine has endeavored to increase the wholesome effects of baths by various compositions and modes of application. Baths are distinguished by the nature of the fluid, by the degree of heat, and by their influence upon the body. They are prepared with water, milk, wine, &c.; are of different temperatures; and herbs, iron, soap, and other substances are mixed with them, as the purpose requires. There are, also, baths of earth, sand, air, vapor, and electric baths. They are applied either to the whole body, or only to a single part. The shower bath affords an agreeable and healthful mode of bathing, and much use is made of it in medicine. Mineral baths are those, the water of which naturally contains mineral ingredients.—*Ency. Amer.*

**BATH-KOL**, *daughter of the voice*. By this name the Jewish writers distinguish what they called a revelation from God, after verbal prophecy had ceased in Israel; that is, after the prophets Haggai, Zechariah, and Malachi. The generality of their traditions and customs are founded on this bath-kol. They pretend that God revealed them to their elders, not by prophecy, but by the *daughter of the voice*. The bath-kol, as Dr. Prideaux shows, was a fantastical way of divination, invented by the Jews, like the *Sortes Virgiliae* among the heathen. For, as with them, the words first opened upon in the works of that poet, was the oracle whereby they prognosticated those future events which they desired to be informed of; so with the Jews when they appealed to bath-kol, the next words which they should hear drop from any one's mouth were taken as the desired oracle. With some, it is probable that bath-kol, the *daughter of the voice*, was only an elegant personification of tradition. Others, however, more bold, said that it was a voice from heaven, sometimes attended by a clap of thunder.—*Watson*.

**BATH-SHEBA**. See **DAVID**; **NATHAN**; **SOLOMON**.

**BATTLE**. The object of a war may be obtained in two

different ways: either one party forces the other, by skillful manœuvres, marches, demonstrations, the occupation of advantageous positions, &c. to quit the field (which belongs to the province of *strategy*); or the hostile masses approach each other (by design or by chance), so that a battle becomes necessary to determine which shall keep the field. The rules for securing a successful issue, whether they respect the preparations for the conflict, or the direction of the forces when actually engaged, belong to *tactics*, in the narrower sense of the word. *Strategy* also shows the causes which bring armies together, and produce battles without any agreement between the parties. It belongs not to this article to explain this point. It may be sufficient to say, in general, that armies, in their marches, (and consequently in their meetings,) are chiefly determined by the mountains and rivers of a country.

In ancient times and the middle ages, the battle-ground was often chosen by agreement, and then the battle was a mere trial of strength, a duel *en gros*; but, in our time, such trifling is done away. War is now carried on for the real or pretended interest of a nation, or a ruler who thinks or pretends that his interest is that of the nation. Wars are not undertaken for the purpose of fighting, and battles are merely the consequence of pursuing the purpose of the war. They arise from one party's striving to prevent the other from gaining his object. Every means, therefore, of winning the battle is resorted to, and an agreement can hardly be thought of. In this respect, a land battle is entirely different from a naval battle. The former is intended merely to remove an obstacle in the way of gaining the object of the war; the destruction of the enemy, therefore, is not the first thing sought for. The views of one party can often be carried into effect with very little effusion of blood; and if a general can obtain the same end by manœuvring as by a battle, he certainly prefers the former. But the object of a naval engagement is, almost always, the destruction of the enemy; those cases only excepted, in which a fleet intends to bring supplies or reinforcements to a blockaded port, and is obliged to fight to accomplish its purpose.

As the armies of the ancients were not so well organized as those of the moderns, and the combatants fought very little at a distance, after the battle had begun, manœuvres were much more difficult, and troops, when actually engaged, were almost entirely beyond the control of the general. With them, therefore, the battle depended almost wholly upon the previous arrangements, and the valor of the troops. Not so in modern times. The finest combinations, the most ingenious manœuvres, are rendered possible by the better organization of the armies, which thus, generally at least, remain under the control of the general.

The battle of the ancients was the rude beginning of an art now much developed. It is the skill of the general, rather than the courage of the soldier, that now determines the event of a battle. There is, probably, no situation, which requires the simultaneous exertion of all the powers of the mind more than that of a general at the decisive moment of a battle. While the soldier can yield himself entirely to the impulse of his courage, the general must coolly calculate the most various combinations; while the soldier retreats, the general must endeavor to turn the tide of battle by his ardor or his genius. Daring courage, undaunted firmness, the most active and ingenious invention, cool calculation, and thorough self-possession, amid scenes of tremendous agitation, and under the consciousness that the fate of a whole nation may depend on him alone in the trying moment,—these are the qualities which a good general cannot dispense with for a moment. If it is the character of genius to conceive great ideas instantaneously, in every genius is in this respect the greatest. Great generals have therefore been, in all ages, the objects of admiration; and as a great artist may be no example, in a moral point of view, although we admire the genius displayed in his productions, so we cannot but bestow the same kind of admiration on the high intellectual gifts of a great general. Few situations, therefore, enable a man to acquire higher glory, than that of a great commander in a good cause.

If troops meet accidentally, and are thus obliged to fight,



it is called a *rencontre*. Further, battles are distinguished into *offensive* and *defensive*. Of course, a battle which is offensive for one side, is defensive for the other.

Tacticians divide a battle into three periods—that of the disposition, that of the combat, and the decisive moment. The general examines the strength, reconnoitres the position, and endeavors to learn the intention of the enemy. If the enemy conceals his plan and position, skirmishes and partial assaults are often advisable, in order to disturb him, to obtain a view of his movements, to induce him to advance, or with the view of making prisoners, who may be questioned, &c. Since the general cannot direct all these operations in person, officers of the staff, and aids assist him; single scouts or small bodies are sent out, and spies are employed. Any person or thing (ministers, peasants, shepherds, maps, &c.) which can afford information of the enemy, or the ground on which the battle is to take place, is made use of for obtaining intelligence, by force or otherwise. According to the knowledge thus acquired, and the state of the troops, the plan of the battle, or the disposition, is made; and here military genius has an opportunity to display itself. There is an immense difference between the quick, clear and ingenious disposition of a great general, which shows the leading features of the plan to every commander under him, and provides for all cases favorable or unfavorable, with a few distinct touches, without depriving the different commanders of freedom of action, and the slow, indistinct, minute, and, after all, inaccurate dispositions of a feeble commander. Napoleon's dispositions are real master-pieces. Like a great artist, he delineates, with a few strokes, the whole character of the battle; and as the disciples of Raphael assisted in the painting of his pictures, but necessarily worked in the great style of their master, which his first lines gave to the picture, so all the skilful generals under Napoleon labored for the accomplishment of one great end, sometimes disclosed to them, sometimes concealed in the breast of their commander. To the disposition also belongs the detaching of large bodies which are to co-operate in the battle, but not under the immediate command of the chief. The plan of the battle itself, the position of the troops, &c. is called the *order of battle*. This is either the parallel, or the inclosing, (if the enemy cannot develop his forces, or you are strong enough to outflank him,) or the oblique.

When each division of troops has taken its position, and received its orders, and the weaker parts have been fortified, (if time allows it,) the artillery placed on the most favorable points, all chasms connected by bridges; villages, woods, &c. taken possession of, and all impediments removed as far as possible, (which very often cannot be done except by fighting,) then comes the second period—that of the engagement. The combat begins, either on several points at a given signal, as is the case when the armies are very large, and a general attack is intended, as, for instance, at Leipsic, where three fire-balls gave the signal for battle on the side of the allies; or by skirmishes of the light troops, which is the most common case. The artillery endeavors to dismount the batteries of the enemy, to destroy his columns, and, in general, to break a passage, if possible, for the other troops. The forces, at the present day, are brought into action mostly in columns, and not, as formerly, in long but weak lines. Here the skill of commanders of battalions is exerted. Upon them rests the principal execution of the actual combat. The plans and orders of a general reach only to a certain point; the chiefs of battalions must do the chief work of the battle. Before the battle, the general places himself upon a point, from which he can see the conflict, and where he can easily receive reports—upon a hill, in a wind-mill, &c. Sometimes if there is no such favorable point, a staging is erected. A few men are near him as his body-guard; others take charge of the plans and maps; telescopes are indispensable. He often sends one of his aids to take instant command of the nearest body of cavalry, in order to execute an order which must be carried into effect quickly. He receives the reports of the generals under him, and gives new orders; disposes of the troops not yet in action; strengthens weak points; throws his force upon the enemy where he sees them waver; or changes, if necessary, with a bold and ingenious thought, the whole order of battle.

The general now uses every means to bring on the third period of the battle—the decisive moment. This cannot always be the result of combinations. It often takes place much sooner than was expected; it is often protracted by accidents, want of energy on the part of the commanders, &c. Sometimes all the operations are drawing to the end which the general aimed at, when an unforeseen accident suddenly gives a new impulse to the enemy. Victory or defeat depend now upon one moment, one happy idea. Perhaps it is all-important to break, at once, the enemy's centre, perhaps to concentrate the destructive power of the artillery, and, sweeping away some obstacle, to send, as Napoleon often did, a torrent of cavalry upon a certain point. Any thing which can carry disorder into the ranks of the enemy is of great use. If he begins to waver, or to retreat in order, or to flee in disorder, it is always necessary to follow up the victory with all possible vigor and celerity. This is as important as victory itself. Napoleon was, till the last war in Germany, a master in this particular.

There are three maxims, as important for the general as they are simple: (1.) Know your enemy, his strength and intentions; (2.) make all the operations and manœuvres of the parts coincide, as much as possible, with the great plan of the battle; (3.) pursue victory to the utmost. It is also a maxim, in regard to battles, as well as to the conduct of the war generally, to make the enemy conform to your plans, and to avoid the necessity of accommodating yourself to his. Stratagems are often of the greatest advantage. After a battle, care must be taken of the wounded. Soldiers are often appointed to take care of their unfortunate comrades during the battle. It ought to be always done, though it never can do good to any great extent. At night, if cold, fires are lighted, that the wounded may creep to them. Peasants are sent out to bring in the living, and to bury the dead in large pits; but, if possible, soldiers should always be sent with them, because the peasants, if of the enemy's nation, often plunder half dead soldiers, and bury them alive. They are generally very rapacious, and think they have a right to indemnify themselves for their severe losses.

Such is the art of war, in ancient and in modern times. How opposite is it to the pacific and benevolent principles of Christianity! *The Son of man came not to destroy men's lives, but to save them.* When his religion shall become universal, the arts of peace and love shall alone be cultivated; *nation shall not lift up sword against nation, neither shall they learn war any more.* Isai. 2: 4.

But there is a *spiritual conflict*—a perpetual contest against prejudice, error, sophistry, infidelity, and sin—to which all on earth are summoned, and for which all should be prepared. This is the *good fight of faith*. Happy they who are found most skilful and successful on this glorious field! Better is he that conquers one criminal passion, that triumphs over one practical illusion, one easily besetting habit of sin, that wins one soul to God, that plants the standard of truth and holiness one step in advance of its present position among men, than he who taketh a city, or even subdues an empire at his feet. *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.* Rev. 21: 7. *Be thou faithful unto death, and I will give thee a crown of life.* Rev. 2: 10.—*Ency. Amer.; Foster's Glory of the Age.*

BATTLE-AXE. (See ARMS.)

BATTLEMENT; a wall round the top of flat-roofed houses; as were those of the Jews, and other Eastern people. (See HOUSE.) The Jews were enjoined to adopt this precaution against accidents, under the penalty of death. Dent. 22: 8. In Jer. 5: 10. the term appears to denote towers, walls, and other fortifications of a city.—*Calmet.*

BAXTER, (RICHARD,) was born at Rowton, in Shropshire, November 12, 1615. He was one of the great non-conformist divines; and though he, in the early part of his life, labored under many and great disadvantages, owing to the irreligion and ignorance of those under whose care he was placed, he was afterwards one of the greatest men of the age in which he lived. During the first few years of his life, he was much addicted to lying, covetousness in play, fondness for romances, &c.; but, fortunately for him, his father directed his attention to the

historical part of the Bible, which much interested him, and inspired him with a desire to peruse those parts which were more doctrinal. In consequence of such determination, by the perusal of the Bible and other religious books, and the conversations of his father, his mind became illuminated, and his soul converted to God. After having



been for some time under the care of Mr. John Owen, school-master of the free school at Wroxeter, his parents accepted of a proposal for placing him under the care of Mr. Richard Wickstead, chaplain to the council of Ludlow. This gentleman proved to be very incompetent to his charge, being an indifferent scholar, and taking no pains with his pupil. The only benefit he obtained, while under his tuition, was the liberal use of his library, which to him was of great advantage. At this time, the mind of Mr. Baxter was considerably alarmed by the fear of death, which produced in him great seriousness, and a more earnest attention to religion. Divinity became his first and favorite pursuit. Zealous in his attachment to the cause of truth, Mr. Baxter entered into the work of the ministry, after having been examined and ordained by bishop Thornborough, of Worcester. In 1633, he became master of the free school at Dudley, in Worcestershire, where he delivered his first sermon. In 1638, he applied to the bishop of Winchester for holy orders, which he received, being at that time attached to the church of England. The *et cetera* oath was his first inducement to examine into this point; and, though Mr. Baxter studied the ablest works, he utterly rejected the oath. In 1640, he was requested to become pastor of the church at Kidderminster, which he accepted, and continued there two years. At this place he was eminently useful, and found much encouragement. The state of the country at that period was peculiarly precarious; since at that time the civil war, in the reign of Cromwell, commenced, and Mr. Baxter was a decided friend to the parliament, which exposed him to many and great inconveniences. Notwithstanding his attachment to the parliament, he considered both parties partially erroneous. He admitted that great indiscretion, and even much sin, was displayed and committed, in dishonoring the king, and in the language used against the bishops, liturgy, and the church; but he considered that whoever was faulty, the liberties of the people and public safety ought not to be forfeited, and that the people were not guilty of the faults of king or parliament, when they defended them; and, that if both their causes had been bad, as against each other, yet that the subjects should adhere to that party which most secured the welfare of the nation. When Mr. Baxter was at Kidderminster, he was considerably persecuted, which obliged him to retire to Gloucester, where he found a civil, courteous, and religious people. There he continued a month, when many pamphlets were written on both sides of the contending political parties, which unhappily divided the nation preparatory to a war. At that time, contentions commenced between the commission of array and the parliament militia. At the earnest request of the people, Mr. Baxter returned to Kidderminster, and remained with them fourteen years; when he joined colonel Whalley's regiment, as chaplain, and was present at several sieges. He confessed himself unwilling to leave his studies and friends, but he thought only of the public good. He was, however, compelled to quit the army, in 1657, in consequence of a sudden and dangerous illness, and returned to Worcester. From that place he went to London, to have medical advice. He was advised to visit Tunbridge wells; and after continuing at that place some time, and

finding his health improved, he visited London, just before the deposition of Cromwell, and preached to the parliament the day previous to its voting the restoration of the king. He preached, occasionally, about the city of London, having a license from bishop Sheldon. He was one of the Tuesday lecturers at Pinners' hall; and also had a Friday lecture at Fetter lane. In 1662, he preached his farewell sermon at Blackfriars, and afterwards retired to Acton, in Middlesex. In 1676, he built a meeting-house in Oxendon street; and, when he had but once preached there, the congregation was disturbed, and Mr. Sedden, then preaching for him, was sent to the Gatehouse, instead of Mr. Baxter, where he continued three months. In 1682, Mr. Baxter was seized, by a warrant, for coming within five miles of a corporation; and his goods and books were sold, as a penalty, for five sermons he had preached. Owing to the bad state of his health, he was not at that time imprisoned, through the kindness of Mr. Thomas Cox, who went to five justices of the peace, and made oath that Mr. Baxter was in a bad state of health, and that such imprisonment would most likely cause his death. In 1685, he was sent to the king's bench, by a warrant from the lord chief justice Jefferies, for some passages in his Paraphrase on the New Testament; but, having obtained from king James, through the good offices of lord Powis, a pardon, he retired to Charter house yard; occasionally preached to large and devoted congregations, and at length died, December 8, 1691, and was interred in Christ church.

Mr. Baxter's life was one continued scene of discord and reproach, though of most considerable piety and zeal. By multitudes he was revered, whilst by many he was despised. It has been stated, that he was the author of one hundred and forty-five distinct treatises, most of which were polemical, and many were distinguished for their learning and simplicity. Some of the most popular of those treatises are, *The Saints' Everlasting Rest*; *Aphorisms of Justification and the Covenants*; *Catholic Theology*; *A Treatise on Universal Redemption*; *A Call to the Unconverted*. For a detailed account of this pious and excellent man, see *Baxter's Life*, quarto, and *Calemy's Non-conformist's Memorial*; *Jones's Chr. Biog.*

BAXTER, (ANDREW); an eminent metaphysician, born 1686, at Aberdeen, died 1750. He was educated at King's college. His principal work was an *Inquiry into the Nature of the Human Soul*, a production which Warburton highly praised.

BAXTERIANISM; so called from the learned and pious individual whose biography has been given above. His design was to reconcile Calvin and Arminius; for this purpose, he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of antecedent faith; and that others, to whom the Gospel is preached, have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. He owns with Calvin, that the merits of Christ's death are to be applied to believers only; but he also asserts that all men are in a state capable of salvation.

Mr. Baxter maintains that there may be a certainty of perseverance here, and yet he cannot tell whether a man may not have so weak a degree of saving grace as to lose it again.

In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author:—1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering. 2. It was to Adam, as the common father of lapsed mankind, that God made the promise. Gen. 3: 15. The conditional new covenant does equally give Christ, pardon, and life to all mankind, on condition of acceptance. The conditional grant is universal:—"Whosoever believeth shall be saved." 3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his Gospel, and offer the benefits of his procuring.

There are, Mr. Baxter allows, certain fruits of Christ's death, which are proper to the elect only: 1. Grace even-

tually worketh in them true faith, repentance, conversion, and union with Christ as his living members. 2. The actual forgiveness of sin as to the spiritual and eternal punishment. 3. Our reconciliation with God, and adoption and right to the heavenly inheritance. 4. The Spirit of Christ to dwell in us, and sanctify us, by a habit of divine love. Rom. 8: 9—13. Gal. 5: 6. 5. Employment in holy, acceptable service, and access in prayer, with a promise of being heard through Christ. Heb. 2: 5, 6. John 14: 13. 6. Well-grounded hopes of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and earth. Rom. 5: 12. Heb. 12: 22. 7. A special interest in Christ, and intercession with the Father. Rom. 8: 32, 33. 8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection. Phil. 3: 20, 21. 2 Cor. 5: 1, 2, 3.

Christ has made a conditional deed of gift of these benefits to all mankind; but the elect only accept and possess them. Hence he infers, that though Christ never absolutely intended or decreed that his death should eventually put all men in possession of those benefits, yet he did intend and decree that all men should have a conditional gift of them by his death.

Baxter's celebrated "Aphorisms of Justification," published in 1649, afforded employment to himself and his theological critics till near the close of his life; and in the many modifications, concessions, and alterations which were extorted from him by men of different religious tenets, he sometimes incautiously proved himself to be more Calvinistic than Calvin, and at others more Arminian than Arminius. The following observations, from "*Orme's Life of Baxter*," are, on the whole, just and instructive:—

"Thus did Baxter, at a very early period of his life, launch into the ocean of controversy, on some of the most interesting subjects that can engage the human mind. The manner in which he began to treat them was little favorable to arriving at correct and satisfactory conclusions. Possessed of a mind uncommonly penetrating, he yet seems not to have had the faculty of compressing within narrow limits his own views, or the accounts he was disposed to give of the views of others. All this arose, not from any indisposition to be explicit, but from the peculiar character of his mind. He is perpetually distinguishing things into physical and moral, real and nominal, material and formal. However important these distinctions are, they often render his writings tiresome to the reader, and his reasonings more frequently perplexing than satisfactory. Baxter is generally understood to have pursued a middle course between Calvinism and Arminianism. That he tried to hold and adjust the balance between the two parties, and that he was most anxious to reconcile them, are very certain. But it seems scarcely less evident, that he was much more a Calvinist than he was an Arminian. While this seems to me very apparent, it must be acknowledged, that if certain views which have often been given of Calvinism are necessary to constitute a Calvinist, Richard Baxter was no believer in that creed.

"While satisfied that among Baxter's sentiments, no important or vital error will be found, yet in the style and method in which he too generally advocated or defended them, there is much to censure. The wrangling and disputations manner in which he presented many of his views, was calculated to gender an unsanctified state of mind in persons who either abetted or opposed his sentiments. His scholastic and metaphysical style of arguing is unbefitting the simplicity of the Gospel, and cannot fail to injure it wherever such is employed. It not only savors too much of the spirit of the schools, and the philosophy of this world, but places the truths of revelation on a level with the rudiments of human science.

"In illustration of the influence now adverted to, it must be remarked, that the first stage in that process of deterioration which took place among the Presbyterian Dissenters, was generally characterized by the term Baxterianism; a word to which it is difficult to attach a definite meaning. It denotes no separate sect or party, but rather a system of opinions on doctrinal points, verging

towards Arminianism, and which ultimately passed to Arrianism and Socinianism. Even during Baxter's own life, while the Presbyterians taxed the Independents with Antinomianism, the latter retorted the charge of Socinianism, or at least with a tendency towards it, in some of the opinions maintained both by Baxter and others of that party. To whatever cause it is to be attributed, it is a melancholy fact, that the declension which began even at this early period in the Presbyterian body, went on slowly, but surely, till, from the most fervid orthodoxy, it finally arrived, in England, at the frigid zone of Unitarianism.

"I wish not to be understood as stating that Baxter either held any opinions of this description, or was conscious of a tendency in his sentiments towards such a fearful consummation, but, that there was an injurious tendency in his manner of discussing certain important subjects. It was subtle, and full of logomachy; it tended to unsettle, rather than to fix and determine; it generated strife, rather than godly edifying. It is not possible to study such books as his *Methodus*, and his *Catholic Theology*, without experiencing that we are brought into a different region from apostolic Christianity; a region of fierce debate and altercation about words, and names, and opinions; in which all that can be said for error is largely dwelt upon, as well as what can be said for truth. The ambiguities of language, the diversities of sects, the uncertainties of human perception and argument, are urged, till the force of revealed truth is considerably weakened, and confidence in our own judgment of its meaning greatly impaired. Erroneous language is maintained to be capable of sound meaning, and the most scriptural phrases to be susceptible of unscriptural interpretation, till truth and error almost change places, and the mind is bewildered, confounded, and paralysed. Into this mode of discussing such subjects, was this most excellent man led, partly by the natural constitution of his mind, which has often been adverted to; partly by his ardent desire of putting an end to the divisions of the Christian world, and producing universal concord and harmony. He failed where success was impossible, however plausible might have been the means which he employed. He understood the causes of difference and contention better than their remedies; hence the measures which he used frequently aggravated instead of curing the disease. While a portion of evil, however, probably resulted from Baxter's mode of conducting controversy, and no great light was thrown by him on some of the dark and difficult subjects which he so keenly discussed, I have no doubt he contributed considerably to produce a more moderate spirit towards each other, between Calvinists and Arminians, than had long prevailed. Though he satisfied neither party, he must have convinced both, that great difficulties exist on the subjects in debate, if pursued beyond a certain length; that allowance ought to be made by each, for the weakness or prejudices of the other; and that genuine religion is compatible with some diversity of opinion respecting one or all of the five points." A similar effect to that which Mr. Orme ascribes to Baxter's writings on the English Presbyterians, followed also on the continent, among the reformed churches. It was the same middle system, with its philosophical subtleties, which Cameron and Amyraut taught abroad; and which produced in them those effects that have been justly ascribed, both in England and abroad, to Arminianism. (See AMYRAUT and CAMERONITES.)—*Calamy's Life of Baxter*; *Baxter's Catholic Theology*, p. 51—53; *Baxter's End of Doctrinal Controversy*, pp. 154, 155; *Buck*; *Watson*; *Orme's Life and Times of Baxter*.

BAXTERJANS; such as generally adopt the opinions of Baxter with respect to divine grace and the extent of redemption; but there has never existed any particular or separate denomination of Christians, known by his name.—*Head. Buck.*

BAY-TREE. This tree is mentioned only in Ps. 37: 35, 36.—"I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found." But the original word, *ezrebh*, merely signifies a native tree—a tree growing in its native soil, not

having suffered by transplantation, and therefore spreading itself luxuriantly. Many critics, however, think that *czrech* is the laurel.—*Abbott*.

**BAYARD, (CHEVALIER DE,)** called the *knight without fear and without reproach*, born in 1476, was one of the most spotless characters of the middle ages. He was simple and modest; a true friend and tender lover; pious, humane, and magnanimous. The family of Terrail, to which he belonged, was one of the most ancient in Dauphiny, and was celebrated for nobility and valor. Bayard, educated under the eyes of his uncle George of Terrail, bishop of Grenoble, early imbibed, in the school of this worthy prelate, the virtues which distinguished him afterwards. The tournaments were his first field of earthly glory. At the age of eighteen, he greatly distinguished himself at the battle of Verona, where he took a standard. Such was the splendor of his reputation, won in subsequent battles, that Francis I. refused to receive knighthood from any other sword than his, and he was saluted in Paris as the savior of his country. He fell in battle, April 30, 1524, surrounded by friends and enemies, who all shed tears of admiration and grief.—*Ency. Amer.*

**BAYARD, (JOUN,)** a friend to his country and an eminent Christian, was born August 11, 1738, on Bohemia manor, in Cecil county, Maryland. His father died without a will, and being the eldest son, he became entitled, by the laws of Maryland, to the whole real estate. Such, however, was his affection for his twin brother, younger than himself, that no sooner had he reached the age of manhood, than he conveyed to him half the estate. After receiving an academical education under Dr. Finley, he was put into the counting house of Mr. John Rhea, a merchant of Philadelphia. It was here, that the seeds of grace began first to take root, and to give promise of those fruits of righteousness which afterwards abounded. He early became a communicant of the Presbyterian church, under the charge of Gilbert Tennent. Some years after his marriage, he was chosen a ruling elder, and he filled this place with zeal and reputation. Mr. Whitefield, while on his visits to America, became intimately acquainted with Mr. Bayard, and was much attached to him. They made several tours together. When his brother's widow died, Mr. Bayard adopted the children, and educated them as his own. One of them was an eminent statesman.

At the commencement of the revolutionary war, he took a decided part in favor of his country. At the head of the second battalion of the Philadelphia militia, he marched to the assistance of Washington, and was present at the battle of Trenton. He was a member of the council of safety, and for many years speaker of the legislature. In 1785, he was appointed a member of the old congress, then sitting in New York; but in the following year he was left out of the delegation. In 1788, he removed to New Brunswick, where he was mayor of the city, judge of the court of common pleas, and a ruling elder of the church. Here he died, January 7, 1807, in the sixty-ninth year of his age.

At his last hour, he was not left in darkness. That Redeemer, whom he had served with zeal, was with him to support him, and give him the victory. During his last illness, he spoke much of his brother, and one night, awaking from sleep, exclaimed, "My dear brother, I shall soon be with you." He addressed his two sons, "My dear children, you see me just at the close of life. Death has no terrors to me. What now is all the world to me? I would not exchange my hope in Christ for ten thousand worlds. I once entertained some doubts of his divinity; but, blessed be God, these doubts were soon removed by inquiry and reflection. From that time, my hope of acceptance with God has rested on his merits and atonement. Out of Christ, God is a consuming fire." As he approached nearer the grave, he said, "I shall soon be at rest; I shall soon be with my God. Oh glorious hope! Blessed rest! How precious are the promises of the Gospel! It is the support of my soul in my last moments." While sitting up, supported by his two daughters, holding one of his sons by the hand, and looking intently in his face, he said, "My Christian brother!" Then turning to his two daughters, he continued, "You are my

*Christian sisters.* Soon will our present ties be dissolved, but more glorious bonds —" He could say no more, but his looks and arms, directed towards heaven, expressed every thing. He frequently commended himself to the blessed Redeemer, confidant of his love; and the last words which escaped from his dying lips, were, "Lord Jesus, Lord Jesus, Lord Jesus."—*Evang. Intelligencer*, 1, 1—7, 49—57; *Allen*.

**BAYLE, (PETER,)** one of the most eminent of modern philosophers and critics, was the son of a protestant minister, and was born in 1647, at Carlat, in France. In his youth, he manifested uncommon talents, and studied so intensely as to do permanent injury to his health. For a while, he was seduced to the Catholic religion; but he soon abandoned it. In 1675, after having for some time subsisted by private tuition, he became professor of philosophy at Sedan; and when, six years subsequently, the college of Sedan was suppressed, he obtained the same professorship at Rotterdam. The latter, however, he was deprived of, in 1696, by the calumnies and exertions of his quondam friend, Jurien, who never ceased to persecute him. Bayle died at Rotterdam, in 1706, of a disease in the chest. His works are numerous; they compose eight folio volumes, of which four are occupied with his justly celebrated *Critical Dictionary*. Among the principal of his minor productions, may be mentioned his *Thoughts on Comets*; *Reply to the Questions of a Provincial*; and *Intelligence of the Republic of Letters*. The latter, which is an excellent review, was commenced in 1684, and continued for three years.

"Bayle," says Voltaire, "is the first of logicians and sceptics. His greatest enemies must confess, that there is not a line in his works, which contains an open aspersion of Christianity; but his warmest apologists must acknowledge, that there is not a page in his controversial writings, which does not lead the reader to doubt, and often to scepticism." All books were eagerly devoured by him; his taste for logic led him particularly to study religious controversies; and the *confidence of most theologians* led him to undertake to prove, that several points are not so certain and so evident as they imagined. But he gradually passed these limits; and his mental habits caused him to doubt even the most universally acknowledged facts. Though an admirable logician, he was so little acquainted with physics, that even the discoveries of Newton were unknown to him. What a favorable change might this knowledge have wrought in his habits of mind! "My talent," he says, "consists in raising doubts; but they are *only doubts*." He compares himself, in this respect, to *cloud-compelling Jupiter*. But is there no truth behind the cloud?—Bayle, it is said to his honor never attacked the great laws of morality. His favorite books were Plutarch and Montaigne. The latter, without doubt, encouraged his inclination to scepticism; perhaps both contributed to give to his style that vivacity, that boldness of expression, and antique coloring, so observable in it.

The academic scepticism which the genius of Bayle revived, and made popular in modern times, is fast passing away, if not altogether extinct. Nor is it likely ever to be restored, by any train of favoring circumstances. Men have discovered the radical absurdity of ever seeking, for the avowed purpose of never finding; of perpetually reasoning, in order never to come to any valuable result. Doubt is but the first step of ignorance towards inquiry; and inquiry, honestly and patiently pursued, leads to truth, knowledge, certainty. He who stops short, is but half a philosopher. The academic philosophy is much more suitable to the genius of ancient than of modern times, and more fitted for the infancy of the understanding than for the present more advanced period, when many important discoveries have been ascertained, and the strength of men's faculties have been successfully tried in explaining many of the mysteries of nature.—*Davenport*; *Ency. Amer.*; *Douglas On Errors regarding Religion*.

**BAYLY, (LEWIS,)** a native of Caermarthen, was educated at Oxford, and, in 1616, was consecrated bishop of Bangor. He died in 1634. The *Practice of Piety*, a work which was long popular, and went through sixty

English editions, besides several in Welsh, was written by this prelate.—*Davenport*.

**BAYNARD**, (*ANNE*), daughter of Dr. E. Baynard. Born at Preston, in Lancashire, in 1672; died at Barnes, in Surry, 1697, aged twenty-five. Her father, observing her genius and natural propensity to learning, gave her a very liberal education, of which she made the best use.

"As for learning," says the Rev. J. Prude, in his funeral sermon, "whether it be to understand natural causes and events, the courses of the sun, moon, and stars, the qualities of herbs and plants; to be acquainted with the demonstrable varieties of mathematics; the study of philosophy, the writings of the ancients, and that in their own proper language, without the help of an interpreter; these, and the like, are the most noble accomplishments of the human mind, and accordingly do bring great delight and satisfaction along with them; these things she was not only conversant in, but mistress of; and that to such a degree, that very few of her sex did ever arrive at."

She took the greatest pains to perfect her knowledge of the Greek tongue, that she might with greater pleasure read St. Chrysostom in his own language. She was not satisfied with reading only, but composed many things in the Latin tongue. She would often say, "It was a sin to be contented with a little knowledge." She was skilled in reasoning, and eager to maintain the pure principles of Christianity, against innovators and deists.

She used to say, "Human learning is worth nothing, unless, as a handmaid, it leads us to the knowledge of Christ, revealed in the Gospel as our Lord and Savior." She was a constant attendant on the means of grace, fond of retirement and meditation, and very charitable. She had a love for the souls of her fellow-creatures; and was heartily afflicted with the errors, follies, and vices of the age; to see that "those who called themselves Christians, should, by bad principles, and worse practice, dishonor their profession, and not only hazard their salvation, but that of their weak brother too, for whom Christ died." And this temper of mind made her not only importunate in her intercessions for the good of the world, but gave her courage and discretion above her years or sex, to benefit the souls of those she conversed with, by friendly reproof, good counsel, or some learned and pious discourse.

Just before her death, she wished, "that all young people might be exhorted to the practice of virtue, to increase their knowledge by the practice of philosophy, and, more especially, to read the great book of nature, wherein they might see the wisdom and power of the great Creator, in the order of the universe, and in the production and preservation of all things. It would fix in their minds a love to so much perfection, frame a divine idea and an awful regard of God, which heightens devotion, lowers the spirit of pride, and gives a disposition and habit to his service; it makes us tremble at folly and profaneness, and commands reverence and prostration to his great and holy name."

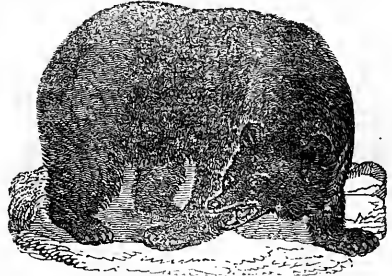
"That women," says she, "are capable of such improvements, which will better their judgments and understandings, is past all doubt; would they but set to it in earnest, and spend but half of that time in study and thinking, which they do in visits, vanity, and folly, it would introduce a composure of mind, and lay a sound basis and ground-work for wisdom and knowledge, by which they would be better enabled to serve God and help their neighbors."—*Betham*.

**BDELLIUM**, occurs Gen. 2: 12. and Numb. 11: 7. Interpreters seem at a loss to know what to do with this word, and have rendered it variously. Many suppose it a mineral production. The Septuagint translates in the first place, a *carbuncle*, and in the second, a *crystal*. The *bedoleh*, in Genesis, is undoubtedly some precious stone; and its color, mentioned in Numbers, where the manna is spoken of as of the color of *bdellium*, is explained by a reference to Exod. 16: 14, 31. where it is likened to hoarfrost, which being like little fragments of ice, may confirm the opinion that the *bdellium* is the beryl, perhaps that pellucid kind, called by Dr. Hill the *ellipomocrostyla*, or beryl crystal.—*Watson*.

**BEACON**, a signa, erected on a rising ground, or top of a hill, to give warning of the approach of an enemy; or on a place of danger, to warn passengers to avoid it. The Jews were like a beacon and ensign on a hill, when the judgments of God had rendered them few in number, and laid on them such alarming distress as loudly warned others to avoid the like sins. Isa. 30: 17.

**BEAN**, (*JOSEPH*), minister of Wrentham, was born in Boston, March 7, 1718, of pious parents, was graduated at Harvard college in 1743, and ordained the third minister of Wrentham, November 24, 1750. He died, December 12, 1784, aged sixty-six. Mr. Bean was an eminently pious and faithful minister, and is worthy of honorable remembrance. From his diary, it appears that he usually spent one or two hours, morning and evening, in reading the Bible and secret devotion; also the afternoon of Saturday, when his discourses were prepared for the Sabbath; and the days of the birth of himself and children, as well as other days. He was truly humble, and watchful against all the excitements of pride. His conscience was peculiarly susceptible. His heart was tender and benevolent. Such was his constant intercourse with heaven, that hundreds of times, when riding in the performance of parochial duty, he has dismounted in a retired place to pour out his heart to God. When he had prepared a sermon, he would take it in his hand, and kneel down to implore a blessing on it. Nothing was permitted to divert him from preaching faithfully the solemn truths of the Gospel. He loved his work and his people, and they loved and honored him. Such a life will doubtless obtain the honor which cometh from God; and in the day of judgment, many such obscure men, whom the world knew not, will be exalted far above a multitude of learned doctors in divinity, and celebrated orators, and lofty dignitaries, whose names once resounded through the earth. He published a century sermon, October 26, 1773.—*Panoptist*, v. 481—488; *Allen*.

**BEAR**. In the Hebrew, this animal is very expressively called the *grumbler*, or *growler*.



There are three kinds of the bear known: the white, the black, and the brown. Of the two former the Scripture does not speak; the latter kind being the only one known in the eastern regions. The brown bear, says Buffon, is not only savage, but solitary; he takes refuge in the most unfrequented parts, and the most dangerous precipices and uninhabited mountains. He chooses his den in the most gloomy parts of the forest, in some cavern that has been hollowed by time, or in the hollow of some old enormous tree. The disposition of this animal is most surly and rapacious, and his mischievousness has passed into a proverb. His appearance corresponds with his temper: his coat is ragged, his limbs strong and thick, and his countenance, covered with a dark and sullen scowl, indicates the settled moroseness of his disposition. The sacred writers frequently associate this formidable enemy with the king of the forest, as being equally dangerous and destructive. Thus Amos, setting before his incorrigible countrymen the succession of calamities which, under the just judgment of God, was about to befall them, declares that the removal of one would but leave another equally grievous: "Wo unto you that

desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him." Amos 5: 18, 19. And Solomon, who had closely studied the character of the several individuals of the animal kingdom, compares an unprincipled and wicked ruler to these creatures: "As a roaring lion and a ranging bear, so is a wicked ruler over the poor people." Prov. 28: 15.

The she-bear is said to be even more fierce and terrible than the male, especially after she has cubbed. So strong is her attachment to her young, and so extreme the jealousy with which she protects them, that no stranger, whether man or beast, is suffered to intrude on her solitude with impunity. This circumstance finely illustrates the beautiful imagery of the prophet, employed to delineate the amazing change which the Gospel of Christ will be the instrument of effecting in the human heart, and the delightful harmony which will follow in its train: "And the cow and the bear shall feed; their young ones shall lie down together." Isa. 11: 7.

To the fury of the female bear, when she happens to be robbed of her young, there are several striking allusions in Scripture. Those persons who have witnessed her under such circumstances, describe her rage to be most violent and frantic, and as only to be diverted from the object of her vengeance with the loss of her life. How terrible, then, was the threatening of the incensed ЖЕНОУА, in consequence of the numerous and aggravated iniquities of the kingdom of Israel, as uttered by the prophet Hosea—"I will meet them as a bear bereaved of her whelps, and will rend the caul of their heart!" Chap. 13: 8.

The execution of this terrible denunciation, in the invasion of the land by the Assyrian armies, and the utter subversion of the kingdom, is well known to every reader of Scripture.

In the vision of Daniel, where the four great monarchies of antiquity are symbolized by different beasts of prey, whose qualities resembled the character of these several states, the Medo-Persian empire is represented by a bear, which raised itself up on one side, and had between its teeth three ribs; and they said thus unto it: "Arise, devour much flesh." Dan. 7: 5. All the four monarchies agreed in their fierceness and rapacity; but there were several striking differences in the subordinate features of their character, and their mode of operation, which is clearly intimated by the different characters of their symbolical representatives. The Persian monarchy is represented by a bear, to denote its cruelty and greediness after blood; and in this imputation the prophet Jeremiah unites, by designating the Persians "the spoilers." Chap. 51: 48, 56. The learned Bochart has enumerated several points of resemblance between that character of the Medo-Persians and the dispositions of this animal.—*Abbott.*

**BEARD.** The Hebrews wore their beards, but had, doubtless, in common with other Asiatic nations, several fashions in this, as in all other parts of dress. Moses forbids them, Levit. 19: 27. "to cut off entirely the angle, or extremity of their beard;" that is, to avoid the manner of the Egyptians, who left only a little tuft of beard at the extremity of their chins. The Jews, in some places, at this day, suffer a little fillet of hair to grow from below the ears to the chin; where, as well as upon their lower lips, their beards are long. When they mourned, they entirely shaved the hair of their heads and beards, and neglected to trim their beards, to regulate them into neat order, or to remove what grew on their upper lips and cheeks. Jer. 41: 5. 48: 37. In times of grief and affliction, they plucked away the hair of their heads and beards, a mode of expression common to other nations under great calamities. The king of the Ammonites, designing to insult David in the person of his ambassadors, cut away half of their beards, and half of their clothes; that is, he cut off all their beard on one side of their faces. 2 Sam. 10: 4, 5. 1 Chron. 19: 5. To avoid ridicule, David did not wish them to appear at his court till their beards were grown again. When a leper was cured of his leprosy, he washed himself in a bath, and shaved off all the hair of his body; after which, he returned into the camp, or city; seven days afterwards, he washed himself and his clothes again, shaved off all his hair, and

offered the sacrifices appointed for his purification. Lev. 14: 9. The Levites, at their consecration, were purified by bathing, and washing their bodies and clothes; after which, they shaved off all the hair of their bodies, and then offered the sacrifices appointed for their consecration. Numb. 8: 7.

Nothing has been more fluctuating in the different ages of the world, and countries, than the fashion of wearing the beard. Some have cultivated one part, and some another; some have endeavored to extirpate it entirely, whilst others have almost idolized it: the revolutions of countries have scarcely been more famous than the revolutions of beards. It is a great mark of infamy among the Arabs to cut off the beard. Many people would prefer death to this kind of treatment. As they would think it a grievous punishment to lose it, they carry things so far as to beg for the sake of it: "By your beard, by the life of your beard, God preserve your blessed beard." When they would express their value for any thing, they say, "It is worth more than a man's beard." And hence, we may easily learn the magnitude of the offence of the Ammonites, in their treatment of David's ambassadors, as above mentioned; and also the force of the emblem used, Ezek. 5: 1—5. where the inhabitants of Jerusalem are compared to the hair of his head and beard. Though they had been dear to God as the hair of an eastern beard to its owner, they should be taken away and consumed, one part by pestilence and famine, another by the sword, another by the calamities incident on exile.—*Watson.*

**BEASTS.** When this word is used in opposition to man, as Psalm 36: 5. any brute creature is signified; when to creeping things, as Lev. 11: 2, 7. 29: 30. four-footed animals, from the size of the hare and upwards, are intended; and when to wild creatures, as Gen. 1: 25. cattle, or tame animals, are spoken of. St. Paul, (1 Cor. 15: 32.) speaks of fighting with beasts, &c. by which he does not mean his having been exposed in the amphitheatre, to fight as a gladiator, as some have conjectured, but that he had to contend, at Ephesus, with the fierce uproar of Demetrius and his associates. Ignatius uses the same figure, in his epistle to the Romans: "From Syria even unto Rome, I fight with wild beasts, both by sea and land, both night and day, being bound to ten leopards;" that is, to a band of soldiers. So Lucian, in like manner, says, "For I am not to fight with ordinary wild beasts, but with men, insolent and hard to be convinced." In Revelation 4: 5: 6. mention is made of four beasts, or rather, as the word *zoo* signifies, *Living Ones*, as in Ezekiel 1: and so the word might have been more justly translated. Wild beasts are used in Scripture as emblems of tyrannical and persecuting powers. The most illustrious conquerors of antiquity, also, have not a more honorable emblem.—*Watson.*

**BEATIFICATION**, in the Roman Catholic church; an act by which the pope declares a person beatified or blessed after death. It is the first step to *canonization*, which see. No person can be beatified till fifty years after his death. All certificates or attestations of virtues and miracles, the necessary qualifications for sainthood, are examined by the congregation of rites. This examination often continues for several years; after which, his holiness decrees the beatification. The corpse and relics of the future saint are thenceforth exposed to the veneration of the superstitious; his image is crowned with rays, and a particular office is set apart for him; but his body and relics are not carried in procession. Indulgences, likewise, and remissions of sins, are granted on the day of his beatification; which, though not so pompous as that of canonization, is, however, very splendid. Beatification differs from canonization in this, that the pope does not act as a judge in determining the state of the beatified, but only grants a privilege to certain persons to honor him by a particular religious worship, without incurring the penalty of superstitious worshippers; but in canonization, the pope speaks as a judge, and determines, *ex cathedra*, upon the state of the person canonized. Beatification was introduced when it was thought proper to delay the canonization of saints, for the greater assurance of the truth of the steps taken in the procedure. Some particular

orders of monks have assumed to themselves the power of beatification: thus, Octavia Melchiorica was beatified by the Dominicans.—*Ency. Amer.*

**BEATITUDE** imports the highest degree of happiness human nature can arrive to, the fruition of God in a future life to all eternity. It is also used when speaking of the theses contained in Christ's sermon on the mount, whereby he pronounces the several characters there mentioned blessed.—*Henderson's Buck.*

**BEATTIE, (JAMES, LL. D.)** the author of the celebrated "Essay on the Nature and Immutability of Truth," was born, November 5, 1735, at Lawrencelkirk, in Kincardine, in Scotland. His father was a man of strict probity, and considerable abilities; but at the early age of seven years, he was deprived by death of this faithful guide and guardian. His mother, intelligent and affectionate, soon however discovered indications of genius, and placed him under the care of the distinguished Mr. James Milne. At a very early period of life, Beattie was celebrated by his fellow-pupils, not only for the superiority of his powers, but for his indefatigable application, diligent attention, and regularity, in accomplishing the tasks assigned to him. He was also kind, affectionate, generous, and moral. His reputation considerably extended, and he was beloved and admired. He was not partial to mathematics; but it is evident, from his "Essay on Truth," that his powers of abstraction were very considerable. When he entered the highest class in the university, his attainments in moral philosophy were very considerable. About that time, a great zeal for the cultivation of that branch of knowledge began to discover itself at Aberdeen; and Reid, Campbell, Gregory, and Gerard, (at that time resident at Aberdeen,) were philosophers, with whom few men, of any age or country, can be compared. They gave the direction to the studies of Dr. Beattie, and were the causes of that eminence to which he afterwards attained. The regular course of Marischal college was, however, completed in four years; and Beattie, in the year 1753, took his degree of master of arts. Averse to display, he, however, took that degree in private, because he considered it ostentatious to take it in public; and he held ostentation to be incompatible with real merit.

In 1766, he married Miss Mary Deen, daughter of Dr. James Deen; and, about the same period, his far-famed "Essay on the Nature and Immutability of Truth" was published. Descartes and Locke had laid the foundation of that fabric of sophistry and scepticism, which was afterwards reared by Hume and Berkeley. The two latter had lately shown, that, by their theory of ideas, the most absurd and dangerous doctrines might be proved to follow; and even that body and spirit were not real existences, but merely ideas in our minds. To rebut errors so dangerous, Dr. Beattie wrote this work, and demonstrated, that whilst some truths are perceived intuitively, others require proof; that assent can only be given to the latter, by those who understand the evidence upon which they rest; that the faculty by which truth is perceived, in consequence of proof, is called *reason*; and that the name of *common sense* should be given to that faculty, by which we perceive self-evident *truth*. This essay greatly raised his fame; and his reputation, as an author and philosopher, rapidly extended.

In 1768, he published his beautiful and celebrated "Mineral," a poem which enrolled his name in the list of the most distinguished poets. On the 12th of December, 1770, he received the degree of doctor of laws from King's college, Aberdeen, and in 1771, he visited London. His late majesty, king George the third, was much attached to his writings and character; and, on the 30th of June, 1773, he was presented to the king, at the levee, by lord Dartmouth; and, in the month of August following, received information that his majesty appointed him a pension. In 1777, he prepared for the press his "Essay on Memory and Imagination," which is, by many persons, considered the master-piece of his prose works. In 1784, he published a "Treatise on the Evidences of Christianity." It is written with great ability; and, though nothing new could be expected upon so trite a subject, yet it has been useful, and deserves attention. In 1790, he wrote his "Elements of Moral Science," which contains an accurate

enumeration and arrangement of the perceptive faculties and active powers of man; a cursory view of natural theology; and much miscellaneous information on ethics, economics, politics, and logic. The second volume was published in 1793.

By the loss of his pious, learned and excellent son, Mr. James Hay Beattie, at this period, he was greatly afflicted; and, indeed, from the shock with which that melancholy event affected him, he never perfectly recovered. In addition to that bereavement, Dr. Beattie was also deprived, by death, of his son Montague; but whilst, as a Christian, he cheerfully submitted to the determination of Providence, yet those calamities induced him, in later years, to sequester himself from society; and premature old age, with all its infirmities, made rapid advances upon him; and, on the 18th of August, 1803, he expired, at Aberdeen, in the sixty-eighth year of his age. In every situation in life, Dr. Beattie acquitted himself with credit. He performed his duties to his fellow-creatures and his God, with integrity, zeal, and delight. In his early years, he was light and frivolous; but, as he became more acquainted with the nature of his own heart, his conduct was consistent, and uniformly correct. For the cause of truth, Christianity, and science, he was a zealous and able advocate. Many of his pupils have acknowledged their obligations to him; and the present and succeeding generations will cheerfully unite in such acknowledgments. His style was chaste; his sentences uniformly simple; his poetry was very beautiful; and it is to be regretted that so small a part of his time was spent in the cultivation of the muses.—*Sir W. Forbes's Life of Dr. Beattie; Jones's Chr. Biog.*

**BEAUFORT, (MARGARET,)** countess of Richmond and Derby, daughter of the duke of Somerset, was born, in 1441, at Bletsor, in Bedfordshire, and died in 1509. She was thrice married—to the earl of Richmond, to Sir Henry Stafford, and to lord Stanley. Her son, by her first husband, was afterwards Henry VII. Christ's and St. John's colleges, Cambridge, and the divinity professorship, were founded by her. She was the third female writer England produced. Her works are, *The Mirroure of Golde for a Sinful Soule*; and a translation of the first book of Thomas a Kempis.—*Davenport.*

**BEAUMONT, (MADAME LE PRINCE DE;)** a justly popular French writer, born at Paris, in 1711. She lived many years in England, chiefly employed in writing upon different subjects. Those of her works which are held in the greatest estimation, are entitled *Magazin des Enfants*, *Magazin des Adolescents*; *Magazin des Jennes Dames*, and *Nonveau Magazin Anglois*. With the graces of style, they join good sense and solid reasoning. Her sentiments on education, particularly, are worthy of the general admiration they met with.

"In educating youth," says Madame Beaumont, "it is absolutely necessary in forming their young minds to virtue, never to separate religion and reason; one must be dependent on the other: for the support of which, it is of the utmost importance to study the holy Scriptures, which are alone capable of inspiring us with a just idea of the eternal Being, the recompenser of virtue, and the avenger of crimes." Her writings are in the form of dialogues between a governess and her pupils, and abound in illustrative stories.—*Bethan.*

**BECKER, (BELTHASAR,)** a learned minister at Amsterdam in the sixteenth century, who took occasion, from the Cartesian definition of spirit, of the truth and precision of which he was intimately persuaded, to deny boldly all the accounts we have in Scripture of the seduction, influence, and operations of the devil and his infernal emissaries, as well as all that has been said in favor of the existence of ghosts, spectres, and magicians. The long and elaborate work which he published in 1691, upon this interesting subject, is still extant. In this singular production, which bears the title of *The World Bewitched*, he modifies and perverts with the greatest ingenuity, but also with equal temerity and presumption, the accounts given by the sacred writers of the power of Satan and wicked angels, and of persons possessed by evil spirits; he affirms, moreover, that the unhappy and malignant being, who is called in Scripture Satan, or the devil, is chained down with his

infernal ministers in hell; so that he can never come forth from this eternal prison to terrify mortals, or to seduce the righteous from the paths of virtue. According to the Cartesian definition, "the essence of mind is thought, and the essence of matter extension. Now since there is no sort of conformity or connection between thought and extension, mind cannot act upon matter, unless these two substances be united, as soul and body are in man: therefore no separate spirits, either good or evil, can act upon mankind. Such acting is miraculous, and miracles can be performed by God alone. It follows of consequence that the scriptural accounts of the actions and operations of good and evil spirits, must be understood in an allegorical sense." This is Becker's argument; and it does, in truth, little honor to his acuteness and sagacity. By proving too much, it proves nothing at all. This error excited great tumults and divisions, not only in all the United Provinces, but also in some parts of Germany, where several doctors of the Lutheran church were alarmed at its progress, and arose to oppose it. Its inventor and promoter, though refuted victoriously by a multitude of adversaries, and publicly deposed from his pastoral charge, died in 1718, in the full persuasion of the truth of those opinions which had drawn upon him so much opposition, and professed, with his last breath, his sincere adherence to every thing he had written on that subject; nor can it be said, that this his doctrine died with him, since it is abundantly known, that it has still many votaries and patrons, who either hold it in secret or profess it publicly. — *Moshelm.*

**BECKET, (THOMAS A.)** a celebrated English prelate, the son of a merchant, was born at London, 1119, studied at Oxford, Paris, and Bologna, and, on his return home, entered the church. Henry II. made him high-chancellor and preceptor to prince Henry, in 1158, admitted him to the closest intimacy and confidence, and, in 1162, raised him to the archbishopric of Canterbury. Because of his great pertinacity in maintaining the exorbitant privileges of the clergy, in opposition to the king, he was murdered in Canterbury cathedral, December 22, 1170. — *Davenport.*

**BED.** Mattresses, or thick cotton quilts folded, were used for sleeping upon. These were laid upon the duan, or divan, a part of the room elevated above the level of the rest, covered with a carpet in winter, and a fine mat in summer. (See *ACCUBATION*, and *BANQUETS*.) A divan cushion serves for a pillow and bolster. They do not keep their beds made; the mattresses are rolled up, carried away, and placed in a cupboard till they are wanted at night. And hence the propriety of our Lord's address to the paralytic, "Arise, take up thy bed," or mattress, "and walk." Matt. 9: 6. The duan on which these mattresses are placed, is at the end of the chamber, and has an ascent of several steps. Hence Hezekiah is said to turn his face to the wall when he prayed, that is, from his attendants. In the day, the duan was used as a seat, and the place of honor was the corner. Amos 3: 12. — *Watson.*

**BEDAN.** We read in 1 Sam. 12: 11, that the Lord sent several deliverers of Israel; Jerubbaal, Bedan, Jephthah, Samuel. Jerubbaal we know to be Gideon; but we nowhere find Bedan among the judges of Israel. The LXX, instead of Bedan, read Barak; others think Bedan to be Jair, of Manasseh, who judged Israel twenty-three years. Judg. 10: 3. There was a Bedan, great-grandson to Machir, and Jair was descended from a daughter of Machir. The Chaldee, the rabbins, and after them the generality of commentators, conclude that Bedan was Samson, of Dan; but the opinion which supposes Bedan and Jair to be the same person, seems the most probable. The names of Samson and Barak were added in many Latin copies, before the corrections of them, by the Roman censors, were published. The edition of Sixtus V. reads, "Jerubbaal, et Baldan, et Samson, et Barak, et Jephthe." — *Calmet.*

**BEDE,** (generally styled "the venerable Bede,") an eminent writer and an English monk, was born at Weremouth and Jarrow, in the bishopric of Durham, in the year 673. At the early age of six years, he was sent to the monastery of St. Peter, under the superintendance of abbot Benedict, by whom, and his successor Ceolfrid, he was educated for twelve years. When he had arrived at

the age of nineteen, he was ordained deacon by bishop Beverley. In a short time, by his diligence and application, he became a proficient in general knowledge, and in classical literature. He was so strongly attached to a



monastic life, that when pope Sergius wrote to abbot Ceolfrid, in a very urgent manner, to send him to Rome to give his opinion on some important points, Bede would not accept it. Several years were spent by him in making collections for his celebrated work on ecclesiastical history, the materials for which he collected from the lives of eminent persons, annals in convents, and such chronicles as were written before his time. That work was published in the year 731, when he was fifty-nine years of age. It gained him such universal applause, that the most profound prelates conversed with him, and solicited his advice on the most important subjects; particularly Egbert, bishop of York, a man of very extensive learning; and to whom he wrote a long, learned, and judicious letter, which furnished the world with such an account of the state of the church at that time, as cannot be met with in any other history. He had then every symptom of consumption, which at last proved to be the case. This affliction he supported with incredible firmness of mind; and though this lingering complaint was united with asthma, he was never heard to complain, but was always calm and resigned. Though his body was thus afflicted, his mind was buoyant and active; and he continued, with great assiduity, to translate the Gospel of St. John into the Saxon language, and also some passages which he was then extracting from the works of Isidore. He also took his usual interest in the education and improvement of some monks whom he was instructing. His piety and virtue, united to his lengthened days, entitled him to the appellation of *venerable*. England scarcely ever produced a greater scholar or divine. Bayle says that "there is scarcely any thing in all antiquity worthy to be read, which is not to be found in Bede, though he travelled not out of his own country;" and that, "if he had lived in the times of St. Augustine, St. Jerome, or Chrysostom, he would undoubtedly have equalled them, since, even in the midst of a superstitious age, he wrote so many excellent treatises." Bede died at the age of sixty-three, A. D. 735. His remains were interred, first in the church of his own monastery, but afterwards removed to Durham, and placed in the same coffin with those of St. Cuthbert. There were several epitaphs composed in honor of him, but none considered suitable to his virtues and talents. As an author, he excelled in the purity and elegance of his style; and, as a man, he was eminent for those virtues and graces which adorn human nature. — *Jones's Chr. Biog.*

**BEE.** Shakspeare, our great poet, has admirably described the laws and order of a community of these industrious, useful, and well known insects. To attempt even an outline of the natural history of the bee would occupy more space than can be devoted to this entire article; we must, therefore, refer the reader who is desirous of the information, to other works, and proceed to notice those passages of Scripture in which it is spoken of, and which require elucidation.

In Judges 14: 6, we are informed that Samson, on inspecting the carcass of a lion which he had some time previously killed, found that a swarm of bees had taken





up their residence in it. We notice the circumstance, because it has been supposed to contradict the statement of Aristotle and other eminent naturalists, who affirm that bees will not alight upon a dead carcase, nor taste the flesh; that they will never sit down in an unclean place, nor upon any thing which emits an unpleasant smell. The variance between this statement and that of the sacred writer, is, however, only apparent. The frequently occurring phrase introduced into this text, "after a time," shows that the circumstance referred to was long posterior to the death of the animal, whose body, from an exposure to beasts and birds of prey, and the violent heat of the sun, was reduced to a mere skeleton, and divested of all effluvia. That bees have swarmed in dry bones, we have the testimony of Herodotus, of Seranus, and of Aldrovandus. Indeed, as bones in their nature, when dry, are exceedingly dry, there is no more to be said against such a place of residence, than against the same among rocks and stones.

Some writers have contended that bees are destitute of the sense of hearing; but their opinion is entirely without foundation. This will appear, if any proof were necessary, from the following prediction: "And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt; and for the bee that is in the land of Assyria." Isa. 7: 18. The allusion which this text involves, is to the practice of calling out the bees from their hives by a hissing or whistling sound, to their labor in the fields, and summoning them again to return when the heavens begin to lower, or the shadows of evening to fall. In this manner, Jehovah threatens to arouse the enemies of Judah, and lead them to the prey. However widely scattered, or far remote from the scene of action, they should hear his voice, and with as much promptitude as the bee, that has been taught to recognise the signal of its owner, and obey his call, they should assemble their forces; and although weak and insignificant as a swarm of bees in the estimation of a proud and infatuated people, they should come with irresistible might, and take possession of the rich and beautiful region that had been abandoned by its terrified inhabitants.

The allusion of Moses to the attack of the Amorites, which involves a reference to the irritable and revengeful disposition of the bee, is both just and beautiful: "And the Amorites which dwell in that mountain came out against you, and chased you as bees do, and destroyed you in Seir, even unto Hormah." Deut. 1: 44. Every person who has seen a swarm of disturbed bees, will easily conceive the fierce hostility and implacable fury of the enemies of Israel, which this expression is intended to denote. The same remarks will apply to Psalm 18: 12, in which there is a similar allusion.

The surprising industry of the bee has, from the earliest times, furnished man with a delicious and useful article, in the honey which it produces.

This was very common in Palestine. In Exod. 3: 8, &c., the circumstance of its flowing with milk and honey is selected as a striking proof of its being the glory of all lands; and in Deut. 32: 13, and Ps. 81: 16, the inhabitants are said to have sucked honey out of the rocks. With this agree 2 Sam. 14: 25; Matt. 3: 4, &c., and the testimony of intelligent travellers. Hasselquist says, that between Aera and Nazareth, great numbers of wild bees breed, to the advantage of the inhabitants; and Maundrel observes, that when in the great plain near Jericho, he perceived in many places a smell of honey and wax, as strong as if he had been in an apiary.

It is reasonably supposed, however, that the honey mentioned in some of these passages was not the produce of bees, but a sweet syrup produced by the date-tree, which was common in Palestine, and which is known to have furnished an article of this description. There is also in some parts of the East, a kind of honey which collects upon the leaves of the trees, something like dew, and which is gathered by the inhabitants in considerable quantities. It is very sweet when fresh, but turns sour after being kept two days. The Arabs eat it with butter; they also put it into their gruel, and use it in rubbing their water-skins, for the purpose of excluding the air. It is collected in the months of May and June; and some persons assured our traveller that the same substance was likewise

produced by the thorny tree *Tereshresh*, at the same time of the year.

Honey was prohibited as an offering on the altar, under the Levitical dispensation, (Lev. 2: 11.) but its first-fruits were to be presented for the support of the priests. ver. 12. Some writers have supposed that these first-fruits were of the honey of the date, but such an interpretation is forced and unnatural: the articles intended in verse 12, are obviously the same as those which are specified in the preceding verse.

Honey newly taken out of the comb has a peculiar delicacy of flavor, which will in vain be sought for, after it has been for any length of time expressed or clarified. This will help to explain the energy of expression adopted by the Psalmist, when speaking of the divine laws: "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the droppings of honey-combs." Ps. 19: 10.

A fine lesson on the necessity of moderation is taught by Solomon: (Prov. 25: 16.) "Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it." Upon this passage, Harris has cited the following observations of Dr. Knox: "Man, indeed, may be called a bee in a figurative style. In search of sweets, he roams in various regions, and ransacks every inviting flower. Whatever displays a beautiful appearance solicits his notice, and conciliates his favor, if not his affection. He is often deceived by the vivid color and attractive form, which, instead of supplying honey, produce the rankest poison; but he perseveres in his researches, and if he is often disappointed, he is also often successful. The misfortune is, that when he has found honey, he enters upon the feast with an appetite so voracious, that he usually destroys his own delight by excess and satiety."—*Abbott's Scrip. Nat. Hist.*

BEEL-ZEBUB, the same as Baal-zebub; which see.

BEER, a well, a town about twelve miles from Jerusalem, in the way to Shechem, or Napolose. It is probable, that Jotham, son of Gideon, retired to this place, to avoid falling into the hands of his brother Abimelech. Judg. 9: 21.—*Calmet.*

BEER-LAHA-ROI, a well between Kadesh and Shur, where the angel of God appeared to Hagar. Gen. 16: 14.—*Calmet.*

BEEROTH, a city of the Gibeonites, afterwards belonging to Benjamin. (Josh. 9: 17. 18: 25. 2 Sam. 4: 2. Ezra 2: 25.) seven miles from Jerusalem, toward Nicopolis.—*Calmet.*

BEETLE, is mentioned only in Lev. 11: 22. It is thought by some critics to be a species of the locust, but by others, the very kind of scarabæus to which the ancient Egyptians paid divine honors.—*Abbott's Scrip. Nat. Hist.*

BEEVES; the genuine name for a class of clean animals. Collectively, herds. (See HEIFER.)—*Calmet.*

BEFORE THE LORD. *To be before God*, is to enjoy his favor, and the smiles of his providence. Ps. 31: 22. *To come before him*, is to come to his temple and ordinances, and worship him, and have familiar fellowship with him. Ps. 100: 2. 65: 4. 42: 2. *To walk before him*, is to behave as under his eye, depending on his strength, and aiming at his glory as our chief end. Gen. 17: 1. *To sin before him*, is to do it in his view, and with a bold and open contempt of him. Gen. 13: 13. *To have other gods before him*, is to have them in his sight, and in opposition to him. Exod. 20: 3. *To set the Lord before us*, is to make him the object of our trust, the pattern of our conduct; and to intend his glory, and consider him as our witness and judge in all we do.—*Brown's Dict.*

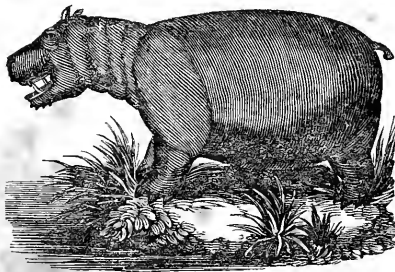
BEGHARDS, or BEGUARDS, i. e. hard beggars, a term variously applied in ecclesiastical history. It was applied first to certain religious of the order of St. Francis, who lived in common under monastic vows, and supported themselves by the manufacture of linen cloth. At length degenerating, they were suppressed by the pope's authority, and the name became a term of reproach—beggars. On the dawn of the Reformation, it was applied, in its spiritual sense, to certain praying people, from the earnestness of their devotions, and thence became (like Methodist) a term of reproach, applied to all serious people; particularly the Waldenses abroad, and the Wickliffites

and Lollards in England.—*Mosheim's Eccl. Hist.* vol. iii. pp. 231—234; *Hawe's Church Hist.* vol. ii. p. 275.

BEGUNES, is said to be the feminine of Beghards; but they seem to have had a prior establishment in the eleventh century. They derive their origin from St. Begge, duchess of Brabant, and daughter of Pepin, mayor of the palace of the king of Austria, in the seventh century. A variety of convents were formed under this name, both in Germany and Flanders, the ladies of whom lived a single life, and divided their time between works of industry and devotion, but without entering into vows of celibacy. After the commencement of the Reformation, the term was applied more generally to pious females, in its best sense—those who wrestled hard in prayer.—*Mosheim's Eccl. Hist.* vol. iii. p. 233, Note u, by Dr. Moilaine; *Williams*.

BEGINNING, denotes, 1. The first part of time in general. Gen. 1: 1.—2. The first part of a particular period; as of the year; of the duration of the state or kingdom of the Hebrews. Exod. 12: 2. Isa. 1: 26.—3. The first actor, or the cause of a thing. Numb. 10: 10. Mic. 1: 13.—4. That which is most excellent. Prov. 1: 7. 9:10. From the beginning is, 1. From eternity, ere any creature was made. 2 Thes. 2: 13. Prov. 8: 23.—2. From the very first part of time. 1 John 3: 8.—3. From the beginning of a particular period; as of Christ's public ministry. John 8: 25. Christ is called the beginning, and the beginning of the creation of God; he is from eternity, and gave being to time and every creature. Rev. 1: 8. and 3: 14. Col. 1: 18.

BEHEMOTH. The animal denoted by this appellation in the book of Job, has been variously determined by learned men; some of whom, especially the early Chris-



tian writers and the Jewish rabbins, have indulged in sufficiently extravagant notions. To detail these would be useless, and we shall therefore pass them over in silence.

The late editor of Calmet, whose extensive learning and indefatigable industry will always entitle him to respectful attention, notwithstanding his love of fanciful conjecture, has well remarked, that "the author of the book of Job has evidently taken great pains in delineating highly finished and poetical pictures of two remarkable animals, behemoth and leviathan: these he reserves to close his descriptions of animated nature, and with these he terminates the climax of that discourse, which he puts into the mouth of the Almighty. He even interrupts that discourse, and separates, as it were, by that interruption, these surprising creatures from those which he had described before; and he descants on them in a manner which demonstrates the poetic animation with which he wrote. The leviathan is described at a still greater length than the behemoth; and the two evidently appear to be presented as companions; to be reserved as fellows and associates." Mr. Taylor then proceeds to inquire what were the creatures most likely to be companions and associated in early ages, and in countries bordering on Egypt, where the scene of this poem is placed; and from the "Antiquities of Herulanum," the "Pænestine Pavement," and the famous "Statue of the Nile," he shows these to have been the crocodile—now generally admitted to be the leviathan, and the hippopotamus, or river-horse. "After these authorities," he remarks. "I think we may

without hesitation, conclude, that this association was not rare or uncommon, but that it really was the *customary* manner of thinking, and, consequently, of speaking, in ancient times, and in the countries where these creatures were native; we may add, that being well known in Egypt, and being, in some degree, *popular* objects of Egyptian pride, *distinguishing* natives of that country, for their magnitude and character, they could not escape the notice of any curious naturalist, or writer on natural history; so that to suppose they were omitted in this part of the book of Job, would be to suppose a blemish in the book, implying a deficiency in the author: and if they are inserted, no other description can be that of the hippopotamus."

Aristotle represents the hippopotamus to be of the size of an ass; Herodotus affirms that in stature he is equal to the largest ox; Diodorus makes his height not less than five cubits, or above seven feet and a half; and Tattius calls him, on account of his prodigious strength, the Egyptian elephant. Captain Beaver thus describes one which he met with in Western Africa: "The animal was not swimming, but standing in the channel, in, I suppose, about five feet water: the body immersed, and the head just above it. It looked steadfastly at the boat till we were within about twenty yards of it, when I lodged a ball half way between its eyes and nostrils: it immediately tumbled down, but instantly rose again, snorted, and walked into shallower water, where I had an opportunity of seeing its whole body, and then discovered that it was an hippopotamus. It afterwards advanced a little towards the boat, then towards the shore, and turned entirely round once or twice, as if at a loss what to do, plunging violently the whole time. At last, it walked into deeper water, and then dived: we watched its rising, and then pursued it; and this we did for near three hours, when, at length it landed on a narrow neck of sand, and walked over it into fifteen or sixteen fathoms of water. We then gave up the pursuit, having never been able to get a second shot at it. The longest time it was under water during the pursuit, was twenty minutes, but immediately after being wounded it rose every three or four minutes. Its body appeared to be somewhat larger than that of the largest buffalo, with shorter but much thicker legs; a head much resembling a horse's, but longer; large, projecting eyes; open and wide distended nostrils; short, erect ears, like a cropt horse when it pricks them up, or those of a well-cropped terrier. I perceived nothing like a mane, and the skin appeared to be without hair; but of this I am not certain, for being totally ignorant whether the animal was ferocious or not, immediately after I fired we rowed from it, expecting it would attack us."

In Job 40: 17, 18, the sacred writer conveys a striking idea of the bulk, vigor, and strength of the behemoth.

He moveth his tail like a cedar:  
The sinews of his thighs are interwoven together.  
His ribs are as strong pieces of copper;  
His backbone like bars of iron.

The idea of his prodigious might is increased by the account given of his bones, which are compared to strong pieces of brass, and bars of iron. Such figures are commonly employed by the sacred writers, to express great hardness and strength, of which a striking example occurs in the prophecy of Micah: "Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people," (Micah 4: 13.) so hard and strong are the bones of the behemoth.

He is chief of the works of God.  
He that made him has fixed his weapon.

Here he is described as one of the noblest animals which the Almighty Creator has produced. The male hippopotamus which Zernighi brought from the Nile to Italy, was sixteen feet nine inches long, from the extremity of the muzzle to the origin of the tail; fifteen feet in circumference; and six feet and a half high; and the legs were about two feet ten inches long. The head was three feet and a half in length, and eight feet and a half in circumference. The opening of the mouth was two feet four inches, and the largest teeth were more than a foot long.

Thus, his prodigious strength; his impenetrable skin; and vast opening of his mouth, and his portentous voracity;

the whiteness and hardness of his teeth; his manner of life, spent with equal ease in the sea, on the land, or at the bottom of the Nile,—equally claim our admiration, and entitle him, says Faxton, to be considered as the chief of the ways of God. Nor is he less remarkable for his sagacity; of which two instances are recorded by Pliny and Solinus. After he has gorged himself with corn, and begins to return with a distended belly to the deep, with averted steps he traces a great many paths, lest his pursuers, following the lines of one plain track, should overtake and destroy him while he is unable to resist. The second instance is not less remarkable: when he has become fat with too much indulgence, he reduces his obesity by copious bleedings. For this purpose he searches for newly-cut reeds, or sharp-pointed rocks, and rubs himself against them till he makes a sufficient aperture for the blood to flow. To promote the discharge, it is said, he agitates his body; and when he thinks he has lost a sufficient quantity, he closes the wound by rolling himself in the mud.

In compliance with the prevailing opinion, which refers this description to the hippopotamus, we have thought it right to exhibit some of the points of resemblance which have been discovered between that creature and the behemoth of the book of Job. Drs. Good and Clarke, however, think that the sacred writer refers to an animal of an extinct genus. Dr. Clarke believes it to have been the *mastodontum* or *mammoth*, some part of a skeleton of which he has carefully examined, and thus described in his commentary on Gen. 1: 24. "The *mammoth* for size will answer the description in verse 19: "He is the chief of the ways of God." That which of this part of a skeleton belonged, which I examined, must have been, by computation, not less than *twenty-five* feet high, and *sixty* feet in length! The bones of *one toe* I measured, and found them *three feet* in length! One of the very smallest grinders of an animal of this extinct species, full of processes on the surface, more than an inch in depth, which showed that the animal had lived on *flesh*, I have just now weighed, and found it, in its very dry state, *four pounds eight ounces*, avoirdupois: the same grinder of an *elephant* I have weighed also, and found it just *two pounds*. The *mammoth*, therefore, from this proportion, must have been as large as *two elephants* and a quarter. We may judge by this of its size; *elephants* are frequently *ten* and *eleven* feet high: this will make the *mammoth* at least *twenty-five* or *twenty-six* feet high; and as it appears to have been a *many-toed* animal, the *springs* which such a creature could make, must have been almost incredible; nothing by *swiftness* could have escaped its pursuit. God seems to have made it as the proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind must have been living in the days of Job: the behemoth is referred to here, as if perfectly commonly known."—*Abbot; Jones.*

BEHMEN, or BOEHME, (JACOB,) a celebrated mystic writer, born in the year 1575, at Old Seidenburgh, near Gorlitz, in Upper Lusatia; he was a shoemaker by trade. He is described as having been thoughtful and religious from his youth, taking peculiar pleasure in frequenting public worship. At length, seriously considering within himself that speech of our Savior, *My Father which is in heaven will give the Holy Spirit to them that ask him*, he was thereby thoroughly awakened in himself, and set forward to desire that promised Comforter; and, continuing in that earnestness, he was at last, to use his own expression, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!" After this, about the year 1600, he was again surrounded by the divine light, and replenished with the heavenly knowledge; inasmuch that, going abroad into the fields, and viewing the herbs and grass, by his inward light he saw into their essences, use and properties, which were discovered to him by their lineaments, figures, and signatures. In the year 1610, he had a third special illumination, wherein still further mysteries were revealed to him. It was not till the year 1612, that Behmen committed these revelations to writing. His first treatise is entitled *Aurora*, which was seized on and withheld from him by the senate of Gorlitz, (who persecuted him at the instigation

of the primate of that place,) before it was finished, and he never afterwards proceeded with it, further than by adding some explanatory notes. The next production of his pen is called *The Three Principles*. In this work he more fully illustrates the subjects treated of in the former, and supplies what is wanting in that work. The contents of these two treatises may be divided as follows: 1. How all things came from a working will of the holy triune incomprehensible God, manifesting himself as Father, Son, and Holy Spirit, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven. 2. How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life began in and from this divine fire, which is the Father of light, generating a birth of light in their souls; from both which proceeds the Holy Spirit, or breath of divine love in the triune creature, as it does in the triune Creator. 3. How some angels, and all men, are fallen from God, and their first state of a divine triune life in him; what they are in their fallen state, and the difference between the fall of angels and that of man. 4. How the earth, stars, and elements were created in consequence of the fallen angels. 5. Whence there is good and evil in all this temporal world, in all its creatures, animate and inanimate; and what is meant by the curse that dwells every where in it. 6. Of the kingdom of Christ; how it is set in opposition to, and fights and strives against, the kingdom of hell. 7. How man, through faith in Christ, is able to overcome the kingdom of hell, and triumph over it in the divine power, and thereby obtain eternal salvation; also how, through working in the hellish quantity or principle, he casts himself into perdition. 8. How and why sin and misery, wrath and death, shall only reign for a time, till the love, the wisdom, and the power of God, shall, in a supernatural way, (the mystery of God made man,) triumph over sin, misery, and death; and make fallen man rise to the glory of angels, and this material system shake off its curse, and enter into an everlasting union with that heaven from whence it fell.

The year after he wrote his *Three Principles*,—by which are to be understood the dark world, or hell, in which the devils live; the light world, or heaven, in which the angels live; the external and visible world, which has proceeded from the internal and spiritual worlds, in which man, as to his bodily life, lives,—Behmen produced his *Threefold Life of Man, according to the Three Principles*. In this work he treats more largely of the state of man in this world: 1. That he has that immortal spark of life which is common to angels and devils. 2. That divine life of the light and spirit of God, which makes the essential difference between an angel and a devil, the last having extinguished this divine life in himself; but that man can only attain unto this heavenly life of the second principle through the new birth in Christ Jesus. 3. The life of the third principle, or of this external and visible world. Thus the life of the first and third principles is common to all men; but the life of the second principle only to a true Christian or child of God.

Behmen wrote several other treatises, besides the three already enumerated; but these three being, as it were, the basis of all his other writings, it was thought proper to notice them particularly. His conceptions are often clothed under allegorical symbols; and in his latter works he has frequently adopted chemical and Latin phrases to express his ideas, which phrases he borrowed from conversation with learned men, the education he had received being too illiterate to furnish him with them: but as to the matter contained in his writings, he disclaimed having borrowed it either from men or books. He died in the year 1624. His last words were, "Now I go hence into Paradise."

Some of Behmen's principles were adopted by the late ingenious and pious William Law, who has clothed them in a more modern dress and in a less obscure style. See *Behmen's Works; Oakley's Memoirs of Behmen.—Henderson's Buck.*

BEHOLD; a call for particular attention. It imports sudden excitement, wonder, joy, certainty, momentousness. Isa. 7: 14. John 1: 29. Matt. 21: 5. Rev. 10: 15. Luke 24: 39. To behold, is, 1. To look on; see Gen. 31:

51. 2. To consider, know, care for. Lam. 1: 12. John 19: 5, 26, 27. God beheld not iniquity in Jacob, nor perverseness in Israel; though his omniscient eye discerns sin in his people on earth, he observes it not as an enemy, wrathfully to punish them for it. But the word may be rendered, He hath not beheld injury against Jacob, nor vexation against Israel; that is, he will not suffer them to be hurt. Numb. 23: 21. To behold Christ, is with wonder and attention to know, believe in, and receive him. Isa. 65: 1.—*Brown*.

**BEHOOVE**, to be necessary, just, and becoming. As it became God, for the honor of his nature, counsels, word, and work, to expose Christ to suffering; so it behooved Christ to suffer, and be in all things like unto his brethren of mankind, that he might display his Father's perfections, fulfil his purposes, promises, and types, destroy the works of the devil, and sympathize with, and serve us. Heb. 2: 10, 17.—*Brown*.

**BEKAH**; half a shekel. Ex. 38: 26.

**BEL**. (See **BAAL**.)

**BEL AND THE DRAGON**, (HISTORY OF), an apocryphal and uncanonical book of Scripture. It was always rejected by the Jewish church, and is extant neither in the Hebrew nor the Chaldee language; nor is there any proof that it ever was so. Jerome gives it no better title than "the fable of Bel and the Dragon."

Selden thinks this little history ought rather to be considered as a sacred poem, or fiction, than a true account. As to the Dragon, he observes, that serpents (*dracones*) made a part of the hidden mysteries of the pagan religion; as appears from Clemens Alexandrinus, Julius Firmicus, Justin Martyr, and others. And Aristotle relates, that in Mesopotamia, there were serpents which would not hurt the natives of the country, and infested only strangers. Whence it is not improbable, that both the Mesopotamians themselves, and the neighboring people, might worship a serpent, the former to avert the evil arising from those reptiles, the latter out of a principle of gratitude. But of this there is no clear proof; nor is it certain that the Babylonians worshipped a dragon or serpent.—*Hand. Buck*.

**BELCHER**. (JONATHAN,) governor of Massachusetts and New Jersey, was the son of Andrew Belcher of Cambridge, one of the council of the province, and a gentleman of large estate, who died in 1717, and grandson of Andrew Belcher, who lived in Cambridge in 1646, and who received in 1652 a license for an inn, granting him liberty "to sell beer and bread for entertainment of strangers and the good of the town." He was born in January, 1681. As the hopes of the family rested on him, his father carefully superintended his education. He was graduated at Harvard college in 1699. While a member of this institution, his open and pleasant conversation, joined with his manly and generous conduct, conciliated the esteem of all his acquaintance. Not long after the termination of his collegial course, he visited Europe. The acquaintance which he formed with the princess Sophia and her son, afterwards king George II. laid the foundation of his future honors.

After the death of governor Burnet, he was appointed by his majesty to the government of Massachusetts and New Hampshire in 1730. In this station he continued eleven years. The leading men of New Hampshire, who wished for a distinct government, were hostile to him; and his resistance to a proposed new emission of paper bills also created him enemies. On being superseded, he repaired to court, where he vindicated his character and conduct, and exposed the base designs of his enemies. He was restored to the royal favor, and was promised the first vacant government in America. This vacancy occurred in the province of New Jersey, where he arrived in 1747, and where he spent the remaining years of his life. In this province, his memory has been held in deserved respect.

When he first arrived in this province, he found it in the utmost confusion by tumults and riotous disorders, which had for some time prevailed. This circumstance, joined to the unhappy controversy between the two branches of the legislature, rendered the first part of his administration peculiarly difficult; but by his firm and prudent measures he surmounted the difficulties of his situation. He steadily pursued the interest of the province, endeavoring to distinguish and promote men of worth without partiality.

He enlarged the charter of Princeton college, and was its chief patron and benefactor. Even under the growing infirmities of age, he applied himself with his accustomed assiduity and diligence to the high duties of his office. He died at Elizabethtown, August 31, 1757, aged seventy-six years.

Governor Belcher possessed uncommon gracefulness of person and dignity of deportment. He obeyed the royal instructions on the one hand, and exhibited a real regard to the liberties and happiness of the people on the other. He was distinguished by his unshaken integrity, by his zeal for justice, and care to have it equally distributed. Neither the claims of interest nor the solicitations of friends could move him from what appeared to be his duty. He seems to have possessed, in addition to his other accomplishments, that piety, whose lustre is eternal. His religion was not a mere formal thing, which he received from tradition, or professed in conformity to the custom of the country in which he lived; but it impressed his heart, and governed his life. He had such views of the majesty and holiness of God, of the strictness and purity of the divine law, and of his own unworthiness and iniquity, as made him disclaim all dependence on his own righteousness, and led him to place his whole hope for salvation on the merits of the Lord Jesus Christ, who appeared to him an all-sufficient and glorious Savior. He expressed the humblest sense of his own character, and the most exalted views of the rich, free, and glorious grace offered in the gospel to sinners. His faith worked by love, and produced the genuine fruits of obedience. It exhibited itself in a life of piety and devotion, of meekness and humility, of justice, truth, and benevolence. He searched the holy Scriptures with the greatest diligence and delight. In his family he maintained the worship of God, himself reading the volume of truth, and addressing in prayer the Majesty of heaven and of earth, as long as his health and strength would possibly admit. In the hours of retirement, he held intercourse with Heaven, carefully redeeming time from the business of this world, to attend to the more important concerns of another. Though there was nothing ostentatious in his religion, yet he was not ashamed to avow his attachment to the Gospel of Christ, even when he exposed himself to ridicule and censure. When Mr. Whitefield was at Boston in the year 1740, he treated that eloquent itinerant with the greatest respect. He even followed him as far as Worcester, and requested him to continue his faithful instructions and pungent addresses to the conscience, desiring him to spare neither ministers nor rulers. He was indeed deeply interested in the progress of holiness and religion. As he approached the termination of his life, he often expressed his desire to depart, and to enter the world of glory.—*Burr's Fam. Ser.*; *Hutchinson*, ii. 367—397; *Holmes*, ii. 78; *Smith's New Jersey*, 437, 438; *Belknap's New Hampshire*, ii. 95, 126, 165—180; *Whitefield's Journal for 1743*; *Marshall*, i. 299; *Minot*, i. 61; *Eliot*; *Mass. Hist. Col.* vii. 28; *Allen*.

**BELIAL**. The phrase, "sons of Belial," signifies wicked, worthless men. It was given to the inhabitants of Gibeah, who abused the Levite's wife, (*Judg.* 19: 22.) and to Hophni and Phineas, the wicked and profane sons of Eli. 1 Sam. 2: 12. In later times, the name Belial denoted the devil: "What concord hath Christ with Belial?" (*2 Cor.* 6: 15.) for as the word literally imports "one who will do no one good," the positive sense of a doer of evil was applied to Satan, who is the author of evil, and, eminently, "the evil one."—*Watson*.

**BELIE**; to give one the lie. To belie the Lord, is falsely to ascribe our prosperity or distress to some other principal cause rather than God. *Jer.* 5: 12. *Prov.* 30: 9.

**BELIEF**, in its general and natural sense, denotes a persuasion or an assent of the mind to the truth of any proposition. In this sense, belief has no relation to any particular kind of means or arguments, but may be produced by any means whatever: thus we are said to believe our senses, to believe our reason, to believe a witness. Belief, in its more restrained sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this sense, belief stands opposed to knowledge and science. We do not say that we

believe snow is white, but we know it to be so. But when a thing is propounded to us, of which we ourselves have no knowledge, but which appears to us to be true, from the testimony given to it by another, this is what we call belief. (See FAITH.)—*Henderson's Buck.*

**BELIEVERS**; an appellation given, toward the close of the first century, to those Christians who had been admitted into the church by baptism, and instructed in all the mysteries of religion. They were thus called in contradistinction to the catechumens who had not been baptized, and were debarred from those privileges. Among us, it is often used synonymously with Christian. (See CHRISTIAN.)—*Henderson's Buck.*

**BELKNAP, (JEREMY, D. D.,)** minister in Boston, and eminent as a writer, was born June 4, 1744, and was a descendant of Joseph Belknap, who lived in Boston in 1658. He received the rudiments of learning in the grammar school of the celebrated Mr. Lovel, and was graduated at Harvard college in 1762. He exhibited, at this early period, such marks of genius and taste, and such talents in writing and conversation, as to excite the most pleasing hopes of his future usefulness and distinction. Having upon his mind deep impressions of the truths of religion, he now applied himself to the study of theology, and he was ordained pastor of the church in Dover, New Hampshire, February 18, 1767. Here he passed near twenty years of his life with the esteem and affection of his flock, and respected by the first characters of the state. He was persuaded by them to compile his history of New Hampshire, which gained him a high reputation. In 1786, he was dismissed from his people. The presbyterian church in Boston, becoming vacant by the removal of Mr. Annan, and having changed its establishment from the presbyterian to the congregational form, soon invited him to become its pastor. He was accordingly installed, April 4, 1787. Here he passed the remainder of his days, discharging the duties of his pastoral office, exploring various fields of literature, and giving his efficient support to every useful and benevolent institution. After being subject to frequent returns of ill health, he was suddenly seized by a paralytic affection, and died June 20, 1798, aged fifty-four years.

Dr. Belknap in his preaching did not possess the graces of elocution; nor did he aim at splendid diction, but presented his thoughts in plain and perspicuous language, that all might understand him. He was one of the founders of the Massachusetts Historical Society, the design of which he was induced to form in consequence of a suggestion of Thomas Wallcut of Boston, a diligent collector of old and valuable books, as well as on account of his frequent disappointment from the loss of valuable papers, in prosecuting his historical researches.

Dr. Belknap gained a high reputation as a writer; but he is more remarkable for the patience and accuracy of his historical researches, than for elegance of style. His deficiency in natural science, as manifested in his history of New Hampshire, is rendered more prominent by the rapid progress of natural history since his death. His *Foresters* is not only a description of American manners, but a work of humor and wit, which went into a second edition. Before the revolution, he wrote much in favor of freedom and his country, and he afterwards gave to the public many fruits of his labors and researches. His last and most interesting work, his *American Biography*, he did not live to complete.

The following extract from some lines, found among his papers, expresses his choice with regard to the manner of his death, and the event corresponded with his wishes.

When faith and patience, hope and love  
Have made us meet for heaven above,  
How blest the privilege to rise,  
Snatched in a moment to the skies;  
Unconscious to resign our breath,  
Nor taste the bitterness of death!

*Mass. Hist. Col. vi. 10. 18; & Colum. Cent. June 25, 1798; Polyanthos, i. 1—13; Allen.*

**BELL, (JOHN,)** an eminent surgeon of Edinburgh, and a man of very considerable literary talents, died at Rome in 1820. He is the author of the *Anatomy of the Human Body, Principles of Surgery, and other anatomical and*

*surgical works, and of excellent Observations in Italy.—Davenport.*

**BELLAMY, (JOSEPH, D. D.)** an eminent American minister, was born at New Cheshire, Connecticut, in 1719, and was graduated at Yale college in 1735. It was not long after his removal from New Haven, that he became the subject of those serious impressions, which, it is believed, issued in renovation of heart. From this period he consecrated his talents to the evangelical ministry. At the age of eighteen, he began to preach with acceptance and success. An uncommon blessing attended his ministry at Bethlem, in the town of Woodbury; a large proportion of the society appeared to be awakened to a sense of religion, and they were unwilling to part with the man, by whose ministry they had been conducted to a knowledge of the truth. He was ordained to the pastoral office over this church in 1740. In this retirement, he devoted himself with uncommon ardor to his studies and the duties of his office till the memorable revival, which was most conspicuous in 1742. His spirit of piety was then blown into a flame; he could not be contented to confine his labors to his small society. Taking care that his own pulpit should be vacant as little as possible, he devoted a considerable part of his time for several years to itinerating in different parts of Connecticut and the neighboring colonies, preaching the gospel daily to multitudes, who flocked to hear him. He was instrumental in the conversion of many. When the awakening declined, he returned to a more constant attention to his own charge. He now began the task of writing an excellent treatise, entitled, *True Religion delineated*, which was published in 1750. His abilities, his ardent piety, his theological knowledge, his acquaintance with persons under all kinds of religious impressions qualified him peculiarly for a work of this kind.

From this time he became more conspicuous, and young men, who were preparing for the gospel ministry, applied to him as a teacher. In this branch of his work he was eminently useful till the decline of life, when he relinquished it. His method of instruction was the following: After ascertaining the abilities and genius of those who applied to him, he gave them a number of questions on the leading and most essential subjects of religion in the form of a system. He then directed them to such books as treat these subjects with the greatest perspicuity and force of argument, and usually spent his evenings in inquiring into their improvements and solving difficulties, till they had obtained a good degree of understanding in the general system. After this, he directed them to write on each of the questions before given them, reviewing those parts of the authors, which treated on the subject proposed. These dissertations were submitted to his examination. As they advanced in ability to make proper distinctions, he led them to read the most learned and acute opposers of the truth, the deistical, Arian, and Socinian writers, and laid open the fallacy of their most specious reasonings. When the system was completed, he directed them to write on several of the most important points systematically, in the form of sermons. He next led them to peruse the best experimental and practical discourses, and to compose sermons on like subjects. He revised and corrected their compositions, inculcating the necessity of a heart truly devoted to Christ, and a life of watching and prayer, discoursing occasionally on the various duties, trials, comforts, and motives of the evangelical work, that his pupils might be, as far as possible, "scribes well instructed in the kingdom of God." In 1786, Dr. Bellamy was seized by a paralytic affection, from which he never recovered. He died, March 6, 1790, in the fiftieth year of his ministry, aged seventy-one.

His writings procured him the esteem of the pious and learned, at home and abroad, with many of whom he maintained an epistolary correspondence. In his preaching, a mind rich in thought, a great command of language, and a powerful voice, rendered his extemporary discourses peculiarly acceptable. He was one of the most able divines of this country. In his sentiments, he accorded mainly with president Edwards, with whom he was intimately acquainted.

He published a sermon, entitled, *Early Piety recom-*

menae; True Religion delineated, 1750; sermons on the Divinity of Christ, the Millennium, and the Wisdom of God in the Permission of Sin, 1758: letters and dialogues on the Nature of Love to God, Faith in Christ, and Assurance, 1759; essay on the Glory of the Gospel; a vindication of his sermon on the Wisdom of God in the Permission of Sin; the Law a School-master, a sermon; and the great Evil of Sin; election sermon, 1762. His works were published in three volumes, 1811, with a sketch of his life.—*Benedict's Fun. Serm.*; *Brainerd's Life*, 22, 41, 43, 55; *Trumbull*, ii. 159; *Theol. Mag.* i. 5; *Allen*.

**BELLARMINI**, (CARDINAL;) a great Roman Catholic oracle and Jesuit, born at Monte Puleiano, in Tuscauy, in 1542. He was most assiduous in his opposition to the Protestants, and was sent into the Low Countries to arrest their progress. The talent which he displayed in his controversies, called forth the most able men on the other side; and, for a number of years, no eminent divine among the Reformers failed to make his arguments a particular subject of refutation. His principal work was, A Body of Controversy, written in Latin, the style of which is perspicuous and precise, without any pretension to purity and elegance. He displays very considerable acquaintance with the Scriptures, and is deeply versed in the doctrine and practice of the church. He was, on the points of predestination and efficacious grace, more a disciple of Augustine than a Jesuit. As his book did not assert that the popes had a direct power over temporal things, it was placed by Sixtus V. among the prohibited books; which, with the differences that were found among the Catholics themselves, gave the Protestants no small advantage. At his death, the cardinal bequeathed one half of his soul to the Virgin Mary, and the other to Jesus Christ.—*Hend. Buck*.

**BELLATOR**; an eminent Latin commentator on the Scriptures of the fifth century. He was contemporary with Gregory the Great, Cassiodorus, Primasius, and Isidore of Seville.—*Mosheim*.

**BELLINGHAM**, (RICHARD,) governor of Massachusetts, was a native of England, where he was bred a lawyer. He came to this country in 1634, and August 3, was received into the church, with his wife, Elizabeth, and in the following year, was chosen deputy governor. In 1641, he was elected governor, in opposition to Mr. Winthrop, by a majority of six votes; but the election did not seem to be agreeable to the general court. He was re-chosen to this office in 1654, and after the death of governor Endicott was again elected, in May, 1665. He continued chief magistrate of Massachusetts during the remainder of his life. He was deputy governor thirteen years, and governor ten.

Governor Bellingham lived to be the only surviving patentee named in the charter. He was severe against those who were called sectaries; but he was a man of incorruptible integrity, and of acknowledged piety. In the ecclesiastical controversy which was occasioned by the settlement of Mr. Davenport, he was an advocate of the first church.—*Allen*; *Hutchinson*, i. 41, 43, 97, 211, 269; *Neal's Hist.* i. 390; *Mather's Mag.* ii. 18; *Holmes*, i. 414; *Savage's Winthrop*, ii. 43; *Hist. Coll. n. s.* iii. 143; vi. 610.

**BELLOWS**; a well-known wind instrument, for blowing of fires, in iron works, smith's forges, &c. *The bellows are burnt, the lead is consumed of the fire; the founder melteth in vain: the lungs and labor of the prophets, and the judgments of God, are, as it were, wasted to no purpose, as wickedness and wicked persons are not purged away from church or state.* Jer. 6: 29.—*Brown*.

**BELLS**. During the three first centuries, it is certain that Christians did not meet in their assemblies by the notice of any public signal; nor can it be imagined, that in an age of persecution, when they met privately in the night, they would, as it were, betray themselves by such notice to their enemies. Baronius, indeed, supposes there was an order of men appointed to give private notice of assembling to every particular member of a Christian congregation; but, for want of light, we can determine nothing about it.

That bells were an early invention, is evident from their use in the days of Moses, since it was enjoined on the high-priest of the Israelites, that the lower hem of the robe in

which he officiated should be ornamented with pomegranates and gold bells, set alternately, in order that he might minister therein, that his sound might be heard when he went into the holy place before the Lord, and when he came out, that he might not die. It seems to have been ordained as a mark of respect, that the high-priest might give public notice of his entering before the Lord; and, perhaps, to prevent his being put to death by those who watched the temple, that its sacred precincts might not be violated; none but the high-priest being permitted to enter into the holy place.

Viewed in this light, there appears nothing extraordinary in the use of bells, simply considered; but as sacred persons gave sanction, in the minds of people prone to wander from the simplicity of truth, to make every thing about them, and even their dress, possess some sacred function, so these ornaments came to be held up to the people as something more than mere bells and pomegranates; and hence, Josephus informs us, that while the latter signified lightning, the former denoted thunder; and long before the days of Josephus, it appears that superstitious notions were attached to bells. In illustration of this remark, accept the following extract from Burder's Oriental Customs, vol. ii. p. 291:—"Among the heathens of the East, the sun was called Baal, or Bel, from his supposed dominion over all things, whence the word came at last to denote a lord or master in general. He was considered as the author of vibratory motion, the source of musical sound; and such instruments as emit a sound by percussion, were called bells, from Bell, or Bel, the name by which the sun was denoted among the druids. For the same reason, a bell seems in very early times to have been made a sign or symbol of victory or dominion. Thus, as horses were employed in war, and are celebrated in the earliest antiquity, for their strength, stately port, and undaunted courage, bells became a part of their martial furniture." To this custom the prophet Zechariah alludes, when in announcing the change to be wrought by the universal prevalence of true religion, he says, *In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD.* Zech. 14: 20.

Possibly, bells were also used as music, with superstitious notions. They are mentioned 1 Chron. 15: 19; and perhaps the sounding brass, coupled with the tinkling cymbal, was a sort of bell. Among the heathen, the use of bells in their religious ceremonies was common in ancient times. The sounding brass, in some shape or other, was struck in the sacred rites of the Dea Syria, and in those of Hecate. It was thought to be good for all kinds of expiation and purification. It had, moreover, some secret influence over the spirits of the departed. The priests of Proserpine at Athens, called Hierophants, rang a bell to call the people together to sacrifice; and one indispensable ceremony in the Indian pooja, is the ringing of a small bell by the officiating brahmin. The women of the idol, or dancing girls of the pagoda, have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices. Hence it appears probable, that the Jews derived much of their foolish notions respecting bells, as well as other things of more serious moment, from the heathen nations.

The rage for amalgamating the superstitions of the pagan world with the outside of Christianity, through the falsely-called liberality of persons pretending to be the abettors of truth, but who are in reality the worst enemies that Christianity ever had to contend with, together with the desire of the heathen themselves to uphold their old customs—those who, like too many of the present day, exerted all their influence in endeavoring to unite principles that must ever remain separated—this rage for mingling truth with error in the early ages of the church, when heathen usages could be made in any degree to correspond, or when coincidence between pagan gods and goddesses, and Christian saints, could, however remotely, be brought to bear, was the means of introducing a great variety of dogmas, in every respect contrary to the simplicity which becometh the Gospel of our Lord Jesus Christ; and among these, the adoption of bells was not omitted. Hence appears to have arisen the use of them in churches, now so

universal; and had their use, without abuse, served the purpose to which they were, perhaps, originally applied, it would have been well: but long before the Reformation in England, the clergy had found means to delude the minds of themselves and their people with the most superstitious opinions respecting them; and, as if they felt anxious that their follies should be carried to future ages, they thought proper to inscribe the bells they erected with those opinions. Of these a few specimens will illustrate the subject. One set of bells in a parish church in Cambridgeshire was thus inscribed:—

Lando Deum verum.	I praise the true God.
Eflebim voco.	I call the people.
Congrego eorum.	I assemble the clergy.
Defunctos ploro.	I lament the dead.
Pestem fungo.	I drive away infection.
Festa decoro.	I grace the festival.

Another—

Funera plango.	I bemoan the dead.
Pulgura frango.	I abate the lightning.
Sabbata pango.	I announce the sabbath.
Excito lentos.	I arouse the indolent.
Disseplo ventos.	I disperse the winds.
Paco cruentos.	I appeal the revengeful.

Another—

Dulcis sicut mellis Campania vocoq Gabriella.	I am called the sweet-toned bell of the angel Gabriel.
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At Lonsborough in Yorkshire—

Sce Cwthberte ora pro nobis.  
St. Cuthbert pray for us.

At Aldborough in Yorkshire—

Sce Jacobe ora pro nobis.  
St. James pray for us.

These specimens show the influences attributed to bells; and it is almost incredible, so much had the notion of the sanctity of bells prevailed, that the ordinance of baptism was profanely applied to their consecration, by washing them inside and out, with water set apart, in the name of the holy Trinity; the bishop adding holy oil, crosses, and exorcisms, the then usual forms of baptism; and, withal, appointing godfathers and godmothers, who, as they held the ropes, gave them their names, and engaged to answer on their behalf such questions as the bishop might ask the said bells; and besides all this, the bishop, whilst he anointed them, that is, the bells, “prayed God to give his holy Spirit to them, that they might become sanctified for the expelling of all the power, snares, and illusions of the devil—for the souls of the dead; and especially for the chasing away of storms, thunder, and tempests.”

In further proof of what is here advanced regarding the superstitious ideas attached to bells, the following two inscriptions, carefully copied from two bells, in Christ church, Hampshire, are given; the church in which they are placed is supposed to have been erected in the reign of the successor of William, commonly called the Conqueror:—

VIRTUS : CAMPANE : FACIAT : NOS :  
VIVERE : SANE \* SIT : NOBIS : OMEN :  
TOUZEYNS : CVM : SIT : TIBI : NOMEN :

“May the virtue of the bell make us live well.—As thy name is Touzeyns, [all saints], may it be to us a token of good !”

ASSIS : FESTIVVS : PESTAS : PIVS :  
VT : PVGET : AGNVS \* NOX : AVGVSTINVS :  
HEC : DVM : RESONAT : PRECO :  
MAGNVS.

“O great Augustine! be kindly present, I pray thee, that, while this bell is ringing, the holy Lamb may speedily chase away all evil!”

These inscriptions appear direct and positive evidence of some of the mischiefs that have arisen from attempts, alas! too successful, to graft Christianity upon the old stock of paganism, by the Romish church. Nor is improvement to be expected within her pale, since the same superstition remains in the countries under her influence; and no longer ago than the year 1819, one of our countrymen travelling through Italy, observed it customary to jingle the church bells whenever there was a thunder-storm; and upon inquiring of a peasant on one occasion the meaning of such disturbance, he was answered, “that it was done to drive away the devil.” And a bell has, not long ago, been exhibited to the society of antiquaries, called the

Bell of St. Caenon (St. Kinnon), of whose sanctity the people of that part of Ireland whence it was brought think so highly, as to imagine that the breach of an oath taken upon it, would be followed by instant death!

If such be the sentiments infused into the minds of the unlettered, by those who have the care of souls, over so large a part of what is called the Christian world as the church of Rome embraces within its dominion, how thankful ought we, as Protestants, to be, that, by the blessing of God, we are in some measure drawn from the atmosphere of its influence! How dreadful must be the situation of those who, in matters of comparatively small importance, teach such diabolical opinions;—those who ought to watch over the church of God for good and not for evil! Let us take them as examples to avoid their practices, which are calculated to enslave the mind in ignorance and idolatry, and to call down the vengeance of heaven on those who follow their wicked devices.—*Henderson's Duck.*

BELLY, is used in Scripture for appetite, Philip. 3: 16. Rom. 16: 18. Also for the heart, or the secret springs of the mind, Prov. 20: 27, 30. 22: 18. John 7: 38. The “belly of hell” is a strong phrase to express Jonah's dreadful condition in the deep. Jonah 2: 2. Eccles. 2: 5.—*Watson.*

BELOE, (WILLIAM,) a divine and critic, was born at Norwich, in 1756, and educated at Cambridge. After having been assistant to Dr. Parr, who was then head master of Norwich school, he took orders, and obtained church preferment. He was, finally, rector of All-hallows, a prebendary of St. Paul's, and librarian of the British museum. In conjunction with Dr. Nares, he established the British Critic. He is the author of *Anecdotes of Literature and Scarce Books*; *The Sexagenarian*; and other works; and the translator of *Herodotus*, and *Anlus Gellius*. He died in 1817.—*Davenport.*

BELOVED; much valued, desired, and delighted in. Deut. 21: 15. Christ is the *beloved of God*; God infinitely esteems, loves, and delights in him as his Son and mediatorial servant. Matt. 3: 17. He is the *beloved of saints*, is highly esteemed, desired, praised, and delighted in, with their whole heart, mind, and strength. Song 4: 16. Saints are the *beloved of God and Christ*; and the church a *beloved city*. In infinite love to them, God devised their salvation, Jesus laid down his life and intercedes for them, and all the divine persons concur to save and delight in them. Song 5: 1. Rev. 20: 9.—*Brown.*

BELSHAM, (THOMAS,) an eminent advocate of Unitarianism, was born April 15, 1750. At the age of sixteen, he was admitted into the academy at Daventry, then under the care of Dr. Ashworth, 1766. At this time it appears he had many doubts of his personal piety. “I much fear,” he says, “that Christ is not formed in my soul.—I have had some pretty deep convictions this month; but I fear I have too often resisted the Holy Spirit. I am ready to fear that God has not elected me, and that I am irrevocably doomed to hopeless misery.” In 1767, he solemnly dedicated himself to God in the manner recommended by Dr. Doddridge in his “*Rise and Progress.*” From his doubts and fears, however, he seems never to have been relieved, until he adopted the system of philosophical necessity, and final restoration. In 1778, he was settled as pastor of a dissenting congregation at Worcester, from which however he removed, in 1781, to take charge of the Daventry academy. Here his sentiments underwent a change, so far that in 1789 he avowed himself a Unitarian, of the school of Priestley. He resigned his station, and immediately took charge of Hackney college, a Unitarian institution; where he continued to discharge the office of tutor until 1805, when he became minister of Essex street chapel, London, as successor to Dr. Disney and Mr. Lindsey. He seems to have enjoyed little happiness at either of his successive situations; his conscientiousness was painfully great; and his religious system excluded him from the peace and consolation derived from the atonement of Christ, and the influence of his Spirit. He published various works, which gave him great reputation among his friends, though others regard him as a servile thinker, a cold reasoner, and a bold controversialist. After Dr. Priestley, he was regarded as the leader of Unitarianism in England. His *Calm Inquiry, Evidence of Chris-*

tianity, Review of Wilberforce, and Memoirs of Lindsey, including a history of American Unitarianism, are best known. He died in 1830.—*Memoirs of Mr. Belsham; Chris. Reg.; Magee on Atonement; Works of Dr. Channing, and Robert Hall.*

**BELSHAZZAR**; the last king of Babylon, and, according to Hales and others, the grandson of Nebuchadnezzar, Dan. 5: 18. During the period that the Jews were in captivity at Babylon, a variety of singular events concurred to prove that the sins which brought desolation on their country, and subjected them for a period of seventy years to the Babylonish yoke, had not dissolved that covenant relation which, as the God of Abraham, Jehovah had entered into with them; and that any act of indignity perpetrated against an afflicted people, or any insult cast upon the service of their temple, would be regarded as an affront to the majesty of Heaven, and not suffered to pass with impunity, though the perpetrators were the princes and potentates of the earth. Belshazzar was a remarkable instance of this. He had an opportunity of seeing, in the case of his ancestor, how hateful pride is, even in royalty itself; how instantly God can blast the dignity of the brightest crown, and reduce him that wears it to a level with the beasts of the field; and consequently how much the prosperity of kings and the stability of their thrones depend upon acknowledging that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." But all these awful lessons were lost upon Belshazzar.

The only circumstances of his reign recorded, are the visions of the prophet Daniel, in the first and third years, Dan. 7: 1, 8: 1; and his sacrilegious feast and violent death, Dan. 5: 1—30. Isaiah, who represents the Babylonian dynasty as "the scourge of Palestine," styles Nebuchadnezzar "a serpent," Evil-Merodach "a cockatrice," and Belshazzar "a fiery flying serpent," "the worst of all, Isa. 14: 4—29. And Xenophon confirms this prophetic character by two atrocious instances of cruelty and barbarity, exercised by Belshazzar upon some of his chief and most deserving nobles. He slew the only son of Gobryas, in a transport of rage, because at a hunting match he hit with his spear a bear, and afterwards a lion, when the king had missed both; and in a fit of jealousy, he brutally castrated Gadatus, because one of his concubines had commended him as a handsome man. His last and most heinous offence was the profanation of the sacred vessels belonging to the temple of Jerusalem, which his wise grandfather, and even his foolish father Evil-Merodach, had respected. In that very night, in the midst of their mirth and revelling, the city was taken by surprise, Belshazzar himself put to death, and the kingdom transferred to Darius the Mede. If the character of the hand-writing was known to the magi of Babylon, the meaning could not be conjectured. Perhaps, however, the character was that of the ancient Hebrew, or what we now call the Samaritan; and in that case, it would be familiar to Daniel, though rude and unintelligible to the Chaldeans. But even if Daniel could read the words, the import of this solemn graphic message to the proud and impious monarch could only have been made known to the prophet by God. All the ideas the three words convey, are *numbering, weighing, and dividing*. It was only for the power which sent the omen, to unfold, not in equivocal terms, like the responses of heathen oracles, but in explicit language, the decision of the righteous Judge, the termination of his long-suffering, and the instant visitation of judgment. — See **BABYLON**.—*Watson*.

**BELTESHAZZAR**; the name given to Daniel at the court of Nebuchadnezzar, Dan. 1: 7.

**BELUS**; a river of Palestine. On leaving Acre, and turning towards the south-east, the traveller crosses the river Belus, near its mouth, where the stream is shallow enough to be easily forded on horseback. This river rises out of a lake, computed to be about six miles distant, towards the south-east, called by the ancients *Palus Centaurovia*. Of the sand of this river, according to Pliny, glass was first made; and ships from Italy continued to convey it to the glass-houses of Venice and Genoa, so late as the middle of the seventeenth century.

**BEMA**, (Gr.); a tribunal; the name of the bishop's

throne, in the ancient church. This seat, or throne, together with those of the presbyters, were always fixed at the upper end of the chancel, in a semicircle above the altar. For anciently, the seats of the bishops and presbyters were joined together, and both called *thrones*. The manner of their sitting is related by Gregory Nazianzen, in his description of the church of Anastasia, where he speaks of himself as bishop sitting upon the high throne, and the presbyters on lower benches, on both sides about him. Some learned men think this was done in imitation of the Jewish synagogues, in which, according to Maimonides, at the upper end, looking towards the holy land, the *law* was placed in the wall, in an arch, and on each side were seated the elders in a semicircle.

Augustine tells Maximus, the Donatist bishop, that "when bishops come to stand before the tribunal of Christ, at the last judgment, they will then have no *tribunals*, no lofty seats, or covered chairs; though such honors are granted them for a time in this world, for the benefit and advantage of the church." See **CHURCH**.

The bishop's throne was likewise called *sedes* and *cathedra*; whence come our English names *cathedral* and *see*, for a church where the bishop's chair or seat is fixed. See **CATHEDRAL** and **SEE**.

The term *bema* was also given by the Manichees to their altar, and to the day on which Manes was killed, because on that day they adorned their bema or altar with great magnificence.—*Henderson's Buck*.

**BENAIAH**, son of Jehoiada; captain of David's guard. He took "the two lions of Moab," that is, the two cities of Ar, or Ariel; or the city Ar, divided into two parts by the river Arnon. He also killed a lion in a pit, in time of snow. He killed a giant five cubits high, who was armed with sword and spear, though he himself had a staff only in his hand. He adhered to Solomon against Adonijah; was sent by Solomon to kill Joab; and was made generalissimo in his place, 1 Kings 1: 36. 2: 29.—Some persons of this name returned from Babylon with Ezra.—*Calmét*.

**BEND**. God's *bending Judah for himself*, and the filling the bow with Ephraim, is his enabling them to defeat the Syro-Grecian forces in the time of the Maccabees. Zech. 9: 13. The vine, the royal family of Judah, *bent her roots towards* the king of Egypt, when king Zedekiah entered into a covenant with, and depended on him for assistance against the king of Babylon. Ezek. 17: 7. The gentiles *come bending to* the church, when, in the apostolic or after-ages, they unite with it, with great readiness, affection, and humility. Isa. 60: 14. *To be bent to back-sliding*, is to be earnestly set upon it. Hos. 11: 7.—*Brown's Bib. Dict.*

**BENEATH**. Men, especially if wicked, are said to be *from beneath*; their bodies are sprung of the earth, and live on it, their affections sadly cleave to it, and they are children of hell. John 8: 23.—*Brown*.

**BENEDICT**, (Sr.), one of the originators of monastic institutions in the West, was born at Nurscia, in Italy, in 480. Early in life, he retired into a desert, and spent three years in a cavern. Being discovered, his sanctity drew to him such numbers of people, that he founded twelve convents. In 529, he went to Monte Cassino, built a monastery on the site of the temple of Apollo, gave rise to the Benedictine order, and died in 543 or 547.—*Davenport*.

**BENEDICT XIII.**, (pope,) son of the duke of Gravina, a Neapolitan nobleman, was born in 1649, and was raised to the papal chair in 1721. He was pious, virtuous, and liberal; but, unfortunately, placed too much confidence in cardinal Coscia, his minister, who shamefully oppressed the people. A fruitless attempt which he made to reconcile the Romish, Greek, Lutheran, and Calvinist churches, bears honorable testimony to his tolerant spirit. His theological works form three folio volumes. He died in 1730.—*Davenport*.

**BENEDICT XIV.**, (pope,) whose name was Prosper Lambertini, was of an illustrious family at Bologna, in which city he was born, in 1675. After having been bishop of Ancona, and archbishop of Bologna, he was elected pope in 1740. He protected the arts and sciences, endeavored to heal the dissensions and reform the discipline of the church; and displayed such a liberal spirit, that



ne was sometimes called the Protestant pope. In private life he was extremely amiable. He died in 1753. His works fill sixteen volumes in folio.—*Davenport*.

**BENEDICTINES**; an order embracing almost all the monks in the West from the sixth to the tenth century. They were so called, because they followed the rule of Benedict, of Norscia. The rules which the monasteries in France and Spain had received from their bishops, as well as that of St. Columba, were essentially the same as those of Benedict. He established himself in a monastery on Monte Cassino, near Naples, in 529, in a grove of Apollo, after the temple had been destroyed, and this monastery became the model of all the others. After this time, the monks, who had worn different dresses, now wore black. These monasteries were afterwards reformed by the Cluniacs, a branch of the Benedictines, who had their origin and name from the convent of Clugny, in Burgundy, founded in the year 910. In the twelfth century, the order contained two thousand monasteries. In the middle ages, they were the asylums of literature and science; and in the seventeenth and eighteenth centuries, they had attached to them a considerable number of abbeys and priories in different parts of France. They are still found in Italy, Sicily, Spain, Germany, and Austria; but many of them are very lax in their rules.—*Henderson's Buck*.

**BENEDICTINE FATHERS**; celebrated editions of the writings of the fathers, edited by some of the most learned of the Benedictine monks in France.—*Henderson's Buck*.

**BENEDICTION**; in a general sense, the act of blessing, or giving praise to God, or returning thanks for his favours. The Jews, it is said, are obliged to rehearse a hundred benedictions every day, of which eighty are to be spoken in the morning. It was usual to give a benediction to travellers on their taking leave, a practice which is still preserved among the monks. Benedictions were likewise given among the ancient Jews, as well as Christians, by imposition of hands. And when at length the primitive simplicity of the Christian worship began to give way to ceremony, they added the sign of the cross, which was made with the same hand as before, only elevated or extended. Hence benediction in the modern Romish church (*benedictio sacerdotalis*) is used, in a more particular manner, to denote the sign of the cross made by a bishop or prelate, as conferring some grace on the people.

The pope gives a solemn benediction three times every year; viz. on Maunday Thursday, on Easter, and on Ascension day. The term is also employed to denote the blessing pronounced by the priest at the death-bed of the sick, when it is called *benedictio benetica*.

Among Protestants, the word is commonly applied to the blessing implored by the minister and congregation at the close of public worship, only with this difference, that consistent Dissenters, instead of aping the Romish priest, who really professes to impart the blessing, use the form, "be with us," instead of "be with you."

*Benediction* is also used for an ecclesiastical ceremony, whereby a thing is rendered sacred or venerable. In this sense, benediction differs from consecration, as in the latter, unction is applied, which is not in the former: thus the chalice is consecrated, and the pix blessed; as the former, not the latter, is anointed, though in the common usage these two words are applied promiscuously. The spirit of piety, or rather of superstition, has introduced into the Romish church benedictions for almost every thing: we read of forms of benedictions for wax candles, for boughs, for ashes, for church vessels, for ornaments, for flags, or ensigns, arms, first-fruits, houses, ships, paschal eggs, cicilium, or the hair-cloth of penitents, church-yards, &c. In general, these benedictions are performed by aspersions of holy water, signs of the cross, and prayers suitable to the nature of the ceremony. The forms of these benedictions are found in the Roman pontifical, in the Roman missal, in the book of ecclesiastical ceremonies, printed in pope Leo X.'s time, and in the rituals and ceremonies of the different churches, which are found collected in father Martene's work on the rites and discipline of the church.—*Henderson's Buck*.

**BENEFACTORS**; such as do good to others; especially if in important stations, and on an extensive scale.

Every Christian is called by his religion to earn this truly glorious name. *Be not overcome of evil, but overcome evil with good.* Rom. 12: 21. *As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith.* Gal. 6: 10. Flatterers have often applied the glorious title of benefactors to rulers and princes who have little deserved the name, (as to Ptolemy Evergetes, king of Egypt,) though their office requires them to be such. To this custom our Lord refers in Luke 22: 25. See Cotton Mather's excellent "Essays to do Good," to the early reading of which Franklin ascribed that love of practical usefulness, which so eminently distinguished his subsequent life. That usefulness might have been still greater, if, like Howard's, it had been ennobled and quickened by Christian principles—by the grateful, ardent, and admiring love of that HEAVENLY BENEFACITOR, who when on earth *went about doing good*.

**BENEFICE**, in the ecclesiastical sense of the word, means a church endowed with a revenue for the performance of divine service, or the revenue itself assigned to an ecclesiastical person, by way of stipend for the service he is to do that church.

As to the origin of the word, we find it as follows, in Alet's "Ritual." "This word was anciently appropriated to the lands which kings used to bestow on those who had fought valiantly in the wars, and was not used in this particular signification but during the time that the Goths and Lombards reigned in Italy, under whom those *feifs* were introduced, which were peculiarly termed *benefices*, and those who enjoyed them *beneficiarii*, or vassals; for though the Romans also bestowed lands on their captains and soldiers, yet those lands had not the name of *benefices* appropriated to them; but the word *benefice* was a general term, which included all kinds of gifts or grants, according to the ancient signification of the Latin word. In imitation of the new sense in which that word was taken with regard to *feifs*, it began to be employed in the church when her temporalities began to be divided, and to be given up to particular persons, by taking them out of those of the bishops. This the bishops themselves first introduced, purposely to reward merit, and assist such ecclesiastics as might be in necessity. However, this was soon carried to greater lengths, and at last became unlimited, as has since been manifest in the clericate and the monasteries. A *benefice*, therefore, is not merely a right of receiving part of the temporalities of the church for the service a person renders it; a right which is founded upon the Gospel, and has always subsisted since the apostolic age; but it is that of enjoying a part of the temporalities of the church, assigned and determined in a special form, so as that no other clergyman can lay any claim or pretension to it. And in this age, it is not barely the right of enjoying a part of the temporalities of the church, but is likewise a fixed and permanent right, in such a manner that it devolves on another after the death of the incumbent, which anciently was otherwise; for, at the rise of benefices, they were indulged to clergymen only for a stated time, or for life; after which, they reverted to the church."

It is not easy to determine when the effects of the church were first divided. It is certain, that in the fourth century, all the revenues were in the hands of the bishops, who distributed them by their *economi* or *stewards*; and they consisted chiefly in alms and voluntary contributions. When the church came to have inheritances, part of them were assigned for the maintenance of the clergy, of which we find some footsteps in the fifth and sixth centuries; but the allotment seems not to have been a fixed thing, but to have been absolutely discretionary, till the twelfth century.

Benefices were divided, by the canonists, into *simple* and *sacredotal*. The first sort lays no obligation, but to read prayers, sing, &c. Such kind of beneficiaries are canons, chaplains, chanters, &c. The second is charged with the cure of souls, the guidance and direction of consciences, &c. Such are rectories, vicarages, &c. The canonists likewise specify three ways of *vacating* a benefice; viz. *de jure, de facto, and by the sentence of a judge*. A benefice is *void de jure*, when a person is guilty of crimes for which he is disqualified by law to hold a benefice: such are heresy, simony, &c. A benefice is *void de facto and de jure*, by the natural death or resignation of the incum-

ben. Lastly, a benefice is vacated *by sentence of the judge*, when the incumbent is dispossessed of it, by way of punishment for immorality, or any crime against the state.

The Romanists, again, distinguish benefices into *regular and secular*. Regular benefices are those held by a religious or monk of any order, abbey, priory, or convent. Secular benefices are those conferred on the secular priests, of which sort are most of their cures.

The church distinguishes between *dignities and benefices*. The former title is only applicable to bishoprics, deaneries, archdeaconries, and prebends: the latter comprehends all ecclesiastical preferments under those degrees; as rectories and vicarages. It is essential to these latter, that they be bestowed freely, reserving nothing to the patron; that they be given as a provision for the clerk, who is only an *usu-fructuary*, and has no inheritance in them; and that all contracts concerning them be in their own nature void. See PLURALITIES; RESIDENCE; and SIMONY.—*Henderson's B. C.*

**BENEFICIARY**; in Europe, a benefited person, or one who receives and enjoys one or more benefices. He is not, however, the proprietor of the revenues of his church; he has only the administration of them, unaccountable for the same to any but God.—*Henderson's B. C.*

In the United States, it is more generally used for one who receives aid from an Education society.

**BENEFIT**; (1.) the gifts and favors of God. 2 Chron. 32: 25. (2.) The favors and useful deeds of men one to another. 2 Cor. 1: 15. Phil. 14. Salvation from sin and misery to holiness and happiness is called *the benefit*; it is the greatest display of God's favor to us, and comprehends all kindness. 1 Tim. 6: 2.—*Brown*.

**BENEFIT OF CLERGY**; a privilege enjoyed by those in holy orders, which originated in a religious regard for the honor of the church, by which the clergy of Roman Catholic countries were either partially or wholly exempted from the jurisdiction of lay tribunals. It extended, in England, only to cases of felony; and though it was intended to apply only to clerical felons or clerics, yet as every one who could read was, by the laws of England, considered to be a clerk, when the rudiments of learning came to be diffused, almost every man in the community came to be entitled to this privilege. Peers were entitled to it whether they could read or not; and by the statutes of 3 and 4 William and Mary, c. 9; and 4 and 5 William and Mary, c. 21, it was extended to women. In the earlier periods of the Catholic church in England, the clerk, on being convicted of felony, and claiming the benefit of clergy, was handed over to the ecclesiastical tribunal for a new trial or purgation, the pretty uniform result of which was his acquittal. His pretended trial of purgation gave rise to a great deal of abuse and perjury, so that at length the secular judges, instead of handing over the culprit to the ecclesiastics for purgation, ordered him to be detained in prison until he should be pardoned by the king. By the statute of 18 Eliz. cap. 7, persons convicted of felony, and entitled to benefit of clergy, were to be discharged from prison, being first branded in the thumb, if laymen; it being left to the discretion of the judge to detain them in prison not exceeding one year; and by the statute of 5 Anne, c. 6, it was enacted, that it should no longer be requisite that a person should be able to read in order to be entitled to the privilege; so that from the passing of this act, a felon was no more liable to be hanged because of his deficiency in learning. The statutes formerly made specific provisions, that, in particular cases, the culprit should not be entitled to benefit of clergy; but the statute of 7 and 8 George IV. c. 28, provides, that "benefit of clergy, with respect to persons convicted of felony, shall be abolished." In North America, this privilege has been formally abolished in some of the states, and allowed only in one or two cases in others; while in others, again, it does not appear to have been known at all. By the act of Congress of April 30, 1790, it is enacted, that "benefit of clergy shall not be used or allowed, upon conviction of any crime for which, by any statute of the United States, the punishment is or shall be declared to be death."—*Encyc. Amer.*

**BENEFIELD**. (SEBASTIAN,) an eminent divine of the seventeenth century, was born August 12, 1559, at Pres-

tonbury, in Gloucestershire. He was educated at Oxford. In 1608, he took the degree of D. D., and five years afterward, was chosen Margaret professor in that university. Dr. Benefield was so eminent a scholar, disputant, and divine, and particularly so well versed in the fathers and schoolmen, that he had not his equal in the university. He was strongly attached to the doctrinal opinions of Calvin. He was remarkable for strictness of life and sincerity; of a retired and sedentary disposition; and consequently less easy and affable in conversation. He died, August 24, 1630. His works, in ten volumes, are devoted to doctrinal and practical theology.—*Middleton's Biog.*

**BENEZET**, (ANTHONY,) a distinguished philanthropist of Philadelphia, was born at St. Quintins, a town in the province of Picardy, France, January 31, 1713. About the time of his birth, the persecution against the Protestants was carried on with relentless severity; in consequence of which many thousands found it necessary to leave their native country, and seek a shelter in a foreign land. Among these were his parents, who removed to London in February, 1715, and, after remaining there upwards of sixteen years, came to Philadelphia in November, 1731. During their residence in Great Britain, they had imbibed the religious opinions of the Quakers, and were received into that body immediately after their arrival in this country.

In the early part of his life, Benezet was put an apprentice to a merchant; but soon after his marriage, in 1740, when his affairs were in a prosperous situation, he left the mercantile business, that he might engage in some pursuit which would afford him more leisure for the duties of religion, and for the exercise of that benevolent spirit, for which, during the course of a long life, he was so conspicuous. But no employment which accorded perfectly with his inclination presented itself, till the year 1742, when he accepted the appointment of instructor in the Friends' English school of Philadelphia. The duties of the honorable, though not very lucrative office, of a teacher of youth, he from this period continued to fulfil with unremitting assiduity and delight, and with very little intermission, till his death. During the two last years of his life, his zeal to do good induced him to resign the school which he had long superintended, and to engage in the instruction of the blacks. In doing this, he did not consult his worldly interest, but was influenced by a regard to the welfare of men, whose minds had been debased by servitude. He wished to contribute something towards rendering them fit for the enjoyment of that freedom, to which many of them had been restored. So great was his sympathy with every being capable of feeling pain, that he resolved towards the close of his life, to eat no animal food. This change in his mode of living is supposed to have been the occasion of his death. His active mind did not yield to the debility of his body. He persevered in his attendance upon his school, till within a few days of his decease. He died, May 3, 1784, aged seventy-one years.

Such was the general esteem in which he was held, that his funeral was attended by persons of all religious denominations. Many hundred negroes followed their friend and benefactor to the grave; and by their tears they proved, that they possessed the sensibilities of men. An officer, who had served in the army during the war with Britain, observed at this time, "I would rather be Anthony Benezet in that coffin, than George Washington with all his fame." He exhibited uncommon activity and industry in every thing which he undertook. He used to say, that the highest act of charity, was to bear with the unreasonableness of mankind. He generally wore plush clothes, and gave as a reason for it, that, after he had worn them for two or three years, they made comfortable and decent garments for the poor. So disposed was he to make himself contented in every situation, that when his memory began to fail him, instead of lamenting the decay of his powers, he said to a young friend, "This gives me one great advantage over you; for you can find entertainment in reading a good book only once; but I enjoy that pleasure as often as I read it, for it is always new to me." Few men, since the days of the apostles, ever lived a more disinterested life; yet upon his death-bed he expressed a desire to live a little longer, "that he might bring down self." The last time he ever walked across

his room, was to take from his desk six dollars, which he gave to a poor widow whom he had long assisted to maintain. In his conversation, he was affable and unreserved; in his manners, gentle and conciliating. For the acquisition of wealth, he wanted neither abilities nor opportunity; but he made himself contented with a little; and with a competency, he was liberal beyond most of those whom a bountiful Providence had encumbered with riches. By his will he devised his estate, after the decease of his wife, to certain trustees, for the use of the African school. While the British army was in possession of Philadelphia, he was indefatigable in his endeavors to render the situation of the persons who suffered from captivity, as easy as possible. He knew no fear in the presence of a fellow man, however dignified by titles or station; and such was the propriety and gentleness of his manners in his intercourse with the gentlemen who commanded the British and German troops, that, when he could not obtain the object of his requests, he never failed to secure their civilities and esteem.

Although the life of Mr. Benezet was passed in the instruction of youth, yet his expansive benevolence extended itself to a wider sphere of usefulness. Giving but a small portion of his time to sleep, he employed his pen both day and night in writing books on religious subjects, composed chiefly with a view to inculcate the peaceable temper and doctrines of the Gospel in opposition to the spirit of war, and to expose the flagrant injustice of slavery, and fix the stamp of infamy on the traffic in human blood. His writings contributed much towards meliorating the condition of slaves, and undoubtedly had influence on the public mind in effecting the complete prohibition of that trade, which, until the year 1808, was a blot on the American national character. In order to disseminate his publications and increase his usefulness, he held a correspondence with such persons, in various parts of Europe and America, as united with him in the same benevolent design, or would be likely to promote the objects which he was pursuing. No ambitious or covetous views impelled him to his exertions. Regarding all mankind as children of one common Father, and members of one great family, he was anxious that oppression and tyranny should cease, and that men should live together in mutual kindness and affection. He himself respected, and he wished others to respect, the sacred injunction, "Do unto others, as you would that they should do unto you." On the return of peace, in 1763, apprehending that the revival of commerce would be likely to renew the African slave trade, which during the war had been in some measure obstructed, he addressed a letter to the queen of Great Britain, to solicit her influence on the side of humanity. At the close of this letter he says, "I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries under which so large a part of mankind, equally with us the objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort." He published, among other tracts, an Account of that Part of Africa inhabited by Negroes, 1762; a Caution to Great Britain and her Colonies, in a short Representation of the Calamitous State of the Enslaved Negroes in the British Dominions, 1767; some Historical Account of Guinea, with an Inquiry into the Rise and Progress of the Slave Trade, 1771; a Short Account of the Religious Society of Friends, 1780; a Dissertation on the Plainness and Simplicity of the Christian Religion, 1782; Tracts against the Use of Ardent Spirits; Observations on the Indian Natives of this Continent, 1784.—*Rush's Essays*, 311—314; *Vaux's Memoir*; *New and Gen. Biog. Dict.*; *Amer. Mus.* ix. 192—194; *Rees's Cycl.*; *Allen's Biog. Dict.*

BENGELO, or BENGEIUS, (JOHN ALBERT,) a distinguished pious German theologian, and a celebrated biblical critic. He was born at Winneden, in Württemberg, 1687, studied at Stuttgart and Tübingen, and in 1713 became preacher and professor at Denkendorf. In 1741, he was made councillor and dean of the cloister Herbrichtingen; and, in 1749, he was created abbot or prelate of Alpirsbach, where he died, November 2, 1752. His chief

studies were the New Testament and the fathers. He was the first Lutheran divine who applied to the criticism of the New Testament a grasp of mind which embraced the subject in its whole extent, and a patience of investigation which the study required. While a student, he was much perplexed by the various readings, which led him to form the determination of making a text for himself, which he executed in a very careful and scrupulous manner, according to very rational and critical rules, excepting that he would not admit any reading into the text which had not been previously printed in some edition. In the book of Revelation alone, he deviated from this rule. His conscientious piety tended greatly to allay the fears which had been excited among the clergy with respect to various readings; and to him belongs the honor of having struck out that path which has since been trod with so much eclat by Wetstein, Griesbach, and others.

Besides his Greek New Testament, printed at Tübingen, 1734 and 1763, 4to. Bengel published a *Gnomon* which is highly esteemed, and an Exposition of the Apocalypse, which laid the foundation of a prophetic school in Germany, which exists at this day. According to his system, the end of the forty-two months, and of the number of the beast, was May 21, 1810; and the destruction of the beast is to take place June 18, 1836.—*Henderson's Duck*.

I. BEN-HADAD, a son of Tabrimon, king of Syria, who came to assist Asa, king of Judah, against Baasha, king of Israel, and obliged him to return and succeed his own country, and to abandon Ramah, which he had undertaken to fortify, 1 Kings 15: 18. This Benhadad is probably Hadad, the Edomite, who rebelled against Solomon, 1 Kings 11: 25.—II. A king of Syria, son of the above Ben-hadad, who made war against Ahab, A. M. 3103. See AHAH, and HAZAEL.—III. A son of Hazael, above mentioned, from whom Jehoash, king of Israel, recovered all that Hazael had taken from his predecessor, 2 Kings 13: 3, 24, 25. Jehoash defeated him three times, and compelled him to surrender all the country beyond Jordan, namely, the lands belonging to Gad, Reuben, and Manasseh, which Hazael had taken.

Josephus calls those princes Hadad, who, in Scripture, are named Ben-hadad, or son of Hadad; adding that the Syrians of Damascus paid divine honors to the last Hadad, and Hazael, in consideration of the benefits of their government, and particularly because they adorned Damascus with magnificent temples.—*Calmet*.

BEN-HENNON, or BEN-HINNON, or GER-HINNON, or GER-BEN-HINNON, that is, "the valley of the children of Hinnon;" or, "the son of intense lamentation," south-east of Jerusalem. Some say, it was the common sewer to Jerusalem, and an emblem of hell, which is called gehenna. See GEHENNA. This valley was likewise called Tophet. See TOPHET.—*Calmet*.

BENI KHAIBIR; sons of Keber, the descendants of the Rechabites, to whom it was promised, Jer. 35: 19, "Thus saith the Lord, Jonadab, the son of Rechab, shall not want a man to stand before me forever." They were first brought into notice in modern times by Mr. Samuel Brett, who wrote a narrative of the proceedings of the great council of the Jews in Hungary, A. D. 1650. He says of the sect of the Rechabites, "that they observe their old rules and customs, and neither sow, nor plant, nor build houses; but live in tents, and often remove from one place to another with their whole property and families." They are also mentioned in Niebuhr's travels. Mr. Wolf, a converted Jew, gives the following account in a late journal. He inquired of the rabbins at Jerusalem, relative to these wandering Jews, and received the following information: "Rabbi Mose Secot is quite certain that the Beni Khaibir are descendants of the Rechabites; at this present moment they drink no wine, and have neither vineyard, nor field, nor seed; but dwell, like Arabs, in tents, and are wandering nomades. They receive and observe the law of Moses by tradition, for they are not in possession of the written law." Mr. Wolf afterwards himself visited this people, who have remained, amidst all the changes of nations, a most remarkable monument of the exact fulfilment of a minute, and apparently at first sight an unimportant, prophecy. So true is it, that not one jot or tittle of the word of God shall pass away! See RECHABITES.—*Watson*.

BENJAMIN; the youngest son of Jacob and Rachel, Gen. 35: 16, 17, &c. Rachel died immediately after he was born, and with her last breath named him *Ben-oni*, the son of my sorrow: but Jacob called him *Benjamin*, the son of my right hand. His history may be found in Genesis. He is often called in Scripture *Jemini*, only, that is, my right hand. Of his tribe Jacob says, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil;" (Gen. 49: 57.) and Moses, in his last song, says, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Deut. 33: 12. The words—"Benjamin is a ravening wolf," are allusively applied to Paul, who was of the tribe of Benjamin; but much more properly to the valor of the tribe. See Judg. chapter 20. and CANAAN.—*Calmet*.

BENSON, (GEORGE, D. D.) an eminently learned non-conformist divine, was descended from a good family, and born at Great Salkeld, in Cumberland, in the year 1699. Being very early distinguished for a remarkable seriousness of temper, and a great attachment to his books, his parents determined to educate him for the ministry; with which view, when he had passed through a course of grammar learning, he was sent to an academy at Whitehaven, where he continued about a year, and from thence he was removed to the university of Glasgow, where he completed his academical studies.

In the year 1721, Mr. Benson came to London, and having been examined and approved by several of the most eminent Presbyterian ministers, he began to preach, first at Chertsey, and afterwards in London, where the learned Dr. Calamy took him into his family, and treated him with great kindness. By the recommendation of this friend, he afterwards went to Abington in Berkshire, and was unanimously chosen pastor of the congregation of Protestant Dissenters in that town, where he continued seven years, diligently employing that time in the study of the sacred writings, and in laboring to instruct and edify the people under his care.

His first publication was "A Defence of the Reasonableness of Prayer, with a Translation of a Discourse of Maximus Tyrius, on the Subject, and Remarks on it." This appeared during his continuance at Abington; whence he removed in the year 1729, upon an invitation to become minister to a congregation in King John's Court, Southwark; where he performed the duties of the pastoral office with great diligence and fidelity for eleven years, and was much beloved by his congregation.

The attempt which Mr. Locke had made to throw light upon some of the most obscure and difficult parts of Paul's Epistles, by close attention to the original design with which they were written, and by carefully pursuing the thread of the author's reasoning, induced and encouraged Mr. Benson to attempt the illustration of the other Epistles of St. Paul, in a similar method. Accordingly, in the year 1731, he published, in quarto, "A Paraphrase and Notes on Paul's Epistle to Philemon, attempted in imitation of Mr. Locke's manner. With an Appendix; in which is shown, that Paul could neither be an Enthusiast, nor an Impostor; and consequently, the Christian Religion must be (as he has represented it) heavenly and divine." This publication meeting with a very favorable reception, our author proceeded, with great diligence, and increasing reputation, to publish Paraphrases and Notes on the two Epistles to the Thessalonians, the first and second Epistle to Timothy, and the Epistle to Titus; adding some Dissertations on several important subjects.

In 1735, Mr. Benson published, in three thin volumes, quarto, "The History of the first planting of the Christian Religion, taken from the Acts of the Apostles, and their Epistles. Together with the remarkable Facts of the Jewish and Roman History, which affected the Christians within this period." In this work, besides illustrating throughout, the history of the Acts, and most of the Epistles, by a view of the history of the times, the occasion of the several Epistles, and the state of the churches to which they were addressed, the learned author hath established the truth of the Christian religion, on a number of facts, the most public, important, and incontestible; the relations of which we have from eye-witnesses of unquestionable

integrity; and which produced such great and extensive alterations in the moral and religious state of the world, as cannot be rationally accounted for, without admitting the reality of these facts, and the truth of these relations.

In 1740, Mr. Benson was chosen pastor of the congregation of Protestant Dissenters in Crutched Friars, London, in the room of Dr. William Harris; and in this situation he continued till his death. He had, for several years, as his assistant, the very eminent and learned Dr. Lardner; and they constantly lived together in the greatest friendship. In 1743, Mr. Benson published, in octavo, his treatise on "The Reasonableness of the Christian Religion, as delivered in the Scriptures;" and, the following year, in consideration of his great learning and abilities, the university of Aberdeen conferred on him the degree of doctor in divinity.

Dr. Benson, having finished those Epistles of Paul on which he intended to write paraphrases and notes, proceeded to explain, after the same manner, the seven Epistles, commonly called Catholic Epistles; namely, the Epistle of James, the two Epistles of Peter, the Epistle of Jude, and the three Epistles of John. These, and his other labors in sacred literature, met with a very favorable reception in foreign countries, and particularly in Germany, as well as at home; where they procured him the friendship and esteem of many eminent persons in the established church, as well as amongst the Dissenters. He died, in a very composed and resigned manner, on the 6th of April, 1762, in the sixty-third year of his age.

Dr. Benson was a man of great piety and learning—intensely studious, and unwearied in his researches after theological truth, which was the principal business of his life. On all occasions, he was a zealous advocate for free inquiry, and the right of private judgment; but, though his integrity was unquestioned, yet the freedom with which he expressed his sentiments on some points controverted amongst Christians, exposed him to censures and indecent reflections from men of little candor and contracted views.

The doctor left behind him, in manuscript, "The History of the Life of Jesus Christ, taken from the New Testament, with Observations and Reflections proper to illustrate the Excellence of his Character, and the Divinity of his Mission and Religion." Several critical dissertations were annexed to this performance; and the whole was published together, in the year 1764, in one volume, quarto; to which was prefixed, a mezzotinto print of the author. Dr. Amory, who was the editor of this work, hath also added to it, "Memoirs of the Life, Character, and Writings of Dr. Benson."—*Jones's Chris. Biog.*

BENTHAM, (JEREMY,) an English writer of great reputation in legislation, metaphysics, and morals, was born in 1747. At three years of age he is said to have read Rappin's History of England as an amusement, and at seven, he read Telemachus in French. Such was the contemplative turn of his mind, and the clearness and accuracy of his observation, from early childhood, that at the age of five years he had acquired the name of "the philosopher." While at Westminster school, he obtained from Helvetius on the Mind a glimpse of that "greatest happiness principle," which he afterwards so powerfully developed. At thirteen, he entered Oxford, and at sixteen took his degree of A. B. being the youngest graduate then known at either of the universities. He was early acquainted with Hogarth, Blackstone, and Johnson. While at Oxford, the expulsion of five students under the stigma of Methodism, for "reading and talking over the Bible," awakened a disgust with the Church of England which continued through life. On being required to sign the *Thirty-nine Articles*, he makes these remarks, "When out of the multitude of his attendants Jesus chose twelve for his apostles, by the men in office he was declared to be possessed by a devil; by his own friends he was set down for mad. The like fate, were my conscience to have showed itself more scrupulous than that of my official casuist, was before my eyes. Before the eyes of Jesus stood a comforter—his Father—an Almighty one. Before my weak eyes stood no comforter."

In the year 1772, he was called to the bar, but saw so much chicanery in legal business as then conducted, as led him at first to determine on quitting the profession, and eventually on working a complete reform in the system of

English jurisprudence. To this immense labor he devoted the whole of his long and laborious life; and before his death he had constructed a systematic plan of civil and criminal law, founded entirely upon reason, and having for its object the happiness of the human race. He died, June 6, 1832. His ruling passion was strong in death. Sending all but a single attendant from his bedside, he said, "I now feel that I am dying: our care must be to minimize the pain." The influence of his *utilitarian principles* has been extensive in legislation, its proper sphere; its application in morals is not less just, but is attended with difficulties, perhaps insuperable to the human understanding without the aid of revelation. Happily, in *morals* we have a sure guide already in the New Testament.

Among Mr. Bentham's intimate friends, were Howard, Romilly, and Lafayette. He availed himself of every means in his power of forming and cherishing a friendship with whoever in any country indicated remarkable benevolence. But, that he might be in the less danger of falling under the influence of any wrong bias, he kept himself as much as possible from all personal contact with what is called the world. With such care over his intellectual faculties and moral affections, and with the excellent direction which he gave to both, his own happiness could not but be sure.

He was capable of great severity and continuity of mental labor. For upwards of half a century, he devoted seldom less than eight, often ten, and occasionally twelve hours of every day, to intense study. This was the more remarkable, as his physical constitution was by no means strong. His health, during the periods of childhood, youth, and adolescence, was infirm; it was not until the age of manhood that it acquired some degree of vigor. But that vigor increased with advancing age; so that during the space of sixty years he never labored under any serious malady, and rarely suffered even from slight indisposition. At the age of eighty-four, he looked no older, and constitutionally was no older than most men at sixty; thus adding another illustrious name to the splendid catalogue which establishes the fact, that severe and constant mental labor is not incompatible with health and longevity, but conducive to both, provided the mind be unanxious, and the habits temperate.

He was a great economist of time. He knew the value of minutes. The disposal of his hours, both of labor and repose, was a matter of systematic arrangement; and the arrangement was determined on the principle, that it is a calamity to lose the smallest portion of time. He did not deem it sufficient to provide against the loss of a day or an hour: he took effectual means to prevent the occurrence of any such calamity to him: he was careful to provide against the loss even of a single minute; and there is on record no example of a human being who lived more habitually under the practical consciousness that his days are numbered, and that "the night cometh, in which no man can work." The serenity and cheerfulness of his mind, when he became satisfied that his work was done, and that he was about to be down to his final rest, was truly affecting. On that work he looked back with a feeling which would have been a feeling of triumph, had not the consciousness of how much still remained to be done, changed it to that of sorrow that he was allowed to do no more. But this feeling again gave place to a calm but deep emotion of exultation, as he recollected that he left behind him able, zealous and faithful minds, that would enter into his labors and complete them.

His various publications amount to about one hundred; and several of the greatest importance have been translated into most European languages.—*The Museum; Annual Biography*, 1833.

**BENTLEY**, (DR. RICHARD), an eminent divine and most profound linguist, was born at Wakefield, in the county of York, in the year 1662, but on what day or month seems to be uncertain. His father was either a blacksmith, or a tanner; but he appears to have possessed some means, and to desire that his son should reap the benefit of them by a liberal education; nor was Richard indifferent to, or careless of these advantages. After making considerable progress in the learned languages, he was entered at King's college, Cambridge, where he soon distinguished

himself by his assiduous application, and before he was twenty-four years of age, he had compiled for himself a sort of Hexapla, a thick quarto, in the first column of which he arranged all the words in the Hebrew Bible, while the five others exhibited the different acceptations of them, in the Chaldee, Syriac, and Septuagint versions, those of Aquila, and Symmachus, and that of Theodosius. He likewise wrote another quarto volume of the various readings and emendations of the Hebrew text, found in those ancient versions, a work that would have done honor to a more aged critic. Having taken the degree of master of arts at Cambridge, he was incorporated into the university of Oxford, and soon afterwards became domestic chaplain to Dr. Stillingfleet, bishop of Worcester, in whose family he had resided for fourteen years, in the capacity of tutor to his son. A Latin letter to Dr. Mill, containing some observations relative to Johannes Malala, the Greek



historiographer, published in 1691, affords a convincing evidence of Dr. Bentley's deep learning, and was highly spoken of by that profound scholar, Grævius, who wrote to him on the occasion in the highest terms of commendation. About this time, the doctor was appointed one of the preachers of the course of lectures founded by the Hon. Mr. Robert Boyle, afterwards lord Orrery; and in the year 1694, he published eight sermons, preached at this lecture. In the same year, he was made keeper of the royal library at St. James's, when an incident occurred, which gave occasion to the controversy that was so long carried on between him and the Hon. Mr. Boyle. During this controversy, he published his edition of Callimachus, to which he prefixed a short, but excellent, essay on the Greek Pronunciation. In the year 1700, his majesty king William III. was pleased to present Dr. Bentley to the mastership of Trinity college, Cambridge, worth about 1000*l.* a year; and the following year, the archdeaconry of Ely was conferred upon him. During his situation in the college, the doctor met with much to try him: being rather of an arbitrary disposition, he excited the opposition of some of the fellows, who complained of him to the bishop of Ely, one of the visitors, with the design of getting him removed from the office of master. The doctor presented to the bishop his defence in the form of a pamphlet, entitled, "The Present State of the University;" and thus commenced a quarrel, which lasted for twenty years, with great animosity on both sides, and was at last dropped without any decision. He was afterwards chosen Regius professor of divinity at Cambridge.

In 1720, Dr. Bentley issued proposals for a new edition of the New Testament in Greek, accompanied with the Latin version of Jerome: taking up that father's observation, that in the translation of the Holy Scriptures, "the very order of the words is mystery," he conjectured that if the most ancient Greek manuscripts were compared with Jerome's Latin, they might be found to agree with that version, both in the words and order; and upon trial, his ideas were realized even beyond his expectations. He stated also in these proposals, that he believed he had recovered, with very few exceptions, the *exemplar* of Origen, the great standard of the most learned fathers, for more than two hundred years after the council of Nice; and observed, that by the aid of the Greek and Latin manuscripts, the text of the original might be so far settled, that instead of thirty thousand different readings, found in the best modern editions, not more than two hundred would deserve much serious consideration. To these proposals he annexed a specimen, the last chapter of the Book of 3. ze-

lation, with a Latin version, and the various readings in the notes; but Dr. Conyers Middleton, who had opposed him on a former occasion, wrote some very severe remarks upon them; and the tide of opposition ran so high, that the doctor thought proper wholly to drop his design.

Dr. Bentley died on the 14th of July, 1742, at the age of eighty, and was buried in the chapel of Trinity college. With regard to his attainments, he was a profound scholar, and the greatest critic in the learned languages of the time in which he lived; but his uncommon learning was better appreciated abroad than in his own country. In his manners he was rather haughty and overbearing, and too often treated others with contempt: this was particularly illustrated by his saying of Joshua Barnes, that "he understood as much Greek as a Greek cobbler;" and of himself, "When I am dead, Christopher Wasse will be the most learned man in England."—*Jones's Chr. Biog.*

BEREA; a city of Macedonia, near mount Cithænes, where Paul preached the gospel with success, Acts 17: 11—13. There is a medal of Berea extant, which is remarkable for being inscribed, "of the second Macedonia;" and also for being the only Macedonian medal of the date (A. U. C. 706.) inscribed with the name of the city where it was struck. Compare Acts 17: 11.—"noble Bereans."—*Calmet.*

BEREANS; a small sect of dissenters from the church of Scotland, who take their title from, and profess to follow the example of, the ancient Bereans, (Acts 17: 11,) in building their system of faith and practice upon the Scriptures alone, without regard to any human authority whatever.

Mr. Barclay, a Scotch clergyman, was the founder of this denomination. They first assembled as a separate society of Christians in Edinburgh, in 1773.

The Bereans agree with the established churches of England and Scotland respecting the Trinity, predestination, and election, (though they allege that these doctrines are not consistently taught in either;) but they differ from them in various points—particularly,

1. They reject all natural religion, as undermining the cause of revealed religion, by rendering it unnecessary and superfluous.

2. They consider faith in Christ and assurance of salvation as inseparable, or rather, as the same thing, because God has said, "He that believeth shall be saved." If we, therefore, credit this testimony, (which is all that they mean by faith,) it must be impious to doubt of our salvation. Mr. Barclay says, "By whatever evidence I hold the resurrection of Jesus, by the same precise evidence I must hold it for a truth that I am justified—for God hath equally asserted both." But on this Mr. Lean remarks—"The resurrection is a truth independent of my believing, and the subject of direct testimony; but my justification is not declared to be a truth until I believe the former; nor is it directly asserted, but promised on that provision, 'If thou shalt believe,' &c. Rom. 10: 9." (See Mr. Lean's Commission of the Apostles.) This seems to be the most dangerous tenet of the Bereans, because it reduces faith to fancy, since it amounts to this,—"If I persuade myself that I am a believer, then I am one."

3. They say, that the sin against the Holy Ghost is nothing else but unbelief; and that the expression, "It shall not be forgiven, neither in this world, nor that which is to come," means only that a person dying in unbelief would not be forgiven, neither under the former dispensation by Moses, nor under the Gospel dispensation, which, in respect of the Messiah, was a kind of future world, or world to come.—This however is more than doubtful. See *Aiox.*

4. They consider the whole of the Old Testament prophecies, and especially the book of Psalms, as typical or prophetic of Christ, and never apply them to the experience of private Christians. Under this and the first head, they agree with the followers of Mr. Hutchinason. See *Hutchinsonians.*

5. They maintain the sovereignty of God, and unconditional election, in the strongest language of the Calvinists.

The Bereans practise infant baptism, and administer the Lord's supper monthly; but, in admitting to communion, they do not require that account of personal experience,

which many other churches do; but, after due admonition, they exclude unworthy members for immoral conduct, though they do not pretend to "deliver them over to Satan," as the apostles did.

The denomination has several congregations in Scotland, and some few in England and America.—*Barclay's Assurance of Faith vindicated; M'Lean's Commis. p. 92. N; Supplement to Ency. Brit.; Williams.*

BERENGARIUS, or BERENGER; a celebrated reformer of the eleventh century. He was a man of most acute genius, extensive learning, and exemplary sanctity of life and manners. He denied the doctrine of the *real presence*, as it was then commonly termed; and by writing against it, called forth all the learned of the church of Rome to defend the doctrine of transubstantiation. Berenger was a native of France, educated under Fulbert, bishop of Chartres, a very learned man; and taking orders in the church, became deacon of St. Maurice, and ultimately archbishop of Angiers, in the province of Anjou. He was also principal of the academy of Tours. The prevalent sentiment of his day relative to the eucharist was, that the bread was the identical body, and the wine the very blood of Christ—not only figuratively, but substantially and properly. Berenger, on the contrary, insisted that the body of Christ is only in the heavens; and that the elements of bread and wine are merely the symbols of his body and blood. Several of the bishops wrote against him, most bitterly complaining of his heresy; but not feeling the force of their arguments, Berenger remained unmoved, and defended his opinions with the utmost pertinacity. He wrote a letter on the subject to Lanfrank, who was at that time at the head of the convent of St. Stephen's at Caen, in Normandy, and called from thence by William the Conqueror to be archbishop of Canterbury, which being opened while the latter was from home, was officiously transmitted by the convent to pope Leo. The pontiff, shocked at its heretical contents, summoned a council at Ferrelli, at which Berenger was commanded to be present. His friends, however, advised him against going, and he consequently sent two persons to attend the council and answer in his behalf. Lanfrank also was present and pleaded for Berenger; but the latter was condemned, the two persons who appeared for him imprisoned, and Lanfrank commanded by the pope to draw up a refutation of the heresy of Berenger, on pain of being himself reputed a heretic; with which injunction he thought it prudent to comply. This example was followed also by the council of Paris, summoned the very same year by Henry I., in which Berenger and his numerous adherents were threatened with all sorts of evils both spiritual and temporal—evils which were in part executed against the heretical prelate; for the monarch deprived him of all his revenues. But neither threatenings nor fines, nor the decrees of synods, could shake the firmness of his mind, or oblige him to retract his sentiments. In the mean while, the opinions of Berenger were everywhere spreading rapidly, insomuch that, if we may credit contemporary writers, "his doctrine had corrupted all the English, Italian, and French nations." Thuanus adds, that "in Germany were many of the same doctrine, and that Bruno, bishop of Treves, banished them all out of his diocese, sparing only their blood." Three times Berenger was compelled to abjure his sentiments, at Rome; and as often, on returning to France, avowed and spread them with renewed zeal, until, disgusted with a controversy in which the first principles of reason were so impudently insulted, and exhausted by an opposition which he was unable to overcome, he abandoned all his worldly concerns, and retiring into solitude, passed the remainder of his days in fasting, prayer, and the exercise of piety. In the year 1088, death put a period to the affliction which he suffered in retirement, occasioned by bitter reflection upon his repeated dissimulations at Rome; leaving behind him, in the minds of the people, a deep impression of his extraordinary sanctity. It is not so generally known, that Berengarius also strenuously opposed papal celibacy, and the baptism of infants. His followers were as numerous as his fame was illustrious.—*Jans; Mosheim; Milner; Eicow, vol. i. p. 22.*

BERENGARIANS; a denomination, in the eleventh century, who adhered to the opinions of Berengarius. The

Catholics ranked them among the most dangerous heretics. See BERENGARIUS.

BERKELEY, (Dr. GEORGE,) the learned and ingenious bishop of Cloyne, in Ireland, and a distinguished benefactor of Yale college, (Con.) was born in that kingdom, at Kilkenny, near Thomastown, March 12, 1684. He acquired the rudiments of his education at the school of Kilkenny; was admitted pensioner of Trinity college, Dublin, at the age of fifteen; and chosen fellow of that college, July 9, 1707, having been placed under the tuition of Dr. Hall. The first public proof that he gave of his literary abilities, was in a Latin treatise on arithmetic, written before he was twenty years old, though not published till 1707. Two years afterwards, came forth "The Theory of Vision," which, of all his works, seems to do the greatest honor to his sagacity; being, as Dr. Reid remarks, "the first attempt with which we are acquainted, to distinguish the immediate and natural objects of sight, from the conclusions which we have been accustomed from infancy to draw from them." In 1710, appeared "The Principles of Human Knowledge;" and in 1713, "Dialogues between Hylas and Philonous;" the design of both which pieces is to prove the commonly-received notion of the existence of matter to be false: that sensible material objects, as they are called, are not external to the mind, but exist in it, and are nothing more than impressions made upon it by the immediate act of God, according to certain rules, termed laws of nature, from which, in the ordinary course of his government, he never deviates; and that the uniform adherence of the Supreme Spirit to these rules is what constitutes the reality of things to his creatures. These works, if the author himself is to be credited, were drawn up against, or in opposition to, sceptics and atheists; nevertheless, Mr. Hume, speaking of these writings of the very ingenious author, as he calls him, declares that "they form the best lessons of scepticism, which are to be found either among the ancient or modern philosophers, Bayle not excepted." Whatever were Berkeley's intentions in composing them, that they are in reality merely sceptical, appears from this, that they admit of no answer, and produce no conviction. Their only effect is, to cause that momentary amazement, and irresolution, and confusion, which are the results of scepticism. But our author had not reached his twenty-seventh year when he propounded this whimsical theory.

Our present concern, however, is with Dr. Berkeley, not as a philosopher or metaphysician, but as a Christian and friend to revelation, and therefore we proceed to add, that in 1712, he published three sermons in favor of passive obedience and non-resistance, which went through at least three editions at the moment. To such an extent was the duty of allegiance carried in these sermons, that they brought upon the author the reproach of Jacobitism, and it cost his friend Mr. Molineux no little pains to wipe off that impression at court. But the graces of his composition procured him many admirers; for acuteness of parts and beauty of imagination were so conspicuous in his writings, that his reputation was soon established, and his company sought, even where his opinions did not find admission. In 1721, he accompanied the duke of Grafton on his mission to Ireland as viceroy, in the capacity of chaplain; and in the same year obtained the degree of doctor in divinity. On the 18th of May, 1724, he was promoted to the deanery of Derry, worth twelve hundred pounds per annum. In 1725, he published "A Proposal for converting the savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermuda;" a scheme which had employed his thoughts for three or four years past, and he evinced his earnestness in the noble undertaking by the sacrifices he made to carry it into effect. He made a voluntary offer to resign all his preferments, and to dedicate the remainder of his life to the office of instructing the American youth, on a salary from government of one hundred pounds yearly. He prevailed on three junior fellows of Trinity college, Dublin, to give up all their prospects of preferment at home, and to exchange their fellowships for a settlement in the Atlantic ocean of forty pounds a year. He procured his plan to be laid before George I., who commanded Sir Robert Walpole to submit it to the consideration of the house of commons; the

result of which was the granting of a charter to him for erecting a college in Bermuda, to consist of a president and nine fellows, who were obliged to maintain and educate Indian scholars, at ten pounds a year each. He also obtained from the commons the grant of a sum, the amount to be determined by the king; and accordingly ten thousand pounds were promised by the minister, for the purchase of lands, and erecting the college. Having married the daughter of the Hon. John Foster, speaker of the Irish house of commons, on the 1st of August, 1728, Dr. Berkeley set sail in the following month for Rhode Island, on his way to Bermuda, taking with him his wife, a single lady, and two gentlemen of fortune. Yet the scheme entirely failed, and Berkeley was obliged to return home, after residing nearly two years at Newport, Rhode Island. The reason assigned is, that Sir Robert Walpole never heartily embraced the project, and the sum voted by parliament was converted by him to other purposes. At his departure, he distributed the books he had brought with him among the clergy of Rhode Island. For further particulars of his residence in this country, of his literary influence, and liberality to Yale college, see Allen's American Biographical Dictionary.

In 1732, he published "The Minute Philosopher," in two volumes, octavo. This masterly work, which was composed at Newport, Rhode Island, is written by way of dialogue, on the model of Plato, a philosopher he is said to have much admired; and in it he pursued the freethinker through the various characters of atheist, libertine, enthusiast, scorner, critic, metaphysician, fatalist, and sceptic. The same year, he printed a sermon which he had preached before the Society for propagating the Gospel in foreign parts. In 1733, he was made bishop of Cloyne, and there took up his residence, faithfully prosecuting the duties of his elevated station, and continuing his studies with unwearied application.

In person, bishop Berkeley was remarkably handsome, with a countenance full of expression and benignity, of muscular strength, and a robust constitution. He was an early riser, and much devoted to his studies. The excellence of his moral character is indeed conspicuous in his writings: he was certainly a very amiable, as well as a very superior man; and Pope is scarcely thought to have dealt in hyperbole, when he attributed

"To Berkeley every virtue under heaven."

In July, 1752, bishop Berkeley removed, with his lady and family, to Oxford, partly to superintend the education of a son, but chiefly to indulge the passion for learned retirement, which had ever strongly possessed him, and which was one motive with him in forming the Bermuda project. Here he lived highly respected, till the evening of Sunday, January 14, 1753, when, as he was in the midst of his family, listening to a sermon which his lady was reading to him, he was seized with what was called a palsy in the heart, and instantly expired.—*Jones's Chr. Bio.*

BERNARD of MENTRON, archdeacon of Aosta, was born in 923, near Annecy, in Savoy, and was celebrated among his contemporaries for his learning and piety; but his claims to the notice of later ages rest on his having been the benevolent founder of the two admirable institutions on the Great and Little St. Bernard, by means of which the lives of so many travellers have been saved. He died in 1008.—*Davenport.*

BERNARD of THURINGIA; a fanatical hermit of the tenth century, who threw almost all Europe into consternation, by preaching that the end of the world was at hand. Multitudes relinquished their occupations, and became pilgrims; and others were so frightened at an eclipse of the sun which then occurred, that they hid themselves in caverns and holes in the rocks. The terror spread by this man was not wholly removed till towards the close of the eleventh century.—*Davenport.*

BERNARD, (St.,) the celebrated abbot of Clairvaux, was born at Fontaine, in Burgundy, in 1091, of noble parents. An austere manner of living, solitary studies, an inspiring eloquence, boldness of language, and the reputation of a prophet, rendered him an oracle to all Christian Europe. He was named the *honeyed teacher*, and his writings were styled a *stream from Paradise*. He was the antagonist of the schoolmen, and uniform advocate of prac-

secular Christianity. But it ought to be confessed, that like Athanasius, Augustine, and other Catholic fathers, he was misled by the love of ecclesiastical conformity, to false pretensions, and persecuting principles. All ecclesiastical dignities he constantly refused; but his virtues and talents gained him a higher influence in the Christian world than was possessed even by the pope himself, and the disputes of the church were often referred to his arbitration. His eloquence was powerfully displayed in the multitudes that he induced to assume the characters of crusaders. He died in 1153. Luther says of him, "If there has ever been a pious monk who feared God, it was St. Bernard; whom alone I hold in much higher esteem than all other monks and priests throughout the globe." His devotional *Meditations* are still read and admired, even among Protestants. They were translated into English by dean Stanhope. There are editions of his works in six volumes, and in two volumes, folio.—*Davenport*.

**BERNARD**, (CLAUDE,) a native of Dijon, born in 1588, who assumed the title of "the poor priest," is worthy of commemoration for his ardent and persevering charity. His whole life was devoted to assisting the poor, attending the sick in the hospitals, and preparing criminals for death. For these purposes, he not only solicited benefactions from the rich, but sold his own inheritance, which was worth nearly twenty thousand pounds. He died in 1641.—*Davenport*.

**BERNARDINES**; an order of monks, founded by Robert, abbot of Moleme, and reformed by St. Bernard, a celebrated Franciscan friar of the fourteenth century. They wear a white robe, with a black scapulary; and when they officiate, they are clothed with a large gown, which is all white, and has great sleeves, with a hood of the same color. They differ very little from the Cistercians, and had their origin towards the beginning of the twelfth century.—*Henderson's Buck*.

**BERNARDIN DE SAINT-PIERRE**, (JAMES HENRY,) author of the celebrated "Studies of Nature," was born at



Havre, in 1737, and is said to have been a descendant of the celebrated Eustace de St. Pierre, the patriotic mayor of Calais. At the age of twenty, he entered into the engineer service; and he successively served at Malta, in Russia, and in Poland. On his revisiting his native country, he obtained a captain's commission in the engineer corps, and was sent to the Isle of France, from whence, however, after a residence of three years, he returned, with no other fortune than a collection of shells and insects, and a narrative of his voyage. The latter, which was his first literary effort, was published in 1773; and he, therefore, devoted himself to literature. His *Studies of Nature* appeared in 1784, and passed rapidly through several editions. Paul and Virginia was published in 1788, and this delightful tale acquired an unprecedented popularity, and set the seal on his reputation. During the reign of terror, he narrowly escaped the scaffold. From Napoleon and his brother Joseph he received pensions, which gave comfort to his latter days. He died in 1814. His *Harmonies of Nature* was given to the press after his death. The best edition of his works is in twelve octavo volumes. The philosophy of St. Pierre is occasionally eccentric; but the piety of his sentiments, the purity of his morality, and the beauty of his style, deserve the highest praise.—*Davenport*.

**BERNICE**, or **BERENICE**; daughter of Agrippa the Great, king of the Jews, and sister of Agrippa the younger, also king of the Jews. She was first betrothed to Mark, son of Alexander Lysimachus, alabarch of Alexandria; but afterwards she married Herod, king of Chalcis, her

own uncle, by the father's side. After the death of Herod, she proposed to Polemon, king of Pontus and part of Cilicia, that if he would be circumcised she would marry him. Polemon complied, but Berenice did not continue long with him. She returned to her brother Agrippa, with whom she lived in such a manner as to excite scandal. She was present with him, and heard the discourse of Paul before Festus, at Casarea of Palestine, Acts 25: 23.—*Calmet*.

**BEROSUS**, the Babylonist historian, was, by nation, a Chaldean; and by office, a priest of Belus. Taitan says, he lived in the time of Alexander the Great, and dedicated his work to king Antiochus, the third after Alexander, that is, Antiochus Theos, or perhaps, Antiochus Soter; for the many years between Alexander and Antiochus Theos (some reckoning sixty-four from the death of Alexander to the first year of Antiochus Theos) might induce us to prefer this sense. Berosus, having learned Greek, went first to the isle of Cos, where he taught astronomy and astrology; and afterwards to Athens, where he acquired so much reputation by his astrological predictions, that in the gymnasium, where the youth performed their exercises, a statue, with a golden tongue, was erected to him. Josephus and Eusebius have preserved some valuable fragments of Berosus's history, which greatly elucidate many places in the Old Testament; and without which, it would be difficult to produce an exact series of the kings of Babylon.—*Calmet*.

**BERQUIN**, (ARNOLD,) an elegant, pious, and amiable writer, who devoted his pen to the instruction of youth, was born at Bordeaux, in 1749, and died at Paris, in 1791. His works, consisting of *Idylls*; the *Children's Friend*; the *Youth's Friend*; the *Little Grandson*; the *Family Book*; and several similar productions, form twenty volumes. The *Children's Friend* is, in part, imitated from the German of Weiss.—*Davenport*.

**BERSMAN**, (GEORGE;) a very eminent classical author, professor of poetry and Greek in the universities of Wittenberg and Leipsic, and well versed in various other departments of science and literature. Born 1539, died 1611, aged seventy-two. In his last sickness he manifested great humility and prayerfulness, and delighted in repeating the words of Job, *I know that my Redeemer liveth: and also of John, God so loved the world, &c.* And that of the apostle, *No one of us liveth to himself*; together with the 42d, 51st, and 90th psalms; also the German hymn from the words of the proto-martyr Stephen, *Lord Jesus, receive my spirit*. And thus, at length, placidly, and without any discomposed gesture or motion, like one beginning to fall asleep, he restored his happy spirit to God.—*Clissold*.

**BERTHA**; daughter of Charibert, king of France, and wife of Ethelbert, king of Kent, during the heptarchy in England. Ethelbert was one of the wisest and most powerful of the Saxon princes, but a pagan. It was expressly stipulated on the marriage, that Bertha, who was a Christian, should profess her own religion unmolested. Listening to the doctrines of her faith, Ethelbert became a convert to it in 597.—*Betham*.

**BERTRAM**, or **RATRAM**, monk of Corby in France; a celebrated writer in the ninth century, who deserves the first rank among those that reituted the doctrine of Radbert concerning the *real presence* of Christ in the eucharist. He defended the Latin church against Photius, the hymn *Trino Deitas* against Hincmar, and the doctrine of Godeschalus concerning predestination.—*Masheim*.

**BERYL**; a pellucid gem of a bluish green color, whence it is called by the lapidaries, *aqua marina*. Its Hebrew name is a word also for the same reason given to the sea, Psalm 48: 7. It is found in the East Indies, Peru, Siberia, and Tartary. It has a brilliant appearance, and is generally transparent. It was the tenth stone belonging to the high-priest's pectoral, Exod. 28: 10, 20. Rev. 21: 20.—*Watson*.

**BERYLLIANS**; so called from one Beryllus, a learned Arabian bishop, in the third century. He taught, that Christ did not exist before Mary; but that a Spirit from God himself, a portion of the divine nature, was united to him at his birth. His sentiments, therefore, nearly corresponded with those of the modern Socinians, which see. He is said, however, to have yielded to the arguments of



Origen, and to have returned to the bosom of the Christian church.—*Mosheim*.

**BESET**; to surround as an army. Judg. 19: 20. God besets men behind and before; he exactly knows, upholds, and governs them, that they can go nowhere but as he permits, and where they are surrounded with his presence. Ps. 139: 5. Men's sinful doings beset them, when they appear charged on them, and with mighty force entangle them in their deserved punishment, Hos. 7: 2. The sin that easily besets men is the sin of their nature and temperament, or their predominant lust, which, being deep rooted in their heart and affections, and connected with their outward circumstances in life, readily, and without much opposition, instigates, and, as it were, shuts them up to the commission of wicked acts. Heb. 12: 1.—*Brown*.

**BESOM**; an instrument to sweep with. God's judgments are called a besom of destruction; they make a great stir and confusion; they often cut off multitudes, and with ease sweep them into trouble, the danghll of contempt, or pit of endless misery. Isa. 14: 23.—*Brown*.

**BESOR**, or **BOSOR**; a brook which falls into the Mediterranean, between Gaza and Rhinocorura; or between Rhinocorura and Egypt. This is "the brook of the wilderness," (Amos 6: 14), or the river of Egypt, mentioned in Scripture, Josh. 15: 4—17. 2 Chron. 7: 8.—*Calmet*.

**BETHABARA**, beyond Jordan, where John baptized, (John 1: 28.) was the common ford of the river, and probably the same as *Beth-barah*, Judg. 7: 24.—*Calmet*.

**BETHANY**; (John 11: 18.) a village, distant about two miles east from Jerusalem, at the ascent of the mount of Olives, and on the way to Jericho. Here Martha and Mary dwelt, with their brother Lazarus, whom Jesus raised from the dead; and here Mary poured perfume on our Savior's head.—*Calmet*.

**BETH-AVEN**; the same with Bethel. On the revolt of the ten tribes, this city belonged to the kingdom of Israel, and was consequently one of the places in which Jeroboam instituted the worship of his golden calves. It seems to have been in allusion to this that the prophet Hosea, in derision, calls it Beth-aven, that is, "the house of vanity, or of idols," chapter 4: 15, instead of Bethel, that is, "the house of God," the name which Jacob formerly gave it, when favored with the vision of the mysterious ladder, on which angels ascended and descended from heaven. Gen. 28.—*Jones*.

**BETHEL**; a city west of Hai, on the confines of the tribes of Ephraim and Benjamin, (Gen. 12: 8. 28: 10,) and occupying the spot where Jacob slept, and had his memorable dream. See *Jacob*. Eusebius places Bethel twelve miles from Jerusalem, in the way to Sichem, or Napolose. Bethel was also called Bethaven, and probably is the *Eli-oun* of Sanchoniatho. See *BETH-AVEN*.—*Calmet*.

**BETHER**. There is mention made of the mountains of Bether, in the Song of Solomon, ch. 2: 17, and 5: 14. It does not seem to be altogether agreed among the learned, what is intended by the mountains of Bether; but the prevailing opinion is, that Betheron is intended, which in Eusebius is called Bether, and Bethara in Josephus. There is frequent mention of Bether in the Jewish writings. It was frequent by the emperor Adrian, during the rebellion of Barchochebas, in the third century. "The number of Jews inclosed in it was so great," says the Gemara, "that the blood which ran from the dead bodies into the sea, carried stones along with it as large as a bushel, and that it ran four miles into the sea." Several are of opinion that the place here alluded to, is the same with Betheron, which lay in the territories of the tribe of Ephraim.—*Jones*.

**BETHESDA**. This word signifies the house of mercy, and was the name of a pool, or public bath, at Jerusalem, which had five porticos, piazzas, or covered walks around it. John 5: 2—4. This bath was called Bethesda, because, as some observe, the erecting of baths was an act of great kindness to the common people, whose infirmities in hot countries required frequent bathing; but the generality of expositors think it had this name rather from the great goodness of God manifested to his people, in bestowing healing virtues upon its waters. The word *kolumbethra*, which in that passage is translated pool, signifies a reservoir of water, deep enough in which to allow a person to

swim. There were two pools of that description formerly. Compare 2 Kings 18: 17, with Neh. 3: 15. It was at the latter of these pools that Jesus directed the blind man to wash for the recovery of his sight. John 9: 7. The five porches mentioned by the evangelist, John 5: 2—4, are supposed to have been five apartments for the accommodation of the multitude that came to the pool to be cured of their bodily diseases. Mr. Maundrell says, that when he was at Jerusalem, he saw what was supposed to have been the pool of Bethesda, on the one side adjacent to St. Stephen's gate, and on the other to the area of the temple, in Jerusalem, near the mount on which the temple stood; one of them was called "the Upper Pool," and the other "the Pool of Siloam," which was near the king's garden. "It is," says he, "an hundred and twenty paces long, forty broad, and at least eight deep. At its west end it discovers some old arches, which are now dammed up." *Maundrell, ubi supra*, pp. 107, 108. "In these porches," says the evangelist, "lay a great number of impotent people, blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had," John 5: 2—4. Whether the miracles performed at the pool of Bethesda, were confined to the season of the particular feast mentioned in the first verse of the chapter, as the words "at a certain season" seem to imply, or whether that expression may be taken in a more enlarged sense to signify that the water had its healing quality at other Jewish festivals, cannot now be ascertained. That it did not possess these properties at all times, but only when an angel went down and agitated the water, is clear from the words of the evangelist. The agitation of the water; its suddenly healing virtue as to all diseases; and the limitation to the first that should go in, are all miraculous circumstances. Commentators have, however, resorted to various hypotheses to account for the whole without divine agency. Dr. Hammond, Michaelis, Kuinoel, and others, suppose it received medicinal properties from the warm blood of the temple sacrifices; Mead, from metallic salts at the bottom; Mr. Taylor, from a cold spring which flowed only at particular seasons. Doddridge combines the common hypothesis with that of Mead; namely, that the water had at all times more or less of a medicinal property; but at some period, not far distant from that in which the transaction here recorded took place, it was endued with a miraculous power; an extraordinary commotion being probably observed in the water, and Providence so ordering it, that the next person who accidentally bathed here, being under some great disorder, found an immediate and unexpected cure: the like phenomenon in some other desperate case, was probably observed on a second commotion: and these commotions and cures might happen periodically.

All those hypotheses, however, which exclude miracle in this case, are very unsatisfactory, nor is there any reason whatever to resort to them; for, when rightly viewed, there appears a mercy and a wisdom in this miracle, which must strike every one who attentively considers the account, unless he be a determined unbeliever in miraculous interposition. For, 1. The miracle occurred *kata kaiiron*, from time to time, that is, occasionally, perhaps frequently. 2. Though but one at a time was healed, yet, as this might often occur, a singularly gracious provision was made for the relief of the sick inhabitants of Jerusalem in desperate cases. 3. The angel probably acted invisibly, but the commotion in the waters was so strong and peculiar as to mark a supernatural agent. 4. There is great probability in what Doddridge, following Tertullian, supposes, that the waters obtained their healing property not long before the ministry of Christ, and lost it after his rejection and crucifixion by the Jews. In this case, a connexion was established between the healing virtue of the pool and the presence of Christ on earth, indicating Him to be the source of this benefit, and the true agent in conferring it; and thus it became, afterwards at least, a confirmation of his mission. 5. The whole might also be emblematical, "intended," says Macknight, "to show that Ezekiel's vision of waters issuing out of the sanctuary was about to be fulfilled, of which waters it is said, They shall be heal-

ed, and every thing shall live where the river cometh." It cannot be objected that this was not an age of miracles; and if miracles be allowed, we see in this particular supernatural visitation, obvious reasons of fitness, as well as a divine compassion. If, however, the ends to be accomplished by so public and notable a miraculous interposition were less obvious, still we must admit the fact, or either force absurd interpretations upon the text, or make the evangelist carelessly give his sanction to an instance of vulgar credulity and superstition.—*Watson; Calmet; Jones.*

**BETHESDA, TO LIE AT THE POOL of;** a gross accommodation of a simple historical fact, in which some preachers indulge when urging sinners not to despair of salvation. There is reason to fear that multitudes have, by this abuse of Scripture, been deluded to their eternal ruin.

In Germany, the formula is used proverbially in speaking of theological candidates who are waiting for a living.—*Henderson's Buck.*

**BETH-EZEL;** a place mentioned, Mic. 1: 11, which Grotius supposes to be Beth-el, called here by another name, importing "The house of separation," because it was the principal seat of idolatrous worship.—*Calmet.*

**BETH-HACCEREM;** the name of a city situated on an eminence between Jerusalem and Tekoah. Jer. 6: 1. Malchiah, the son of Rechab, was prince of Beth-haccerem. Neh. 3: 14.—*Jones.*

**BETH-HOGLA.** There were two places of this name in Palestine, one in the tribe of Judah, Josh. 15: 6, which Eusebius fixes at the distance of eight miles from Gaza; the other, Josh. 17: 21, Jerome places at the distance of two miles from Jordan, and says it belonged to the tribe of Benjamin.—*Jones.*

**BETH-HORON.** The Scripture mentions two cities of this name; for it is said, 1 Chron. 7: 24, that Sherah, a female of the tribe of Ephraim, "built Beth-horon, the nether and the upper." But though they both lay within the bounds of the tribe of Ephraim, it is not certain in what part of the tribe each lay. It is plain from the narrative, that one of them at least was situated on an eminence; for when Gibeon smote the Canaanites, the latter are described as going up to Beth-horon, Josh. 10: 10. But from Beth-horon to Azekah, the way lay down hill on the other side; hence it is added, that "as the Canaanites were in the going down (of the hill) of Beth-horon, the Lord cast down great stones upon them, unto Azekah," verse 11.—*Wells's Geography*, vol. i. 310; *Jones.*

**BETH-JESHIMOTH;** a city in the tribe of Reuben, Josh. 13: 20, afterwards possessed by the Moabites. Ezekiel foretold the destruction of this and other cities of Moab, chapter 25: 9. Eusebius places it ten miles from the river Jordan.—*Jones.*

**BETHLEHEM;** a city in the tribe of Judah, Judg. 17: 7; and likewise called Ephrath, Gen. 48: 7; or Ephratah, Mic. 5: 2; and the inhabitants of it, Ephrathites, Ruth 1: 2. 1 Sam. 17: 12. Here David was born, and spent his early years as a shepherd. And here also the scene of the beautiful narrative of Ruth is supposed to be laid. But its highest honor is, that here our divine Lord condescended to be born of woman:—"And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been of old, from everlasting." Travellers describe the first view of Bethlehem as imposing. The town appears covering the ridge of a hill on the southern side of a deep and extensive valley, and reaching from east to west. The most conspicuous object is the monastery erected over the supposed "Cave of the Nativity;" its walls and battlements have the air of a large fortress. From this same point, the Dead sea is seen below on the left, seemingly very near, "but," says Sandys, "not so found by the traveller; for these high, declining mountains are not to be directly descended." The road winds round the top of a valley, which tradition has fixed on as the scene of the angelic vision which announced the birth of our Lord to the shepherds; but different spots have been selected, the Romish authorities not being agreed on this head. Bethlehem (called in the New Testament Ephrath and Ephrata and Zebulon) is situated on a rising ground, about two hours' distance, or

not quite six miles from Jerusalem. Here the traveller meets with a repetition of the same puerilities and disgusting mummerly which he has witnessed at the church of the sepulchre. "The stable," to use the words of Pococke, "in which our Lord was born, is a *gratto* cut out of the rock, according to the eastern custom." It is astonishing to find so intelligent a writer as Dr. E. D. Clarke gravely citing Jerome, who wrote in the fifth century, as an authority for the truth of the absurd legend by which the cave of the nativity is supposed to be identified. The ancient tombs and excavations are occasionally used by the Arabs as places of shelter; but the gospel narrative affords no countenance to the notion that the Virgin took refuge in any cave of this description. On the contrary, it was evidently a manger belonging to the inn or khan: in other words, the upper rooms being wholly occupied, the holy family were compelled to take up their abode in the court allotted to the mules and horses, or other animals. But the New Testament was not the guide which was followed by the mother of Constantine, to whom the original church owed its foundation. The present edifice is represented by Chateaubriand as of undoubtedly high antiquity; yet Doubdan, an old traveller, says that the monastery was destroyed in the year 1263 by the Moslems; and in its present state, at all events, it cannot lay claim to a higher date. The convent is divided among the Greek, Roman, and Armenian Christians, to each of whom separate parts are assigned as places of worship and habitations for the monks; but, on certain days, all may perform their devotions at the altars erected over the consecrated spots. The church is built in the form of a cross; the nave being adorned with forty-eight Corinthian columns in four rows, each column being two feet six inches in diameter, and eighteen feet high, including the base and the capital. The nave, which is in possession of the Armenians, is separated from the three other branches of the cross by a wall, so that the unity of the edifice is destroyed. The top of the cross is occupied by the choir, which belongs to the Greeks. Here is an altar dedicated to the wise men of the east, at the foot of which is a marble star, corresponding, as the monks say, to the point of the heavens where the miraculous meteor became stationary, and directly over the spot where the Savior was born in the subterranean church below! A flight of fifteen steps, and a long narrow passage, conduct to the sacred crypt or grotto of the nativity, which is thirty-seven feet six inches long, by eleven feet three inches in breadth, and nine feet high. It is lined and floored with marble, and provided on each side with five oratories, "answering precisely to the ten cribs or stalls for horses that the stable in which our Savior was born contained!" The precise spot of the birth is marked by a glory in the floor, composed of marble and jasper encircled with silver, around which are inscribed the words, *Hic de Virgine Mariâ Jesus Christus natus est.* Over it is a marble table or altar, which rests against the side of the rock, here cut into an arcade. The manger is at the distance of seven paces from the altar; it is in a low recess hewn out of the rock, to which you descend by two steps, and consists of a block of marble, raised about a foot and a half above the floor, and hollowed out in the form of a manger. Before it is the altar of the Magi. The chapel is illuminated by thirty-two lamps, presented by different princes of Christendom. Chateaubriand has described the scene in his usual florid and imaginative style: "Nothing can be more pleasing, or better calculated to excite devotional sentiments, than this subterranean church. It is adorned with pictures of the Italian and Spanish schools, which represent the mysteries of the place. The usual ornaments of the manger are of blue satin, embroidered with silver. Incense is continually burning before the cradle of our Savior. I have heard an organ, touched by no ordinary hand, play, during mass, the sweetest and most tender tunes of the best Italian composers. These concerts charm the Christian Arab, who, leaving his camels to feed, repairs, like the shepherds of old, to Bethlehem, to adore the King of kings in the manger. I have seen this inhabitant of the desert communicate at the altar of the Magi, with a fervor, a piety, a devotion, unknown among the Christians of the West. The continual arrival of caravans from all the nations of Christendom; the pub-

lic prayers; the prostrations; nay, even the richness of the presents sent here by the Christian princes, altogether produce feelings in the soul, which it is much easier to conceive than to describe."

Such are the illusions which the Roman superstition casts over this extraordinary scene! In another subterraneous chapel, tradition places the sepulchre of the Innocents. From this, the pilgrim is conducted to the grotto of St. Jerome, where they show the tomb of that father, who passed great part of his life in this place; and who, in the grotto shown as his oratory, is said to have translated that version of the Bible which has been adopted by the church of Rome, and is called the Vulgate. He died at the advanced age of ninety-one, A. D. 422. The village of Bethlehem contains about three hundred inhabitants, the greater part of whom gain their livelihood by making beads, carving mother-of-pearl shells with sacred subjects, and manufacturing small tables and crucifixes, all which are eagerly purchased by the pilgrims.

Bethlehem has been visited by many modern travellers. The following notice of it by Dr. E. D. Clarke will be read with interest: "After travelling for about an hour from the time of our leaving Jerusalem, we came in view of Bethlehem, and halted to enjoy the interesting sight. The town appeared covering the ridge of a hill, on the southern side of a deep and extensive valley, and reaching from east to west; the most conspicuous object being the monastery, erected over the cave of the nativity, in the suburbs, and upon the eastern side. The battlements and walls of this building seemed like those of a vast fortress. The Dead sea below, upon our left, appeared so near to us that we thought we could have rode thither in a very short space of time. Still nearer stood a mountain upon its western shore, resembling in its form the cone of Vesuvius near Naples, and having also a crater upon its top, which was plainly discernible. The distance, however, is much greater than it appears to be; and the magnitude of the objects beheld in this fine prospect causing them to appear less remote than they really are. The atmosphere was remarkably clear and serene; but we saw none of those clouds of smoke, which, by some writers, are said to exhale from the surface of the lake, nor from any neighboring mountain. Every thing about it was in the highest degree grand and awful. Bethlehem is six miles from Jerusalem. Josephus describes the interval between the two cities as equal only to twenty stadia; and in the passage referred to, he makes an allusion to a celebrated well, which, both from the account given by him of its situation, and more especially from the text of the sacred Scriptures, 2 Sam. 23: 15, seems to have contained the identical fountain, of whose pure and delicious water we were now drinking. Considered merely in point of interest, the sacred narrative is not likely to be surpassed by any circumstance of pagan history. The well still retains its pristine renown; and many an expatriated Bethlehemite has made it the theme of his longing and regret."—*Watson*.

**BETHLEHEMITES**; a sect, also called Star-bearers, because they were distinguished by a red star having five rays, which they wore on their breast, in memory of the star which appeared to the wise men. Several authors have mentioned this order, but none of them have told us their origin, nor where their convents were situated; if we except Matthew Paris, who says that, in 1257, they obtained a settlement in England, which was at Cambridge, in Trumpington street.

There still exists, in the Spanish West Indies, an order of Bethlehemites, who are habited like capuchins, except that they wear a leathern girdle instead of a cord, and on their right side an escutcheon representing the nativity of Christ.—*Hend. Buck*.

**BETHPHAGE**; so called from its producing figs; a small village situated in mount Olivet, and, as it seems, somewhat nearer Jerusalem than Bethany. Jesus being come from Bethany to Bethphage, commanded his disciples to seek out an ass for him that he might ride, in his triumphant entrance into Jerusalem, Matt. 21: 1, &c. The distance between Bethphage and Jerusalem is about fifteen furlongs.—*Watson*.

**BETHUNE**, (*Divie*), an eminent philanthropist and Christian, was born at Dingwall, Rosshire, Scotland, in

1771. In early life he resided at Tobago, where his only brother was a physician. At the command of his pious mother, he left the irreligious island and removed to the United States, in 1792, and settled as a merchant in New York. He soon joined the church of Dr. Mason; in 1802, became one of its elders. He died, September 18, 1824. His wife was the daughter of Isabella Graham. Before a tract society was formed in this country, Mr. Bethune printed ten thousand tracts at his own expense, and himself distributed many of them. He also imported Bibles for distribution. From 1803 to 1816, he was at the sole expense of one or more Sunday schools. The tenth of his gains he devoted to the service of his heavenly Master. In his last sickness, he said, "I wish my friends to help me through the valley by reading to me the word of God. I have not read much lately but the Bible: the Bible! the Bible! I want nothing but the Bible! O, the light, that has shined into my soul through the Bible!" His end was peace. Such a benefactor of the human family is incomparably more worthy of remembrance, than the selfish philosophers and the great warriors of the earth.—*Allen; N. Y. Observer; B. Recorder*, Oct. 16.

**BETHSAIDA**; a city, whose name in Hebrew imports a place of fishing or of hunting, and for both of these exercises it was well situated. As it belonged to the tribe of Naphtali, it was in a country remarkable for plenty of deer; and as it lay on the north end of the lake Genesareth, just where the river Jordan runs into it, it became the residence of fishermen. Three of the apostles, Philip, Andrew, and Peter, were born in this city. It is not mentioned in the Old Testament, though it frequently occurs in the New: the reason is, that it was but a village, as Josephus tells us, till Philip the tetrarch enlarged it, making it a magnificent city, and gave it the name of Julias, out of respect to Julia, the daughter of Augustus Cæsar.

The evangelists speak of Bethsaida; and yet it then possessed that name no longer: it was enlarged and beautified nearly at the same time as Cæsarea, and called Julias. Thus it was called in the days of our Lord, and so would the sacred historians have been accustomed to call it. But if they knew nothing of this, what shall we say of their age? In other respects, they evince the most accurate knowledge of the circumstances of the time. The solution is, that, though Philip had exalted it to the rank of a city, to which he gave the name of Julias, yet, not long afterwards, this Julia, in whose honor this city received its name, was banished from the country by her own father. The deeply-wounded honor of Augustus was even anxious that the world might forget that she was his daughter. Tiberius, whose wife she had been, consigned the unfortunate princess, after the death of Augustus, to the most abject poverty, under which she sank without assistance. Thus adulation must under two reigns have suppressed a name, from which otherwise the city might have wished to derive benefit to itself; and for some time it was called by its ancient name, Bethsaida, instead of Julias. At a later period, this name again came into circulation, and appears in the catalogue of Jewish cities by Pliny. By such incidents, which are so easily overlooked, and the knowledge of which is afterwards lost, do those who are really acquainted with an age disclose their authenticity. "But it is strange," some one will say, "that John reckons this Bethsaida, or Julias, where he was born, in Galilee, John 12: 21. Should he not know to which province his birth-place belonged?" Philip only governed the eastern districts by the sea of Tiberias; but Galilee was the portion of his brother Antipas. Bethsaida or Julias could therefore not have been built by Philip, as the case is; or it did not belong to Galilee, as John alleges. In fact, such an error were sufficient to prove, that this gospel was not written by John. Julias, however, was situated in Gaulonitis, which district was, for deep political reasons, divided from Galilee; but the ordinary language of the time asserted its own opinion, and still reckoned the Gaulonitis province in Galilee. When, therefore, John does the same, he proves, that the peculiarity of those days was not unknown to him; for he expresses himself after the ordinary manner of the period. Thus Josephus informs us of Judas the Gaulonite from Gamala, and also calls him in the following chapters, the Galilean; and then in another work he

applies the same expression to him; from whence we may be convinced that the custom of those days paid respect to a more ancient division of the country, and bade defiance, in the present case, to the then existing political geography. Is it possible that historians who, as it is evident from such examples, discover throughout so nice a knowledge of geographical arrangements and local and even temporary circumstances, should have written at a time when the theatre of events was unknown to them, when not only their native country was destroyed, but their nation scattered, and the national existence of the Jews extinguished and extirpated? On the contrary, all this is in proof that they wrote at the very period which they profess, and it also proves the usual antiquity assigned to the gospels.—*Watson*.

**BETHSHAN**; a city belonging to the half-tribe of Manasseh, on the west of Jordan, and not far from the river. It was a considerable city in the time of Eusebius and Jerome, and was then, as it had been for several ages before, called Scythopolis, or the city of the Scythians, from some remarkable occurrence when the Scythians made an irruption into Syria. It is said to be six hundred furlongs from Jerusalem. 2 Macc. 12: 29. After the battle of mount Gilboa, the Philistines took the body of Saul, and hung it against the wall of Bethshan, 1 Sam. 31: 10. Bethshan is now called Bysan, and is described by Burckhardt as situated on rising ground on the west of the Ghor, or valley of Jordan.—*Watson*.

**BETHSHEMESH**, *house of the sun*; a city of the tribe of Judah, belonging to the priests, Josh. 21: 16. It was thirty miles north-west of Jerusalem. The Philistines having sent back the ark of the Lord, it was brought to Bethshemesh, 1 Sam. 6: 12, where some of the people out of curiosity having looked into it, the Lord smote seventy of the principal men belonging to the city, and fifty thousand of the common people, verse 19. It is here to be observed that it was solemnly enjoined, Numb. 4: 20, that not only the common people, but that even the Levites themselves should not dare look into the ark, upon pain of death. "It is a fearful thing," says bishop Hall, "to use the holy ordinances of God with an irreverent boldness; fear and trembling become us in our access to the majesty of the Almighty."—*Watson*.

**BETH-SHITTAH**; a place south-west of the sea of Tiberias, to which Gideon pursued Midian, Judg. 7: 22.—*Calmet*.

**BETH-TAPPUAH**; a city of Judah, (Josh. 15: 53,) which Eusebius says is the last city of Palestine, in the way to Egypt, fourteen miles from Raphia.—*Calmet*.

**BETHUEL**, son of Nahor and Milcah, was Abraham's nephew, and father of Laban, and of Rebecca, Isaac's wife. Bethuel does not appear in the affair of Rebecca's marriage, but Laban only, Gen. 24: 50. See **LABAN**.—*Calmet*.

**BETHUL**, or **BETHUEL**; a city of Simeon, (Josh. 19: 4. 1 Chron. 4: 30,) the same, probably, as Bethelia, which Sozomen speaks of, as a town belonging to the inhabitants of Gaza, well peopled, and having several temples remarkable for their structure and antiquity; particularly a pantheon, (or temple dedicated to all the gods,) situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. He conjectures that it was named *Bethelia*, which signifies the *house of God*, by reason of this temple.—*Calmet*.

**BETH-ZUR**; a city of Judah, (Josh. 15: 58,) which was fortified by Rehoboam, 2 Chron. 11: 7. Lysias, regent of Syria under young Antiochus, son of Antiochus Epiphanes, besieged Bethzur with an army of sixty thousand foot and five thousand horse; but Judas Maccabæus coming to succor the place, Lysias was obliged to raise the siege, 1 Macc. 4: 28. 6: 7. Judas put his army to flight, and afterwards, making the best use of the arms and booty found in the enemy's camp, the Jews became stronger and more formidable than they had heretofore been. Bethzur lay opposite to South Edom, and defended the passages into Judea from thence. We read, 2 Macc. 11: 5, that Bethzur was five furlongs from Jerusalem; but this is evidently a mistake. Eusebius places it twenty miles from that city, toward Hebron, and Dr. Pococke speaks of a village on a hill hereabouts, called Bethsaon.—*Calmet*.

**BETROTHMENT**; a mutual promise or compact between two parties for a future marriage. The word imports as much as giving one's troth; that is, true faith, or promise. Among the ancient Jews, the betrothing was performed either by a writing, or by a piece of silver given to the bride. After the marriage was contracted, the young people had the liberty of seeing each other, which was not allowed them before. If, after the betrothing, the bride should trespass against that fidelity she owed to her bridegroom, she was treated as an adulteress. See **MARRIAGE**.

God *betroths* or *espouses* his people to himself, when he leads them by faith into union with the Lord Jesus Christ, forming with him a relation so close, tender and sacred, that they enjoy a saving interest in his person, righteousness, grace, and glory, and he and they may rejoice in one another. He *betroths* them *forever*, by an everlasting covenant, that neither time, sin, nor any thing else can disannul; and in *righteousness*, consistently with his essential righteousness, and clothed with his imputed righteousness; and in *judgment*, with great wisdom and prudence; and in *faithfulness*, in fulfilment of his covenant and promise, and sincerely determined to fulfil the marriage trust towards them; and in *loving-kindness and mercies* to their persons, so base, wretched, guilty, vile, and rebellious. Song: 3: 11. Hos. 2: 19, 20. Of this, ministers, by the preaching of the Gospel, are means and instruments. 2 Cor. 11: 2.—*Watson*; *Bronn*.

**BETTER**. On the definite understanding of this little word, as used in Scripture, depends much of our right conception, both of the superior excellence of spiritual to providential blessings, and of the Christian dispensation to the patriarchal and Mosaic which preceded it. In both cases, we are to look upon the former as simply *preparatory*, the latter *final and eternal*. God's love is *better than life*, is more sweet, pleasant, profitable, sure, and honorable. Psalm 63: 3. Christ's love is *better than wine*; we cannot sinfully exceed in desire of, and delight in it: it is enjoyed without money and without price; it never loses its sweetness and virtue; our living on it by faith renders us active, holy, and zealous for God, content with our lot, happy in ourselves, and a comfort to all around us. Song 1: 2. His obedience and suffering are *better sacrifices* than the Jewish, in respect of matter, manner of oblation, efficacy, and fruit. Heb. 9: 23. His blood speaks *better things* than that of Abel: it purchases and procures full remission and eternal salvation to his enemies and murderers; whereas Abel's imprecated vengeance on his murderer. Heb. 12: 24. He, his fruit, word, and saving instruction, are *better than gold, than rubies*; are more valuable, delightful, useful, exalting, and durable. Prov. 8: 14—19. and 3: 14. Psalm 119: 72. His priesthood, and the promises of the Gospel, are a *better hope*, a more clear, honorable, and extensive ground of hope for all the blessings of time and eternity, than the Jewish sacrifices and shadows could be. Heb. 7: 19. The *better covenant*, established on *better promises*, is the covenant of grace, which, in respect of its party contracted with, its freedom, firmness, benefits conferred, honor and use, is far preferable to the covenant of works:—and is better than the national covenant made with the Hebrews at Sinai; it promises far more valuable blessings than the quiet possession of Canaan, and is more sure and permanent;—and the New Testament dispensation of it is far more spiritual, easy, clear, and extensive than the Old. Heb. 7: 22. and 8: 6. Our revelation is more plain, full and extensive: our ordinances are more clear, spiritual, and easy: we have the substance of their ceremonies with infinite advantage, in Christ's birth, life, death, resurrection, and ascension; have a more abundant and wide-spread effusion of the Holy Ghost, and a more eminent freedom from the impression of the broken law on our conscience. Heb. 11: 40.

A day in God's courts is *better than a thousand* elsewhere. Fellowship with him is infinitely more delightful, profitable and honorable than any earthly advantage. Ps. 84: 10. A little that a righteous man hath, his dinner of herbs, or dry morsel, is *better than the wealth* or delicate provision of the wicked. It springs from God's redeeming love, is blessed of him, is a pledge of glory, and a means of drawing the affections and thoughts to God in Christ. Ps. 37: 16. Prov. 15: 16, 17, and 16: 8, and 17: 1. The saints'

resurrection is *better*, more glorious and happy than a recovery from a state of affliction; or a miraculous restoration to natural life; or the resurrection of the wicked to everlasting damnation. Heb. 11: 35. Heaven is a *better country*; its inhabitants, exercises, and enjoyments are far more holy, honored, and happy than those on earth: and to be with Christ is far better than to be with saints and ordinances on earth; as one is freed from every stain of sin, every temptation and trouble, and clearly sees, and fully delights in God as his *all in all*. Heb. 11: 16. Phil. 1: 23.

**BEULAH**, *married*; a name given to the Jewish church, importing its marriage with God, as his husband and sovereign Lord, Isa. 62: 4.—*Calmet*.

**BEVERIDGE**, (WILLIAM, D. D.) bishop of St. Asaph, was born at Barrow, in Leicestershire, in the year 1638. He was distinguished, when young, for his seriousness and intelligence; and when only of the age of fifteen, was sent to St. John's college, Cambridge. There his industry, his knowledge, and his rapid improvement surprised and delighted his tutors; and when only eighteen, he took his degree of bachelor of arts. His incessant application to the study of the learned languages, and of oriental learning, had been so astonishing, that at that time he wrote "A Treatise on the Excellency and Use of the Oriental Tongues;" and at the age of twenty, he published a Syriac Grammar, both of which works demonstrated him to be a scholar of no ordinary powers. Nor was he less distinguished for his moral than his mental qualifications. He was serious, pious, and exemplary in all his transactions with men, and in all the connexions of life. At the age of twenty-two, the seclusion and classic pursuits of the college he exchanged for the duties of a clergyman. In 1660, he was ordained deacon in the church of St. Botolph, Aldersgate: afterwards, in the same month, a priest; and Dr. Sheldon, then bishop of London, immediately collated him to the vicarage of Yealing in Middlesex. At that time he was engaged in writing an interesting work, afterwards published, and entitled "Private Thoughts upon Religion, digested into Twelve Articles, with Practical Resolutions founded thereon." To the performance of his clerical duties at Yealing he was conscientiously attentive, and gained the esteem of his parishioners. In 1669, he published his celebrated work on chronology, to the study of which it is a good introduction. In 1672, he was chosen, by the mayor and aldermen of London, rector of St. Peter's, Cornhill; and persuaded that, connected with such appointment, many and arduous duties would be imposed on him, he conscientiously resigned the vicarage of Yealing. In the same year he presented to the world an elaborate and most valuable work—A Collection of all the Apostolical Canons, consisting of those attributed to the Apostles; of the Councils of Nice, Ephesus, Constantinople, Chalcedon, Trullo, Carthage, Ancyra, Neocesarea, Gangra, Antioch, Laodicea; the Arguments and Arabic Paraphrases of Joseph the Egyptian, on the Canons of the Four General Councils; the Canons of Dionysius Alexandrinus, Petrus, St. Athanasius, St. Basil, Theophilus, Archbishop of Alexandria; the Catholic Epistles of Cyril; with a variety of other Letters; and an Alphabetical Index of the Contents of all the Canons and various Synods; to all of which interesting and important documents he subjoined learned and voluminous notes. His time, though thus occupied, was not however wholly engaged by the acquisition or communication of sacred learning. He applied himself with the utmost zeal and industry to the discharge of the duties of his ministry. His discourses were instructive and serious, his private exhortations warm and affectionate; his attendance at the church, and to all his pastoral functions, was regular and uniform; and his labors were crowned with such eminent success, that he was then called "The great Reviver and Restorer of Primitive Piety." In 1704, he accepted the see of St. Asaph, vacant by the translation of Dr. George Hooper to Bath and Wells. Thus placed in a station far more eminent, his care and diligence increased in proportion as his power in the church became enlarged. His labors in his study were most important. He wrote an admirable work—"Private Thoughts upon a Christian Life; or, Necessary Directions for its Beginning and Progress upon Earth, in order to its Final Perfection in the Beatific Vision." Also a treatise, which

has been repeatedly published, and as repeatedly admired, called "The Great Necessity and Advantage of Public Prayer and frequent Communion; designed to revive Primitive Piety; with Meditations, Ejaculations, and Prayers before, at, and after the Sacrament." In addition to the works which, in this sketch of his life, have been enumerated, he composed—1. "Thesaurus Theologicus, or a Complete System of Divinity, summed up in brief Notes upon select Places of the Old and New Testament, &c."—2. "A Defence of the Book of Psalms, collected into English Metre by Sternhold and Hopkins, with Critical Observations on the New Version compared with the Old."—And 3. "An Exposition of the Thirty-nine Articles;" on which many strictures have been wisely and justly made.

Bishop Beveridge was a person of sincere piety, of strict integrity, and of great zeal for religion. It was said of him, when living, and, though long since dead, it may be repeated, that "he was one of the greatest and best men that England ever bred." He was never married, and had but few relations. But to them he was invariably kind and affectionate; and thus distinguished himself in all his relations of life, and connexions with men. At length, at the age of seventy-one, full of grace and good works, he died, March 5, 1708, at his lodgings in the Cloisters, in Westminster abbey, and was buried in St. Paul's cathedral. To the societies for the Propagation of the Gospel, and Promoting Christian Knowledge, he left the greatest part of his estates. For further account of this excellent man, see his Life and Works. Also, Complete History of England, vol. iii.; Preface to his Private Thoughts on Religion; Preface to his Sermons; Life of Bishop Bull.—*Jones' Chris. Biog.*

**BEWARE.** To beware of Christ, is to have a due and holy awe of him on our spirit, and carefully guard against every thing tending to offend him. Ex. 23: 21. To beware of men, is to take heed lest they deceive us. Mark 12: 38. To beware of sin, is to avoid every appearance of it, and temptation to it; and to the utmost of our power watch against and oppose it. Matt. 16: 6.—*Brown*.

**BEWITCH**; wickedly to deceive and hurt, by juggling tricks and diabolic charms. Acts 8: 9. False teachers bewitch men, when by satanic methods of guileful reasoning, specious pretences to holiness or learning, apparent miracles, or proud boasting, they deceive their mind, and destroy their soul. Gal. 3: 1.—*Brown*.

**BEYOND.** To know the signification of *beyond*, on the other side, or, on this side, it is necessary to know where the sacred writer was at the time of writing. Thus, beyond or on the other side of Jordan, with Moses, who gave his finished books to the Hebrews eastward of Jordan, signifies the west side of that river; while such as lived or wrote on the west side of Jordan, call the east side *beyond*, or the other side. Deut. 3: 25, and 11: 30. Josh. 9: 10, and 13: 8. Some critics think the Hebrew word *Hheber* ought sometimes to be rendered on *this side*, as Josh. 12: 7. Deut. 1: 1, and perhaps Gen. 1: 10. *Beyond measure*, is exceedingly. Mark 6: 51. To go *beyond and defraud*, is to exceed the conditions of a bargain, and laws of honesty; or to transgress the rules of chastity and rites of marriage. 1 Thess. 4: 6.—*Brown*.

**BEZA**, or **BEZE**, (THEODORE,) one of the most eminent of the reformers, was born at Vezelai, in the Nivernois, in



1519, and was originally a Catholic, and intended for the law. At the age of twenty, he gained an unenviable reputation, by the composition of Latin poetry which was at once elegant and licentious, and which, some years after-

wards, he published under the title of *Juvenile Poems*. Though not in orders, he possessed benefices of considerable value. These, however, he abandoned in 1548, and retired to Geneva, where he publicly abjured Popery. To this he was induced by his having meditated, during illness, upon the doctrines which he had heard from his Protestant tutor, Melchior Wolmar; and perhaps also, in some measure, by his attachment to a lady, whom he carried with him to Geneva, and married. He now accepted the Greek professorship at Lansanne, which he held for ten years. It was while he was thus occupied, that he produced his tragedy of Abraham's Sacrifice, his version of the New Testament, and his hateful defence of the right of the magistrate to punish heretics. In 1559, he removed to Geneva, and became the colleague of Calvin, through whom he was appointed rector of the academy, and theological professor. Two years after this, he took a prominent part in the conference at Poissy, and was present at the battle of Dreux. He returned to Geneva, in 1563, succeeded Calvin in his offices and influence, and was thenceforward considered as the head of the Calvinistic church. After an exceedingly active life, he died on the 13th of October, 1605. His theological works are numerous, but are now nearly forgotten.—*Davenport*.

**BEZALEEL**; a famous artificer, son of Uri, (Exod. 31: 2. 35: 30,) of whom it is said, that he was filled with the Spirit of God, to devise excellent works in gold, silver, and all other workmanship.—A remarkable testimony to the antiquity of the arts, to the esteem in which they were held, to the source whence they were understood to spring, and to the wisdom (by inspiration) of this artist.

**BEZEK**; a city where Saul reviewed his army, before he marched against Jabez-Gilead. 1 Sam. 11: 8. Eusebius says there were two cities of this name near one another, seven miles from Sichem, in the way to Scythopolis.—*Calmet*.

**BEZPOFOFTSCHINS**; a class of Russian dissenters, including all those which either have no regular priests, or who refuse to acknowledge those of the established church: they are the *Duhoborts*, *Pomorjans*, *Theodosians*, and some others.—*Pinkerton's Greek Church*, p. 305. (See *RASKONNIKI*).—*Williams*.

**BIBLE**; (*biblia*;) the name applied by Christians, by way of eminence, to the collection of sacred writings of the Holy Scriptures of the Old and New Testaments.

**I. BIBLE, History of.**—It is thought that Ezra published the Scriptures in the Chaldee character; for, that language being generally used among the Jews, he thought proper to change the old Hebrew character for it, which hath since that time been retained only by the Samaritans, among whom it is preserved to this day. Pridaux is of opinion that Ezra made additions in several parts of the Bible, where anything appeared necessary for illustrating, connecting, or completing the work; in which he appears to have been assisted by the same Spirit in which they were first written. Among such additions are to be reckoned the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and the succession of Joshua after him. To the same cause our learned author thinks are to be attributed many other interpolations in the Bible, which created difficulties and objections to the authenticity of the sacred text, no ways to be solved without allowing them. Ezra changed the names of several places which were grown obsolete, and, instead of them, put their new names by which they were then called in the text. Thus it is that Abraham is said to have pursued the kings who carried Lot away captive as far as Dan; whereas that place in Moses' time was called Laish, the name Dan being unknown till the Danites, long after the death of Moses, possessed themselves of it. The Jewish canon of Scripture was then settled by Ezra, yet not so but that several variations have been made in it. Malachi, for instance, could not be put in the Bible by him, since that prophet is allowed to have lived after Ezra; nor could Nehemiah be there, since that book mentions, (chap. 12. v. 22.) Jaddua as high-priest, and Darius Codomanus as king of Persia, who were at least a hundred years later than Ezra. It may be added, that, in the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down for so many generations as

must necessarily bring it to the time of Alexander; and consequently this book, or at least this part of it, could not be in the canon in Ezra's days. It is probable the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were adopted into the Bible in the time of Simon the Just, the last of the men of the great synagogue.

**II. BIBLE, ancient Divisions and Order of.**—After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts: I. The law. II. The prophets. III. The Hagiographa, i. e. the holy writings. I. The law contains—1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy. II. The writings of the prophets are—1. Joshua; 2. Judges, with Ruth; 3. Samuel; 4. Kings; 5. Isaiah; 6. Jeremiah, with his Lamentations; 7. Ezekiel; 8. Daniel; 9. The twelve minor prophets; 10. Job; 11. Ezra; 12. Nehemiah; 13. Esther. III. The Hagiographa consists of—1. The Psalms; 2. The Proverbs; 3. Ecclesiastes; 4. The Song of Solomon. This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of Scripture; in disposing of which, the law stood as in the former division, and the prophets were distributed into former and latter: the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and the Hagiographa consists of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra they comprehend Nehemiah: this order hath not always been observed, but the variations from it are of no moment. The five books of the law are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself; but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every sabbath-day: the number was fifty-four, because, in their intercalated years, a month being then added, there were fifty-four sabbaths; in other years they reduced them to fifty-two, by twice joining together two short sections.

**III. BIBLE, modern Divisions of.**—The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III.; but the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A. D. 1210: he wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible hath ever since been divided; but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish rabbi, named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the

Apocrypha excepted,) as that made by the council of Trent.

IV. BIBLE, MSS. of.—Notwithstanding the tendency of the art of printing to supersede, and even to occasion the total loss of written copies of the Scriptures, numerous apographs still exist, some of which are of great antiquity, and possess great authority in determining certain questions of biblical criticism. Others of great value are known to have existed till within a late period, and served, ere they disappeared, as exemplars from which others were taken.

1. *Hebrew MSS.*—These are either rolls designed for the use of the synagogue, or square manuscripts designed for private use. The former are all on parchment, and written with the greatest care and accuracy: the latter are either on vellum or paper, and are of various sizes. The characters vary in their appearance: the Spanish being perfectly square and elegant; the German crooked and rude; and the Italian holding a middle place between both. A family relationship has also been discovered between these three classes. The Spanish are held in great estimation among the Jews, on account of their having been corrected after the Codex of Hillel—a MS. of the highest antiquity. The German MSS. frequently vary from the Masoretic text, and are greatly valued by biblical critics. The Italian differ from both these classes, and form a separate family.

All the Hebrew manuscripts of note, known to be extant, were written, according to Dr. Kennicott, between the years 1000 and 1457—a circumstance which leads him to infer, as bishop Walton had done before him, that some measures had been adopted by the Jews for the general destruction of such as did not agree with the corrected or genuine copies. They have been collated by Kennicott and De Rossi, and amount in all to eleven hundred and nine. One of the most remarkable is the Codex Landianus, which contains not fewer than fourteen thousand variations from Vander Hooght's edition of the Hebrew Bible.

2. *Samaritan MSS.*—Of the Pentateuch, written in the Samaritan character, seventeen manuscripts are known to be extant: they are preserved in the Bodleian, the British Museum, and the libraries at Leyden, Paris, Milan, and Rome.

3. *Greek MSS.*—Of these, an immense number are still in existence; some of them containing the books both of the Old and New Testaments, and others only certain parts, divisions, or books. Some are written in *uncial* or capital letters, others in *ursive* or small letters; some without any division of words, in what is called *scriptio continua*; some on vellum or parchment, and others on paper. They are of various ages, from the fourth to the fifteenth century. Some of them are what is called *rescripti*, or transcribed on parchment which has since been used, the writing on which having been obliterated to give place for the more recent text. Some are *bi-lingual*, i. e. they exhibit, besides the Greek text, the Latin version in the opposite page or column.

[1.] *Greek MSS. of the Old Testament.*—The number of these extant has not yet been ascertained; but Dr. Holmes collated one hundred and thirty-five for his edition of the LXX. The principal, which are in uncial characters, are the Alexandrian, Vatican, Cottonian, Sarravian, Coislinian, Cæsarean, Ambrosian, Coislinian, Basiliano-Vatican, and Turinian.

[2.] *Greek MSS. of the New Testament.*—Nearly five hundred of these were either wholly or partially collated previous to the publication of the more recent critical editions of the New Testament: in the execution of which, Griesbach took a distinguished part, having collated for his own edition not fewer than three hundred and fifty-five; but Professor Scholz, who is now editing a critical edition, is said to have consulted six hundred manuscripts that were totally unknown to Griesbach. It has been customary, since the time of Bengel, to distinguish between certain families, recensions, or editions of the MSS., according to their supposed affinity or relationship; and various systems of affinity have been concerted by Bengel, Semler, Griesbach, Michaelis, Hupf. and Scholz. That of Griesbach, according to his system, classifies them into the Alex-

andrian, Occidental, and Byzantine, has been not unsuccessfully attacked by Matthæi, Dr. Laurence, and Mr. Nolan; while that of Hug has been greatly modified by the results brought out by the indefatigable researches of his pupil, Professor Scholz. Some of the principal uncial MSS. are the Alexandrian of the fourth century, now preserved in the British Museum; the Vatican, of the fifth; the Codex Bezae, or Cantabrigiensis, of the fifth; Ephremi, a rescript of the sixth or seventh; Clermont, of the seventh or eighth. For a full account of these, and most of the other MSS. see the Introductions of Michaelis and Horne.

V. PRINTED EDITIONS OF THE *Hebrew* and *Greek* Texts.—Since the invention of printing, nearly one hundred different editions of the Hebrew Bible have been issued from the press, and about three hundred and fifty editions of the Greek New Testament. It is of course impossible to describe all these editions in a work like the present; but the following list will be found to contain the more important:—

1. *HEBREW BIBLE.*—By a collation of the different editions of the Hebrew Bible, it has been ascertained that they admit of a distinct classification.

[1.] *The Soncinnian* Recension of 1488, the first printed Hebrew Bible.—The Pentateuch was reprinted from the Bologna edition of the same in 1482, and the other books were based on other earlier editions of the several parts of the Bible. From this Bible were derived the Brixian of 1494; the rabbinical Bibles of Bomberg, 1518—21; and the editions of Munster, 1536; and Stephens, 1539—44.

[2.] *The Complutensian* Recension, in the famous Polyglot, of 1514—17.—The only edition derived from this source is the Hebrew text of Bertram's Triglott, 1586.

[3.] *The Bombergian* Recension, in Bomberg's Bible of 1525—28.—The text of this edition was altered throughout, to make it agree with the Masora. It was edited by the celebrated rabbi, Jacob ben Haiim, and gave birth to the following: Bomberg's, of 1528, in 4to., 1533, 1544, and his rabbinical Bible of 1547—49; Stephens', 1544—46; Justinian's, 1551, 1552, 1563, 1573; Elon's, of 1618; DeGava's, 1566, 1568, 1582; Bragandin's, 1614, 1615, 1619, 1628, 1707; Plantin's, 1566; Hartman's, 1595, 1598; and a Wittenberg edition of 1586 or 1587.

[4.] Editions containing a mixed text.—1. *The Antwerp* Polyglot, 1569, 1572, from which sprang the Paris Polyglot, 1628, 1645; the London Polyglot, 1657; the Leipsic Polyglot, 1750; Arias Montanus's Bible, 1571; Reineccii, 1725, 1739, 1756, and in 1793 by Doederlein and Meisner, with the various readings of Kennicott and De Rossi. 2. *The Hutterian* text, 1587; from this were derived the texts of Wolder, 1596, and Nisselius, 1662. 3. *The Buxtorfian* text, 1611; Janson's 1639; Buxi. Rabbinical Bible, 1615, 1619; Amsterdam Rabbinical Bible, 1724. 4. *Text of Menasse ben Israel*, 1630, 1631, 1645. 5. The text of *Joseph Athias*, 1661, 1667; from this text is taken that of Clodius, 1677, 1692, 1716; Jablonsky, 1699, 1712; Opitius, 1709; J. D. Michaelis, 1720; and the celebrated edition of *Vander Hooght*, 1705, of the text of which the following are reprints:—Prop's, 1724; Schmidius, 1740; Houbigant's, 1753; Simonis's, 1752, et freq.; Kennicott's, 1776, 1780; Jahn's, 1806; Boothroyd's, 1810; Frey's, 1812; Hahn's, 1832; and the stereotype edition now printed by Mr. Duncan.

2. *GREEK NEW TESTAMENT.*—The principal editions of the Greek New Testament may be divided into the more ancient and the more modern: the former are of importance, inasmuch as they are the sources from which so many others have been derived; the latter, because they are the result of a more complete collation of MSS. and editions, and have been conducted on more matured principles of biblical criticism.

(A.) *More ancient editions.*—1. *The Complutensian* text, 1514, followed in the Antwerp and Paris Polyglots, and in the editions of Plantin and many others. 2. The editions of *Erasmus*, 1516, 1519, 1522, 1527, 1535, &c. 3. *Stephens'*, 1546, 1549, 1550; London Polyglot, 1657; Mill, 1707; Kuster, 1710; Bagster's Polyglots. 4. *Beza*, 1565, 1576, 1582, 1589, 1598; ELZEVIUS, 1624, &c.

(B.) *More modern editions.*—1. *Hell's* Greek and English New Testament, 1709, 19. 2. *Bengelius's*, 1734. 3. *Wet-*

stein's, 1751, 1782. 4. *Bowyer's*, 1763; *Harwood's*, 1776, 1784; *Matthæi's*, Riga, 1782, 1788, 1803, 1804, 1807; *Alter's*, 1786, 1787; *Griesbach's*, 1796, 1806, 1809, 1818; *Knapp's* 1797, 1813, 1824; *Vater's*, 1824.

VI. BIBLE, *Versions of*.—The number of translations of the Scriptures is now very great. Some of them are derived from a common origin; some are made immediately from the originals; others are mediate, or versions made from other versions.

(A.) *Genealogy of Biblical Versions.*

(i.) Versions made immediately from the HEBREW.—1. The *Greek* of the LXX. 2. That of Aquila. 3. Theodotion. 4. Symmachus. 5th, 6th, and 7th, or the three anonymous versions. 8. The version of St. Mark, Venice. 9. The *Samaritan* version. 10—17. The different *Chaldee* Targums. 18. The *Syriac*. 19. The *Arabic* of Saadias. 20. That of Joshua in the Polyglot. 21. That of Erpenius. 22. That of Ben Levi. 23. *Samaritan-Arabic*. 24. *Jewish-Arabic*. 25. *Malay-Arabic*. 26. *Septuagint*. 27. *Jewish-Tartar*. 28. *Jewish-Greek*. 29. *Jewish-Spanish*. 30. *Jewish-German*. 31—43. The *Latin* versions of Jerome, (or the *Vulgate*); *Pagninus*, *Montanus*, *Malvenda*, *Cajetan*, *Houbigant*, *Munster*, *Leo*, *Juda*, *Castalia*, *Junius* and *Tremelius*, *S. Schmidt*, *Dathe*, *Schoett* and *Winzer*. 44—46. *German*, of *Luther*, *Michaelis*, *Augusti*, and *De Wette*. 47—50. *English*, *King James's Bible* of 1611, *Purves's*, *Geddes's*, *Boothroyd's*, with translations of single books by *Louth*, *Blayney*, *Horsley*, *Stock*, *Goode*, and others. 51. *Resen's Danish* version. 52. *Swedish* version of 1774. 53. *Gaelic*. 54. *Dutch*. 55. *Modern Russ.* 56. *Carniolan*. 57. *Italian* of *Bruceioli*. 58. *French*. 59. *Polish* of *Radzivil*. 60. *Burman* of *Judson*.

(ii.) Versions made from the GREEK.—1—10. The *Syriac* of the *Hexapla*; the *Philoxenian*; *Figurata*; those of *Jacob* of *Edessa*, *Mar Abba*, *Thomas* of *Heraclæa*, *Simeon* of *Licinius*, *Ephraim Syrus*, the *Karkuphic*, and the *Syriac Targum*. 11—14. The *Arabic* of the *Pentateuch* in *MSS.*; of the *Pentateuch* in the *Parisian* and *London Polyglots*; of the *Hagiographa* and the version in use among the *Melchites*. 15, 16. The *Latin*, the *Itala* and *Jerome's corrected version*. 17. *Gothic*. 18. *Armenian*. 19. *Slavonic*. 20. *Georgian*. 21. *Ethiopic*. 22. *Coptic*. 23. *Sahidic*. 24. *Bashmuric*. 25. *Anglo-American* version, by *Thompson*. Besides these, with the exception of the *Samaritan* and the mixed *Jewish* dialects, here does not exist a language into which the *Old Testament* has been translated from the *Hebrew*, which does not possess a translation of the *New Testament* from the *Greek*.

(iii.) Versions made from the SYRIAC.—1. The *Arabic* of *Job* and the *Chronicles* in the *Polyglots*. 2. And various *Psalms* and *Pentateuchs*.

(iv.) Versions derived from the LATIN.—1. The *Anglo-Saxon*. 2. The *English* versions of *Wicliffe* and other early translators. 3. That of *Rheims*. 4—6. The *Arabic* of *Don Juan*, *Raphael Tuki*, and the *Propaganda*. 7. The *German* versions, made before the *Reformation*, and those of *Eckius* and *Uleberg*. 8. The *French* of *De Lacy*. 9, 10. The *Italian* of *Malermi* and *Martini*. 11, 12. The *Spanish* of 1478, and 1793—4. 13. The *Hungarian* by *Kaldi*. 14. The *Polish*. 15. The *Bohemian*. 16. The *Portuguese* by *Peveyra*.

(v.) Versions from the GERMAN.—1. The *First Danish* version. 2. *Swedish*. 3. *Finnish*. 4. *Icelandic*. 5. *Pomeanian*. 6. *Low Saxon*. 7. *First Dutch*. 8. *Greenlandic*. 9. *Esquimaux*.

(vi.) Versions from the ENGLISH.—1. The *Irish*. 2. The *Welsh*. 3. The *Mohawk*.

(vii.) From the ETHIOPIC.—The *Anharic*.

(viii.) From the COPTIC.—An *Arabic* version in the *Maronite* monastery at *Rome*.

(ix.) From the ARMENIAN.—The *Armeno-Turkish* *New Testament*.

(x.) From the SLAVONIC.—The *Tchuvashian*, *Tchermsian*, *Mordvinian*, *Carelian*, and *Zirianic* Gospels.

In the absence of authentic accounts, respecting the manner in which most of the more recent versions have been executed, it is at present impossible to determine whether they have been done immediately from the originals, or whether they claim as their parent one or other of the preceding translations.

(B.) *History of Biblical versions.* We have already mentioned the first translation of the *Old Testament* by the *LXX*. Both *Old* and *New Testaments* were afterwards translated into *Latin* by the primitive *Christians*; and while the *Roman* empire subsisted in *Europe*, the reading of the *Scriptures* in the *Latin* tongue, which was the universal language of that empire, prevailed everywhere; but since the face of affairs in *Europe* has been changed, and so many different monarchies erected upon the ruins of the *Roman* empire, the *Latin* tongue has by degrees grown into disuse; whence has arisen a necessity of translating the Bible into the respective languages of each people; and this has produced as many different versions of the *Scriptures* in the modern languages, as there are different nations professing the *Christian* religion. Besides which, many versions have recently been made by the missionaries and others, for the benefit of the heathen. Of most of these, as well as of the ancient translations, and the earliest printed editions, we shall now take notice in their order.

#### I. THE ANCIENT VERSION.

1. *Anglo-Saxon* versions of the *Psalms* were made by *bishop Adhelm*, about the year 706, and by *king Alfred*, who died in the year 900. The whole Bible was translated by the venerable *Bede*, about the beginning of the eighth century. The *Heptateuch*, translated by *Elfric* towards the close of the tenth century, was published at *Oxford* in 1699; and the *Gospels* were printed, *London*, 1571, 1658; *Dordrecht* and *Amsterdam*, 1665, 1684.

2. The *Arabic*.—In this language there exist numerous versions of different portions of the Bible. Of these the more important are the *Pentateuch*, by *Saadias*, in the tenth century, and published at *Constantinople* in 1546. It is printed also in the *Polyglots*, the text of the other books in which is from unknown authors. The *Arabic* version of the four *Gospels* was first published at *Rome* in 1590, 1591; the *New Testament* by *Erpenius*, at *Leyden*, in 1616, and another under the editorship of *Salomon Negri*, in *London*, in 1729. The whole Bible was printed for the *Propaganda* at *Rome*, 1671, in three vols. folio.

3. The *Armenian* version was made towards the close of the fourth century, by *Miesrob* and *Isaac*, two of the most learned men of the nation. It was first printed at *Amsterdam*, 1666, under the care of *Uscan*, an *Armenian* archbishop, who has been charged with altering it after the *Vulgate*. It has since appeared at *Constantinople*, 1705; *Venice*, 1805; and *Petersburgh* and *Serampore*, 1817. The edition of 1805 is highly critical. The *New Testament* was first published separately in 1668.

4. Of the *Bashmuric*, an *Egyptian* dialect, fragments only have been published, by *Pastor Engelbreth*, *Copenhagen*, 1816. They exist in the *Borgian* museum, at *Velitri*.

5. The *Coptic* *New Testament* was published by *Wilkins*, *Oxford*, 1716. The version is of high antiquity, probably from the fourth century, and is greatly esteemed by critics.

6. The *Ethiopic* version is also supposed to have been made in the fourth century. Separate books of the *Old Testament* have been published at different times, and in the *London Polyglot*. The *New Testament* was first printed in 1548, 1549, but very inaccurately; and indeed the present text of this version, which otherwise would be of great service in biblical criticism, is altogether in such a state, as to be comparatively of little value. That of the *Polyglot* edition is still more incorrect than the *Roman*.

7. The *Georgian* was made about the year 600, by natives qualified for the undertaking, who had spent some time in *Greece*, and made themselves well acquainted with sacred literature. The first edition of the *New Testament* was printed at *Tiflis* about the beginning of last century, and the whole Bible, at *Moscow*, in 1743.

8. The *Gothic* version was made by *Ulphilas*, *bishop of the Mease-Goths*, about the middle of the fourth century. It comprised all the books of the *Scripture*; but with the exception of the four *Gospels*, the *Pauline Epistles*, and some fragments of *Ezra* and *Nehemiah*, they have either been lost, or remain undiscovered in some of the libraries



of Italy. The four Gospels are preserved in the *Codex Argenteus*, or "Silver Book," in the university library at Upsala, in Sweden, and were first published by Junius, at Dordrecht, 1665. The last edition, by Zahn, printed at Weissenfels, 1805, is an elegant and complete critical work.

9. *Greek of the LXX.* (See SEPTUAGINT.)

10. *Latin.* The Latin versions were numerous, and some of them of high antiquity. The most celebrated are, 1. The *Vetus*, or *Itala*, which appears to have been made about the beginning of the second century. Few fragments of it now remain, but such as have been preserved were collected and published from various sources, by Blanchini, Rome, 1720, and Sabatier, Rheims, 1743. 2. The *Revised Version of Jerome.* Owing to the great confusion which had been introduced into the ancient Vulgate, by the discrepancies existing between the different copies of the Ante-Hexaplar Septuagint, from which it was made, it was found necessary, towards the close of the fourth century, to undertake a revision of it, which task pope Damasus devolved upon Jerome, the first biblical scholar of that age. Of this version only the Book of Job and the Psalms have come down to our times. 3. The *New Version of Jerome*, now partly contained in the modern Vulgate. This was made from the original Hebrew, and closely follows the rabbinical interpretation at that time current in Palestine, where Jerome made himself thoroughly acquainted with the Hebrew language. It was violently opposed at first, but gradually superseded the less correct translations, and, after the time of Gregory the Great, was universally received in the western church. In the council of Trent, it was declared to be the only authentic text, and the standard by which all disputations, expositions, and sermons were to be tried. It has undergone several revisions, the two most remarkable of which are those made by popes Sixtus V. and Clement VIII. Though the former of these pontiffs had affixed the seal of infallibility to the edition published under his auspices, it was ordered by his successor to be suppressed, as swarming with errors; and another equally infallible edition was brought out, differing from the former in upwards of two thousand instances!

11. The *Persic* version of the Pentateuch, published in the Constantinopolitan Polyglot, 1540, was made by Jacob ben Joseph, a native of Tus, in Persia, and is not more ancient than the ninth century. It is barbarously servile. The Gospels exist in two Persic translations; that published in the London Polyglot, and that published by Wheeler and Pierson, 1052—57. They are neither of them very ancient.

12. The *Schidic* version is supposed to have been made in the second or third century, and is considered of great value for critical purposes. The most complete collection of the fragments which we possess of this version was prepared by Dr. Woide, and published at Oxford, 1799.

13. The *Samaritan* version, made some time between the second and eighth centuries. It is done from the Samaritan text, but the translator has made considerable use of the Targum of Onkelos. It is found in the Paris and London Polyglots.

14. The *Syriac* versions are four in number:—1. The *Peshito*, or accurate version, most probably made early in the second century; and, of all the translations now extant, so far as the New Testament is concerned, the most deserving to be thoroughly studied by every biblical scholar. The text of the Old Testament was first printed by Gabriel Sionita in the Paris Polyglot; and the *editio princeps* of the New Testament by Widmanstap, Vienna, 1555. The most useful edition of the Syriac New Testament is that published by Schaff, with an excellent lexicon: the most convenient and elegant edition is that lately furnished by Mr. Bagster. 2. The *Philoxenian*, made by Polycarp, the rural bishop of Philoxenus, bishop of Hierapolis or Mabug, in the government of Aleppo, A. D. 488—508. It is servile in the extreme, but is of great use in determining certain readings of the New Testament. It was published at Oxford, 1778, 1779, accompanied with a Latin translation. 3. The *Hexaplar* version, made by Paul, bishop of Tella, in the years 616 and 617. Only the books of Joshua, Jeremiah, Ezekiel, and Daniel have been un-

lished. As the name indicates, it was made from the Septuagint text in Origen's Hexapla. 4. The *Jerusalem Syriac* version, of which some fragments have been discovered and published by Professor Alder.

## II. THE MODERN VERSIONS.

1. The *Amharic* version, undertaken by M. Asselin, French consul at Cairo, is in the royal dialect spoken at the court of Gondar, in Abyssinia, and prevalent in the eastern parts of Africa. The four Gospels were published by the Bible Society, in 1823.

2. The *Assamese*, in the language of the kingdom of Assam, in the East Indies. The New Testament in this language was printed at Serampore, in 1819.

3. The *Basque* New Testament was first printed at Rochelle, 1571.

4. The *Bikaner* New Testament has been published by the Serampore missionaries, for the use of the natives who live to the south of the Punjab.

5. The *Bohemian*. Of the Scriptures in the Bohemian language, not fewer than fourteen translations have come down to our times. The oldest was made in 1400, and is still preserved in Dresden. The New Testament was first published in 1474, and the whole Bible in 1488. The Protestants have a version made by eight of their learned men, who were sent to Wirtemberg and Basle to study the Oriental languages, and make themselves well acquainted with the principles on which other translations had been conducted. It was first published in 1579—93, in six vols. 4to., at the expense of the baron John Zerotimus.

6. The *Brija-Bhassa* Gospels have been prepared by the Serampore missionaries, and that of Matthew was finished in 1816.

7. The *Bullom* version of the four Gospels and the Acts has recently been made by the Rev. Mr. Rylander, a missionary on the west coast of Africa, where that language is spoken. The Gospel of Matthew was printed in 1816.

8. The *Bulocha* or *Bulshée*, another Serampore version, made for the use of the natives of Bulochistan, a province in the north-west of India.

9. The *Bundelkoonce*, undertaken at the same place.

10. The *Burman* New Testament was translated by Felix Carey, but was lost at sea; a new translation has since been prepared and printed by Mr. Judson, the American missionary in the Burman empire; to which he has added the Old Testament.

11. The *Calcutta* version of the New Testament has been prepared by Mr. Schmidt of St. Petersburg, and part of it has been printed by the Russian Bible Society.

12. The *Canarese* New Testament, translated by the Rev. Mr. Hands, into the language of the Carnatic, was printed in 1820. The Old Testament is far advanced.

13. The *Chinese*. Two versions of the entire Bible exist in the Chinese language; the one executed by Dr. Marshman, 1814—21, the other by Dr. Morrison and Milne, 1812—23. Vast numbers of copies of the New Testament, and separate books, have been circulated among the Chinese who live out of China Proper, or who trade in the Eastern seas.

14. The *Cingalese*, originally prepared by the Dutch for the inhabitants of Ceylon. The four Gospels were first printed at Colombo in 1739; the entire New Testament, with Genesis, Exodus, and Leviticus, in 1783. A new version has been undertaken by the missionaries resident on the island, and part of it has already gone through more than one edition.

15. The *Croalese* version, made for the use of the negroes in the Danish West India Islands, was published at Copenhagen, 1781, at the expense of the king of Denmark. Another for the use of the slaves in Surinam, has been published by the Bible Society.

16. The *Croatian* New Testament, by Pastor Truber, was first published at Tubingen, 1551. The whole Bible was first printed at Wittemberg in 1584.

17. The *Curdish* version of the New Testament is proceeding under the auspices of the Bible Society, but has not yet been completed.

18. The first *Danish* New Testament, by Mikkelsen, was published in 1524; the whole Bible in 1550. It is one of the best of the European versions of the Scriptures.

19. The *Dutch* have three versions: the first made from the version of Luther, and published in 1560; the second, which is now commonly in use, and is of high value, was prepared, by order of the synod of Dort, from the original languages. It was first printed in 1637. The third version comprises the New Testament only, and was published for the use of the Remonstrants, in 1680.

20. The *Delaware* version comprises only the three epistles of John. It was prepared by Mr. Dencke, a Moravian missionary, and printed at New York, 1818.

21. The *English Bible*. The first English Bible we read of was that translated by J. Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries. A translation, however, of the New Testament by Wickliffe, was printed by Mr. Lewis, in 1731. J. de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of it are remaining does not appear. The first printed Bible in our language was that translated by W. Tindal, assisted by Miles Coverdale, printed abroad in 1526; but most of the copies were bought up and burnt by bishop Tonstal and Sir Thomas More. Tindal's first publication only contained the New Testament, and was revised and republished by him in 1530. The prologues and prefaces added to it, reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. In 1532, Tindal and his associates finished the whole Bible, except the Apocrypha, and printed it abroad; but while he was afterwards preparing a second edition, he was taken up and burnt for heresy in Flanders. On Tindal's death, his work was carried on by Coverdale and John Rogers, (superintendent of an English church in Germany, and the first martyr in the reign of queen Mary,) who translated the Apocrypha, and revised Tindal's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII. in 1537, under the borrowed name of Thomas Matthews; whence this has been usually called *Matthew's Bible*. It was printed at Hamburg, and license obtained for publishing it in England, by the favor of archbishop Cranmer, and the bishops Latimer and Shaxton.

The first Bible printed by authority in England, and publicly set up in churches, was the same Tindal's version, revised and compared with the Hebrew, and in many places amended by Miles Coverdale, afterwards bishop of Exeter; and examined after him by archbishop Cranmer, who added a preface to it; whence this was called *Cranmer's Bible*. It was printed by Grafton, of the largest volume, and published in 1540; and, by a royal proclamation, every parish was obliged to set one of the copies in their church, under the penalty of forty shillings a month; yet, two years after, the popish bishops obtained its suppression by the king. It was restored under Edward VI., suppressed again under queen Mary's reign, and restored again in the first year of queen Elizabeth, and a new edition of it given in 1562. Some English exiles at Geneva, in queen Mary's reign, viz. Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham, and Knox, made a new translation, printed there in 1560, the New Testament having been printed in 1557; hence called the *Geneva Bible*, containing the variations of readings, marginal annotations, &c. on account of which it was much valued by the Puritan party in that and the following reigns. Archbishop Parker resolved on a new translation for the public use of the church, and engaged the bishops, and other learned men, to take each a share or portion; these being afterwards joined together and printed, with short annotations, in 1568, in large folio, made what was afterwards called the *Great English Bible*, and commonly the *Bishops' Bible*. In 1589, it was also published in octavo, in a small, but fine black letter; and here the chapters were divided into verses, but without any breaks for them, in which the method of the Geneva Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterwards printed in large folio, with corrections, and several prolegomena, in 1572: this is called *Matthew Parker's Bible*. The initial letters of each translator's name were put at the end of his part; *v. gr.* at the end of the Pentateuch W.

E., for William Exon, that is, William, bishop of Exeter whose allotment ended there; at the end of Samuel, R M., for Richard Menevensis, or bishop of St. David's, to whom the second allotment fell; and the like of the rest. The archbishop oversaw, directed, examined, and finished the whole. This translation was used in the churches for forty years, though the Geneva Bible was more read in private houses, being printed above twenty times in as many years. King James bore it an inveterate hatred on account of the notes, which, at the Hampton court conference, he charged as partial, untrue, seditious, &c. The Bishops' Bible, too, had its faults. The king frankly owned that he had seen no good translation of the Bible in English; but he thought that of Geneva the worst of all. After the translation of the Bible by the bishops, two other private versions had been made of the New Testament; the first by Laurence Thompson, from Beza's Latin edition, with the notes of Beza, published in 1582, in quarto, and afterwards in 1589, varying very little from the Geneva Bible; the second by the Papists at Rheims, in 1584, called the *Rhemish Bible*, or *Rhemish translation*. These, finding it impossible to keep the people from having the Scriptures in their vulgar tongue, resolved to give a version of their own, as favorable to their cause as might be. It was printed on a large paper, with a fair letter and margin; one complaint against it was, its retaining a multitude of Hebrew and Greek words, untranslated, for want, as the editors express it, of proper and adequate terms in the English to render them by; as the words *azymus, tumbe, holocaust, prepuce, pasche, &c.*; however, many of the copies were seized by the queen's searchers, and confiscated; and Thomas Cartwright was solicited by secretary Walsingham to refute it; but, after a good progress made therein, archbishop Whitgift prohibited his further proceeding, as judging it improper that the doctrine of the church of England should be committed to the defence of a Puritan; and appointed Dr. Fulke in his place, who refuted the Rhemists with great spirit and learning. Cartwright's refutation was also afterwards published in 1618, under archbishop Abbot. About thirty years after their New Testament, the Roman Catholics published a translation of the Old at Douay, 1609 and 1610, from the Vulgate, with annotations, so that the English Roman Catholics have now the whole Bible in their mother-tongue; though, it is to be observed, they are forbidden to read it without a license from their superiors.

The last English Bible was that which proceeded from the Hampton court conference, in 1603, where, many exceptions being made to the Bishops' Bible, king James gave order for a new one; not, as the preface expresses it, for a translation altogether new, nor yet to make a good one better; or, of many good ones, one best. Fifty-four learned men were appointed to this office by the king, as appears by his letter to the archbishop, dated 1604, which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task, since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. It was published in 1611, with a dedication to James, and a learned preface, and is commonly called *King James's Bible*. After this, all the other versions dropped, and fell into disuse, except the epistles and gospels in the Common Prayer Book, which were still continued according to the Bishops' translation, till the alteration of the liturgy in 1661, and the psalms and hymns, which are to this day continued as in the old version. The judicious Selden, in his *Table-Talk*, speaking of the Bible, says, "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible, as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs,) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found a fault, they spoke; if not, he read on." [King James's Bible is that now read by authority in all the churches in Britain.] Notwith-

standing, however, the excellency of this translation, it must be acknowledged that our increasing acquaintance with oriental customs and manners, and the changes our language has undergone since king James's time, are very powerful arguments for a new translation, or at least a correction of the old one. A very considerable change has been unwarrantably introduced into the text in the subsequent editions, by turning into *italics* what did not thus appear in the *editio princeps* and several which followed it; by means of which, numerous passages are rendered unavoidably perplexing to the mere English reader. There have been various English Bibles with marginal references, by Canne, Hayes, Barker, Scattergood, Field, Tennison, Lloyd, Blayney, Wilson, Scott, and Bagster.

22. The *Esquimaux* version of the New Testament has been prepared at different times by the Moravian missionaries, and printed between the years 1809 and 1826.

23. The *Estonian* New Testament was first printed in 1685, and the whole Bible in 1689.

24. The *Faroese* Gospel of Matthew was printed at Copenhagen, 1823, for the use of the inhabitants of the Faroese Islands.

25. The *Finish* New Testament was first printed at Stockholm, 1548, and the whole Bible at the same place, 1642. It was executed by certain professors and clergymen well qualified for the task.

26. The *Formosan* version of the Gospels of Matthew and John, was prepared by Robert Junius, a Dutchman, and printed at Amsterdam in 1661.

27. The *French* Bible.—The oldest French Bible is the version of Peter de Vaux, (Waldo,) chief of the Waldenses, about the year 1160. Raoul de Preste translated the Bible into French in the reign of king Charles V. of France, about A. D. 1383. Besides these, there are several old French translations of particular parts of the Scripture. The doctors of Louvain published the Bible in French at Louvain, by order of the emperor Charles V., in 1550. There is a version by Isaac le Maître de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text, which was received with wonderful applause, and has often been reprinted. Of the New Testaments in French, which have been printed separately, one of the most remarkable is that of F. Amelotte, of the Oratory, composed by the direction of some French prelates, and printed, with annotations, in 1666, 1667, and 1670. The author pretends he had searched all the libraries in Europe, and collated the oldest manuscripts; but, in examining his work, it appears that he has produced no considerable various readings which had not before been taken notice of either in the London Polyglot, or elsewhere. The New Testament of Mons, printed in 1665, with the archbishop of Cambray's permission, and the king of Spain's license, made great noise in the world. It was condemned by pope Clement IX. in 1668, by pope Innocent XI. in 1669, and in several bishoprics of France at several times. The New Testament, published at Trevoux, in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux in 1702. F. Bohours, a Jesuit, with the assistance of F. F. Michael Teller and Peter Bernier, Jesuits, likewise published a translation of the New Testament in 1697; but this translation is for the most part harsh and obscure, which was owing to the author's adhering too strictly to the Latin text. There are likewise French translations published by Protestant authors; one by Robert Peter Olivetan, printed in 1535, and often reprinted with the corrections of John Calvin and others; another by Sebastian Casthalo, remarkable for particular ways of expression never used by good judges of the language. John Diodati likewise published a French Bible at Geneva in 1644; but some find fault with his method, in that he rather paraphrases the text than translates it. Faber Stapalensis translated the New Testament into French, which was revised and accommodated to the use of the Reformed churches in Piedmont, and printed in 1534. Lastly, John le Clerc published a New Testament in French at Amsterdam, in 1703, with annotations, taken chiefly from Grotius and Hammond; but the use of this version was prohibited by order of the

States general, as tending to revive the errors of Sabellius and Socinus.

28. The *Gaelic*.—The New Testament in this language was first published in 1765; and the Old Testament, in three volumes, printed at different times, in 1785, 1787, and 1801. The translation has since been revised and improved, and new editions have issued from the press in 1807 and 1826.

29. The *German* versions.—Of these there exists a great number; but the most important are,—1. The version of Luther, of which the New Testament appeared in 1522, and the entire Bible in 1530; the different books appeared in the interval either separately or coupled together, as they were got ready. The edition of 1546 was printed under the reformer's immediate superintendance; and, giving to it all the perfection in his power, he was desirous that it should be considered as the standard copy of this great work. It was made immediately from the Hebrew and Greek originals; but in order to render it as correct as possible, he collected a number of learned men, to revise every sentence by a collation not only of the version with the original text, but with the Targums, the LXX, the Vulgate, and other versions. Of these, Melancthon appears to have taken the most active part in the assistance rendered to Luther. It is highly distinguished for its energy and perspicuity; and the style is so pure and elegant, as to be considered a model of the vernacular language even in the present day. 2. The version of Piscator, professor at Herborn, at which place it appeared in 1602. It was designed to give a closer rendering of the words and phrases of the original, and appears to have derived considerable coloring from the Latin version of Tremellius and Junius. It was in great repute among the members of the Reformed church. 3. The version of J. D. Michaelis, published between the years 1773 and 1791, and accompanied with notes for the unlearned, is professedly an improved translation of the Scriptures, according to more enlightened principles of criticism and interpretation. In many respects, it unquestionably possesses great merit; but the unwarrantable liberties which the author has not infrequently taken with the text, and the fondness for conjecture which he has indulged, detract from its claims on public confidence and adoption. 4. The version of Augusti and De Wette, 1809—1814, one of the last that has appeared in the German language, is certainly one of the best translations ever published in any language. Simple, close, yet easy and elegant, it must be read with pleasure; and though one of the translators is well known to occupy the first rank among the neologians of the present day, it is a remarkable circumstance that his peculiar dogmatical views appear to have exerted no influence on the version. Translations of the Bible into German existed some time before the Reformation: the oldest known was printed in the year 1466.

30. The modern *Greek* or *Romaic* version of the New Testament was made by Maximus Calliergi, and printed at Geneva, 1638. A translation of the Old Testament is now being made in Greece, under the auspices of the Bible Society.

31. The *Greenlandish* New Testament exists in two translations; the one printed in 1799, and the other in 1822.

32. The *Grisonic*.—The Bible, in the language or dialect of the Grisons, was published in 1719.

33. The *Guzeratee* version of the entire Scriptures has been made and printed for the use of the inhabitants of the peninsula of Guzerat.

34. The *Hebrew* New Testament.—Several attempts have been made to furnish a good translation of the books of the New Testament in the original language of the Old. The first edition is that of Elias Hutter, published in his Polyglot of 1599: the second was published by Professor Robertson in 1661, but most of the copies perished in the great fire of London: a third and greatly revised text was published by the Jews' Society in 1821; but the best is that lately executed by the lamented Mr. Greenfield, and published by Bagster in 1831.

35. The *Helvetian*.—In this language there are two versions: the former was executed by Leo Juda, and published between the years 1525 and 1529: the latter, called,

by way of distinction, the *New Zurich Bible*, was made by the learned orientalist, Hottinger, assisted by several other biblical scholars of acknowledged ability. It was published at Zurich in 1667.

36. The *Hindee* or *Hindustanee* New Testament, prepared in two different translations by the Serampore missionaries, and by the Rev. Henry Martyn, is extensively in circulation among the inhabitants of Hindostan.

37. The *Hungarian*.—Besides a popish version made from the Vulgate, there exists a Protestant version, executed with great care by Caspar Caroli, and first published in 1589.

38. The *Icelandic* New Testament, done by O. Gottschalkson, was printed in 1539, at Copenhagen; and the whole Bible was published at Holum, in 1584, under the superintendence of bishop Thorlakson, who liberally contrived to defray the expense of the undertaking.

39. The *Irish* version of the New Testament was executed by Dr. Daniel, archbishop of Tuam; and that of the Old Testament by Mr. King, but revised by Dr. Bedell, bishop of Kilmore. The whole was printed in 1685, at the expense of the Hon. Robert Boyle.

40. The *Italian*.—The first Italian Bible, published by the Romanists is that of Nicholas Malermi, a Benedictine monk, printed at Venice in 1471. It was translated from the Vulgate. The version of Anthony Bruccioli, published at Venice in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles. There is one of John Diodati, in 1607 and 1641; and another of Maximus Theophilus, in 1551, dedicated to Francis de Medicis, duke of Tuscany.

The latest version that has appeared in Italian is that of Martini, printed in 1769—1779.

41. The *Karelian*.—In this Finnish dialect the Gospel of Matthew was printed at Petersburg in 1820.

42—45. Into the *Khasse*, the *Kashmeeree*, the *Kanoj*, and the *Kunkua* dialects, versions of different portions of the Scriptures have been prepared by the missionaries of Serampore.

46. The *Laponesc* New Testament was first printed in 1755, and the whole Bible at the printing-office of Dr. Nordin, bishop of Hermand, in 1810.

47. The *Lithuanian* version of the Bible is said to have been first made by one Chylinskey, and printed in London, 1660; but it is merely stated by Le Long, without giving his authority. It was afterwards printed at Koenigsberg, 1735.

48. The *Livonian* or *Lettish*, made by Ernest Glück, was published at Riga, 1689.

49. The *Lusatian*, in what is called the Sorabic dialect of the Wendish, printed at Bautzen in 1728.

50. The *Madagasse* or *Madagascare* version of the New Testament has recently been completed by the missionaries belonging to the London Missionary Society.

51. The *Mahratta* version of the New Testament, and the historical books of the Old, have been prepared and printed at Serampore.

52. The *Malay*.—Into this language the entire Scriptures have been translated at different times by learned Dutchmen, connected with the East India company. The New Testament was printed in 1668, and the whole Bible in 1731, 1733, in Roman characters. It was afterwards printed in Arabic characters in 1758.

53. The *Malayalim* language, spoken on the coast of Malabar, has recently received a translation of the Scriptures by the Rev. B. Bailey, of the Church Missionary Society.

54. The *Maltese*, a remnant of the ancient Punic. Into this dialect the New Testament has been recently translated by a learned native, under the superintendence of the Rev. Mr. Jowett; and a version of the Old Testament is in progress.

55. The *Manks* New Testament was first printed in 1756—1760; and the whole Bible at Whitehaven, 1775.

56. The *Mohawks* has as yet only had the Gospels of Matthew, Mark, and John, and a few chapters of the Old Testament translated into their language.

57. Into the *Mohegan* language the whole of the New Testament, and several portions of the Old, were translated by the Rev. Mr. Freeman, but do not appear ever to have been printed.

58. The *Mongolian* Gospels have been prepared by Mr. J. Schmidt of Petersburg, with the assistance of two native Mongolians; and the whole of the Old Testament, in a very superior manner, by the Rev. Messrs. Swan and Stallytrass, missionaries in Siberia. The gospels were printed in 1815, 1816.

59. The *Mordavian* Gospels, translated and printed at Petersburg, 1821.

60. Into the *Orissa* language, the whole Bible has been translated by the Serampore missionaries; and the New Testament has already gone through two editions.

61. The *Pali* is the learned language of Ceylon and the Burman empire, and is spoken in South Bahar. The New Testament in this language was undertaken by W. Tolfrey, Esq., in 1813, and is being completed by the missionaries Chater and Clough.

62. Besides the *Persic*, specified among the ancient versions, there is a version of the four Gospels by Lieut. Col. Colebrooke, printed at Calcutta, 1804; a version of the New Testament, by the Rev. Henry Martyn, printed at Petersburg in 1815; and two distinct translations of the Old Testament are at present in progress: the one, by the Rev. William Glen, at Astracan; and the other by the Rev. T. Robinson, chaplain at Poonah.

63. The *Polish* language possesses three versions of the Scriptures; a Roman Catholic, a Protestant, and a Socinian version. The first was printed at Cracow in 1561; the last under the patronage, and at the expense of prince Radzivil, at Pinckzow, in 1563; and that of the Calvinistic Protestants in 1596. A version into the Judeo-Polish dialect has recently been prepared, and is now circulating among the Jews in that country.

64. The *Pomeranian* version, done from Luther's Bible, was printed in 1588. It is no longer in use.

65. The *Portuguese* has two versions; the one done by Protestants, and printed,—the New Testament at Amsterdam, 1681, and the Old Testament at Batavia, 1748—1753; and the other by Antonia Pereira, a Roman Catholic, from the Vulgate. The New Testament was printed at Lisbon in 1781, and the Old Testament in 1783.

66. The *Pushtoo* version of the New Testament, begun by Dr. Leyden, and finished by individuals employed by the Serampore missionaries, was printed in 1818. The version of the Old Testament, in the same language, is in progress.

67. The *Punjabee* or Sikh version of the entire Bible has been prepared and printed by the same individuals.

68. The *Russian* versions.—Into a Polish dialect of the Russian, a translation of the Pentateuch, and other parts of the Scriptures, was made by Dr. F. Scorina, and published, 1517—1525. A version of the entire Bible was made by Dean Glück towards the close of the seventeenth century, but the MS. was destroyed at the siege of Marienburg, in 1702. In consequence of the establishment of the Russian Bible Society, a modern version has been prepared by proper persons, selected for the undertaking, of which the four Gospels appeared in 1819; the Gospels and Acts in 1820; and the entire New Testament in 1823. A translation of the Psalms was printed in 1822, and the first eight books of the Old Testament were printed in 1824, but have never been published, in consequence of the interference of those who are inimical to the spread of the Scriptures. These last mentioned were made from the original Hebrew.

70. The *Romanese* version.—In the *Churwelsche* dialect of this language, the Bible was published in 1657; and in that of *Ladin* in 1719.

71. Into the *Samogitian* language, a version of the New Testament was made by a Roman Catholic bishop, at the request of the Russian Bible Society, and printed in 1820.

72. The *Sanscrit*, or learned language of India, possesses a version of the entire Scriptures, executed by the Serampore missionaries, and printed between the years 1808 and 1818.

73. A *Servian* version of the New Testament was prepared for the Russian Bible Society, and printed in 1825.

74. The *Spanish* versions are various. The earliest, done from the Vulgate, was printed at Valencia, 1478.

Pinel's version of the Old Testament, for the use of the Jews, was printed at Ferrara in 1553. There are also the versions of De Reyna, 1569; San Miguel, 1793, 1794; and Arnata, begun in 1823, and not yet completed.

75. The *Swedish* versions are two: that made from Luther's version, and published in 1541; and the revised version, undertaken by order of the king in 1774. The latter translation, though executed in accordance with the more enlightened critical principles of the period at which it was made, has never gained the approbation of the Swedish public, and has not superseded the more early authorized version.

76. The *Tahitian* version, executed by the London Society's missionaries, comprises most of the books of the New Testament, and several of those of the Old. The rest are in progress.

77. The *Tamil* versions are also two in number: that executed by the German missionaries, the New Testament of which was printed at Tranquebar, 1715; and the Old Testament at the same place, 1723—1728; and another by Fabricius, also a German missionary, and printed at Madras, 1777.

78. The *Tartar* versions exist in different dialects; but none of them contain more than a single book or two, excepting that executed by the Scotch missionaries at Karass, on the north of the Caucasus, and that in the Orenburg-Tartar dialect, both of which comprise the whole New Testament. The former was printed at Karass in 1813; the latter at Astracan in 1820.

79. The *Telegoo* or *Telinga* New Testament, was translated by the missionaries at Serampore, where it was printed in 1818. They also completed a translation of the Pentateuch into the same language.

80. In the *Turkish* language, there exist three versions of the New Testament. The first was executed by Dr. Lazarus Seaman, and printed in 1666. The second was made by Albertus Bobovsky or Ali Bey, dragoman to the sultan Mahomet IV., and completed in the forementioned year; but it was not printed till 1819, when it was carried through the press at Paris, at the expense of the British and Foreign Bible Society. In consequence, however, of egregious faults and improprieties having been detected in the style, and in many of the renderings, the committee of that society were ultimately obliged to suppress the edition; and a new impression, purged from the objectionable matter, appeared in 1827. An edition from a revised and corrected copy of Bobovsky's version of the Old Testament also appeared at the same place in 1828. The third version of the Turkish New Testament was undertaken by Mr. Dickson, one of the Scotch missionaries at Astracan. It is partially based on the Karass New Testament, and that of Bobovsky. A considerable portion of the Old Testament was also completed by the same translator; but, owing to the change of biblical affairs in Russia, no part of either has been published.

81. The *Virginian* translation of the Scriptures was executed by Eliot, the apostle of the Indians. The New Testament was printed at Cambridge, 1661, and the whole Bible in 1685.

82. The *Wallachian* New Testament was first printed at Belgrade in 1648; the entire Bible in 1668, at Bukharest.

83. The *Welsh* version was made in consequence of an act of parliament passed in the reign of queen Elizabeth. The New Testament appeared in 1567, and the whole Bible in 1588. It has since been revised and corrected, and has gone through many editions.

84. The New Testament has been translated and printed in the *Wutch* or *Multanee* dialect, which is spoken on the eastern bank of the Indus.

VII. BIBLES, *Polyglot*.—Bibles printed in several languages, exhibiting, in general, the text of the different versions on the same page, or at least on the two open pages of the volume, are called Polyglots, from *polus*, many, and the *Attic glotta*, a language.

1. The earliest attempt of the kind was made by Aldus, the celebrated Venetian printer; but it contains only the first fifteen verses of the first of Genesis. The *Psalter*, by *Justinian*, Genoa, 1516, in Hebrew, Arabic, Greek, Chaldean, and Latin, is the first Polyglot of any biblical

book. His example was followed by Potken, who, in 1518, published the *Psalter* in Hebrew, Greek, Ethiopic, and Latin.

2. The first Polyglot of the whole Bible was the *Complutensian*, so called from its having been printed at Complutum, in Spain, 1502—1517, and published in 1522, in 6 vols. folio. It contains the Hebrew, Latin Vulgate, and Greek of the Old Testament, and the Greek and Latin Vulgate of the New. It was undertaken and superintended by Cardinal Ximenes, whom it cost about 50,000 ducats, though only six hundred copies were printed. It contains the first printed, though not the first published, edition of the Greek New Testament.

3. The *Royal Polyglot*, printed at Antwerp, 1569—72, in 8 vols. folio. It was published at the expense of Philip II. of Spain, and edited by Arias Montanus. In addition to the texts in the Complutensian, this edition exhibits part of the Targum, and the Syriac version of the New Testament, with literal Latin translations.

4. The *Parisian Polyglot*, published by Le Jay, 1628—45, in 10 vols. large folio, adds to the former the Samaritan Pentateuch and version, the Syriac version of the Old Testament, and an Arabic translation both of the Old and New. It also gives a Latin version of each of the Oriental texts.

5. The *London Polyglot*, published 1657, in 6 vols. folio, contains, besides the texts of all the former Polyglots, the *Psalms*, Song of Solomon, and the New Testament in Ethiopic, and the Gospels in Persic. It also contains the Chaldee paraphrase in a more complete state than any of the preceding works. It was edited by Brian Walton, afterwards bishop of Chester, and generally has accompanying it the invaluable *Heptaglot Lexicon* by Castell, a work which is indispensable to those who would consult the Oriental texts to advantage, since the Latin translations in the Polyglot itself are not to be depended on. To the first volume are prefixed important prolegomena; and the last is entirely occupied with various readings and other critical matters.

6. *Reinecii Polyglot*, Leipsic, 1750, in 3 vols. folio, contains the Old Testament in Hebrew, Greek, Seb. Schmidt's Latin translation, and Luther's German; and the New Testament in ancient and modern Greek, the Syriac, the same Latin and German versions. It is very accurately printed, cheap, and convenient.

7. *Bagster's Polyglots*.—For elegance, accuracy, and convenience, the productions of Mr. Bagster's press far surpass all preceding editions of Polyglot Bibles. They are so printed that any selection of texts may be had at the option of the purchaser. There are, however, two principal works of this description: the *Quarto Polyglot*, 1821, containing the Hebrew, Greek, Latin, and English texts of the Old Testament; and the Greek, Syriac, Latin, and English of the New: and the *Folio Polyglot*, in 1831, one of the most splendid volumes ever published, containing the Bible in the Hebrew, Greek, Syriac, Latin, English, French, German, and Italian languages.—*Hend. Buck*.

BIBLIANDER; a learned Lutheran divine, and distinguished writer, of the sixteenth century.—*Mosheim*.

BIBLIAS; a Christian martyr at Lyons in the second century, during the persecution of the emperor Marcus Aurelius. At first, she had the weakness to apostatize from fear; but still a Christian in her heart, she abhorred herself for the crime, and could not conceal the horror she felt at the rites of paganism. She was again arrested and put to the torture. Believing her to have intelligence with the Christians, they thought to make her own the crimes they were accused of; amongst others, that of eating children. "How can that be," cried Biblias, "when they are forbidden to shed blood!" Resolute to expiate her former fault, she continued to justify them, and suffered martyrdom.—*Betham*.

BIBLICAL CRITICISM, is the science by which we arrive at a satisfactory acquaintance with the origin, history, and present state of the original text of Scripture. In the wide extent of its investigations, it embraces the languages in which the Scriptures were originally written, together with the cognate or kindred dialects; the materials used for writing; the composition, collection, and

preservation of the different books; the age, character, and relationships of MSS.; the ancient versions; the various readings; the printed editions; and the various philological and historical means to be employed in order to determine what the text was as it proceeded from the original penmen. It has been divided into two kinds: *lower criticism*, which is more of a verbal and historical nature, and is confined to the words, or the collocation of the words, as they stand in the manuscript or printed texts, the ancient versions, and other legitimate sources of appeal; and *higher criticism*, which consists in the exercise of the judgment in reference to the text, on grounds taken from the nature, form, method, subject, or arguments of the different books; the nature and connexion of the context; the relation of passages to each other; the known circumstances of the writers, and those of the persons for whose immediate use they wrote. Of the two, the former is obviously the more important, as it presents a firm basis on which to rest our investigations: the latter, lying more open to conjecture and variety of opinion, may easily be abused, and has indeed been carried to a most unwarrantable length by many German critics.

The science of biblical criticism should be assiduously cultivated by all who venture to interpret the Bible: for in attempting to expound a work of such high antiquity, which has passed through a variety of copies, both ancient and modern, written and printed, copies which differ from each other in very numerous instances, they should have some reason to believe that the copy or edition which they undertake to interpret, approaches as nearly to the original, as it can be brought by human industry, or human judgment. Or, to speak in the technical language of criticism, before they expound the Bible, they should procure the most correct text of the Bible. This principle, which is justly deemed important in reference to mere human productions, must necessarily commend itself as of paramount and indispensable importance in its application to the Scriptures. Without attending to it, we never can be satisfied that what we interpret, really is what it professes to be—the word of God.

The object of this science is not to expose the word of the Lord to the uncertainties of human conjecture (a charge which has sometimes been brought against it); for there is no principle which it more firmly resists than conjectural emendation, or emendation not founded on documentary evidence. Its object is not to weaken, much less to destroy the edifice, which “for ages has been the subject of just veneration,” but to show the firmness of the foundation on which the sacred edifice is built, and prove the genuineness of the materials of which it is constructed. See Marsh’s Lectures, pp. 24, 26.—*Henderson’s Book*.

**BIBLICAL INTERPRETATION;** the science of teaching or expounding the meaning of the Bible. Strictly speaking, it is either *grammatical*, when the meaning of words, phrases, and sentences is made out from the *usus loquendi*, and the context; or *historical*, when the meaning is illustrated and confirmed by historical arguments, which serve to evince that no other sense can be put upon the passage, whether regard be had to the nature of the subject, or the genius and manner of the writer. It presupposes a knowledge of biblical criticism, and an acquaintance with ancient geography, chronology, the civil, religious, and political history, the manners, customs, &c. of the Jews and of the surrounding nations, and especially with the doctrinal and preceptive contents of the Bible itself as a whole, and of its different parts in particular. As the same method, and the same principles of interpretation are common both to the sacred volume, and to the productions of uninspired men, it follows, that the signification of words in the Holy Scriptures must be sought precisely in the same way in which the meaning of words in other works usually is, or ought to be sought. Hence also it follows, that the method of investigating the signification of words in the Bible is no more arbitrary than it is in other books, but is in like manner regulated by certain laws, drawn from the nature of languages. And since no text of Scripture has more than one meaning, we must endeavor to find out that one true sense precisely in the same manner as we would investigate the sense of Homer or any other ancient writer; and in that sense, when so ascertained, we ought to acquiesce, unless,

by applying the just rules of interpretation, it can be shown that the meaning of the passage has been mistaken, and that another is the only just, true, and critical sense of the place. In order to assist in determining what is this one meaning, the following rules have been laid down:—1. Ascertain the *usus loquendi*, or the notion affixed to a word by the persons in general by whom the language either is now or formerly was spoken, and especially in the particular connexion in which such notion is affixed. 2. Retain the received signification of a word, unless weighty and necessary reasons require that it should be abandoned. 3. Where a word has several significations in common use, that must be selected which best suits the passage in question, and which is consistent with an author’s known character, sentiments, and situation, and the known circumstances under which he wrote. 4. Although the force of particular words can only be derived from etymology, yet too much confidence must not be placed in that frequently uncertain science. 5. The distinctions between words which are apparently synonymous, should be carefully examined and considered. 6. The epithets introduced by the sacred writers are also to be carefully weighed and considered, as all of these have either a declarative or explanatory force, or serve to distinguish one thing from another, or unite these two characters together. 7. General terms are used sometimes in their whole extent, and sometimes in a restricted sense; and whether they are to be understood in the one way or in the other, must depend on the scope, subject-matter, context, and parallel passages. 8. The most simple and obvious sense is always the true one. 9. Since it is the design of interpretation to render in our own language the same discourse which the sacred authors originally wrote in Hebrew or Greek, it is evident that an interpretation, or version, to be correct, ought not to affirm or deny more than the inspired penmen affirmed or denied at the time they wrote: consequently we must always take a sense from Scripture, and not bring one to it. 10. No interpretation can be just, which brings out of any passage a sense that is repugnant to the ascertained nature of things.

The subsidiary means for ascertaining the sense of Scripture are the *usus loquendi*, context, scope, subject-matter, philological and doctrinal parallelisms and analogies, historical circumstances, quotations and exegetical commentators.—*Hend. Buck*; *Stuart’s Ernesti*; *Horne’s Intro. to the Scriptures*; *Bib. Repository*, for 1831.

**BIBLICISTS**, or **BIBLICIS**; a class of divines in the twelfth century, who in opposition to the scholastics, and in conformity with the example of the ancient doctors, drew their systems of theology from the Holy Scriptures, as illustrated by the writings of the fathers. In this last particular, they differed from the Waldenses, whose theology was purely biblical. They were also opposed to the Mystics. Paris was the centre of their influence, and was, at this time, frequented by students of divinity from all parts of Europe, who resorted thither in crowds, to receive instruction from the most celebrated masters in the biblical, mystic, and scholastic theology. The Biblicists were sometimes distinguished by the title of *Positivi*, or *Ancient Theologians*, because they explained the doctrines of religion, in a plain and simple manner, by passages drawn from the Holy Scriptures, from the decrees of councils, and the writings of the ancient doctors; and very rarely made use of the succors of reason, or philosophy, in their theological lectures, though they did not reject them altogether. Of this class were St. Bernard, Peter, surnamed the Chanter, Walter of St. Victor, and others. Anselm, archbishop of Canterbury, Lanfrank, and Hildebert, of the preceding century, were their chief models.—*Moshelm*.

**BIDDELIANS**; so called from John Biddle, A. M. of the university of Cambridge, and one of the first persons who publicly propagated Socinianism in England. He taught that Jesus Christ, to the intent that he might be our brother, and have a fellow-feeling of our infirmities, and so become the more ready to help us, hath no other than a human nature; and therefore in this very nature is not only a person, since none but a human person can be our brother, but also our Lord and our God. He was cruelly persecuted, and died in prison, in 1662.

Biddle, as well as Socinus and others of similar senti-

ments before and since, made no scruple of calling Christ God, though he believed him to be a human creature only, on account of the divine sovereignty with which he was invested. Toulmin calls him the father of the modern Unitarians. He was the author of various small works in defence of his sentiments, which are now scarce. His "Scripture Catechism" met with an able refutation from the pen of Dr. Owen. See his works, vol. viii.—*H. Buck.*

**BIDDING PRAYER.** It was part of the office of the deacons in the ancient church, to be monitors and directors of the people in their public devotions in the church. To this end they made use of certain known forms of words, to give notice when each part of the service began. Agreeable to this ancient practice is the form, "Let us pray," repeated before several of the prayers in the English liturgy. Bishop Burnet, in his "History of the Reformation," vol. ii. p. 20, has preserved the form as it was in use before the reformation, which was this:—After the preacher had **read** and opened his text, he called on the people to go to their prayers, telling them what they were to pray for: "Ye shall pray," says he, "for the king, the pope," &c. After which, all the people said their beads in a general silence, and the minister kneeled down likewise, and said his: they were to say a *pater-noster*, *ave Maria*, &c. and then the sermon proceeded.—*Head. Buck.*

**BIGOTRY** consists in being obstinately and perversely attached to our own opinions; or, as some have better defined it, "a tenacious adherence to a system or opinion, adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ." It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardor of mind exciting its possessor conscientiously to defend and propagate the principles he maintains with the meekness of wisdom. Bigotry is a kind of prejudice, combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer: "When Jesus preached, Prejudice cried, Can any good thing come out of Nazareth? Crucify him, crucify him, said Bigotry. Why, what evil hath he done? replied Candor." Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantialities of religion, than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth: it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the beneficial effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians! See **CATHOLICISM; LIBERALITY; PERSECUTION**, and books under that article.—*Head. Buck; Draper on Bigotry; Fuller's Works*, vol. i. p. 239.

**BILLOWS.** Grievous afflictions succeeding one another are called in the Scriptures *God's waves or billows*. Sent and ordered by God, they terrify, perplex, and threaten to destroy men. Ps. 43: 7. and 88: 7. This phrase also signifies frequently the Divine wrath which broke on Jesus' soul. Ps. 69: 1, 2. The billows or swellings of Jordan denote the greatest trials, or perhaps death. Jer. 12: 5.

**BILNEY, (THOMAS,)** one of the English reformers and martyrs, was born near the beginning of the sixteenth century, and educated at Cambridge. At an early age he became bachelor of both laws; but soon after, in reading the New Testament in the translation of Erasmus, he was delivered from the errors of popery and the bondage of sin; and leaving the study of human law, devoted himself wholly to the study of divinity. In a letter to Cuthbert Tonsal, bishop of London, he gives the following lively picture of his conversion, and inward call to the Gospel ministry. Referring to 1 Tim. 1: 15, *This is a faithful saying*, &c., he says, "This one sentence, through God's

instruction, and inward working, did so exhilarate my heart, which before was wounded with the guilt of my sins, and almost in despair, that immediately I found wonderful comfort and quietness in my soul; so that my bruised bones leaped for joy. After this, the Scriptures became sweeter to me than honey or the honey-comb. For by them I learned that all my travels, fastings, watchings, redemption of masses, and pardons, without faith in Christ, were but, as St. Augustine calls them, "a hasty running out of the right way;" and as the fig-leaves, which could not cover Adam's nakedness. And as Adam could find no rest to his guilty soul, till he believed in the promise of God, that Christ, the seed of the woman, should tread upon the serpent's head; so neither could I find deliverance from the sharp stings and bitings of my sins, till I was taught of God that lesson which Christ spake of in the third chapter of John: *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life.* As soon as, by the grace of God, I began to taste the sweets of this heavenly lesson, which no man can teach, but God alone, who revealed it to Peter, I begged of the Lord to increase my faith. And at last I desired nothing more, than that I, being so comforted by him, might be strengthened by his Holy Spirit and grace, that I might teach sinners his ways, which are mercy and truth, and that the wicked might be converted unto him by me, who also was once myself a sinner indeed."—In another letter, speaking of the scholastic divines and popish priest, he remarks, "This is the root of all mischief in the church, that they are not sent inwardly of God. For without this inward calling of God, it helpeth nothing to be a hundred times consecrated by a thousand bulls, either of pope, king, or emperor. God beholdeth the heart, and his judgment is according to truth, howsoever we deceive the judgment of men for a time; though they also at last shall see the abomination. This, I say, is the original of all mischief in the church, that we thrust in ourselves into the charge of souls, whose salvation and the glory of God (which is to enter in by the door, John 10: 1—9) we do not thirst nor seek for, but altogether our own lucre and profit."

The ministry of Bilney was crowned with success. Many gowmsmen of the university, among whom was the celebrated Latimer, were led by his instrumentality to the Savior. He extended his labors into the country with great effect; until cardinal Wolsey, alarmed by his success, arrested him, Nov. 25, 1527, and brought him to trial for preaching the doctrines of Luther. After four appearances before his judges, his firmness was overcome, rather by the persuasions of his friends than from conviction, and he signed a recantation, December 7, 1529. After this, he returned to Cambridge; but the consideration of what he had done embittered his peace, and brought him to the brink of despair. Latimer, who was intimate with him, tells us that "Mr. Bilney's agony was such that nothing did him good, neither eating nor drinking, nor any other communication of God's word; for he thought that all the whole Scriptures were against him, and sounded to his condemnation." Being restored, however, by the grace of God and conferences with good men, to peace of conscience, he resolved to give up his life in defence of the truth he had sinfully abjured. Accordingly, in 1531, he went into Norfolk, and there preached the Gospel, at first privately and in houses, afterwards openly in the fields; bewailing his former recantation, and begging all men to take warning by him, and never to trust the counsels of friends, so called, when their purpose is to draw them from the true religion. Being thrown into prison, Drs. Call and Stokes were sent to persuade him again to recant; but the former of these divines, by Bilney's doctrine and conduct, was greatly drawn over to the side of the Gospel. Finding him inflexible, his judges condemned him to be burned.

To some of his friends who visited him in prison the night before he suffered, and who expressed surprise at his perfect cheerfulness, Bilney, putting his hand into the flame of the candle, (as he had often done before,) replied, "I feel by experience that the fire is hot, yet I am persuaded by God's holy Word, and by the experience of some spoken of in it, that in the flame they felt no heat, and in

the fire no consumption. And I believe, that though the stubble of my body shall be wasted, yet my soul shall thereby be purged; and that after short pain, joy unspeakable shall follow." With like serenity, on his way to the stake, he remarked: "When the mariner undertakes a voyage, he is tossed on the billows of the troubled seas, yet in the midst of all, he beareth up his spirits with this consideration, that ere long he shall come into his quiet harbor; so (added he) I am now sailing upon the troubled sea, but ere long my ship shall be in a quiet harbor. I doubt not, but, through the grace of God, I shall endure the storm; only I would entreat you to help me with your prayers." His friend Dr. Warner, who had accompanied him in prison and to the stake, in taking his last leave of his beloved friend, was so much affected that he could say but little for his tears. Bileyn accosted him with a heavenly smile, thanked him kindly for all his attentions, and bending towards him, whispered, in a low voice, his farewell words, of which it is hard to say whether they convey more of love to his friend, or faithfulness to his Master: "*Pascere gregem tuum, pascere gregem tuum; ut cum venerit Dominus, inveniat te sic facientem: Feed your flock, feed your flock; that the Lord, when he cometh, may find you so doing.*" His afflicted friend could make no answer, but retired from the awful scene overwhelmed with grief and tears.

Some mendicant friars who had been present at his condemnation, having been accused by the people of instigating his death, and fearing to lose their customary alms, at this moment besought him to assure the people to the contrary. Bileyn instantly complied, and assured the people of their innocence in this sad affair.

The faggots were then applied, and the body of the dying martyr was consumed to ashes, A. D. 1531, in the reign of Henry the Eighth; leaving behind him the character of distinguished learning and piety.—*Middleton's Evang. Biog.*

BILLSON, (THOMAS;) an English prelate, born at Winchester, in 1536, where, and at Oxford, he was educated. The Perpetual Government of Christ's Church, which he published in 1593, led to his obtaining the see of Worcester, whence he was translated to that of Winchester. In the Hampton court conference he bore a prominent part; and, in conjunction with bishop Smith, had the revision of the new translation of the Bible. He died in 1616. He produced various controversial works and sermons.—*Davenport.*

BIND, TO, AND LOOSE, is a figurative expression derived from carrying burdens; that is, confirming or removing a burden of the mind. It is also taken for condemning or absolving: (Matt. 16: 19.) "I will give unto you the keys of the kingdom of heaven, and whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Binding and loosing, in the language of the Jews, expressed permitting, or forbidding, or judicially declaring any thing to be permitted, or forbidden. In the promotion of their doctors, they put a key into their hands, with these words: "Receive the power of binding and loosing;" whence the allusion, "Ye have taken away the key of knowledge," Luke 11: 52. "I am not come to unloose the law, but to complete it," says our Savior, Matt. 5: 17, that is, as in our translation, "not to destroy the law, but to fulfil it." The religion of Jesus has perfected the law of Moses, discovered its true spirit, unfolded its secret meanings, and accomplished all its types and figures. If it have also abrogated some of its ceremonial institutions, it is only for the purpose of accommodating mankind at large, and causing the essential principles of it to be better observed. "To bind the law upon one's hand for a sign;" to "wear it like a bracelet on one's arm," (Deut. 6: 8,) was meant figuratively, implying an intimate acquaintance with its precepts; but the Jews took it literally, and bound parts of the law about their wrists. See PHYLACTERIES. In Isa. 8: 16, "Bind up the testimony, seal the law," is to be understood thus, "Seal what thou hast been writing, bind it about with thread or riband, and set thy seal upon it:—for closure and confirmation of its contents; to witness thy confidence in its veracity, and thy expectation of completion." It is said that Daniel was the most learned of the magi, interpreters of dreams, &c. "for showing (ex-

plaining) hard sentences, and dissolving of doubts;" (Heb. *untying of knots*;) also, chapter 5: 16, where "loosing" things which were bound is used to express—the explanation of things concealed. See DANIEL.—*Calmet.*

BINGHAM, (JOSEPH,) an eminent divine, was born at Wakefield, in Yorkshire, in 1668, and educated at Oxford, where he obtained a fellowship, which he resigned, in consequence of being censured for heterodox opinions concerning the Trinity. He then retired to his living of Headbourne Worthy, in Hampshire. In 1712, he obtained the rectory of Havant; in 1720, he was nearly ruined by the South sea bubble; and he died in 1723. His *Origines Ecclesiasticae*, or Christian Antiquities, is a valuable work.—*Davenport.*

BIOGRAPHY. It has been remarked by Dr. Johnson, that "no species of writing seems more worthy of cultivation than biography, since none can be more delightful or more useful: none can more certainly enchain the heart by irresistible interests, or more widely diffuse instruction to every diversity of condition." Our great English moralist might have gone further than this, in praise of his own favorite theme, and added, that to treasure up memoirs of the wise, the learned, and the virtuous, is to fulfil an exalted duty to mankind. It is gratifying to reflect how much this branch of useful knowledge has been cultivated since the commencement of the last century. To say nothing of the memoirs of individuals published in a detached form, we have now the "General, Historical, and Critical Dictionary," in ten volumes, folio;—the "Biographia Britannica," in seven volumes, folio;—a "General Biography; or, Lives, Critical and Historical, of the most Eminent Persons of all Ages and Countries," in ten volumes, quarto, by Dr. Aikin and others;—"The General Biographical Dictionary," by Mr. A. Chalmers," in thirty-two volumes, octavo;—the "British Biography," in ten volumes, octavo, edited by the late Dr. Towers; besides many similar collections of minor interest, such as the compilations of Lodge, Granger, Birch, Lempriere, Davenport, Betham, and others. These noble collections do honor to our literature. But every reflecting mind must be aware, that the extent and costliness of these works place them entirely out of the reach of the great mass of the reading population of this country, to whom a single volume of well-selected lives might be a desideratum. To supply this deficiency, has been one object aimed at in the present undertaking, which, it is hoped, will not be found without its use. The editor, however, claims the privilege of adopting the words of Mr. Jones, with the view of obviating some objections that may arise respecting the plan on which he has proceeded: for he is quite aware that some persons may censure it, as being too confined, while others may view it as quite latitudinarian.

Taking a review of the numerous sections into which Christendom is now divided, the Church of England may be fairly allowed, with the exception of Germany, to take the precedence on the score of *erudition*. In her academic bowers, biblical literature has been cultivated in times past to great extent and valuable purpose. To her ministers and members, consequently, something like a prominence will be found to be given in this manual; and so far, the editor trusts, he shall stand clear of the charge of having indulged any sectarian bias. Let it, however, be recorded to the honor of this generation, that the English statute book is no longer disgraced by those odious penal enactments, the test and corporation acts, which formerly placed the conscientious non-conformist "under the ban." That middle wall of partition is now removed out of the way; and, accordingly, the modest dissenter is, in these pages, permitted to take his place, without a blush, by the side of his conforming brother; to whom, though he may be expected to yield the palm in respect of the number of learned men, and the extent of their literary attainments, he comes not a whit behind, in the less showy, but more solid and useful acquisitions in theological lore. Some little pains have also been taken to adjust, with an impartial hand, the conflicting claims of the different classes of English dissenters. The *Presbyterian* will here find that his favorite Knox, Maclaurin, Baxter, Doddridge, Davies, Henry, Campbell, Stewart, Witherspoon, and many others, of whom he may be justly proud, have not been overlooked



in this compilation. The *Independent, or Congregationalist*, will be gratified to meet with his Owen, Watts, Howe, Chandler, Grosvenor, Leland, Jennings, Mather, Edwards, Dwight, and a long *et cetera* of illustrious names; while the *Baptist* will have good reason to complain of injustice, had we omitted Gale, Gill, Bunyan, Robinson, Stennett, Booth, Fuller, Ryland, Hall, *cum multis aliis*. The *Methodists* will find that a niche in the temple of fame has been reserved to their Whitefield and Wesley, Fletcher and Asbury, Clarke and Watson;—and even the peaceful *Quaker* has not been forgotten: he will recognise in the memorials of Barclay and Penn, the founders of the denomination to which he belongs. But our catalogue of classification is not yet complete. The English *Catholics* have triumphed after a mighty struggle, and are placed, in respect of civil and religious privileges, as in this country, on an equality with their other fellow citizens. They had a right to expect that such men as Bossuet and Fenelon, Fleury and Massillon, Pascal and Rollin, whose writings have done so much honor to their church, and been the source of so much delight and information to all who have dissented from it, should here be allowed to repose in peaceful solitude among the mighty and illustrious dead of other communities.

A word to the tyro in the study of ecclesiastical history shall close this article. Though it cannot be denied that the alphabetical plan of arrangement is better fitted to facilitate reference than any other, it nevertheless has its disadvantages. By reading the lives in this volume *chronologically*, it will be found a useful compendium of church history. For instance; would the reader form an estimate of the state of society in regard to morals and religious knowledge prior to the dawn of the Reformation? It is recommended to him to take the lives in something like the following rotation:—Bacon (Roger), Bede, Claude (of Turin), Grosseteste (Robert), and Arnald (of Brescia). From these he will discover, that the state of Europe at that time, may be fitly termed one of "darkness visible, serving only to discover sights of woe." And this will prepare him for reading advantageously the lives of Wickliffe, Huss, Jerome (of Prague), Luther, Melancthon, Erasmus, Calvin, Beza, Grotius, Zuinglius, and the other continental reformers: after which he will be prepared to enter on the "noble army" of reformers and martyrs of England; such as Bilney, Tyndal, Latimer, Ridley, Crammer, Colet, Hooper, with many others who were the glory of the sixteenth century—men "who loved not their lives unto the death"—but whose memorials ought to be held in everlasting remembrance. He may then advance to the seventeenth century, when he will find fully verified the truth of an observation once made concerning it, by George the Third, "There were giants in the earth in those days." Such indeed is their number, so extensive the acquirements, and so profound the erudition of the divines and others of that period, that we gaze and admire, and are humbled at the view!

The reader may wish, of many of these lives, that they had been given more in detail: and to say the truth, the editor could have wished so too; but to have indulged his own feelings in this respect, must have necessarily enlarged the size and price of the book, and consequently, defeated the end which throughout this work it was indispensable to keep in view.—*Jones's Chr. Biog.*

BIRCH, (THOMAS, D. D.) a valuable historical and biographical writer, was born in London, in the year 1705. His parents were both of them Quakers; and his father, who was a coffee-mill maker by trade, endeavored to bring him up to his own business; but so ardent was the youth's passion for reading, that he solicited his father to be indulged in this inclination, promising, in that case, to provide for himself. After gaining an education, he took orders, obtained various literary honors and church preferments, and was one of the secretaries of the Royal society. By a fall from his horse, while riding for his health, he was unfortunately killed, in 1766. The first great work of Dr. Birch was "The General Dictionary, Historical and Critical," wherein a new translation of that of the celebrated Mr. Bayle was included, and which was interspersed with several thousand lives never before published. It was in the year 1734, that Dr. Birch, in conjunction with some

other persons, agreed with the booksellers to carry on this important undertaking. The whole design was completed in ten volumes, folio; the first of which appeared in 1734, and the last in 1741. It is universally allowed that this work contains a very extensive and useful body of biographical knowledge. We are not told what were the particular articles written by Dr. Birch; but there is no doubt of his having executed a great part of the Dictionary.

The next great design in which Dr. Birch engaged, was the publication of "Thurlow's State Papers." This collection, which consists of seven volumes, in folio, came out in the year 1742. In 1744, Dr. Birch published, in octavo, "The Life of the Honorable Robert Boyle, Esq.;" which hath since been prefixed to the quarto edition of the works of that excellent man and eminent philosopher. In 1751, Dr. Birch published, in two volumes, octavo, "The Miscellaneous Works of Sir Walter Raleigh;" to which was prefixed the life of that great, unfortunate, and injured man. The same year, he revised the quarto edition of "Milton's Prose Works," and added a new life of that incomparable man.

What enabled Dr. Birch to go through such a variety of undertakings, was his being a very early riser; whereby he had executed the business of the morning before numbers of people had begun it. But with all this closeness of application, he was not a solitary student. He was of a cheerful and social temper, and entered much into conversation with the world. He was personally connected with most of the literary men of his time, and with some of them he maintained an intimate friendship.

Dr. Birch was entitled to that highest praise, of being a good man, as well as a man of knowledge and learning. His sentiments, with respect to subjects of divinity, were rational and enlarged; and he was a zealous friend to religious and civil liberty. His turn of thinking was similar to that of the late bishop Hoadley; and surely the wise and liberal minded will not esteem it a dishonor to him, that he had a conformity to the principles of that eminent and excellent prelate.—*Jones's Chr. Biog.*

BIRDS; one of the most beautiful and numerous classes of animated nature. A few introductory observations may be permitted, before we proceed to describe the several individuals that are presented to our notice, in reviewing the ornithology of the Bible.

The common name for a bird in the Hebrew Scriptures, is *tzephur*, the *rapid mover*, or *hurrier*; a name very expressive of these volatile creatures. A more general and indefinite name is *ouph*, a *flier*; but this appellation denotes every thing that flies, whether bird or insect. It is frequently translated "fowl" in the English Bible. A bird of prey is called *oith*, a *rusher*, from the impetuosity with which it rushes upon its prey. In several of the passages where it occurs, our translators have rendered its plural form by "fowls."

The first thing which claims our attention, is the structure of the feathered tribes. In a comparative view with man, their formation seems much ruder and more imperfect; and they are in general found incapable of the docility even of quadrupeds. To these, however, they hold the next rank; and far surpass fishes and insects, both in the structure of their bodies, and in their sagacity.

In reference to the structure of birds of the most perfect order, a few things demand our attention.

The whole body is shaped in the most convenient manner for making its way through the air; being, as Mr. Ray observes, constructed very near Sir Isaac Newton's form of least resistance. According to Barr, in his continuation of Buffon, "it is neither extremely massive, nor equally substantial in all its parts; but being designed to rise in the air, is capable of expanding a large surface without solidity. The body is sharp before, to pierce and make its way through that element: it gradually increases in bulk, till it has acquired its just dimensions, and falls off in an expansive tail." The motion of birds being twofold, walking and flying, they are provided with legs, at once wonderfully contrived to walk with, and raise them like a spring for their flight; wings to buoy them up, and waft them along; and a tail to keep them steady in the air, assist them in their evolutions, and direct them in their course.

Although the feathery covering of birds is admirably constructed for lightness and buoyancy, their wings are furnished with a strength that is amazing; and by these they are enabled to impel themselves forward with an inconceivable rapidity. To fit them the better for their flight, the feathers are disposed in the most perfect order, lying one way; and, that they may glide more smoothly along, they are furnished with a gland situated on the rump, from which they occasionally press out oil with the bill, and anoint the feathers.

Their beak or bill is a curious piece of art, formed of a hard, horny substance, constructed in the most commodious manner for piercing the air. Their ears stand not out from their head to retard their flight; and their eyes are placed in such situations as to take in nearly a hemisphere on either side.

Birds have no teeth to chew their food; but those of the granivorous kind are provided with two stomachs, in one of which the victuals is softened and macerated before it enters the other to be completely digested. Being often employed in traversing the upper regions, where they would be much incommoded did they bring forth their young in the manner of quadrupeds, their mode of generating is wisely made to differ, and their offspring are produced by means of eggs. In the speedy growth of young birds, by which they acquire a degree of strength and size, so as to be able so soon to provide for themselves, we have also an instance of the tender care of Providence.

What unseen power inspires these little creatures with "the passion of the groves," at the most fit season for forming their alliances; that is, when the genial temper of the weather covers the trees with leaves, the fields with grass, and produces such swarms of insects for the support of their future progeny? And how comes it to pass, that no sooner is the connubial league formed, than the little warblers immediately set about building their nests, and making preparation for their tender offspring? In the building of their nests, what art and ingenuity are displayed! Whether they are constructed from the collected portions of clay and mortar, or from the more light materials of moss and straw, they contrive to mould them into the most convenient forms, and to give them a durability proportionate to their wants. Nor is the wonder less, that birds of the same kind, however widely separated, should all follow the same order of architecture, in the construction of their habitations: that each should make choice of the situation most suitable to its kind; and that all should agree in laying as many eggs as to be sufficient to keep up their species, yet no more than they can conveniently hatch and bring up.

In the incubation, with what patience do these little creatures sit on their eggs when necessary, till the young are ready to be hatched, and then how officious in assisting the little prisoners to escape! With what inimitable care do they afterwards watch over and provide for their brood, until it is capable of doing so for itself; and with what scrupulous exactness, during this period, do they distribute to each its allotted portion of food!

The observations we have made are applicable to the feathery tribe in general; but when we turn to the peculiarities of a few of the different species, we shall observe that the wisdom and the goodness of God are no less conspicuous. How wonderful is the migration of some birds; or that surprising instinct by which "the stork in the heavens knoweth her appointed times," and "the crane and the swallow observe the time of their coming!" Jer. 8: 7. These are a few of the proofs of the wisdom and goodness of God, which this part of creation exhibits; but, few as they are, they are sufficient to excite our admiration, and inspire us with sentiments of adoring gratitude to the Author of all being.

The number of birds already known, amounts, we believe, to between three and four thousand. To distinguish the different kinds from each other, and the varieties of the same kind, when they happen to differ, is a work of great difficulty; and perhaps the attainment, when made, would not repay the labor. Linnæus divides all birds into six classes, namely; birds of the *raptacious kind*—birds of the *pie kind*—birds of the *poultry kind*—birds of the *sparrow kind*—birds of the *duck kind*—and birds of the *crane kind*.

The first four comprehend the various kinds of land birds; the two last, those that belong to water.

From the Hebrew legislator, who had issued the strictest injunctions on the subject of animals, clean and unclean, we might naturally expect directions equally strict respecting birds; a class no less distinguished among themselves, by their qualities and modes of life. But here his animal characteristics, derived from the feet, failed; nor was it easy to fix on marks which should, in every instance, guide the learned and the unlearned to a right conclusion. Hence there is not, in the Mosaic institutes, any reference to conformation, as the means of distinguishing birds into clean and unclean, lawful and unlawful; a list of exceptions forms the sacred directory, and certain kinds are forbidden, without a word concerning those that are allowed.—*Abbott's Scrip. Nat. History.*

BIRTH, is taken for the natural descent of offspring from its parent: figuratively, New Birth imports an entire change of principles, manners, and conduct. See REGENERATION.

There have been great difficulties started, on the nature of the instrument rendered *stools* in our translation, Exod. 1: 16. "And the king of Egypt said to the Hebrew midwives, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live." Now the Hebrew word (*ABENIM*) rendered *stool*, plainly signifies "a stone vessel for holding water," in Exod. 7: 19. By referring the pronoun to the children, therefore, the sense of the passage would be this: "When you see the new-born children, for the purpose of being washed, in the vessels of stone for holding water, ye shall destroy the boys." Upon this subject Mr. Taylor remarks, (1.) that this custom in relation to children is justified by Eastern usages; (2.) that this destruction of boys (or children) at their nativity is actually practised in the courts of Eastern monarchs. Thevenot (Part ii. p. 98) hints at these maxims and practices: "The kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they destroy the children of their female relations, when they are brought to bed of boys, by putting them into an earthen trough, where they suffer them to starve;" that is, we suppose, under pretence of preparing to wash them, they let them pine away, or contrive to destroy them in the water.

Apply this to the situation of Israel in Egypt: it was not every child, every son born throughout all Israel, as well those in the country of Goshen as those in the city of Mizraim, that was included in the directions of Pharaoh; but those of the chiefs, the principals; for, had Pharaoh thus treated all Israel, he had undoubtedly raised a rebellion; he had diminished his stock of slaves, which was his property; whereas, the depriving that people of chiefs answered his purpose equally well. He acted much according to the custom of his own court and seraglio, and did not very greatly extend it, except by including a distinct race, and a sojourning people. These considerations coincide with the idea previously suggested, that Moses and Aaron were of note and rank, among the Israelites, by birth and by natural condition; and they agree perfectly with the account of Josephus, who relates that the birth of Moses was predicted, as of a child who should wear the crown of Pharaoh, taking it from him: that is Pharaoh feared some illustrious youth would rise up to destroy him, and to deliver Israel, which fear became his torment.

These extracts serve to illustrate the conduct of Herod: first, toward his own sons, (see *HEROD*;) secondly, toward the infants of Bethlehem: for, if the kings of Persia destroy the infants of their own relations, and if the king of Egypt, fearing the birth of Moses, was peculiarly jealous and vigilant, where is the wonder, that Herod destroyed the infants of Bethlehem, under the idea, that among them was concealed a pretender to his crown? He did no more than was approved and practised in the East in such cases; nay, perhaps he might applaud his own clemency in that he did not destroy the parents also, with their elder offspring, but only infants entering on their second year.

In confirmation of the proposition, that the children, not the mothers, were washed in the stone vessels containing

water, Mr. Taylor has given in his Fragments an engraving from an ornamental basso relievo on a sepulchral urn, which shows a midwife in the act of placing a new-born infant in a vessel, apparently of the same nature, and for the same purpose, as the Hebrew *abemim*: her intention is, evidently, to wash the child; while the mother sits in an enfeebled attitude, looking on. An attendant holds a capacious *sweater*, to receive the child after washing; and the notice of the time of the child's birth, and perhaps its horoscope, occupies a female, who stands behind, and who inscribes it with a *stylus* on a globe. This representation, he remarks, proves that children were committed to the midwife for the purpose of being washed; Pharaoh might therefore say to the Hebrew midwives, or to those Egyptian women who were midwives to the Hebrew women, as was the opinion of Josephus, "When you are engaged in washing the Israelite infants, if they be boys, contrive to drown them in the water." This order not succeeding to his mind, he directed his officers to seize, and to drown by force, whatever young Israelites (boys) they could lay their hands on.

The ancients bestowed considerable attention on the washing of a new-born infant; and, indeed, it was in some degree ceremonious. "The Lacedaemonians," says Plutarch, in his Life of Lycurgus, "washed the new-born infant *in wine*, (principally, no doubt, persons of property,) meaning thereby to strengthen the infant;" but generally they washed the child in water; warmed, perhaps, in Greece; cold, perhaps, in Egypt; or according to the season. We see, then, that the washing of a child newly born was a business of some consideration: how easily, therefore, did the hearers, and readers of Christ and his apostles comprehend the phrase "*the washing of regeneration*;" or of "the new birth."

Mr. Taylor's engraving suggests another subject of inquiry, respecting the swaddling clothes appropriate to infants; an article but imperfectly known by us. Our translation has, as it may be thought somewhat unhappily, used the term *swaddling bands*; which implies a number of small pieces—narrow rolls—strips—bands: but the true import of the word is, more probably, that of a large cloth, or wrapper; such as the female figure in the engraving holds up, extended, ready to receive the child; an envelope of considerable capacity and amplitude.

The idea may be applied to an occurrence in the New Testament; of the propriety of which application the reader will judge with ease. "The virgin mother brought forth her son, the first-born; and she enveloped him in an ample swaddling robe, such as befit, at least in some degree, the heir of David's house; and she took that kind of care of him which persons in competent circumstances take of their new-born infants." If this be a fact, observe, how it became a *sign* to the shepherds: "You shall find the babe wrapped in a handsome swaddling cloth—though lying in a manger." For aught we know, they might have found in Bethlehem, then crowded to excess, a dozen or a score of infants lying in mangers; but none with those contradictory marks of dignity and indignity; of noble descent, and of personal inconvenience; of respectable station, and of refuge-taking poverty.—*Calmet*.

**BIRTH-RIGHT, or PRIMOGENITURE**, was the right of the first-born or eldest son, to take the precedence of his brethren. In ancient times, and particularly among the Hebrews, many privileges were annexed to the right of primogeniture. The first-born son was consecrated to the Lord. Exod. 22: 29. To him belonged "the excellency of dignity and the excellency of power," Gen. 49: 3. He had a double portion of the estate allotted him, Deut. 21: 17, and, in the royal families, succeeded to the government of the kingdom. 2 Chron. 21: 3. The right of primogeniture, and the privileges belonging to it, might, nevertheless, be forfeited by improper conduct, and consequently transferred from an elder to a younger brother, as we see was actually done by Isaac in the case of his two sons, Esau and Jacob. The apostle terms Esau "a profane person, who for one morsel of meat, sold his birth-right," Heb. 12: 16. And in Gen. 27: 37, we are informed how the patriarch Isaac transferred the privileges of his birth-right to his brother Jacob. "And Isaac answered and said unto Esau, Behold I have made him thy lord, and all

his brethren have I given to him for servants; and with corn and wine have I sustained him." Hence it appears that to confer the dominion or rule on any one, is to constitute him the first-born. See Ps 89: 27.

A proper attention to what has been now remarked is necessary, to lead us into the meaning of much that is said in the apostolic writings respecting the dignity which was conferred upon Christ, as the head of his body, the church, when he was raised from the dead, and for the sufferings of death crowned with glory and honor. He is termed the "first-born," or "first begotten from the dead," and "the heir of all things," Col. 1: 18. Rev. 1: 5. Heb. 1: 2. The Father, by raising him from the dead and exalting him to the throne of his glory in the heavens, is said to have constituted him "both Lord and Christ," Acts 2: 36. "Lord of ALL," chapter 10: 36, which is equivalent to his being "heir of all things;" and it imports his supreme dominion as the lord, proprietor, ruler, and disposer of all persons and things; all power and authority being given unto him both in heaven and on earth. Matt. 28: 18. Hence it is said, "The Father loveth the Son, and hath given all things into his hands," John 3: 35. Christ, considered in reference to his divine nature, was "before all things," Col. 1: 17, and "had glory with the Father before the world was made," John 17: 5. He in the beginning was with God, and was God, by whom all things were made, John 1: 1. He is said to have existed "in the form of God," and to have "thought it no robbery to be equal with God," Phil. 3: 6, but he emptied himself of the form or majesty of Deity; took upon him a mortal body; was made, for a little while, lower than the angels, for the sufferings of death, and to accomplish our salvation, humbled himself, even to the death of the cross. Phil. 2: 8. Heb. 2: 9, 10, 14. This is that obedience of the Savior's which was so acceptable in the sight of his heavenly Father, John 10: 17, in which he is represented as delighting, Eph. 5: 2, and as rewarding, by conferring upon his Son, "dominion and glory, and a kingdom, that all people, nations, and languages, should serve him," Dan. 7: 14. Heb. 1: 2—4, having put all things under his feet. 1 Cor. 15: 27. All the angels of God are now his subjects, and are commanded to worship him. 1 Pet. 3: 22. Heb. 1: 6. All the redeemed company are his heritage, his peculiar people. 1 Pet. 5: 3. Titus 2: 14. They are his brethren to whom he stands related as the first-born among them. Rom. 8: 29. He is their head, their Lord, and their lawgiver; the object of their love, worship, and obedience. He is also the dispenser of all spiritual blessings; for "it hath pleased the Father that in Him should all fulness dwell," Col. 1: 19. And not to enlarge further, he is "heir of the heavenly inheritance," for it is in his right, and as joint-heirs with him that all his redeemed brethren obtain it. Luke 22: 29. Col. 3: 14. Rom. 8: 17.—*Jones*.

**BISHOP**,\* (Gr. *episkopos*); an overseer, superintendent, or inspector. The English word comes immediately from the Saxon, *bischof*, which is only a derivative of the Greek.

I. In the New Testament it is once applied to Christ, (1 Pet. 2: 25.) but in every other passage is spoken of men who have the oversight of Christ's flock. Because the same men are called both bishops and presbyters or elders, the inference has been drawn by the advocates of a party in the ministerial office, that this community of name indicated community of office and authority. The reverse of this however appears from the fact, that over the persons called indifferently elder, presbyter and bishop, an office will be found of oversight and authority held by Timothy and Titus, and directions how to discharge it, and a strict injunction to Timothy, "the same commit thou to faithful men who shall be able to teach others also." In the church of Ephesus, there were ministers thus called, before Timothy was fixed there, as may be seen from Acts 20. If those ministers had the power of ordination, it would not have been necessary to set Timothy over that church in order to exercise these very powers. (See ORINATION.) Similar to the authority which Timothy possessed at Ephesus was that which was exercised by Titus over

\* The article which appeared under this head in the first edition of this work not being satisfactory to Episcopians, the Rev. Mr. Byland, of New York, has furnished the following argument for Episcopacy, 1 Ed.

the island of Crete, which is represented as very populous, and famous in history for its hundred cities. In every one of these Titus was authorized by St. Paul to "ordain elders, and set in order the things that are wanting." The fact is, that during the lives of the apostles, the three orders of the ministry were distinguished by the names of apostles; bishops, presbyters or elders; and deacons. After the death of the apostles, their successors in the first order of the ministry, not choosing to retain the name which by way of eminence had been applied to the twelve, took the name of *bishops*, which was never afterwards applied to the *second* order of the ministry, but was considered as the appropriate name of the first order. Theodoret says expressly, that "in process of time those who succeeded to the apostolic office left the name of apostle to the apostles strictly so called, and gave the name of bishop to those who succeeded to the apostolic office." Thus the name of bishop and that of elder or presbyter, which were promiscuously used for the same office in Scripture, came to be distinct in the ecclesiastical use of words, as the offices were from the beginning. Bishops,\* as they are distinct from presbyters, do not derive their succession from those who are promiscuously called in the New Testament bishops or elders, but from the apostles themselves, and their successors, such as Timothy, Titus, Silvanus, Epaphroditus, &c.

II. *Episcopacy*, according to the views of Episcopians, is the divine constitution of the Christian church in the first order of her ministry.

In the preface to the ordinal of the Church of England, and of the Protestant Episcopal Church in the United States, it is declared as "evident unto all men diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's church, bishops, priests and deacons." In the office of making deacons, in that of ordaining priests, and in that of consecrating bishops, the same truth is solemnly declared in the supplications to Almighty God, who is addressed as having by his divine providence and Holy Spirit instituted divers orders of ministers in his church, and bishops, priests and deacons are enumerated as these orders. An external commission, conveyed by episcopal consecration or ordination, is considered necessary to constitute a lawful ministry, and it is therefore in the ordinal declared that no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this church, or suffered to execute any of said functions, unless he has had episcopal consecration or ordination; and the power of ordaining, setting or laying hands upon others is vested in the bishops.

The proof of this solemn and official declaration is, 1st. from *Scripture*. "Paul and Timotheus," the one an apostle, the other having the episcopal power of ordination, address themselves as servants of Jesus Christ to all the saints which are at Philippi, with the "bishops," then the interchangeable name of presbyters or elders, "and the deacons." Here are certainly three orders. The apostle Paul, writing to Timothy, who is elsewhere termed an apostle, (compare 1 Thess. I: 1, with 2: 6.) also gives him particular directions as to an order of ministers whom he calls bishops, (the same who in another place are called elders or presbyters,) and also as to an order inferior to them, whom he calls deacons. Here also there are to be observed three orders of ministers. That of these three orders bishops were superior, is very evident in the cases of Timothy and Titus. Presbyters or elders had been already ordained at Ephesus and Crete. Had they the power of ordination? No: but Timothy and Titus are sent there for the express purpose of laying on hands, of ordaining to the ministry. It is alleged by some, that Timothy and Titus were extraordinary officers and held

\* "Concerning the signification of the word bishop," says the judicious Hooker, "it is clearly untrue that no other thing is thereby signified but only an oversight, in respect of a particular church and congregation: for, I beseech you, of what parish or particular congregation was Matthias bishop? His office Scripture doth term episcopal, which being no other than was common unto all the apostles of Christ, farasmuch as in that number there is not any to whom the oversight of many pastors did not belong by force and virtue of that office, it followeth that the very word doth sometimes, even in Scripture, signify an oversight such as includeth charge over pastors themselves."

this power as evangelists. But presbyters and deacons were also evangelists. If then the powers of Timothy and Titus ceased with them because they were evangelists, for the same reason ceased the powers of the presbyters and deacons. Thus, in destroying their episcopal power, these writers would also destroy the Christian ministry. Again, it is said that St. Paul's charge to Timothy implies that presbyters had the power of ordination. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." But he also says in his second epistle, "Stir up the gift of God, which is in thee by the putting on of my hands."

St. Paul then ordained Timothy, it would hence appear, with the concurrence of the presbytery; and that their concurrence was intended to express approbation, and not to convey authority, seems evident from the phraseology, "by the putting on of my hands,"—"*with* the laying on of the hands of the presbytery."

In the Church of England, and in the Protestant Episcopal Church in the United States, this concurrence is still observed.

III. If from Scripture proof we proceed to the historical proof of episcopacy, we shall find the declaration of the ordinal fully established.

The writings of Ignatius abound throughout with testimonies. To the Trallians he says, "He that is with the altar is pure, but he that is without, that is, ones to the church without the bishop and presbyters and deacons, is not pure in his conscience." To the Smyrniens, "Let no man do any thing of what belongs to the church without the bishop." Irenæus says, "We can reckon up those whom the apostles ordained to be bishops in the several churches, and who they were that succeeded them, to our times." Clement of Alexandria thus enumerates the three orders of the ministry: "There are other precepts without number, some which relate to presbyters, others which belong to bishops, others respecting deacons." Tertullian, writing of baptism, asserts, "The power of baptizing is lodged in the bishops, and that it may be also exercised by presbyters and deacons, but not without the bishop's commission."

Origen, commenting on that petition, "forgive us our debts," thus writes: "Besides these there is a debt due to the church, which is maintained by the bishop, and another to the presbyters, and another to bishops, which is the greatest of all, and exacted by the church." Cyprian, whose epistles are many of them addressed to the presbyters and deacons, in his 32d epistle writes, "When our Lord, whose precepts we ought to follow, was settling the honors of his bishop, and the regimen of his church, we find him speaking thus to Peter: 'I say unto thee that thou art Peter.' &c. From the regular succession downwards, we find the ordination of bishops, and the course of ecclesiastical administrations, so as that we understood the church to be settled upon her bishops. The deacons ought no more to attempt any thing against bishops by whom deacons are made, than deacons should against God who makes bishops."

To add authorities would be unnecessary. One fact is however worthy of consideration—that there is no ancient ecclesiastical writer extant who does not speak of certain individuals as bishops of particular churches: for instance, Ignatius, bishop of Antioch; Polycarp, bishop of Smyrna; or who mentions as cotemporary with them in their particular churches any other bishops. This uniformity is not to be explained, but on the principle that there was in each of those churches some one individual supreme in the powers of ordination and government, on whom was bestowed the title of bishop. It is proper in this place to make a distinction between the *ministers* and *government* of the church properly so called. The ministry is of divine constitution, in the three orders of bishop, priest, and deacons. But the government of the church is of human regulation, and susceptible of such modifications as circumstances may render advisable. Offices may be organized; the mode in which her ministers are invested with jurisdiction may be varied; the constitution of her legislative, executive and judiciary powers may assume such organization as expediency may dictate. "I may securely," (says Hooker,) "therefore conclude that there are at this day in the Church of England no other than the same degrees of ecclesiastical orders, namely, bishops, priests, and deacons, which had their beginning from Christ and his blessed apostles themselves. As for deans, prebendaries, parsons, vicars, curates, archdeacons, and such like names being not found in the Scriptures, we have been thereby, through some men's errors, thought to allow ecclesiastical degrees not known nor ever heard of in the better ages of former times. All these are in truth but titles of office, wherunto partly ecclesiastical persons and partly others are in sundry forms and conditions admitted, as the state of the church doth need, degrees of order still remaining the same they were from the beginning."

We conclude with a challenge from the matchless Hooker—which, as has been well remarked, has remained two hundred years unanswered—"We require you to find out but one church upon the face of the whole earth that hath not been ordered by episcopal regiment since the time that the blessed apostles were here conversant." And though departures from it, (says bishop Doane,) since the time of which he spoke have been but too frequent and too great, "episcopal regiment" is still maintained as Christ's ordinance for the perpetuation and government of his church, and is received as such by eleven twelfths of the whole Christian world.

#### ANTI-EPISCOPAL ARGUMENT.

It is now generally conceded, that there is no distinction made in the New Testament between bishops and elders or presbyters.\* The terms are used interchangeably.

\* In a celebrated work, "The Institution of the Christian Man," approved expressly by archbishop Cranmer, bishops Jewell, Miller, and Stillingfleet, and the main body of the English clergy, together with the king and parliament, it is declared, "In the New Testament there is no mention of any other degrees but deacons or ministers, and presbyters or bishops." The celebrated Hooker, the ablest statesman, lawyer, and divine of his age, and the ablest defender of the episcopal system in all churches that has been, without holding any one certain form to be necessary in them all. And the general principles are such as do not particularly describe any one; but sundry forms of discipline may be

*Bishop Onderdonk*, in his "Episcopacy tested by Scripture," says "the name bishop, which now designates the highest grade in the ministry, is not appropriated to this office in Scripture. That name is given to the middle order or presbyters, (elders,) and all that we read in the New Testament concerning bishops is to be regarded as pertaining to the middle grade." The ground assumed now by those who contend for the authority of prelatical bishops is, that the apostles (to whom they say bishops have succeeded) were a superior order of officers in the primitive church; presbyters or elders a second grade; and deacons a third. To maintain this ground, it must be shown, 1. That the peculiarity of the apostles' office was, that they exclusively ordained, administered discipline or rule, and exercised an oversight of the churches, these being the peculiar powers now claimed by bishops; 2. That they transmitted their office and powers to others; 3. That there has been an uninterrupted succession of such officers to the present bishops. Failing to establish either of these points, it is clear, is fatal to their cause. But,

1. The commission in Matt. 28: 19, 20 is plainly given to all ministers, to the end of the world, and conveys the same authority to all.

The very same duties are assigned to all ministers in the New Testament. Episcopalians deny this in reference to ordination and discipline. In 1 Tim. 3: 2, 4 and 5, "a bishop must be one that ruleth well his own house;" otherwise "how shall he take care of the church?" 1 Tim. 5: 17, "let the elders who rule well be counted worthy of double honor," &c. Here ruling is as expressly assigned to elders as bishops; and this is the only place where ruling is expressly assigned to a bishop.

Ordination (see article ORDINATION) is spoken of as having been exercised both by the apostles, Acts 6: 13. 3: 14: 23, and by the presbyters,\* 1 Tim. 4: 14. The only case in which ordination can possibly be ascribed to any person who was a bishop in the modern sense, is 1 Tim. 5: 22, and this depends wholly on the supposition that Timothy was such a bishop, which cannot be proved. It is a proper exhortation to a presbyter, and is often used at modern ordinations. Timothy was himself ordained by the presbytery, and of course was no more than a common presbyter.

But on the power of ordination, as well as of discipline, the Scriptures lay very little stress. Ordaining is mentioned but nine times, and in all cases but two, incidentally; ruling six times, and without a hint of its peculiar consequence. Preaching (the duty of presbyters) is exhibited as the great and important duty of a minister, and ordination and ruling powers as altogether inferior. In 1 Tim. 5: 17, superior honor is given to those who preach, on account of the superiority of their employment. Of course the peculiar powers claimed for bishops (the alleged superior officers) are far below those assigned to presbyters (the inferior officers!)

It is important also to observe, particularly, 1st. The manner in which ministers are spoken of in Mark 10:

equally consistent with the general axioms of Scripture." Dr. Key-  
wolds, professor of divinity at Oxford, Eng., declares that all who labored for five hundred years before his time, thought that "all pastors, whether entitled bishops or priests, have equal power and authority by the word of God" and this he declares to be the common judgment of the reformed churches in Switzerland, Savoy, France, Germany, Hungary, Poland, Netherlands, Scotland and England, embracing the Oxford, Protestant world. Dr. Holland, king's professor of divinity at Oxford, says, "that to affirm the office of bishop to be different from that of presbyter is false and contrary to Scripture, the fathers, and to the doctrines of the church of England." Bishop Burnet acknowledges the same thing. The London Christian Observer, the leading Episcopal periodical in England, said in 1804, "Episcopalians found no merits of their cause upon any express injunction or delineation of ecclesiastical government in the Scriptures, for there is none."

\* In 1 Tim. 4: 14 is a clear case of presbyterian, or congregational ordination. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (or assembly of elders.) Here the presbytery laid on their hands and bore agency in the transaction. It vain will Episcopalians say the imposition of hands always denotes conferring some gift. But, say they, from Paul was derived the virtue of the act, ("by the putting on of my hands," 2 Tim. 1: 6.) That Paul assisted there is no doubt; but that he took any superior part, there is no proof. One text is as strong as the other, and the only mode of reconciling the two is to understand Paul and the presbytery to have had an equal and joint agency in the transaction, as to the use of the word "with" in one case and "by" in the other, there cannot be shown to be any essential difference in the meaning or force.

42, 45 and the parallel passage; and our Lord's reproach of James and John when they sought an office of superior power and dignity. See also Matt. 23: 6-12. 2d. Whenever the officers of the church are mentioned together, no more than two classes are ever spoken of, and Peter and John certainly styled themselves explicitly elders; thus, so far as ministerial power and rank are concerned, putting themselves on a par with all other ministers. No bishop would do it at the present day. In 1 Tim. 3, where Paul instructs Timothy in the qualifications of ecclesiastical officers more extensively than is done in any other part of the New Testament, we find no officers mentioned but bishops or elders, and deacons. 3d. Notice the circumstances recorded in Acts 15.

11. Moreover, (1.) there is no command in the New Testament to the apostles to transmit the peculiarities of their office. (2.) There is no intimation that it would be so transmitted, no directions (as in the case of other officers) as to the qualifications and duties of such officers, and no exhortation to ministers or churches to submit to them. (3.) It was impossible that the peculiarity of the office could be transmitted. (See APOSTLE.) (4.) It cannot be proved, though often affirmed, that Timothy and Titus were prelatical bishops.\*

111. But admitting all that is claimed on these points by the advocates of episcopacy, there is not the slightest reason to believe that the superior office (of bishops) has been uninterruptedly transmitted to the present incumbents. The chief ground relied on to prove the succession is the testimony of the fathers. But this testimony is not deserving of the credit sometimes given to it. For, (1.) those who have testified on this subject have given erroneous testimony on other subjects.† (2.) The works of several of the fathers have been corrupted and partially lost. *Mosheim* says of Ignatius' writings, (often appealed to in this controversy,) "the authenticity of the epistle to Polycarp is extremely doubtful, and the question concerning all his epistles involved in much obscurity and many difficulties." (3.) The testimony of the fathers does not establish the distinction in the clergy contended for;‡ but Irenæus, the best witness, particularly testifies that ministerial power is presbyterian, not episcopal. (4.) The succession, if traced at all, must be through the church of Rome,§ a precarious and uncomfortable ground of Christian confidence. That any powers of a divine nature passed through such impure hands, will be slowly admitted by a man of piety. (5.) The ordination of English bishops cannot be traced up to the church of Rome.¶

\* That Timothy was ever sole and permanent bishop or diocesan of Ephesus, is nowhere declared in the New Testament. The subscription at the close of 2 Tim. is admitted on all hands not to have been inspired, and is of no authority. The same remarks apply to the case of Titus. But Dr. Hoadley asks, "Why were Timothy and Titus commanded to ordain elders?" It does not appear that this was the chief reason of Timothy's being at Ephesus. Neither he or Titus had any stated residence in what are claimed to have been their dioceses. Both made a temporary visit to the respective places, and there exercised the various duties of a presbyter. † Irenæus testifies that Linus was made bishop of Rome by Paul and Peter; and after him Anacletus; and after him Clement. Tertullian says, that Clement was first bishop of Rome, after the death of Peter and Paul. He also says that Peter was first bishop of Antioch. Again, that Euodias was first bishop of Antioch. Jerome says that Peter sat at Rome twenty-five years, till the death of Nero. Again, the Ignatius was third bishop of Antioch after Peter. This shows that, except as to facts passing under their own eyes, the fathers are not to be relied on; they received traditionary accounts so loosely.

‡ The bishop of whom Ignatius speaks, was pastor of a single church, and performed all the ordinary duties of a minister. He exhorts Polycarp to preach, to see that widows were not neglected, and to inspect every marriage. He speaks of the bishops of the church in Magnesia in the plural number. Jerome says "a presbyter is the same as bishop, and originally the churches were governed by the joint council of the presbyters." Again, "the bishops know that they are greater than presbyters, rather by custom than by real appointment of the Lord." Tertullian says, "elders preside in the government of the church." Eusebius says, "the elders is used by the apostles, in speaking of the government of the church." Jerome. "The presbyters of Alexandria ordained their bishop for more than two hundred years." These ext. acts might be enlarged.

§ There were in the church of Rome at one time four pontiffs, who all denounced each other as usurpers. It is not agreed who were the first seven bishops of Rome. Eusebius himself acknowledges it is no easy matter to tell who succeeded the apostles. Contested elections in nearly every considerable city, and decrees of councils rendering null all those ordinances where any simoniacal contract existed, render it doubtful who were true bishops, and impossible to prove that any person on earth is a legal or lineal successor to the apostles.

¶ Doddridge refers to Jones' and Bada's Ecclesiastical History to

That a distinction in the ministry was introduced early after the apostolic age is admitted. But it appears to have been of human origin, and to have taken place gradually. See articles EPISCOPACY; ARCHBISHOP; COEPISCOPY; DIOCESE; METROPOLITAN; PATRIARCH; PRIMATE; SUFFRAGAN; TRANSLATION, &c.; *Dwight's Theology*; *Works of Dr. J. M. Mason*, vol. III.; *Christian Spectator* for March 1834 and 1835; *Episcopacy examined and re-examined*, published at the Episcopal press, New York; and works mentioned under EPISCOPACY.

BISSELL, (JOSIAH,) a generous philanthropist of this country, was the son of deacon Josiah Bissell. About the year 1814 or 1815, he was one of a number of young men, who removed from Pittsfield, Mass., to the new town of Rochester, N. Y. The increase in the value of the land which he had purchased made him rich; but his wealth he very liberally employed in promoting the various benevolent operations of the age. He expended many thousands of dollars. Were his example followed by the rich, the face of the world would soon be renewed. At great expense, he was the principal promoter of the "Pioneer" line of stages, so called, which did not run on Sunday, and which was established for the sole purpose of preventing the desecration of that holy day. His piety was ardent; his courage unshaken by the calumnies and revilings of men who preferred gain to godliness. As he had lived for Christ, he died in the triumphs of faith, early in April, 1831, aged forty years. When told that he would soon die, he said, "Why should I be afraid to die? The Lord knows, I have loved his cause more than all things else; I have wronged no man; I possess no man's goods; I am at peace with all men; I have peace, and trust, and confidence; I am ready, willing, yea, anxious to depart." When told the next day, that he was better, he said, "I desire to go; my face is set." "Tell my children to choose the Lord Jesus Christ for their portion, and to serve him better than I have done. Say to the church,—Go on gloriously. Say to impenitent sinners,—If they wish to know the value of religion, look at a dying bed."—*Allen*.

BITE. Angry to contend with and injure others is called by St. Paul a *biting* of them; it is learned from the old serpent, it manifests malice, and spreads a destructive infection. Gal. 5: 25. (See BACKBITING.) Divine judgments are sometimes compared to the *bite of a serpent*, to indicate their suddenness, sharpness, and destructive power. Eccl. 10: 8. Jer. 8: 17. Hab. 2: 7. For the like reason, *wine*, when for a long time used to excess, *bites like a serpent, and stings like an adder*. Prov. 23: 32.

BITHYNIA; (1 Pet. 1: 1.) a province of Asia Minor, in the northern part of that peninsula; on the shore of the Euxine, having Phrygia and Galatia to the south. It is famous as being one of the provinces to which the apostle Peter addressed his first epistle; also, as having been under the government of Pliny, who describes the manners and characters of the Christians there, about A. D. 106; also for the holding the most celebrated council of the Christian church in the city of Nice, its metropolis, about A. D. 325. It should seem to be, with some justice, considered as a province taught by Peter; and we read (Acts 16: 7) that when Paul attempted to go into Bithynia, the Spirit suffered him not. It is directly opposite to Constantinople.—*Calmet*.

BITTERNESS, WATERS OF. (See ADULTERY.)

BITTER HERBS. (*merurim*.) Exod. 12: 8, and Num. 9: 11. The Jews were commanded to eat their passover with a salad of bitter herbs; but whether one particular plant was intended, or any kind of bitter herbs, has been made a question. By the Septuagint it is rendered *epikridon*; by Jerome, "*cim lactucis agrestibus*"; and by the Gr. Venet. *epi pikrisin*. Dr. Geddes remarks, that "it is highly probable that the succory or wild lettuce is meant."

substantiate the fact, "that in the year 663, the successors to Austria the monk being almost extinct in England, by for the greater part of the bishops were of Scottish origin, by Aidan and Finan, who came out of the Cildes monastery, and were nothing more than presbyters; though when the northern princes were converted by them, they made them bishops." Baxter says, remarking on the testimony of Bede, "You will find that the English had a succession of bishops by the Scottish presbyters' ordination, and there is no mention in Bede of any scruple of its lawfulness of the course."

The Mishna in *Pesachim*, cap. 2, reckons five species of these bitter herbs: 1. Chazareth, taken for lettuce; 2. Ulsin, supposed to be endive or succory; 3. Tamea, probably tansy; 4. Charubbinin, which Bochart thought might be the nettle, but Scheuchzer shows to be the camomile; 5. Meror, the sow-thistle, or dent-de-lion, or wild lettuce. Mr. Forskal says, "the Jews in Sana and in Egypt eat the lettuce with the paschal lamb." He also remarks, that *moru* is centaury, of which the young stems are eaten in February and March.—*Watson*.

BITTERN; a singular bird, about the size of the common heron, but differing from it greatly in the color of its plumage. The crown of the head is black, with a black spot also on each side about the angle of the mouth; the back and upper part are elegantly variegated with different colors, black, brown, and gray, in beautiful arrangement. This species of bird is common only in fen countries, where it is met with skulking about the reeds and sedge; and its usual posture is with the head and neck erect, and the beak pointed directly upwards. It permits persons to approach near to it, without rising. It flies principally towards the dusk of the evening, and then rises in a very singular manner, by a spiral ascent, till quite out of sight. It makes a curious noise when among the reeds, and a very different, though sufficiently singular one, as it rises on the wing in the night. See *Wilson's Ornithology*.

Isaiah, foretelling the destruction of Babylon, says, "I will make it a possession for the bittern, and pools of water." Isa. 14: 23. And Zephaniah prophesying against Nineveh, says, "The flocks shall lie down in the midst of her; all the beasts of the nations, both the cormorant and the bittern, shall lodge in the upper lintels of it; their voice shall sing in the windows." Zeph. 2: 14.—*Jones*.

BLACKBURNE, (FRANCIS,) a theologian, was born at Richmond, in Yorkshire, in 1705, and was educated at Cambridge. He was a friend to religious liberty, and hostile to confessions of faith. On this subject he was deeply involved in controversy. The most celebrated of his performances on it is the Confessional, which appeared in 1776. His works have been collected in six volumes octavo. He died in 1787.—*Davenport*.

BLACKLOCK, (THOMAS,) a divine and poet, was born at Annan, in Dumfries, in 1721, and lost his sight by the small pox, when he was only six months old. To amuse and instruct him, his father and friend used to read to him, and by this means he acquired a fund of information, and even some knowledge of Latin. At the age of twelve, he began to versify, and his devotion to the muses was continued through life. Considering his circumstances, his poems have great merit. He studied at the university of Edinburgh for ten years, and his progress in the sciences was very considerable. He was ordained minister of Kircudbright, but, being opposed by the parishioners, he retired on an annuity, and received students at Edinburgh as boarders, and assisted them in their studies. Besides his poems, he is the author of some theological works, and an article on the education of the blind; the latter was printed in the Encyclopædia Britannica. He died in July, 1791, regretted by all his friends.—*Davenport*.

BLACKMAN, (ADAM,) first minister of Stratford, Conn., was a preacher in Leicestershire and Derbyshire, England. After he came to this country, he preached a short time at Scituate, and then at Guilford; in 1640, he was settled at Stratford, where he died in 1665. His successors were Israel Chauncey, Timothy Cutler, Hezekiah Gould, Israel Wetmore, and recently Mr. Dutton, afterwards professor at Yale. Notwithstanding his name, Mather represents him as for his holiness "purer than snow, whiter than milk." With almost the same name as Melancthon, he was a Melancthon among the reformers of New Haven, but with less occasion, than the German, to complain, that "old Adam was too hard for his young namesake." Mr. Hooker so much admired the plainness and simplicity of his preaching, that he said, if he could have his choice, he should choose to live and die under his ministry. His son, Benjamin, a graduate of Harvard college in 1668, preached for a time at Malden, but left that place in 1678, and afterwards at Scarborough. In 1683, he was a repre

sentative of Saco, in which town he was a large landholder, and owner of all the mill privileges on the east side of the river. He probably died in Boston.—*Magnalia*, iii. 94; *Folsom's Hist. Saco*, 164.

**BLACKSTONE, (SIR WILLIAM,)** an eminent and religious lawyer, was the third son of a silk mercer, and was born in London, in 1723. After having been for se-



veral years at the Charter house, he completed his education at Pembroke college, Oxford, and at both seminaries displayed superior talent. Having chosen the profession of the law, and entered the Middle Temple, in 1741, he wrote his elegant valectictory poem, the Lawyer's Farewell to his Muse. He remained in comparative obscurity till 1753, when he began to deliver, at Oxford, his lectures on the English laws; which, in 1765 and the four following years, he published, with the title of Commentaries on the Laws of England. In consequence of these lectures, he was elected Vinerian professor of law in the university, and obtained a great accession of business. In 1761, he sat in parliament as member for Hindon, and was made king's counsel, and solicitor-general to the queen. In 1770, he was offered the place of solicitor-general, but declined it, and was made a judge of the king's bench, whence he was soon after transferred to the common pleas. He died in 1780. Blackstone was the first who wrote on the dry and repulsive subject of English law, in such a manner as not to excite disgust in a reader of taste. Like almost all lawyers, he leans to the side of prerogative; nor is there much more of enlargement in his principles of religious liberty. For this reason he was exposed to attack from Priestley, Junius, and Bentham.—*Davenport*.

**BLAIR, (ROBERT,)** a divine and poet, was born at Edinburgh, in 1699, and educated at that university. He was minister of Athelstanford, in East Lothian, where he died in 1747. His poem of the Grave is popular, and deservedly so, and has obtained him a place among our standard poets.—*Davenport*.

**BLAIR, (DR. HUGH,)** was born at Edinburgh in 1718,



and was the son of a merchant. He was educated at the university of his native city, and was licensed to preach in 1741, when he became minister of Colesie, in Fife. In 1743, he was appointed minister of the Canongate, Edinburgh; in 1754, he was removed to Lady Yester's; and in 1759 to the High Church, where he continued during the remainder of his life. A professorship of rhetoric and belles lettres having been founded by his majesty, in 1762, Dr. Blair was appointed professor; and here originated his Lectures on Composition, which he published in 1783. The first volume of his Sermons was published in 1777, and acquired such a rapid popularity, that he not only obtained a large sum of money for the succeeding

volumes, but was rewarded with a pension of two hundred pounds per annum. Dr. Blair died at Edinburgh, in 1800. In his sermons, his style is elegant, and he enforces the moral duties with great felicity of language and argument. His lectures still remain a standard work.—*Davenport*.

**BLAIR, (JAMES,)** first president of William and Mary college, Virginia, and a learned divine, was born and educated in Scotland, where he obtained a benefice in the episcopal church. On account of the unsettled state of religion, which then existed in that kingdom, he quitted his preferments and went into England near the end of the reign of Charles II. The bishop of London prevailed on him to go to Virginia as a missionary, about the year 1685; and in that colony, by his exemplary conduct and unwearied labors in the work of the ministry, he much promoted religion, and gained to himself esteem and reputation.

Perceiving that the want of schools and seminaries for literary and religious instruction would in a great degree defeat the exertions which were making, in order to propagate the gospel, he formed the design of establishing a college at Williamsburg. This object he effected, and he was its first president. After a life of near sixty years in the ministry, he died in a good old age, August 1, 1743, and went to enjoy the glory for which he was destined. He published our Savior's Divine Sermon on the Mount explained, and the Practice of it recommended, in divers Sermons and Discourses, 4 vols. 8vo. London, 1742. This work is spoken of with high approbation by Dr. Doddridge, and by Dr. Williams in his Christian Preacher.—*Introduction to the above work*; *Miller's Retr.* ii. 335, 336; *New and Gen. Eng. Dict.*; *Burnet's Hist. Own Times*, ii. 129, 130, *folio*; *Keith*, 168; *Beverley*; *Allen*.

**BLAIR, (SAMUEL,)** a learned minister in Pennsylvania, was a native of Ireland. He came to America very early in life, and was one of Mr. Tennent's pupils in his academy at Neshaminy. About the year 1745, he himself opened an academy at Fog's manor, Chester county, with particular reference to the study of theology as a science. He also took the pastoral charge of the church in this place.

Mr. Blair was one of the most learned and able, as well as pious, excellent, and venerable men of his day. He was a profound divine, and a most solemn and impressive preacher. To his pupils he was himself an excellent model of pulpit eloquence. In his life he gave them an admirable example of Christian meekness, of ministerial diligence, of candor, and catholicism, without a dereliction of principle. He was eminently serviceable to the part of the country where he lived, not only as a minister of the gospel, but as a teacher of human knowledge. From his academy, that school of the prophets, as it was frequently called, there issued forth many excellent pupils, who did honor to their instructor, both as scholars and Christian ministers. Among the distinguished characters, who received their classical and theological education at this seminary, were his nephew, Alexander Cumming, Samuel Davies, Dr. Rodgers of New York, and James Finley, Hugh Henry, and a number of other respectable clergymen.—*Allen*; *Miller's Retr.* ii. 343; *Mass. Miss. Mag.* iii. 362; *Davies' Life*.

**BLAIR, (JOHN,)** one of the associate judges of the Supreme court of the United States, died at Williamsburg in Virginia, August 31, 1800, aged sixty-eight. He was an amiable, accomplished, and truly virtuous man. He discharged with ability and integrity the duties of a number of the highest and most important public trusts; and in these, as well as in the relations of private life, his conduct was upright and so blameless, that he seldom or never lost a friend, or made him an enemy. Even calumny, which assailed Washington, shrunk from his friend, the unassuming and pious Blair. Through life he in a remarkable manner experienced the truth of our Savior's declaration, "Blessed are the meek, for they shall inherit the earth;" and at death he illustrated the force of the exclamation, "Let me die the death of the righteous, and let my last end be like his."—*Claypole's Adv. Sept.* 12, 1800; *Marshall*, v. 216; *Allen*.

**BLAKE, (ROBERT,)** one of the most celebrated of Bri-

tish admirals, was born at Bridgewater, in 1599, and educated at Wadham college, Oxford. By the interest of the Puritans, he was elected member for Bridgewater, in 1640. In the struggle between Charles I. and his people, he espoused the cause of liberty, and distinguished himself by his gallant defence of Taunton, and other exploits. In 1649, he was put in command of the fleet. His first achievement was the destruction of prince Rupert's squadron, at Malaga. In 1652 and 1653, he fought four desperate engagements with the Dutch fleet, under Van Tromp, in two of which the enemy were defeated with great loss. The next theatre of Blake's glory was the Mediterranean, to which he sailed in 1654, and where he destroyed the Tunisian castles of Goletta and Porto Ferino, and intercepted the Spanish plate fleet. Having received intelligence that another plate fleet was lying at Santa Cruz, in Teneriffe, he sailed thither, forced his way into the harbor, burned the ships, and came out without having suffered any loss. His health was now entirely broken, and he bent his course homeward, but expired, August 27, 1657, while the fleet was entering Plymouth Sound. Admiral Blake was not merely a man of courage and talent; he was pious, just, and singularly disinterested.—*Davenport.*

**BLAME.** That certain actions are wrong, and deserve blame, is generally admitted; but in settling the application of blame, there has been not a little discussion among philosophers. The question lies at the foundation of morals. In treating it, three inquiries are necessary: Who is the agent? What rule had he to direct him? In what circumstances was he placed?

For in the first place, we never attribute blame to any merely *physical* agent, but only to a *moral agent*. When a house is set on fire, we attach no blame to the firebrand, but only to the incendiary. Nor is even a moral agent subject to blame, unless *complete in his faculties*; the idiot and the lunatic are therefore free. In the next place, a complete moral agent, under given circumstances, *we compare with some rule*. Different views of blame arise from applying different rules as the standard of judgment. This is evident among the heathen, in the absence of divine revelation. And in Christian communities, the difference springs from not understanding the revealed rule of right. God has given us the true standard in his word. Conformity to this standard is virtue; want of such conformity is vice, or in other words, *sin*. Every deviation from it, or defect in coming up to it, resulting from choice or inclination, is worthy of blame. An action or emotion of the soul is not blameworthy, unless it flows from design or evil disposition. Evil disposition is in fact essential to blame. If we find this in a moral agent, we find all that is necessary to lay the foundation for blame. The evil lies in the *nature* of the disposition, not in its *cause*. Hence the folly and futility of common excuses, founded on natural propensities or peculiar circumstances of temptation. Hence the criminality of men, who attempt to excuse themselves for the same things they blame in others. Rom. 2: 1—10. Some place all blame in *actions*; but our Lord has taught us to place it chiefly on *wrong affections*, (Matt. 6: 1—34. Mark 7: 20—23.) and reason echoes to his voice; for all actions take their moral character and coloring from the disposition. Circumstances do indeed modify the hues of guilt, giving it a softer or a sterner shade; and blame is graduated accordingly. But the original ground of blame is found in voluntary deviation from the divine rule of rectitude. *Who can understand his errors?* Ps. 19: 12.

**BLANCHE OF CASTILE**, daughter of Alphonso IX. king of Castile, and Eleanor of England, wife of Lewis VIII. and mother of Lewis IX. king of France, was born 1185, and died 1253. She was the second of eleven children, and educated by her mother, a wise and virtuous princess, with great care. When about fifteen or sixteen years of age, she became the wife of prince Lewis, son of Philip Augustus of France. During the reign of Philip, Lewis and Blanche were much at court, where the beauty and fine qualities of the latter made her equally loved and admired. In 1223, she mounted the throne; and by her conduct in this high station justified the choice of her husband. They had nine sons and two daughters. After her husband's death, from the absence or flight of the nobility,

many of whom refused, on various pretences, to attend her son's coronation, she found herself in a species of solitude; but putting her trust in Heaven, she exerted her utmost powers in spite of discouragement. This extraordinary woman, who to unrivalled beauty, wit, eloquence, and address, joined the undaunted spirit of a hero, and the foresight and prudence of the most enlightened politician, having assumed the regency, soon gave a form to the government, and confided the education of her son to the constable de Montmorenci, the greatest statesman and warrior in France. All those she placed about the prince and her other children, were remarkable for their knowledge and piety. The wisdom and energy of her administration crushed the spirit of rebellion, and gave peace to her distracted country. When her son Lewis, in 1248, undertook an expedition to the Holy Land, she remonstrated against it; for, though pious, she was elevated above the political errors of her age. When delivering the sovereign authority into his hands, she said, "*I would rather a thousand times consent to lose you, all royal as you are, and more dear to me than all the world contains, than know you to commit a fault which may deprive you of the protection of Heaven.*"—*Betham.*

**BLANDINA**; a Christian martyr of Lyons, who suffered in the second century, in the severe persecution under Marcus Antoninus, (or Aurelius.) Though of so weak and delicate a constitution, that her friends feared she would not be able to sustain the tortures with the rest of her fellow-sufferers, they were all deceived. She was tortured in different ways, from morning till night, and while her body was torn and mangled, she only said, "I am a Christian, and no evil is committed among us." Being afterwards thrust, with others, into a horrid dungeon, their feet distended in a wooden trunk, till many died, she appears to have aided in confirming and comforting her companions. They were at length led out into the amphitheatre, and exposed to wild beasts. Blandina, suspended to a stake in the form of a cross, was engaged in earnest prayer, and greatly encouraged her fellow-sufferers by her meek and undaunted behavior. None of the beasts at that time touching her, she was reserved for a future trial.

On the last day of the spectacles, Blandina was again brought from the prison, with Pontius, a Christian youth of fifteen. They were ordered to swear by the idols; and the mob, perceiving that all their menaces availed nothing, became incensed, and aggravated their tortures by all possible methods. Pontius, after a magnanimous exercise of patience, died under his sufferings. And Blandina, last of all, who had exhorted her now lifeless friends, as a mother her children, soon followed them to the presence of the Lord; rejoicing in the triumph which his grace had won in their fidelity, even unto death. Even her enemies confessed that no woman among them had ever suffered so much.

These sufferers of Lyons disclaimed the name of martyrs as too glorious for them; but they showed a constancy, mildness, and charity truly apostolical. They reproached not those who fell away from the faith, but prayed to God for them; and many who had shrunk back like Peter, now returned with penitent hearts, and voluntarily declared that they were Christians.—*Betham; Milner.*

**BLASPHEMY**, *blasphemia*, properly denotes *calumny, detraction, reproachful or abusive language*, against whomsoever it is vented. That *blasphemia* and its conjugates are very often applied, says Dr. Campbell, to reproaches not aimed against God, is evident from the following passages: Matt. 12: 31, 32. 27: 39. Mark 15: 29. Luke 22: 65. 23: 39. Rom. 3: 8. 14: 16. 1 Cor. 4: 13. 10: 30. Eph. 4: 31. 1 Tim. 6: 4. Titus 3: 2. 1 Peter 4: 14. Jude 9, 10. Acts 6: 11, 13. 2 Peter 2: 10, 11; in the much greater part of which the English translators, sensible that they could admit no such application, have not used the words *blaspheme* or *blasphemy*, but *rail, revile, speak evil, &c.* In one of the passages quoted, a reproachful charge brought even against the devil, is called *krisis blasphemias*, (Jude 9.) and rendered by them, "railing accusation." The import of the word *blasphemia*, is *maledictio*, in the largest acceptation; comprehending all sorts of verbal abuse, imprecation, reviling, and calumny. And let it be observed, that when such abuse is mentioned as uttered against God,



there is properly no change made in the signification of the word: the change is only in the application; that is, in the reference to a different object. The idea conveyed in the explanation now given is always included, against whomsoever the crime be committed. In this manner, every term is understood that is applicable to both God and man. Thus, the meaning of the word *disobey* is the same, whether we speak of disobeying God or of disobeying man. The same may be said of *believe*, *honor*, *fear*, &c. As therefore, the sense of the term is the same, though differently applied, what is essential to constitute the crime of detraction in the one case, is essential also in the other. But it is essential to this crime, as commonly understood, when committed by one man against another, that there be in the injurious person the will or disposition to detract from the person abused. Mere mistake in regard to character, especially when the mistake is not conceived by him who entertains it to lessen the character, nay, is supposed, however erroneously, to exalt it, is never construed by any into the crime of defamation. Now, as blasphemy is in its essence the same crime, but immensely aggravated by being committed against an object infinitely superior to man, what is fundamental to the very existence of the crime will be found in this, as in every other species which comes under the general name. There can be no blasphemy, therefore, where there is not an impious purpose to derogate from the divine Majesty, and to alienate the minds of others from the love and reverence of God. The blasphemer is no other than the calumniator of Almighty God. To constitute the crime, it is as necessary that this species of calumny be intentional. He must be one, therefore, who by his impious talk endeavors to inspire others with the same irreverence towards the Deity, or perhaps abhorrence of him, which he indulges in himself. And though, for the honor of human nature, it is to be hoped that very few arrive at this enormous guilt, it ought not to be dissembled, that the habitual profanation of the name and attributes of God, by common swearing, is but too manifest an approach towards it. There is not an entire coincidence: the latter of these vices may be considered as resulting solely from the defect of what is good in principle and disposition; the former, from the acquisition of what is evil in the extreme: but there is a close connexion between them, and an insensible gradation from the one to the other. To accustom one's self to treat the Sovereign of the universe with irreverent familiarity, is the first step; malignity to arraign his attributes, and revile his providence, is the last. The first divine law published against it, "He that blasphemeth the name of the Lord," (or *Jehovah*, as it is in the Hebrew), "shall be put to death," (Lev. 24: 16.) when considered along with the incident that occasioned it, suggests a very atrocious offence in words, no less than abuse or imprecations vented against the Deity. And if we add to this the only other memorable instance in sacred history, namely, that of Rabshakeh, it will lead us to conclude that it is solely a malignant attempt, in words, to lessen men's reverence of the true God, and, by vilifying his perfections, to prevent their placing confidence in him, which is called in Scripture *blasphemy*, when the word is employed to denote a sin committed directly against God. This was manifestly the attempt of Rabshakeh, when he said, "Neither let Hezekiah make you trust in the Lord," (the word is *Jehovah*), "saying, Jehovah will surely deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Iva? Have they delivered Samaria out of my hand? Who are they, among all the gods of the countries, that have delivered their country out of mine hand, that Jehovah should deliver Jerusalem out of mine hand?" 2 Kings 18: 30, 33—35.—*Watson*.

**BLASPHEMY AGAINST THE HOLY GHOST.** It will naturally occur to inquire, what that is, in particular, which our Lord denominates "blasphemy against the Holy Spirit." Matt. 12: 31, 32. Mark 3: 28, 29. Luke 12: 10. But without entering minutely into the discussion of this question, it may suffice here to observe, that this blasphemy is certainly not of the constructive kind, but

direct, manifest, and malignant. First, it is mentioned as comprehended under the same genus with abuse against men, and contradistinguished only by the object. Secondly, it is further explained by being called *speaking against* in both cases: "Whosoever speaketh a word against the Son of man,"—"Whosoever speaketh against the Holy Ghost." The expressions are the same, in effect, in all the evangelists who mention it, and imply such an opposition as is both intentional and malevolent. This cannot have been the case of all who disbelieved the mission of Jesus, and even decried his miracles; many of whom, we have reason to think, were afterwards converted by the apostles. But it was the wretched case of some who, instigated by worldly ambition and avarice, slandered what they knew to be the cause of God; and, against conviction, reviled his work as the operation of evil spirits. This view of the sin against the Holy Ghost is confirmed by the circumstances under which our Lord spoke. (See UNPARDONABLE SIN.)—*Watson*.

**BLESILLA**; daughter of Paula, a celebrated Roman lady, and sister of Eustochium; died at Rome in 389, aged twenty. She was a woman of great sensibility, piety, and learning. She was very beautiful, and in early life much addicted to dress; but becoming more deeply impressed with religious ideas, she gave herself up to study and prayer. On the death of her husband, though so young, she refused to enter into any other engagement, and is much extolled by St. Jerome, for her memory and eloquence. She knew perfectly the Greek and Latin languages, and had conquered so well the difficulties of the Hebrew, as to speak it with facility.—*Betham*.

**BLEMISH**; whatever renders a person or thing imperfect or unlovely. The Jewish law required the priests to be free from blemishes of person. Lev. 21: 17—23. 22: 20—24. Scandalous professors are blemishes to the church of God, (2 Peter 2: 13. Jude 12.) and therefore ought to be put away from it, in the exercise of a godly discipline.

**BLESS, BLESSING.** There are three points of view in which the acts of blessing may be considered. The first is, when men are said to bless God, as in Psalm 103: 1, 2. We are then not to suppose that the divine Being, who is over all, and, in himself, blessed for evermore, is capable of receiving any augmentation of his happiness, from all the creatures which he has made: such a supposition, as it would imply something of imperfection in the divine nature, must ever be rejected with abhorrence; and, therefore, when the creatures bless the adorable Creator, they only ascribe to him that praise and dominion, and honor, and glory, and blessing, which it is equally the duty and joy of his creatures to render. But when God is said to bless his people, (Gen. 1: 22. Eph. 1: 3.) the meaning is, that he confers benefits upon them, either temporal or spiritual, and so communicates to them some portion of that blessedness which, in infinite fulness, dwells in himself. James 1: 17. Psalm 104: 24, 28. Luke 1: 9—13. In the third place, men are said to bless their fellow-creatures. From the time that God entered into covenant with Abraham, and promised extraordinary blessings to his posterity; it appears to have been customary for the father of each family, in the direct line, or line of promise, previous to his death, to call his children around him, and to inform them, according to the knowledge which it pleased God then to give him, how, and in what manner, the divine blessing conferred upon Abraham was to descend among them. Upon these occasions, the patriarchs enjoyed a divine illumination; and under its influence, their benediction was deemed a prophetic oracle foretelling events with the utmost certainty, and extending to the remotest period of time. Thus Jacob blessed his sons, (Gen. 49:) and Moses, the children of Israel. Deut. 33:. When Melchisedek blessed Abraham, the act of benediction included in it not merely the pronouncing solemn good wishes, but also a petitionary address to God that he would be pleased to ratify the benediction by his concurrence with what was prayed for. Thus Moses instructed Aaron, and his descendants, to bless the congregation, "In this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee; the Lord lift up his countenance upon thee, and give thee

pace." Num. 4: 23. David says, "I will take the cup of salvation, and call upon the name of the Lord." Ps. 116: 13. This phrase appears to be taken from the practice of the Jews in their thank-offerings, in which a feast was made of the remainder of their sacrifices, and the offerers, together with the priests, did eat and drink before the Lord; when, among other rites, the master of the feast took a cup of wine in his hand and solemnly blessed God for it, and for the mercies which were then acknowledged, and gave it to all the guests, every one of whom drank in his turn. To this custom it is supposed our blessed Lord alludes in the institution of the cup, which also is called, (1 Cor. 10: 16.) "the cup of blessing." At the family feasts also, and especially that of the passover, both wine and bread were in this solemn and religious manner distributed, and God was blessed, and his mercies acknowledged. They blessed God for their present refreshment, for their deliverance out of Egypt, for the covenant of circumcision, and for the law given by Moses; and prayed that God would be merciful to his people Israel, that he would send the prophet Elijah, and that he would render them worthy of the kingdom of the Messiah. See also 1 Chron. 16: 2, 3. In the Mosaic law, the manner of blessing is appointed by the lifting up of hands. Our Lord lifted up his hands, and blessed his disciples. It is probable that this action was constantly used on such occasions. The palm of the hand held up was precatory; and the palm turned outwards or downwards was benedictory. (See BENEDICTION, and LORD'S SUPPER.)—*Watson.*

**BLINDFOLDING.** This is the treatment which Christ received from his enemies. It refers to a sport which was common among children, called *mainda*, in which it was the manner first to blindfold, then to strike, and to ask who gave the blow, and not to let the person go till he had named the right man who had struck him. It was used in reproach of our blessed Lord as a prophet, or divine instructor, and to expose him to ridicule. Luke 22: 63, 64.—*Watson.*

**BLINDNESS,** is often used in Scripture to express ignorance, or a want of discernment in divine things, as well as the being destitute of natural sight. (See Isa. 42: 18, 19. 6: 10. Matt. 15: 14.) "Blindness of heart" is the want of understanding arising from the influence of vicious passions. "Hardness of heart" is stubbornness of will, and destitution of moral feeling. Moses says, "Thou shalt not put a stumbling-block before the blind," (Lev. 19: 14.) which may be understood literally; or figuratively, as if Moses recommended that charity and instruction should be shown to them who want light and counsel, or to those who are in danger of going wrong through their ignorance. Moses says also, "Cursed be he who maketh the blind to wander out of his way," (Deut. 27: 18.) which may also be taken in the same manner. An ignorant or erring teacher is compared by our Lord to a blind man leading a blind man;—a strong representation of the presumption of him that professes to teach the way of salvation without due qualifications, and of the danger of that implicit faith which is often placed by the people in the authority of man, to the neglect of the Holy Scriptures.

Blindness, as a disease of the organ of vision, may be produced by drying up the natural humors of the eyes, through which the rays of light pass; and this may be the effect of old age, which produces dimness and at length blindness; or it may be the consequence of great heat, applied to the eyes, and in this manner one of the kings of England is said to have been blinded, by the holding of a heated brass basin before his eyes, which gradually exhaled their moisture. If the eyes are dried up, they must be *hardened*. Or, blindness may proceed from a cataract, or thick skin, growing over a part of the eye, and preventing the passage of the rays of light to the interior, the proper seat of vision; this might anciently be thought to give the appearance of hardness to the eye; and we ourselves call such an appearance a *WALL-EYE*.—The reader may recollect other instances.

Mr. Taylor wishes by these considerations to account for the seeming contrariety, which appears sometimes between the margin and the text in our translation, (and in other translations also,) which renders the same word *blindness* and *hardness*; for it is by no means unusual, for young

persons especially, to discover the strong distinction between the terms *blindness* and *hardness*; while the cause of their adoption to express the same distemper, entirely escapes them. So we read, (Mark 3: 5.) "Being grieved for the *blindness—hardness—of their hearts.*" So (Rom. 11: 25.) "*Blindness—hardness—in part hath happened to Israel.*" Eph. 4: 18. "Because of the *blindness—hardness—of their hearts.*" 2 Cor. 3: 14. "Their minds were *blinded—hardened:* and elsewhere. Now, if in these and other places, the disorder alluded to were a blindness occasioned by desiccation of the visual agents, or any of their parts, whether arising from causes already suggested, or from any other, then we readily perceive by what means the two ideas of *blindness* and *hardness* might originate from the same word; and that, in fact, both renderings may be correct, since by one we are led to the cause, *hardness*; and by the other to the effect, *blindness*.

There is another sense in which our English word *set* is used, in reference to the eyes; which, for aught we know, may be derived metaphorically from the state of plaster drying or hardened; that is, when it describes a stiff, immobile condition; a fixed, staring, effectless exertion of looking: but, the brain being in a state incompetent to profit by the sensations it receives from the optic nerves, (if indeed it do receive those sensations,) the party can hardly be said to see; and, it is questionable, whether the optic nerve itself be in a state to convey sensations to the brain, or the *retina* to receive that *depiction* of objects upon it, which is the *sine qua non* of vision. It is generally understood, (or ought to be,) that the phrase "make this people's heart fat," alludes to the effect of full feeding, of greedy gratification of the appetite, whereby a quantity of fat seats itself on the heart, and there increases, till it overburdens that important source of activity. In like manner, this *setting* of the eyes is the effect of that drowsy disposition which attends excess.

This investigation removes objections which have been raised from the commission given by God to the prophet. Some have said, God commands the prophet to do a certain thing to this people, and then punishes the people: nay, this appears stronger still, where the passage is quoted, as, (John 12: 40.) He hath blinded their eyes and hardened their hearts; which seems to be contradictory to Matt. 13: 15. where the people themselves are said to have closed their own eyes: and so Acts 28: 27. These seeming contradictions are very easily reconciled, by taking the phraseology in its true import: (1.) "Set the eyes of this people"—prophecy such *flaming* times, such abundant jollity, that the people, devoting themselves to gormandizing, may be inebriated with the very idea; and still more with the enjoyment itself, when it arrives. (2.) God, by giving plenty and abundance, affords the means of the people's abusing his goodness, and becoming both over-fat with food, and intoxicated with drink; and thus, his very beneficence may be said to make their heart fat, and their eyes heavy: while, (3.) at the same time, the people by their own act, their over-feeding, become unweildy—indolent—bloated—over-fat at heart; and, moreover, so stupefied by liquor and strong drink, that their eyes and ears may be useless to them: with wide open eyes, "staring, they may stare, but not perceive; and listening, they may hear, but not understand;" and in this lethargic state they will continue; preferring it to a more sedate, rational condition, and refusing to forbear from prolonging the causes of it, lest at any sober interval they should see truly with their eyes, and hear accurately with their ears; in consequence of which they should be shocked at themselves, be converted, be changed from such misconduct, and I should heal them; should cure these delusory effects of their surfeits and dissoluteness. Compare Isa. 5: 11. 28: 7. Where is now the contradiction between these different representations of the same event?—Is it not an occurrence of daily notoriety, that God gives, but the sinner abuses his gifts to his own injury, of body and mind? No person who has witnessed the progress of intoxication, will deny that whatever efforts the party makes to see, those efforts are fruitless; his eyes goggle, wand'r, decline all manner of ways, notwithstanding this *set-ness* of their internal parts:—in fact, the muscles which move the eye may act, after a sort, while the eye itself is incapable of accurate

vision, because incapable of transmitting correct images of external objects.

This may also hint a reason why our Lord spoke in parables; that is, the people were too much stupified to see the plain and simple truth; but their attention might possibly be gained by a tale, or be caught by an *inference*.—*Watson*; *Calmet*.

**BLOOD.** Besides its proper sense, the fluid of the veins of men and animals, the term in Scripture is used, 1. For life. "God will require the blood of a man," he will punish murder in what manner soever committed. "His blood be upon us," let the guilt of his death be imputed to us. "The voice of thy brother's blood crieth;" the murder committed on him crieth for vengeance. "The avenger of blood;" he who is to avenge the death of his relative. Numb. 35: 24, 27. 2. Blood means relationship, or consanguinity. 3. Flesh and blood are placed in opposition to a superior nature: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Matt. 16: 17. 4. They are also opposed to the glorified body: "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 50. 5. They are opposed also to evil spirits: "We wrestle not against flesh and blood," against visible enemies composed of flesh and blood, "but against principalities and powers," &c. Eph. 6: 12. 6. Wine is called the pure blood of the grape: "Judah shall wash his garments in the blood of the grape." Gen. 49: 11. Deut. 32: 14. 7. The priests were established by God to judge between blood and blood; that is, in criminal matters, and where the life of man is at stake;—to determine whether the murder be casual, or voluntary; whether a crime deserve death, or admit of remission, &c. 8. In its most eminent sense, blood is used for the sacrificial death of Christ; whose blood or death is the price of our salvation. His blood has "purchased the church." Acts 20: 28. "We are justified by his blood." Rom. 5: 9. "We have redemption through his blood." Eph. 1: 7, &c. (See **ATONEMENT**.)

That singular and emphatic prohibition of blood for food from the earliest times, which we find in the holy Scriptures, deserves particular attention. God expressly forbade the eating of blood alone, or of blood mixed with the flesh of animals, as when any creature was suffocated, or strangled, or killed without drawing its blood from the carcass. Exod. 9: 4. Lev. 17: 10—14. (See **ANIMAL**.)

This restraint, than which nothing can be more express, was also, under the new covenant, enjoined upon believing Gentiles, as "a burden," which it seemed necessary to the Holy Spirit to impose upon them." Acts 15: 28, 29. For this prohibition, no *moral* reason seems capable of being offered; nor does it clearly appear that blood is an unwholesome aliment, which some think was the physical reason of its being inhibited; and if, in fact, blood is detestable as food, there seems no greater reason why this should be pointed out by special revelation to man, to guard him against injury, than many other unwholesome aliments. There is little force in the remark, that the eating of blood produces a ferocious disposition; for those nations that eat strangled things, or blood cooked with other aliments, do not exhibit more ferocity than others. The true reason was, no doubt, a *sacrificial* one.

Let any one attempt to discover any reason for the prohibition of blood to Noah, in the mere circumstance that it is "the life," and he will find it impossible. It is no reason at all, moral or instituted, except that as it was LIFE SUBSTITUTED FOR LIFE, the life of the animal in sacrifice for the life of man, and that, therefore, blood had a sacred appropriation. See **ABEL**.—*Watson*.

**BLOT**; a sinful stain; a reproach. Job 31: 7. Prov. 9: 7. To blot out living things, or one's name or remembrance, is to destroy, abolish. Gen. 7: 4. Deut. 9: 14, and 25: 19, and 29: 20. Col. 2: 14. To blot out sin, is fully and finally to forgive it. Isa. 44: 22. God's blotting men out of his book, is to deny them his providential favors, and cut them off by an untimely death. Ps. 39: 28. Exod. 32: 32, 33. His *not blotting* their name out of the book of life imports his clearly manifesting their eternal election. Rev. 3: 5.—*Brown*.

**BLOW**; a stroke; a heavy judgment inflicted by the rod of God's anger. Ps. 39: 10. Jer. 14: 7. To blow, as

wind doth. The *blowing* of the Holy Ghost is his mysterious exertion of his power to convince, purify, refresh, and comfort his people. Song 4: 16. John 3: 8.—*Brown*.

**BOANERGÉS.** This word is neither Hebrew nor Syriac, and some have thought that the transcribers have not exactly copied it, and that the word was *beneréen*, which expresses the sound of the Hebrew of the phrase, "sons of thunder." The name Boanerges, therefore, given to James and John, imports that they should be eminent instruments in accomplishing a wondrous change, and should, like an earthquake or thunder, mightily bear down all opposition, by their inspired preaching and miraculous powers. That it does not relate to their *manner* of preaching is certain; for that clearly appears to have been calmly argumentative, and sweetly persuasive—the very reverse of what is usually called a thundering ministry.—*Watson*.

**BOAR, wild.** This animal, which is the original of all the varieties of the hog kind, is by no means so stupid nor so filthy a beast as that we have reduced to tameness. He is something smaller than the domestic hog, and does not so vary in his color, being always found of an iron gray, inclining to black; his snout is much larger than that of the tame animal, and the ears are shorter, rounder, and black; of which color are also the feet and the tail. But the tusks are larger than in the tame breed; they bend upwards circularly, and are exceedingly sharp at the points.

The wild boar roots up the ground in a different manner from the common hog; the one turns up the earth in little spots here and there; the other ploughs it up like a furrow, and does irreparable damage in the cultivated lands of the farmer, destroying the roots of the vine and other plants. From this we may see the propriety with which the psalmist represents the subversion of the Jewish commonwealth, under the allegory of a vine, destroyed by a boar: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the woods doth waste it, and the wild beast of the field doth devour it." Psalm 80: 8—13. If this psalm was written, as is supposed, during the Babylonian captivity, the propriety of the allegory becomes more apparent. Not satisfied with devouring the plants and fruit which have been carefully raised by the skill and attention of the husbandman, the ferocious boar lacerates and breaks with his powerful tusks the roots and branches of the surrounding vines, and tramples them beneath his feet. The reader will easily apply this to the conduct pursued by the Chaldeans towards the Jewish state, whose desolation is thus pathetically bewailed by the prophet: "The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press." Lam. 1: 15.

The boar is exceedingly fond of marshes, fens, and reedy places; a disposition which is probably referred to in Ps. 68: 30, "Rebuke the company of the spearmen,"—or, as it is literally, "the beast of the reeds," or canes.—*Abbott's Script. Nat. History*.

**BOAST.** The saints *boast* of or in God, or glory in Christ, when they rejoice in, highly value, and commend him, and loudly publish the great things he has done for them. Ps. 34: 2. Isa. 45: 25. *Glory not, and lie not against the truth*; do not proudly and deceitfully pretend to have true wisdom and zeal for God when you have it not. Jam. 3: 14.—*Brown*.

**BOAZ**; the name of one of those brazen pillars which Solomon erected in the porch of the temple, 1 Kings 7: 21. The other, called Jachin, was on the right hand of the entrance, Boaz on the left. Boaz signifies *strength, firmness*. They were together thirty-five cubits high: as in 2 Chron. 3: 15; i. e. each separately was seventeen cubits and a half: 1 Kings 7: 15. and Jer. 52: 21. say eighteen cubits, in round numbers. Jeremiah says the thickness of these columns was four fingers, for they were hollow; the circumference of them was twelve cubits, or four cubits diameter; the chapter of each was in all five cubits high.

These chapters, in different parts of Scripture, are said to be of different heights, of three, four, or five cubits; because they were composed of different ornaments or members, which were sometimes considered as omitted, sometimes as included. The body of the chapter was of three cubits, the ornaments with which it was joined to the shaft of the pillar, were of one cubit: these make four cubits; the row which was at the top of the chapter was also of one cubit; in all five cubits.—*Calmet*.

**BOCHART, (SAMUEL;)** a learned French Protestant divine and general scholar, born at Rouen, in Normandy, in 1599. His father was a Protestant minister, and his mother was the sister of Peter du Moulin. His studies were prosecuted under Thomas Dempster, at Paris, and afterwards at Sedan and Saumur. He made a very early progress in learning, particularly in the Greek language, of which we have a proof in the verses he composed in praise of his first master. Having gone through a course of philosophy, and studied theology under Camero, he followed the latter to London, where, however, he made but a short stay, for, about the end of 1621, he was at Leyden, applying himself to the study of the Arabic, under Erpenius. When Bochart returned to France, he was chosen minister of Caen, where he distinguished himself by public disputations with father Veron, a very famous controvertist. The dispute was held in the castle of Caen, in the presence of a great number of Catholics and Protestants. Bochart came off with honor and reputation, which was not a little increased on the publication of his *Phaleg* and *Canaan*, which are the titles of the two parts of his "*Geographia Sacra*," 1646. In 1652, the queen of Sweden invited him to Stockholm, where she gave him many proofs of her esteem and regard. At his return into France, he continued his ordinary exercises, and was one of the members of the Academy of Caen, which consisted of all the learned men of that place, whither several of the sons of the English gentry resorted for education; and among others, the earl of Roscommon, afterwards an eminent poet. One of his most learned works, and by which he acquired great fame, was his "*Hierozicon*," which treats of the natural history of the Scripture, particularly the animals, and which was printed in London in 1663. He died of apoplexy, while engaged in the academy in a public discussion with his friend Huet, May 16, 1667, at the age of sixty-eight.

Besides what we have mentioned, Bochart wrote a treatise on the Terrestrial Paradise, on the Plants and Precious Stones mentioned in Scripture, and some other pieces; but he left them unfinished. As many of his dissertations as could be collected were published in the edition of his works printed in Holland, 1692. The learned Rosenmueller published his *Hierozicon* in three volumes, quarto, Leipzig, 1793—1799, much enlarged and improved.—*Bayle and Moreri; Jones's Chr. Biog.*

**BOCHIM, the place of mourners, or of weepings;** a place near Shiloh, where the Hebrews celebrated their solemn feasts. Here the angel of the covenant appeared to them, and denounced the sinfulness of their idolatry, which caused bitter weeping among the people; whence the place had its name, Judg. 2: 10.—*Calmet*.

**BODE, (CHRISTOPHER AUGUSTUS,)** a learned German orientalist, was born at Wernigerode, in 1723, and acquired, by his own exertions, the Arabic, Syriac, Chaldee, Samaritan, Ethiopian, rabbinical Hebrew, Armenian, Turkish, and Coptic languages. He was professor of philosophy in the university of Helmstadt. He died in 1796. His principal works consist of translations of the Scriptures from the oriental languages.—*Davenport*.

**BODY;** a real substance; an organized system; generally the animal frame of man, as distinguished from his spiritual nature. Paul also speaks of a spiritual body, in opposition to the animal, 1 Cor. 15: 44. The body which we animate, and which returns to the earth, is an animal body; but that which will rise hereafter, will be spiritual, neither gross, heavy, frail, mortal, nor subject to the wants which oppress the present body.

Body is opposed to shadow, or figure, Col. 2: 17. The ceremonies of the law are figures and shadows realized in Christ and the Christian religion.

A regularly organized community, like the Christian church, is called a body. 1 Cor. 10: 17.

"The body of sin," Rom. 6: 6, called also "the body of this death," Rom. 7: 24, is the system and habit of sin in which Christians lived before conversion, and which afterwards is viewed as a loathsome burden. By an extension of the same figure, the disposition to sin is called "the old man." As the latter is "crucified with Christ," by faith through the Holy Spirit; so the former is "put off" in baptism, "that the body of sin might be destroyed, that henceforth we should not serve sin."

"Where the body is, there the eagles assemble," (Matt. 24: 28,) is a sort of proverb used by our Savior. In Job 29: 30, it is said that the eagle—viewing its prey from a distance—as soon as there is a dead body—it immediately resorts thither. Our Savior compares the wicked to a dead body, by God in his wrath given up to birds and beasts of prey; wherever they are, there will be likewise the judgments of God to seize and condemn them. *Corpus*, in good Latin authors, is sometimes used to signify a carcass, or dead body. (See *EAGLE*.) In this passage, there seems to be an allusion to the body of the Jews, preyed on by the Roman eagles: the eagle being the standard of that people.—*Calmet*.

**BODY OF DIVINITY.** See *THEOLOGY*.

**BOERHAAVE, (HERMAN,)** one of the most eminent of modern physicians, was born, in 1668, at Voorhout, near



Leyden. His father, the minister of Voorhout, educated him for his own profession, and he made an honorable progress in his studies. But, on the death of his parent, who left him slenderly provided for, he obtained a subsistence by mathematical lectures, and at length devoted himself to the medical profession. He took the degree of M. D. at the university of Harderwick, in 1693. At first, his success was limited; but at length he became professor of physical botany at Leyden, and his lectures at once enhanced the fame of the university and established his own. In 1714, he became rector of the university. Patients thronged to him from all quarters, wealth consequently flowed in upon him, and he confessedly stood at the head of modern physicians. From his multifarious knowledge, Boerhaave has been called the Voltaire of science. But unlike Voltaire, Boerhaave was a decided Christian. His daily habits were those of a man who walks with God. And in the agonies of his last sickness, he served: *He that loves God ought to think nothing desirab but what is most pleasing to Supreme Goodness.* He died September 23, 1738. His works are numerous; among the principal may be mentioned, *Institutiones Medicæ; Aphorismi de Cognoscendis et Curandis Morbis; Index Plantarum; and Elementa Chimiæ.*—*Davenport*.

**BOETHIUS, a Latin statesman, philosopher, and writer,** was of a noble Roman family, and was born in 455. He was thrice consul, and was for many years a favorite of Theodoric, king of the Goths. His zeal for orthodoxy, however, at length excited the anger of Theodoric, who was an Arian. Boethius was unjustly charged with treason, his property was confiscated, and he was thrown into prison, where he was beheaded, in 526. While a captive, he wrote his famous *Consolations of Philosophy*; a work which has been translated by two of the most illustrious of the British sovereigns, Alfred and Elizabeth. The whole of his compositions occupy two folio volumes.—*Davenport*.

**BOGOMILI, or BOGARIMITÆ;** a sect of heretics which arose about the year 1179. They held that the use of churches, of the sacrament of the Lord's supper, and all prayers except the Lord's prayer, ought to be abolished; that the baptism of Catholics is imperfect; that the per

sons of the Trinity are unequal, and that they often made themselves visible to those of their sect.—*Hend. Buck.*

BOGUE, (DAVID, D. D.) many years president of a dissenting academy at Gosport, and one of the founders of the London Missionary society, was a native of North Britain, and born February 18, 1758. Being intended by his parents for the clerical profession, young Bogue was sent in the year 1762, when only twelve years of age, to the university of Edinburgh, where he pursued his studies during a period of nine years. On quitting the university, in 1771, he received the degree of master of arts, and was soon after licensed to preach in the kirk of Scotland. His ordination took place, at Gosport, June 18, 1777, the only minister officiating on the occasion being Dr. Henry Hunter, of the Scots' church, London Wall; and from which it may be inferred that his own church was at that time upon the Presbyterian plan.

In 1784, he visited the continent of Europe, "wandering through France and Flanders," where the aspect of things, in regard to religion, threw him into melancholy.

In 1785, his congregation had increased to such a degree, that he and his friends were encouraged to build a new place of worship, which was opened, May 22, with two sermons preached by Dr. Hunter, of London. He now prosecuted his ministry with considerable success; and in 1789, in consequence of a visit which he paid to some friends in London, and particularly through the zeal and liberality of George Welch, Esq., an opulent banker of London, he was induced to open a seminary for the education of young men for the ministry, on a more extended scale than heretofore; and to qualify himself for the various departments of this office was an herculean labor. At first, he had no assistant; but in a little time he obtained the co-operation of Mr. Weston, a man of solid parts, and with his aid, the academy went on prosperously. After some years, Mr. Weston removed to Sherborne, in Dorsetshire, and was succeeded in the academy by Mr. Bennett, in conjunction with whom our author wrote the "History of the Dissenters." Soon after this, the seminary at Gosport was much enlarged by the liberal proposal of Robert Haldane, Esq., of Edinburgh, who sent ten additional students to the seminary at Gosport, for whose education he engaged to pay the annual sum of ten pounds each, for three years. But the character of the seminary received its greatest revolution from the rise of the London Missionary society. That body soon learned the necessity of preparing its agents for their arduous work; and as Mr. Bogue had been very instrumental in founding the society, it was resolved he should be the tutor of its missionaries, who, from that period, formed the majority of the students at Gosport.

The Baptist Mission to India had been recently set on foot, and this, no doubt, operated as an additional impetus to missionary exertions on the part of Mr. Bogue and his friends. Accordingly, in the month of September, 1795, the affair of missions was taken up in good earnest: sermons were preached at different places by various ministers. Mr. Haweis, Mr. Burder, Mr. Greathead, Mr. Rowland Hill, and by Mr. Bogue, who took for his text, Hag. : 2. "This people say, the time is not come; and the time that the Lord's house should be built." This discourse had such a powerful effect upon the audience, that it paved the way for the formation of the London Missionary society: twenty-five directors were chosen, among whom was Mr. Bogue; a treasurer and secretaries were appointed, and the society put in train.

In 1796, an application was made to Mr. Bogue, by his friend, Robert Haldane, Esq. to become a missionary in person. This latter gentleman had formed the project of quitting his native country, like the good bishop Berkeley, and in company with Mr. Ewing and Mr. Innes, both of whom had lately resigned their stations in the church of Scotland, of proceeding to Bengal, to preach the Gospel among the Hindoos. A further object which Mr. Haldane had in view, was to form a seminary in India for the instruction of others, who might diffuse the light of the Gospel to the widest extent; and to furnish the necessary funds for this grand and benevolent enterprise, Mr. Haldane disposed of his fine estate at Airdrie, near Glasgow. To this proposal Mr. Bogue gave his consent; and on De-

ember 9, 1796, accompanied Mr. Haldane to London, to wait on Mr. Dundas, then president of the board of control for Indian affairs; the government, however, refused to sanction the project, and the scheme failed, mainly through the influence of the East India company. From this time, Mr. Bogue bent all his efforts to promote the interests of the Missionary society; and to effect this, he was instant in season and out of season. He traversed the British islands in every direction, to make known the Missionary society, and stimulate exertions in its behalf, in doing which he was "in labors more abundant." But we must now attend him chiefly in his career as an author; and passing by some of the earlier and minor productions of his pen, we may mention his "Essay on the Divine Authority of the New Testament," which, though composed in English, was translated into French, Italian, German, and Spanish, a circumstance that shows the high estimation in which the work was held. It forms a comprehensive treatise on the divinity of the Christian religion. Another of Mr. Bogue's works is a volume of discourses on the subject of the millennium. His "History of the Dissenters," in four volumes, octavo, written in conjunction with Dr. Bennett, has already been adverted to. It is his greatest undertaking in point of extent, and was projected as a continuation of Neal's History of the Puritans. The work, however, has not been a favorite with the public, having dragged heavily through the first edition. It certainly comprises a mass of interesting and valuable materials, which will be found highly useful when the subject shall be taken up by some master mind, who, to the mere inductive application of historical facts, shall possess the faculty of compression, and imbue the whole with the philosophy of history. Mr. Bogue died at Brighton, on the 25th of October, 1825, in his seventy-sixth year.

In his bodily frame, Mr. Bogue was muscular, and rather athletic; his constitution sound and vigorous; inasmuch that he scarcely knew, in his own person, what sickness or infirmity meant. His life was one of almost herculean labor; but as a preacher he was not very popular. His learning and talents, though not of the highest order, were certainly above mediocrity; and it was his unwearied study to render himself useful in his day and generation. In praise of his disinterestedness, it deserves to be recorded, that on one occasion he refused to accept the sum of two hundred pounds, voted him by the Missionary society, as an expression of the sense they entertained of his services in its behalf.—*Jones's Chr. Biog.*

BOHAN, (*a stone*;) a Reubenite, who had a stone erected to his honor, on the frontier between Judah and Benjamin, to commemorate his exploits in the conquest of Canaan, Josh. 15: 6. 18: 17.—*Calmet.*

BOHEMIAN BRETHERN; the name of a Christian sect, which arose in Bohemia, about the middle of the fifteenth century, from the remains of the Hussites. Dissatisfied with the advances made towards popery, by which the Calixtines had made themselves the ruling party in Bohemia, they refused to receive the *compacts* or articles of agreement between that party and the council of Basle (November 30, 1433); and began about 1457, under the direction of a clergyman of the name of Michael Bradatz, to form themselves into separate parishes, to hold meetings of their own, and to distinguish themselves from the rest of the Hussites by the name of *Brothers*, or *Brothers' Union*; but they were often confounded by their opponents with the Waldenses and Picards, and, on account of their seclusion, were called *Cavern-hunters*. Amidst the hardships and sufferings which they suffered from the Calixtines and the Catholics, without offering any resistance, their numbers increased so much, through their constancy in belief, and the purity of their morals, that in the year 1500, their parishes amounted to two hundred, most of which had chapels belonging to them. The peculiarities of their religious belief are exhibited in their confessions of faith, especially their opinions in regard to the Lord's supper. They rejected the idea of transubstantiation, and admitted only a mystical spiritual presence of Christ in the eucharist. On all points they professed to take the Scriptures as the ground of their doctrines, and for this, but more especially for the constitution and discipline of their churches, they received the approbation of the reformers of the six-

teenth century. This constitution they endeavored to model according to the accounts which they could collect respecting the primitive churches. They aimed at the restoration of the primitive purity of Christianity, by the exclusion of the vicious from their communion; by the careful separation of the sexes; and by the distribution of their members into three classes:—the beginners, the proficient, and the perfect. Their strict system of superintendence, extending even to the minute details of domestic life, contributed much towards promoting this object. To carry on their system, they had a multitude of officers, of different degrees, as bishops, seniors and conseniors, presbyters or preachers, deacons, ædiles, and acolytes, among whom the management of the ecclesiastical, moral, and civil affairs of the community were judiciously distributed. Their first bishop received his ordination from a Waldensian bishop, though their churches held no communion with the Waldenses in Bohemia. They were destined, however, to experience a like fate with that oppressed sect. When, in conformity to their principle not to perform military service, they refused to take up arms in the Smalcaldic war against the Protestants, Ferdinand took their chapels from them; and, in 1548, one thousand of their society retired into Poland and Prussia, where they at first settled at Marienwerder. The agreement which they entered into at Sentomir, April 14, 1570, with the Polish Lutherans and Calvinistic churches, and, still more, the dissenters' peace act of the Polish convention, 1572, obtained toleration for them in Poland, where they united more closely with the Calvinists under the persecutions of the Swedish Sigismund, and have continued in this connection to the present day. Their brethren who remained in Moravia and Bohemia, recovered a certain degree of liberty under Maximilian II., and had their chief residence at Fülneck, in Moravia, and hence have been called *Moravian Brethren*. The issue of the thirty years' war, which terminated so unfortunately for the Protestants, occasioned the entire destruction of their churches, and their last bishop, Comenius, who had rendered important services in the education of youth, was obliged to flee. From this time they made frequent emigrations, the most important of which took place in 1712, and occasioned the establishment of the New Brethren's church by count Zinzendorf.

Though the Old Bohemian Brethren must be regarded as now extinct, this society deserves ever to be had in remembrance, as one of the principal guardians of Christian truth and piety, in times just emerging from the barbarism of the dark ages; as a promoter of a purity of discipline and morals, which the reformers of the sixteenth century failed to establish in their churches; and as the parent of the widely-extended association of the United Brethren, whose constitution has been modelled after theirs.—*Hend. Buck.*

**BOILEAU, (JAMES),** an elder brother of the celebrated poet, born at Paris, in 1635, was a doctor of the Sorbonne, a canon, and dean and grand vicar of Sens. He died in 1716. He is the author of several theological and other works in the Latin language, the most celebrated of which is the *Historia Flagellantium*. James Boileau, like his rother, was caustic and witty. Being asked why he always wrote in Latin, he replied, "For fear the bishops would read me, in which case I should be persecuted." The Jesuits he designated as men "who lengthened the reed, and abridged the decalogue."—*Davenport.*

**BOLINGBROKE, (HENRY ST. JOHN),** celebrated for his political career, his talents and eloquent writings, and for his hostility to Christianity, was born at Battersea, (Eng.) 1672, and died 1751. In his religious system, he acknowledges a God, but is for reducing all his attributes to *wisdom and power*; blaming divines for distinguishing between his physical and moral attributes; and asserting that we cannot ascribe justice and goodness to God according to our ideas of them, nor argue with any certainty about them; that it is absurd to deduce moral obligations from the moral attributes of God, or to pretend to imitate him on those attributes. He resolves all morality into self-love as its first principle, and final centre; as many others have done, although, as has been acutely observed, "*this is the same thing as for every individual to treat himself as the Supreme Being.*" In the details of morality he is equally

lax, and his bad temper and dissipated habits but too unhappily confirmed the bad tendency of his principles.



Christianity is honored, not injured, by such assailants. Rarely have finer powers been more fatally abused. "His argument," it has been said, "is of that elevated quality that deals in lofty language and privileged assertion; and of that intrepid character, that fears not, as occasion may demand, to beat down the very positions, which when, other occasions demanded, it had been found convenient to maintain." See his *Philosophical Works and Letters on History*.—*Davenport*; *Ency. Amer.*; *Fuller's Works*; *Magee on Atonement.*

**BOLIVAR, (SIMON),** the great captain of South America, was born in the city of Caraccas, in 1783, and died in 1830, at San Pedro Alejandrino, a country seat about a league from Santa Martha. His body was embalmed and laid in state for three days; the people flocking in crowds to look upon the remains of their liberator. Four days previous to his death, he issued a decree to the citizens of Colombia, which concluded in the following words: "Colombians—I leave you—but my last prayers are offered up for the tranquillity of Colombia—and if my death will contribute to this desirable end, by a discontinuance of party feeling, and consolidate the union, I shall descend with feelings of contentment into the tomb which will soon be prepared for me."—*Davenport.*

**BOLLANDUS, (JOHN),** a Jesuit, born in the Netherlands, in 1596, was chosen by his fraternity to carry into effect Rosswede's plan of the *Acta Sanctorum*, or *Lives of the Saints*. He completed five folio volumes, the first part of which he published in 1643. Since his decease, in 1663, the work has been continued, by Henschenius and others, to the extent of fifty-three volumes, and is still incomplete.—*Davenport.*

**BOLLANISTS**; a society of Jesuits in Antwerp, which published, under the title of "*Acta Sanctorum*," the traditions and legends of the saints. They received this name from John Bolland, who first undertook to digest the materials already accumulated by Heribert Roswey.—*Hend. Buck.*

**BOND**; literally a band or chain, Acts 25: 14; metaphorically, oppression, captivity, affliction, Psalm 116: 16. Phil. 1: 7; morally, an obligation of any kind. Numb. 30: 12. Jer. 5: 6. Ezek. 20: 37. The *bond of iniquity* is the state of sin, wherein by the curse of the law and his own corruption, the unconverted sinner, in all his desires, thoughts, words, and actions, is shut up to the service and wages of unrighteousness. Acts 8: 23. On the other hand, peace with God through Christ, with our own consciences and with one another, is a beautiful *bond* which unites the affections, designs, exercises, and operations of the several members of the Christian church. Ephes. 4: 3. *Charity*, that is, Christian love, is called by St. Paul the *bond of perfectness*, because it completes the Christian character, promotes a close union in church relation, and renders the gifts and graces of all subservient to mutual progress towards perfect holiness, happiness, dignity, usefulness and glory. Col. 3: 14. The *bond of the covenant* is a confirmed state in the covenant of grace which decrees our salvation, and which binds us under the most deep and lasting obligations to be the Lord's. Ezek. 20: 37.—*Brown.*

**BONDAGE OF CORRUPTION.** This phrase of St. Paul, Rom. 8: 21, has been differently understood, as has the whole magnificent passage of which it forms a part. Some, mistaking the connection and scope of the passage, have explained it of moral corruption, and have hence ar-

gued the final restoration of all men to holiness and happiness. But the context plainly shows that the apostle is treating exclusively of the future glory which awaits the believer in Christ, in consequence of his adoption as a child of God and joint-heir with Christ. A part of that glory is the deliverance of this visible creation from its present subjection to change, decay and death, in the day that this mortal shall put on immortality. 1 Cor. 15: 50—54. 2 Cor. 5: 4.

**BONIFACE**, (Sr.) whose real name was Wilfrid, was born at Crediton, in Devonshire, about A. D. 680; travelled, about 716, through many parts of Germany (of which he is called the apostle), to convert the heathens; was consecrated a bishop, at Rome, by Gregory II. in 723; returned to Germany, and reclaimed the Bavarians from paganism, and was, finally, massacred in Friesland, in 755.—*Davenport*.

**BONOSIANIS**; the followers of Bonosus, bishop of Sardica, who is said to have been of the same sentiments with the Photinians, which see.—*Williams*.

**BONES**; the hard parts of animal bodies which support their form. To be *bone of one's bone and flesh of his flesh*, Gen. 2: 23, 2 Sam. 5: 1, or a *member of his body, of his flesh and of his bones*, Eph. 5: 30, is to have the same nature, and to be united in the nearest relation and affection. Iniquities are said to be in men's bones, when their body is polluted by them, or is suffering under the consequences and curse of them. Job 20: 11. Ez. 22: 27. A penitent or troubled spirit is often compared to *broken, burnt, pierced, shaking or rotten bones*; to represent the acuteness of its distress, the prostration of its powers, the agony of its fears, the depth of its disorders, and the extreme difficulty of its cure. The *valley of dry bones* in Ezekiel's vision, represents a state of utter helplessness, apart from divine interposition and aid. Ez. 37: 1—17.—*Brown*.

**BONNER**, (EDMUND), a prelate, "damned to everlasting fame," under the appellation of "bloody bishop Bonner," was the son of a peasant, at Hanley, in Worcestershire, and was educated at Pembroke college, Oxford. Henry VIII. made him his chaplain, bishop of Hereford, and then of London, and employed him on embassies to France, Germany, and the pope. He was imprisoned and deprived of his bishopric, in the reign of Edward VI.; but was restored by Mary, and signalized himself by his vindictive and persecuting spirit. Queen Elizabeth imprisoned him in the Marshalsea, and he died there, in 1569, after ten years' confinement. Bonner was a man of learning and talent; but so sanguinary, that, in allusion to his excessive complacency, he was quaintly said to have *abundance of guts, but no bowels*.—*Davenport*.

**BONNET**, was a covering for the head, worn by the Jewish priests. Josephus says, that the bonnet worn by the private priests was composed of several rounds of linen cloth, turned in and sewed together, so as to appear like a thick linen crown. The whole was entirely covered with another piece of linen, which came down as low as their forehead, and concealed the deformity of the seams. See Exod. 28: 40. The high-priest's bonnet was not much different from that which has been described. These bonnets appear to have resembled the modern *turban* of the East.—*Watson*.

**BONZES**; priests of the religion of Fo, in Eastern Asia, particularly in China, Burmah, Tonkin, Cochin-China, and Japan. Living together in monasteries, unmarried, they greatly resemble the monks of corrupt Christian churches; the system of their hierarchy also agrees, in many respects, with that of the Catholics. They do penance, and pray for the sins of the laity, who secure them from want by endowments and alms. The female bonzes may be compared to the Christian nuns, as the religion of Fo admits of no priestesses, but allows of the social union of pious virgins and widows, under monastic vows, for the performance of religious exercises. The bonzes are commonly acquainted only with the external forms of worship and the idols, without understanding the meaning of their religious symbols.—*Hend. Buck*.

**BOOK**; a writing composed on some point of knowledge by a person intelligent therein, for the instruction or amusement of the reader. The word is formed from the Gothic *hoka*, or Saxon *boc*, which comes from the northern *buch*, or *buchais*, a beech or service-tree, on the bark of which

our ancestors used to write. Book is distinguished from pamphlet, or single paper, by its greater length; and from tome or volume, by its containing the whole writing on the subject. Isidore makes this distinction between *liber* and *codex*; that the former denotes a single book, the latter a collection of several; though, according to Scipio Maffei, *codex* signifies a book in the square form; *liber*, a book in the roll form. The primary distinction between *liber* and *codex* seems to have been derived, as Dr. Heylin has observed, from the different materials used for writing, among the ancients: from the inner side of the bark of a tree, used for this purpose, and called in Latin *liber*, the name of *liber* applied to a book was deduced; and from that tablet, formed from the main body of a tree, called *caudex*, was derived the appellation of *codex*.

1. Several sorts of materials were formerly used in making books: stone and wood were the first materia employed to engrave such things upon as men were desirous of having transmitted to posterity. Porphyry makes mention of some pillars preserved in Crete, on which the ceremonies observed by the Corybantes in their sacrifices were recorded. The works of Hesiod were originally written on tables of lead, and deposited in the temple of the muses in Bœotia. The moral law of Jehovah was written on tables of stone. The laws of Solon were cut on wood planks. Tables of wood and ivory were common among the ancients: those of wood were very frequently covered with wax, that persons might write on them with more ease, or blot out what they had written. And the instrument used to write with was a piece of iron, called a *style*; and hence the word "style" came to be taken for the composition



the writing. The leaves of the palm tree were afterwards used instead of wooden planks, and the finest and thinnest part of the bark of such trees as the lime, ash, maple, and elm; and especially the *tilio*, or *phillyrea*, and Egyptian *papyrus*. Hence came the word *liber*, (a book), which signifies the inner bark of the trees. And as these barks were rolled up in order to be removed with greater ease, each roll was called *volumen*, a volume; a name afterwards given to the like rolls of paper or parchment. From the Egyptian papyrus, the oldest material commonly employed for writing on, the word *paper* is derived. After this, leather was introduced, especially the skins of goats and sheep. For the king of Pergamus, in collecting his library, was led to the invention of parchment made of those skins. The ancients likewise wrote upon linen. Pliny says, the Parthians, even in his time, wrote upon their clothes; and Livy speaks of certain books made of linen, *linte libri*, upon which the names of magistrates, and the history of the Roman commonwealth, were written, and preserved in the temple of the goddess Moneta.

2. The materials generally used by the ancients for their books, were liable to be easily destroyed by the damp, when hidden in the earth; and in times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view, Jeremiah ordered the writings, which he delivered to Baruch, to be put in an earthen vessel, Jer. 32. In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to inter in the earth, and which, without such care, would have been soon destroyed. We need not wonder then, that the prophet Jeremiah should think it necessary to inclose those writings in an earthen pot, which were to be buried in Judea, in some place where they might be found without much difficulty on the return of the Jews from captivity. Accordingly, two different writings, or small rolls of writing, called books in the original Hebrew, were designed to be inclosed in such

an earthen vessel; but commentators have been much embarrassed in giving any probable account of the necessity of two writings, one sealed, the other open; or, as the passage has been commonly understood, the one *sealed up*, the other left *open* for any one to read; more especially, as both were to be alike buried in the earth and concealed from every eye, and both were to be examined at the return from the captivity. But the word translated *open*, in reference to the evidence, or book which was open, (1 Sam. 3: 7, 21. Dan. 2: 19, 30. 10: 1.) signifies the revealing of future events to the minds of men by a divine agency; and it is particularly used in the book of Esther, 8: 13, to express a book's making known the decree of an earthly king. Consequently the *open book* of Jeremiah seems to signify, not its being then lying open or unrolled before him, while the other was sealed up; but the book that had revealed the will of God, to bring back Israel into their own country, and to cause buying and selling of houses and lands again to take place among them. This was a *book of prophecy*, opening and revealing the future return of Israel, and the other little book, which was ordered to be buried along with it, was the purchase deed.

3. By adverting to the different modes of writing in eastern countries, we obtain a satisfactory interpretation of a passage in the book of Job, 19: 23, 24, and a distinct view of the beautiful gradation which is lost in our translation: "O that my words were now written! O that they were printed (written) in a book! that they were graven with an iron pen and lead in the rock forever!" In the East there is a mode of writing, which is designed to fix words in the memory, but the writing is not intended for duration. Accordingly, we are informed by Dr. Shaw, that children learn to write in Barbary by means of a smooth, thin board, slightly covered with whiting, which may be wiped off or renewed at pleasure. Job expresses his wish not only that his words were written, but also written in a book, from which they should not be blotted out, nay, still further, graven in a rock, the most permanent mode of recording them, and especially if the engraved letters were filled with lead; or the rock was made to receive leaden tablets, the use of which was known among the ancients. So Pliny, "At first, men wrote on the leaves of palm, and the bark of certain trees; but afterwards public documents were preserved on leaden plates, and those of a private nature on wax, or linen."

4. The first books were in the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation *sepher*, which the Septuagint render *axines*, that is, *square tables*: of which form the book of the covenant, book of the law, book, or bill of divorce, book of curses, &c. appear to have been. As flexible matters came to be written on, they found it more convenient to make their books in form of rolls, called by the Greeks *kontakia*, by the Latins *volumina*, which appear to have been in use among the ancient Jews as well as the Grecians, Romans, Persians, and even Indians; and of such did the libraries chiefly consist, till some centuries after Christ. The form which obtains among us is the square, composed of separate leaves; which was also known, though little used, among the ancients; having been invented by Aitalus, king of Pergamus, the same who also invented parchment: but it has now been so long in possession, that the oldest manuscripts are found in it. Montfaucon assures us, that of all the ancient Greek manuscripts he has seen, there are but two in the roll form; the rest being made up much after the manner of the modern books. The rolls, or volumes, were composed of several sheets, fastened to each other, and rolled upon a stick, or *umbilicus*; the whole making a kind of column, or cylinder, which was to be managed by the *umbilicus*, as a handle; it being reputed a kind of crime to take hold of the roll itself. The outside of the volume was called *frons*; the ends of the *umbilicus* were called *cornua*, "horns;" which were usually carved and adorned likewise with silver, ivory, or even gold and precious stones. Whilst the Egyptian papyrus was in common use, its brittle nature made it proper to roll up what they wrote; and as this had been a customary practice, many continued it when they used other materials, which might very safely have been treated in a different manner. To the form of books belongs the *economy of the*

*inside*, or the order and arrangement of points and letters into lines and pages, with margins, and other appurtenances. This has undergone many varieties: at first, the letters were only divided into lines, then into separate words; which, by degrees, were noted with accents, and distributed by points and stops into periods, paragraphs, chapters, and other divisions. In some countries, as among the orientals, the lines began from the right, and ran to the left; in others, as in northern and western nations, from the left to the right; others, as the Grecians, followed both directions alternately, going in the one and returning in the other, called *boustrophedon*, because it was after the manner of oxen turning when at plough. In the Chinese books, the lines ran from top to bottom. Again: the page in some is entire, and uniform; in others, divided into columns; in others, distinguished into texts and notes, either marginal, or at the bottom: usually it is furnished with signatures and catch-words; also with a register to discover whether the book be complete. To these are occasionally added the apparatus of summaries, or side-notes; the embellishments of red, gold, or figured initial letters, head-pieces, tail-pieces, effigies, schemes, maps, and the like. The end of the book, now denoted by *finis*, was anciently marked with a  $\omega$ , called *coronis*, and the whole frequently washed with an oil drawn from cedar, or citron chips, strewed between the leaves to preserve it from rotting. There also occur certain *formulae* at the beginning and end of books; as among the Jews, the word *hezek, esto fortis*, which we find at the end of the books of Exodus, Leviticus, Numbers, Ezekiel, &c. to exhort the reader to be courageous, and proceed on to the following book. The conclusions were also often guarded with imprecations against such as should falsify them; of which we have an instance in the Apocalypse. The Mahometans, for the like reason, place the name of God at the beginning of all their books, which cannot fail to procure them protection, on account of the infinite regard which they pay to that name, wherever found. For the like reason it is, that divers of the laws of the ancient emperors begin with the formula, *In Nomine Dei*. At the end of each book, the Jews also added the number of verses contained in it, and at the end of the Pentateuch the number of sections; that it might be transmitted to posterity entire. The Masorites and Mahometan doctors have gone further, so as to number the several words and letters in each book, chapter, verse, &c. of the Old Testament and the Alkoran. The scarcity and high price of books in former ages, ought to render us the more grateful for the discovery of the great art of printing, as especially by that means the Holy Bible, "the word of truth and gospel of our salvation," is made familiar to all classes.

5. The universal ignorance that prevailed in Europe, from the seventh to the eleventh century, may be ascribed to the scarcity of books during that period, and the difficulty of rendering them more common, concurring with other causes arising from the state of government and manners. The Romans wrote their books either on parchment, or on paper made of the Egyptian papyrus. The latter, being the cheapest, was of course the most commonly used. But after the Saracens conquered Egypt, in the seventh century, the communication between that country and the people settled in Italy, or in other parts of Europe, was almost entirely broken off, and the papyrus was no longer in use among them. They were obliged on that account to write all their books upon parchment; and as the price of that was high, books became extremely rare and of great value. We may judge of the scarcity of materials for writing them from one circumstance. There still remain several manuscripts of the eighth, ninth, and following centuries, written on parchment, from which some former writing had been erased, in order to substitute a new composition in its place. Thus, it is probable, several of the works of the ancients perished. A book of Livy or of Tacitus might be erased, to make room for the legendary tale of a saint, or the superstitious prayers of a missal. Nay, worse instances are recorded, of obliterating copies of the Holy Scriptures to make room for the lucubrations of some of the more modern fathers of the church. Manuscripts thus defaced, the vellum or parchment of which is occupied with some other writings,



are called 'palimpsests,' *codices rescripti* or *palimpsesti*, from *palimpsestos*, "that which has been twice scraped." As this want of materials for writing will serve to account for the loss of many of the works of the ancients, and for the small number of manuscripts previous to the eleventh century, many facts prove the scarcity of books at this period. Private persons seldom possessed any books whatever; and even monasteries of note had only one missal. In 1299, John de Pontissara, bishop of Winchester, borrows of his cathedral convent of St. Swithin, at Winchester, "*bibham bene glossatam*," that is, the Bible, with marginal annotations, in two folio volumes; but gives a bond for the return of it, drawn up with great solemnity. For the bequest of this Bible to the convent, and one hundred marks, the monks founded a daily mass for the soul of the donor. If any person gave a book to a religious house, he believed that so valuable a donation merited eternal salvation, and he offered it on the altar with great ceremony. The prior and convent of Rochester declare, that they will every year pronounce the irrevocable sentence of damnation on him who shall purloin or conceal a Latin translation of Aristotle's Poetics, or even obliterate the title. Sometimes a book was given to a monastery, on condition that the donor should have the use of it for his life; and sometimes to a private person, with the reservation that he who receives it should pray for the soul of his benefactor. In the year 1225, Roger de Insula, dean of York, gave several Latin Bibles to the university of Oxford, on condition that the students who perused them should deposit a cautionary pledge. The library of that university, before the year 1300, consisted only of a few tracts, chained or kept in chests, in the choir of St. Mary's church. The price of books became so high, that persons of a moderate fortune could not afford to purchase them. In the year 1174, Walter, prior of St. Swithin's at Winchester, purchased of the monks of Dorchester, in Oxfordshire, Bede's homilies and St. Austin's psalter for twelve measures of barley and a pall, on which was embroidered in silver the history of St. Birinus converting a Saxon king. About the year 1400, a copy of John of Meun's "*Roman de la Rose*" was sold before the palace-gate at Paris for forty crowns, or 331 6s. 6d. The countess of Anjou paid, for a copy of the homilies of Haimon, bishop of Halberstadt, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. Even so late as the year 1471, when Louis XI. of France borrowed the works of Rhasis, the Arabian physician, from the faculty of medicine at Paris, he not only deposited by way of pledge a considerable quantity of plate, but he was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it. But when, in the eleventh century, the art of making paper was invented, and more especially after the manufacture became general, the number of manuscripts increased, and the study of the sciences was wonderfully facilitated. Indeed, the invention of the art of making paper, and the invention of the art of printing, are two very memorable events in the history of literature and of human civilization. It is remarkable, that the former preceded the first dawning of letters and improvement in knowledge, towards the close of the eleventh century; and the latter ushered in the light which spread over Europe at the era of the reformation.

6. If the ancient books were large, they were formed of a number of skins, of a number of pieces of linen and cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides, Ezek. 2: 9. Zech. 5: 1. Books, when written upon very flexible materials, were, as stated above, rolled round a stick; and, if they were very long, round two, from the two extremities. The reader unrolled the book to the place which he wanted, and rolled it up again, when he had read it, Luke 4: 17-20; whence the name *megelle*, a *voluene*, or thing rolled up, Psalm 40: 7. Isaiah 34: 4. Ezek. 2: 9. 2 Kings 19: 14. Ezra 6: 2. The leaves thus rolled round the stick, which has been mentioned, and bound with a string, could be easily sealed, Isaiah 29: 11. Dan. 12: 4. Rev. 5: 1. 6: 7. Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by. The orientals appear to have

taken pleasure in giving tropical or enigmatical titles to their books. The titles prefixed to the fifty-sixth, sixtieth, and eightieth psalms appear to be of this description. And there can be no doubt that David's elegy upon Saul and Jonathan, 2 Sam. 1: 18, is called in Hebrew *the bonn*, in conformity with this peculiarity of taste.

The book, or flying roll, spoken of in Zech. 5: 1, 2, twenty cubits long, and ten wide, was one of the ancient rolls, composed of many skins, or parchments, glued or sewed together at the end. Though some of these rolls or volumes were very long, yet none, probably, was ever made of such a size as this. This contained the curses and calamities which should befall the Jews. The extreme length and breadth of it shows the excessive number and enormity of their sins, and the extent of their punishment.

Isaiah, describing the effects of God's wrath, says, "The heavens shall be folded up like a book," (scroll,) Isai. 34: 4. He alludes to the way among the ancients, of rolling up books, when they purposed to close them. A volume of several feet in length was suddenly rolled up into a very small compass. Thus the heavens should shrink into themselves, and disappear, as it were, from the eyes of God, when his wrath should be kindled. These ways of speaking are figurative, and very energetic.

7. Book is sometimes used for letters, memoirs, an edict, or contract. In short, the word *book*, in Hebrew, *sepher*, is much more extensive than the Latin *liber*. The letters which Rabshakeh delivered from Sennacherib to Hezekiah are called a book. The English translation, indeed, reads *letter*; but the Septuagint has *biblion*; and the Hebrew text, *sepherim*. The contract, confirmed by Jeremiah for the purchase of a field, is called by the same name, Jer. 32: 10; and also the edict of Ahasuerus in favor of the Jews, Esther 9: 20, though our translators have called it *letters*. The writing which a man gave to his wife when he divorced her was denominated, in Hebrew, "a book of divorce," *Deut. 24*.

Books, *Writers of*. The ancients seldom wrote their treatises with their own hand, but dictated them to their freedmen and slaves. These were either *tachygraphoi*, *amanuenses*, *notarii*, "hasty writers," or *kalligraphoi*, *librarii*, "fair writers," or *bibliographoi*, *librarii*, "copyists." The office of these last was to transcribe fairly that which the former had written hastily and from dictation; they were those who were obliged to write books and other documents which were intended to be durable. The correctness of the copies was under the care of the *emendator*, *corrector*, (*ho dokimazon ta gegrammena*.) A great part of the books of the New Testament was dictated after this custom. St. Paul noted it as a particular circumstance in the epistle to the Galatians, that he had written it with his own hand, Gal. 6: 11. But he affixed the salutation with his own hand, 2 Thess. 3: 17. 1 Cor. 16: 21. Col. 4: 18. The amanuensis who wrote the epistle to the Romans, has mentioned himself near the conclusion, Rom. 16: 22.

Books, *modes of publication*. Works could only be multiplied by means of transcripts. Whenever in this way they passed over to others, they were beyond the control of the author, and published. The edition, or publication, by means of the booksellers, was, only at a later period, advantageous to the Christians. The *recitatio* preceded the publication, which took place often merely among some few friends, and often with great preparations before many persons, who were invited for that purpose. From hence the author became known as the writer, and the world became previously informed of all which they might expect from the work. If the composition pleased them, he was requested to permit its transcription; and thus the work left the hands of the author, and belonged to the *publicum*. Frequently an individual sent his literary labors to some illustrious man, as a present, *strena*, *munusculum*; or he prefixed his name to it, for the sake of giving him a proof of friendship or regard, by means of this express and particular direction of his work. When it was only thus presented or sent to him, and he accepted it, he was considered as the person bound to introduce it to the world, or as the *patronus libri*, who had pledged himself, as the *patronus personæ*, to this duty. It now became his office to provide for its publication by means of transcripts, to facilitate

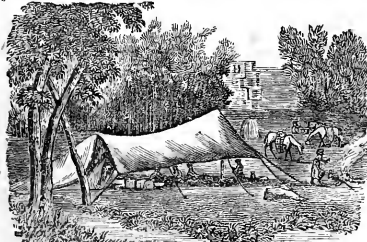
as approach *ad limina potentiorum* to the gates of men or great influence, and to be its *defensor*.

Thus the works of the first founders of the Christian church made their appearance before their community. Their epistles were read in those congregations to which they were directed; and whoever wished to possess them either took a transcript of them, or caused one to be procured for him. The historical works were made known by the authors in the congregations of the Christians, *per recitationem*: the object and general interest in them procured for them readers and transcribers. St. Luke dedicated his writings to an illustrious man of the name of Theophilus.—*Watson*.

**BOOK OF JUDGMENT.** Daniel says, "Judgment was set, and the books were opened," 7: 10. This is an allusion to what is practised, when a prince calls his servants to account. The accounts are produced, and inquired into. It is possible he might allude also to a custom of the Persians, among whom it was a constant practice every day to write down what had happened, the services done for the king, and the rewards given to those who had performed them; as we see in the history of Ahasuerus and Mordecai. When, therefore, the king sits in judgment, the books are opened, and he compels all his servants to reckon with him; he punishes those who have been failing in their duty, compels those to pay who are indebted to him, and rewards those who have done him services. There will be, in a manner, a similar proceeding at the day of God's final judgment. Rev. 20: 12.—*Calmet*.

**BOOK OF LIFE, or BOOK OF THE LIVING, or BOOK OF THE LORD,** Ps. 69: 28. It is very probable, that these descriptive phrases, which are frequent in Scripture, are taken from the custom observed generally in the courts of princes, of keeping a list of persons who are in their service, of the provinces which they govern, of the officers of their armies, of the number of their troops, and sometimes even of the names of their soldiers. Thus Moses desires God rather to blot him out of his book, than to reject Israel, Exod. 32: 32. When it is said, that any one is written in the book of life, it means that he particularly belongs to God, is enrolled among the number of his friends and servants. When it is said, "blotted out of the book of life," this signifies, erased from the list of God's friends and servants; as those who are guilty of treachery are struck off the roll of officers belonging to a prince. It is probable, also, that the primitive Christian churches kept lists of their members, in which those recently admitted were enrolled: these would take a title analogous to that of the book of life, or the Lamb's book of life: as this term occurs principally in the Revelation, it seems likely to be derived from such a custom. Rev. 3: 5. 22: 19. Something of the same nature we have, in Isaiah 4: 3, where the prophet alludes to such as were "written among the living in Jerusalem;" that is, enrolled among the citizens of that city of God; to which the Christian church was afterwards compared. In a more exalted sense, the book of life signifies, the book of *justification*; or the register of those who through grace have been chosen to eternal life in Christ. Luke 10: 20. Phil. 4: 3. Rev. 13: 8. 17: 8. 20: 12, 15. 21: 27.—*Calmet*.

**BOOTH;** a tent made of poles, and used as a temporary residence. See *TENT*.—*Calmet*.



**BOOTH, (ABRAHAM),** the well-known champion of Baptist principles, venerable for his learning, piety, and talents, was born at Blackwell, in Derbyshire, in the month of May,

1734. He was the eldest child of a large family; and his father being a farmer, he brought his son up to the business, in which he assisted him, till he had arrived at the age of sixteen. His education therefore, in early years, was very much neglected; he never went even to a common day-school; and the only instruction he received, was in the knowledge of the English alphabet, which his father taught him, after the toils and fatigues of the day. It has been frequently and justly observed, that many who have received the least instruction, have, in the course of a comparatively short space of time, made the most rapid improvement, both in mind and heart, and have become blessings to their friends, and ornaments to society; while others have disgraced both their preceptors and themselves, and only left behind them names dishonored and unworthy. To the former may be added Abraham Booth. His mind, ever active and energetic, was at length roused to exertion, and he determined to cultivate it himself. This resolution, once adopted, never forsook him; and, in a short time, he perfected himself in arithmetic and writing; and while the other members of his family were enjoying their nocturnal repose, he was studying and preparing himself for that future usefulness, for which he was subsequently so distinguished. The bodily fatigues of farming not suiting his health, he learned to work in the stocking-frame; but neither was this application adapted to him. He was destined for a more responsible and important work. His parents were members of the church of England; and, till their attention was arrested by the discourses of some zealous itinerant preachers, who were General Baptists, they constantly attended their parish church. The mind of young Abraham was strongly impressed with their arguments, and, after mature consideration, he consented to be baptized, at Barton, by Mr. Francis Smith. Mr. Booth gave very early marks of piety; and was frequently, when his parents thought he was devoting his time to recreation, overheard in prayer. His friends, impressed with the idea that he possessed talents for usefulness in the church of God, expressed their anxieties for him to enter the ministry; and, after many prayers and much consideration on the importance of the great work on which he was entering, he became a preacher among the General Baptists. He was an active minister of the Gospel; preaching at Melbourne, Barton, Loughborough, Diseworth, and many other surrounding places, where he labored with much success. In 1758, he married Miss Elizabeth Bowman, an amiable and intelligent young woman, by whom he had a large family. These increasing demands on his income induced him to open an academy at Sutton Ashfield, for young gentlemen, in which he was joined by his amiable partner, who received a proportionate number of females.

In 1760, there were distinct churches formed, in consequence of the Baptist connexion having increased; and Mr. Booth was accordingly set apart for the society of Kirby Woodhouse, where he labored for several years, till an event occurred, which made it his painful duty to leave a people to whom he was much attached, and among whom he had labored for many years. His doctrinal sentiments underwent an important change. Hitherto he had held the Arminian doctrine of the inefficacy of divine grace, and wrote a work on "Absolute Predestination," in which he opposed the doctrine of election, which he afterwards warmly vindicated. He now published his "Reign of Grace," being the substance of discourses preached in a room at Sutton Ashfield, after his secession from the General Baptists.

In 1768, he was called to the pastoral office of the church in Prescott street, Goodman's fields, London, and was ordained over them. He now studied intensely, and soon shone as a theologian and a scholar. In 1770, he published a tract, entitled "The Death of Legal Hope the Life of Evangelical Obedience," which has been greatly praised. In 1792, the cries and tears of the persecuted Africans arrested his attention, and he publicly avowed his utter abhorrence of the slave trade; he took an active part in forwarding petitions to the English legislature for its abolition; and he preached an able and judicious discourse, in aid of the society formed for effecting the abolition of that horrid and disgraceful traffic. Mr. Booth now became an author of first-rate celebrity in the Baptist denomination,

and of which it may be truly said that he was one of its brightest ornaments. In 1778, he published "An Apology for the Baptists, in which they are vindicated from the imputation of laying an undue stress on the ordinance of Baptism;" namely, when they refuse communion at the Lord's table with unbaptized persons. A powerful effort has indeed been lately made, by an eloquent writer of their own denomination, to overturn the principles of the "Apology," and vindicate the practice of mixed communion; but Mr. Booth has been most ably supported by Mr. Joseph Kiaghorn, of Norwich, and still more recently have the fundamental principles of his essay been vindicated by Mr. J. G. Fuller, of Bristol, son of the late secretary to the Baptist mission, in a small volume, which has yet received no reply from the advocates of mixed communion.

In 1784, in consequence of the appearance of a posthumous publication, on the subject of infant baptism, from the pen of the celebrated Matthew Henry, Mr. Booth gave to the world his "Pedobaptism examined, on the Principles, Concessions, and Reasonings of the most learned Pedobaptists," in which he meets his opponents on their own ground, avails himself of their own weapons, and, with singular dexterity, turns them against themselves. The volume was reviewed by Mr. Badcock, in the Monthly Review for September, 1784, in which he takes occasion to remark in the course of his critique, that "he sets his opponents together by the ears, and leaves them to overthrow the very cause, in defence of which they professed to take the field." The edition was quickly disposed of, and in 1787, our author came forward with a second edition, now greatly enlarged by additional quotations from the writings of the most celebrated Pedobaptists, accompanied by additional illustrations, remarks, and reasonings, comprised in two thick and closely printed volumes. In this performance, the reader will be astonished at the extent of the author's reading and research, his indefatigable industry, and his patient perseverance in the prosecution of his subject; nor less so at his skill in the luminous arrangement of his materials, which are collected from ancient fathers, from historians of every age and country, from the most eminent professors and pious divines. In a word, he seems to have exhausted the controversy on the side of the Baptists. An attempt, however, was made to furnish a reply, by Dr. Williams, afterwards president of the Rotherham dissenting academy, which called up our author again, in 1792, when he published "A defence of Pedobaptism examined; or, Animadversions on Dr. Edward Williams's Anti-pedobaptism examined." It was comprised in a volume of more than five hundred pages, and displays equal ability with the former work. After being many years out of print, a new edition of the whole of these pieces on the baptismal controversy has recently made its appearance (1828) in three volumes, octavo, handsomely printed.

To enumerate all the productions of our author's pen would be to extend this article to too great a length, since almost every year furnished some new proof of his laborious exertions in the cause of pure and undefiled religion; but his "Essay on the Kingdom of Christ," his "Pastoral Cautions," and his "Amen to Social Prayer," may be specified among his minor productions; and they are all of them pieces of uncommon excellence. But his "Glad Tidings to perishing Sinners; or, the Genuine Gospel a complete Warrant for the Ungodly to believe in Jesus Christ," which appeared in 1796, and which was followed by a second edition in 1800, was a publication of greater extent, and will abundantly recompense the cost and pains of perusing it. His last publication was a discourse, delivered at one of the monthly meetings of the Baptist churches in the metropolis, entitled, "Divine Justice essential to the Divine Character," with a copious appendix; and in none of his writings did the author give more solid proofs of an enlightened mind, or of more cogent and powerful reasoning. Mr. Booth died on the 27th of January, 1806, in the seventy-second year of his age, deeply regretted by all who knew him. He possessed a powerful and vigorous mind, cultivated by intense study, enlarged and expanded by reading and reflection, and enriched by a copious uncton from the Spirit of all grace. He was a man of the most inflexible integrity, great sanctity of manners, and exhi-

bited to all around, a pattern of the Christian minister. His works, (excepting those on baptism,) were published, in three octavo volumes, in 1813, with an Essay on his Life and Writings.—*Jones's Chris. Biog.*

**BOOTY;** spoils taken in war, Num. 31: 27—32. According to the law of Moses, the booty was to be divided equally between those who were in the battle and those who were in the camp, whatever disparity there might be in the number of each party. The law further required that, out of that part of the spoils which was assigned to the fighting men, the Lord's share should be separated; and for every three hundred men, oxen, asses, sheep, &c. they were to take one for the high-priest, as being the Lord's first-fruits; and out of the other moiety, belonging to the children of Israel, they were to give for every fifty men, oxen, asses, sheep, &c. one to the Levites.—*Watson.*

**BOOZ, or Boaz;** one of our Savior's ancestors according to the flesh, son of Salmon and Rahab, a Canaanitess of Jericho, whom Salmon, of the tribe of Judah, married. Some say, there were three of this name, the son, grandson, and great-grandson of Salmon; the last being husband of Ruth, and father of Obed. This they believe to be the only way in which Scripture can be reconciled with itself, since it reckons 366 years between Salmon's marriage, and the birth of David, and yet mentions only three persons between Salmon and David, viz. Booz, Obed, and Jesse. Mr. Taylor, however, prefers the solution of Dr. Alix. The Targuin on Ruth says, that Salmon is styled Saumon the Just; his works and the works of his children were very excellent; Boaz was a righteous person, by whose righteousness the people of Israel were delivered from the hands of their enemies, &c. There were but 366 years from the first of Josphat to the birth of David—for from the Exodus to the temple were 480 years; add to David seventy years, and four years of Solomon—the total is 480 years. He therefore supposes that Salmon might beget Boaz when he was 96 years old; Boaz beget Obed when he was 90 years old; Obed at 90 beget Jesse; and Jesse at 85 beget David. We know that long life often descends in a family; old Parr had a son who lived to be very old: and, what is no less remarkable, old men of such families have had children very late in life, as after the age of a hundred years; of which old Parr himself is one example.—*Colmet.*

**BORDING, (JAMES,)** an eminent Christian, was born 1546, and died 1616, aged sixty-nine. "Bording," says Melchior Adam, "was second to none in the study of theology, and he cultivated it with the sublime view of conforming his life to the divine will or doctrine." After a laborious life, finding his health giving way, he retired from public business, and arranged his affairs as one who was soon to depart from this to a better world. He made his will, selected and daily visited the place of his burial, and composed the epitaph which was inscribed on his tomb. For, said he, "if Mirmillo, the gladiator, was anxious to fall in a dignified manner, by how much more does it become a Christian to endeavor, lest, in the closing scene, he dishonor a life, which in all other respects had been most excellent." His wishes were fulfilled in relation to his last hour, and with a mind perfectly collected and serene, he breathed out his soul on the bosom of God his Savior.—*Clissord.*

**BORE, (CATHARINE VON,)** a nun of Nimptochen in Germany, afterwards the wife of Luther, was the daughter of a gentleman of fortune. At the commencement of the Reformation, she, with eight other nuns, convinced by Luther's writings of the impropriety of monastic vows, escaped from her convent, in 1523. This bold step was highly praised by Luther, who undertook their justification. Catharine was then but twenty-six, and the charms of youth in these circumstances, led her enemies to censure her without foundation, as having left her convent for a libertine life. Luther, hurt with this report, would have married her to Glacius, minister of Ortamuuden; but she not liking Glacius, he married her himself, in 1526. Luther always delighted in the heroism of his wife. He would not part with her, he afterwards observed, for all the riches of the Venetians. Catharine was tenderly attached to her husband; she was pious, modest, gentle, plain in her attire,

and economical in her house, where she displayed all the hospitality of the German *noblesse*, without their pride. She died in 1552, six years after Luther.—*Betham*.

**BORRELLISTS**; a Christian sect in Holland, so named from their founder Borrel, a man of great learning in the Hebrew, Greek, and Latin tongues. They reject the use of the sacraments, public prayer, and all other external acts of worship. They assert that all the Christian churches of the world have degenerated from the pure apostolic doctrines, because they have suffered the word of God, which is infallible, to be expounded, or rather corrupted, by doctors who are fallible. They lead a very austere life, and enjoy a great part of their goods in alms.—*Hend. Buck*.

**BORROMEO**, (CHARLES,) a cardinal, justly celebrated for his virtues, was of an illustrious Lombard family, and was born, in 1538, at the castle of Arona, in the Milanese. He was created a cardinal and archbishop of Milan, by his uncle pope Pius IV. He was a model of piety and of charity, and a munificent patron of learning. His efforts to reform the monastic orders drew on him the vengeance of a fanatical monk, who attempted, but happily, without success, to assassinate him. Borromeo died in 1584; in 1610, he was canonized; and in 1697, a colossal bronze statue of him, sixty-six feet high, was erected at Arona. His theological works occupy five folio volumes.—*Davenport*.

**BORROW**. When our translation states that the Hebrews *borrowed* things of value from the Egyptians, the Hebrew word signifies merely to *ask*, and does not imply any promise of returning them. As God is the supreme possessor of all things, might he not transfer the right of the Egyptians to his own people, and require them to demand what he gave them? When the Egyptians had denied them their just wages, might not God, the supreme judge, allot them their wages, and order them to demand it in this manner? Exod. 3: 22, and 12: 35. To *borrow* money or goods, without earnestly endeavoring to *pay* in due time, is a mark of a wicked and covetous person. Ps. 37: 21. It is sinful to injure in any way what we have borrowed. Exod. 22: 15.—*Braun*; *Calmet*.

**BOSOM**. The front of the upper part of the body—the breast. The Orientals generally wore long, wide, and loose garments; and when about to carry any thing away that their hands would not contain, they used for the purpose a fold in the bosom of their robe. To this custom our Lord alludes—"Good measure shall men give into your bosom," Luke 6: 38. To have one "in our bosom," implies kindness, secrecy, intimacy, Gen. 16: 5. 2 Sam. 12: 8. Christ is in the bosom of the Father; that is, possesses the closest intimacy and perfect knowledge of the Father, John 1: 18. Our Savior is said to carry his lambs in his bosom, which beautifully represents his tender care and watchfulness over them, Isa. 40: 11.—*Calmet*.

**BOSSÉS**; the thickest and strongest parts of a buckler, Job 15: 20.—*Calmet*.

**BOSSUET**, (JACQUES BENIGNE,) bishop of Meaux, was born September 27, 1627, of respectable parents, at Dijon, the capital of Burgundy, and now of the department of the Côte d'Or. He received his first instructions at the college of Jesuits in that city, where he gave early proofs of superior talents, and by chance got possession of a Bible, which made an indelible impression on him. Being intended for the church, he was sent to Paris, in 1642, to finish his studies at the college of Navarre. After completing his theological course, he received the degree of doctor of the Sorbonne, in 1652, and immediately removed to Metz, where he was first appointed canon of the church, afterwards archdeacon, and at length dean. Here he acquitted himself with great credit, and appears to have devoted himself to his clerical duties without any endeavors to obtain preferment. He labored assiduously in the instruction of his flock; and, though both learned and eloquent, was studious to accommodate his discourses to the capacity of his hearers. He was at length invited to Paris, and preached before the king, and obtained, in 1669, without any solicitation, the bishopric of Condom. But being appointed, in 1670, preceptor to the dauphin, he resigned his bishopric, that he might devote himself more entirely to that important office. When he had completed the education of the prince, Louis XIV. advanced him, as a recompense for his attention and fidelity, to the see of

Meaux. He was also made a counsellor of state, and first almoner to the duchess of Burgundy. These offices he held till the 12th of April, 1704, on which day he died, at Paris, in the seventy-sixth year of his age.

He wrote much; but his works are chiefly polemical. He took great part in the disputes which were carried on with the Protestants, although he was no advocate for the infallibility of the pope, or his power of deposing kings; both which pretensions he zealously opposed, and refused the cardinal's hat, which was offered him by pope Innocent XI., as an inducement for him to remain silent on those subjects.

His Funeral Orations have been much admired. They are certainly able compositions; and some of them record the praises of worthy and excellent characters; but it is painful to observe so much eloquence wasted on so unworthy an individual as the crafty and implacable Le Tellier. Bossuet was, however, bold in expressing his opinions before his superiors. In a dispute betwixt him and Fenelon, while the king was present, he expressed his opinion with so much warmth, as led the king to say, "What would you have done, if I had taken part with Fenelon against you?"—Bossuet replied, "I would have spoken ten times as loud!" On another occasion, as he had inveighed against theatrical exhibitions, to which Louis was addicted, the monarch took an opportunity to ask him, what he thought of attending them? To which he replied, "For it, there are great examples; against it, strong arguments."

His Universal History, which has ever been considered his principal work, was composed while he was preceptor to the dauphin, and was chiefly intended for the use of that prince. He has so well pointed out, in his introduction, the extensive usefulness of history in general, and of a chronological abridgment of it in particular, that it is unnecessary to say any thing here on these subjects. He was, indeed, the first who produced a true general history, which, like a map, according to his own excellent comparison, collects and arranges, in one great and consistent plan, with perfect symmetry and correctness, the most material events of every nation from the beginning of time, in their due situation, connexion, and order. This, however, is not the sole merit of his work, which derives great part of its value from the skill with which the history of religion is combined with that of the world; and the care which is taken throughout, to show the importance of the former, by the series of events exhibited in the latter. Everywhere he shows the overruling providence of Him, who

"Rides in the whirlwind, and directs the storm,"

and shows, in the turbulence of human affairs, the execution of his designs, the performance of his promises, and the fulfilment of those threatenings which he has denounced against tyrants and impious nations. It must, however, be remembered, that M. Bossuet was a Catholic, and indeed a zealous one; of course, he will be expected to speak as a Catholic. As a controversialist, he is distinguished by great logical acuteness, and infinite dexterity in exposing the weak points of an opponent, and concealing his own. These qualities are particularly exhibited in his celebrated "Exposition of the Roman Catholic Faith," addressed principally to Protestants; which, however, was nine years waiting the approbation of the pope, ere it received his "*Imprimatur*." The points on which he chiefly lays stress, are the antiquity and unity of the Catholic church; the accumulated authorities of fathers, councils, and popes; and the necessity of a final empire in matters of doctrine and discipline. On all these points, however, he was ably answered by the venerable John Claude and other ministers of the French Calvinists, as well as by archbishop Wake, who, in his "Exposition of the Doctrine of the Church of England," exposes much management and artifice in the suppression and alteration of Bossuet's first edition. The late bishop Hurd also, in his valuable "Sermons at Lincoln's Inn, introductory to the Study of the Prophecies," has taken occasion to unravel some of his sophisms, and expose his fallacies. To his credit, however, it must be recorded, that Bossuet was an enemy to persecution, though he does not appear to have exerted his influence in preventing the revocation of the edict of Nantes. On the whole, he was a man of great genius, lofty spirit,

and extraordinary vigor of mind. His works were published in 1743, in twenty quarto volumes, and many of them have been often reprinted in various forms.—*Nouv. Dict. Hist.; Jones's Chr. Biog.*

**BOSTON,** (THOMAS,) a very pious Scotch divine, was born at Dunse, in 1676, and died minister of Etrick, in 1732. In early youth he was much beloved for his sweetness of temper, progress in learning, and seriousness of conversation. He finished his studies at the university of Edinburg before he was twenty, and received license to preach. He was ordained minister of Shrimpton in 1700. He was a most excellent preacher, and a devoted pastor. His poetical works were numerous, but he is chiefly remembered by his *Human Nature* in its Fourfold State; a work which has gone through numerous editions.—*Davenport; Middleton, iv. 255.*

**BOSTWICK,** (DAVID,) an eminent minister in New York, was of Scotch extraction, and was born about the year 1720. He was first settled at Jamaica on Long Island, where he continued till 1756, when the synod translated him to the Presbyterian society of New York. In this charge he continued till November 12, 1763, when he died, aged forty-three. He was of a mild, catholic disposition, of great piety and zeal; and he confined himself entirely to the proper business of his office. He abhorred the frequent mixture of divinity and politics, and much more the turpitude of making the former subservient to the latter. His thoughts were occupied by things which are above, and he wished to withdraw the minds of his people more from the concerns of this world. He was deeply grieved, when some of his flock became, not fervent Christians, but furious politicians. He preached the Gospel; and as his life corresponded with his preaching, he was respected by good men of all denominations.

A few months before his death, his mind was greatly distressed by apprehensions respecting the interests of his family, when he should be taken from them. But God was pleased to give him such views of his power and goodness, and such cheerful reliance upon the wisdom and rectitude of his government, as restored to him peace and calmness. He was willing to cast himself, and all that was dear to him, upon the providence of his heavenly Father. In this temper he continued to his last moment, when he placidly resigned his soul into the hands of his Savior. Such is the serenity frequently imparted to Christians in the solemn hour of dissolution.

He published a sermon, preached May 25, 1758, entitled, "Self disclaimed, and Christ exalted." It received the warm recommendation of Gilbert Tennent. It is a sermon for ministers, penetrating into the subtle workings and base motives of the human heart, and presenting the most serious truths, in a manner very perspicuous and affectionate. He published also an account of the life, character, and death of president Davies, prefixed to Davies's sermon on the death of George II., 1761. After his decease, there was published from his manuscripts, "A Vindication of the Right of Infants to the Ordinance of Baptism, being the substance of several discourses from Acts 3: 39."—*Allen; Middleton's Biog. Evang. iv. 414—418; New and Gen. Biog. Dict.; Smith's New York, 193; Pref. to Bostwick's Vindication.*

**BOTTLE.** The difference is so great between the properties of glass bottles, such as are in common use among us, and the bottles made of skin, which were used anciently by most nations, and still are used in the East, that when we read of bottles, without carefully distinguishing in our minds one kind of bottle from the other, mistake is sure to ensue. For instance, (Josh. 9: 4.) the Gibeonites "did work wilily; they took upon their asses wine-bottles, old, and rent, and bound up"—patched. So verse 13, "These bottles of wine were new, and behold they be rent." Surely to common readers this is unintelligible! So Matt. 9: 17, "Neither do men put new wine into old bottles; else, the bottles break, and the wine runneth out, and the bottles perish."—"but new wine," says Luke, (5: 38.) "must be put in new bottles, and both are preserved." Now, what idea have English readers of old, and rent, and patched (glass) bottles? Or, of the necessity of new glass bottles for holding new wine? Nor should we forget the figure employed by Job: (32: 19.) "my belly is as wine

which hath no vent; it is ready to burst, like new bottles." To render these, and some other passages, clear, we must understand some of the properties of the bottles alluded to.

The accompanying engraving, which is copied from the *Antiquities of Herculaneum*, (vol. vii. p. 197.) shows, very clearly, the form and nature of an ancient bottle; out of which a young woman is pouring wine into a cup, which in the original is held by Silenus. It appears from this figure, that after the skin has been stripped off the animal,



and properly dressed, the places where the legs had been, are closed up; and where the neck was, is the opening left for receiving and discharging the contents of the bottle. This idea is very simple and conspicuous in the figure. No doubt, such bottles, when full, in which state this is represented, differ from the same when empty: being, when full, swollen, round, and firm; when empty, flaccid, weak, and bending.—*Cabinet.*

**BOUDINOT,** (ELIAS, L. L. D.,) first president of the American Bible Society, was born in Philadelphia, May 2, 1740. His great-grandfather, Elias, was a Protestant in France, who fled from his country on the revocation of the edict of Nantes; his father, Elias, died in 1770; his mother, Catharine Williams, was of a Welsh family. After a classical education, he studied law under Richard Stockton, whose eldest sister he married. Soon after commencing the practice of law in New Jersey, he rose to distinction. He early espoused the cause of his country. In 1777, congress appointed him commissary general of prisoners; and in the same year he was elected a delegate to congress, of which body he was elected the president, in November, 1782. In that capacity he put his signature to the treaty of peace. He returned to the profession of the law; but was again elected to congress under the new constitution, in 1789, and was continued a member of the house six years. In 1796, Washington appointed him the director of the mint of the United States, as the successor of Rittenhouse: in this office he continued till 1805, when he resigned it, and, retiring from Philadelphia, passed the remainder of his life at Burlington, New Jersey. He lost his wife about the year 1808: he himself died, October 24, 1821, aged eighty-one.

After the establishment, in 1816, of the Am. Bible Society, which he assisted in creating, he was elected its first president; and he made to it the munificent donation of ten thousand dollars. He afterwards contributed liberally towards the erection of its depository. In 1812, he was elected a member of the American Board of Commissioners for Foreign Missions, to which he presented, the next year, a donation of one hundred pounds, sterling. When three Cherokee youths were brought to the foreign mission school in 1818, one of them by his permission took his name, for he was deeply interested in every attempt to meliorate the condition of the American Indians. His house was the seat of hospitality, and his days were spent in the pursuits of biblical literature, in the exercise of the loveliest charities of life, and the performance of the highest Christian duties. He was a trustee of Princeton college, in which he founded, in 1805, the cabinet of natural history, which cost three thousand dollars. He was a member of a Presbyterian church. By the religion which he professed, he was supported and cheered as he went down to the grave. His patience was unexhausted; his faith was strong and triumphant. Exhorting those around him to rest in Jesus Christ as the only ground of trust, and commending his daughter and only child to the care of his

friends, he expressed his desire to depart in peace to the bosom of his Father in heaven, and his last prayer was, "Lord Jesus, receive my spirit."

By his last will, Dr. Boudinot bequeathed his large estate principally to charitable uses; 200 dollars for ten poor widows; 200 to the New Jersey Bible society, to purchase spectacles for the aged poor, to enable them to read the Bible; 2,000 dollars to the Moravians at Bethlehem, for the instruction of the Indians; 4,000 acres of land to the society for the benefit of the Jews; to the Magdalen societies of New York and Philadelphia, 500 dollars each; three houses in Philadelphia to the trustees of the general assembly, for the purchase of books for ministers; also, 5,000 dollars to the general assembly, for the support of a missionary in Philadelphia and New York; 4,080 acres of land for theological students at Princeton; 4,000 acres to the college of New Jersey, for the establishment of fellowships; 4,542 acres to the American board of commissioners for foreign missions, with special reference to the benefit of the Indians; 3,270 acres to the hospital at Philadelphia, for the benefit of foreigners; 4,589 acres to the American Bible Society; 13,000 acres to the mayor and corporation of Philadelphia, to supply the poor with wood on low terms; also, after the decease of his daughter, 5,000 dollars to the college, and 5,000 to the theological seminary of Princeton, and 5,000 to the American board of commissioners for foreign missions, and the remainder of his estate to the general assembly of the Presbyterian church.

How benevolent, honorable, and useful is such a charitable disposition of the property which God intrusts to a Christian, compared with the selfish and narrow appropriation of it to the enrichment of family relatives, without any reference to the diffusion of truth and holiness in the earth? For such deeds of charity, the names of Bondinot, and Burr, and Abbott, and Norris, and Phillips, will be held in lasting, most honorable remembrance.

Dr. Boudinot published *The Age of Revelation, or the Age of Reason* an Age of Infidelity, 1790, also 1801; an oration before the society of the Cincinnati, 1793; *Second Advent of the Messiah*, 1815; *Star in the West*; or, an Attempt to discover the long-lost Tribes of Israel, preparatory to their return to their beloved city Jerusalem, octavo, 1816. Like Mr. Adair, he regards the Indians as the lost tribes.—*Allen*; *Panop.* xvii. 399; xviii. 25; *Green's Disc.* 278.

**BOUNDS, BOUNDARIES;** limits. Moses forbids any one to alter the bounds of his neighbor's inheritance: (Deut. 19: 14.) "Thou shalt not remove thy neighbor's land-mark, which they of old time have set on thine inheritance, which thou dost inherit," &c. All the people curse the man who should remove the bounds planted by their ancestors, Deut. 27: 17. Job (24: 2.) reckons those who are guilty of this crime among thieves and robbers, and oppressors of the poor. Josephus (*Antiq. lib. iv. cap. 8.*) has interpreted the law of Moses in a very particular sense. He says, "that it is not lawful to change the limits, either of the land belonging to the Israelites, or that of their neighbors with whom they are at peace; but that they ought to be left as they are, having been so placed by the order of God himself: for the desire which avaricious men have to extend their limits, is the occasion of war and division; and whosoever is capable of removing the boundaries of lands, is not far from a disposition to violate all other laws."

Among the Romans, if a slave, with an evil design, changed any boundary, he was punished with death. Men of condition were sometimes banished, and private persons punished according to the circumstances of their crime, by pecuniary fines, or corporal punishment. The respect of the ancients for boundaries proceeded almost to adoration. Numa Pompilius, king of the Romans, ordained, that offerings should be made to boundaries, with thick milk, cakes, and first-fruits. Ovid says, that a lamb was sacrificed to them, and that they were sprinkled with blood; and Juvenal speaks of cake and pap, which were laid every year upon the sacred bounds.

The Scripture reckons it among the effects of God's omnipotence, to have fixed bounds to the sea, Ps. 104: 9. Job 26: 10. Prov. 8: 29. Jer. 5: 22.—*Calmet.*

**BOURDALOUE, (Louis),** a Jesuit, and a French preacher of consummate eloquence, was born at Bourges, in 1632.

The reputation which he acquired by preaching in the country induced his superiors to send him to Paris, where he immediately acquired popularity, and became the favorite preacher of Louis XIV., who sent him into Languedoc, to convert the Protestants. The latter part of his life was spent in visiting the sick and the prisons, and in other works of charity. He died, universally regretted, in 1704. His sermons occupy sixteen volumes, and have often been reprinted.—*Davenport.*

**BOURIGNONISTS;** the followers of Antoinette Bourignon, a lady in France, who pretended to particular inspirations. She was born at Lisle, in 1616. At her birth she was so deformed, that it was debated some days in the family whether it was not proper to stifle her as a monster; but her deformity diminishing, she was spared. From her childhood to her old age she had an extraordinary turn of mind. She set up for a reformer, and published a great number of books filled with very singular notions; the most remarkable of which are entitled, "The Light of the World," and "The Testimony of Truth." In her confession of faith, she professes her belief in the Scriptures, the divinity and atonement of Christ. She believed also that man is perfectly free to resist or receive divine grace; that there is no such thing as foreknowledge or election; that God is ever unchangeable love towards all his creatures, and does not inflict any arbitrary punishment; but that the evils they suffer are the natural consequence of sin; that religion consists not in outward forms of worship nor systems of faith, but in an entire resignation to the will of God, and those inward feelings which arise from immediate communion with God. She held many extravagant notions, among which, it is said, she asserted that Adam, before the fall, possessed the principles of both sexes; that in an ecstasy, God represented Adam to her mind in his original state; as also the beauty of the first world, and how he had drawn it from the chaos; and that every thing was bright, transparent, and darted forth life and ineffable glory; that Christ has a twofold manhood—one formed of Adam before the creation of Eve, and another taken from the virgin Mary; that his human nature was corrupted with a principle of rebellion against God's will: with a number of other wild ideas. She dressed like a hermit, and travelled through France, Holland, England, and Scotland. She died at Franeker, in the province of Frise, October 30, 1680. Her principal patrons were Christian Bartholomew, a Jansenist priest at Mechlin, and Peter Pointet, who employed a surprising genius and an uncommon sagacity to dress out the reveries of fanaticism. In his "Divine Economy," he reduced the substance of Bourignon's fancies to a regular form. Dr. Garden of Aberdeen attempted to introduce them into Scotland, and wrote an apology in their favor, or at least labored to spread it. He was condemned and deposed by the general assembly, in 1701. If we may believe Dr. Kippis, she had more disciples in Scotland than in any other country perhaps in the world.—*Henderson's Buck.*

**BOURNE, (Richard),** a missionary among the Indians at Marshpee, was one of the first emigrants from England, who settled at Sandwich. Being a religious man, he officiated publicly on the Lord's day, until a minister, Mr. Smith, was settled; he then turned his attention to the Indians at the southward and eastward, and resolved to bring them to an acquaintance with the Gospel. He went to Marshpee, not many miles to the south. The first account of him is in 1658, when he was in that town, assisting in the settlement of a boundary between the Indians and the proprietors of Barnstable. Having obtained a competent knowledge of the Indian language, he entered on the missionary service with activity and ardor. On the 17th of August, 1670, he was ordained pastor of an Indian church at Marshpee, constituted by his own disciples and converts; which solemnity was performed by the famous Eliot and Cotton. He died at Sandwich, about the year 1685, leaving no successor in the ministry but an Indian, named Simon Popmonet. Mr. Bourne is deserving of honorable remembrance, not only for his zealous exertions to make known to the Indians the glad tidings of salvation, but for his regard to their temporal interests. He wisely considered, that it would be in vain to attempt to propagate Christian knowledge among them, unless they had a terri-

tory where they might remain in peace, and have a fixed habitation. He therefore, at his own expense, not long after the year 1660, obtained a deed of Marshpee from Quachasset and others, to the South sea Indians, as his people were called. This territory, in the opinion of Mr. Hawley, was perfectly adapted for an Indian town; being situated on the sound, in sight of Martha's Vineyard, cut into necks of land, and well watered. After the death of Mr. Bourne, his son, Shearjashub Bourne, Esq. succeeded him in the Marshpee inheritance, where he lived till his death, in 1719. He procured from the court at Plymouth a ratification of the Indian deeds, so that no parcel of the lands could be bought by any white person or persons without the consent of all the said Indians, not even with the consent of the general court. Thus did the son promote the designs of the father, watching over the interests of the aborigines. A letter of Mr. Bourne, giving an account of the Indians in Plymouth county and upon the cape, is preserved in Gookin—*Mathers's Mag.* iii. 199; *Col. Hist. Soc. i.* 172, 196—199, 218; iii. 188—190; viii. 170; *Gookin*; *Morton*, 192; *Hutchinson*, i. 166; *Allen*.

BOVEY, (CATARINE,) daughter of John Riches, merchant of London, was married to William Bovey, Esq. of Flaxley in Gloucestershire, at the age of fifteen. This lady is not noted either as a linguist or a writer; yet such were her qualities and accomplishments, that she may justly claim a place in the first rank of female worthies. At the age of twenty-two, she was left a widow, without children, and very opulent; and being, likewise, an neeres to her father, these circumstances, added to her illustrious qualities, gained her crowds of admirers: but she chose to remain in a state of widowhood, that she might have no interruption to her improvement in knowledge and religion, and her devotedness to the happiness of the poor. Her domestic expenses were managed with a decency and dignity becoming her fortune; but with a frugality that made her income abound to all proper objects of charity, to the relief of the necessitous, the encouragement of the industrious, and the instruction of the ignorant. She distributed not only with cheerfulness but with joy, being sometimes unable to refrain from tears, on beholding the happiness she had imparted. The word of God was her guide; her closet her delight; and her whole character beautifully developed the power and excellence of Christian principles. She died Jan. 21, 1726, aged fifty-six.—*Betham*.

BOW. (See ARMS, MILITARY.)

BOWDOIN, (JAMES, LL. D.) governor of Massachusetts, and a philosopher and statesman, was born in Boston, August 18, 1727, and was the son of James Bowdoin, an eminent merchant. He graduated at Harvard college in 1745. During his residence at the university, he was distinguished by his genius and unwearied application to his studies, while his modesty, politeness, and benevolence gave his friends assurance, that his talents would not be prostituted, nor his future eminence employed for the promotion of unworthy ends. When he arrived at the age of twenty-one years, he came in possession of an ample fortune, left him by his father, who died September 4, 1747. He was now in a situation the most threatening to his literary and moral improvement; for one great motive, which impels men to exertion, could have no influence upon him, and his great wealth put it completely in his power to gratify the giddy desires of youth. But his life had hitherto been regular, and he now, with the maturity of wisdom, adopted a system, which was most rational, pleasing, and useful.

He determined to combine with the enjoyments of domestic and social life a course of study, which should enlarge and perfect the powers of his mind. At the age of twenty-two years, he married a daughter of John Erving, and commenced a system of literary and scientific research, to which he adhered through life.

In the year 1753, the citizens of Boston elected him one of their representatives in the general court, where his learning and eloquence soon rendered him conspicuous. He continued in this station until 1756, when he was chosen into the council, in which body he was long known and respected. With uniform ability and patriotism he advocated the cause of his country. In the disputes which laid the foundation of the American revolution, his writings and exertions were eminently useful. In the

year 1775, a year most critical and important to America, he was chosen president of the council of Massachusetts, and he continued in that office the greater part of the time till the adoption of the state constitution in 1780. He was president of the convention which formed it; and some of its important articles are the result of his knowledge of government.

In the year 1785, after the resignation of Hancock, he was chosen governor of Massachusetts, and was re-elected the following year. In this office, his wisdom, firmness, and inflexible integrity were conspicuous. He died to Boston, after a distressing sickness of three months, November 6, 1790, aged sixty-three.

Governor Bowdoin was a learned man, and a constant and generous friend of literature. The American academy of arts and sciences, incorporated at Boston, May 4, 1780, at a time when our country was in the deepest distress, was formed under his influence, and was an object of his constant attention. He was chosen its first president, and he continued in that office till his death. He was constituted doctor of laws by the university of Edinburgh, and was elected a member of the Royal societies of London and Dublin. He was deeply convinced of the truth and excellence of Christianity, and it had a constant effect upon his life. As the hour of his departure approached, he expressed his satisfaction in the thought of going to the full enjoyment of God and his Redeemer.

Governor Bowdoin was the author of a poetic "Paraphrase of the Economy of Human Life," dated March 28, 1759. He also published a philosophical discourse, publicly addressed to the American academy of arts and sciences in Boston, November 8, 1780, when he was inducted into the office of president.—*Thacher's Fun. Ser.*; *Lowell's Eulogy*; *Mass. Mag.* iii. 5—8, 304, 305, 372; *Univ. Asyl.*, i. 73—76; *Müller*, ii.; *Minot's Hist. Insur.*; *Marshall*, v. 121; *Amer. Qu. Rev.* ii. 505; *Maine Hist. Col.* 184; *Eliot*; *Allen*.

BOY BISHOP, TUE. Anciently, on the 6th of December, it being St. Nicholas's day, the choir boys in cathedral churches chose one of their number to maintain the state and authority of a bishop, for which purpose the boy was habited in rich episcopal robes, wore a mitre on his head, and bore a crozier in his hand; and his fellows, for the time being, assumed the character and dress of priests, yielded him canonical obedience, took possession of the church, and, except mass, performed all the ecclesiastical ceremonies and offices. Though the boy bishop's election was on the 6th of December, yet his office and authority lasted till the 28th, being Innocent's day. Mr. Gregorie found the processional of the boy bishop. By the statutes of the church of Sarum, for the regulation of this extraordinary scene, no one was to interrupt or press upon the boy bishop and the other children during their procession or service in the cathedral, upon pain of anathema. It further appears, that at this cathedral the boy bishop held a kind of visitation, and maintained a corresponding state and prerogative; and he is supposed to have had power to dispose of prebends that fell vacant during his episcopacy. If he died within the month, he was buried like other bishops in his episcopal ornaments, his obsequies were solemnized with great pomp, and a monument was erected in his memory, with his episcopal effigy. About one hundred and fifty years ago, a stone monument to one of these boy bishops was discovered in Salisbury cathedral, under the seats near the pulpit, from whence it was removed to the north part of the nave between the pillars, and covered over with a box of wood, to the great admiration of those who, unacquainted with the anomalous character it designed to commemorate, thought it "almost impossible that a bishop should be so small in person, or a child so great in clothes."

This singular custom, it appears, was observed also at Canterbury, St. Paul's, Colchester, Westminster, Eton York, Beverly, and all the churches that had cathedral worship, in England, and at many places on the continent.—*Henderson's Buck*; *Robinson on Baptism*, 151.

BOYLE, (ROBERT,) a philosopher, who ranks with Bacon and with Newton, was the seventh son of the celebrated earl of Cork, and was born at Lismore, in Ireland, January 26, 1626, the year that Bacon died. He was

committed to the care of a country nurse, with instructions to bring him up as hardy as if he had been her own son.



"For his father," he tells us, "had a perfect aversion for the fondness of those parents, which made them breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them, as if they were made of butter or of sugar." He thus gained a strong and vigorous constitution; which, however, he afterwards lost in a considerable degree, by its being treated too delicately. When he was about three years old, he lost his mother, who was a most accomplished woman; and whom he regrets on that account, because he did not know her. A second misfortune was, that he learned to stammer, by mocking some children of his own age, of which, though no endeavors were spared, he could never be perfectly cured. Eton has the honor of his early education, which was perfected by private tutors, and lastly at Geneva. After having travelled over various parts of the continent, he settled in England, and devoted himself to science, especially to natural philosophy and to chemistry; and till the close of his existence, he unremittingly persevered in his scientific pursuits. Of the Royal society he was one of the first members; but he declined the office of president, as he did also that of provost of Eton college. Philosophy, however, did not wholly engross his time; much of his leisure was given to theological studies, to the composition of moral and religious works, and to the advancement of religion, for which latter object he expended very considerable sums. Among his pious acts was the founding of a lecture for the defence of natural and revealed religion. As an experimental philosopher, he displayed indefatigable ardor, and uncommon penetration and skill, and he, undoubtedly, opened the way to many modern discoveries. As a man, his character was of the most estimable kind; his manners were singularly mild and courteous, and he possessed piety without bigotry, learning without arrogance, and charity without ostentation. Boyle was never married. He died on the 30th of December, 1691, a week after his favorite sister, lady Ranelagh, to whom he was affectionately attached, and with whom he had lived for the most part of nearly half a century.

"His knowledge," says bishop Burnet, "was of so vast an extent, that if it were not for the variety of vouchers in their several sorts, I should be afraid to say all I know. He carried the study of the Hebrew very far into the rabbinical writings, and the other Oriental tongues. He had read so much of the fathers, that he had formed a clear judgment of all the eminent ones; he had read a vast deal on the Scriptures, had gone very nicely through the various controversies in religion, and was a true master of the whole body of divinity; he entertained so profound a veneration for the Deity, that the very name of God was never mentioned by him without a pause and a visible stop in his discourse; in which Sir Peter Pett, who knew him for almost forty years, affirms, that he was so exact, that he did not remember him once to fail in it. To those who conversed most with him in his inquiries into nature, it was obvious that it was his leading object in that, on which, as he had his own eye constantly fixed, so he took care to put others often in mind of it, viz. to raise in himself and others more exalted thoughts of the greatness and glory, and wisdom and goodness of the Deity. Such was the impression of this upon his own mind, that he concludes the article of his will, which has a reference to the Royal society, in these words: "Wishing them also a

happy success in their laudable attempts to discover the true nature of the works of God, and praying that they, and all other searchers into physical truths, may cordially refer their attainments to the glory of the great Author of nature, and to the comfort of mankind." His charities were princely, and of which some notice has been already taken, in his efforts for disseminating the knowledge of the gospel in various parts. He expended seven hundred pounds in printing an edition of the Bible in the native Irish, and having it distributed among those who spoke it.

He contributed largely to an impression of the Bible in Welsh; and during his life, he contributed three hundred pounds annually to advance the design of propagating Christianity in America. His liberality also towards such literary persons as needed his assistance, was extraordinary; and, according to bishop Burnet, who was often his almoner, for several years before his death, he distributed one thousand pounds a year among the French refugees, who had fled from that country to escape persecution, and others who had taken refuge in England from the calamities of Ireland. And in all his charities he adhered as strictly as possible to the injunction of his divine Master, "Let not thy left hand know what thy right hand doeth." The works of this eminent philosopher were collected and printed in five volumes, folio, London, 1744; and a valuable abridgment has been published by Dr. Shaw, in three volumes quarto. See *Birch's Life of the Hon. Robert Boyle.—Davenport; Jones.*

**BOYLE'S LECTURES;** a course of eight sermons, preached annually; set on foot by the Hon. Robert Boyle, by a codicil annexed to his will, in 1691, whose design, as expressed by the institutor, is to prove the truth of the Christian religion against infidels, without descending to any controversies among Christians, and to answer new difficulties, scruples, &c. For the support of this lecture he assigned the rent of his house in Crooked Lane, to some learned divine within the precincts of London, to be elected for a term not exceeding three years. But the fund proving precarious, the salary was ill paid; to remedy which inconvenience, archbishop Tension procured a yearly stipend of fifty pounds forever, to be paid quarterly, charged on a farm in the parish of Brill, in the county of Bucks. To this appointment we are indebted for many excellent defences of natural and revealed religion.—*Head. Buck.*

**BOYLSTON,** (ZABDIEL, F. R. S.) was born at Brookline, Massachusetts, in 1684. He studied medicine at Boston, and entered into the practice of his profession in that place. In 1721, when the small-pox broke out in Boston, and spread alarm through the whole country, the practice of inoculation was introduced by Dr. Boylston, notwithstanding it was discouraged by the rest of the faculty, and a public ordinance was passed to prohibit it. He persevered in his practice in spite of the most violent opposition, and had the satisfaction of seeing inoculation in general use in New England, for some time before it became common in Great Britain. In 1725, he visited England, where he was received with much attention, and was elected a fellow of the Royal society. Upon his return, he continued at the head of his profession for many years, and accumulated a large fortune. Besides communications to the Royal society, he published two treatises on the small-pox. He died in 1766, in Christian hope.—*Davenport; Allen.*

**BOX TREE,** *tashur*; so called from its flourishing, or perpetual viridity—an evergreen. Isaiah says, "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." 41: 19. The nature of the box tree might lead us to look for evergreens among the foregoing trees, and perhaps by tracing this idea we might attain to something like satisfaction respecting them, which at present we cannot. A plantation of evergreens in the wilderness is not unlikely to be the import of this passage. The contrast between a perpetual verdure, and sometimes universal brownness, not enlivened by variety of tints, must be very great: nevertheless we must be careful not to group unnaturally associated vegetation.—*Calmet.*

**BOZEZ;** the name of a rock which Jonathan climbed up to attack the Philistines. 1 Sam. 14: 4. It was situ-



ated between Myron and Michmah, and formed, with a similar rock opposite, called Seveh, a defile or strait.—*Calmel.*

**BOZRAH.** (See BEZER.)

**BRACELET.** A bracelet is commonly worn by the oriental princes, as a badge of power and authority. When the caliph Cayem Bemrillah granted the investiture of certain dominions to an eastern prince, he sent him letters patent, a crown, a chain, and bracelets. This was probably the reason that the Amalekite brought the bracelet which he found on Saul's arm, along with his crown, to David. 2 Sam. 1: 10. It was a royal ornament, and belonged to the regalia of the kingdom. The bracelet, it must be acknowledged, was worn both by men and women of different ranks; but the original word, in the second Book of Samuel, occurs only in two other places, and is quite different from the term which is employed to express the more common ornament known by that name. And besides, this ornament was worn by kings and princes in a different manner from their subjects. It was fastened above the elbow; and was commonly of great value.—*Watson.*

**BRADBURY, (THOMAS),** a dissenting minister, born at Wakefield, in 1677, became the successor of Daniel Burgess, and an imitator of that preacher's style of pulpit eloquence. He died in 1759. His sermons possess considerable merit, and his character was much esteemed.—*Davenport; Doddridge's Lectures, 25.*

**BRADFORD, (WILLIAM),** second governor of Plymouth colony, and one of the first settlers of New England, was born at Ansterfield, a village in the north of England, in 1588. He was educated in the practice of agriculture. His paternal inheritance was considerable; but he had no better education than such as usually falls to the share of the children of husbandmen. At the age of twelve years, his mind was seriously impressed by divine truth in reading the Scriptures, and an illness of long continuance conspired to preserve him from the follies of youth. His good impressions were confirmed by attending upon the ministry of Mr. Richard Clifton. As he advanced in years, he was stigmatized as a separatist; but such was his firmness, that he cheerfully bore the frowns of his relatives and the scoffs of his neighbors, and connected himself with the church, over which Mr. Clifton and Mr. Robinson presided, fearless of the persecution, which he foresaw this act would draw upon him. Believing that many practices of the established church of England were repugnant to the directions of the word of God, he was fully resolved to prefer the purity of Christian worship to any temporal advantages which might arise from bending his conscience to the opinions of others. Accordingly, at the age of eighteen, he emigrated to Holland, and joined his brethren at Amsterdam.

Mr. Bradford, after a residence of about ten years in Holland, engaged with zeal in the plan of removal to America, which was formed by the English church at Leyden under the care of Mr. Robinson. He accordingly embarked for England, July 22, 1620, and on the sixth of September set sail from Plymouth with the first company. While the ship in November lay in the harbor of Cape Cod, he was one of the foremost in the several hazardous attempts to find a proper place for the seat of the colony. Before a suitable spot was agreed upon, his wife fell into the sea, and was drowned. Soon after the death of governor Carver, at Plymouth, April 5, 1621, Mr. Bradford was elected governor in his place. He was at this time in the thirty-third year of his age, and was most conspicuous for wisdom, fortitude, piety, and benevolence. One of the first acts of his administration was to send an embassy to Massasoit for the purpose of confirming the league with the Indian sachem, of procuring seed corn for the next season, and of exploring the country. It was well for the colony that the friendship of Massasoit was thus secured, for his influence was extensive. In consequence of his regard for the new settlers, nine sachems in September went to Plymouth, and acknowledged themselves loyal subjects of king James. In the same month, a party was sent out to explore the bay of Massachusetts. They landed under a cliff, supposed to be Copp's hill in Boston, where they were received with kindness by Ob-

batinewa, who gave them a promise of his assistance against the squaw sachem. On their return, they carried with them so good a report of the country, that the people lamented that they had established themselves at Plymouth; but it was not now in their power to remove.

In the beginning of 1622, the colony began to experience a distressing famine, occasioned by the arrival of new settlers, who came unfurnished with provisions. In the height of their distress, a threatening message was received from Canonicus, sachem of Narragansett, expressed by the present of a bundle of arrows, bound with the skin of a serpent. The governor sent back the skin filled with powder and ball. This prompt and ingenious reply terminated the correspondence. The Narragansetts were so terrified, that they even returned the serpent's skin without inspecting its contents. It was however judged necessary to fortify the town; and this work was performed by the people, while they were suffering the extremity of famine. For some time they subsisted entirely upon fish. In this exigency, governor Bradford found the advantage of his friendly intercourse with the Indians. He made several excursions among them, and procured corn and beans, making a fair purchase by means of goods, which were brought by two ships in August, and received by the planters in exchange for beaver. The whole quantity of corn and beans, thus purchased, amounted to twenty-eight hogsheds. But still more important benefits soon resulted from the disposition of governor Bradford to preserve the friendship of the natives. During the illness of Massasoit in the spring of 1623, Mr. Winslow was sent to him with cordials, which contributed to his recovery. In return for this benevolent attention, the grateful sachem disclosed a dangerous conspiracy, then in agitation among the Indians, for the purpose of totally extirpating the English. This plot did not originate in savage malignity, but was occasioned by the injustice and indiscretion of some settlers in the bay of Massachusetts. As the most effectual means of suppressing the conspiracy, Massasoit advised, that the chief conspirators, whom he named, should be seized and put to death. This melancholy work was accordingly performed by captain Standish, and the colony was relieved from apprehension. When the report of this transaction was carried to Holland, Mr. Robinson in his next letter to the governor, expressed his deep concern at the event. "O that you had converted some," said he, "before you had killed any!"

The scarcity which had been experienced by the planters, was in part owing to the impolicy of laboring in common, and putting the fruit of their labor into the public store. To stimulate industry by the prospect of individual acquisition, and thus to promote the general good by removing the restraints upon selfishness, it was agreed in the spring of 1623, that every family should plant for themselves, on such ground as should be assigned them by lot. After this agreement, the governor was not again obliged to traffic with the Indians in order to procure the means of subsistence for the colony. Thus will fail the common-stock projects of Ann Lee, Owen, and other enthusiasts.

Such was the reputation of Mr. Bradford, acquired by his piety, wisdom, and integrity, that he was annually chosen governor, as long as he lived, excepting in the years 1633, 1636, and 1644, when Mr. Winslow was appointed, and the years 1634 and 1638, when Mr. Prince was elected chief magistrate. At these times it was by his own request, that the people did not re-elect him. Governor Winthrop mentions the election of Mr. Winslow in 1633, and adds, "Mr. Bradford having been governor about ten years, and now by importunity got off." What a lesson for the ambitious, who bend their whole influence to gain and secure the high offices of state! Mr. Bradford strongly recommended a rotation in the election of governor. "If this appointment," he pleaded, "was any honor or benefit, others beside himself should partake of it; if it was a burden; others beside himself should help to bear it." But the people were so much attached to him, that for thirty years they placed him at the head of the government, and in the five years when others were chosen, he was first in the list of assistants, which gave him the rank of deputy governor. After an infirm and

reaching state of health for a number of months, he was suddenly seized by an acute disease, May 7, 1657. In the night, his mind was so enraptured by contemplations upon religious truth and the hopes of futurity, that he said to his friends in the morning, "The good Spirit of God has given me a pledge of my happiness in another world, and the first fruits of eternal glory." The next day, May 9, 1657, he was removed from the present state of existence, aged sixty-eight, greatly lamented by the people, not only in Plymouth, but in the neighboring colonies.

Though he never enjoyed great literary advantages, governor Bradford was much inclined to literary pursuits. He was familiar with the French and Dutch languages, and attained considerable knowledge of the Latin and Greek; but he more assiduously studied the Hebrew, because, as he said, "he would see with his own eyes the ancient oracles of God in their native beauty." He had read much of history and philosophy; but theology was his favorite study. His life was exemplary and useful. He was watchful against sin, a man of prayer, and conspicuous for holiness.—*Allen*.

BRADLEY, (JAMES, D. D.) an eminent astronomer and mathematician, was born in 1702, at Shireborn, in Gloucestershire, educated at Baliol college, Oxford, and took orders, but resigned two livings, in order to give himself up wholly to astronomy. He was successively Savilian professor at Oxford, lecturer on astronomy and experimental philosophy, and astronomer royal. The latter office he held, with high reputation, from 1741 till his death, in 1762. In 1751, George II. offered him the rich living of Greenwich, but Bradley declined it as incompatible with his other studies: a pension of two hundred and fifty pounds was, in consequence, conferred on him. Bradley immortalized his name, and extended the bounds of astronomical science, by his discoveries of the aberration of the fixed stars, and the nutation of the earth's axis. A part of his voluminous and valuable observations, made at the royal observatory, was published in 1798. In addition to his merit as a man of science, Dr. Bradley was pious, modest, benevolent, humane, and generous in private life.—*Davenport; Encyclop. Americ.; Jones's Christian Biography*.

BRADWARDINE, (THOMAS,) denominated the *profound doctor*, was born at Bradwardine, in Herefordshire, late in the thirteenth century, and educated at Merton college, Oxford. He was the confessor of Edward III., and attended him to France. In 1349, he was made archbishop of Canterbury, but died six weeks subsequently, deeply lamented on account of his genuine piety, his extensive erudition, and humble yet earnest zeal for the instruction of the people committed to his care. Bradwardine was scarcely less eminent as a mathematician than as a theologian. Among his works are *Geometria Speculativa*. But of all his writings, that which he wrote against the Pelagians is the most celebrated. Its title is, *De Causa Dei, Of the Cause of God*. The late Dr. Gill, in his *Cause of God and Truth*, refers to Bradwardine more than once, and calls him a second *Augustine*. This commendation is great. He did not make a formal opposition to popery as such; but is thought in his opinions to have favored the followers of Lollard, and to have diffused much of that evangelical light, which Wickliffe afterwards imbibed, and reflected more boldly.—*Davenport; Mosheim; Teimey*.

BRAHMINISM. See HINDOOISM.

BRAINARD, (JOHN G. C.) a poet, was the son of judge Jeremiah G. Brainard, of New London, Conn., and was born about the year 1797. He was graduated in 1815 at Yale college. Brainard studied law, and commenced the practice at Middletown; but not finding the success which he desired, in 1822 he undertook the editorial charge of the Connecticut Mirror at Hartford. Thus was he occupied about seven years, until, being marked as a victim for the consumption, he returned about a year before his death to his father's house. He died September 26, 1828, aged thirty-two.

He was an excellent editor of the paper which he conducted, enriching it with his poetical productions, which have originality, force, and pathos, and with many beautiful prose compositions, and refraining from that personal abuse, which many editors seem to think essential to their

vocation. In this respect, his gentlemanly example is worthy of being followed by the editorial corps. He, who addresses himself every week or every day to thousands of readers, sustains a high responsibility. If, destitute of good breeding and good principles, he is determined to attract notice by the personalities, for which there is a greedy appetite in the community; if he yields himself a slave to the party which he espouses, and toils for it by contumelies upon his opponents; if, catching the spirit of an infuriated zealot, and regardless of truth and honor, he scatters abroad his malignant slanders and inflammatory traducements; then, instead of a wise and benevolent teacher and guide, he presents himself as a sower of discord and a minister of evil. In an Utopian commonwealth, or a republic constructed by pure reason and right, if the laws subject the teacher of ten children to an examination and approval before he can commence his labors, they would not allow a heedless youth, without judgment or principle, nor a man of full age, without conscience or honor, to send forth from day to day into the houses of the people, a foul and malignant spirit, to corrupt them by indecencies and blasphemies, and drive them to madness by falsehoods and bitter incitements. Mr. Brainard possessed a kindness of heart and rectitude of mind, which would not allow him to traduce and revile. He could not be the drudge of some patriotic impostor, who, hungry for office, clamorously boasts of seeking the interests of the dear people.

The change experienced by the renovated, pardoned sinner, is described by him in the following lines:

"All sights are fair to the recovered blind;  
All sounds are music to the deaf restored;  
The lame, made whole, leaps like the sportive hind;  
And the sad, bow'd down sinner, with his load  
Of shame and sorrow, when he cuts the cord,  
And leaves his pack behind, is free again  
In the light yoke and burden of his Lord."

In his last illness he said, "This plan of salvation in the gospel is all that I want; it fills me with wonder and gratitude, and makes the prospect of death not only peaceful, but joyous." He published Occasional Pieces of Poetry, 12mo. 1825.—*Spec. Amer. Poet.* iii. 198—212; *Hawes's Serm.; Allen*.

BRAINERD, (DAVID,) an eminent preacher and missionary to the Indians, was born at Haddam, Connecticut, April 20, 1718. As his mind was early impressed by the truths of religion, he took delight in reading those books which communicate religious instruction; he called upon the name of God in secret prayer; he studied the Scriptures with great diligence; and he associated with several young persons for mutual encouragement and assistance in the paths of wisdom. But in all this he afterwards considered himself as self-righteous, as completely destitute of true piety, as governed by the fear of future punishment and not by the love of God, as depending for salvation upon his good feelings and his strict life, without a perception of the necessity and the value of the mediation of Christ. At this time he indeed acknowledged, that he deserved nothing for his best works, for the theory of salvation was familiar to him; but while he made the acknowledgment, he did not feel what it implied. He still secretly relied upon the warmth of his affections, upon his sincerity, upon some quality in himself, as the ground of acceptance with God; instead of relying upon the Lord Jesus, through whom alone there is access to the Father. At length, he was brought under a deep sense of his sinfulness, and he perceived, that there was nothing good in himself. This conviction was not a sudden perturbation of mind; it was a permanent impression, made by the view of his own character, when compared with that holy law of God, which he was bound to obey. But the discovery was unwelcome and irritating. He could not readily abandon the hope, which rested upon his religious exercises. He was reluctant to admit, that the principle, whence all his actions proceeded, was entirely corrupt. He was opposed to the strictness of the divine law, which extended to the heart as well as to the life. He murmured against the doctrine, that faith was indispensably necessary to salvation, and that faith was completely the gift of God. He was irritated in not finding any way pointed

out, which would lead him to the Savior; in not finding any means prescribed, by which an unrenewed man could of his own strength obtain that, which the highest angel could not give. He was unwilling to believe, that he was dead in trespasses and in sins. But these unpleasant truths were fastened upon his mind, and they could not be shaken off. It pleased God to disclose to him his true character and condition, and to quell the tumult of his soul. He saw that his schemes to save himself were entirely vain, and must forever be ineffectual; he perceived that it was self-interest, which had before led him to pray, and that he had never once prayed from any respect to the glory of God; he felt that he was lost. In this state of mind, while he was walking in a solitary place in the evening of July 12, 1739, meditating upon religious subjects, his mind was illuminated with completely new views of the divine perfections; he perceived a glory in the character of God and in the way of salvation by the crucified Son of the Most High, which was never before discerned; and he was led to depend upon Jesus Christ for righteousness, and to seek the glory of God as his principal object.

In 1739, he became a member of Yale college, where he was distinguished for application and general correctness of conduct. He was expelled from this institution in 1742, in consequence of having said, in the warmth of his religious zeal, that one of the tutors was as devoid of grace as a chair. In the spring of 1742, he began the study of divinity, and at the end of July was licensed to preach. Having received, from the society for propagating Christian knowledge, an appointment as missionary to the Indians, he commenced his labors at Kaunameek, a village of Massachusetts, situated between Stockbridge and Albany. He remained there about twelve months, and on the removal of the Kaunameeks to Stockbridge, he turned his attention towards the Delaware Indians. In 1744, he was ordained at Newark, New Jersey, and fixed his residence near the forks of the Delaware in Pennsylvania, where he remained about a year. From this place, he removed to Crossweksung, in New Jersey, where his efforts among the Indians were crowned with great success. The Spirit of God seemed to bring home effectually to the hearts of the ignorant heathen the truths which he delivered to them with affection and zeal. His Indian interpreter, who had been converted by his preaching, co-operated cheerfully in the good work. It was not uncommon for the whole congregation to be in tears, or to be crying out under a sense of sin. In less than a year, Mr. Brainerd baptized seventy-seven persons, of whom thirty-eight were adults, and gave satisfactory evidence of having been renovated by the power of God; and he beheld, with unspeakable pleasure, between twenty and thirty of his converts seated round the table of the Lord. The Indians were at the time entirely reformed in their lives. They were very humble and devout, and united in Christian affection. The lives of these Indian converts in subsequent years, under John Brainerd and William Tennent, were in general holy and exemplary, furnishing evidence of the sincerity of their faith in the gospel.

In the summer of 1746, Mr. Brainerd visited the Indians on the Susquehanna, and on his return in September, found himself worn out by the hardships of his journey. His health was so much impaired, that he was able to preach but little more. Being advised in the spring of 1747 to travel in New England, he went as far as Boston, and returned in July to Northampton, where, in the family of Jonathan Edwards, he passed the remainder of his days.

Mr. Brainerd was a man of vigorous powers of mind. While he was favored with a quick discernment and ready invention, with a strong memory and natural eloquence, he also possessed in an uncommon degree the penetration, the closeness and force of thought, and the soundness of judgment, which distinguish the man of talents from him, who subsists entirely upon the learning of others.

His knowledge of theology was uncommonly extensive and accurate. President Edwards, whose opinion of Mr. Brainerd was founded upon an intimate acquaintance with him, says, that "he never knew his equal, of his age and standing, for clear, accurate notions of the nature and es-

sence of true religion, and its distinctions from its various false appearances." Mr. Brainerd had no clarity for the religion of those, who, indulging the hope that they were interested in the divine mercy, settled down in a state of security and negligence. He believed, that the good man would be continually making progress towards perfection, and that conversion was not merely a great change in the views of the mind and the affections of the heart, produced by the Spirit of God; but that it was the beginning of a course of holiness, which, through the divine agency, would be pursued through life. In his own character were combined the most ardent and pure love to God, and the most unaffected benevolence to man, an alienation from the vain and perishable pursuits of the world, the most humbling and constant sense of his own iniquity, which was a greater burden to him than all his afflictions, great brokenness of heart before God for the coldness of his love and the imperfection of his Christian virtues, the most earnest breathings of soul after holiness, real delight in the gospel of Jesus Christ, sweet complacency in all his disciples, incessant desires and importunate prayers that men might be brought to the knowledge and the obedience of the truth, and that thus God might be glorified and the kingdom of Christ advanced, great resignation to the will of his heavenly Father, an entire distrust of his own heart, and a universal dependence upon God, the absolute renunciation of every thing for his Redeemer, the most clear and abiding views of the things of the eternal world, a continual warfare against sin, and the most unwearied exertion of all his powers in the service, and in obedience to the commands, of the Most High. He loved his Savior, and wished to make known his precious name among the heathen.

In his last illness, and during the approaches of death, Mr. Brainerd was remarkably resigned and composed. He spoke of that willingness to die, which originates in the desire of escaping pain, and in the hope of obtaining pleasure or distinction in heaven, as very ignoble. The heaven which he seemed to anticipate, consisted in the love and service of God. When he was about to be separated forever from the earth, his desires seemed to be as eager as ever for the progress of the gospel. He spoke much of the prosperity of Zion, of the infinite importance of the work which was committed to the ministers of Jesus Christ, and of the necessity which was imposed upon them, to be constant and earnest in prayer to God for the success of their exertions. Eternity was before him, with all its interests. "Thy sweet to me," said he, "to think of eternity. But Oh, what shall I say to the eternity of the wicked! I cannot mention it, nor think of it. The thought is too dreadful!" In answer to the inquiry, how he did, he said, "I am almost in eternity; I long to be there. My work is done. I have done with all my friends. All the world is now nothing to me. Oh! to be in heaven, to praise and glorify God with his holy angels!" At length, after the trial of his patience by the most excruciating sufferings, his spirit was released from its tabernacle of clay, and entered those mansions, which the Lord Jesus hath prepared for all his faithful disciples, Oct. 9, 1747, aged twenty-nine years.

The exertions of Mr. Brainerd in the Christian cause were of short continuance; but they were intense, and incessant and effectual. One must be either a very good or a very bad man, who can read his life without blushing for himself. If ardent piety and enlarged benevolence, if the supreme love of God and the inextinguishable desire of promoting his glory in the salvation of immortal souls, if persevering resolution in the midst of the most pressing discouragements, if cheerful self-denial and unremitting labor, if humility and zeal for godliness, united with conspicuous talents, render a man worthy of remembrance, the name of Brainerd will not soon be forgotten.

A new edition of his Memoirs was published in 1822, by Serceno Edwards Dwight, including his *Journal*. President Edwards, his biographer, had omitted the already printed journals, which had been published in two parts; the first, from June 19, to November 4, 1745, entitled *Mirabilia Dei inter Indicos*; the second from November 24, 1745, to June 19, 1746, with the title, *Divine Grace displayed, &c.* These journals Mr. Dwight has incorporated.

in a regular chronological series with the rest of the diary, as alone given by Edwards.—*Brainerd's Life; his Journal; Edwards' Fun. Sermon; Middleton's Biog. Evang.* iv. 262—264; *Assembly's Miss. Mag.* ii. 449—452; *Boston Recorder*, 1824, p. 196.

**BRAMBLE**, (*atad*), a prickly shrub. *Judg.* 9: 14, 15. *Ps.* 58: 9. In the latter place it is translated "thorn." Hiller supposes *atad* to be the *cyonobastus*, or sweet-brier. The author of "Scripture illustrated" says, that the bramble seems to be well chosen as the representative of the original; which should be a plant bearing fruit of some kind, being associated, (*Judg.* 9: 14.) though by opposition, with the vine. The apologue or fable of Jotham has always been admired for its spirit and application. It has also been considered as the oldest fable extant.—*Watson*.

**BRANCH**; a title of Messiah: "And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots." *Isa.* 11: 1. See also *Zech.* 3: 8. 6: 12. *Jer.* 23: 5. 33: 15. When Christ is represented as a slender twig, shooting out from the trunk of an old tree lopped to the very root and decayed, and becoming itself a mighty tree, reference is made, 1. To the kingly dignity of Christ, springing up from the decayed house of David; 2. To the exaltation which was to succeed his humbled condition on earth, and to the glory and vigor, of his mediatorial reign.—*Watson*.

**BRANDENBURG, CONFESSION OF**; a formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the confession of Augsburg. See *AUGSBURG CONFESSION*.—*Hend. Buck*.

**BRANDT, (GERARD)**, a poet and divine, was born at Amsterdam in 1626, and died there in 1685. He was pastor of a congregation of Remonstrants. His most important works are, a History of the Reformation in the Low Countries, four volumes quarto; a life of De Ruyter; and Latin Poems.—*Davenport*.

**BRASS**. The word *brass* occurs very often in our translation of the Bible; but that is a mixed metal, for the making of which we are indebted to the German metallurgists of the thirteenth century. That the ancients knew not the art of making it, is almost certain. None of their writings even hint at the process. There can be no doubt, that copper is the original metal intended. This is spoken of as known prior to the flood; and to have been discovered, or at least wrought, as was also iron, in the seventh generation from Adam, by Tubal-cain: whence the name *Iulcan*. The knowledge of these two metals must have been carried over the world afterwards with the spreading colonies of the Noachidæ. Agreeably to this, the ancient histories of the Greeks and Romans speak of Cadmus as the inventor of the metal which by the former is called *chalkos*, and by the latter *æs*; and from him had the denomination *cadmeæ*. According to others, Cadmus discovered a mine, of which he taught the use. The name of the person here spoken of was undoubtedly the same with Ham, or Cam, the son of Noah, who probably learned the art of assaying metals from the family of Tubal-cain, and communicated that knowledge to the people of the colony which he settled.—*Watson*.

**BRAY, (THOMAS, D. D.)** ecclesiastical commissary for Maryland and Virginia, was sent out by the bishop of London in 1699, and was indefatigable in his efforts to promote religion in the colonies, and among the Indians and negroes. Libraries were instituted by him both for missionaries and for parishes. He crossed the Atlantic several times, and spent the greater part of his life in these labors. Soliciting the charities of others, he also in his disinterested zeal contributed the whole of his small fortune to the support of his plans. Through his exertions, parish libraries were established in England, and various benevolent societies in London were instituted, particularly the Society for the propagation of the Gospel in foreign parts. He died February 15, 1730, aged seventy-three.—*Allen*.

**BREACH**; a breaking, or place broken. God's *breach of promise* is not his falsification of his word, but the just interruption of its fulfilment on account of Israel's sin;

and it may be remarked, that God never promised that those who came out of Egypt should enter Canaan. Moreover the words may be thus understood: When your children are brought into Canaan, then shall it appear I have made no breach of my promise, as you have falsely charged me. *Numb.* 14: 34. Moses stood in the *breach*: Israel's sins had opened the way for the destructive vengeance of God to destroy them utterly, but Moses' powerful intercession prevented it. *Psa.* 106: 23. The Jews' iniquity was like a *breach snelling out in a high wall*; it had brought the righteous judgments of God just to the very point of ruining them. *Isa.* 30: 13.—*Brown*.

**BREAD**; a word which in Scripture is taken for food in general. *Gen.* 3: 19. 18: 5. 28: 20. *Exod.* 2: 20. *Manna* is called bread from heaven. *Exod.* 16: 15.

The ancient Hebrews had several ways of baking bread: they often baked it under the ashes, upon the hearth, upon round copper plates, or in pans or stoves made on purpose. At their departure out of Egypt, they made some of these unleavened loaves for their journey. *Exod.* 12: 39. Elijah, when fleeing from Jezebel, found at his head a cake, which had been baked on the coals, and a cruse of water. *1 Kings* 19: 5. The same prophet desired the widow of Sarepta to make a little bread (cake) for him, and to bake it under the ashes. *1 Kings* 17: 13. The Hebrews call this kind of cake *huggoth*: and *Hosea* (7: 8.) compares Ephraim to one of them which was not turned, but was baked on one side only. *Busbecquius* (*Constantinop.* p. 36.) says, that in Bulgaria this sort of loaf is still very common. They are there called *hugaces*. As soon as they see a guest coming, the women immediately prepare these unleavened loaves, which are baked under the ashes, and sold to strangers, there being no bakers in this country. See *BAKING*.

As the Hebrews generally made their bread very thin, and in the form of little flat cakes, or wafers, they did not cut it with a knife, but broke it; which gave rise to that expression so usual in Scripture, of breaking bread, to signify eating, sitting down to table, taking a repast. In the institution of the eucharist, our Savior broke the bread which he had consecrated; whence, to break bread, and breaking of bread, in the New Testament, are used for celebrating the eucharist.

The forms given to bread in different countries, however, are varied according to circumstances, whether it be required to sustain keeping for a longer or a shorter time; that bread which is to be eaten the same day it is made is usually thin, broad, and flat; that which is meant for longer keeping, is larger and more bulky, that its moisture may not too soon evaporate. So far as we recollect, the loaves most generally used among the Jews were round; though the rabbins say the shew-bread was square. We have representations of loaves divided into *twelve* parts: we cannot affirm, that the loaf used by our Lord at the eucharist was thus divided; but if it were, it shows how conveniently it might be distributed among the disciples, to each a part: and possibly such a compartment of it might be thought to tend towards settling the question, whether Judas partook of it. We think he did not; but that our Lord in some degree complied with a custom mentioned in the article *EATING*. We conceive, too, that such a divided loaf gives no improper comment on the passage, "We being many are one bread"—many partakers, each having his portion from the same loaf. *1 Cor.* 10: 17.

Bread and water are used for sustenance in general. *Deut.* 9: 9, 18, &c. "Bread of affliction, and water of affliction," (*1 Kings* 22: 27.) are the same as a little bread and a little water, or prison-bread and prison-water. Prison allowance.

The psalmist speaks of the bread of tears, and the bread of sorrows. *Psa.* 42: 3. 127: 2. Meaning continual sorrow and tears, instead of food; or which make us lose the desire of eating and drinking. "Bread of wickedness, bread of deceit," is bread acquired by fraudulent and criminal practices. These metaphors are very energetic.

**BREAD, DAILY**. To show an entire dependence on our heavenly Father's care, we are instructed to pray day by day for our daily bread. *Matt.* 6: 11. The Greek word *epiousios*, sufficient, used by the evangelists, may be under-

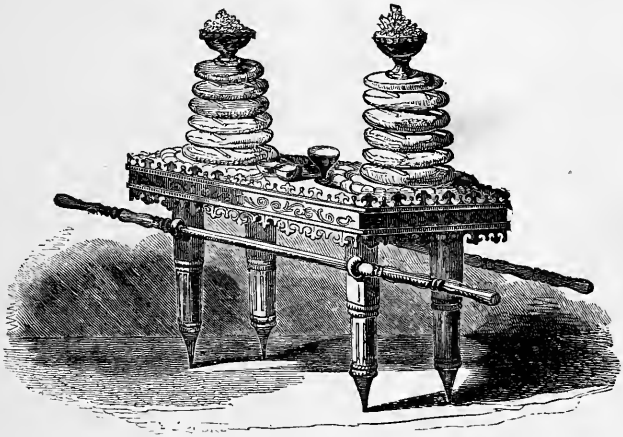
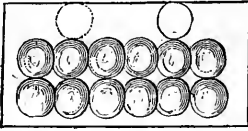


TABLE OF SHEW BREAD.—Page 268.



stood as opposed to *pericious, superfluous*. Many commentators include in this petition, a prayer for the daily supply for the spiritual wants of the believer by divine grace, as well as a daily supply for his temporal need by divine providence.—*Calmet*.

**BREAD OF THE PRESENCE, or SHEW-BREAD,** was bread offered every Sabbath day to God on the golden table placed in the holy place. Exod. 25: 30. The He-



brews affirm, that the loaves were square, having four sides, and covered with leaves of gold. They were twelve in number, in memory of the twelve tribes of Israel, in whose names they were offered. Every loaf was composed of two assarons of flour, which make about five pints one tenth. The loaves had no leaven, were presented hot every Sabbath day, the old loaves being taken away, which were to be eaten by the priests only. With this offering there was salt and incense; and even wine, according to some commentators. Scripture mentions only salt and incense; but it is presumed wine was added, because it was not wanting in other sacrifices and offerings. It is believed that the loaves were placed one upon the other in two piles, of six each; and that between every loaf there were two thin plates of gold, folded back in a semicircle, the whole length of them, to admit air, and to hinder the loaves from growing mouldy. These golden plates, thus turned in, were supported at their extremities by two golden forks which rested upon the ground.

But there is much difference of opinion among commentators as to the manner in which these loaves were placed upon the table.

It is more difficult, however, to ascertain the use of the shew-bread, or what it represented, than almost any other emblem in the Jewish economy. The learned Dr. Cudworth has the following remarks on the subject in his treatise on the Lord's supper: "When God had brought the children of Israel out of Egypt, resolving to manifest himself in a peculiar manner present among them, he thought good to dwell amongst them in a visible and external manner; and therefore, while they were in the wilderness, and sojourned in tents, he would have a tent or tabernacle built, to sojourn with them also. This mystery of the tabernacle was fully understood by the learned Nachmanides, who, in few words, but pregnant, expresseth himself to this purpose: 'The mystery of the tabernacle was this, that it was to be a place for the Shekinah, or habitation of Divinity, to be fixed in;' and this, no doubt, as a special type of God's future dwelling in Christ's human nature, which was the true Shekinah: but when the Jews were come into their land, and had there built them houses, God intended to have a fixed dwelling-house also; and, therefore, his movable tabernacle was to be turned into a standing temple. Now, the tabernacle or temple being thus as a house, for God to dwell in visibly, to make up the notion of dwelling or habitation complete, there must be all things suitable to a house belonging to it.—*Calmet*.

**BREAK.** To break with breach on breach, is to afflict with one sore trouble after another. Job 16: 14. The breaking of the heart denotes great inward grief and trouble, or a deep and kindly conviction of, and sorrow for, sin. Acts 2: 13. Luke 4: 18. Isa. 61: 1. To break up our fallow ground, is to study a deep conviction of sin and misery, and care to be reformed by means of God's word. Jer. 4: 3. Hos. 10: 12. The breaking of the day signifies the first appearance of the morning light, (Gen. 32: 25.) the first beginning of the gospel dispensation, and of the state of perfect and everlasting glory. Song 2: 17. Breaking of bread signifies the giving and receiving of the Lord's supper. Acts 2: 42, and 20: 7.—*Brown*.

**BREATHE;** to draw natural breath; to live. Josh.

10: 40, and 11: 11. God's *breathing* imports his powerful and easy formation of man's soul in him. Gen. 2: 7. Christ's *breathing* on his disciples figured his inspiring them with the noted gifts and graces of the Holy Ghost. John 20: 22. The Spirit's *breathing on the dry bones* imports his giving zeal, courage, and hope, to the captive Jews at Babylon, his giving spiritual life and activity to his elect, and his quickening the bodies of saints at the last day. Ezek. 37: 9. The saints *breathing* towards God is prayer, whereby our spiritual life is maintained and manifested, and our weakness and pressure discovered. Lam. 3: 56. Wicked men *breathe out slaughter and cruelty*; heartily hate their neighbors, chiefly the saints, and take pleasure to threaten and destroy them. Acts 9: 1. Ps. 27: 12.—*Brown*.

**BREAST, bosom.** The females in the East are more anxiously desirous than those of northern climates, of a full and swelling breast: in fact, they study *embonpoint* of appearance, to a degree uncommon among ourselves; and what in the temperate regions of Europe might be called an elegant slenderness of shape, they consider as a meagre appearance of starvation. They indulge these notions to excess. It is necessary to premise this, before we can enter thoroughly into the spirit of the language in Cant. 8: 10.—*Calmet*.

**BREAST-PLATE, MILITARY.** (See ARMOR.)

**BREAST-PLATE,** a piece of embroidery about ten inches square, (Exod. 28: 15) of very rich work, which the high-priest wore on his breast. It was made of two pieces of the same rich embroidered stuff of which the ephod was made, having a front and a lining, and forming a kind of purse, or bag, in which, according to the rabbins, the Urim and Thummim was inclosed. The front of it was set with twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set, according to the following order:



The names given to the stones here are not free from doubt, for we are very imperfectly acquainted with their natural science. The breast-plate was fastened as

the four corners; those on the top to each shoulder, by a golden hook, or ring, at the end of a wreathed chain: those below, to the girdle of the ephod, by two strings or ribands, which also had two rings and hooks. This ornament was never to be severed from the priestly garments; and it was called "the memorial," being designed to remind the priest how dear those tribes should be to him, whose names he bore upon his heart. It was also named the "breast-plate of judgment," probably, because by it was discovered the judgment and the will of God; or, because the high-priest who wore it was the fountain of justice, and put on this ornament when he exercised his judicial capacity in matters of great consequence, which concerned the whole nation. Compare URIM and THUMMIM.—*Calmet*.

**BRETHREN, THE TWELVE.** (See MARROWMEN.)  
**BRETHREN AND SISTERS OF THE FREE SPIRIT;** an appellation assumed by a sect which sprung up towards the close of the thirteenth century, and gained many adherents in Italy, France, and Germany. They took their denomination from the words of St. Paul, (Rom. 8: 2, 14.) and maintained that the true children of God were invested with perfect freedom from the jurisdiction of the law. They held that all things flowed by emanation from God; that rational souls were portions of the Deity; that the universe was God; and that by the power of contemplation they were united to the Deity, and acquired hereby a glorious and sublime liberty, both from the sinful lusts and the common instincts of nature, with a variety of other enthusiastic notions. Many edicts were published against them; but they continued till about the middle of the fifteenth century.—*Hend. Buck*.

**BRETHREN AND CLERKS OF THE COMMON LIFE;** a denomination assumed by a religious fraternity towards the end of the fifteenth century. They lived under the rule of St. Augustine, and were said to be eminently useful in promoting the cause of religion and learning.—*Hend. Buck*.

**BRETHREN, WHITE,** were the followers of a priest from the Alps, about the beginning of the fifteenth century. They and their leader were arrayed in white garments. Their leader carried about a cross like a standard. His apparent sanctity and devotion drew together a number of followers. This deluded enthusiast practised many acts of mortification and penance, and endeavored to persuade the Europeans to renew the holy war. Boniface IX. ordered him to be apprehended, and committed to the flames; upon which his followers dispersed.—*Hend. Buck*.

**BRETHREN, UNITED.** (See MORAVIANS.)

**BREVIARY;** a daily office, or book of divine service, in the Romish church. It is composed of matins, lauds, first, third, sixth, and ninth vespers; and the *compline* or *post-communio*: i. e. of seven different hours, on account of that saying of David: "Seven times a day will I praise thee;" whence some authors call the breviary by the name of *hora canonica*—*canonical hours*.

The breviary of Rome is general, and may be used in all places: but on the model of this have been built various others, appropriated to each diocese, and each order of religious; the most eminent of which are those of the Benedictines, Bernardines, Carthusians, Carmelites, Dominicans, and Jesuits; that of Cluni, of the church of Lyons, in Spain, of Milan, and the Mozarabic breviary used

The breviary of the Greeks, which they call by the name of *horologion*, is the same in almost all the churches and monasteries that follow the Greek rites. The Greeks divide the Psalter into twenty parts, called *kathismata* (*sedilia*) *seats*, because they are a kind of pauses or rests. In general, the Greek breviary consists of two parts; the one containing the office for the evening, called *mesonichta*; the other that of the morning, divided into matins, lauds, first, third, sixth, and ninth vespers, and the *compline*.

The institution of the breviary not being very ancient, there have been inserted in it the lives of the saints, full of ridiculous and ill-attested stories, which gave occasion to several reformations of it by several councils, particularly those of Trent and Cologne; by several popes, par-

ticularly Pius V., Clement VIII., and Urban VII.; as also by several cardinals and bishops; each lopping off some extravagances, and bringing it nearer to the simplicity of the primitive offices.

Originally every person was obliged to recite the breviary every day; but by degrees, the obligation was reduced to the clergy only, who are enjoined, under pain of mortal sin and ecclesiastical censures, to recite it at home when they cannot attend in public.

**BREWSTER,** (WILLIAM;) one of the first settlers of Plymouth colony, and a ruling elder of the church, was born in England in the year 1560, and was educated at the university of Cambridge, where his mind was impressed with religious truth, and he was renewed by the Spirit of God.

His attention was now chiefly occupied by the interests of religion. His life was exemplary, and it seemed to be his great object to promote the highest good of those around him. He endeavored to excite their zeal for holiness, and to encourage them in the practice of the Christian virtues. As he possessed considerable property, he readily and abundantly contributed towards the support of the gospel. He exerted himself to procure faithful preachers for the parishes in the neighborhood. By degrees, he became disgusted with the impositions of the prelatical party, and their severity towards men of a moderate and peaceable disposition. As he discovered much corruption in the constitution, forms, ceremonies, and discipline of the established church, he thought it his duty to withdraw from its communion, and to establish with others a separate society. This new church, under the pastoral care of the aged Mr. Clifton and Mr. Robinson, met on the Lord's days at Mr. Brewster's house, where they were entertained at his expense, as long as they could assemble without interruption. When at length the resentment of the hierarchy obliged them to seek refuge in a foreign country, he was the most forward to assist in the removal. He was seized with Mr. Bradford in the attempt to go over to Holland in 1607, and was imprisoned at Boston, in Lincolnshire. He was the greatest sufferer of the company, because he had the most property. Having with much difficulty and expense obtained his liberty, he first assisted the poor of the society in their embarkation, and then followed them to Holland.

Such was his reputation in the church at Leyden, that he was chosen a ruling elder, and he accompanied the members of it, who came to New England in 1620. He suffered with them all the hardships, attending their settlement in the wilderness. He partook with them of labor, hunger, and watching; and his Bible and his sword were equally familiar to him. As the church at Plymouth was for several years destitute of a minister, Mr. Brewster, who was venerable for his character and years, frequently officiated as a preacher, though he could never be persuaded to administer the sacraments.

Through his whole life he was remarkably temperate. He drank nothing but water, until within the last five or six years. During the famine, which was experienced in the colony, he was resigned and cheerful. When nothing but oysters and clams were set on his table, he would give thanks, that his family were permitted "to suck of the abundance of the seas, and of the treasures hid in the sand." He was social and pleasant in conversation, of a humble and modest spirit; yet, when occasion required, courageous in administering reproof, though with such tenderness, as usually to give no offence. He was conspicuous for his compassion towards the distressed; and if they were suffering for conscience sake, he judged them, of all others, most deserving of pity and relief. He had a peculiar abhorrence of pride. In the government of the church, he was careful to preserve order and the purity of doctrine and communion, and to suppress contention. He was eminent for piety. In his public prayers he was full and comprehensive, making confession of sin with deep humility, and supplicating with fervor the divine mercy through the merits of Jesus Christ. Yet he avoided a tedious prolixity, lest he should damp the spirit of devotion. In his discourses, he was clear and distinguishing, as well as pathetic; and it pleased God to give him uncommon success, so that many were converted by his



ministry. At his death he left what was called an excellent library. It was valued at forty-three pounds in silver, and a catalogue of the books is preserved in the colony records.—*Belknap's Amer. Biog.* ii. 252—256; *Collect. Hist. Soc.* iv. 108, 113—117; *Morton*, 153; *Neal's N. E.* i. 231; *Savage's Winthrop*, i. 91; *Magnalia*, i. 14; *Prince*, 89.

BRIDAINE, JAMES, a French ecclesiastic, born near Uzès, in 1701, was celebrated for his eloquence, and for his indefatigable zeal in travelling to almost every part of France to preach. In the course of his life, he undertook two hundred and fifty-six journeys through the kingdom, and there was scarcely a village where he did not display his powers. His *Spiritual Songs* have gone through forty-seven editions. He died in 1767.—*Davenport*.

BRIDE; a new-married female. In the typical language of Scripture, the love of the Redeemer to the church is energetically alluded to in the expression, "the bride, the Lamb's wife," *Rev.* 21: 9. See MARRIAGE, and SOLOMON'S SONG.—*Calmet*.

BRIDEGROOM. See MARRIAGE, and CANTICLES.

BRIDGETINS, or BRIGITINS; an order denominated from St. Bridgit, or Birgit, a Swedish lady, in the fourteenth century. Their rule is nearly that of Augustine. The Brigitins profess great mortification, poverty, and self-denial; and they are not to possess anything they can call their own—not so much as a halfpenny; nor even to touch money on any account. This order spread much through Sweden, Germany, and the Netherlands. In England we read of but one monastery of Brigitins, and this built by Henry V. in 1415, opposite to Richmond, now called Sion house; the ancient inhabitants of which, since the dissolution, are settled at Lisbon.—*Henderson's Buck*.

BRIDLE. Instead of it, a cord drawn through the nose, was sometimes used for leading and commanding camels, mules, &c. The restraints of God's powerful providence are called his *bridle and hook*. The *bridle in the jaws of the people causing them to err*, is God's suffering the Assyrians to be directed by their foolish counsels, that they might never finish their intended purpose against Jerusalem. *Isa.* 37: 29, and 30: 28. The restraints of law, humanity, and modesty are called a *bridle*: and to *let it loose* is to act without regard to any of these. *Job* 30: 11. *Blood coming to the horse-bridles*, implies the terrible slaughter of the antichristians at the battle of Armageddon, or about that time. *Rev.* 14: 20.—*Brown*.

BRIEFS, APOSTOLICAL, are letters which the pope despatches to princes and other magistrates concerning any public affair.—*Henderson's Buck*.

BRIER. See THORN.

BRIMSTONE, *nappavit*. *Gen.* 19: 24. *Deut.* 29: 23. *Job* 18: 15. *Psal.* 11: 6. *Isa.* 30: 33. 34: 9. *Ezek.* 38: 22. It is rendered *theion* by the Septuagint, and is so called in *Luke* 17: 29. Fire and brimstone are represented in many passages of Scripture as the elements by which God punishes the wicked, both in this life, and another. There is in this a manifest allusion to the overthrow of the cities of the plain of the Jordan, by showers of ignited sulphur, to which the physical appearances of the country bear witness to this day. The soil is bituminous, and might be raised by eruptions into the air, and then inflamed and return in horrid showers of overwhelming fire. This awful catastrophe, therefore, stands as a type of the final and eternal punishment of the wicked in another world. In *Job* 18: 15, Bildad, describing the calamities which overtake the wicked person, says, "Brimstone shall be scattered upon his habitation." This may be a general expression, to designate any great destruction: as that in *Psal.* 11: 6, "Upon the wicked he shall rain fire and brimstone." Moses, among other calamities which he sets forth in case of the people's disobedience, threatens them with the fall of brimstone, salt, and burning like the overthrow of Sodom, &c., *Deut.* 29: 23. The prophet Isaiah, 34: 9, writes that the anger of the Lord shall be shown by the streams of the land being turned into pitch, and the dust thereof into brimstone. See DEAD SEA.—*Watson*.

BROAD. God is a *place of broad rivers* to his people; his fulness can never be exhausted; in him they obtain the most delightful pleasure and prospect, and the surest defence; and he is sufficiently capable to destroy and

overwhelm all that seek their hurt. *Isa.* 32: 22. His law is *exceeding broad*; it extends to every person and circumstance, requires innumerable things to be done, and as many to be hated and avoided. *Ps.* 119: 96. He sets persons in a *broad place*, when he gives them great liberty, wealth, power, and prosperity. *Job* 36: 16. *Ps.* 18: 19. The way to hell is *broad*; multitudes of men walk in it, and by sinful courses unnumbered, they get thither at last. *Matt.* 7: 13.—*Brown*.

BROCK, (JOHN,) minister of Reading, Massachusetts, was born in England, in 1620, and was distinguished for early piety. He came to this country about the year 1637. He was graduated at Harvard college, in 1646, and, after residing there two years longer, engaged in preaching the Gospel, first at Rowley, and then at the isle of Shoals. He continued at this last place till 1662, when he removed to Reading, as successor of Samuel Hough; being ordained November 13, 1662. Here he ministered in holy things till his death, June 18, 1688, aged sixty-seven. He was succeeded by Mr. Pierpont. His wife was the widow of Mr. Hough.

Mr. Brock was an eminent Christian, and a laborious, faithful minister, preaching not only on the Sabbath, but frequently on other days. He established lectures for young persons, and for the members of the church. He often made pastoral visits, and they were rendered very useful by his happy talents in conversation. He was so remarkable for boldness and devotion, that it was said of him by the celebrated Mitchell, "he dwells as near heaven, as any man upon earth." He was full of faith and of the Holy Ghost. Several remarkable stories are related of the efficacy of his prayers, in which he frequently had a particular faith, or an assurance of being heard. When he lived at the isle of Shoals, he persuaded the people to enter into an agreement to spend one day in every month, besides the Sabbaths, in religious worship. On one of these days, the fishermen, who composed his society, desired him to put off the meeting, as the roughness of the weather had for a number of days prevented them from attending to their usual employment. He endeavored in vain to convince them of the impropriety of their request. As most of them were determined to seize the opportunity for making up their lost time, and were more interested in their worldly than in their spiritual concerns, he addressed them thus: "If you are resolved to neglect your duty to God, and will go away, I say unto you, Catch fish if you can; but as for you, who will tarry and worship the Lord Jesus Christ, I will pray unto him for you, that you may catch fish until you are weary." Of thirty-five men, only five remained with the minister. The thirty who went from the meeting, with all their skill, caught through the whole day but four fishes; while the five who attended divine service, afterwards went out and caught five hundred. From this time, the fishermen readily attended all the meetings which Mr. Brock appointed. A poor man, who had been very useful with his boat, in carrying persons who attended public worship over a river, lost his boat in a storm, and lamented his loss to his minister. Mr. Brock said to him, "Go home, honest man; I will mention the matter to the Lord: you will have your boat again to-morrow." The next day, in earnest prayer, the poor man recovered his boat, which was brought up from the bottom by the anchor of a vessel, cast upon it without design. A number of such remarkable correspondences between the events of providence and the prayers of Mr. Brock, caused Mr. John Allen, of Dedham, to say of him, "I scarce ever knew any man so familiar with the great God, as his dear servant Brock."—*Mather's Magnalia*, iv. 141—143; *Coll. Hist. Soc.* vii. 251—254; *Stone's Fun. Sermon on Prentiss; Fitch's Sermon at the Ordination of Tucke; & Allen*.

BRODERED; wrought with various colors of needlework. *Exod.* 28: 4. *Brodered hair* is that which is plaited, and put up on crimping pins. *1 Pet.* 3: 9.—*Brown*.

BROMFIELD, (EDWARD,) a young man of uncommon genius, was born in Boston, in 1723. He was graduated at Harvard college, in 1742. He lived but a short time to display his virtues and his talents, for he died, August 18, 1746, aged twenty-three years. From his childhood he was very amiable and modest. As he grew up, the powers of his mind were unfolded, and he disco-

vered remarkable ingenuity and penetration, which were strengthened and increased as he became acquainted with mathematical science. His genius first appeared in the use of the pen, by which with admirable exactness he sketched the objects of nature. He made himself so familiar with Weston's short hand, that he was able to take down every word of the professors' lectures at the college, and the sermons which were delivered from the pulpit. He was skillful in projecting maps. As he was well skilled in music, he for exercise and recreation made with his own hands an excellent organ, with two rows of keys and several hundred pipes. The workmanship exceeded anything of the kind which had been imported from England. He took peculiar pleasure in pursuits which related to natural philosophy, for he wished to behold the wisdom of God in his works. He made great improvement in the microscopes which were then used, most accurately grinding the finest glasses, and multiplying the powers of optical instruments. He met with no mechanism which he did not readily improve. But these were only the amusements of Mr. Bromfield. He was engaged in the pursuits of higher and more interesting objects, than those which had reference only to the earth, and could occupy the mind but a few days. Though from childhood he possessed the virtues which endeared him to his acquaintance, yet it was not before he reached the age of seventeen, that he was converted by the influence of the Divine Spirit from his natural state of selfishness and iniquity, to the supreme love of his Maker. From this period, the truths of revelation claimed his intense study, and it was his constant aim to conform his life to the requisitions of the gospel. Nothing interested him so much, as the character of Jesus Christ and the wonders of redemption, which he hoped would excite his admiration in the future world, and constitute his everlasting blessedness. He left behind him a number of manuscripts, which contained his pious meditations, and marked his progress towards perfection. Though his body was feeble, his whole soul was indefatigable. In his eyes there was an expression of intellect, which could not be mistaken. Had his life been spared, his name might have been an honor to his country, and philosophy might have been dignified by a connexion with genuine religion.—*Prince's Acc. of Bromfield; Panoplist*, ii. 193—197; *Allen*.

BROOK, is distinguished from a river by its flowing only at particular times; for example, after great rains, or the melting of the snow; whereas a river flows constantly at all seasons. However, this distinction is not always observed in the Scripture; and one is not unfrequently taken for the other.—The great rivers, such as the Euphrates, the Nile, the Jordan, and others, being called brooks. Thus the Euphrates (Isa. 15: 7) is called the brook of willows. It is observed that the Hebrew word, *nahal*, which signifies a brook, is also the term for a valley, whence the one is often placed for the other, in different translations of the Scriptures. To deal deceitfully "as a brook," and to "pass away as the stream thereof," is to deceive our friend when he most needs and expects our help and comfort, (Job 6: 15;) because brooks, being temporary streams, are dried up in the heats of summer, when the traveller most needs a supply of water on his journey.—*Watson*.

BROOKE, (LADY ELIZABETH,) daughter of Thomas Culpeper, Esq., of Wigsale, in Sussex, was born at that place, in the month of January, 1601. In infancy she was deprived, by death, of the counsels and advice, assistance and prayers of her mother; but her godmother, Lady Slaney, superintended her early education with great care and kindness. At the age of nineteen, she was married to Sir Robert Brooke, whose fortune was respectable, and whose character was virtuous. In very early life, this lady devoted herself to God and religion, and maintained an unexceptionable character, until she exchanged the trials of earth for the joys of heaven. By many eminent men, she was considered to be one of the most intelligent females. Her knowledge of divinity and the holy Scriptures was very considerable; nor was that knowledge merely practical; it was doctrinal and critical. Though comparatively unacquainted with the Greek and Hebrew tongues, yet her chaplains used often to say, that her conversation was frequently more profitable and pleasant than their own studies; and that whilst they were teaching,

they were being instructed. Her investigation of sacred subjects was profound. With the surface of knowledge she was not content. On difficulties she consulted all the learned men with whom she was acquainted; and, by the astonishing rapidity of her reading, and the retentive powers of her mind, she accumulated daily some increase to her stock of knowledge. She was very industrious to preserve all that affected or instructed her in the sermons which she heard; attending to them when delivered, repeating them in her family, writing down the substance of them, and digesting them into questions and answers, or under heads of common places. To the management and regulation of her family, she did not, however, forget to attend. Of their spiritual interests she was habitually regardful; and, not contented with a *personal* devotion to God, she was anxious that her house also should serve the Lord. In her breast, bigotry and intolerance never found an abode. All the servants of Jesus Christ, of whatever sect or party, she loved as fellow pilgrims and fellow heirs. Her charity was unbounded, and her generosity was very great. Her mind was habitually *devotional*; and in prayer, reading the Scriptures, and pious meditations, she spent the greater part of her life. Of her it has been justly said—"She had the knowledge of a divine, the faith, boldness, and zeal of a Christian, the wisdom of the serpent, and the innocence of the dove." For further account of this interesting woman, see *Burder's Memoirs of Pious Women.—Jones's Chr. Biog.*

BROOKS, (ELEAZAR,) an American brigadier-general, was born in Concord, Massachusetts, in 1726. Without the advantages of education, he acquired a valuable fund of knowledge. It was his practice in early life to read the most approved books, and then to converse with the most intelligent men respecting them. In 1774, he was chosen a representative to the general court, and continued thirty-seven years in public life, being successively a representative, a member of the senate, and of the council. He took a decided part in the American revolution. At the head of a regiment he was engaged in the battle at White Plains, in 1776, and distinguished himself by his cool, determined bravery. From the year 1801, he secluded himself in the tranquil scenes of domestic life. He died at Lincoln, November 9, 1806, aged eighty years. General Brooks possessed an uncommonly strong and penetrating mind, and his judgment as a statesman was treated with respect. He was diligent and industrious, slow in concerting, but expeditious in performing his plans. He was a firm believer in the doctrines of Christianity, and in his advanced years accepted the office of deacon in the church at Lincoln. This office he ranked above all others which he had sustained in life.—*Stearns's Fun. Serm.; Columb. Cent. Nov. 22, 1806; Allen*.

BROOKS, (JOHN, LL. D.) governor of Massachusetts, was born at Medford, in 1752. His father was captain Caleb Brooks, a farmer; and his early years were spent in the toils of a farm, with no advantages of education but those of a town school. He was afterwards equally distinguished as a physician, a soldier, and a statesman. In the battle of Saratoga, October 7, at the head of his regiment, he stormed and carried the intrenchments of the German troops. In the battle of Monmouth, he was acting adjutant-general. When the conspiracy at Newburgh, in March, 1783, had well nigh disgraced the army, Washington rode up to Brooks, and requested him to keep his officers within quarters to prevent their attending the insurgent meeting; the reply was, "Sir, I have anticipated your wishes, and my orders are given." With tears in his eyes, Washington took him by the hand and said, "Colonel Brooks, this is just what I expected from you."

From the army, Brooks returned to private life, free from the vices incident to soldiership, rich in honor, esteem, and affection, but without property, and without the means of providing for his family, except by resuming his practice of medicine. By Washington he was appointed marshal of the district and inspector of the revenue; in the war of 1812, he was appointed adjutant-general of Massachusetts by governor Strong, whom he succeeded as chief magistrate, in 1816. For seven years successively he was re-elected; and with great dignity and faithfulness he presided over the affairs of the commonwealth. In

1823, he retired to private life, being succeeded by William Eustis. He died, March 1, 1825, aged seventy-two years.

Governor Brooks held a high rank as a physician. He was scientific and skilful. His manners were dignified, courteous, and benign; and his kind offices were doubled in value by the manner in which he performed them. In the office of chief magistrate, he labored incessantly for the public good. His addresses to the legislature manifested large and liberal views. No one could doubt his integrity and devoted patriotism. He was the governor of the people; not of a party. In his native town, of which he was the pride, the citizens were accustomed to refer their disputes to his arbitrement, so that lawyers could not thrive in Medford. In private life he was most amiable and highly esteemed, the protector and friend of his numerous relatives, and the delight of all his acquaintance. The sweetness of his temper was evinced by the composure and complacency of his countenance. Towards the close of his life, he connected himself with the church in Medford under the pastoral care of Dr. Osgood. A short time before he died, he said, "I see nothing terrible in death. In looking to the future, I have no fears. I know in whom I have believed; and I feel a persuasion, that all the trials appointed me, past or present, will result in my future and eternal happiness. I look back upon my past life with humility. I am sensible of many imperfections that cleave to me. I know, that the present is neither the season nor the place, in which to begin the preparation for death. Our whole life is given us for this great object, and the work of preparation should be early commenced, and be never relaxed till the end of our days. To God I can appeal, that it has been my humble endeavor to serve him in sincerity; and wherein I have failed, I trust in his grace to forgive. I now rest my soul on the mercy of my adorable Creator, through the only mediation of his Son, our Lord. Oh, what a ground of hope is there in that saying of an apostle, that God is, in Christ, reconciling a guilty world to himself, not imputing their trespasses unto them? In God I have placed my eternal ALL, and into his hands I commit my spirit!" To the Medical society he bequeathed his library. Besides his valuable official communications as chief magistrate, he published a discourse before the Humane society, 1795; discourse on Pneumonia, before the Medical society, 1808.—*Thacher's Med. Biog.* 197—207; *Dixwell's Memoir*; *Columb. Centinel*, May 18, 1825; *Allen*.

**BROTHER.** 1. A brother by the same mother, an uterine brother, Matt. 4: 21. 20: 20. 2. A brother, though not by the same mother, Matt. 1: 2. 3. A near kinsman, a cousin, Matt. 13: 55. Mark 6: 3. Observe, that in Matt. 13: 55, James, and Joseph, and Judas, are called the *adelphoi, brethren*, of Christ, but were most probably only his cousins by his mother's side; for James and Joseph were the sons of Mary, Matt. 27: 56; and James and Judas, the sons of Alphaeus, Luke 6: 15, 16; which Alphaeus is therefore probably the same with Cleophas, the husband of Mary, sister to our Lord's mother, John 19: 25.—*Watson*.

**BROUGHTON, (THOMAS,)** a learned divine and literary character, was born in London, in 1704, studied at Eton and Cambridge, and died, vicar of Bedminster, St. Mary Redcliffe, Bristol, and a prebendary of Salisbury, in 1774. He was one of the principal contributors to the *Biographia Britannica*, and also wrote several works, among which is a Dictionary of all Religions, two volumes, folio. See HANNAH ADAMS.—*Davenport*.

**BROWN, (JOHN,)** of Haddington, a celebrated, though self-educated Scotch divine, was born, in 1722, at Kerpo, in Perthshire, became a minister and divinity professor, and died in 1787. He was a man of eminent piety, and great usefulness. His principal works are, a *Body of Divinity*, one volume, octavo; the *Self-Interpreting Bible*, two volumes, quarto; and a *Dictionary of the Bible*, two volumes, octavo, often referred to in this work.—*Davenport*.

**BROWN, (CHADN,)** minister of the first Baptist church, Providence, Rhode Island. He fled thither from persecution in Massachusetts, in 1636, and became, in 1639, one of the members of the Baptist church formed at that time by Roger Williams, when William Wickenden was appointed first elder. With him Mr. Brown was associated

in the pastoral care of the church in 1642, and was a devoted and successful minister. He died about 1665; and his colleague in 1669. In 1792, the town of Providence voted to erect a monument to his memory. His descendants, for nearly two centuries, have been among the most distinguished citizens of Rhode Island. His grandson, James Brown, was a minister of the same church; and four of the grandsons of James have been patrons of Brown university;—Nicholas; Joseph, LL. D. who died December, 1785; John, an eminent merchant, who died, September 20, 1803, aged sixty-seven; and Moses. Probably also Elisha was a grandson, who was lieutenant-governor, and died in April, 1862, aged eighty-five.—*Coll. Hist. Soc. s. s.* ix. 197.—*Benedict*, i. 477; *Allen*.

**BROWN, (NICHOLAS,)** an eminent merchant of Rhode Island, died at Providence, May 29, 1791, aged sixty-one. From early youth his attention had been directed to mercantile pursuits, and by the divine blessing upon his diligence and uprightness he acquired a very ample fortune. But although he was rich, he did not make an idol of his wealth. His heart was liberal, and he listened to every call of humanity or science. The interests of government, of learning, of religion, were dear to him. He loved his country, and rejoiced in her freedom. The public buildings in Providence, sacred to religion and science, are monuments of his liberality. He was an early and constant patron of the college. In his religious principles he was a Baptist, and he was a lover of good men of all denominations. He was not ashamed of the Gospel, nor of the poorest of the true disciples of the Redeemer. His general knowledge and the fruitfulness of his invention furnished him with an inexhaustible fund of entertaining conversation.—*Stillman's Fun. Serm.*; *Providence Gaz.*; *Allen*.

**BROWN, (CHARLES BROCKDEN,)** a distinguished American writer, was born in Philadelphia, January 17, 1771. After a classical education under Robert Prono, author of the *History of Pennsylvania*, he was, at the age of eighteen, apprenticed to a lawyer, Alexander Wilcox; but his time was chiefly employed, not in the study of the law, but in various literary pursuits. Timidity and an invincible dislike to the legal profession prevented him from becoming a member of the bar. He devoted himself entirely to literature, and in six years, from 1798 to 1804, published six novels of an original and powerful character. At this period his opinions were unsettled and sceptical; but soon after, he declared himself a firm believer and advocate of Christianity. He now abandoned novel writing, and devoted his powers to more serious and useful pursuits; and his character seems to have undergone a perceptible and pleasing change. He had previously conducted a periodical work, in 1799 and 1800, the *Monthly Magazine and American Review*; and in 1805, he commenced the *Literary Magazine and American Register*, avowedly on new principles. He also wrote three political pamphlets. In 1806, he commenced the semi-annual *American Register*, five volumes of which he lived to publish. He died, Feb. 22, 1810, at the age of thirty-nine.—*N. A. Review*, June, 1819; *Enc. Amer.*; *Allen*; *Memoir prefixed to his Works*.

**BROWN, (FRANCIS, D. D.)** president of Dartmouth college, was born at Chester, New Hampshire, January 11, 1784, and graduated, in 1805, at Dartmouth, where he was a tutor from 1806 to 1809. In January, 1810, he was ordained the minister of North Yarmouth, Maine, as the successor of Tristram Gilman, whose daughter he married. Of Bowdoin college he was an overseer and trustee. In 1815, he was appointed president of Dartmouth college. He died of the consumption, July 27, 1820, aged thirty-six. His predecessor was Dr. Wheelock; his successor Dr. Dana. "His talents and learning, amiableness and piety, eminently qualified him for the several stations which he filled, and rendered him highly useful and popular." He published several sermons, among which are the following: at the ordination of Allen Greely, 1810; at a fast on account of the war, 1812; on the evils of war, 1814; before the Maine Missionary society, 1814.—*Lord's Lempr.*; *Allen*.

**BROWN, (CATHERINE,)** a Cherokee, was born about the year 1800, at a place, now called Wills-Valley, in a beautiful plain of tall forest trees, within the chartered limits of Alabama, a few miles west of the Georgia line, and twen-

ry-five miles south-east of the Tennessee river. On each side of the valley rose the Raccoon and Lookout mountains. Her parents were half-breeds; they were ignorant of the English language; and the amount of their religion was, that there was a Creator of the world, and also a future state of rewards and punishments.

In 1801, the Moravians commenced a mission at Spring-place in the Cherokee country, about forty or fifty miles east of Wills-Valley; soon afterwards, Rev. Gideon Blackburn made efforts for several years to establish a school among the Cherokees. In 1816, Rev. Cyrus Kingsbury, employed by the American board for foreign missions, appeared at a Cherokee council and obtained permission to establish schools. He selected, as the place for the first school, Chickamaugh, now called Brainerd, twenty or thirty miles north of Spring-place, within the limits of Tennessee. Catharine heard of this school, and, though living at a distance of a hundred miles, she became a member of it, in July, 1817, being then seventeen years of age. In three months she learned to read and write. In December, 1817, she cherished the hope, that she had experienced the power of the gospel in her heart. She was baptized, January 25, 1818, and admitted as a member of the church, March 29. In June, 1820, she undertook to teach a school at Creek path, near her father's. For sweetness of temper, meekness, and gentleness, she was unsurpassed. To her parents she was very dutiful and affectionate. A weekly prayer meeting was instituted by her; and she was zealous to instruct her ignorant neighbors in the great truths of the gospel. She formed the purpose of perfecting her education, that her usefulness might be increased. But in the spring of 1823, her health declined, she had a settled consumption, and it became evident that her death was near. She said,—“I feel perfectly resigned to the will of God. I know he will do right with his children. I thank God, that I am entirely in his hands. I feel willing to live, or die, as he thinks best. My only wish is, that he may be glorified.” Having been conveyed about fifty miles, to the house of her friend, Dr. Campbell, she there died, July 18, 1823, aged twenty-three. Let any scoffer at missions contemplate this lovely child of the wilderness, won from the gloom of paganism to the joyous, lofty hopes of Christianity, and triumphing over the king of terrors, and then say, if he can, that the missionary enterprise is idle, and useless, and a waste of money. An interesting memoir of Catharine Brown was compiled by Rufus Anderson, assistant secretary of the American board for foreign missions, and published in 1825.—*Anderson's Memoir; Allen.*

BROWN, (DAVID,) a Cherokee, was a brother of the preceding, who followed her to the school at Brainerd. In November, 1819, he assisted John Arch in preparing a Cherokee spelling-book, which was printed. At the school, he became convinced of his sinfulness, and embraced the salvation offered in the gospel. Soon after he was admitted to the church, he set out for New England, to attend the foreign mission school at Cornwall, Connecticut, that he might be prepared to preach the gospel. His visits to Boston and other towns had a favorable effect in exciting a missionary zeal. After passing two years at the school, with Elias Boudinot and six other Cherokees, he remained a year at Andover, enjoying many advantages for improvement. In the mean time, his brother, John, had become a convert and made a profession, and died in peace. His parents also, and other members of his family, became pious. He returned to them in 1824, having first delivered, in many of the principal cities and towns, an address on the wrongs, claims, and prospects of the American Indians. In the spring of 1829, he was taken ill, and bled at the lungs. He wrote, June 1st, “On the bed of sickness I have enjoyed sweet communion with my Savior.” He died at Creek-path, September 14, 1829, at the house of Rev. Mr. Potter, giving evidence that he died in the faith of the gospel.—*Anderson; Miss. Her.; Allen.*

BROWN, (DR. THOMAS,) a man eminent as a metaphysician, moral philosopher, and poet, was born at Kirknabreck, in Scotland, in 1777, and displayed an early acuteness and thirst for knowledge. His first education was received in the vicinity of London, and was completed at the university of Edinburgh. At the age of twenty, he wrote a masterly answer to Darwin's Zoonomia. In 1810, he succeeded

Mr. Stewart, at Edinburgh, as professor of moral philosophy, and soon gained universal admiration as a lecturer, by his eloquence and talents, and affection by his kindness to the students. Dr. Brown was a professed believer in Christianity; and though he too seldom adverts to the Bible in his philosophical lectures, yet his system of metaphysics and morals approaches nearer to the simplicity and purity of the sacred volume, than that of many professed expounders of it. He has thrown more light on the essential distinction of the mind and the body, and on the mental emotions and associations, than perhaps any preceding writer. His brilliant career was unfortunately cut short, by consumption, on the 2d of April, 1820. As an analytical philosopher, his reputation is established by his inquiry into the Relation of Cause and Effect; Lectures on the Philosophy of the Human Mind; and Physiology of the Mind: as a poet, by his poems, in two volumes; Agnes; the Wanderer of Norway; and the Paradise of Coquettes.—*Davenport.*

BROWNE, (GEORGE, D. D.) archbishop of Dublin. The birthplace of this eminent prelate is uncertain, nor have we any precise account of his parents. But he was the first prelate who embraced the reformation in Ireland. He received the principal part of his education at Hallywell, in Oxford, but was originally a friar of the order of St. Augustine. In 1534, he took the degree of doctor in divinity in some foreign university, but was admitted to the same honor at Oxford and Cambridge. Henry the Eighth became attached to him, for inculcating into the minds of the people of England, the necessity of discarding the doctrine of the invocation of saints, and for enforcing on them the necessity of applying alone to Christ for salvation. To him, that king, in the year 1535, presented the archbishopric of Dublin. In May, 1536, Browne made so admirable a speech on the subject of a bill that was at that time depending, for establishing the king's supremacy over the church of Ireland, that in consequence thereof, the act, with much difficulty, passed. At the time when Henry the Eighth ordered the monasteries in England and Ireland to be destroyed, archbishop Browne immediately ordered, that every vestige of superstitious relics, of which there were many in the two cathedrals of St. Patrick and the Holy Trinity in Dublin, should be removed. Not contented with this direction, he caused the same to be done in the other churches of his diocese, and supplied their places with the creed, the ten commandments, and the Lord's prayer. In 1545, a command having been issued, that the liturgy of king Edward the Sixth should be compiled, it was violently opposed, and only by Browne's party received. Accordingly, on Easter day following, it was read in Christ church, Dublin, in the presence of the mayor and the bailiffs of that city; when the archbishop delivered a judicious, learned, and able sermon against keeping the Bible in the Latin tongue, and the worship of images. In October, 1551, the title of primate of all Ireland was conferred on Browne; which the malignant and persecuting Mary soon deprived him of, on account of his zeal in the reformation. Archbishop Browne died in the year 1556. As to his character, he was a man of considerable natural parts, great industry, and indefatigable application. To truth he was a sincere friend, and would often declare, that he would rather sacrifice his life than resign his principles. None of his works are extant, except his “Sermon on the Liturgy.” See Wood's Hist. and Antiq. Univ. Oxon.; Life and Death of George Browne, Esq.; Cox's Hist. of Ireland; Sir James Warr's Works.—*Jones's Chr. Biog.*

BROWNE, (SIR THOMAS,) a physician and eminent writer, was born in London, in 1605, and educated at Winchester and Oxford. He took his degree at Leyden, and settled at Norwich, where he gained extensive practice. His *Religio Medici* having been surreptitiously published, he gave to the world a correct edition in 1642, which was soon translated into several languages, and repeatedly reprinted. It was attacked by many writers, some of whom, with equal absurdity and injustice, accused the author of being an infidel, and even an atheist. This work was followed by his celebrated Treatise on Vulgar Errors; and Hydirotaphia, or a Treatise on Urn Burial, published together with the Garden of Cyrus. He died in 1682. Browne was a man of great benevolence, and of extensive erudi-

tion. His style is singular and pedantic, but has generally strength, and often felicity of expression.—His son Ed-



ward, who was born about 1642, and died in 1708, was president of the College of Physicians, and is the author of an Account, in two volumes quarto, of his own Travels in Austria, Hungary, Thessaly, and Italy.—*Davenport.*

**BROWNE**, (SHAMON,) was born at Shepton Mallet, in 1680, and became a dissenting minister, first at Portsmouth, and next in the Old Jewry, in which latter situation he remained till 1723, when his reason was shaken by the loss of his wife and his only son. The monomania which afflicted him was of an extraordinary kind. Though retaining the power of reasoning acutely, he believed that God "had annihilated in him the thinking substance," and that though he seemed to speak rationally, he had "no more notion of what he said than a parrot." Imagining himself no longer a moral agent, he refused to bear a part in any act of worship. While in this state, however, he continued to write forcibly, and, among other things, produced a Defence of the Religion of Nature, and the Christian Revelation, against Tindall's Christianity as old as the Creation. To this he prefixed a dedication to queen Caroline, in which he affectingly expatiated on his soulless state. His friends suppressed this melancholy proof of his singular insanity; but it is preserved in the Adventurer. He died in 1732. He is the author of hymns, sermons, and various controversial and theological pieces.—*Davenport.*

**BROWNISTS**; a sect that arose among the Puritans towards the close of the sixteenth century; so named from their leader, Robert Brown. He was educated at Cambridge, and was a man of good parts and some learning. He began to inveigh openly against the ceremonies of the church, at Norwich, in 1580; but, being much opposed by the bishops, he, with his congregation, left England, and settled at Middleburgh, in Zealand, where they obtained leave to worship God in their own way, and form a church according to their own model. They soon, however, began to differ among themselves, so that Brown, growing weary of his office, returned to England in 1589, renounced his principles of separation, and was preferred to the rectory of a church in Northamptonshire. He died in prison in 1639. The revolt of Brown was attended with the dissolution of the church at Middleburgh; but the seeds of Brownism which he had sown in England were so far from being destroyed, that Sir Walter Raleigh, in a speech in 1592, computes no less than twenty thousand of this sect.

The articles of their faith seem to be nearly the same as those of the church of England. The occasion of their separation was not therefore any fault they found with the faith, but only with the discipline and form of government of the churches in England. They equally charged corruption on the Episcopal and Presbyterian forms; nor would they join with any other reformed church, because they were not assured of the sanctity and regeneration of the members that composed it. They condemned the solemn celebration of marriages in the church, maintaining that matrimony, being a political contract, the confirmation thereof ought to come from the civil magistrate; an opinion in which they are not singular. They would not allow the children of such as were not members of the church to be baptized. They rejected all forms of prayer, and held that the Lord's prayer was not to be recited as a prayer, being only given for a rule or model whereon all our prayers are to be formed. Their form of church government was nearly as follows:—When a church was to be gathered, such as desired to be members of it made a

confession of their faith in the presence of each other, and signed a covenant, by which they obliged themselves to walk together in the order of the gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands. But they did not allow the priesthood to be any distinct order. As the vote of the brethren made a man a minister, so the same power could discharge him from his office, and reduce him to a mere layman again; and as they maintained the bounds of a church to be no greater than what could meet together in one place, and join in one communion, so the power of these officers was prescribed within the same limits. The minister of one church could not administer the Lord's supper to another, nor baptize the children of any but those of his own society. Any lay-brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them, after sermon, to ask questions, and reason upon the doctrines that had been preached. In a word, every church on their model is a body corporate, having full power to do every thing in itself, without being accountable to any class, synod, convocation, or other jurisdiction whatever. The reader will judge how near the Independent churches are allied to this form of government. See **INDEPENDENTS.**

The laws were executed with great severity on the Brownists; their books were prohibited by queen Elizabeth; their persons imprisoned, and some hanged. Brown himself declared on his death-bed that he had been in thirty-two different prisons, in some of which he could not see his hand at noon-day. They were so much persecuted, that they resolved at last to quit the country. Accordingly many retired and settled at Amsterdam, where they formed a church, and chose Mr. Johnson their pastor, and after him Mr. Ainsworth, author of the learned Commentary on the Pentateuch. Their church flourished near a hundred years. Among the Brownists, too, were the famous John Robinson, a part of whose congregation from Leyden, in Holland, made the first permanent settlement in North America; and the laborious Canne, the author of the marginal references to the Bible.—*Hend. Buck.*

**BRUCKER**, (JOHN JAMES,) a learned Lutheran clergyman, was born at Augsburg, in 1696, and died minister of St. Ulric's, in his native city, in 1770. Of his works, the most valuable and the best known is the History of Philosophy, in six volumes quarto, of which Dr. Enfield published an English abridgment. Brucker was nearly fifty years employed on it; and it displays a degree of erudition, judgment, and impartiality, which is highly honorable to its author.—*Davenport.*

**BRUEN**, (MATTHIAS,) a distinguished minister in New York, was born at Newark, New Jersey, April 11, 1793. He dated his renovation of mind by the divine Spirit at the age of eighteen. After graduating at Columbia college, in 1812, he studied theology with Dr. Mason. In 1816, he travelled in Europe with his distinguished preceptor. About the beginning of 1819, being invited to preach in the American chapel of the oratory at Paris, he was ordained in London, and then passed six months at Paris. In 1822, he was employed as a missionary in the city of New York, but refused to receive any compensation. During his labors, he collected the Bleecker street congregation. Of this people he became the stated pastor, and continued such till his death, by inflammation of the bowels, September 6, 1829, aged thirty-six years.

Mr. Bruen engaged earnestly in various benevolent institutions. He was agent and corresponding secretary of the Domestic Missionary Society; and when it was changed into the American Home Missionary Society, he still assisted by his counsels. Bible, Sunday school, tract, and foreign mission societies engaged his efforts; and in the Greek cause he cheerfully co-operated. He was accomplished in manners, in literature, and in the knowledge of mankind. Though he had high and honorable feelings, abhorring every thing mean, yet he had humble views of his own acquisitions, intellectual and moral. All his distinctions he laid at his Master's feet. In the last week of his life, he suffered extreme pain. It was a sudden sum-

mons to depart; yet was he calm and resigned. "I die," said he, "in peace and love with all men." Thus, after embracing his wife and two babes, and most impressively addressing his relatives, he fell asleep in Jesus. He published a sermon at Paris on the death of a lady of New York; and Sketches of Italy.—*Cox's and Skinner's Serms.; Home Miss. Mag.; East. Record. Nov. 11, 1829; Allen.*

**BRUISE.** The *bruise* of a soul implies doubts, fears, anguish, inward trouble on account of the prevalence of sin, God's wrath, &c. Matt. 12: 40. 2. God *bruised* Christ, in inflicting on his soul and body the fearful punishment due to our sin. Isa. 53: 5. 3. Satan *bruises* Christ's heel, in harassing his humble manhood, and afflicting his members on earth. Gen. 3: 15. Rom. 16: 20. 4. Christ *bruises* Satan's head, when he crushes his designs, despoils him of his power, triumphs over him on the cross, or in the conquest of his chosen; and when he enables his people to oppose, conquer, and tread his temptations under foot.—The king of Egypt is called a *bruised reed*, to mark the weak and broken state of his kingdom, and his utter inability to help such as depended on him. 2 Kings 18: 21. Weak saints and their feeble graces, are *bruised*, or bruised reeds, which *Christ will not break*; they are trodden down and afflicted by Satan, by false teachers, by the world, by their own lusts, and are in a pained and disjointed case, unable to oppose their spiritual enemies; but Jesus will protect, heal, comfort, and deliver them. Isa. 42: 3. Luke 4: 18.—*Brown.*

**BRULIUS, (PETER),** one of the reformers of the sixteenth century. He succeeded Calvin as pastor of the church in Strasburg, on the Rhine, and was much beloved by the people, who were edified by his valuable ministry. There prevailed at this time throughout the Netherlands the most earnest desire to be instructed in the reformed religion; so that in places where the truth was not or dared not to be preached, private invitations were sent to the ministers who resided in towns where the pure gospel was preached openly. Some people in Tournay invited Brulius from Strasburg. Ready to every good word and work, this excellent man complied with their request, and came to Tournay, September, 1544, where he was joyfully received by the friends who invited him. After staying some time, he made an excursion to Lisle, in Flanders, for the same object, and returned to Tournay in October. But the governors of the city, being papist, having heard of his arrival, shut the gates and made strict search for him; so that his friends were obliged to let him over the wall by a rope. Unhappily, on his reaching the ground, a stone fell on him, by which his leg was broken, and his enemies seized him. He was put in prison, and notwithstanding the efforts of the senate of Strasburg, he was put to death, being burned in a slow fire, February 19, 1545, to the grief of all good men.

Brulius in prison and at the stake behaved nobly; nothing could shake his faith, or triumph over his firmness. Among other things, he assured his papal judges "that he neither knew or cared for any other *purgatory*, than the blood of Christ, which alone remits both the guilt and punishment of sin." The day before he suffered, he wrote to his wife, informing her what he was to undergo, and exhorting her to be satisfied with the consolations of God, concluding that she ought not to grieve on his account, but to rejoice, since this whole dispensation was an honor that his heavenly Father had conferred on him; that Jesus Christ had suffered infinitely more for him; and that the servant's condition ought not to be better than his Lord's. What an admirable comment on the omnipotence of divine grace in the soul!—*Middleten.*

**BRUNTON, (MARY),** the daughter of colonel Balfour, was born in Barra island, one of the Orkneys, in 1776, married a minister of the Scotch church in 1796, and died in 1818, equally admired for her talents and beloved for her disposition and virtues. She is the author of Discipline and of Self-Control, two excellent novels; and she left an unfinished tale called Emeline, and some minor pieces, which her husband published.—*Davenport.*

**BRUIS, (PETER DE);** a distinguished reformer and martyr of the twelfth century. Mosheim says, after speaking of the Catharists, "A much more rational sect was that which was founded about the year 1110, in Languedoc and Pro-

vence by Peter de Bruys, (or Bruis,) who made the most laudable attempts to reform the abuses, and to remove the superstitions that disfigured the beautiful simplicity of the Gospel." During a laborious ministry of about twenty years, he engaged a great number of followers, who were called after him *Petrobrussians*, or from the principal place of their residence, *Vaudois, Valdenses, or Waldenses*. Probably he was, strictly speaking, not the founder of the sect, for that people claim a far higher antiquity, but was one of their most distinguished preachers or *barbs*. This last is, in fact, the Waldensian account of him. To him is ascribed that admirable treatise on Antichrist, an extract from which may be found under the word *ANTI-CHRIST*, in this volume. De Bruis was burned at St. Giles, in 1130, by an enraged populace, instigated by the clergy, "whose traffic," says Mosheim, "was in danger from the enterprising spirit of this reformer." If we may judge from the above treatise, his piety, judgment, courage, talents, knowledge of the Scriptures, spiritual understanding of the true gospel, zeal, and eloquence, were of a very high order, and would not suffer by comparison with any of the reformers of the sixteenth century; nor will any one who knows how Dr. Mosheim applies the term, think the worse of him, but the higher, for what he calls his "mixture of fanaticism." Happy had it been for the Protestant churches, had such a "mixture" existed in the later reformers, as would have broken the adulterous alliance of church and state, and given to those fettered churches the primitive purity and freedom which De Bruis intrepidly asserted in life and in death. As, among other things, he taught "that no persons are to be baptized before they had the full use of their reason," he is justly claimed by the modern Baptists, as belonging to their fraternity.—*Mosheim; Ivimey.*

**BRYANT, (JACOB),** a philologist and antiquary, was born at Plymouth, in 1715, and received his education at Eton and King's college, Cambridge. The duke of Marlborough, to whom he had been tutor, gave him a place in the ordnance department. He settled at Cypenham, in Berkshire, and died Nov. 4, 1804, of a mortification in the leg, occasioned by bruising the skin against a chair. Bryant was an indefatigable and a learned writer, but fond of paradox. He wrote one work to maintain the authenticity of the pseudo Rowley's poems, and another to prove that Troy never existed. His principal production is a *New System or Analysis of Ancient Mythology*, in three volumes quarto, which was published in 1774 and 1776. It is ingenious and erudite, but often fanciful and erroneous. Among his other compositions are, *Observations relative to Ancient History; a Treatise on the Authenticity of the Scriptures; Observations on the Plagues of Egypt; and Dissertations on the Prophecy of Balaam, &c.*—*Davenport.*

**BUCER, (MARTIN),** was born in 1491, at Scholestadt, a town of Alsace. At the age of seven, he took the religious habit of the order of St. Dominic, and, with the leave of the prior of his convent, went to Hiedelberg to learn logic and philosophy. Having, after this applied himself to the study of divinity, he made it his endeavor to acquire a thorough knowledge of both Greek and Hebrew. About this time, some of the writings of Erasmus came abroad, and Bucer read them with avidity. Soon after, he got possession of several tracts of Luther's, and, comparing the tenets of that reformer with the Scriptures, to which the latter appealed, he began to entertain doubts concerning several points of the religion in which he had been educated. His uncommon learning, and his eloquence, the latter of which was assisted by a strong and musical voice, together with his free censure of the vices of the times, recommended him to Frederic, the elector palatine, who made him one of his chaplains. In 1521, he passed some time with Luther, at Hiedelberg, and discussed many points of doctrine with the great champion of the Reformation; the result of which was, his adopting most of his religious opinions, particularly his doctrine of justification by faith, and not by works. This change in his doctrinal sentiments naturally enlisted him on the side of the reformer, and he proved an efficient coadjutor to him. Some time after this, falling in with the writings of Zuinglius, who differed from Luther on some points of minor impor-

tance, particularly with regard to the eucharist, Bucer, after mature consideration, was induced to give the preference to the sentiments of Zuinglius, and sided with him; though he used his utmost endeavors to unite the two parties, both of whom opposed the popish religion.

Bucer is regarded as one of the first authors of the Reformation, at Strasburg, where he taught theology for twenty years, being one of the ministers of the town. He assisted at most of the conferences that were held between the Catholics and the Reformed; and, in 1548, was sent for to Augsburg, to sign that agreement between the two parties which was called the *Interim*. It did not, however, meet his approbation, and his warm opposition to it exposed him to many difficulties and hardships, the news of which reaching England, where his character stood high, Cranmer, then archbishop of Canterbury, invited him over, which he readily accepted.

In 1549, a handsome apartment was assigned him in the university of Cambridge, and a salary appointed him as a teacher of theology. King Edward the Sixth entertained the highest respect for him; and, on being told that he suffered much from the cold of the climate, sent him a hundred crowns to purchase a German stove. He, nevertheless, survived only two years; for in 1551, he died of a complication of disorders, and was buried at Cambridge with great funeral pomp. Five years after, in the reign of queen Mary, his body was dug up, and publicly burned, and his tomb demolished; but it was afterwards set up again, by order of queen Elizabeth. His character is thus given by bishop Burnet: "Martin Bucer was a very learned, judicious, pious, and moderate person. He was, probably, inferior to none of the reformers in point of learning; but for zeal, for true piety, and a most tender care for preserving unity among the foreign churches, Melancthon and he, without disparaging the rest, may be ranked apart by themselves. He was much opposed by the popish party at Cambridge; who, though they complied with the law, and so kept their places, yet, either in the way of argument, or, as if it had been for dispute sake, set themselves much to disparage him. Nor was he furnished, naturally, with the quickness that is necessary for a disputant, from which they studied to draw advantages; and, therefore, Peter Martyr advised him to avoid all public disputations." His writings were partly in Latin, and partly in German, and exceedingly numerous.—*Jones's Christ. Biog.*

**BUCHANAN, (GEORGE)** one of the boasts of Scottish literature, was born, in 1506, at Killairn, in Dumbartonshire, and, after having pursued his studies at Paris and St. Andrew's, and served for a while in the army, he was appointed tutor to the earl of Cassilis, with whom he remained in France during five years. Returning from Paris with the earl, he was made tutor to the natural son of James V. Two satires which he wrote on the monks soon drew down their vengeance upon him, and he was imprisoned, but was fortunate enough to escape. Once more visiting the continent, he successively taught at Paris, at Bordeaux, and at Coimbra, at which latter city the freedom of his opinions again caused his imprisonment. He next spent four years at Paris, as tutor to the marshal de Bris-



lac's son. During this continental residence, he composed his *Baptistes* and *Jepthes*, translated the *Medea* and *Alcestes* of Euripides, and began his Latin version of the *Psalms*. In 1560, he returned to his native land and embraced Protestantism. Yet he had the favor of the court, obtained a pension from Mary, was made principal of St.

Leonard's college, at St. Andrews, and was chosen as preceptor to James VI. When subsequently reproached with having made his royal pupil a pedant, Buchanan is said to have replied, that "it was the best he could make of him." Buchanan died poor, in 1582. As an historian, he is elegant and vigorous, but partial and deficient in judgment; as a man, he was unamiable; as a politician, he was too inscrupulous and violent; as a Latin poet, he ranks among the highest of the moderns, especially for his version of the *Psalms*.—*Davenport*.

**BUCHANAN, (CLAUDIUS)** vice-provost of the college of Fort William, in Bengal, was born at Cambuslang, near Glasgow, on March the 12th, 1766. His father, Mr. Alexander Buchanan, was a man of respectable learning, and of excellent character, and was highly esteemed in various parts of Scotland, as a laborious and faithful teacher. His mother, the daughter of Mr. Claudius Somers, was a woman of great piety and superior understanding. By his parents, Buchanan was early trained in religious principles and habits; and the future usefulness of this very excellent man may probably, in some degree, be traced to his early impressions. At the age of seven, Buchanan was sent to the grammar school of Inverary, in Argyleshire, of which his father was master; and under his tuition the son made considerable progress in the knowledge of the Greek and Latin tongues. Until the age of thirteen, he continued at Inverary, and in the following year was appointed tutor to the two sons of Mr. Campbell of Dunstanage. For two years he continued in that situation, and evinced much knowledge and information, and a capacity to teach, which in one so young could scarcely be expected. At this time he was under considerable impressions of a religious nature, and frequently spent an hour in devotion amidst the rocks on the sea-shore: but his serious thoughts were dissipated by gay society. In 1787, he went to London. He here attended on the ministry of the pious Mr. Newton, to whom he applied by letter for advice; and, by desire of Mr. Newton, had an interview with him. In him he found an enlightened and experienced guide, a wise and faithful counsellor, and a steady and affectionate friend. Mr. Buchanan, after his conversion, felt a strong desire to become a minister of the gospel, and communicated his wish to Mr. Newton. That desire the good man cherished, introduced him to a philanthropic individual, (Mr. Thornton,) and by his advice and prayers assisted in fitting him for his future duties and trials. Mr. Thornton determined on sending him, at his expense, to the university of Cambridge; and in Michaelmas term, 1791, he was admitted a member of Queen's college. Mr. Buchanan took his degree of bachelor of arts before he left college, and received the unanimous approbation of the professors. On the 20th of September, 1795, he was ordained a deacon at Fulham, by the late bishop Porteus; and in March, 1796, was appointed a chaplain in the East India Company's service.

British India is under great obligations to Mr. Buchanan, for various and important services rendered by him; but, for his zeal, and energy, and perseverance, which, in spite of opposition, he continued to manifest for the translation of the Holy Scriptures into the vernacular tongues of India, the obligations are incalculable. Bigotry, short-sighted and interested, opposed this effort of Christian apostolic zeal; but that opposition was eventually compelled to cede to the force of truth; and in the year 1804, the first version of any of the gospels in Persian and Hindostanee, which were printed in India, issued from the press of the college of Fort William, of which, in 1801, he had been appointed vice-provost and professor of classics, by the marquis of Wellesley. He was also much engaged, at this time, in the institution of a civil fund for widows and orphans. Mr. Buchanan now wrote his celebrated "Memoir of the Expediency of an Ecclesiastical Establishment for British India," which was extensively read, and generally approved. Early in the year 1806, Mr. Buchanan drew up proposals for a subscription for translating the Holy Scriptures into fifteen oriental languages; and, in consequence of his exertions in their distribution, the college of Fort William, the British and Foreign Bible Society, and the universities of Oxford, Cambridge, and Glasgow, supported or contributed to the cause. In the

month of May in this year, Mr. Buchanan departed from Calcutta on a journey to the coast of Malabar. He visited Jellalore, Cuttack, Juggernaut, Visagapatam, Madras, Pondicherry, Tranquebar, Tanjore, Madura, Ceylon, Travancore, the Syrian churches of Malayala, Cochin; and returned from thence by sea, in March, 1807, to Calcutta.

The knowledge which he attained by that journey was immense, and was only equalled by the fatigues he endured, the privations to which he submitted, and the scenes of superstition and ignorant idolatry which he witnessed. The journey was one of more than five thousand miles. Lord Minto was now appointed to the government of India. Mr. Buchanan thought that some of the measures he had taken were unfavorable to religion, and therefore, in November, 1807, presented his celebrated "Memorial," complaining, 1st, Of the withdrawing the patronage of government from translations of the Holy Scriptures. 2d, Of the suppression of such translations. 3d, Of improper conduct to the venerable missionary Swartz. 4th, Of restraining the Protestant missionaries from the exercise of those functions, and establishing an imprimatur for theological works. To this memorial the Bengal government did not attend; and he therefore transmitted a copy to the East India directors, in England. Buchanan now determined on again visiting the coast of Malabar, and proceeding to Europe; he then preached an affecting and important farewell sermon, and on the 27th of November, 1807, sailed from Calcutta, and visited Ceylon, Cochin, Tellicherry, Goa, and Bombay. At the latter of these places, he promoted, by his exertions and pecuniary assistance, the publication of the gospels into the Malayaline language; and, on the 14th of March, 1808, he sailed from Point de Galle to England. In the month of August, 1808, he arrived in England, and visited Scotland and Bristol; and, at the latter place, on February 26th, 1809, he preached his celebrated sermon for the Church of England Missionary Society, entitled "The Star in the East." He afterwards visited Oxford and Cambridge; presented oriental manuscripts to the latter university, and received, from that university, the degree of doctor in divinity. For some time he was then engaged to preach at Welbeck chapel, London, where he labored with great advantage; and in November, 1809, was married to the daughter of Henry Thompson, Esq. of Kirby Hall, Yorkshire. He afterwards retired to that county; undertook the charge of the parish of Ouseburn; and labored, in season, and out of season, for the salvation of his parishioners. On the 12th of June, he preached the annual sermon before the Church Missionary Society. On the 1st of July, he preached two commencement sermons before the university of Cambridge, for which he received the thanks of many eminent men, and prepared them, at the request of the university, for publication. Those sermons were published with his celebrated "Christian Researches in Asia." Of the latter work, no praise can be excessive. In 1811, Buchanan was again greatly indisposed by a paralytic attack. He proposed, however, to visit Palestine, and announced his determination. In the month of May he visited Buxton, and preached a sermon, which he afterwards published, on "The Healing Waters of Bethesda." In the autumn, he again visited Scotland, and returned through Ireland; but, on his journey, he once more experienced a severe paralytic affection. Notwithstanding the shock, his mind was unimpaired; and he published, in the *Christian Observer*, in 1812, "A Defence of the Syrian Christians from the Charges of some Danish Missionaries in India;" and continued his exertions, to supply the Syrian Christians with a translation of the Scriptures. In 1812, he once more directed his attention to the organization of a more extensive ecclesiastical establishment for British India. The time approached for the renewal of the charter of the East India Company; and the friends of religion, in England, availed themselves of it, for the purpose of obtaining from the company the recognition of more liberal principles; and Buchanan prepared, for the consideration of the English government, a sketch of an ecclesiastical establishment for British India. During the concluding period of the life of Dr. Buchanan, he was actively engaged in the proceedings in parliament, on the subject of promoting Christianity in India. He published a work, entitled

"Colonial Ecclesiastical Establishment;" and another, "Apology for promoting Christianity in India." The result of his efforts was highly serviceable to the cause of Christianity in India; and the house of commons determined to adopt a line of proceeding, which all wise and good men desired. He finally settled at Broxbourne, in Hertfordshire, for the purpose of superintending a new edition of the Syriac New Testament. The health of Dr. Buchanan now gradually declined; yet he continued his exertions for the cause of God and truth, till, on February the 9th, 1815, after a paralytic seizure, and an illness of a few days, his labors terminated in death. He was interred at Little Ouseburn, in Yorkshire; and over his tomb was placed a plain but expressive monumental inscription. See his Life, written by the Rev. Hugh Pearson, M. A. of St. John's college, Oxford.—*Jones' Christ. Biog.*

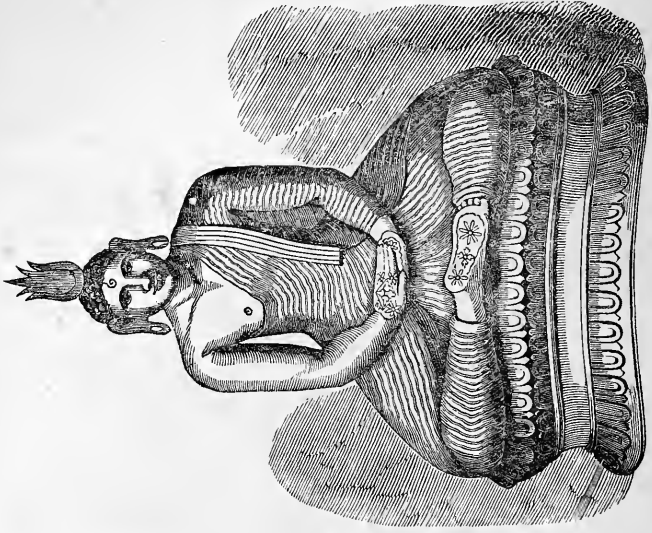
**BUCHANITES;** a sect of enthusiasts who sprang up at Irvine, in the west of Scotland, about the year 1763. Mr. White, the minister of a relief congregation in that town, having been invited to preach in the neighborhood of Glasgow, a female named Elizabeth Buchan, the wife of a painter, was captivated with his eloquence, and, writing to him, announced that he was the first that had spoken to her heart, and requested permission to pay him a visit at Irvine, that the work of her conversion might be perfected. On her arrival, she was joyfully received by the members of the congregation; engaged without intermission in religious exercises; went from house to house; conducted family worship; answered questions, resolved doubts, explained the Scriptures, and testified that the end of the world was at hand, and that it was the duty of every Christian to abandon the concerns of time, and prepare for the reception of Christ. Mr. White, favoring her and her views, was complained of to the presbytery, by which he was deposed from his ministry. Thus a distinct party was formed, the meetings of which were commonly held at night, and on these occasions the new prophetess indulged in her reveries, styling herself the woman of the twelfth of Revelations, and Mr. White her first-born. Such gross outrage on the common sense of the inhabitants occasioned a popular tumult, to save her from whose fury the magistrate sent her under escort to some distance; after which, with her clerical friend and about forty deluded followers, she wandered up and down the country, singing, and avowing that they were travellers for the New Jerusalem, and the expectants of the immediate coming of Christ. They had a common fund on which they lived, and did not consider it necessary to work, as they believed God would not suffer them to want. Mrs. Buchan died in 1792, and the sect soon after broke up.—*Henderson's Buck.*

**BUCKMINSTER, (JOSEPH, D. D.,)** minister of Portsmouth, New Hampshire, was born October 14, 1751. Being the delight and hope of his parents, they were desirous that he should become a minister of the gospel. He was graduated at Yale college in 1770, and from 1774 to 1778, was tutor in that seminary. At this period he became temporarily attached to a lady, then of reputation and celebrity, whose character is the basis of one of the productions of Mrs. Foster. He was ordained over the north church in Portsmouth, January 27, 1779, as successor of Dr. Langdon, after whose death Dr. Stiles had supplied the pulpit one or two years. After a ministry of thirty-three years, he died, June 10, 1812.

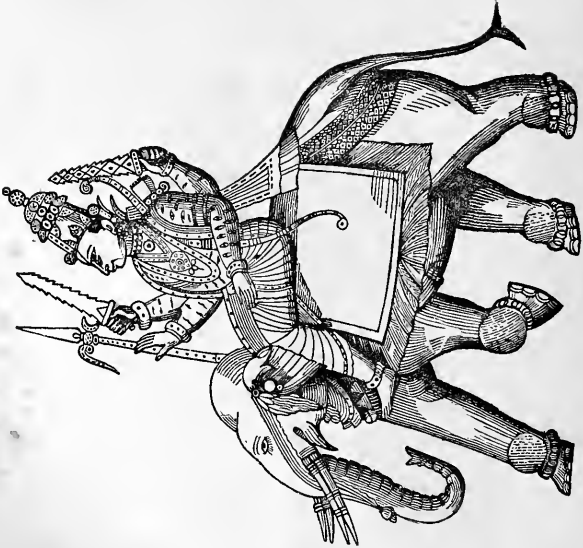
Dr. Buckminster was an eminently pious man. He left an unsullied reputation, and was greatly beloved and deeply lamented. His mind had been well cultivated. A brilliant imagination, his most distinguishing faculty, gave a richness to his style. He had a heart of sensibility. His voice, strong and musical, expressed the various emotions of his soul. His attitude and gestures were unaffected and impressive, while his countenance itself was eloquent. But his popularity as a preacher is to be ascribed also to the boldness and the energy, with which he proclaimed the great and all-important truths of the gospel. In his preaching, he dwelt much on the iniquity of the human heart, on the character and value of the atonement by the crucified Son of God, and on the necessity of regeneration by the Holy Spirit, of faith and repentance, and the holiness, without which there is no admission into







BOODH OF BOODHU. P. 279.



INDRA.

heaven. In his own opinion, he began to preach before he was truly a servant of God; and afterwards he ceased to preach for a time, in the persuasion that his motives were selfish and unworthy. But after a long period of distress, light broke in upon his mind. A few years after his settlement, on the anniversary of his ordination, he wrote as follows:—"Blush, O my soul, and be ashamed, that thou hast felt no more of thy own worth, and the worth of thy fellow immortals, the infinite love and compassion of God, thy dear Redeemer, and the excellency of the gospel. Shall God call me, who have been so great and aggravated an offender, to the high and honorable office of publishing the glad tidings of salvation, and of an ambassador for him, to woo and beseech men to be reconciled to him; and shall I be lukewarm and indifferent?" But notwithstanding the talents, the piety, the faithfulness, and the fervent zeal of Dr. Buckminster, no very remarkable effects attended his preaching; showing, that, after all the skilful and diligent toil of the planter, it is God only, who according to his sovereign pleasure giveth the increase. On account of his catholic disposition, Dr. Buckminster possessed the regard of other denominations of Christians besides his own. In the private relations of life, he was faithful, affectionate, and interesting.—*Panoplist*, viii. 105—111; *Adams's Ann. of Portsm.* 353—355; *Parker's Fin. Serm.*; *Farmer's Coll.* iii. 121; *Allen*.

BUCKMINSTER, (JOSEPH S.,) a celebrated minister of Boston, was the son of the preceding, and was born May 26, 1784. Under the cultivation of his devoted parents, his talents were early developed. At the age of four years, he began to study the Latin grammar; at the age of twelve, he was ready for admission into college. He graduated at Harvard with distinguished honor in 1800. The next four years were spent partly in the family of his relative, Theodore Lyman, of Waltham, partly as an assistant in the academy at Exeter, and in the prosecution of theological studies. In October, 1804, he began to preach at Brattle street, Boston, where he was ordained as the successor of Dr. Thacher, January 30, 1805. A severe illness immediately followed, which interrupted his labors until March. In the course of this year, the return of the epilepsy, which he had previously experienced, excited his apprehensions, that his mental faculties would be destroyed. He wrote in October—"The repetition of these fits must at length reduce me to idiocy. Can I resign myself to the loss of memory, and of that knowledge, I may have vainly prided myself upon? O God! enable me to bear this thought." A voyage to Europe being recommended, he sailed in May, 1806, and visited England, Holland, Switzerland, and France. In Paris he spent five months; and there, and in London, he collected a valuable library of nearly three thousand volumes. After his return in September, 1807, he was occupied in the ministry about five years, with occasional attacks of the epilepsy, till his death, caused by that disorder, June 9, 1812, aged twenty-eight years.

Mr. Buckminster was a very interesting and eloquent preacher. Though of scarcely the middle size, yet a fine countenance, combining sweetness and intelligence, appropriate and occasionally animated gestures, a brilliant imagination, and a style of winning elegance, caused his hearers to hang with delight upon his lips. Deeply interested in biblical criticism, he superintended the publication of Griesbach's New Testament, and in 1812 was appointed the first professor at Cambridge on the Dexter foundation. In his religious sentiments, as appears from the two volumes of his sermons, published since his death, he differed in some important respects from his father. His literary taste and associations appear to have unfortunately beguiled his noble mind from the simplicity of the gospel, and betrayed him into an indefinite and lax theology. Deeply as this is to be regretted, and radically defective as his sermons are in this respect, yet in others they cannot be read without admiration and profit by the evangelical believer. His views seem not to have sunk to the low standard of the Socinians, for he speaks of "the incarnation" of the Son of God, "the vicegerent of Jehovah," and he saw in his life a "wonderful contrast of powers—divine greatness and mortal debility, ignominy and glory, suffering and triumph, the servant of all and the

Lord of all."—*Memoir*; *Mass. Hist. Col. s. t. ii. 271* *Christian Spectator*, v. 145; *Allen*.

BUCKLER. See ARMS, MILITARY.

BUDHISM, or BOODHISM. This religion is spread over the Burman empire, Siam, Ceylon, Japan, Cochinchina, and the greater part of China Proper. It has been contended, that it was also the ancient religion of Hindostan itself, and that the prevailing orahminical superstitions were the invention of later times. It is indeed probable, that all the idolatrous systems of religion, which have ever existed in the world, have had a common origin, and have been modified by the different fancies and corruptions of different nations. The essence of idolatry is every where the same. It is every where "abominable" in its principles and its rites, and every where the cause of indescribable and manifold wretchedness.

It is asserted by Mr. Ward, that two of the six schools of philosophy which once flourished among the Hindoos, taught the same atheistical principles as the disciples of Boodh now maintain; and it is indisputable, that these two sects were numerous before the appearance of Boodh. This personage is said, in Burman books, to have been a son of the king of Benares, and to have been born about the year 600 before Christ. He is supposed to have adopted the atheistical system of these sects, and his principles were espoused and maintained by the successive monarchs of his family, who are charged by the brahmins with the crime of destroying their religion, and substituting atheism. At length, however, the brahmins obtained the ascendancy, and arming themselves with the civil power, they so effectually purified Hindostan from the offensive heresy, that scarcely a vestige of the Boodhist superstition is now to be traced in that country. It found a refuge in Ceylon, and neighboring regions; and the most learned Burmans assert, that it was introduced into that empire, about four hundred and fifty years after the death of Boodh, or (as he is more commonly called) Gaudama.

The Boodhists believe, that, like the Hindoo Vishnu, Boodh has had ten incarnations, which are described in the Jatus, amounting, it is said, to five hundred and fifty books. The following summary statement of the principles of Boodhism is copied from the valuable work of Mr. Ward on the History, Literature, and Religion of the Hindoos:

"The Boodhists do not believe in a First Cause; they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency and destiny; that the condition of creatures on earth is regulated by works of merit and demerit: that works of merit not only raise individuals to happiness, but as they prevail, raise the world itself to prosperity; while on the other hand, when vice is predominant, the world degenerates till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kalpa, they assign five deities, four of whom have already appeared, including Gaudama or Boodh, whose exaltation continues five thousand years, two thousand three hundred and fifty-six of which had expired A. D. 1814. After the expiration of the five thousand years, another saint will obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Boodh took only twenty-four thousand devotees to heaven with him.

"The lowest state of existence is in hell; the next, is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honor and happiness, up to demi-gods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man.

"The Boodhists are taught, that there are four superior heavens, which are not destroyed at the end of a kalpa: that below these, there are twelve other heavens, followed by six inferior heavens; after which follows the earth, then the world of snakes, and then thirty-two chief hells; to which are to be added, one hundred and twenty hells of milder torments.

"The highest state of glory is absorption. The person who is unchangeable in his resolution, who has obtained a knowledge of things past, present, and to come, through one kulpu, who can make himself invisible, go where he pleases, and who has attained to complete abstraction, will enjoy absorption.

"The Hindoo idea of absorption is, that the soul is received into the divine essence; but as the Buddhists reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says, (A. Researches, vol. vi. p. 180,) Nigban 'implies, (that is, among the Burmans,) exemption from all the miseries incident to humanity, but by no means annihilation.'

"Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is wholly sensual.

"The Buddhists believe, that at the end of a kulpu, the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison; if a man were to ascend a mountain nine miles high, and to renew these journeys once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this, would be nothing to the fourth part of a kulpu.

"Boodh, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Boodh, he says, 'I take refuge in Boodh; I take refuge in his doctrine; I take refuge in his followers.'

"There are five commands delivered to the common Buddhists: the first forbids the destruction of animal life; the second forbids theft; the third, adultery; the fourth, falsehood; the fifth, the use of spirituous liquors. There are other commands for the superior classes, or devotees, which forbid dancing, songs, music, festivals, perfumes, elegant dresses, elevated seats, &c. Among works of the highest merit, one is the feeding of a hungry, infirm tiger with a person's own flesh.

"The temples erected in honor of Boodh, in the Burman empire, are of various sizes and forms, as quadrangular, pentagonal, hexagonal, heptagonal, or octagonal. Those of a round spiral form can be erected only by the king, or by persons high in office. An elevated spot is preferred for the erection of these edifices; but where such an elevation cannot be found, the building is erected upon the second, third, fourth, fifth and sixth terrace.

"When the author asked a Boodhist, why, since the object of their worship was neither creator nor preserver, they honored him as God, he was answered, that it was an act of homage to exalted merit.

"The priests worship at the temples daily, or ought to do so. The worship consists in presenting flowers, incense, rice, betel-nuts, &c., repeating certain prayers. The priest cleanses the temple, preserves the lights, and receives the offerings. A worshipper may present his own offerings, if he is acquainted with the formulas. The five commands are repeated by a priest twice a day to the people, who stand up and repeat them after him.

"Boodh, as seen in many temples, appears seated upon a throne placed on elephants, or encreased by a hydra, or in the habit of a king, accompanied by his attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left upon his lap: a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended by heavy ear-rings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilded. Images of celestial attendants, male and female, are frequently placed in front of the image.

"It appears evident from their writings, that the ancient religion of the Burmans consisted principally in religious austerities. When a person becomes initiated into the

priesthood, he immediately renounces the secular state, lives on alms, and abstains from food after the sun has passed the meridian. The ancient writings of the Burmans mention an order of female priests; but it is likely that these were only female mendicants.

"Priests are forbidden to marry; they are to live by mendicity; are to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects.

"The priests reside in houses which are built and offered to them as works of merit. There are numerous colleges, which are built in the style of a palace, by persons of wealth, and in which boys are taught.

"The priests are the school-masters, and teach gratuitously as a work of merit, the children being maintained at home by their parents. If a priest finds a pupil to be of quick parts, he persuades the parents to make him a priest; but if a boy wishes to embrace a secular life after he has been some time in the college, he is at liberty to do so.

"The Burman feasts are held at the full and change of the moon. At these times, all public business is suspended; and the people pay their homage to Gaudama, at the temples, presenting to the image rice, fruits, flowers, candles, &c. Aged people often fast during the whole day. Some visit the colleges, and hear the priests read portions of the Boodhist writings.

"According to the religion of Boodh, there are no distinctions of cast. The Burmans burn their dead with many ceremonies, especially the bodies of the priests." (Ward's View of the History, Literature and Religion of the Hindoos, vol. ii. pp. 387—393.)

The religion of Boodh, then, is, in effect, *atheism*; and the highest reward of piety, the object of earnest desire and unwearied pursuit, is annihilation. How wretched a system is this; how devoid of adequate motives to virtue; and how vacant of consolation! O how must every humane heart, and much more every Christian, desire, that the pure and glorious gospel may shed its light upon this gross darkness.—*Knolly's Memoir of Mrs. Judson.*

**BUDSO**; a form of idolatrous worship, introduced into Japan, from China and Siam. Its author is supposed to have been Budha, whom the Indian brahmins conceive to be their god Vishnu, who, they say, made his ninth appearance in the world, under the form of a man so named.—*Williams.*

**BUDNEANS**; a sect in Poland, who disclaimed the worship of Christ, and ran into many wild hypotheses. Budæus, the founder, was publicly excommunicated in 1584, with all his disciples; but afterwards he was admitted to the communion of the Socinians.—*Henderson's Buck.*

**BUELL**, (SAMUEL, D. D.) an eminent Presbyterian minister on Long island, was born at Coventry, in Connecticut, September 1, 1716. In the seventeenth year of his age, it pleased his merciful Father in heaven to renew his heart, and teach him those truths which are necessary to salvation. He was graduated at Yale college in 1741. While in this seminary, his application to his studies was intense, and his proficiency was such as rewarded his toils. It was here that he first became acquainted with David Brainerd, with whom he was very intimate till death separated them. Their friendship was the union of hearts, attached to the same Redeemer, having the same exalted views, and animated by the same spirit.

It was his intention to spend a number of years with Mr. Edwards, of Northampton, in theological studies; but the extensive revival of religion at this period rendering the zealous preaching of the truth peculiarly important, he immediately commenced those benevolent labors, which occupied and delighted him through the remainder of his life. After being licensed, he preached about two years in different parts of New England; and such was the pathos and energy of his manner, that almost every assembly was melted into tears. In November, 1743, he was ordained as an itinerant preacher, in which capacity he was indefatigable and very successful. He was the instrument of doing much good, of impressing the thoughtless, of reforming the vicious, and of imparting to the selfish and worldly the genuine principles of benevolence and godliness. Carrying with him testimonials from respectable

ministers, he was admitted into many pulpits, from which other itinerants were excluded. While he disapproved of the imprudence of some in those days, when religious truth was brought home remarkably to the heart, he no less reprehended the unreasonable opposition of others to the work of God. During this period, his health was much impaired, and a severe fit of sickness brought him to the very entrance of the grave; but it pleased God, who holds the lives of all in his hand, to restore his health and prolong his usefulness for many years.

He was led to East Hampton, on Long island, by a direction of Providence in some respects extraordinary, and was installed pastor of the church in that place, Sept. 19, 1746. For a number of the first years of his ministry, he seemed to labor without effect. His people paid but little attention to the concerns of religion. But in 1764, he witnessed an astonishing change. Almost every individual in the town was deeply impressed, and the interests of eternity received that attention, which their transcendent importance demands. He had the happiness at one time of admitting into his church ninety-nine persons, who, he believed, had been renewed, and enlightened with correct views of the gospel, and inspired with benevolent principles of conduct. In the years 1785 and 1791, also, he was favored, through the influence of the Holy Spirit on the hearts of his hearers, with great success. After a life of eminent usefulness he died, July 19, 1798, aged eighty-one.

Dr. Buell presents a remarkable instance of disinterested exertion for the good of others. He was an example of all the Christian virtues. He was attached to literature and science, and was the father and patron of Clinton academy, in East Hampton. His house was the mansion of hospitality. Possessing a large fund of instructive and entertaining anecdote, his company was pleasing to persons of every age. In no respect was he more distinguished, than for a spirit of devotion. In his last hours, his mind was in perfect peace. He had no desire to remain any longer absent from his Savior. He observed, as the hour of his departure approached, that he felt all his earthly connections to be dissolved. The world, into which he was just entering, absorbed all his thoughts; so that he was unwilling to suffer any interruption of his most cheering contemplations from the last attention of his friends. While they were endeavoring to prolong the dying flame, he would put them aside with one hand, while the other was raised towards heaven, where his eyes and soul were fixed. In this happy state of mind he expired.

He published a narrative of the revival of religion among his people in 1764, and fourteen occasional discourses, which evince the vigor of his mind and the ardor of his piety.—*Con. Evan. Mag.* ii. 147—151, 179—182; *Daggett's Fun. Serm.*; *Allen*.

BUFFER, (CLAUDE), a jesuit, was born in Poland, of French parents, in 1661, and studied at the college of Rouen, where he afterwards held the situation of theological professor. He died in 1737. Buffier was employed in the *Memoires de Trevoux*, and likewise produced a great number of theological, metaphysical, biographical, and geographical works. Several of them were collected in a folio volume, with the title of a Course of Sciences on new and simple Principles. Though sometimes superficial, he is, on the whole, an elegant and instructive writer.—*Davenport*.

BUGENHAGIUS, (JOHN), one of the reformers of the sixteenth century, distinguished not more for his talents than for his meekness and humility, was born at Julia, in Pomerania, in 1485. His education was liberal, and his proficiency so great that at the age of twenty he opened a school at Treptow, which he taught with great reputation. Here he received so much light from Erasmus' *Lucubrations*, that he began to lecture publicly on the Scriptures. He was soon called from his school to the church, and his preaching was attended by multitudes of all ranks. Prince Bogislaus also employed him in writing a history of Pomerania. In 1520, Luther's book on the "Babylonish Captivity" was put into his hands. Having looked over a few leaves, as he sat at dinner with his colleagues, he said, "there never was a more pestilent heretic than the author of that book." But a few days after, having read it with

great diligence and attention, his mind was changed, and he made this recantation before them all: "What shall I say of Luther? All the world hath been blind and in Cimmerian darkness; only this one man has found out the truth." It was not long before most of his colleagues were led to form a similar judgment. The new views of Bugenhagen respecting the law and gospel, justification by faith, &c. being publicly preached with great success, the Catholic bishop was enraged, and stirred up a persecution. Upon this, Bugenhagen went to Wittemburg, and formed a personal acquaintance with Luther, in 1521. Here he was soon chosen pastor of the church, in which he labored with much inward happiness through many changes of affairs for thirty years; never leaving the flock over which the Holy Ghost had made him overseer, neither because of the dangers of war or of pestilence; preferring the very homely fare among the people where God had made him useful, to the proffered riches and preferment, both of his own prince and of the king of Denmark. He assisted Luther in his translation of the Bible. He also assisted greatly in reforming the churches in Brunswick, Hildesheim, and Denmark; and finished his devoted and useful life, by a peaceful death, April 20, 1558, in the seventy-third year of his age.—*Middleton's Evan. Biog.*

BUILD. Besides the proper and literal signification of this word, it is used with reference to children and a numerous posterity. Sarah desires Abraham to take Hagar to wife, that by her she may be builded up, that is, have children to uphold her family. Gen. 16: 2. The midwives who refused obedience to Pharaoh's orders, when he commanded them to put to death all the male children of the Hebrews, were rewarded for it; God built them houses, that is, he gave them a numerous posterity. The prophet Nathan tells David that God would build his house; that is, give him children and successors. 2 Sam. 7: 27. Moses, speaking of the formation of the first woman, says, God built her with the rib of Adam. Gen. 2: 22.—*Watson*.

BUL; the eighth month of the ecclesiastical year of the Jews, and the second month of the civil year. It answers to October, and consists of twenty-nine days. On the sixth day of this month the Jews fasted, because on that day Nebuchadnezzar put to death the children of Zedekiah in the presence of their unhappy father, whose eyes, after they had been witnesses of this sad spectacle, he ordered to be put out. 2 Kings 25: 7. We find the name of this month mentioned in Scripture but once. 1 Kings 6: 38.—*Watson*.

BULKLEY, (PETER), first minister of Concord, Massachusetts, was born at Woodhill in Bedfordshire, England, January 31, 1553. He was educated at St. John's, in Cambridge, and was fellow of the college. He had a gentleman's estate left him by his father, Dr. Edward Bulkley, of Woodhill, whom he succeeded in the ministry. For twenty-one years he continued his faithful labors without interruption; but at length, being silenced for non-conformity to some of the ceremonies of the English church, he came to New England in 1635, that he might enjoy liberty of conscience. After residing some time at Cambridge, he began the settlement of Concord in 1636, with a number of planters who had accompanied him from England. He formed, July 5, 1636, the twelfth church which had been established in the colony, and in 1637 was constituted its teacher, and John Jones its pastor. He died in this town, March 9, 1659, aged seventy-six. His first wife was a daughter of Thomas Allen, of Goldington; his second, a daughter of Sir Richard Chitwood. By these he had fourteen children, three of whom were educated for the ministry. Edward, who succeeded him about 1639, died at Chelmsford, January 2, 1696, and was buried at Concord: his son Peter, a graduate of 1660, was agent in England in 1676; was speaker of the house and assistant from 1677 to 1684; and died, May 21, 1688.

Mr. Bulkley was remarkable for his benevolence. He expended a large estate by giving farms to his servants, whom he employed in husbandry. It was his custom when a servant had lived with him a certain number of years, to dismiss him, giving him a piece of land for a farm, and to take another in his place. He was familiar and pleasant in his manners, though while subject to bodily pains he was somewhat irritable, and in preaching was

at times considered as severe. So strict was his own virtue, that he could not spare some follies, which were thought too inconsiderable to be noticed. In consequence of his pressing importunately some charitable work, contrary to the wishes of the ruling elder, an unhappy division was produced in the church; but it was healed by the advice of a council, and the abdication of the elder. By means of this troublesome affair, Mr. Bulkeley said he knew more of God, more of himself, and more of men. He was an excellent scholar, and was distinguished for the holiness of his life and his diligent attention to the duties of the ministry. He gave a considerable part of his library to Harvard college.

He published a work entitled, the Gospel Covenant, or the Covenant of Grace opened, &c. London, 1646, 4to. pp. 353. This book was so much esteemed, that it passed through several editions. Mr. Bulkeley also wrote Latin poetry, some specimens of which are preserved by Dr. Mathew in his history of New England.—*Mathew's Magna.* iii. 96, 98; *Neal*, i. 321; *Non-conform. Memor. last ed.* ii. 200; *Holmes*, i. 314; *Coll. Hist. Soc.* x. 168; *Ripley's Ded. Serm.*; *Allen*.

**BULL**; the name applied to the males of all the species of the ox. (*Bos*, Lat.) See Ox.

**BULL, PAPAL**; a written letter despatched by order of the pope, from the Roman chancery, and sealed with lead. It is a kind of *apostolical rescript*, or *edict*, and is chiefly in use in matters of justice or grace. If the former be the intention of the bull, the lead is hung by a hempen cord; if the latter, by a silken thread. It is this pendant lead, or seal, which is, properly speaking, the bull, and which is impressed on one side with the heads of St. Peter and St. Paul, and on the other with the name of the pope, and the year of his pontificate. The bull is written in an old round Gothic letter, and is divided into five parts; the narrative of the fact; the conception; the clause; the date; and the salutation, in which the pope styles himself *Servus Servorum*, the *servant of servants*. These instruments, besides the lead hanging to them, have a cross, with some text of Scripture, or religious motto, about it. Thus, in those of pope Lucius III., the device was, *Adjuva nos, Deus Saluatoris noster*; that of Urban III., *Ad te, Domine, levavi animam meam*; and that of Alexander III., *Vias tuas, Domine, demonstra mihi*.

Bulls are granted for the consecration of bishops, the promotion to benefices, the celebration of jubilees, &c. Those brought into France are limited by the laws and customs of the land; nor are they admitted till they have been examined, and found to contain nothing contrary to the liberties of the Gallican church. After the death of a pope, no bulls are despatched during the vacancy of the see. Therefore, to prevent any abuses, as soon as the pope is dead, the vice-chancellor of the Roman church takes the seal off the bulls, and, in the presence of several persons, orders the name of the deceased pontiff to be erased, and covers the other side, on which are the faces of St. Peter and St. Paul, with a linen cloth, sealing it with his own seal. The word *bull* is derived from *bullare*, to seal letters; or from *bulia*, a drop or bubble. Some derive it from the Greek *bole*, council; *Pezzon* from the Celtic *bul*, bubble.

**BULL IN CENA DOMINI** is a particular bull, read every year on the day of the Lord's supper, or Maunday Thursday, in the pope's presence; containing excommunications and anathemas against heretics, and all who disturb or oppose the ecclesiastical jurisdiction of the holy see. After the reading of the bull, the pope throws a burning torch into the public place to denote the thunder of this anathema. The council of Tours, in 1510, declared the *bull in cena Domini* void in regard to France.—*Hend. Buck*.

**BULL, (GEORGE)** an eminent prelate and theologian, born at the city of Wells, in 1644, was educated at Tiverton and Oxford, and was ordained at the age of twenty-one. Having passed through the minor dignities of the church, he was made bishop of St. David's, in 1705, and died in 1709. His *Harmonia Apostolica* was published in 1669; his main work, *Defensio Fidei Nicenae*, appeared in 1685; and his *Judicium Ecclesie Catholice*, in 1694. For the latter production he received the thanks of Bossuet, and various French divines. He likewise produced other pieces of less note, and many sermons.

With the increase of his revenue, his charity and hospitality increased even in greater proportion, so that they frequently exceeded his means. The mean idea of making his fortune by church preferment never entered his mind; but, after securing a very slender provision for his family, for whom he esteemed God's blessing the best inheritance, he devoted the remainder to the relief of the necessitous poor, about sixty of whom, every Sunday, either were supplied with meat or received money, at his charge. Widows and orphans were much indebted to his liberality, and he often lightened the sufferings of the prisoner by his timely bounty. On perceiving his dissolution to be approaching, and observing that his medical attendant was reluctant to express his opinion of him, he thus addressed him: "Doctor, you need not be afraid to tell me freely what your opinion of me is; for I thank my good God that I am not afraid to die. It is what I have expected long ago, and I hope I am not unprepared for it now." He spent his last hours in exhorting all around him to devote their lives to the service of God; urging upon them the importance of religion, and the vanity of all earthly things. He was a profoundly learned and pious man, and most exemplary in his conduct. In his opinions he was rather inclined to Arminianism; but he was accounted one of the ablest advocates for the doctrine of the Trinity, of the time in which he lived.—*Davenport*; *Jones's Christ. Biog.*

**BULLINGER, (HENRY)** one of the early reformers, was born in the canton of Zurich, at Baumgarten, in 1504. The works of Melancthon converted him to Protestantism, and he became closely connected with Zuingli, to whom he succeeded as pastor of Zurich. He was one of the authors of the Helvetic confession, and assisted Calvin in drawing up the formulary of 1549. Bullinger was a moderate and conscientious man; and it is much to his honor that, on the ground of its being inconsistent with Christianity for any one to hire himself out to slaughter those who had never injured him, he successfully opposed a treaty for supplying France with a body of Swiss mercenaries. He died in 1575. His printed works form ten folio volumes.—*Davenport*; *Middleton*.

**BULRUSH**; *gimah*. Exodus 2: 3.; Job 8: 11.; Isaiah 18: 2. 35: 7. A plant growing on the banks of the Nile, and in marshy grounds. The stalk rises to the height of six or seven cubits, besides two under water. The stalk is triangular, and terminates in a crown of small filaments resembling hair, which the ancients used to compare to a *thyrsus*. This reed, the *Cyperus papyrus* of Linnæus, commonly called "the Egyptian reed," was of the greatest use to the inhabitants of the country where it grew; the pith contained in the stock served them for food, and the woody part for building vessels, figures of which are to be seen on the engraven stones and other monuments of Egyptian antiquity. For this purpose they made it up, like rushes, into bundles; and, by tying these bundles together, gave their vessels the necessary shape and solidity. "The vessels of bulrushes," or papyrus, "that are mentioned in sacred and profane history," says Dr. Shaw, "were no other than large fabrics of the same kind with that of Moses, (Exodus 2: 3.;) which, from the late introduction of plank and stronger materials, are now laid aside." Thus Pliny takes notice of the "*naves papyraceas armementaque Nilii*," "ships made of papyrus, and the equipments of the Nile;" and he observes, "*ex ipsâ quidem papyro navigia texunt*;" "of the papyrus itself they construct sailing vessels." Herodotus and Diodorus have recorded the same fact; and among the poets, Lucan, "*Conseriptur bibulâ Memphis cymba papyro*," "the Memphian" or Egyptian "boat is made of the thirsty papyrus;" where the epithet *bibulâ*, "drinking," "soaking," "thirsty," is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name which signifies to *soak* or *drink up*. These vegetables require much water for their growth; when, therefore, the river on whose banks they grew was reduced, they perished sooner than other plants. This explains Job 8: 11. where the circumstance is referred to as an image of transient prosperity: "Can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withereth before any other herb."—*Watson*.

BUNYAN, (JOHN,) the author of the *Pilgrim's Progress*, an admirable allegory, which enjoys an unexampled but deserved popularity, was of humble birth, being the son



of a travelling tinker, and was born, in 1628, at Elstow, in Bedfordshire. For some time he followed his father's occupation, and led a wandering, dissipated life, after which he served in the parliament army, and was at the siege of Leicester, where, being drawn out to stand sentinel, another soldier of his company desiring to take his place, he consented, and thereby, probably, avoided being shot through the head, by a musket ball, which killed his comrade. It is impossible, when reading the account of the first twenty years of his life, as recorded in his "Grace Abounding," not to be forcibly impressed with the truth of the doctrine, now generally received by all Christians, of the special Providence of God. His preservation from drowning, from destruction by an adder, by a musket shot, and from death by various ways, demonstrate that doctrine to be unquestionably true; and the facts which he has communicated, as to his conversion, additionally confirm the veracity of that doctrine. For although some allowances are to be made for his enthusiasm, and, therefore, for the language which he frequently adopted, yet, the facts which he records are unquestionably true; and, if they be true, the inference appears to be obvious.

It appears, however, that he still continued unacquainted with the sinfulness of his nature, and the necessity of faith in Christ, till he met with four poor women, at Bedford, "sitting at a door, in the sun, talking about the things of God—about a new birth—about the work of God in their hearts, as also how they were convinced of their miserable state by nature—of the mercy of God in Jesus Christ—of his word and promises—of the temptations of Satan—and of their wretchedness of heart and unbelief." Bunyan was so affected with the conversation of these good women, that he availed himself of every opportunity to converse with them. His irreligious companions perceived a difference in him, which was to them offensive; and being unable to disturb in him that steady purpose of his mind, to seek for happiness in God alone, they resigned his society. As soon as Mr. Bunyan obtained a good hope, that he was interested in the salvation of Jesus Christ, he communicated the state of his mind to Mr. Gifford, a Baptist dissenting minister, residing at Bedford; attended his preaching, and obtained from it much advantage; and, believing that baptism, by immersion, on a personal profession of faith, was most scriptural, he was so baptized, and admitted a member of the church, A. D. 1653.

In 1656, Mr. Bunyan, conceiving that he was called, by God, to become a preacher of the Gospel, delayed not to comply with that call. The measure excited considerable notice, and exposed him to great persecution. Subsequent to the restoration, his preaching brought him within the gripe of the law, and he was for nearly thirteen years imprisoned in Bedford jail, where he supported himself and his family by tagging laces. His leisure hours were spent in writing the *Pilgrim's Progress*, and other works, similar in kind, but inferior in merit. He was at last released, through the interposition of Dr. Owen and bishop Barlow, of Lincoln, and he resumed his ministry at Bedford. After his enlargement, he travelled into several parts of England, to visit the dissenting congregations, which procured him the epithet of bishop Bunyan. In king James the Second's reign, when that prince's declaration, in favor of liberty of conscience came, Mr. Bunyan, by the volun-

tary contributions of his followers, built a large meeting-house at Bedford, and preached constantly to great congregations. He also, annually, visited London, where he was very popular; and assemblies of twelve hundred have been convened in Southwark to hear him, on a dark winter's morning, at seven o'clock, even on week days. In the midst of these and similar exertions, he closed his life; and, at the age of sixty, on the 31st of August, 1688, "he resigned his soul into the hands of his most merciful Redeemer."

He was interred in Bunhill Fields burying-ground, and over his remains a handsome tomb was erected. Of Bunyan it has been said, and with seeming propriety, "that he appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing; being just, in all that lay in his power, to his word; not seeming to revenge injuries; loving to reconcile differences, and making friendship with all. He had a sharp quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit."

Of the "*Pilgrim's Progress*," but one opinion seems to be entertained. Mr. Grainger said, that the *Pilgrim's Progress* was one of the most ingenious books in the English language; and in this opinion, he states, Mr. Merrick and Dr. Roberts coincided. Dr. Radcliffe termed it "a phoenix in a cage." Lord Kaimes said, "it was composed in a style enlivened, like that of Homer, by a proper mixture of the dramatic and narrative, and upon that account has been translated into most European languages." Dr. Johnson remarked, "that it had great merit, both for invention, imagination, and the conduct of the story; and it had the best evidence of its merit—the general and continued approbation of mankind. Few books," he said, "had had a more extensive sale; and that it was remarkable that it began very much like the poem of Dante, yet there was no translation of Dante when Bunyan wrote." Dr. Franklin said, "Honest John Bunyan is the first man I know of, who has mingled narrative and dialogue together; a mode of writing very engaging to the reader, who, in the most interesting passages, finds himself admitted, as it were, into the company, and present at the conversation." Dean Swift declared, that he "had been better entertained and more informed by a chapter in the *Pilgrim's Progress*, than by a long discourse upon the will and the intellect, and simple or complex ideas." And Cowper, (in his "Miscellanies," vol. i. p. 283.) has immortalized him in some beautiful lines, which the length of this memoir precludes from being inserted. Still more recently, it has been commended in the strongest terms by the *London Quarterly*, *Edinburg*, and *North American Reviews*; and its author is classed with Milton, as one of the only two great original creative geniuses of the seventeenth century.

In addition to his "*Pilgrim's Progress*," he wrote two other allegorical pieces: "Solomon's Temple spiritualized," and "The Holy War;" the latter of which has excited a degree of attention nearly equal to that displayed to his "*Pilgrim's Progress*."

His works form two folio volumes. Bunyan had a talent for repartee. A quaker visited him in Bedford jail, and declared that, by order of the Lord, he had sought for him in half the prisons of England. "If the Lord had sent you," replied Bunyan, "you need not have taken so much trouble to find me out; for the Lord knows that I have been a prisoner in Bedford jail for the last twelve years."

See his own account of himself, entitled "Grace Abounding," &c. His works in folio, and Life prefixed; "Wilson's History of Dissenting Churches;" "Middleton's Evangelical Biography;" "The Life of Mr. John Bunyan, by Joseph Ivimey;"—*Davenport*; *Jones' Christ. Biog.*

BURCHET, (JAMES ROBERT, ESQ.,) of Doctors' Commons, London, was born 1765, and died 1810, aged forty-five, after a life of Christian usefulness. In his last illness, he said to a friend, "You and I have spent many happy hours together, and you will naturally be desirous

of knowing something of the state of my mind ; but such is the weakness of my body that I shall not be able to say much. I now feel that if the important concerns of religion had not been attended to before, this is not the time ; but blessed be God, Jesus Christ has done all things well ; his salvation is complete ; and I desire to renounce all my own doings, and to throw myself at his feet as a poor sinner, entirely depending upon his atoning blood and righteousness for acceptance with God. You and I have been walking many years together, and devising many plans for the glory of God and the good of souls, and I hope you will long be spared as an instrument to promote his cause ; but O, do let me, as a dying man, recommend to you to look well to all your motives. I now see that the best of plans may be formed, and the best works done, without the best motives. You do not know a hundredth part of what has daily and hourly passed in my mind. *Have now such a sense of the infinite holiness of God, that if it were not for the promise of his word, I sometimes think I should be ready to sink in despair.* I trust I can say I know in whom I have believed. My mind is very comfortable, my faith is unshaken, the fear of death is taken away. I long to depart and be with Christ. I would not exchange, for ten thousand worlds, the glory I have in prospect."—*Clissold.*

**BURCKHARDT** (JOHN LEWIS,) the son of a Swiss colonel, was born at Lausanne, in 1784, and studied at Leipzig and Gottingen. Being of an enterprising disposition, he offered his services to the African Association, to explore Africa. They were accepted ; and, after he had acquired Arabic and a knowledge of physic and surgery at Cambridge, he sailed in 1809. In Syria he remained two years and a half, in the character of a mussulman, and learned the spoken Arabic dialects. His first journey included Nubia, the eastern coast of the Red sea, Mecca, and Medina. He reached Cairo in 1815, and was preparing to penetrate to Timbuctoo, when he died of a dysentery. His valuable Travels have been published.—*Davenport.*

**BURDEN** ; a heavy load. The word is commonly used in the prophets for a disastrous prophecy. The burden of Babylon, the burden of Nineveh, of Moab, of Egypt. The Jews asking Jeremiah captiously, What was the burden of the Lord ? he answered them, You are that burden ; you are, as it were, insupportable to the Lord ; he will throw you on the ground, and break you to pieces, and you shall become the reproach of the people, Jer. 23 : 33—40. The burden of the desert of the sea, (Isa. 21 : 1.) is a calamitous prophecy against Babylon, which stood on the Euphrates, and was watered as by a sea ; and which, from being great and populous, as it then was, would soon be reduced to a solitude. See **BAByLON**.—*Cabmet.*

**BURGH** (JAMES,) the author of the Dignity of Human Nature ; Political Disquisitions ; and other works of merit ; was born, in 1714, at Madderty, in Perthshire, and was educated at St. Andrew's. After having been a linen draper, an assistant at a grammar school, and a corrector in Bowyer's printing office, he opened an academy at Stoke Newington, which he conducted for nineteen years. He died in 1775.—*Davenport.*

**BURGHERS**, a numerous and respectable class of seceders from the church of Scotland, originally connected with the Associate Presbytery ; but some difference arising about the lawfulness of the Burgess oath, a separation took place in 1739, and those who refused the oath were called Anti-burgbers (which see) ; but as these sects have been lately happily reunited, it is not now necessary to enter into the merits of the dispute. See **SECEDEERS**.—*Wilthams.*

**BURGESS** (DANIEL,) an able but eccentric dissenting divine, was born, in 1645, at Staines, in Middlesex ; was educated at Westminster and Oxford ; resided in Ireland, from 1667 to 1674, as chaplain and school-master ; was imprisoned, under the act of uniformity, after his return to England ; became an exceedingly popular minister, for many years, in London ; and died in 1713. His piety and learning were alloyed by too much of humor and drollery. In one sermon, he declared, that the reason why the descendants of Jacob were named Israelites was, that God would not have his chosen people called *Jacobites*. In another, he exclaimed, "If you want a cheap suit, you will go to Monmouth street ; if a suit for life, you will go to the

court of chancery ; but for an eternally durable suit, you must go to the Lord Jesus, and put on his robe of righteousness."—*Davenport.*

**BURIAL**, the interment of a deceased person ; an office held so sacred, that they who neglected it have in all nations been held in abhorrence. As soon as the last breath had fled, the nearest relation, or the dearest friend, gave the lifeless body the parting kiss, the last farewell and sign of affection to the departed relative. This was a custom of immemorial antiquity ; for the patriarch Jacob had no sooner yielded up his spirit, than his beloved Joseph, claiming for once the right of the first-born, "fell upon his face and kissed him." It is probable he first closed his eyes, as God had promised he should do : "Joseph shall put his hands upon thine eyes." The parting kiss being given, the company rent their clothes, which was a custom of great antiquity, and the highest expression of grief in the primitive ages. This ceremony was never omitted by the Hebrews when any mournful event happened, and was performed in the following manner : they took a knife, and holding the blade downwards, gave the upper garment a cut in the right side, and rent it an hand's breadth. For very near relations, all the garments are rent on the right side. After closing the eyes, the next care was to bind up the face, which it was no more lawful to behold. The next care of surviving friends was to wash the body, probably, that the ointments and perfumes with which it was to be wrapped up, might enter more easily into the pores, when opened by warm water. This ablution, which was always esteemed an act of great charity and devotion, was performed by women. Thus the body of Dorcas was washed, and laid in an upper room, till the arrival of the apostle Peter, in the hope that his prayers might restore her to life. After the body was washed, it was shrouded, and swathed with a linen cloth, although, in most places, they only put on a pair of drawers and a white tunic ; and the head was bound about with a napkin. Such were the napkin and grave-clothes in which the Savior was buried.

2. The body was sometimes embalmed, which was performed by the Egyptians after the following method : the brain was removed with a bent iron, and the vacuity filled up with medicaments ; the bowels were also drawn out, and the trunk being stuffed with myrrh, cassia, and other spices, except frankincense, which were proper to exsiccate the humors, it was pickled in nitre, in which it lay for seventy days. After this period, it was wrapped in bandages of fine linen and gums, to make it adhere ; and was then delivered to the relations of the deceased entire ; all its features, and the very hairs of the eyelids, being preserved. In this manner were the kings of Judah embalmed for many ages. But when the funeral obsequies were not long delayed, they used another kind of embalming. They wrapped up the body with sweet spices and odors, without extracting the brain, or removing the bowels. This is the way in which it was proposed to embalm the lifeless body of our Savior, which was prevented by his resurrection. The meaner sort of people seem to have been interred in their grave-clothes, without a coffin. In this manner was the sacred body of our Lord committed to the tomb. The body was sometimes placed upon a bier, which bore some resemblance to a coffin or bed, in order to be carried out to burial. Upon one of these was carried forth the widow's son of Nain, whom our compassionate Lord raised to life, and restored to his mother. We are informed in the history of the kings of Judah, that, Asa being dead, they laid him in the bed, or bier, which was filled with sweet odors. Josephus, the Jewish historian, describing the funeral of Herod the Great, says, his bed was adorned with precious stones ; his body rested under a purple covering ; he had a diadem and a crown of gold upon his head, a sceptre in his hand ; and all his house followed the bed. The bier used by the Turks at Aleppo is a kind of coffin, much in the form of ours, only the lid rises with a ledge in the middle.

3. The Israelites committed the dead to their native dust, and from the Egyptians, probably, borrowed the practice of burning many spices at their funerals. "They buried Asa in his own sepulchres, which he made for himself in the city of David, and laid him in the bed which was filled



with sweet odors, and divers kinds of spices, prepared by the apothecaries' art; and they made a very great burning for him," 2 Chron. 16: 14. Thus the Old Testament historian entirely justifies the account which the evangelist gives, of the quantity of spices with which the sacred body of Christ was swathed. The Jews object to the quantity used on that occasion, as unnecessarily profuse, and even incredible; but it appears from their own writings, that spices were used at such times in great abundance. In the Talmud it is said, that no less than eighty pounds of spices were consumed at the funeral of rabbi Gamaliel the elder. And at the funeral of Herod, if we may believe the account of their most celebrated historian, the procession was followed by five hundred of his domestics carrying spices. Why then should it be reckoned incredible, that Nicodemus brought of myrrh and aloes about a hundred pounds weight, to embalm the body of Jesus?

4. The funeral procession was attended by professional mourners, eminently skilled in the art of lamentation, whom the friends and relations of the deceased hired, to assist them in expressing their sorrow. They began the ceremony with the stridulous voices of old women, who strove, by their doleful modulations, to extort grief from those that were present. The children in the streets through which they passed, often suspended their sports, to imitate the sounds, and joined with equal sincerity in the lamentations. "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have mourned unto you, and ye have not lamented," Matt. 9: 17. Music was afterwards introduced to aid the voices of the mourners: the trumpet was used at the funerals of the great, and the small pipe or flute for those of meaner condition. Hired mourners were in use among the Greeks as early as the Trojan war, and probably in ages long before; for in Homer, a choir of mourners were planted around the couch on which the body of Hector was laid out, who sung his funeral dirge with many sighs and tears:—

"A melancholy choir attend around,  
With plaintive sighs and music's solemn sound;  
Alternately they sing, alternate flow  
The obedient tears, melodious in their woe." Pope.

In Egypt, the lower class of people call in women, who play on the tabor; and whose business it is, like the hired mourners in other countries, to sing elegiac airs to the sound of that instrument, which they accompany with the most frightful distortions of their limbs. These women attend the corpse to the grave, intermixed with the female relations and friends of the deceased, who commonly have their hair in the utmost disorder; their heads covered with dust; their faces daubed with indigo, or at least rubbed with mud; and howling like maniacs. Such were the minstrels whom our Lord found in the house of Jairus, making so great a noise round the bed on which the dead body of his daughter lay. The noise and tumult of these retained mourners, and the other attendants, appear to have begun immediately after the person expired. It is evident that this sort of mourning and lamentation was a kind of art among the Jews: "Wailing shall be in the streets; and they shall call such as are skillful of lamentation to wail," Amos 5: 16. Mourners are still hired at the obsequies of Hindoos and Mahometans, as in former times. To the dreadful noise and tumult of the hired mourners, the following passage of Jeremiah indisputably refers, and shows the custom to be derived from a very remote antiquity: "Call for the mourning women that they may come; and send for cunning women, that they may come, and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters," Jer. 9: 17. The funeral processions of the Jews in Barbary are conducted nearly in the same manner as those in Syria. The corpse is borne by four to the place of burial: in the first rank march the priests, next to them the kindred of the deceased; after whom come those that are invited to the funeral; and all singing in a sort of plaintive song, the forty-ninth Psalm. Hence the prophet, (Amos 8: 3.) warns his people that public calamities were approaching, so numerous and severe, as should make them forget the usual rites of burial, and

even to sing one of the songs of Zion over the dust of a departed relative. This appears to be confirmed by a prediction in the eighth chapter: "And the songs of the temple shall be howlings in that day, saith the Lord God; there shall be many dead bodies in every place; they shall cast them forth with silence;" they shall have none to lament and bewail; none to blow the funeral trump or touch the pipe and tabor; none to sing the plaintive dirge, or express their hope of a blessed resurrection, in the strains of inspiration. All shall be silent despair. See *SERULCHRES.—Watson.*

BURKE, (EDMUND,) whose name fills so large a space in the political and literary annals of Great Britain,



was the son of an eminent attorney, and was born at Dublin, January 1, 1730. After having received his early education from Abraham Shackleton, a quaker school-master of Ballymore, he went to Trinity college, Dublin, in 1746, where he remained three years, and pursued an extensive course of study, on a plan of his own. In 1753, he entered as a law student at the Temple, but applied himself almost wholly to literature; his unremitting attention to which at length injured his health. During his illness, he became an inmate in the house of Dr. Nugent, a physician, to whose daughter he was afterwards united. This union he always described as the chief blessing of his life. His first acknowledged work, which was of course published anonymously, was his *Vindication of Natural Society*; an admirable imitation of lord Bolingbroke's style and manner of reasoning which deceived even some of the best judges. This was followed, in the ensuing year, by his *Essay on the Sublime and Beautiful*. It completely established his reputation as a man of genius and a fine writer, and brought him acquainted with some of the most eminent personages of the age. His political career did not commence till 1761, when he accompanied the Irish secretary, William Gerard Hamilton, to Ireland. Nor can he be said to have entered fully on that career till 1765, when he became the private secretary and friend of the marquis of Rockingham, then the first lord of the treasury, who brought him into parliament, as member for Wendover. Thenceforth he took a prominent part in the debates of the house of commons. In 1771, without any solicitation on his part, he was elected for Bristol; but this seat he lost at the next election, in consequence of his having displayed too much liberality of principle, with respect to the Catholics and to Ireland. He subsequently sat for Malton. In the mean while, he gave to the public his *Observations on Grenville's State of the Nation*; a *Short Account of a late short Administration*; *Thoughts on the Causes of the present Discontents*; and his speeches on American Affairs. To the impolitic contest with America he made a strenuous and eloquent resistance as a senator. On the downfall of lord North's ministry, Burke obtained the office of paymaster-general, and a seat in the council; and he availed himself of this opportunity to carry his celebrated reform bill, which he had previously brought forward in vain. The expulsion of the coalition ministry, of course, deprived him of his office. The prosecution of Mr. Hastings, and the opposition to Mr. Pitt's regency bill, were among his next and greatest parliamentary efforts. Though the former of these has drawn down upon him much censure, and even calumny, there can be no doubt that he undertook it as a sacred and imperative duty. This is irrefragably proved by his recently published letters to Dr. Law-

rence. When the French revolution took place, he early foresaw the result, and, in 1790, he produced his celebrated *Reflections* on that event. A breach between him and Mr. Fox was also occasioned by their difference of opinion on this important subject. In 1794, he retired from parliament, and a pension of one thousand two hundred pounds a year was bestowed on him by the government. From the time when his *Reflections* were published, till his decease, his literary hostility to the doctrines of revolutionary France was continued with unabated vigor. The last work which he gave to the press was *Two Letters on a Regicid Peace*: the concluding two were posthumous. He died on the 8th of July, 1797. His compositions have been collected in sixteen volumes octavo. In private life, Burke was amiable and benevolent; in public, indefatigable, ardent, and abhorrent of meanness and injustice. It was this latter quality which rendered him a persevering advocate of the Irish Catholics. As an orator, he ranks among the first of modern times; and as a writer, whether we consider the splendor of his diction, the richness and variety of his imagery, or the boundless stores of knowledge which he displays, it must be acknowledged that there are few who equal, and none who transcend him. Burke was a sincere believer in Christianity, and his noble mind was moulded and elevated by its pure and generous sentiments. Unlike some of his greatest contemporaries, he made neither the bottle nor the dice his household deities; he had no taste for pursuits that kill time rather than pass it; "I have no time," said he, "to be idle." His fame is spotless. Although in the judgment of the world, he was the greatest statesman and orator of his own and perhaps of any age, his humility was even more rare and remarkable than his genius. He declined the honor of an interment in the great national receptacle of illustrious men, Westminster abbey, and even forbid it in his will; assigning as his reason, "I have had in my life but too much of noise and compliment." To the approach of death he submitted with a calm and Christian resignation, undisturbed by a murmur, hoping, as he said, to obtain the divine mercy through the intercession of a blessed Redeemer, which (in his own words) "he had long sought with unfeigned humiliation, and to which he looked with a trembling hope." The first clause in his will marks in a manner equally striking his deliberate views and deepest feelings on this great subject, and is a sort of testamentary witness to the world of the truth and value of the Gospel of Christ. "According to the ancient, good, and laudable custom of which my heart and understanding recognise the propriety, I bequeath my soul to God, hoping for his mercy only through the merits of our Lord and Savior Jesus Christ. My body I desire to be buried in the church at Beaconsfield, near to the bodies of my dearest brother, and my dearest son, in all humility praying that as we have lived in perfect unity together, we may together have a part in the resurrection of the just."

There never was a more beautiful alliance between virtue and talents. All his conceptions were grand, all his sentiments generous. The great leading trait of his character, and that which gave it all its energy and its color, was that strong hatred of vice which is no other than the passionate love of virtue. It breathes in all his writings; it was the guide of all his actions. But even the force of his eloquence was insufficient to transfuse it into the weaker or perverted minds of his contemporaries. Mr. Burke was too superior to the age in which he lived.

—*Davenport; Prior's Memoirs of Burke.*

**BURKITT, (WILLIAM, M. A.)** This exemplary divine, and useful commentator, was born at Hitcham, in Suffolk, July 25, 1650. In childhood, he appeared endowed with an excellent memory, which, by the grace of God and a good education, became a sacred repository. Of his conversion he thus speaks: "While I continued at school at Cambridge, it pleased God to visit me with the small pox, but very favorably, and, as I hope, in great mercy laying the foundation of my spiritual health in that sickness; working, as I hope, a prevailing thorough change in the very frame and disposition of my soul. May my soul and all that is within me bless thy name, O Lord, that this sickness should by the blessing of thy Holy Spirit, open my blind eyes, which hath closed the eyes of so many in darkness

and death! O happy sickness, that ends in the recovery of the soul to God!"

From the college he came to Bilston Hall in Suffolk, and was chaplain there. He entered upon the ministry very early, after having been ordained by bishop Reynolds, and not long after was settled in Mildred in Suffolk, where he remained twenty-one years, preaching evangelical truth in a clear and lively manner. In 1692, he removed to Dedham in Essex, which was blessed with his labors about eleven years and a half. He died by a malignant fever at the age of fifty-three, deeply lamented by all who knew him.

Mr. Burkitt was a devoted and successful minister. He delighted in his Master's work. His preaching was clear and easy to be understood. To matter the most edifying and heavenly, was added the charm of a sweet and musical voice, which made him a very acceptable preacher. His family religion was indeed such as became the gospel. He was a great redeemer of time; variety and improvement were his chief diversions. Few have been more dead to the world and its vanities. He expended much of his living on poor students of divinity. In his last sickness he was very happy. He blessed God especially that he had finished his Practical Exposition of the New Testament, which he said, he had ushered into the world with many, very many prayers.—*Middleton.*

**BURLEIGH, (MILDRED, LADY,)** eldest daughter of Sir Anthony Cooke, was born 1526, and died 1589. Dr. Wotten, in his *Reflections* on ancient and modern Learning, assures us that "no age was so productive of learned women as the sixteenth century. The fair sex seemed to believe that the Greek and Latin added to their charms; and Plato and Aristotle, untranslated, were frequent ornaments of their closets." Probably this may be ascribed to the noble art of printing, which had just then awakened the minds of people, and furnished them with a vast variety of books to improve their understanding. The utmost care was taken of the education of lady Mildred by her excellent father, and his pains were well repaid; she being as eminent for her great learning and good sense, as for her piety and charity. She took great delight in reading the works of the Greek fathers, Basil, Cyril, Chrysostom, Gregory, Nazianzen, and others, and even translated one of the works of Chrysostom into English. And when she presented the university library in Cambridge with the great Bible in Hebrew and other languages, she sent it with an epistle in Greek, written with her own hand.

In 1546, she was married to Sir William Cecil, afterwards lord Burleigh, lord high-treasurer of England, and privy counsellor to queen Elizabeth. Her union was long and happy; but all her children died young, excepting two daughters. Five days after the decease of this exemplary woman, her husband wrote his *Meditation on the Death of his Lady*; in which his sorrow is blended with grateful praises of her zeal for learning; her benefactions to Cambridge, &c.; her widely extended benevolence; and the admirable secrecy, by which during her life-time they were hidden even from him.—*Betham.*

**BURNET, (GILBERT,)** the celebrated bishop of Salisbury, was born at Edinburgh on the 18th of September, 1643. He received his early instructions from his father,



who was eminent for his zeal and piety, and under whose guardianship he made so rapid an advancement in the acquisition of knowledge, that at the age of ten years he perfectly understood the Latin language. At this time, his father sent him to the college of Aberdeen, where he

acquired a thorough knowledge of the Greek language, and went through the usual course of Aristotelian logic and philosophy with great applause. At the early age of fourteen, he took the degree of master of arts; and though so young, applied himself to the study of civil law, though he soon became weary of that study, and turned his mind and exertions to divinity; perused attentively and critically the Old and New Testaments; read the most noted controversial writers in divinity; and to these studies applied fourteen hours during every day. In 1665, Mr. Burnet was ordained priest, by the bishop of Edinburgh, and presented by Sir Robert Fletcher, to the living of Saltoun; and, by his attention to the welfare of his flock, soon gained their affections and well-wishes. He regularly preached twice on every Sabbath day, and once in the week; catechized three times a week; and went round, from house to house, instructing and exhorting the inhabitants. The sick he visited twice a day, and gave as much from his income as remained beyond the sum expended in his bare subsistence. The same year in which he was ordained, he was so disgusted with the conduct of some of the Scotch bishops, who, as he said, were "remiss in their functions, as some did not live within their diocese, and those who did, took no care of them; in fact, that there was a levity and carnal way of living about them, that very much scandalized him;" that he drew up a memorial of the abuses of the Scotch bishops, which exposed him to their spleen. In 1669, he was made professor of divinity at Glasgow, which office he honorably filled. He was unwearied in his attentions to the interests of his pupils, and studied from four in the morning till ten, in order that more time might be allotted to his charge. He continued in his office for four years and a half, exposed, through his liberal moderate principles, to the reproaches and ill-will of the Episcopalian and Presbyterian parties. In this year he published his modest and free Conference between a Conformist and Non-conformist. In 1672, Burnet married lady Margaret Kennedy, (daughter of the earl of Cassilis,) who was as distinguished for her piety as for her extensive knowledge. Shortly after his marriage, he published his "Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland;" which was dedicated to the earl of Lauderdale. This work gained him so much credit, and so greatly increased his reputation, that he was requested to accept of a bishopric, with a promise of the next vacant archbishopric; but he refused them both. Burnet at that time lost the favor of the court, owing to some misrepresentations of the earl of Lauderdale. In 1675, he was appointed preacher at the Rolls chapel; and shortly after this, became a useful and popular preacher at St. Clement's. At this time, by the entreaties of Sir William Jones, he published his "History of the Reformation of the Church of England;" which met with great success, and is allowed by all to be the execution of a masculine pen, and to contain a very comprehensive view of all the events of that important period, from the reign of Henry the Eighth to Elizabeth. On its completion he received the thanks of both houses of parliament: but in the following spring, the court was so much displeased with him, for some of his publications, that he was discharged from his lecture at St. Clement's; and on the death of Charles, he visited Paris, and from thence he went to Italy, Switzerland, Geneva, and Utrecht. On his arrival at that place, he was invited to the Hague, by the prince and princess of Orange. The invitation he accepted, and took an active part in the councils then carrying on in relation to the affairs of England; and his instructions were of service to the prince. This so much disgusted the English court, that a charge of high treason was alleged, and his person was in danger; but the States refused to deliver him up to the malice of his enemies. At this period, Dr. Burnet married Mrs. Mary Scott, a lady as famed for her private virtues as for her noble birth.

In 1683, Dr. Burnet was advanced to the see of Salisbury; yet so disinterested was he, and so little did he esteem worldly grandeur and honors, that he solicited for it in favor of Dr. Lloyd, then bishop of St. Asaph. He went down on his accession to his diocese, and discharged the duties of that office with piety and zeal, and made it

a rule, every summer, to make a tour for six or seven weeks, to go through the livings of his diocese, and to watch their progress. During his residence at Salisbury, he constantly preached every Thursday, and in the evening he had a lecture in his own chapel, when he expounded some portion of Scripture. He also instituted a little nursery for students in divinity, which he regularly attended to himself; and to these students he allowed thirty pounds a year. "He was a warm and constant enemy to pluralities, where non-residence was the cause of them." In the year 1692, he published a treatise, entitled "The Pastoral Care;" in which the duties of a minister are scrupulously and with great propriety enforced. In 1698, bishop Burnet was deprived of his second wife; but his large family, united to the tenderness of their ages, inclined him to seek for a prudent, confidential nurse, which he found in the person of Mrs. Berkley, to whom he was united by marriage in the following year: shortly after his marriage, he became tutor to the duke of Gloucester, to whose education, morally and religiously, he paid the utmost attention. About this time he published his "Exposition of the Thirty-nine Articles of the Church of England;" and was the first who projected the scheme for the augmentation of poor livings. Thus was the life of this excellent prelate devoted to acts of charity and usefulness; he was learned, yet modest and unassuming; pious, yet cheerful; and he proved religion not to be incompatible with a consistent attention to the concerns of this life. He departed this life on the 17th of March, 1714, at the venerable and patriarchal age of seventy-four, and was interred in the parish church of St. James, Clerkenwell. For further account of this eminent scholar, Christian, and divine, see Life of Burnet, by Thomas Burnet, Esq.; Burnet's History of his Own Times; Kennet's History of England.—*Jones's Chris. Biog.*

BURNET, (ELIZABETH,) eldest daughter of Sir Richard Blake, was born 1661, and died 1708. At eleven years of age, she began to have a true sense of religion, and read with great application the books which were put into her hands; but was not quite satisfied, aspiring after more sublime notions than what she found in them. On this account, more than ordinary care was taken in her education to make her think less highly of herself. At seventeen, she was married to Robert Berkley, Esq. of Worcester. With him she visited the continent, and resided some time at the Hague; but returned to England about the time of the revolution in 1688.

Her knowledge and virtues attracted many acquaintance. Dr. Stillingfleet was her intimate friend, and used to say that he knew not a more considerable woman in England. Her husband dying in 1693, she applied herself wholly to devotion, reading, acts of charity, and offices of friendship, especially to her late husband's Protestant relations. She also took an active part in founding a hospital for which Mr. Berkley had left a valuable bequest. She also established many schools for the instruction of poor children, and employed her pen in useful compositions.

In 1700, she was married to the celebrated bishop Burnet, and was a mother indeed to his family of children; of which her husband was so sensible that by his will, then made, he left them entirely under her care and authority. Such was her benevolence that she was uneasy at using even a fifth part of her income for herself. Her death, like her life, was that of a calm and happy Christian.—*Betham.*

BURNING BUSH, that in which the Lord appeared to Moses at the foot of mount Horeb. Exod. 3: 2. Such was the splendor of the Divine Majesty, that its effulgence dazzled his sight, and he was unable to behold it; and in token of his humility, submission and reverence, "Moses hid his face." So did Elijah in after-times. 1 Kings 19: 12. Yea, the very angels cover their faces in the presence of God. Isa. 6: 2. When the Hebrew lawgiver, just before his death, pronounced his blessing upon the chosen tribes, he called to mind this remarkable event, and supplicated in behalf of the posterity of Joseph, "the good will of him that dwelt in the bush," Deut. 33: 16.

These last words of Moses seem to indicate, that there was, in this memorable transaction, something of an alle-

gorical or mystical import, though there are different opinions as to the particular thing that it was designed to shadow forth. Some have thought that Jehovah dwelling in the bush, in a blaze of fire, and the former not being consumed by it, might possibly be intended as an emblem of the manifestation of God in the flesh; that mystery of godliness which was exhibited in the fulness of the times, when "the Word, who was with God, and was God, and by whom all things were created, was made flesh, and tabernacled among men"—the brightness of the Father's glory, and in whom all the fulness of the Godhead dwelt bodily. 1 John 1: 1—14. Col. 1: 15—19; ch. 2: 9. And that this was the truth, reality, and ultimate import of the Shechinah, there can be no reasonable doubt. But others consider that the particular thing intended to be taught the Hebrews by this phenomenon, namely, the bush of thorns or briars, burning yet not consumed, was to intimate to them that God was present with them in their great affliction and tribulations, and, by his providence, so ordering matters that their afflictions did not consume them; agreeably to the words of the prophet: "In all their afflictions he was afflicted, and the angel of his presence saved them." Isa. 63: 9. "This fire, also," says bishop Patrick, "might be intended to show that God would there meet with the Israelites and give them his law in fire and lighting, and yet not consume them."—*Jones*.

**BURNT-OFFERINGS.**—See **OFFERINGS**.

**BURR, (JONATHAN,** minister of Dorchester, Mass. was born at Redgrave in Suffolk, England, about the year 1604. Being silenced in England with many others for resisting the impositions of the prelatical party, and apprehending that calamities were in store for the nation, he came to New England in 1639, with his wife and three children, willing to forego all worldly advantages, that he might enjoy the ordinances of the gospel in their purity. He was admitted a member of the church in Dorchester under the pastoral care of Richard Mather, December 21. He was in a short time invited to settle as a colleague with Mr. Mather in the ministry. The most experienced Christians in the country found his ministry and his whole deportment breathing much of the spirit of a better world. The eminent Mr. Hooker, once hearing him preach, remarked, "Surely this man will not be long out of heaven, for he preaches, as if he were there already." He died, after a short sickness, August 9, 1641, aged 37 years.

Mr. Burr was esteemed both in England and in this country for his piety and learning. In proportion to the ardor of his piety was the extent of his charity. He sincerely loved his fellow-men, and while their eternal interests pressed with weight on his heart, he entered with lively sympathy into their temporal afflictions. Rarely did he visit the poor without communicating what was comfortable to the body, as well as what was instructive and salutary to the soul. When he was reminded of the importance of having a greater regard to his own interest, he replied, I often think of those words, "he that soweth sparingly shall reap sparingly." For the general interests of religion in the world he felt so lively a concern, that his personal joys and sorrows seemed inconsiderable in comparison. He was bold and zealous in withstanding every thing which brought dishonor on the name of God; but under personal injuries he was exemplarily meek and patient. When informed that any thought meanly of him, his reply was, "I think meanly of myself, and therefore may well be content, that others think meanly of me." When charged with what was faulty, he remarked, "If men see so much evil in me, what does God see?"—*Mather's Maga.*, iii. 78—81; *Panoplist*, Sept. 1808; *Savage's Winthrop*, ii. 22; *Harris' Hist. of Dorchester in Coll. Hist. Soc.* ix. 175—183; *Allen*.

**BURR, (AARON,** president of New Jersey college, a descendant of the preceding, was a native of Fairfield in Connecticut, and was born in the year 1714. He was graduated at Yale college in 1735. In 1742, he was invited to take the pastoral charge of the Presbyterian church at Newark in New Jersey. Here he became so eminent as an able and learned divine and an accomplished scholar, that in 1748 he was unanimously elected president of the college, which he was instrumental in founding, as successor to Mr. Dickinson. The college was removed

about this time from Elizabethtown to Newark, and in 1757, a short time before the death of Mr. Burr, to Princeton. In 1754 he accompanied Mr. Whitefield to Boston, having a high esteem for the character of that eloquent itinerant preacher, and greatly rejoicing in the success of his labors. After a life of usefulness and honor, devoted to his Master in heaven, he was called into the eternal world, September 24, 1757, in the midst of his days, being in the forty-third year of his age.

President Burr had a slender and delicate frame; yet to encounter fatigue he had a heart of steel. To amazing talents for the despatch of business he joined a constancy of mind, that commonly secured to him success. As long as an enterprise appeared possible, he yielded to no discouragement. When his services were requested by the trustees of the college in soliciting donations for the purchase of a library and philosophical apparatus, and for erecting a building for the accommodation of the students, he engaged with his usual zeal in the undertaking, and every where met with the encouragement, which the design so fully deserved. A place being fixed upon at Princeton for the site of the new building, the superintendance of the work was solely committed to him. Until the spring of 1757, when the college was removed to Newark, he discharged the duties both of president and pastor of a church. Few were more perfect in the art of rendering themselves agreeable in company. He knew the avenues to the human heart, and he possessed the rare power of pleasing without betraying a design to please. As he was free from ostentation and parade, no one would have suspected his learning, unless his subject required him to display it, and then every one was surprised that a person, so well acquainted with books, should yet possess such ease in conversation and such freedom of behavior. He inspired all around him with cheerfulness. His arms were open to good men of every denomination. A sweetness of temper, obliging courtesy and mildness of manners, joined to an engaging candor of sentiment, spread a glory over his reputation, and endeared his person to all his acquaintance.—*Allen*.

**BURR, (JOSEPH,** a philanthropist, died at Manchester, Vt., without a family, April 14, 1828, aged 56, bequeathing more than 90,000 dollars to various objects of charity. He bequeathed for foreign missions 17,000 dollars, 15,000 to the Bible society, 12,000 to Middlebury college, 10,000 to the American Home Missionary society, 5,000 to the Tract, Colonization, and Vermont Missionary societies each, 5,000 to the parish in Manchester, 3,000 to an Education society, 1,000 to Dartmouth and Williams colleges each, 10,000 for a public seminary of learning in Manchester. He bequeathed these thousands of dollars, besides bestowing a large amount of property upon his relatives. With a small patrimony he had acquired his estate by his unflinching judgment and prudence. He was the banker of his region. He was honorable and conscientious. With correct religious views and a moral deportment, he yet avowed no hope of a spiritual renovation, until a short time before his death. On his last morning he said, "I think I am waiting for the coming of my Lord."—*Mission Herald*, xxiv. 226; *Jones*.

**BUSHEL,** a Jewish measure, containing about a pint less than a peck.—*Matt.* 5: 15.

**BUTLER, (JOSEPH, BISHOP,** the celebrated author of "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature," was the youngest of eight children of Mr. Thomas Butler, residing at Wantage, in Berkshire, and was born in that town in the year 1692. He received his primary education at the free grammar school of Wantage, under the tuition of the Rev. Philip Barton. At that school he received much sound instruction, and became as distinguished for his steady, moral, serious character, as for his genius and learning. His father was a Dissenter; and Mr. Butler, having quitted the grammar school, was sent to a Presbyterian dissenting academy at Tewkesbury. Mr. Butler, at that academy, received from Mr. Jones, the principal tutor, who was a man of extraordinary learning, the greatest attention, and made a progress in the study of theology which was truly surprising. His letters, written at that time to the celebrated Dr. Samuel Clarke, contain-

ing his doubts as to the tenable nature of some of the arguments made use of by that divine, in demonstrating the being and attributes of God, displayed a sagacity and depth of thought which excited the notice and even respect of Dr. Clarke. The whole correspondence is now annexed to that incomparable treatise. His mind, at that time, was also much occupied in examining the principles of non-conformity, and in endeavoring to satisfy himself whether he should become a dissenting clergyman or a minister of the established church. The result of that investigation appears to be, that he considered, on the whole, Episcopacy to be preferable; and accordingly, on the 17th of March, 1714, he was admitted a commoner of Oriel college, Oxford. With Mr. Edward Talbot, who was the second son of Dr. Edward Talbot, he formed at college a very intimate acquaintanceship; and through the medium of Mr. Talbot, many of Mr. Butler's subsequent preferences may be traced. It was thus that, in 1718, he was appointed preacher at the Rolls, by Sir Joseph Jekyll; and in 1721, he took the degree of bachelor of laws. He continued at the Rolls until 1726, in which year he published, in one volume, octavo, Fifteen Sermons, preached at that chapel. By the continued friendship of Dr. Talbot, then bishop of Durham, he had presented Mr. Butler to the rectory of Haughton, near Darlington, and afterwards to that of Stanhope. At Stanhope he afterwards much resided; and, during seven years, he performed with unremitting assiduity and piety, all the duties of a parish priest. In 1733, he quitted the retirement of Stanhope, to become chaplain to lord Charles Talbot. He at the same time was admitted at Oxford to the degree of doctor of laws, and was shortly afterwards presented by the chaplains with a prebend in the church of Rochester. In 1736, Dr. Butler was appointed clerk of the closet to queen Caroline; and, in the same year, presented a copy of the treatise for which his name has been so long, so extensively, and so justly celebrated. That work, and his uniformly consistent conduct, insured him the respect and esteem of the queen; and, in 1738, he was consecrated to the bishopric of Bristol. In 1740, king George II. promoted him to the deanery of St. Paul's, London; but finding the demands of that dignity to be incompatible with his parish duty at Stanhope, where he had still resided six months of the year, he immediately resigned that rich benefice. In 1750, he was translated to the see of Durham, in consequence of the decease of Dr. Edward Chandler. In the following year he distinguished himself by his charge "On the Importance of External Religion." In consequence of that charge, bishop Butler has been accused of being addicted to superstition, of being inclined to popery, and of dying in the communion of the church of Rome; but such calumnies have been long since refuted by the evidence of facts. Rank and talents, and usefulness and piety, present, however, neither separate nor combined, any impediments to the advances of death; for he had been but a short time seated in his new bishopric, when his health declined; and at Bath, on the 16th of July, 1753, he expired. His corpse was conveyed to Bristol; and there, in the cathedral, was interred all that was mortal of this learned prelate.

Of bishop Butler's Analogy but one opinion has been entertained. It has always been regarded as a work of very superior merit, and as displaying a depth of thought and a profundity of mind, acquired or possessed but by few. It is a standard work on the evidences of Christianity.—*Hend. Buck.*

BUTTER, is taken in Scripture, as it has been almost perpetually in the East, for cream or liquid butter, Prov. 30: 33. 2 Sam. 17: 29. The ancient way of making butter in Arabia and Palestine was probably nearly the same as is still practised by the Bedoucen Arabs and Moors in Barbary, and which is thus described by Dr. Shaw: "Their method of making butter is by putting the milk or cream into a goat's skin turned inside out, which they suspend from one side of the tent to the other; and then pressing it to and fro in one uniform direction, they quickly separate the unctuous and wheyey parts. In the Levant, they tread upon the skin with their feet, which produces the same effect." The last method of separating the butter from the milk, perhaps may throw light upon a

passage in Job of some difficulty: "When I washed my steps with butter, and the rock poured me out rivers of oil," Job 31: 6. The method of making butter in the East illustrates the conduct of Jael, the wife of Heber, described in the book of Judges: "And Sisera said unto her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him." In the song of Deborah, the statement is repeated: "He asked water, and she gave him milk; she brought forth butter in a lordly dish," Judges 4: 19. 5: 25. The word *hemah*, which our translators rendered *butter*, properly signifies *cream*; which is undoubtedly the meaning of it in this passage: for Sisera complained of thirst, and asked a little water to quench it;—a purpose to which butter is but little adapted. Mr. Harmer, indeed, urges the same objection to cream, which, he contends, few people would think a very proper beverage for one that was extremely thirsty; and concludes that it must have been butter-milk which Jael, who had just been churning, gave to Sisera. But the opinion of Dr. Russel is preferable,—that the *hemah* of the Scriptures is probably the same as the *hoymak* of the Arabs, which is not, as Harmer supposed, simple cream, but cream produced by simmering fresh sheep's milk for some hours over a slow fire. It could not be butter newly churned, which Jael presented to Sisera, because the Arab butter is apt to be foul, and is commonly passed through a strainer before it is used: and Russel declares, he never saw butter offered to a stranger, but always *haymak*; nor did he ever observe the orientals drink butter-milk, but always *leban*, which is coagulated sour milk, diluted with water. It was *leban*, therefore, which Pococke mistook for butter-milk, with which the Arabs treated him in the Holy Land. A similar conclusion may be drawn concerning the butter and milk which the wife of Heber presented to Sisera: they were forced cream or *haymak*, and *leban*, or coagulated sour milk, diluted with water, which is a common and refreshing beverage in those sultry regions. In Isaiah 7: 15, butter and honey are mentioned as food which, in Egypt and other places in the East, is in use to this day. The butter and honey are mixed, and the bread is then dipped in it.—*Watson.*

BUTTERWORTH, (JOHN.) pastor of the Baptist church in Coventry, and author of the valuable *Concordance*, was born in Lancashire, (Eng.) Dec. 13, 1727. His parents were deeply pious, and had the singular happiness to see all their five sons become so; four of them became ministers of Baptist churches. When about fifteen years of age, John became a constant hearer of the Methodists, and imbibed their religious sentiments; but left them soon after his conversion, which was in his nineteenth year. His own account of that event, though much abridged, is interesting. "I was frequently under convictions of sin; and though outwardly moral, yet knew that my nature was inclined to all iniquity. I was only restrained through education, frequent converse with professors, and fear of open shame; not from any dislike I had to sin. Yet my conscience was frequently awakened, and I formed many resolutions of living a holy life; but a few days or a week would wear off these impressions, and worldly things occupied my mind; so that the older I grew, the more wicked I became. One night after hearing Mr. John Nelson preach from Matt. 8: 2, I thought all seemed more affected than myself. The hardness of my heart had always been my trouble; because of which all the sermons I had heard were ineffectual. I returned home with a heavy spirit, crying to God that he would take away my heart of stone, and give me a heart of flesh. I then experienced a longing after holiness; a desire to be holy as God is holy. I hoped to live without sin, which I then thought was attainable in this life. I used to govern my thoughts daily, as much as in me lay; and those words impressed my mind, *Blessed are they which do hunger and thirst after righteousness, for they shall be filled.* Still I found unbelief a great burden; laboring hard to believe, but could not; for indeed I was ignorant of the nature of faith. One morning, I was in deep thought on this subject, reasoning with myself why I was still in unbelief, when these words dropped into my mind, *By grace are ye saved, through faith; and that not of yourselves: it is the*

gift of God. This word gift revolved in my mind. A gift, thought I, is not merited; if it were, it would be a debt, and not a gift. I had leaned all along towards the doctrine of merit, and of obtaining grace by good works; but now I saw faith to be an undeserved gift, and that God might bestow it on my vilest neighbors, and leave me in my moral duties without faith. This led me to think there was some truth in the doctrine of election; and that it was not upon foresight of faith and obedience, but of pure sovereignty; and that faith and obedience were the fruits and effects of election, and not causes thereof. My sentiments began to change from Arminianism to Calvinism. I searched the Bible all that day; and the evidence in favor of election shone like the sun, and came forcibly upon me. As I saw it in the Bible, so I saw the doctrine exemplified in the world. I concluded that if ever God would show me favor and give me faith, it would be of mere mercy. I was not left to neglect the worship of God, but I sought him sorrowing. One evening I was reading in the Bible, and cast my eye upon these words of our Lord, (John 6: 47.) *Verily, verily, I say unto you, he that believeth in me hath everlasting life.* I was struck with the passage—it was as if spoken to me. I did immediately believe that Jesus Christ was a suitable, precious, and almighty Savior; I trusted in him alone for salvation; and therefore in him I had everlasting life. I could not but believe and rejoice. I said, Who can help believing? for I thought it as easy then as I had found it hard before. I was transported with the love of Christ. The Bible was my delight and meditation all the day. I attained more knowledge of Scripture in a month after this, than I have done in years since. I was not satisfied unless I knew every text that related to doctrine or practice, and where it was; and thus I soon attained a general knowledge of the whole Bible."

Soon after this, Mr. Butterworth entered the ministry. In 1751, he accepted the call of the Baptist church in Coventry, was ordained to the pastoral office among them; and there labored until his death in 1803, a period of fifty-two years. He was greatly beloved by the people of his charge, and not undeservedly, for he possessed the main qualifications for pastoral usefulness in great perfection; and while enjoying the love of his family and flock on earth, he held sweet communion with Heaven. In the decline of life, that passage was finely exemplified in him, *The path of the just is as the dawning light, which shineth more and more unto the perfect day.* As death advanced, he cheerfully advanced to meet him, and all his letters breathe the spirit of the ripened saint. "We are thankful, (he says, in 1800,) and we have abundant cause to be so; having all the comforts of this life, (which multitudes have not) the means of grace; the exercise of faith in Christ; and in general, comfort of mind and peace of conscience; reconciliation to God, both respecting the way of salvation, and providential dispensations.—I often think that I am one of the richest men in Coventry; for he is not rich who wants more, but he who has enough; and like Jacob and Paul, I have enough! Yea, I have all, and abound.—I have much to bless God for; his comforts delight my soul." In 1803, he wrote to one of his grandsons, "Nothing in the creation is so important as an interest in Christ; if you are favored herewith, you are made forever. This is my consolation under the infirmities of age, that I am going home to a better country, and to a fairer and larger inheritance than ever I had in England." A week afterwards, this good man entered into his eternal rest in the 76th year of his age, *coming to the grave as a shock of corn in his season.* His excellent Concordance however still lives to instruct and benefit the world. It has met with general approbation for its convenience, copiousness, and accuracy; it being far more full and complete than Brown or Taylor, and less expensive than Cruden.—*Memoir of Mr. Butterworth.*

BUY.—To buy from men is to obtain right to, and possession of, a thing by giving a price for it. Gen. 41: 2. To buy from Christ is, under a sense of need, and a belief of their excellence and fitness for us, to receive himself and his blessings freely as the eternal portions of our souls, and to forsake whatever stands in opposition thereto. Isa. 55: 1. Rev. 3: 18. Matt. 13: 41. To buy the truth and not

sell it, imports the most diligent consideration and embrace of it and cleaving to it, whatever hazard, expense or trouble it costs us. To buy the merchandise of Rome is, at the eternal hazard of our souls, to embrace her abominations; or by money, intercession, or the like, to procure antichristian dignities, offices, relics, pardons. Rev. 18: 11. God bought his chosen people by giving his Son to the death as an infinite ransom for them. 1 Cor. 6: 19. He bought the Hebrew nation in exerting his power and goodness on their behalf, bringing them from Egypt, and loading them with mercies unnumbered, that they might be his peculiar people. Dent. 32: 6. He buys professed Christians in giving them his word; and at much expense of power and goodness delivering them from heathenism, popery or profaneness, that they might serve him. 2 Pet. 2: 4. Christ bought his church by paying the infinite price which the law demanded, and therefore it is his property. Acts 20: 28. 1 Cor. 6: 14. Eph. 1: 14.—*Brown.*

BUXTORF, (JOHN), an eminent Calvinistic divine, was born in 1534, at Camen, in Westphalia. Being very learned in Hebrew and Chaldaic, in the acquirement of which he obtained the assistance of many learned Jews, he was engaged, by the magistrates of Basil, in the professorship of those languages, which he taught with great success. He died at Basil, in 1629. His works are, *Lexicon Chaldaicum, Thalmudicum, et Rabbinicum; The-saurus Lingua Hebraica;* Hebrew Bible, with the Rabbinical and Chaldaic Paraphrases, the Massora, &c.; Hebrew and Chaldaic Dictionary; Hebrew Grammar; *Synagoga Judaica*, a Collection of Modes and Ceremonies; *Bibliotheca Rabbinica;* *Institutio Epistolalis Hebraica;* *Concordantia Hebraica*, &c. &c.—*Ency. Amer.*

BUXTORF, (JOHN), son of the preceding, was born at Basil, in 1599, and was made professor of the Oriental languages there. He published a Chaldaic and Syriac Lexicon; *Tractatus de Punctorum Vocalium et Accentuum in Libris Veteris Testamenti Hebraicis Origine, Antiquitate et Auctoritate;* and *Anti-Critica, seu Vindicta Veritatis Hebraica;* in the two last of which he defended his father's opinions concerning the Hebrew vowel points. He was also the author of Dissertations on the Old and New Testament; *Florilegium Hebraicum;* *Exercitationes Philologicae-criticae*, &c. He died at Basil in 1664.—*Ency. Amer.*

BUZ, son of Nahor and Milcah, and brother of Huz, Gen. 22: 21. Eihni, one of Job's friends, was descended from Buz, son of Nahor. Scripture calls him an Aramean, or Syrian, (Job 32: 2.) where Ram is put for Aram. The prophet Jeremiah (chap. 25: 23.) threatens the Buzites, who dwelt in Arabia Deserta, with God's wrath.—*Calmet.*

BYZANTINE CHURCH, comprehending all the churches which acknowledge the supremacy of the ecumenical patriarch of Constantinople. Of the population included within its pale, reduced as it now nearly is to the limits of Turkey in Europe, Greece, and Palestine, it is not easy to form a correct estimate. The Greek population (properly so called) of the Morea, the islands Livadia, Epirus, Thessaly, and Macedonia, cannot be estimated at more than a million and a half; and those resident in the other provinces of European Turkey, including the principalities of Moldavia and Wallachia, in Asiatic Turkey and Egypt, would probably be overrated at the same number. Three millions, we are inclined to think, would be a full allowance for the subjects of the universal bishop of the Eastern world.—*Hend. Buck.*

BYZANTINE RECENSION; the text of the Greek New Testament, as propagated within the limits of the patriarchate of Constantinople. The readings of this recension are those which are most commonly found in the *koine Exodis*, or common printed Greek text, and are also most numerous in the existing manuscripts which correspond to it, a very considerable additional number of which have recently been discovered and collated by Professor Scholz. The Byzantine text is found in the four Gospels of the Alexandrian manuscript; it was the original from which the Slavonian version was made, and was cited by Chrysostom and by Theophylact, bishop of Bulgaria.—*Horne's Introduction.*

## C.

**CAB**; a Hebrew measure, the sixth part of a seah, or satum; and the eighteenth part of an ephah. A cab contained three pints, one third of our wine measure; or two pints, five sixths of our corn measure.—*Calmet*.

**CABALA**, (Heb.) *traditions*. Among the Jews, it principally means the mystical interpretations of their Scriptures, handed down by tradition. The manner in which Maimonides explains the cabala, or traditions of the Jews, is as follows:—"God not only delivered the law to Moses on mount Sinai, but the explanation of it likewise. When Moses came down from the mount, and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them. After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right, the other on the left hand of Moses, the seventy elders of Israel, who composed the sanhedrim, came in. Moses again declared the same laws to them, with the interpretations of them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon mount Sinai; Eleazar and Ithamar three times; the seventy elders twice; and the people once. Moses afterwards reduced the laws which he had received into writing, but not the explanations of them: these he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age."

The cabala, therefore, is properly the oral law of the Jews, delivered down, by word of mouth, from father to son; and it is to these interpretations of the written law our Savior's censure is applied, when he reproves the Jews for making the commands of God of none effect through their traditions. Mark 7:

Some of the rabbins pretend that the origin of the cabala is to be referred to the angels; that the angel Raziel instructed Adam in it; that the angel Japhiel, Schem; the angel Zedekiel, Abraham, &c. But the truth is, these explanations of the law are only the several interpretations and decisions of the rabbins on the law of Moses; in the framing of which they studied principally the combinations of particular words, letters, and numbers, and by that means pretended to discover clearly the true sense of the difficult passages of Scripture.

This is properly called the artificial cabala, to distinguish it from simple tradition; and it is of three sorts. The first, called *Gematric*, consists in taking letters as figures, and explaining words by the arithmetical value of the letters of which they are composed. For instance, the Hebrew letters of Jabo-Schiloh, (Shiloh shall come,) make up the same arithmetical number as Mashiach (the Messiah;) from whence they conclude that Shiloh signifies the Messiah.

The second kind of artificial cabala, which is called *Notaricon*, consists in taking each particular letter of a word for an entire diction. For example, of *Bereschith*, which is the first word of Genesis, composed of the letters B, R, A, S, C, H, J, T, they make—Bara-Rakia-Arez-Schamaim-Jam-Tehomoth, i. e. he created the firmament, the earth, the heavens, the sea, and the deep; or in forming one entire diction out of the initial letters of many: thus, in *Atah-Gibbor-Lealam-Adonai* (thou art strong forever, O Lord,) they put the initial letters of this sentence together, and form the word *Agla*, which signifies either, I will reveal, or a drop of dew, and is the cabalistic name of God.

The third kind, called *Themura*, consists in changing and transposing the letters of a word: thus of the word *Bereschith*, (the first of the book of Genesis,) they make *A-betisri*, the first of the month *Tisri*, and infer from

thence that the world was created on the first day of the month *Tisri*, which answers very nearly to our September.

The cabala, according to the Jews, is a noble and sublime science, conducting men by an easy method to the profoundest truths. Without it, the holy Scriptures could not be distinguished from profane books, wherein we find some miraculous events, and as pure morality as that of the law, if we did not penetrate into the truths locked up under the external cover of the literal sense. As men were grossly deceived, when, dwelling upon the sensible object, they mistook angels for men; so also they fall into error or ignorance, when they insist upon the surface of letters or words, which change with custom, and ascend not up to the ideas of God himself, which are infinitely more noble and spiritual.

Some visionaries, among the Jews, believe that Jesus Christ wrought his miracles by virtue of the mysteries of the cabala. Some learned men are of opinion that Pythagoras and Plato learned the cabalistic art of the Jews in Egypt: others, on the contrary, say the philosophy of Pythagoras and Plato furnished the Jews with the cabala. Most of the heretics in the primitive Christian church fell into the vain conceits of the cabala, particularly the Gnostics, Valentinians, and Basilidians.—*Hend. Buck*.

**CABALISTS**; those Jewish doctors who profess the study of the cabala. In the opinion of these men, there is not a word, letter, or accent in the law, without some mystery in it. The first cabalistical author that we know of is Simon the son of Joachai, who is said to have lived a little before the destruction of Jerusalem by Titus. His book, entitled *Zohar*, is extant; but it is agreed that many additions have been made to it. The first part of this work is entitled *Zenitha*, or *Mystery*; the second, *Itra Rabba*, or the *Great Synod*; the third, *Itra Lata*, or the *Little Synod*; which is the author's adieu to his disciples.—*Hend. Buck*.

**CABIRI**, (*great, powerful*;) the four great gods of the ancient pagans, particularly the Samothracians. They were named Axieros, Axiokersa, Axiokersos, and Casmilus, which are explained by Bochart to be Ceres, Pluto, Proserpine, and Mercury; all children of Jupiter.—*Broughton's Dict*; *Danet's Dict. of Ant.*; *Williams*.

**CABUL**, the name which Hiram, king of Tyre, gave to the twenty cities in the land of Galilee, of which Solomon made him a present, in acknowledgment for the great services in building the temple. 1 Kings 9: 31. These cities not being agreeable to Hiram, on viewing them, he called them the land of Cabul, which in the Hebrew tongue denotes *displeasing*; others take it to signify *binding* or *adhesive*, from the clayey nature of the soil.—*Watson*.

**CADARIANS**, (*powerful*;) a sect of Mussulmen, according to D'Herbelot, who maintain free-will in opposition to fate, from which they are charged with admitting two first principles, like the Manichæans.—*Broughton's Dict.*; *Williams*.

**CADIZADELITES**; a sect of mongrel Mahometans, in their doctrine and manners resembling the ancient Stoics, and remarkably grave; believing in Mahomet as the Paraclete, yet, some of them at least, reverencing Jesus Christ, and favoring the Christians. They receive both the Bible and the Koran, practise circumcision, and scruple not to drink wine.—*Ricaud's Hist. of the Ottoman Empire*; *Broughton's Dict.*; *Williams*.

**CALAPHAS**, high-priest of the Jews, succeeded Simon, son of Camith; and after possessing this dignity nine years, from A. M. 4029 to 4038, he was succeeded by Jonathan, son of Ananas, or Annas. Caiaphas was high-priest, A. M. 4037, which was the year of Jesus Christ's death. He married a daughter of Annas, who also is called high-priest in the gospel, because he had long enjoyed that dignity. When the priests deliberated on the seizure and death of Jesus Christ, Caiaphas declared, that there was no room for debate on that matter, "because it was expedient that one man should die for the people,

that the whole nation should not perish." John 11: 49, 50. This sentiment was a prophecy, which God suffered to proceed from the mouth of the high-priest on this occasion, importing, that the death of Jesus would be for the salvation of the world. When Judas had betrayed Jesus, he was first taken before Annas, who sent him to his son-in-law, Caiaphas, who possibly lived in the same house. John 18: 24. The priests and doctors of the law there assembled to judge our Saviour, and to condemn him. The depositions of certain false witnesses being insufficient to justify a sentence of death against him, and Jesus continuing silent, Caiaphas, as high-priest, said to him, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God?" To this adjuration, so solemnly made by the superior judge, Jesus answered, "Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." On hearing these words, Caiaphas rent his clothes, saying, "What farther need have we of witnesses? Behold now you have heard his blasphemy. What think ye?" They answered, "He is worthy of death." And, as the power of life and death was not at this time in their hands, but was reserved by the Romans, they conducted him to Pilate, that he might confirm their sentence, and order his execution.

Two years after this, Vitellius, governor of Syria, coming to Jerusalem at the passover, was received very magnificently by the people. As an acknowledgment for this honor, he restored the custody of the high-priest's ornaments to the priests, he remitted certain duties raised on the fruits of the earth, and deposed the high-priest Caiaphas. From this it appears that Caiaphas had fallen under popular odium, for his deposition was to gratify the people.—*Watson*.

CAIN, the eldest son of Adam and Eve. He was the first man who had been a child, and the first man born of woman. For his history, as connected with that of Abel, see ABEL. The mark set upon Cain, "lest any one finding him should kill him," has been variously interpreted. Some have supposed it a change in the color of his skin, others a certain horror of countenance. The LXX. understood the passage to mean, that the Lord gave him a sign, to assure him that his life should be preserved. Whatever it was, its object was not to aggravate, but to mitigate his punishment, which may intimate that Cain had manifested repentance.

Mr. Taylor, in illustration of the history of Cain, observes: Cain had slain Abel his brother; this being a very extraordinary and embarrassing instance of guilt, and perhaps the first enormous crime among mankind which required *exemplary* punishment, the Lord thought proper to interpose, and to act as judge on this singularly affecting occasion. Adam might be ignorant of this guilt, ignorant by what process to detect it, and ignorant by what penalty to punish it; but the Lord (metaphorically) hears of it, by the blood which cried from the ground; and he detects it, by citing the murderer to his tribunal; where, after examination and conviction, he passes sentence on him:—"Thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood; a fugitive and a vagabond shalt thou be in the earth." And Cain said to the Lord, "Is my iniquity too great for expiation? Is there no fine, no suffering, short of such a vagabond state, that may be accepted? Behold, thou hast banished me this day from the face of the land (*adamah*) where I was born, where my parents dwell, my native country! and from thy presence also, in thy public worship and institutions; I must now hide myself from all my heart holds dear, being prohibited from approaching my former intimates, and thy venerable altar. I shall be a fugitive, a vagabond on the earth; and any one (in future years) who findeth me may slay me without compunction, as if I were rather a wild beast than a man." The Lord said, "I mentioned an expiation formerly, on account of your crime of ungovernable malice and anger, bidding you lay a sin-offering before the sacred entrance; but then you disregarded that admonition and command. Nevertheless, as I did not take the life of your father Adam, though forfeited, when I sat in judgment on him, but abated of

that rigorous penalty; so I do not design that you should be taken off by sudden death; neither immediately from myself, nor mediately by another. I pronounce, therefore, a much heavier sentence on whoever shall destroy Cain. Moreover, to show that Cain is a person suffering under punishment, since no one else has power to do it; since he resists the justice of his fellow-men; since his crime has called me to be his judge, I shall brand his forehead with a mark of his crime; and then, whoever observes this mark will avoid his company: they will not smite him, but they will hold no intercourse with him, fearing his irascible passions may take offence at some unguarded word, and should again transport him into a fury, which may issue in bloodshed. Beside this, all mankind, wherever he may endeavor to associate, shall fear to pollute themselves by conference with him."—The meanness continually arising from this state of sequestration, led the unhappy Cain to seek repose in a distant settlement.

He retired into the land of Nod, lying east from the province of Eden. While he dwelt in this country, which is generally understood to be Susiana, or Chusistan, he had a son, whom he named Enoch, in memory of whom he built a city of the same name. This is all we learn from Scripture concerning Cain.—*Watson; Calmet*.

CAINAN, son of Enos, born A. M. 325, when Enos was ninety years of age. Gen. 5: 9. At the age of seventy, Canan begat Mahalalel; and died, aged nine hundred and ten, A. M. 1235.

CAINAN, a son of Arphaxad, and father of Salah. He is neither in the Hebrew nor in the Vulgate of Gen. 11: 12—14, but is named between Salah and Arphaxad, in Luke 3: 36. The LXX. in Gen. 10: 24. 11: 12. admit him. Some have suggested, that the Jews suppressed the name Canan out of their copies, designing to render the LXX. and Luke suspected. Others, that Moses omitted Canan, being desirous to reckon ten generations only from Adam to Noah, and from Noah to Abraham. Others, that Arphaxad was father of both Canan and Salah; of Salah naturally, of Canan legally. Others, that Canan and Salah were the same person, under two names; thus they allege in support of that opinion which maintains Canan to be really son of Arphaxad, and father of Salah. Many learned men believe, that this name was not originally in the text of Luke, but is an addition by inadvertent transcribers, who, remarking it in some copies of the LXX. added it.—*Calmet*.

CAINITES; a sect that sprung up about the year 130; so called, because they esteemed Cain worthy of the greatest honors. They honored those who carry in Scripture the most visible marks of reprobation; as the inhabitants of Sodom, Esau, Korah, Dathan, and Abiram. They had in particular great veneration for Judas, under the pretence that the death of Christ had saved mankind.—*Hend. Buck*.

CAKES. The Hebrews had several sorts of cakes, which they offered in the temple, made of meal, of wheat, or of barley; kneaded sometimes with oil, sometimes with honey; sometimes only rubbed over with oil when baked, or fried with oil in a frying-pan.

For offering, these cakes were salted, but unleavened. If the cakes which were offered were baked in an oven, and sprinkled or kneaded with oil, the whole was presented to the priest, who waved the offering before the Lord, then took so much of it as was to be burned on the altar, threw that into the fire, and kept the rest himself. Lev. 2: 4. If the offering were a cake kneaded with oil, and dressed in a frying-pan, it was broken, and oil was poured on it; then it was presented to the priest, who took a handful of it, which he threw on the altar-fire, and the rest was his own. It should be observed, that oil in the East answers the purpose of butter among us in Europe.

Cakes or loaves, offered with sacrifices of beasts, as was customary, (for the great sacrifices were always accompanied by offerings of cakes, and libations of wine and oil,) were kneaded with oil. The wine and oil were not poured on the head of the animal about to be sacrificed, (as among the Greeks and Romans,) but on the fire in which the victim was consumed. Num. 28: 1, &c. The



law regulated the quantity of meal, wine, and oil, for each kind of victim. See BREAD.—*Calmet*.

**CALAH**; a city of Assyria, built by Ashur. Gen. 10: 12. From it the adjacent country, on the north-east of the Tigris, and south of the Gordian mountains of Armenia, was called Callachene, or Callacide.—*Watson*.

**CALAMUS**, *kanha*; (Exod. 30: 23. Cant. 4: 14. Isa. 43: 24. Jer. 6: 29. Ezek. 27: 19.) an aromatic reed, growing in moist places in Egypt, in Judea, near lake Genesareth, and in several parts of Syria. It grows to about two feet in height; bearing from the root a knotted stalk, quite round, containing in its cavity a soft white pith. The whole is of an agreeable aromatic smell; and the plant is said to scent the air even while growing. When cut down, dried, and powdered, it makes an ingredient in the richest perfumes. It was used for this purpose by the Jews.

**CALAMUS SCRIPTORIUS**; a reed answering the purpose of a pen to write with. The ancients used styles, to write on tablets covered with wax; but reeds, to write on parchment or papyrus. The Psalmist says, "My tongue is the pen of a ready writer." 45: 1. The Hebrew signifies rather a style. The third book of Maccabees states, that the writers employed in making a list of the Jews in Egypt, produced their reeds quite worn out. Baruch wrote his prophecies *with ink*, (Jer. 36: 4.) and, consequently, used reeds; for it does not appear that quills were then used to write with. In 3 John 13, the apostle says, he did not design to write with pen (reed) and ink. The Arabians, Persians, Turks, Greeks, and Armenians, to this day, write with reeds, or rushes.—*Watson*.

**CALAMY**, (EDMUND,) a celebrated non-conformist divine, was born at London, in 1600, and studied at Cambridge. Having embraced Presbyterianism, he took an active part in the religious disputes of the age, and was one of the authors of the treatise which bore the title of *Smectymnus*, and was directed against Episcopacy. He was a member of the assembly of divines at Westminster; but he strenuously opposed the trial of the king, and the usurpation of Cromwell, and had a share in effecting the restoration of Charles the Second. The restored monarch offered him the bishopric of Litchfield, but he refused it, and he was subsequently expelled from his living by the act of uniformity. Such was the shock to his health, in consequence of the fire of London, that he is said to have died of it, in 1666. He produced many sermons and controversial writings. Calamy was a learned, yet a plain, faithful, pious, and practical preacher. On one occasion, after the restoration, when preaching before general Monk on the subject of "*filthy lucre*," he said, "And why is it called *filthy*, but because it makes men do base and filthy things? Some men will betray three kingdoms for filthy lucre's sake;" at the same time throwing his handkerchief towards the general's pew.—*Davenport*.

**CALAMY**, (EDMUND, DR.) an eminent non-conformist divine, grandson of the preceding, was born in London, April 5th, 1671. His father, bearing the same name, was one of the ministers ejected by the act of uniformity, from his living at Moreton, in Essex. His father early placed him in the merchant tailors' school, where he obtained the esteem of his master, Mr. Hartcliffe, and gained much elementary knowledge. He was subsequently instructed at the seminary of Mr. Cradock, in Suffolk, where he procured, by his talents and worth, the esteem of many persons, who afterwards attained to great eminence in the church of England. At the age of seventeen, he was removed to the university of Utrecht, and placed under the tuition of two distinguished professors, Dr. Uries and G. evius. There he studied intensely. One whole night of every week, in addition to all his protracted days, he devoted to the acquisition of knowledge. In 1691, when Principal Carstairs was sent to Holland, in quest of a gentleman to fill a professor's chair in the university of Edinburgh, he applied to Calamy, and pressed him to accept the situation; but he declined the proffered honor, though soon afterwards he returned to England, for the purpose of pursuing his studies in the Bodleian library. After studying the controversy between the conformists and non-conformists, he determined on entering the ministry among the latter, and frequently preached in the meeting-house

at Oxford, and round the neighborhood. In 1672, he was requested to assist the minister of a Presbyterian congregation in Blackfriars'; and in 1673 was ordained at Little St. Helen's. In 1702, he was chosen to assist Dr. Williams, and elected one of the Tuesday lecturers at Salters' hall. In 1703, the Rev. Mr. Alsop being removed, by death, from his congregation in Westminster, Dr. Calamy succeeded him; and there, to persons of high rank and considerable knowledge and information, he for many years preached with pious ardor and wise fidelity. In 1702, he published an "Abridgment of Baxter's History of his Life and Times," and an "Apology for Non-conformists." In 1703, he answered bishop Hoadley's Reasonableness of Conformity to the Church of England, in a work entitled "A Defence of Moderate Non-conformity," &c. Soon after this publication, bishop Hoadley wrote a work, entitled, "A Serious Admonition to Mr. Calamy." In 1704, Mr. Calamy published the second part of his Defence of Moderate Non-conformity, which the celebrated Locke pronounced to be unanswerable. In 1705, he wrote the third part of his Defence, and added thereto a Letter to Hoadley, in reply to his "Defence of the Reasonableness of Conformity." In 1707, Hoadley published his "Defence of Episcopal Ordination," and Calamy wrote a reply to it; but that reply, from prudential motives, he did not print. In 1709, at the request of several distinguished persons in Scotland, he visited that country; was received with the highest marks of respect and esteem, and was honored by the universities of Edinburgh, Glasgow, and Aberdeen, with the degree of doctor of divinity. In 1713, he published a second edition of his "Abridgment of Baxter's Life and Times," and continued, as usual, faithfully and zealously to preach to a large and attentive congregation. In 1718, he wrote a vindication of his grandfather and other ejected ministers, from the charges brought against them by Echar, in his history of England; and in 1720, his far celebrated "Non-conformists' Memorial" first made its appearance. That work contains biographical notices of the two thousand ministers, lecturers, masters, and fellows of colleges, who were ejected and silenced by the act of uniformity.

His mind was not, however, solely devoted to the cause of non-conformity, but he was often engaged in recommending the doctrines or duties of religion. In 1722, he dedicated a volume of sermons on the "Doctrine of the Holy Trinity," to the king, who ordered him to be presented with fifty pounds. He wrote a short life of Mr. Howe, published many single sermons, and left behind him the manuscript of an Historical Account of his own Life, with some Reflections on the Times in which he had lived. That account consisted of three volumes folio, and has recently been published. He died on the 3d of June, 1732, aged sixty-two.

To Dr. Calamy dissenters were much attached, in consequence of the zeal, and ability, and kindness with which he pleaded their cause; and most men allow that he was a sincere Christian, a good scholar, and a sound theologian. See *Mayo's Sermon on the Death of Calamy; Calamy's Abridgment of the Life of Baxter, &c.*—*Jones's Chr. Biog.*

**CALAS**, (JOHN,) an unfortunate merchant of Toulouse, of the Protestant religion. When his son, Marc Antoine, who had embraced the tenets of the Catholics, had strangled himself in a fit of melancholy, the father was seized by the suspicious government, as guilty of the murder. No proof could be offered against him, and self-evident as it was that a weak old man could not execute such a deed of violence on a youth full of strength, in a house where the family was then resident, even if the feelings of a parent were put out of the question, yet he was condemned and broken upon the wheel in 1762, in the sixty-fifth year of his age. The family of the unhappy man retired to Geneva, and Voltaire subsequently undertook to defend his memory. He succeeded in drawing public attention towards the circumstances of the case, and a revision of the trial was granted. Fifty judges once more examined the facts, and declared Calas altogether innocent.—*Davenport*.

**CALASIO**, (MARIUS,) a Franciscan friar, was born at Calasio, near Aquila, in the Neapolitan territory, about

1550. He died in 1620, just as he was on the point of publishing his Concordance of the Bible, in four folio volumes; an excellent work, which forms a complete Hebrew Lexicon, and on which he had spent forty years of incessant labor. Hebrew was as familiar to Calasio as his native language. His Concordance appeared in 1621, and was republished by Romaine, in 1747.—*Davenport*.

CALATRAVA, THE NUNS OF THE ORDER OF, were founded in 1219, by Don Gonsalves Yanes, grand-master of the knights of Calatrava, in Spain. They wore the habit of the Cistercians, and performed the same probations as the knights.—*Broughton's Dict.*; *Williams*.

CALDERARI, (*braziers*;) a politico-religious sect of Italy, set on foot, during the reign of Murat, in opposition to the *Carbonari*, which see.—*Williams*.

CALDERWOOD, (DAVID,) a Scotch Presbyterian divine, was born in 1575, and strenuously opposed the plan of James VI. to establish conformity between the English and Scotch churches; for which opposition he was banished. Retiring to Holland, he published, in 1625, his work, entitled *Altare Damascenum*; a severe attack on Episcopacy. He returned to Scotland; contributed greatly to the establishment of Presbyterianism; and died in 1651. Calderwood left a voluminous history of the church of Scotland, of which only a portion has been printed.

He was a man endowed with extraordinary powers of mind; and was, during the whole of his useful life, a firm friend to non-conformity, devoted to the cause, and continually wrote in its favor: nor was he less distinguished as a Christian than as a divine. His piety was undissembled and eminent; and though the correctness of his creed may be questioned, the sincerity of his religion must be admitted. See Calderwood's History of the Church of Scotland, and Spotwood's History of the Church of Scotland.—*Davenport*; *Jones's Chr. Biog.*

CALDWELL, (ELIAS B.) clerk of the supreme court of the United States, graduated at Princeton in 1796, and died at Washington in May, 1825, gladdened by the promises of the religion which he professed. He zealously assisted in forming and conducting the American Colonization Society, of which he was the corresponding secretary. In honor of him, the managers of the society gave the name of Caldwell to a town in their African colony. Mr. C., in order to bring religious instruction to the untaught in the country near Washington, obtained a license to preach from the presbytery, and was accustomed to preach on the Sabbath.—*African Repos.* i. 126; *Miss. Herald*, 22: 81.; *Allen*.

CALEB, son of Jephunneh, a heroic prince of Judah, was sent with Joshua and others to view the land of Canaan. Num. 13. They brought with them some of the finest fruits as specimens of its productions; but some of the spies discouraging the people, they openly declared against the expedition. Joshua and Caleb encouraged them to go forward, and the Lord sentenced the whole multitude except these two to die in the desert. 14: 1—10. When Joshua invaded and conquered great part of Canaan, Caleb with his tribe came to Gilgal, and asked for a particular possession, which Joshua bestowed upon him with many blessings. ch. 14: 6—15. Caleb, therefore, with his tribe, marched against Kirjath-arba, (afterwards Hebron,) took it, and killed three giants of the race of Anak; from thence he went to Debir, or Kirjath-sepher, which was taken by Othniel; 11: 5: 13—19. Caleb is thought to have survived Joshua.—*Calmel*.

CALENDAR; the order and series of the months that make up a year: it comes from the word *Calendæ*, the name which the Romans gave to the first days of the month. The Roman calendar was composed by Romulus, founder of Rome, who being better versed in martial affairs than acquainted with the stars, made a year of ten months, whereof the first was March, then April, May, June, Quintil, called afterwards Julius, and Sextil, called also in process of time, August, September, October, November, December: he gave March, May, Quintil, and October, each thirty-one days, and but thirty each to the other six; so that altogether made but three hundred and four days. Numa Pompilius reformed this, and imitated the Grecians, to allow the year twelve lunar months, of thirty and twenty-nine days each, one after the other,

which made three hundred and fifty-four days; but because he loved an uneven number, through a superstition that he held from the Egyptians, he made his of three hundred and fifty-five days, and gave it twelve months, viz. January, February, March, &c. January was of twenty-nine days, February of twenty-eight, March, May, July, and October, of thirty-one, and the other six of twenty-nine each: it did not matter, February's being an even number, because he designed it for the sacrifices that were made for the gods of hell, to which that number, because unlucky, better belonged. Numa would have the month of January, which he placed at the winter solstice, to be the beginning of the year, and not March, which Romulus placed at the equinox of the spring. He also made use of the intercalation of the Grecians, who added a supernumerary month every second year, which consisted successively of twenty-two and twenty-three days; and that to equal the civil year to the motion of the sun, which makes its revolution in three hundred and sixty-five days, and about six hours, he ordered the chief pontiffs to show the people the time and manner of inserting these extraordinary months; but whether it was through ignorance, superstition or interest, they confounded things so much, that the feasts which should be kept according to this institution at certain times, fell upon quite different seasons, as the feasts of autumn upon the spring, &c. This disorder was so great, that Julius Cæsar, dictator and sovereign pontiff, after he had won the battle of Pharsalia, did not look upon the reformation of the calendar as a thing unworthy his care. He sent for the famous astrologer, Sosigenes, from Alexandria, who ordered the year according to the course of the sun, and having composed a calendar of three hundred and sixty-five days, he left the six hours to form a day at the end of every fourth year, which day was to be inserted in the month of February, after the 24th of that month, which the Romans, according to their way of counting, called the sixth of the calends; and hence came the word *bissextile*, because they said twice *Sexto Calendas*, to imply the ten days by which the solar year of three hundred and sixty-five days surpassed Numa's of three hundred and fifty-five; he added two days to January, Sextil, and December, who had before but twenty-nine; and added to April, June, September, and November, a day to each, leaving the month of February but twenty-eight days in the ordinary years, and twenty-nine in the bissextile. And as by the negligence of those who were to order and distribute the intercalary months, the beginning of the year was found to be seventeen days before the winter solstice, and that it was then also a year of the intercalation of the month of twenty-three days, which in all made ninety; for this reason, I say, this year of the correction of the calendar by Julius Cæsar was of fifteen months, and of four hundred and forty-five days, and was therefore called the year of confusion. It is of importance to observe that this emperor, willing to accommodate himself to the humor of the Romans, who were used so long to the lunar year, began the Julian year upon a day of the new moon, which followed the winter solstice, and which was at that time eight days after it, and that was the reason why the year begun since eight days after the solstice of Capricorn. It was not hard for the Romans, who then commanded most part of the earth, to make this correction of Julius Cæsar to be received, and bring it in use amongst the remotest nations. The Grecians left off their lunar, and the intercalation of their forty-five days every fourth year. The Egyptians fixed their *Thot*, or the first day of their year, which before changed from one season to another; the Hebrews did the like,—so that it became the calendar of all nations. The primitive Christians kept the same name of the months, the same number of days of the months, and the intercalation of a day in the bissextile year; but took out of the Julian calendar the nundinal letters, which marked the days of assembly, or *feria*, and put other letters in their place to mark Sunday, and the other days of the week; and instead of the profane feasts, and the plays of the Romans, they placed in order the feasts and ceremonies of the true religion. About the beginning of the sixth age, Dennis the abbot, surnamed the Little, seeing the different customs of the eastern and western

churches about the time of celebrating Easter, he composed a calendar according to the Victorian period, composed of cycles of the sun and moon, with reference to the birth of Jesus Christ; for until then the greatest part of the Christians counted their eras from the foundation of Rome, or from the consuls and emperors, always keeping to the custom of the Romans as to the beginning of the year, fixed on the first of January. This calendar of the ancient church showed precisely enough the new moon, and consequently the time of the feast of Easter; but in succeeding ages, it was discovered that this calculation did not agree altogether with the course of the sun and moon, and that the feast of Easter was no more held upon the full moon of the first month. And this error in astronomy was of evil consequence, because the feast of Easter would have insensibly fallen in winter, and then in autumn and summer. To remedy this disorder, pope Gregory XIII. sent briefs to all Christian princes, and to all famous universities, to desire them to seek means to re-establish the vernal equinox in its right place; and after he had received the opinions of all the learned, he cut off ten days in the calendar, and confirmed it with a bull in 1581, so that the day after St. Francis, which is the 4th of October, was called fifteen instead of five; by this correction, what was before the 11th of October became the 21st; and the equinox of spring, which fell upon the 2d of March, was changed to the 12th, as it was in the time of the council of Nice, in 325. The same pope found a way to hinder the like disorder for the future, in cutting off one bissextile day every hundred years. This correction was received by all those that are of the church of Rome, but has not been allowed of by the Protestants of England, Germany, &c. And there were several learned men that wrote against this reformation; amongst others Mæstlinus, professor of mathematics at Tubingen, Scaliger, and Georgius Germanus; and there was a new modelled calendar made by Mr. Viete, and presented to the pope, with his notes upon the faults that he observed in the Gregorian. This is also called the new and perpetual calendar, because the disposition of the epacts, which are substituted for the golden number, will make it of use in all times, whatever may be discovered in the motion of the stars.—*Blondel; Hend. Buck.*

**CALENDARS;** books containing the memorials of the days on which the martyrs suffered. At first, the calendar contained the mention of the martyrs only; but, in the course of time, the confessors, or those who, without arriving at the glory of martyrdom, had confessed their faith in Christ, by their heroic virtues, were admitted to the same honor. The calendars were preserved in the churches. A calendar of the church of Rome was published by Boucher, another by Allatius, a third by Joannes Wanto, chancellor of Paris. A most ancient calendar of the church of Carthage was published by Mabillon. But the principal work of this kind is Joseph Assemann's "Calendar of the Universal Church, illustrated with notes."—*Butler's Life of Alban Butler; Henderson's Buck.*

**CALENDERS;** Mahometan friars, so called from Santon Calenderi, their founder, who went bare-headed, and clothed in the skins of wild beasts, whom they resembled in their morals, or rather want of morals.—*Broughton's Dict.; Williams.*

**CALEPODIUS;** a Christian minister of Rome, who suffered martyrdom in the persecution of the emperor Maximinus. After being inhumanly treated, and barbarously dragged about the streets, a millstone was fastened about his neck, and he was thrown into the river Tiber, A. D. 235.—*Foz.*

**CALIGULA,** (Caius,) emperor of Rome, succeeded Tiberius, A. D. 37; and reigned three years, nine months, and twenty-eight days. It does not appear that he molested the Christians. Caius having commanded Petronius, governor of Syria, to place his statue in the temple at Jerusalem, for the purpose of adoration, the Jews so vigorously opposed it, that, fearing a sedition, he suspended the order. He was killed by Cereas, one of his guards, while coming out of the theatre, A. D. 41, in the fourth year of his reign; and was succeeded by Claudius.—*Calmet.*

**CALISTUS;** a bishop of Rome, who suffered martyrdom, A. D. 224. The manner of his death is not recorded.—*Foz.*

**CALIXTUS,** properly **CALISEN,** (GEORGE;) the most able and enlightened theologian of the Lutheran church in the seventeenth century, was born in 1586, at Melby, in Holstein, and educated at Flensburg and Helmstadt. In 1607, in the latter university, he turned his thoughts to theology; in 1609, visited the universities of the south of Germany; in 1612, those of Holland, England, and France, where his intercourse with different religious parties, and the greatest scholars of his time, developed that independence and liberality of opinion, for which he was distinguished. After a brilliant victory, in 1614, in a dispute with the Jesuit Murianus, he was made professor of theology, and died in 1656. His treatises on the authority of the Holy Scriptures, transubstantiation, celibacy, supremacy of the pope, and the Lord's supper, belong, even according to the judgment of learned Catholics, to the most profound and acute writings against Catholicism. But his genius, and the depth of his exegetic and historical knowledge, exposed him to the persecutions of the zealots of his time. His assertion that the points of difference between Calvinists and Lutherans were of less importance than the doctrines in which they agreed, and that the doctrine of the Trinity was less distinctly expressed in the Old Testament than in the New, and his recommendation of good works, drew upon him the reproaches of crypto-papism. His heresy was termed *Syncretism.* See below. The elector John George I. of Saxony, protected him, in 1655, at the diet of Ratisbon, against the Lutheran theologians. His historical investigations and his philosophical spirit shed new light on dogmatic theology and the exegesis of the Bible, and gave them a more scientific form. He made Christian morality a distinct branch of science, and by reviving the study of the Christian fathers, and of the history of the church, prepared the way for Spener, Thomasius, and Semler. He educated his son, Frederick Ulrick Calixtus, and many other enlightened theologians.—*Ency. Amer.*

**CALIXTINS;** a branch of the Hussites in Bohemia and Moravia, in the fifteenth century. The principal point in which they differed from the church of Rome, was the use of the chalice (calix,) or communicating in both kinds. Calixtins was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the seventeenth century, who endeavored to unite the Romish, Lutheran, and Calvinistic churches, in the bonds of charity and mutual benevolence. He maintained, 1. That the fundamental doctrines of Christianity, by which he meant those elementary principles whence all its truths flow, were preserved pure in all three communions, and were contained in that ancient form of doctrine that is vulgarly known by the name of the apostles' creed. 2. That the tenets and opinions which had been constantly received by the ancient doctors during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of Scripture.—*Hend. Buck.*

**CALL;** to name a person or thing, Acts 11: 26. Rom. 7: 3. 2. To cry to another for help; and hence, to pray. The first passage in the Old Testament in which we meet with this phrase, is Gen. 4: 26, where we read, "Then began men to call on the name of the Lord;" or Jehovah; the meaning of which seems to be, that they then first begun to worship him in public assemblies. In both the Old and New Testament, to call upon the name of the Lord, imports invoking the true God in prayer, with a confession that he is Jehovah, that is, with an acknowledgment of his essential and incommunicable attributes. In this view the phrase is applied to the worship of Christ. Acts 2: 21. 7: 59. 9: 14. 22: 16. Rom. 10: 12. 1 Cor. 1: 2.—*Watson.*

**CALLING.** Divines have disputed much in modern times concerning "the calls and invitations of the gospel;" and difficulties have been started about reconciling them with the scripture doctrines of election and particular redemption. Many, no doubt, have obscured and perverted the doctrine of divine grace by what have been termed ministerial calls, and exhortations, and gospel offers. Persons, while in a state of unbelief, have been directed what

they should do in order to work themselves into a converted state, and become qualified for trusting in Christ. Faith has been represented as some laborious exercise of the mind; and sinners have been urged to strive hard to perform the great work of believing, that they may be justified. These things are unquestionably both improper and pernicious; because instead of exhibiting Christ as the immediate, the free, and the all-sufficient relief of the guilty, they convert the gospel into a law of works, and give the sinner as much to do, in order to obtain an interest in Christ and his salvation, as if he were to obey the whole law.

1. But though the calls of the gospel may have been misrepresented, and converted into a self-righteous system, nothing is more plain than that there are invitations, calls, and exhortations addressed to unbelievers, in the Scriptures. Such are Isa. 55: 1—4. Matt. 11: 28. John 7: 37. Rev. 22: 16, 17. Christ represents the preaching of the gospel under the similitude of inviting persons to a marriage supper, where every thing was prepared and ready for their use. Matt. 22: 2—15. Luke 14: 16—24. Paul speaks of himself and fellow-apostles as Christ's ambassadors, commissioned by him to beseech, to pray, and to entreat men to be reconciled to God. 2 Cor. 5: 18—21. And this corresponds with the words in the parable, "Compel them to come in." Luke 14: 23. No doubt, this compulsion is only to be effected by persuasion, the forcible persuasion of truth; and there is in the gospel testimony and promise every thing that is calculated to promote that object. If indeed the gospel resembled some cold mathematical problem which persons might examine and re-examine, and then lay aside as a thing in which they had no immediate interest or concern, it would be as supposed; but if we reflect upon its important and interesting nature to every one who hears it, and how deeply their present peace and final happiness are involved in the reception which they give it, we must at once perceive how much the state of the question becomes thereby altered; for "it is not only a faithful saying, but a saying that is worthy of all acceptation," that is, supremely excellent and desirable, "that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. Accordingly, when the first preachers of the word went abroad among the nations as the heralds of salvation, they pressed home the doctrine of reconciliation upon men, declaring that God was now accessible to sinners by the death of his Son; and they urged this as the grand motive and argument why men should be reconciled unto God: and these things they enforced upon their consciences with a view to excite their affections, their hopes and their fears. On the other hand, "knowing the terrors of the Lord, they persuaded men" to flee from the wrath to come, awakening the careless and unconcerned to a proper consideration of their state, and of the danger they incurred in rejecting the great salvation. They, at the same time, set before them the glorious suitableness and freedom of that salvation, the evidence by which it is supported, and the happiness which results from enjoying it; thus alluring them by the mercies of God; and in all this, addressing themselves, not merely to the speculative fancy, but "to every man's conscience as in the sight of God." 2 Cor. 4: 2. Thus they "compelled them to come in." And the divine wisdom and condescension were equally manifested in this; for we often see the pressing invitations and importunate entreaties, even of our fellow-creatures, influencing the most obdurate minds, when every other method has proved ineffectual. And to this method the blessed God hath condescended to have recourse, to work upon the human mind, in sending the message of peace, pardon, and reconciliation among his rebellious creatures. Thus far both the Arminian and the Calvinist are agreed.

2. If now the word of God does contain invitations, calls, and entreaties to sinners, while dead in trespasses and sins, to *repent and believe the gospel*: and if, on the other hand, it asserts that *no man can come unto Christ*, or believe in him, *except the Father draw him*; neither of which propositions can be denied; then, certainly, the difficulty which we may feel in harmonizing them, should not influence us to deny the truth of either. We ought rather to confess our ignorance, and leave it to God to harmonize

these apparent difficulties, and to justify his own ways to man. The Arminian, it is true, has his theory for this purpose, and the Calvinist has his; but neither, it seems, has yet given universal satisfaction. The Arminian, dissatisfied with the obvious distinction between a *natural* and a *moral* inability, pleads for *sufficient grace to all*; to which the Calvinist replies, that this hypothesis, while denying in every case that of *sovereign efficiency*, ascribes to man and not to God, the very turning point of his own salvation. See ARMINIANISM, and CALVINISM.

3. "On this difficult question," says a late writer, "what must we answer? Must we say that God could not foresee the event? This cannot be admitted without doing injustice to his perfections as well as to Scripture, which foresaw and foretold the rejection of the Messiah by the Jews, and the rejection of the Jews for murdering the Messiah. Must we say that God expostulates with none but the elect? But this is rather cutting the knot than untying it. Must we then say that God is insincere in addressing them? This is dreadful: for if God can speak falsely, dangerous is the state of those who trust him. Neither of these inferences can be admitted; indeed it would answer no end; for to admit either of these, is to plunge ourselves into a thousand difficulties for the sake of removing one. Let us then rest, where we ought to rest. Let us believe the Scripture propositions to be true, and, applying ourselves to practice, let us leave the manner of reconciling them to God. I call it but the shadow of a difficulty; for indeed a man must know very little of God, very little of himself, and very little of Scripture, not to know that two truths may be both certain, and yet the harmony of them be beyond his comprehension.

4. There is then a universal call of the gospel to all men; for wherever it comes, it is the voice of God's Spirit to those who hear it, calling them to repent and believe the divine testimony unto the salvation of their souls; and it leaves them *inexcusable* in rejecting it. John 3: 14—19. Heb. 10: 26—29. This universal call, however, is not inseparably connected with salvation; for it is in reference to that, that Christ says, "Many are called, but few are chosen." Matt. 22: 14.

5. Though these words, therefore, are well understood, as they occur in general use, it must nevertheless be apparent to all who read the New Testament with attention, that they have a sacred and appropriate signification as used by the evangelists and apostles, the proper understanding of which is of considerable importance. For the Scripture also speaks of a calling which is effectual, and which consequently is more than the outward ministry of the word; yea, more than some of its partial and temporary effects upon many who hear it, for it is always ascribed to God's making his word effectual through the enlightening and sanctifying influences of his Holy Spirit. In the golden chain of spiritual blessings which the apostle enumerates in Rom. 8: 30, originating in the divine predestination, and terminating in the bestowment of eternal glory on the heirs of salvation, that of *CALLING* forms an important link. "Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Thus it is said, "Paul may plant, and Apollos water, but God giveth the increase." 1 Cor. 3: 6, 7. Again, he is said to have "opened the heart of Lydia, that she attended to the doctrine of Paul." Acts 16: 14. Hence, faith is said to be the gift of God. Eph. 2: 8. Phil. 1: 29. The Spirit takes of the things of Christ, and shows them to men, (John 16: 14,) and thus opens their eyes, turning them from darkness to light, and from the power of Satan unto God. Acts 26: 18. And so God saves his people, not by works of righteousness which they have done, but according to his mercy, by the washing of regeneration and renewing of the Holy Spirit. Titus 3: 5. Thus they are saved, and called with an holy calling, not according to their works, but according to the divine purpose and grace which was given them in Christ Jesus before the world began. 2 Tim 1: 9. It is evident that in these and the like passages, the term *calling* has much the same meaning as *conversion*; only that it more forcibly suggests the idea of the Gospel as the instrument, and of God as the author. See also Rom. 1: 6 8: 28, 30

9: 11, 23, 24. 11: 29. 1 Cor. 1: 24—31. 1 Thess. 1: 5. 2 Thess. 2: 14. Every unbiased mind must admit this conclusion.

6. Effectual calling has been more particularly defined by the call of the gospel, accompanied with the inward work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds with the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel. This may further be considered as a call from darkness to light, (1 Pet. 2: 9.); from bondage to liberty, (Gal. 2: 13.); from the fellowship of the world to the fellowship of Christ, (1 Cor. 1: 9.); from misery to happiness, (1 Cor. 7: 15.); from sin to holiness, (1 Thes. 4: 7.); finally, from all created good to the enjoyment of eternal felicity. 1 Pet. 5: 10. It is considered in the Scripture as an *holy calling*, (2 Tim. 1: 9.); an *high calling*, (Phil. 3: 14.); an *heavenly calling*, (Heb. 3: 1.); and *without repentance*, as God will never cast off any who are once drawn to him. Rom. 11: 29.—*Jones; Watson; Buck; Gill; Ridgeley; Bennet; McLean; Fuller.*

CALLENDER, (ELISHA,) minister of the first Baptist church in Boston, was the son of Ellis Callender, who was a member as early as 1669, and minister of the same church from 1708 till 1726. In early life the blessings of divine grace were imparted to him. He was graduated at Harvard college in the year 1710. At his ordination, May 21, 1718, Drs. Increase and Cotton Mather and Mr. Webb, though of a different denomination, gave their assistance. He was very faithful and successful in the pastoral office till his death, March 31, 1738. He was succeeded by Mr. Condy. A few days before his death he said, "When I look on one hand, I see nothing but sin, guilt, and discouragement; but when I look on the other, I see my glorious Savior, and the merits of his precious blood, which cleanseth from all sin. I cannot say, that I have such transports of joy, as some have had; but through grace I can say, I have gotten the victory over death and the grave." The last words which fell from his lips were, "I shall sleep in Jesus." His life was unspotted; his conversation was always affable, religious, and dignified; and his end was peaceful and serene.—*Backus's Hist. of New England*, iii. 124; *Boston Eve. Post*, April 3, 1738; *Allen; Benedict.*

CALLENDER, (JOHN,) an eminent Baptist minister and writer in Rhode Island, was a nephew of Elisha Callender, and was graduated at Harvard college in 1723. He was ordained colleague with Mr. Peckam as pastor of the church at Newport, Oct. 13, 1731. This was the second Baptist church in America. It was founded in the year 1644. Mr. Callender died January 26, 1748, aged forty-one. He was a man of very considerable powers of mind, and of accomplished education. The purity and evangelical simplicity of his doctrine, confirmed and embellished by the virtuous and devout tenor of his life, endeared him to his flock, and justly conciliated the esteem of all the wise, worthy, and good. Humanity, benevolence, and charity breathed in his conversation. He was distinguished equally for his candor and piety. He collected many papers relating to the history of the Baptists in this country, which were used by Mr. Backus. A century after the deed of Rhode Island was obtained of the Narragansett Indians, he delivered at Newport, March 24, 1738, a sermon on the history of the colony, which was published in 1739, with additions. This historical discourse, usually called the *Century Sermon*, brings down the history of Rhode Island and Providence plantations, from 1637 to the end of the first century. This is but a small work; yet it is the only history of Rhode Island which has been written, and it is honorable to its author. He published also a sermon at the ordination of Jeremiah Condy, 1739, and a sermon on the death of Mr. Clap of Newport, 1745.—*Backus's Hist. of New England*, iii. 229; *Allen; Benedict.*

CALMET, (AUGUSTINE,) an erudite divine and critic, and a monk of the Benedictine order, was born near Commercy, in Lorraine, in 1672; became abbot of St. Leopold, near Nancy, and, afterwards, of Senones; and died in 1757. Calmet is a voluminous author, and his works abound in information; but they are exceedingly prolix,

and written in an ungraceful style. The most popular of his numerous productions is, a Historical and Critical Dictionary of the Bible, in four volumes quarto, which, in a compressed form, has been naturalized in the English and other languages.—*Davenport.*

CALNEH; a city in the land of Shinar, built by Nimrod, and one of the cities mentioned, Gen. 10: 10., as belonging to his kingdom. It is believed to be the same with Calno, mentioned in Isa. 10: 9. It is said by the Chaldee interpreters, as also by Eusebius and Jerome, to be the same with Ctesiphon, standing upon the Tigris, about three miles distant from Seleucia, and that for some time it was the capital city of the Parthians. Bochart, Wells, and Michaëlis agree in this opinion.—*Watson.*

CALOYERS; a general name given to the monks of the Greek church. It is taken from the Greek *kalogerioi*, which signifies *good old men*. These religious consider Basil as their father and founder, and look upon it as a crime to follow any other rule than his. There are three degrees among them—the novices, who are called Archari; the ordinary professed, called Microchemi; and the more perfect, called Megalochemi. They are likewise divided into Cœnobites, Anchorites, and Recluses.

The cœnobites are employed in reciting their office from midnight to sunset; and as it is impossible, in so long an exercise, they should not be overtaken with sleep, there is one monk appointed to wake them; and they are obliged to make three genuflections at the door of the choir, and, returning, to bow to the right and left to their brethren. The anchorites retire from the conversation of the world, and live in hermitages in the neighborhood of the monasteries. They cultivate a little spot of ground, and never go out but on Sundays and holidays, to perform their devotions at the next monastery: the rest of the week they employ in prayer and working with their hands. As for the recluses, they shut themselves up in grottos and caverns on the tops of mountains, which they never go out of, abandoning themselves entirely to Providence. They live on the alms sent them by the neighboring monasteries.

In the monasteries, the religious rise at midnight, and repeat a particular office, called from thence Mesonycticon, which takes up the space of two hours; after which, they retire to their cells till five o'clock in the morning, when they return to the church to say matins. At nine o'clock, they repeat the terce, sexte, and mass; after which they repair to the refectory, where is a lecture read till dinner. Before they leave the refectory, the cook comes to the door, and, kneeling down, demands their blessing. At four o'clock in the afternoon, they say vespers; and at six, go to supper. After supper they say an office, from thence called apodipho; and, at eight, each monk retires to his chamber and bed till midnight. Every day, after matins, they confess their faults on their knees to their superior.

They have four lents. The first and greatest is that of the resurrection of our Lord. They call it the grand quarantain, and it lasts eight weeks. During this lent, the religious drink no wine, and their abstinence is so great, that, if they are obliged, in speaking, to name milk, butter, or cheese, they always add this parenthesis, *Timitis agias saracostis*, i. e. *saving the respect due to the holy lent*. The second lent is that of the holy apostles, which begins eight days after Whitsunday; its duration is not fixed, it continuing sometimes three weeks, and at other times longer. During this lent, they are allowed to drink wine. The third lent is that of the Assumption of the Virgin; it lasts fourteen days, during which they abstain from fish, excepting on Sundays, and the day of the transfiguration of our Lord. The fourth lent is that of Advent, which they observe after the same manner as that of the apostles.

The caloyers, besides the usual habit of the monastic life, wear over their shoulders a square piece of stuff, on which are represented the cross, and the other marks of the passion of our Savior, with these letters, JC. XC. NC. i. e. *Jesus Christus vincit*.

All the monks are obliged to labor for the benefit of their monastery, as long as they continue in it. Some have the care of the fruits, others of the grain, and others

of the cattle. The necessity the caloyers are under of cultivating their own lands, obliges them to admit a great number of lay-brothers, who are employed the whole day in working.

Over all these caloyers there are visiters or exarchs, who visit the convents under their inspection, only to draw from them the sums which the patriarch demands of them. Yet, notwithstanding the taxes these religious are obliged to pay, both to their patriarch and to the Turks, their convents are very rich.

The most considerable monastery of the Greek caloyers in Asia, is that of mount Sinai, which was founded by the emperor Justinian, and endowed with sixty thousand crowns revenue. The abbot of this monastery, who is also an archbishop, has under him two hundred religious. This convent is a large square building, surrounded with walls fifty feet high, and with but one gate, which is blocked up to prevent the entrance of the Arabs. On the eastern side there is a window, through which those within draw up the pilgrims in a basket, which they let down by a pulley. Not many miles beyond this, they have another, dedicated to St. Catharine. It is situated in the place where Moses made the bitter waters sweet. It has a garden, with a plantation of more than ten thousand palm trees, from whence the monks draw a considerable revenue. There is another in Palestine, four or five leagues from Jerusalem, situated in the most barren place imaginable. The gate of the convent is covered with the skins of crocodiles, to prevent the Arabs setting fire to it, or breaking it to pieces with stones. It has a large tower, in which there is always a monk, who gives notice by a bell of the approach of the Arabs, or any wild beasts.

The caloyers, or Greek monks, have a great number of monasteries in Europe; among which that of Penteli, a mountain of Attica, near Athens, is remarkable for its beautiful situation, and a very good library. That of Callinachus, a principal town of the island of Chios, is remarkable for the occasion of its foundation. It is called Niamogni, i. e. *the sole Virgin*, its church having been built in memory of an image of the holy virgin, miraculously found on a tree, being the only one left of several which had been consumed by fire. Constantine Monomachus, emperor of Constantinople, being informed of this miracle, made a vow to build a church in that place, if he recovered his throne, from which he had been driven; which he executed in the year 1050. The convent is large, and built in the manner of a castle. It consists of about two hundred religious, and its revenues amount to sixty thousand piastres, of which they pay five hundred yearly to the grand seignior.

There is in Amourgo, one of the islands of the Archipelago, called Sporades, a monastery of Greek caloyers, dedicated to the Virgin; it is a large and deep cavern, on the top of a very high hill, and is entered by a ladder of fifteen or twenty steps. The church, refectory, and cells of the religious who inhabit this grotto, are dug out of the sides of the rock with admirable artifice.

But the most celebrated monasteries of Greek caloyers are those of mount Athos, in Macedonia. They are twenty-three in number; and the religious live in them so regularly, that the Turks themselves have a great esteem for them, and often recommend themselves to their prayers. Every thing in them is magnificent; and, notwithstanding they have been under the Turk for so long a time, they have lost nothing of their grandeur. The principal of these monasteries are De la Panagia and Anna Laura. The religious, who aspire to the highest dignities, come from all parts of the East, to perform here their novitiate, and, after a stay of some years, are received, upon their return into their own country, as apostles.

The caloyers of mount Athos have a great aversion to the pope, and relate, that a Roman pontiff, having visited their monasteries, had plundered and burned some of them, because they would not adore him.

There are female caloyers, or Greek nuns, who likewise follow the rule of Basil. Their nunneries are always dependent on some monastery. The Turks buy sashes of their working, and they open their gates freely to the

Turks on this occasion. Those of Constantinople are widows, some of whom have had several husbands. They make no vow, nor confine themselves within their convents. The priests are forbidden, under severe penalties, to visit these religious.—*Hend. Buch.*

CALVARY; or, as it is called in Hebrew, *Golgotha*, "a skull," or "place of skulls," supposed to be thus denominated from the similitude it bore to the figure of a skull or man's head, or from its being a place of burial. It was a small eminence or hill to the north of mount Sion, and to the west of old Jerusalem, upon which our Lord was crucified. The ancient summit of Calvary has been much altered, by reducing its level in some parts, and raising it in others, in order to bring it within the area of a large and irregular building, called "The Church of the Holy Sepulchre," which now occupies its site. But in doing this, care has been taken that none of the parts connected with the crucifixion should suffer any alteration. The same building also incloses within its spacious walls several other places reputed sacred. The places which claim the chief attraction of the Christian visitant of this church, and those only perhaps which can be relied on, are, the spot on which the crucifixion took place, and the sepulchre in which our Lord was afterwards laid. The first has been preserved without mutilation: being a piece of ground about ten yards square, in its original position; and so high above the common floor of the church, that there are, according to Chateaubriand, twenty-one steps to ascend up to it. Mr. Buckingham describes the present mount as a rock, the summit of which is ascended by a steep flight of eighteen or twenty steps from the common level of the church, which is equal with that of the street without; and besides this, there is a descent of thirty steps, from the level of the church, into the chapel of St. Helena, and by eleven more to the place where the cross was said to be found. On this little mount is shown the hole in which the cross was fixed; and near it, the position of the crosses of the two thieves: one, the penitent, on the north; and the other on the south. Here, also, is shown a cleft in the rock, said to have been caused by the earthquake which happened at the crucifixion. The sepulchre, distant, according to Mr. Jolliffe, forty-three yards from the cross, presents rather a singular and unexpected appearance to a stranger; who, for such a place, would naturally expect to find an excavation in the ground, instead of which, he perceives it altogether raised, as if artificially, above its level. The truth is, that in the alterations which were made on Calvary, to bring all the principal places within the projected church, the earth around the sepulchre was dug away; so that, what was originally a cave in the earth has now the appearance of a closet or grotto above ground. The sepulchre itself is about six feet square and eight high. There is a solid block of the stone left in excavating the rock, about two feet and a half from the floor, and running along the whole of the inner side; on which the body of our Lord is said to have been laid. This, as well as the rest of the sepulchre, is now faced with marble: partly from the false taste which prevailed in the early ages of Christianity, in disguising with profuse and ill-suited embellishments the spots rendered memorable in the history of its Founder, and partly, perhaps, to preserve it from the depredations of the visitants. This description of the holy sepulchre will but ill accord with the notions entertained by some English readers of a grave; but a cave or grotto, thus excavated on rocky ground, on the side of a hill, was the common receptacle for the dead among the eastern nations. Such was the tomb of Christ; such that of Lazarus; and such are the sepulchres still found in Judea and the east.\* It may be useful further to observe, that it was customary with Jews of property to provide a sepulchre of this kind on their own ground, as the place of their interment after death; and it appears that Calvary itself, or the ground immediately around it, was occupied with gardens; one of which belonged to Joseph of Arimathea, who had then recently caused a new sepulchre to be made for himself. It was this sepulchre, so close at hand, and so appropriate, which he resigned for the use of our Lord; little thinking perhaps, at the time, how soon it would again be left vacant for its original purpose by his glorious resurrection.

So much for the similarities between the evangelists' description of the sacred places and those appearances which they now present: it remains to inquire, what proof we have that their localities were accurately preserved. It is certain that many thousands of strangers resorted every year to Jerusalem, for purposes of devotion, who would find themselves interested, in a more than ordinary degree, in the transactions which that city had lately witnessed, and with the multitudinous reports concerning them, which were of a nature too stupendous to be concealed. The language of Luke (24: 28.) plainly imports wonder that so much as a single pilgrim to the holy city could be ignorant of late events; and Paul appeals to Agrippa's knowledge, that "these things were not done in a corner." It is, in short, impossible, that the natural curiosity of the human mind—to adduce no superior principle—should be content to undergo the fatigues of a long journey to visit Jerusalem, and yet, when there, should refrain from visiting the scenes of the late astonishing wonders. So long as access to the temple was free, so long would Jews and proselytes from all nations pay their devotions there; and so long would the inquisitive, whether converts to Christianity, or not, direct their attention to mount Calvary, with the garden and sepulchre of Joseph. The apostles were at hand, to direct all inquiries; neither James nor John could be mistaken; and during more than thirty years, the localities would be ascertained beyond a doubt, by the participators and the eye-witnesses themselves.

It is worth our while to examine the evidence in proof of the continued veneration of the Christians for the holy places, which should properly be divided into two periods; the first to the time of Adrian's Ælia; the second from that time to the days of Constantine. Jerome, writing to Marcella concerning this custom, has this remarkable passage: (*Ep. 17. ad Marcell.*) "During the whole time from the ascension of the Lord to the present day, through every age as it rolled on, as well bishops, martyrs, and men eminently eloquent in ecclesiastical learning, came to Jerusalem; thinking themselves deficient in religious knowledge, unless they adored Christ in those places from which the gospel dawn burst from the cross." It is a pleasing reflection that the leading men in the early Christian communities were thus diligent in acquiring the most exact information. They spared no pains to obtain the sacred books in their complete and perfect state, and to satisfy themselves by ocular inspection, so far as possible, of the truth of those facts on which they built the doctrine they delivered to their hearers. So Melito, bishop of Sardis, (A. D. 170.) writes to Onesimus, "When I went into the East, and was come to the place where those things were preached and done:"—so we read that Alexander, bishop of Cappadocia, (A. D. 211.) *going to Jerusalem for the sake of prayer, and to visit the sacred places*, was chosen assistant bishop of that city. This seems to have been the regular phraseology on such occasions; for to this cause Sozomen ascribes the visit of Helena to Jerusalem, for the sake of prayer, and to visit the sacred places."

This may properly introduce the second period in this history, on which we lay great stress;—it is no longer the testimony of friends; it is the testimony of enemies; it is the record of their determination to destroy to their utmost every vestige of the gospel of Christ. On that determination we rest our confidence; they could not be mistaken; and their endeavors guide our judgment. Jerome says, (*Ess. 13. ad Paulin.*) "From the time of Hadrian to that of the government of Constantine, about the space of one hundred and eighty years, in the place of the resurrection was set up an image of Jupiter; in the rock of the cross a marble statue of Venus was stationed, to be worshipped by the people; the authors of these persecutions supposing, that they should deprive us of our faith in the resurrection and the cross, if they could but pollute the holy places by idols. Bethlehem, now our most venerable place, and that of the whole world, of which the Psalmist sings, 'Truth is sprung out of the earth,' was overshadowed by the grove of Thammuz, i. e. of Adonis; and in the cave where once the Messiah appeared as an infant, the lover of Venus was loudly

lamented." This is a general account of facts; a few additional hints may be gleaned from other writers.

Sozomen is more particular. We learn from him, that "the Gentiles by whom the church was persecuted, in the very infancy of Christianity, labored by every art, and in every manner, to abolish it: the holy place they blocked up with a vast heap of stones; and they raised that to a great height, which before had been of considerable depth; as it may now be seen. And moreover, the entire place, as well of the resurrection, as of Calvary, they surrounded by a wall, stripping it of all ornament. And first they overlaid the ground with stones, then they built a temple of Venus on it, and set up an image of the goddess. And that the evidence of this desecration should not rest on "monkish historians," Providence has preserved incontestable witnesses in the medals of Adrian, which mark him as the *founder* of the new city, Ælia, and exhibit a temple of Jupiter, another of Venus, and various other deities, all worshipped in it.

It is evident, that if the rock of Calvary and the holy sepulchre were surrounded by the same wall, as Sozomen asserts, they could not be far distant from each other; and this wall, with the temples and other *sacra* it inclosed, would not only mark these places, but, in a certain sense, would preserve them; as the mosque of Omar preserves the site of the temple of Solomon, at this day. While, therefore, we abandon to the doubts of Dr. Clarke and Capt. Light the commemorative altars and stations, which we think it not worth while to defend, and while we heartily wish that all these places had been left in their original state, to tell their own story, we must be allowed to relieve the memory of Helena, the Christian empress, from the guilt of deforming by intentional honors these sacred localities; and the monks, however ignorant or credulous, from the imputation of imposing on their pilgrims and visitors, in respect to the site of the places they now show as peculiarly holy.

On the whole, we are called to admire the proofs yet preserved to us by Providence, of transactions in these localities nearly two thousand years ago. Facts which, for centuries, employed the artifices and the power of the supreme government in church and state, of the Jewish hierarchy, and of the Roman emperors, to subvert,—to destroy the evidences of,—yet the evidences defied their malignity;—of the barbarians—Saracens and Turks to demotish; but they still survive;—of heathen philosophy, and *sot-disant* modern philosophy, to annul, but in vain. The labors of Julian to re-edify the temple continue almost *living* witnesses of his discomfiture. The sepulchres of the soldiers who fell in assaulting Jerusalem, remain *speaking* evidences of the destruction of the city, according to prediction, by the Romans. The holy sepulchre stands, a traditional memorial of occurrences too incredible to obtain credit, unless supported by super-human testimony. Or, if that be thought dubious, mount Calvary certainly exists, with features so distinct, so peculiar to itself, and unlike every thing else around it, that in spite of the ill-judged labors of honest enthusiasm, of the ridiculous tales of superstition, and the nummery of ignorance and arrogance, we have only to compare the original records of our faith with circumstances actually existing; to demonstrate that the works on which our belief relies were actually written in the country, at the times, and by the persons—eye-witnesses—which they purport to be.

#### CALVARY!

Thy name to me is balm. On thee my thoughts  
Repose the livelong day; and when at night  
Deep sleep descends on men, my thoughts awake  
To muse upon thy wonders. Round thy Cross  
Twine my eternal hopes, and flourish there.

Watson; Calmet.

CALVIN, (JONV.) was born July 10, 1500, at Noyon, in Picardy. His father, Gerard, was neither distinguished by affluence nor learning; but by his judicious, prudent and upright conduct, he obtained, as he merited, the patronage of the Montmor family, in Picardy. Calvin was educated, in early life, under their roof; and afterwards studied some subsequent years at the college de la Marche, in Paris, under the tuition of Marturin Cordier, for whose learned and pious instructions he entertained

the most sincere and grateful recollection. From the college de la Marche, he proceeded to that of Montaign; and



whilst he advanced in the attainment of profound knowledge, he became increasingly pious. His father, accurately estimating his talents, and wisely attending to the peculiar habits of his mind, obtained for him, when only twenty years of age, the rectory of Pont L'Evêque, at Noyon, and a benefice in the cathedral church. For some reason, however, which it appears impossible accurately to ascertain, Calvin afterwards directed the energies of his mind to the study of the law at Orleans, under the direction of the celebrated civilian, Pierre de l'Etoile, and attained a proficiency in the science which astonished his contemporaries. The death of his father compelled his return to Noyon, and for a short time retarded his studies. But revisiting Paris, he again renewed them; and, at the age of twenty-four, published his Commentary on the celebrated work of Seneca on Clemency. Calvin had already discovered the absurdities of popery, and freely written on them to his friends; and by his intimacy with Nicholas Cop, who about this time was summoned before the French court, for having exposed the errors of the national religion, had raised many suspicions against him, and his flight to Basle became necessary. The revival of letters, and the exertions of Luther and Melancthon, two celebrated reformers, combined at this era to encourage a disposition which prevailed, to investigate the doctrines of the church of Rome, and assisted in effecting a reformation, which all wise men must applaud, and at which all good men must rejoice. From Paris, Calvin directed his footsteps to Xaintonge, and in its retirement pursued his studies in theology; composed some formulae, to be used as homilies; and, above all, grew in personal holiness, and thus prepared his mind for his future labors in the cause of truth. Calvin then visited Nerac; resided some time with Jacques le Fevre d'Estaples, who was formerly the instructor of the offspring of Francis the First; and then revisited Paris. In the succeeding year, Francis the First determined, if possible, to extinguish the spark of reformation in Paris; directed not merely the torture, but the death, of many eminent and pious individuals, of both sexes, for their antipathy to a church which they considered as idolatrous, and to rites and ceremonies which they regarded as superstitious. From such scenes the mind of Calvin revolted. From such a church he was determined to separate. He therefore published "*La Psychopannische*," or a refutation of the doctrine, that the souls of the just sleep till the general resurrection;—and he then fled the kingdom. He retired to Basle, and devoted, with Simoa Grinee, much time to the study of Hebrew.

The apology made by Francis the First for the persecution of the reformed, and which was, that they were bad citizens, disobedient subjects, and clamorous anabaptists, at this time excited the holy displeasure of Calvin, and he published his "*Christian Institutes*," dedicating them to Francis. In Italy, about the same period, the principles of the Reformation began to dawn; and the reformer, beholding with the purest satisfaction, the first beams of a clearer light, hastened to that country; and, aided by the wise and accomplished daughter of Louis XII., the duchess de Ferrare, he assisted in promoting the spread of the Protestant faith. At the town of Piedmont, he ventured publicly to preach the doctrines of the Reformation; but, in the commencement of the year 1536, he was compelled to quit this scene of his labors. In the autumn of the

same year he visited Geneva; was prevailed on by Farel and Pierre Viret, to settle there; and immediately commenced the arduous duties of a reformed Christian minister in the consistory. In Geneva, the Protestant religion had much spread, and that city had contracted a close alliance with Bern; but the state of morals was very low, and, therefore, whilst the talents of Calvin commanded respect, his austerity and sanctity were reprobated or ridiculed. Calvin was accused of Arianism; but the charge he refuted. He opposed the re-establishment of superstitious ceremonies and feasts; but himself and his two friends, Farel and Viret, were hated by the Catholics, and were ultimately banished from Geneva. At Strasburg, however, he found a shelter from the storm of persecution; and, aided by Bucer, he was appointed professor of theology, and pastor of a French church. Though banished from Geneva, he cherished for its inhabitants a Christian regard; he frequently addressed them by letters; he wrote an admirable reply to a publication by Cardinal Sadoleto, which was calculated, by the falsity of its reasonings (though disguised by ability and ingenuity,) to shake the faith of the reformed. He directed the energies of his mind to the conversion of all schismatics; and he republished his "*Christian Institutes*." In 1540, he was invited to return to Geneva. He at first declined; but, at length, solicited by two councils, and by the ministers and inhabitants of the city, he quitted Strasburg in the spring of 1541, with an understanding that he should speedily return; and was received with transport at Geneva. Active and energetic, zealous and persevering, Calvin instantly commenced the work of reformation. The ecclesiastical laws he assisted in revising; the ordinances he altered; and before the year had closed, this work of usefulness was accomplished, and approved by a general council. Those laws were as efficient and salutary, as they were wise and equitable. At this time he wrote a catechism, which was translated into various languages, and met with general approbation. He also published a "*Commentary on the Epistle to Titus*," and dedicated it to his old friends Viret and Farel. His labors now rapidly increased. He preached nearly every day; he lectured very frequently in theology; presided at meetings; instructed churches; and defended the Protestant faith in works celebrated for their perspicuity and genius. Nor was he less active in his duties as a citizen than as a theologian, or a minister of Jesus Christ. In 1543, he composed a liturgy for the church at Geneva. He also wrote a work on the necessity of a reformation in the church, and exposed the absurdities of a frivolous translation of the Bible, by Castalio, in the compilation of which fancy had been consulted at the expense of truth, and sound instead of sense. The enemies to the reformation were numerous and potent when combined, but singly they were nothing. The truth of this remark was felt by Calvin; and he, therefore, refuted the various works of their enemies as they appeared. Thus he answered Albert Pighius.

But his efforts were not all controversial. He established, at Geneva, a seminary for the education of pious young men in the Protestant faith, who, by their future ministrations, should extend the borders of the true church; and in that great work of usefulness he was assisted by the celebrated Beza. At that time also, the Waldenses, inhabiting Cabrires, and other places, who were persecuted by order of the parliament of Aquitaine, and who fled to Geneva, found in Calvin a sincere and zealous friend. He vindicated in public their cause, and in private relieved their necessities. In the year 1546, the efforts of Calvin were various, though painful. Charles V., who was a determined enemy to the Protestant religion, had alarmed some by his threats, and corrupted others by his promises. Calvin exerted himself to counteract all his efforts. But this was not all. Whilst some were lukewarm at Geneva, others were additionally profligate. To convert and convince them, he labored with incessant anxiety, though with but inadequate success. In 1547, whilst Germany was the scene of war, and France the theatre of persecution, Calvin wrote his "*L'Antidote*," being a controversial work on the doctrine of the first seven sections of the council of Trent, and also "*a Warning Letter to the Church of Rome*," against



the doctrines of a monk who taught the Gnostic and Antinomian heresies. In the same year he also continued his pastoral duties, and proceeded in the composition of his "Commentaries on Paul's Epistles." In 1548, Beza retired to Geneva, and, with Calvin, formed future plans of yet more extended and important usefulness. Calvin, accompanied by Farel, in the following year visited the Swiss churches; and wrote two very able and learned letters to Socinus, the founder of the sect called Socinians. In 1550, he assisted yet further in the work of reformation, by obtaining the direction of the consistory at Geneva, for the communication of private as well as public religious instruction to its inhabitants, and for a total disregard, by every one, of all feast and saint days. The next year was less favorable to the peace of Calvin. A controversy on the doctrine of predestination agitated the church; the enemies of Calvin misrepresented his sentiments, and endeavored to excite a general antipathy, not merely to his doctrines, but also to his person. But Providence rendered their attempts abortive.

Calvin is accused of having, at this time, acted with a tyrannical and persecuting spirit towards the heretical Servetus. With him Calvin was once intimate, and also corresponded. Servetus, by his conduct and publications, especially by his "Resstitutio Christianismi," attracted the attention of the pope, and of the persecuting cardinal Tournon. It is stated that Calvin declared, "If that heretic (Servetus) came to Geneva, he would take care that he should be capitally punished." But this statement his friends confidently deny; and reply, that he persuaded Servetus not to visit Geneva; that he disapproved of all religious persecution; that he could, if he had thought proper, for three years before Servetus was so punished, have exposed him to his enemies, but which he would not do; and that, Calvin, in his writings, declares, that with his original imprisonment and prosecution he was not at all implicated. It cannot, however, be denied, that it was at the instigation of Calvin he was prosecuted, as his secretary was his accuser at Geneva, and exhibited articles against him. By the council of Geneva, Servetus was condemned to be burned to death; and, on the 27th of October, the punishment was inflicted. The impropriety of that punishment is admitted by all the friends of civil and religious liberty, and the apologists for Calvin alike condemn it. But they contend, and with seeming propriety, that it was consonant with the spirit of the age, with the laws of Geneva, and with even the opinions of many of the great, and even good men, who then lived.

About this time Calvin was much affected by the persecution of his friend and fellow-laborer, Farel, for having condemned the immorality of the Genevese; and was almost incessantly occupied in acts of kindness to the persecuted Protestants, who, on the death of Edward, king of England, had been compelled to quit the country. He was also engaged in writing his "Commentary on the Gospel of John." Nor could the spirit of bigotry and persecution, which prevailed in England, fail of attracting his attention. He communicated with the sufferers, both in England and France, and was indefatigable in rooting up all heresies which then disturbed the peace of the church. Towards the close of the year, Calvin visited Frankfort, for the purpose of terminating the controversy as to the Lord's supper, which had been so long agitated. He returned to Geneva much indisposed, but devoted his time to writing his "Commentary on the Psalms;" and to active, energetic, and successful exertions, through the medium of German ambassadors, on behalf of the Protestants at Paris, who, in that year (1555), were unjustly and inhumanly persecuted. At this time, a sect called the Trinitheists, headed by Gentilis, who believed that God consisted not merely of three distinct persons, but also of three distinct essences, was revived; and Calvin directed his attention to a refutation of the system. In the succeeding year, he proposed the establishment of a college at Geneva, for the education of youth; and in three years his wishes were accomplished, and himself was elected to the situation of professor of divinity, jointly with Claudius Pontus. This college afterwards became eminently useful, and was much distinguished for the learned and pious men who emanated

from it. In the same, and the following year, Calvin was presented with the freedom of the city of Geneva; reprinted his "Christian Institutes," as well in French as Latin; prepared for the press his "Commentary on Isaiah;" and combated, with success, a new heresy which had arisen, as to the mediatorial character of Christ. In 1561, Calvin was summoned before the council of Geneva, at the desire of Charles IX., as being an enemy to France and her king. But, on examination, it appeared, that the only charge which could be established against him, was that of having sent Protestant missionaries to that kingdom. Soon afterwards, he published his "Commentary on Daniel;" and much interested himself on behalf of the Protestants in France, who were then persecuted by the duke of Guise. In 1562, his health rapidly declined; and he was compelled to restrict his labors to Geneva and his study. But in this and the following year, he lectured on the doctrine of the Trinity; completed his "Commentaries on the Books of Moses and Joshua," and published his celebrated "Answers to the Deputies of the Synod of Lyons." In the year 1564, his health became gradually worse; but yet he insisted on performing as many of his duties as his strength would possibly allow. On the twenty-fourth of March, he was present at the assembly. On the twenty-seventh, he was carried into the council, and delivered, before the seigneurs who were assembled, his farewell address; and on the second of April, he appeared at church, received from Beza the sacrament of the Lord's supper, and joined in the devotions of the great congregation. To the syndics, in the ensuing month, he delivered an able and affecting oration; and to the ministers of the town and country, assembled on an occasion in his room, he addressed a pathetic and admirable discourse. This was his last public labor. The remaining moments of his life were dedicated to acts of devotion, until May the twenty-fourth, at eight P. M., when he expired, aged fifty-four.

The grief of the Genevese was inconceivably great. As a citizen, a pastor, a reformer, a father, he was universally regretted, and his memory was embalmed in the tears and sorrows of a wide-spread population.

Calvin was of a middling stature, with sallow complexion; but his eyes were celebrated for their brilliancy. He was sincere, disinterested, and benevolent. The style of his writings is elegant and chaste, and they contain much of the softest and most persuasive eloquence.

As an expositor of the Scriptures, Calvin was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties, and the rage and turbulence of the times, invincible against every species of assault, give him indisputably this pre-eminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals among his contemporaries. In short, he exhibited, in strong and decided development, all those moral and intellectual qualities which marked him out for one who was competent to guide the opinions, and control the commotions, of inquiring and agitated nations. Through the most trying and hazardous period of the Reformation, he exhibited, invariably, a wisdom in counsel, a prudence of zeal, and at the same time, a decision and irreproachability of character which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty; nothing detrude him from the path of rectitude. When the very foundations of the world seemed to be shaking, he stood erect and firm, the pillar of the truth. He took his stand between two of the most powerful kingdoms of the age, resisted and assailed alternately the whole force of the papal domination—mainly the cause of truth and of God against the intriguing Charles on the one hand, and the courtly and bigoted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power or combination of powers, which his numerous opponents could bring against him. He not only refuted and repressed the various errors which sprang up so abundantly in consequence of the commotion of the

times, and which threatened to defeat all the efforts which were making for the moral illumination of the world; but the publication of the Institutes contributed, in a wonderful degree, to give unity of religious belief to the friends of the Reformation, and, of course, to marshal the strength, and combine and give success to the efforts, of all contenders for the faith once delivered to the saints.

Notwithstanding all that has been said to his disparagement, it is certainly true that Calvin was a great and good man. In the full import of the phrase, he may be styled a benefactor of the world. Most intensely and effectually, too, did he labor for the highest temporal, and especially for the eternal, interests of his fellow-men. He evidently brought to the great enterprise of the age a larger amount of moral and intellectual power than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and, at the age of twenty-two, the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church, until the complete triumph of her principles.

Calvin deserves the thanks, and not the curses, of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be, esteemed, so long as high moral excellence and the severe majesty of virtue shall, to any extent, be objects of human approbation.

His works first appeared in a collected form, at Geneva, in *twelve* vols. fol. 1578; they were reprinted at the same place in *seven* vols. fol. 1617; and in *nine* vols. fol. at Amsterdam, in 1671. This last is the best edition. (See *MacKenzie's Life of Calvin*; *Mosheim's Ecl. Hist. Cent. xvi.*; *Défense de Calvin*, par Drelincourt; *Narrative of Calvin*, by Beza; *Histoire Littéraire de Genève*, by M. J. Senebier; *Jones's Christ. Biog.*, and *Christ. Spect. for May*, 1828.)—*Hend. Buck.*

**CALVINISM**, the name given to that system of religious faith which corresponds in the main with that of Calvin; though in some points differing from the views of the illustrious reformer. Calvin considered every church as a separate and independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods, composed of clergy and laity, without bishops, or any clerical subordination; and maintained that the province of the civil magistrate extended only to its protection and outward accommodation. He acknowledged a real, though spiritual presence of Christ in the eucharist; and he confined the privilege of communion to pious and regenerate believers. These sentiments, however, are not imbibed by all who are called Calvinists.

In 1536, Calvin was appointed professor of divinity at Geneva, where he established that system of church polity called *Presbyterianism*, originally considered as an essential part of Calvinism; but since the synod of Dort (or Dordrecht), which embraced, digested, and established his theological principles, in 1618, above forty years after his decease, the term Calvinism is generally confined to those principles, independent of his system of church polity.

Calvinists, however, contend that their system did not originate with Calvin, but is as ancient as the Scriptures from which it is drawn. They also say it is in substance the same as that of Augustine, and it is certainly very difficult to distinguish them. Mr. Toplady (in his "Historic Proof") has indeed traced the doctrine, in a series of quotations, from the times of the apostles to those of the reformation; and though some of his extracts may be objected to, the work, as a whole, seems scarcely to admit of refutation. Our present object however is, to represent the sentiments of Calvin, and those denominated from him, which have been distinguished into *High* (hyper, or ultra) Calvinists, *Strict* Calvinists, and *Moderate* (or modern) Calvinists.

The first class will be found described in this work, under ANTIOMNIANS, CRISPITES, and HOPKINSIANS, to which it is sufficient to refer. *Strict* Calvinists are those who adopt the opinions of Calvin himself, and the synod of Dort, above referred to. The most offensive point in Calvin's

system, is the doctrine of absolute predestination, and its counterpart, reprobation: on these points, therefore, we shall quote his own words, in which if he errs by excessive rigor in his statements, the origin of his error can be seen.

"Predestination," says Calvin, "by which God adopts some to the hope of life, and adjudges others to eternal death, no one, desirous of the credit of piety, dares absolutely to deny. But it is involved in many cavils, especially by those who make fore-knowledge the cause of it. We maintain, that both belong to God; but it is preposterous to represent one as dependent on the other.

"Predestination we call the eternal decree of God, by which he hath determined, in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is fore-ordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death."

This point, this eminent reformer proceeds to argue from the conduct of the Almighty respecting the seed of Abraham, and toward certain individuals, as Jacob and Esau. (Institutes, Book III. chap. xxi. § 5, &c. Allen's Trans. vol. ii. pp. 404-5.)

"Now, with respect to the reprobate, (proceeds Calvin,) whom the apostle introduces in the same place:—as Jacob, without any merit yet acquired by good works, is made an object of grace, so Esau, while yet unpolluted by any crime, is accounted an object of hatred, Rom. 9: 13. If we turn our attention to *works*, we insult the apostle, as though he saw not that which is clear to us: now that he saw none is evident, because he expressly asserts the one to have been elected, and the other rejected, while they had not yet done any good or evil, to prove the foundation of divine predestination not to be in works.—Secondly, when he raises the question, whether God is unjust, he never urges, what would have been the most absolute and obvious defence of his justice, that God rewarded Esau according to his wickedness; but contents himself with a different solution,—that the reprobate are raised up for this purpose, that the glory of God may be displayed by their means.—Lastly, he subjoins a concluding observation, that 'God hath mercy on whom he will have mercy, and whom he will he hardeneth.' You see how he attributes both to the mere will of God. If, therefore, we can assign no reason why he grants mercy to his people, but because such is his pleasure, neither shall we find any other cause but his will for the reprobation of others: for when God is said to harden, or show mercy to whom he pleases, men are taught by this declaration to seek no cause beside his will." (*Ibid.*, § 11. Allen's Trans. p. 425.)

It is most clear, however, from his words elsewhere, that this great divine did not mean to destroy human responsibility, nor to set aside the use of means; since the Scripture addresses to man exhortations and reproofs, though it constantly attributes to the grace of God the Spirit and power of obedience. (See Inst. Book III. chap. v. § 4.)

We shall subjoin only, as immediately connected with this subject, Calvin's opinion of the corruption of human nature, by original sin. The following is his doctrine on this mysterious point:—

"Original sin appears to be an hereditary pravity and corruption of our nature, diffused through all the parts of the soul, rendering us obnoxious to the divine wrath, and producing in us those works which the Scripture calls works of the flesh. . . . These two things, therefore, should be strictly observed: first, that our nature, being so totally vitiated and depraved, we are, on account of this very corruption, considered as convicted and justly condemned in the sight of God; to whom nothing is acceptable but righteousness, innocence, and purity. And this liability to punishment, arises not from the delinquency of another; for when it is said, that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of his sin; but because we are all subject to a curse in consequence of his transgression—he is therefore said to have involved us in guilt. Nevertheless, we derive from him, not only the punishment, but also the pol-

lution, to which the punishment is justly due." (Instit. Book II. chap. i. § 3. Allen's Trans. vol. ii. pp. 266-7.)

We now proceed to exhibit an abstract of the same system, as arranged and matured in the articles of the synod of Dort, in reference to the *five points* in dispute with the *Arminians*, (as stated under that article,) which forms the general standard of *strict Calvinism*.

1. OF PREDESTINATION. "As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, 'all the world is become guilty before God.' Rom. 3: 19, 23; 6: 23. . . .

"That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known unto God are all his works from the beginning,' &c. (Acts 15: 18. Eph. 1: 11.) According to which decree, he graciously softens the hearts of the elect, however hard, and he bends them to believe: but the non-elect he leaves, in just judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of election and reprobation which is revealed in the word of God: which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls." (Comp. Art. XVII. of the Church of England.)

"But election is the immutable purpose of God; by which, before the foundations of the earth were laid, he chose, out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the most free *good pleasure* of his own will, and of *mere grace*, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and head of all the elect, and the foundation of salvation; and therefore he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him, by his word and Spirit: or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them," &c. Eph. 1: 4-6. Rom. 8: 30.

"This same election is not made from any *foreseen* faith, obedience of faith, holiness, or any other good quality and disposition, as a *pre-requisite* cause or condition in the man who should be elected, &c. 'He hath chosen us, (not because we were,) but that we *might* be holy,' &c. Eph. 1: 4. Rom. 9: 11-13. Acts 13: 48.

"Moreover, holy Scripture doth illustrate and commend to us, this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected; but that some are non-elect, or *passed by*, in the eternal election of God, whom truly God, from most free, just, irrepensible, and immutable good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves; and not to bestow on them living faith, and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of *reprobation*, which determines that God is in no wise the author of sin, (which, to be thought of, is blasphemy,) but a tremendous, incomprehensible just judge and avenger." (Scott's Synod of Dort, pp. 112-124.)

2. OF THE DEATH OF CHRIST. Passing over, for brevity's sake, what is said of the necessity of atonement, in order to pardon, and of Christ having offered that atonement and satisfaction, it is added:—"This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins; of infinite value and price, abundantly sufficient to expiate the sins of the whole world: but because many who are called by the Gospel do not repent, nor believe in Christ, but perish in unbelief: this doth not arise from defect, or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault. . . .

"God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation, and language,

*efficaciously* redeem all those, and *those only*, who were from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith," &c. (Scott's Synod, &c. pp. 128-130.)

3. OF MAN'S CORRUPTION, &c. "'All men are conceived in sin, and born the children of wrath,' indisposed (*inepti*) to all saving good, prone to evil, dead in sin, and the slaves of sin; and without the regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it." This will not be found to differ materially from the third article of the *ARMINIANS*, (page 118,) and therefore need not here be enlarged on, though both widely differ from the doctrine of the latter remonstrants and Anti-calvinists in general. (Scott's Synod, pp. 125, 126.)

7. OF GRACE AND FREE-WILL. "But in like manner as, by the fall, man does not cease to be man, endowed with intellect and will; neither hath sin, which hath pervaded the whole human race, taken away the nature of the human species, but it hath depraved and spiritually stained it; so that even this divine grace of regeneration does not act upon men like stocks and trees, nor take away the properties (*proprieties*) of his will; or violently compel it, while unwilling; but it spiritually quickens, heals, corrects, and sweetly, and at the same time powerfully, inclines it; so that whereas it before was wholly governed by the rebellion and resistance of the *flesh*, now prompt and sincere obedience of the Spirit may begin to reign; in which the renewal of our spiritual will, and our liberty, truly consist: in which manner, (or for which reason,) unless the admirable Author of all good should work in us, there could be no hope to man of rising from the fall by that *free-will*, by which, when standing, he fell into ruin." (Scott's Synod, p. 141.)

5. ON PERSEVERANCE. "God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit them to decline, (*prolabi*) that they should fall from the grace of adoption, and the state of justification; or commit the *sin unto death*, or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. . . . So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither *totally* fall from faith and grace, nor *finally* continue in their falls and perish." (Scott's Synod, pp. 150, 151.)

Having given this summary of the sentiments of Calvin himself, and of the ancient or strict Calvinists, who are by no means extinct, it is proper to observe, that there are, and always have been, many who embrace the Calvinistic system in its leading features, who object to some particular *parts*, and to the strong language in which some of the propositions are expressed. These are called *MODERATE*, or *MODERN* Calvinists, who differ from Calvin, and the synod of Dort, chiefly on two points—the doctrine of reprobation, and the extent of the death of Christ.

1. Reprobation, or "predestination to death or misery as the end, and to sin as the means, I call (says Dr. E. Williams) an *impure mixture*" with Calvinism, "as having no foundation either in the real meaning of Holy Writ, or in the nature of things; except, indeed, we mean by it, what no one questions, a determination to punish the guilty."—Dr. W. calls this a "*mixture*, because its connexion with predestination to life is arbitrary and forced:—*impure*, because the supposition itself is a foul aspersion of the divine character. Augustine, Calvin, Perkins, Twisse, Rutherford, &c., though highly valuable and excellent men, upon the whole, were not free from this impure mixture of doctrine. But of all modern authors, (if we except the philosophical *Necessarians*.) Dr. Hopkins, of America, seems the most open in his avowal of the sentiment" above mentioned. See *HOPKINSIANS*. (Dr. Williams's Sermon and Charges, p. 128, and Appendix, p. 393.)

The term *reprobate* is indeed scriptural, simply meaning to reject; and stands in Scripture in immediate connexion with the sins of those who are thus rejected. Thus the prophet Jeremiah (chap. 6: 30), speaking of the apostate Jews, "*Reprobate* silver shall men call them, because the Lord hath rejected them;" not, however, before they had

rejected him, and turned aside to idols: and the apostle Paul speaks of some "reprobate concerning the faith," i. e. who had rejected the truths of the gospel; and of others, as "reprobate to every good work," because they paid no regard to its holy precepts. (See 2 Tim. 3: 8. Tit. 1: 26.) Nor does it appear to be ever used in the Scriptures in the sense of non-elected. (See Cruden's Concordance in *Reprobate*.) Hence it has been contended, and that very recently, that reprobation has no connexion with the predestination of the Scriptures. (See "The Doctrine of Eternal Reprobation disproved, and sovereign distinguishing Grace defended," by Philanthropos. London, 1821.)

It must be confessed after all, that the election of some men (whether few or many) to everlasting life implies the non-election of others, which is a point to which the mind can never be reconciled, but from a deep conviction, that had we ourselves been left to perish in our sins, God would have been just in our condemnation, and that we have no claim to distinguishing mercy:—"It is of the Lord's mercies that we are not consumed, and because his compassions fail not." When viewed in this its true light, the election of any, much more of so vast a multitude as shall finally be saved out of every nation and kindred and tongue and people, appears an act of grace equally wonderful and glorious, and worthy of all the rapturous praise ascribed for it in the Scriptures.

As to reconciling the conduct of God with our view of the fitness of things, this is not the only case in which it seems impracticable in the present world. *O the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out.* Rom. 11: 33—36. In such instances it is wise, as well as pious, to be silent; for "who art thou, O man, that repliest against God?"

A very ingenious man (Mr. John Bacon, the statuary) used to compare the rashness of our judging of the divine conduct in our present state of imperfection, to the folly of a man who should judge of a room-full of complicated machinery, by looking through the key-hole.

2. The other subject on which *Modern Calvinists* differ from the great reformer, relates to the nature and extent of Christ's death. The doctrines of atonement, and of justification by the imputation of Christ's righteousness, are clearly admitted by all who assume the name of Calvinists, and by many others; but there are subordinate points on which they differ. Some contend that Christ not only died restrictively for a certain number, that is, the elect; but that he underwent a certain degree of punishment, exactly in proportion to the demerit of those individuals; inasmuch, that had their number, or the number of their sins, been greater, he must have suffered still more than he actually did for their redemption. This arises from their not only considering sins as debts (as our Lord himself teaches us); but from carrying the analogy farther than the subject will allow; for sins and debts certainly will not in all points agree. As, for instance, debts may be paid in kind, by returning that we owe, which never can apply to sins. Nor does it appear consistent with the divine dignity to represent the covenant of grace as a commercial bargain. Many Calvinists therefore represent human redemption (and they think scripturally) as flowing originally from the free and sovereign mercy of God, who having chosen to redeem sinners to himself, gave his only-begotten Son to be their Redeemer, in a way honorable to the divine perfections, as well as abundantly sufficient to obliterate human guilt; and this atonement they consider as expressly made, that "whosoever believes" in Christ, and cordially approves this way of salvation, "should not perish, but have everlasting life;" its merit being fully commensurate to the whole mass of human guilt. So that virtually Christ died for all men, in the most unlimited sense, though those who receive not the atonement, can of course derive no benefit therefrom. And this may be illustrated even on the principle of a debt, since the offer of a friend to give pecuniary satisfaction for a debt, may be rendered nugatory, by the debtor himself refusing utterly to accept the boon. The gospel itself does not insist upon men being saved against their will.

Thus Dr. Magee, in his excellent work on the Atonement, says:—"The sacrifice of Christ was never deemed

by any, who did not wish to calumniate the doctrine of atonement, to have made *God pleacable*; but merely viewed as the *means* appointed by divine wisdom, by which to bestow forgiveness. But still it is demanded, in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sin, unless by the appeasing a Being, who otherwise would not have forgiven us? To this, the answer of the Christian is,—I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sins; it is enough that this is declared by God to be the *medium* through which my salvation is effected:—I pretend not to dive into the councils of the Almighty. I submit to his wisdom, and I will not reject his grace, because his mode of vouchsafing it is not within my comprehension."

So Andrew Fuller, in his "Calvinistic and Socinian Systems compared," (Letter vii.) strongly reprobates the idea of placating the Divine Being by an atonement; "contending that the atonement is the *effect*, and not the *cause* of divine love" to men; and insists, "that the contrary is a gross misrepresentation of the Calvinists in general," though it must be confessed some Calvinists have given too much countenance to such an idea. Mr. Fuller adds, "If we say a way was opened by the death of Christ, for the free and consistent exercise of mercy, in all the methods which sovereign wisdom saw fit to adopt, perhaps we shall include every material idea which the Scriptures give us of that important event."

Mr. Jerram says, (Letters on the Atonement, p. 23.) "I do not believe that any respectable writer, on our side, says, that a satisfaction, or an atonement to divine justice, was required, as a motive to love and pity; but merely as a medium whereby that sentiment could be consistently manifested. No one supposes satisfaction for sins necessary to induce God to be merciful; though we do believe that that mercy could not be consistently manifested without an atonement. (See Heb. 2: 9, 10.)"

On the extent of Christ's death, we have remarked above that the church of England, and some of its most illustrious prelates, admitted its universality. So have the most distinguished Calvinistic divines of the present age; as Dr. E. Williams, Dr. T. Scott, Andrew Fuller, Dr. Dwight, &c. It ought to be added, however, that these divines hold this universality of Christ's death, to be perfectly consistent with the particular and efficacious redemption of the church. Hence it is rather a more full development of the ancient doctrine, than a deviation from it.

After all that has been written against "the Calvinism of the church of England," it appears to many of her members, and perhaps to all others, that her system is that of *Moderate Calvinism*. (See *Overton's True Churchman ascertained*.) She embraces the doctrines of election, original sin, &c.; but she is silent on the doctrine of reprobation, and admits the universality of the Savior's death.

It is much to be regretted that preachers and writers who have thought it their duty to oppose Calvinism, have so generally fallen into the same sort of error complained of under the article *Arminianism*, of not taking proper pains to understand what it is, or else have not possessed candor enough to do it justice. If, as is to be hoped, this is the effect of mere misapprehension, still how deplorable it is that the disciples of one blessed Master should allow themselves to misapprehend one another on subjects of such vast practical moment. Had the late lamented Watson ever read with attention the works of Jonathan Edwards, or Andrew Fuller, or even so common a book as Buck's *Theological Dictionary*, it is difficult to believe he would have represented *Moderate* or even *Strict Calvinism* in the odious form he has, in his Institutes, and *Biblical and Theological Dictionary*. "The main characteristic of all these theories," he says, "from the first to the last, from the highest to the lowest, is, that a part of mankind are shut out from the mercies of God, on some ground irrespective of their refusal of a sincere offer to them of salvation through Christ, made with a communicated power of embracing it. Some power they allow to the reprobate, as natural power, and degrees of superadded moral power; but in no case the power to believe unto salvation."

Now what are the facts of the case? Did Mr. Watson himself believe that the guilty heathen are condemned for

refusing the offer of salvation through Christ? How could this be, when they never heard of Christ? Again; in reference to such as hear the Gospel, where is the passage of Scripture which speaks of a "communicated power" of embracing it, where it was not actually embraced? Unbelievers, it is admitted, *do always resist the Holy Ghost*; and it wants no other power to *receive than to resist*. Whether this power be called natural or moral, it is a power which all sinners possess, and exercise daily in every act of sin; but alas, only to their own destruction. No new increase of power could avail to save them, without a radical change of disposition. Where there is a new disposition wrought in any one, *a will to believe the truth*, no Calvinist holds that God denies the power. Of course, they hold that all who perish, perish only by their own voluntary continuance in sin; while all that are saved, are saved by God's distinguishing grace.

"Whatever notions of an exaggerated sort (says the profound author of the Natural History of Enthusiasm) may belong to some Calvinists, Calvinism as distinguished from Arminianism, encircles or involves GREAT TRUTHS, which, whether dimly or clearly discerned—whether defended in scriptural simplicity of language, or deformed by grievous perversions, will never be abandoned while the Bible continues to be devoutly read, and which, if they might indeed be subverted, would drag to the same ruin every doctrine of revealed religion. Let it be granted that Calvinism has often existed in a state of mixture with crude, or presumptuous, or preposterous dogmas. Yet surely whoever is competent to take a calm, an independent, and a truly philosophic survey of the Christian system, and can calculate also the balancings of opinion, the antitheses of belief—will grant that if Calvinism, in the modern sense of the term, were quite exploded, a long time could not elapse before evangelical Arminianism would find itself driven helplessly into the gulf that had yawned to receive its rival; and to this catastrophe must quickly succeed the triumph of the dead rationalism of Neology, and then that of Atheism." (Essay upon Edwards on the Will.)

Calvinism originally subsisted in its greatest purity in the city of Geneva; from which place it was first propagated into Germany, France, the United Provinces, and Britain. In France it was abolished by the revocation of the edict of Nantz. It has been the prevailing religion of the United Provinces ever since 1571. The theological system of Calvin was adopted and made the public rule of faith in England, under the reign of Edward VI. The church of Scotland was also modelled by James Knox, agreeably to the doctrines, rites, and form of ecclesiastical government established at Geneva. In England, Calvinism had been on the decline from the time of queen Elizabeth until about sixty years ago, when it was again revived, and has been on the increase ever since. The major part of the clergy, indeed, are not Calvinists, though the articles of the church of England are Calvinistical. It deserves to be remarked, however, that Calvinism is preached in a considerable number of the churches; only several of the evangelical clergy have adopted ultra and exclusive views on the subject; while it is also the distinguishing characteristic of the discourses delivered by the Congregational and Particular Baptist ministers; by those of lady Huntingdon's connexion, and by the powerful body of Welch Calvinistic Methodists. In Scotland, its principles are commonly taught in the establishment, and with scarcely any exception among dissenters. In the United States, it is embraced and taught by the great majority of churches, including all classes of the Presbyterians, Congregationalists, and Associated Baptists.

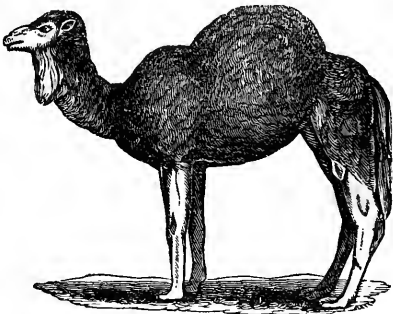
See *Calvin's Institutes*; *Life of Calvin*; *Brine's Tracts*; *Jonathan Edwards's Works*; *Gill's Cause of God and Truth*; *Toplady's Historic Proof and Works at large*; *Assembly's Catechism*; *Fuller's Calvinistic and Socinian Systems compared*, and *Fuller's Complete Works*.

**CAMALDOLITES**; an order founded by St. Romauld, an Italian fanatic, in the eleventh century. The manner of life he enjoined his disciples to observe was this:—They dwelt in separate cells, and met together only at the time of prayer. Some of them, during the two lents in the year, observed an inviolable silence, and others for the space of a hundred days. On Sundays and Thursdays

they fed on herbs, and the rest of the week only on bread and water.—*Hend. Buck.*

**CAMBRIDGE MANUSCRIPT**; a copy of the Gospels and Acts of the Apostles, in Greek and Latin. Beza found it in the monastery of Irenæus, at Lyons, in 1562, and gave it to the university of Cambridge in 1582. It is a quarto, and written on vellum; sixty-six leaves of it are much torn and mutilated; and ten of these are supplied by a later transcriber. It is written in the *scriptio continua*, and the Greek is in uncial characters. From this and the Clermont copy of St. Paul's epistles, Beza published his larger annotations in 1582. See Dr. Kipling's edition of it.—*Henderson's Buck.*

**CAMEL**. The original name of this animal has passed into most languages, ancient and modern. In Hebrew it



is called *gemel*, from the verb to *repay, requite*; probably on account of its revengeful disposition. "A camel's anger," is an Arabian proverb for an irreconcilable enmity. There is no animal which remembers an injury longer, nor seizes with greater keenness the proper opportunity of revenge; which is the more remarkable on account of its gentle and docile disposition, when unprovoked by harsh treatment.

From the Scriptures we learn that the camel constituted an important branch of patriarchal wealth. Job had at first three thousand, and after the days of his adversity had passed away, six thousand camels. The Arabians estimate their riches and possessions by the number of their camels; and speaking of the splendor and wealth of a noble, or prince, they observe, he has so many camels; not so many pieces of gold. The Midianites and Amalekites had camels without number, as the sand upon the sea-shore; many of which were adorned with chains of gold, and other rich and splendid ornaments, Judg. 7: 12. So great was the importance attached to the management and propagation of camels, that a particular officer was appointed in the reign of David, to superintend their keepers. Nor is it without a special design, that the inspired writer mentions the descent of the person appointed; he was an Ishmaelite, and therefore supposed to be thoroughly skilled in the treatment of that useful quadruped.

There are as many as seven species of camel discriminated by zoologists; but it is only the Arabian camel, or dromedary, and the Bactrian camel, that are known in Scripture.

The former species is distinguished by having only one bunch or protuberance on the back. Its general height, measured from the top of the dorsal bunch to the ground, is about six feet and a half, but from the top of the head when the animal elevates it, it is not much less than nine feet: the head, however, is usually so carried as to be nearly on a level with the bunch, or rather below it, the animal bending the neck extremely in its general posture. The head is small; the neck very long; and the body of a long and meagre shape; the legs rather slender, and the tail, which is slightly tufted at the extremity, reaches to the joints of the hind legs. The feet are very large, and are hooped in a peculiar manner, being divided above into two lobes, the extremity of each lobe being guarded by a

small hoof. The under part of the foot is guarded by an extremely long, tough, and pliable skin, which, by yielding in all directions, enables the animal to travel with peculiar ease and security over dry, hot, stony, and sandy regions, which would soon parch and destroy the hoof. On the legs are six callosities,—one on each knee, one on the inside of each fore leg on the upper joint, and one on the inside of each hind leg at the bottom of the thigh. On the lower part of the breast is also a large callous or tough tubercle, which is gradually increased by the constant habit which the animal has of resting upon it in lying down.

The native country of the camel is Arabia, from whose burning deserts it has been gradually diffused over the rest of Asia and Africa. The Arab venerates his camel as the gift of heaven, as a sacred animal, without whose aid he could neither subsist, trade, nor travel.

The hair of these animals, which is fine and soft, and is renewed every year, is used by the Arabians to make stuffs for their clothing and furniture. It was of this material that Elijah the Tishbite wore a dress, (2 Kings 1: 8.); and also John the Baptist, Matt. 3: 1. It must not be supposed, however, that the description of hair-cloth used by these and other prophets mentioned in Scripture, bore any resemblance to the beautiful cashmere shawl, imported into this country: it was a much coarser manufacture of this material, and is still used by the modern dervises. We may probably obtain some idea of its texture, from what Braithwaite says of the Arabian huts: "They are made of camels' hair, something like our coarse hair-cloths to lay over goods."

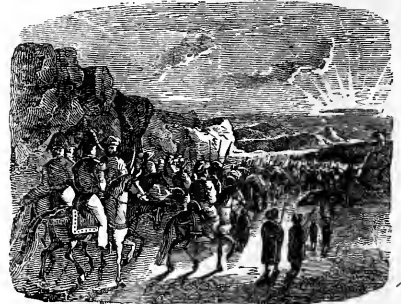
Blessed with their camels, the Arabs not only want for nothing, but they fear nothing. In a single day they can traverse a tract of fifty leagues into the desert, and thus escape the reach of their enemies. All the armies in the world, says Buffon, would perish in pursuit of a troop of Arabs. Figure to yourself, for instance, observes this writer a country without verdure, and without water; a burning sand, an air always clear, plains of sands, and mountains still more parched, over which the eye extends without perceiving a single animated being; a dead earth, perpetually tossed by the winds, presenting nothing but bones, scattered flints, rocks perpendicular, or overthrown: a naked desert where the traveller never breathes under a friendly shade, where nothing accompanies him; and where nothing recalls to mind the idea of animated nature; an absolute solitude, infinitely more frightful than that of the deepest forest; for to man trees are, at least, visible objects: more solitary and naked, more lost in an unbounded void, he every where beholds the extended space surrounding him as a tomb: the light of the day, more dismal than the darkness of night, serves only to give him a clearer idea of his own wretchedness and impotence, and to present before his eyes the horror of his situation, by extending around him the immense abyss which separates him from the habitable parts of the earth: an abyss which he would in vain attempt to traverse, for hunger, thirst, and burning heat haunt him every moment that remains between despair and death. The Arab, nevertheless, by the assistance of his camel, has learned to surmount, and even to appropriate these frightful intervals of nature to himself. They serve him for an asylum, they secure his repose, and maintain his independence. The Arab is early accustomed to the fatigues of travelling, to want of sleep, and to endure hunger, thirst, and heat. With this view he instructs, rears, and exercises his camels. A few days after their birth, he folds their limbs to remain on the ground, and in this situation he loads them with a pretty heavy weight, which is never removed but for the purpose of replacing a greater. Instead of allowing them to feed at pleasure, and to drink when they are thirsty, he regulates their repasts, and makes them gradually travel long journeys, diminishing at the same time their quantity of food. When they acquire some strength, he exercises them to the course; he excites their emulation by the example of horses, and in time renders them equally swift and more robust. At length, when he is assured of the strength, fleetness, and sobriety of his camels, he loads them with whatever is necessary for his and their subsistence, departs with them, arrives unexpectedly at the confines of the desert, robs the first passenger he meets, pil-

lages the straggling habitations, loads his camels with the booty, and if pursued is obliged to accelerate his retreat. It is on these occasions that he unfolds his own talents and those of his camels; he mounts one of the fleetest, and conducting the troop, makes them travel night and day, almost without stopping to eat or drink; and in this manner he easily passes over the space of three hundred leagues in eight days. During all that time of fatigue and travel, he never unloads his camels, and only allows them an hour of repose, and a ball of paste each day. They often run in this manner for eight or nine days without meeting with any water, and when by chance there is a pool at some distance, they scent the water, even when half a league from it. Thirst makes them redouble their pace, and they drink as much at once as serves them for the time that is past, and for as much to come; for their journey often lasts them several weeks, and their abstinence continues till their journey is accomplished.

The driest thistle and the barest thorn, are all the food this useful quadruped requires; and even these, to save time, he eats while advancing on his journey, without stopping or occasioning a moment of delay. As it is his lot to cross immense deserts where no water is found, and countries not even moistened with the dew of heaven, he is endowed with the power, at one watering place, to lay in a store, with which he supplies himself for thirty days to come. To contain this enormous quantity of fluid, nature has formed large cisterns within him, from which, once filled, he draws at pleasure the quantity he wants, and pours it into his stomach, with the same effect as if he then drew it from the spring.

Notwithstanding that the camel is so extremely revengeful as to bear in mind, and resent, in the most terrible manner, any injury it may have sustained, its patience is the most extraordinary. Its sufferings seem to be great; for when it is overloaded, it sends forth the most lamentable cries, but never offers to resist the tyrant who oppresses it. At the slightest signs it bends its knees, and lies upon its belly, suffering itself to be loaded in this position; at another sign it rises with its load, and the driver getting upon its back, encourages the animal to proceed with his voice and with a song.

Throughout Turkey, Persia, Egypt, Arabia, Barbary, and various other contiguous countries, all kinds of merchandise are carried by camels, which, of all conveyances, is the most expeditious, and attended with the least expense. Merchants and other travellers assemble, and



unite in caravans to avoid the insults and robberies of the Arabs. These caravans are often numerous, and are always composed of more camels than men. Each camel is loaded according to his strength; the larger ones carrying from a thousand to twelve hundred pounds weight, and the smaller, from six to seven hundred. Burckhardt states that a camel can never be stopped while its companions are moving on. The Arabs are therefore highly pleased with a traveller who jumps off his beast, and remounts without stopping it, as the act of kneeling down is troublesome and fatiguing to the loaded camel, and before it can rise again, the caravan is considerably ahead. He also affirms

it to be an erroneous opinion, that the camel delights in sandy ground. It is true, he remarks, that he crosses it with less difficulty than any other animal, but wherever the sands are deep, the weight of himself and his load makes his feet sink into the sand at every step, and he groans and often sinks under his burden. Hence, this traveller states it to be, that camels' skeletons are found in great numbers where the sands are deepest. It is the hard, gravelly ground of the desert, which is most agreeable to this animal.

The Bactrian camel is distinguished from the Arabian camel or dromedary, by having two bunches on his back. It is not so numerous as the other, and is chiefly confined to some parts of Asia. Unlike the dromedary, whose movement, as we have seen, is remarkably swift, the Bactrian camel proceeds at a slow and solemn pace.

From the account now furnished of this animal, we may see the propriety and beauty of several passages of Scripture, in which it is mentioned or alluded to.

Reviewing his own passing days, and properly estimating the shortness of human life, Job exclaims—

O! swifter than a courier are my days:  
They flee away—they see no good.  
As SWELLING SHIPS they sweep on;  
As an eagle swooping on its prey.

This passage has sadly perplexed commentators. The original of the third line, literally rendered, is "ships of Abeh;" or, if *Abeh* be taken for swiftness, "ships of swiftness."

For the purpose of ascertaining what might probably be the intention of the sacred writer, Mr. Taylor thus analyses the import of the words: *My days pass faster than a running messenger*, who exerts his speed when sent on important business; *they even fly*, like a fugitive who escapes for his life from an enemy; *they do not look around them to see for any thing good; they are passed as ships of swiftness; as a vulture flying hastily to the newly-fallen prey*. By marking the climax, we find the messenger swift, the fugitive more swift, the ships swifter than the fugitive, and the vulture swiftest of all.

In support of this ingenious conjecture, Mr. Taylor cites the following passage from "honest Sandys:"

"The whole caravan being now assembled, consisted of a thousand horses, mules, and asses; and of fine hundred camels. THESE ARE THE SHIPS OF ARABIA; THEIR SEAS ARE THE DESERTS, a creature created for burthen." &c. It does not clearly appear in this extract, however, though it might be gathered from it, that the camel has the name of the "Ship of Arabia;" but Mr. Bruce comes in to our assistance, by saying, "What enables the shepherds to perform the long and toilsome journeys across Africa, is the CAMEL, EMPHATICALLY CALLED, BY THE ARABS, THE SHIP OF THE DESERT!" he seems to have been created for this very trade;" &c. The idea thus thrown out, and in a great measure confirmed by Sandys and Bruce, is further supported by an account of the swiftness of these metaphorical "ships," furnished in Morgan's History of Algiers. This writer states, that the dromedary, in Barbary called *Aashare*, will, in one night, and through a level country, traverse as much ground as any single horse can perform in ten. The Arabs affirm, that it makes nothing of holding its rapid pace, which is a most violent hard trot, for four-and-twenty hours on a stretch, without showing the least signs of weariness, or inclination to bait; and that, having swallowed a ball or two of a sort of paste, made up of barley-meal and a little powder of dry dates, with a bowl of water, or camel's milk, the indefatigable animal will seem as fresh as at first setting out, and ready to continue running at the same scarcely credible rate for as many hours longer, and so on from one extremity of the African desert to the other, provided its rider could hold out without sleep, and other refreshments. During his stay in Algiers, Mr. Morgan was once a party in a diversion in which one of these *Aashari* ran against some of the swiftest *Barbs* in the whole *Neja*, which is famed for having good ones, of the true Libyan breed, shaped like greyhounds, and which will sometimes run down an ostrich. The reader will not, we apprehend, be displeased at our transferring his account to these pages.

"We all started like racers, and for the first spurt, most

of the best mounted among us kept pace pretty well; but our grass-fed horses soon flagged: several of the Libyan and Numidian runners held pace, till we, who still followed upon a good round hand gallop, could no longer discern them, and then gave out; as we were told after their return. When the dromedary had been out of sight about half an hour, we again espied it, flying towards us with an amazing velocity, and in a very few moments was amongst us, and seemingly nothing concerned; while the horses and mares were all on a foam, and scarcely able to breathe, as was likewise a tall fleet greyhound dog, of the young princess, who had followed and kept pace the whole time, and was no sooner got back to us, but lay down panting as if ready to expire."

This account shows, also, with what propriety the prophet calls this animal the "swift dromedary;" (Jer. 3: 23.) as well as the wisdom of Esther's messengers, in choosing it to carry their despatches to the distant provinces of the Persian empire, Esth. 8: 10.

The writer just quoted informs us, that the Arabs guide their dromedaries by means of a thong of leather, which is passed through a hole purposely made in the creature's nose. Will not this illustrate the expression in 2 Kings 19: 28; "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest?" This denotes, no doubt, the depth of the Assyrian's humiliation, and the swiftness of his retreat.

Another passage which Mr. Taylor thinks may be illustrated by the application of the term *Aashare* to a swift dromedary, is Prov. 6: 10, 11—

A little sleep, a little slumber,  
A little folding of the arms to sleep;  
So shall thy poverty come as one that travelleth,  
And thy want as an armed man.

It is evident that the writer means to denote the speed and rapidity of the approaches of penury; therefore, instead of, "one that travelleth;" we may read "a post, or quick messenger," an express. But our present business is with the "armed man." Now, the words thus translated are no where used to denote an armed man, or "a man of a shield," as some would render them literally; but the Chaldee paraphrast translates them thus, "swift like an *Aashare*," or, mounted on an *Aashare*, that is, an *Aashare-rider*, to answer to the post or express, in the former line. Thus we shall have an increase of swiftness suggested here, as the passage evidently demands. The sentiment, on the principles above suggested, would stand thus:

So shall thy poverty advance as rapidly as an express,  
And thy penury as a strong and swift antagonist to [Aashare-rider.]

In that sublime prediction, where the prophet foretells the great increase and flourishing state of Messiah's kingdoms, by the conversion and accession of the Gentile nations, he compares the happy and glorious concourse to a vast assemblage of camels: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah." That people, rather than irrational animals, are intended, is evident from these words: "All they from Sheba shall come; they shall show forth the praises of the Lord." Isa. 60: 6. In adopting this figure, the prophet might, perhaps, have his eye on the hieroglyphical writing of the Egyptians, in which the figure of a camel represented a man; and if so, besides its strict conformity to the genius of Hebrew poetry, we can discern a propriety in its introduction into this illustrious prediction. Some interpreters piously refer the prophecy to Christ himself; and imagine it began to receive its accomplishment when the magi, proceeding from the very places mentioned by the prophet, worshipped the new-born Savior, "and presented unto him gifts; gold, and frankincense, and myrrh." But Midian, and the other places mentioned by the prophet, lay to the south of Judea; while the evangelist expressly says the magi came from the east; which, as well as their name, magi, or wise men, clearly proves that Persia was their native country, and the place of their abode.

To pass a camel through the eye of a needle, was a proverbial expression among the nations of high antiquity, denoting a difficulty which neither the art nor the power of man could surmount. Our Lord condescends to employ it in his discourse to the disciples, to show how extremely difficult it is for a rich man to forsake all, for the cause of

God and truth, and obtain the blessings of salvation: "I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven," Matt. 19: 24. Many expositors are of opinion, that the allusion is not to the camel, but to the cable by which an anchor is made fast to the ship; and for *camel* they read *camel*, from which our word cable is supposed to be derived. It is not, perhaps, easy to determine which of these ought to be preferred; and some interpreters of considerable note, have accordingly adopted both views. Others have asserted, that there was near Jerusalem a low gate, called the Needle's Eye, under which a camel could not pass without being unloaded.

However, though the exact proverbial expression, which was doubtless well understood by those to whom it was addressed, may be to us unintelligible, the instruction conveyed is obvious. Riches are a snare and often a hindrance in the way to heaven; and the heart that is supremely set upon them, can never be brought to a cordial surrender of itself to the meek, lowly, and self-denying Jesus, without which it is impossible to enter into his kingdom. But the things that are impossible with men, are possible with God. Divine Grace can do away the impossibility, by *bringing the heart* to a willing compliance with the requirements of the gospel.

In Matt. 23: 24, is another proverbial expression: "Ye strain at a gnat, and swallow a camel." Dr. Adam Clarke has proved, that there is an error of the press in the English translation, by which *at* has been substituted for *out*. The passage as it now stands, conveys no sense: it should be, "Ye strain out the gnat, and swallow down the camel." The allusion is to the custom which prevailed among both Gentiles and Jews, of straining the liquor which they drank, for the purpose of ejecting those insects which so swarm in some southern countries, and hence, easily fall into wine-vessels. Some of the commentators have wished to get rid of the *camel* in this passage, from an idea that our Lord could not have united so huge an animal with so small an insect. They, therefore, propose to understand a larger species of fly. This conjectural emendation, however, cannot be admitted, as it is unsupported by all the ancient versions. The expression must be taken *hyperbolically*. To make the antithesis as strong as may be, two things are selected as opposite as possible; the smallest insect, and the largest animal. And this very antithesis was used by the Jewish and Greek writers, as appears from Wetstein.

The expression has generally been understood by English readers, as implying an effort to swallow, but rejecting something very small and inconsiderable, yet receiving without hesitation something much larger and more important: but the fact is, it alludes to a custom the Jews had of straining or filtering their wine, for fear of swallowing any forbidden insect. Now, as it would be ridiculous to strain liquor for the sake of clearing it from insects, and then eating the largest of those insects; so the conduct of those is not only ridiculous, but highly criminal, who are superstitiously anxious in avoiding small faults, yet scruple not to commit the greatest sins.

Camels are spoken of in Scripture,

1. As an article of wealth and state, Gen. 12: 16. 30: 43. 2 Kings 7: 9. 1 Chron. 27: 30. Ezra 2: 67. Neh. 7: 69. Job 1: 2.

2. As used for travelling, Gen. 24: 64. 31: 34. 1 Kings 10: 2.

3. As an important means of traffic, Gen. 37: 25. 1 Chron. 12: 40. Isa. 30: 6.

4. As used in war, Judg. 6: 5. 7: 12. 1 Sam. 30: 17. Jer. 49: 29.

5. As a spoil in war, Judg. 8: 21. 1 Sam. 27: 9. 1 Chron. 5: 21. Job 1: 17. Jer. 49: 32.

6. As sufferers in the plagues brought upon the brute creation for the sin of man, Ex. 9: 3. 1 Sam. 15: 3.

7. As furnishing an article of clothing, Matt. 3: 4. Zech. 14: 15.

8. Connected with these animals, we have a pleasing instance of industry, humility, and courtesy in a young woman of rank and fortune. Rebekah was seen at the well, condescending by personal labor to supply the wants of the camels of Abraham's servant; nor did her

good disposition and good conduct go unrewarded; those camels shortly after bore her into the Land of Promise, to become the wife of Abraham's son, and one in the line of mothers from whom he should descend, in whom all the families of the earth are blessed. Gen. 24: 19—64.

9. The camel is prohibited for food as unclean, Lev. 11: 14. Deut. 14: 7.

10. Camels are prophetically and figuratively mentioned in the Old Testament. Isaiah (21: 7.) predicts the march of Cyrus's army to the conquest and destruction of Babylon in the time of Belshazzar. Isaiah (30: 6.), alludes to the folly and presumption of the Israelites, or Jews, or both, who in the time of their trouble carried treasures on camels into Egypt, to purchase the assistance of that people, and acknowledged not the Lord their God, who alone could save and deliver them. Isa. 60: 6, is part of a most sublime prediction, figurative of the purity and enlargement of the church in the reign of the Messiah, when different nations shall with alacrity and zeal dedicate themselves and their substance to the service of God.

Jer. 49: 29, 32, predicts the confusion and ruin that should befall Kedar and Hazor, enemies of Israel, upon whom God would bring his judgments by the hand of Nebuchadnezzar, king of Babylon. The fulfilment of this prediction took place during the captivity of the Jews, and would tend greatly to encourage their hopes that the promises of their deliverance and return should also in due time be accomplished. Very similar is the prediction, (Ez. 25: 5,) that Rabbah, the chief city of Ammon, should be taken as a stable for camels by the Chaldeans.

**CAMELS' HAIR;** an article of clothing. John the Baptist was habited in raiment of camels' hair, and Charadin states, that such garments are worn by the modern dervishes. There is a coarse cloth made of camels' hair in the East, which is used for manufacturing the coats of shepherds, and camel-drivers, and also for the covering of tents.—It was, doubtless, this coarse kind which was adopted by John. By this he was distinguished from those residents in royal palaces who wore *soft* raiment. Elijah is said in the English Bible to have been "a hairy man;" (2 Kings 1: 8.); but it should be "a man dressed in hair;" that is, camels' hair. In Zech. 13: 4, "a rough garment," that is, a garment of a hairy manufacture, is characteristic of a prophet.—*Calmet*.

**CAMELEON, or CHAMELEON.** In the English Bible, the chameleon is transformed into the mole, (Lev. 11: 30,) an animal that has little pretension to be associated with reptiles of the lizard species. The Hebrew word, from a root which signifies *to breathe*, is peculiarly appropriate to this curious animal, which, according to vulgar opinion, is the "creature nourished by the wind and air."

The chameleon nearly resembles the crocodile in form, but differs widely in its size and appetites. Its head is about two inches long, and from thence to the beginning of the tail four and a half; the tail is five inches long, and the feet two and a half; the thickness of the body varies at different times, for the animal possesses the power of blowing itself up and contracting itself, at pleasure.

During his visit to the east, Le Bruyn purchased several chameleons, for the purpose of preserving them alive, and making observations on their nature and manners; but the most interesting account of this curious animal is that furnished by the enterprising and lamented Belzoni, which we transcribe.

"There are three species of chameleons, whose colors are peculiar to themselves: for instance, the commonest sort are those which are generally green, that is to say, the body all green, and when content, beautifully marked on each side regularly on the green with black and yellow, not in a confused manner, but as if drawn. This kind is in great plenty, and never have any other color except a light green when they sleep, and when ill a very pale yellow. Out of nearly forty I had the first year when I was in Nubia, I had but one, and that a very small one, of the second sort, which had red marks. One chameleon lived with me eight months, and most of that time I had it fixed to the button of my coat; it used to rest on my shoulder, or on my head. I have observed, when I have kept it shut up in a room for some time, that, on bringing it out in the air, it would begin drawing the air in; and on putting it on some marjorum,



it has had a wonderful effect on it immediately: its color became most brilliant. I believe it will puzzle a good many to say what cause it proceeds from. If they did not change when shut up in a house, but only on taking them into a garden, it might be supposed the change of the colors was in consequence of the smell of the plants; but when in a house, if it is watched, it will [be seen to] change every ten minutes; some moments a plain green, at others all its beautiful colors will come out, and when in a passion it becomes of a deep black, and will swell itself up like a balloon; and, from being one of the most beautiful animals, it becomes one of the most ugly. It is true they are extremely fond of the fresh air; and on taking them to a window where there is nothing to be seen, it is easy to observe the pleasure they certainly take in it: they begin to gulp down the air, and their color becomes brighter. I think it proceeds, in a great degree, from the temper they are in: a little thing will put them in a bad humor. If, in crossing a talle, for instance, you stop them, and attempt to turn them another road, they will not stir, and are extremely obstinate: on opening the mouth at them, it will set them in a passion: they begin to arm themselves, by swelling and turning black, and will sometimes hiss a little, but not much. The third I brought from Jerusalem, was the most singular of all the chameleons I ever had: its temper, if it can be so called, was extremely sagacious and cunning. This one was not of the order of the green kind, but a disagreeable drab, and it never once varied in its color in two months. On my arrival at Cairo, I used to let it crawl about the room, on the furniture. Sometimes it would get down, if it could, and hide itself away from me, but in a place where it could see me; and sometimes, on my leaving the room and on entering it, would draw itself so thin as to make itself nearly on a level with whatever it might be on, so that I might not see it. It had often deceived me so. One day, having missed it for some time, I concluded it was hid about the room; after looking for it in vain, I thought it had got out of the room and made its escape. In the course of the evening, after the candle was lighted, I went to a basket that had got a handle across it: I saw my chameleon, but its color entirely changed, and different to any I ever had seen before: the whole body, head and tail, a brown, with black spots, and beautiful deep orange colored spots round the black. I certainly was much gratified. On being disturbed, its colors vanished, unlike the others; but after this I used to observe it the first thing in the morning, when it would have the same colors. Their chief food was flies: the fly does not die immediately on being swallowed, for on taking the chameleon up in my hands, it was easy to feel the fly buzzing, chiefly on account of the air they draw in their inside: they smell much, and particularly when they want to fling themselves off a great height, by filling themselves up like a balloon. On falling, they get no hurt, except on the mouth, which they bruise a little, and that comes first to the ground. Sometimes they will not drink for three or four days, and when they begin, they are about half an hour drinking."

An Italian professor of natural history, who dissected two of these curious animals, is of opinion that the change of color arises from the fact of their having four skins, extremely fine, whence arise the different colors.—*Abbott.*

**CAMERONIANS, or OLD DISSENTERS,** as they choose to call themselves in Scotland. They received the first denomination from the Rev. Richard Cameron, a celebrated field preacher, who exercised his ministry in the mountains and moors of Scotland, refusing to accept the indulgence to tender consciences, granted by Charles II., because such an acceptance seemed to him an acknowledgment of the king's supremacy, and that he had before a right to silence them. Cameron separated from his Presbyterian brethren in 1666; and afterwards, as his enemies assert, was slain at the head of an insurrection at Airmoss, in Kyle, July 20th, 1680. His followers, however, consider his death most honorable; and say that "he fell by the sword of his bloody persecutors, while he, and a number of his followers, being suddenly and furiously attacked, were nobly defending their lives and religious

liberties." Their political opinions accorded with those of Hampden, Sydney, and Russell; and considering that the king (Charles II.) had forfeited his crown, without any probability of success, they declared war against his government. They were rash and daring in the extreme; but it is now agreed that they were most cruelly oppressed, and Solomon himself has told us, that "oppression will make a wise man mad."

They were sometimes called *Whigs*, from their attachment to the cause of liberty; and "mountain men," from their being obliged to take refuge among the mountains. In their religious principles they were rigid adherents to "the solemn league and covenant," and they warmly supported the Revolution of 1688, though they protested against the ecclesiastical establishment as then settled in Scotland. They have ever since lived in peaceable submission to the laws; and, in proof of the loyalty of their principles, they state that "the twenty-sixth regiment of foot was first raised by their body, and still bears the name of Cameronians." In 1743, Mr. Millan, and others of their preachers, constituted a presbytery, which they called "the Reformed Presbytery," on account of their strict adherence to the principles of the Reformation in Scotland, in the sixteenth century.

This denomination, though not numerous, have three presbyteries—in Scotland, Ireland, and North America. In Scotland they have sixteen congregations—some very small, and two of them are called collegiate charges, having two ministers each. In Ireland they have six congregations, and nine in America; but most of them are stated to be without pastors. See R. Adam's R. W. vol. ii. p. 157, &c. "A Short Account of the old Presbyterian Dissenters," &c., Falkirk, 1806. Dr. S. Charteris's Discourse on the Centenary of the Revolution, (1788.) Blackwood's Mag. 1819.—*Williams.*

**CAMISARS, or CAMISARDS;** French prophets, or fanatics of the Cevennes, as they were sometimes called, arose in the latter part of the seventeenth century. M. Grégoire attributes their origin to a certain "school of the prophets" in Dauphiny, conducted by a Calvinist named *Du Serre*. As he has not given his authority, we can only say the thing is not incredible. The ebullitions of enthusiasm have often arisen in the temple of piety; and when real Christians have met for devotion, the exterior signs of piety have sometimes deeply impressed and excited the imitation of persons who were strangers to the inward principle. Such have wrought themselves up to an exaggerated state of feeling, which they have in some cases mistaken for devotion, and in others for inspiration; and even good and intelligent men have been sometimes drawn into the delusion, as appears to have been the case in the instructive and melancholy instance now before us.

These pretended prophets first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost, and they soon amounted to many thousands. They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands; they fell on their backs, shut their eyes, and heaved their breasts. The symptoms answer exactly to those produced by inspiring nitrous oxide, and were the fact then discovered, we should have been tempted to suspect imposture. They remained a while in trances, and coming out of them, declared that they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in the assemblies, but in the fields, and in their own houses, crying out *Mercy*. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand. The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the pope, and his anti-Christian dominion; with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit with

them, which discovered itself in the same way, namely, by ecstasies, and agitations, and inspirations under them, as it had done in France: and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, of both sexes, and of all ages.

The great subject of their prediction was, the *near approach of the kingdom of God, the happy times of the church, and the millennial state*. Their message was, (and they were to proclaim it as heralds to every nation under heaven,) that the grand jubilee, "the acceptable year of the Lord," the accomplishment of those numerous Scriptures concerning the *new heavens, and the new earth, the kingdom of the Messiah, the marriage of the Lamb, the first resurrection, or the new Jerusalem descending from above, was now even at the door*—that this great operation was to be effected by spiritual arms only, proceeding from the mouths of those who should by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labor in the vineyard—that this mission of God's servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world; as famine, pestilence, earthquakes, wars, &c.; that the exterminating angels should root out the tares, and there shall remain upon earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice among mankind. And they declared that all the great things they have spoke of would be manifest over the whole earth, within the term of *three years*.

These prophets also pretended to the gift of languages, of miracles, of *discerning*, &c. Discerning the secrets of the heart; the power of conferring the same spirit on others by the laying on of hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayers by the Most High.

These pretensions, however, laid the foundation of their detection and complete overthrow. They went so far as to pretend to raise the dead, and fixed upon one of their own number for the experiment, who was to rise on a particular day. But Dr. Enes did not rise, nor could they raise him.

The press teemed on this occasion, as well may be supposed, with publications *pro* and *con*. One of the most remarkable was entitled, "A Brand snatched from the Burning;" &c.; and contained the confessions and re-tractations of one *John Keymer*, who was apprentice to a printer. His wife and sister, it seems, were first drawn into the snare, and thus urged him to "seek the blessing," as it was called, by imposition of the hands of these prophets. This accordingly he did receive from the hands of *Elias Marion*, one of those who had come from France, who pronounced over him several sentences in French, which he did not understand; but they were afterwards translated for him, and given to him written in English. They purported to be the words of God himself, expressed in the first person, and began thus: "My child, till now thou hast been rebellious to my will. I come, I tell thee, to appropriate thy heart to me. . . . Resign thyself to follow me. I call thee." Poor Keymer did so (as he supposed) for a considerable time, till he saw the failure of all the predictions of these prophets; and the extravagance and licentiousness of their conduct, which at last proceeded to open adultery, completely cured him. Among the predictions falsified, one was, the burning of London on the 25th of March, and another, the conversion of queen Anne, who was to go and prophesy in Barbican. Among the most celebrated of these prophets was *John Lacey, Esq.*, a member of Mr. Calamy's congregation, and a man of considerable property, who entered into all their absurdities, except that of a community of goods, to which he strongly objected, having an income of two thousand pounds per annum. In one of his fits of inspiration, Mr. Calamy, (afterwards Dr. C.) had an opportunity of seeing him, and gives the following account of it:

"I went into the room where he sat, walked up to him, and asked him how he did; and, taking him by the hand, lifted it up, when it fell flat upon his knees, as it lay be-

fore. He took no notice of me, nor made me any answer; but I observed the humming noise grow louder and louder by degrees, and the heaving in his breast increased, till it came up to his throat, as if it would have suffocated him; and then he at last began to speak, or, as he would have it taken, the Spirit spake in him. The speech was syllabical, and there was a distinct heave and breath between each syllable; but it required attention to distinguish the words. When the speech was over, the humming and heaving gradually abated; and I again took him by the hand, and felt his pulse, which moved pretty quick; but I could not perceive by his hands any thing like sweating, or more than common heat."

Mr. Walter Wilson, from whom we take this quotation, adds: "Some time after this, Mr. Lacey, without giving the least notice, got up one morning, left his lady in bed, quitted his house and children, and, taking a few necessaries with him, went to live among the prophets. Then he took to himself for wife *Betty Gray*, who had been a snuffer of candles at the playhouse, but now passed for a person inspired. This transaction, in one of his inspirations, which Mr. Calamy saw, he called a quitting *Hagar* and taking himself to *Sarah*; and declared that he did it by order of the Spirit!" See *Grégoire's Hist.* vol. i. p. 370. *Chauncey's Works*, vol. iii. p. 2, &c. *Hughson's Fr. and Eng. Prophets*. *Lacey's Prophetic Warnings*. A Brand snatched out of the Burning. *Wilson's Dissenting Churches*, vol. iv. p. 77.—*Williams*.

**CAMMERHOF**, (**FREDERIC**), a Moravian bishop, came to this country in 1746, to assist bishop Spangenberg. In 1748, he visited the establishment at *Shomokin*, on the *Susquehanna*; in 1750 he repaired to *Onondaga* to promote the introduction of the gospel amongst the *Inroquois*. He died at *Bethlehem*, his usual place of residence, April 28, 1751, greatly deplored. During four years he had baptized eighty-nine Indians. There was so much sweetness and benevolence in his character, as to impress even the savages with respect for him. His mild and friendly behavior once turned the heart of an Indian, enraged by his reproofs, who had resolved to kill him.—*Loskiel; Allen*.

**CAMP, or ENCAMPMENT**, of the Israelites. The whole body of the people, consisting of six hundred thousand fighting men, besides women and children, was disposed under four battalions, so placed as to inclose the tabernacle, in the form of a square, and each under one general standard. (See **ARMIES**.) There were forty-one encampments, from their first in the month of *March*, at *Rameses*, in the land of *Goshen*, in *Egypt*, and in the wilderness, until they reached the land of *Canaan*. They are thus enumerated in *Numbers* 33:—

1. <i>Rameses</i>	21. <i>Haradah</i>
2. <i>Succoth</i>	22. <i>Makheloth</i>
3. <i>Etham, on the edge of the wilderness</i>	23. <i>Tahath</i>
4. <i>Pihahiroth</i>	24. <i>Tarah</i>
5. <i>Marah</i>	25. <i>Mithcah</i>
6. <i>Elim</i>	26. <i>Hashmothah</i>
7. <i>By the Red sea</i>	27. <i>Moseroth</i>
8. <i>Wilderness of Sin</i>	28. <i>Bene-jaakan</i>
9. <i>Dophkah</i>	29. <i>Hor-hagidgad</i>
10. <i>Alush</i>	30. <i>Jotbathah</i>
11. <i>Rephidim</i>	31. <i>Ebronah</i>
12. <i>Wilderness of Sinai</i>	32. <i>Ebion-gaber</i>
13. <i>Kibroth-hattaavah</i>	33. <i>Kadesh</i>
14. <i>Hazereth</i>	34. <i>Mount Hor</i>
15. <i>Rithmah</i>	35. <i>Zalmonah</i>
16. <i>Rimmon-parez</i>	36. <i>Ponon</i>
17. <i>Libnah</i>	37. <i>Oboth</i>
18. <i>Rissah</i>	38. <i>Ije-abarim</i>
19. <i>Kehelethah</i>	39. <i>Dibon-gad</i>
20. <i>Shapher</i>	40. <i>Almon-diblathaim</i>
	41. <i>Mountains of Abarim</i> .

In the second year after their exodus from *Egypt*, they were numbered; and upon an exact poll, the number of their males amounted to six hundred and three thousand, five hundred and fifty, from twenty years old and upwards. Num. 1: 2. This vast mass of people, encamped in beautiful order, must have presented a most impressive spectacle. That it failed not to produce effect upon the richly

endowed and poetic mind of Balaam, appears from Numbers 24: 2, "And Balaam lifted up his eyes and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him, and he took up his parable and said, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside waters." Grandeur, order, beauty, and freshness, were the ideas at once suggested to the mind of this unfaithful prophet, and called forth his unwilling admiration. Perhaps we may consider this spectacle as a type of the order, beauty and glory of the true "church in the wilderness," in those happy days when God "shall not behold iniquity in Jacob, nor perverseness in Israel;" when it shall be said, "The Lord his God is with him, and the shout of a king is among them."—*Watson*.

**CAMP-MEETINGS**; religious festivals held among the Methodists in some parts of England, and the United States of America, and also among the Presbyterians in the back settlements of the latter country. In Kentucky, and some adjacent parts, not fewer than fifteen or twenty thousand people assemble on such occasions. They come in wagons or on horseback from distant districts, bring provisions with them, and erecting booths under the dense shade of the forests, they devote a whole week to the religious exercises of the period. They have prayer meetings, &c. in separate tents, or in groups in the open air, morning and evening, and four sermons daily, two in the earlier, and two in the latter part of the day, while the festival lasts. The great day is the Sabbath, when the vast population of the more immediate neighborhood assemble and swell the numbers, and the ordinance of the Lord's supper is administered. According to the testimony of those who have been present, nothing can exceed the effect produced by the evening scene, when the otherwise impenetrable gloom of the woods is lighted up into one blaze by the numerous fires which are kindled and kept burning, and the sound of so many thousands of voices, causing the immense groves to re-echo the praises of the Most High. The general order and propriety which prevail on such occasions evince the deep hold which religion has on the minds of those who thus meet for the purposes of spiritual edification and improvement.—*Hend. Buck*.

**CAMPBELL**, (George, D. D.), an eminently learned and liberal divine of the last century, was born on the 25th of December, 1719, at Aberdeen, Scotland. He sprang from a very honorable stock, numbering among his ancestors several of the descendants of the family of Argyle. His father, the Rev. Colin Campbell, was one of the ministers of the city of Aberdeen, and held in high estimation by good men of all denominations, for his pious and benevolent disposition; so that he was often intrusted by the provincial synod, and other public bodies, with the distribution of their charitable donations. His wife's name was Margaret, the daughter of Alexander Walker, Esq., who had been provost of the city; by her he had three sons and three daughters, who were in very early life deprived of this worthy guide of their youth, as he died on the 27th of August, 1728, regretted by every one that knew him, both on account of his unaffected manners, diffusive benevolence, and faithful discharge of the duties of his profession. As George, the subject of this memoir, was the youngest son, his portion of his father's scanty inheritance was very small; it was to his own exertions, and the great natural energy of his mind, that he was chiefly indebted for his progress and advancement in future life. He received the rudiments of classical instruction at the grammar school of his native city, which had been famed for more than a century for the successful teaching of the Latin tongue; and he afterwards entered as student at Marischal college, where the celebrated Dr. Thomas Blackwell, principal and professor of Greek, had introduced an ardent zeal for prosecuting the study of that very rich and expressive language. Thus he laid betimes an ample and solid foundation for that profound and various erudition, and that critical sagacity, by which he afterwards rendered such essential services to the church. It seems to have been once his intention to prepare himself for the study of the law; and we find him actually engaged as an ap-

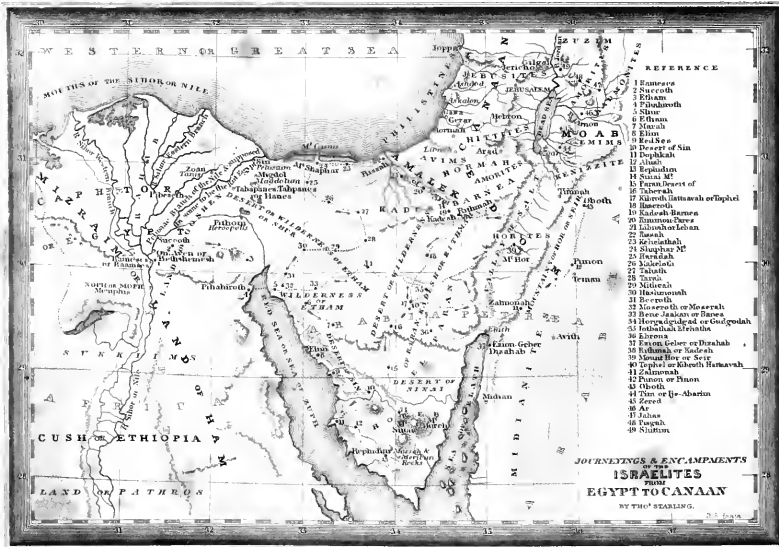
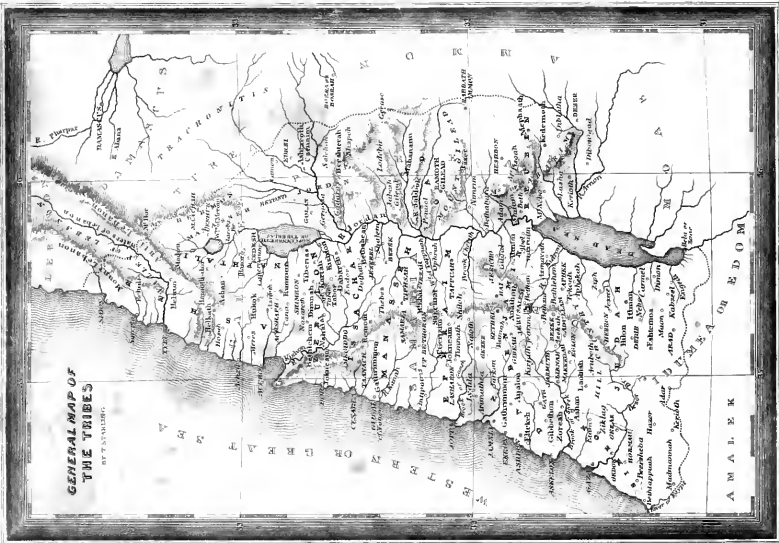
prentice to a writer to the signet in Edinburgh. He acquired in this situation that knowledge of the constitution and laws of his country, and that habit of close reasoning and accurate inditing, for which he was afterwards so much distinguished. He soon, however, became dissatisfied with this profession, and betook himself to the study of the Scriptures, and whatever would tend to qualify him for the office of a minister of the gospel. Before the expiration, therefore, of his apprenticeship, he attended the lectures on divinity, then delivered by professor Goddie, at the university of Edinburgh; and not long afterwards became a student of theology, under professor Lumsden, of King's college, and professor Chalmers, of Marischal college, Aberdeen. Here he particularly distinguished himself by his discourses, delivered, according to usual custom, in the Scotch universities. Wishing, however, to acquire further information and greater skill in polemical divinity than these exercises would afford, he entered into a literary association, with several of the other students, among whom may be particularly mentioned the Rev. Dr. Glennie, Mr. James McKail, and Mr. William Forbes. This society was formed in the month of January, 1742, and a number of young men of great promise were gradually admitted into it; but, according to the account given by several of the members, Mr. Campbell was considered as *the life and soul of the society*, and as one likely to attain great eminence in his profession. Like most young men of genius, his style was rather florid; but he made no parade of science: the discourses delivered by him, when a youth, displayed much good sense, a sound knowledge of theology, and an intimate acquaintance with the Holy Scriptures; and whenever they appeal to the imagination or the passions, abound in the finest and most touching sentiments, evincing his natural powers of eloquence, and the great success with which he had cultivated them. After the usual course of theological studies, he was proposed to the synod, and at length licensed as a preacher, on the 11th of June, 1746. Two years after this, he received a presentation to the parish of Banchory Terman, situated seventeen miles from Aberdeen, where his great talents as an expounder of Scripture, began to show themselves in his morning lectures to his congregation, which were remarkable for their great simplicity and perspicuity. While thus explaining the New Testament to his flock, he conceived the idea of translating a part of it, the result of which was his publication, several years after, of his Translation of the Four Gospels. After continuing nine years in this country parish, he was called to succeed Mr. John Bisset, as one of the ministers of Aberdeen; here his talents as a lecturer shone in their proper sphere; and having the advantage of the best libraries, he commenced a course of lectures on rhetoric, criticism, and other subjects, which were delivered to the literary society of that place, and afterwards served as the basis of his "Philosophy of Rhetoric," and other works, by which he gained much celebrity. At this time he had not published any thing, except a sermon preached before the synod of Aberdeen, on "The Character of a Minister as a Teacher and Pattern;" but this he has not included in the collection he made some time before his death, probably because of the style being not sufficiently simple. In 1759, Mr. Campbell received a royal presentation to the office of principal of Marischal college, which at that time became vacant. Two other candidates had applied for it, one of whom was supported by the magistrates of Aberdeen, and the other by the landed interest of the county, and many of the heads of the college; but Mr. Campbell having been induced to write to Archibald, duke of Argyle, who had great influence in the affairs of Scotland at that time, and having modestly stated his relation to the duke's family, this application, together with his high character and respectable talent, succeeded in procuring him the appointment. Placed thus at the head of the university, he soon approved himself worthy of his dignity. That celebrated infidel, Mr. David Hume, had just published his Essay on Miracles, which excited great attention among the learned of the day; nor did he meet with any opponent whom he deigned to notice, until professor Campbell entered the lists, and preached a sermon on the subject before the provincial synod of Aberdeen, which, at their request, he af-

terwards formed into a Dissertation on Miracles. Before its publication, however, he transmitted the manuscript, through the medium of his friend, Dr. Blair, of Edinburgh, for Mr. Hume's inspection. The philosopher, notwithstanding all his indifference, evidently felt the force of the arguments used in this learned and acute performance; he objected to a few expressions, and pointed out some instances in which he had been misunderstood; on which Mr. Campbell revised the work, generously expunging the offensive expressions, and made use of the remarks of his opponent, to render his dissertation more complete. When published, a copy was sent to Mr. Hume, who was so pleased with his conduct, that he declared he felt an inclination to answer it, if he had not in early life made a determination never to answer any opponent. This dissertation appeared in 1763, and was dedicated to the earl of Bute, at that time prime minister: it had a most extensive sale in this country, and was translated into the French, Dutch, and German languages; so that the name of Dr. Campbell, (for he had in the mean time received the degree of doctor of divinity from King's college,) was regarded with the greatest respect by the literary men of every European state. For twelve years he discharged the duties of principal of Marischal college, being held in equally high estimation by the professors and the students, and living on the most happy terms with all his colleagues. He was esteemed a most worthy man, a sincere Christian, a good preacher, and above all, one of the best lecturers of his time; he used very few, sometimes not any notes, and where he spoke entirely extempore, he seldom failed in enlightening the understanding, and moving the hearts of his auditors. On the 26th of June, 1771, he was appointed professor of divinity in his college, instead of Dr. Gerard, who was removed to King's; and as he was thus called to additional labor, he found it necessary to resign his pastoral charge as one of the ministers of the city; as minister of Gray Friars, however, an office connected with the professorship, he preached once on the Lord's day in one of the established churches. Dr. Campbell did not adhere closely to the customary prelections of the former professors, who used to meet the students twice a week during the session, and spend one of these opportunities in hearing them discourse: he intimated, immediately on commencing his labors, that he should always deliver lectures twice in the week, and fixed upon another day for hearing the students' discourses, when they had any to deliver. He was the first professor that ever limited the compass of subjects in the divinity lectures; it had been the custom to extend them far beyond the period usually allotted to the study of those subjects; but Dr. Campbell very wisely confined them within the space of four years, so that every student had, by this means, the advantage of attending the whole course. The chief excellence of these lectures, however, consisted in their ingenuity and profound learning; in their luminous arrangement and admirable perspicuity; and above all, in the method which he always pursued, of leading the students to think for themselves, and not slavishly to depend upon the opinions and systems of others made ready to their hands. His own understanding was at once capacious and acute; he was too independent to be fettered by human systems, and too judicious to be led astray by fanciful theories; he would declare the truth, how much soever it might conflict with his own private notions and practices, or those of the body with which he stood connected. Deeply skilled in church history, Scripture criticism, polemical divinity, and every subject of importance to the student and the minister, he was eminently qualified to direct the studies of others, while his public discourses and labors well exemplified the instructions that he gave. His Lectures on Ecclesiastical History furnish ample illustration of these remarks; they were not published till after the author's death, being revised and written out for the press only a short time before his last illness. In the month of April, 1771, he preached and published his excellent sermon on the spirit of the gospel, which will be long read as an admirable specimen of his talents and candor. Five years afterwards, he completed his Philosophy of Rhetoric, the two first chapters of which he had composed at least twenty-five years before. This work abounds with most interesting remarks on style and

elocution, and the most accurate criticism; the theory of evidence which it contains, the Encyclopædia Britannica describes as the most valuable part, "to which there is nothing superior; perhaps nothing equal, in our own, or any other language." In 1776, on the day appointed for a fast, on account of the American war, Dr. Campbell preached a sermon on the nature, extent, and importance of allegiance. This discourse, in which the author disputes the right of the colonies to throw off their allegiance, was written with so much force of argument, and in so excellent a spirit, that, at the request of dean Tucker, six thousand copies were circulated through America. The following year, another discourse appeared on the success of the first preachers of the gospel, considered as a proof of its truth. It was preached before the Society for Propagating Christian Knowledge, and published at their request. Here "the policy of heaven" and "that of this world" are finely contrasted; and the argument for the divine origin of the gospel, from the success of its first publishers, triumphantly stated. In the year 1779, the doctor evinced his liberality of sentiment in "An Address to the People of Scotland, on the alarm raised by the bill in favor of the Roman Catholics." The following sentiments, extracted from this able pamphlet, contain at once the happiest illustration of the writer's spirit and manner, and the most luminous statement of the argument itself. "Let popery be as black as you will: call it Beelzebub, if you please; it is not by Beelzebub, that I am for casting out Beelzebub, but by the Spirit of God. We exclaim against popery; and in exclaiming against it, betray but too manifestly, that we have imbibed the spirit for which we detest it. In the most unlovely spirit of popery, we would fight against popery! It is not by such weapons, that God has promised to consume the man of sin, but by the breath of his mouth; that is, his word. Christians, in ancient times, confided in the divine promises; we, in these days, confide in parliament! True religion never flourished so much—never spread so rapidly, as when, instead of persecuting, it was persecuted; instead of obtaining support from human sanctions, it had all the terrors of the magistrate and the laws armed against it."

Dr. Campbell published several other discourses; but the last, and most valuable production of his pen, was his "Translation of the Four Gospels," which is generally admitted to be excellent; and the preliminary dissertations with which it is accompanied, have done much in removing some of those difficulties which are to be met with in the commonly received version. This admirable work has met with a most extensive circulation; the author, however, did not long survive to witness its success. On the 31st of March, 1796, while sitting with his friends, he was taken ill; but the next morning he was at his desk as usual, though he complained that he could not write with his accustomed ease. The following day he had a paralytic stroke, which deprived him of his speech, under which he languished till his death, which happened on the 7th of April, giving no other signs of sensibility than his frequent efforts to speak. Though he was not permitted to leave a testimony behind at the time of his decease, he had already borne one about five years before, when he was judged to be at the point of death. On that occasion, he expressed himself in the following terms: "*God has been pleased to give me some understanding of his promises in the gospel of his Son Jesus Christ. These I have communicated to others in my life. I now entertain the faith and hope of them; and this may be considered as the testimony of a dying man.*" Within a year of his death, he resigned his office of divinity professor in the Marischal college; and soon after, his majesty having graciously conferred on him a pension of three hundred pounds per annum, he gave up his situation as principal, and retired from public life. He was small in stature, and in old age, rather inclined to stoop; his countenance was open, and his eye piercing, and indicative of great mental acumen. He studied very closely, especially towards the latter part of his life, rising generally at five o'clock in the morning, and continuing, with few and short intervals, engaged in study till twelve at night; and yet, owing to his regularity of living and great temperance, his constitution was not impaired; so that he had entered on the seventy-seventh year of his age





at the period of his decease. His character may be summed up in a few words. His imagination was fertile; his judgment vigorous and acute; his learning profound and various; of a cheerful temper, unfeigned piety, and unblemished morals, of modest and gentle manners, and remarkable for his ingenuousness, and love of truth; in short, as a man and a Christian, in public, or in private life, as a husband, as a minister of the gospel, and as the principal of a college and professor of divinity, he had, perhaps, few equals—certainly no superior.—*Life, by the Rev. George Skene Keith; Jones's Chris. Biog.*

CAMPFIRE; Canticles 1: 14; 4: 13. Sir T. Browne supposes that the plant mentioned in the Canticles, rendered *kupros* in the Septuagint, and *Zyprus* in the Vulgate, is that described by Dioscorides and Pliny, which grows in Egypt, and near to Ascalon, producing an odorate bush of flowers, and yielding the celebrated *oleum cyprinum*. This is one of the plants which is most grateful to the eye and the smell. The deep color of its bark, the light green of its foliage, the softened mixture of white and yellow with which the flowers, collected into long clusters like the lilac, are colored; the red tint of the ramifications which support them, form an agreeable combination. The flowers, whose shades are so delicate, diffuse around the sweetest odors, and embalm the gardens and apartments which they embellish. The women take pleasure in decking themselves with these nosegays of beauty and clusters of fragrance.

With the powder of the dried leaves, also, they give an orange tincture to their nails, to the inside of their hands, and to the soles of their feet. The expression, rendered "pare their nails;" Deut. 21: 12, may perhaps rather mean, "adorn their nails;" and imply the antiquity of this practice. This is a universal custom in Egypt, and not to conform to it would be considered indecent. It seems to have been practised by the ancient Egyptians, for the nails of the mummies are most commonly of a reddish hue.—*Watson.*

CAMUS, (JOHN PETER;) a French prelate, was born at Paris, in 1582, and was made bishop of Belley by Henry IV. After having held his see for twenty years, he resigned it to live in retirement; but his virtues and piety soon occasioned him to be drawn from his retreat. He was appointed vicar-general to the archbishop of Rouen; and, subsequently, bishop of Arras. He died in his seventieth year, when on the point of going to his new diocese. His works, which are said to amount to more than two hundred volumes, have fallen into oblivion. Of the mendicant monks he was a determined and persevering enemy, and he incessantly attacked them with the keenest railery and satire.—*Davenport.*

CANA; the city in which our Lord performed his first miracle, was in Galilee, and pertained to the tribe of Zebulon. The village now bearing the name, and supposed to occupy the site of the ancient town, is pleasantly situated on the descent of a hill, about sixteen miles north-west of Tiberias, and six north-east of Nazareth. Dr. Richardson states, that in a small Greek church in this place, he was shown an old stone pot, made of the common compact lime-stone of the country, which the hierophant informed him was one of the original pots that contained the water which underwent the miraculous change at the wedding, which was here honored by the presence of Christ. "It is worthy of note," says Dr. Clarke, "that walking among the ruins of a church, we saw large massy stone pots, answering the description given of the ancient vessels of the country; not preserved nor exhibited as reliques, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident, that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country." (Travels, P. ii. ch. 14.) Cana, or, as it is now called, Kefer Kenna, or Cane Gali, contains about three hundred inhabitants, who are chiefly catholic Christians. There was another place bearing the same name, belonging to the tribe of Asher, which was situated in the neighborhood of Sidon.—*Calmet.*

CANAAN, the son of Ham. The Hebrews believe

that Canaan, having first discovered Noah's nakedness, told his father Ham; and that Noah, when he awoke, having understood what had passed, cursed Canaan, the first author of the offence. Others are of opinion, that Ham was punished in his son Canaan, Gen. 9: 25. For though Canaan is mentioned, Ham is not exempted from the malediction; on the contrary, he suffers more from it, since parents are more affected with their children's misfortunes than with their own; especially if the evils have been inflicted through some fault or folly of theirs. Some have thought that *Canaan* may be put elliptically for *the father of Canaan*, that is, Ham, as it is rendered in the Arabic and Septuagint translations.

The posterity of Canaan was numerous. His eldest son, Sidon, founded the city of Sidon, and was father of the Sidonians and Phœnicians. Canaan had ten other sons, who were fathers of as many tribes, dwelling in Palestine and Syria; namely, the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hemathites. It is believed that Canaan lived and died in Palestine, which from him was called the land of Canaan. Notwithstanding the curse is directed against Canaan the son, and not against Ham the father, it is often supposed that all the posterity of Ham were placed under the malediction, "Cursed be Canaan; a servant of servants shall he be unto his brethren." But the true reason why Canaan only was mentioned probably is, that the curse was in fact restricted to the posterity of Canaan. It is true that many Africans, descendants of other branches of Ham's family, have been largely and cruelly enslaved; but so have other tribes in different parts of the world. There is certainly no proof that the negro race were ever placed under this malediction. Had they been included in it, this would neither have justified their oppressors, nor proved that Christianity is not designed to remove the evil of slavery. But Canaan, alone in his descendants, is cursed, and Ham only in that branch of his posterity. It follows that the subjugation of the Canaanitish races to Israel fulfils the prophecy. To them it was limited, and with them it expired. Part of the seven nations of the Canaanites were made slaves to the Israelites, when they took possession of their land; and the remainder by Solomon.

CANAAN, LAND OF. In the map it presents the appearance of a narrow slip of country, extending along the eastern coast of the Mediterranean; from which, to the river Jordan, the utmost width does not exceed fifty miles. This river was the eastern boundary of the land of Canaan, or Palestine, properly so called, which derived its name from the Philistines originally inhabiting the coast. To three of the twelve tribes, however, Reuben, Gad, and Manasseh, portions of territory were assigned on the eastern side of the river, which were afterwards extended by the subjugation of the neighboring nations. The territory of Tyre and Sidon was its ancient border on the north-west; the range of the Libanus and Anti-libanus forms a natural boundary on the north and north-east; while in the south it is pressed upon by the Syrian and Arabian deserts. Within this circumscribed district, such were the physical advantages of the soil and climate, there existed, in the happiest periods of the Jewish nation, an immense population. The kingdom of David and Solomon, however, extended far beyond these narrow limits. In a north-eastern direction, it was bounded only by the river Euphrates, and included a considerable part of Syria. It is stated that Solomon had dominion over all the region on the western side of the Euphrates, from Thipsah, or Thapsacus, on that river, in latitude thirty-five degrees twenty minutes, to Azzah, or Gaza. "Tadmor in the wilderness," (Palmyra,) which the Jewish monarch is stated to have built, (that is, either founded or fortified,) is considerably to the north-east of Damascus, being only a days' journey from the Euphrates; and Hamath, the Epiphania of the Greeks, (still called Hamah,) in the territory belonging to which city Solomon had several "store cities," is seated on the Orontes, in latitude thirty-four degrees forty-five minutes north. On the east and south-east, the kingdom of Solomon was extended by the conquest of the country of Moab, that of the Ammonites,

and Edom; and tracts which were either inhabited or pastured by the Israelites, lay still further eastward. Maon, which belonged to the tribe of Judah, and was situated in or near the desert of Paran, is described by Abulfeda as the farthest city of Syria towards Arabia, being two days' journey beyond Zoar. In the time of David, the people of Israel, women and children included, amounted, on the lowest computation, to five millions; besides the tributary Canaanites, and other conquered nations. The vast resources of the country, and the power of the Jewish monarch, may be estimated not only by the consideration in which he was held by the contemporary sovereigns of Egypt, Tyre, and Assyria, but by the strength of the several kingdoms into which the dominions of David were subsequently divided. Damascus revolted during the reign of Solomon, and shook off the Jewish yoke. At his death, ten of the tribes revolted under Jeroboam, and the country became divided into the two rival kingdoms of Judah and Israel, having for their capitals Jerusalem and Samaria. The kingdom of Israel fell before the Assyrian conqueror, in the year B. C. 721, after it had subsisted about two hundred and fifty years. That of Judah survived about one hundred and thirty years, Judea being finally subdued and laid waste by Nebuchadnezzar, and the temple burned, B. C. 588. Idumea was conquered a few years after. From this period till the era of Alexander the Great, Palestine remained subject to the Chaldean, Median, and Persian dynasties. At his death, Judea fell under the dominion of the kings of Syria, and, with some short and troubled intervals, remained subject either to the kings of Syria or of Egypt, till John Hyrcanus shook off the Syrian yoke, and assumed the diadem, B. C. 130. The Asmonean dynasty, which united, in the person of the monarch, the functions of king and pontiff, though tributary to Roman conquerors, lasted one hundred and twenty-six years, till the kingdom was given by Antony to Herod the Great, of an Idumean family, B. C. 39.

2. At the time of the Christian era, Palestine was divided into five provinces; Judea, Samaria, Galilee, Perea, and Idumea. On the death of Herod, Archelaus, his eldest son, succeeded to the government of Judea, Samaria, and Idumea, with the title of tetrarch; Galilee being assigned to Herod Antipas; and Perea, or the country beyond Jordan, to the third brother, Philip. But in less than ten years, the dominions of Archelaus became annexed, on his disgrace, to the Roman province of Syria; and Judea was thenceforth governed by Roman procurators. Jerusalem, after its final destruction by Titus, A. D. 71, remained desolate and almost uninhabited, till the emperor Hadrian colonized it, and erected temples to Jupiter and Venus on its site. The empress Helena, in the fourth century, set the example of repairing in pilgrimage to the Holy Land, to visit the scenes consecrated by the gospel narrative; and the country became enriched by the crowds of devotees who flocked there. In the beginning of the seventh century, it was overrun by the Saracens, who held it till Jerusalem was taken by the crusaders in the twelfth. The Latin kingdom of Jerusalem continued for about eighty years, during which the Holy Land streamed continually with Christian and Saracen blood. In 1187, Judea was conquered by the illustrious Saladin, on the decline of whose kingdom it passed through various revolutions, and at length, in 1317, was finally swallowed up in the Turkish empire.

Palestine is now distributed into pashalics. That of Acre or Akka extends from Djebail nearly to Jaffa; that of Gaza comprehends Jaffa and the adjacent plains; and these two being now united, all the coast is under the jurisdiction of the pasha of Acre. Jerusalem, Hebron, Nablous, Tiberias, and, in fact, the greater part of Palestine, are included in the pashalic of Damascus, now held in conjunction with that of Aleppo; which renders the present pasha, in effect, the viceroy of Syria. Though both pashas continue to be dutiful subjects to the grand seignor in appearance, and annually transmit considerable sums to Constantinople to insure the yearly renewal of their office, they are to be considered as tributaries, rather than subjects of the porte; and it is supposed to be the religious supremacy of the sultan, as caliph and vicar of

Mahomet, more than any apprehension of his power, which prevents them from declaring themselves independent. The reverence shown for the firmans of the porte throughout Syria attests the strong hold which the sultan maintains, in this character, on the Turkish population. The pashas of Egypt and Bagdad are attached to the Turkish sovereign by the same ecclesiastical tie, which alone has kept the ill-compacted and feeble empire from crumbling to ruin.

3. A few additional remarks upon the topography and climate will tend to elucidate the force of many of those parts of Scripture which contain allusions to these topics. Dr. E. D. Clarke, after stating his resolve to make the Scriptures his only guide throughout this interesting territory, says, "The delight afforded by the internal evidences of truth, in every instance where their fidelity of description was proved by a comparison with existing documents, surpassed even all we had anticipated. Such extraordinary instances of coincidence even with the customs of the country as they are now exhibited, and so many wonderful examples of illustration afforded by contrasting the simple narrative with the appearances presented, made us only regret the shortness of our time, and the limited sphere of our abilities for the comparison." Judea is beautifully diversified with hills and plains—hills now barren and gloomy, but once cultivated to their summits, and smiling in the variety of their produce, chiefly the olive and the vine; and plains, over which the Bedouin now roves to collect a scanty herbage for his cattle, but once yielding an abundance of which the inhabitants of a northern climate can form no idea. Rich in its soil; glowing in the sunshine of an almost perpetual summer; and abounding in scenery of the grandest, as well as of the most beautiful kind; this happy country was indeed a land which the Lord had blessed: but Mahometan sloth and despotism, as the instruments employed to execute the curse of heaven, have converted it into a waste of rock and desert, with the exception of some few spots, which remain to attest the veracity of the accounts formerly given of it. The hills of Judea frequently rise into mountains; the most considerable of which are those of Lebanon and Hermon, on the north; those which surround the sea of Galilee, and the Dead sea, also attain a respectable elevation. The other mountains of note are, Carmel, Tabor, Ebal, and Gerizim, and the mountains of Gilboa, Gilead, and Abarim; with the summits of the latter, Nebo and Pisgah: a description of which will be found under their respective heads. Many of the hills and rocks abound in caverns, the refuge of the distressed, or the resorts of robbers.

4. From the paucity of rain which falls in Judea, and the heat and dryness of the atmosphere for the greater part of the year, it possesses but few rivers; and as these have all their rise within its boundaries, their course is short, and their size inconsiderable: the principal is the Jordan, which runs about a hundred miles. The other remarkable streams are, the Arnon, the Jabbok, the Kishon, the Kedron, the Besor, the Sorek, and the stream called the river of Egypt. These, also, will be found described under their respective heads. This country was once adorned with woods and forests; as we read of the forest of cedars in Lebanon, the forest of oaks in Bashan, the forest or wood of Ephraim, and the forest of Hareth in the tribe of Judah. Of these, the woods of Bashan alone remain; the rest have been swept away by the ravages of time and of armies, and by the gradual consumption of the inhabitants, whose indolence and ignorance have prevented their planting others.

5. There are no volcanoes now existing in Judea or its vicinity: nor is mention made of any in history, although volcanic traces are found in many parts on its eastern side, as they are also in the mountains of Edom on the south, the Djebel Shera and Hesma, as noticed by Burckhardt. There can be no doubt that many of the sacred writers were familiarly acquainted with the phenomena of volcanoes; whence it may be inferred that they were presented to their observation at no great distance, and from which they drew some of their sublimest imagery. Mr. Horne has adduced the following instances: "The mountains quake at him, and the hills melt, and the earth is burned at



his presence. His fury is poured out like fire, and the rocks are thrown down by him," Nahum 1: 5, 6. "Behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place," Micah 1: 3, 4. "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence," Isa. 64: 1-3.

6. The climate of Judea, from the southern latitude of the country, is necessarily warm. The cold of winter is, indeed, sometimes greater than in European climates situated some degrees farther to the north; but it is of short duration, and the general character of the climate is that of heat. Both heat and cold are, however, tempered by the nature of the surface; the winter being scarcely felt in the valleys, while in the summer the heat is almost insupportable; and, on the contrary, in the more elevated parts, during the winter months, or rather weeks, frosts frequently occur, and snow sometimes falls, while the air in summer is comparatively cool and refreshing. Many winters pass without either snow or frost; and in the coldest weather which ever occurs, the sun in the middle of the day is generally warm, and often hot; so that the pain of cold is in reality but little felt, and the poor who cannot afford fires may enjoy, during several hours of the day, the more genial and invigorating influence of the sun. This is the ordinary character of the winters; though in some years, as will be seen presently, the cold is more severely felt during the short time that it prevails, which is never more than two months, and more frequently not so much as one. Towards the end of November, or beginning of December, domestic fires become agreeable. It was at this time that Jehoikim, king of Judah, is represented by Jeremias as sitting in his winter house, with a fire burning on the hearth before him, Jeremias 36: 22. The same luxury, though frequently by no means necessary, is used by the wealthy till the end of March.

7. Rain only falls during the autumn, winter, and spring, when it sometimes descends with great violence: the greatest quantity, and that which properly constitutes the rainy season, happening between the autumnal equinox, or somewhat later, and the beginning of December; during which period, heavy clouds often obscure the sky, and several days of violent rain sometimes succeed each other with winds. This is what in Scripture is termed the early or the former rain. Showers continue to fall at uncertain intervals, with some cloudily but more fair weather, till towards the vernal equinox, when they become again more frequent and copious till the middle of April. These are the latter rains, Joel 2: 23. From this time to the end of May, showers come on at irregular intervals, gradually decreasing as the season advances; the sky being for the most part serene, and the temperature of the air agreeable, though sometimes acquiring a high degree of heat. From the end of May, or beginning of June, to the end of September, or middle of October, scarce a drop of rain falls, the sky being constantly unclouded, and the heat generally oppressive. During this period, the inhabitants commonly sleep on the tops of their houses. The storms, especially in the autumn, are preceded by short but violent gusts of wind, which, from the surface of a parched soil, raise great clouds of dust; which explains what is meant by, "Ye shall not see wind," 2 Kings 3: 7. The continuation of the same passage likewise implies, that such circumscripted whirlwinds were generally considered as the precursors of rain: a circumstance likewise alluded to by Solomon, who says, "Whoso boasteth himself of a false gift, is like clouds and wind without rain," Prov. 25: 14. Another prognostic of an approaching storm is a small cloud rising in the west, and increasing until it overspreads the whole heavens. Such was the cloud, "like a man's hand," which appeared to Elijah, on mount Carmel;

which spread "till the heaven was black with clouds and wind, and there was a great rain," 1 Kings 18: 44. To this phenomenon, and the certainty of the prognostic, our Savior alludes: "When ye see a cloud" (or the cloud, *tau nephelēn*) "rise out of the west, straightway ye say, There cometh a shower; and so it is," Luke 12: 54. The same appearance is noticed by Homer:—

"Slow from the main the heavy vapors rise,  
Spread in dim streams, and sail along the skies,  
Till black as night the swelling tempest shows,  
The cloud condensing as the west wind blows.  
He dreads the impending storm," &c. POPE.

Hail frequently falls in the winter and spring in very heavy storms, and with hail-stones of an enormous size. Dr. Russell says that he has seen some at Aleppo which measured two inches in diameter; but sometimes they are found to consist of irregularly shaped pieces, weighing near three ounces. The copious dew forms another peculiarity of this climate, frequently alluded to in Scripture: so copious, indeed, is it sometimes, as to resemble small rain, and to supply the wants of superficial vegetation. Mr. Maundrell, when travelling near mount Hermon, says, "We were instructed by experience what the Psalmist means by 'the dew of Hermon,' Psalm 133: 3; our tents being as wet with it, as if it had rained all night."

7. The seasons are often adverted to in Scripture, under the terms "seed-time and harvest." The former, for wheat, is about the middle of October to the middle or end of November: barley is put into the ground two and sometimes three months later. The wheat harvest commences about the twentieth of May, and early in June the whole is off the ground. The barley harvest, it is to be observed, is generally a fortnight earlier. A survey of the astonishing produce of this country, and of the manner in which its most rocky and, to appearance, insuperably sterile parts, are made to yield to the wants of man, will be sufficient to refute the objections raised by sceptical writers against the possibility of its furnishing subsistence to the multitude of its former inhabitants recorded in Scripture. Dr. Clarke, when travelling from Napolose to Jerusalem, relates, "The road was mountainous, rocky, and full of loose stones; yet the cultivation was every where marvellous; it afforded one of the most striking pictures of human industry which it is possible to behold. The limestone rocks and stony valleys of Judea were entirely covered with plantations of figs, vines, and olive trees: not a single spot seemed to be neglected. The hills, from their bases to their utmost summits, were entirely covered with gardens: all of these were free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with astonishing labor. Among the standing crops, we noticed millet, cotton, linseed, and tobacco; and occasionally small fields of barley. A sight of this territory can alone convey any adequate idea of its surprising produce: it is truly the Eden of the east, rejoicing in the abundance of its wealth. Under a wise and a beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and dales;—all these, added to the serenity of its climate, prove this land to be indeed a field which the Lord hath blessed: God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." An oriental's ideas of fertility differ, however, from ours; for to him, plantations of figs, vines, and olives, with which the limestone rocks of Judea were once covered, would suggest the same associations of plenty and opulence that are called up in the mind of an Englishman by rich tracts of corn-land. The land of Canaan is characterized as flowing with milk and honey; and it still answers to this description; for it contains extensive pasture-lands of the richest quality, and the rocky country is covered with aromatic plants, yielding to the wild bees, who live in the hollow of the rocks, such abundance of honey as to supply the poorer classes with an article of food. Honey from the rocks is

repeatedly referred to in the Scriptures, as a delicious food, and an emblem of plenty, 1 Sam. 11: 25; Psalm 81: 16. Dates are another important article of consumption; and the neighborhood of Judea was famous for its numerous palm trees, which are found springing up from chance-sown kernels in the midst of the most arid districts. When to these wild productions we add the oil extracted from the olive, so essential an article to an oriental, we shall be at no loss to account for the ancient fertility of the most barren districts of Judea, or for the adequacy of the soil to the support of so numerous a population, notwithstanding the comparatively small proportion of arable land. There is no reason to doubt, however, that corn and rice would be imported by the Tyrian merchants; which the Israelites would have no difficulty in exchanging for the produce of the olive-ground and the vineyard, or for their flocks and herds. Delicious wine is still produced in some districts, and the valleys bear plentiful crops of tobacco, wheat, barley, and millet. Tacitus compares both the climate and the soil, indeed, to those of Italy; and he particularly specifies the palm tree and balsam tree as productions which gave the country an advantage over his own. Among other indigenous productions may be enumerated the cedar and other varieties of the pine, the cypress, the oak, the sycamore, the mulberry tree, the fig tree, the willow, the turpentine tree, the acacia, the aspen, the arbutus, the myrtle, the almond tree, the tamarisk, the oleander, the peach tree, the chaste tree, the carob or locust tree, the oskar, the doom, the mustard-plant, the aloe, the citron, the apple, the pomegranate, and many flowering shrubs. The country about Jericho was celebrated for its balsam, as well as for its palm trees; and two plantations of it existed during the last war between the Jews and the Romans, for which both parties fought desperately. But Gilead appears to have been the country in which it chiefly abounded: hence the name "balm of Gilead." Since the country has fallen under the Turkish dominion, it has ceased to be cultivated in Palestine, but is still found in Arabia. Other indigenous productions have either disappeared or are now confined to circumscribed districts. Iron is found in the mountain range of Libanus, and silk is produced in abundance in the plains of Samaria.

9. The grand distinction of Canaan, however, is, that it was the only part of the earth made, by divine institution, a type of heaven. So it was exhibited to Abraham, and also to the Jews. It pointed to the eternal rest which the spiritual seed of the father of the faithful were to enjoy after the pilgrimage of life; its holy city was the figure of the "Jerusalem above;" and Zion, with its solemn and joyful services, represented that "hill of the Lord" to which the redeemed shall come with songs, and everlasting joy upon their heads; where they shall obtain joy and gladness, and sorrow and sighing shall fly away.—*Watson.*

CANAANITES, the posterity of Canaan by his eleven sons, who are supposed to have settled in the land of Canaan, soon after the dispersion of Babel. Five of these are known to have dwelt in the land of Canaan; viz., Heth, Jebus, Hemor or Amor, Gargashi, and Hevi or Hivi; and these, together with their father Canaan, became the heads of so many nations. Sini or Sini was another son of Canaan, whose settlement is not so precisely ascertained; but some authors infer, from the affinity of their names, that the desert of Sin, and mount Sinai, were the places of his abode, and that they were so called from him. The Hittites inhabited the country about Hebron, as far as Beersheba, and the brook Besor, reckoned by Moses the southern limits of Canaan. The Jebusites dwelt near them on the north, as far as the city of Jebus, since called Jerusalem. The Amorites possessed the country on the east side of Jordan, between the river Arnon on the south-east, and mount Gilead on the north, afterwards the lot of Reuben and Gad. The Gargashites lay next above the Amorites, on the east side of the sea of Tiberias, and their land was afterwards possessed by the half-tribe of Manasseh. The Hivites dwelt northward, under mount Libanus. The Perizzites, who make one of the seven nations of the Canaanites, are supposed, by Heylin and others, to be the descendants of Sini or

Sini; and it is probable, since we do not read of their abode in cities, that they lived dispersed, and in tents, like the Scythians, roving on both sides of the Jordan, on the hills and plains; and that they were called by that name from the Hebrew *pharatz*, which signifies "to disperse." The Canaanites dwelt in the midst of all, and were surrounded by the rest. This appears from the sacred writings to have been the respective situation of those seven nations, which are said to have been doomed to destruction for their idolatry and wickedness, when the Israelites first invaded their country. The learned have not absolutely determined whether the nations proceeding from Canaan's other six sons should be reckoned among the inhabitants of the land of Canaan. The prevalent opinion is, that they were not included. As to the customs, manners, arts, sciences, and language of the seven nations that inhabited the land of Canaan, they must, from the situation they severally occupied, have been very different. Those who inhabited the sea-coast were merchants, and by reason of their commerce and wealth scattered colonies over almost all the islands and maritime provinces of the Mediterranean. (See PHENICIA.) The colonies which Cadmus carried to Thebes in Bœotia, and his brother Cilix into Cilicia, are said to have proceeded from the stock of Canaan. Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca, Minorca, Gades, and Ebutris, are supposed to have been peopled by the Canaanites. The other Canaanites, whose situation was inland, were employed partly in pasturage, and partly in tillage, and they were also well skilled in the exercise of arms. Those who dwelt in the walled cities, and who had fixed abodes, cultivated the land; and those who wandered about, as the Perizzites seem to have done, grazed cattle: so that among the Canaanites, we discover the various classes of merchants, and consequently, mariners; of artificers, soldiers, shepherds, and husbandmen. We learn, also, from their history, that they were all ready, however diversified by their occupations or local interests, to join in a common cause; that they were well appointed for war, both offensive and defensive; that their towns were well fortified; that they were sufficiently furnished with military weapons and warlike chariots; that they were daring, obstinate, and almost invincible; and that they were not destitute of craft and policy. Their language, we find, was well understood by Abraham, who was an Hebrew, for he conversed readily with them on all occasions; but as to their mode of writing, whether it was originally their own, or borrowed from the Israelites, it is not so easy to determine. Their religion, at least in part, seems to have been preserved pure till the days of Abraham, who acknowledged Melchisedek to be priest of the most high God; and Melchisedek was, without doubt, a Canaanite, or, at least, dwelt at that time in Canaan in high esteem and veneration.

2. But we learn from the Scripture history, that the Hittites in particular were become degenerate in the time of Isaac and Rebekah; for they could not endure the thoughts of Jacob's marrying one of the daughters of Heth, as Esau had done. From this time, then, we may date the prevalence of those abominations which subjected them to the divine displeasure, and made them unworthy of the land which they possessed. In the days of Moses, they were become incorrigible idolaters; for he commands his people to destroy their altars, and break down their images, (statues or pillars,) and cut down their groves, and burn their graven images with fire. And lest they should pervert the Israelites, the latter were strictly enjoined not to intermarry with them; but "to smite them, and utterly destroy them, nor show mercy upon them," Deut. 7: 1-5. They are accused of the cruel custom of sacrificing men, and are said to have made their seed pass through the fire to Moloch, Levit. 18: 21. Their morals were as corrupt as their doctrine: adultery, bestiality of all sorts, profanation, incest, and all manner of uncleanness, are the sins laid to their charge. "The Canaanites," says Mr. Bryant, "as they were a sister tribe of the Mizraim, resembled them in their rites and religion. They held a heifer, or cow, in high veneration, agreeably to the customs of Egypt. Their chief deity was the sun, whom they worshipped, together with the Baalim, under the titles of Ourchol, Adonis, or Thamuz."

3. When the measure of the idolatries and abominations of the Canaanites was filled up, God delivered their country into the hands of the Israelites, who conquered it under Joshua. However, they resisted with obstinate valor, and kept Joshua employed six years, from the time of his passing the river Jordan, and entering Canaan, in the year B. C. 1451, to the year B. C. 1445, the sabbatical year beginning from the autumnal equinox; when he made a division of the land among the tribes of Israel, and rested from his conquests. As God had commanded this people, long before, to be treated with rigor, (see Deut. 7: 2.) Joshua extirpated great numbers, and obliged the rest to fly, some of them into Africa, and others into Greece. Procopius says, they first retreated into Egypt, but advanced into Africa, where they built many cities, and spread themselves over those vast regions which reach to the straits, preserving their old language with little alteration. In the time of Athanasius, the Africans still said they were descended from the Canaanites; and when asked their origin, they answered, "Canaan." It is agreed, that the Punic tongue was nearly the same as the Canaanitish or Hebrew.—*Hutton.*

**CANAANITES, DESTRUCTION OF.** On the rigorous treatment of the nations of Canaan by the Israelites, to which infidels have taken so many exceptions, the following remarks of Paley are a sufficient reply: The first thing to be observed is, that the nations of Canaan were destroyed for their wickedness. This is plain from Lev. 18: 21, &c. Now the facts disclosed in this passage sufficiently testify, that the Canaanites were a wicked people; that detestable practices were general amongst them, and even habitual; that it was for these enormities the nations of Canaan were destroyed. It was not, as some have imagined, to make way for the Israelites; nor was it simply to make away with their idolatry; but it was because of the abominable crimes which usually accompanied the latter. And we may further learn from the passage, that God's abhorrence of these crimes and his indignation against them are regulated by the rules of strict impartiality, since Moses solemnly warns the Israelites against falling into the like wicked courses, "that the land," says he, "cast not you out also, when you defile it, as it cast out the nations that were before you; for whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people," Lev. 18: 28, 29. Now, when God, for the wickedness of a people, sends an earthquake, or a fire, or a plague amongst them, there is no complaint of injustice, especially when the calamity is known, or expressly declared beforehand, to be inflicted for the wickedness of such people. It is rather regarded as an act of exemplary penal justice, and, as such, consistent with the character of the moral Governor of the universe. The objection, therefore, is not to the Canaanitish nations being destroyed; (for when their national wickedness is considered, and when that is expressly stated as the cause of their destruction, the dispensation, however severe, will not be questioned;) but the objection is solely to the manner of destroying them. I mean there is nothing but the manner left to be objected to: their wickedness accounts for the thing itself. To which objection it may be replied, that if the thing itself be just, the manner is of little signification, of little signification even to the sufferers themselves. For where is the great difference, even to them, whether they were destroyed by an earthquake, a pestilence, a famine, or by the hands of an enemy? Where is the difference, even to our imperfect apprehensions of divine justice, provided it be, and is known to be, for their wickedness that they are destroyed? But this destruction, you say, confounded the innocent with the guilty. The sword of Joshua, and of the Jews, spared neither women nor children. Is it not the same with all other national visitations? Would not an earthquake, or a fire, or a plague, or a famine amongst them have done the same? Even in an ordinary and natural death, the same thing happens; God takes away the life he lends, without regard, that we can perceive, to age, or sex, or character. "But, after all, promiscuous massacres, the burning of cities, the laying waste of countries, are things dreadful to reflect upon." Who doubts it? so

are all the judgments of Almighty God. The effect, in whatever way it shows itself, must necessarily be tremendous, when the Lord, as the Psalmist expresses it, "moveth out of his place to punish the wicked." But it ought to satisfy us; at least this is the point upon which we ought to rest and fix our attention; that it was for excessive, wilful, and forewarned wickedness, that all this befel them, and that it is all along so declared in the history which recites it.

But further, if punishing them by the hands of the Israelites rather than by a pestilence, an earthquake, a fire, or any such calamity, be still an objection, we may perceive, I think, some reasons for this method of punishment in preference to any other whatever; always bearing in our mind, that the question is not concerning the justice of the punishment, but the mode of it. It is well known, that the people of those ages were affected by no proof of the power of the gods which they worshipped, so deeply as by their giving them victory in war. It was by this species of evidence that the superiority of their own gods above the gods of the nations which they conquered, was, in their opinion, evinced. This being the actual persuasion which then prevailed in the world, no matter whether well or ill founded, how were the neighboring nations, for whose admonition this dreadful example was intended, how were they to be convinced of the supreme power of the God of Israel above the pretended gods of other nations; and of the righteous character of Jehovah, that is, of his abhorrence of the vices which prevailed in the land of Canaan? How, I say, were they to be convinced so well, or at all indeed, as by enabling the Israelites, whose God he was known and acknowledged to be, to conquer under his banner, and drive out before them, those who resisted the execution of that commission with which the Israelites declared themselves to be invested, namely, the expulsion and extermination of the Canaanitish nations? This convinced surrounding countries, and all who were observers or spectators of what passed, first, that the God of Israel was a real God; secondly, that the gods which other nations worshipped, were either no gods, or had no power against the God of Israel; and thirdly, that it was he, and he alone, who possessed both the power and the will, to punish, to destroy, and to exterminate from before his face, both nations and individuals, who gave themselves up to the crimes and wickedness for which the Canaanites were notorious. Nothing of this sort would have appeared, or with the same evidence, from an earthquake, or a plague, or any natural calamity. These might not have been attributed to divine agency at all, or not to the interposition of the God of Israel.

Another reason which made this destruction both more necessary, and more general, than it would have otherwise been, was the consideration, that if any of the old inhabitants were left, they would prove a snare to those who succeeded them in the country; would draw and seduce them by degrees into the vices and corruptions which prevailed among themselves. Vices of all kinds, but vices most particularly of the licentious kind, are astonishingly infectious. A little leaven leaveneth the whole lump. A small number of persons, addicted to them, and allowed to practise them with impunity or encouragement, will spread them through the whole mass. This reason is formally and expressly assigned, not simply for the punishment, but for the extent to which it was carried; namely, extermination: "Thou shalt utterly destroy them, that they teach you not to do after all their abominations, which they have done unto their gods."

In reading the old Testament account, therefore, of the Jewish wars and conquests in Canaan, and the terrible destruction brought upon the inhabitants thereof, we are always to remember that we are reading the execution of a dreadful but just sentence pronounced by Jehovah against the intolerable and incorrigible crimes of these nations; that they were intended to be made an example to the whole world of God's avenging wrath against sins, which, if they had been suffered to continue, might have polluted the whole ancient world, and which could only be checked by the signal and public overthrow of nations notoriously addicted to them, and so addicted as even to

have incorporated them into their religion and their public institutions; and that the Israelites were mere instruments in the hands of a righteous Providence for effecting the extirpation of a people, of whom it was necessary to make a public example to the rest of mankind; that this extermination, which might have been accomplished by a pestilence, by fire, by earthquakes, was appointed to be done by the hands of the Israelites, as being the clearest and most intelligible method of displaying the power and the righteousness of the God of Israel, his power over the pretended gods of other nations, and his righteous indignation against the crimes into which they were fallen.—*Watson; Paley's Sermons, Ser. 29.*

**CANDACE**, the name of an Ethiopian queen, whose eunuch coming to Jerusalem to worship the Lord, was baptized by Philip the deacon, near Bethsura, in the way to Gaza, as he was returning to his own country, Acts 8: 27. The Ethiopia here mentioned was the isle or peninsula of Meroë to the south of Egypt, which, as Mr. Bruce shows, is now called Atbara, up the Nile. Candace was the common name of the queens of that country. Strabo and Pliny mention queens of that name as reigning in their times. That the queen mentioned in the Acts was converted by the instrumentality of her servant, and that the country thus received Christianity at that early period, are statements not supported by any good testimony. See **ABYSSINIAN CHURCH**.—*Watson.*

**CANDLESTICK**. The instrument so rendered by our translators was more properly a stand for lamps. One



of beaten gold was made by Moses, (Exod. 25: 31, 32,) and put into the tabernacle in the holy place, over against the table of shew-bread. The basis of this candlestick was also of pure gold; it had seven branches, three on each side, and one in the middle. When Solomon had built the temple, he was not satisfied with placing one golden candlestick there, but had ten put up, of the same form and metal with that described by Moses, five on the north, and five on the south side of the holy place, 1 Kings 7: 49. After the Jews returned from their captivity, the golden candlestick was again placed in the temple, as it had been before in the tabernacle by Moses. The lamps were kept burning perpetually; and were supplied morning and evening with pure olive oil. Josephus says, that after the Romans had destroyed the temple, the several things which were found within it, were carried in triumph to Rome, namely, the golden table, and the golden candlestick with seven branches. These were lodged in the temple built by Vespasian, and consecrated to Peace; and at the foot of mount Palatine, there is a triumphal arch

still visible, upon which Vespasian's triumph is represented, and the several monuments which were carried publicly in the procession are engraved, and among the rest the candlestick with the seven branches, which are still discernible upon it. In Rev. 1: 12—20, mention is made of seven golden candlesticks, which are said to be emblems of the seven Christian churches.—*Watson.*

**CANKER, OR GANGRENE**; a terrible disease, which inflames and mortifies the flesh upon which it seizes; spreads swiftly; endangers the whole body; and can scarcely be healed without cutting off the infected part. By the microscope it appears, that swarms of small worms, preying on the flesh, constitute this disease; and that new swarms, produced by these, overrun the neighboring parts. Errors and heresies are likened to a canker; they overspread, corrupt, and prey on the souls of men; they destroy the vitals of religion, and afterward the forms of godliness, and bring spiritual ruin and death on persons and churches, and afterwards ruin upon nations, wherever they are allowed, 2 Tim. 2: 17. Covetous men's silver and gold are cankered; the rust thereof bears witness against them, and eats their flesh as fire: the covetous hoarding it up from use is attended with painful anxiety, and brings on a fearful curse, and endless torment. James 5: 3.—*Brønn.*

**CANKER-WORM, ialek**; Psalm 105: 34; Jer. 51: 27, where it is rendered *caterpillar*; Joel 1: 4; 2: 25; Nahum 3: 15, *canker-worm*. As it is frequently mentioned with the locust, it is thought by some to be a species of that insect. It certainly cannot be the canker-worm, as our version renders it; for in Nahum, it is expressly said to have wings and fly, to camp in the hedges by day, and commit its depredations in the night. But it may be, as the Septuagint renders it in five passages out of eight where it occurs, the *bruchus*, or "hedge-chaffer." Nevertheless, the passage, (Jer. 51: 27,) where the *ialek* is described as "rough," that is, with hair standing an end on it, leads us very naturally to the rendering of our translators in that place, "the rough caterpillar," which, like other caterpillars, at a proper time, casts its exterior covering and flies away in a winged state. Scheuchzer observes that we should not, perhaps, be far from the truth, if with the ancient interpreters, we understood this *ialek*, after all, as a kind of locust; as some species of them have hair principally on the head, and others have prickly points standing out.—*Watson.*

**CANNE, (JOHN)** the celebrated author of the marginal references and notes to the Bible, was born in England about the year 1590 or 1600. In early life, this learned and excellent man was a minister in the established church; but adopting the principles of the Non-conformists, he seceded, and joined the Baptists not far from 1630. He was for some time pastor of the church in Southwark, London; being successor to Mr. Hubbard, its first pastor. He was banished to Holland, where not considering baptism a prerequisite to communion, he succeeded the learned Ainsworth (see AINSWORTH, HENRY, D. D.) as pastor of his church in Amsterdam, and was deservedly popular. While in banishment in 1634, he published a work on the "Necessity of Separation from the Church of England." In 1640, he returned for a short time, on a visit to England, and founded the Baptist church in Broadmead, Bristol, of which Robert Hall was the late pastor. It was then called a "gathered church," to distinguish it from that of the parish. Mr. Canne was equally eminent for learning, piety, knowledge of the Scriptures, and zeal for reformation. In a conference with Mr. Fowler, a pious minister of the establishment, on the duty of "cleaving close to the doctrine of the Lord Jesus in his instituted worship," Mr. Fowler agreed with him in the necessity and duty of reformation; but objecting that at that time "they should not be suffered, but would be cast out of all the public places," Mr. Canne answered, "That mattered not, they should have a barn to meet in, keeping the worship and commands of the Lord as they were delivered us!" He was styled by Mr. John Rogers, in 1657, an "old sufferer and standard against the prelates and tyrants, old and new."

But that which has immortalized the name of Canne, is his judicious selection of marginal references to the

Bible. He was the author of three sets of notes, which accompanied three editions of the Bible. The first printed at Amsterdam in 1647, is dedicated *To the Right Honourable the Lords and Commons assembled in the High Court of Parliament*. In the preface to the second, 1664, he says, in allusion to Jacob's seven years' service for Rachel, "I can truly speak it, I have served the Lord in this work more than *thrice seven years*, and the time hath not seemed long, neither hath the work been any burden to me, for the love I have had to it." His great ambition was to make the Bible its own interpreter. He prepared for the press a third edition, with *large annotations*; but it seems it was never published, and this greatest labor of his life was lost to the world.—*Ivimey's Hist. Eng. Bop.*

CANON. The word *kanon* had long been in use among the early ecclesiastical writers, and in very general acceptance, before it was transferred to a collection of holy Scriptures. It meant no more, generally, than a "book," and a "catalogue;" but in particular:—1. A "catalogue of things that belong to the church;" or, a "book, that served for the use of the church." Hence a collection of hymns which were to be sung on festivals, as also a list, in which were introduced the names of persons belonging to the church, acquired the name of *kanon*. The word was used in a sense yet more limited; of 2. A "publicly approved catalogue of all the books that might be read in public assemblies of Christians, for instruction and edification." Finally, but not until very recent times, it has comprised immediately, 3. A "collection of divine and inspired writings." The last signification most modern scholars have adopted. They use, therefore, canonical and inspired, (*kanonikos* and *theopneustos*,) as perfectly synonymous.

I. CANON OF THE OLD TESTAMENT. Soon after the return of the Jews from the Babylonian captivity, a collection was prepared of all writings of the Hebrews then extant, which, on account of their antiquity, contents, authors, and the claims of divine inspiration which they possessed, became revered and holy in the view of all the members of the new government. In the temple was deposited a sacred library of these writings, which, for a considerable time before Christ, the particular year is unknown, ceased to be further enlarged.

After the period when this collection was made, there arose, among the Jews, authors of a different kind, historians, philosophers, poets, and theological romancers. Now they had books, very unlike in value, and of various ages. The earlier were held, as productions of prophets, to be holy; the later were not, because they were composed in times when there was no longer an uninterrupted prophetic succession. The ancient were preserved in the temple; the modern were not. The ancient were introduced into a public collection; the modern into none whatever, at least into none of a public nature. And if the Alexandrian Christians had not been such great admirers of them, if they had not added them to the manuscripts of the Septuagint, (in the *original*, if composed in the Greek language; and in a *Greek translation*, if the autograph was Hebrew,) who knows whether we might have a single page remaining of all the modern Jewish writers?

At a late period, a long time since the birth of Christ, these two kinds of writings have been distinguished by appropriate names, derived chiefly from the use which was made of the writings; the earlier were called CANONICAL, the more recent, APOCRYPHAL BOOKS. And the whole collection of the former was comprehended under the appellation of CANON OF THE OLD TESTAMENT.

It has been pretty generally agreed that the forming of the present canon of the Old Testament should be attributed to Ezra. To assist him in this work, the Jewish writers inform us, that there existed in his time a *great synagogue*, consisting of one hundred and twenty men, including Daniel and his three friends, Shadrach, Meshach, and Abednego; the prophets Haggai and Zachariah; and also Simon the Just. But it is very absurd to suppose that all these lived at one time, and formed one synagogue, as they are pleased to represent it: for from the time of Daniel to that of Simon the Just, no less than two hundred and fifty years must have intervened.

It is, however, by no means improbable, that Ezra was assisted in this great work by many learned and pious men, who were contemporary with him, and as prophets had always been the superintendents, as well as writers of the sacred volume, it is likely that the inspired men who lived at the same time as Ezra, would give attention to this work. But in regard to this great synagogue, the only thing probable is, that the men who are said to have belonged to it, did not live in one age, but successively, until the time of Simon the Just, who was made high-priest about twenty-five years after the death of Alexander the Great. This opinion has its probability increased by the consideration, that the canon of the Old Testament appears not to have been fully completed, until about the time of Simon the Just. Malachi seems to have lived after the time of Ezra, and therefore his prophecy could not have been added to the canon by this eminent scribe, unless we adopt the opinion of the Jews, who will have Malachi to be no other than Ezra himself; maintaining, that while Ezra was his proper name, he received that of Malachi from the circumstance of his having been sent to superintend the religious concerns of the Jews, for the import of that name is *messenger*, or one sent.

But this is not all,—in the book of Nehemiah mention is made of the high-priest Jaddua, and of Darius Codomanus, king of Persia, both of whom lived at least a hundred years after the time of Ezra. In the third chapter of the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down, at least, to the time of Alexander the Great. This book, therefore, could not have been put into the canon by Ezra; nor much earlier than the time of Simon the Just. The book of Esther, also, was probably added during this interval.

The probable conclusion therefore is, that Ezra began this work, and collected and arranged all the sacred books which belonged to the canon before his time, and that a succession of pious and learned men continued to pay attention to the canon, until the whole was completed, about the time of Simon the Just. After which nothing was ever added to the canon of the Old Testament.

Most, however, are of opinion, that nothing was added after the book of Malachi was written, except a few names and notes; and that all the books belonging to the canon of the Old Testament were collected and inserted in the sacred volume by Ezra himself. And this opinion seems to be the safest, and is by no means incredible in itself. It accords also with the uniform tradition of the Jews, that Ezra completed the canon of the Old Testament; and that after Malachi there arose no prophet who added any thing to the sacred volume.

Whether the books were now collected into a single volume, or were bound up in several *codices*, is a question of no importance; if we can ascertain what books were received as canonical, it matters not in what form they were preserved. It seems probable, however, that the sacred books were at this time distributed into three volumes,—the law, the prophets, and the hagiographa. This division we know to be as ancient as the time of our Savior, for he says, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law, and in the prophets, and in the psalms, concerning me." Luke 24: 44. Josephus, also, makes mention of this division, and it is by the Jews, with one consent, referred to Ezra, as its author.

In establishing the canon of the Old Testament, we might labor under considerable uncertainty and embarrassment, in regard to several books, were it not that the whole of what are called the Scriptures, and which are included in the threefold division mentioned above, received the explicit sanction of our Lord. He was not backward to reprove the Jews for disobeying, misinterpreting, and adding their traditions to the Scriptures, but he never drops a hint that they had been unfaithful, or careless, in the preservation of the sacred books. So far from this, he refers to the Scriptures as an infallible rule, which "must be fulfilled," and "could not be broken."

We have, therefore, an important point established with the utmost certainty, that the volume of Scripture which existed in the time of Christ and his apostles, was uncor-

rupted, and was esteemed by them as an inspired and infallible rule. Now, if we can ascertain what books were then included in the sacred volume, we shall be able to settle the canon of the Old Testament without uncertainty.

To do this, it is necessary to resort to other sources of information; and happily the Jewish historian, Josephus, furnishes us with the very information which we want; not, indeed, as explicitly as we could wish, but sufficiently so to lead us to a very satisfactory conclusion. He does not name the books of the Old Testament, but he numbers them, and so describes them, that there is scarcely room for any mistake. The important passage to which we refer, is in his first book against Apion. "We have," says he, "only two-and-twenty books which are to be believed as of divine authority, of which five are the books of Moses. From the death of Moses to the reign of Artaxerxes, king of Persia, the prophets who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God, and documents of life for the use of men." Now the five books of Moses are universally agreed to be Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The thirteen books written by the prophets will include Joshua, Judges, with Ruth, Samuel, Kings, Isaiah, Jeremiah, with Lamentations, Ezekiel, Daniel; the twelve minor prophets, Job, Ezra, Esther, and Chronicles. The four remaining books will be Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which make the whole number twenty-two; the canon then existing is proved to be the same as that which we now possess. It would appear, indeed, that these books might more conveniently be reckoned twenty-four, and this is the present method of numbering them by the modern Jews; but formerly the number was regulated by that of the Hebrew alphabet, which consists of twenty-two letters; therefore they annexed the small book of Ruth to Judges, and probably it is a continuation of this book by the same author. They added, also, the Lamentations of Jeremiah to his prophecy, and this was natural enough. As to the minor prophets, which form twelve separate books in our Bibles, they were anciently always reckoned one book; so they are considered in all ancient catalogues, and in every quotation from them.

But we are able also to adduce other testimony to prove the same thing. Some of the early Christian fathers, who had been brought up in paganism, when they embraced Christianity were curious in their inquiries into the canon of the Old Testament, and the result of the researches of some of them still remain. Melito, bishop of Sardis, travelled into Judea, for the very purpose of satisfying himself on this point. And although his own writings are lost, Eusebius has preserved his catalogue of the books of the Old Testament, from which it appears that the very same books were, in his day, received into the canon, as are now found in our Hebrew Bibles. And the interval between Melito and Josephus is not a hundred years, so that no alteration in the canon can be reasonably supposed to have taken place in this period. Very soon after Melito, Origen furnishes us with a catalogue of the books of the Old Testament, which perfectly accords with our canon, except that he omits the minor prophets; which omission must have been a mere slip of the pen in him or his copyist, as it is certain that he received this as a book of holy Scripture; and the number of the books of the Old Testament, given by him in this very place, cannot be completed without reckoning the twelve minor prophets as one.

After Origen, we have catalogues, in succession, not only by men of the first authority in the church, but by councils, consisting of numerous bishops, all which are perfectly the same as our own. It will be sufficient merely to refer to these sources of information. Catalogues of the books of the Old Testament have been given by Athanasius, by Cyril, by Augustine, by Jerome, by Rufin, by the council of Laodicea, in their sixtieth canon, and by the council of Carthage. There is also a catalogue in the Talmud, which perfectly corresponds with ours. And when it is considered that all these catalogues exactly correspond with our present canon of the Hebrew Bible, the evidence must appear complete to every impartial

mind, that the canon of the Old Testament is settled upon the clearest historical grounds. There seems to be nothing to be wished for further in confirmation of this point.

II. CANON OF THE NEW TESTAMENT. Many persons who write and speak on the subject of the New Testament canon, appear to entertain a wrong impression in regard to it; as if the books of the New Testament could not be of authority until they were sanctioned by some ecclesiastical council, or by some publicly expressed opinion of the fathers of the church; and as if any portion of their authority depended on their being collected into one volume. But the truth is, that every one of these books was of authority, as far as known, from the moment of its publication; and its right to a place in the canon is not derived from the sanction of any church or council, but from the fact that it was written by inspiration. And the appeal to testimony is not to prove that any council of bishops or others, gave sanction to the book, but to show that it is indeed the genuine work of Matthew, or John, or Peter, or Paul, whom we know to have been inspired.

The books of the New Testament were, therefore, of full authority before they were collected into one volume; and it would have made no difference if they had never been included in one volume, but had retained that separate form in which they were first published. And it is by no means certain that these books were, at a very early period, bound in one volume. As far as we have any testimony on the subject, the probability is, that it was more customary to include them in two volumes, one of which was called the gospel, and the other the apostles. Some of the oldest manuscripts of the New Testament extant, appear to have been put up in this form; and the fathers often refer to the Scriptures of the New Testament under these two titles. The question—when was the canon constituted?—admits, therefore, of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the canon was completed. But if the question relates to the time when these books were collected and published in a single volume, or in two volumes, it admits of no definite answer; for those churches which were situated nearest to the place where any particular books were published, would, of course, obtain copies much earlier than churches in a remote part of the world. For a considerable period, the collection of these books in each church must have been necessarily incomplete; for it would take some time to send to the church or people with whom the autographs were deposited, and to write off fair copies. This necessary process will also account for the fact, that some of the smaller books were not received by the churches so early nor so universally as the larger. The solicitude of the churches to possess immediately the more extensive books of the New Testament, would doubtless induce them to make a great exertion to acquire copies; but probably the smaller would not be so much spoken of, nor would there be so strong a desire to obtain them without delay. Considering how difficult it is now, with all our improvements in the typographical art, to multiply copies of the Scriptures with sufficient rapidity, it is truly wonderful how so many churches as were founded during the first century, to say nothing of individuals, could all be supplied with copies of the New Testament, when there was no speedier method of producing them, than by writing every letter with the pen! The pen of a ready writer must then, indeed, have been of immense value. The idea entertained by some, especially by Dodwell, that these books lay for a long time locked up in the coffers of the churches to which they were addressed, and totally unknown to the rest of the world, is in itself most improbable, and is repugnant to all the testimony which exists on the subject. Even as early as the time when Peter wrote his second epistle, the writings of Paul were in the hands of the churches, and were classed with the other Scriptures. 2 Peter 3: 14, 15. And the citation from these books, by the earliest Christian writers, living in different countries, demonstrates that from the time of their publication, they were sought after with avidity, and were widely dispersed. How intense the interest which the first Christians felt in the writings of the apostles, can scarcely be conceived by us, who have been familiar

with these books from our earliest years. How solicitous would they be, for example, who had never seen Paul, but had heard of his wonderful conversion, and extraordinary labors and gifts, to read his writings? And probably they who had enjoyed the high privilege of hearing this apostle preach, would not be less desirous of reading his epistles! As we know, from the nature of the case, as well as from testimony, that many uncertain accounts of Christ's discourses and miracles had obtained circulation, how greatly would the primitive Christians rejoice to obtain an authentic history, from the pen of an apostle, or from one who wrote precisely what was dictated by an apostle? We need no longer wonder, therefore, that every church should wish to possess a collection of the writings of the apostles; and knowing them to be the productions of inspired men, they would want no further sanction to their authority. All that was requisite was to be certain that the book was indeed written by the apostle whose name it bore. Hence some things in Paul's epistles, which seem to common readers to be of no importance, are of the utmost consequence. Such as;—*I, Tertius, who wrote this epistle, &c. The salutation with mine own hand. So I write in every epistle. Ye see how large a letter I have written unto you with mine own hand. The salutation by the hand of me, Paul. The salutation of Paul with mine own hand, which is the token in every epistle.* This apostle commonly employed an amanuensis; but that the churches to which he wrote might have the assurance of the genuineness of his epistles, from seeing his own hand-writing, he constantly wrote the salutation himself. So much care was taken to have these sacred writings well authenticated on their first publication. And on the same account it was that he and the other apostles were so particular in giving the names and the characters of those who were the bearers of their epistles. And it seems that they were always committed to the care of men of high estimation in the church; and commonly more than one appears to have been intrusted with this important commission.

If it be inquired, what became of the autographs of these sacred books, and why they were not preserved, since this would have prevented all uncertainty respecting the true reading, and would have relieved the biblical critic from a large share of labor? it is sufficient to answer, that nothing different has occurred, in relation to these autographs, from that which has happened to all other ancient writings. No man can produce the autograph of any book as old as the New Testament, unless it has been preserved in some extraordinary way, as in the case of the manuscripts of *Herculaneum*; neither could it be supposed, that in the midst of such vicissitudes, revolutions and persecutions, as the Christian church endured, this object could have been secured by any thing short of a miracle. And God knew, by a superintending providence over the sacred Scriptures, they could be transmitted with sufficient accuracy, by means of apographs, to the most distant generations. Indeed, there is reason to believe that the Christians of early times were so absorbed and impressed with the glory of the truths revealed, that they gave themselves little concern about the mere vehicle by which they were communicated. They had matters of such deep interest, and so novel, before their eyes, that they had neither time nor inclination for the minutiae of criticism. It may be therefore, that they did not set so high a value on the possession of the autograph of an inspired book as we should, but considered a copy, made with scrupulous fidelity, as equally valuable with the original. And God may have suffered these autographs of the sacred writings to perish, lest, in process of time, they should have become idolized, like the brazen serpent; or lest men should be led superstitiously to venerate the mere parchment and ink, and form, and letters, employed by an apostle. Certainly, the history of the church is such as to render such an idea far from being improbable.

The slightest attention to the works of the fathers will convince any one that the writings of the apostles were held from the beginning, in the highest estimation; that great pains were taken to distinguish the genuine productions of these inspired men from all other books; that they were sought out with uncommon diligence, and read

with profound attention and veneration, not only in private, but publicly in the churches; and that they are cited and referred to universally as decisive on every point of doctrine, and as authoritative standards for the regulation of faith and practice.

This being the state of the case when the books of the New Testament were communicated to the churches, we are enabled, in regard to most of them, to produce testimony of the most satisfactory kind, that they were admitted into the canon, and received as inspired, by the universal consent of Christians in every part of the world. And as to those few books, concerning which some persons entertain doubts, it can be shown, that as soon as their claims were fully and impartially investigated, they also were received with universal consent. And that other books, however excellent as human compositions, were never put upon a level with the canonical books of the New Testament; that spurious writings under the names of the apostles, were promptly and decisively rejected, and that the churches were repeatedly warned against such apocryphal books.

1. Catalogues.—Here, as in the case of the Old Testament, we find that, at a very early period, catalogues of these books were published; by most of the distinguished Fathers whose writings have come down to us: the same has been done, also, by several councils, whose decrees are still extant.

These catalogues are, for the most part, perfectly harmonious. In a few of them, some books now in the canon are omitted, for which omission a satisfactory reason can commonly be assigned.

1. The first regular catalogue of the books of the New Testament, which we find on record, is by Origen, who lived about one hundred years after the death of the apostle John, and whose extensive biblical knowledge highly qualified him to judge correctly in this case.

In this catalogue, he mentions, "The Four Gospels, The Acts of the Apostles, Fourteen Epistles of Paul, Two of Peter, Three of John," and "The Book of Revelation." This enumeration includes all the present canon, except the Epistles of James and Jude, but these were omitted by accident, not design; for in other parts of his writings, he acknowledges these Epistles as a part of the canon. And while Origen furnishes us with so full a catalogue of the books now in the canon, he inserts no others, which proves that in his time the canon was well settled among the learned; and that the distinction between inspired writings and human compositions was as clearly marked as at any subsequent period.

2. The next catalogue of the books of the New Testament (to which I will refer,) is that of Eusebius, the learned historian of the church; to whose diligence and fidelity, in collecting ecclesiastical facts, we are more indebted than to the labors of all other men, for that period which intervened between the days of the apostles and his own times. Eusebius may be considered as giving his testimony about one hundred years after Origen. His catalogue may be seen in his *Ecclesiastical History*.—*Eusebius, Ecc. Hist.* l. iii. c. 25, compared with c. 3. In it he enumerates every book which we now have in the canon, and no others; but he mentions that the Epistle of James, the Second of Peter, and Second and Third of John, were doubted of by some; and that Revelation was rejected by some, and received by others; but Eusebius himself declares it to be his opinion that it should be received without doubt.

There is no single witness among the whole number of ecclesiastical writers, who was more competent to give accurate information on this subject than Eusebius. He had spent a great part of his life in searching into the antiquities of the Christian church; and he had an intimate acquaintance with all the records relating to ecclesiastical affairs, many of which are now lost; and almost the only information which we have of them has been transmitted to us by this diligent compier.

3. Athanasius, so well known for his writings and his sufferings in defence of the divinity of our Savior, in his Festal Epistle, and in his Synopsis of Scripture, has left a catalogue of the books of the New Testament, which perfectly agrees with the canon now in use.

4. Cyril, in his catechetical work, has also given us a catalogue, perfectly agreeing with ours, except that he omits the book of Revelation. Why that book was so often left out of the ancient catalogues and collections of the Scriptures, shall be mentioned hereafter. Athanasius and Cyril were contemporary with Eusebius; the latter, however, may more properly be considered as twenty or thirty years later.

5. Then, a little after the middle of the fourth century, we have the testimony of all the bishops assembled in the council of Laodicea. The catalogue of this council is contained in their sixtieth canon, and is exactly the same as ours, except that the book of Revelation is omitted. The decrees of this council were, in a short time, received into the canons of the universal church; and, among the rest, this catalogue of the books of the New Testament. Thus we find, that as early as the middle of the fourth century, there was a universal consent, in all parts of the world to which the Christian church extended, as to the books which constituted the canon of the New Testament, with the single exception of the book of Revelation; and that this book was also generally admitted to be canonical, we shall take the opportunity of proving in the sequel of this work.

6. But a few years elapsed from the meeting of this council, before Epiphanius, bishop of Salamis, in the island of Cyprus, published his work on Heresies, in which he gives a catalogue of the canonical books of the New Testament, which in every respect, is the same as the canon now received.

7. About the same time, Gregory Nazianzen, bishop of Constantinople, in a poem "On the True and Genuine Scriptures," mentions distinctly all the books now received, except Revelation.

8. A few years later, we have a list of the books of the New Testament in a work of Philastrius, bishop of Brixia, in Italy, which corresponds in all respects, with those now received, except that he mentions no more than thirteen of Paul's Epistles. If the omission was designed, it probably relates to the Epistle to the Hebrews.

9. At the same time lived Jerome, who translated the whole bible into Latin. He furnishes us with a catalogue answering to our present canon in all respects. He does, however, speak doubtfully about the Epistle to the Hebrews, on account of the uncertainty of its author. But, in other parts of his writings, he shows that he received this book as canonical, as well as the rest.—*Epist. ad Paulinum.*

10. The catalogue of Rufin varies in nothing from the canon now received.—*Expos. in Symbol. Apost.*

11. Augustine, in his work on "Christian Doctrine," has inserted the names of the books of the New Testament, which, in all respects, are the same as ours.

12. The council of Carthage, at which Augustine was present, have furnished a catalogue which perfectly agrees with ours. At this council, forty-four bishops attended. The list referred to is found in their forty-eighth canon.

13. The unknown author, who goes under the name of Dionysius the Areopagite, so describes the books of the New Testament as to show that he received the very same as are now in the canon.

11. Another satisfactory source of evidence in favor of the canon of the New Testament, as now received, is the fact that these books and these books alone were quoted as sacred Scripture, by all the fathers, living in parts of the world the most remote from each other. The truth of this assertion will fully appear when we come to speak particularly of the books which compose the canon. Now, how can it be accounted for, that these books, and these alone, should be cited as authority in Asia, Africa, and Europe? No other reason can be assigned, than one of these two,—either, they knew no other books which claimed to be canonical; or, if they did, they did not esteem them of equal authority with those which they cited. On either of these grounds the conclusion is the same,—**THAT THE BOOKS QUOTED AS SCRIPTURE ARE ALONE THE CANONICAL BOOKS.** To apply this rule to a particular case,—The First Epistle of Peter is canonical, because it is continually cited by the most ancient Christian writers in every part of the world; but the book called the

Revelation of Peter is apocryphal, because none of the early fathers have taken any testimonies from it. The same is true of the Acts of Peter, and the Gospel of Peter. These writings were totally unknown to the primitive church, and are therefore spurious. This argument is perfectly conclusive, and its force was perceived by the ancient defenders of the canon of the New Testament. Eusebius repeatedly has recourse to it; and, therefore, those persons who have aimed to unsettle our present canon, as Toland and Dodwell, have attempted to prove that the early Christian writers were in the habit of quoting indifferently and promiscuously, the books which we now receive, and others which are now rejected, as apocryphal. But this is not correct, as has been shown by Nye, Richardson and others. The true method of determining this matter is by a careful examination of all the passages in the writings of the fathers, where other books besides those now in the canon have been quoted. Some progress was made in collecting the passages in the writings of the fathers, in which any reference is made to the apocryphal books, by the learned Jeremiah Jones, in his "New Method of Settling the Canon of the New Testament;" but the work was left incomplete. This author, however, positively denies that it is common for the fathers to cite these books as Scripture, and asserts that there are only a very few instances in which any of them seem to have fallen into this mistake.

III. A third proof of the genuineness of the canon of the New Testament may be derived from the fact, that these books were publicly read as Scripture in all the Christian churches.

IV. A fourth argument, to prove that our canon of the New Testament is substantially correct, may be derived from the early versions of this sacred book into other languages.

Although the Greek language was extensively known through the Roman empire when the apostles wrote, yet the Christian church was in a short time extended into regions where the common people, at least, were not acquainted with it, nor with any language except their own vernacular tongue. While the gift of tongues continued, the difficulty of making known the gospel to such people would, in some measure, be obviated; but when these miraculous powers ceased, the necessity of a version of the gospels and epistles into the language of the people would become manifest. As far, therefore, as we may be permitted to reason from the nature of the case, and the necessities of the churches, it is exceedingly probable that versions of the New Testament were made shortly after the death of the apostles, if they were not begun before. Can we suppose that the numerous Christians in Syria, Mesopotamia, and the various parts of Italy, would be long left without having these precious books translated into a language which all the people could understand? But we are not left to our own reasonings on this subject. We know that at a very early period there existed Latin versions of the New Testament, which had been so long in use before the time of Jerome, as to have become considerably corrupt, on which account he undertook a new version, which soon superseded those that were more ancient. Now, although nothing remains of these ancient Latin versions, but uncertain fragments, yet we have good evidence that they contained the same books as were inserted in Jerome's version, now denominated the Vulgate.

But perhaps the old Syriac version of the New Testament, called Peshito, furnishes the strongest proof of the canonical authority of all the books which are contained in it. This excellent version has a very high claim to antiquity; and in the opinion of some of the best Syriac scholars, who have profoundly examined this subject, was made before the close of the first century.

The arguments for so early an origin are not, indeed, conclusive, but they possess much probability, whether we consider the external or internal evidence. The Syriac Christians have always insisted that this version was made by the apostle Thaddæus; but without admitting this claim, which would put it on a level with the Greek original, we may believe that it ought not to be brought down lower than the second century. It is universally received by all the numerous sects of Syriac Christians,



and must be anterior to the existence of the oldest of them. Manes, who lived in the second century, probably had read the New Testament in the Syriac, which was his native tongue; and Justin Martyr, when he testifies that the Scriptures of the New Testament were read in the assemblies of Christians on every Sunday, probably refers to Syrian Christians, as Syria was his native place, where also he had his usual residence. And Michaelis is of opinion that Melito, who wrote about A. D. 170, has expressly declared that a Syrian version of the Bible existed in his time. Jerome also testifies, explicitly, that when he wrote, the Syriac Bible was publicly read in the churches; for, says he, "Ephrem the Syrian is held in such veneration, that his writings are read in several churches immediately after the lessons from the Bible." It is also well known that the Aramaic version, which itself is ancient, was made from the Syriac.

On the general evidence of the genuineness of our Canon, I would subjoin the following remarks:—

1. The agreement among those who have given catalogues of the books of the New Testament, from the earliest times, is almost complete. Of thirteen catalogues to which we have referred, seven contain exactly the same books as are now in the canon. Three of the others differ in nothing but the omission of the book of Revelation, for which they had a particular reason, consistent with their belief of its canonical authority; and in two of the remaining catalogues, it can be proved that the books omitted or represented as doubtful, were received as authentic by the persons who have given the catalogues. It may be asserted, therefore, that the consent of the ancient church, as to what books belonged to the canon of the New Testament, was complete. The sacred Volume was as accurately formed, and as clearly distinguished from other books, in the third, fourth, and fifth centuries, as it has ever been since.

2. Let it be considered, moreover, that the earliest of these catalogues was given by Origen, who lived within a hundred years of the death of the apostle John, and who by his reading, travels, and long residence in Palestine, had a full knowledge of all the transactions and writings of the church, until his own time. In connection with this, let it be remembered, that these catalogues were drawn up by the most learned, pious, and distinguished men in the church, or by councils; and that the persons furnishing them, resided in different and remote parts of the world; as, for example, in Jerusalem, Cæsarea, Carthage and Hippo in Africa, Constantinople, Cyprus, Alexandria in Egypt, Italy, and Asia Minor. Thus it appears that the canon was early agreed upon, and that it was every where the same; therefore, we find the fathers, in all their writings, appealing to the same Scriptures; and none are charged with rejecting any canonical book, except heretics.

3. It appears from the testimony adduced, that it was never considered necessary that any council or bishop should give sanction to these books, in any other way than as witnesses, testifying to the churches that these were indeed the genuine writings of the apostles. These books, therefore, were never considered as deriving their authority from the church, or from councils, but were of complete authority as soon as published: and were delivered to the churches to be a guide and standard, in all things relating to faith and practice. The fathers would have considered it impious for any bishop or council to pretend to add any thing to the authority of inspired books, or to claim the right to add other books to those handed down from the apostles. The church is founded on the apostles and prophets, Jesus Christ being the chief corner stone; but the sacred Scriptures are no how dependent for their authority on any set of men who lived since they were written.

4. We may remark, in the last place, the benignant providence of God towards his church, in causing these precious books to be written, and in watching over their preservation, in the midst of dangers and persecutions; so that, notwithstanding the malignant designs of the enemies of the church, they have all come down to us un-mutilated, in the original tongue in which they were penned by the apostles.

Our liveliest gratitude is due to the great Head of the

church for this divine treasure, from which we are permitted freely to draw whatever is needful for our instruction and consolation. And it is our duty to prize this precious gift of divine revelation above all price. On the law of the Lord we should meditate day and night. It is a perfect rule; it shines with a clear light; it exercises a salutary influence on the heart, it warns us when we are in danger; reclaims us when we go astray; and comforts us when in affliction. The word of the Lord is "more to be desired than gold, yea, than much fine gold, sweeter also than honey, and the honey-comb." They who are destitute of this inestimable volume call for our tenderest compassion, and our exertions in circulating the Bible should never be remitted, until all are supplied with this divine treasure; but they who possess this sacred volume and yet neglect to study it, are still more to be pitied, for they are perishing in the midst of plenty. In the midst of light they walk in darkness. God has sent to them the word of life; but they have lightly esteemed the rich gift of his love. O that their eyes were opened, that they might behold wondrous things in the law of the Lord.—Ps. 19: 10.—See also *Alexander on the Canon*; *Cosin's Scholastical History of the Canon*; *Du Pin's Complete History of the Canon and Writers of the Old and New Testament*; *Jer. Jones's New and Full Method of Settling the Canonical Authority of the New Testament*; *Blair's Lectures on the Canon of the Old Testament*; *Stosh Comment. Histor. Crit. de Lib. N. T. Canon*; *Lardner's Credibility, and Eichorn's Introduction to the Old Testament*; *Hend. Buck*.

CANONS, ECCLESIASTICAL, statutes or rules fixed by councils, and possessing the force of ecclesiastical law. From the time of Constantine the Great, the first Christian emperor, many councils were held, and canons or laws drawn up, for the government of the church; they were collected into three volumes, by Ivo, bishop of Chartres in France, about the fourteenth year of king Henry I., and are called the decrees; they were corrected about thirty-five years afterwards, by Gratian, a Benedictine monk, and are now the most ancient volumes of the ecclesiastical law. They were published in England in the reign of king Stephen.

The next in order of time were the decretals; they were letters of the popes, for the determination of some controversy; and of these there are likewise three volumes. They laid an obligation on the laity as well as the clergy. The first volume of these decretals was compiled by Raimund Barcinus, chaplain to pope Gregory IX., and published about the fourteenth year of king Henry III. It was appointed to be read in all schools, and admitted as law in all the ecclesiastical courts of England. About sixty years afterwards, Simon, a monk of Walden, read these laws in the university of Cambridge, and the next year in that of Oxford. The second volume was collected and methodized by pope Boniface VIII., and published about the twenty-seventh year of king Edward I. The third volume was collected by pope Clement V., and published in the council of Vienna, and likewise in England, in the second year of Edward II.; they took, from that pope, the name of Clementine. These decretals were never received any where but in the pope's dominions. John Andreas, a famous canonist in the fourteenth century, wrote a commentary on these decretals, which he entitled "Novella," from a very beautiful daughter he had, named Novella, whom he bred a scholar. But these foreign canons, even when the papa authority was at the highest in England, were of no force where they were found to contradict the prerogative of the king or the laws of the land.

The ecclesiastical jurisdiction of the see of Rome, in England, was founded on the canon law; and this created quarrels between kings, and several archbishops and prelates, who adhered to those papal usurpations; for such foreign canons as were received there, had no force from any papal legate, or provincial authority, but solely from the consent and approbation of the king and people.

Besides the foreign canons, there were several laws and constitutions made there for the government of the church; and all these received their force from the royal assent; and if, at any time, the ecclesiastical courts did, by their sentences, endeavor to enforce obedience to such canons

the courts at common law, upon complaint made, would grant prohibitions. These canons were all collected and explained by Lyndwood, dean of the arches, in the reign of Henry VI. But, having been made in the times of papal authority, they were revised, some time after the Reformation, by commissioners appointed for that purpose; among whom was archbishop Cranmer. The work is entitled "Reformatio Legum Ecclesiasticarum, ex auctoritate Regis Hen. VIII. inchoata, et per Edw. VI. protracta." But the king's death prevented it being confirmed. This book was put into elegant Latin by Dr. Hadden, university orator at Cambridge, with the assistance of Sir John Cheek, who was tutor to king Edward VI.

The authority vested in the church of England, of making canons, was ascertained by a statute of Henry VIII., commonly called the act of the clergy's submission; by which they acknowledged that the convocation had been always assembled by the king's writ; after which follows this enacting clause, viz.:—"That they shall not attempt, allege, or claim, or put in use, any constitutions or canons, without the king's assent." So that, though the power of making canons resided in the clergy, met in convocation, their force was derived from the authority of the king assenting to, and confirming them.

The old canons continued in force till the reign of James I., when, the clergy being lawfully assembled in convocation, that king gave them leave, by his letters patent, to treat, consult, and agree on canons; which they did, and presented them to the king, who gave his royal assent to them, and by other letters patent, did for himself, his heirs, and successors, ratify and confirm the same. These canons were a collection out of the several preceding canons and injunctions; and, being authorized by the king's commission, according to the form of the statute of the 25 Hen. VIII., they were warranted by act of parliament, and became part of the law of the land, and as binding in ecclesiastical matters as any statute whatever in civil. Some of the canons in 1603 are now obsolete, as the seventy fourth, which requires that the beneficed clergy shall wear gowns with standing collars, and square caps.

In the reign of Charles I., several canons were passed by the clergy in convocation. They were approved by the king and privy council, the judges and other eminent persons of the long robe being present; after which, they were subscribed in the house of lords by the bishops, none refusing but the bishop of Gloucester, for which he was suspended *ab officio* and *beneficio* by both houses. Notwithstanding which solemn approbation, these canons gave great offence. Some were displeased with the seventh, entitled "a declaration concerning rites and ceremonies." But the greatest clamor was against the sixth, entitled "an oath enjoined for the preventing all innovations in doctrine and government." It was likewise objected to them that they were not made pursuant to the above-mentioned statute of the 25th of Hen. VIII., because they were made in convocation, after the parliament was dissolved. After the restoration, when the bishops were restored by an act of parliament to their jurisdiction, there was a proviso in the act, that it should not confirm the canons made in 1610; and thus the ecclesiastical laws were left as they were before the year 1610.—*Hend. Buck.*

CANON, a person who possesses a prebend or revenue allotted for the performance of divine service in a cathedral or collegiate church. Canons are of no great antiquity. Paschier observes, that the name was not known before Charlemagne; at least, the first we hear of are in Gregory de Tours, who mentions a college of canons instituted by Baldwin XVI., archbishop of that city, in the time of Clotharius I. The common opinion attributes the institution of this order to Chrodegangus, bishop of Mentz, about the middle of the eighth century.

CANONS, (book of,) ordinances prepared for Scotland by order of Charles I., and designed completely to subvert the constitution of the Scottish church. They declared the power of the king in all matters spiritual to be absolute and unlimited; and they pronounced sentence of excommunication against all who should declare the government of the church, by bishops and archbishops, to be unscriptural and unlawful.—*Hend. Buck.*

CANONICAL HOURS, are certain stated times of the day consigned more especially by the Romish church to the offices of prayer and devotion; such are matins, lauds, &c. In England, the canonical hours are from eight to twelve in the forenoon; before or after which, marriage cannot be legally performed in any church.—*Hend. Buck.*

CANONICAL LETTERS, in the ancient church, were testimonials of the orthodox faith which the bishops and clergy sent each other to keep up the Catholic communion, and distinguish orthodox Christians from heretics.—*Hend. Buck.*

CANONICAL LIFE, the rule of living prescribed by the ancient clergy who lived in community. The canonical life was a kind of medium between the monastic and clerical lives.—*Hend. Buck.*

CANONICAL OBEDIENCE is that submission which, by the ecclesiastical laws, the inferior clergy are to pay to their bishops, and the religious to their superiors.—*Hend. Buck.*

CANSTEIN, (CHARLES HILDEBRAND, von,) founder of a famous establishment for printing Bibles, which goes under his name, was born, in 1667, at Lindenburg, in Germany, studied at Frankfort on the Oder, travelled much in Europe, went, in 1688, to Berlin, where he was appointed page of the elector of Brandenburg, and served as a volunteer in the Netherlands. A dangerous sickness obliged him to leave the military service. He went to Halle, where he became familiarly acquainted with Spener. His wish to spread the Bible among the poor led him to form the idea of printing it with stereotype plates. Thus originated the famous institution, called in German, *Die Caussteine Bibelanstalt*. Canstein published some works, wrote the life of Spener, and died, in 1719, in Halle, leaving to the great orphan asylum his library, and a part of his fortune.—*Ency. Amer.*

CANTICLES, (THE BOOK OF,) in Hebrew, *shir hashirim*, the song of songs. The church, as well as the synagogue, received this book generally as canonical. The royal author appears, in the typical spirit of his time, to have designed to render a ceremonial appointment descriptive of a spiritual relation; and this song is accordingly considered, by judicious writers, to be a mystical allegory of that sort which induces a more sublime sense on historical truths, and which, by the description of human events, shadows out divine circumstances. The sacred writers were, by God's condescension, authorized to illustrate his strict and intimate relation to the church by the figure of a marriage; and the emblem must have been strikingly becoming and expressive to the conceptions of the Jews, since they annexed ideas of peculiar mystery to this appointment, and imagined the marriage union to be a counterpart representation of some original pattern in heaven. Hence it was performed among them with very peculiar ceremonies and solemnity, and with every thing that could give dignity and importance to its rites. Solomon, therefore, in celebrating the circumstances of his marriage, was naturally led, by a train of correspondent reflections, to consider that spiritual connexion which it was often employed to symbolize; and the idea must have been the more forcibly suggested to him, as he was at this period preparing to build a temple to God, and thereby to furnish a visible representation of the Hebrew church. The spiritual allegory thus worked up by Solomon to its highest perfection, was very consistent with the prophetic style, which was accustomed to predict evangelical blessings by such parabolic figures; and Solomon was more immediately furnished with a pattern for this representation by the author of the forty-fifth Psalm, who describes, in a compendious allegory, the same future connexion between Christ and his church.

2. But though the work be certainly an allegorical representation, many learned men, in an unrestrained eagerness to explain the song, even in its minutest and most obscure particulars, have too far indulged their imaginations; and, by endeavoring too nicely to reconcile the literal with the spiritual sense, have been led beyond the boundaries which a reverence for the sacred Scriptures should ever prescribe. The ideas which the sacred writers furnish concerning the mystical relation between Christ

and his church, though well accommodated to our apprehension by the allusion of a marriage union, are too general to illustrate every particular contained in this poem, which may be supposed to have been intentionally decorated with some ornaments appropriate to the literal construction. When the general analogy is obvious, we are not always to expect minute resemblance, and should not be too curious in seeking for obscure and recondite allusions. Solomon, in the glow of an inspired fancy, and unsuspecting of misconception or deliberate perversion, describes God and his church, with their respective attributes and graces, under colorings familiar and agreeable to mankind, and exhibits their ardent affection under the authorized figures of earthly love. No similitude, indeed, could be chosen so elegant and apposite for the illustration of this intimate and spiritual alliance, as a marriage union, if considered in the chaste simplicity of its first institution, or under the interesting circumstances with which it was established among the Jews.

3. This poem may be considered, as to its form, as a dramatic poem, of the pastoral kind. There is a succession of time, and a change of place, to different parts of the palace and royal gardens. The persons introduced as speakers, are the bridegroom and bride, and their respective attendants. The interchange of dialogue is carried on in a wild and digressive manner; but the speeches are adapted to the persons with appropriate elegance. The companions of the bride compose a kind of chorus, which seems to bear some resemblance to that afterwards adopted in the Grecian tragedy. Solomon and his queen assume the pastoral simplicity of style, which is favorable to the communication of their sentiments. The poem abounds throughout with beauties, and presents everywhere a delightful and romantic display of nature, painted at its most interesting season, and described with every ornament that an inventive fancy could furnish. It is justly entitled the Song of Songs, or most excellent song, as being superior to any that an uninspired writer could have produced, and tending, if properly understood, to purify the mind, and to elevate the affections from earthly to heavenly things.

"Every part of the Canticles," says a modern writer, "abounds in poetical beauties; the objects which present themselves on every side, are the choicest plants, the most beautiful flowers, the most delicious fruits, the bloom and vigor of spring, the sweet verdure of the fields, flourishing and well-watered gardens, pleasant streams and perennial fountains. The other senses are represented as regaled with the most precious odors, natural and artificial; with the sweet singing of birds, and the soft voice of the turtle; with milk and honey, and the choicest of wine. To these enchantments are added all that is beautiful and graceful in the human form, the endearments, the caresses, the delicacy of love. If any object be introduced which seems not to harmonize with this delightful scene, such as the awful prospect of tremendous precipices, or the wildness of the mountains, or the haunts of the lions; its effect is only to heighten, by the contrast, the beauty of the other objects, and to add the charms of variety to those of grace and elegance." (Bossuet's Preface to the Canticles.)

In the following passage, the force and splendor of description is united with all the softness and tenderness of passion:

"Get thee up, my companion,  
My lovely one, come away:  
For lo! the winter is past,  
The rain is over, is gone,  
The flowers are seen on the earth:  
The season of the song is come,  
And the voice of the turtle is heard in our land:  
The fig-tree puts forth its green figs,  
And the vine's tender grapes yield a fragrance:  
Arise, my companion, my fair one, and come."

Ch. 2: 10—13.

The following comparisons abound in sweetness and delicacy:

"How sweet is thy love, O my sister, O spouse,  
How much better than wine is thy love,  
And the odor of thy perfumes than all spices!  
Thy lips, O spouse, distil honey from the comb,  
Honey and milk are under thy tongue,  
And the seat of thy garments is like the fragrance of Lebanon."

Ch. 4: 10, 11.

There are some others which demand a more accurate investigation.

"Thy hair is like a flock of goats,  
That browse upon Mount Gilead."

Ch. 4: 1—5.

The hair of the goat is soft, smooth, of a yellow cast, like that of the bride; see ch. 7: 5, and compare 1 Sam. 19: 13, 16, with 16: 12; her beautiful tresses are compared with the numerous flocks of goats which covered this flourishing mountain from the top to the bottom.

"Thy teeth are like the shorn flock,  
Which have come up from the washing place,  
All of which have twins,  
And none among them is bereaved."

The evenness, whiteness, and unbroken order of the teeth is here admirably expressed:

"Like the twice-dyed thread of crimson are thy lips,  
And thy language is sweet."

That is, thin and ruby-colored, such as add peculiar graces to the sweetness of the voice.

"Like the slice of a pomegranate  
Are thy cheeks amidst thy tresses."

Partly obscured, as it were, by her hair, and exhibiting a gentle blush of red, from beneath the delicate shade, as the seeds of the pomegranate, the color of which is white tinged with red, surrounded by the rind.

"Thy neck is like the tower of David  
Built for an army;  
A thousand shields are hung up against it,  
All bucklers for the mighty."

The neck is described as long, erect, slender, according to the nicest proportion, decorated with gold, gems, and large pearls. It is compared with some turret of the citadel of Zion, more lofty than the rest, remarkable for its elegance, and not less illustrious for its architecture than for the trophies with which it was adorned, being hung round with shields and other implements of war.

"Thy two breasts are like two young kids,  
Twins of the gazelle, that browse among the lilies?"

delicate and smooth, standing equally prominent from the ivory bosom. The animal with which they are compared is a creature of exquisite beauty, and from that circumstance it derives its name in the Hebrew. Nothing can be imagined more truly elegant and poetical than these passages; nothing more apt or expressive than these comparisons. The discovery of these excellencies, however, only serves to increase our regret for the many beauties which we have lost, the perhaps superior graces, which extreme antiquity seems to have overcast with an impenetrable shade. See Lowth's Lectures on Hebrew Poetry, Lect. xxxi.—*Watson; Jones.*

CAPERNAUM; a city frequently mentioned by the evangelists as having been much the place of the Savior's residence, during the period of his public ministry. It stood on the shore of the sea of Galilee in the borders of Zebulon and Naphthaliim. Matt. 4: 13, 14.

Capernaum is no where mentioned in the Old Testament, under that or any other name like it; and, therefore, it is not improbable that it is one of those towns which were built by the Jews after their return from the Babylonish captivity. It is said to have taken its name from an adjacent spring which was of great repute for its clear and limpid waters, and which, according to Josephus, was by the natives called Capernaum. As this spring was in all probability a particular inducement to the building of the town where it stood, so the town became the usual place to which persons resorted in order to be conveyed from Galilee to any part on the other side of the sea. But that which beyond every other consideration renders this city memorable is, that it was the theatre on which the Son of God manifested his glory, by many stupendous miracles, and where he also delivered some of his most interesting discourses. That divine sermon, for example, which is recorded in the sixth chapter of John's gospel, was delivered in the synagogue of Capernaum. See *Vcr. 59.* If the reader will only pursue the simple and artless narrative of the evangelist from Mark 1: 31, to ch. 2: 12, he will have abundant materials before him for realizing what interest was then excited in this city, by the preaching and the miracles of the Messiah. The prophet Isaiah

had indeed long ago predicted these events, and even pointed out the spot where they should occur; see Isa. 9: 1, 2, a passage which we are expressly told met its accomplishments, in the occurrences at Capernaum, to which we have briefly adverted. See Matt. 4: 12—16. But Capernaum did not improve its privileges! Jesus himself "upbraided the cities in which most of his mighty works were done, because they repented not;" and of this city in particular how awful is the denunciation which he pronounced upon it: "And thou, Capernaum, which art exalted unto heaven [in gospel privileges], shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained to this day; but it shall be more tolerable for the land of Sodom in the day of judgment than for thee," Matt. 11: 20—24. It is an obvious reflection from these solemn words, that spiritual privileges cannot be abused with impunity; that those who enjoy the light of divine revelation, will have to render to God a strict account for the use which they have made of it; and that wherever the Lord sends his gospel, and plants the ministry of his word, that place incurs a serious responsibility for which it will be made answerable at a future period. Luke 12: 48, and ch. 16: 31.

Capernaum, which at one time was the metropolis of all Galilee, has long since sunk into insignificance, and has long consisted of no more than six poor fishermen's cottages. See Wells' Geography of the New Testament.—*Jones; Bib. Cyclo.*

CAPHTOR; the name of an island or country, whence sprang the people called in Scripture CAPHTORIMS. It is remarkable that the same people are also sometimes called Cherethims, or Cherethites, and Philistines. Gen. 10: 14. Deut. 2: 23. Jer. 47: 4, and Amos 9: 7. The authors of the Universal History, following Bochart, are of opinion, that by Caphtor was meant Cappadocia: but Calmet, who has entered largely into this question, in a dissertation prefixed to the first book of Samuel, endeavors to show that the ancient Caphtor was the isle of Crete, and that the Philistines, the Caphtorims, or the Cherethims, who afterwards settled in Palestine, came from thence. Compare Ezek. 25: 16. Zeph. 2: 5. 1 Sam. 30: 14. See Blayney's Jeremiah, 8vo. p. 414.—*Jones.*

CAPITO, (WOLFGANG FABRIEUS,) one of the reformers, was born in Alsace, 1478, of a family of rank, and after receiving an excellent education applied himself to the study of medicine, law, and divinity, in each of which he took his doctor's degree. At Heidelberg, he became acquainted with Oecolampadius, to whom he became united in the strongest ties of friendship; and their mutual communication was never interrupted but by death. Having completed a liberal circle of studies, Capito became a preacher, first in Spire, and afterwards in Basil, where he continued many years. From thence he was sent for by the elector Palatine, who made him his counsellor, and sent him on several embassies. Charles V. conferred on him the order of knighthood. At Strasburgh, however, whither he had followed Bucser, he astonished the world by avowing and preaching the reformed religion. His fame soon spread, and Margaret queen of Navarre, sister to the French king, sent James Faber and Gerard Rufus privately to hear him; and thus the Protestant doctrine was introduced into France. In 1525, he returned by request to his native country, where he preached the gospel in its purity. He was present at the dispute of 1528 at Berne, and at the diet of Ratishon in 1541 for the settling of religion, and greatly distinguished himself. He died of the plague in the end of 1541.

Capito was a very prudent and eloquent man, a great critic in Hebrew, and master of the whole circle of human knowledge. This, with the endowment of the highest wisdom—the knowledge of God and his truth—furnished him in the most eminent manner for the sacred function; and God blessed him accordingly. He left several valuable works.—*Middleton's Biog. Eum.*

CAPPADOCIA; a province of Lydia, in Asia, extending from mount Taurus to the Euxine sea. It was bounded on the east by the river Eurates and Armenia Major; on the south by Lycania and Armenia Major; on the west by Galatia; and on the north by Pontus; the river

stretching from the thirty-eighth to the forty-first degree of north latitude. The name of the country, according to Pliny, was derived from the river Cappadox. It contained, besides the city of Mazaca, which was its metropolis, and which was afterwards called Caesaria, by Tiberius, in honor of Augustus, the following places of note: Comina, Diocæsaria, Necessaria, Tyana, Bastasia, and Sebastopolis. The principal rivers which fertilize this region are the Melas; the Iris; and the Hylas. The district on the south-east, which environs the Antitaurus, is mountainous and barren: the other parts are fertile, abounding with fruits of every kind; enriched with mines of silver, brass, iron, and alum; and producing alabaster, crystal, jasper, and onyx. The horses which were reared in this country were so excellent, that they were purchased by the surrounding nations, and at length became so famous at Rome, that none but the emperor was permitted to possess them. The natives are thought to have descended from Togarmah, and to be intended by those who traded with the Tyrians in "horses and mules," as mentioned in Ezek. 27: 14.

From the feeble light of ancient history, we find that this country was a province of Lydia, in the reign of Croesus, about 500 years before Christ. It continued a kingdom till about the birth of Christ, when it was conquered by the Romans, annexed to that empire, and its independence forever extinguished.

The religion of the Cappadocians, previous to the introduction of Christianity, seems to have been a mixture of the Persian and Grecian superstitions; which instead of promoting the happiness of the state by favoring useful employments, crowded into one temple, dedicated to Jupiter, no less than three thousand ministers, to loll in luxurious apathy, or to plot in ambitious cabals; and instead of directing men to the practice of virtue, incited them to the most senseless penances; to lacerate their bodies in honor of Bellona, or to offer human sacrifices to Diana, and other idols. And so proverbial did the wickedness of the Cappadocians ultimately become, that the neighboring nations denominated every person distinguished by his depravity a Cappadocian, as a term of reproach. Christianity, however, was early planted here, and Peter wrote his first epistle, amongst others, to the Christian converts in Cappadocia. See Acts 2: 9, and 1 Pet. 1: 1. The gospel long flourished in that country, and the existence of Christian churches is easily traced there till the ninth or tenth century. See Rollin's Ancient History, and Pridaux's Connexion.—*Jones.*

CAPTIVES. The treatment of persons taken in war among ancient nations, throws great light upon many passages of Scripture. The eastern conqueror often stripped his unhappy captives naked, shaved their heads, and made them travel in that condition, exposed to the burning heat of a vertical sun by day, and the chilling cold of the night. Such barbarous treatment was to modest women the height of cruelty and indignity; especially to those who had been educated in softness and elegance, who had figured in all the superfluities of ornamental dress, and whose faces had hardly ever been exposed to the sight of man. The prophet Isaiah mentions this as the hardest part of the sufferings in which female captives are involved: "The Lord will expose their nakedness." The daughter of Zion had indulged in all the softness of oriental luxury; but the offended Jehovah should cause her unrelenting enemies to drag her forth from her secret chambers into the view of an insolent soldiery; strip her of her ornaments, in which she so greatly delighted; take away her splendid and costly garments, discover her nakedness, and compel her to travel in that miserable plight to a far distant country, a helpless captive, the property of a cruel lord. Arrived in the land of their captivity, captives were often purloined at a very low price. The prophet Joel complains of the contemptuous cheapness in which the people of Israel were held by those who made them captives: "And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink." The custom of casting lots for the captives taken in war appears to have prevailed both among the Jews and the Greeks. The same allusion occurs in the prophecy of Chabiah: "Strangers carried away captive his forces,

and foreigners entered into his gates, and cast lots upon Jerusalem," Ob. 11. With respect to the Greeks, we have an instance in Tryphiodorus:—

"Shared out by lot the female captives stand,  
The spoils divided with an equal hand;  
Each to his ship conveys his rightful share,  
Price of their tot, and trophies of the war."

2. By an inhuman custom, which is still retained in the East, the eyes of captives taken in war were not seldom put out, sometimes literally scooped or dug out of their sockets. This dreadful calamity Samson had to endure from the unrelenting vengeance of his enemies. In a posterior age, Zedekiah, the last king of Judah and Benjamin, after being compelled to behold the violent death of his sons and nobility, had his eyes put out, and was carried in chains to Babylon. The barbarous custom long survived the decline and fall of the Babylonian empire; for by the testimony of Mr. Maurice, in his history of Hindostan, the captive princes of that country were often treated in this manner by their more fortunate rivals; a red hot iron was passed over their eyes, which effectually deprived them of sight, and at the same time of their title and ability to reign. To the wretched state of such prisoners, the prophet Isaiah alludes in a noble prediction, where he describes in very glowing colors the character and work of the promised Messiah: "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," as captives too frequently were by the weight of their fetters.

3. It seems to have been the practice of eastern kings, to command their captives taken in war, especially those that had, by the atrociousness of their crimes or the stoutness of their resistance, greatly provoked their indignation, to lie down on the ground, and then put to death a certain part of them, which they measured with a line, or determined by lot. This custom was not, perhaps, commonly practised by the people of God, in their wars with the nations around them; but one instance is recorded in the life of David, who inflicted this punishment on the Moabites: "And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive: and so the Moabites became David's servants, and brought gifts," 2 Sam. 8: 2. But the most shocking punishment which the ingenious cruelty of a haughty and unfeeling conqueror ever inflicted on the miserable captive, is described by Virgil in the ninth book of the *Æneid*; and which even a Roman, inured to blood, could not mention without horror:—

"Quid memorem infandas cedes? quid facta tyranni," &c.  
L. i. 485.

"What words can paint those execrable times,  
The subjects' sufferings, and the tyrant's crimes!  
That blood, those murders, O ye gods! replace  
On his own head, and on his impious race:  
The living and the dead, at his command  
Were coupled face to face, and hand to hand,  
Till, choked with stench, in loathed embraces tied,  
The lingering wretches pined away, and died!"—*Dryden*.

It is to this deplorable condition of a captive that the apostle refers, in that pathetic exclamation, "O wretched man that I am! who shall deliver me from the body of this death?" Who shall rescue me, miserable captive as I am, from this continual burden of sin which I carry about with me; and which is cumbersome and odious, as a dead carcase bound to a living body, to be dragged along with it wherever it goes?—*Watson*.

**CAPTIVITY.** God generally punished the sins and iniquities of the Jews by different captivities or servitudes. The first captivity is that of Egypt, from which they were delivered by Moses, and which should be considered rather as a permission of providence, than as a punishment for sin. Six captivities are reckoned during the government by judges: the first, under Chusban-rishabaim, king of Mesopotamia, which continued about eight years; the second, under Eglon, king of Moab, from which the Jews were delivered by Ehud; the third, under the Philistines, from which they were rescued by Shamgar; the fourth, under Jabin, king of Hazor, from which they were delivered by Deborah and Barak; the fifth, under the Midianites, from which Gideon freed them; and the

sixth, under the Ammonites and Philistines, during the judicatures of Jephthah, Izban, Elon, Abdon, Eli, Samson, and Samuel. But the greatest and most remarkable captivities were those of Israel and Judah, under their regal government.

**CAPTIVITIES OF ISRAEL.** In the year of the world 3264, Tiglath-pileser took several cities, and carried away captives, principally from the tribes of Reuben, Gad, and the half-tribe of Manasseh, 2 Kings 15: 29. In the year of the world 3283, Shalmaneser took and destroyed Samaria, after a siege of three years, and transplanted the tribes that had been spared by Tiglath-pileser, to provinces beyond the Euphrates, 2 Kings 18: 10, 11. It is generally believed, there was no return of the ten tribes from this second captivity. But when we examine carefully the writings of the prophets, we find the return of at least a great part of Israel from the captivity clearly pointed out. Hosea says, "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their houses, saith the Lord," Hos. 11: 11. Amos says, "And I will bring again my people Israel from their captivity: they shall build their ruined cities, and inhabit them," &c., Amos 9: 14. Obadiah observes, "The captivity of this host of the children of Israel shall possess that of the Canaanites," &c., Ob. 18, 19. To the same purpose speak the other prophets. "The Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah," Isa. 11: 12, 13. Ezekiel received an order from God to take two pieces of wood, and write on one, "For Judah and for the children of Israel;" and on the other, "For Joseph and for all the house of Israel;" and to join these two pieces of wood, that they might become one, and designate the re-union of Judah and Israel, Ezek. 37: 16. Jeremiah is equally express: "The house of Judah shall walk with the house of Israel; and they shall come together out of the north, to the land which I have given for an inheritance to their fathers," Jer. 3: 18. See also Jer. 31: 7—9, 16, 17, 20. 16: 15. 49: 2, &c. Zech. 9: 13. 10: 6, 10. Mic. 2: 12. In the historical books of Scripture, we find that the Israelites of the ten tribes, as well as of Judah and Benjamin, returned from the captivity. Among those that returned with Zerubbabel are reckoned some of Ephraim and Manasseh, who settled at Jerusalem with the tribe of Judah. When Ezra numbered those who returned from the captivity, he only inquired whether they were of the race of Israel; and at the first passover which was then celebrated in the temple, was a sacrifice of twelve he-goats for the whole house of Israel, according to the number of the tribes, Ezra 6: 16, 17. 8: 35. Under the Maccabees, and in our Savior's time, we see Palestine peopled by Israelites of all the tribes indifferently. The Samaritan Chronicle asserts that in the thirty-fifth year of the pontificate of Abdesin, three thousand Israelites, by permission of king Sauradius, returned from captivity, under the conduct of Adus, son of Simon.

**CAPTIVITIES OF JUDAH.** The captivities of Judah are generally reckoned four: the first, in the year of the world 3398, under king Jehoiakim, when Daniel and others were carried to Babylon; the second, in the year of the world 3401, and in the seventh year of the reign of Jehoiakim, when Nebuchadnezzar carried three thousand and twenty-three Jews to Babylon; the third, in the year of the world 3406, and in the fourth of Jehoiachin, when this prince, with part of his people, was sent to Babylon; and the fourth, in the year 3416, under Zedekiah, from which period begins the captivity of seventy years, foretold by the prophet Jeremiah. Dr. Hales computes that the first of these captivities, which he thinks formed the commencement of the Babylonish captivity, took place in the year before Christ 605. The Jews were removed to Babylon by Nebuchadnezzar, who, designing to render that city the capital of the East, transplanted thither very great numbers of people, subdued by him in different countries. In Babylon, the Jews had judges and elders, who governed them, and who decided matters in dispute juridically, according to their laws. Of this we see a proof in the story of Susanna, who was condemned by elders of her own nation. Cyrus, in the year of the world 3457, and in the first year of his reign at Babylon, permitted the Jews to return to their own country, Ezra 1: 1. However, they

did not obtain leave to rebuild the temple; and the completion of those prophecies which foretold the termination of their captivity after seventy years, was not till the year of the world 3486. In that year, Darius Hystaspes, by an edict, allowed them to rebuild the temple. In the year of the world 3537, Artaxerxes Longimanus sent Nehemiah to Jerusalem. The Jews assert that only the refuse of their nation returned from the captivity, and that the principal of them continued in and near Babylon, where they had been settled, and where they became very numerous. It may, however, be doubted whether the refuse of Judah was really carried to Babylon. It appears from incidental observations in Scripture that some remained; and Major Rennell has offered several reasons for believing that only certain classes of the Jews were deported to Babylon, as well as into Assyria. Nebuchadnezzar carried away only the principal inhabitants, the warriors, and artisans of every kind; and he left the husbandmen, the laborers, and, in general, the poorer classes, that constitute the great body of the people.—*Calmet*.

**CAPUCHINS;** religious of the order of St. Francis. They owe their origin to Matthew de Bassi, a Franciscan of the duchy of Urbino; who, having seen St. Francis represented with a sharp-pointed *capuche*, or cowl, began to wear the like in 1525, with the permission of pope Clement VII. His example was soon followed by two other religious, named Lewis and Raphael de Fossembrun; and the pope, by a brief, granted these three monks leave to retire to some hermitage, and retain their new habit. The retirement they chose was the hermitage of the Camaldolites near Massacio, where they were very charitably received.

This innovation in the habit of the order gave great offence to the Franciscans, whose provincial persecuted these poor monks, and obliged them to flee from place to place. At last, they took refuge in the palace of the duke de Camerino, by whose credit they were received under the obedience of the Conventuals, in the quality of Hermits Minors, in the year 1527. The next year, the pope approved this union, and confirmed to them the privilege of wearing the square *capuche*, and admitting among them all who would take the habit. Thus the order of the Capuchins, so called from wearing the *capuche*, began in the year 1528.

Their first establishment was at Colmenzono, about a league from Camerino, in a convent of the order of St. Jerome, which had been abandoned. But, their numbers increasing, Lewis de Fossembrun built another small convent at Montmelon, in the territory of Camerino. The great number of conversions which the Capuchins made by their preaching, and the assistance they gave the people in a contagious distemper, with which Italy was afflicted the same year, 1528, gained them an universal esteem.

In 1529, Lewis de Fossembrun built for them two other convents; the one at Alvacina, in the territory of Fabriano, the other at Fossembrun, in the duchy of Urbino. Matthew de Bassi, being chosen their vicar-general, drew up constitutions for the government of this order. They enjoined, among other things, that the Capuchins should perform divine service without singing; that they should say but one mass a day in their convents: they directed the hours of mental prayer, morning and evening, the days of disciplining themselves, and those of silence: they forbade the monks to hear the confessions of seculars, and enjoined them always to travel on foot: they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk: the pavilions of the altars were to be of stuff, and the chalices of tin.

This order soon spread itself all over Italy, and into Sicily. In 1573, Charles IX. demanded of pope Gregory XIII. to have the order of Capuchins established in France, which that pope consented to; and their first settlement in that kingdom was in the little town of Picpus, near Paris; which they soon quitted, to settle at Meudon, from whence they were introduced into the capital of the kingdom. In 1606, pope Paul V. gave them leave to accept of an establishment, which was offered them in Spain. They even passed the seas to labor on the conversion of the infidels; and their order is become so considerable that it is at present divided into more than sixty provinces, consisting of near 1,600 convents, and 25,000 monks, be-

sides the missions of Brazil, Congo, Barbary, Greece, Syria, and Egypt.

Among those who have preferred the poverty and humility of the Capuchins to the advantages of birth and fortune, was the famous Alphonso d'Este, duke of Modena and Reggio, who, after the death of his wife Isabella, took the habit of this order at Munich, in the year 1626, under the name of brother John Baptist, and died in the convent of Castelnuovo, in 1644. In France likewise, the duke de Joyeuse, after having distinguished himself as a great general, became a Capuchin, in September, 1587.

Father Paul observes, that "the Capuchins preserve their reputation, by reason of their poverty; and that if they should suffer the least change in their institution, they would acquire no immovable estates by it, but would lose the alms they now receive." He adds: "It seems therefore as if here an absolute period were put to all future acquisitions and improvements in this gainful trade; for whoever should go about to institute a new order, with a power of acquiring estates, such an order would certainly find no credit in the world; and if a profession of poverty were a part of the institution, there could be no acquisitions made whilst that lasted; nor would there be any credit left when that was broke."

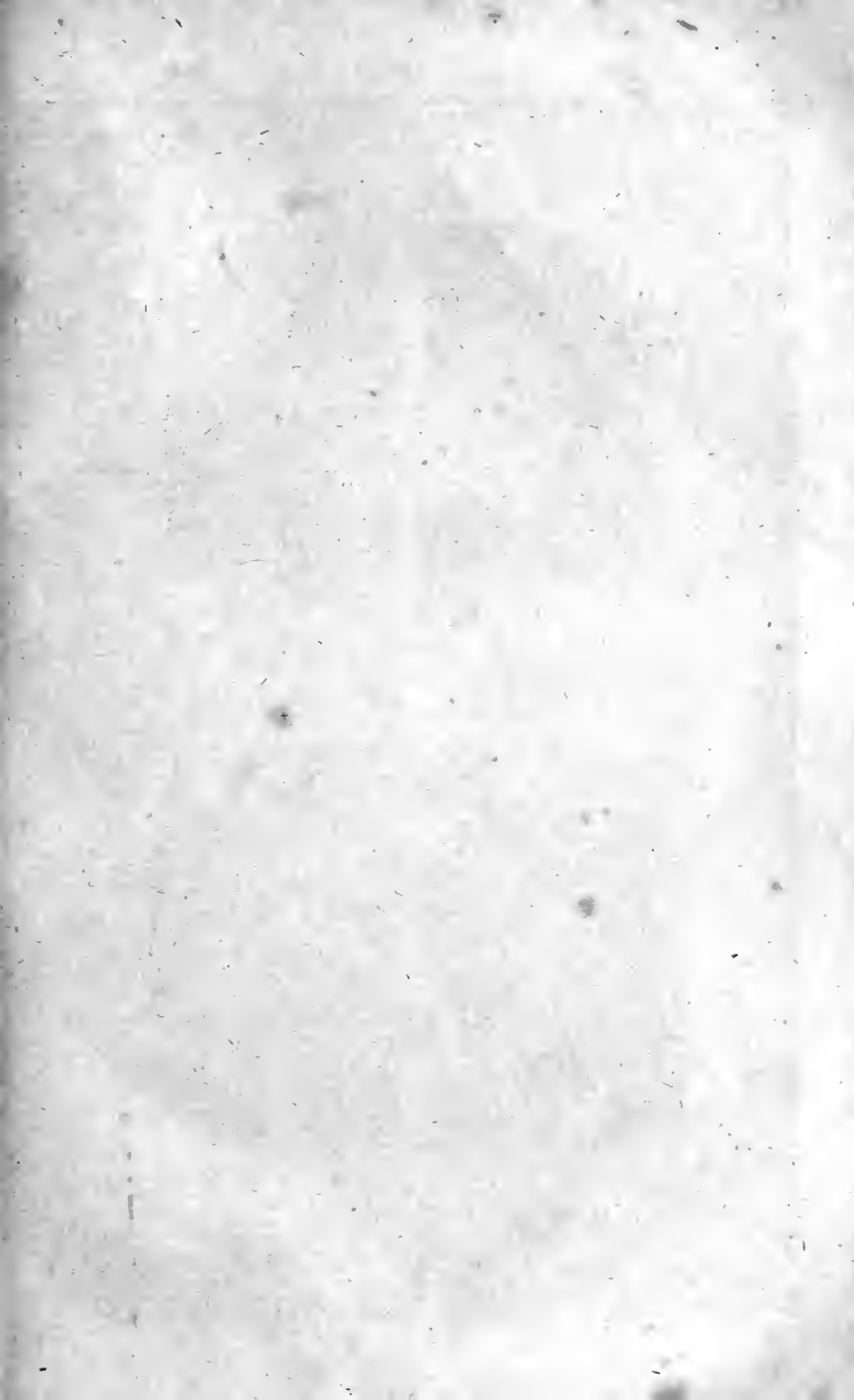
There is likewise an order of Capuchin nuns, who follow the rule of St. Clara. Their first establishment was at Naples, in 1538, and their foundress was the venerable mother Maria Laurentia Longa, of a noble family of Catalonia, a lady of the most uncommon piety and devotion. Some Capuchins coming to settle at Naples, she obtained for them, by her credit with the archbishop, the church of St. Euphelia, without the city; soon after which she built a monastery of virgins, under the name of "Our Lady of Jerusalem," into which she retired in 1534, together with nineteen young women, who engaged themselves, by solemn vows, to follow the third rule of St. Francis. The pope gave the government of this monastery to the Capuchins; and, soon after, the nuns quitted the third rule of St. Francis to embrace the more rigorous rule of St. Clara, from the austerity of which they had the name of "Nuns of the Passion," and that of "Capuchines" from the habit they took, which was that of the Capuchins.

After the death of their foundress, another monastery of Capuchins was established at Rome, near the Quirinal palace, and was called "The Monastery of the Holy Sacrament;" and a third, in the same city, built by cardinal Baronius. These foundations were approved, in the year 1600, by pope Clement VIII., and confirmed by Gregory XV. There were afterwards several other establishments of Capuchins; in particular one at Paris, in 1604, founded by the duchess de Mercœur, who put crowns of thorns on the heads of the young women whom she placed in her monastery.—*Hend. Buck*.

**CAPUTIATI;** a denomination which appeared in the twelfth century, so called from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the virgin Mary, and declared publicly that their purpose was to level all distinctions, to abrogate magistracy, and to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privilege of the first mortals.—*Hend. Buck*.

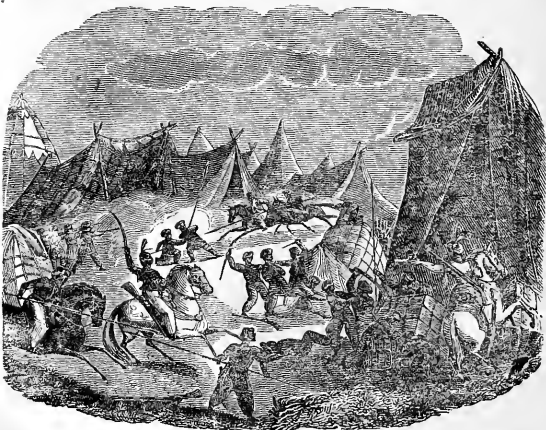
**CARAVAN;** the name given to a company of persons, who, in the eastern countries, travel through the deserts in a body, in order to be secure against the attacks of the Arabs and robbers with which they are infested. As it is by means of its caravans that almost the whole trade of Asia is carried on, as well as that of some of the northern parts of Africa, and as there are many allusions in the Old Testament to this mode of travelling, and of conducting their traffic, some acquaintance with the subject will be found very useful in throwing light upon that portion of the Holy Scriptures.

Every caravan is commanded by a chief, or aga, who has under him a sufficient number of janizaries or soldiers, belonging to the states through which they are to pass, for conducting them in safety to the place of their destination. Before a caravan can be formed, it is necessary to obtain a written permission from one sovereign prince, and it must have the sanction of at least two





CARAVAN RESTING AT NIGHT.



ATTACK ON A CARAVAN.



others. This license must specify the number of men and beasts of burden, as well as the quantity of merchandise of which it is composed. The owners of the caravan may choose the officers, and determine the regulations to be observed during its journey. There are commonly four principal officers attached to each caravan; the first is commander in chief; the second commands during the march; the third when it halts; and the fourth, should it happen to be attacked by any of the predatory tribes of Arabs, numbers of which are always lying in wait for that purpose, and who subsist by plunder. There is also a purser or treasurer, having under him a number of clerks and interpreters, whose business it is to keep accurate journals of whatever occurs, from which, signed by the principal officers, those concerned may form a judgment how far their interests have been attended to. As the greater part of the Arabian princes have no other revenue than what arises from plunder, they keep spies for the purpose of informing them of the departure of the caravans, which they often attack with superior force, and frequently succeed in carrying off considerable booty; if they succeed in defeating it, the whole is entirely pillaged, and the escort, whether pilgrims, travellers, or merchants, are carried away and sold for slaves. The gains of the merchants belonging to these caravans are often incredibly great; as an instance of which, we are told of a traveller, who, with goods for which he paid only thirty pounds, by repeated barter and exchanges, in the course of one journey gained six thousand! These immense profits, which are by no means uncommon, induce numerous adventurers to accompany the caravans, notwithstanding the hardships and inconveniences of the journey, which in many instances are extremely severe. Unwholesome food, intolerable water, and often none at all, long and fatiguing marches over burning sands, are circumstances with which they must invariably lay their account, besides being exposed to the thefts and robberies of a crowd of vagrants, who resort to the caravans for the sole purpose of living at the expense of the simple and unwary.

The long and toilsome journeys which these caravans perform through barren deserts and uninhabited wilds, and the hardship and fatigue which travellers sometimes endure, appear to us almost incredible. Provisions and water must be carried several hundred miles. In these parched regions there are few wells, and fewer still of rivers of water, while travellers are every hour exposed to the whirlwinds and the hordes of wandering Arabs. To accomplish such painful journeys, Providence has furnished the inhabitants of these countries with a beast of burden peculiarly fitted for traversing those burning wastes. From the persevering strength of the camel, which the Arabians emphatically called "the ship of the desert," from his moderation in the use of food, and from the singularity of his internal structure, by which he can lay up a supply of water for several days, he is enabled to traverse the most inhospitable climes, under the ponderous load of seven hundred weight; and with a pound of food, and short intervals of rest, he will travel sixteen hours a-day, performing with astonishing despatch a journey impracticable by any other animal. A caravan usually consists of several hundreds of those loaded camels, attended by Arabs, which are hired by the merchants at a low rate for the performance of the journey. See CAMEL.

Perhaps the following extract from the writings of a late traveller, may give the reader a more lively idea of one of those caravans, than many pages of detailed narrative, and preclude the necessity of any further enlarging. "It was midnight," says he, "when we arrived at the kam of Memmen. I perceived at a distance a great number of scattered lights; it was a caravan making a halt. On a near approach, I distinguished camels, some lying, others standing, some with their loads, others relieved from their burdens. Horses and asses without bridles, were eating barley out of leathern buckets; some of the men were still on horseback, and the women, veiled, had not alighted from their dromedaries. Turkish merchants were seated cross-legged on carpets, in groups round the fire, at which the slaves were busily employed in dressing *plau*. Other travellers were smoking their pipes at the door of the kam, chewing opium, and listening to stories. Here were peo-

ple roasting coffee in iron pots; there bucksters going about from fire to fire, offering for sale, cakes, fruits, and poultry. Singers were amusing the crowd. Imams were performing their ablutions, prostrating themselves, rising again, and imploring the prophet (Mahomet), while the camel drivers lay snoring on the ground. The place was strewn with packages, bags of cotton, and couffis of rice. All these objects, now distinct, now confused, and enveloped in a half shade, exhibited a genuine scene of the Arabian nights." See M. Chateaubriand's Travels, vol. i. p. 303, 304; Jackson's Morocco, p. 237.—Jones.

CARAVANSERA. See INN.

CARAITES, or KARAITES; an ancient Jewish sect. The name signifies, "Textualists, or Scripturists," and was originally given to the school of Shammai, (about thirty years or more before Christ,) because they rejected "the traditions of the elders;" as embraced by the school of Hillel and the Pharisees, and all the fanciful interpretations of the cabala, which see. They claim, however, a much higher antiquity, and produce a catalogue of doctors up to the time of Ezra.

The rabbinites have been accustomed to call them Sadducees; but they believe in the inspiration of the Scriptures, the resurrection of the dead, and the final judgment. They believe that the Messiah is not yet come, and reject all calculations of the time of his appearance; yet they say, "it is proper that even every day they should receive their salvation by Messiah, the son of David." In the practice of their religion, they differ from the rabbinites in the observance of the festivals, and keep the Sabbath with more strictness. They extend their prohibition of marriage to more degrees of affinity, and admit not of divorce on any slight or trivial grounds.

The sect of Caraites still exists, but their number is "very inconsiderable." They are found chiefly in the Crimea, (where Dr. Edward Clarke visited a settlement of them,) Lithuania, and Persia; at Damascus, Constantinople, and Cairo. Their honesty in the Crimea is said to be proverbial; and Dr. Clarke visited one of their rabbies, whom he pronounces to be "highly esteemed, and exceeding well informed." See Hannah Adams's History of the Jews, pp. 49, 411, 496; Allen's Modern Judaism, chapter xxv.; Enfield's Philos. vol. ii. pp. 160—162; Ency. Brit.—Williams.

CARBONARI, (literally, *Charcoal-men*;) a modern politico-religious sect, lately sprung up in Italy, supposed to originate from the Freemasons, and, like them, meeting in secret societies, and observing certain mystical rites and signs. Like the Freemasons, they pretend to derive their first principles from the Scriptures, and to adopt the morality of the gospel and the symbols of Christianity; the which, however, they apply politically, and, it is said, seditiously. The cross, for instance, rendered sacred by the sufferings of our divine Lord, they represent as the instrument to crucify those whom they designate as enemies and tyrants, against whom they vow eternal hatred; and they profess to reverence our Savior "as the most deplorable, and the most illustrious victim of despotism."

Before the counter-revolution in Naples, the nation had almost all become Carbonari; and the sect spread into Germany, Switzerland, and other countries; but they by no means ought to be considered as a religious denomination. When they grew numerous and powerful, another sect was formed to oppose and counteract them, who were called *Calderari*, (or *Braziers*, which see.) Memoirs of the Secret Societies of Italy, 8vo.; Monthly Magazine, vol. li. pp. 201, 597; Literary Gazette, No. 139.—Williams.

CARBUNCLE; a very elegant gem, the color of which is a deep red mingled with scarlet. It is commonly found in a pure and faultless state; and is of the same degree of hardness as the sapphire, which is second only to the diamond. It is naturally of an angular figure, and is found adhering by its base to a very heavy and ferruginous stone of the emery kind. Its common size is near a quarter of an inch in length, and two thirds of that in diameter. In its thickest parts, when held up against the sun, it loses its deep tinge, and in color resembles a burning charcoal, on which account the ancients gave it the name of *anthrax*. The fire produces no mutation in its

color. Hitherto it has been found only in the East Indies, and there but rarely. (Hill's History of Fossils.)

The carbuncle was the third stone in the first row of precious stones composing the high-priest's breast-plate. Ex. 28: 17. See BREAST-PLATE.—*Jones.*

CARCHEMISH; and name of a town situated on the banks of the Euphrates, and belonging to the Assyrians, from whom it was taken by Pharaoh-Necho, king of Egypt, 2 Chron. 35: 20. The Egyptians left a garrison in it, and in the fourth year of Jehoiakim, king of Judah, Nebuchadnezzar, the king of Babylon, retook it and cut the garrison in pieces. The prodigious slaughter of the Egyptians which took place on this occasion, was foretold by the prophet Jeremiah in a very animated style, and with great poetic energy and liveliness of coloring. Jer. 46: 1—12. In the third and fourth verses of that chapter, the mighty preparations of the Egyptians for the contest are described, and the prophet, who foresees the defeat, is led to express his astonishment at an event so contrary to what might have been expected. But he accounts for it, (ver. 10,) by resolving the whole into the Divine disposal, Jehovah having decreed that neither swiftness nor strength should avail, or protect from the impending overthrow. In ver. 7, 8, 9, the king of Egypt is represented as coming up to the assistance of his garrison, animated with all the ostentation and insolence of anticipated success. He is compared to a mighty river such as the Nile, or the Euphrates, when they overflow their banks, and threaten to overwhelm the country with desolation and ruin. The prophet seems to hear him calling aloud to the nations of which his army is composed, giving them the signal for action, and rousing them to deeds of desperate valor; but all in vain, since the time is come for God to avenge himself of his ancient foes, who are doomed to slaughter, and fall a bloody sacrifice on the plains of the north. The whole concludes with an apostrophe to the daughter of Egypt, whose wound is pronounced incurable, and her disgrace universally known; forasmuch as the number of her warriors have only served to augment the scene of confusion, and more effectually to destroy each other, ver. 11, 12. See 2 Kings 23: 29.—*Jones.*

CARDINAL; an eminent dignitary in the Roman church. Among the Latins, the word *cardinalis* signifies principal, and in this sense were *venti cardinales*, four cardinal or chief winds; *principes cardinales*, a sovereign prince; *missa cardinalis*, and *altare cardinale*, for the great mass or great altar of a church. It was also a name that was given to certain officers of the emperor Theodosius, as to generals of armies: to the prefects in Asia and Africa, because they possessed the chief offices in the empire.—*Hend. Buck.*

CARDINAL, (ORIGIN OF THE OFFICE.) There were two sorts of churches in towns; one sort was as the parish churches of these times, and were called titles; the others were hospitals for the poor, and were called deaneries: the first were served by priests, and the other governed by deans; the other chapels in the towns were called oratories, where mass was celebrated without administering the sacraments. The chaplains of these oratories were called local priests, that is, priests that belonged to some particular place. And to put a greater distinction between these churches, the parish churches were called *cardinales*, or cardinal titles, and the priests that officiated in them, and administered the sacraments, were called cardinals. This was chiefly used at Rome, where the cardinals attended the pope whilst he celebrated mass, and in the processions, and therefore Leon IV. calls them *preshyteros sui cardinis*. In the council held at Rome in 853, the deacons who looked after the deaneries, had also the title of cardinals, either because they were the chiefest deacons, or because they assisted with the cardinals, i. e. priests at the pope's mass. The greatest function of the Roman cardinals was to go to the pope's council, and to the synods, and to give their opinions concerning ecclesiastical affairs. It was one of them that was generally chosen pope; for it was rare that any bishop was chosen in those days;—it being recorded in the ecclesiastical history, that pope Stephen VII., chosen in 896, caused his predecessor Formosus to be dug up again, and annulled all his ordinances, alleging that he was made pope against the disposition of the holy decrees in the time that he was bishop of Ostia.

Finally, these cardinals have engrossed to themselves the power of choosing a pope, since the council celebrated at Rome, in 1059, under Nicholas II. In process of time, the name of cardinal, which was common to all titular priests or curates, was appropriated to those of Rome, and afterwards to seven bishops of the neighborhood of Rome. All these cardinals were divided under five patriarchal churches, as St. John of Lateran, St. Mary Major, St. Peter of the Vatican, St. Paul's, and St. Lawrence's. In following times, the pope gave the title of cardinal to other bishops, besides those here mentioned; and it is said the first that had this honor conferred upon him was Conradus, archbishop of Mayence, who received it from pope Alexander III., who also conferred the same honor on Gardin of Sala, archbishop of Milan, in 1165, and since that some bishops were created cardinal priests of Rome, with one of the titles thereof; so William, archbishop of Rheims, was made cardinal, with the title of St. Sabine, by pope Clement III., or, according to others, by Alexander III. And finally, Clement V. and his successors gave the title of cardinal priests to many other bishops, which custom has been followed since. As for the deacon cardinals, it must be observed, that in the beginning there were seven in the church of Rome, and in the other churches, this number was augmented, at Rome, to fourteen, and at last they created eighteen, who were called cardinal deacons, or principal, to distinguish them from others that had not the care of deaneries. Afterwards were counted twenty-four deaneries in the city of Rome; and now there are fourteen affected to the deacon cardinals. The priest cardinals are to the number of fifty, which, with the six cardinal bishops of Ostia, Porro, Sabina, Palestrina, Frascati, and Albano, who have no other titles but those of their bishoprics, make generally the number of seventy. Innocent IV. gave the cardinals the red cap in the council of Lyons, held in 1243; Paul II. the red gown in 1464. Gregory XIV. bestowed the red cap upon the regular cardinals, who wore but a hat before. Urban VIII. gave them the title of eminence, for they had before but that of most illustrious. When the pope has a mind to create any cardinals, he writes their names that he designs for this dignity, and gets them read in the consistory, after he has told the cardinals, *Frates habetis*, that is, "You have for brothers," &c. The cardinal patron sends for those that are at Rome, and conducts them to his holiness to receive their red caps from him; until then they are incognito, and cannot come to the meeting; and as for those that are absent, the pope despatches one of his chambermen of honor to carry them their cap; but they are obliged to receive the hat at his own hands. When they come to Rome, they are received in cavalcade. The cardinal's dress is a satane, a rochet, a mantelet, or short purple mantle over their rochet; the mozette, and a papal cape over the rochet in public and solemn actions. The color of their garment differs according to the times: either it is red, or of the color of dried roses or violets. The regular cardinals wear no silk, nor any other color but that of their order, but the red hat and cap are common to them all. When cardinals are sent to princes' courts, it is in quality of *legates a latere*; and when they are sent to any town, their government is called legation. There are five legations, viz. that of Avignon, of Ferrara, of Bologna, of Ravenna, and of Perouse. Here follows Fr. Maimbourg's curious remarks upon this subject:—When the cathedral church was vacant, the pope sent one of the neighboring bishops to govern it, until another bishop was chosen, who took possession of it as of his proper church, and received its title, which the administering bishop, or he that took care of it during the vacancy, had not. This was what they called a cardinal bishop in those times, from the word *cardo*, which signifies a hinge, showing by that, that the titular bishop was tied to his church to exercise continually of his proper authority all the functions of his bishopric. This is what the word cardinal signifies in its natural and true interpretation, as can be clearly seen in many letters of St. Gregory the Great; for this pope understanding that the church of Aleria, in the isle of Corsica, was vacant, he wrote to a bishop of Corsica, called Leo, to go to govern it, and afterwards established Martin there to be the cardinal bishop thereof; so here is a succession of two bishops, whereof the

one was but visiter or administrator, and the other titular. The same Gregory satisfied the clergy and nobility of Naples, that he approved their desire of having Paul bishop of Neri, and their visiter made their cardinal bishop; whence it is easy to see, that in this pope's time, and before him, all titular bishops, who by their ordination were tied to their church, were called cardinal bishops. The same may be said of the priests and deacons, to whom their priests had given some benefice or charge that tied them to any church in their diocese; and also the archdeacons, and the other dignities, were cardinals of the churches they governed. The other priests and deacons that had no such tie were not called cardinals. And it was for this reason that those the popes sent into provinces, and the nuncios he sent to Constantinople, were indeed deacons of the Roman church, but not cardinals. By this same reason, all the curates, tied by their titles to the parishes wherein they administered the sacraments, were called cardinal priests. He was also called a cardinal priest who officiated in chief in any great man's chapel or oratory; so that there were deacon, priest, and bishop cardinals in all the dioceses of the world. And as for the church of Rome, there was no other cardinal bishop in pope Gregory's time but he himself, who in quality of proper bishop of the particular church of Rome, was tied there as to his title. The priest cardinals were all the curates of Rome, and all the other priests that served in any other chapel or oratory. The deacons and cardinal archdeacons were such as had a title where to exercise their functions. This is what the cardinals of the church of Rome were in St. Gregory's time, and near four hundred years after him. But in the eleventh age, the popes, whose grandeur was much increased, taking crowns, which was begun the first time by pope Dalmatius II., in 1045; they began also to settle a court, and a regular council of cardinals, bishops, priests, and deacons, different from those that had this title before. The cardinal bishops were they that were suffragans of the pope as metropolitan. The priest and cardinal deacons were chosen by the pope at pleasure, in all the provinces of Christendom, whether bishops, priests, abbots, princes, commanders, monks, or other religious, to whom he gave the title of churches, without obliging them to officiate in them. And so as the name of pope, which in the five or six first ages was common to all bishops, was afterwards appropriated to the Roman pontiff. So likewise the name of cardinal, which had been common to all titular bishops, priests, and deacons, in regard of the churches they were linked to, as St. Gregory speaks, does now belong only to the cardinals of the church of Rome, who are in the highest rank of that church. Nevertheless it is observed, that ever since the establishment of this college of cardinals, the bishops, maintaining their pre-eminence, have had the first place in assemblies and public meetings in the pope's own presence. This is seen in the act of the dedication of the church of Marmoutier, by pope Urban II., in 1090, when he came to France to keep the famous council of Clermont; for in that ceremony, Huges, archbishop of Lyons, was next the pope, and after him followed the other archbishops and bishops, followed by the priests and deacons that were cardinals, and of the pope's retinue. In 769, the council of Rome, held under pope Stephen IV., decreed, that none should be chosen pope but a priest or deacon cardinal. In 1130, the cardinals began to be masters of the pope's election under Innocent II., and made themselves the sole choosers, to the exclusion of the rest of the clergy of Rome, under Alexander III., in 1160. So rising more and more, it is at last come to this, that though they be but priests and deacons, yet the dignity of cardinal alone places them above bishops.—*Hent. Buck.*

CARE; thought, and concern about a thing. God's providence towards his creatures, especially his people, is called his *care* for them. He considers their ease, preserves their existence and powers, governs their acts, and promotes their welfare. Matt. 6: 26, 30. 1 Cor. 9: 9. 1 Pet. 5: 7. Men's care is either, (1.) *lawful*, consisting in a serious thought and earnest endeavor to please God, embracing his Son, obeying his law, turning from sin; and to promote our neighbor's temporal or spiritual advantage; and in a moderate endeavor to gain a competent portion

of the good things of this life. 2 Cor. 7: 11, 12. Phil. 2: 20. 1 Pet. 5: 7. (2.) *Sinful* in endeavoring to fulfil sinful lusts or pleasures; and in immoderate concern and endeavor to obtain carnal advantages: such care is forbidden, Matt. 6: 34. Phil. 4: 6. The *cares of this world*, that choke the word of God, and render it unfruitful, are immoderate and anxious concern for earthly enjoyments, which prevents the word from having a proper effect on our hearts. Matt. 13: 22. To eat bread with *care* or *carefulness*, is to do it under pinching straits, and under apprehension of terrible judgments. Ezek. 4: 16, and 12: 18, 19. *We are not careful to answer thee in this matter*; we need give no answer in words, being ready to manifest our fixed resolution, by the endurance of suffering. Dan. 3: 16.—*Brown.*

CAREY, (FELIX,) son of Dr. William Carey the missionary, was born in 1786; assisted his father in his pious labors in Bengal; and died at Serampore, in 1822. Among his works were, a Grammar and Dictionary of the Burman Language, unfortunately lost at sea in 1812; a Pali Grammar; and other philological productions.—*Davenport.*

CARLETON, (GEORGE, D. D.) bishop of Chichester, was born at Norham, Northumberland, 1659, his father being then governor of that important castle. He was prepared for the university under the care of Bernard Gilpin, styled "the Northern Apostle." He graduated the first of his class, at Edmund hall, Oxford, 1680. While he remained at college, which he did for thirty-seven years after, he had the reputation of a great orator and poet, and subsequently, of a skilful theological disputant. In 1617, he was made bishop of Landaff. In 1618, he was sent by James I. with three other English divines, (Drs. Hall, Davenant, and Ward,) to the synod of Dort, where it seems he stood up for episcopacy. He received no answer in public; but several of the reformed ministers, he says, in private assured him they approved it, but that their state, being republican, could not admit of episcopacy. On his return, the States sent a letter to King James highly commending him and the rest of the divines for their virtue, learning, piety, and love of peace. He was advanced to the see of Chichester in 1619, of which he continued bishop until his death, in 1628. He was a man of solid judgment and various reading, particularly in the fathers and schoolmen; a strenuous opponent of Rome, and a steady, consistent Calvinist. Camden was his friend and admirer. He left many works.—*Middleton.*

CARMEL, in the southern part of Palestine, where Nabal the Carmelite, Abigail's husband, dwelt, Joshua 15: 55; 1 Sam. 25.—*Watson.*

CARMEL was also the name of a celebrated mountain in Palestine. Though spoken of in general as a single mountain, it ought rather to be considered as a mountainous region, the whole of which was known by the name of Carmel, while to one of the hills, more elevated than the rest, that name was usually applied by way of eminence. It had the plain of Sharon on the south; overlooked the port of Ptolemais on the north; and was bounded on the west by the Mediterranean sea; forming one of the most remarkable promontories that present themselves on the shores of that great sea. According to Volney, it is about two thousand feet in height, and has the shape of a flattened cone. Its sides are steep and rugged; the soil neither deep nor rich; and among the naked rocks stunted with plants, and wild forests which it presents to the eye, there are at present but few traces of that fertility which we are accustomed to associate with the idea of mount Carmel. Yet even Volney himself acknowledges that he found among the brambles, wild vines and olive trees, which proved that the hand of industry had once been employed on a not ungrateful soil. Of its ancient productiveness there can be no doubt; the etymology and ordinary application of its name being sufficient evidence of the fact. Carmel is not only expressly mentioned in Scripture as excelling other districts in that respect; but, every place possessed of the same kind of excellence obtained from it the same appellation in the language both of the prophets and the people. Mount Carmel is celebrated in the Old Testament, as the usual place of residence of the prophets Elijah and Elisha. It was here that Elijah so successfully opposed the false prophets of Baal, (1 Kings 18.) and there is a certain

part of the mountain facing the west, and about eight miles from the point of the promontory, which the Arabs call Mansur, and the Europeans the place of sacrifice, in commemoration of that miraculous event. Near the same place is still shown a cave, in which it is said the prophet had his residence. The brook Kishon, which issues from mount Tabor, waters the bottom of Carmel, and falls into the sea towards the northern side of the mountain, and not the southern, as some writers have erroneously stated. Its greatest elevation is about one thousand five hundred feet; hence, when the sea-coast on one side, and the plain on the other, are oppressed with sultry heat, this hill is refreshed by cooling breezes, and enjoys a delightful temperature. The fastnesses of this rugged mountain are so difficult of access, that the prophet Amos classed them with the deeps of hell, the height of heaven, and the bottom of the sea: "Though they dig into hell," (or the dark and silent chambers of the grave,) "thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them," Amos 9: 2, 3. Lebanon raises to heaven a summit of naked and barren rocks, covered for the greater part of the year with snow; but the top of Carmel, how naked and sterile soever its present condition, was clothed with verdure which seldom was known to fade. Even the lofty genius of Isaiah, stimulated and guided by the Spirit of inspiration, could not find a more appropriate figure to express the flourishing state of the Redeemer's kingdom, than "the excellency of Carmel and Sharon."—*Watson*.

CARMELETES, or WHITE FRIARS; religious of the order of *Our Lady of Mount Carmel*. They pretend to derive their original from the prophets Elijah and Elisha; and this occasioned a very warm controversy between this order and the Jesuits, about the end of the seventeenth century, both parties publishing several works, and petitioning the popes Innocent XI. and Innocent XII.; the latter of whom silenced them both, by a brief of the 20th of November, 1698.

What we know of their original is, that, in the twelfth century, Almeric, legate of the holy see in the East, and patriarch of Antioch, collected together several hermits in Syria, who were exposed to the violence and incursions of the barbarians, and placed them on mount Carmel, formerly the residence of the prophets Elijah and Elisha; from which mountain they took the name of Carmelites. Albert, patriarch of Jerusalem, gave them rules in 1205, which pope Honorius III. confirmed in 1244.

The peace concluded by the emperor Frederic II. with the Saracens, in the year 1229, so disadvantageous to Christendom, and so beneficial to the infidels, occasioned the Carmelites to quit the Holy Land, under Alan, the fifth general of the order. He first sent some of the religious to Cyprus, who landed there in the year 1238, and founded a monastery in the forest of Fortania. Some Sicilians, at the same time, leaving mount Carmel, returned to their own country, where they founded a monastery in the suburbs of Messina. Some English departed out of Syria, in the year 1440, to found others in England. Others of Provence, in the year 1244, founded a monastery in the desert of Aigualates, a league from Marseilles; and thus, the number of their monasteries increasing, they held their first European general chapter in the year 1245, at their monastery of Aylesford, in England.

After the establishment of the Carmelites in Europe, their rule was in some respects altered; the first time, by pope Innocent IV., who added to the first article a precept of chastity, and relaxed the eleventh, which enjoins abstinence at all times from flesh, permitting them, when they travelled, to eat boiled flesh. This pope likewise gave them leave to eat in a common refectory, and to keep asses or mules for their use. Their rule was again mitigated by the popes Eugenius IV. and Pius II. Hence the order is divided into two branches, viz. the *Carmelites of the ancient observance*, called the *moderate or mitigated*, and those of the *strict observance*, who are the *barefooted Carmelites*; a reform set on foot, in 1540, by St. Theresa, a nun of the

convent of Avila, in Castile: these last are divided into two congregations, that of Spain, and that of Italy.

The habit of the Carmelites was at first white, and the cloak laced at the bottom with several lists; but pope Honorius IV. commanded them to change it for that of the minims. Their scapulary is a small woollen habit, of a brown color, thrown over their shoulders. They wear no linen shirts, but instead of them linsey-woolsey.—*Hend. Buck*.

CARNAL; fleshly, sensual, sinful. Worldly enjoyments are carnal, because they only minister to the wants and desires of the animal part of man, Rom. 15: 27. 1 Cor. 9: 11. The ceremonial parts of the Mosaic dispensation were carnal; they related immediately to the bodies of men and beasts, Heb. 7: 16; 9: 10. The weapons of a Christian's warfare are not carnal; they are not of human origin, nor are they directed by human wisdom, 2 Cor. 10: 4.—Wicked or unconverted men are represented as under the domination of a "carnal mind, which is enmity against God," and which must issue in death, Rom. 8: 6, 7. See AFFECTIONS.

CARNIVAL; a Roman festival. By pope Gregory the Great about 600, Ash Wednesday was made the beginning of the forty days fast, another day before was called fast-eve, because in the night of this day, at twelve o'clock the fast began. This fast was preceded by a feast of three days, called the carnival. This is the origin of the present carnival or *Fasching*, as it is called in the south of Germany, and which continues, in that country, from twelfth day to Ash Wednesday. The name *carnival* is derived from the Latin words *carne* and *vale* (according to Ducauge, from the Latin denomination of the feast in the middle ages, *carne levamen*.) because at that time people took leave of flesh. Previously to the commencement of their long abstinence, men devoted themselves to enjoyment, particularly during the three last days of the carnival. The carnival is nothing but the *Saturnalia* of the Christian Romans, who could not forget their pagan festivals. At least, it greatly resembles the *Saturnalia*, which were celebrated, annually, in December, with all kinds of mirth, pleasure, and freedom, in honor of Saturn, and the golden age when he governed the world, and to preserve the remembrance of the liberty and equality of men in the youth of the world. In Rome, the carnival brought to view, in a lively manner, the old *Saturnalia* in a new form. During the last days of the carnival, and particularly during the day which preceded the long fast, mummeries, plays, tricks, and freedom of every kind abounded. From Italy, the modern *Saturnalia* passed to the other Christian countries of Europe.

The carnival is celebrated, in modern times, with the greatest show and spirit at Venice and Rome. In the former place, it begins after Christmas. The diversions of it are shows, masquerades, the amusements of the place of St. Mark, and sometimes, in case of the visits of great princes, a *regatta*, or boat race. After this, there was a second carnival at Venice, the Venitian mass, called also the *festival of the Ascension*, and the *Breucrant festival*, because it commonly began on Ascension day, and because the celebration of the marriage of the doge with the Adriatic sea was connected with it. It continued fourteen days. No character-masks were worn there, except Venitian dominos. The carnival at Rome (see Goethe's excellent description, *Das Römisch Carneval*, and that of lady Morgan) continues but eight days, and is occupied mostly in masquerades and races. Since the return of peace, the carnival has been celebrated again in Cologne, on the Rhine, under the direction of the *committee of fools*, to the great satisfaction of all who were present. In Spain, the carnival is called *carnevolendas*.—*Ency. Amer.*

CAROLOSTADIANS, so called from Carlostadt, a colleague of Luther; but he denied the *real presence* in the eucharist, as taught by Luther, and raised a tumult at Wittemberg in his absence; on which account he was obliged to retire to Switzerland. Mosheim says he was a man of a warm enthusiastic temper, declaimed wildly against human learning, and countenanced some of the extravagancies of the German Anabaptists.—(See Mosheim's E. H. vol. iv. pp. 314—316.)—*Williams*.

CARPOCRATIANS, a denomination which arose to

wards the middle of the second century; so called from Carpoocrates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics. He acknowledged the existence of a supreme God, and of the *aioms* derived from him by successive generations. He maintained the eternity of matter, and the creation of the world from thence by angelic powers, as also the divine origin of souls unhappily imprisoned in mortal bodies, &c. He asserted that Jesus was born of Joseph and Mary, according to the ordinary course of nature, and was distinguished from the rest of mankind by nothing but his superior fortitude and greatness of soul. In short, his sentiments appear to have corresponded with those of the modern Humanitarians, with whom they seem also to have agreed in the doctrine of philosophical necessity, which, probably, gave rise to their being charged with maintaining the innocence of vice, as arising from passions implanted in our nature by the Creator.

Irenæus charges them with reducing all the essentials of religion to two points, "faith and love," or charity: but do not the Scriptures assert the same? or what point of Christian morals is not herein included? They are also charged with licentiousness at their love-feasts, "putting out the candles," &c.; but this story has been too often repeated and refuted, to be now believed. Considering the ignorance of the times, there is more plausibility in the charge of their being superstitious and inclined to magic; but of this there is little proof. They are, however, certainly chargeable with erroneous doctrine, which probably led to some inconsistencies of practice, though by no means to the extent that their enemies pretended.—(See Turner's Hist. V. pp. 38—40. Lardner's Heretics, pp. 124—140.)—*Williams.*

CARROLL, (JOHN, D. D.) first Catholic bishop of the United States, was born in Maryland, in the year 1734. He was sent at the age of thirteen to the college of St. Omer's in Flanders, where he remained for six years, when he was transferred to the colleges of Liege and Bruges. In 1769, he was ordained a priest, and soon after became a Jesuit. He returned to America in 1775, and when the Roman Catholic clergy in the United States requested from the pope the establishment of a hierarchy, Mr. Carroll was appointed vicar-general, and fixed his residence at Baltimore. In 1789, he was named bishop, and in the ensuing year was consecrated in England. In the same year he returned to his native country, and from the seat of his episcopal see, assumed the title of bishop of Baltimore. A few years before his death he was raised to the dignity of archbishop. He was a man of the most amiable manners, and of deep evangelical piety, the American Fenelon. He died in 1815, much esteemed and regretted.—*Davenport.*

CARSON, (ALEXANDER,) a distinguished minister of Edinburgh, Scotland. His early life and ministry were among the Presbyterians of Ireland; but in 1802—3, at the sacrifice of his situation he embraced the views of the Independents in relation to church government, and published a powerful and eloquent defence of those views under the title of "Reasons for separating from the Ulster Synod." His disinterested love of truth led him to further inquiries respecting the New Testament model of the Christian church, the result of which was his union with the Baptists. The writings of Rev. Mr. Ewing and Dr. Wardlaw on Infant Baptism, brought him once more before the public in a work of singular ability, Baptism in its mode and subjects considered; a recent work which has gained a high reputation.

CARSTARES, (WILLIAM,) a native of Scotland, eminent as a divine and a politician, was born, in 1649, at Cathcart, near Glasgow, and completed his studies at the universities of London and Utrecht. While in Holland, he was introduced to the prince of Orange, who honored him with his confidence. After his return to England, he became connected with the party which strove to exclude James from the throne, and, on suspicion of being one of the Rye-house conspirators, he was put to the torture, which he bore with unshrinking firmness. On his liberation, he went back to Holland, and became one of the prince of Orange's chaplains. He accompanied William to England in 1688; was appointed king's chaplain for Scotland;

and, till the death of the monarch, was consulted with on all Scotch affairs. Queen Anne made him principal of the university of Edinburgh. In favor of the union, and of the establishment of the house of Hanover, he took an active part. He died in 1715. Carstares was an honest, enlightened, and patriotic man, and of such benevolent feelings, that he delighted in succoring even those who professed principles diametrically opposite to his own. Nor was his charity the child of ostentation; for much of the good which he did was done by stealth.—*Davenport.*

CARTER, (ROBERT,) once a member of the Virginia executive council, and hence commonly called counsellor Carter, memorable for his philanthropy. He was one of the richest men in Virginia, having, as some say, seven or eight hundred negroes, besides immense bodies of land. He professed to experience the power of renewing grace about the year 1778, and joined the Baptist church under the eloquent Lewis Linnford. Some years after being baptized, he became conscientious about the lawfulness of hereditary slavery. In a letter written at this time to the Rev. Dr. Rippon of London, he says, "the toleration of slavery indicates very great depravity of mind." In conformity to this sentiment, he gradually emancipated the whole that he possessed. This was a sacrifice on the altar of humanity of probably more than a hundred thousand dollars; and so noble and disinterested an act, flowing from religious principle, is worthy to embalm his memory in the remembrance of mankind. Some years afterwards, he embraced the opinions of baron Swedenborg; and to propagate that novel and fanciful system, the good man moved to Baltimore, where some years ago he died. He expended large sums of money in the republication of Swedenborg's writings in this country.—*Benedict's Hist. Bap.*

CARTER, (MRS. ELIZABETH;) a lady of profound learning and sincere piety, was the eldest daughter of the Rev. Dr. Nicholas Carter, a clergyman in Kent, and born at Deal, December 10th, 1717. In early life, her faculties appeared dull, and her progress in knowledge very slow; but she afterwards became mistress of Latin, Greek, French, German, Italian, Spanish, Portuguese, Hebrew, and attained a partial knowledge of Arabic. At the age of seventeen, her poetical attempts appeared in the Gentleman's Magazine, and they were so eminently excellent, that the learned flocked around her with admiration; and at the age of twenty, the proprietor of that magazine published some of her poems in a quarto pamphlet. In 1741, she formed an intimacy with Miss Catharine Talbot, niece of the lord chancellor Talbot, who, distinguished for her piety and genius, greatly improved Mrs. Carter. To the celebrated Secker she also introduced her; and owing to that acquaintance may probably be traced her distinguished and justly estimated "Translation of Epictetus." In 1754, Mrs. Carter renewed a long existing intimacy with Mrs. Montague, and at her house frequently met with persons of elevated rank, unrivalled talents, and genuine piety. In 1756 Sir George Lyttleton visited her at Deal; and from that time an acquaintance commenced, which only terminated with life. She also became intimate with William Pulteney, earl of Bath, who was delighted by her society, and regarded her intellectual powers and attainments with admiration. In 1763, she accompanied lord Bath, Dr. Douglas, and others, to Spa, and made a short tour to Germany, and Holland. In 1768, she was greatly distressed by the loss of her friend and patron, the excellent Secker; and, in 1774, by that of her aged, but beloved father. Mrs. Carter was visited by the royal family, caressed by the great, and beloved by the good. Her learning was great, but her piety was more distinguished. As an authoress, she commands respect; but as a Christian, veneration and love. To the service of God she devoted her youth, her maturer years, and her old age. Her conscience was very scrupulous; her morality properly rigid; and her life unblemished. Her studies were various, but she never forgot her Bible. With that book she was intimately acquainted, and spent much time in daily devotions. A life spent in the service of God could not but end in peace and happiness; and those who wish to find an antidote to the cold, formal, and speculative professors of the present day, would do well to read the life, and study the

character of the celebrated Mrs. Carter. She lived for many years, blessing her friends by her intercourse and her prayers; blessing society by her example; and blessing posterity by her writings. She expired on February the 19th, 1806, in the eighty-eighth year of her age, and was interred in the burial ground of Grosvenor chapel.

See Pennington's Memoirs of Mrs. Carter; and Burder's Pious Women, vol. iii.—*Jones's Chr. Biog.*

**CARTESIANS**; a philosophical sect, the followers of Renes des Cartes, a celebrated French philosopher of the seventeenth century, whose ingenious, but visionary opinions, excited considerable attention throughout Europe. He admitted two kinds of being,—body and mind; the latter of which, in man, exercised its authority over the body by means of the pineal gland of the brain. To other animals he denied, not only mind and reason, but even thought and sensation, and considered them as mere *automata*. He is supposed to have adopted "the notion of innate ideas, and of the action of the soul upon the body, from Plato; the doctrine of a *plenum*, from Aristotle; and the elements of the doctrine of *vortices*, from the atomic school of Democritus and Epicurus." Whatever opinions he adopted, he refined, so far indeed as often to render him obscure and inconsistent. His theories, however, much and generally as they were admired in the schools, have long since vanished; and his speculative mode of philosophizing has happily given place to the more sober methods of Bacon, Locke, and Newton. See DESCARTES. (Enfield's Philosophy, vol. ii. p. 510.)—*Williams*.

**CARTHAGE**; a celebrated city on the coast of Africa; a colony from Tyre. Ezekiel says, the Carthaginians traded to Tyre; but the Hebrew reads *Tarshish*, which rather signifies Tarsus, in Cilicia, or Tartessus, in Spain, formerly famous for trade. See TARSUS.—*Calmet*.

**CARTHUSIANS**; a religious order, founded in the year 1080, by one Bruno, a very learned man, of the bishopric of Cologne, and professor of philosophy at Paris. The occasion of its institution is related as follows:—A friend of Bruno's, who had been looked upon as a good liver, being dead, Bruno attended his funeral. Whilst the service was performing in the church, the dead man, who lay upon a bier, raised himself up and said, "By the just judgment of God, I am accused." The company being astonished at this unusual accident, the burial was deferred to the next day, when the concourse of people being much greater, the dead man again raised himself up, and said, "By the just judgment of God, I am damned." This miracle, it is pretended, wrought such an effect on Bruno, and six more, that they immediately retired to the desert of Chartreux, in the diocese of Greoble, in Dauphiné, where Hugh, bishop of that diocese, assigned them a spot of ground, and where Bruno built his first monastery, under the following rigid institutes:—

His monks were to wear a hair-cloth next their body, a white cassoock, and over it a black cloak: they were never to eat flesh; to fast every Friday on bread and water; to eat alone in their chambers, except upon certain festivals; and to observe an almost perpetual silence: none were allowed to go out of the monastery, except the prior and procurator, and they only about the business of the house.

The Carthusians, so called from the place of their first institution, are a very rigid order. They are not to go out of their cells, except to church, without leave of their superior. They are not to speak to any person, even their own brother, without leave. They may not keep any part of their portion of meat or drink till the next day, except herbs or fruit. Their bed is of straw, covered with a felt or coarse cloth; their clothing, two hair-cloths, two cowls, two pair of hose, a cloak, &c., all coarse. Every monk has two needles, some thread, scissors, a comb, a razor, a hone, an ink-horn, pens, chalk, two pumice-stones; likewise two pots, two porringers, a basin, two spoons, a knife, a drinking-cup, a water-pot, a salt, a dish, a towel; and, for fire, tinder, flint, wood, and an axe.

In the refectory, they are to keep their eyes on the meat, their hands on the table, their attention on the reader, and their heart fixed on God. When allowed to discourse, they are to do it modestly, not to whisper, nor talk loud, nor to be contentious. They confess to the prior every Saturday. Women are not allowed to come into their

churches, that the monks may not see any thing which may provoke them to lewdness.

It is computed there are an hundred and seventy-two houses of Carthusians, whereof five are of nuns, who practise the same austerities as the monks. They are divided into sixteen provinces, each of which has two visitors. There have been several canonized saints of this order; four cardinals, seventy archbishops and bishops, and a great many very learned writers.

The story of the motive of St. Bruno's retirement into the desert was inserted in the Roman breviary, but was afterwards left out, when that breviary was reformed, by order of pope Urban VIII.; and this gave occasion to several learned men of the seventeenth century to publish writings on that subject, some to vindicate the truth of the story, and others to invalidate it.

In the year 1170, pope Alexander III. took this order under the protection of the holy see. In 1391, Boniface IX. exempted them from the jurisdiction of the bishops. In 1420, Martin V. exempted them from paying the tenths of the lands belonging to them; and Julius II., in 1508, ordered that all the houses of the order, in whatever part of the world they were situated, should obey the prior of the grand Chartreuse, and the general chapter of the order.

The convents of this order are generally very beautiful and magnificent: that of Naples, though but small, surpasses all the rest in ornaments and riches. Nothing is to be seen in the church and house but marble and jasper. The apartments of the prior are rather those of a prince, than a poor monk. There are innumerable statues, bas-reliefs, paintings, &c. together with very fine gardens; all which, joined with the holy and exemplary life of the good religious, draws the curiosity of all strangers, who visit Naples.

The Carthusians settled in England about the year 1180. They had several monasteries, particularly at Witham in Somersetshire, Hinton in the same county, Beaulieu in Nottinghamshire, Kingston upon Hull, Mount-Grace in Yorkshire, Eppewort in Lincolnshire, Shene in Surrey, and one near Coventry. In London they had a famous monastery, since called, from the Carthusians who were settled there, the Charter-house.—*Hend. Buck*.

**CARTWRIGHT**, (THOMAS); an eminent divine, was born in Hertfordshire, about 1535, and was educated at St. John's and Trinity college, Cambridge. He was greatly admired as a preacher; but, being of puritan principles, he was repeatedly persecuted by Whitgift, Grindall, and Aylmer; was more than once imprisoned, and was compelled to reside abroad for two years. He died in 1603. Besides controversial tracts, he wrote a Latin Harmony of the Gospels; a Commentary on the Proverbs; a Confutation of the Rhenish Testament; and other works.—*Davenport*.

**CARVER**, (JOHN); first governor of Plymouth colony, was a native of England, and was among the emigrants to Leyden, who composed Mr. Robinson's church in that place. When a removal to America was contemplated, he was appointed one of the agents to negotiate with the Virginia company in England for a suitable territory. He obtained a patent in 1619, and in the following year came to New England with the first company. Two vessels had been procured, the one called the Speedwell, and the other the May-flower, which sailed from Southampton, carrying one hundred and twenty passengers, August 5, 1620. As one of the vessels proved leaky, they both put into Dartmouth for repairs. They put to sea again, August 21; but the same cause, after they had sailed about one hundred leagues, obliged them to put back to Plymouth. The Speedwell was there pronounced unfit for the voyage. About twenty of the passengers went on shore. The others were received on board the May-flower, which sailed with one hundred and one passengers, besides the ship's officers and crew, Sept. 6. During the voyage the weather was unfavorable, and the ship being leaky, the people were almost continually wet. One young man died at sea, and a child was born, the son of Stephen Hopkins, which was called Oceanus. November 9, they discovered the white, sandy shores of cape Cod. As this land was northward of Hudson's river, to which they were

destined, the ship was immediately put about to the southward; but the appearance of breakers and the danger from shoals, together with the eagerness of the women and children to be set on shore, induced them to shift their course again to the north. The next day, the northern extremity of the cape was doubled, and the ship was safely anchored in the harbor of cape Cod. As they were without the territory of the south Virginia company, from whom they had received the charter, which was thus rendered useless, and as they perceived the absolute necessity of government, it was thought proper before they landed, that a political association should be formed, intrusting all powers in the hands of the majority. Accordingly, after solemn prayers and thanksgiving, a written instrument was subscribed, November 11, 1620, by forty-one persons out of the whole number of passengers of all descriptions on board. Mr. Carver's name stood first, and he was unanimously elected governor for one year. Among the other names were those of Bradford, Winslow, Brewster, Allerton, Standish, Alden, Fuller, Warren, Hopkins, White, Rogers, and Cook. Government was thus regularly established on a truly republican principle.

On Monday, December 11, they surveyed the bay, and went ashore upon the main land at the place, which they called Plymouth; and a part of the very rock on which they first set their feet, is now in the public square of the town, and is distinguished by the name of the Forefathers' rock. The day of their landing, the 22d of December in the new style, is in the present age regarded as an annual festival. Several of the discourses on the occasion have been published.

After the treaty with the Indian sachem, Massasoit, was ratified in the spring of 1621, a few laws were enacted, and Mr. Carver was confirmed as governor for the following year. In the beginning of April, twenty acres of land were prepared for the reception of Indian corn, and Samoset and Squanto taught the emigrants how to plant, and dress it with herrings, of which an immense quantity came into the brooks. Six acres were sowed with barley and peas. While they were engaged in this labor, April 5th, the governor came out of the field at noon, complaining of a pain in his head, caused by the heat of the sun. In a few hours it deprived him of his senses, and in a few days put an end to his life, to the great grief of the infant plantation. He was buried with all the honors which could be paid to his memory. The men were under arms, and fired several volleys over his grave. His wife, overcome by her loss, survived him but six weeks. When he arrived, there were eight persons in his family.

Governor Carver was distinguished for his prudence, integrity, and firmness. He had a good estate in England, which he spent in the emigration to Holland and America. He exerted himself to promote the interests of the colony; he bore a large share of its sufferings; and the people confided in him as their friend and father. Piety, humility, and benevolence, were eminent traits in his character. In the time of the general sickness, which befell the colony, after he had himself recovered, he was assiduous in attending the sick, and performing the most humiliating services for them without any distinction of persons or characters.—*Belknap's Amer. Biog.* ii. 179—216; *Prince*, 66—104; *Holmes*, i. 161, 168; *Purchas*, v. 1843—1850; *Univers. Hist.* xxxix. 272; *Neal's N. E.* i. 99; *Davis's Morton*, 38—68; *Allen*.

CARY, (Lorr,) an African minister, was born a slave about thirty miles below Richmond, Virginia, on the estate of Wm. A. Christian. In 1804, he was hired out in Richmond as a common laborer. He was profane and much addicted to intoxication. But about the year 1807, it pleased God to bring him to repentance, and he became a member of the Baptist church, of which his father was a pious member. As yet he was not able to read. But having a strong desire to read the third chapter of John, on which he had heard a sermon, he procured a New Testament, and commenced learning his letters in that chapter. He learned to read and write. Being employed in a tobacco warehouse, and for his singularly faithful and useful services receiving a liberal reward, and being also assisted by a subscription, he was able, soon after the death of his first wife in 1813, to ransom himself and two children for

eight hundred and fifty dollars. He soon became a preacher, and was employed every Sabbath among the colored people on plantations near Richmond. His desire to promote the cause of religion in Africa induced him to accompany the first band of emigrants to Africa, sent out by the Colonization society in 1821. He made a sacrifice for this object, for in 1820 he received a salary for his services in Richmond, of eight hundred dollars; and this would have been continued to him. It was probably his resolution, that at an early period prevented the abandonment of the colony of Monserado. In the battles of November and December, 1822, he bravely participated. He said, "there never has been a minute, no, not when the balls were flying around my head, when I could wish myself again in America." He was health officer and general inspector. During the prevalence of the disease of the climate, he acted as a physician, the only one at the time, having obtained some medical information from Dr. Ayres, and made liberal sacrifices of his property for the poor, the sick, and afflicted. In March, 1824, he had one hundred patients. About 1815, he had assisted in forming in Richmond an African Missionary society. In Africa he did not forget its objects, but most solicitously sought access to the native tribes, that he might instruct them in the Christian religion. Through his agency, a school was established about seventy miles from Monrovia. Before he sailed for Africa, a church was formed at Richmond of eight or nine persons, of which he became the pastor. In September, 1826, he was elected vice-agent of the colony. Mr. Ashmun, who had perfect confidence in his integrity, good sense, public spirit, decision, and courage, cheerfully committed the affairs of the colony to his hands, when ill health compelled him to withdraw. For six months he was the able and faithful chief of Liberia. He was killed by a sudden explosion of powder in the agency house, November 19, 1823; yet will he deserve a perpetual remembrance in the colony, whose foundation he assisted in laying.

"Thy meed shall be a nation's love!  
Thy praise the free-man's song!  
And in thy star-wreathed home above,  
Thou mayst the theme prolong;  
For hymns of praise from Afric's plains  
Shall mingle with seraphic strains."

Some of the letters of Mr. Cary are published in the *Amer. Bap. Magazine*, and in the *African Repository* for Sept., 1828.—*Afr. Repos.* i. 233; iv. 162, 209; v. 10, 64; *Allen*.

CASAS, (BARTHOLOMEW LAS,) bishop of Chiapa, was born at Seville, in 1474, and was of French extraction. His father, Antonio, who went to Hispaniola with Columbus, in 1493, and returned rich to Seville, in 1498, made him a present of an Indian slave, while he was pursuing his studies at Salamanca. All the slaves being sent back to their country by the command of Isabella, Las Casas became deeply interested in their favor. In 1502, he accompanied Ovando to Hispaniola, and, witnessing the cruel treatment experienced by the natives, he devoted his whole subsequent life, a period of more than sixty years, to the vindication of their cause, and the melioration of their sufferings. As a missionary, he traversed the wilderness of the new world. As the champion of the natives, he made voyages to the court of Spain, and vindicated their cause with his lips and his pen. He was made bishop of Chiapa in 1544, and returned to Spain in 1551. After a life of apostolic intrepidity and zeal, he died in 1566, at the age of ninety-two, and was buried at Madrid, at the church of the Dominican convent of Atocha, of which fraternity he was a member. He has been justly reproached for lending his encouragement to the slavery of the Africans in 1517. The traffic existed before that period: in 1511, Ferdinand had ordered many Africans to be transported from Guinea to Hispaniola, since one negro could perform the work of four Indians. It was to spare the Indians, undoubtedly, that Las Casas recommended to cardinal Ximenes the introduction of negro slaves, the number being limited to four thousand. In this he trespassed on the grand rule, never to do evil for the sake of supposed good. He published "A brief relation of the destruction of the Indians," about 1542. There was published at London, in 1656, *Tears of the Indians*, being a translation from Las Casas. A French version of his *Voyages*

of the Spaniards, appeared in 1697. J. A. Llorente has published a memoir of Las Casas, prefixed to the collection of his works. The most important work of Las Casas is a general history of the Indies, from their discovery in 1520, in three volumes, in manuscript. It was commenced in 1527, at fifty-three years of age, and finished in 1559, at eighty-five. This work, which was consulted by Herrera and Mr. Irving, exists only in manuscript, the publication of it never having been permitted in Spain on account of its too faithful delineation of Spanish cruelty.—*Irving's Columb.* iv. : *Allen.*

CASAUBON, (ISAAC,) a celebrated critic and Calvinist theologian, was born at Geneva, in 1559, and made an early and extraordinary progress in his classical studies. After having held the chair of Greek professor at Geneva for fourteen years, he removed to Montpellier, and thence to Paris, where Henry IV. appointed him royal librarian. On the death of Henry, Casaubon settled in England, where James I. made him a prebend of Westminster and Canterbury, and gave him a pension. He died in 1614, and was buried in Westminster abbey. His liberality of feeling induced many to accuse him wrongfully of leaning towards popery. He published editions of Strabo, Polyænus, Aristotle, Theophrastus, Polybius, and several other ancient authors; and produced some original works, among which are nearly one thousand two hundred letters.—*Davenport.*

CASIPHIA. Ezra says, that when returning to Judea, he sent to Iddo, who dwelt at Casiphia; perhaps mount Caspius, near the Caspian sea, between Media and Hyrcania, where were many captives. Ezra 8: 17. See CASPIAN MOUNTAINS.—*Calmet.*

CASSIA. In Exodus 30: 24, Cassia is prescribed as one of the ingredients for composing the holy anointing oil. It is the bark of a tree of the bay tribe, which now grows chiefly in the East Indies. This bark was made known to the ancients, and highly esteemed by them; but, since the use of cinnamon has been generally adopted, the cassia bark has fallen into disrepute, on account of its inferiority. It is thicker and more coarse than cinnamon, of weaker quality, and abounds more with a viscid mucilaginous matter. For many purposes, however, cassia, as being much less expensive, is substituted for cinnamon, but more particularly for the preparation of what is called oil of cinnamon.

Cassia was one of the articles of merchandise in the markets of Tyre. Ezek. 27: 19. The cassia mentioned in Psalm 45: 8, is thought to have been an extract, or essential oil, from the bark.—*Abbott.*

CASTE; certain classes whose burdens and privileges are hereditary. The word is derived from the Portuguese *casta*, and was originally applied, by the conquerors of the East Indies, to the Indian families, whose occupations, customs, privileges, and duties are hereditary. This term has been sometimes applied to the hereditary classes in Europe; and we speak of the spirit or the prerogatives and usurpations of a caste, to express particularly that unnatural constitution of society, which makes distinction dependent on the accidents of birth or fortune. The division into castes among the people of the old world, comes to us from a period to which the light of history does not extend; hence its origin cannot be clearly traced; but it is highly probable, that, wherever it exists, it was originally grounded on a difference of descent, and in the modes of living, and that the separate castes were originally separate races of people. This institution is found among many nations.

CASTES, or CASTS, the four principal classes, or tribes, into which the Hindoos are divided, and which are said mystically to have sprung from the head, the heart, the thigh, and the feet of their great god *Bramha*. 1. The sacred, or braminal class, including the priests, or brahmins, who are also their philosophers and men of letters. 2. The military, or protecting class, commonly called the *Sittri*, from *Chatriya*, protectors of evil. 3. The *Beise* tribe, (from *Vaisyas*,) includes merchants, tradesmen, husbandmen, &c., which are considered, according to their derivation, as the nourishers of the state. 4. The *Sudras*, (or *Sudders*,) who, as proceeding from the feet of *Bramha*, are servants to the higher orders, mechanics, &c.

Beside these orders, which are divided into families, under a great variety of rules, there are a number of mixed castes, occasioned by intermarriages, &c.; and lastly, the *Hari*, or *outcasts*, which are held in utter detestation by all the others.—(See *Ward's Hindoos*, vol. iii. ch. 2. A paper on the Indian Castes, by H. T. Colebrooke, Esq. Asiatic Researches, vol. v. quoted in *Mission. Register*, 1818, p. 251.)—*Ency. Amer.*; *Williams.*

CASTELL, (EDMUND,) a divine and lexicographer, was born at Hatley, in Cambridgeshire, in 1606, and was educated at Immanuel and St. John's colleges. While at the university, he compiled his Dictionary of Seven Languages, on which he bestowed the labor of seventeen years. The publication of it ruined him. He was, however, rescued from poverty, by being appointed king's chaplain and Arabic professor at Cambridge, to which was afterwards added a prebend of Canterbury and some livings. He died in 1685, rector of Higham Gobion, in Bedfordshire. Dr. Walton was assisted by him in the Polyglot Bible.—*Davenport.*

CASTOR and POLLUX. It is said that the vessel which carried Paul to Rome had the sign of Castor and Pollux. Acts 28: 11. Castor and Pollux were sea-gods, and invoked by sailors; and even the light balls or meteors which are sometimes seen on ships, were called Castor and Pollux. An inscription in Gruter proves that seamen implored Castor and Pollux in dangers at sea. It is to be observed, that St. Luke does not mention the name, but the sign, of the ship. By the word sign, the sacred writer meant a protecting image of the deity, to whom the vessel was in some sort consecrated; as at present in Catholic countries, most of their vessels were named after some saint, St. Xavier, St. Andro, St. Dominique, &c. It appears to be certain, that the figure which gave name to the ship was at the head, and the tutelary deity was placed on the poop.—*Watson.*

CASUALTY; an event that is not foreseen or intended. See CONTINGENCY.—*Hend. Buck.*

CASUIST; one that studies and settles cases of conscience. The Jesuits Escobar, Sanchez, Suarez, Busenbaum, and others, have acquired notorious celebrity by their ingenuity in the invention of such cases, and for the ambiguity and singularity of their solutions. Escobar made a collection of the opinions of all the casuists before him. M. Le Feore, preceptor of Louis XIII., called the books of the casuists "the art of quibbling with God;" which does not seem far from truth, by reason of the multitude of distinctions and subtleties with which they abound. Mayer has published a bibliotheca of casuists, containing an account of all the writers on cases of conscience, ranged under three heads; the first comprehending the Lutheran, the second the Calvinist, and the third the Romish casuists.—*Hend. Buck.*

CASUISTRY, called by Kant the *dialectics of conscience*, is the doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of Scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it.

The schoolmen delighted in this species of intellectual labor. They transferred their zeal for the most fanciful and frivolous distinctions in what respected the doctrines of religion to its precepts; they anatomized the different virtues; nicely examined all the circumstances by which our estimate of them should be influenced; and they thus rendered the study of morality inextricable, confounded the natural notions of right and wrong, and so accustomed themselves and others to weigh their actions, that they could easily find some excuse for what was most culpable, whilst they continued under the impression that they were not deviating from what, as moral beings, was incumbent upon them. The corruption of manners which was introduced into the church during the dark ages, rendered casuistry very popular: and, accordingly, many who affected to be the most enlightened writers of their age, and perhaps really were so, tortured their understanding or



their fancy in solving cases of conscience, and often in polluting their own imaginations and those of others, by employing them on possible crimes, upon which, however unlikely was their occurrence in life, they were eager to pronounce a decision. The happy change which the Reformation produced upon the views of men respecting the sacred Scriptures, tended to erect that pure standard of duty which for ages had been laid in the dust. Yet for a considerable time, Protestant divines occupied themselves with the intricacies of casuistry; thus in some degree shutting out the light which they had fortunately poured upon the world. The Lutheran theologians walked very much in the track which the schoolmen had opened, although their decisions were much more consonant with Christianity; and it was not uncommon in some countries for ecclesiastical assemblies to devote part of their time to the resolution of questions which might have been safely left unnoticed, which now are almost universally regarded as frivolous, and about which almost the most ignorant would be ashamed to ask an opinion. Even after much of the sophistry, and much of the moral perversion connected with casuistry, were exploded, the form of that science was preserved, and many valuable moral principles in conformity to it delivered. The venerable bishop Hall published a celebrated work, to which he gave the appellation of "Cases of Conscience practically resolved;" and he introduces it with the following observations addressed to the reader: "Of all divinity, that part is most useful which determines cases of conscience; and of all cases of conscience, the practical are most necessary, as action is of more concernment than speculation; and of all practical cases, those which are of most common use are of so much greater necessity and benefit to be resolved, as the errors thereof are more universal, and therefore more prejudicial to the society of mankind. These I have selected out of many; and having turned over divers casuists, have pitched upon those decisions which I hold most conformable to enlightened reason and religion; sometimes I follow them, and sometimes I leave them for a better guide." He divides his work into four parts,—Cases of profit and traffic; cases of life and liberty; cases of piety and religion; and cases matrimonial: under each of these solving a number of questions, or rather giving a number of moral dissertations.

Casuistry, as a systematic perversion of Christian morality, is now, in the Protestant world, very much unknown; though there still is, and perhaps always will be, that softening down of the strict rules of duty, to which mankind are led either by self-deceit, or by the natural desire of reconciling, with the hope of the divine favor, considerable obliquity from that path of rectitude and virtue which alone is acceptable to God. But the most striking specimen of the length to which casuistry was carried, and of the dangerous consequences which resulted from it, is furnished by the history of the maxims and sentiments of the Jesuits, that celebrated order, which combined with profound literature, and the most zealous support of popery, an ambition that perverted their understandings, or rather induced them to employ their rational powers in the melancholy work of poisoning the sources of morality, and of casting the name and the appearance of virtue over a dissoluteness of principle and a profligacy of licentiousness, which, had they not been checked by sounder views, and by feelings and habits favorable to morality, would have spread through the world the most degrading misery. See *JESUITS*.

Some suppose that all books of casuistry are as useless as they are tiresome. One who is really anxious to do his duty must be very weak, it is said, if he can imagine that he has much occasion for them; and with regard to one who is negligent of it, the style of those writings is not such as is likely to awaken him to more attention. The frivolous accuracy which casuists attempt to introduce into subjects which do not admit of it, almost necessarily betray them into dangerous errors; and at the same time render their works dry and disagreeable, abounding in abstruse and metaphysical distinctions, but incapable of exciting in the heart any of those emotions which it is the principal use of books of morality to produce.

On the other hand, we think it may be observed, that,

though these remarks may apply to *some*, they cannot apply to *all* books of casuistry. It must be acknowledged that nice distinctions, metaphysical reasonings, and abstruse terms, cannot be of much service to the generality, because there are so few who can enter into them; yet, when we consider how much light is thrown upon a subject by the force of good reasoning, by viewing a case in all its bearings, by properly considering all the objections that may be made to it, and by examining it in every point of view: if we consider, also, how little some men are accustomed to think, and yet at the same time possess that tenderness of conscience which makes them fearful of doing wrong; we must conclude that such works as these, when properly executed, may certainly be of considerable advantage.

Although the morality of the gospel is distinguished by its purity and by its elevation, it is necessarily exhibited in a general form; certain leading principles are laid down; but the application of these to the innumerable cases which occur in the actual intercourse of life, is left to the understanding and conscience of individuals. Had it been otherwise, the Christian code would have swelled to an extent which would have rendered it in a great degree useless; it would have been difficult or impossible to recollect all its provisions; and minute as these would have been, they would still have been defective,—new situations or combinations of circumstances modifying duty continually arising, which it would have been impracticable or hurtful to anticipate. When the principles of duty are rightly unfolded, and when they are placed on a sound foundation, there is, to a fair mind, no difficulty in accommodating them to its own particular exigencies. A few cases, it is true, may occur, where it is a matter of doubt in what way men should act; but these are exceedingly rare, and the lives of vast numbers may come to an end without any of them happening to occasion perplexity. Every man may be, and perhaps is, sensible, that his errors are to be ascribed, not to his having been at a loss to know what he should have done, but to his deliberately or hastily violating what he saw to be right, or to his having allowed himself to be confounded, by vain and subtle distinctions, what, in the case of any one else, would have left in his mind no room for hesitation.

The reader may consult Ames's Power and Cases of Conscience; bishop Taylor's Ductor Dubitantium; Dr. Saunderson's De Obligatione Conscientiæ; Pike and Hayward's Cases; and Saurin's Christian Casuistry, in the 4th vol. of his Sermons, p. 265, English edition; and Baxter's Christian Directory.—*Watson; Hend. Buck.*

**CATABAPTISTS;** opposers of baptism, (the Greek preposition, *kata*, being here used in the sense of *against*;) either persons who oppose baptism as a rite altogether obsolete, or as applicable only to converts from another religion to Christianity. See *ANTYBAPTISTS*.—*Williams.*

**CATAPHRYGIAN HERESY;** the citreous system of Montanus, and so called, because that heresiarch began to exercise his pretended prophetic gifts in the lower or more southerly part of Phrygia. See *MONTANUS*.—*Hend. Buck.*

**CATECHESIS;** the science which teaches the proper method of instructing beginners in the principles of the Christian religion by question and answer, which is called the *catechetical method*. Hence *catechist* and *catechize*. The art of the catechist consists in being able to elicit and develop the ideas of the youthful minds of learners. This part of religious science was first cultivated in modern times, and Rosenmüller, Dinter, Schmid, Wolrath, Doltz, Gräffe, Daut, Winter, Henrich, Müller, and others, have particularly distinguished themselves by their writings upon it.—*Ency. Austr.*

**CATECHETICAL SCHOOLS;** institutions for the elementary instruction of Christian teachers, of which there were many in the Eastern church, from the second to the fifth century. They were different from catechumenical schools, which were attached to almost every church, and which were intended only for the popular instruction of proselytes, and of the children of Christians; whereas the catechetical schools were intended to communicate a scientific knowledge of Christianity. The first and most renowned was established about the middle of the second

century, for the Egyptian church at Alexandria, on the model of the famous schools of Grecian learning in that place. (See ALEXANDRIAN SCHOOL.) Teachers like Pantænus, Clement, and Origen, gave them splendor, and secured their permanence. They combined instruction in rhetoric and oratory, in classical Grecian literature, and the eclectic philosophy, with the principal branches of theological study, exegesis, the doctrines of religion, and the traditions of the church; distinguished the popular religious belief from the *gnosis*, or the thorough knowledge of religion; established Christian theology as a science, and finally attacked the dreams of the Chiliasts, (believers in a millennium;) but by blending Greek speculations and Gnostic fantasies with the doctrines of the church, by an allegorical interpretation of the Bible, and the assumption of a secret sense in the Scriptures, different from the literal, contributed to the corruption of Christianity. The distraction of the Alexandrian church by the Arian controversies proved the destruction of the catechetical schools in that place, about the middle of the fourth century. The catechetical school at Antioch appears not to have been a permanent institution, like the Alexandrian, but only to have been formed around distinguished teachers, where there happened to be any in the place. There were some distinguished teachers in Antioch, about the year 220. We have no certain information, however, of the theological teachers in that place, such as Lucian, Diodorus of Tarsus, and Theodore of Mopsuestia, until the latter part of the fourth century. These teachers were distinguished from the Alexandrian by more sober views of Christianity, by confining themselves to the literal interpretation of the Bible, by a cautious use of the types of the Old Testament, and by a bolder discussion of doctrines. The Nestorian and Eutychian controversies, in the fifth century, drew after them the ruin of the schools at Antioch. Of a similar character were the catechetical schools instituted at Edessa, in the third century, and destroyed in 489, and the school afterwards established at Nisibis, by the Nestorians, in its stead; both of which were in Mesopotamia. To these catechetical schools, succeeded, at a later date, the cathedral and monastic schools, especially among the western Christians, who, as late as the sixth century, made use of the heathen schools, and had never established catechetical schools even at Rome.—*Ency. Amer.*

**CATECHISING**; instructing by asking questions and correcting the answers. Catechising is an excellent means of informing the mind, engaging the attention, and affecting the heart, and is an important duty incumbent on all who have children under their care. Children should not be suffered to grow up without instruction, under the presence that the choice of religion ought to be perfectly free, and not biassed by the influence and authority of parents, or the power of education. As they have capacities, and are more capable of knowledge by instruction than by the exercise of their own reasoning powers, they should certainly be taught. This agrees both with the voice of nature and the dictates of revelation. Deut. 6: 7. Prov. 22: 5. Eph. 6: 4. The propriety of this being granted, it may next be observed, that, in order to facilitate their knowledge, short summaries of religion extracted from the Bible, in the way of question and answer, may be of considerable use. 1. Hereby, says Dr. Watts, the principles of Christianity are reduced into short sentences, and easier to be understood by children. 2. Hereby, these principles are not only thrown into a just and easy method, but every part is naturally introduced by a proper question; and the rehearsal of the answer is made far easier to a child than it would be if the child were required to repeat the whole scheme of religion. 3. This way of teaching has something familiar and delightful in it, because it looks more like conversation and dialogue. 4. The very curiosity of the young mind is awakened by the question to know what the answer will be; and the child will take pleasure in learning the answer by heart, to improve its own knowledge. (See next article.)—*Head. Buck.*

**CATECHISM**; a form of instruction by means of questions and answers. There have been various catechisms published by different authors, but many of them have been but ill suited to convey instruction to juvenile

minds. Catechisms for children should be so framed as not to puzzle and confound, but to let the beams of divine light into their minds by degrees. They should be accommodated as far as possible to the weakness of their understandings; for mere learning sentences by rote, without comprehending the meaning, will be of but little use. In this way they will know nothing but words; it will prove a laborious task, and not a pleasure; confirm them in a bad habit of dealing in sounds instead of ideas; and, after all, perhaps, create in them an aversion to religion itself. Dr. Watts advises that different catechisms should be composed for different ages and capacities; the questions and answers should be short, plain and easy; scholastic terms and logical distinctions should be avoided; the most practical points of religion should be inserted; and one or more well-chosen texts of Scripture should be added to support almost every answer, and to prove the several parts of it. The doctor has admirably exemplified his own rules in the catechism he has composed for children at three or four years of age; that for children at seven or eight; his assembly's catechism, proper for youth at twelve or fourteen; his preservative from the sins and follies of childhood; his catechism of Scripture names; and his historical catechism. These are superior to any we know, and which we cannot but ardently recommend to parents and all those who have the care and instruction of children.

The catechism of the church of England is drawn up by way of question and answer. Originally it consisted of no more than a repetition of the baptismal vow, the creed, and the Lord's prayer; but king James I. ordered the bishops to add to it a short and plain explanation of the sacraments, which was accordingly performed by bishop Overal, then dean of St. Paul's, and approved by the rest of the bishops.

The times appointed for catechising are Sundays and holidays. By the first book of king Edward VI. it was not required to be done above once in six weeks. But, upon Bucer's objecting to the interval of time as too long, the rubric was altered, but expressed, notwithstanding, in indefinite terms, leaving it to be done as often as occasion requires. Indeed, the fifty-ninth canon enjoins every parson, vicar, or curate, upon every Sunday and holiday, to teach and instruct the youth and ignorant persons of his parish, in the catechism set forth in the Book of Common Prayer; and that under pain of a sharp reproof for the first omission, suspension for the second, and excommunication for the third. See CATECHIST and CATECHISING.—*Head. Buck.*

**CATECHIST**; one whose charge is to instruct by questions, or to question the uninstructed concerning religion. The catechists of the ancient churches were usually ministers, and distinct from the bishops and presbyters; and had their catechumena, or auditories, apart. But they did not constitute any distinct order of the clergy, being chosen out of any order. The bishop himself sometimes performed the office; at other times presbyters, readers, or deacons. It was his business to expose the folly of the pagan superstition; to remove prejudices, and answer objections; to discourse on behalf of the Christian doctrines; and to give instruction to those who had not sufficient knowledge to qualify them for baptism.—*Head. Buck.*

**CATECHUMENS**; the lowest order of Christians in the ancient, but not primitive church. They were called catechumens from the Greek word *katecheo*, which signifies to instruct in the first rudiments of any art or science. They had some title to the common name of Christian, being a degree above pagans and heretics, though not consummated by baptism. They were admitted to the state of catechumens in the fourth and fifth centuries, by imposition of hands, and the sign of the cross. The children of believing parents were admitted catechumens as soon as ever they were capable of instruction; but at what age those born of heathen parents might be admitted, is not so clear. As to the time of their continuance in this state, there was no general rule fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the catechumens themselves. The council of Elberis appointed two years' probation for new converts; and Justinian, in one of his

*Novella*, prescribes the same length of time. The apostolical constitutions lengthen the term to three years. Sometimes it was limited to the forty days of lent. Socrates observes, that, in the conversion of the Burgundians, the French bishop, who converted them, took only seven days to catechise them, and then baptized them. But, in case of sickness or imminuent death, the catechumens were immediately baptized with what they called clinic baptism.

There were four orders or degrees of catechumens. The first were the *exōthoumenoi*, or those who were instructed privately without the church, and kept at a distance from the privilege of entering into the church, for some time, to make them the more eager and desirous of it. The next degree above these were the *ahouōmenoi*, *audientes*, or hearers. They were so called from being admitted to hear sermons and the Scriptures read in the church, but were not allowed to partake of the prayers. The third sort of catechumens were the *gonu-kinōntes*, *genu-flectentes*, or kneelers; so called because they receive imposition of hands, kneeling upon their knees. The fourth order was the *baptizomenoi*, *photizomenoi*, the *competentes* and *electi*, which denote the immediate candidates of baptism, or such as were appointed to be baptized the next approaching festival: before which strict examination was made into their proficiency under the several stages of catechetical exercises. After examination, they were exercised for twenty days together, and were obliged to fasting and confession. They were to get the creed and Lord's prayer by heart, and to repeat them before the bishop at their last examination. Some days before baptism they went veiled, or with their faces covered; and it was customary to touch their ears, saying, *Ephphata*, "be opened;" as also to anoint their eyes with clay; both ceremonies in imitation of our Savior's practice, and intended to shadow out to the catechumens their condition both before and after admission into the Christian church.

That part of divine service which preceded the common prayers of the communicants at the altar, that is, the psalmody, the reading of the Scriptures, the sermon, &c. was called *missa catechumenorum*; because the catechumens had the liberty of being present only at this part of the service.

The ancients speak of the sacrament of the catechumens; and some modern writers, by mistake, suppose, that, though they were not allowed to partake of the eucharist, they had something like it, which they call *enlogia panis*, or *panis benedictus*. But it appears from St. Augustine, that this sacrament was not the consecrated bread, but only a little taste of salt; intimating to them by that symbol, that they were to purge and cleanse their souls from sin, salt being the emblem of purity and incorruption. They called this a sacrament, after the custom of the primitive Christians, who gave that name to every thing that was mysterious, or had a spiritual signification in it.—*Hend. Buck.*

**CATENA**; a Greek word signifying a chain, in biblical criticism is an exposition of a portion of the Scriptures, formed from collections from several authors. Thus we have *Catene* of the Greek fathers on the Octateuch, by Procopius; on the book of Job, by Olympiodorus; and on the Octateuch, the books of Samuel and Kings, by Nicephorus. These were Greek writers themselves. Beside them, compilations of this sort were made from the early fathers by many later authors, such as Fraucis Zephyr, Lepomannus, Patriek, Juuius, Corderus, &c. Poole's Synopsis may be regarded as a *catena* of the modern interpretations of the whole Scriptures, as Wolfius is of a still more ancient class on the New Testament.—*Hend. Buck.*

**CATERPILLAR**. (*chesil*.) The word occurs Deut. 28: 38; Psalm 68: 46; Isaiah 33: 4; 1 Kings 8: 37; 2 Chron. 6: 28; Joel 1: 4; 2: 25. In the four last cited texts, it is distinguished from the locust, properly so called; and in Joel 1: 4, is mentioned as "eating up" what the other species had left, and therefore might be called the *consumer*, by way of eminence. But the ancient interpreters are far from being agreed what particular species it signifies. The Septuagint in Chronicles, and Aquila in Psalms, render it *brouchos*: so the Vulgate in Chronicles and Isaiah, and Jerome in Psalms, *bruchus*, the chaffer, which is a great devourer of leaves. From the Syriac version, however,

Michaëlis is disposed to understand it the *taupe grillon*, "mole cricket," which, in its grub state, is very destructive to corn and other vegetables, by feeding on their roots. See *LOCUST*.—*Watson.*

**CATHARINE**, (SAINT,) a virgin and martyr of Alexandria, equally illustrious for her learning, eloquence, and piety. She suffered martyrdom in the persecution under the emperor Maximin, in the fourth century.

There are two other Catharines distinguished by the same qualities; one of Sienna, who died in 1380; and the other at Bologna died in 1463, who wrote many religious works in Latin and Italian.—*Betham.*

**CATHARI**, or **CATHARISTS**, i. e. *Puritans*, a term applied, in different ages, to persons who distinguished themselves by aiming (or, at least, professing to aim) at greater purity than the mass of Christians around them. It was especially applied to the Paulicians of the seventh and following centuries, by way of reproach. They were charged with the errors of the Manichæans; as were, generally, all who separated from the church of Rome. See **PAULICIANS**.

Speaking of the Cathari of the twelfth century, the learned and excellent Mr. Milner says, "They were plain, unassuming, harmless, and industrious Christians; condemning, by their doctrine and manners, the whole apparatus of the reigning idolatry and superstition; placing true religion in the faith and love of Christ, and retaining a supreme regard for the divine word."—See *Milner's Church Hist.* vol. iii. p. 385.—*Williams.*

**CATHEDRAL**; the chief church of a diocese; a church wherein is a bishop's see. The word comes from *kathedra*, "chair;" the name seems to have taken its rise from the manner of sitting in the ancient churches or assemblies of private Christians. In these the council, i. e. the elders and priests, were called *presbyterium*; at their head was the bishop, who held the place of chairman, *cathedrolis* or *cathedraticus*; and the presbyters, who sat on either side, also called by the ancient fathers *assessores episcoporum*. The episcopal authority did not reside in the bishop alone, but in all the presbyters, whereof the bishop was president. A cathedral, therefore, originally was different from what it is now; the Christians, till the time of Constantine, having no liberty to build any temple. By their churches they only meant assemblies; and by cathedrals, nothing more than consistories.—*Hend. Buck.*

**CATHOLIC**, denotes any thing that is universal or general. 1. The Epistles of James, Peter, Jude, and John, are called the seven Catholic Epistles, either because they were not written to any particular person, or church, but to Christians in general, or to Christians of several countries; or because, whatever doubts may at first have been entertained respecting some of them, they were all acknowledged by the catholic or universal church, at the time this appellation was attached to them, which we find to have been common in the fourth century. 2. The rise of heresies induced the primitive Christian church to assume to itself the appellation of *catholic*, being a characteristic to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the name of Christians. The Romish church now distinguishes itself by *Catholic*, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics, and herself only as the true and Christian church. In the strict sense of the word, there is no catholic church in being; that is, no universal Christian communion.—*Hend. Buck.*

**CATHOLIC**, or **GENERAL EPISTLES**. They are seven in number; namely, one of James, two of Peter, three of John, and one of Jude. They are called catholic, because directed to Christian converts generally, and not to any particular church. Hug, in his "Introduction to the New Testament," takes another view of the import of this term, which was certainly used at an early period, as by Origen and others:—"When the Gospels and Acts of the Apostles constituted one peculiar division, the works of Paul also another, there still remained writings of different authors, which might likewise form a collection of themselves, to which a name must be given. It might most aptly be called the *common collection*, *katholikōn syntag-*

*ma*, of the apostles, and the treatises contained in it, *koinai* and *katholikai*, which are commonly used by the Greeks as synonymous. For this we find a proof even in the most ancient ecclesiastical language. Clemens Alexandrinus calls the epistle which was despatched by the assembly of the apostles, (Acts 15: 23,) the "catholic epistle," as that in which all the apostles had a share. Hence our seven epistles are catholic, or epistles of all the apostles who are authors."—*Watson*.

**CATHOLICISM**; that liberality of sentiment, which arises from an enlarged spirit of Christian philanthropy, and which, passing beyond the limits of a sect, embraces in its affectionate regards and good opinion all who love our Lord Jesus Christ in sincerity. It is that noble disposition which tends to the broadest and most comprehensive views of Christianity, and of its interests in the world; and which prompts a man to sympathize with every portion of the true church of Christ, whatever be its denomination, or its incidental errors. It is opposed to sectarianism. See **LIBERALITY OF SENTIMENT**.

The term is sometimes used improperly to denote the belief of the church of Rome.

**CAVES, or CAVERNNS**. The country of Judea, being mountainous and rocky, is in many parts full of caverns, to which allusions frequently occur in the Old Testament. At Engedi, in particular, there was a cave so large, that David, with six hundred men, hid themselves in the sides of it, and Saul entered the mouth of the cave without perceiving that any one was there, 1 Sam. 24. Josephus tells us of a numerous gang of banditti, who, having infested the country, and being pursued by Herod with his army, retired into certain caverns, almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. "Beyond Damascus," says Strabo, "are two mountains, called Trachones, from which the country has the name of Trachonitis; and from hence, towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns; one of which will hold four thousand men." Tavernier, in his "Travels in Persia," speaks of a grotto between Aleppo and Bir, that would hold near three thousand horse. And Maundrel assures us, that "three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grottoes, all very little differing from each other. These are entrances about two feet square. There are of these subterranean caverns two hundred in number. It may, with probability, at least, be concluded that these places were contrived for the use of the living, and not of the dead." These extracts may be useful in explaining such passages of Scripture as the following: "Because of the Midianites, the children of Israel made them dens which are in the mountains, and caves, and strong holds," Judges 6: 2. To these they betook themselves for refuge in times of distress and hostile invasion:—"When the men of Israel saw that they were in a strait, for the people were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits," 1 Sam. 13: 6. See also Jer. 41: 9. "To enter into the holes of the rocks and into the caves of the earth," became with the prophets a very proper and familiar image to express a state of terror and consternation. Thus Isa. 2: 19. "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."—*Watson*.

**CAVE**, (WILLIAM;) a learned divine, and ecclesiastical historian of some eminence. He was the son of a clergyman, and born at Pickwell, in Leicestershire, in 1637. He received his education at St. John's college, Cambridge, and took the degree of master of arts in 1660. The vicarage of Islington was bestowed on him in 1662; soon after which he was made chaplain to Charles the Second, on which he took the degree of doctor of divinity; and, having distinguished himself by his writings, he was promoted to a canonry of Windsor, with the vicarage of Isleworth, Middlesex. He died in 1713, and was interred in Islington church, where a monument was erected to his memory. Dr. Cave was a man of extensive learning, an ingenious writer, and a popular preacher; but he was

deficient in point of judgment, and was disposed to place too much reliance on the authority of the Christian fathers and early writers; on which account Dr. Jortin, in his "Remarks on Ecclesiastical History," styles him "the whitewasher of the ancients." Le Clerc also made a somewhat similar complaint of Cave, in his "Bibliothèque Universelle," which gave occasion to a warm controversy between these learned men; but which of the two had the better in the dispute, is not to be here decided. His principal works are "Primitive Christianity; or, the Religion of the Ancient Christians, in the first Ages of the Gospel." "Antiquitates Apostolicæ; or, the History of the Lives, Acts, and Martyrdoms of the Apostles, &c." folio. "Ecclesiastici; or, the Lives of the Fathers of the Fourth Century," folio. "Scriptorum Ecclesiasticorum Historia Literaria," two vols., folio, 1688—1698, republished at Geneva, and, in a posthumous, enlarged, and improved edition, at Oxford, in two vols. folio, 1740, 1743.—*Jones's Chr. Bing.*

**CAUCASUS**, the name of a series of mountains of which Ararat is a part; and another part of which is named Taurus; or the names of Taurus and Ararat are general throughout the ridge, and denote nearly, or altogether, the same as Caucasus. This is not easily determined, as ancient authors seem to use the names without sufficient precision to direct our opinion. We may, however, consider Tannus as a mountain forming part of Caucasus. Capt. Wilford gives the following account of its Hindoo appellation: "The true Sanscrit name of this mountain is *C'hasa-giri*, or the mountain of the *C'hasas*, a most ancient and powerful tribe, who inhabited this immense range, from the eastern limits of India to the confines of Persia; and most probably as far as the Euxine and Mediterranean seas. They are often mentioned in the sacred books of the Hindoos. Their descendants still inhabit the same regions, and are called to this day, *C'hasas*, and in some places, *C'hasyas* and *Cossais*. They belonged to the class of warriors, or *Cshettris*; but now they are considered as the lowest of the four classes, and were thus degraded, according to the institutes of Menu, by their omission of the holy rites, and by seeing no Brahmins.

If we reflect, that, after leaving the ark on mount Ararat, a great part of mankind travelled westward, (see ARARAT,) we shall find, that with respect to them mount Taurus assumed, and preserved, an *easterly* bearing, of course; and the east being that quarter of the heavens in which the sun rose, every rising sun would remind such western migrators, that in that direction resided their great ancestor.—Hence, among other causes, their idolatrous worship of the *rising* luminary; wherein they paid homage to their distant parent; and hence, they continued to worship the rising sun, as it reminded them of their origin, and of him whom they peculiarly venerated. For this reason we often find on medals a bull with a star (or sun) between his horns, i. e. the sun on the *head* of mount Taurus. The same principle explains the standard of the great Mogul, which is, the sun rising behind a lion;—implying, that in the original country where the royal race was native, the sun rose behind "mount Lion." Much the same may be thought respecting the moon, which also rising in the east, reminded western nations of their eastern connections. The idolatry of the nations east of mount Caucasus adopted these ideas but little, if at all, because the course they had taken was contrary to these principles, which are strictly geographical. That the worship of Boodha, with other Hindoo notions, has been carried eastward in subsequent ages, is no impeachment of this argument.—*Calmet*.

**CAUSEY**, a raised way, or path, 1 Chron. 26: 16. 2 Chron. 9: 4. One of these prepared ways is no doubt referred to in Isaiah 62: 10. which Mr. Taylor thus renders—

Pass, pass, the gates;

Level (even) the way for the people;

Throw up, throw up, the causey—lit. *raise, raise, the raised*

*way*;

Clear it from every stone;

Display a standard to the people.

Mr. Harmer would refer the fourth member of this sentence, to the heaping up stones by the way of landmarks,

to direct travellers in their way. Without impugning his instances, Mr. Taylor very properly hints that where a causey had already levelled and fixed the road, that further labor of raising mounts was unnecessary. As to the nature of these causeys, (called in this place *meselen*.) George Herbert gives this information (p. 170.) "A word of our last night's journey, [in Illyrcania, i. e. Persia; the country to which Isaiah alludes.] The most part of the night we rode upon a paved causey, broad enough for ten horses to go abreast; built by extraordinary labor and expense, over a part of a great desert; which is so even that it affords a large horizon: howbeit being of a boggy loose ground upon the surface, it is covered with white salt, in some places a yard deep, a miserable passage! for, if either the wind drive the loose salt abroad, which is like dust; or that by accident the horse or camel forsake the causey, the bog is not strong enough to uphold them, but suffers them to sink past all recovery." He then compares this to the Roman *via militaris*, whose foundations were laid with huge piles, or stakes, pitched into a bog, and fastened together with branches or withes of wood: upon which rubbish was spread, and gravel or stones afterward laid, to make the ground more firm and solid.

But another purpose to which the foregoing description of a causey may be applied, is, an attempt to illustrate that very obscure passage, Ps. 84: 6, 7. Under the article ALTAR, something has been said respecting the illustration of the foregoing verses. To ascertain the sense of these, Mr. Taylor thus analyzes them: *Happy the man whose source of exertion, strength, and ability for perseverance in the journey of life, and duty, is in thee [God]: he esteems it more, and it more strengthens his heart, than meeting with a raised causey in a difficult, boggy moor, rejoices and accommodates the traveller: it invigorates his mind more than travellers are invigorated who pass through the valley of Bekaa, even at the very time when they find overflowing water for their refreshment, in the numerous pools with which that valley abounds."*

It is very natural, he observes, that the Psalmist, envying, as it were, the inmates in the tabernacle of God, should direct his thoughts to those who were travelling towards that holy place, and almost envy them, also, their happy privilege. If this be admitted, the pathos of the ode will appear very forcible, and the progressive climax of ideas very happy, as directed to, (1.) the birds who may build at the altar; (2.) the residents in the holy place; (3.) those pious persons who were travelling towards it, though at present far from it:—

How lovely are thy tabernacles, O LORD of hosts!

My soul length, and desireth even to fainting, towards the courts of the LORD;

Whereas, the bird hath found a dwelling, and the dove a nest for herself,

Where she may lay her young; in thy sacrificatory, O LORD of hosts!

Happy the resident dwellers in thy house! they are ever praising thee!

Happy the man, whose power is in thee! it exceeds in their hearts the smoothest causey:

They travel, as if in the valley of Bekaa;

Where also the rains overflow the reservoirs.

They advance from one place of refreshment to another place of refreshment.

To appear before the God of gods in Zion!

How travellers might be accommodated by a causey, we have seen above; and causeys being constructed in boggy, wet places, the transition of thought to the valley abundant in springs is easy. The value of springs in the East, may be gathered from many expressions in Scripture.

It remains only to hint, that the valley of Bekaa is among the mountains of Lebanon. (See BACA.) Was the Psalmist at this time in a dry and thirsty land where no water was? and further from Zion than even Bekaa itself, though in a different direction?

It is usually understood that the prophet Isaiah (chap. 40: 3.) alludes to the custom of sending persons, as we might say, laborers, pioneers, before a great prince, to clear the way for his passage.

The voice of him that crieth in the wilderness,  
"Prepare ye the way of the LORD;

(Smooth the surface of a way for the LORD: the way of our God we have before rendered—level (EVEN) the way for the people. Make straight IN THE DESERT a causey for our God; (the word for causey is, as before, *meselen*.)

Every valley shall be raised;  
And every mountain and hill shall be lowered;  
And the winding paths shall be made straight;  
And the broken—rough—places into a continued level."

The following is from Sir Thomas Roe's chaplain, (p. 468.) and affords a happy comment on the passage. "I, waiting upon my lord ambassador two years, and part of a third, and travelling with him in progress with that king, [the Mogul,] in the most temperate months there, 'twixt September and April, was in one of our progresses 'twixt Mandoa and Amadavar, nineteen days, making but short journeys IN A WILDERNESS, where by a very great company sent before us, to make those passages and places fit to receive us, A WAY WAS CUT OUT, AND MADE EVEN, broad enough for our convenient passage; and in the place where we pitched our tents a great compass of ground was rid, and made plain for them, by grubbing a number of trees and bushes; yet there we went as readily to our tents as we did when they were set up in the plains."—*Calmet*.

CEASE. *To cease from our own works*, is to leave off obedience to our will as our rule; and forbear resting on our own works as our righteousness before God; and depend on Jesus' fulfilment of the law in our stead, and obey the law as a rule in the strength of his grace. Heb. 4: 10. *He that hath suffered in the flesh hath ceased from sin*; he that is held in law as snuffering with Christ, is freed from the guilt of sin; he that hath experienced the power of Christ's death on his conscience, is ceased from the love and voluntary service of sin: he that has suffered, cordially, a violent death for Christ's sake, has entirely got rid of sin, his worst burden. 1 Pet. 4: 1. *Without ceasing*, frequently, earnestly. 2 Tim. 1: 3. 1 Thess. 5: 17.—*Bronn*.

CECIL, (RICHARD, M. A.), was born in Chiswell street, London, November 8, 1748. His father was scarlet dyer to the East India company, and was an intelligent man. His mother was the only child of Mr. Grosvenor, a respectable merchant in London, and niece of the Rev. Dr. Grosvenor, the celebrated author of the "Mourner." His father was a member of the church of England, and took his son with him regularly to church on a Sunday. His mother was a dissenter, and a woman of real piety; she, however, appears to have been not sufficiently attentive to the cultivation of the understanding of her son; though for the concerns of religion she habitually displayed a just attention. His education was private, but his intellectual powers were very superior. His father, intending him for business, placed him in two respectable mercantile houses; but as he was attacked by disease, and was averse to trade, he devoted his time to literature and the arts. At an early age, he wrote many essays, which were inserted in the periodical publications of the day. His father was a man of extensive reading and classical education, and was surprised and delighted at the discovery which he unexpectedly made, that his son was a poet. To painting he was also peculiarly attached; and, unknown to his parents, at an early age he visited France, solely from a desire to inspect the performances of the great masters. On his return, his father consented that he should visit Rome, in order that his knowledge of that art might be improved. An unexpected circumstance, however, prevented that plan from being carried into effect, and he continued to reside with his father. His conduct was at this period very bad: to the perusal of works of infidelity and irreligion he devoted much time, and soon became a professed infidel. But his mind at length was illumined by the Spirit of God—his conscience was aroused—he began to pray, and to read his Bible. He consulted his mother—attended the preaching of the gospel—and was assisted, gradually to discover his own character, his necessities, his danger, and his remedy. His father, who was a bigot, now cautioned him against becoming a dissenter, but promised to assist him, provided he became a minister of the church of England. To the advice of his father he paid attention; and on May the 19th, 1773, was entered at Queen's college, Oxford. During his residence at the university, he acquired much information and knowledge; but experienced great difficulties in open-

ly and habitually making a profession of religion. On the 22d of September, 1776, he was ordained deacon, on the title of the Rev. Mr. Pugh, of Rauceley, in Lincolnshire. In the Lent term following, he took the degree of bachelor of arts; and on the 23d of February, 1777, was admitted to priest's orders. With Mr. Pugh he staid but for a short time, and, at his request, went to officiate in the churches of Thornton, Bagworth, and Markfield, in Leicestershire. His ministry at those places was eminently useful; and through his instrumentality a general attention to the gospel was excited among the people; and at length a flourishing congregation was formed in each church. On Mr. Cecil's return to Rauceley, he received a letter, informing him that two small livings had been procured by his friends for him at Lewes, in Sussex. Both those livings, however, brought in only about eighty pounds per annum. In 1777, he was much afflicted by the death of his mother; as also, subsequently, in 1779, by that of his father. At Lewes he was attacked by rheumatism, owing to the dampness of the place; and with that complaint was so much troubled, that he was at length compelled to quit it, and to reside at Islington, near London. During his residence at that place, he preached at various churches and chapels; and he was singularly instrumental in the conversion of sinners, and in the edification of saints. For some years he preached a lecture at Lothbury, at six o'clock on the Sunday evening, which was attended by many excellent persons. At the same time he had also the whole duty to perform of St. John's chapel, Bedford row, and an evening lecture at Orange street chapel, which was then a chapel of ease. His ill health, however, compelled him reluctantly to decline the lecture in Lothbury. Soon after, Orange street chapel was also resigned; but he united with his friend the Rev. Henry Foster, in performing the duty of Long Acre chapel. In 1787, he accepted the office of lecturer at Christ church, Spitalfields; and zealously and affectionately performed his duties, not indeed for the pecuniary remuneration he received, since by that lecture his circumstances were unimproved; but for the glory of God and the welfare of man. In Long Acre chapel he labored for some time with eminent success to immense congregations; but his health and duties compelled him, in 1801, to resign it. His labors at St. John's were most arduous, but from them he did not shrink, and seldom did he allow any one to occupy his place. About the year 1800, he established an annual sermon at that chapel, to be preached on May day to young persons. He actively engaged in every institution of benevolence, and first suggested the plan, as he afterwards assisted the establishment, of the Rupture society. In 1800, Mr. Cecil was requested by Samuel Thornton, Esq. to accept the livings of Cobham and Bisle; but for a long time he declined so to do, because he could not, during the winter season, officiate as minister therein; but he was at length persuaded to accept them, and to perform duty there in the summer. In 1808, he was attacked by a paralytic seizure, and was compelled to visit Clifton. The journey did not much, however, improve his health; and he retired in May, 1809, to Tunbridge wells. But all the measures resorted to for his recovery were unattended with success; and on the 15th of August, 1810, aged sixty-two, he expired. The exertions of Mr. Cecil, as a preacher, were immense: his talents were eminent; his eloquence was impassioned, yet solemn, and sometimes argumentative. As a Christian, he was habitually spiritually minded: modest and unassuming, he never intruded his capacities on the attention of mankind. He was contented with doing good, and getting good; and his works, though few, are valuable for their sterling sense and genuine piety. No Christian student, or Christian minister, or private Christian, should be without "Cecil's Remains." Few men have ever been so beloved by their friends, or respected by the world, as Mr. Cecil; and his Letters, Essays, Sermons, and Remains, cannot but be perused with feelings of interest, by all who can estimate the value of a good man, and the excellence of sincere and unaffected piety. See *Memoirs of Rev. Mr. Cecil*; prefixed to his works, collected and revised by Josiah Pratt, B. D.—*Jones' Chris. Biog.*

CECILIA; a young lady of a good family in Roue, was married to a gentleman named Valerian. Being a Christian herself, she soon persuaded her husband to embrace the same faith; and his conversion was speedily followed by that of his brother Tiburtius. These things drew upon them all, the vengeance of the civil magistrate: the two brothers were beheaded; and the officer who led them to execution, becoming their convert, suffered the same fate. Cecilia being apprehended was put to death by being placed naked, in a scalding bath, where having continued a considerable time, her head was struck off with a sword, A. D. 222.—*Fur.*

CEDAR TREE. The cedar is a large and noble evergreen tree. Its lofty height, and its far-extended branches, afford spacious shelter and shade, Ezek. 31: 3, 6, 8. The wood is very valuable; is of a reddish color, of an aromatic smell, and reputed incorruptible. This is owing to its bitter taste, which the worms cannot endure, and to its resin, which preserves it from the injuries of the weather. The ark of the covenant, and much of the temple of Solomon, and that of Diana at Ephesus, were built of cedar. The tree is much celebrated in Scripture. It is called, "the glory of Lebanon," Isa. 40: 13. On that mountain it must in former times have flourished in great abundance. There are some cedars still growing there which are prodigiously large. But the travellers who have visited the place within these two or three centuries, and who describe trees of vast size, inform us that their number is diminished greatly; so that, as Isaiah says, "a child may number them," Isa. 37: 36. Maundrell measured one of the largest size, and found it to be twelve yards and six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. Gabriel Sionita, a very learned Syrian Maronite, who assisted in editing the Paris Polyglot, a man worthy of all credit, thus describes the cedars of mount Lebanon, which he had examined on the spot: "The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick, that five men together could scarcely encompass one. It shoots out its branches at ten or twelve feet from the ground: they are large and distant from each other, and are perpetually green. The wood is of a brown color, very solid and incorruptible, if preserved from wet. The tree bears a small cone like that of the pine."—*Watson.*

CEDRON, or KIDRON; so called from *Kedar*, black, dark, gloomy. This was the memorable brook, into which Asa, Hezekiah, and Josiah cast the ashes of the accursed things used in idolatrous worship, (2 Chron. 15: 16. 30: 14. 2 Kings 23: 1—4;) which David crossed barefoot, and weeping, when fleeing from Absalom, (2 Sam. 15: 30;) and over which the great Redeemer passed, to enter the garden of Gethsemane, the night before his sufferings and death. Here, indeed, Jesus often walked, for he loved the sacred haunts of that hallowed ground, where he knew his last agony, in the conflicts with Satan, was to take place. John 18: 1, 2. See JERUSALEM.

"Here," says Dr. Hawker, "would my soul take frequent wing, and, by faith alight near the hallowed spot. And if Jesus oft-times resorted thither with his disciples, here, methinks, would my soul delight to roam and see the place, and the memorable brook Jesus drank of by the way." Ps. 110: 7. See GETHSEMANE.—*Hawker's Concordance.*

CELESTINS; a religious order, so called from their founder Peter de Meuron, afterwards raised to the pontificate under the name of Celestin V.

This Peter, who was born at Isernia, a little town in the kingdom of Naples, in the year 1215, of but mean parents, retired very young to a solitary mountain, in order to dedicate himself wholly to prayer and mortification. The fame of his piety brought several, out of curiosity, to see him; some of whom, charmed with his virtues, renounced the world, to accompany him in his solitude. With these he formed a kind of community, in the year 1254; which was approved by pope Urban IV., in 1264, and erected into a distinct order, called the Hermits of St. Damien.

Peter de Meuron governed this order till 1286, when his love of solitude and retirement induced him to quit the charge. In July, 1294, the great reputation of his sanctity

raised him, though much against his will, to the pontificate. He then took the name of Celestin V., and his order that of Celestins, from him. By his bull he approved their constitutions, and confirmed all their monasteries, which were to the number of twenty. But he sat too short a time in the chair of St. Peter to do many great things for his order; for, having governed the church five months and a few days, and considering the great burthen he had taken upon him, to which he thought himself unequal, he solemnly renounced the pontificate, in a consistory held at Naples.

After his death, which happened in 1296, his order made great progress, not only in Italy, but in France likewise; whither the then general Peter of Tivoli sent twelve religious, at the request of king Philip the Fair, who gave them two monasteries—one in the forest of Orleans; and the other in the forest of Compeigne, at mount Chartres. This order likewise passed into several provinces of Germany. They have about ninety-six convents in Italy, and twenty-one in France, under the title of priories. The Celestins of the province of France have the privilege, by a grant of the popes Martin V. and Clement VII., of making new statutes whenever they think proper, for the regulation of their order. By virtue of this power, they drew up new constitutions, which were received in a provincial chapter in 1667. They are divided into three parts:—the first treats of the provincial chapters, and the elections of superiors; the second contains the regular observances; and the third the visitation and correction of the monks.

The Celestins rise two hours after midnight, to say matins. They eat no flesh at any time, except when they are sick. They fast every Wednesday and Friday, from Easter to the feast of the exaltation of the holy cross; and, from that feast to Easter, every day. As to their habit, it consists of a white gown, a capuche, and a black scapulary. In the choir, and when they go out of the monastery, they wear a black cowl with the capuche: their shirts are of serge.

Celestins, likewise, is the name given to certain hermits, who, during the short pontificate of Celestin V., obtained of the pope permission to quit the order of Friars Minors, to which they belonged, and retire into solitude, there to practise the rule of St. Francis, in its utmost strictness. The superiors, being disgusted at this separation, took all methods to reduce these hermits to the obedience of the order; to avoid which persecution, they retired into Greece, and continued some time in an island of Achaia. But pope Boniface VIII., who succeeded Celestin, being imperturbed by the order of Friars Minors, revoked the grant of his predecessor, and ordered the Celestin hermits to return to the obedience of their superiors. Accordingly, Thomas Sola, lord of the island where they had fixed, drove them out; and this he did in a time of famine, by which these poor religious were exposed to great misery and want in their journeys, especially as they passed through the countries of the Latins, who looked upon them as schismatics. They were something better treated in the countries of the Greeks, among whom they continued for two years unmolested; but the patriarch of Constantinople, being returned from Venice, excommunicated them twice, because they did not submit to their superiors; nevertheless, these solitaries did not want for protectors; and the archbishop of Patras particularly interested himself in their cause.

Brother James du Mont, one of these hermits, returning from Armenia, where he had resided some time, without knowing what had passed in relation to his brethren, came into Italy, and made his submission to the general, who soon after sent him on a mission to the East. Being arrived at Negropont, and hearing of the persecution raised against the Celestine hermits, he endeavored to accommodate matters, and managed the affair with so much prudence, that the fathers of Romania consented that all these hermits should acknowledge him as their superior, under the dependence of the general. This the general would not consent to; which obliged brother Liberatus and his companions to come into Italy, and represent to the pope, that he and his brethren had been always faithful to the church, and that all the accusations against them were mere calumnies.

A chapter general, held at Toulouse, in 1307, obtained

an order from Charles II., king of Naples, to the inquisitor of that state, to act against brother Liberatus and his companions. Accordingly, the inquisitor examined them, and declared them innocent; at the same time advising them to retire to Anciano, where he granted them his protection against the pursuits of their enemies. But afterwards, being gained over by their enemies, he cited them a second time before him, and found a pretence to condemn them as heretics and schismatics. In consequence of which sentence they were first imprisoned, and then banished.—*Hend. Buck.*

**CELIBACY**; the state of unmarried persons. Celibate, or celibacy, is a word chiefly used in speaking of the single life of the popish clergy, or the obligations they are under to abstain from marriage. The church of Rome imposes a universal celibacy on all her clergy, from the pope to the lowest deacon and subdeacon. The advocates for this usage pretend that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the earliest apostolic ages. But the contrary is evident from numerous examples of bishops and archbishops, who lived in a state of matrimony, without any prejudice to their ordination or their function. Neither our Lord nor his apostles laid the least restraint upon the connubial union—on the contrary, the Scriptures speak of it as honorable in *all*, without the least restriction as to persons. Heb. 13: 4. Matt. 19: 10, 12. 1 Cor. 7: 2, 9. Paul even assigns forbidding to marry as characteristic of the apostasy of the latter times. 1 Tim. 4: 3. The fathers, without making any distinction between clergy and laity, asserted the lawfulness of the marriage of all Christians. Marriage was not forbidden to bishops in the Eastern church till the close of the seventh century. Celibacy was not imposed on the Western clergy in general till the end of the eleventh century, though attempts had been made long before. Superstitious zeal for a sanctimonious appearance in the clergy seems to have promoted it at first; and crafty policy, armed with power, no doubt riveted this clog on the sacerdotal order in later periods of the church. Pope Gregory VII. appears in this business to have had a view to separate the clergy as much as possible from all other interests, and to bring them into a total dependence upon his authority; to the end that all temporal power might, in a high degree, be subjugated to the papal jurisdiction. Forbidding to marry, therefore, has evidently the mark of the beast upon it. *SEE MARRIAGE.*—*Hend. Buck.*

**CELLITES**, or "Brethren and Sisters of St. Alexius;" pious Christians, who, in the early part of the fourteenth century, when the clergy were shamefully negligent in their religious duties, supplied their "lack of service" by visiting the sick and attending funerals. (*SEE LOLLARDS.*) They received the name of *Cellites*, from the retired manner in which they lived in *cells*, and sequestered from the world, though they did not (like the monks) spend their time in religious idleness. (*SEE Mosheim's Eccl. Hist. vol. iii. p. 357, Note; Haweis's Ch. Hist. vol. ii. p. 302.*)—*Williams.*

**CELSUS**; a philosopher of the second century, and of the Epicurean school, who composed a book against Christianity, to which he gave the title of *Alethes logos*, which Origen, in his refutation of it, has, to a considerable extent, rescued from oblivion. It is invaluable, on account of the admissions of the grand facts and doctrines of the gospel, as preached by the apostles, and contained in their writings, by an enemy, who lived little more than one hundred and thirty years after the ascension of our Lord. He has nearly eighty quotations from the books of the New Testament, which he not only appeals to as existing, but as universally received by the Christians of that age as credible and divine. He is most minute in his references to the circumstances of the life of Christ and his apostles, which shows that he was well acquainted with them, and that no one denied them. He every where ridicules the idea of our Lord's divinity, contrasting with it that of his poverty, sufferings, and death; which proves not only that the Christians of that early age avowed their belief in the doctrine, but that Celsus himself, though an unbeliever, found it in the documents to which he refers, as the source of his acquaintance with the Christian system. "Did your

God, when under punishment," he asks, "say any thing like this?" "You will have him to be God," he insists, "who eaded an infamous life with a miserable death." "If," he proceeds, "he thought fit to undergo such things; and if, in obedience to the Father, he suffered death, it is apparent they could not be painful and grievous to him, he being a God, and consenting to them," &c. See LARDNER, and ORIGEN, *con. Cels.*—*Hand. Buch.*

**CEMETERY**; a place set apart for the burial of the dead. Anciently, none were buried in churches or churchyards; it was even unlawful to inter in cities, and the cemeteries were without the walls. Among the primitive Christians, these were held in great veneration. It even appears from Eusebius and Tertullian, that in the early ages they assembled for divine worship in the cemeteries. Valerian seems to have confiscated the cemeteries and other places of divine worship; but they were restored again by Gallienus. As the martyrs were buried in these places, the Christians chose them for building churches on, when Constantine established their religion; and hence some derive the rule which still obtains in the church of Rome, never to consecrate an altar without putting under it the relics of some saint.—*Hand. Buch.*

**CENCHREA**; a seaport belonging to the city of Corinth, in the Archipelago. Though situated on the Saronic gulf at the distance of nine miles from the city, it was nevertheless considered to be a part of its suburbs. When Paul wrote his epistle to the Romans, there seems to have been a Christian church planted in it, independent of that which existed in the city of Corinth, for in Rom. 16: 1, he recommends to their Christian regard at Rome, Phœbe, a deaconess of the church which is in Cenchrea. The apostle embarked from this port on his voyage to Jerusalem, having his hair cut off at Cenchrea in compliance with a vow that he had made. Acts 18: 18.—*Jones.*

**CENSER**; a vessel in which fire and incense were carried in certain parts of the Hebrew worship. It appears from numerous instances, that the services of divine worship, under the Mosaic dispensation, resembled those usually addressed to monarchs and sovereigns among the Orientals; and there can be little doubt, that the Hebrews directed them to a person *understood* to be resident in the sanctuary, before which, and in which, they were performed. This notion of Jewish services was so strong among the heathen, that we find they reported the object of worship in the temple at Jerusalem to be an *old man with a long beard*. That report might possibly originate in the description of the *Ancient of days*, by the prophet Daniel. However that might be, it is generally concluded that the attendants on the temple were nearly similar to the attendants on royalty and dignity in general; and many external acts of worship were of the same appearance and import. We have no custom of burning perfumes, as a mode of doing honor; and though the church of Rome has adopted the use of the censer, and fumigation, it is as a part of *sacred* worship, not of *civil* gratulation. On the contrary, in the East, fumigation forms a part of *civil* entertainment, and is never omitted when it is intended to compliment a guest. Being thus general, and indeed indispensable, in Asiatic manners, it was received anciently into divine worship; and the priests in their ordinary service, as well as the high-priest in the most solemn acts of his public administration, used incense—a cloud of incense, in approaching to the more immediate presence of God.

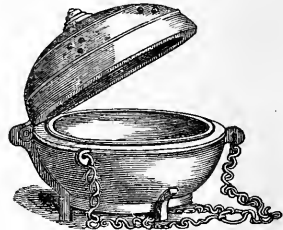
In Lev. 16: 12, we find Aaron directed "to take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and to bring it within the veil, and to put the incense upon the fire before the Lord, so that the cloud of the incense might cover the mercy seat, which was over the ark of the testimony." The apostle in Heb. 9: 4, speaks of the golden censer as a thing which belonged to the tabernacle. It has been observed that the original word *thumiatieron*, which we translate "a censer," may as well be rendered "the altar of incense," which was all overlaid with beaten gold, and was one of the most important vessels of the tabernacle. The high-priest was not allowed to enter the most holy place, nor to perform any service in it, without first taking incense with him, which he was to bring in a

censer from this altar. "The manner of the service of this altar," says Dr. Owen, "was briefly thus: The high-priest, once a year, namely, on the solemn day of expiation, took a golden censer from this altar: after which, going out of the sanctuary, he put fire into it, taken from the altar of burnt-offerings, without the tabernacle, in the court where the perpetual fire was preserved. Then returning into the holy place, he filled his hands with incense taken from this altar, the place of the residence of the spices; which incense he put upon the fire in the censer, and so entered the holy place with a cloud of the smoke thereof." (Exposition on Heb. 9: 4.) See **INCENSE**.

Little is known on the form and nature of the ancient Hebrew censer. What censers have been received from heathen antiquity, and those used in the Romish worship also, being suspended by chains, they give, not unfrequently, erroneous ideas of this sacred utensil, as employed among the Jews. The Hebrew has two words, both rendered *censer* in our translation. The first, (*mekateh, or mechatet*), describes the censers of Aaron, and of Korah and his company, Lev. 10: 1. Num. 16: 6.

From 2 Chron. 26: 19, we learn that king Uzziah attempted to "burn incense in the house of the Lord, having a censer in his hand." The word is different from the former, (*mekatheret*), and seems to import an implement of another shape. It deserves notice, that those who used these *mekatheret*, are described as holding them *in their hands*: but this position is not, that we recollect, ascribed to the *mekateh*, or censer of Aaron. This leads to the conclusion, that the *mekatheret* may be considered as a kind of censer, carried in the hand; not alone, as the heat arising from the burning incense it contained would be disagreeably great, but in a kind of dish, which dish, with the censer in it, was placed on the altar of incense, and there left, diffusing a smoke, morning and evening, during the trimming of the lamps, &c. Ex. 30: 7, 8. Apparently, this was regarded as an inferior kind of censer, appropriate to the priests, and common to them all; but whether the other kind (the *mekateh*) was peculiar to the high-priest, is not clear: we find it used by the sons of Aaron, (Lev. 10: 1.) but that was an irregularity, and was punished as such. It is mentioned, also, as being employed by two hundred and fifty of the associates of Korah; but that was in rebellion, and proved fatal to the transgressors.

A similar distinction of censers is observed in the New Testament; for the twenty-four elders (Rev. 5: 8.) had golden *vials* full of odors;—but (chap. 8: 2.) the angel had a golden censer. These *vials* were not small bottles, such as we call *vials*; which idea arises instantly by association in our minds; but they were of the nature of the censers



and dishes, above spoken of, (compared by Doddridge to a tea-cup and saucer.) This gives a very different idea to chap. 15: 8. 16: 1. &c. of the same book, where the vials having the wrath of God, are *poured out*; for if they contained *fire*, that is a fit emblem of wrath; and burning embers may be described as *poured out* from a censer, with great propriety. Nothing can be more apparent, if we suppose, for instance, the covering of the censer to be wholly removed; in which state the bowl of it, perhaps, may be that described by the Apocalyptic writer as a *vial*; and it might conveniently contain the fire to be *poured out* from it. This is perfectly agreeable to its form and services as a censer, and to the nature and use of the ancient *mekatheret*.



We ought also to remark, that bearing censers is an office of servants, in attendance on their superiors;—the same office anciently, in the temple, no doubt, denoted waiting on the Deity—being occupied in his service—in attendance on him. This action, therefore, demonstrates the *devotedness* to false gods, of those who worshipped them, by bearing censers to honor their images: especially, when it is recollected, that offering incense was connected with addresses and prayers.—*Calmet; Jones.*

**CENSURE**; the act of judging and blaming others for their faults. Faithfulness in reproving another differs from censoriousness: the former arises from love to truth, and respect for the person; the latter is a disposition that loves to find fault. However just censure may be where there is blame, yet a censorious spirit, or rash judging, must be avoided. It is usurping the authority and judgment of God. It is unjust, uncharitable, mischievous, productive of unhappiness to ourselves, and often the cause of disorder and confusion in society. See, *РАШ СУДИТИЕ*.—*Hend. Durk.*

**CENTURIES OF MAGDEBURG**; the first comprehensive work of the Protestants on church history, and so called because it was divided into centuries, each volume containing a hundred years, and was first written at Magdeburg. Matthias Flaccius formed the plan of it in 1532, in order to prove the agreement of the Lutheran doctrine with that of the primitive Christians, and the difference between the latter and that of the Catholics. John Wigand, Matth. Juxey, Basil Faber, Andrew Corvins, and Thomas Holzner, were, after Flaccius, the chief writers and editors. Some Lutheran princes and noblemen patronized it, and many learned men assisted in the work, which was drawn with great care and fidelity, from the original sources, compiled with sound judgment, and written in Latin. It was continued by the *centuriatores*, as the editors were called, only to the year 1300; and was published at Basle, 1559—1574, in thirteen volumes, folio. A modern edition by Baumgarten and Semler, but which reaches only to the year 500, appeared at Nuremberg, 1757—1765, in six volumes, quarto. A good abridgment was prepared by Lucas Osiander; the Tubingen edition of which (1607—1608) comprehends the period from the fourteenth to the sixteenth century. The Catholics, finding themselves attacked in this alarming way, and confuted by matters of fact, Baronius wrote his *Annals*, in opposition to the *Centurie*.—*Ency. Amer.; Hend. Buck.*

**CENTURION**; an officer commanding a hundred soldiers, similar to our captain in modern times. In the Old Testament, chief of a hundred men.—*Calmet.*

**CEPHAS**; a name given to Peter, which by the Greeks was rendered *Petros*, and by the Latins *Petrus*, both signifying a *stone*, or *small rock*. See *PETER*.—*Calmet.*

**CERASTES**; a serpent so called, because it has horns on its forehead. It hides in the sand, is of a sandy color, crawls slanting on its side, and seems to hiss when in motion. The word occurs only in Gen. 49: 17. "Dan shall be a serpent by the way, a *cerastes* (in the English text *adder*, in the margin *arrow-snake*, that is, the *dart-snake*, or *jaculus*) in the path." The Hebrew *shephiphon* is by some interpreted *asp*, by others *basilisk*; but Bochart prefers the *cerastes*. See *ADDER*.—*Calmet.*

**CERDONIANS**; a sect in the first century, so called from Cerdon, who flourished 140 or 141, and came to Rome from Syria. His disciples espoused most of the opinions of Simon Magus and the Manichæans. They asserted two principles, good and bad. The first they called the Father of Jesus Christ; the latter the Creator of the world. They denied the incarnation and the resurrection, and rejected the books of the Old Testament.—*Hend. Buck.*

**CEREMONIAL LAW**. See *LAW*.

**CEREMONY**; an assemblage of several actions, forms, and circumstances, serving to render a thing magnificent and solemn. Applied to religious observances, it signifies the external rites and manner wherein the ministers of religion perform their sacred functions. In 1646, M. Ponce published a history of ancient ceremonies, tracing the rise, growth, and introduction of each rite into the church, and its gradual advancement to superstition. Many of them were borrowed from Judaism, but more from paganism. Dr. Middleton has given a fine discourse on the conformity

between the pagan and popish ceremonies, which he exemplifies in the use of incense, holy water, lamps and candles before the shrines of saints, votive gifts round the shrines of the deceased, &c. In fact, the altars, images, crosses, processions, miracles, and legends, nay, even the very hierarchy, pontificate, religious orders, &c. of the present Romans, he shows, are all copied from their heathen ancestors. An ample and magnificent representation in figures of the religious ceremonies and customs of all nations in the world, designed by Picart, is added, with historical explanations, and many curious dissertations.

It has been a question, whether we ought to use such rites and ceremonies, which are merely of human appointment. On the one side it has been observed, that the desire of reducing religious worship to the greatest possible simplicity, however rational it may appear in itself, and abstractedly considered, will be considerably moderated in such as bestow a moment's attention upon the imperfection and infirmities of human nature in its present state. Mankind, generally speaking, have too little elevation of mind to be much affected with those forms and methods of worship in which there is nothing striking to the outward senses. The great difficulty here lies in determining the length which it is prudent to go in the accommodation of religious ceremonies to human infirmity; and the grand point is to fix a medium in which a due regard may be shown to the senses and imagination, without violating the dictates of right reason, or tarnishing the purity of true religion. It has been said, that the Romish church has gone too far in its condescension to the infirmities of mankind; and this is what the ablest defenders of its motley worship have alleged in its behalf. But this observation is not just; the church of Rome has not so much accommodated itself to *human weakness*, as it has abused that *weakness*, by taking occasion from it to establish an endless variety of ridiculous ceremonies, destructive of true religion, and only adapted to promote the riches and despotism of the clergy, and to keep the multitude still hoodwinked in their ignorance and superstition. How far a just antipathy to the church puppet-shows of the Papists has unjustly driven some Protestant churches into the opposite extreme, is a matter that certainly deserves a serious consideration.

On the other side it has been observed, that Christ alone is king in his church; he hath instituted such ordinances and forms of worship as he hath judged fit and necessary; and to add to them seems, at least, to carry in it an imputation on his wisdom and authority, and hath this unanswerable objection to it, that it opens the door to a thousand innovations (as the history of the church of Rome hath sufficiently shown), which are not only indifferent in themselves, but highly absurd, and extremely detrimental to religion. That the ceremonies were numerous under the Old Testament dispensation, is not argument; for, say they, 1. We respect Jewish ceremonies, because they were appointed of God; and we reject human ceremonies because God hath not appointed them. 2. The Jewish ceremonies were established by the *universal consent* of the nation; human ceremonies are not so. 3. The former were fit and proper for the purposes for which they were appointed; but the latter are often the contrary. 4. The institutor of the Jewish ceremonies provided for the expense of it; but no provision is made by God to support human ceremonies, or what he has not appointed. See *Mosheim's Eccl. Hist. with McLane's Note*, vol. 1. p. 203. quarto edition; *Jones's Works*, vol. iv. p. 267; *Dr. Stennett's Ser. on Conformity to the World*; *Robinson's Ser. on Ceremonies*; *Booth's Essay on the Kingdom of Christ*.—*Hend. Buck.*

**CERINTHUS**; one of the earliest heretics, by birth a Jew, who, after having studied philosophy in Egypt, went into Asia Minor, where he disseminated his erroneous doctrines. Various opinions have obtained respecting the time at which he flourished, but it is now pretty generally agreed, that it must have been in the first century. Waterland, Michaelis, and others, are decided in their conviction, that the apostle John wrote to confute his heresy; and, indeed, it seems impossible to entertain a doubt on the subject, considering the direct bearing of many passages of his writings on the principles of which it consisted; and

especially the express declaration of Irenæus, who was well acquainted with Polycarp, that "John wished, by the publication of his Gospel, to remove the error which had been sown in men's minds by Cerinthus." Some have asserted that he was one of the Judaizers referred to in the New Testament; but without sufficient foundation. He was a Gnostic in his notion of the creation of the world, which he conceived to have been formed by angels; and his attachment to that philosophy may explain what otherwise seems inconsistent, that he retained some of the Mosaic ceremonies, such as the observance of Sabbaths and circumcision, though, like other Gnostics, he ascribed the law and the prophets to the angel who created the world. What gave most eminence to his name was the fresh change which he introduced in the notion concerning Christ, while the Gnostics had all of them been Docetæ; Cerinthus maintained that *Jesus* had a real body, but that he was a mere man, the son of Joseph and Mary. In other points he agreed with the Gnostics, and believed that *Christ* was one of the *Æons* who descended on *Jesus* at his baptism. The notion of *Jesus* being born of human parents was taught by him with precision, and not without success. He is also regarded as the first person who held the doctrine of a mundane millennium, and is said to have promised his followers the grossest pleasures, and the most sensual gratifications. It is likely that it is to this part of his views that we are to ascribe the opinion which he maintained, contrary to the generality of the Gnostics, that *Christ* had not yet risen, but that he would rise hereafter viz. at the period of the millennium. It is not improbable that Paul is combating this very heresy in the fifteenth chapter of first Corinthians. If he received any part of the New Testament, it is likely it was the Gospel of Matthew, and that not in its pure state, but as it existed *kath' Hebraïous*.

According to Irenæus, "there were some who had heard Polycarp tell that John the disciple of our Lord, being at Ephesus, and going to bathe, and seeing Cerinthus in the place, hurried out of the bath without bathing, and added, Let us flee, lest even the bath should fall to pieces, while Cerinthus, the enemy of truth, is in it." Theodoret and Epiphanius relate the same story, which has nevertheless been questioned by Lampe and Oeder; but it is credited by Mosheim and other eminent moderns. Jerome is stated to have added that, according to Irenæus, the bath actually fell; but no such passage is to be found in the works of Jerome.—*Hend. Buck.*

**CERINTHIANs**; the followers of Cerinthus.  
**CÆSAR**, the name assumed by, or conferred upon, all the Roman emperors after Julius Cæsar. In the New Testament, the reigning emperor is generally called Cæsar, omitting any other name which might belong to him. Christ calls the emperor Tiberius simply Cæsar, (Matt. 22: 21.) and Paul thus mentions Nero, "I appeal to Cæsar."—*Calmet.*

**CÆSAREA**, in Palestine, formerly called Strato's Tower, was situated on the eastern coast of the Mediterranean, and had a fine harbor. It is reckoned to be thirty-six miles south of Acre, thirty north of Jaffa, and sixty-two north-west of Jerusalem. Cæsaræa is often mentioned in the New Testament. Here king Agrippa was smitten, for neglecting to give God the glory, when flattered by the people. Cornelius the centurion, who was baptized by Peter, resided here, Acts 16. At Cæsaræa, the prophet Agabus foretold to the apostle Paul, that he would be bound at Jerusalem, Acts 21: 10, 11. Paul continued two years prisoner at Cæsaræa, till he could be conveniently conducted to Rome, because he had appealed to Nero. Whenever Cæsaræa is named, as a city of Palestine, without the addition of Philippi, we suppose this Cæsaræa to be meant.

Dr. Clarke did not visit Cæsaræa; but viewing it from off the coast, he says, "By day-break the next morning we were off the coast of Cæsaræa; and so near with the land that we could very distinctly perceive the appearance of its numerous and extensive ruins. The remains of this city, although still considerable, have long been resorted to as a quarry, whenever building materials are required at Acre. Djeddar Pasha brought from thence the columns of rare and beautiful marble, as well as the other orna-

ments of his palace, bath, fountain, and mosque at Acre. The place at present is only inhabited by jackals and beasts of prey. As we were becalmed during the night, we heard the cries of these animals until day-break. Pocke mentions the curious fact of the existence of crocodiles in the river of Cæsaræa. Perhaps there has not been in the history of the world an example of any city, that in so short a space of time rose to such an extraordinary height of splendor as did this of Cæsaræa, or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned. Within the space of ten years after laying the foundation, from an obscure fortress, it became the most celebrated and flourishing city of all Syria. It was named Cæsaræa by Herod, in honor of Augustus, and dedicated by him to that emperor, in the twenty-eighth year of his reign. Upon this occasion, that the ceremony might be rendered illustrious, by a degree of profusion unknown in any former instance, Herod assembled the most skillful musicians and gladiators from all parts of the world. The solemnity was to be renewed every fifth year. But, as we viewed the ruins of this memorable city, every other circumstance respecting its history was absorbed in the consideration that we were actually beholding the very spot where the scholar of Tarsus, after two years' imprisonment, made that eloquent appeal, in the audience of the king of Judea, which must ever be remembered with piety and delight. In the history of the acts of the holy apostles, whether we regard the internal evidence of the narrative, or the interest excited by a story so wonderfully appealing to our passions and affections, there is nothing that we call to mind with fuller emotions of sublimity and satisfaction. 'In the demonstration of the Spirit, and of power,' the mighty advocate for the Christian faith had before reasoned of righteousness, temperance, and judgment to come, till the Roman governor, Felix, trembled as he spoke. Not all the oratory of Tertullus, nor the clamor of his numerous adversaries, not even the countenance of the most profligate of tyrants, availed against the firmness and intrepidity of the oracle of God. The judge had trembled before his prisoner; and now a second occasion offered, in which, for the admiration and triumph of the Christian world, one of its bitterest persecutors, and a Jew, appeals, in the public tribunal of a large and populous city, to all its chiefs and its rulers, its governor and its king, for the truth of his conversion, founded on the highest evidence, delivered in the most fair, open, and illustrious manner."

Cæsaræa Palestina was inhabited by Jews, heathen, and Samaritans; hence parts of it were esteemed unclean by the Jews; some of whom would not pass over certain places; others, however, were less scrupulous. Perpetual contests were maintained between the Jews and the Syrians, or the Greeks; in which many thousand persons were slain.

The Arab interpreter thinks this city was first named Hazor, Joshua 11: 1. Rabbi Abbn says, "Cæsaræa was the daughter of Edom; situated among things profane; she was a goad to Israel in the days of the Grecians; but the Ashmonean family overcame her." Herod the Great built the city to honor the name of Cæsar, and adorned it with most splendid houses. Over against the mouth of the haven, made by Herod, was the temple of Cæsar, on a rising ground, a superb structure; and in it a statue of Cæsar the emperor. Here was also a theatre, an amphitheatre, a forum, &c. all of white stone, &c. (Joseph. de Bell. lib. i. cap. 13.)

After he had finished rebuilding the town, Herod dedicated it to Augustus, and procured the most capable workmen to execute the medals struck on the occasion, so that these are of considerable elegance. The port was called *Sebasteis*, that is, Augustus. The city itself was made a colony by Vespasian, and is described on its medals as, *COLONIA PRIMA FLAVIA AUGUSTA CÆSARÆA*; Cæsaræa, the first colony of the Flavian (or Vespasian) family.

CÆSAREA PHILIPPI, (before called Paneas, and now Banias,) was situated at the foot of mount Paneus, near the springs of Jordan. It has been supposed, that its ancient name was Dan, or Laish; and that it was called Paneas by the Phœnicians only. Eusebius, however, distinguishes Dan and Paneas as different places. Cæsarea was a day's journey from Sidon, and a day and a half from Damascus. Philip the tetrarch built it, or, at least, embellished and enlarged it, and named it Cæsarea, in honor of the emperor Tiberius; but afterwards, in compliment to Nero, it was called *Neronias*. The woman who had been troubled with an issue of blood, and was healed by our Savior, (Matt. 9: 20. Luke 7: 43.) is said to have been of Cæsarea Philippi, and to have returned thither after her cure, and erected a statue to her benefactor. The present town contains, according to Burckhardt, about one hundred and fifty houses, inhabited mostly by Turks. The goddess Astarte was worshipped here, as appears from the medals extant. The Greek language was more used in this city than the Latin; yet it struck medals in each language. It seems to have been made a Roman colony, though not mentioned as such by any writer. It is likely that Cæsarea Libanus was among the most forward cities to compliment Severus, since several authors report that it was his birth-place. Lampridius even says, that he was named Alexander, because his mother was delivered of him in a temple dedicated to Alexander the Great, on a festival in honor of that hero, at which she had assisted with her husband. The editor of the *Modern Traveller* has industriously collected and judiciously compared the several notices of this place which are found in modern writers. Palestine, pp. 353—363.—*Calmet*.

CESTERTIANS; an order of monks, founded in the ninth century, by St. Robert, abbot of Molême, but, after some time, became so far relaxed in their discipline, that the founder himself forsook them, till ordered by the pope to return and resume his government.—*Nightingale's Rel. Cer.* p. 549; *Williams*.

CHAFF; the refuse of winnowed corn. The ungodly are represented as the chaff: a simile most forcible and appropriate. Whatever defence they may afford to the saints, who are the wheat, they are in themselves worthless and inconstant, easily driven about with false doctrines, and will ultimately be driven away by the blast of God's wrath, Psalm 1: 4. Matt. 3: 12, &c. False doctrines are called chaff; they are unproductive, and cannot abide the trial of the word and spirit of God, Jer. 23: 28.—*Calmet*.

CHAIN. With chains idols were fixed in their shrines, (Isa. 40: 19); and criminals in their prison or servitude, Jer. 52: 11. Pride is a *chain* which keeps men under its power; and by a discovery of it in their conduct, they use it as if ornamental to them. Psalm 73: 6. Chains of gold were worn as ornaments of the neck. Gen. 41: 42. God's law is a *chain*; it restrains from sinful liberty; is uneasy to corrupt men; and is a great ornament to the saints who obey it. Prov. 10: 9.—*Brown*.

CHALCEDONY; (*chalkēdōn*, Rev. 21: 19;) a precious stone. Arethas, who has written an account of Bithynia, says that it was so called from Chalcedon, a city of that country, opposite to Byzantium; and it was in color like a carbuncle. Some have supposed this also to be the stone translated "emerald," Exodus 28: 18.—*Watson*.

CHALDEA, or BABYLONIA; the country lying on both sides the Euphrates, of which Babylon was the capital; and extending southwards to the Persian gulf, and northwards into Mesopotamia, at least as far as Ur, which is called Ur of the Chaldees. This country had also the name of Shinar. See BABYLON.—*Watson*.

CHALDEANS; in a more extended sense, the inhabitants of Babylonia generally; but in a more correct and restricted sense, their priests and philosophers, who chiefly resided in that part of the country next to Arabia Deserta, and which was therefore called "the Land of the Chaldeans," and is said to have received its name from *Chaled*, the fourth son of Nahor. The Chaldeans (thus understood) were astronomers, astrologers, and soothsayers. They boast, like the Chinese of their extraordinary antiquity and early science, pretending to carry back their

astronomical observations, according to Cicero, four hundred and seventy thousand years, or, according to Epigenes, in Pliny, seven hundred and twenty thousand years; which, even supposing their years to be only months, extend much farther back than the creation of our world: but no probable method of calculation will give them a higher antiquity than two thousand years before the Christian era, which was soon after the foundation of the Assyrian monarchy.

These Chaldeans were not only astronomers and astrologers, but in pursuance of the latter profession, were diviners and soothsayers, professing to predict events, to interpret dreams, and, in short, to all the science and learning of the East.—See Univ. Hist. vol. i. book i. ch. 9.—*Calmet*; *Williams*.

CHALDEAN PHILOSOPHY claims attention on account of its very high antiquity. The most ancient people, next to the Hebrews, among the eastern nations, who appear to have been acquainted with philosophy, in its more general sense, were the Chaldeans; for though the Egyptians have pretended that the Chaldeans were an Egyptian colony, and that they derived their learning from Egypt, there is reason to believe that the kingdom of Babylon, of which Chaldea was a part, flourished before the Egyptian monarchy; and that the Egyptians were rather indebted to the Chaldeans, than the Chaldeans to the Egyptians. Nevertheless, the accounts that have been transmitted to us by the Chaldeans themselves, of the antiquity of their learning, are blended with fable, and involved in considerable uncertainty. There are other circumstances, independently of the antiquity of the Chaldean philosophy, which render our knowledge of it imperfect and uncertain. We derive our acquaintance with it from other nations, and principally from the Greeks, whose vanity led them to despise and misrepresent the pretended learning of barbarous nations. The Chaldeans also adopted a symbolical mode of instruction, and transmitted their doctrines to posterity under a veil of obscurity, which it is not easy to remove. To all which, we may add that, about the commencement of the Christian era, a race of philosophers sprung up, who, with a view of gaining credit to their own wild and extravagant doctrines, passed them upon the world as the ancient wisdom of the Chaldeans and Persians, in spurious books, which they ascribed to Zoroaster, or some other eastern philosopher. Thus, the fictions of these impostors were confounded with the genuine dogmas of the ancient eastern nations. Notwithstanding these causes of uncertainty, which perplex the researches of modern inquirers into the distinguishing doctrines and character of the Chaldean philosophy, it appears probable that the philosophers of Chaldea were the priests of the Babylonian nation, who instructed the people in the principles of religion, interpreted its laws, and conducted its ceremonies. Their character was similar to that of the Persian magi, and they are often confounded with them by the Greek historians. Like the priests in most other nations, they employed religion in subserviency to the ruling powers, and made use of imposture to serve the purposes of civil policy. Accordingly, Diodorus Siculus relates, that they pretended to predict future events by divination, to explain prodigies, and interpret dreams, and to avert evils, or confer benefits, by means of augury and incantations. For many ages, they retained a principal place among diviners. In the reign of Marcus Antoninus, when the emperor and his army, who were perishing with thirst, were suddenly relieved by a shower, the prodigy was ascribed to the power and skill of the Chaldean soothsayers. Thus accredited for their miraculous powers, they maintained their consequence in the courts of princes. The principal instrument which they employed in support of their superstition, was astrology. The Chaldeans were probably the first people who made regular observations upon the heavenly bodies, and hence the appellation of Chaldean became afterwards synonymous with that of astronomer. Nevertheless, all their observations were applied to the sole purpose of establishing the credit of judicial astrology; and they employed their pretended skill in this art, in calculating natiivities, foretelling the weather, predicting good and bad fortune, and other prac-

tices usual with impostors of this class. While they taught the vulgar that all human affairs are influenced by the stars, and professed to be acquainted with the nature and laws of their influence, and consequently to possess a power of prying into futurity, they encouraged much idle superstition, and many fraudulent practices. Hence other professors of these mischievous arts were afterwards called Chaldeans, and the arts themselves were called Babylonian arts. Among the Romans, these impostors were so troublesome, that, during the time of the republic, it became necessary to issue an edict requiring the Chaldeans, or mathematicians, (by which latter appellation they were commonly known,) to depart from Rome and Italy within ten days; and, afterwards, under the emperors, these soothsayers were put under the most severe interdiction.

The Chaldean philosophy, notwithstanding the obscurity that has rendered it difficult of research, has been highly extolled, not only by the orientals and Greeks, but by Jewish and Christian writers: but upon recurring to authorities that are unquestionable, there seems to be little or nothing in this branch of the barbaric philosophy which deserves notice. The following brief detail will include the most interesting particulars. From the testimony of Diodorus, and also from other ancient authorities, collected by Eusebius, it appears, that the Chaldeans believed in God, the Lord and Parent of all, by whose providence the world is governed. From this principle sprung their religious rites, the immediate object of which was a supposed race of spiritual beings or demons, whose existence could not have been imagined, without first conceiving the idea of a supreme Being, the source of all intelligence. The belief of a supreme Deity, the fountain of all the divinities which were supposed to preside over the several parts of the material world, was the true origin of all religious worship, however idolatrous, not excepting even that which consisted in paying divine honors to the memory of dead men. Besides the supreme Being, the Chaldeans supposed spiritual beings to exist, of several orders; gods, demons, heroes: these they probably distributed into subordinate classes, agreeably to their practice of theurgy or magic. The Chaldeans, in common with the eastern nations in general, admitted the existence of certain evil spirits, clothed in a vehicle of grosser matter; and in subduing or counteracting these, they placed a great part of the efficacy of their religious incantations. These doctrines were the mysteries of the Chaldean religion, imparted only to the initiated. Their popular religion consisted in the worship of the sun, moon, planets, and stars, as divinities, after the general practice of the East, Job 31: 27. From the religious system of the Chaldeans were derived two arts, for which they were long celebrated; namely, magic and astrology. Their magic, which should not be confounded with witchcraft, or a supposed intercourse with evil spirits, consisted in the performance of certain religious ceremonies or incantations, which were supposed, by the interposition of good demons, to produce supernatural effects. Their astrology was founded upon the chimerical principle, that the stars have an influence, either beneficial or malignant, upon the affairs of men, which may be discovered, and made the certain ground of prediction, in particular cases; and the whole art consisted in applying astronomical observations to this fanciful purpose, and thus imposing upon the credulity of the vulgar.—*Watson*.

**CHALDEAN PARAPHRASE**, in the rabbinical style, is called Targum. There are three Chaldee paraphrases in Walton's Polyglot, viz. 1. of Onkelos; 2. of Jonathan, son of Uziel; 3. of Jerusalem; but there are seventeen in all.—*Hend. Buck*.

**CHALICE**; the cup used to administer the wine in the sacrament, and by the Roman Catholics in the mass. The use of the chalice, or communicating in both kinds, is by the church of Rome denied to the laity, who communicate only in one kind, the clergy alone being allowed the privilege of communicating in both kinds; in direct opposition to our Savior's words,—“Drink ye all of it.”—*Hend. Buck*.

**CHAM**; Egypt; but, whether so called from the patriarch Ham may be doubted, although the English translation says “land of Ham.” It denotes *heat, heated*; *black*,

or *sun-burnt*, Psalm 105: 23—27; 106: 22. The heathen writers called this country Chemia, and the native Coptu at this day call it Chemi. See *Egypt*.—*Calmet*.

**CHAMBER**; an apartment of a house. Some were *inner chambers*, to which, one had to go through part of the house, and were more secret. 1 Kings 20: 30. Some were *upper chambers*, or garrets, where it seems they laid their dead, and where the Jews sometimes had idolatrous altars; and where the Christians, in the apostolic age, had often their meetings for worship. Acts 9: 37. 20: 8, and 1: 13. 2 Kings 23: 12. Some were for beds, others for entertaining guests, at the three solemn feasts or on other occasions.—Matt. 9: 15. 2 Kings 6: 12. Mark 9: 14. God's *chambers* are clouds, where he lays up his treasures of rain, snow, hail, wind; and where he mysteriously displays his wisdom and power. Psalm 104: 3—13. To apply ourselves to earnest prayer and supplication, and to depend on God's promises, perfections, and providence for special protection, is to *enter into our chambers*, that we may be safe, as the Hebrews were in their houses, from the destroying angel. Isa. 26: 20. The *chambers of the south* are the constellations or clusters of stars belonging to the southern part of the firmament, which are often hid from us, and whose appearance is ordinarily attended with storms. Job 9: 9.—*Brown*.

**CHAMBERLAIN**; (1.) a keeper of the king's bed-chamber; or a steward. Esth. 1: 10. (2.) City-treasurer. Rom. 16: 23.—*Brown*.

**CHAMOIS**. Our translators have evidently erred in inserting the chamois in Dent. 14: 5. The Hebrew word is *tzamor*, which the LXX render “Camelopardalis;” the Vulgate and the Arabic do the same, the latter rendering “Ziraffe.” The ziraffe, or giraffe, however, being a native of the torrid zone, and of southern Africa, it is equally unlikely that it should be abundant in Judea, and used as an article of food, as that the chamois which inhabits the chilly regions of mountains only, and seeks their most retired heights, to shelter it from the warmth of summer, preferring those cool retreats where snow and ice prevail, should be known among the population of Israel. We must yet wait for authorities to justify a conclusive opinion on this animal. The class of antelopes bids fairest to contain it.—*Calmet*.

**CHANCEL**; a particular part of the fabric of a church. Eusebius, describing that of Panlinus, says, “It was divided from the rest by certain rails of wood, curiously and artificially wrought in the form of net-work, to make it inaccessible to the multitude.” These rails the Latins call *cancelli*, whence comes the English word *cancel*.

The *chancel* in England is the rector's freehold, and part of his glebe, and therefore he is obliged to repair it; but where the rectory is inappropriate, the impropricator must do it.—*Hend. Buck*.

**CHANCELLOR**; a lay officer under a bishop, who is judge of his court. In the ages after Constantine, the bishop had those officers, who were called church lawyers, and were bred up in the knowledge of the civil and canon law: their business was to assist the bishop in his diocese.

We read of no chancellors in England during all the Saxon reigns, nor after the conquest, till the reign of Henry II., but that king requiring the attendance of the bishops in his councils of state, and other public affairs, it was thought necessary to substitute chancellors in their room for the despatch of those causes which were proper for their jurisdiction.

A bishop's chancellor hath his authority from the law; and his jurisdiction is not, like that of a commissary, limited to a certain place, and certain causes, but extended throughout the whole diocese, and to all ecclesiastical matters; not only for reformation of manners, in punishment of criminals, but in all cases concerning marriages, last wills, administrations, &c.—*Hend. Buck*.

**CHANDLER**, (DR. SAMUEL,) was born at Hungerford, in 1693. At an early age his genius and wonderful abilities were very conspicuous to his delighted and admiring friends. His father being a dissenting minister of great piety, young Chandler was early taught those lessons of religion, which afterwards, when in operation, threw such a radiance around him, as dimmed the lustre of his other

rare and brilliant acquirements. His excellent and pious father, desirous that he should also proclaim tidings of peace and good-will towards men, placed him at a respectable academy at Bridgewater, where his moral and religious character would be attended to. There, however, he did not long remain, but was removed to Gloucester, and placed under the judicious guidance of Mr. Samuel Jones, a dissenting minister of very considerable attainments and sound judgment. Under that excellent individual, Chandler greatly improved his understanding; received serious and permanent impressions, as to the concerns of his everlasting welfare; studied attentively; read with seriousness; and, in a few years became alike a Christian, and a classical, biblical, and oriental scholar.

The time, however, at length arrived, when Mr. Chandler was compelled to leave the instructions and guidance of this excellent tutor, for the more trying duties of life. Then indeed he discovered, as he appreciated, the advantages of those acquirements and habits and principles, received while under his peculiar care: and in July, 1714, he entered on the important work of the Christian ministry. In 1716, he was chosen minister of the Presbyterian congregation at Peckham, near London. At that place his labors were useful and valuable. It was there he entered into the conjugal state, and was blessed with a numerous family; when his joys were damped, and his prospects in some degree blighted by the South sea scheme of 1720, in which he lost the whole of the fortune received with his wife. This unforeseen circumstance, united to the demands of a young family, and to the comparative smallness of the salary he received from his congregation, compelled him to engage in the trade of a bookseller; and he continued in that business for three years.

In the course of the year 1717, a weekly lecture was instituted at the Old Jewry, for the winter, which was to be delivered half a year, by two of the most eminent ministers of that day. Mr. Chandler and the famous Dr. Lardner were appointed. The subjects given to discuss were the evidences of natural and revealed religion; and they were required to answer the principal objections made to Christianity. Those sermons he afterwards enlarged, and published in the form of a treatise, in 1725, under the title of "A Vindication of the Christian Religion, in two parts; 1st, A Discourse of the Nature and Use of Miracles; and 2nd, An Answer to a late Book, entitled 'A Discourse of the Grounds and Reasons of the Christian Religion.'" A copy of that work he forwarded to archbishop Wake, who eulogized it, in a letter to Mr. Chandler, in terms the most flattering and sincere. For this production Mr. Chandler gained considerable and deserved reputation; and in consequence of it, he was requested to become minister of the congregation in the Old Jewry. That invitation he accepted, and there continued to labor for forty-one years. Mr. Chandler was frequently requested to accept a diploma; but the honor, from modesty, he for a long time refused to accept. He, however, some time afterwards received it, being conferred on him with every mark of respect by the two universities of Edinburgh and Glasgow. He was shortly afterwards elected F. R. S. and A. S. S.

In the year 1760, he preached and published a sermon on the death of George the Second, and in it compared that monarch with king David. This was speedily attacked by some enemies to Christianity, who ventured impudently to assert, that David and Nero were more similar, and, indeed, actually compared them. Conduct so wicked, Dr. Chandler determined to expose; and in the course of the next year, he published a "Review of the History of the Man after God's own heart;" and which was succeeded by a larger work, in two volumes octavo, under the following title, "A Critical History of the Life of King David; the chief objections of Mr. Bayle, and others, against the character of this Prince, wherein the Scriptural Account of Him, and the Occurrences of his Reign, are Examined and Refuted, and the Psalms which refer to him Explained." This work was justly regarded as far superior to all his other productions; and posterity has ratified the approbation of prior generations.

The health of Dr. Chandler now rapidly declined: he had long been the subject of a very painful disorder,

which he bore with the piety and fortitude of a Christian, waiting to be released from a body, which incumbered a spirit of such dignity and purity. He expired on the eighth of May, 1766, at the advanced age of seventy-three, and was interred in Bunhill Fields burying-ground. His remains were attended by many eminent ministers, who, during his life, appreciated his merits, and at his death paid him those honors which his virtues and piety so justly deserved. Dr. Chandler was the first who established the fund for the relief of the widows and orphans of poor Protestant dissenting ministers. His charities were as extensive as his income would admit, and as his domestic demands rendered prudent. See Life of Chandler.—*Jones's Chris. Biog.*

**CHANGE.** Antichrist *changes times and laws*, when he alters the constitutions and laws of Christ's church, and pretends to make things holy or profane as he pleases. Dan. 7: 25. Night is changed into day, when men can obtain no rest or sleep therein. Job 17: 12. *Changes and war against men*, denote afflictive alterations of their circumstances. Job 10: 17. Psalm 55: 19. Joshua the high-priest's *change of raiment*, does not merely denote the putting on a suit of fine clothes instead of his filthy ones, but the removal of sin, through the imputation of our Savior's finished obedience and suffering, and the qualifying of him to be a faithful high-priest. Zech. 3: 4. The living at the last day are changed, when their bodies are rendered immortal. 1 Cor. 15: 51.—*Broten.*

**CHANT**, is used for the vocal music of churches. In church history we meet with divers kinds of these; as, 1. *Chant Ambrosian*, established by St. Ambrose; 2. *Chant Gregorian*, introduced by pope Gregory the Great, who established schools of chanters, and corrected the church music. This, at first, was called the *Roman* song; afterwards the *plain* song, as the choir and people sing in unison.—*Hend. Buck.*

**CHANTRY**; a little chapel, or particular altar, in a cathedral church, built and endowed for the maintenance of a priest to *sing* masses, in order to release the soul of the donor out of purgatory. There were many of these in England before the reformation; and any man might build a chantry without the leave of the bishop. In the thirty-seventh year of Henry VIII. the chantries were given to the king, who had power to issue commissions to seize those endowments; but that being the last year of his reign, several chantries escaped being seized by virtue of those commissions; but they were afterwards vested in his successor, Edward VI.—*Hend. Buck.*

**CHAOS**; according to the signification of the word, the vast void, or the confused mass of elements, from which, in the opinion of certain ancient philosophers, the world was formed. In later times, the word is used to denote the unformed mass of primeval matter described in Gen. 1: 2, which was reduced to order and beauty by the power of the Creator.—*Hend. Buck.*

**CHAPEL**; a place of divine worship so called. The word is derived from the Latin *capella*. In former times, when the kings of France were engaged in war, they always carried St. Martin's hat into the field, which was kept in a tent as a precious relic; from whence the place was called *capella*, and the priests, who had the custody of the tent, *capellani*. Afterwards the word *capella* became applied to private *oratories*.

There are various kinds of chapels in Britain. 1. Domestic chapels, built by noblemen or gentlemen for private worship in their families. 2. Free chapels, such as are founded by kings of England. They are free from all episcopal jurisdiction, and only to be visited by the founder and his successors, which is done by the lord chancellor: yet the king may license any subject to build and endow a chapel, and by letters patent exempt it from the visitation of the ordinary. 3. Chapels in universities, belonging to particular universities. 4. Chapels of ease, built for the ease of one or more parishioners that dwell too far from the church, and are served by inferior curates, provided for at the charge of the rector, or of such as have benefit by it, as the composition or custom is. 5. Parochial chapels, which differ from parish churches only in name: they are generally small, and the inhabitants within the district few. If there be a presentation

*ad ecclesiam* instead of *capellam*, and an admission and institution upon it, it is no longer a chapel, but a church for themselves and families. 6. Chapels which adjoin to and are part of the church: such were formerly built by honorable persons as burying places. 7. The places of worship used by the Methodists and Protestant dissenters, otherwise denominated meeting-houses, are now almost universally called *chapels*; with respect to which it is required by law, that they shall be certified in the court of quarter sessions, or to the bishop's court, when, on the payment of a small sum, the registration takes place. The doors are not permitted to be kept locked during the time of worship; and, to prevent the congregation from being disturbed, whoever molests it, or interrupts the worship, is, on conviction at the sessions, to forfeit twenty pounds by statute 1 of William and Mary.—*Hend. Buck.*

**CHAPELS, UNION**; places of worship in which the church of England service is performed in the morning, and the usual dissenting mode of worship is used in the evening. They were designed to unite persons of both parties: hence their name.—*Hend. Buck.*

**CHAPTERS**; ornaments on the tops of pillars, walls, &c., somewhat resembling a human head. Exod. 36: 38. 1 Kings 7: 16.

**CHAPLAIN**; a person who performs divine service in a chapel, or is retained in the service of some family to perform divine service.

The origin of the term is generally explained in the following manner:—Bishop Martin is said to have worn a hood (*capa*), which was regarded as possessing miraculous powers, and was, therefore, preserved after his death in a separate house, called, from this hood, *capella* (chapel), and the person stationed in the chapel to show it to superstitious spectators was termed *chaplain*. Charlemagne is reported to have possessed St. Martin's hood among the relics, and to have erected a chapel, called by the name of St. Martin, at the place in Germany where Fürth afterwards arose. He also built similar chapels at Nuremberg and Altenfurch. Another less probable derivation of the word deduces it indeed from *capella*, but explains it to signify the box in which the Romish missionaries carried the requisites for celebrating the mass, who were thence denominated chaplains.

According to a statute of Henry VIII. the persons vested with the power of retaining chaplains, together with the number each is allowed to qualify, are as follow:—an archbishop, eight; a duke, or bishop, six; marquis or earl, five; viscount, four; baron, knight of the garter, or lord chancellor, three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's house, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief justice of the king's bench, and warden of the cinque ports, each one. All these chaplains may purchase a license or dispensation, and take two benefices, with cure of souls. A chaplain must be retained by letters testimonial under hand and seal, for it is not sufficient that he serve as chaplain in the family.

In England, there are forty-eight chaplains to the king, who wait four each month, preach in the chapel, read the service to the family, and to the king in his private oratory, and say grace in the absence of the clerk of the closet. While in waiting, they have a table and attendance, but no salary. In Scotland, the king has six chaplains with a salary of fifty pounds each; three of them having, in addition, the deanery of the chapel royal divided between them, making up above one hundred pounds to each. Their only duty at present is to say prayers at the election of peers for Scotland to sit in parliament.—*Hend. Buck.*

**CHAPLET**; a certain instrument of monkish piety, made use of by the Roman Catholics, Greeks, Armenians, and other eastern communions. It is a string of beads, by which they measure, or count, the number of their prayers. The invention of it is ascribed, by the historians of the crusades, to Peter the Hermit, who first taught those warriors to pray by *tale*. St. Dominic, founder of the Dominicans, greatly raised the credit of this devout instrument, by giving out that the blessed Virgin had brought him one from heaven. If Peter the Hermit

first taught it the Roman Catholics, it is probable he himself borrowed it from the Turks, who to this day, make use of a chaplet, or strings of beads, in their prayers; and the Turks seem to have had it from the East Indians, who likewise make use of a kind of chaplet. It is also used by the Lamas.—*Hend. Buck.*

**CHAPTER**; from the Latin *caput*, head, signifies,—

1. One of the principal divisions of a book, and in reference to the Bible, one of the larger sections into which its books are divided. This division, as well as that consisting of verses, was introduced to facilitate reference, and not to indicate any natural or accurate division of the subjects treated in the books. The invention has been by some ascribed to Lanfranc, by others to Langton, both archbishops of Canterbury; but it is now pretty generally agreed that the real inventor was Hugo de St. Caro, or Cher, who lived in the thirteenth century, and wrote a commentary on the Scriptures, and first introduced it, when preparing a concordance of the Latin Vulgate.

2. A community of ecclesiastics belonging to a cathedral or collegiate church. The chief or head of the chapter is the dean: the body consists of canons or prebends. In England, as elsewhere, the deans and chapters had the right to choose the bishops; but Henry VIII. assumed this right as a prerogative of the crown. The chapter has now no longer a place in the administration of the diocese during the life of the bishop, but succeeds to the whole episcopal jurisdiction during the vacancy of the see. In Prussia, Protestant bishops have been lately elected, and still more recently an archbishop, without the vote of a chapter, by a mere order of government.—*Hend. Buck.*

**CHAPTERS**. The New Testament was early portioned out into certain divisions, which appear under various names. The custom of reading it publicly in the Christian assemblies after the law and the prophets, would soon cause such divisions to be applied to it. The law and the prophets were for this end already divided into *parashim* and *haptarath*, and the New Testament could not long remain without being treated in the same way. The distribution into church-lessons was indeed the oldest that took place in it. The Christian teachers gave the name of *pericopes* to the sections read as lessons by the Jews. Justin Martyr avails himself of this expression, when he quotes prophetic passages. Such is the case also in Clemens of Alexandria; but this writer also gives the name of *perikopai* to larger sections of the Gospels and St. Paul's Epistles. *Pericopes* therefore were nothing else but *anagnōsmata*, church-lessons, or sections of the New Testament, which were read in the assemblies after Moses and the prophets. In the third century, another division also into *perikopai*, or chapters, occurs. Dionysius of Alexandria speaks of them in reference to the Apocalypse, and the controversies respecting it. Some, says he, went through the whole book, from chapter to chapter, to show that it bore no sense. In the fifth century, Euthalius produced again a division into chapters, which was accounted his invention. He himself however lays claim to nothing more than having composed the summaries of the contents of the chapters in the Acts of the Apostles and the Catholic Epistles.

Such in older times was the practice in Asia also; for Justin says, that the believers there assemble themselves for prayer and reading on Sunday only, *en tē tou hēliou hēmera*. Since then, the whole New Testament was distributed into so few sections, these must necessarily have been great, and a *pericope* in Euthalius sometimes includes in it four, five, and even six chapters.

Our present chapters come, as it is well known, from cardinal Hugo de St. Cher, who in the thirteenth century composed a concordance, and to this end distributed the Bible according to his own discretion into smaller portions. They are now moreover generally admitted in the editions of the Hebrew and Greek texts. The verses, however, are from Robert Stephens, who first introduced them in his edition of the New Testament, A. D. 1551. His son, Henry Stevens, was the first to record this for the information of posterity, in the preface to his Greek Concordance to the New Testament; in which he says, that two facts connected with it equally demand our ad-

miration: "The first is, that my father, while travelling from Paris to Lyons, finished this division of each chapter into verses, and indeed the greater part of it (*inter equitandum*) in the course of his journey. The second fact is, that, a short time prior to this journey, while he had the matter still in contemplation, almost all those to whom he mentioned it told him plainly that he was an indiscreet man, as though he had a wish to spend his time and labor on an affair which would prove utterly useless, and which would not obtain for him any commendation, but on the contrary, would expose him to much ridicule. But behold the result: in opposition to the opinion which condemned and discountenanced my father's undertaking, as soon as his invention was published, every edition of the New Testament, whether in the Greek, Latin, French, German, or in any other language, which did not adopt it, was immediately discarded."—*Watson*.

CHAPTERS, THE THREE; an appellation given in the sixth century to the following productions:—The writings of Theodore of Mopsuestia. 2. The books which Theodore of Cyrus wrote against the twelve anathemas which Cyril had published against the Nestorians. 3. The letter which Ibas of Edessa had written concerning the council of Ephesus, and the condemnation of Nestorius. These writings being supposed to favor the Nestorian doctrine, Theodore, bishop of Cæsarea, who was a zealous Monophysite, prevailed on the emperor Justinian to publish an edict in the year 544, in which they were ordered to be condemned. This edict was opposed by the African and Western bishops, especially by Vigilius, the Roman pontiff; the consequence of which was that the pontiff was ordered to appear at Constantinople, where he first rejected, and then retracted his rejection of the chapters. They were afterwards condemned anew by Justinian.—*Hend. Buck*.

CHARGE: 1. A sermon preached by the bishop to his clergy. 2. Among Dissenters, it is a sermon preached, or an address delivered, to a minister at his ordination, generally by some aged or able preacher, and containing a view of the Christian ministry in its nature, duties, trials, and encouragements.—*Hend. Buck*.

CHARIOTS OF WAR. The Scripture speaks of two sorts of these chariots, one for princes and generals to ride in, the other used to break the enemy's battalions, by letting them loose armed with iron, which made dreadful havoc among the troops. The most ancient chariots of which we have any notice are Pharaoh's, which were overwhelmed in the Red sea, Exod. 14: 7. The Canaanites, whom Joshua engaged at the waters of Merom, had cavalry and a multitude of chariots, Josh. 11: 4. Sisera, the general of Jabin, king of Hazor, had nine hundred chariots of iron in his army, Judges 4: 3. The tribe of Judah could not get possession of all the lands of their lot, because the ancient inhabitants of the country were strong in chariots of iron. The Philistines, in the war carried on by them against Saul, had thirty thousand chariots, and six thousand horsemen, 1 Sam. 13: 5. David, having taken one thousand chariots of war from Hadozer, king of Syria, hamstringed the horses, and burned nine hundred chariots, reserving only one hundred to himself, 2 Sam. 8: 4. Solomon had a considerable number of chariots, but we know of no military expedition in which they were employed, 1 Kings 10: 26. As Judea was a very mountainous country, chariots could be of no great use there, except in the plains; and the Hebrews often evaded them by fighting on the mountains. The kings of the Hebrews, when they went to war, were themselves generally mounted in chariots, from which they fought, and issued their orders; and there was always a second chariot empty, which followed each of them, that if the first was broken, he might ascend the other, 2 Chron. 34: 24. Chariots were sometimes consecrated to the sun; and the Scripture observes, that Josiah burned those which had been dedicated to the sun by his predecessors, 2 Kings 23: 11. This superstitious custom was borrowed from the heathens, and principally from the Persians.—*Watson*.

CHARITY; one of the three grand theological graces, consisting in the love of God and our neighbor, or the habit or disposition of loving God with all our heart, and

our neighbor as ourselves. "Charity," says an able writer, "consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations often do, untouched and cold; neither is it confined to that indolent good-nature which makes us rest satisfied with being free from inveterate malice, or ill will to our fellow-creatures, without prompting us to be of service to any. True charity is an active principle. It is not properly a single virtue, but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candor, forbearance, generosity, compassion, and liberality, flow as so many native streams. From general goodwill to all, it extends its influence, particularly to those with whom we stand in nearest connexion, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associations of neighborhood, relations, and friends, and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous undistinguishing affection which gives every man an equal title to our love. Charity, if we should endeavor to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who offend and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies it inspires forgiveness and humanity. It breathes universal candor and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents, it is care and attention; in children, it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men; not a meteor which occasionally glares, but a luminary, which in its orderly and regular course dispenses a benignant influence."

Charity, considered as a Christian grace, ought in our translation, in order to avoid mistake, to have been translated *love*. It is the love of God, and the love of our neighbor flowing from the love of God, and is described with wonderful copiousness, felicity, and even grandeur, by St. Paul, (1 Cor. 13:) a portion of Scripture which, as it shows the habitual temper of a true Christian, cannot be too frequently referred to for self-examination, and ought to be constantly present to us as our rule. In the popular sense, charity is almsgiving; a duty of practical Christianity which is solemnly enjoined, and to which special promises are annexed. See *Barron's Works*, vol. i. ser. 27, 28; *Blair's Ser.*, vol. iv. ser. 2; *Scott's Ser.*, ser. 14; *Tillotson's Ser.*, ser. 158; *Paley's Mor. Phil.*, vol. i. p. 231; and article *LOVE*.—*Hend. Buck*; *Watson*.

CHARLOTTE, (PRINCESS,) daughter of George IV., and heiress apparent to the throne of Great Britain and Ireland, was born 1795, and died Nov. 6, 1817, aged 22. She was married to Leopold, prince of Saxe-Coburg; and her untimely death in connexion with that of her infant child, clothed the nation in mourning, changed the succession of the throne, and drew forth, among other able funeral discourses, one by the Rev. Robert Hall, which is a master-piece of eloquence, probably never equalled on any similar occasion. When informed of the death of her child a little before her own, she said, "I feel it as a mother naturally should!"—adding, "It is the will of God! praise to Him in all things!" Mr. Hall mentions as traits of her character, "that she visited the abodes of the poor, and learned to weep with those who weep; that surrounded with the fascinations of pleasure, she was not inebriated by its charms; that she resisted the strongest temptations to pride, preserved her ears open to truth, was impatient of the voice of flattery: in a word, that she sought and cherished the inspirations of piety, and walked humbly with her God. This is fruit which sur-

vives when the flower withers—the only ornaments and treasures we can carry into eternity.”—*Clusoid; Works of Robt. Hall, vol. i. 189.*

**CHARM**; a kind of spell, supposed by the ignorant to have an irresistible influence, by means of the concurrence of some infernal power, both on the minds, lives, and properties of those whom it has for its object.

“Certain vain ceremonies,” says Dr. Doddridge, “which are commonly called charms, and seem to have no efficacy at all for producing the effects proposed by them, are to be avoided; seeing if there be indeed any real efficacy in them, it is generally probable they owe it to some bad cause; for one can hardly imagine that God should permit good angels in any extraordinary manner to interpose, or should immediately exert his own miraculous power on trifling occasions, and upon the performance of such idle tricks as are generally made the condition of receiving such benefits.” See *DIVINATION*.—*Hend. Buck.*

**CHARNOCK**, (STEPHEN, D. D.) was born in London, in the year 1628.—His father, Mr. Richard Charnock, was an eminent solicitor, descended from an ancient and respectable family in Lancashire. He received his earliest instructions from his father; and, when very young, he entered upon a course of preparatory studies in Emmanuel college, Cambridge, under the tuition of Dr. William Sancroft. Whilst pursuing his literary studies at the university, his mind became enlightened, and his heart regenerated; and from that time to the end of his life, the consistency of his spirit and deportment, and the excellence of his general character, were evident to the world. On quitting that university, in the year celebrated for the commencement of the civil war between the unfortunate Charles and his parliament, Mr. Charnock commenced his labors as a Christian minister in Southwark, and was there, in the conversion of several persons, by means of his preaching, honored with that decisive evidence of his usefulness which encouraged him to persevere in his appointed course with renewed ardor and hope. Southwark, he, however, soon quitted for New college, Oxford, where he obtained a fellowship from the visitors appointed by parliament; and in the year 1652, “became senior proctor of the university, and discharged the duties of his office with great reputation and applause.” When Mr. Charnock left the classic retirements of Oxford, he visited Ireland, and resided some time with Sir Henry Cromwell. During that time he preached once every Lord’s day, at Dublin, with great acceptance, to large, attentive, and improved congregations. At length, ejected by the act of uniformity, Mr. Charnock returned to England, and took up his residence in London, where he preached to congregations of dissenters for the period of fifteen years. Those sermons now constitute the principal part of his works; and whilst on the *doctrines* they contain, being decidedly Calvinistic, a variety of opinions are entertained, yet it is universally admitted that they are distinguished by great originality and genius, and are well deserving of the widely-spread attention they have so long received. His reasonings are nervous, and his appeals affecting. His judgment was sound; his taste correct; his imagination lively; his piety undissembled. He was grave, without being dull, and perspicuous without being wearisome. His “Treatise on the Attributes of God,” is acknowledged to be incomparably the best in the English language. Useful was his life; but his usefulness has survived him. His works remain, to convince the judgment and reform the heart. The libraries of divines are incomplete without his works; and every theologian, controversialist, and biblical critic consults his writings, either to refute or admire them. His days were, however, comparatively few; for, at the age of fifty-two, he expired in London, and was buried in St. Michael’s church, Cornhill. As a man, he was distinguished for his learning, industry, gravity, and amiability of temper; and as a scholar, a theologian, and an author, for all that is venerable in erudition, great in learning, serious and wise in expression, and profound in knowledge. For further account of this learned and pious man, see his *Works*, and *Life* prefixed, by Edward Parsons; also Calamy’s *Non-conformists’ Memorial*.—*Jones’ Christ. Biog.*

**CHASIDIM**, or “**PIETISTS**,” a Jewish sect, which we

must not confound with the party who took the same name in the time of the Maccabees, and rendered themselves famous by the zeal with which they contended for the national institutions. This sect dates its origin no farther back than the year 1740, when its doctrines were first broached by Israel Baalsham, in the small country town of Plussty, in Poland. In the course of about twenty years, his fame, as an exorcist, and master of the cabala, spread to such a degree, that he obtained a great number of followers in Poland, Moldavia, and Wallachia. This rabbi gave out that he alone was possessed of the true mystery of the sacred name; that his soul at certain times left the body, in order to receive revelations in the world of spirits; and that he was endowed with miraculous powers, by which he was able to control events, both in the physical and intellectual world. His followers were taught to look to him for the absolution of every crime they might commit; to repress every thing like reflection on the doctrines of religion; to expect the immediate appearance of the Messiah; and, in sickness, to abstain from the use of medicine, assured that their spiritual guides, of whom several made their appearance on the death of the founder, were possessed of such merits as would procure for them instant recovery. The accusations of gross immorality brought against the members of this sect by the Lithuanian rabbi, Israel Loebel, have been called in question, and are supposed rather to have originated in prejudice, than to have any foundation in truth; but it is affirmed by one who has had the best opportunities of investigating, that their morals are most obnoxious, and that the representations that have been given of them are by no means exaggerated. They are not only at enmity with all the other Jews, but form the bitterest and most bigoted enemies of the Christian religion. They believe that the Messiah, whom they are hourly expecting, will be a mere man, but will come with such an effulgence of glory, as to produce a complete regeneration in the heart of every Jew, and deliver them thenceforth from every evil. To their rabbins, whom they honor with the name of *Zadiks*, or “*Righteous*,” they pay almost divine homage. The extravagance of their gestures during their public service entitles them to the appellation of the “*Jewish Jumpers*.” Working themselves up into ecstasies, they break out into fits of laughter, clap their hands, jump up and down the synagogue in the most frantic manner; and turning their faces towards heaven, they clench their fists, and, as it were, dare the Almighty to withhold from them the objects of their requests. This sect has so increased of late years, that in Russian Poland and European Turkey, it is reported to exceed in number that of the Rabbinites in these countries.—*Hend. Buck.*

**CHASTEN**; *chastise, correct.* (1.) To strike or afflict one for his advantage and correction; and to refuse, or despise *chastisement*, or correction, is to undervalue it, and be not reformed by it. Jer. 2: 30, and 7: 28. Heb. 12: 5. The overthrow of the Jewish nation by the Chaldeans, was the *chastisement of a cruel one*: it was very severe, and inflicted by cruel instruments. Jer. 30: 14. (2.) To punish in just wrath. Lev. 26: 28. Thus the *chastisement of our peace* was laid on Christ; that punishment by the bearing of which our reconciliation with God is effected, was laid on him as our surety. Isa. 53: 5. To *chasten one’s self*, is to be exercised before God, in self-abasement, fasting, and prayer. Dan. 10: 12. The Scriptures are for *correction*: by their powerful influence they pierce a man to the heart, and make him amend his evil courses. 2 Tim. 3: 16.—*Brown.*

**CHASTITY**; purity from fleshly lust. In men it is termed continence. See *CONTINENCE*. There is a chastity of speech, behavior, and imagination, as well as of body. Grove gives us the following rules for the conservation of chastity: 1. To keep ourselves fully employed in labors either of the body or the mind: idleness is frequently the introduction to sensuality. 2. To guard the senses, and avoid every thing which may be an incentive to lust. Does the free use of some meats and drinks make the body ungovernable? Does reading certain books debauch the imagination and inflame the passions? Do temptations often enter by the sight? Have public plays, dancing, effeminate music, idle songs, loose habits, and the like, the same effect? He who resolves upon chastity



cannot be ignorant what his duty is in all these and such like cases. 3. To implore the Divine Spirit, which is a spirit of purity; and by the utmost regard to his presence and operations to endeavor to retain him with us.—*Grove's Moral Philos.* p. 2, sec. 6; *Hend. Buck.*

CHAUCER, (GEOFFREY,) who has been called the day-star and the father of English poetry, is believed to have been born in London, in 1328, to have been educated both at Oxford and Cambridge, and to have studied law in the Temple. He was patronized by John of Gaunt, the sister of whose mistress he married. He was appointed to various lucrative offices, and more than once was sent upon missions to foreign countries. Having, however, imbibed the doctrines of Wickliffe, he was compelled to fly to Zealand, whence want of resources soon obliged him to return. Imprisonment awaited him at home, and he regained his liberty only by disclosures which drew down upon him the indignation of his party. At length, he recovered the pensions of which he had been deprived, and the remainder of his life was spent in retirement, first at Woodstock, and next at Donnington castle. He died in 1400, in London, to which city he had journeyed upon business. Considered merely with reference to his own merits, Chaucer ranks high among poets; compared with his predecessors, his contemporaries, and many of his successors, he is absolutely unrivalled. His great work, *The Canterbury Tales*, was not begun till he was far advanced in years; but it displays all the freshness, vigor, and variety of youth.—*Davenport.*

CHAUNCEY, (CHARLES,) second president of Harvard college, was born in England, in 1589. He received his grammar education at Westminster, and took the degree of M. D. at the university of Cambridge. He emigrated to New England in 1638, and after serving for a number of years in the ministry at Scituate, was appointed, in 1654, president of Harvard college. In this office he remained till his death, in 1671, performing all its duties with industrious fidelity. He was eminent as a physician, and was of opinion that there ought to be no distinction between physic and divinity.—*Davenport.*

CHAZINZARIANS; a sect which arose in Armenia, in the seventh century. They are so called from the Armenian word *chazus*, which signifies a cross, because they were charged with adoring the cross.—*Hend. Buck.*

CHEBĀR; a river of Assyria, which falls into the Euphrates, in the upper part of Mesopotamia. Ezek. 1: 1.—*Calmet.*

CHECKER-WORK; that in which the images of flowers, sprigs, leaves, and fruits are curiously wrought together. 1 Kings 7: 17.—*Brown.*

CHECKLEY, (SAMUEL,) minister in Boston, was graduated at Harvard college in 1715. He was ordained the first minister of the New South church in Summer street, November 22, 1719, and died December 1, 1769, in the fifty-first year of his ministry, aged seventy-three. In his preaching he was plain and evangelical. The great subject of his discourses was Jesus Christ, as a divine person, and as the end of the law for righteousness to all that believe. He frequently dwelt upon the fall of man, the necessity of the influences of the Spirit of God, the freeness and richness of divine grace, the necessity of regeneration, justification by faith, and faith as the gift of God. He was careful also to insist upon the importance of the Christian virtues. These he exhibited in his own life. Discountenancing all parade in religion, it gave him pleasure to encourage the humble and diffident. As he did not consider it of little importance what principles were embraced, he was tenacious of his sentiments. During his last sickness he enjoyed the supports of religion, and anticipated the blessedness of dwelling with his Savior, and with his pious friends, who had been called before him into eternity. Renouncing his own righteousness, he trusted only in the merits of Christ. He published a sermon on the death of king George I., 1727; of Rev. Wm. Waldron, 1727; of Lydia Hutchinson, 1748; at the election, 1755.—*Bowen's Fun. Sermon; Collect. Hist. Soc.* iii. 361; *Allen.*

CHEORLAOMER, king of the Elymæans, or Elamites, (i. e. either the Persians, or a people bordering on them,) was one of the four kings who confederated against

the five kings of the Pentapolis of Sodom, who had revolted from his power, A. M. 2092.—*Calmet.*

CHEEVER, (SAMUEL,) the first minister of Marblehead, was graduated at Harvard college in 1659. In November, 1668, he first visited the town, in which he was afterwards settled, when the people were few. He continued preaching with them sixteen years before his ordination, August 13, 1684. He received Mr. Barnard as his colleague in 1716. He died in 1724, when he was eighty-five years of age. Mr. Cheever possessed good abilities, and was a constant and zealous preacher, a man of peace and of a catholic mind. Never was he sick. For fifty years he was not taken off from his labors one Sabbath. When he died, the lamp of life fairly burned out. He felt no pain in his expiring moments. He published the election sermon, 1712.—*Coll. Hist. Soc.* viii. 65, 66; x. 168; *Allen.*

CHEMARIM. This word occurs only once in our version of the Bible: "I will cut off the remnant of Baal, and the name of the Chemarims (Chemarim) with the priests," Zeph. 1: 4; but it frequently occurs in the Hebrew, and is generally translated "priests of the idols," or "priests clothed in black," because *chamar* signifies blackness. By this word the best commentators understand the priests of false gods, and in particular the worshippers of fire, because they were, it is said, dressed in black. Le Clerc, however, declares against this last opinion. Our translators of the Bible would seem sometimes to understand by this word the idols or objects of worship, rather than their priests. This is also the opinion of Le Clerc. *Calmet* observes that *chamar* in Arabic signifies the moon, and that Isis is the same deity. "Among the priests of Isis," says *Calmet*, "were those called *melanephori*, that is, wearers of black; but it is uncertain whether this name was given them by reason of their dressing wholly in black, or because they wore a black shining veil in the processions of this goddess."—*Watson.*

CHEMOSH; an idol of the Moabites. Numb. 21: 29. The name is derived from a root which in Arabic signifies to hasten. For this reason, many believe Chemosh to be the sun, whose precipitate course might well procure it the name of swift. Some identify Chemosh with Ammon, and Macrobius shows that Ammon was the sun, whose rays were denoted by his horns. *Calmet* is of opinion that the god Hemanus and Apollo Chomens, mentioned by Strabo and Ammianus Marcellinus, was Chamos, or the sun. These deities were worshipped in many parts of the east. Some, from the resemblance of the Hebrew Chamos with the Greek Comos, have thought Chamos to signify Bacchus. Jerome and most interpreters consider Chamos and Peor as the same deity; but some think that Baal-Peor was Tammuz, or Adonis. To Chemosh, Solomon erected an altar upon the mount of Olives. 1 Kings 11: 7. As to the form of the idol Chemosh, the Scripture is silent: but if, according to Jerome, it were like Baal-Peor, it must have been of the beeve kind, as were, probably, all the Baals, though accompanied with various insignia. There can be little doubt that part of the religious services performed to Chemosh, as to Baal-Peor, consisted in revelling and drunkenness, obscenities and impurities of the grossest kinds. From Chemosh the Greeks seem to have derived their *Komos*, called by the Romans *Comos*, the god of feasting and revelling.—*Watson.*

CHEREM; (Heb.) the second sort of anathema among the Jews. The first (called *niddui*) is merely separation, or the lesser excommunication. The second, (*cherem*) or the greater excommunication, deprived the excommunicated person of most of the advantages or civil society. He could have no commerce with any one, could neither buy nor sell, except such things as are absolutely necessary to life, nor resort to the schools, nor enter into the synagogues; and no one was permitted to eat and drink with him. The sentence of *cherem* was to be pronounced by ten persons only, or at least in the presence of ten persons. But the excommunicated person might be absolved by three judges, or even by one, provided he were a doctor of the law. The form of this excommunication was loaded with a multitude of curses and imprecations, taken from different places of the Scripture. See ANATHEMA and EXCOMMUNICATION.—*Hend. Buck.*

**CHERETHIM.** Cherethim, or Cherethites, are denominations for the Philistines; "I will stretch out mine hand upon the Philistines, and will cut off the Cherethim, and destroy the remnant of the sea-coast." Ezek. 25: 16. Zephaniah, exclaiming against the Philistines, says, "Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites." Zeph. 2: 5. It is said, (1 Sam. 30: 14,) that the Amalekites invaded the south of the Cherethites; that is, of the Philistines David, and some of the kings, his successors, had guards called Cherethites and Perethites. 2 Sam. 15: 18. 20: 7. Calmet thinks that they were of the country of the Philistines; but several expositors of our own country are of a different opinion. "We can hardly suppose," say the latter, "that David would employ any of these uncircumcised people as his body-guard, or that the Israelitish soldiers would have patiently seen foreigners of that nation advanced to such places of honor and trust." It may, therefore, be inferred that the guards were called Cherethites, because they went with David into Philistia, where they continued with him all the time he was under the protection of Achish. These were the persons who accompanied David from the first, and who remained with him in his greatest distresses; and it is no wonder, if men of such approved fidelity should be chosen for his body-guard. Besides, it is not uncommon for soldiers to derive their names, not from the place of their nativity, but of their residence.—*Watson.*

**CHERTH;** a brook beyond Jordan, which falls into that river, below Bethsan. 1 Kings 17: 3. See **ELIJAH**.—*Calmet.*

**CHERUB;** plural **CHERUBIM**, *mighty ones*. It appears, from Gen. 3: 24, that this is a name given to angels; but whether it is the name of a distinct class of celestials, or designates the same order as the seraphim, we have no means of determining. But the term *cherubim* is also applied to those splendid figures which Moses was commanded to make and place at each end of the mercy-seat, or propitiatory, and which covered the ark with expanded wings in the most holy place of the Jewish tabernacle and temple. See Exodus 25: 18, 19. The original meaning of the term, and the shape or form of these, any further than that they were *alata animata*, "winged creatures," is not certainly known. The opinion of Grotius that they were figures much like that of a calf; and of Bochart and Spencer that they were more like the figure of an ox than any thing besides, is as groundless as it is gross. Josephus says they were extraordinary creatures, of a figure unknown to mankind. The opinion of most critics, taken, it seems, from Ezek. 1: 9, 10, is, that they were figures composed of parts of various creatures; as a man, a lion, an ox, an eagle. But certainly we have no decided proof that the figures placed in the holy of holies in the tabernacle, were of the same form with those symbolic representations described by Ezekiel. The contrary, indeed, seems rather indicated, because they looked down upon the mercy-seat, which is an attribute not well adapted to a four-faced creature, like the emblematical cherubim seen by Ezekiel.

The cherubim of the sanctuary were two in number; one at each end of the mercy-seat; which, with the ark, was placed exactly in the middle, between the north and the south sides of the tabernacle. It was here that atonement was made, and that God was rendered propitious by the high-priest sprinkling the blood upon and before the mercy-seat. Lev. 16: 14, 15. Here the glory of God appeared, and here he met his high-priest, and by him his people; (Exod. 25: 22; Num. 7: 89:;) and from hence he gave forth his oracles; whence the whole holy place was called *debir*, the oracle. These cherubim, it must be observed, had feet whereon they stood, (2 Chron. 3: 13:;) and their feet were joined, in one continued beaten work, to the ends of the mercy-seat which covered the ark: so that they were wholly over or above it. Those in the tabernacle were of beaten gold, being but of small dimensions, (Exod. 25: 18:;) but those in the temple of Solomon were made of the wood of the olive tree overlaid with gold; for they were very large, extending their wings to the whole breadth of the oracle, which was twenty cubits. 1 Kings 6: 23—28; 2 Chron. 3: 10—13. They are called "cherubim of glory," not merely or chiefly on account of

the matter or formation of them, but because they had the glory of God, or the glorious symbol of his presence, "the shechinah," resting between them. As this glory abode in the inward tabernacle, and as the figures of the cherubim represented the angels who surround the manifestation of the divine presence in the world above, that tabernacle was rendered a fit image of the court of heaven, in which light it is considered every where in the Epistle to the Hebrews. See chapters 4: 14; 8: 1; 9: 8, 9, 23, 24; 12: 22, 23.

The cherubim, it is true, have been considered by the disciples of Mr. Hutchinson as designed emblems of Jehovah himself, or rather of the Trinity of persons in the godhead, with man taken into the divine essence. But that God, who is a pure Spirit, without parts or passions, perfectly separate and remote from all matter, should command Moses to make material and visible images or emblematical representations of himself, is utterly improbable: especially considering that he had repeatedly, expressly, and solemnly forbidden every thing of this kind in the second commandment of the moral law, delivered from mount Sinai, amidst thunder and lightning, "blackness, darkness, and tempest," pronouncing with an audible and awful voice, while "the whole mount quaked greatly, and the sound of the trumpet waxed louder and louder, Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth." Hence, also, the solemn caution of Moses, Deut. 4: 15, &c. Add to this, that in most or all of the places where the cherubim are mentioned in the Scriptures, God is expressly distinguished from them. Thus, "He," the Lord, "placed at the east of the garden cherubim, and a flaming sword." Gen. 3: 24. "He rode on a cherub and did fly." Psalm 18: 10. "He sitteth between the cherubim." Psalm 99: 1. "He dwelleth between the cherubim." Psalm 80: 1. We also read of "the glory of the God of Israel going up, from the cherub whereupon he was, to the threshold of the house." Ezek. 9: 3. And again, "The glory of the Lord went up from the cherub, and the court was full of the brightness of the Lord's glory." Ezek. 10: 4. And again, "The glory of the Lord departed from off the threshold, and stood over the cherubim." Ezek. 10: 18. In all these passages, the glory of the Lord, that is, the shechinah, the glorious symbol of his presence, is distinguished from the cherubim; and not the least intimation is given in these passages, or any others, of the Scripture, that the cherubim were images or emblematical representations of him. Mr. Parkhurst's laborious effort to establish Mr. Hutchinson's opinion on the subject of the cherubim, in his Hebrew Lexicon, *sub voce*, is so obviously fanciful and contradictory, that few will be converted to this strange opinion.

It seems much more probable that, as most eminent divines have supposed, the cherubim represented the angels who surround the divine presence in heaven. Accordingly, they had their faces turned towards the mercy-seat, where God was supposed to dwell, whose glory the angels in heaven always behold, and upon which their eyes are continually fixed; as they are also upon Christ, the true propitiatory, which mystery of redemption they "desire," St. Peter tells us, "to look into," 1 Peter 1: 12; a circumstance evidently signified by the faces of the cherubim being turned inward, and their eyes fixed on the mercy-seat. We may here also observe that, allowing St. Peter in this passage to allude to the cherubic figures, which, from his mode of expression, can scarcely be doubted, this amounts to a strong presumption that the cherubim represented, not so much one order, as "the angels" in general, all of whom are said to "desire to look into" the subjects of human redemption, and to all whose orders, "the principalities and powers in heavenly places, the manifold wisdom of God is made known by the church." In Ezekiel, the cherubic figures are evidently connected with the dispensations of providence; and they have therefore appropriate forms, emblematical of the strength, wisdom, swiftness, and constancy, with which the holy angels minister in carrying on God's designs: but in the sanctuary they are connected with the administration of grace; and they are rather adoring beholders, than actors, and probably appeared under forms more simple. As to

thé "Living Ones" (*zōa*), improperly rendered "beasts" in our translation, (Rev. 4: 7), some think them an hieroglyphical representation, not of the qualities of angels, but of those of real Christians; especially of those in the suffering and active periods of the church. The first, a lion, signifying their undaunted courage, manifested in meeting with confidence the greatest sufferings; the second, a calf or ox, emblematical of unwearied patience; the third, with the face of a man, representing prudence and compassion; the fourth, a flying eagle, signifying activity and vigor. The four qualities thus emblematically set forth in these four living creatures, namely, undaunted courage, unwearied patience under sufferings, prudence united with kindness, and vigorous activity, are found, more or less, in the true members of Christ's church in every age and nation. Probably, however, like the "living creatures" in the vision of Ezekiel, they are emblematical of the ministrations of angels in what pertains to those providential events which more particularly concern the church.

The wheels described in Ezek. 1: 15—21, in connection with the cherubim, Mr. Taylor conceives to have been representative of the throne of the Deity; the construction—wheel within wheel—being for the purpose of their rolling every way with perfect readiness, and without any occasion of turning the whole machine. The cherubim having the conducting of this throne, it is obvious to remark how well adapted their figure was to their service;—their faces looking every way, so that there was no occasion for turning, (as a horse must,) in obedience to directions, to proceed to the right, or to the left, instead of going straight forward.

As much misapprehension respecting these appearances has arisen from the idea of the wheels and the cherubim being full of eyes, (Ezek. 1:) Mr. Taylor next endeavors to correct that mistake. It is surprising, he remarks, that when the same Hebrew word (*ain*) had been rendered *color*, in verses 4, 7, 16, 22, 27, it should, in verse 18, be rendered eyes. It means the glittering, splendid hues—the fugitive, reflected tints, those accidental concussions of colors, such as we see vibrate in some precious stones, which, seen in some lights, show certain colors, but seen in other lights, show other colors. This sense of the word is confirmed by the use of it in Numb. 11: 7; "the manna was like coriander seed, *itself*; but the eye of it—the reflected, glistering tint, which vibrated from it—was like to the eye—the glistering tint—of the bdellium." It would not be far from the truth, to say, that these eyes were of the nature of those we call eyes in a peacock's feather: i. e. that they were spots peculiarly embellished with colors; or streaks like those of the golden pheasant of China.—*Watson*; *Jones*; *Calmet*.

**CHERUBICAL HYMN**; an hymn of great note in the ancient Christian church. The original form of it, as it stands in the constitutions, was in these words: "Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory, who art blessed forever. Amen." This thrice repeating the word "holy" was in imitation of the seraphim in the vision of Isaiah. Afterwards, the church added some words to it, and sung it in this form: "Holy God, Holy Mighty, Holy Immortal, have mercy upon us." This form is ascribed to Proclus, bishop of Constantinople, and Theodosius the younger, A. D. 446. The church used this form to declare her faith in the Holy Trinity, applying the title of "Holy God" to the Father, "Holy Mighty" to the Son, and "Holy Immortal" to the Holy Ghost. Thus it continued till the emperor Anastasius, or, as some say, Peter Gnapheus, bishop of Antioch, caused the words "that was crucified for us," to be added to it: which was done with a view to introduce the heresy of the Theopaschites, who asserted that the divine nature itself suffered on the cross. To avoid this inconvenience, Calandio, bishop of Antioch, in the time of the emperor Zeno, made another addition to it, of the words "Christ our King," reading it thus: "Holy God, Holy Mighty, Holy Immortal, Christ our King, that was crucified for us, have mercy on us." These last additions occasioned great confusions and tumults in the eastern church, whilst the Constantinopolitan and western churches stiffly rejected them, and some, the better to maintain the old way of applying it to the whole Trinity, instead of the words, "crucified

for us," expressly said, "Holy Trinity, have mercy on us."

This hymn was chiefly sung in the middle of the communion service, as it is at this day in the communion service of the church of England. It is likewise called by the Greek name *trisagion*, i. e. "thrice holy," from the trine repetition of the word "holy."—*Hend. Buck*.

**CHESTNUT TREE**. This tree, which is mentioned only in Gen. 30: 37, and Ezek. 31: 8, is by the Septuagint and Jerome rendered *plane tree*; and Drusius, Hiller, and most of the modern interpreters render it the same. The name is derived from a root which signifies *nakedness*; and it is often observed of the plane tree, that the bark peels off from the trunk, leaving it naked, which peculiarity may have been the occasion of its Hebrew name. The son of Sirach says, "I grew up as a plane tree by the water." Ecclesiasticus 24: 14.—*Watson*.

**CHIDON**; the threshing-floor where Uzzah was suddenly struck dead. 1 Chron. 13: 9. In 2 Sam. 6: 6, it is called "the threshing-floor of Nachon"; but we know not whether the names of Nachon and Chidon are those of men or of places.—*Calmet*.

**CHILD**. Mothers, in the earliest times, suckled their offspring themselves, and that from thirty to thirty-six months. The day when the child was weaned was made a festival. Gen. 21: 8; Exod. 2: 7, 9; 1 Sam. 1: 22—24; 2 Chron. 31: 16; 2 Mac. 7: 27, 28; Matt. 21: 16. Nurses were employed, in case the mother died before the child was old enough to be weaned, and when from any circumstances she was unable to afford a sufficient supply of milk for its nourishment. In later ages, when matrons had become more delicate, and thought themselves too infirm to fulfil the duties which naturally devolved upon them, nurses were employed to take their place, and were reckoned among the principal members of the family. They are, accordingly, in consequence of the respectable station which they sustained, frequently mentioned in sacred history. Gen. 35: 8; 2 Kings 11: 2; 2 Chron. 22: 11. The sons remained till the fifth year in the care of the women; they then came into the father's hands, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of their country's religion. Deut. 6: 20—25; 7: 19; 11: 19. Those who wished to have them further instructed, provided they did not deem it preferable to employ private teachers, sent them away to some priest or Levite, who sometimes had a number of other children to instruct. It appears from 1 Sam. 1: 25—28, that there was a school near the holy tabernacle, dedicated to the instruction of youth. There had been many other schools of this kind, which had fallen into decay, but were restored again by the prophet Samuel; after whose time, the members of the seminaries in question, who were denominated by way of distinction "the sons of the prophets," acquired no little notoriety. Daughters rarely departed from the apartments appropriated to the females, except when they went out with an urn to draw water. They spent their time in learning those domestic and other arts, which are befitting a woman's situation and character, till they arrived at that period in life when they were to be sold, or, by a better fortune, given away in marriage. Prov. 31: 13; 2 Sam. 13: 7.

2. In Scripture, disciples are often called children or sons. Solomon, in his Proverbs, says to his disciple, "Hear, my son." The descendants of a man, how remote soever, are denominated his sons or children; as, "the children of Edom," "the children of Moab," "the children of Israel." Such expressions as, "the children of light," "the children of darkness," "the children of the kingdom," signify those who follow truth, those who remain in error, and those who belong to the church. Persons arrived at almost the age of maturity are sometimes called "children." Thus, Joseph is termed "the child," though he was at least sixteen years old, (Gen. 37: 30;) and Benjamin, even when above thirty, was so denominated. 44: 20. By the Jewish law, children were reckoned the property of their parents, who could sell them for seven years to pay their debts. Their creditors had also the power of compelling them to resort to this measure. The poor woman, whose oil Elisha increased so much as enabled her to pay her husband's debts, complained to the

prophet, that, her husband being dead, the creditor was come to take away her two sons to be bondmen. 2 Kings 4: 1.

"Children, or sons of God," is a name by which the angels are sometimes described: "There was a day when the sons of God came to present themselves before the Lord." Job 1: 6; 2: 1. Good men, in opposition to the wicked, are also thus denominated; the children of Seth's family, in opposition to those of Cain: "The sons of God saw the daughters of men." Gen. 6: 2. Judges, magistrates, priests, are also termed children of God: "I have said, Ye are gods, and all of you are the children of the Most High." Psalm 82: 6. The Israelites are called "sons of God," in opposition to the gentiles. Hosea 1: 10; John 11: 52. In the New Testament, believers are commonly called "children of God" by virtue of their adoption. St. Paul, in several places, extols the advantages of being adopted sons of God. Rom. 8: 14; Gal. 3: 26.

"Children, or sons of men," is a name given to Cain's family before the deluge, and, in particular, to the giants, who were violent men, and had corrupted their ways. Afterwards, the impious Israelites were thus called: "O ye sons of men, how long will ye love vanity?" Psalm 4: 2. "The sons of men, whose teeth are spears and arrows." 57: 4.—*Watson*.

**CHILD-BIRTH.** In oriental countries, child-birth is not an event of much difficulty; and mothers at such a season were originally the only assistants of their daughters, as any further aid was deemed unnecessary. Exod. 1: 19. In cases of more than ordinary difficulty, those matrons who had acquired some celebrity for skill and expertise on occasions of this kind, were invited in; and in this way there eventually rose into notice that class of women denominated midwives. The child was no sooner born than it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes. Ezek. 16: 4. It was the custom at a very ancient period, for the father, while music in the mean while was heard to sound, to elasp the new-born child to his bosom, and by this ceremony was understood to declare it to be his own. Gen. 50: 23; Job 3: 12; Psalm 22: 11. This practice was imitated by those wives who adopted the children of their maids. Gen. 16: 2; 30: 3—5. The birth-day of a son, especially, was made a festival, and on each successive year was celebrated with renewed demonstrations of festivity and joy. Gen. 40: 20; Job 1: 4; Matt. 14: 6. The messenger, who brought the news of the birth of a son, was received with joy, and rewarded with presents. Job 3: 3; Jer. 20: 15. This is the case at the present day in Persia.—*Watson*.

**CHILLINGWORTH, (WILLIAM,)** a divine and controversial theologian, was born at Oxford, in 1622, and educated at Trinity college, of which he became a fellow in 1628; was for a while a convert to the Catholic church, but returned to Protestantism; obtained the chancellorship of Salisbury, the prebend of Brixworth, and the mastership of Wigston's Hospital; espoused the royal cause, and acted as engineer at the siege of Gloucester; was taken prisoner at Arundel; and died, a captive, in 1644. His principal production is, *The Religion of Protestants a safe Way to Salvation*. His works, including his sermons, form a folio volume.—*Davenport*.

**CHILMAD;** a city of Asia. Ezek. 27: 23.

**CHILMAM,** 1. a son of Barzillai, the Gileadite, and one who followed David to Jerusalem, after the war with Absalom; and who was enriched by David, in consideration of his father Barzillai, whose generous assistance he had experienced. 2 Sam. 19: 37, 38. 2. A place near Bethlehem. Jer. 41: 17.—*Calmel*.

**CHINESE.** The religion of this great and ancient nation was certainly patriarchal, and supposed to be derived from Joktan, the brother of Peleg. Gen. 10: 26, 30. This has degenerated to paganism, which, among their *literati*, may be refined to a sort of philosophical atheism; but among the vulgar, is as gross idolatry as that of other heathen nations. The grand *Lama*, (see *LAMA*), or pope of the Chinese and Tartars, who resides at Thibet, in Tartary, is their visible deity, and treated with more distinction than the pope of Rome himself, in the zenith of his power, and is attended by twenty thousand priests, or *lamas*. In addition to this general system of religion,

which is founded on their sacred books, said to have descended from the skies, there are three grand sects, and those three are again subdivided into as many as Christianity itself. See *FO*; *LAOKIUM*; *CONFUCIUS*.

**CHIOS, or Coos;** an island in the Archipelago, between Lesbos and Samos, on the coast of Asia Minor, now called Scio. Paul passed this way as he sailed southward from Mitylene to Samos. Acts 20: 15.—*Calmel*.

**CHISLEU;** the third month of the Jewish civil year, and the ninth of their sacred, answering to our November and December. Neh. 1: 1. It contains thirty days.—*Watson*.

**CHITTIM;** the country, or countries, implied by this name in Scripture, are variously interpreted by historians and commentators. Chittim has been taken, by Hales and Lowth, for all the coasts and islands of the Mediterranean; which appears most consonant with the general use of the word by the different inspired writers.—*Watson*.

**CHIUN,** the same as the Arabic *Chevan*, the planet Saturn, which, as well as Mars, was worshipped by the Semitish nations as the source of evil. Remphan is the Coptic name of Saturn. Amos 5: 26. Acts 8: 43.—*Robinson's Calmet*.

**CHLOE;** a noted Christian woman at Corinth, perhaps a widow, as she is represented as head of her family, from some of which Paul received his information of the divisions at Corinth. 1 Cor. 1: 11.—*Brown*.

**CHOIR;** that part of a church, or cathedral, where the singers, or chorists, chant, or sing, divine service. The word, according to Isidore, is derived *à coronis circumstantium*, because, anciently, the chorists were disposed round the altar. It is properly the chancel.

In the first common-prayer book of king Edward VI. the rubric at the beginning of morning prayer ordered the priest, "being in the choir, to begin the Lord's prayer;" so that it was the custom of the minister to perform divine service at the upper end of the chancel near the altar. Against this, Bucer, by the direction of Calvin, made a great outcry, pretending "it was an anti-christian practice for the priest to say prayers only in the choir, a place peculiar to the clergy, and not in the body of the church among the people, who had as much right to divine worship as the clergy." This occasioned an alteration of the rubric, when the common-prayer book was revised in the fifth year of king Edward, and it was ordered, that prayers should be said in such part of the church, "where the people might best hear." However, at the accession of queen Elizabeth to the throne, the ancient practice was restored, with a dispensing power left in the ordinary of determining it otherwise if he saw just cause. Convenience at last prevailed, and by degrees introduced the custom of reading prayers in the body of the church, so that now service is no longer performed in the choir or chancel, excepting in cathedrals.—*Hend. Buck*.

**CHOOSE, ELECT.** (1.) To set apart a person or thing from among others to some particular use, office, or privilege. Exod. 17: 9; Ps. 25: 12. (2.) To renew or manifest a choice. Isa. 14: 1; 48: 10. (3.) To follow, imitate, delight in, and practise. Prov. 3: 31; 1: 29. *God chooses men's delusions, and brings their fears upon them, when he gives them up to their delusions as the just punishment of their sins.* Thus God gave up the Jews to their vain fancies, and brought on them the destruction by the Romans, which they, by the murder of our Savior, thought to evade. Isa. 66: 4; John 12: 50. **ELECTION** imports, (1.) God's act of choosing men to everlasting life. Rom. 9: 11; 1: 5, 28. (2.) The persons chosen to eternal life. Rom. 11: 7. See **ELECTION**.

**CHOSEN, ELECT;** selected among others to some honorable service or station. *Chosen warriors* are such as are picked out as the most valiant and skilful in an army, or as best adapted to some special enterprise of great pith and moment. Exod. 15: 4; Judg. 20: 16. The Hebrew nation was an *elect* or *chosen* people; God set them apart—not for their superior excellence—but for wise and gracious purposes of his own—to receive his word, preserve his worship, and prepare for the advent of his Son. Ps. 105: 43. Isa. 14: 4. Deut. 7: 7. 9: 6—29. 10: 14, 15. Neh. 9: 7. Jerusalem was *chosen*, as the place where God was pleased to fix the peculiar symbols of his presence, and the privileges consequent thereon; as the seat of his tem-

ple, sacrifices, &c. 1 Kings 11: 13. Christ is the *elect*, or *chosen* of God; from eternity he was set apart in the divine Mind as the only fit person to be our Mediator and Surety. Isa. 43: 1. 1 Pet. 2: 4. Christ's people, saved by him, are *elect* and *chosen*; in his eternal purpose God kindly separated them from the rest of mankind—not of merit, but of mercy—not from faith foreseen, but in order to faith bestowed—that they might through Christ, and for his sake, receive salvation; to the praise of his glorious grace, which prepares them afore unto glory, through sanctification of the Spirit and belief of the truth. 1 Pet. 1: 2. 2: 9. 5: 13. 2 John 1. Rev. 17: 14. Ephes. 1: 4. 2 Thess. 2: 13. For the sake of these, that none of them, in their persons or progenitors, may be cut off, are the days of vengeance on wicked nations shortened; no seducer can draw any of them fully and finally from the truth of the gospel; none can lay any valid charge against them before God; no injury done them shall pass unpunished; angels shall gather them all to Christ's right hand; and they shall infallibly obtain everlasting happiness. Matt. 24: 22, 24, 31. Mark 13: 20. John 15: 16, 19. Rom. 8: 33, and 11: 7. Luke 18: 7, 8. The apostles were *chosen*; fixed upon and set apart from others to bear witness to Christ, and execute all the functions pertaining to their high and sacred office. Acts 10: 41. 9: 15. 1: 24. John 6: 70.—*Brown*.

**CHORAZIN**; a town in Galilee, near to Capernaum, not far distant from Bethsaida, and consequently on the western shore of the sea of Galilee. Pococke speaks of a village called *Gerasi*, among the hills west of the place called *Telhoue*, ten or twelve miles north-north-east of Tiberias, and close to Capernaum. The natives, according to Dr. Richardson, call it *Chorasi*. It is upbraided by Christ for its impotence, Matt. 11: 21. Luke 10: 13.—*Calnet*.

**CHOREPISCOPI** (*tēs choras episcopoi*, bishops of the country.) In the ancient church, when the dioceses became enlarged by the conversions of pagans in the country and villages at a great distance from the city church, the bishops appointed themselves certain assistants, whom they called *chorepiscopi*, because by their office they were bishops of the country. There have been great disputes among the learned concerning this order, some thinking that they were mere presbyters; others that there were two sorts, some that had received episcopal ordination, and some that were presbyters only; others think that they were all bishops. See Campbell's Lectures on Eccl. Hist. Lect. viii.—*Hend. Buck*.

**CHRISM**; oil consecrated by the bishop, and used in the Romish and Greek churches in the administration of baptism, confirmation, ordination, and extreme unction.—*Hend. Buck*.

**CHRISOME**, in the office of baptism, was a white vesture, which the priest put upon the child, saying, "Take this white vesture for a token of innocency."—*H. Buck*.

**CHRIST**; the Lord and Savior of mankind. He is called Christ, or Messiah, because he is anointed, sent, and furnished by God to execute his mediatorial office. See **JESUS CHRIST**.—*Hend. Buck*.

**CHRISTIAN**; a term used in a more lax and vague sense to denote one who professes the religion of Christ, or who does not belong to any of the other divisions of mankind, such as Jews, Mahometans, deists, pagans, and atheists; or, in a more strict, scriptural, and theological sense, one who really believes the gospel, imbibes the spirit, is influenced by the grace, and obedient to the will of Christ. The former is merely political and conventional; the latter is sacred and proper.

The disciples and followers of Christ were first denominated Christians at Antioch, A. D. 42. They distinguished themselves, in the most remarkable manner, by their conduct and their virtues. The faithful, whom the preaching of St. Peter had converted, hearkened attentively to the exhortations of the apostles, who failed not carefully to instruct them as persons who were entering upon an entire new life. They attended the temple daily, doing nothing different from the other Jews, because it was yet not time to separate from them. But they made a still greater progress in virtue; for they sold all that they possessed, and distributed their goods to the wants of their brethren. The primitive Christians were not only remarkable for the consistency of their conduct, but were also very eminently

distinguished by the many miraculous gifts and graces bestowed by God upon them.

The Jews were the first and the most inveterate enemies the Christians had. They put them to death as often as they had it in their power; and when they revolted against the Romans, in the time of the emperor Adrian, Barchochebas, who was at the head of that revolt, employed against the Christians the most rigorous punishments to compel them to blaspheme and renounce Jesus Christ. And we find that even in the third century, they endeavored to get into their hands Christian women, in order to scourge and stone them in their synagogues. They cursed the Christians three times a day in their synagogues; and their rabbins would not suffer them to converse with Christians upon any occasion; nor were they contented to hate and detest them, but they despatched emissaries all over the world to defame the Christians, and spread all sorts of calumnies against them. They accused them, among other things, of worshipping the sun, and the head of an ass; they reproached them with idleness, and being a useless set of people. They charged them with treason, and endeavoring to erect a new monarchy against that of the Romans. They affirmed that in celebrating their mysteries, they used to kill a child, and eat his flesh. They accused them of the most shocking incests, and of intemperance in their feasts of charity. But the lives and behavior of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated that these accusations were mere calumny, and the effect of inveterate malice. Pliny the younger, who was governor of Pontus and Bithynia between the years 103 and 105, gives a very particular account of the Christians in that province, in a letter which he wrote to the emperor Trajan, of which the following is an extract: "I take the liberty, sir, to give you an account of every difficulty which arises to me: I have never been present at the examinations of the Christians; for which reason I know not what questions have been put to them, nor in what manner they have been punished. My behavior towards those who have been accused to me, has been this: I have interrogated them, in order to know whether they were really Christians. When they have confessed it, I have repeated the same question two or three times, threatening them with death if they did not renounce this religion. Those who have persisted in their confession, have been by my order led to punishment. I have even met with some Roman citizens guilty of this frenzy, whom, in regard to their quality, I have set apart from the rest, in order to send them to Rome. These persons declare that their whole crime, if they are guilty, consists in this: that on certain days they assemble before sunrise to sing alternately the praises of Christ, as of God; and to oblige themselves, by the performance of their religious rites, not to be guilty of theft or adultery, to observe inviolably their word, and to be true to their trust. This disposition has obliged me to endeavor to inform myself still further of this matter, by putting to the torture two of their women-servants, whom they called deaconesses; but I could learn nothing more from them than that the superstition of these people is as ridiculous as their attachment to it is astonishing."

It is easy to discover the cause of the many persecutions to which the Christians were exposed during the first three centuries. The purity of the Christian morality, directly opposite to the corruption of the pagans, was doubtless one of the most powerful motives of the public aversion. To this may be added the many calumnies unjustly spread about concerning them by their enemies, particularly the Jews; and this occasioned so strong a prejudice against them, that the pagans condemned them without inquiring into their doctrine, or permitting them to defend themselves. Besides, their worshipping Jesus Christ as God, was contrary to one of the most ancient laws of the Roman empire, which expressly forbade the acknowledging of any god which had not been approved of by the senate. But, notwithstanding the violent opposition made to the establishment of the Christian religion, it gained ground daily, and very soon made surprising progress in the Roman empire. In the third century, there were Christians in the senate, in the camp, in the palace; in short, every where

but in the temple and the theatres; they filled the towns, the country, and the islands. Men and women of all ages and conditions, and even those of the first dignities, embraced the faith; inasmuch that the pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that (as Tertullian expresses it) were they to have retired into another country, they would have left the Romans only a frightful solitude. For persecutions of the Christians, see the article PERSECUTION.

Christians are now divided into a variety of sects, the explanation of whose sentiments forms a great part of this volume. If it be inquired, whence arose these differences of opinion, we beg leave to refer to Mr. Fuller's "Essay on Truth," in the second volume of his Works, p. 681. The number of Christians now in the world, of all denominations, is variously calculated at from one hundred and seventy-five to two hundred and twenty-five millions.

Christians may be considered as *nominal* and *real*. There are vast numbers who are called Christians, not because they possess any love for Christ, but because they happen to be born in what is called a Christian country, educated by Christian parents, and sometimes attend Christian worship. There are also many whose minds are well informed respecting the Christian system, who prefer it to every other, and who make an open profession of it; and yet, after all, feel but little of the real power of Christianity. A *real Christian* is one whose understanding is enlightened by the influences of divine grace, who is convinced of the depravity of his nature, who sees his own inability to help himself, who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and that the Holy Spirit is the grand agent in applying the blessings of the gospel to his soul. His heart is renovated, and inclined to revere, honor, worship, trust in, and live to God. His affections are elevated above the world, and centre in God alone. He embraces him as his portion, loves him supremely, and is zealous in the defence and support of his cause. His temper is regulated, his powers roused to vigorous action, his thoughts spiritual, and his general deportment amiable and uniform. In fine, the *true Christian* character exceeds all others as much as the blaze of the meridian sun outshines the feeble light of the glow-worm.—*Hend. Buck.*

#### CHRISTIANITY; the religion of Christians.

I. CHRISTIANITY, *foundation of*.—Most, if not all, Christians, whatever their particular tenets may be, acknowledge the Scriptures of the Old and New Testaments as the sole foundation of their faith and practice. But as these books, or at least particular passages in them, have, from the ambiguity of language, been variously interpreted by different commentators, these diversities have given birth to a multiplicity of different sects. These, however, or, at least, the greatest number of them, appeal to the Scriptures of the Old and New Testaments as the ultimate standard—the only infallible rule of faith and manners. If asked by what authority these books claim an absolute right to determine the consciences and understandings of men with regard to what they should believe, and what they should do, they answer, that all Scripture, whether for doctrine, correction, or reproof, was given by immediate inspiration from God. If again interrogated how those books which they call Scriptures are authenticated, they reply, that the Old and New Testaments are proved to be the word of God, by evidences both internal and external. See § 2, and article REVELATION.

II. CHRISTIANITY, *evidences of the truth of*.—THE EXTERNAL EVIDENCES of the authenticity and divine authority of the Scriptures have been divided into *direct* and *collateral*. The direct evidences are such as arise from the nature, consistency, and probability of the facts; and from the simplicity, uniformity, competency, and fidelity of the testimonies by which they are supported. The collateral evidences are either the same occurrences supported by heathen testimonies, or others which concur with and corroborate the history of Christianity. ITS INTERNAL EVIDENCES arise either from its exact conformity with the character of God, from its aptitude to the frame and circumstances of man, or from those supernatural convictions and assistances which are impressed on the mind by the

immediate operation of the Divine Spirit. We shall here chiefly follow Dr. Doddridge, and endeavor to give some of the chief evidences which have been brought forward, and which every unprejudiced mind must confess are unanswerable.

First. Taking the matter merely in theory, it will appear highly probable that such a system as the gospel should be, indeed, a divine revelation.

1. The case of mankind is naturally such as to need a divine revelation, 1 John 5: 19. Rom. 1. Eph. 4. 2. There is from the light of nature considerable encouragement to hope that God would favor his creatures with so needful a blessing as a revelation appears. 3. We may easily conclude, that if a revelation were given, it would be introduced and transmitted in such a manner as Christianity is said to have been. 4. That the main doctrines of the gospel are of such a nature as we might in general suppose those of a divine revelation would be—rational, practical, and sublime.—Heb. 11: 6. Mark 12: 20. 1 Tim. 2: 5. Matt. 5: 48. Matt. 10: 29, 30. Phil. 4: 8. Rom. 2: 6, 40.

Secondly. It is, in fact, certain that Christianity is, indeed, a divine revelation: for, 1. The books of the New Testament, now in our hands, were written by the first preachers and publishers of Christianity. In proof of this, observe, 1. That it is certain that Christianity is not a new religion, but that it was maintained by great multitudes quickly after the time in which Jesus is said to have appeared. 2. That there was certainly such a person as Jesus of Nazareth, who was crucified at Jerusalem, when Pontius Pilate was governor there. 3. The first publishers of this religion wrote books which contained an account of the life and doctrine of Jesus their master, and which went by the name of those that now make up our New Testament. 4. That the books of the New Testament have been preserved, in the main, uncorrupted to the present time, in the original language in which they were written. 5. That the translation of them now in our hands may be depended upon as, in all things most material, agreeable to the original. Now, II. From allowing the New Testament to be genuine, according to the above proof, it will certainly follow that Christianity is a divine revelation; for, in the first place, it is exceedingly evident that the writers of the New Testament certainly knew whether the facts were true or false. John 1: 3. John 19: 27, 35. Acts 27: 7—9. 2. That the character of these writers, so far as we can judge by their works, seems to render them worthy of regard, and leaves no room to imagine they intended to deceive us. The manner in which they tell their story is most happily adapted to gain our belief. There is no air of declamation and harangue; nothing that looks like artifice and design; no apologies, no encomiums, no characters, no reflections, no digressions; but the facts are recounted with great simplicity, just as they seem to have happened; and those facts are left to speak for themselves. Their integrity likewise evidently appears in the freedom with which they mention those circumstances which might have exposed their Master and themselves to the greatest contempt amongst prejudiced and inconsiderate men, such as they knew they must generally expect to meet with. John 1: 45, 46. John 7: 52. Luke 2: 4, 7. Mark 6: 3. Matt. 8: 20. John 7: 48. It is certain that there are in their writings the most genuine traces not only of a plain and honest, but a most pious, and devout, a most benevolent and generous disposition, as every one must acknowledge who reads their writings. 3. The apostles were under no temptation to forge a story of this kind, or to publish it to the world, knowing it to be false. 4. Had they done so, humanly speaking, they must quickly have perished in it, and their foolish cause must have died with them, without ever gaining any credit in the world. Reflect more particularly on the nature of those grand facts, the death, resurrection, and exaltation of Christ, which formed the great foundation of the Christian scheme, as first exhibited by the apostles. The resurrection of a dead man, and his ascension into an abode in the upper world, were such strange things, that a thousand objections would immediately have been raised against them; and some extraordinary proof would have been justly required as a balance to them. Consider the manner in which the apostles undertook to prove the truth of

their testimony to these facts; and it will evidently appear, that, instead of confirming their scheme, it must have been sufficient utterly to have overthrown it, had it been itself the most probable imposture that the wit of man could ever have contrived. See Acts 3: 9: 14: 19: &c. They did not merely assert that they had seen miracles wrought by Jesus, but that he had endowed them with a variety of miraculous powers; and these they undertook to display, not in such idle and useless tricks as sleight of hand might perform, but in such solid and important works as appeared worthy of divine interposition, and entirely superior to human power. Nor were these things undertaken in a corner, in a circle of friends or dependents; nor were they said to be wrought, as might be suspected, by any confederates in the fraud; but they were done often in the most public manner. Would impostors have made such pretensions as these? or, if they had, must they not immediately have been exposed and ruined? Now, if the New Testament be genuine, then it is certain that the apostles pretend to have wrought miracles in the very presence of those to whom their writings were addressed; nay, more, they profess likewise to have conferred those miraculous gifts in some considerable degrees on others, even on the very persons to whom they write, and they appeal to their consciences as to the truth of it. And could there possibly be room for delusion here? 5. It is likewise certain that the apostles did gain early credit, and succeeded in a most wonderful manner. This is abundantly proved by the vast number of churches established in early ages at Rome, Corinth, Ephesus, Colosse, &c. &c. 6. That, admitting the facts which they testified concerning Christ to be true, then it was reasonable for their contemporaries, and is reasonable for us, to receive the gospel which they have transmitted to us as a divine revelation. The great thing they asserted was, that Jesus was the Christ, and that he was proved to be so by prophecies accomplished in him, and by miracles wrought by him, and by others in his name. If we attend to these, we shall find them to be no contemptible arguments, but must be forced to acknowledge, that the premises being established, the conclusion most easily and necessarily follows; and this conclusion, that Jesus is the Christ, taken in all its extent, is an abstract of the gospel revelation, and therefore is sometimes put for the whole of it. Acts 8: 37. Acts 17: 18. (See articles MIRACLE and PROPHECY.) 7. The truth of the gospel has also received further and very considerable confirmation from what has happened in the world since it was first published. And here we must desire every one to consider what God has been doing to confirm the gospel since its first publication, and he will find it a further evidence of its divine original. We might argue at large from its surprising propagation in the world; from the miraculous powers with which not only the apostles, but succeeding preachers of the gospel, and other converts, were endowed; from the accomplishment of prophecies recorded in the New Testament; and from the preservation of the Jews as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed. We must not, however, forget to mention the confirmation it receives from the methods which its enemies have taken to destroy it; and these have generally been either persecution or falsehood, or cavilling at some particulars in revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence. The cause has gained considerably by the opposition made to it: the more it has been tried, the more it has been approved; and we are bold to say, no honest man, unfettered by prejudice, can examine this system in all its parts, without being convinced that its origin is divine.

III. CHRISTIANITY, *general doctrines of*.—"It must be obvious," says an ingenious author, "to every reflecting mind, that, whether we attempt to form the idea of any religion *à priori*, or contemplate those which have already been exhibited, certain facts, principles, or data, must be pre-established; from whence will result a particular frame of mind and course of action suitable to the character and dignity of that Being by whom the religion is enjoined, and adapted to the nature and situation of those agents who are commanded to observe it. Hence Christianity

may be divided into *credenda*, or doctrines, and *agenda*, or precepts. As the great foundation of his religion, therefore, the Christian believes the existence and government of one eternal and infinite Essence, which forever retains in itself the cause of its own existence, and inherently possesses all those perfections which are compatible with its nature; such are its almighty power, omniscient wisdom, infinite justice, boundless goodness, and universal presence. In this indivisible essence the Christian recognises three distinct subsistences, yet distinguished in such a manner as not to be incompatible either with essential unity, or simplicity of being, or with their personal distinction; each of them possesses the same nature and properties to the same extent. This infinite Being was graciously pleased to create a universe replete with intelligences, who might enjoy his glory, participate his happiness, and imitate his perfections. But as these beings were not immutable, but left to the freedom of their own will, a degeneracy took place, and that in a rank of intelligence superior to man. But guilt is never stationary. Impatient of itself, and cursed with its own feelings, it proceeds from bad to worse, whilst the poignancy of its torments increases with the number of its perpetrations. Such was the situation of Satan and his apostate angels. They attempted to transfer their turpitude and misery to man, and were, alas, but too successful. Hence the heterogeneous and irreconcilable principles which operate in his nature; hence that inexplicable medley of wisdom and folly, of rectitude and error, of benevolence and malignity, of sincerity and fraud, exhibited through his whole conduct; hence the darkness of his understanding, the depravity of his will, the pollution of his heart, the irregularity of his affections, and the absolute subversion of his whole internal economy. The seeds of perdition soon ripened into overt acts of guilt and horror. All the hostilities of nature were confronted, and the whole sublimary creation became a theatre of disorder and mischief. Here the Christian once more appeals to fact and experience. If these things are so—if man be the vessel of guilt, and the victim of misery, he demands how this constitution of things can be accounted for? how can it be supposed that a being so wicked and unhappy should be the production of an infinitely good and infinitely perfect Creator? He, therefore, insists that human nature must have been disarranged and contaminated by some violent shock, and that, of consequence, without the light diffused over the face of things by Christianity, all nature must remain in inscrutable and inexplicable mystery. To redress these evils, to re-establish the empire of rectitude and happiness, to restore the nature of man to its primitive dignity, to satisfy the remonstrances of infinite justice, to purify every original or contracted stain, to expiate the guilt and destroy the power of vice, the Son of God, from whom Christianity takes its name, and to whom it owes its origin, descended from the bosom of his Father, assumed the human nature, became the representative of man; endured a severe probation in that character; exhibited a pattern of perfect righteousness, and at last ratified his doctrine, and fully accomplished all the ends of his mission, by a cruel, unmerited, and ignominious death. Before he left the world, he delivered the doctrines of salvation, and the rules of human conduct, to his apostles, whom he empowered to instruct the world in all that concerned their eternal felicity, and whom he invested with miraculous gifts to ascertain the reality of what they taught. To them he likewise promised another comforter, even the Divine Spirit, who should remove the darkness, console the woes, and purify the stains of human nature. Having remained for a part of three days under the power of death, he rose again from the grave; appeared to his disciples, and many others; conversed with them for some time, then re-ascended to heaven; from whence the Christian expects him, according to his promise, to appear as the Sovereign Judge of the living and the dead, from whose awards there is no appeal, and by whose sentence the destiny of the righteous and the wicked shall be eternally fixed. Soon after his departure to the right hand of his Father (where in his human nature he sits supreme of all created beings, and invested with the absolute administration of heaven and earth), the spirit of grace and consolation descended on his apostles with visible signa-

tures of divine power and presence. Nor were his salutary operations confined to them, but extended to all who did not by obstinate guilt repel his influences. These, indeed, were less conspicuous than at the glorious era when they were visibly exhibited in the persons of the apostles. But though his energy be less observable, it is by no means less effectual to all the purposes of grace and mercy. The Christian is convinced that there is and shall continue to be a society upon earth, who worship God as revealed in Jesus Christ, who believe his doctrines, who observe his precepts, and who shall be saved by the merits of his death, in the use of these external means of salvation which he hath appointed. He also believes that the sacraments of baptism and the Lord's supper, the interpretation and application of Scripture, the habitual exercise of public and private devotion, are obviously calculated to diffuse and promote the interests of truth and religion, by superinducing the salutary habits of faith, love, and repentance. He is firmly persuaded, that, at the consummation of all things, when the purposes of Providence in the various revolutions of progressive nature are accomplished, the whole human race shall once more issue from their graves; some to immortal felicity in the actual perception and enjoyment of their Creator's presence, and others to everlasting shame and misery."

IV. CHRISTIANITY, *mortality and superiority of.*—It has been well observed, "that the two grand principles of action, according to the Christian, are the love of God, which is the sovereign passion in every gracious mind; and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals. This sacred connexion ought never to be totally extinguished by any temporary injury. It ought to subsist in some degree even amongst enemies. It requires that we should pardon the offences of others, as we expect pardon for our own; and that we should no further resist evil than is necessary for the preservation of personal rights and social happiness. It dictates every relative and reciprocal duty between parents and children, masters and servants, governors and subjects, friends and friends, men and men; nor does it merely enjoin the observation of equity, but likewise inspires the most sublime and extensive charity: a boundless and disinterested effusion of tenderness for the whole species, which feels their distress, and operates for their relief and improvement."

"Christianity," it has also been observed, (and with the greatest propriety,) "is superior to all other religions. The disciple of Jesus not only contends, that no system of religion has ever yet been exhibited so consistent with itself, so congruous to philosophy and the common sense of mankind, as Christianity,—he likewise avers that it is infinitely more productive of real consolation than all other religious or philosophical tenets which have ever entered into the soul, or been applied to the heart of man. For what is death to that mind which considers eternity as the career of its existence? What are the frowns of men to him who claims an eternal world as his inheritance? What is the loss of friends to that heart which feels, with more than natural conviction, that it shall quickly rejoin them in a more tender, intimate, and permanent intercourse, than any of which the present life is susceptible? What are the vicissitudes of external things to a mind which strongly and uniformly anticipates a state of endless and immutable felicity? What are mortifications, disappointments, and insults, to a spirit which is conscious of being the original offspring and adopted child of God; which knows that its omnipotent Father will, in proper time, effectually assert the dignity and privileges of its nature? In a word, as this earth is but a speck in the creation, as time is not an instant in proportion to eternity, such are the hopes and prospects of the Christian in comparison of every sublunary misfortune or difficulty. It is, therefore, in his judgment, the eternal wonder of angels, and indelible opprobrium of man, that a religion so worthy of God, so suitable to the frame and circumstances of our nature, so consonant to all the dictates of reason, so friendly to the dignity and improvement of intelligent beings, so pregnant with genuine comfort and delight, should be rejected and despised by any of the human race."

V. CHRISTIANITY, *external propagation of.*—The first com-

munity of the followers of Christ was formed at Jerusalem, soon after the death and resurrection of their Master. Another at Antioch, in Syria, first assumed, about the year 66, the name of *Christians*, which had originally been given them by their enemies as a term of reproach; and the travels and ministry of the apostles, and other missionaries, soon spread Christianity through the Roman empire. Palestine, Syria, Natolia, Greece, the islands of the Mediterranean, Italy, and the northern coast of Africa, as early as the first century, contained numerous societies of Christians. Their lives were spiritual and holy, their ecclesiastical practices simple, and conformable to the nature of their religion and the humble circumstances in which they were placed, and they continued to acquire strength amidst all kinds of persecution. At the end of the second century, Christians were to be found in all the provinces; and at the end of the third century, almost half the inhabitants of the Roman empire, and of several neighboring countries, professed the faith of Christ. About this time, endeavors to preserve a unity of belief, and of church discipline, occasioned numberless disputes among those of different opinions, and led to the establishment of an ecclesiastical tyranny, than which nothing is more contrary to the spirit and design of Christianity. At the beginning of the fourth century, when the Christians obtained toleration by means of Constantine the Great, and their religion became that of the empire, the bishops assumed to themselves the power of authoritatively deciding on matters of faith, and making enactments relative to the government of the church. Their views were promoted by the favor of the emperors, (with slight interruptions in the reign of Julian, and some of his successors,) by the increased splendor and various ceremonies of public worship; by the decline of classical learning; the increasing superstition resulting from the increase of ignorance; and by the establishment of convents and monks. In this form, appealing more to the senses than to the understanding, Christianity, which had been introduced among the Goths in the fourth century, was spread among the other Teutonic nations in the west and north of Europe, and subjected to its power, during the seventh and eighth centuries, the rude warriors who founded new kingdoms on the ruins of the Western empire, while it was losing ground in Asia and Africa, before the encroachment of the Saracens, by whose rigorous measures hundreds of thousands of professed Christians were converted to Mahometanism; the heretical sects which had been disowned by the orthodox church, being almost the only Christians who maintained their profession in the East.

During the progress of Mahometanism, which in Europe extended only to Spain and Sicily, the popes of Rome who were advancing systematically to ecclesiastical domination in the west, gained more in the north, and soon after in the east of this quarter of the world, by the conversion of the Slavonic and Scandinavian nations, than they had lost in other regions. For the Mahometans had chiefly overrun the territory of the Eastern church, which had been since the fifth century no longer one with the Western, and had, by degrees, become entirely separate from it. In the tenth century, that church received a large accession of adherents, by the conversion of the Russians, who have ever since continued to be its principal support. But the crusaders who were led, partly by religious enthusiasm, partly by the desire of conquest and adventure, to attempt the recovery of the holy sepulchre, gained the new kingdom of Jerusalem, not for the Greek emperor, but for themselves and the papal hierarchy. The confusion which this finally unsuccessful undertaking introduced into the civil and domestic affairs of the western nations, gave the Romish church a favorable opportunity of increasing its possessions, and asserting its pretensions to universal monarchy. The intercourse of nations, however, and the return of the crusaders, combined with more liberal views propagated by individuals of a more philosophic turn of mind, and above all, the indignation excited by the scandalous corruptions and vices of the clergy, stood greatly in its way. These kindled an opposition among all the societies and sects against the hierarchy. The foundation and multiplication of ecclesiastical orders, particularly the Franciscans and Dominicans, professedly for the care of



souls and the instruction of the people, which had been neglected by the secular priests, did not remedy the evil, because they labored, in general, more actively to promote the interests of the church and the papacy, than to remove superstition and ignorance; and bold speculations which would not yield to their persuasions, were less likely to be extirpated by the power of the inquisition, which armed itself with fire and sword. The vast difference of religion, as then taught and practised, from the religion of Jesus Christ; the utter insufficiency of what the church taught to satisfy the mind and heart of men, in reference to their religious wants, became obvious to numbers, partly from their knowledge of Christianity derived from the Bible, which now began to be studied in secret, in spite of the prohibitions of the church, and partly from the bold eloquence and undaunted appeals of individuals among those who were disgusted with prevailing abuses. The ecclesiastical orders were also desirous of pursuing an independent course; offended princes forgot the services of the papal power, in promoting the civilization of barbarous nations in the first centuries of the middle ages; and the popes themselves made little effort to reform or conceal the corruption of their court and of the clergy. They even afforded the scandalous spectacle of a schism in the church, which was distracted for more than thirty years, by the quarrels between her candidates, who both asserted their right to the papal chair. Nor could any thing settle this dispute but the decrees of the council of Constance (1414—1418), which were very unfavorable to the papal power. The doctrines of Wickliffe had already given rise to a party opposed to the popedom; and the secession of the adherents of the Bohemian reformer extorted from the council of Basle certain compacts, which being firmly maintained, proved to the friends of reformation what might be effected by a firm and united opposition to the abuses of the Roman church.

At length, Luther was raised up, who in conjunction with a noble band of witnesses for the truth, exposed the unscriptural dogmas and corrupt practice of the papal hierarchy, translated the Scriptures into the vernacular languages of the nations of Europe; pronounced the authority of God, as expressed in the Bible, to be the ultimate standard of appeal, and opened and explained the divine word in its various and important bearings on the highest interests of man. A spirit of free inquiry was thus awakened, which has not ceased, to the present hour, to produce effects favorable to the emancipation of the human mind, both from secular and spiritual tyranny; and in proportion as its legitimate influence has been felt, have been the advantages accruing to the interests of genuine Christianity. Not only has the light of the gospel dispelled to a great extent the mists of ignorance and superstition, in which the whole of Europe was enveloped; but the religion of Christ, in its purer forms, has been conveyed by the colonists to America, where its benign influence is extensively felt, and from which, there is reason to believe, it will ere long be extended over the southern regions of that vast continent, where unexampled cruelties have for centuries been exercised by the votaries of Roman superstition.

Notwithstanding the obstacles which have been thrown in the way of Christianity, partly by the abettors of infidelity, the apathy and divisions of Protestantism, the unscriptural doctrines that have been taught by many of its ministers, and the unholy effects which have resulted from the connexion of church and state, that divine system has been gradually gaining ground, and is now making rapid progress towards universal conquest. By the exertion of missionary, Bible, tract, and other societies, the truth is not only being brought prominently to light throughout Europe, but in Africa, India, and the islands of the Pacific, its power has been extensively felt; and the period seems rapidly approaching when, in fulfilment of ancient prophecy, the knowledge of the Lord shall cover the earth as the waters do the sea.

VI. CHRISTIANITY, *success of*.—Despised as Christianity has been by many, yet it has had an extensive progress through the world, and still remains to be professed by great numbers of mankind; though it is to be lamented many are unacquainted with its genuine influence. It was early and rapidly propagated through the whole Ro-

man empire, which then contained almost the whole known world; and herein we cannot but admire both the wisdom and the power of God. "Destitute of all human advantages," says a good writer, "protected by no authority, assisted by no art; not recommended by the reputation of its Author, not enforced by eloquence in its advocates, the word of God grew mightily, and prevailed. Twelve men, poor, artless, and illiterate, we behold triumphing over the fiercest and most determined opposition; over the tyranny of the magistrate, and the subtleties of the philosopher; over the prejudices of the Gentile, and the bigotry of the Jew. They established a religion which held forth high and venerable mysteries, such as the pride of man would induce him to suspect, because he could not perfectly comprehend them; which preached doctrines pure and spiritual, such as corrupt nature was prone to oppose, because it shrunk from the severity of their discipline; which required its followers to renounce almost every opinion they had embraced as sacred, and every interest they had pursued as important; which even exposed them to every species of danger and infamy; to persecution unmerited and unpitied; to the gloom of a prison, and to the pangs of death. Hopeless as this prospect might appear to the view of short-sighted man, the gospel yet emerged from the obscurity in which it was likely to be overwhelmed by the complicated distresses of its friends, and the unrelenting cruelty of its foes. It succeeded in a peculiar degree, and in a peculiar manner; it derived that success from truth, and obtained it under circumstances where falsehood must have been detected and crushed."

"Although," says the elegant Porteus, "Christianity has not always been so well understood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its precepts misapplied, yet, under all these disadvantages, it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince and the madness of the people. It has softened the rigor of despotism, and tamed the insolence of conquest. It has, in some degree, taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease; so that mankind are, upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this (among many others), consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves, allowed and practised by the ancient pagans. These were not the accidental and temporary excesses of a sudden fury, but were *legal* and *established*, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse (as it confessedly has done) the two former of these inhuman customs entirely, and the latter to a very great degree, it had justly merited the title of the *benevolent religion*; but this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality with which every species of distress is relieved, is a virtue peculiar to the Christian name."

But we may ask further, what success has it had on the mind of man, as it respects his eternal welfare? How many thousands have felt its power, rejoiced in its benign influence, and under its dictates been constrained to devote themselves to the glory and praise of God? Burdened

with guilt, incapable of finding relief from human resources, the mind has here found peace unspeakable, in beholding that sacrifice which alone could atone for transgression. Here the hard and impenitent heart has been softened, the impetu-ous passions restrained, the ferocious temper subdued, powerful prejudices conquered, ignorance dispelled, and the obstacles to real happiness removed. Here the Christian, looking round on the glories and blandishments of this world, has been enabled, with a noble contempt, to despise all. Here death itself, the king of terrors, has lost its sting; and the soul, with a holy magnanimity, has borne up in the agonies of a dying hour, and sweetly sung itself away to everlasting bliss.

In respect to its future spread, we have reason to believe that all nations shall feel its happy effects. The prophecies are pregnant with matter as to this belief. It seems that not only a nation or a country, but the whole habitable globe, shall become the kingdom of our Lord and of his Christ: and who is there that has ever known the excellency of this system; who is there that has ever experienced its happy efficacy; who is there that has ever been convinced of its divine origin, its delightful nature, and peaceful tendency, but what must join the benevolent and royal poet in saying, "Let the whole earth be filled with its glory, amen and amen?"

See the article CHRISTIANITY, in Encyc. Brit. and New Edin. Encyc.: Paley's Evidences of Christianity, and Horne's Pauline; Lardner's and Macknight's Credibility of the Gospel History; Lord Hailes on the Influence of Gibbon's Five Causes; Fawcett's Evidences of Christianity; Doddridge's ditto; Fell's, Hunter's, Wilson's, and M'Ilvaine's Lectures on ditto; Beattie's Evidences of the Christian Religion; Soame Jenyns's, Verplanck's, and Alexander's Evidences of ditto; Saurin's Sermons; White's Sermons; Bishop Porteus's Sermons, vol. 1. ser. 12, 13; and his Essay on the Beneficial Effects of Christianity on the temporal Concerns of Mankind; Gregory's Letters; Horne's Introduction; Chalmers on the External, and Erskine on the Internal Evidence; Gurney's Portable Evidence; Haldane's Testimony to the Messiah; Fuller's Gospel its own Witness; Douglas's Truths of Religion, and Errors regarding Religion; Reinhard's Plan of the Founder of Christianity; Amer. Enc., art. CHRISTIANITY.—Hend. Buck.

CHRISTIANS OF ST. JOHN, are a sort of mongrel Christians, who profess to derive their traditions from St. John the Baptist, but who, in fact, are hostile to Christianity, and who admit the name (said to be given them by the Turks) for the sake only of the toleration they enjoy thereby. They are more properly called Mendæans, which see.—Williams.

CHRISTIANS OF ST. THOMAS; a sect of Christians on the coast of Malabar, in the East Indies, to which region the apostle Thomas is said to have carried the gospel. They belong to those Christians who, in the year 499, united to form a Syrian and Chaldean church, in Central and Eastern Asia, and are, like them, Nestorians; but it is supposed they existed much earlier, as they are believed to be the Indian Christians from whom a bishop came to the council of Nice, in 325. They have retained rather more strongly than the more western Nestorians, the features of their descent from the earliest Christian communities. They celebrate the *agape*; portion maidens from the property of the church; and provide for the poor. Their ideas respecting the Lord's supper incline to those of the Protestants; but in celebrating it, they use bread with salt and oil. At the time of baptism, they anoint the body of the infant with oil. These two ceremonies, with that of the consecration of priests, are the only sacraments which they acknowledge. Their priests are distinguished by the tonsure, are allowed to marry, and were, till the sixteenth century, under a Nestorian patriarch at Babylon, now at Mosul, from whom they receive their bishop, and upon whom they are also dependent for the consecration of their priests. Their churches contain, except the cross, no symbols nor pictures. Their liturgy is similar to the Syrian, and is performed in the Syrian language.

When the Portuguese occupied the East Indies, the Roman Catholic clergy endeavored to subject the Christians of St. Thomas to the government of the pope. The archbishop of Coa succeeded, in 1599, in persuading them

to submit, and form a part of his diocese; in consequence of which they were obliged to renounce the Nestorian faith, adopt a few Catholic ceremonies, and obey a Jesuit, who became their bishop. But after the Portuguese were supplanted by the Dutch, on the coast of Malabar, this union ceased, and they returned to their ancient forms. At present, their number amounts to nearly eighty thousand. They are, under the British government, free from any ecclesiastical restraint, and form among themselves a kind of spiritual republic, under a bishop chosen by themselves, and in which the priests and elders administer justice, using excommunication as a means of punishment. Colonel Munro, the late resident at Travancore, interested himself much for this people, and erected a college at Chotim, for the education both of priests and others, and he made an endowment to support a number of teachers and students. In their political relations to the natives, they belong to the class of the *Nairs*, or nobility of the second rank, are allowed to ride on elephants, and to carry on commerce and agriculture, instead of practising mechanical trades, like the lower classes. Travellers describe them as very ignorant, but at the same time of very good morals. See *Monthly Mag.* for 1804, p. 60; *Dr. Kerr's Report to Lord Bentinck, on the state of the Christians inhabiting the kingdom of Cochin and Travancore*; *Evang. Mag.* 1807, p. 473.—Hend. Buck.

CHRISTIAN CONNEXION, or CHRISTIANS, sometimes erroneously pronounced *Christians*.\* This is a religious denomination of recent origin in the United States of America, and among the last that has arisen, which, from its numbers and character, has attained much consideration and influence. Its beginning may be dated about the year 1800; and the circumstances attending its rise and progress are somewhat peculiar. This sect recognises no individual as its leader or founder. They have no Calvin, or Luther, or Wesley to whom they refer as an authority for articles of faith and rules of practice. The denomination seems to have sprung up almost simultaneously in different and remote parts of the country, without any preliminary interchange of sentiments or concerted plan of action. Their leading purposes, at first, appear to have been, not so much to establish any peculiar and distinctive doctrines, as to assert, for individuals and churches, more liberty and independence in relation to matters of faith and practice, to shake off the authority of human creeds and the shackles of prescribed modes and forms, to make the Bible their only guide, claiming for every man the right to be his own expositor of it, to judge, for himself, what are its doctrines and requirements, and in practice, to follow more strictly the simplicity of the apostles and primitive Christians.

This, then, more than any other, appears to be the distinctive principle of the Christian denomination. Holding the belief to be indispensable, that the Scriptures were given by inspiration, that they are of divine authority, and that they are the only sufficient rule for the moral government and direction of man, they maintain that every man has the right to be his own interpreter of them, and that diversity of sentiment is not a bar to church fellowship, while the very basis of other, or most sects, and their condition of communion, seems to be an agreement to a particular interpretation of the Bible, a concurrence of sentiment in relation to its doctrines. With these views, the Christian connexion profess to deprecate what they consider an undue influence of a mere sectarian spirit, a tenacious adherence to particular dogmas, as an infringement of Christian liberty, as adverse to the genius of the gospel and the practical influence of true religion. They maintain that this spirit enters too much into the principles and regulations by which religious bodies are generally governed.

In New England, where the Christian denomination seems first to have attracted attention by any public demonstration or organization as a distinct sect, it was composed, principally, of individuals who separated from the Calvinistic Baptists. Soon after the formation of their first churches, several large churches of the Calvinistic Baptists declared themselves independent of the Baptist

\* This article was furnished by Rev. Joshua V. Himes, of Boston, a distinguished minister of the Connexion.

association and united with them. The Free-will and Six-principle Baptists opened their doors to their ministers, and it was expected that they would ultimately amalgamate; they, however, still, (1833,) continue distinct sects with very amicable relations subsisting between them. In the southern states, the first associations of this sect consisted, mostly, of seceders from the Methodists, and, in the western states, from the Presbyterians. Prompted by the leading motives which have been stated to the formation of an independent organization or sect, the individuals who composed it still held many of the doctrines and cherished a prejudice in favor of some of the usages and practices of the sects from which they had respectively withdrawn. Hence we can scarcely affirm, with justice, that any doctrine was, at first, held by them in common, or as a body; their distinguishing characteristic being universal toleration. At first, they were generally Trinitarians; subsequently they have, almost unanimously, rejected the Trinitarian doctrine as unscriptural.

But though toleration is still their predominant principle, and it would be wide of the truth to say that any doctrine is universally held by the connexion, or is considered indispensable to membership, still it may be asserted, with confidence, that discussion in their periodicals and personal intercourse and conference, have produced a manifest approximation to unanimity of sentiment, and that the following are very generally regarded as Scripture doctrines:—That there is one living and true God, the Father almighty, who is unoriginated, independent, and eternal, the Creator and Supporter of all worlds; and that this God is one spiritual intelligence, one infinite mind, ever the same, never varying: That this God is the moral Governor of the world, the absolute source of all the blessings of nature, providence and grace, in whose infinite wisdom, goodness, mercy, benevolence and love have originated all his moral dispensations to man: That all men sin and come short of the glory of God, consequently fall under the curse of the law: That Christ is the Son of God, the promised Messiah and Savior of the world, the Mediator between God and man, by whom God has revealed his will to mankind; by whose sufferings, death and resurrection a way has been provided by which sinners may obtain salvation, may lay hold on eternal life; that he is appointed of God to raise the dead and judge the world at the last day: That the Holy Spirit is the power and energy of God, that holy influence of God by whose agency, in the use of means, the wicked are regenerated, converted and recovered to a virtuous and holy life, sanctified and made meet for the inheritance of the saints in light; and that, by the same Spirit, the saints, in the use of means, are freed, strengthened and led in the path of duty: The free forgiveness of sins, flowing from the rich mercy of God, through the labors, sufferings and blood of our Lord Jesus Christ: The necessity of repentance towards God and faith towards our Lord Jesus Christ: The absolute necessity of holiness of heart and rectitude of life to enjoy the favor and approbation of God: The doctrine of a future state of immortality: The doctrine of a righteous retribution, in which God will render to every man according to the deeds done in the body: The baptism of believers by immersion: And the open communion at the Lord's table of Christians of every denomination having a good standing in their respective churches.

The principles upon which their churches were at first constituted, and upon which they still stand, are the following: The Scriptures are taken to be the only rule of faith and practice, each individual being at liberty to determine, for himself, in relation to these matters, what they enjoin: No member is subject to the loss of church fellowship on account of his sincere and conscientious belief, so long as he manifestly lives a pious and devout life: No member is subject to discipline and church censure but for disorderly and immoral conduct: The name Christian to be adopted, to the exclusion of all sectarian names, as the most appropriate designation of the body and its members: The only condition or test of admission as a member of a church is a personal profession of the Christian religion, accompanied with satisfactory evidence of sincerity and piety, and a determination to live according to the divine rule or the gospel of Christ. Each church is considered

an independent body, possessing exclusive authority to regulate and govern its own affairs.

For the purpose of promoting the general interest and prosperity of the connexion by mutual efforts and joint counsels, associations were formed, denominated Conferences. Ministers and churches, represented by delegates, formed themselves, in each state, into one or more conferences called State Conferences, and delegates from these conferences formed the United States General Christian Conference. This general conference has been given up. The local or state conferences are still continued, possessing, however, no authority or control over the independence of the churches. In twenty of the United States, there are now, (1833,) thirty-two conferences, one in Upper Canada, and one in the province of New Brunswick. The number of their ministers is estimated at about 700, of churches 1000, of communicants, from 75,000 to 100,000, and from 250 to 300,000 who entertain their views and attend upon their ministry.

Several periodicals have been published under the patronage of the connexion; the principal of which are, the Christian Herald at Portsmouth, New Hampshire, the Gospel Luminary at New York, the Christian Messenger at Georgetown, Kentucky, and the Christian Palladium at Rochester, New York.

A convention of ministers and private brethren, from various parts of the country, was held at Milan, Dutchess county, New York, in October last, by which it was proposed to the connexion to form an association, to be called "the Christian Union Book Association," to be composed of one delegate from each conference in the connexion. The object of this association is the general supervision, charge and direction of such matters as concern the connexion at large—such as the publication of books, periodicals, &c., and the disposition of such surplus funds as may accrue from the publication and sale of books, or otherwise, as they may think most conducive to the common interest and prosperity of the connexion. It was also recommended by the convention, that the several periodicals then published under the patronage of the connexion, should be merged as soon as practicable in one to be published and called the Gospel Palladium. In pursuance of this recommendation, the Gospel Luminary and its patronage have already been transferred to the Gospel Palladium, published at Broadalbin, Montgomery county, N. Y.

A charter was obtained, in 1832, from the legislature of Indiana, for a Christian college, to be located in New Albany.

The education of many of the ministers of the connexion, who universally preach extempore, is defective. Their maxim has been, "Let him who understands the gospel teach it." They have considered the preparation of the heart more important than the embellishment of the mind. They have, notwithstanding, many preachers who appear as scribes well instructed, who have acquitted themselves with credit as writers, and the sentiment is fast gaining ground among them, that literature and science are very useful auxiliaries in the illustration and enforcement of divine truth.

CHRIST CRUCIFIED, (THE PREACHING OF.) Crucifixion was a mode of capital punishment, inflicted only upon criminals of the lowest rank and the most aggravated turpitude. Hence the words, Christ crucified, signify the Messiah, that is, the anointed Savior of mankind, suffering a most painful and ignominious death. The phrase combines together the two ideas of the exalted nature and the deep humiliation of Christ Jesus. It denotes the two leading features of the plan of redemption, which he came upon earth to accomplish, and the development of which constitutes the glorious gospel of the blessed God. For a system is never designated otherwise than by its most prominent features. We are informed by the apostle Paul, (1 Cor. 1: 22—24.) that the doctrine expressed by these terms met with general opposition, both from Jews and Gentiles; yet to those who really understood and embraced it, it was not only rich in divine efficacy, but radiant with divine wisdom; and worthy therefore of unhesitating and universal promulgation, notwithstanding all the specious objections which were urged against it, and all the sufferings and reproaches to which it subjected him and his associates.

I. WHAT IS INVOLVED IN THIS PREACHING.—Some of the most important facts alluded to in these terms, I suppose, says Dr. Wayland, to be the following. The whole race of man, in consequence of the sin of our first parents, having become sinners, and being thus exposed to the punishment denounced against sin, he, who was in the beginning with God, and who was God, by whom all things were made, became flesh, that is, took upon him our nature; he died for our sins according to the Scriptures; by his death, or expiatory sacrifice, the obstacles to our pardon, arising from the justice of God, are removed, so that God can now be just, and yet the justifier of him that believeth in Jesus. Hence pardon and eternal life can be freely offered to all mankind; for God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. And in confirmation of the truth of all this, the Messiah was raised from the dead, he ascended into heaven, whence he will one day come to judge both the quick and the dead.

II. OBJECTIONS TO SUCH PREACHING.—To this doctrine a variety of objections have been made. They may all, however, be reduced to two classes; first, those which are derived from the nature of the doctrine itself; and secondly, those which are drawn from the sacred Scriptures. By the first class of objections, it is intended to show that such doctrines could not be true; by the second, that they are not revealed to us from God. It is to the first of these classes of objections, that the apostle refers in the text, and it is to this class we shall here chiefly advert.

1. It is said that such a mode of existence, as is implied in the essential Deity of Christ, is inconceivable and impossible.

2. That if Christ be God, it is incredible that he should manifest such a degree of regard to a world so small and insignificant as this, in comparison with the universe.

3. That the union of the divine and human natures in the person of the Messiah is replete with contradictions.

4. That the substitution of the innocent for the guilty is unjust, and derogatory to the divine character.

5. That the sufferings of Christ in human nature could not, after all, make an atonement for sin.

III. ANSWERS TO THE OBJECTIONS.—To these *a priori* objections it is replied, without descending to particulars,

1. They are unphilosophical. The questions to be settled are matters of fact, and must be settled, not by *theory*, but by *evidence*. The objections proceed upon an erroneous estimate of the powers of the human understanding. They suppose us capable of deciding by our own knowledge on such subjects as the mode of existence of the Deity; the nature and extent of those relations which exist between man and his fellow-creatures, and man and his Creator; the evil and the just desert of sin; the number of modes of possible existence; the abstract nature of holiness in the Deity, and the ways in which that holiness can and cannot be exhibited before the created universe.

2. The facts on which the question rests have been proved, in our judgment, by the laws of evidence, and by the laws of interpretation.

3. The objections are in no manner inconsistent with the supposition that the doctrines in question are true. For, in the first place, they are precisely such objections as we should expect to arise if that were the fact. And in the second place, they may be made with equal force against much which is universally allowed to be incontrovertible fact.

4. We preach Christ crucified, notwithstanding these objections, also, because we perceive its fundamental principles to be in perfect harmony with the highest and most general laws of God's moral government.

5. Because it has always been effectual to accomplish the object which we have in view, the moral renovation of man.

6. Lastly. We insist upon the preaching of Christ crucified, because it is the only moral system which has ever proved effectual to the reformation of man.

"From the above considerations it will be readily perceived, that objections drawn from what may be considered the nature of things, are misapplied when urged against the facts which claim to be revealed in the Scriptures. The only questions to be discussed, are, first, Are the

Scriptures true? and secondly, What do the Scriptures teach? The one question is to be answered by the *science of evidence*, and the other by the *science of interpretation*. Here is the ground and the only ground for argument. To these points let the unbeliever in these doctrines direct his attacks, and these points let the believer be prepared to defend. When this shall have been done, we may hope to see this controversy brought to a definite and decisive issue.

"Let us who profess to believe the doctrine of Christ crucified, preach it every where, on all occasions, and under all circumstances. This doctrine, and this only, possesses that divine energy by which men have been converted unto God. We may be considered illiberal, prejudiced, obtuse of intellect; but let us not be ashamed of the gospel of Christ, for it is the power of God unto salvation. We believe it to be truth; and if it be truth, it is great and must prevail. With kindness and charity, and yet in simplicity and fidelity, let us resolve to know nothing among men but Jesus Christ and him crucified.

"Nor in all this is there any sectarianism. We believe these doctrines to be true, and suppose ourselves able to show them to be so. We esteem them vitally important to the temporal and to the eternal interests of men. As intelligent beings, we have a right to promulgate them as widely as we choose, and to convince of their truth as many as we are able. It will be sectarianism whenever we underrate the talents, disparage the motives, curtail the influence, or violate in the slightest manner the rights of those who differ from us. But if we do none of this, it is no sectarianism by fair argument to give our sentiments all the influence in our power. We cheerfully concede to others the right which we claim for ourselves. If our claim be allowed, we rejoice; but if not, we must be pardoned if, as we suppose in obedience to God, we still preach Christ and him crucified." See Dr. Wayland's *admirable sermon*, "Objections to the Doctrine of Christ crucified considered." Also, Fuller's *Works*, vol. ii. pp. 350, 391; *Works of Robert Hall*, vol. i. 265. iii. 340—430.

CHRISTMAS; the day on which the nativity of our blessed Savior is celebrated.

The first traces that we find of the observation of this day, are in the second century, about the time of the emperor Commodus. The decretal epistles, indeed, carry it up a little higher, and say that Telesphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an angelic hymn to be sung the night before the nativity of our Savior. That it was kept before the time of Constantine, we have a melancholy proof; for whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes.

In the Roman church three masses are performed: one at midnight, one at daybreak, and one in the morning; and both in the Greek and Roman churches the manger, the holy family, &c. are sometimes represented at large. Some convents at Rome, chiefly the Franciscans, are famous for attracting the people by such theatrical exhibitions.

This feast is also celebrated in the church of England, and in the Lutheran churches, but is rejected by the church of Scotland and the Dissenters; though, in England, some of the latter embrace the opportunity of having preaching, it being a day on which little or no business is done; others object to this as apparently symbolizing with human inventions.

The custom of making presents on Christmas eve is derived from an old heathen usage, practised among the northern nations, at the feast of the birth of Sol, on the 25th of December, to which it succeeded, and retained the name of *Yule* or *Inul*; i. e. the "Wheel," or revolution of the sun.

Whether this festival was always observed on the 25th of December, is a point which has been greatly disputed. Dr. Cave is of opinion, that it was at first kept by the Eastern church in January, and confounded with the Epiphany; till, receiving better information from the Western

churches, they changed it to that day. Chrysostom, in an homily on this very subject, affirms, that it was not above ten years since, in that church (that of Antioch), it began first to be observed upon that day; and he offers several reasons to prove that to be the true day of Christ's nativity. Clemens Alexandrinus reckons, from the birth of Christ to the death of Commodus, exactly one hundred and ninety-four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian style, make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same father tells us, in the same place, that there were some who, more curiously searching after the year and day of Christ's nativity, affixed the latter to the 25th of the month *Pachon*. Now, in that year in which Christ was born, the month *Pachon* commenced the 20th of April; so that, according to this computation, Christ was born on the 16th of May. Hence we may see how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it.

Mr. Selden, in his "Table-Talk," speaking of this festival, says, "Christmas succeeds the Saturnalia; the same time, the same number of holidays; and then the master waited upon the servant like the lord of *misrule*."

"Our meats and our sports (much of them) have relation to church-works. The coffin of our Christmas pies, in shape long, is in imitation of the cratch. Our choosing kings and queens, on Twelfth-night, hath reference to the three kings. So likewise our eating of fritters, whipping of tops, roasting of herrings, jack of lents, &c., they were all in imitation of church-works, emblems of martyrdom. Our tansies at Easter have reference to the bitter herb, though, at the same time, it was always the fashion for a man to have a gammon of bacon, to show himself to be no Jew."—*Hend. Buck*.

**CHRISTO SACRUM;** the denomination of a society founded at Delft, in Holland, in 1801, by Onder de Winaard, an aged burgomaster of that city. The object of the society is to reconcile all denominations who admit the divinity of Jesus Christ, and redemption by the merits of his passion. This society, originally formed of four persons, is said to have increased to two or three thousand.

A more recent account (1809) says the society is not extinct, neither is it much augmented; although it has been acknowledged by government, and mentioned in the Royal Almanac. They admit members from all Christian societies (within the limits above mentioned), but use no efforts to make proselytes.

Their place of worship at Delft is very elegant, having three desks, gradually rising, for the reader, clerk, and preacher: the latter, at least, is gratuitous. They have published several works in defence of their own principles. See Grégoire's Hist. vol. i. p. 261. comp. vol. ii. p. 439.—*Williams*.

**CHRONICLES, (BOOKS OF.)** This name is given to two historical books of Scripture, which the Hebrews call *Dibri-Jamim*, "Words of Days," that is, "Diaries," or "Journals." They are called in the Seventy, *Paralipomena*, which signifies, "things omitted;" as if these books were a supplement of what had been omitted, or too much abridged, in the books of Kings, and other historical books of Scripture. And, indeed, we find in them many particulars which are not extant elsewhere: but it must not be thought that these are the records, or books of the acts, of the kings of Judah and Israel, so often referred to. Those ancient registers were much more extensive than these are; and the books of Chronicles themselves refer to those original memoirs, and make long extracts from them. They were compiled, and probably by Ezra, from the ancient chronicles of the kings of Judah and Israel just now mentioned, and they may be considered as a kind of supplement to the preceding books of Scripture. The former part of the first book of Chronicles contains a great variety of genealogical tables, beginning with Adam; and in particular gives a circumstantial account of the twelve tribes, which must have been very valuable to the Jews after their return from captivity. The descendants of Abraham, Isaac, Jacob, and David, from all of whom it was

predicted that the Savior of the world should be born, are here marked with precision. These genealogies occupy the first nine chapters, and in the tenth is recorded the death of Saul. From the eleventh chapter to the end of the book, we have a history of the reign of David, with a detailed statement of his preparation for the building of the temple, of his regulations respecting the priests and Levites, and his appointment of musicians for the public service of religion. The second book of Chronicles contains a brief sketch of the Jewish history, from the accession of Solomon to the return from the Babylonian captivity, being a period of four hundred and eighty years; and in both these books we find many particulars not noticed in the other historical books of Scripture.

There are many variations, as well in facts as in dates, between the books of Kings and the Chronicles, which are to be explained and reconciled, chiefly on the principle, that the latter are *supplementary* to the former: not forgetting that the language was slightly varied from what it had been; that various places had received new names, or had undergone sundry vicissitudes; that certain things were now better known to the returned Jews, under other appellations than what they formerly had been distinguished by; and that from the materials before him, which often were not the same as those used by the abridgers of the histories of the kings, the author takes those passages which seemed to him best adapted to his purpose, and most suitable to the times in which he wrote. It must be considered too, that he often elucidates obsolete and ambiguous words, in former books, by a different mode of spelling them, or by a different order of the words used: even when he does not use a distinct phraseology of narration, which he sometimes does.—*Watson; Calmet*.

**CHRONICLE, (SAMARITAN,)** of Abul-Phathach; a history of events, otherwise known under the name of the "Book of Joshua," a copy of which, now in the university of Oxford, was procured by Huntington, from the Samaritans at Naplose, and another was in the possession of the learned Schnurrer. The former extends from the creation of the world to the year of our Lord 1492; the latter only to the time of Mahomet.—*Hend. Buck*.

**CHRONOLOGY, (SACRED,)** is the science of computing and adjusting periods of time, and is, necessarily, of considerable importance in relation to Scripture history. See **TIME**.

The *chronology* adopted by the English translators, and placed in the margin of the larger Bibles, is that of the masoretic, or common Hebrew text; but of the authenticity of this, strong doubts are entertained by several biblical critics. They observe that, compared with the more extended chronology of the Septuagint, it is of modern adoption; the venerable Bede, who flourished in the eighth century, having been the first Christian writer who manifested a predilection for it. It has been further observed, that prior to the reformation, the views of the celebrated monk of Duham had made but little progress among the clergy, and that when Luther roused the attention of Europe to the errors of the ancient communion, the authority of the Greek version and the unanimous consent of the primitive writers were still found to regulate all the calculations concerning the age of the world. That in the warmth of the controversy which ensued, the more rigid Protestants were induced to rank, among the corruptions of the Western church, the chronology of the Samaritan Pentateuch, of the Seventy, and of Josephus; they resolutely pronounced that the numbers of the original text were to be preferred to those of any version; and forthwith bestowed the weight of their authority upon the Jewish side of the question, and opposed that which the Christians had maintained from the days of the apostles.

The chief difference between these two schemes of chronology, is found in those periods which extend from the creation to the *deluge*, and from thence to the birth of Abraham. According to the Hebrew computation, the number of years comprised in the first period, amounts only to 1656, and the second to 292. But in the *Septuagint*, the numbers respectively are 2262, and 1072; thus extending the interval between the creation and the birth of Christ, from 4000 to nearly 6000 years. These variations have not yet been satisfactorily accounted for, but must be regarded

has been thrown upon the subject by the laborious investigations of Hayes, Jackson, and Hales; and the result with many, though not with all, has been to give an increased degree of confidence in the larger computations of the Septuagint. We think, however, that internal probability, as well as the Hebrew text, is against it.

We need not enlarge on the different systems of ancient and modern chronologers, concerning the years of the world. Those who would study these matters, must consult those authors who have expressly treated the subject. We have followed Usher in the chronology of the Old Testament, with some trifling differences only; and among the appendices is a Chronological Table, with the dates inserted according to Dr. Hales.

**AGES OF THE WORLD.** The time preceding the birth of Jesus Christ, has generally been divided into six ages: (1.) from the beginning of the world to the deluge; comprehending 1656 years—(2.) from the deluge to Abraham's entering the land of promise, in A. M. 2082; comprehending 426 years—(3.) from Abraham's entrance of the promised land, to the exodus, A. M. 2513, comprehending 431 years—(4.) from the exodus to the foundation of the temple by Solomon, A. M. 2992, comprehending 479 years—(5.) from the foundation of the temple to the Babylonish captivity, in A. M. 3416, comprehending 424 years—(6.) from the captivity to the birth of Christ, A. M. 4000, the fourth year before the vulgar era, or A. D., comprehending 584 years.—*Calmet.*

**CHRYSOLITE**; a precious stone, probably the tenth on the high-priest's pectoral; bearing the name of Zebulon, Exod. 28: 20; 39: 19. It is transparent, the color of gold, with a mixture of green, which displays a fine lustre. The Hebrew (*tarshish*) is translated by the LXX, and by Jerome, sometimes, *carbuncle*; by the rabbins, *beryl*: it was the seventh foundation of the New Jerusalem, Rev. 21: 20.—*Calmet.*

**CHRYSOGONUS**, a worthy Christian of Aquileia, who was beheaded, about the year 304, by order of Dioclesian, for having instructed a young lady of that city in the Christian faith.—*Fox.*

**CHRYSOPRASUS**; the tenth of those precious stones which adorned the foundation of the heavenly Jerusalem; its color was green, inclining to gold, as its name imports, Rev. 21: 20.—*Calmet.*

**CHRYSOSTOM**, (*JOHN*), was born at Antioch, about A. D. 344. He was of a noble family, and his father, whose name was Secundus, was a general of cavalry. The name of Chrysostom, which signifies golden mouth, he acquired by his eloquence. He has also been called the Homer of orators, and compared to the sun. Successful at the bar, for which he was educated, he quitted it, to become, for six years, an ascetic. When he emerged from his retirement, he became a preacher, and gained such high reputation for his piety and oratorical talents, that he was raised to be patriarch of Constantinople, A. D. 398. At length he incurred the hatred of the empress Eudoxia, and was sent into exile, in which he died, A. D. 407. There are three editions of his works in eight, ten, and thirteen folio volumes.—*Davenport.*

**CHUB**, a word which occurs only in Ezek. 30: 5. and probably signifies the Cubians, placed by Ptolemy in the Marcotis. Bochart takes it to be Paliurus, a city in Marmarica, because the Syriac word denotes *paliurus*, a sort of thorn.—*Calmet.*

**CHUBB**, (*THOMAS*), a controversial deist, was born, in 1673, at East Harrah, near Salisbury, was successively a glover, a tallow-chandler, and a sort of humble companion or dependant in the family of Sir Joseph Jekyll. He died in 1717. His first work, which appeared in 1715, was entitled, *The Supremacy of the Father asserted*, and this was followed by several others. His posthumous pieces were published in two volumes, in 1748. However erroneous his opinions may be, Chubb was a well-meaning and modest man, with a respectable share of talent and information.—*Davenport.*

**CHURCH**, (*Scottish kirk*, Danish, &c. *kirke*, German *kirche*), is generally derived from the Greek *ekklesia*, what belongs, or is appropriated to the Lord (*Kurius*); though some think it is from the German *kirchen*, to meet, choose out, and so corresponding to the Greek *ekklesia*,

from *ek*, out of, and *kaleo*, I call. 1. The Greek word *ekklesia*, properly denotes an assembly called together upon business, whether lawful or unlawful, Acts 19: 32, 39.—

2. It is understood of the collective body of Christians, or all those over the face of the earth who profess to believe in Christ, and acknowledge him to be the Savior of mankind. Eph. 3: 21. 1 Tim. 3: 15. Eph. 4: 11, 12.—3. By the word *church*, also, we are to understand the whole body of God's chosen people, in every period of time. Those on earth are also called the militant, and those in heaven the triumphant church. Heb. 12: 23. Acts 20: 28. Eph. 1: 22. Matt. 16: 28.—4. By a *particular church* we understand an assembly of Christians united together, and meeting in one place for the solemn worship of God. To this agrees the definition given by the compilers of the thirty-nine articles of the church of England:—"A congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered, according to Christ's ordinances, in all those things that of necessity are requisite to the same." Acts 9: 31. Gal. 1: 2, 22. 1 Cor. 14: 34. Acts 20: 17. Col. 4: 15.—5. The word is now used also to denote any particular denomination of Christians distinguished by particular doctrines, ceremonies, &c.; as the Romish church, Greek church, English church, &c.—6. The word *church* is also improperly used to denote the building in which the members of the establishment meet for public worship. The Christians of the first century worshipped in private houses, or in the open air, in remote places, because they were not acknowledged by the state, and were often persecuted. It was not till the third century that they could venture to give more publicity to their service, and build places of worship. After the fourth century, churches became large, and, in many instances, magnificent edifices. Many heathen temples were converted into churches; and, in the middle ages, edifices were erected for the professed worship of Him who "dwelleth not in temples made with hands," which in loftiness and grandeur were never surpassed. Excepting St. Paul's in London, the Protestants have not erected any very splendid church; and, indeed, their principal object in the construction of their places of worship is, what it ever ought to be, the accommodation of the hearers. In the Roman Catholic and Greek communions, on the contrary, the effect on the eye is every thing.—*Hend. Buck.*

**CHURCH**, (*CONGREGATIONAL*.) See *CONGREGATIONALISTS*.

**CHURCH OF ENGLAND**, is the church established by law in that kingdom.

When and by whom Christianity was first introduced into Britain, cannot perhaps be exactly ascertained. Eusebius, indeed, positively declares that it was by the apostles and their disciples. (See *CLAUDIA*.) It is also said that numbers of persons professed the Christian faith there about the year 150; and according to Usher, there was in the year 182, a school of learning, to provide the British churches with proper teachers. Popery, however, was established in England by Austin the monk; (see *AUSTIN*), and the errors of it we find every where prevalent, until Wickliffe was raised up by divine providence to refute them. The church of England remained in subjection to the pope until the time of Henry VIII. Henry, indeed, in early life, and during the former part of his reign, was a bigoted papist. He burnt the famous Tyndal (who made one of the first and best translations of the New Testament), and wrote in defence of the seven sacraments against Luther, for which the pope gave him the title of "The Defender of the Faith." But, falling out with the pope about his marriage, he took the government of ecclesiastical affairs into his own hand, and, having reformed many abuses, entitled himself supreme head of the church. (See *REFORMATION*.)

The doctrines of the church of England, which are contained in the thirty-nine articles, are certainly Calvinistical, though this has been denied by some modern writers, especially by Dr. Kipling, in a tract entitled "The Articles of the church of England proved not to be Calvinistical." These articles were founded, for the most part, upon a body of articles compiled and published in the reign of Edward VI. They were first passed in the con-

vocation, and confirmed by royal authority in 1562. They were afterwards ratified anew in the year 1571, and again by Charles I. The law requires a subscription to these articles, of all persons who are admitted into holy orders. In the course of the last century, disputes arose among the clergy respecting the propriety of subscribing to any human formulary of religious sentiments. An application for its removal was made to parliament, in 1772, by the petitioning clergy, and received the most public discussion in the house of commons, but was rejected in the house of lords.

The government of the church of England is episcopal. The king is the supreme head. There are two archbishops, and twenty-four bishops. The benefices of the bishops were converted by William the Conqueror into temporal baronies; so that every prelate has a seat and a vote in the house of peers. Dr. Hoadley, however, in a sermon preached from this text—"My kingdom is not of this world," insisted that the clergy had no pretensions to temporal jurisdiction; which gave rise to various publications, termed, by way of eminence, the Bangorian Controversy, because Hoadley was then bishop of Bangor. Dr. Wake, archbishop of Canterbury, formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines; but this project came to nothing. In the church of England there are deans, archdeacons, rectors, vicars, &c.; for an account of which see the respective articles.

The church of England has a public form read, called a liturgy. It was composed in 1547, and has undergone several alterations, the last of which was in 1661. Since that time, several attempts have been made to amend the liturgy, articles, and some other things relating to the internal government, but without effect. There are many excellencies in the liturgy; and, in the opinion of the most impartial Grotius (who was no member of this church), "it comes so near the primitive pattern, that none of the reformed churches can compare with it." See *LITURGY*.

The greatest part of the inhabitants of England are *professedly* members of this church; but, perhaps, very few either of her ministers or members strictly adhere to the articles in their true sense. Those who are called methodistic or evangelical preachers in the establishment, are allowed to come the nearest.

See Mr. Overton's True Churchman; Bishop Jewel's Apology for the Church of England; Archbishop Potter's Treatise on Church Government; Tucker's ditto; Hooker's Ecclesiastical Polity; Pearson on the Creed; Burnet on the Thirty-nine Articles; Bishop Prettyman's Elements of Theology; and Mrs. H. More's Hints on forming the Character of a Young Princess, vol. 2: ch. 37. On the subject of the first introduction of Christianity into Britain, see the 1st vol. of Henry's History of Great Britain, and of Ivey's History of the Baptists.—*Hend. Buck.*

CHURCH, (GALLICAN), denotes the ci-devant church of France under the government of its respective bishops and pastors. This church always enjoyed certain franchises and immunities, not as grants from popes, but as leaved to her, from her first original, and which she took care never to relinquish. These liberties depended upon two maxims; the first, that the pope had no right to order any thing in which the temporalities and civil rights of the kingdom were concerned; the second, that, notwithstanding the pope's supremacy was admitted in cases purely spiritual, yet in France his power was limited by the decrees of ancient councils received in that realm.

The liberties or privileges of the Gallican church are founded upon these two maxims, and the most considerable of them are as follows:—

1. The king of France has a right to convene synods, or provincial and national councils, in which, amongst other important matters relating to the preservation of the state, cases of ecclesiastical discipline are likewise debated.

2. The pope's legates *à latere*, who are empowered to reform abuses, and to exercise the other parts of their legatine office, are never admitted into France unless at the

desire or with the consent of the king; and whatever the legates do there, is with the approbation and allowance of the king.

3. The legate of Avignon cannot exercise his commission in any of the king's dominions, till after he hath obtained his majesty's leave for that purpose.

4. The prelates of the Gallican church, being summoned by the pope, cannot depart the realm upon any pretence whatever, without the king's permission.

5. The pope has no authority to levy any tax or imposition upon the temporalities of the ecclesiastical preferments, upon any pretence, either of loan, vacancy, annates, tithes, procurations, or otherwise, without the king's order, and the consent of the clergy.

6. The pope has no authority to depose the king, or grant away his dominions to any person whatever. His holiness can neither excommunicate the king, nor absolve his subjects from their allegiance.

7. The pope likewise has no authority to excommunicate the king's officers, for their executing and discharging their respective offices and functions.

8. The pope has no right to take cognizance, either by himself, or his delegates, of any pre-eminences, or privileges, belonging to the crown of France, the king being not obliged to argue his prerogatives in any court but his own.

9. Counts palatine, made by the pope, are not acknowledged as such in France, nor allowed to make use of their privileges and powers, any more than those created by the emperor.

10. It is not lawful for the pope to grant licenses to churchmen, the king's subjects, or to any others holding benefices in the realm of France, to bequeath the issues and profits of their respective preferments, contrary to any branch of the king's laws, or the customs of the realm; nor to hinder the relations of the beneficed clergy, or monks, to succeed to their estates, when they enter into religious orders, and are professed.

11. The pope cannot grant to any person a dispensation to enjoy any estate or revenues in France, without the king's consent.

12. The pope cannot grant a license to ecclesiastics to alienate church lands, situate and lying in France, without the king's consent, upon any pretence whatever.

13. The king may punish his ecclesiastical officers for misbehavior in their respective charges, notwithstanding the privilege of their orders.

14. No person has any right to hold any benefice in France, unless he be either a native of the country, naturalized by the king, or has a royal dispensation for that purpose.

15. The pope is not superior to an ecumenical or general council.

16. The Gallican church does not receive, without distinction, all the canons, and all the decretal epistles, but keeps principally to that ancient collection, called *Corpus Canoniarum*, the same which pope Adrian sent to Charlemagne towards the end of the eighth century, and which, in the year 860, under the pontificate of Nicolas I., the French bishops declared to be the only canon law they were obliged to acknowledge, maintaining that, in this body, the liberties of the Gallican church consisted.

17. The pope has no power, for any cause whatsoever, to dispense with the law of God, the law of nature, or the decrees of the ancient canons.

18. The regulations of the apostolic chamber, or court, are not obligatory to the Gallican church, unless confirmed by the king's edicts.

19. If the primates or metropolitans appeal to the pope, his holiness is obliged to try the cause, by commissioners, or delegates, in the same diocese from which the appeal was made.

20. When a Frenchman desires the pope to give him a benefice lying in France, his holiness is obliged to order him an instrument, sealed under the faculty of his office; and, in case of refusal, it is lawful for the person pretending to the benefice to apply to the parliament of Paris, which court shall send instructions to the bishop of the diocese to give him institution, which institution shall be of the same validity as if he had received his title under the seals of the court of Rome.

21. No mandates from the pope, enjoining a bishop or other collator to present any person to a benefice upon a vacancy, are admitted in France.

22. It is only by suffrage that the pope has what they call a right of prevention, to collate to benefices, which the ordinary has not disposed of.

23. It is not lawful for the pope to exempt the ordinary of any monastery, or any other ecclesiastical corporation, from the jurisdiction of their respective dioceses, in order to make the person so exempted immediately dependent on the holy see.

These liberties are esteemed inviolable; and the French kings, at their coronation, solemnly swear to preserve and maintain them. The oath runs thus:—*Promitto vobis et perdo no quod unicuique de vobis et ecclesiis vobis commissis canonica privilegium et debitam legem atque justitiam servabo.*

In the established church the Jansenists were very numerous. The bishoprics and prebends were entirely in the gift of the king; and no other Catholic state, except Italy, had so numerous a clergy as France. There were in this kingdom eighteen archbishops, one hundred and eleven bishops, one hundred and sixty-six thousand clergymen, and three thousand four hundred convents, containing two hundred thousand persons devoted to a monastic life.

Since the repeal of the edict of Nantz, the Protestants have suffered much from persecution. A solemn law, which did much honor to Louis XVI., late king of France, gave to his non-Roman Catholic subjects, as they were called, all the civil advantages and privileges of their Roman Catholic brethren.

The above statement was made previously to the French revolution: great alterations have taken place since that period. And it may be interesting, to those who have not the means of fuller information, to give a sketch of the causes which gave rise to those important events.

About the middle of the last century, a conspiracy was formed to overthrow Christianity, without distinction of worship, whether Protestant or Catholic. Voltaire, D'Alembert, Frederic II. king of Prussia, and Diderot, were at the head of this conspiracy. Numerous other adepts and secondary agents were induced to join them. These pretended philosophers used every artifice that impiety could invent, by union and secret correspondence to attack, to debase, and annihilate Christianity. They not only acted in concert, sparing no political or impious art to effect the destruction of the Christian religion, but they were the instigators, and conductors of those secondary agents whom they had seduced, and pursued their plan with all the ardor and constancy which denotes the most finished conspirators.

The French clergy amounted to one hundred and thirty thousand, the higher orders of whom enjoyed immense revenues; but the cures, or great body of acting clergy, seldom possessed more than twenty-eight pounds sterling a-year, and the vicars about half the sum. The clergy, as a body, independent of their titles, possessed a revenue arising from their property in land, amounting to five millions sterling annually; at the same time they were exempt from taxation. Before the levelling system had taken place, the clergy signified to the commons the instructions of their constituents, to contribute to the exigencies of the state in equal proportion with the other citizens. Not contented with this offer, the tithes and revenues of the clergy were taken away; in lieu of which, it was proposed to grant a certain stipend to the different ministers of religion, to be payable by the nation. The possessions of the church were then considered as national property by a decree of the constituent assembly. The religious orders, viz. the communities of monks and nuns, possessed immense landed estates; and, after having abolished the orders, the assembly seized the estates for the use of the nation: the gates of the cloisters were now thrown open. The next step of the assembly was to establish what is called the *civil constitution of the clergy*. This, the Roman Catholics assert, was in direct opposition to their religion. But though opposed with energetic eloquence, the decree passed, and was soon after followed by another, obliging the clergy to swear to maintain their

civil constitution. Every artifice which cunning, and every menace which cruelty could invent, were used to induce them to take the oath; great numbers, however, refused. One hundred and thirty-eight bishops and archbishops, sixty-eight curates or vicars, were on this account driven from their sees and parishes. Three hundred of the priests were massacred in one day in one city. All the other pastors who adhered to their religion, were either sacrificed, or banished from their country, seeking through a thousand dangers a refuge among foreign nations. A perusal of the horrid massacres of the priests who refused to take the oaths, and the various forms of persecution employed by those who were attached to the Catholic religion, must deeply wound the feelings of humanity. Those readers who are desirous of further information, are referred to Abbé Barruel's "History of the Clergy."

Some think that there was another cause of the revolution, and which may be traced as far back at least as the revocation of the edict of Nantz in the seventeenth century, when the great body of French Protestants, who were men of principle, were either murdered or banished, and the rest in a manner silenced. The effect of this sanguinary measure (say they) must needs be the general prevalence of infidelity. Let the religious part of any nation be banished, and a general spread of irreligion must necessarily follow: such were the effects in France. Through the whole of the eighteenth century, infidelity was the fashion, and that not only among the princes and noblesse, but even among the greater part of the bishops and clergy. And as they had united their influence in banishing true religion, and cherishing the monster which succeeded it, so they were united in sustaining the calamitous effects which that monster has produced. However unprincipled and cruel the French revolutionists were, and however much the sufferers, as fellow-creatures, are entitled to our pity; yet, considering the event as the just retribution of God, we are constrained to say, "Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

The Catholic religion is now again established, but with a toleration of the Protestants, under some restriction. See the Concordat, or religious establishment of the French republic, ratified Sept. 10th, 1801.—*Hend. Buck.*

CHURCH, (GREEK), that portion of professing Christians who conform in their creed, usages, and church government to the views of Christianity introduced into the former Greek empire, and matured, since the fifth century, under the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. A schism between the East and West might early have been anticipated. The foundation of a new Rome at Constantinople; the political partition of the Roman empire into the Oriental or Greek, and the Occidental or Latin; the elevation of the bishop of Constantinople to the place of second patriarch of Christendom, inferior only to the patriarch of Rome, effected in the councils of Constantinople, A. D. 381, and of Chalcedon, 451; the jealousy of the latter patriarch towards the growing power of the former,—were circumstances which, together with the ambiguity of the edict known under the name of the *Henoticon*, (which see), granted by the Greek emperor, Zeno, A. D. 482, produced a formal schism in what till then had formed the Catholic church. Felix II., patriarch of Rome, pronounced sentence of excommunication against the patriarchs of Constantinople and Alexandria, who had been the leading agents in the *Henoticon*, in A. D. 484, and thus cut off all ecclesiastical fellowship which the congregations of the East attached to these patriarchs. The sentiments of the imperial court being changed, the Roman patriarch, Hormisdas, was able, indeed, to compel a re-union of the Greek church with the Latin, in A. D. 519; but this union, never seriously intended, and loosely compacted, was again dissolved by the obstinacy of both parties, and the Roman sentence of excommunication against the Iconoclasts among the Greeks, in 733, and against Photius, the patriarch of Constantinople in 862. The augmentation of the Greek church, by the addition of newly-converted nations, excited



afresh, about this time, the jealousy of the Roman pontiff; and his bearing towards the Greeks was the more haughty in consequence of his having renounced his allegiance to the Greek emperor, and had a sure, protection against him in the new Frankish Roman empire. Photius, on the other hand, charged the Latins with arbitrary conduct in inserting an unscriptural addition into the creed, respecting the procession of the Holy Ghost, and in altering many of the usages of the ancient orthodox church: for example, in forbidding their priests to marry, repeating the chrisim, and fasting on Saturday, as the Jewish Sabbath. But he complained, with justice, in particular, of the assumptions of the pope, who pretended to be the sovereign of all Christendom, and treated the Greek patriarchs as his inferiors. The deposition of this patriarch, twice effected by the pope, did not terminate the dispute between the Greeks and Latins: and when the patriarch of Constantinople, Michael Cerularius, added to the charges of Photius, against the Latins, an accusation of heresy in 1054, on account of their use of unleavened bread at their communion, and of the blood of animals that had died by strangulation, as well as on account of the immorality of the Latin clergy in general, pope Leo IX. having in retaliation excommunicated him in the most insulting manner, a total separation ensued of the Greek church from the Latin. From this time, pride, obstinacy, and selfishness frustrated all the attempts which were made to re-unite the two churches, partly by the popes, in order to annex the East to their see, partly by the Greek emperors, in order to secure the assistance of the princes of the West against the Mahometans. Neither would yield to the other in respect to the contested points,—while the Catholic religion acquired a more complete and peculiar character under Gregory VII.; and, in consequence of the scholastic theology, the Greek church retained its creed as arranged by John of Damascus, in 730, and its ancient constitutions. The conquest of Constantinople by the French crusades and the Venetians, A. D. 1204, and the cruel oppressions which the Greeks had to endure from the Latins and the papal legates, only increased their exasperation; and although the Greek emperor Michael II. (Palæologus, who had reconquered Constantinople in 1261) consented to recognise the pope's supremacy, and by his envoys and some of the clergy who were devoted to him, abjured the points of separation, at the assembly held at Lyons in 1274; and though a joint synod was held at Constantinople in 1277, for the purpose of strengthening the union with the Latin church, the great body of the Greek church was nevertheless opposed to this step; and pope Martin IV. having excommunicated the emperor Michael in 1281, from political motives, the councils held at Constantinople in 1283 and 1285, by the Greek bishop, restored their old doctrines, and the separation from the Latins. The last attempt to unite the two churches was made by the Greek emperor, John VII., when very hard pressed by the Turks, together with the patriarch Joseph, in the councils held, first at Ferrara in 1438, and the next year at Florence, pope Eugene IV. presiding; but the union there concluded, having the appearance of submission to the Roman see, was altogether rejected by the Greek clergy and the nation at large, so that in fact the schism of the two churches continued. The efforts of the Greek emperors, who had always had most interest in these attempts at union, ceased with the overthrow of their empire, and the conquest of Constantinople by the Turks in 1453; and the exertions of the Roman Catholics to subject the Greek church effected nothing but the acknowledgment of some few Greek congregations in Italy, Hungary, Gallicia, Poland, and Lithuania, which congregations are now known under the name of *United Greeks*.

In the seventh century, the territory of the Greek church embraced, besides East Illyria, Greece Proper, with the Morea and the Archipelago, Asia Minor, Syria, with Palestine, Arabia, Egypt, and numerous congregations in Mesopotamia and Persia; but the conquests of Mahomet and his successors have deprived it, since 630, of almost all its provinces in Asia and Africa; and even in Europe the number of its adherents was considerably diminished by the Turks in the fifteenth century. On the other hand,

it was increased by the accession of several Slavonic nations, and especially by the Russians, who, under the great prince Vladimir, in the year 983, embraced the creed of the Greek Christians. To this nation the Greek church is indebted for the symbolical book, which, with the canons of the first and second Nicene, of the first, second, and third Constantinopolitan, of the Ephesian and Chalcedonian general councils, and of the Trullian council, held at Constantinople in 692, is the sole authority of its members in matters of doctrine. After the learned Cyrillus Lucaris, patriarch of Constantinople, had suffered martyrdom for his professed approbation of the principles of Protestantism, A. D. 1629, an exposition of the doctrines held by the Russians was drawn up in the Greek language, by Peter Mogislaus, bishop of Kiev, 1612, under the title of the "Orthodox Confession of the Catholic and Apostolic Church of Christ," signed and ratified 1643, by all the patriarchs of the Greek church, to whom had been added, in 1559, the patriarch of Moscow. It was printed in Holland, in Greek and Latin, 1662, with a preface by the patriarch Nectarius of Jerusalem. In 1696, it was published by the last Russian patriarch; and in 1722, at the command of Peter the Great, by the holy synod; it having been previously declared to be in all cases valid as the standard of the Greek church, by a council held at Jerusalem in 1672, and by the ecclesiastical rule of Peter the Great, drawn up in 1721, by Theophanes Procoviez.

Like the Roman Catholic, the Greek church recognises two sources of doctrine, the Bible and tradition, under which last it comprehends not only those doctrines which were orally delivered by the apostles, but also those which have been approved of by the Greek fathers, especially John of Damascus, as well as by the seven above-named general-councils. The other councils, whose authority is valid in the Latin communion, this church does not recognise; nor does it allow the patriarchs or synods to introduce new doctrines. It holds its tenets to be so obligatory and necessary, that they cannot be denied without the loss of salvation. It is the only church which holds that the Holy Spirit proceeds from the Father only: thus differing both from the Catholics and Protestants, who agree in deriving the third person both from the Father and the Son. Like the Latin church, it has seven sacraments: baptism, chrisim, the eucharist, confession, penance, ordination, marriage, and extreme unction; it is peculiar, first, in holding that full purification from original sin requires a true immersion, or aspersion, and in joining chrisim with it as the completion of baptism; secondly, in adopting, as to the eucharist, the doctrine of transubstantiation, but ordering the bread to be leavened, the wine to be mixed with water, and both elements to be distributed to the laity, even to children, the communicant receiving the bread in a spoon filled with the consecrated wine; thirdly, all the clergy, with the exception of the monks, and of the higher clergy chosen from among them, down to the bishops inclusively, are allowed to marry a virgin, but not a widow; nor are they allowed to marry a second time; and therefore the widowed clergy are not permitted to retain their livings, but go into a cloister, where they are called *hieromonachi*.

Rarely is a widowed bishop allowed to preserve his diocese; and from the maxims that marriage is not suitable for the higher clergy in general, and that second marriage is at least improper for the lower, there is no departure. The Greek church does not regard the marriage of the laity as indissoluble, and frequently grants divorces; but is as strict as the Roman church with respect to the forbidden degrees of relationship, especially of the ecclesiastical relationship of god-parents; nor does it allow the laity a fourth marriage. It differs from the Catholic church in anointing with the holy oil, not only the dying, but the sick, for the restoration of their health, the forgiveness of their sins, and the sanctification of their souls. It rejects the doctrine of purgatory, does not admit of predestination, denies works of supererogation, and disallows of indulgences and dispensations; only a printed form is sometimes given to the dead, at the request and for the comfort of the survivors. It allows no carved, sculptured, or molten images of holy persons or things; but the representations of Christ, of the virgin Mary, and the saints, which

are objects of religious worship, both in churches and private houses, must be merely painted, and at most inlaid with precious stones. In the invocation of the saints, and especially of the virgin, the Greeks are as zealous as the Latins. They also hold relics, crosses, and graves to be sacred; and crossing themselves in the name of Jesus, they consider as having a wonderful and blessed influence. Besides fasting every Wednesday and Friday, they have four general fasts annually.

The service of the Greek church consists almost entirely in outward forms. Preaching and catechizing constitute the least part of it: indeed, in the seventeenth century, preaching was strictly forbidden in Russia, under the czar Alexis, to prevent the diffusion of novel doctrines. In Turkey, it is confined almost exclusively to the higher clergy, because they alone possess some degree of knowledge. Each congregation has its own choir of singers, instrumental music being altogether excluded from the Greek church. Besides the mass, which is regarded as the chief part of the service, the liturgy consists of passages of Scripture, prayers and legends of the saints, and in the recitation of the creed, or of sentences which the priest begins, and the people, officiating in a body, finish.

The convents, for the most part, conform to the strict rule of St. Basil. The Greek abbot is termed *higumenos*; the abbess, *higumene*. The abbot of a Greek convent, which has several others under its inspection, is termed *archimandrite*, and has a rank next to that of a bishop. The lower clergy in the Greek church consist of readers, singers, deacons, &c. and of priests, such as the popes and protopopes, or archpriests, who are the first clergy in the cathedrals and metropolitan churches. The members of the lower clergy can never rise higher than protopopes; since the bishops are chosen from among the monks; and from among the bishops, the archbishops, metropolitans, and patriarchs.

In Russia, there are thirty-one dioceses; with which of them the archiepiscopal dignity shall be united, depends on the will of the emperor. The seats of the four Russian metropolitans are,—Petersburgh, with the jurisdiction of Novogorod; Kiev, with that of Galicia; Kasan, with that of Svijschsk; and Tobolsk, with that of all Siberia. The patriarchal dignity of Moscow, which the patriarch Nikon is said to have abused, Peter the Great abolished, by presenting himself unexpectedly before the bishops, who were assembled, in 1702, to elect a new patriarch, and declaring, "I am your patriarch;" and, in 1721, the whole ecclesiastical government of the empire was intrusted to a college of bishops and secular clergy, called the *holy synod*, first at Moscow, now at Petersburgh. Under this synod now stand, besides the metropolitans, eleven archbishops, nineteen bishops, twelve thousand, five hundred parish churches, and four hundred and twenty-five convents, fifty-eight of which are connected with monastic schools for the education of the clergy, for the better effecting of which object, they are aided by a large annual pension from the state.

The Greek church, under the Turkish dominion, remained, as far as was possible under such circumstances, faithful to the original constitution. The dignities of patriarch of Constantinople, Alexandria, Antioch, and Jerusalem, still exist. The first, however, possesses the ancient authority of the former archbishop of Constantinople; takes the lead as ecumenical patriarch in the holy synod at that place, composed of the four patriarchs, a number of metropolitans and bishops, and twelve secular Greeks; exercises the highest ecclesiastical jurisdiction over the Greeks in the whole Turkish empire; and is recognised as head of the Greek church by the (not united) Greeks in Galicia, in the Bukovina, or Slavonia, and in the Seven Islands. The other three patriarchs, as almost all the people in their dioceses are Mahometans, have but a small sphere of action (the patriarch of Alexandria has but two churches at Cairo), and live, for the most part, on the aid afforded them by the patriarch of Constantinople. This patriarch has a considerable income, but is obliged to pay nearly half of it as a tribute to the Sultan. The Greeks, under the Turkish government, are not allowed to build any new churches—have to pay dearly for permission to repair the old ones—are not allowed to have steeples or bells to their

churches, nor even to wear the Turkish dress—generally perform religious service by night—and are, moreover, obliged to pay tolls, from which the Turks are exempt; but the males also pay to the sultan, after their fifteenth year, a heavy poll-tax, under the name of *exemption from beheading*.

The attachment of the Greek church to the old institutions has stood in the way of all attempts at improvement: only in Russia, a number of sects have sprung up, which the government not only tolerates, but some of which it supplies with consecration to their clergy, through the regular bishops. As might be expected, true religion is at the very lowest ebb in all the departments of this communion; yet strong hopes may be entertained of a revival, from the circumstance that the free use of the holy Scriptures, in the vernacular language, is not interdicted, as in the church of Rome.—*Hend. Buck.*

CHURCH, HIGH. (See *НІЖН ЧУРЧН.*)

CHURCH OF IRELAND, is the same as the church of England, and is governed by four archbishops, and eighteen bishops.—*Hend. Buck.*

CHURCH, or KIRK OF SCOTLAND. The word *kirk*, signifying church, was used in Scotland even before the Reformation, and is still retained there, where it is chiefly confined to the establishment, and the *Relief Synod*.

The principles of the Reformation were first introduced into Scotland about the year 1527, when they excited the apprehensions of the priesthood, who attempted to arrest their progress by many acts of cruelty against their professors.

The sovereign and the priesthood combined to preserve the dominion of error; whilst the greater part of the nobility, to gain the objects which they fondly contemplated, espoused the interests of the people, and joined in enlarging the sphere of civil and religious liberty. Thus it happened, that the hierarchy came to be regarded in Scotland, by all who were partial to the Protestant faith, as the ally of despotism and the engine of persecution.

It was not, therefore to be expected, that when the Protestants gained a decided ascendancy, much inclination would be shown to uphold a system of ecclesiastical polity, associated with what they most abhorred; and the celebrated Andrew Melville, on his arrival in Scotland from Geneva, in 1574, taking advantage of these feelings, and of every political event that might facilitate his design, was enabled to effect in 1592, the introduction of that Presbyterian polity which he found established in Geneva, and which has finally been fixed in Scotland.

James VI., to whom this form of church government was most obnoxious, was desirous that Episcopacy, as more consonant to monarchy, should be restored. To effect this, he made many efforts, even before his accession to the English throne; and after that event, he was enabled to accomplish his object. His unfortunate son, Charles I., formed the scheme of assimilating, in all respects, the churches of England and Scotland. With this view he determined to introduce a liturgy, which in Scotland had never been regularly used; and he insisted upon the reception of a set of canons, abolishing the control over ecclesiastical measures which the inferior church judicatories had been permitted to exercise. The violence with which all this was resisted, is known to every reader of the history of Britain. The zeal of the multitude was inflamed to fury; the clergy were insulted, and Episcopacy was again contemplated as the engine of popery and of despotism. The discontented in Scotland made a common cause with those who were disaffected to prelacy in the southern part of the island: they bound themselves by the deed, entitled *The Solemn League and Covenant*, to exterminate prelacy as a corruption of the gospel; and they took an active part in those measures which terminated in the death of Charles and the erection of the commonwealth. Upon the restoration of Charles II., he re-established Episcopacy in Scotland, under circumstances little calculated to conciliate the affections, and to secure the reverence of the people to that form of church polity. The Presbyterians, undismayed, adhered to their principles; and, upon the abdication of James II., they looked forward with confidence to the triumph of their cause. And

though the prince of Orange was eager to preserve in both parts of the island the same form of ecclesiastical government, the bishops conceived that they could not conscientiously transfer their allegiance to him, whereby the way was opened for that establishment of Presbytery, which some of his most zealous adherents had pressed upon him, and which was ratified by act of parliament in 1690. Thus Scotland and England having separate kingdoms at the time of the Reformation, a difference of circumstances in the two countries led to different sentiments on the subject of religion, and at last to different religious establishments; and when they were incorporated into one kingdom by the treaty of union in 1707, both kingdoms gave their assent to a declaration, that Episcopacy shall continue in England, and that the Presbyterian church government shall be the only government of Christ's church in that part of Great Britain called Scotland.

The same establishment is also guaranteed by the fifth article of the union with Ireland.

The only confession which appears to have been legally established before the revolution in 1688, is that which is published in the "History of the Reformation in Scotland," attributed to John Knox. It consists of twenty-five articles, and was the confession as well of the Episcopal as of the Presbyterian church. The Covenanters, indeed, during the commonwealth, adopted the *Westminster confession*. And at the revolution, this confession was received as the standard of the national faith; and the same acts of parliament which settled Presbyterian church government in Scotland, ordain, "That no person be admitted or continued hereafter to be a minister or preacher within this church, unless that he subscribe the (i. e. this) confession of faith, declaring the same to be the confession of his faith." By the act of union in 1707, the same is required of all "professors, principals, regents, masters, and others bearing office" in any of the four universities in Scotland.

The Westminster confession of faith, then, and what are called the larger and shorter catechisms, which are generally bound up with it, contain the public and avowed doctrines of this church; and it is well known that these formularies are strictly and properly Calvinistical.

In the church of Scotland, the public worship is extremely simple, and but few ceremonies are retained. There is no liturgy or public form in use; and the minister's only guide is, "The Directory for the Public Worship of God," which prescribes rather the manner than the words of our addresses to God: nor is it thought necessary to adhere strictly to it; for, as in several other respects, what it enjoins with regard to reading the holy Scriptures in public worship is, at this day, but seldom practised.

By the ecclesiastical laws, "the sacrament of the Lord's supper should be dispensed in every parish four times in the year;" but this law is now seldom adhered to, unless in most chapels of ease. In country parishes, it is often administered not above once a year, and in towns generally only twice a year. The people are prepared for that holy ordinance by a fast and public worship on some day of the preceding week, generally on Thursday, and by a sermon on the Saturday; and they meet again in the kirk on the Monday morning for public thanksgiving, and sermon.

They have no altars or chancels in the kirks, and the communion tables are not fixed, but introduced for the occasion; and are sometimes two or more in number, and of considerable length. At the first table, the minister, immediately upon concluding what they call the consecration prayer, usually proceeds to read the words of the institution, and, without adding more, to distribute the elements, which he does only to the two communicants who sit nearest him on each hand. It is usual for the elders to administer them to the rest. But before, or during the services of the succeeding tables, addresses at some length are made to the communicants by the minister, or by one of the ministers, (for there are generally two, three, or more present,) standing at the head of the communion table.

In conducting public worship, this church has little in common with the church of England. She has no festivals.

Days of public fasting and thanksgiving she does indeed sometimes observe, particularly those commanded by the king, together with the fast previous to the celebration of the holy communion, and the day of thanksgiving after it; but she has no lent fast,—no kneeling at public prayer,—no public worship of God without a sermon or public instruction,—no instrumental music,—no consecration of churches or of burying grounds,—no funeral service or ceremony,—no sign of the cross in baptism,—no regular use of the Lord's prayer,—and no administration of the holy communion in private houses, not even to the sick or dying.

In singing, an old metrical version of the psalms is used; but besides the psalms of David, a collection of translations and paraphrases in verse, of several passages of sacred Scripture, together with some hymns, has been introduced of late years, by permission of the general assembly, and a new version of the psalms in metre is now in progress.

For government and discipline, see PRESBYTERIANISM. The general assembly, in the present state of the church, consists of the following members, viz. :—

- 200 Ministers representing Presbyteries.
- 89 Elders, representing Presbyteries.
- 67 Elders, representing royal boroughs.
- 5 Ministers or Elders, representing Universities.

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The connexion of what is called the Scots kirk at Campvere, in Holland, with the establishment in Scotland, which had been dissolved by the Batavian republic, has lately been restored; and congregations joined with this church, and represented in the general assembly, have been established in the different presidencies of India.

In Scotland, and the islands of Scotland, she contains within her bounds eight hundred and ninety-three parishes, and about one million five hundred thousand members. The number of ministers belonging to her, who enjoy benefices, and possess ecclesiastical authority, is nine hundred and forty. Of this number, seventy-seven are placed in collegiate charges, and the remaining eight hundred and sixty-three ministers are settled in single charges, each of them having the superintendence of a whole parish. In very populous parishes, chapels of ease are erected with consent of the kirk, and are supported by voluntary subscriptions; but the ministers who officiate in them are not included in this number, as they are not members of any ecclesiastical courts.

The duties of the Scotch clergy are numerous and laborious. They are required to officiate regularly in the public worship of God; and, in general, they must go through this duty twice every Sunday (exclusive of their occasional appearances,) delivering every Sunday a lecture and a sermon, with prayers. It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers, in all cases, and the discourses, in most instances, are delivered without the use of papers. They are expected to perform the alternate duties of examining their people from the Scriptures and catechisms of the church, and of visiting them from house to house, with prayers and exhortations. The charge of the poor devolves, in a very particular manner, on the clergy; and in them also is vested the superintendence of all schools within their bounds.

The provision which has been made, by the law of Scotland, for the support of the established clergy, consists in a stipend, payable in victual or money, or partly in each: a small glebe of land; and a manse (parsonage-house) and office-houses.

An act of parliament passed in 1810, granting ten thousand pounds per annum for augmenting the smaller parish stipends in Scotland. By this act, the lowest stipends assigned to a minister of the establishment, is one hundred and fifty pounds sterling, with a small sum, generally eight pounds six shillings and eight pence, for communion elements. Stipends, where the tithes are not exhausted, are, with the exclusion of communion elements, wholly paid in victual, generally oatmeal and barley, in equal proportions; and the court frequently

allocates, as it is termed, to a minister from sixteen to eighteen chalders. If the stipend exhaust the teind, it is sometimes paid in money; and there are cases in which the teind was originally set apart in money, and not in victual.

The whole church establishment, as a burden on land, may be stated in one view, as follows—viz. a glebe, of perhaps about six or seven acres, out of nearly twenty-one thousand, and the grass, where it is allowed; a stipend of about nine pence in the pound of the land rents; and buildings and communion charges, amounting to four or five pence more in the pound of these land rents. All these, put together, constitute the burdens of the Scottish ecclesiastical establishment, in so far as proprietors of land are affected by them; and are not supposed to exceed three hundred thousand pounds per annum.

Patronage was abolished in Scotland, A. D. 1649; was revived at the Restoration; was partly abrogated at the Revolution; and again revived in 1712; and the ranks of dissenters there have been thronged, perhaps, from no other cause so much as the abuse of patronage; notwithstanding, this church, according to Dr. Chalmers, has still a *veto*, and can set aside any pretence, not merely on the ground of his moral or literary qualifications, but "generally, on the principle that it is not for the cause of edification that his presentation should be sustained."

The internal state of the church of Scotland, it has been supposed by some, has been of late years undergoing an improvement, by the decided increase of the party usually termed *Evangelical*. In the appointment of ministers to vacant churches, both in town and country, much greater attention is now paid than formerly to the wishes of the people; and *popular candidates*, as they are called, are those whom the patrons of the present day most frequently present to livings. If this party should go on increasing in the same proportion, the reign of the *moderates*, or low-doctrine, but high-churchmen, must ere long terminate. It is however, greatly to be deplored, that along with this increase in the number of evangelical ministers, a spirit of intolerance and bigotry is rapidly gaining ground. Individuals, for instance, carry their jealousy so far as to dissuade their parishioners from hiring dissenting servants. Others, contrary to their former practice, refuse to intimate from their pulpits sermons to be preached on public occasions for common objects, by dissenting ministers; and there are others who stand aloof from societies in which they would be required to co-operate with brethren who do not belong to the established church. To the production of this spirit and state of feeling, the controversy relating to the British and Foreign Bible society has greatly contributed. See *Adam's Religious World Displayed*; *Edu. Theolog. Mag.*, Nov. 1830.—*Hend. Buck.*

**CHURCH, (LATIN, OR WESTERN,)** comprehends all the churches of Italy, Portugal, Spain, Africa, the north and all other countries whither the Romans carried their language. Great Britain, part of the Netherlands, of Germany, and of the north of Europe, have been separated from it almost ever since the Reformation.—*Hend. Buck.*

**CHURCH, (REFORMED,)** comprehends the whole Protestant churches in Europe and America, whether Lutheran, Calvinistic, Independent, Quaker, Baptist, or any other denomination who dissent from the church of Rome. The term *reformed* is now, however, employed on the continent of Europe, to distinguish the Calvinists from the Lutherans.—*Hend. Buck.*

**CHURCH OF ROME, OR ROMAN CATHOLIC CHURCH.** The Roman Catholics unanimously own Peter as the founder of the church of Rome, though it is disputed by some Protestants, whether he ever was in that city. Those who deny it, ground their opinion upon the silence of Luke and Paul in this matter, who, having been both at Rome, would not have failed, say they, to have mentioned Peter, and the Christians converted by him, if he had ever preached the gospel in that city. They endeavor to confirm this opinion by the chronological history of the Acts of the Apostles, and likewise by the first Epistle of Peter; from the last of which they undertake to prove, that he executed his commission in Asia, and died at Babylon.

To this it is answered, that the silence of Luke is no good argument; for that evangelist, in the Acts of the Apostles, takes no notice of Paul's journey into Arabia, and of his return, first to Damascus, and then to Jerusalem. As to the argument from chronology, those who maintain the affirmative, set up another account of time, more agreeable, as they think, to the best ecclesiastical historians and chronologers, and exactly coinciding with the Acts of the Apostles, and the Epistles of Peter and Paul. It is, in few words, this:—

In the thirty-fifth year of Christ, Peter and John went to Samaria, where having preached the gospel, Peter returned to Jerusalem; whither Paul came, three years after his conversion, to visit him, in the year of Christ, 39. The church having rest, and being unmolested by its enemies, Peter now took the opportunity to visit the several churches already planted by the disciples, in which progress he came to Antioch, the capital of the East; and here, being its first bishop, and having given necessary orders for the government of that church, he returned into Judea, where he visited the towns of Lydda, Joppa, and Cæsarea, in the years 40 and 41. After the conversion of the centurion Cornelius, he went to Jerusalem in the year 42. At this time, Barnabas and Paul were sent to Antioch, where they preached the gospel with great success in the year 43. From thence they returned to Jerusalem, where Peter then was, bringing with them the contributions they had collected for the support of the Christians of Judea, in the year 44. In the mean time, Herod Agrippa, king of Judea, put the apostle James, brother of John, to death, just before Easter, and soon after, seized on Peter; who, being miraculously released by an angel, travelled through Antioch into Asia Minor, where he planted new churches in Cappadocia, Galatia, Pontus, and Bithynia; from whence he embarked for Rome, where he arrived the latter end of the year 44, which was the second of the emperor Claudius. Here, having converted many Jews and Gentiles, he planted a church, of which he himself was the first bishop, in the year 45. He continued to govern this church till his martyrdom, which fell out in the year 69, being the thirtieth of the emperor Nero; upon which computation he was bishop of Rome twenty-five years; not that he was resident all that time in Rome, for in the year 51, he was obliged to quit the city, because of the emperor Claudius's edict, which banished all the Jews, under which name they included the Christians; nor was he returned to Rome when Paul was carried prisoner thither, in the year 59, and this may account for the silence of Paul in this matter.

As to the Epistle of Peter, dated from Babylon to the Christians in Asia, it is answered, that by Babylon, in that place, is plainly meant the city of Rome; and Eusebius, Jerome, and all the ancient writers, assure us that this epistle was written at Rome.

Lastly, that Peter was at Rome, may be proved, say they, by the concurrent testimony of all antiquity; this truth being asserted by Papias, a disciple of John the evangelist, by Caius, contemporary with Tertullian, by Clemens Alexandrinus, Origen, Eusebius, Athanasius, &c. among the Greeks; and by Irenæus, Tertullian, Cyprian, Lactantius, &c. among the Latins, and is a fact that never was called in question till the sixteenth century.

Rome is the centre of the popish, or Roman Catholic religion, and the pope, or bishop of the see of Rome, as successor of St. Peter, claims the supremacy over the universal Christian church. This claim is founded on the words of our Savior to St. Peter: "Thou art Peter, and upon this rock will I build my church." The best summary of the doctrines of that church, is the famous creed of pope Pius IV. which may be considered as a true and unquestionable body of popery. It consists of twenty-four articles. The twelve first are the articles of the Nicene creed, and need not be cited here. The twelve last are the additional doctrines, which the church of Rome has superadded to the original Catholic faith,—they are as follows:—

XIII. I most firmly admit and embrace the apostolic and ecclesiastical traditions, and all other observations and constitutions of the same church.

XIV. I do admit the holy Scriptures in the same sense that holy mother church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous sense of the fathers.

XV. I do profess and believe, that there are seven sacraments of the law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every one, viz.—Baptism, confirmation, eucharist, penance, extreme unction, orders, and marriage; and that they do confer grace; and that, of these, baptism, confirmation, and orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic church in her solemn administration of the above-said sacraments.

XVI. I do embrace and receive all and every thing, that hath been defined and declared by the holy council of Trent, concerning original sin and justification.

XVII. I do also profess, that in the mass, there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls *transubstantiation*.

XVIII. I confess that, under one kind only, whole and entire, Christ, and a true sacrament, is taken and received.

XIX. I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrages of the faithful.

XX. I do likewise believe that the saints, reigning together with Christ, are to be worshipped and prayed to; and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

XXI. I do most firmly assert that the images of Christ, of the blessed virgin (the mother of God) and of other saints, ought to be had and retained, and due honor and veneration ought to be paid to them.

XXII. I do affirm that the power of indulgences was left by Christ in the church, and that the use of them is very beneficial to Christian people.

XXIII. I do acknowledge the holy Catholic and apostolic Roman church, to be the mother and mistress of all churches; and I do promise and swear true obedience to the bishop of Rome, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

XXIV. I do undoubtedly receive and profess all other things, which have been delivered, defined, and declared by the sacred canons, and ecumenical councils, and especially by the holy synod of Trent; and all other things contrary thereto, and all heresies, condemned, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize.

The *worship* of this church is liturgical, and, throughout the greatest part of its extent, the Latin language is used in all public and authorized religious worship, although that language has for many ages ceased to be a vulgar tongue. Her object in this practice is, we are told, "to preserve uniformity; to avoid the changes to which living languages are exposed, and thereby to prevent the novelties which might be thus introduced; to facilitate the commerce of different churches on religious matters; and to promote a spirit of study and learning among the ministers;" nor does she admit that by this practice her members sustain any injury or loss. She does not, however, require as a condition of communion, the adoption of the Latin language and rite.

The *liturgy*, or order of the mass, almost universally adopted, is that contained in the Roman missal.

Masses are divided into solemn or high mass, and plain or low mass; mass sung or said; public mass, or private mass.

A solemn mass is mass offered up with all the due solemnities, by a bishop or priest, attended by a deacon, subdeacon and other ministers, each officiating in his part.

Such a mass is always sung; and hence a choir of singers accompanies it, with an organ, if possible, and, at times, other instrumental music. Mass, when divested of all these solemnities, and in which only the priest officiates, is a plain or low mass. The priest, however, may either sing the mass, attended by the choir, or say it. Hence the difference between mass sung and said. Mass may be attended by a crowd of people, or it may be said with few or none present, except the clerk to attend the officiating priest. When the mass is numerously attended, all or many of those present may partake of the sacrifice by communion, or none may communicate but the priest. These differences make the mass public or private; and it has been remarked, that private masses have become more common in later ages.

The liturgy of the mass will be found in the Roman missal, which contains, besides the calendar, the general rubrics or rites of the mass, and such parts of it as are invariably the same.

After the prayers of the liturgy or missal, those held in the greatest veneration by Roman Catholics are the prayers contained in the church office or canonical hours. This office is a form of prayer and instruction combined, consisting of the psalms, lessons, hymns, prayers, anthems, versicles, &c. in an established order, separated into different portions, and to be said at different hours of the day.

These canonical hours of prayer are still regularly observed by many religious orders, but less regularly by the secular clergy, even in the choir. When the office is recited in private, though the observance of regular hours may be commendable, it is thought sufficient if the whole be gone through any time in the twenty-four hours.

The church office is contained in what is called the breviary; and those branches of this church who have different liturgies from the Roman, have also breviaries differing in language, rite, and arrangement. Even in the Latin church, several dioceses, and several religious bodies, have their particular breviaries. The Roman breviary is, however, the most general in use. It is divided much in the same manner as the missal as to its parts. The psalms are so distributed, that in the weekly office (if the festivals of saints did not interfere) the whole psalter would be gone over, though several psalms, viz. the one hundred and eighteenth (alias one hundred and nineteenth,) are said every day. On the festivals of saints, suitable psalms are adopted. The lessons are taken partly out of the Old and New Testament, and partly out of the acts of the saints and writings of the holy fathers. The Lord's prayer, the Hail Mary, or angelical salutation, the apostles' creed, and the confiteor, are frequently said. This last is a prayer by which they acknowledge themselves sinners; beg pardon of God, and the intercession, in their behalf, of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouth of Roman Catholics than these four; to which we may add the doxology, repeated in the office at the end of every psalm, and in other places. In every canonical hour a hymn is also said, composed by Prudentius or some other ancient father.

The Roman breviary contains also a small office in honor of the blessed virgin, and likewise what is called the office of the dead. We there find besides, the penitential and the gradual psalms, as they are called, together with the litanies of the saints and of the virgin Mary of Loretto, so called because used in the church of our lady in Loretto, which are the only two that have the sanction of the church.

In the public worship of this church, every thing is fixed and uniform. And as the missal and breviary contain the prayers and rites adopted in ordinary religious assemblies for the purpose of sacrifice or prayer, so the pontifical and ritual contains the forms and prayers with which the sacraments are administered; the blessing of God invoked upon his creatures; the power of evil spirits over the souls and bodies of the faithful destroyed or restrained; the method also of deprecating the wrath of God in times of public calamity, and of returning him thanks for signal public blessings; finally, directions how to afford the comforts of religion to the sick and dying, with the prayers to be made use of in the Christian interment of

the dead.—Such of the above functions as belong to the episcopal character or office are to be found in the pontifical; those which belong to simple priests; or even the inferior clergy, are inserted in the ritual.

On the subject of the administration of the sacraments, my limits will not permit me to descend to particulars.

Of the many benedictions used in this church, some, besides those accompanying the administration of their sacraments of confirmation and holy orders, are reserved to bishops exclusively, as the consecration of holy oil, chrism, &c. Some are performed by priests in their own right, and others by delegated authority from the bishop.

In addition to such benedictions, this church blesses houses, ships, springs, fields, the nuptial bed, altars, chalices, sacerdotal vestments, salt, water, oil, palms, &c. &c. It would be ridiculous even to recite the wonderful virtues which her members attribute to their holy water, and the many superstitious uses to which they apply it. They seldom go into or out of a church without sprinkling themselves with it. On solemn days, the priest passes down the middle aisle, to perform that office, using a brush; at other times they serve themselves with it from a font placed near the church door for that purpose. Another of their ceremonies, connected with this and most others, and used on most occasions and in all places, is the sign of the cross.

Roman Catholics maintain that God has left with his church a power over unclean spirits, in consequence of which they are cast out from such persons or things as, by the permission of God, they have been able to abuse; or their power over them is at least restricted. The forms of prayer which this church makes use of for that purpose are called exorcisms, and the persons who are authorized to use them are called exorcists. This function, however, according to modern practice, is seldom discharged by any but priests.

The prescribed forms for all benedictions, exorcisms, and processions, &c. will be found in the "Roman Pontifical and Ritual."

Those now enumerated are, properly speaking, the only prayers which can be said to have the sanction of the church; yet her members are furnished with many forms for private devotion. And "when, to acquire a greater ease in the observance of the law of God, a man makes use of certain means which he is not obliged by any law to use, and which others, who are not thought to neglect their duty, do not in fact avail themselves of, he is said by Roman Catholics to perform works of supererogation."

Of their numerous forms of private devotion, the "Chapter (or Rosary) of the blessed Virgin," and the "Angelus Domini," may be noticed. The former was instituted, we are told, by those who could not read, that they might repeat the Lord's prayer, the Hail Mary, and the doxology, a certain number of times, in lieu of every canonical hour; whilst at the same time they commemorate the mysteries of the life of Christ, and honor his virgin mother.

For above three centuries, a practice has prevailed in this church of commemorating, at morning, noon, and night, the incarnation of Christ, by a short form of prayer, which, from the words with which it begins in Latin, is called the "Angelus Domini."

In conformity with the Roman Catholic practice of praying for the dead, "it is also very customary to offer up for their repose, at the first hour of the night, the penitential psalms, with a prayer suited to that end."

The government of the church of Rome is hierarchical.

Besides those having jurisdiction, there are bishops *in partibus infidelium*, as they are called, or, more briefly, *in partibus*—i. e. persons who, that they may enjoy the dignity and honors of episcopacy, and thereby be qualified to render some particular services to the church in general, are named to sees "in infidel countries," of which they cannot possibly take possession.

In Ireland, the succession of the hierarchy never having been interrupted, the Roman Catholic bishops there have their sees in the country as before the Reformation, and enjoy an ordinary jurisdiction; whereas those in England and Scotland, where the succession has failed, enjoy merely a delegated jurisdiction, and are called vicars-apostolic, from their being delegates, or vicars, of the pope, who

occupies the apostolic see. He, of course, has the right of nominating them, although, in practice, the nomination takes place on the recommendation of the other vicars, or of the clergy who are interested. In England, there are four apostolic vicars, and in Scotland, two.

A metropolitan, or an archbishop, besides the jurisdiction common to him with other bishops in his own diocese, has also a jurisdiction, defined by the canon law and customs, over all the bishops of his province, who are his suffragans; summons them every third year to a provincial synod, and the constitutions framed in it affect all the churches in the province. In like manner, primates and patriarchs have a jurisdiction over all the metropolitans and other bishops of the kingdoms, or nations, where they hold their dignified rank. The constitutions of the national council convoked by the primate, bind all the churches in that nation; and the constitutions of the patriarchal council bind all the patriarchate. But these two titles are now, in fact, merely honorary in most of those who enjoy them.

Above all these is the pope, who has the power (in the opinion of all Roman Catholics, *jure divino*) of feeding, ruling, and governing the whole church; and exercises his jurisdiction over all clergy as well as laity. This power, they say, "is purely spiritual, entirely unconnected with any temporal authority."

His care and solicitude extends to all Roman Catholic churches throughout the world. He enacts rules of discipline for the universal church, dispenses with some of them when he sees proper, punishes those who do not obey them, passes sentence upon ecclesiastical causes referred to him (which ought to be the case with all those of great importance), and receives appeals from all Roman Catholic bishops in the world.

It is he, we are told, who convokes general councils; invites to them all the Roman Catholic bishops dispersed throughout the globe; presides in them personally or by his legates; and confirms their decrees. He constitutes new bishoprics, and confirms the nomination of bishops; deprives bishops of their sees for their crimes, and those unjustly deprived of them he restores. The pope's dominion over his brother bishops is, indeed, carried to such a height, and so confirmed by the council of Trent, that they are become in fact little better than his vicars. They swear obedience to him in as strong terms as any subject can use towards his sovereign, and in terms but little consistent with their duty to their king and country.

As all the Roman Catholic churches had always their senate, composed of priests and deacons, whose counsel and assistance the bishop used in the government of his diocese; so the pope had always his, composed of cardinals, who assisted him in the government of the universal church.

Thus all "Roman Catholics obey their bishops—the bishops the metropolitans—the metropolitans the primates and patriarchs—and all of them their head, the pope; and of all these is composed *one church*, having *one faith*, under *one head*."

The discipline of the church of Rome is now regulated by what is called the *canon law*, which has taken place of the canons of the apostles, the apostolical constitutions, and all the ancient compilations on that subject. The canon law consists, 1. Of the *decrees of Gratian*; a compilation made up of the decrees of different popes and councils, and of several passages of the holy fathers and other reputable writers. 2. Of the *decretals*, in five books. 3. Of the compilation, known by the name of the *sixth book of decretals*. 4. Of the *Clementines*. 5. Of the other decretals, known under the name of *extravagantes*. These, containing besides the decrees of popes and the canons of several councils, constitute the body of the canon law.

It is, however, only in matters of faith that she professes to admit of no diversity; her discipline is not every where perfectly uniform; nor does she consider some variety, in matters of worship or discipline, as subversive of peace, or as breaking the bonds of communion.

The fast of lent consists of forty days, in imitation of our Savior's forty days' fast in the wilderness; and it is kept once a year "to do penance for sin," and as a preparation for celebrating the great feast of Easter.

The Wednesdays, Fridays, and Saturdays, in one week of each of the four seasons of the year, are annually fast days, called *quatuor tempora*, or *ember days*. Besides abstaining at least from flesh meats, it is essential to a fast day that only one full meal, and that not before noon, be taken in the four-and-twenty hours of the day. Every Friday in the year is kept universally as a day of abstinence from flesh; and in the Latin church, Saturday, with a few exceptions; unless Christmas day falls upon them.

Another point of discipline in this church is *clerical celibacy*. Her members profess that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the apostolic age. But Protestants insist that the contrary is evident, from numerous examples of bishops and archbishops, who lived in a state of matrimony without any prejudice to their ordination or their function.

"The use of sacred vestments, as well as of various ceremonies, has been universally adopted by the Roman Catholic church, professedly for the greater decency of her public worship."

Besides the Lord's day, Roman Catholics universally keep a vast number of holidays.

There are several orders of monks in Catholic countries, in every quarter of the globe, at this day. They have Basilians, Benedictines, Augustinians, Dominicans, Franciscans, canons regular, and others. All these different orders take the solemn vows of poverty, chastity, and obedience; and all firmly hold the Roman Catholic faith, and only differ in their rules of discipline, in their dress, in the particular privileges granted by the pope to each order, in their names, which they generally take from that of their founder, and such like distinctions pertaining merely to discipline. In general, they are exempt from the jurisdiction of the bishop, and are immediately under that of the pope.

Of nuns, as of the monks, there are different orders, each following their own rules, and wearing a peculiar habit. The solemn vows of poverty, chastity, and obedience, are taken by them also; and they are commonly under the government of the bishops, but sometimes are under the jurisdiction of regular clergymen of their own order. After their profession, they are never allowed to go without the inclosure of the convent, during life, without the leave of the bishop, or some cogent reason—such as a nunery taking fire, &c.—and no man is allowed to enter it without a similar permission, which may be granted for a necessary cause. Roman Catholics think that the origin of nuns is to be found even in the primitive church.

It is an article of the discipline of the church of Rome not to put the Old or New Testament, in the vulgar tongue, into the hands of the children or unlearned; and that, in consequence, "no part whatever of the Bible in the vulgar tongue is taught in the Roman Catholic charity schools."

The Roman Catholic religion is very extensively diffused, and is more generally professed than any other system of Christianity.

In Europe, it is the established and only religion in Italy, Spain, and Portugal: in the *ci-devant* Austrian and French Netherlands; in Sicily, Sardinia, and the other Mediterranean islands adjacent to Italy and Spain. In France, perhaps ten to one of the inhabitants are Roman Catholics. In Poland, and throughout the hereditary dominions of the house of Austria, the case is the same with the great majority of the inhabitants, and probably with almost one half of the rest of the German population. In Hungary alone they exceed four millions; and about the same number are found within the dominions of Prussia. A considerable number of his Britannic majesty's European subjects profess the doctrine of the church of Rome. In Ireland, the Roman Catholics are nearly three to one of all other denominations; in England, their number is nearly two hundred and fifty thousand, and in Scotland, about fifty thousand. The Roman Catholic religion is also established in seven of the Swiss cantons. In Holland too, and in the Protestant cantons of Switzerland, and also in Russia, many of its members may be found. Sweden and Denmark contain a few; and in the provinces of European Turkey they are more numerous than is generally supposed. In that extended country there are Ro-

man Catholic archbishops, bishops, chapters, and monasteries, and a numerous body of laity dwelling together by thousands.

In Asia, many of the subjects of the Grand Seignior are Roman Catholics. The Maronites of mount Libanus, with their patriarch and bishops, are all of this communion. There are besides many others throughout Syria, Mesopotamia, and Armenia. Some Roman Catholics are to be found in Persia. Throughout Hindostan and the other southern parts of Asia, Siam, Cochinchina, Tonquin, and the vast empire of China itself, the number of Roman Catholics is very great. And in the Philippine isles and others of the Eastern ocean, the Roman Catholic religion is very generally established.

The mission to China is supplied by the college of St. Joseph, at Macao, which is now under the direction of the priests of the *missionary congregation*. From the report of the state of the missions in 1810, it appears that there were then in China, Tonquin, Cochinchina, and Siam, fourteen bishops, seven apostolical vicars, forty-three European missionaries, two hundred and thirty-one native priests, and five hundred and eighty-five thousand Roman Catholic Christians.

The great body of Roman Catholics, from the banks of the Crishna to cape Comorin, amounting to about seven hundred and fifty-five thousand, is intrusted to the care of two titular archbishops, two titular bishops, and three bishops *in partibus*, with the title of vicars apostolical.

In Africa, the Roman Catholic religion prevails in many parts of its vast extent. Not to mention Madeira, the Canary and Cape de Verd islands, the inhabitants of which are all Roman Catholics, a great proportion of the inhabitants of Loango, Congo, and Angola adhere to the doctrines of the church of Rome. The same holds true of several kingdoms on the eastern coast of that continent; viz. Mocaranga, Mozambique, Zanguebar, and Melinda. In Guinea too, in the Mahometan states of the North, and in Egypt, not a few Christians of the church of Rome are to be found.

*America*.—The whole of the southern continent of America, including the native aborigines and the descendants of the European colonists, profess to be members of the church of Rome, with the exception of most of the Dutch at Surinam, and of a few wandering tribes in the interior towards the southern promontory. The same religion is professed throughout the Spanish settlements in North America, and in the Spanish and *ci-devant* French West Indies, as well as by three fourths of the inhabitants of Canada, where it is the established religion.

All the clergy and members of this church throughout the United States were under the superintendance of the bishop of Baltimore, till the year 1809, when that city (the capital of Maryland) was created a metropolitan see, and four new dioceses were erected, viz. Boston, New York, Philadelphia, and Bardstown, in the state of Kentucky. The bishops of all these dioceses are suffragans to the archbishop of Baltimore. And in addition to these, two other dioceses have more lately been erected, out of part of the archdiocese, viz. Virginia, and the Carolinas and Georgia. The bishop of Louisiana, now one of the United States, whose residence is St. Louis, in the new state of Missouri, is not a suffragan of the archbishop of Baltimore.

The cathedral of Baltimore, which was built in 1820, is said to be the finest church in the United States, and to have cost upwards of fifty thousand pounds sterling. In most of the dioceses now specified, there is one or more colleges or seminaries, under the direction of Roman Catholic clergymen. The Jesuits also have a thriving college at Georgetown in Maryland, and the English Dominicans have one in Kentucky. There are, besides, five or six seminaries for ladies in the United States: some of these, however, are merely for the education of females; but in others the members are required and expected to take the vows of poverty and continency. The Roman Catholics are rapidly increasing in North America, by emigration from Europe, and in other ways. Their number, some years ago, was estimated at six hundred thousand. Large sums of money are annually expended in the erection of chapels, and the support of priests. Much

of this money comes from abroad. From documents published in the New York Observer, 1834, it appears that, from July, 1829, to November, 1830, the receipts of the Austrian "Central Direction of the Leopold foundation for the support of Catholic Missions in America," amounted to 49,382 florins, equal to \$22,715.

According to the Roman court calendar of 1822, the number of living cardinals was then forty-four, and the number of patriarchs, archbishops, and bishops, scattered over the Christian world, amounted to five hundred and fifty, exclusive of those in *partibus infidelium*.—*Broughton's Dictionary*; *Adam's Religions World displayed*; *Benedict's History of all Religions*.—*Hend. Buck.*

**CHURCH, (FATHERS OF THE).** See **FATHERS.**

**CHURCH REVENUES.** From the following table, which shows the annual amount of the income of the clergy in all parts of the Christian world, it will be perceived that the revenue of the English clergy is greater by forty-four thousand pounds, than that of all the other clergy in the world; while the number of hearers attending on their ministry, compared with the aggregate number belonging to the churches in other nations, is as *one to thirty-two*.

	Amount.	Hearers.
French, Catholic, and Protestant Churches . . . . .	1,050,000 <i>l</i> .	30,000,000
United States . . . . .	775,000	9,600,000
Spain . . . . .	1,000,000	11,000,000
Portugal . . . . .	300,000	3,000,000
Hungary, Catholics . . . . .	220,000	3,000,000
" Calvinists . . . . .	65,000	1,050,000
" Lutherans . . . . .	26,000	650,000
Italy . . . . .	776,000	19,391,600
Austria . . . . .	950,000	16,918,000
Switzerland . . . . .	87,000	1,720,000
Prussia . . . . .	1,000,000	10,563,000
German small States . . . . .	165,000	12,765,000
Holland . . . . .	700,000	2,000,000
Netherlands . . . . .	105,000	3,000,000
Denmark . . . . .	119,000	1,700,000
Sweden . . . . .	238,000	3,371,000
Russia, Greek Church . . . . .	510,000	34,000,000
" Catholic and Protestant . . . . .	450,000	8,000,000
Christians in Turkey . . . . .	180,000	6,000,000
" dispersed elsewhere . . . . .	520,000	21,000,000
	8,852,000 <i>l</i> .	198,725,000
England, Wales, and Ireland . . . . .	8,856,000 <i>l</i> .	6,400,000
Income of all the clergy of other nations besides . . . . .	8,852,000	
Balance in favor of the English clergy . . . . .	44,000 <i>l</i> .	

*Encyclop. Americana.*

**CHURCH, (STATES OF THE ;)** the pope's dominions in Italy. They originated with the grant of Pepin, king of the Franks, in 754, who bestowed on Stephen II., bishop of Rome, some districts which the Lombards, against whom Stephen solicited Pepin's assistance, had taken from the exarchate. Charlemagne confirmed this grant in 774, and in return received the title of *Roman emperor*, from Leo III., in 800. During succeeding centuries, the popes sometimes gained accessions to their temporal dominions; at other times, encroachments were made upon them. At present, the states of the church cover a surface of seventeen thousand, one hundred and eighty-five square miles, with two million, four hundred and sixty thousand inhabitants, ninety towns, two hundred and twelve market places, and thirty-five thousand villages. They are situated in the centre of Italy, between Lombardy, Tuscany, Naples, and the Tuscan and Adriatic seas. The revenue is estimated at twelve millions, and the national debt at two hundred millions of florins. There is a standing army of nine thousand men. The navy consists of two frigates and a few small vessels. In 1816, these states, with the exception of Rome, Tivoli, and Subiaco, which are under the immediate administration of the pope, were divided into seventeen delegations, which, when under the government of cardinals, were called *legations*.—*Hend. Buck.*

**CHURCH-WARDENS ;** officers chosen yearly, either by the consent of the minister, or of the parishioners, or of both. Their business is to look to the church, churchyard, and to observe the behavior of the parishioners; to levy a shilling forfeiture on all such as do not go to church on Sundays, and to keep persons orderly in church time, &c.—*Hend. Buck.*

**CHURCH-YARD ;** a piece of ground adjoining to the church, set apart for the interment of the dead. In the church of Rome, church-yards are consecrated with great solemnity. If a church-yard which has been thus consecrated shall afterwards be polluted by any indecent action, or profaned by the burial of an infidel, an heretic, an excommunicated or unbaptized person, it must be *reconciled*; and the ceremony of the reconciliation is performed with the same solemnity as that of the consecration! (See **CONSECRATION.**)—*Hend. Buck.*

**CILICIA ;** a country of Asia Minor, on the sea-coast, at the north of Cyprus, south of mount Taurus, and west of the Euphrates. Its capital was Tarsus. A synagogue of this province is mentioned, (Acts 6:9.) and as Paul was of this country, and of a city so considerable as Tarsus, it may be thought that he was also of this synagogue; so that it is probable he was one of those who had been disputing with Stephen, and were overcome by the arguments of that proto-martyr. (See **TARSUS.**)—*Calmet.*

**CINNAMON ;** one of the ingredients in the perfumed oil with which the tabernacle and its vessels were anointed, Exod. 30:23. The *cinnamomum* is a shrub, the bark of which has a fine scent; several of the moderns found it with the *cinnanon tree*, and *cassia aromatica*; but others distinguish three species. It is now generally agreed, that the *cinnamomum*, spoken of so confusedly by the ancients, is our *cinnanon*: it is a long, thin bark of a tree, rolled up, of a dark red color, of a poignant taste, aromatic, and very agreeable. The finest description comes from Ceylon; but there might formerly have been cinnamon in Arabia, or Ethiopia, or it might be imported then into Egypt, Arabia, &c. as it is now into Europe; so that it might come originally from Ceylon.—*Calmet.*

**CINNERETH, or CENEROTH, or CENEROTH,** a city of Naphtali, south of which lay a great plain, which reached to the Dead sea, all along the river Jordan, Josh. 19:35. Many believe, and with probability, that Cinnereth was the same as Tiberias; for, as the lake of Gennesareth (in Hebrew, the lake of Cinnereth) is, without doubt, that of Tiberias, it seems reasonable that Cinnereth and Tiberias should also be the same city, Deut. 3:17. (See **TIBERIAS.**)—*Calmet.*

**CIRCUMCELLIANS, or CIRCONCELLIONES,** wanderers (*circum cella*) among the monks, &c.; certain Donatists, who being expelled from Africa, by the emperor Constantine, wandered about, sometimes begging a subsistence, and at others forcing one by their arms. They are described as "rough and savage fanatics," who raised insurrections, and committed all sorts of excesses, daring death and martyrdom in the most heroic manner. Taking the sword, however, in defence of their religious principles, as our Lord predicted, and as has generally been the case, many of them perished by the sword, though the sect was not totally suppressed till the sixth century. Their professed religious sentiments will be seen under the parent term *Donatists*, who were, however, compelled to disown and expel them from their communion.—(*Mosheim's E. Hist.* vol. i. pp. 406, 407. *Broughton's Dict.*)—*Williams.*

**CIRCUMCISION ;** a custom prevailing among several eastern nations, of cutting off the prepuce of the virile member. It was enjoined as a religious rite on Abraham and his posterity. The Mahometan circumcision is probably an ancient Ishmaelite custom, which was received from Abraham, the common father of the Israelites and Ishmaelites. It was not introduced into Arabia by the Koran of Mahomet, but was already in use among his nation, and was adopted, and has been introduced by his followers, as a sacred rite, and one of the essential parts of Islamism, into all countries where this religion has been received. There is also a kind of circumcision or excision performed on the female sex. In Egypt, Mahometan maidens are frequently circumcised; and the Abyssinians circumcise both sexes. The importance attached to this rite in the first age of Christianity, as a saving ordinance, rendering it a suspicious, and even a dangerous practice, occasioned the apostle of the gentiles thus to address certain Galatians—"Behold, I Paul say unto you, if ye be circumcised (i. e. as the ground of justification before God), Christ shall profit you nothing."



Gal. 5: 2.—(*Broughton's Dict. Robinson's ditto.*)—*Hend. Buck; Williams.*

**CIRCUMCISION**, (FEAST OF THE;) a festival celebrated on the first of January, in commemoration of the circumcision of Christ. The day was anciently kept as a fast, in opposition to the custom of the pagans, who feasted on it in honor of the god Janus.—*Hend. Buck.*

**CIRCUMSPECT**; cautious, seriously attentive to every part of the revealed will of God, and very careful not to cast stumbling-blocks in the way of others, Exod. 23: 13. Eph. 5: 15.—*Calmet.*

**CISTERN**. There were cisterns throughout Palestine, in cities and in private houses. As the cities were mostly built on mountains, and the rains fall in Judea at two seasons only, (spring and autumn,) people were obliged to keep water in vessels. There are cisterns of very large dimensions, at this day, in Palestine. Two hours distant from Bethlehem are the cisterns or pools of Solomon. They are three in number, situated in the sloping hollow of a mountain, one above another; so that the waters of the uppermost descend into the second, and those of the second descend into the third. The breadth is nearly the same in all, between eighty and ninety paces, but the length varies. The first is about one hundred and sixty paces long; the second two hundred; the third two hundred and twenty. These pools formerly supplied the town of Bethlehem and the city of Jerusalem with water. Wells and cisterns, fountains and springs, are seldom distinguished accurately in Scripture. Worldly enjoyments are called "broken cisterns that can hold no water," (Jer. 2: 13.) from their unsatisfying and unstable nature.—*Calmet.*

**CISTERTIAN MONKS**; a religious order, founded in the eleventh century, by St. Robert, a Benedictine, and abbot of Molême. Robert, being ordered by the pope to resume the government of the abbey of Molême, was succeeded in that of Cîteaux, by Alberic; and pope Pascal, by a bull of the year 1100, took that monastery under his protection. Alberic drew up the first statutes for the monks of Cîteaux, or Cistercians, in which he enjoined the strict observance of the rule of St. Benedict.

The habit of these religious of the monastery of Cîteaux was at first black; but they pretend that the holy virgin, appearing to St. Alberic, gave him a white habit, from which time they changed their black habit for a white one, only retaining the black scapulary. In memory of this change they keep a festival on the 5th of August, which they call "The descent of the blessed virgin at Cîteaux, and the miraculous changing of the habit from black to white."

The number of those who embraced the Cistercian order increasing, it was necessary to build more monasteries. Accordingly, in 1113, Stephen, abbot of Cîteaux, built that of La Ferté, in the diocese of Chalons. The next year, he founded Pontigni, in the diocese of Auxerre. Clairvaux, in the diocese of Langres, was built in 1115. The order increased further in 1118, by the founding of four other monasteries, which were Prully, La Cour-Dieu, Trois Fontaines, and Bonnevaux; and, in the following year, 1119, Bouras, Fontenay, Cadovin, and Marnay, were founded. Then Stephen formed all these monasteries into one body, and drew up the constitutions of the order, which he called "The Charter of Charity," containing, in five chapters, all the necessary rules for the establishment and government of the order.

This order made a surprising progress. Fifty years after its institution, it had five hundred abbeyes, and, one hundred years afterwards, it boasted of one thousand eight hundred abbeyes, most of which had been founded before the year 1200. This great progress must be ascribed to the sanctity of the Cistercians, of whom cardinal de Vitry, in his Western History, says, "The whole church of Christ was full of the high reputation and opinion of their sanctity, as it were with the odor of some divine balsam, and that there was no country or province wherein this vine, loaded with blessings, had not spread forth its branches." And, describing their observances, he says, "They neither wore skins nor shirts, nor ever ate flesh, except in sickness, and abstained from fish, eggs, milk, and cheese; they lay only upon straw beds, in their

tunics and cowls; they rose at midnight, and sang praises to God till break of day; they spent the day in labor, reading, and prayer; and, in all their exercises, they observed a strict and continual silence: they fasted from the feast of the exaltation of the holy cross till Easter; and they exercised hospitality towards the poor, with extraordinary charity."

The order of Cistercians became in time so powerful, that it governed almost all Europe, both in spirituals and temporal. It did also great service to the church by means of the eminent men it produced. These religious were employed by the pope to convert the Albigenses. Some authors say, there have been six popes of this order; but it will be difficult to find any more than Eugenius III. and Benedict XII. It boasts of about forty cardinals, a great number of archbishops, bishops, &c. &c.—*Hend. Buck.*

**CITIES OF REFUGE.** (See REFUGE.)

**CITIZEN**. This word denotes not only a resident in a city, but also any person admitted to its peculiar corporate privileges, by birth, favor, or purchase. Acts 22: 28.

**CITRON.** (See APPLE.)

**CITY, or CITIES.** By referring to some peculiarities in the building, fortifying, &c., of eastern cities, we shall the better understand several allusions and expressions of the Old Testament. It is evident that the walls of fortified cities were sometimes partly constructed of combustible materials; for the prophet, denouncing the judgments of God upon Syria and other countries, declares, "I will send a fire on the wall of Gaza, which shall devour the palaces thereof," Amos 1: 7. The walls of Tyre and Rabbah seem to have been of the same perishable materials; for the prophet adds, "I will send a fire upon the wall of Tyrus, which shall devour the palaces thereof;" and again, "I will kindle a fire in the walls of Rabbah, and it shall devour the palaces thereof with shouting in the day of battle," verses 10, 14. One method of securing the gates of fortified places, among the ancients, was to cover them with thick plates of iron; a custom which is still used in the East, and seems to be of great antiquity. We learn from Pitts, that Algiers has five gates, and some of these have two, some three, other gates within them; and some of them are plated all over with thick iron. The place where the apostle was imprisoned, seems to have been secured in the same manner; for, says the inspired historian, "When they were past the first and second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord," Acts 12: 10. Pococke, speaking of a bridge not far from Antioch, called the iron bridge, says, there are two towers belonging to it, the gates of which are covered with iron plates; which he supposes is the reason of the name it bears. Some of their gates are plated over with brass; such are the enormous gates of the principal mosque at Damascus, formerly the church of John the Baptist. To gates like these, the psalmist probably refers in these words: "He hath broken the gates of brass," (Psalm 107: 16;) and the prophet, in that remarkable passage, where God promises to go before Cyrus his anointed, and "break in pieces the gates of brass, and cut in sunder the bars of iron," Isa. 45: 2. But, conscious that all these precautions were insufficient for their security, the orientals employed watchmen to patrol the city during the night, to suppress any disorders in the streets, or to guard the walls against the attempts of a foreign enemy. To this custom Solomon refers in these words: "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the wall took away my veil from me," Song 5: 7. This custom may be traced to a very remote antiquity; so early as the departure of Israel from the land of Egypt, the morning watch is mentioned, certainly indicating the time when the watchmen were commonly relieved. In Persia, the watchmen were obliged to indemnify those who were robbed in the streets; which accounts for the vigilance and severity which they display in the discharge of their office, and illustrates the character of watchman given to Ezekiel, and the duties he was required to perform. If the wicked perished in his iniquities without warning, the prophet was to be accountable for his blood; but if he duly pointed out his

danger, he delivered his own soul, Ezek. 33: 2. They were also charged, as with us, to announce the progress of the night to the slumbering city: "The burden of Dumah; he calls to me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night," Isa. 21: 11. This is confirmed by an observation of Chardin upon these words of Moses: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night;" that as the people of the east have no clocks, the several parts of the day and of the night, which are eight in all, are announced. In the Indies, the parts of the night are made known, as well by instruments of music, in great cities, as by the rounds of the watchmen, who, with cries and small drums, give them notice that a fourth part of the night is past. Now, as these cries awakened those who had slept all that quarter part of the night, it appeared to them but as a moment." It is evident the ancient Jews knew, by some public notice, how the night watches passed away; but, whether they simply announced the termination of the watch, or made use of trumpets, or other sonorous instruments, in making the proclamation, it may not be easy to determine; and still less what kind of chronometers the watchmen used. The probability is, that the watches were announced with the sound of a trumpet; for the prophet Ezekiel makes it a part of the watchman's duty, at least in time of war, to blow the trumpet, and warn the people. The watchman, in a time of danger, seems to have taken his station in a tower, which was built over the gate of the city.

The fortified cities in Canaan, as in some other countries, were commonly strengthened with a citadel, to which the inhabitants fled when they found it impossible to defend the place. The whole inhabitants of Thebez, unable to resist the repeated and furious assaults of Abimelech, retired into one of these towers, and bid defiance to his rage: "But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower." The extraordinary strength of this tower, and the various means of defence which were accumulated within its narrow walls, may be inferred from the violence of Abimelech's attack, and its fatal issue: "And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower, to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull," Judg. 9: 53. The city of Shechem had a tower of the same kind, into which the people retired, when the same usurper took it and sowed it with salt, Judg. 9: 45. These strong towers which were built within a fortified city, were commonly placed on an eminence, to which they ascended by a flight of steps. Such was the situation of the city of David, a strong tower upon a high eminence at Jerusalem; and the manner of entrance, as described by the sacred writer: "But the gate of the fountain repaired Shallum, unto the stairs that go down from the city of David," Neh. 3: 15.—*Watson*.

CLAP, (NATHANIEL,) a Congregational minister of Newport, Rhode Island, was born Jan. 1668, and was graduated at Harvard college, in 1690. In 1695, he began to preach at Newport, where he preached nearly fifty years. In 1740, when Mr. Whitefield arrived at Newport from Charleston, he called upon Mr. Clap, and he speaks of him as the most venerable man he ever saw. "He looked like a good old puritan, and gave me an idea of what stamp those men were, who first settled New England. His countenance was very heavenly, and he prayed most affectionately for a blessing on my coming to Rhode Island. I could not but think, that I was sitting with one of the patriarchs." Dean Berkeley, who esteemed him highly for his good deeds, said, "Before I saw father Clap, I thought the bishop of Rome had the gravest aspect of any man I ever saw; but really the minister of Newport has the most venerable appearance." Mr. Clap died Oct. 30, 1745, aged 77.

Mr. Clap was eminent for sanctity, piety, and an ardent desire to promote true godliness in others. He abounded in acts of charity, being the father and guardian of the

poor and necessitous, and giving away all his living. His benevolent labors also extended to the humble and numerous class of slaves, to whom he endeavored with unwearied care to impart the knowledge of the gospel. Thus evincing the reality of his religion by the purity and benevolence of his life, he was an honor to the cause of the Redeemer, in which he was engaged. He departed this life in peace, without those raptures, which some express, but with perfect resignation to the will of God and with confidence in Jesus Christ, who was the sum of his doctrine and the end of his conversation. He published a sermon on the Lord's voice crying to the people in some extraordinary dispensations, 1715.—*Callender's Fun. Serm.*; *Hist. Col.* ix. 182, 183; *Backus' Abridg.* 157, 168; *Whitefield's Jour.* of 1749; 39—45; *Eliot*.—*Allen*.

CLAP, (THOMAS,) president of Yale college, was born at Scituate, Mass., June 26, 1703, and was graduated at Harvard college in 1722. The early impressions, made upon his mind by divine grace, inclined him to the study of divinity. He was settled in the ministry at Windham, Con. August 3, 1726, the successor of Samuel Whiting. From this place he was removed in 1739, to the presidency of Yale college, as successor of E. Williams. This office he resigned, Sept. 10, 1766; and he died at Scituate, Jan. 7, 1767, aged 63. In the higher branches of mathematics, in astronomy, and in the various departments of natural philosophy, he had probably no equal in America, excepting professor Winthrop of Cambridge. He appears to have been extensively and profoundly acquainted with history, theology, moral philosophy, the canon and civil law, and with most of the objects of study in his time. The labors of his office left a most contemplative mind only a few hours for reading; but he employed what time he could devote to study in a most advantageous method. He always pursued his researches systematically, with an arrangement, which had respect to some whole. A large library before him he treated as a collection of reports, books delivering the knowledge and reasonings of the learned world on all subjects of literature. He seldom read a volume through in course. Having previously settled in his mind the particular subjects to be examined, he had recourse directly to the book, or the parts of a book, which would give him the desired information, generally passing by what did not relate to the object of his inquiry, however attracting and interesting. He thus amassed and digested a valuable treasure of erudition, having investigated almost all the principal subjects in the whole circle of literature.

As he was exemplary for piety in life, so he was resigned and peaceful at the hour of death. When some one in his last illness observed to him, that he was dangerously sick, he replied, that a person was not in a dangerous situation who was approaching the end of his toils. Mr. Clap constructed the first orrery, or planetarium, made in America. His manuscripts were plundered in the expedition against New Haven under general Tryon. He had made collections of materials for a history of Connecticut. He published a sermon at the ordination of Ephraim Little, Colchester, Sept. 20, 1732; letter to Mr. Edwards, respecting Mr. Whitefield's design, 1745; the religious constitution of colleges, 1754; a brief history and vindication of the doctrines received and established in the churches of New England, with a specimen of the new scheme of religion, beginning to prevail, 1755; this scheme he collects from the writings of Chubb, Taylor, Foster, Hutcheson, Campbell, and Ramsay. See *Holmes's Life of Stiles*, 263, 393—396; *Annals*, ii. 151; *Miller*, ii. 360; *Daggett's Funeral Sermon*; *History of Yale College*.—*Allen*.

CLARENDON, (CONSTITUTIONS OF,) sixteen articles formed at the council held at that place, in the reign of Henry II., bearing that all differences relative to the right of patronage should be tried in the civil courts; that no churches, which are fees of the crown, can be disposed of in perpetual donation without the king's consent; that all clergymen, charged with crimes against the laws, shall appear before the lord chief justice, as well as before the ecclesiastical courts, and none of them, after conviction, be protected by the church; that no clergyman shall go out of the kingdom without his majesty's consent,

and their giving proper security of their doing nothing to the prejudice of him or his subjects; that accusations of laymen, in ecclesiastical courts, shall be proved by reputable witnesses; that excommunicated persons shall not be compelled to reside on any particular locality; that no person holding immediately of the king, or any of his barons, should be excommunicated, &c. without first acquainting the king or his chief justice; that none shall appeal from the archbishop's court without his majesty's consent; that bishops and abbots must perform the services annexed to their tenures when required, be present at all trials, except when sentences of blood, or of losing life or limb, are to be pronounced; that the revenues of all vacant bishoprics, abbeys, or priories of a royal foundation, shall be paid into the king's exchequer; that the king shall have the power of convening the electors of bishops, abbots, and priors, and the electors must do homage to him before their consecration; that he shall punish every wrong done to the superior clergy, and they shall prosecute such as injure him; that no goods of forfeited persons shall be protected from his seizure, in churches or churchyards; that all pleas of debt shall be tried in civil courts, &c. These articles were designed to abridge and curb the power of the clergy, which, under the presidency, and owing to the ambition and influence of Thomas à Becket, had grown to an intolerable height.—*Hend. Buck.*

**CLARISSSES**; an order of nuns, so called from their founder, St. Clara. She was of the town of Assisa, in Italy, and, having renounced the world to dedicate herself to religion, gave birth to this order, in the year 1212; which comprehends, not only those nuns who follow the rule of St. Francis, according to the strict letter, and without any mitigation, but those likewise who follow the same rule, softened and mitigated by several popes.

The reputation of St. Clara, being very great, soon gained her a great number of followers; for whom several monasteries began to be erected in several parts of Italy. In the year 1219, the order passed into Spain, and presently after into France. In the year 1224, St. Francis, at the request of St. Clara, prescribed rules for the government of the Clarisses, in which he forbade them to have any possessions, and enjoined them silence from the compline to the tierce of the following day. He gave them for their habit three tunics and a mantle. The rules of the Clarisses were approved by Gregory IX. and Innocent IV.

The order of St. Clara, which had made a great progress during the life of the founder, made a still greater after her death, and is at present one of the most flourishing orders of nuns in Europe.

In Italy, there are monasteries of Clarisses, some of which take the name of "Nuns of the strict observance;" others that of "Solitaries of the institution of St. Peter of Alcantara." The former had for their foundress, Frances de Jesus-Maria, of the house of Farnese, who built their first monastery at Albano, in the year 1631. These nuns observe the rule of St. Clara in its utmost rigor. The others had for their founder cardinal Barberini, who built their first monastery in the town of Farsa. They were denominated from St. Peter of Alcantara, because, in all things, they imitated the rigorous and penitential life of that saint.

After Ferdinand Cortez had conquered Mexico for the king of Spain, Isabella of Portugal, wife of the emperor Charles V., sent thither some nuns of the order of St. Clara, who made several settlements there, particularly at Zuchimilci, Tetzeuci, Quaustihlani, Telmanaci, Tapeaca, Thevacana, and in several other places. Near their monasteries were founded communities of Indian young women, to be instructed by the Clarisses in religion, and such works as were suitable to persons of their sex. These communities of Indian girls are so considerable, that they usually consist of no less than four or five hundred.—*Hend. Buck.*

**CLARKE, (DR. SAMUEL,)** a celebrated divine of the sixteenth century, was born at Norwich, on the 11th of October, 1675, his father being an alderman of that city. He received his first education in the free school in that place, under the superintendance of the Rev. Mr. Burton, but was, in a short time, removed to Caius college,

Cambridge. Whilst at that university, he devoted much of his time to the study of theology, and diligently cultivated a knowledge of the Old Testament, in the original Hebrew; the New, in the original Greek; and the primitive Christian writers. Before he arrived at the age of twenty-one, he largely contributed to the Newtonian system, a study, the knowledge of which, by application and industry, he made himself master of. He translated Rouhault's Physics, for the use of young students, which has been considered the most concise and best that has been written. In 1699, he published "Three practical Essays upon Baptism, Confirmation, and Repentance," containing full instructions for a holy life, with earnest exhortations to young persons, drawn from the consideration of the severity of the discipline of the primitive church; and in 1701, his "Paraphrase on the Four Gospels" was put to press. In the year 1704, he delivered a lecture on "The Being and Attributes of God;" and in the following year, on the "Evidence of Natural and Revealed Religion;" in which he displayed a force of reasoning, a vein of piety, and an extent of knowledge, which proved that his mind was at once vast and comprehensive, and that he was indeed no ordinary man. These sermons he afterwards enlarged on, improved, and published; and the work is a standard book in the English language. Dr. Hoadley, bishop of Winchester, when speaking of this work, and of his writings, said, "He has in them laid the foundation of true religion too deep and strong to be shaken, either by the superstition of some, or the infidelity of others." In 1706, Mr. Clarke obtained the rectory of St. Bennett's, Paul's wharf, in London, where he executed the duties of his ministerial office with zeal and devotion. During this year, he translated Sir Isaac Newton's Treatise on Optics into Latin. He enjoyed the peculiar patronage and friendship of this great man, and it was at his request that that admirable translation was accomplished. His patron was so well pleased with the performance, that he presented him with the sum of five hundred pounds as a mark of his approbation and esteem. He also introduced him to court, and procured him the favor of queen Anne, who appointed him one of her chaplains. She also made him the presentation of the rectory of St. James's, Westminster, where he read lectures on the church catechism for many months in the year, on a Thursday evening; and which have been since published, and received, as they merited, very general approbation. In 1709, he took his degree of doctor in divinity, at Cambridge; and soon afterwards became engaged in a warm controversy on the "Scripture Doctrine of the Trinity," which tended greatly to spread Arianism over the country. He seems to have been led into the erroneous views which he adopted and attempted to defend, by his metaphysical turn of mind, and by pursuing improperly the language of human creeds respecting the generation of the Son of God. About this time he was presented by Mr. Lechmere, chancellor of the duchy of Lancaster, to the mastership of Wigston's hospital, in Leicester; and, in 1727, the offer was made him of the place of master of the mint; but this he refused.

His death was very sudden and painful. On the morning of the day he preached before the judges at Serjeant's Inn, he was seized with a pain in his side, which, in the evening, ascended to his head, and proved fatal on the following morning, May the 17th, 1729.—*Hend. Buck.*

**CLARKE, (JOHN,)** a distinguished Baptist minister, and one of the first founders of Rhode Island, was a physician in London, before he came to this country. Soon after the first settlement of Massachusetts, he was driven from that colony with a number of others; and March 7, 1638, they formed themselves into a body politic and purchased Aquetneck of the Indian sachems, calling it the isle of Rhodes, or Rhode Island. The settlement commenced at Pocasset, or Portsmouth. The Indian deed is dated March 24, 1638. Mr. Clarke was soon employed as a preacher, and in 1644, he formed a church at Newport and became its pastor. This was the second Baptist church, which was established in America.

In 1649, he was an assistant and treasurer of Rhode Island colony. In 1651, he went to visit one of his

brethren at Lynn, near Boston, and he preached on Sunday, July 20; but, before he had completed the services of the forenoon, he was seized with his friends by an officer of the government. In the afternoon, he was compelled to attend the parish meeting, at the close of which he spoke a few words. He was tried before the court of assistants, and fined twenty pounds, in case of failure in the payment of which sum he was to be whipped. In passing the sentence, judge Endicot observed, "You secretly insinuate things into those, who are weak, which you cannot maintain before our misters; you may try and dispute with them." Mr. Clarke accordingly wrote from prison, proposing a dispute upon the principles which he professed. He represented his principles to be, that Jesus Christ had the sole right of prescribing any laws respecting the worship of God, which it was necessary to obey; that baptism, or dipping in water, was an ordinance to be administered only to those, who gave some evidence of repentance towards God and faith in Jesus Christ; that such visible believers only constituted the church; that each of them had a right to speak in the congregation, according as the Lord had given him talents, either to make inquiries for his own instruction, or to prophesy for the edification of others, and that at all times and in all places they ought to reprove folly and open their lips to justify wisdom; and that no servant of Jesus Christ had any authority to restrain any fellow servant in his worship, where injury was not offered to others. No dispute, however, occurred, and Mr. Clarke, his friends paying his fine, without his consent, was soon released from prison, and directed to leave the colony. His companion, Obadiah Holmes, shared a severer fate; for on declining to pay his fine of thirty pounds, which his friends offered to do for him, he was publicly whipped in Boston.

In 1651, Mr. Clarke was sent to England with Roger Williams to promote the interests of Rhode Island, and particularly to procure a revocation of Mr. Coddington's commission as governor. Soon after his arrival he published a book, giving an account of the persecutions in New England. In Oct. 1652, the commission of Mr. Coddington was annulled. After the return of Mr. Williams, Mr. Clarke was left behind, and continued in England as agent for the colony, till he obtained the second charter, July 8, 1663, to procure which he mortgaged his estate in Newport. The petition which Mr. Clarke presented to Charles II. for this charter, was drawn up in these memorable words, "That they might be permitted to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained, and that among English subjects, with a full liberty in religious concerns; and that true piety, rightly grounded in gospel principles, will give the best and greatest security to sovereignty." Mr. Clarke returned in 1664, and continued the pastor of his church till his death. He died at Newport, April 20, 1676, aged about 66 years, resigning his soul to his merciful Redeemer, through faith in whose name he enjoyed the hope of a resurrection to eternal life.

His life was so pure, that he was never accused of any vice, to leave a blot on his memory. His noble sentiments respecting religious toleration did not indeed accord with the sentiments of the age in which he lived, and exposed him to trouble; but at the present time they are almost universally embraced. His exertions to promote the civil prosperity of Rhode Island must endear his name to those, who are now enjoying the fruits of his labors. He possessed the singular honor of contributing much towards establishing the first government upon the earth, which gave equal liberty, civil and religious, to all men living under it; although in Maryland, during the administration of Charles Calvert, appointed governor in 1662, an act was passed, allowing all Christians to settle in the province.

In his last will he left his farm in Newport to charitable purposes; the income of it to be given to the poor and to be employed for the support of learning and religion. It has produced about two hundred dollars a year, and has thus been promoting the public interests ever since his death.

He left behind him a writing, which expressed his re-

ligious opinions. He believed, that all things, with their causes, effects, circumstances, and manner of being, are decreed by God; that this decree is the determination from eternity of what shall come to pass in time; that it is most wise, just, necessary, and unchangeable, the cause of all good, but not of any sin; that election is the decree of God, choosing, of his free love, grace, and mercy, some men to faith, holiness, and eternal life; that sin is the effect of man's free will, and condemnation an effect of justice, inflicted upon man for sin and disobedience. It was not in these opinions, but in his sentiments respecting baptism, that he differed from the ministers of Massachusetts.

The title of the book, which he published in London in 1652, is, *Ill news from New England, or a Narrative of New England's Persecution*; wherein it is declared, that while Old England is becoming New, New England is becoming Old; also, *Four Proposals to Parliament and Four Conclusions, touching the faith and order of the gospel of Christ out of his last will and testament*, 4to, pp. 76. See Backus's *Church History of New England*, iii. 227, 228; Backus' *Abridgment*, 84, 86, 109—116. Benedict, vol. i. p. 458—495.—*Allen*.

CLARKE, (EDWARD DANIEL,) a son of the author of *Letters on the Spanish Nation*, was born in 1767, and educated at Jesus college, Cambridge. In 1794, he accompanied Lord Berwick to Italy; and, in 1799, he set out, with Mr. Cripps, on a tour which extended over the whole of Scandinavia, and through Russia, Circassia, Turkey, Asia Minor, Syria, Palestine, Egypt, and Greece, and was not terminated till 1802. By his exertions the library of Cambridge was enriched with nearly a hundred volumes of manuscripts, and the colossal statue of the Eleusinian Ceres. He was rewarded with the degree of LL. D. by the university. He also obtained for his country the sarcophagus of Alexander, on which he published a Dissertation. His *Travels* form five volumes, 4to. Shortly after his return he was instituted to the rectory of Harlton, in Cambridgeshire. In 1806, he began, at the university, a series of mineralogical lectures, and, in 1808, a professorship of mineralogy being founded, he was appointed to the chair. The lectures which he delivered in that capacity were highly popular, and his experiments with the oxy-hydrogen blowpipe were productive of important scientific results. Dr. Clarke died in Pall Mall, March 9, 1821.—*Davenport*.

CLARKE, (ABRAHAM,) a signer of the declaration of independence, was born in New Jersey, in 1726. He was a delegate to the continental congress, a member of the general convention which framed the constitution, and a representative in the second congress of the United States. He died in 1794. He was a man of exemplary piety and unsullied integrity.—*Davenport*.

CLARKE, (ADAM, LL. D. F. S. A.,) the celebrated commentator, was born in Moybeg, Ireland, in 1760. His



father was a conscientious English Episcopalian, and a good classical school-master; but his mother, to whom the early part of his education is attributed, was a Scotch Presbyterian, of the Maclean family, and of a warmer piety than her husband, though "far from being a Calvinist." Adam was their second son. His infancy was marked by hardihood of body; tenderness of conscience; a thirst for knowledge, but a singular *inaptitude* in acquiring it. This last trait was however suddenly changed, at the age of eight years, by the reproaches of a school-fel-

low; his latent energies were roused by emulation; and he became the admiration of the school for his rapid proficiency in every branch of study, with the exception of arithmetic; in which he says of himself, that he "could never make any progress." His time was divided between classical study and labor on his father's farm. He was designed for the ministry, and had a vague longing for it; but up to the year 1777, his religion was wholly the effect of his religious education. At that period, under the ministry of the Methodists, particularly of Mr. Thomas Barber, he was led to earnest prayer, and searching of the Scriptures, and ultimately to Christ, to the evidence of adoption, and communion with God in Christ. This, which he ever regarded as the most important era in his religious history, occurred when he was seventeen years of age. From this time he had rest to his soul; and could devote himself unreservedly, and with an energy hitherto unknown, to glorify God in his studies, and in all the duties of life. His own language here is worthy of preservation, and throws light upon his future history and attainments; "I saw from my own case that religion was the gate to true learning and science; and that those who went through their studies without this, had at least *double* work to do; and in the end not an equal produce. My mind became enlarged to take in every thing useful. I was now separated from every thing that could impede my studies, obscure or debase my mind. Learning and science I knew came from God, because he is the fountain of all knowledge; and properly speaking, these things belong to man; God created them not for *himself*—not for angels—but for man; and he fulfils not the design of his Creator, who does not cultivate his mind in all useful knowledge, to the utmost of his circumstances and power."

Soon after this, in 1782, Mr. Clarke was recommended to the notice of Mr. Wesley, by Mr. John Bredin, and sent to the Kingswood school. While here, when digging in the garden, he one day found a half-guinea, with which he bought a Hebrew Grammar, and this apparently trifling circumstance is said to have laid the foundation of all his critical knowledge of the sacred writings in the Old and New Testament. A few weeks after, he was approved by Mr. Wesley, and sent into Wiltshire as a circuit preacher, at the age of twenty-two, though from his youthful appearance he was called the "*little boy*." His early ministry was equally marked by great privations, popularity, persecution, perseverance, and success. In a letter to a friend, in 1786, written from Guernsey, he says, "Here I am determined by the grace of God to *conquer or die*; and have taken the following for a motto, and have placed it before me on the mantel-piece, "Stand thou as a beaten unvill to the stroke; for it is the property of a *good warrior* to be *flayed* alive, and yet conquer."

While this motto displays the unconquerable resolution which should characterize every preacher who aims at extensive usefulness, there is another which he also adopted at the same time, or even earlier, from Prov. 18: 1, which is no less worthy of commendation. "*Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom.*" No man, perhaps, more fully exemplified the maxim; and thus the ardor of the student explains the rising popularity of the preacher. Up to 1815, it appears he pursued his private biblical studies in connexion with the usual itinerant avocations of a Methodist preacher, so that the foundation of his Commentary may be said to have been laid as early as 1785. That he might not lose the time which he was obliged to spend in riding, which was several miles a day, he accustomed himself to read on horseback—a practice which, he admits, was both dangerous and injurious to the eyes.

In 1788, he was married to Miss Mary Cooke, daughter of Mr. John Cooke, clothier, of Trowbridge, a lady of fine disposition, deep piety, and sound judgment. Few connexions of this kind were ever more opposed; few, if any, were ever more happy. They had six sons, and as many daughters, one half of whom were permitted to live to years of maturity.

The earliest mark of public distinction conferred upon him, was his election to be a fellow of the Antiquarian society. In 1805, he received the honorary degree of M. A., and in 1806, that of LL. D. from the university of

St. Andrews. He was subsequently chosen to be a member of the Royal Irish academy. He was, besides, a member of several American literary associations. He was enrolled among the members of several other learned bodies, whose journals contain some of his communications.

From 1805, Dr. Clarke resided in London, being closely engaged on his Commentary; but at the same time he fulfilled the duties of his station as a preacher, and took a part in the management of various associations for literary, scientific, and benevolent purposes. His health failing in 1815, he removed to Millbrook in Lancashire, where by the munificence of his friends an estate was purchased for him. Here he continued his Commentary, and brought it nearly to a close. His celebrity, his finely-cultivated farm, his vast and valuable library, and rich museum, here attracted the visits of the neighboring nobility and gentry; until 1823, when he disposed of his estate, and removed again to London. Finding, however, that his health still required the nourishment of country air, he purchased a mansion called Haydon Hall, about seventeen miles from the metropolis, in the village of Eastcott. Here he finished his Commentary, April 17, 1826, on which he had been occupied about forty years.

In 1831, whether with or against his consent is unknown, he was set down on the stations as a supernumerary. Still he had what he called a "roving commission," and was to have preached in fulfilment of it at Bayswater, on the morning of the day on which he died. But this was denied in the inscrutable providence of Heaven; for being seized with the malignant cholera, he breathed his last at a quarter past eleven, A. M., August 26, 1832. The conscious approach of the last enemy disturbed not his settled confidence in his divine Savior, in whom he had long believed, and in solemn communion with whom, the last moments of life were evidently occupied.

"The person of Dr. Clarke," says one of his friends, "was tall, athletic, and erect." His florid complexion showed him to be a man of robust health and sanguine temperament. His features were rather expressive of good sound sense and good humor, than of intellectual greatness, and were illuminated by gray eyes, small, but brilliant."

"The style of his writing is unstudied, and in his punctuation he had no system at all. But its redeeming qualities are, pregnancy, force, and vigor; a sterling and plentiful vocabulary; and the dexterous management of iteration. On practical subjects he wrote, as well as spoke, with the *unction* and the energy which spring out of acute sensibility and intimate experience. He was, undoubtedly, an author of first-rate talent, in the field in which he labored, and he evinces always the possession of a capacious and acute understanding. Of his knowledge it were superfluous to speak—it was only not unbounded.

"His preaching had the advantage of his writing, in the particular we have pointed out. It is no small proof of his greatness in the pulpit, that his sermons were equally received by the rich and the poor, the learned and the illiterate. He brought his learning to bear upon his subject, without any parade, and in the most instructive form; and his native fervor, joined with the clearness of his conceptions, and the vastness of his resources, never failed to elevate and inform his hearers. There was a sort of *cordiality* in his preaching that was its principal charm."

"His intellectual and moral worth won for him the respect, and honor, and reverence, which all men have conceded to him. He occupied a place which nothing else could have enabled him to acquire, and afterwards maintained to his dying day. And we may affirm, that among those that can discern the things that differ—who know how to appreciate intellectual vigor, moral worth, honest independence, real learning, practical usefulness, disinterested generosity, and inflexible integrity—there never was a man more highly and sincerely honored while he lived, or more deeply and deservedly lamented when he died. His publications were—Dissertation on the Use and Abuse of Tobacco, 1797; A Biographical Dictionary, 1802, followed by a Supplement in 1806; The Succession of Sa-

ered Literature, 1807; The Holy Scriptures, &c. &c., with a Commentary and Critical Notes, eight vols. 4to. 1810-26; Clavis Biblica, or a Compendium of Scripture Knowledge; Memoirs of the Wesley Family; three volumes of Sermons, besides several single discourses and detached pieces; and anonymous articles, published in various journals.

He also edited Baxter's Christian Directory, abridged, 1804; Fleury's Manners of the Ancient Israelites, 1805; Shuckford's Sacred and Profane History of the World connected, including bishop Clayton's Strictures on the work, 1808; Sturm's Reflections, translated from the German, and Harmer's Observations, four volumes, octavo, the best edition of this valuable work which has appeared: being newly arranged, with large additions by the editor.

In addition to the above publications, Dr. Clarke was employed several years by government, in collecting materials for a new edition of Rymer's *Fœdera* in folio: of which he saw the first volume and a part of the second through the press. This great national work is now superintended by a commission under government.

But it is upon the merits of his Commentary that the future reputation of Dr. Clarke will chiefly rest. Many good men have regretted that he should have inserted in it, what had no business there, Taylor's Key to the Romans, where his own deprecativ notes must fail to counteract entirely, the subtle and pernicious influence of Arian and Pelagian errors. Apart from this, "as to the few peculiarities of opinion on account of which the work has been by some attempted to be disparaged," says Beaumont, "they do not affect any essential leading doctrine of religion: and we affirm, that no other commentator in this or any other country, has taught and established more clearly and pointedly, and forcefully—the fall and depravity of human nature—the redemption by Jesus Christ—the extent and efficacy of the atonement—the justification of the sinner by faith in that atonement—the necessity and reality of the influence of the Holy Ghost—and the entire sanctification of the whole man—than he, who, though dead, yet speaketh."—*Autobiography of Dr. Clarke; Beaumont's Sermon on his Death; Mémoir in the London Christian Advocate.*

CLARKSON, (GEN. MATTHEW,) a soldier of the revolution, was distinguished in the war of independence for his courage, talents, and integrity. He acted as aid-de-camp to general Gates in the battle of Stillwater, in which, as he was carrying an order to the officer of the left wing by passing in front of the American line, when engaged, he received a severe wound in his neck. In his last years he was vice-president of the American Bible Society, and much of his time was devoted to the meetings of the managers. He died at New York, after an illness of five days, April 22, 1825, aged sixty-six years. Amiable, frank, affectionate, pure and beneficent, his character was crowned by an exalted piety.—*Allen.*

CLAUDA; a small island toward the south-east of Crete, Acts 27: 16.

CLAUDE, bishop of Turin, sometimes termed the first Protestant reformer, was by birth a Spaniard. In his early years he was chaplain to Ludovicus Pius, king of France, and emperor of the West; and even then he was in high repute for his knowledge of the Scriptures, and his first-rate talents as a preacher. The abbe Fleury, in his Ecclesiastical History, informs us, that Louis, perceiving the deplorable ignorance which then pervaded a great part of Italy, and desirous of providing the churches of Piedmont with one who might stem the torrent of image worship, promoted Claude to the see of Turin, about the year 817. "And in truth," says Fleury, "he began to preach and instruct with great application." His first efforts were directed against the prevailing rites of the papacy; the worship of images; the veneration paid to relics and crosses; and the practice of pilgrimage. Against these and similar superstitions, Claude inveighed with such intrepidity, that, in a little time, the monks were all up in arms against him, reviling him as a heretic and blasphemous, and the good man went about in fear of his life. Supported, however, by the testimony of a good conscience, and a confidence in the divine approbation, he nobly persevered, until the valleys of Piedmont were filled with his doctrine. He wrote commentaries

on several parts of the Bible, particularly on the books of Genesis, Exodus, and Leviticus; on the Gospel by Matthew; and on all the Apostolic Epistles. After his death, his writings were collected into two volumes, quarto, and placed in the abbey of Fleury, near Orleans, in France. He continued his labors at Turin at least twenty years, for he was alive in 839; but of the precise time and circumstances of his death, we find no record. He evidently possessed a very enlightened mind in the knowledge of the Scriptures, and was endowed with extraordinary zeal in propagating divine truth in that dark and benighted period; and his name deserves to be handed down to the remotest posterity with honor and veneration. The reader will find many interesting extracts from his writings in Jones's History of the Christian Church, 7ol. . chap. iv. sect. 1.—*Jones's Chris. Biog.*

CLAUDE, (REV. JOHN.) This great man was born at Sauvetat, France, in 1618. His father, the Rev. Francis Claude, was successively pastor of several reformed congregations in Lower Guienne, and was greatly esteemed for his pious and honorable manner of discharging the duties of his office. Mr. John Claude was educated by his father, until it was deemed proper to send him to Montauban, to finish his studies. Having gone through his course of natural philosophy, he studied divinity under professors Garrisoles and Charles. The brilliancy of his imagination, his acute judgment, and sincere piety, together with his modest and affable manners, procured him the friendship of all who knew him. He was desirous of visiting other universities; but he gave up this intention, at the wish of his father, who was anxious to see him in the ministerial office. After having been examined and fully approved by the synod of Upper Languedoc, his father was appointed to ordain him over the church at La Treynne; an office which he performed with great pleasure, and died soon after, in the seventy-fourth year of his age. Mr. Claude remained with this church but one year; the synod appointing him to succeed Mr. Martel of St. Afrique, in Rovergue. The church at this place not being numerous, he devoted a very large portion of his time to study, and it was soon observed that he had not studied in vain; his preaching was greatly improved, and gave very general pleasure to his auditors. About two years after this, he preached an occasional sermon at Castres; which made so deep an impression on the hearers, that an effort was made by the church to obtain Mr. Claude as a minister; he was, however, destined for another station. At St. Afrique, he married Mrs. Elizabeth de Malecare, a member of the church, by whom he had one son, named Isaac, born in the year 1653. He continued here eight years; during which time he was sought after by several other churches, and much honored by the synod of Upper Languedoc, at which he was annually present.

In the year 1654, the church of Nismes, one of the most conspicuous in France, being destitute of a minister, applied to Mr. Claude, who, after consulting with his friends at St. Afrique, accepted the invitation, and was appointed pastor by the synod. The duties of this station were very heavy; preaching daily, visiting great numbers of sick people, attending consistories, together with church business, required very great application; but he not only gave the highest satisfaction in these duties, but found time to give lectures on divinity to a great number of students; some of whom possessed great merit, and did honor to Mr. Claude's instructions.

As Mr. Claude's reputation increased, the envy and jealousy of the Romish clergy was excited; they narrowly watched for an opportunity to displace him; and it was not long before they found one. It will be necessary, in order to give a clear detail of Mr. Claude's life at this time, to advert to the state of things, as it regarded the Protestants in France. The privileges which they had obtained by the edict of Nantz, in 1598, were gradually undermined by a scheme, which originated with that deceitful enemy of the reformed churches, cardinal Richelieu: he pretended that a union of the Protestants and Catholics was practicable and desirable; that the difference of their opinions was not so great as was imagined; and that their inconsistencies might be reconciled by proper explanation. While he was circulating these pacific doctrines, in order

to delude the Protestants, he persuaded Louis the Thirteenth to deprive them successively of all their privileges. These plans were pursued in the following reign, and many were deceived by their apparent usefulness. Such was the state of affairs when Mr. Claude was chosen moderator of the synod of Lower Languedoc, in the year 1662. He now resolutely opposed the scheme of re-union, and defeated all the plans which were set on foot to forward it. This conduct was very displeasing to some persons; and in a short time he was prohibited from preaching in the province of Languedoc. Upon this, he went to Paris to endeavor to obtain a remission of this decree; he was, however, unsuccessful. While at Paris on this business, he heard that marshal Turenne intended to quit the reformed religion; and that his change of sentiment was occasioned by reading a book, called "Perpetuity of the Faith," written either by Dr. Arnault or Dr. Nicole. At the request of some of his friends, Mr. Claude wrote a complete answer to this work, in which he defeated the sophistical arguments it contained, in a very able manner. This roused the feelings of the Catholics to a very great degree, and many attempts were made to find out the author, but, fortunately for him, without success. Being unable to get his suspension taken off, he visited Montauban, where he arrived on a Saturday; and having preached the next day, the church there requested him to settle with them. He complied with their invitation; and the synod having confirmed their choice, he again commenced his pastoral labors. In this church he is said to have spent the happiest years of his life; for he was much attached to the place, as well as to the people. About four years after this time, a circumstance occurred which obliged him to leave. Marshal Turenne had been apparently satisfied by Mr. Claude's answer to the "Perpetuity;" but three years after, his doubts were revived by another book, written by the same author, in answer to Mr. Claude. The papists talked much of the victory obtained by this work, and so much did its fame increase, that Mr. Claude prepared to answer it. A report soon spread, that one of the reformed ministers was writing an answer; and, as there was reason to suppose that it was at Montauban, the bishop was employed to find it out. He consequently waited on Mr. Claude, informed him of the reports that were circulating, and requested a sight of the work he was preparing. Mr. Claude, who did not wish to conceal any thing, showed him a part of the manuscript, and told him that the remainder was printing at Paris. Shortly after this, an order of council came down, prohibiting the exercise of his ministry at Montauban; on which he immediately resigned his charge and went to Paris, as before, to get his suspension taken off; although he was convinced that success was almost impossible, since, in cases of this sort, every process was sure of being lost.

At this time the Reformed church of Paris, meeting at Charenton, determined to elect Mr. Claude as one of their ministers; and having some influence at court, they obtained leave to do so. In this charge he was associated with Messrs. L'Angle, Daille, and Allix.

Shortly after his settlement, he wrote another book in answer to father Nouet, with which the Protestants were much pleased; particularly with the preface. The station which he now occupied was the most important and conspicuous among the Reformed churches in France. Paris was the place where all the mischief of the papists was planned; it, therefore, required constant vigilance to discover and counteract it: the provincial churches also looked for advice and example from Charenton, as they were well aware that it was exposed to the first attacks.

Soon after this, Mr. Claude published a fourth answer to Dr. Arnault, who had again attacked him on the ground of the "Perpetuity." This was followed by a piece entitled, "A Defence of the Reformation;" one of the most valuable works ever written on that subject. He afterwards published five sermons on "the Parable of the Wedding Feast," which he had preached at Charenton, the year before.

At this time, his son returning from his studies in order to prepare himself for the pulpit, Mr. Claude drew up for his improvement, the "Essay on the Composition of a Sermon." Young Mr. Claude was examined by the synod at

Sedan, in September, 1678, and the following month his father ordained him pastor of the church of Clermont Beauvoisis. This year the celebrated conference took place between Mr. Claude and Bossuet, the bishop of Coudon. It was occasioned by mademoiselle Duras's professing to be undecided in her opinions; and as she was a member of Mr. Claude's church, she expressed a wish for this conference. Great pains were taken to prevent it; but, after much persuasion, the request was acceded to; and thus began a controversy which extended over the greater part of Europe, and at last terminated, as such things usually do, very unsatisfactorily.

In the year 1682, when the clergy of France dispersed circular letters through the kingdom, professedly for the conversion of the Reformed churches, Mr. Claude printed a small work, called "Considerations on the Circular Letters of the Assembly," exposing their hypocritical design: declaring that he did not own the spiritual authority of the prelates, and vindicating liberty of conscience for all parties. This work was published anonymously; but it was well known that Mr. Claude was the author. The letters of the assembly not answering the intended purpose, the prelates procured an order for their notification to all the Protestants in the kingdom. The Reformed churches now all looked up to Charenton; and relying on the prudence and firmness of Mr. Claude, and determining to be governed by his example, Charenton was the first consistory summoned on this business, and Mr. Claude was in the chair. The intendant read the letter, and Mr. Claude made a short reply, intimating that they respected and submitted to the civil magistracy, and the prelates on account of their rank; but that neither he nor his church could acknowledge their authority as an ecclesiastical tribunal. This judicious answer served as a model for the other consistories.

About this time, the university of Groningen made him an offer of a professorship; but flattering as the prospect was to him, he would not desert his church at the time when he saw the storm of persecution rapidly approaching; he, therefore, declined the appointment.

As the difficulties of the Protestants now thickened on every side, Mr. Claude exerted himself more assiduously than ever, to prepare the church for the blow which was about to fall upon it. The great plot of the papal clergy was now deemed ripe for execution. In May, 1685, an assembly was held at Versailles, when they presented an address to the king, congratulating him on the success of the design to extirpate heresy, and the oppressive measures which had been adopted. Not content with this, they recommended other restrictions more tyrannical than any which had yet been forced upon the Protestants. The chancellor, father le Tellier, perceiving that he should not live much longer, and wishing to see the total ruin of the Protestant cause, obtained in the following October, the "revocation of the edict of Nantz." This was the completion of the work in which the clergy had been so active, the extirpation of Protestantism. The church at Charenton obtained an order for the continuance of public worship until the edict was published; which time they spent in religious exercises, and the settlement of their affairs.

An ineffectual attempt was made to embroil the church with the civil powers, by a meeting after the publication of the edict; but Mr. Claude's prudence, however, defeated the plan, and so much incensed the bishops that they procured his banishment, before that of the other pastors: he left Paris on the 23d of December, 1685, and went to reside with his son, who was pastor of the Walloon church at the Hague. The elector of Brandenburg invited Mr. Claude to settle in his territories, but he declined; the states at the Hague provided for him handsomely, and the prince of Orange settled a pension on him. Here he enjoyed that quiet which had been denied him in France; his house being an asylum for the dispersed Protestants. Here also he collected materials for his last work, "The Complaints of the Protestants of France," which gives a vivid description of their calamities. On the 25th of December, 1686, he preached one of his finest sermons, but it was the occasion of his death. He exerted himself so much, that it brought on a fever the same night; he daily became worse: and on the 13th of January he expired, in

the sixty-eighth year of his age; after spending forty-two years in the service of the church, and in the firm defence of the principles of the reformation.—*Jones's Chr. Biog.*

**CLAUDIÁ**; a Roman lady converted by Paul, 2 Tim. 4: 21. Some think she was the wife of Prudens, who is named immediately before her; others conjecture that she was a British lady, sister of Linus. (See CHRISTIANITY.)

**CLAUDIUS**, (CÆSAR,) the emperor of Rome, mentioned in the New Testament, succeeded Caius Caligula, A. D. 41, and reigned upwards of thirteen years. He gave to Agrippa all Judea; and to his brother Herod, the kingdom of Chalcis. He terminated the dispute between the Jews and the Alexandrians, confirming the former in the freedom of that city, and in the free exercise of their religion and laws; but not permitting them to hold assemblies at Rome. Agrippa dying in the fourth year of Claudius, A. D. 44, the emperor again reduced Judea into a province, and sent Cuspius Fadus as governor. About this time happened the famine, as foretold by the prophet Agabus, (Acts 11: 28, 29, 30.) and at the same period, Herod, king of Chalcis, obtained, from the emperor, the authority over the temple, and the money consecrated to God, with a power of deposing and establishing the high-priests. In the ninth year of Claudius, (A. D. 49,) he published an order, expelling all Jews from Rome, (Acts 18: 2.) and it is probable, that the Christians, being confounded with the Jews, were banished likewise. Suetonius plainly intimates this, when he says that Claudius expelled the Jews, by reason of the continual disturbances excited by them, at the instigation of Chrestus:—an ancient way of spelling the title of Christ. Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.—*Calmet.*

**CLAUDIUS**, (LYSIAIS;) tribune of the Roman troops, which kept guard at the temple of Jerusalem. Observing the tumult raised on account of Paul, whom the Jews had seized, and designed to murder, he rescued him, and (Acts 21: 27, 23, 31.) carried him to fort Antonia, and afterwards sent him guarded to Cesarea.—*Calmet.*

**CLAY**, is often mentioned in Scripture, nor is it necessary to explain the various references to what is so well known. It may be remarked, however, that clay was used for sealing doors. Norden and Pococke observe, that the inspectors of the granaries in Egypt, after closing the door, put their seal upon a handful of clay, with which they cover the lock. This may help to explain Job 38: 14, in which the earth is represented as assuming form and imagery from the brightness of the rising sun, as rude clay receives a figure from the impression of a seal or signet.—*Watson.*

**CLEAN**, **CLEANSE**. (See PURIFICATIONS, and PURIFY; also ANIMALS.)

**CLEAVE**. To cleave to any one is to adhere firmly, with ardent love. To *cleave to the Lord*, is firmly to believe his word, hold intimate fellowship with him in his fullness, receive and retain his Spirit, abide faithful to his truth, follow closely his example, and obey all his commands. Acts 11: 23.—*Brown.*

**CLEMENCY**; a mild, generous, and forgiving disposition. It is often falsely ascribed to princes, by flatterers. Acts 14: 4.

**CLEMENT**, whose name is in the Book of Life, Phil. 4: 3. Most interpreters conclude that this is the same Clement who succeeded in the government of the church at Rome.

The church at Corinth having been disturbed by divisions, Clement wrote a letter to the Corinthians, which was so much esteemed by the ancients, that they read it publicly in many churches. It is still extant, and some have inclined to rank it among the canonical writings. It makes a part of the Apocryphal New Testament, and breathes a spirit of true Christian charity and simplicity. We have no authentic accounts of what occurred to Clement during the persecution of Domitian; we are assured, that he lived to the third year of Trajan, A. D. 100.—*Calmet.*

**CLEMENT**, (TITUS FLAVIUS,) known as Clemens Alexandrinus, or Clement of Alexandria, one of the fathers of the church, and distinguished for learning and eloquence, was born about A. D. 217; was converted to Christianity; and succeeded Pantænus in the catechetical school of Alex-

andria. The time and place of his death are unknown. The best edition of his theological works is that by Potter, in two folio volumes.—*Davenport.*

**CLEMENTINES**, (said to be so called after a priest of the name of Clement, their first leader;) a considerable sect of religious persons in France, scattered in small bodies throughout the country, but who are most numerous in the neighborhood of the Pyrenees, distinguished by a partial separation from the church of Rome. They have always refused to acknowledge those priests who took the oaths to the new government, (that of the revolution,) and even disown the pope on that account. They retain the mass, confession, &c., having a few priests of their own sentiments among them; but they express a strong dislike to many of the popish ceremonies, which they account a solemn mockery. They are far less superstitious, and more serious and devout, than the bulk of the Catholics. They are strenuous in their opposition to the general body of Catholics, and will not enter the churches; they particularly dislike the ringing of bells on the death or funeral of any person. They incline to the doctrine of free grace, and seem to adopt on those points the sentiments of St. Augustine. They reject the use of images in worship, and laugh at the pompous religious processions. Many of them use the French language instead of the Latin in their prayers. They are said to be generally moral in their conduct, and strict in their observance of the Lord's day. See the Evangelical Mag. 1819, p. 29.—*Williams.*

**CLEOPAS**, according to Eusebius and Epiphanius, was brother of Joseph, both being sons of Jacob. He was the father of Simeon, bishop of Jerusalem, of James the Less, of Jude, and of Joseph, or Josos. Cleopas married Mary, sister of the Virgin; so that he was uncle to Jesus Christ. He, his wife, and sons, were disciples of Christ; but Cleopas did not sufficiently understand what Jesus had so often told his disciples, that it was expedient he should die, and return to the Father. Having beheld our Savior expire on the cross, he lost all hope of seeing the kingdom of God established by him on earth; but going to Emmaus with another disciple, they were joined by our Lord, who accompanied them, and on his breaking bread they recognized him, Luke 24: 13, to end.—*Calmet.*

**CLERGY**, (from the Greek word *kleros*, *heritage*;) in the general sense of the word, as used by us, signifies the body of ecclesiastics of the Christian church, in contradistinction to the laity; but, strictly speaking, and according to Scripture, it means the church. "When Joshua," as one observes, "divided the Holy Land by lot among the Israelites, it pleased God to provide for a thirteenth part of them, called Levites, by assigning them a personal estate equivalent to that provision made by real estate, which was allotted to each of the other twelve parts. In conformity to the style of the transaction, the Levites were called God's *lot*, *inheritance*, or *clergy*. This style, however, is not always used by the Old Testament writers. Sometimes they call all the nation God's *lot*, Deut. 32: 9. Ps. 78: 71. Ps. 28: 9, &c. The New Testament writers adopt this term, and apply it to the *whole* Christian church, 1 Pet. 5: 3. Thus it is the church distinguished from the world, and not one part of the church as distinguished from another part." The word clergy, however, among us, always refers to ecclesiastics. When a Catholic priest receives the tonsure, he repeats a part of the sixteenth psalm:—"The Lord's the portion of mine inheritance," &c. According to the doctrine of the Romish church, a clergyman is endowed, in his spiritual character, with supernatural powers, which distinguish him from the layman, such as the power to forgive sins, and to consecrate the bread, so as to convert it into the real body of Christ, &c.

The clergy, after the apostolic age, consisted of bishops, priests, and deacons; but in the fourth century, many inferior orders were appointed, such as sub-deacons, acolythists, readers, &c. The clergy of the church of Rome are divided into regular and secular. The regular consists of those monks or religious who have taken upon them holy orders of the priesthood in their respective monasteries. The secular clergy are those who are not of any religious order, and have the care and direction of parishes. The Protestant clergy are all secular. (For archbishops, bishops, deans, &c. &c., see those articles.)



The English clergy have large privileges allowed them by our municipal laws, and had formerly much greater, which were abridged at the Reformation, on account of the ill use which the popish clergy had endeavored to make of them; for the laws having exempted them from almost every personal duty, they attempted a total exemption from every secular tie. The personal exemptions, indeed, for the most part, continue. A clergyman cannot be compelled to serve on a jury, nor to appear at a court leet, which almost every other person is obliged to do; but if a layman be summoned on a jury, and before the trial, takes orders, he shall notwithstanding appear, and be sworn. Neither can he be chosen to any temporal office, as bailiff, reeve, constable, or the like, in regard of his own continual attendance on the sacred function, though the clergy are now often found filling the office of justice of the peace. During his attendance on divine service, he is privileged from arrest in civil suits. In cases of felony, also, a clerk in orders shall have the benefit of clergy, without being branded in the hand, and may likewise have it more than once; in both which cases he is distinguished from a layman.

*Benefit of clergy* was a privilege whereby a clergyman claimed to be delivered to his ordinary to purge himself of felony, and which anciently was allowed *only* to those who were in orders; but, by the statute of 18 Elizabeth, every man to whom the benefit of clergy is granted, though not in orders, is put to read at the bar, after he is found guilty, and convicted of felony, and so burnt in the hand, and set free for the first time, if the ordinary or deputy standing by do say, *Legit ut clericus*: otherwise he shall suffer death. As the clergy have their privileges, so they have also their disabilities, on account of their spiritual avocations. Clergymen are incapable of sitting in the house of commons; and by the statute of 21 Henry VIII. c. 13, are not in general allowed to take any lands or tenements to farm, upon pain of ten pounds per month, and total avoidance of the lease; nor upon like pain to keep any tap-house or brew-house; nor engage in any trade, nor sell any merchandise, under forfeiture of the treble value; which prohibition is consonant with the canon law.

The number of clergy in England and Wales amount, according to the best calculation, to eighteen thousand. The revenues of the clergy were formerly considerable, but since the Reformation they are comparatively small, at least those of the inferior clergy. See the *Bishop of Landaff's Valuation of the Church and University Revenues*; or, *Cove on the Revenues of the Church*, 1797, second edition; *Burnet's History of his own Times*, conclusion. (See *BENEFIT OF CLERGY*; *CHURCH REVENUES*; *MINISTER*.)—*Hend. Buck.*

**CLERK.** 1. A word originally used to denote a learned man, or man of letters; but now is the common appellation by which clergymen distinguish themselves in signing any deed or instrument. 2. Also the person who reads the responses of the congregation in the Episcopal church, or gives out the hymns at a meeting.—*Hend. Buck.*

**CLOTHES.** (See *HABITS*.)

**CLOTILDA**, queen of France, and niece of Goudebald, king of the Burgundians, was a woman of extraordinary beauty, sense, and virtue. Her fame made an impression on the heart of Clovis, king of France, to whom she was married at Soissons, A. D. 491. Clotilda was a Christian; but Clovis and his people were pagans. On the birth of her first son, she gained the king's consent to his baptism; but the child dying, Clovis murmured loudly. The second son, being taken ill after his baptism, the king became furious, saying it would die like his brother in consequence of being devoted to her God. The child however recovered, and the superstitious monarch began to entertain more favorable ideas of the Christian religion. In 496, being engaged in a bloody battle with the Germans, his troops gave way, when Clovis, lifting his eyes to heaven, exclaimed, "God of my queen Clotilda, if thou grant me the victory, I here vow to receive baptism, and hereafter to worship no other God." He gained the victory, and fulfilled his vow; and his nominal conversion was the means of establishing the Christian religion in France.—*Betham.*

**CLOUD**; a collection of vapors suspended in the atmosphere. When the Israelites had left Egypt, God gave them a pillar of cloud to direct their march. Exod. 13: 21,

22. According to Jerome, in his epistle to Fabiola, this cloud attended them from Succoth; or, according to others, from Ramases; or, as the Hebrews say, only from Ethan, till the death of Aaron; or, as the generality of commentators are of opinion, to the passage of Jordan. This pillar was commonly in front of the Israelites; but at Pihahiroth, when the Egyptian army approached behind them, it placed itself between Israel and the Egyptians, so that the Egyptians could not come near the Israelites all night. Exod. 14: 19, 20. In the morning, the cloud moving on over the sea, and following the Israelites who had passed through it, the Egyptians pressing after were drowned. From that time, this cloud attended the Israelites; it was clear and bright during night, in order to afford them light; but in the day it was thick and gloomy, to defend them from the excessive heats of the deserts. "The angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." Exod. 14: 19. Here we may observe, that the angel and the cloud made the same motion, as it would seem, in company. The cloud by its motions gave the signal to the Israelites to encamp or to decamp. Where, therefore, it staid, the people staid till it rose again; then they broke up their camp, and followed it till it stopped. It was called a pillar, by reason of its form, which was high and elevated. Some interpreters suppose that there were two clouds, one to enlighten, the other to shade, the camp.

The promise is still with the church, that the Lord will create upon every dwelling-place of mount Zion, (let the reader not overlook the *every*;) and upon all her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. Isa. 4: 5. What though this overshadowing care of the Head of the church be not visible now as of old, yet the presence of the Lord of the cloud is equally real, and his guiding and protecting love equally great, from the Succoth of conversion to the Jordan of death.—*Watson; Hawker.*

**CLUSTER.** An ancient author tells us, that the Jews were accustomed to call such men as excelled in good qualities, Escheloth; that is, clusters. And hence they had a saying, that after the death of Jose Ben Joozeo, a man of Tzerda, and Jose Ben Jochanan, a man of Jerusalem, the clusters ceased.

Nothing could be more happily chosen to set forth the unrivalled fertility and richness of Canaan, than the cluster of its fruits which the spies brought back from Esheol. Num. 13: 23. It was indeed a lively earnest of the fullness, sweetness, and blessedness of the promised land. But a more glorious object is set forth, (in Canticles 1: 14.) under the image of "a cluster of camphire from the vineyards of Engedi." All divine, all human excellencies concentrate in Christ, the Lord and Savior of the church. Full of truth and full of grace, he is indeed a cluster of all that is desirable, both in the life that now is, and in that which is to come.—*Hawker.*

**COA**; (1 Kings 10: 28. 2 Chron. 1: 16) probably a city of Egypt, the capital of the province called Cypopolitana.—*Calmat.*

**COALS.** Temptations to unchastity are compared to burning coals, which cannot be approached without inflaming and fatally injuring the soul. Prov. 6: 23. The same is true of strife and contention. Prov. 26: 21. So the judgments of God are represented under the terrible image of coals of juniper, (the most intense and enduring heat,) applied to the human body. Ps. 140: 10. 120: 4. 18: 8. On the other hand, the divine promise of forgiveness and grace is represented by a *live coal* taken from the celestial altar; because, being conveyed to us through the Redeemer's sacrifice, it inflames the soul with love, melts it into godly sorrow, and purges away the dross of sinful corruption. Isa. 6: 6. The love of saints to their Lord and Savior, is as coals of fire, that have a most vehement flame; it makes their hearts burn with desire after him, imparts a resplendent lustre to their character, and resists all the efforts of earth and hell to extinguish it. Cant. 8: 6, 7. So also good deeds and kind offices to enemies are as coals of fire heaped on their wounds; they tend to melt down the obdurate spirit into grief and love, or else to prepare

them for the more speedy and just infliction of divine punishment upon their impenitence. Prov. 23: 22. Rom. 12: 20.—*Brown.*

COAT. (See HABITS.)

COBB, (EBENEZER,) remarkable for longevity, was born in Plymouth, Massachusetts, March 22, 1694. Mr. Cobb died at Kingston, December 8, 1801, aged one hundred and seven years. His days were passed in cultivating the earth. His mode of living was simple. Only twice in his life, and then it was to gratify his brethren on a jury, did he substitute an enervating cup of tea in place of the invigorating bowl of broth, or the nutritive porringer of milk. He never used glasses; but for several years could not see to read. He was of a moderate stature, stooping in attitude, having an expanded chest, and of a fair and florid countenance. He enjoyed life in his old age, and in his last year declared, that he had the same attachment to life as ever. He was a professed Christian. See *Columbian Centinel*, Dec. 16, 1801; *New York Spectator*, Dec. 23.—*Allen.*

COBHAM, (LORD JOHN.) See OLDCASTLE.

COCCETIANS, a denomination which arose in the seventeenth century, so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the New Testament, and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress and revolutions of the church, not only hid under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify in effect every thing that they can possibly signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature as the new covenant, obtained by the mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace—that when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure—that this yoke, which was painful in itself, became doubly so on account of its typical signification, since it admonished the Israelites, from day to day, of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect, before the coming of the Messiah, the entire remission of their iniquities—that indeed good men, even under the Mosaic dispensation, were, immediately after death, made partakers of everlasting glory; but that they were, nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation which rejoices the faithful under the dispensation of the gospel—and that their anxiety flowed naturally from this consideration, that their sins, though they remained unpunished, were not pardoned, because Christ had not as yet offered himself up a sacrifice to the Father, to make an entire atonement for them.—*Hend. Twick.*

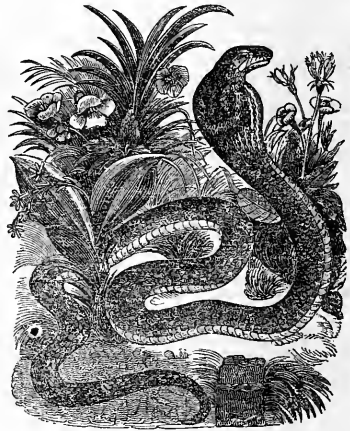
COCK-CROWING. The cock usually crows at two different times of the night; the first time a little after midnight, and a second time about the break of day. (See HOUR.) This last season is usually called cock-crowing; and this was the time intended by our Lord when he said to Peter, "Before the cock crow, thou shalt deny me thrice." Matt. 26: 34. Mark and John refer to both seasons, but Matthew only to the last. Mark 13: 40. John 13: 38. Compare the fulfilment of the prediction. Matt. 26: 74. Mark 14: 68—72. Luke 22: 61. John 15: 27.

These texts may be satisfactorily reconciled, by observing, that ancient authors, both Greek and Latin, mention

two cock-crowings, the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, the cock-crowing; and to this alone, Matthew, giving the general sense of our Savior's warning to Peter, refers; but Mark, recording his very words, mentions the two cock-crowings.

The rabbies tell us that cocks were not permitted to be kept in Jerusalem on account of the holiness of the place; and for this reason some modern Jews cavil against this declaration of the evangelists; but the cock is not among the birds prohibited in the law of Moses. If there was any restraint in the use and domestication of the animal, it must have been an arbitrary practice of the Jews, and could not have been binding on foreigners, of whom many resided at Jerusalem as officers or traders. Strangers would not be willing to forego an innocent kind of food in compliance with a conquered people; and the trafficking spirit of the Jews would induce them to supply aliens, if it did not expressly contradict the letter of their law. This is sufficient to account for fowl of this kind being there, even admitting a customary restraint.—*Brown; Watson.*

COCKATRICE. The translators of the English Bible have variously rendered the Hebrew words *tzeppo* and



*tzepponi*, by *adder* and *cockatrice*; and we are by no means certain of the particular kind of serpent to which the original term is applied. In Isaiah 11: 8, "the *tzepponi*," says Dr. Harris, "is evidently an advance in malignity beyond the *peten* which precedes it; and in ch. 14: 29, it must mean a worse kind of serpent than the *nachash*;" but this still leaves us ignorant of its specific character. Mr. Taylor, who has taken extraordinary pains to identify it, is of opinion that it is the *naja*, or *cobra di capello* of the Portuguese, which we find thus described by Goldsmith:—

"Of all others, the cobra di capello, or hooded serpent, inflicts the most deadly and incurable wounds. Of this formidable creature there are five or six different kinds; but they are all equally dangerous, and their bite followed by speedy and certain death. It is from three to eight feet long, with two long fangs hanging out of the upper jaw. It has a broad neck, and a mark of dark brown on the forehead, which, when viewed frontwise, looks like a pair of spectacles, but behind like the head of a cat. The eyes are fierce and full of fire; the head is small, and the nose flat, though covered with very large scales, of a yellowish ash color; the skin is white, and the large tumor on the neck is flat, and covered with oblong smooth scales. The bite of this animal is said to be incurable, the patient dying in about an hour after the wound; the whole frame

being dissolved into one putrid mass of corruption. The effects here attributed to the bite of this creature answer very well to what is intimated of the *tzephoni* in Scripture. Thus, in Isaiah 11: 9: 'They [the *tzephoni* immediately preceding] shall not hurt nor destroy [corrupt] in all my holy mountain.' And Proverbs 23: 32: 'At the last it biteth like a serpent, and stingeth [spreads, diffuses its poison; so the Seventy and Vulgate,] like a cockatrice.'

We must not omit to notice the very powerful argument adduced in the last cited passage against the sin of intemperate drinking. Like the poison of the deadly cockatrice, it paralyzes the energies both of mind and body, and speedily diffuses corruption throughout the entire frame. "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine." "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise," ch. 23: 29, 30. 20: 1.

The unyielding cruelty of the Chaldean armies, under Nebuchadnezzar, and the appointed ministers of Jehovah's vengeance on the Jewish nation, whose iniquities had made him their enemy, is expressively alluded to in the following passage: "For, behold, I will send serpents, cockatrices, among you, which shall not be charmed, and they shall bite you, saith the Lord." Jer. 8: 17.

In Egypt, and other oriental countries, a serpent was the common symbol of a powerful monarch; it was embroidered on their robes, and blazoned on their diadem, to signify their absolute power and invincible might; and also, that, as the wound inflicted by the basilisk is incurable, so the fatal effects of their displeasure were neither to be avoided nor endured. These, says Paxton, are the allusions involved in the address of the prophet, to the irreconcilable enemies of his nation: "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's roots shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Isa. 14: 29. Uzziah, the king of Judah, had subdued the Philistines; but, taking advantage of the weak reign of Ahab, they again invaded the kingdom of Judah, and reduced some cities in the southern part of the country under their dominion. On the death of Ahab, Isaiah delivers this prophecy, threatening them with a more severe chastisement from the hand of Hezekiah, the grandson of Josiah, by whose victorious arms they had been reduced to sue for peace, which he accomplished, when "he smote the Philistines, even unto Gaza, and the borders thereof." 2 Kings 18: 8. Uzziah, therefore, must be meant by the rod that smote them, and by the serpent from whom should spring the fiery flying serpent, that is, Hezekiah, a much more terrible enemy than even Uzziah had been. But the symbol of regal power which the oriental kings preferred to all others, was the basilisk.

All the other species of serpents are said to acknowledge the superiority of the basilisk, by flying from its presence, and hiding themselves in the dust. It is also supposed to live longer than any other serpent; the ancient heathens, therefore, pronounced it to be immortal, and placed it in the number of their deities; and because it had the dangerous power, in general belief, of killing with its pestiferous breath the strongest animals, it seemed to them invested with the power of life and death. It became, therefore, the favorite symbol of kings, and was employed by the prophet to symbolize the great and good Hezekiah, with strict propriety.—*Abbott*.

CODDINGTON, (WILLIAM,) one of the founders of Rhode Island, was a native of Lincolnshire, England. He came to this country as an assistant, or one of the magistrates of Massachusetts, and arrived at Salem in the *Arabella*, June 12, 1630. He was several times rechosen to that office; but in 1637, when governor Vane, to whose interest he was attached, was superseded by Mr. Winthrop, he also was left out of the magistracy. He removed to Rhode Island, April 26, 1638, and was the principal instrument in effecting the original settlement of that place. His name stands first on the covenant, signed by eighteen persons at Aquetneck, or Rhode Island, March 7, 1638, forming themselves into a body politic, to be

governed by the laws of the Lord Jesus Christ, the King of kings.

Mr. Coddington was chosen governor seven years successively, until the charter was obtained; and the island was incorporated with Providence plantations. In 1647, he assisted in forming the body of laws, which has been the basis of the government of Rhode Island ever since. In 1652, he retired from public business; but towards the close of his life he was prevailed on to accept the chief magistracy. He was governor in the years 1674 and 1675. He died, November 1, 1678, aged seventy-seven.

He appears to have been prudent in his administration, and active in promoting the welfare of the little commonwealth, which he had assisted in founding. While he lived in Rhode Island, he embraced the sentiments of the Quakers. He was a warm advocate for liberty of conscience. See *Dedication of Callender's Historical Discourse*; Winthrop; Hutchinson, i. 18.—*Allen*.

CÆLICOLE; (worshippers of the heavens;) an obscure sect of African heretics, in the fifth century, who seem to have mixed up some parts of Judaism and paganism with Christianity, and to have used both circumcision and baptism. It is not, however, improbable that they have been slandered, as the pagans called the Jews themselves by this name. See *Turner's History*, p. 180; *Bell's Wanderings*, p. 192.—*Williams*.

CÆLO SYRIA; *hollow or depressed Syria*; Syria in the vale. 1 Mac. 13: 10. This name imports the hollow land, or region, situated between two long ridges of mountains; and those mountains have been always understood to be Libanus and Anti-libanus. As these ridges run parallel for many leagues, they contain between them a long, extensive, and extremely fruitful valley.—*Watson*.

CENOBITES; monks of the fourth century, who lived in a settled community under an abbot. See *Broughton's Dictionary*.—*Williams*.

COGAN, (THOMAS,) a physician, was born, in 1736, at Kibworth, in Leicestershire, and was educated under Dr. Aikin. In conjunction with Dr. Hawes he founded the Hamme Society. A considerable part of his life was spent in Holland. He died in 1818. He translated the works of Camper, and published some original works; among which are, *The Rhine, or A Journey from Utrecht to Frankfort*; a *Philosophical Treatise on the Passions*; *Ethical Questions*; and *Theological Disquisitions*.—*Davenport*.

COHORT; a military term used by the Romans, to denote a company generally composed of six hundred foot soldiers: a legion consisted of ten cohorts, every cohort being composed of three maniples, and every manipule of two hundred; a legion, consequently, contained in all six thousand men. Others allow but five hundred men to a cohort, which would make five thousand in a legion. It is probable, that cohorts among the Romans, as companies among the moderns, often varied as to their number.—*Calvert*.

COKE, (THOMAS, LL. D.,) was born at Brecon, in South Wales, on the 9th of September, 1747. His father, Mr. Bartholomew Coke, was an eminent surgeon, residing in that place; a man of great respectability, and several times filled the office of chief magistrate of the town. Thomas was their only child; and his affectionate parents watched over his infant days with unusual solicitude. In early life he was, however, deprived, by death, of his father, and to the care of his widowed mother he was consigned. He received the first elements of knowledge in the college school at Brecon, and was attentive and studious. At the age of sixteen, he was removed from Brecon to Oxford; and, in the Lent term of his seventeenth year, was entered a gentleman commoner at Jesus college, in that university. At college he became acquainted with the vicious and profane; and was even a captive to those snares of infidelity which he had at first surveyed with detestation and horror. His principles being thus tainted, his conduct became infected; but he was preserved, to a great degree, from committing those abominable crimes which he observed performed by others. Mr. Coke was however unhappy; and amidst all the noise and clamor, and mirth and folly of his associates, he was frequently pensive and discontented. At this time he paid a visit to a clergyman

in Wales; and, by the preaching of the gospel at that place, by perusing the discourses and disputations of bishop Sherlock, and by reading the celebrated Treatise on Regeneration, by Dr. Witherspoon, his mind became gradually enlightened, though he did not at that time become a Christian.

On June 17th, 1775, he took his degree of doctor of civil laws, and obtained a curacy at South Petherton, in Somersetshire, where his congregation increased; he built a gallery to the church, at his own expense. He evinced great anxiety for the improvement of his charge, and was speedily accused of being a Methodist. To the doctrines of Mr. Wesley he became attached; zealously preached them at South Petherton; received a reprimand for his zeal from the bishop of Bath and Wells; and was eventually dismissed by the rector of the parish, for his pious concern to promote the welfare of his parishioners. Banned from the church of South Petherton, he preached in the open air, and attracted considerable attention. In the month of July, 1777, he met with Mr. Wesley, conversed with him, received an explanation of his plans and system, and determined to become a preacher in that society. As a preacher, in London he was very popular, and his fame rapidly spread over an extensive district. In 1780, Mr. Wesley appointed him to superintend the London circuit; and he visited the various Wesleyan societies in Ireland.

In 1784, Mr. Wesley executed the celebrated deed of declamation as to all his chapels, and appointed Dr. Coke as one of the trustees. In 1782, Dr. Coke held the first Irish conference, and his conduct on this occasion so delighted the Irish, that they requested he would always preside. Mr. Wesley, having visited America, instituted many Christian societies; and, having been the instrument of converting many persons, Dr. Coke privately resolved there to become a preacher; and, on the 2d of September, 1781, he was set apart, by Mr. Wesley, as a presbyter of the church of England, and a missionary to North America. On the 15th of September, 1784, the vessel weighed anchor, and Dr. Coke, with other missionaries, commenced their voyage, with confidence in God, and desires to promote his glory. At New York, in America, he safely arrived; immediately there commenced preaching; on the 6th of November reached Philadelphia, and on the ensuing day preached in one of the churches. Immediately, in the spirit of a Christian missionary, he commenced his labors, and preached in the open air. By the conference assembled at Baltimore, Mr. Wesley's plans and system were approved, and Dr. Coke there preached his celebrated sermon "On the Godhead of Christ." Deacons, elders, and a superintendent of the Methodist Episcopal church in America were appointed; and harmony, peace, and piety presided over the proceedings.

When the war commenced between England and America, the Methodists were opposed by the government of America, on the ground of Mr. Wesley's decided attachment to the measures of England; but Dr. Coke and Mr. Asbury, in behalf of the American Methodists, presented to general Washington an address, declaratory of their loyalty and obedience to their rulers, and of congratulation on his elevation. The propriety of that address has been questioned; but it preserved the Methodists in America from persecution, and religion from reproach. To it, general Washington returned an affectionate and pious reply.

To the cause of the gospel in the United States he now paid increased attention; collected a considerable sum towards the erection of a college; directed its commencement, and lived to witness its rising usefulness and increasing success; but, finally, alas! to view its destruction by fire. The conference having ended in 1784, Dr. Coke proceeded through the United States, on an extensive tour to all the churches. Dr. Coke next engaged in procuring an address to the assembly of Virginia, for the emancipation of the negroes. In pursuing his journey through the states, he was frequently exposed to dangers. Sometimes he was benighted in dreary forests; at other times he missed his way, and was compelled to wander through trackless deserts, exposed to hurricanes and dangers, as appalling as they were numerous.

On June 3d, 1785, Dr. Coke sailed for England. His

reception from Mr. Wesley was not kind; the former was a missionary, the latter the founder of a sect. The latter expected too much submission; the former was one of the last men in the world to concede to what he regarded a spirit of harsh legislation. In 1786, he was employed in visiting the Norman isles, and was made instrumental of establishing a Methodist society in Guernsey. On returning from the Norman isles, Dr. Coke prepared for another voyage across the Atlantic. He determined on visiting Nova Scotia, and, with three missionaries, embarked at Gravesend, on the 24th of September, 1786. The violence of the weather, however, retarded their voyage; and, after having been greatly inconvenienced by storms and hurricanes, gales and tempests, their weather-beaten bark cast anchor in the harbor of Antigua, in the West Indies, on December 25th, 1786. Dr. Coke instantly commenced his labors as a missionary, and repeatedly preached with a success proportioned to his zeal. He then visited St. Vincent's and St. Christopher's, at Kingstown; in the former he stationed Mr. Clarke, one of the missionaries; and, in all his tour, received the general applause and gratitude of the negroes, and of many intelligent inhabitants. On February 10th, 1787, he sailed from St. Eustatius to Charleston, in America, where he arrived, after a pleasant voyage of eighteen days. There he labored as a minister of the gospel for about a month. In April, he attended at the conference at Baltimore, and was rejoiced by the intelligence, that more than six thousand six hundred persons had been added to the societies through the United States.

Having now surveyed several islands in the West Indies, and observed the general state of religion on the continent of America, he prepared to return to Mr. Wesley; preached his farewell sermon at Philadelphia; and arrived in Dublin bay on the 25th of June, 1787. He immediately repaired to the Irish conference, represented the condition of the heathen, and excited a general and powerful desire to send missionaries forthwith to the West Indies. From Ireland he travelled, with Mr. Wesley, to the English conference at Manchester. At the conclusion of the conference he left Manchester, and again visited the Norman islands. In those isles he preached with great success, to large and attentive congregations. On leaving the Norman islands, he repaired to England, visited many of the principal towns, and employed his time in preaching and collecting funds to provide for the missionaries to the West Indies. Towards the close of the year 1788, he sailed, with three missionaries, to Barbadoes, where he was kindly received. He travelled to the country of the Caribbs—explored the recesses of the forest, and the seclusions of savage life—visited the plantations—settled a missionary at St. Vincent's—sailed for Dominica—revisited Antigua—repaired to St. Eustatius—preached daily—superintended the temporal and spiritual affairs of the mission—and afforded directions, encouragement, or reproof, as circumstances required. On departing from this island, Dr. Coke repaired to Nevis, Saba, Tortola, Santa Cruz, and Jamaica, where he landed on the 19th of January, 1789.

This indefatigable man, having thus passed through the islands, established missionaries in several, and prepared the way for others in nearly all, once more sailed for the continent of America, and arrived at Charleston on the 24th of February. At Georgia he at length arrived, in time for the conference, and then returned to Charleston, where another was held for South Carolina. From thence he proceeded to North Carolina, and then to Virginia. He also attended two conferences in the state of Maryland, one at Philadelphia, and another at New York. Animated by past success, he determined on introducing Christianity yet more among the native Indians; and having made the necessary arrangements, he sailed for England on the 5th of June, and arrived at Liverpool on the 11th of July, 1789. On his arrival in England, he repaired to the conference, to report to Mr. Wesley, and the various preachers, an account of his past proceedings, and to offer personally to plead in behalf of the negroes in the West Indies, which offer was cheerfully accepted, and nearly sixteen months were devoted by him to this employment; during which time he travelled and preached through a considerable part of the kingdom, and was more than repaid for

his exertions, by the kindness with which he received.

Considering this part of his work completed, he determined once more on visiting the West Indies; and, accordingly, sailed from Falmouth on the 16th of October, 1790, in company with two missionaries. On the 22d of November, he reached Barbadoes, after a delightful passage of five weeks. After preaching for some time in Bridgetown, he visited St. Vincent's, Grenada, and Antigua, where he again preached with equal success, and found, during his absence, much progress had been made in the preaching of the gospel. He next arrived at the island of St. Eustatius, but was there forbidden to preach, by the governor. He consequently determined to leave the island, and repair to Holland, to lay before the Dutch government the situation of the inhabitants of the latter place, and of Saba. He next sailed from Jamaica for Charleston, in South Carolina, where he arrived on 27th of January, 1791. From this place, after renewing his former exertions for some time, he sailed for England. On the 1st of September, 1792, he again sailed from Gravesend for America, and arrived at St. Eustatius on the 31st of December, where he was still refused the privilege of preaching. The tempest of persecution had not ceased; and he left, in the island of St. Vincent's, the only missionary, a Mr. Lamb, who was then confined in prison for preaching to the negroes. From thence he repaired to Antigua, Barbadoes, and Jamaica; and, after exerting himself with his usual benevolence, returned to England, where he arrived on the 6th of March, 1793, with a heart glowing with gratitude to God for his mercies.

Dr. Coke, having constantly kept in view the melancholy situation of the inhabitants of St. Vincent's, on his arrival in England, drew out a plain statement of the case, to lay before the king in council; and to give more effect to the design, he made a personal application to some members of the executive government. These applications aroused the attention of the council, who forwarded letters to the governors of the West India islands, with inquiries as to the general conduct of the missionaries. Dr. Coke waited the result with laudable impatience; and, on the 31st of August, 1793, he had the heart-felt gratification of hearing that the edict of St. Vincent's was dissolved.

Having thus obtained the freedom of one island, this eminent philanthropist could not be content till St. Eustatius received the same blessing; and he accordingly endeavored to seek for protection against the governor. He directly set sail for Holland; presented his memorial, and solicited the official interference of the Dutch government. Actuated by a principle of conscious rectitude, he waited personally on the stadtholder, who admitted him, and gave him a favorable reception; but no decided answer was obtained till some months afterwards, when a gentleman in the island applied to the governor, and inclined him to depart from the spirit of intolerance manifested by his predecessors; and from that time preaching was allowed, and the ardent spirit of Dr. Coke was made to rejoice at the happy change.

On the 1st of January, 1814, he sailed for India, but died on his passage by a sudden stroke of apoplexy. The ocean received his mortal remains; but his memory is embalmed in the hearts of thousands, and his happy spirit rests with his faithful Lord till the sea shall give up her dead. See Life of Dr. Coke, by Samuel Drew.—*Jones's Christ. Biog.*

**COLD.** Spiritual coldness consists in an utter, or very great unconcern about Jesus Christ and divine things. Matt. 24: 12. Professors are neither *cold nor hot* when they retain the profession of truth in some degree, but have no active liveliness, zeal, or concern for the power of it. Christ's wishing men were *either cold or hot* imports, that none are more detested of him, or dishonoring to him, than hypocritical and careless professors of the Christian faith. Rev. 3: 15, 16.—*Brown.*

**COLET, (DR. JOHN.)** a learned English divine, was born in London, in 1466, and was the eldest son of Sir Henry Colet, knight, twice lord mayor, who had, besides him, twenty-one children. In 1483, he was sent to Magdalen college, Oxford, where he spent seven years in the

study of logic and philosophy, and took the degrees in arts. Having laid a good foundation of learning at home, he travelled abroad for further improvement, visiting France and Italy, in which countries he seems to have passed the time from 1483 to 1497. At Paris he became acquainted with several learned men, and among others, with the celebrated Budanus, and afterwards with Erasmus. On his return, in 1497, he was ordained deacon in December, and priest in July, 1498. Before he entered into orders, he was beset with great temptations, from his natural disposition, to lay aside study, and give himself up to gayety and dissipation, for he was constitutionally inclined that way; but he mortified his propensities and passions; and, after continuing a few months with his parents and friends in London, he retired to Oxford.

Here he commenced his career with delivering public lectures on the epistles of the apostle Paul, which he did without stipend or reward; and the novelty of the undertaking drew a vast crowd of hearers, who admired him greatly. And here began his memorable friendship with Erasmus, who came to Oxford in 1497, a friendship which remained unshaken and inviolable to the day of their deaths. He continued these lectures during the period of three years, and in 1501 was admitted to proceed to divinity, or to the reading of the sentences, as termed in the church of Rome. In 1504, he commenced doctor in divinity, and in May, 1505, was instituted a prebend in St. Paul's, London. He was at the same time made dean of that church, quite unexpectedly; and being raised to that high station, he began to reform the decayed discipline of his cathedral. He brought in a new practice of preaching himself on Sundays and high festivals, and called to his assistance other learned men, whom he appointed to read divinity lectures. These lectures raised in the nation a spirit of inquiry after the Holy Scriptures, which had then long been laid aside for the school divinity, and so might be said to prepare a way for the reformation which soon after ensued. We cannot but think that Colet was in some measure instrumental towards it, though he did not live to see it effected; for he expressed a great contempt for religious houses, exposed the abuses that prevailed in them, and the mischiefs attending the imposing celibacy on the clergy. This way of thinking, together with his free and public manner of communicating his thoughts, which were then regarded as impious and heretical, rendered him very obnoxious to the clergy, and exposed him to a persecution from the bishop of London. Latimer tells us in his sermons, not only was Colet brought into trouble, but he would certainly have gone to the stake, had not God turned the king's heart.

This state of things made him weary of the world, and he began to think of disposing of his effects, and retiring into privacy. In pursuance of his design, his first object was to found St. Paul's school, for the gratuitous education of one hundred and fifty-three children, with suitable masters, &c., for all of which provision was made, by funds intrusted to the Mercers' company, under whose auspices it has continued to flourish, and by whom the present handsome edifice, at the east end of St. Paul's cathedral, was rebuilt from the foundation, on the original site, and opened in the spring of 1825. Dean Colet survived this noble act of his munificence only seven years. He died, September 16, 1519, in his fifty-third year. See Biog. Brit. vol. i.—*Jones's Chr. Biog.*

**COLLECT;** a short prayer. In the liturgy of the church of England, and the mass of the Romanists, it denotes a prayer accommodated to any particular day, occasion, or the like. In general, all the prayers in each office are called collects, either because the priest speaks in the name of the whole assembly, whose sentiments and desires he sums up by the word "Oremus." "Let us pray," or because those prayers are offered when the people are assembled together. The popes Gelasius and Gregory are said to have been the first who established collects. Dr. Despeuce, of Paris, wrote a treatise on collects, their origin, antiquity, &c.—*Hend. Coll.*

**COLLEGIANS, or COLLEGIANTS;** a sect formed among the Arminians and Baptists in Holland, about the beginning of the seventeenth century; so called because of their colleges or meetings twice every week, where every

one, females excepted, has the same liberty of expounding the Scripture, praying, &c. They are said to be all either Arians or Socinians: they never communicate in the college, but meet twice a year, from all parts of Holland, at Rhinsbergh, (whence they are also called *Rhinsberghers*), a village two miles from Leyden, where they communicate together; admitting every one that presents himself, professing his faith in the divinity of the Holy Scriptures, and resolution to live suitably to their precepts and doctrines, without regard to his sect or opinion. They have no particular ministers, but each officiates as he is disposed. They baptize by immersion.—*Hend. Buck.*

COLLIER, (ЖЕРЕМЪ,) an eminent non-juring divine, was born, in 1630, at Stow Qui, in Cambridgeshire. He took his degree at Caius college, Cambridge, in 1676, and obtained a living, which he resigned for the lectureship of Gray's Inn. At the revolution, he not only refused the oaths, but was active in behalf of the dethroned monarch. At last, he turned his talents to better ends, and made war on the licentiousness of the theatre. His first work on this subject was, *A Short View of the Immorality and Profaneness of the Stage*. The wits in vain opposed him, for virtue was on his side; and, after a ten years' struggle, he accomplished his object. The rest of his life was spent in various literary labors, among which were essays; a translation of Moreri; an Ecclesiastical History of England; and Discourses on Practical Subjects. He died in 1726. Collier was a man of talents; and, however we may be inclined to censure his political principles, it would be unjust to deny him the praise of having been an honest and disinterested man.—*Davenport.*

COLLINS, (ANTHONY,) a controversial deist, of no mean talents, was born at Heston, near Hounslow, in 1676; was educated at Eton, and King's college, Cambridge, and, being a man of property, spent his life in literary pursuits, and in performing the duties of a magistrate. He died in 1729. His religious principles brought him into violent collision with Bentley, Chandler, and many others. Among his works may be mentioned, *Priestcraft in Perfection*; *A Discourse on Free-thinking*; *A Philosophical Inquiry concerning Human Liberty*; and *A Discourse on the Grounds and Reasons of the Christian Religion*.—*Davenport.*

COLLUTHIANS; followers of Colluthus, a priest of Alexandria, in the fourth century, who is said to have taught that God was not the author of the evils and afflictions of this life; also that a presbyter might ordain. If we can forgive the latter error, which it seems he put in practice, we may easily account for the former, which probably originated from the strong terms he used in opposing Necessarian errors; teaching that men's sins originated from themselves, and not from God; and that these were the cause of all our sufferings. He was condemned, however, at a council, held at Alexandria, in A. D. 335; and the sect vanished soon after. See Turner's History, p. 145; Broughton's Dictionary.—*Williams.*

COLLYRIDIANs, were so called from certain cakes or loaves (*collyrides*) which, once a year, they offered to the virgin Mary, with some superstitious rites, and then divided them among themselves. These superstitious people had their rise in the fourth century; first in Thrace, and afterwards they spread into Africa, chiefly among female devotees, who sought the protection of the Virgin. See Broughton's Dictionary; Turner's History, p. 160; Bell's Wanderings, p. 191.—*Williams.*

COLMAN, (BENJAMIN, D. D.,) first minister of the church in Brattle street, Boston, was born in that town, October 19, 1673. He was distinguished by early piety and zeal in literary pursuits, and in 1692 was graduated at Harvard college. Beginning to preach soon afterwards, his benevolent labors were enjoyed for half a year by the town of Medford. In July, 1695, he embarked for London.

A new society having been formed in Brattle street, Boston, the principal gentlemen, who composed it, sent him an invitation to return to his native country, and to be their minister. The peculiar constitution of this church, differing from that of the other churches in New England, rendered the founders desirous that he should be ordained in London. They approved of the confession of faith,

composed by the Westminster assembly; but they were averse to the public relation of experiences, then practised previously to admission into the churches, and they wished the Scriptures to be read on the Sabbath, and the Lord's prayer to be used. It may excite surprise at the present day, that the practice of reading the Scripture and repeating the Lord's prayer, as a part of the services of the Sabbath, should have excited opposition; but many were offended, though it was not long before a number of other churches followed in the steps of Brattle street. The ground of opposition to this new church was the strong features of episcopacy, which it was imagined, were to be discerned in it. These innovations, the founders believed, would excite alarm, and to avoid difficulty, Mr. Colman was ordained by some dissenting ministers in London, August 4, 1699. He arrived at Boston, November 1, and December 24th, the new house of worship was opened, and Mr. Colman preached in it for the first time.

He was an eminently useful and good man, and was universally respected for his learning and talents. He was distinguished as a preacher. Tall and erect in stature, of a benign aspect, presenting in his whole appearance something amiable and venerable, and having a peculiar expression in his eye, he was enabled to interest his hearers. His voice was harmonious, and his action inimitable. He was ranked among the first ministers of New England. Jesus Christ was the great subject of his preaching. He dwelt upon the Redeemer in his person, natures, offices, and benefits; in his eternal Godhead; in the covenants of redemption and of grace; and upon the duties of natural religion as performed only by strength derived from the Savior, and as acceptable only for his sake. But his labors were not confined to what particularly related to his profession. He was employed, in his younger as well as in his latter years, on weighty affairs by the general court. No minister has since possessed so great influence. His attention to civil concerns drew upon him censure, and at times insult; but he thought himself justified in embracing every opportunity for doing good. He knew the interest of his country, and was able to promote it; and he could not admit, that the circumstance of his being a minister ought to prevent his exertions. Still there were few men more zealous and unwearyed in the labors of his sacred office. His character was singularly excellent. Having imbibed the true spirit of the gospel, he was catholic, moderate, benevolent, ever anxious to promote the gospel of salvation. He was willing to sacrifice every thing, but truth, to peace. After a life conspicuous for sanctity and usefulness, he met the king of terrors without fear, August 29, 1747, at the age of seventy-three. He published a great number of sermons. His life was written by Mr. Turell, who married his daughter, and published in 8vo, in 1749.—*Allen.*

COLONY. This word does not always imply that any considerable body of citizens from Rome had left their native city, and had founded a new town where there had been none, as the colonies in America were founded. No doubt, a settlement of Romans might give rise to Roman colonies; and many bodies of their troops, after they were dismissed from military service, received allotments in distant towns. But anciently many cities were favored with the character of colonies, by which they became entitled to the privileges of Roman citizens, and were considered as being in a manner Roman, in reward for services which they had rendered to the government of Rome, or to the emperors. (See ΠΟΛΙΤΕΙ.)—*Calmet.*

COLOSSE; a city of Phrygia Minor, which stood on the river Lycus, at an equal distance between Laodicea and Hierapolis. These three cities, says Eusebius, were destroyed by an earthquake, in the tenth of Nero, or about two years after the date of St. Paul's Epistle to the Colossians. Laodicea, Hierapolis, and Colosse were at no great distance from each other; which accounts for the apostle Paul, when writing to his Christian brethren in the latter of these places, mentioning them all in connexion with each other. Col. 4: 13. Of these cities, however, Laodicea was the greatest, for it was the metropolis of Phrygia, though Colosse is said to have been a great and wealthy place. The inhabitants of Phrygia, says Dr. Macknight, were famous for the worship of Bacchus, and of Cybele,

the mother of the gods; whence the latter was called *Phrygia mater*, by way of eminence. In her worship, as well as in that of Bacchus, both sexes practised every species of debauchery in speech and action, with a frantic rage which they pretended was occasioned by the inspiration of the deities whom they worshipped. These were the orgies, from *orge*, *rage*, of Bacchus and Cybele, so famed in antiquity, the lascivious rites of which being perfectly adapted to the corruptions of the human heart, were performed by both sexes without shame or remorse. Hence, as the Son of God came into the world to destroy the works of the devil, it appeared, in the eye of his apostle, a matter of great importance to carry the light of the gospel into countries where these abominable impurities were not only practised, but even dignified with the honorable appellation of religious worship; especially as nothing but the heaven-descended light of the gospel could dispel such a pernicious infatuation. That this salutary purpose might be effectually accomplished, Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the gospel in many cities of that country with great success; but it is thought by many persons, that the Epistle to the Colossians contains internal marks of his never having been at Colosse when he wrote it. This opinion rests principally upon the following passage: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have *not seen my face in the flesh*," (Col. 2: 1); but these words, if they prove any thing upon this question, prove that St. Paul had never been either at Laodicea or Colosse; but surely it is very improbable that he should have travelled twice into Phrygia for the purpose of preaching the gospel, and not have gone either to Laodicea or Colosse, which were the two principal cities of that country; especially as in the second journey into those parts it is said, that he "went over all the country of Galatia and Phrygia, strengthening all the disciples;" and moreover, we know that it was the apostle's practice to preach at the most considerable places of every district into which he went. Dr. Lardner, after arguing this point, says, "From all these considerations, it appears to me very probable that the church at Colosse had been planted by the apostle Paul, and that the Christians there were his friends, disciples, and converts."

The epistle greatly resembles that to the Ephesians, both in sentiment and expression. After saluting the Colossian Christians in his own name, and that of Timothy, St. Paul assures them, that since he had heard of their faith in Christ Jesus, and of their love to all Christians, he had not ceased to return thanks to God for them, and to pray that they might increase in spiritual knowledge, and abound in every good work; he describes the dignity of Christ, and declares the universality of the gospel dispensation, which was a mystery formerly hidden, but now made manifest; and he mentions his own appointment, through the grace of God, to be the apostle of the gentiles; he expresses a tender concern for the Colossians and other Christians of Phrygia, and cautions them against being seduced from the simplicity of the gospel, by the subtlety of pagan philosophers, or the superstition of judaizing Christians; he directs them to set their affections on things above, and forbids every species of licentiousness; he exhorts to a variety of Christian virtues, to meekness, veracity, humility, charity, and devotion; he enforces the duties of wives, husbands, children, fathers, servants, and masters; he incites the duty of prayer, and of prudent behavior towards unbelievers; and after adding the salutations of several persons then at Rome, and desiring that this epistle might be read in the church of their neighbors the Laodiceans, he concludes with a salutation from himself, written, as usual, with his own hand. (See *ADURER*.)—*Watson*.

**COLUMBUS, (CHRISTOPHER)** the discoverer of the new world, whose real name was Colombo, was born in the Genoese territory in 1441, but whether at Genoa, Savona, Nervi, or Cogoroo, was long a matter in dispute. That it was at Genoa, is no longer a matter of doubt. He studied a while at Pavia, but quitted the university at an early period to follow a maritime life. Between thirty and forty years were spent by him in voyages to various parts

of the world, during which geometry, astronomy, and cosmography occupied much of his attention. At length, he settled at Lisbon, where he married the orphan daughter of Palestrello, an Italian navigator. His geographical investigations, supported by the evidence of pieces of carved wood, trunks of trees and canes, drifted across the Atlantic, induced him to believe that, by stretching across the ocean in a westerly direction, the shores of Eastern Asia might be reached, and he resolved to obtain from some sovereign the means of making the attempt. Years of solicitation were spent in vain; his proposals were not listened to at Genoa, Lisbon, or London. At length, they were tardily accepted by Ferdinand and Isabella of Spain. On the 2d of August, 1492, Columbus with three small vessels sailed on his daring adventure from the port of Palos. He stopped at the Canaries, whence he departed on the 6th of September, and continued his onward course for thirty-five days, seeing nothing around him but the billows and the sky. Already daunted by the terrors of unknown seas, the variation of the compass, which was now first observed, overpowered the courage of the sailors, and they were more than once on the point of breaking into open mutiny, and steering back to Spain. The long-sought land at last appeared, on the night of the 11th of October, 1492. It was Guanahani, one of the Bahamas, to which he gave the name of San Salvador. After having built a fort, and left in it thirty-eight men, he returned to Europe, and anchored at Palos on the 15th of March, 1493. The people received him with enthusiasm, the court heaped honors upon him. Columbus made three more voyages to the western world; one in the autumn of 1493, another in 1498, and the last in 1501, and considerably enlarged the sphere of his discoveries. His latter years, however, were embittered by the worst arts of envy, and the jealousy of his sovereign. He died at Valladolid, 1506, at the age of seventy, having received little else than injuries and insults for the invaluable services rendered by him to his country and mankind.

Columbus was a Christian, and, though a Catholic, appears to have been habitually animated by his high moral and religious sentiments. His faith in God never forsook him; although in one or two instances he resorted to unjustifiable means of securing aid from the Indians. These cases, however were extreme. His last words were, "Into thy hands, O Lord, I commend my spirit."—*Davenport; Allen; Life, by Irving*.

**COME, COMING.** God's coming does not signify literally any change of place; for *do not I fill heaven and earth, saith the Lord?* but it signifies some new manifestation of his presence; either by a resplendent and awful symbol as to Israel of old, or by the operations of his power in mercy or judgment, in which sense he may be said to visit men from age to age. Ps. 1: 3. and 101: 2. John 14: 23. Men come to God when they worship and serve him; apply to him by prayer; enjoy his presence; and receive out of his fulness. Heb. 7: 25. 11: 6. John 14: 6. To come to Christ is to apply to him for salvation as lost sinners; renouncing all dependence on our own righteousness, wisdom, and strength; and seeking by faith and prayer every needed, provided, and promised blessing in Him. John 5: 40. 6: 37. 1 Pet. 2: 4. It may be remarked that this very application, this movement of the heart in approaching the unseen Savior, involves a belief in him as an omnipresent, and of course, an infinite Friend.—*Brown*.

**COMING OF CHRIST.** This is either literal or metaphorical. Literally, it is used in reference to his first appearance in the flesh, (1 John 5: 20. 2 John 7;) or to his future appearance at the last day to fulfil his promises, to raise the dead, and judge the world in righteousness. Acts 1: 11. 3: 21. Heb. 9: 28. 1 Thess. 4: 15—18. 1 Cor. 15: 12—59. Acts 10: 42. 24: 15. 2 Tim. 4: 1. Matt. 16: 27. 25: 35—41.

Metaphorically, Christ is said to come when his gospel is introduced or preached in any place by his ministers, (John 15: 22. Ephes. 2: 17;) when his church or kingdom is visibly and powerfully established in the world, (Matt. 16: 28;) when he bestows upon believers the influence of his Spirit, and the peculiar tokens of his love, (John 14: 18, 23, 28. 16: 16, 17;) when he executes his judgments on wicked communities who reject or corrupt his gospel,

(2 Thess. 2: 8;) and when his providence calls us away from the world by death, as preparatory to the judgment of the last day. Matt. 24: 42. 25: 13. John 14: 3.

The basis of this metaphorical usage, in regard to the coming of Christ, is the same as in relation to the coming of God, viz. that as he governs the world, every specific act of his providence and authority indicates his presence in a more striking manner to human conception; on the principle that no agent can act where he is not.

COMFORTER, (*Parakletos*), one of the titles by which the Holy Spirit is designated in the New Testament. John 14: 16, 26. 15: 26. The name has, no doubt, a reference to his peculiar office in the economy of redemption; namely, that of imparting consolation to the hearts of Christ's disciples, which he effects by "taking of the things that are Christ's," and explaining them; or, in other words, by illuminating their minds as to the meaning of the Scriptures, assuring them of the Savior's love, bringing to their recollection his consolatory sayings, and filling their souls with peace and joy in believing them. The word has also been rendered *advocate*, *helper*, *monitor*, *teacher*, &c. The first well describes the office of the Spirit, as striving and pleading with the unconverted world, and especially as convincing of sin; (John 16: 8—11.) but the others are not so well supported by the connection of our Lord's discourse, which favors the translation, *Comforter*; because, whatever gracious offices the Holy Spirit was to perform for the disciples, the great end of all was to remove that sorrow which the approach of the departure of Christ had produced, and to render their joy full and complete. See Heber's Bampton Lectures; Hinton on the Spirit.—*Watson*.

COMMAND. *God commands* the blessing of life, or the strength of his people, when by his will he furnishes it. Ps. 133: 3. and 68: 28. *Saints command God* concerning his sons and daughters, and the works of his hands, when in Christ's name they earnestly plead his promise, and argue from his faithfulness, power, equity, and love, pledged therein. Isa. 45: 11.

Jesus Christ is the *commander given to the people*: he enlists men for his spiritual soldiers; he convenes, orders, encourages, and goes before them, in their gracious warfare. Isa. 55: 4.—*Brown*.

COMMEND. *God commends his love*; he makes it appear glorious and unbounded, in that, while we were yet sinners, Christ died for us. Rom. 5: 8. Our unrighteousness *commends* the righteousness of God; it gives occasion for him clearly to manifest his justice in punishing us, or in forgiving us through Christ's blood: and the Jews' rejection of Christ demonstrates the faithfulness of God in the ancient predictions. Rom. 3: 5.—*Brown*.

COMMENDAM; the trust or administration of the revenues of a vacant benefice, till it is provided with a regular incumbent. The practice, resorted to chiefly for the purpose of making up the smaller incomes of some of the bishops, has given occasion to great abuses; the bishops procuring several benefices, all of which they have held under this pretext, without directly violating the canon law. When a parson is made bishop, his parsonage becomes vacant; but if the king give him power, he may still hold it *in commendam*.—*Hend. Buck*.

COMMENTARY\*; an exposition; book of annotations or remarks. There are some people so wise in their own conceit, and think human helps of so little worth, that they despise commentaries on the Scriptures altogether; but every student or preacher, whose business is to explain the sacred oracles, to make known the mind of God to others, to settle cases of conscience, to oppose the sophistry of sceptics, and to confound the arguments of infidels, would do well to avail himself of the most judicious, clear, copious, critical, and sound commentaries on the Bible. Nor can I suppose that commentaries can be useless to the common people; for though a spirit of serious inquiry, with a little good sense, will go a great way in understanding the Bible, yet as the language is often figurative, as allusions are made to ancient customs, and some parts require more investigation than many common Christians have time for, a plain exposition certainly must be useful. Expositions of the Bible, however, may be made a bad use of. He who takes the *ipse dixit* of a commentator, without ever examining whether the meaning given comport

\* See Appendix.

with the text; he who gives himself no trouble to investigate the Scripture for himself, but takes occasion to be indolent because others have labored for him, surely does wrong. Nor can it be said that those preachers use them properly, who, in making their sermons, form their plans from the commentator before they have thought upon the text. The best way is to follow our own talents; first, by prayer, study, and attention, to form our scheme, and then to examine the opinions of others concerning it. We will here present the reader with a view of some of those commentaries which are the most generally approved. And, 1. in my opinion, *Henry* takes the lead for common utility. The sprightly notes, the just inferences, the original thoughts, and the warm applications to the conscience, make this work justly admired. It is true that there are some expressions which do not agree with the evangelic system; but, as the late Mr. Ryland observes, "It is impossible for a person of piety and taste to read him without wishing to be shut out from all the world, to read him through without one moment's interruption." Mr. Henry did not live to complete this work. He went as far as the end of Acts. Romans was done by Dr. Evans; the 1 Corinthians, Samuel Brown; 2 Corinthians, Dr. Mayo; Galatians, Mr. Bayes; Ephesians, Mr. Boswell; Philippians, Mr. Harris; Colossians, Mr. Harris; 1 and 2 Thessalonians, Mr. Mayo; 1 and 2 Timothy, Mr. Atkinson; Titus, Jeremiah Smith; Philemon, Mr. Mottershead; Hebrews, Mr. Tong; James, Mr. Wright; 1 Peter, Mr. Hill; 2 Peter, Mr. Morril; 1, 2, and 3 John, Mr. Reynolds; Jude, Mr. Billingsley; and the Revelation, by Mr. Tong.

2. "Poole Synopsis Criticorum," five folio volumes. This is a valuable work, and ought to be in the possession of every student; it is much esteemed abroad, three editions of it having been published on the continent.

3. Rosenmueller's *Scholia* on the Old and New Testament contain a vast fund of biblical illustration, and should be in the library of every theological student. It is only to be regretted that the "*Scholia*" of the younger Rosenmueller, on the Old Testament, should be strongly tinged with neology.

3. Poole's Annotations, a rich and useful work. These were printed at London, in 1685, in 2 vols. fol. Poole did not complete this work himself. Mr. Jackson, of Moulsey, is the author of the annotations on the fifty-ninth and sixtieth chapters of Isaiah. Dr. Collings drew up the notes on the rest of Isaiah, Jeremiah, and Lamentations, as also those on the four Evangelists, the two Epistles to the Corinthians, and that to the Galatians. Those to Timothy, Titus, Philemon, and the Revelation, Ezekiel, and the minor Prophets, were done by Mr. Hurst. Daniel, by Mr. Cooper; the Acts, by Mr. Vinke; the Epistle to the Romans, by Mr. Mayo; the Ephesians, Mr. Veale; the Philippians and Colossians, Mr. Adams; the Hebrews, Mr. Obadiah Hughes; the Epistle of St. James, the two of St. Peter, and that of Jude, by Mr. Veale; the three Epistles of St. John, by Mr. Howe.

5. Dr. Gill's, in 9 vols. 4to. is an immense work; and though it contains a great deal of repetition and extraneous matter, there is certainly a vast fund of information in it, especially on Hebraical and rabbinical subjects.

6. Brown's *Self-interpreting Bible*, in 2 vols. 4to. Its chief excellencies are the marginal references, which are exceedingly useful to preachers; and the close, plain, and practical improvement to each chapter.

7. Scott's Exposition is excellent, as it abounds with practical remarks, and the last edition contains choice marginal references. The improvements are also very useful for families.

8. Dr. Adam Clarke's Commentary, with critical notes and marginal references, possesses considerable merit, and will be found a valuable treasure for the biblical student.

#### On the New Testament.

1. Burkit contains many ingenious observations, fine turns, natural plans, and pungent addresses to the conscience. There are some expressions, however, that grate upon the ear of the evangelical Christian.

2. Guyse's Paraphrase is deservedly held in high esti-



mation for sound doctrine, fair explication, and just sentiment.

3. Doddridge's Family Expositor. The criticisms in this work render it valuable. It must be owned that the doctor labored to come as near as possible to the true sense of the text.

4. Bezae Annotations, in quibus ratio interpretationis redditur; accessit etiam J. Camerarii in novum fœdus commentarius, fol. Cantab. 1642, contains, besides the old Latin version, Beza's own version; and in the side margin is given a summary of the passage, and in the argumentative parts the connexion.

5. Wolfii Curæ Philologicæ et Criticæ in Omnes Libros Nov. Test. 5 vols. 4to. 1739. Hamb. Basil, 1741. This is in a great measure a compilation after the manner of Poole's Synopsis, but interspersed with his own critical animadversions.

6. Beageli Gnomon Nov. Test. 4to. Tubingæ, 1759, and Ulmæ, 1763, contains an instructive preface, a perspicuous analysis of each book, with short notes. It is a perfect contrast to that of Wolfius.

7. Hammond's Paraphrase and Annotations upon all the books of the New Testament, fol.

8. Whitby's Paraphrase and Commentary on New Testament, 2 vols. fol.

9. Wesley's Explanatory Notes, 4to. or 3 vols. 12mo. For different translations, see article BIBLE.

#### Commentators on Select Parts.

1. Ainsworth on the Pentateuch, Psalms, and Song of Solomon.

2. Patrick's Commentaries on the Historical Parts of the Holy Scriptures, 3 vols.

3. Lightfoot's Works, 2 vols. fol. contain a chronicle of the times, and the order of the text of the Old Testament. The harmony, chronicle, and order of the New Testament; the harmony of the four Evangelists; a commentary on the Acts; Horæ Hebraicæ, &c.; on the four Evangelists, Acts, and 1 Corinthians.

4. Chrysostomi Opera, 8 vols. fol. contain expositions of various parts.

5. Calvini Opera Omnia, 9 vols. contain commentaries on the Pentateuch, Joshua, homilies on Samuel, sermons on Job, commentaries on Psalms, Isaiah, Evangelists, Acts, Paul's Epistles, and the other catholic Epistles; and prælectiones on Jeremiah, Ezekiel, Daniel, and the minor Prophets.

6. Louth on the Prophets.

7. Pocock on some of the Minor Prophets.

8. Locke on Paul's Epistles.

9. Hutcheson on the Smaller Prophets.

10. Newcome on Ezekiel and Minor Prophets.

11. Macknight's Harmony of the Gospel, and literal Translation of all the apostolical Epistles, with Commentary and Notes.

12. Campbell's Translation of the Gospels, with Notes and Dissertations.

13. Bloomfield's Critical Digest on all the books of the New Testament, except the Apocalypse. It contains a vast quantity of important critical materials.

#### On Select Books.

On Genesis: Andrew Fuller.

On Job: Macgowan, Lawson.

On Job: 1. Caryll, 2 vols. fol.—2. Hutchinson, 1669, fol.—3. Goode.—4. Chapelow.—5. Heath.—6. Peter's Critical Dissertation.—7. Stock.—8. Fry.—9. Dr. J. M. Good.—10. G. Noyes.

On the Psalms: 1. Molleri Enarr. Psalm. fol. 1619.—2. Hammond's Paraphrase.—3. Amesii Lectiones in Omnes Psalmos. oct. 1636.—4. Dickson.—5. Horne's Commentary.—6. Bp. Horsely.—7. Dr. Morrison.—8. Dr. J. M. Good.

On Select Psalms: 1. Hildersham's 152 Lectures on Psalm 51.—2. Deceotlogon's Sermon on Psalm 51:—3. Greenham on Psalm 119:—4. Manton on Psalm 119:—5. Owen on Psalm 130:—6. Luther on the 15 Psalms of Degrees.—7. Horton on Psalms 4: 42: 51: and 63:—8. Bridges on Psalm 119:

On Proverbs: Dr. Mayer, Taylor, Io. Trapp, Geier, Case. Ecclesiastes: Broughton, Jermy, Wardlaw.

Canticles: Bishop Foliot, Mercier, Sanchez, Bossnet, Cocceius, Dr. James, Ainsworth, Durham, Bishop Hall, Bishop Patrick, Dove, Trapp, Jackson, Dr. Collings, Dr. Gill, Dr. Percy, Harmer, Dr. Durell, Dr. J. M. Good; but perhaps the best, is Dr. Williams's new translation, with commentary, &c. where the reader will find a list of other names who have translated and written on parts of this book.

Isaiah: Vitringa, Lowth, M'Culloch.

Jeremiah: Blayney.

Ezekiel: Greenhill, Newcome.

Daniel: Willet's Hexapla, fol. Sir Isaac Newton on Prophecies of Daniel, Keith's Signs of the Times.

Hosea: Burroughs, Bishop Horsley's translation, with explanatory notes.

Of the other minor Prophets, see Commentaries on Select Parts.

Gospels: See above, and article HARMONY. Also, Hildersham on John 4: fol. Burgess on John 17: Manton on John 17:

Acts: Mayer, Trapp.

Romans: Wilson, Parr, Turner, Professor Stuart.

Galatians: Luther, Ferguson, Perkins.

Ephesians: Ferguson, Goodwin.

Colossians: Byfield, Davenant, Elton.

Titus: Dr. Thomas Taylor.

Hebrews: Dr. Owen, M'Lean, Professor Stuart.

James: Manton.

1 Peter: Leighton, and N. Byfield on the first three chapters.

2 Peter: Adan.

John: Hardy on 1 Epistle, and Hawkins on the three Epistles of John.

Jude: Jenkins, Manton, Otes.

Revelation: Mede, Daubaz, Brightman, Peganus, Waple, Robertson, Vitringa, Pyle, Goodwin, Lowman, Sir Isaac Newton, Durham, Cradock, Dr. H. Moore, Bishop Newton, Dr. Bryce, Johnston, Woodhouse, Jones, Andrew Fuller, and Keith's Signs of the Times.

As this article may be consulted for the purpose of obtaining information as to the best helps for understanding the Scriptures, we may add to the above,—Jacobi Elsner, Observat. Sacræ, Alberti Observ. Philolog.; Lamberti Bos, Exercit. Philolog.; Lamberti Bos, Observat. Miscell. Fortuita Sacra. These, together with Wolfius and Raphaelus, before mentioned, says Dr. Doddridge, are books which I cannot but recommend to my young friends, as proper not only to ascertain the sense of a variety of words and phrases which occur in the apostolic writings, but also to form them to the most useful method of studying the Greek classics; those great masters of solid sense, elegant expression, just and lively painting, and masculine eloquence, to the neglect of which I cannot but ascribe that enervate, dissolute, and puerile manner of writing, which is growing so much on the present age, and will probably consign so many of its productions to speedy oblivion. See also books recommended under the articles BIBLE, SCRIPTURES.—Hend. Buck.

COMMERCE. Merchandise, in its various branches, was carried on in the East at the earliest period of which we have any account; and it was not long before the traffic between nations, both by sea and land, was very considerable. Accordingly, frequent mention is made of public roads, fords, bridges, and beasts of burden; also of ships for the transportation of property, of weights, measures, and coin, both in the oldest books of the Bible, and in the most ancient profane histories. The Phœnicians anciently held the first rank as a commercial nation. They were in the habit of purchasing goods of various kinds throughout all the east. They then carried them in ships down the Mediterranean, as far as the shores of Africa and Europe, brought back in return merchandise and silver, and disposed of these again in the more eastern countries. The first metropolis of the Phœnicians was Sidon: afterwards Tyre became the principal city. Tyre was built two hundred and forty years before the temple of Solomon, or twelve hundred and fifty-one before Christ. The Phœnicians had ports of their own in almost every country; the most distinguished of which were Carthage, and Tarshish, or Tartessus, in Spain. The ships from the

latter place unlooked very distant voyages; hence any vessels that performed distant voyages were called "ships of Tarshish." Something is said of the commerce of the Phœnicians in the twenty-seventh and twenty-eighth chapters of Ezekiel, and the twenty-third chapter of Isaiah. The inhabitants of Arabia Felix carried on a commerce with India. They carried some of the articles which they brought from India, through the straits of Babelmandel, into Abyssinia and Egypt; some they transported to Babylon, through the Persian gulf and the Euphrates; and some by the way of the Red sea, to the port of Eziongeber. They thus became rich; though it is possible their wealth may have been too much magnified by the ancients. The eminence of the Egyptians, as a commercial nation, commences with the reign of Necho. Their commerce, nevertheless, was not great, till Alexander had destroyed Tyre and built Alexandria.

2. The Phœnicians sometimes received the goods of India, by way of the Persian gulf, where they had colonies in the islands of Dedan, Arad, and Tyre. Sometimes they received them from the Arabians, who either brought them by land through Arabia, or up the Red sea to Eziongeber. In the latter case, having landed them at the port mentioned, they transported them through the country, by the way of Gaza, to Phœnicia. The Phœnicians increased the amount of their foreign goods by the addition of those which they themselves fabricated, and were thus enabled to supply all parts of the Mediterranean. The Egyptians at first received their goods from the Phœnicians, Arabians, Africans, and Abyssinians; in all of which countries there are still the remains of large trading towns; but, in a subsequent age, they imported goods from India in their own vessels, and eventually carried on an export trade with various ports on the Mediterranean. Oriental commerce, however, was chiefly carried on by land: accordingly, vessels are hardly mentioned in the Bible, except in Psalm 107: 23—30, and in passages where the discourse turns upon the Phœnicians, or upon the naval affairs of Solomon and Jehoshaphat. The two principal routes from Palestine into Egypt were, the one along the shores of the Mediterranean, from Gaza to Pelusium, and the other from Gaza, by the way of mount Sinai and the Eranitic branch of the Red sea.

3. The merchants transported their goods upon camels; animals which are patient of thirst, and are easily supported in the deserts. For the common purpose of security against depredations, the oriental merchants travelled in company, as is common in the East at the present day. A large travelling company of this kind is called a *caravan* or *carban*, a smaller one was called *kafilé* or *kaffe*. Job 6: 18—20. Gen. 37: 25. Isa. 21: 13. Jer. 9: 2. Judges 5: 6. Luke 2: 44. The furniture carried by the individuals of a caravan consisted of a mattress, a coverlet, a carpet for sitting upon, a round piece of leather, which answered the purpose of a table, a few pots and kettles of copper, covered with tin; also a tin-plated cup, which was suspended before the breast, under the outer garment, and was used for drinking, (1 Sam. 26: 11, 12, 16.) leathern bags for holding water, tents, lights, and provisions in quality and abundance as each one could afford. Every caravan had a leader to conduct it through the desert, who was acquainted with the direction of its route, and with the cisterns and fountains. These he was able to ascertain, sometimes from heaps of stones, sometimes by the character of the soil, and, when other helps failed him, by the stars. Numb. 10: 29—32. Jer. 31: 21. Isa. 21: 14. When all things are in readiness, the individuals who compose the caravan assemble at a distance from the city. The commander of the caravan, who is a different person from the conductor or leader, and is chosen from the wealthiest of its members, appoints the day of their departure. A similar arrangement was adopted among the Jews, whenever they travelled in large numbers to the city of Jerusalem. The caravans start very early, sometimes before day. They endeavor to find a stopping-place or station to remain at during the night, which shall afford them a supply of water. Job 6: 15—20. They arrive at their stopping-place before the close of the day; and, while it is yet light, prepare every thing that is necessary for the recommencement of their journey. In order to

prevent any one from wandering away from the caravan, and getting lost during the night, lamps or torches are elevated upon poles and carried before it. The pillar of fire answered this purpose for the Israelites, when wandering in the wilderness. Sometimes the caravans lodge in cities; but when they do not, they pitch their tents so as to form an encampment; and during the night, keep watch alternately, for the sake of security. In the cities, there are public inns, called *chan* and *caravanserais*, in which the caravans are lodged without expense. They are large square buildings, in the centre of which is an area, or open court. Caravanserais are denominated in the Greek of the New Testament, *pandocheion*, *katalusis*, and *kataluma*. Luke 2: 7. 10: 34. The first mention of one in the Old Testament is in Jer. 41: 17. It was situated near the city of Bethlehem.

4. Moses enacted no laws in favor of commerce, although there is no question that he saw the situation of Palestine to be very favorable for it. The reason of this was, that the Hebrews, who were designedly set apart to preserve the true religion, could not mingle with foreign idolatrous nations without injury. He therefore merely inculcated good faith and honesty in buying and selling, (Lev. 19: 36, 37. Deut. 25: 13—16.) and left all the other interests of commerce to a future age. By the establishment, however, of the three great festivals, he gave occasion for some mercantile intercourse. At these festivals, all the adult males of the nation were yearly assembled at one place. The consequence was, that those who had any thing to sell, brought it; while those who wished to buy articles, came with the expectation of having an opportunity. As Moses, though he did not encourage, did not interdict foreign commerce, Solomon, at a later period, not only carried on a traffic in horses, as already stated, but sent ships from the port of Eziongeber, through the Red sea, to Ophir, probably the coast of Africa. 1 Kings 9: 26. 2 Chron. 9: 21. This traffic, although a source of emolument, appears to have been neglected after the death of Solomon. The attempt made by Jehoshaphat to restore it, was frustrated by his ships being dashed upon the rocks and destroyed. 1 Kings 22: 48, 49. 2 Chron. 20: 36. Joppa, though not a very convenient one, was properly the port of Jerusalem; and some of the large vessels which went to Spain sailed from it. Jonah 1: 3. In the age of Ezekiel, the commerce of Jerusalem was so great, that it gave an occasion of envy, even to the Tyrians themselves. Ezekiel 26: 2. After the captivity, a great number of Jews became merchants, and travelled, for the purpose of traffic, into all countries. About the year 150 B. C., prince Simon rendered the port at Joppa more convenient than it had hitherto been. In the time of Pompey the Great, there were so many Jews abroad on the ocean, even in the character of pirates, that king Antigonus was accused before him of having sent them out on purpose. A new port was built by Herod at Cæsarea. —Watson.

COMMISSARY; an officer of the bishop, who exercises spiritual jurisdiction in places of a diocese so far from the episcopal see, that the chancellor cannot call the people to the bishop's principal consistory court without great inconvenience.—Hend. Buck.

COMMIT. To commit one's self, spirit, way, or salvation to God, is upon the faith of his promise to intrust the same to his care, that he may receive, uphold, direct, preserve, and save us. Ps. 31: 5. 10: 14. and 37: 5. Prov. 16: 3. 2 Tim. 1: 12.—Brown.

COMMON; profane, ceremonially unclean, Mark 7: 2, 5. Acts 10: 14, 15. Rom. 14: 14.—Calmet.

COMMUNE. To commune with our heart is seriously to propose to it important questions; entertain it with the view of excellent subjects, and address it with weighty charges and directions. Ps. 4: 4. (See COMMUNION.)—Brown.

COMMUNICATING, a term made use of to denote the act of receiving the Lord's supper. Those of the reformed and of the Greek church communicate under both kinds; those of the Romish only under one. The oriental communicants receive the species of wine by a spoon; and anciently they sucked it through a pipe, as has been observed by Beat. Rheanus on Tertullian.

The fourth council of Lateran decrees, that every be-

iever shall receive the communion, at least, at Easter; which seems to import a tacit desire that they should do it oftener, as in effect they did it much oftener in the primitive days. Gratian, and the master of the sentences, prescribe it as a rule for the laity to communicate three times a year—at Easter, Whitsuntide, and Christmas; but, in the thirteenth century, the practice prevailed of never approaching the eucharist at Easter; and the council thought fit to enjoin it then by a law, lest their coldness and remissness should go farther still; and the council of Trent renewed the same injunction, and recommended frequent communion, without enforcing it by an express decree. In the ninth century, the communion was still received by the laity in both kinds, or rather the species of bread was dipped in the wine, as is owned by the Romanists themselves. M. de Marca observes, that they received it at first in their hands; and believes the communion, under one kind alone, to have had its rise in the West, under pope Urban II., in 1096, at the time of the conquest of the Holy Land. It was more solemnly enjoined by the council of Constance, in 1414. The twenty-eighth canon of the council of Clermont enjoins the communion to be received under both kinds distinctly; adding, however, two exceptions—the one of necessity, the other of caution—the first in favor of the sick, and the second of the abstemious, or those who had an aversion for wine. It was formerly a kind of canonical punishment for clerks guilty of any crime to be reduced to lay communion—i. e. only to receive it as the laity did—viz., under one kind. They had another punishment of the same nature, though under a different name, called *foreign communion*, to which the canons frequently condemned their bishops and other clerks. This punishment was not any excommunication or deposition, but a kind of suspension from the function of the order, and a degradation from the rank they held in the church. It had its name because the communion was only granted to the criminal on the foot of a foreign clerk—i. e. being reduced to the lowest of his order, he took his place after all those of his rank, as all clerks, &c. did in the churches to which they did not belong. The second council of Agda orders every clerk that absents himself from the church to be reduced to foreign communion.—*Hend. Buck.*

**COMMUNION.** *Koinōniz*, in its strict and proper sense, signifies sharing something in common with another, Acts 2: 42. 2 Cor. 13: 14.—2. In a more general sense, it denotes agreement, or participation, 2 Cor. 6: 11; Eph. 5: 11.—3. It signifies converse, or friendly intercourse, wherein men contrive or consult together about matters of common concern. Luke 6: 11; Ps. 4: 4.—1. Communion is also used for the Lord's supper, because we herein make a public profession of our conformity to Christ and his laws; of our spiritual participation of his body and blood; and of our agreement with other Christians in the spirit and faith of the gospel. (See *LORD'S SUPPER.*)

*Church communion* is fellowship with any particular church. (See *CHURCH FELLOWSHIP.*) It is sometimes applied to different churches united in doctrine and discipline. The three grand communions into which the Christian church is divided are those of the church of Rome, the Greek church, and the Protestant church; but originally all Christians were in communion with each other, having one communion, faith, and discipline. See **COMMUNION, (TERMS OF.)**—*Hend. Buck.*

**COMMUNION SERVICE,** the office (in the liturgy of the church of England) for the administration of the eucharist, or sacrament of the Lord's supper.

The compilers of the Common Prayer Book extracted this office out of several ancient liturgies—as those of St. Basil, St. Ambrose, and St. Gregory; but Bucer having found great fault with it, it underwent several alterations. The office was originally designed to be distinct, and, consequently, to be used at a different time from morning prayer; a custom which, bishop Overall says, was observed in his time in York and Chichester; and he imputes it to the negligence of the ministers, and carelessness of the people, that they are ever huddled together into one office.

By the last rubric after this office, part of it is appointed to be read on every Sunday and holiday, though there

be no communicants; and the reason seems to have been, that the church may show her readiness to administer the sacrament upon those days, and that it is not her's, but the people's fault, that it is not administered; or it might be so ordered, for the sake of reading the decalogue, or ten commandments, the collects, epistles, and gospels, and the Nicene creed; together with the offertory, or sentences of Scripture, and the prayer for Christ's church.

This service, even when there is no communion, is generally read at the communion table, or altar; though in some places it is performed in the reading desk.—*Hend. Buck.*

**COMMUNION WITH GOD,** is that delightful fellowship and intercourse which a believer enjoys with his heavenly Father. Rom. 5: 1—11. Eph. 2: 18. Rom. 8: 15. Gal. 4: 6. It is founded upon union with him, and consists in a communication of divine graces from him, and a return of devout affections to him. The believer holds communion with God in his works, in his word, and in his ordinances. There can be no communion without likeness, nor without Christ as the Mediator. Some distinguish communion with God from the sense and feeling of it—that is, that we may hold communion with him without raptures of joy; and that a saint, even under desertion, may have communion with God as really, though not so feelingly, as at any other time. This communion cannot be interrupted by any local mutations: it is far superior to all outward services and ordinances whatsoever; it concerns the whole soul, all the affections, faculties, and motions of it being under its influence; it is only imperfect in this life, and will be unspeakably enlarged in a better world. In order to keep up communion with God, we should inform ourselves of his will, (John 5: 39;) be often in prayer, (Luke 8: 1;) embrace opportunities of retirement, (Ps. 4: 4;) contemplate on the divine perfections, providences, and promises, (Ps. 104: 34;) watch against a vain, trifling, and volatile spirit, (Eph. 4: 30;) and be found in the use of all the means of grace, (Ps. 27: 4.) The advantages of communion with God are, deadness to the world, (Phil. 3: 8;) patience under trouble, (Job 1: 22;) fortitude in danger, (Ps. 27: 1;) gratitude for mercies received, (Ez. 103: 1;) direction under difficulties, (Prov. 3: 5, 6;) peace and joy in opposition, (Ps. 16: 23;) happiness in death, (Ps. 23: 4;) and an earnest desire for heaven and glory, 2 Tim. 4: 7, 8. See *Shaw's Immanuel; Owen and Henry on Communion with God;* and article **FELLOWSHIP.**—*Hend. Buck.*

**COMMUNION, (TERMS OF.)** It is admitted by all denominations of Christians, with the exception of one, that the sacrament of the Lord's supper is of perpetual obligation; and that it was designed by its Founder to be one of the visible expressions of our faith in his blood, and of our fraternal love to his followers. Though the communion of saints, properly speaking, is of larger extent, comprehending all those sentiments and actions by which Christians are especially united, the joint participation of this ordinance is universally acknowledged to constitute one branch of that communion. So important a part indeed has it been considered, that it has usurped the name of the whole; and when any dispute arises respecting the terms of communion, it is generally understood to relate to the terms of admission to the Lord's table.

Whether all Christians simply as such, are entitled to share in this privilege; or whether it being a privilege peculiar to the visible church of Christ, regular membership in the church be a necessary prerequisite to admission; and if the latter, what constitutes regular membership in the visible church, are questions on which the Christian world are at present of different opinions.

The general opinion and practice in all ages has been, that something more than conversion or Christian character was necessary to this ordinance; that baptism, soundness in the faith, and a regular walk of holy obedience, were scriptural and indispensable terms of communion. But of late, numbers following the steps of the illustrious Robert Hall, have regarded the evidence of Christian character as alone indispensably prerequisite to the table of the Lord. Those of the latter opinion are termed adherents of *free, catholic, open, or mixed communion*; while those of different sentiments are denominated adherents

of *strict, close, primitive, or church communion*. The appellation of *Christian communion* is claimed on both sides.

The opinion of Mr. Hall that baptism is not a prerequisite to the participation of the eucharist, runs through all his reasonings in favor of unrestricted communion, and is the real foundation on which they rest. His positions are the following: 1. The baptism of John was a separate institution from that appointed by Christ after his resurrection; from which it follows that the Lord's supper was anterior to Christian baptism, and that the original communicants consisted entirely of such as had not received that ordinance. 2. That there is no such connexion, either in the nature of things, or by the divine institution, between baptism and the eucharist, as renders it, under all circumstances, indispensable that the former should precede the latter. 3. That admitting this to be the prescribed order, and to be sanctioned by the uniform practice of the apostles, the case of pious Pedobaptists is a new case, calling for some peculiar treatment, in which we ought to regard rather the *spirit* than the *letter* of apostolic precedent. 4. That a schism in the church, the mystical body of Christ, is deprecated in the New Testament as the greatest evil. 5. That a reception to church fellowship of all such as God has received, notwithstanding a diversity of opinion and practice in matters not essential to salvation, is expressly enjoined in the New Testament. Rom. 14:1-5. 15:1, 5-7. 6. That to withhold the Lord's supper from those with whom we unite in other acts of Christian worship, is a palpable inconsistency. And lastly, That it is as impolitic as it is illiberal; being calculated to awaken a powerful prejudice, and place beyond the reach of conviction our Pedobaptist brethren, and to engender among the Baptists themselves a narrow and sectarian feeling, wholly opposed to the enlarged spirit of the present age. *Complete Works of Robert Hall*, vol. ii. 207-230. Also vol. i. 283-504.

The positions urged on the opposite side by Mr. J. G. Fuller are these: 1. That all the arguments which are used to destroy the identity of baptism as practised by John and the apostles before the death of Christ, with that practised afterwards, amount only to proof of a *circumstantial* not an *essential* difference, and cannot therefore warrant the inferences of Mr. Hall in any one point.—2. That the commission of our Lord, (Matt. 28:19, 20.) furnishes the same evidence that baptism is an indispensable prerequisite to external church fellowship, as that faith is an indispensable prerequisite to baptism.—3. That the uniform examples of the apostles in an inspired explanation of the commission under which they acted, and a pattern intended for the instruction of the church in all succeeding ages.—4. That strict conformity to the commission of Christ, thus explained, is not *schism*, but the only possible mode of restoring and perpetuating *Christian union*.—5. That the mutual forbearance enjoined on Christians in the New Testament related to matters of real indifference, not involving the surrender of any positive institution of Christ; and is therefore inapplicable to the present case.—6. That to unite with Pedobaptist brethren in all such acts of worship and benevolent effort as do not imply an abandonment of the commission, is not an inconsistency, but the dictate of Christian charity.—And lastly, That to whatever imputations a strict adherence to the commission of Christ may subject the Baptist churches, it is better to suffer them than to sin; and that a deviation in deference to modern error, however conscientiously maintained, is neither charity nor Christian wisdom, since "whatever is right is wise." Christians may cordially unite in the evangelization of the world, but they do not, nor can they without a change of sentiments, unite in the constitution of their churches.—*Conversations on Strict and Mixed Communion*, by J. G. Fuller.

It may not be improper to add, that since both parties really desire to restore the primitive unity among Christians, but differ only as to the means best adapted to promote that desirable end, all unkind imputations should be avoided on both sides. Instead of wasting time in mutual recrimination, let it be devoted to mutual prayer to the Father of lights. Christian charity, an apostle has said, "thinketh no evil," "vaunteth not itself," "is not puffed

up," "rejoiceth not in iniquity, but rejoiceth in the truth." Whether we seek union or edification, this undoubtedly is the *more excellent way*. "A larger communication of the Spirit of truth, (as Mr. Hall justly observes in his admirable Review of 'Zeal without Innovation,') would inseparably lead Christians into a similar train of thinking; and being more under the guidance of that infallible Teacher, they would gradually tend to the same point, and settle in the same conclusions. Without such an influence as this, the coalescing into one communion would probably be productive of much mischief; it certainly would do no sort of good, since it would be the mere result of intolerance and pride acting upon indolence and fear.

"During the present disjointed state of things, then, nothing remains but for every one to whom the care of any part of the church of Christ is intrusted, to exert himself to the utmost in the promotion of vital religion, in cementing the friendship of the good, and repressing, with a firm hand, the heats and eruptions of party spirit. He will find sufficient employment for his time and his talents in inculcating the great truths of the gospel, and endeavoring to "form Christ" in his hearers, without blowing the flames of contention.—Were our efforts uniformly to take this direction, there would be an *identity* in the impression made by religious instruction; the distortion of party features would gradually disappear; and Christians would every where approach that ideal beauty spoken of by painters, which is combined of the finest lines and traits conspicuous in individual forms."—*Works of Robert Hall*, vol. ii. 267.

The principal writers in favor of free communion have been Mr. Jesse, Bunyan, Robert Robinson, Robert Hall—Austin, Worcester, Mason, Brooks, Griffin.—In favor of strict communion, Mr. Booth, Andrew Fuller, Kinghorn, Newman, Toimey, J. G. Fuller—Baldwin, Merrill, Merriam, Cone, Foster, Ripley.

COMPACT; a covenant, or a regular adjustment. Ps. 122:3. The church is *compact together*; every member has his own proper station and work, and yet all are so joined as to add to her general glory and welfare. Eph. 4:16. Col. 2:19.—*Brown*.

COMPARE; to set things together, in order that the likeness or difference may clearly appear. 1 Cor. 2:13. Judg. 8:2. It is not wise to *compare* ourselves with our opposers or friends; as not they, but the law of God, is the proper standard by which we ought to judge ourselves. 2 Cor. 10:12.—*Brown*.

COMPASSION. God's being *full of compassion* imports the infinite greatness of his tender mercy and love, and his readiness to comfort and relieve such as are afflicted. Ps. 78:38. 86:15. 111:4. and 145:8.—*Brown*.

COMPEL. Ministers *compel* sinners to *come in* to Christ's house, when, with the utmost earnestness and concern, they show them their sinfulness and danger; the excellency, love, and loveliness of Christ; the happiness of those who receive him; their warrant, and the command of God to believe in him, and beseech them, as in Christ's stead, to be reconciled to God. Luke 14:23.

COMPLETE; fully finished. Lev. 23:15. Saints are *complete in Christ*; they are perfectly justified, and have in him complete fulness of grace to render them perfectly holy and happy, Col. 2:10. They stand *complete in all the will of God*, when they regard all his commandments, and obey them in an eminent degree. Col. 4:12.—*Brown*.

COMPREHEND. To *comprehend*, with all saints, the unbounded love of Christ, is to have a clear, extensive, and heart-ravishing knowledge of its nature and effects. Eph. 3:18.—*Brown*.

COMPREHENSION, in English church history, denotes a scheme proposed by Sir Orlando Bridgman, in 1667-8, for relaxing the terms of conformity on behalf of the Protestant Dissenters, and admitting them into the communion of the church. A bill for this purpose was drawn up by judge Hale, but disallowed. The attempt was renewed by Tillotson and Stillingfleet, in 1674, and the terms were settled to the satisfaction of the non-conformists; but the bishops refused their assent. The scheme was likewise revived again immediately after the revolution. The king and queen expressed their desire of a union:

however, the design failed, after two attempts, and the act of toleration was obtained.—*Hend. Buck.*

CONANT, (JOHN, D. D.) a learned and eminent English divine, was born, 1608, at Yeaton in Devonshire. At the university he was so remarkable for his perfect mastery of the Latin and Greek languages that Dr. John Prideaux, then rector of Exeter college, used to say of him, "*Conanti nihil difficile est*" which in one sense implies 'to him who endeavors every thing is easy,' and in another, 'there is nothing difficult to Conant.' Upon the breaking out of the civil war in 1642, he was chosen one of the assembly of divines, but never or seldom sat among them, and did not take the covenant. He afterwards became chaplain to lord Chandas, at Herefield, to avoid the snares of a more public life; but in 1647, was chosen rector of Exeter college. Dr. Conant's declaration before the commissioners when he took the engagement, was so drawn up as not to bind his conscience to the existing government any longer than he should regard it as the will of God. He filled his office with great reputation. In December, 1654, he became divinity professor of Oxford university. In 1657, he was admitted vice-chancellor of the university, in which office he secured to the library Mr. Selden's large and valuable collection of books. After the restoration, in 1661, he was employed by Charles II. in reviewing the book of common prayer and assisting at the Savoy conferences. Refusing to sign the act of conformity for eight years, he lost his preferments; and after his consent, was re-ordained by Dr. Reynolds, bishop of Norwich, in 1670. He was afterwards rector of Northampton and prebendary of Worcester. In 1686, he lost his sight, and in 1693, expired at the age of 85. He was a man of great piety and excellence, a devoted minister, an able casuist, and resorted to even by foreigners. His charity was unbounded. At Northampton, for twenty years together, he paid the schooling of poor children, never fewer than twenty-four, and these he placed out with needy widows, that what he gave might contribute to their assistance. His modesty was equal to his great learning; for though he was versed in most of the oriental languages, particularly the Syriac, few people knew it, and he never sought any thing for himself. Six volumes of his sermons have been published.—*Middleton.*

CONCEPTION, (IMMACULATE;) the opinion entertained in the Roman and Greek churches, that the virgin Mary was conceived without the stain of original sin. St. Bernard, in the twelfth century, rejected this doctrine in opposition to the canons of Lyons, and it afterwards became a subject of vehement controversy between the Scotts and the Thomists. The Dominicans espoused the opinion of Thomas, who impugned the dogma: the Franciscans that of Scotus, who defended it. Sixtus IV., himself a Franciscan, allowed of toleration on the point. In the fifth session of the council of Trent, it was resolved that the doctrine of the conception of all men in original sin was not intended to include the Virgin. The controversy was revived in the university of Paris, towards the close of the sixteenth century. During the pontificates of Paul V. and Gregory XV., such was the dissension it occasioned in Spain, that both Philip and his successor sent special embassies to Rome in the vain hope that this contest might be terminated by a bull. The dispute ran so high in that kingdom, that, in the military orders of St. James, of the Sword, of Calatrava, and of Alcantara, the knights, on their admission, vowed to maintain the doctrine. In 1708, Clement XI. appointed a festival to be celebrated throughout the church, in honor of the immaculate conception. Since that time, it has been received in the church of Rome as an opinion, but not as an article of faith. It is firmly believed in the Greek church, in which the feast is celebrated under the name of the *Conception of St. Anne*. Peter of Alva et Astorga published more than forty huge volumes on this subject.—*Hend. Buck.*

CONCEPTION OF OUR LADY, (NUNS OF THE ORDER OF;) a religious order, founded by Beatrix de Sylva, sister of James, first count of Porallegro in Portugal. She pretended that the virgin Mary had twice appeared to her, and inspired her with the design of founding an order in honor of her own immaculate conception. To this end, she obtained of the queen of Castile a grant of the palace

of Galliana, where was a chapel dedicated to the honor of St. Faith. Beatrix, accompanied by twelve young maids of the Dominican monastery, took possession of it in the year 1484. These religious were habited in a white gown, and scapulary, and a blue mantle, and wore on their scapulary the image of the blessed Virgin. Pope Innocent VIII. confirmed the order in 1489, and granted them permission to follow the rule of the Cistercians. The foundress died in the year 1490, at sixty-six years of age.

After the death of Beatrix, cardinal Ximenes put the nuns of the Conception under the direction of the Franciscans, as being the most zealous defenders of the immaculate conception: at the same time he gave them the rule of St. Clara to follow. The second convent of the order was founded, in the year 1507, at Torrijo, in the diocese of Toledo, which produced seven others; the first of which was at Madrid. This order passed into Italy, and got footing in Rome and Milan. In the reign of Lewis XIV., king of France, the Clarisses of the suburb of St. Germain, at Paris, embraced the order of the Conception. These religious, besides the grand office of the Franciscans, recite on Sundays and holidays a lesser office, called the office of the conception of the holy Virgin.—*Hend. Buck.*

CONCISION; cutting off. Joel 3: 14. The Jews are called the *circumcision*, because, under pretence of zealous adherence to circumcision, they, after it was abolished by our Savior's death, cut their bodies, rent the church, and cut off themselves from the blessings of the gospel. Phil. 3: 2.—*Brown.*

CONCLAVE; the assembly or meeting of the cardinals shut up for the election of a pope. Conclave also signifies the place in which the cardinals of the Romish church meet for the above-mentioned purpose. The conclave is a range of small cells, ten feet square, made of wainscot: these are numbered, and drawn by lot. They stand in a line along the galleries and hall of the Vatican, with a small space between each. Every cell has the arms of the cardinal over it. The conclave is not fixed to any one determinate place, for the constitutions of the church allow the cardinals to make choice of such a place for the conclave as they think most convenient: yet it is generally held in the Vatican.

The following account of the formalities which precede the opening of the electoral college, and of the organization of the assembly, is given in a French paper:—As soon as a pope dies, rooms or apartments are prepared in the Vatican, equal in number to the members of the sacred college. These apartments or cells, formed of wood-work in the vast halls of the palace, are very modestly furnished. They have no separate fireplace, and the fathers must warm themselves at fires common to all. The chambers for the cardinals and the officers of their suite are very gloomy; the windows, with the exception of the highest panes, being walled in.

The clock of the capitol announces the death of the pope, and the vacancy of the see. It tolls for nine days and nights without interruption. In the mean time, the funeral ceremonies of the deceased are preparing. On the ninth day, the body of the last pope displaces, in the church of St. Peter, that of his predecessor. During the interregnum, or the time that intervenes between the death of one, and the election of another pontiff, the executive power of the state is exercised by the cardinal great chamberlain. The legal term for the opening of the conclave is the tenth day after the death of the pope, but it rarely happens that the necessary preparations can be completed by that time; thirteen or fourteen days are generally allowed for the previous arrangements, and for the arrival of the foreign cardinals in Rome. If the assembly opens before, it is only for the sake of form. They do nothing till the arrival of such fathers from France, Spain, Austria, Poland, or other Catholic countries, as wish to attend. The preliminary operations are, therefore, trifling and unimportant. When the members are assembled, and the conclave proceeds seriously to its task, three cardinals are elected every day to be the delegates of the sacred college, and to transact the affairs of the papacy with foreign ambassadors. These representatives of the Catholic powers deliver their credential letters to the ephemeral commissioners of the sacred college at the grating of their temporary prison. The

time of deliberation is prolonged according to the number and power of the candidates, the difficulty of adjusting adverse pretensions, or the success of diplomatic intrigues. Though apparently cut off from all communication with the external world, these ghostly fathers often receive directions as to their choice, offers of bribes, or information of the designs of their rivals, through the grating of their cells, or the only part of the window which the law leaves open. A letter sometimes is transmitted in the staffing of a fowl, or under the crust of a pie.—*Head. Buck.*

**CONCORD, (FORM OF.)** Form of concord; in ecclesiastical history, a standard book among the Lutherans, composed at Torgau, in 1576, and thence called the Book of Torgau, and reviewed at Berg, by six Lutheran doctors of Germany, the principal of whom was James Andreas. This book contains, in two parts, a system of doctrine, the subscription of which was a condition of communion, and a formal and very severe condemnation of all who differed from the compilers of it; particularly with respect to the majesty and omnipresence of Christ's body, and the real manducation of his flesh and blood in the eucharist. It was first imposed upon the Saxons by Augustus, and occasioned great opposition and disturbance. The dispute about it was revived in Switzerland in 1718, when the magistrates of Berne published an order for adopting it as a rule of faith; and the consequence of which was a contest that reduced its credit and authority.—*Head. Buck.*

**CONCORDANCE;** a book containing the principal words in the Holy Scriptures, in alphabetical order, with part of the connexion, and a designation by chapter and verse of the places in which they are to be found. This class of books is of great importance to the interpreter of the word of God. While the Scriptures remained in manuscript, or were not divided into sections and paragraphs, indices of their words and phrases could neither be formed nor used. As soon as any regular divisions began to be made, the importance of concordances, or alphabetical indices, was felt, and learned men devoted their labors to form them. The following are the most important works of this description in Hebrew, Greek, Latin, and English:

#### I. HEBREW CONCORDANCES.

The first Hebrew concordance was the work of rabbi Mordecai Nathan, which he began in 1438, and finished in 1448, after ten years' hard labor by himself and some assistants. It was printed at Venice in 1523, in folio, by Dan. Bomberg. It is entirely Hebrew, and entitled "The Light of the Way." It was reprinted somewhat more correctly at Basil, by Frobenius, in 1581, and translated into Latin by Reuchlin, in 1556; but both the Hebrew and Latin editions are full of errors. These were mostly corrected, and other deficiencies supplied, by Marius de Calasio, a Franciscan friar, who published "Concordantiæ Sacrorum Bibliorum Hebraicorum, et Latinorum." Romæ, 1621, four volumes, folio." This large and splendid work retains the Hebrew text, and also the order and method of Nathan's Concordance. It contains also Reuchlin's Latin Translation of Rabbi Nathan's Explanation of the Hebrew Roots, with enlargements by Calasio; the Rabbinical, Chaldee, Syriac, and Arabic words derived from, or agreeing with the Hebrew roots in signification; a literal Version of the Hebrew Text; the differences between the Vulgate and Septuagint are marked in the margin; proper names of persons, places, &c. It is a very complete, but exceedingly heavy work. Calasio died in 1620.

"Concordantiæ Bibliorum Ebraicæ, nova et artificiosa methodo disposita, &c. Basil. 1632, folio." This concordance is the work of John Buxtorf, the father, but was published by his son. The groundwork of it is the concordance of Rabbi Nathan. It is much better arranged, more correctly printed, the roots more distinctly ascertained, and the meaning more accurately given. Buxtorf bestowed much labor and attention on it. The references are made by Hebrew letters to the chapters and verses of the different books in the Hebrew Bible; and, as so much of the text is exhibited as is necessary to show the connexion in which any word is used, it is decidedly by far the best work of the kind extant. It only wants the particles, as given by Noldius, to render it complete. It was abridged by Christian Ravinus, under the title of "Fons

Zionis, sive Concordantiarum Hebraicarum et Chaldaicarum Jo. Buxtorfii Epitome. Berolini, 1677, octavo." The concordance of Calasio was republished in London, under the direction of William Romaine, in 1747-1749, four volumes, folio. It is more accurate than its prototype; but it is a very prolix work; and as only a small edition was published, it is become scarce. All the crowned heads in Europe, his holiness not excepted, were subscribers to this work.

"The Hebrew Concordance, adapted to the English Bible, disposed after the manner of Buxtorf. By John Taylor, London, 1754, two volumes, folio."—This is a very useful work of the kind, especially to the English scholar. It was the fruit of many years' labor of the industrious author, and was published under the patronage of all the English and Irish bishops.

"Concordantiæ Particularum Ebræo-Chaldaicarum, in quibus partium indeclinabilium, quæ occurrunt in fontibus, et hæcenus non expositæ sunt in Lexicis aut Concordantiis, natura et sensum varietas ostenditur, &c. Hafniæ, 1675, folio; 1679, quarto."—This concordance, the work of Christian Noldius, professor of theology at Copenhagen, where he died in 1683, supplied an important desideratum. It contains the particles, or indeclinable words, omitted in former concordances. It investigates their various significations; points out the Greek particles which correspond with the Hebrew and Chaldaic ones; and explains the meaning of many passages of Scripture, which depends on the force and connective power of the indeclinable words. The best edition of Noldius is that published at Jena, in 1734, quarto, under the care of Tympius. It contains, as an appendix, a Lexicon of the Hebrew Particles, by John Henry Michaelis, and Christ. Koerber. It is an exceedingly valuable work, and has been of great service to all who have since been employed on the critical examination of the Bible.

#### II. GREEK CONCORDANCES TO THE SEPTUAGINT.

"Conradi Kircheri Concordantiæ Veteris Testamenti Græcæ Ebræis vocibus respondentæ, &c. Francof. 1607, two volumes, quarto."—The author of this work was a Lutheran minister at Augsburg. It possesses considerable merit; but, rather inconsistently for a Greek concordance, follows the order of the Hebrew words, placing the corresponding Greek word after it; in consequence of which, it is more useful in consulting the Hebrew than the Greek Scriptures.

"Abrahami Trommii Concordantiæ Græcæ Versionis vulgo dictæ LXX. Interpretum, cujus voces secundum ordinem elementorum sermonis Græci digestæ recensentur, contra atque in Opere Kircheriano factum fuerat. Amst. 1718, two volumes, folio."—The author of this learned and most laborious work was minister of Groningen, and published the concordance in the eighty-fourth year of his age. He was born in 1633, and died in 1719. It is the most accurate and complete index to the Septuagint that has been, or is ever likely to be published. It follows, as is stated in the title, the order of the Greek words; of which it first gives a Latin translation, and then the Hebrew word or words for which the Greek term is used in the Seventy. Then the different places in which they occur in the Scriptures follow in the order of the several books and chapters; the whole branch of the sentence to which they belong being inserted in the same manner as in Cruden's English concordance. When the word occurs in any of the ancient Greek translators, Aquila, Symmachus, Theodotion, the places where it is found are referred to at the end of the quotations from the Seventy. The words of the Apocrypha are placed at the close of each enumeration. There are two indices at the end of the work, the one Hebrew and Chaldaic; by examining which, the Greek term used in the Seventy for any Hebrew or Chaldee word is at once seen, with the Latin version, and the place where it is found in the concordance; so that Tromm serves tolerably well for a Hebrew concordance. The other index contains a lexicon to the Hexapla of Origen, and comprehends the Greek words in the fragments of the old Greek translators published by Mont faucon.

"I wish as earnestly," says Michaelis, "that this con-

cordance were in the hands of every theologian, as that Pasor, and other works of that nature, were banished from the schools. By the help of it, we may discover at one view not only the sense and construction of a word in dispute, but likewise the Hebrew expression of which it is a translation, and thus easily determine whether a phrase be a Hebraism or not. It is true the work is incomplete; the Septuagint version of Daniel is totally wanting, being at that time unknown, and several words in the remaining books are omitted; but these omissions are not so numerous as might be expected in so many thousand words."

### III. GREEK CONCORDANCES TO THE NEW TESTAMENT.

"Xysti Betuleii Concordantiæ Græcæ Novi Testamenti. Basil. 1546, folio."—This is the first Greek concordance to the New Testament, and is exceedingly rare. The author was a German Lutheran divine, who was born in 1500, and died at Augsburg in 1554. His proper name was Birc.

"Concordantiæ Græco-Latinæ Novi Testamenti ab Henrico Stephano concinnatæ. Genev. 1594, fol. Ac cum supplemento, 1600. 2da editio, auctior, 1624."—This work was projected, and partly executed, by Robert Stephens, and completed and published by his son Henry. It is, however, so inaccurate, that Schmidt, the compiler of the next concordance, could scarcely admit that it was the work of the Stephenses.

"Erasmii Schmidii Novi Testamenti Jesu Christi Græci, hoc est, originalis Linguae, *tameion*, &c. Vitemb. 1638, folio."—This is a much more correct and valuable work than that of the Stephenses. The author was a Lutheran divine, and professor of the Greek language in the university of Wittemberg, where he died in 1637. Another edition of this concordance, revised and corrected, was published at Gotha, in 1717, with a preface by E. S. Cyprian. Of this edition, a very beautiful reprint, in two volumes, octavo, issued from the Glasgow university press in 1819; and an abridgment of it was published by Bagster, 1830, 32mo. Edited by Mr. Greenfield.

"Lexicon Anglo-Græco-Latinum Novi Testamenti, &c.; or an Alphabetical Concordance of all the Greek Words contained in the New Testament, both English, Greek, and Latin, &c. By Andrew Symson. London, 1658, folio."—This work partakes more of the nature of a lexicon than of a concordance. According to the author's account, "By it any word may be rendered into Greek and Latin, English and Latin, and Greek and English." Parkhurst says, "It is a performance which, whilst it exhibits the prodigious labor of its author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm, that he would have rendered all future Greek and English lexicons of the New Testament in a great measure superfluous; but by injudiciously making the English translation the basis of his work, and by separating the etymological part of the Greek from the explanatory, he has rendered his book in a manner useless to the young scholar, and in truth hardly manageable by any but a person of uncommon application.

"A Concordance of the Greek Testament, with the English Version to each Word, the principal Hebrew Roots corresponding to the Greek Words of the Septuagint, with short critical Notes and an Index. By John Williams, LL. D. Lond. 1767, quarto."—This is a very useful and convenient work; it is much more portable than the larger concordances, and is sufficient for all common purposes, as it is in general very accurate.

### IV. CONCORDANCES TO THE LATIN VULGATE.

The compiler of the first concordance to the Bible in any language was Hugo de St. Caro, or cardinal Hugo, a Dominican, who died about 1262. He had engaged in writing a commentary on the Scriptures, and in order to facilitate this work, projected a concordance, in which he is said to have employed nearly five hundred of his brethren. From this work have been derived all the concordances to the Scriptures in the original language. It was improved by Conrad of Halberstadt, who flourished about 1290, and by John of Segovia in the following century.

The first printed concordance to the Vulgate appeared under the following title:—

"Concordantiæ Bibliorum et Canonum. Bononiæ, Hugonis de Colonia, 1479, folio."

After the revision of the Latin Vulgate by Sixtus V. a concordance to it appeared, entitled:—

"Concordantiæ Sacr. Bibliorum Vulgate editionis, Hugone Cardinali auctore, &c. Opere et studio Francisci Lucæ Brugensis. Antverpiæ, 1617. Genevæ, 1625. Parisiis, 1683."—The greater number of the concordances to the Latin Vulgate are reprints of this edition. The best is that printed at Avignon, in 1786, in two volumes, folio.

### V. CONCORDANCES TO THE ENGLISH BIBLE.

"The Concordance of the New Testament most necessary to be had in the hands of all such as desire the communication of any place contained in the New Testament. Imprinted by Mr. Thomas Gybson. *Cum privilegio regali*."—This is the first concordance to any part of the English Scriptures. It has no date, but must have been published before 1540. It is probable from the epistle to the reader, that it was the work of John Day, assisted by Gybson the printer.

"A Concordance, that is to saie, a worke, wherein by the order of the letters of the A, B, C, ye maie redcly finde any worde contaigned in the whole Bible, so often as it is there expressed or mentioned. By John Barbeck. Lond. 1550, folio."—This is the first English concordance to the entire Bible. The account which the author gives of his undertaking, when summoned before the bishops and condemned by them, is very interesting. "When Thomas Mathews' Bible came first out in print, I was much desirous to have one of them; and being a poor man, not able to buy one of them, determined with myself to borrow one amongst my friends, and to write it forthe. And when I had written out the five books of Moses in fair great paper, and was entered into the book of Joshua, my friend, Master Turner, chanced to steal upon me unawares, and seeing me writing out the Bible, asked me what I meant thereby? And when I had told him the cause: Tush! quoth he, thou goest about a vain and tedious labor. But this were a profitable work for thee, to set out a concordance in English. A concordance, said I, what is that? Then he told me it was a book to find out any word in the whole Bible by the letter, and that there was such a one in Latin already. Then I told him I had no learning to go about such a thing. Enough, quoth he, for that matter, for it requireth not so much learning as diligence. And seeing thou art so painful a man, and one that cannot be unoccupied, it were a good exercise for thee. He accordingly borrowed a Latin concordance, and had gone through the letter L, when his papers were seized. When he was set at liberty, as his papers were not restored to him, he had his concordance to begin again, which, when completed, he showed to a friend, who promised to assist him in having it presented to the king, in order to have it published by his authority; but Henry VIII. died before that could be brought about. His friend, however, to whom he could not say nay, requested a copy of it, which he accordingly transcribed for him. When Edward VI. was settled on the throne, he renewed his thoughts of publishing his work, and consulted Grafton, the printer, concerning it; 'who,' says he in his introduction, 'seeing the volume so huge and great, said the charges of imprinting thereof would not only be importunate, but the bores when finished would bear so excessive a price, as few should be able to attain unto them.' Wherefore, by his advice, I yet once again anew writ out the same in such sort, as the work now appereth." (*Townley's Bib. Lit.* vol. iii. p. 118.) The diligence and labors of such a man deserve to be recorded. The work is necessarily imperfect, and refers to the chapters only, not to verses. Subsequently to this, a number of concordances, or indices to the Bible, were published under various titles, and possessing different degrees of merit. The chief of these are the following:—

"Knight's Concordance Axiomatical. Lond. 1610, folio.—Clement Cotton's Concordance. Ibid. 1618, folio.—Newman's Large and Complete Concordance. Ibid. 1643, folio.—Bernard's Thesaurus Bibliæ. Ibid. 1644, folio.—

Robert Wickens's Concordance, complete and perfect, with a dedication to Dr. Owen. Ibid. 1655, octavo.—Powell's New and Useful Concordance. Ibid. 1671, octavo.—The Cambridge Concordance. Camb. 1669, folio.—And Buterworth's valuable Concordance, which followed in 1767, octavo.—All these are surpassed by the correct and invaluable work of Alexander Cruden, entitled, "A complete Concordance to the Holy Scriptures of the Old and New Testament." 1737, quarto. The author published three editions during his own life, and several have been published since his death. The London edition of 1810 is the most correct. The work is uncommonly complete, the definitions of leading words remarkably accurate, and the references exceedingly correct. The work is in the hands of every student, and requires no recommendation from me. An edition in royal octavo, very beautifully printed, has lately issued from the London press.

"A Concordance of Parallels collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Spanish, and other Languages, with the Authorities of each. By the Rev. C. Crutwell. London, 1790, quarto." This is a work of immense labor, and for occasional consultation may be useful; but the references are often so numerous under a single verse, that it is scarcely possible to examine them all, or to perceive the design of each. The margin of Scott's Bible is in general far preferable.—*Hend. Buck.*

**CONCORDATE**; a convention between the pope of Rome, as the head of the Catholic church, and any secular government, for the settling of ecclesiastical relations. Treaties which the pope, as a secular sovereign, concludes with other princes respecting political concerns, are not called concordates. One of the most important of the earlier concordates is that of Worms, called also the Calixtine concordate, made in 1122, between Calixtus II. and Henry V., in order to put an end to the long contest on the subject of investiture; and which has since been considered a fundamental ordinance in respect to the relations between the Catholic church and the government in Germany. Most of the concordates have been extorted from the popes by the different civil powers. This was done as early as the fifteenth century; for when the council of Constance urged a reformation of the papal court, Martin V. saw himself obliged, in 1418, to conclude concordates with the Germans, and soon afterwards, also, with other nations. The popes, however, succeeded, even in the fifteenth and sixteenth centuries, in concluding concordates for their own advantage. This was the case with those of Ashaffenburg. That also which was made by Leo X. and Francis I. of France (1516), was chiefly to the advantage of the pope. In later times, particularly towards the end of the eighteenth century, the papal court could no longer maintain a successful struggle with the spirit of the times, and with the secular powers, and was obliged to resign many privileges by concordates. Bonaparte, when first consul of the French republic, concluded a concordate with pope Pius VII., July 15, 1801, which went into operation in April, 1802. It re-established the Catholic church in France, and has become the basis of the present ecclesiastical constitution of that country. The government obtained by it the right of appointing the clergy; the public treasury gained by the diminution of the large number of metropolitan and episcopal sees to sixty; the pope was obliged to give up the plan of restoring the spiritual orders, and the influence which he exercised by means of delegates, but retained the right of the canonical investiture of bishops, and the revenues connected with this right. The interests of the papal religion suffered by this compact, inasmuch as most of the dioceses became now too large to be properly administered; and the lower clergy, the very soul of the church, who were in a poor condition before, were entirely dependent on the government. Louis XVIII. concluded, at Rome, with Pius VII., (July 11, 1817,) a new concordate, by which that of 1516, so injurious to the liberties of the Gallican church, was again revived; the concordate of 1801, and the *articles organiques* of 1802 were abolished; the nation subjected to an enormous tax by the demand of endowments for forty-two new metropolitan and episcopal sees, with their chapters and seminaries; and free scope afforded to the intolerance of the Roman court

by the indefinite language of article tenth, which speaks of measures against the prevailing obstacles to religion and the laws of the church. This revival of old abuses, this provision for the luxury of numerous clerical dignitaries at the expense of the nation, could please only the ultra-royalist nobility, who saw in it the means of providing their sons with benefices. The nation received the concordate with almost universal disapprobation; voices of the greatest weight were raised against it; and the new ministers saw themselves obliged to withdraw their proposition. The pope was more fortunate in the concordate made with Naples (February 16, 1818) at Terracina, in which stipulations were made for the exclusive establishment of Catholicism in that kingdom; for the independence of the theological seminaries on the secular power; the free disposal of benefices to the value of twelve thousand ducats, in Naples, in favor of Roman subjects; the reversion of ancient places to the church; unlimited liberty of appeal to the papal chair; the abolition of the royal permission, formerly necessary for the pastoral letters of the bishops; the right of censorship over books; besides many other highly important privileges. The king obtained the right to appoint bishops, to tax the clergy, to reduce the number of episcopal sees and monasteries which existed before the time of Murat. The quiet possession of the estates of the church, which had been alienated, was also secured to the proprietors. In the concordate concluded with Bavaria, July 5, 1817, two archbishoprics were established for the two million, four hundred thousand Catholics in Bavaria. Seminaries, moreover, were instituted and provided with lands; the nominations were left with the king, with the reservation of the papal right of confirmation; the limits of the civil and ecclesiastical jurisdiction were precisely settled, and the erection of new monasteries was promised. This concordate was published in May, 1818, together with the new political constitution, by which all apprehensions for the Protestant church in Bavaria were allayed. The other German princes have also formed a plan for a common concordate with the pope.—*Hend. Buck.*

**CONCUBINAGE**; the act of living with a woman to whom the man is not legally married. It is also used for a marriage with a woman of inferior condition, (performed with less solemnity than the formal marriage,) and to whom the husband does not convey his rank. As polygamy was sometimes practised by the patriarchs, it was a common thing to see one, two, or many wives in a family; and, besides these, several concubines. 2 Sam. 3: 3, &c. 1 Kings 11: 3. 2 Chron. 11: 21. But ever since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, concubinage has been forbidden and condemned among Christians.—*Hend. Buck.*

**CONCUPISCENCE**. (1.) The corruption of our nature, or inward disposition, whence all actual sin proceeds. Rom. 7: 7. James 1: 14. (2.) Actual motions and inclinations of our hearts towards sinful deeds. Rom. 7: 8. (3.) Unchastity, especially of desire. Col. 3: 5. 1 Thess. 4: 5.—*Brown.*

**CONDEMNATION**; a judicial declaration of guilt, accompanied with a sentence of punishment. In this sense, Christ did not condemn the woman taken in adultery, (John 8: 1—10;) that is, he did not assume the office of a judge, though he bid her *go and sin no more*. The word is used also in reference to rash, uncharitable, unjust opinions, pronounced upon others in a spirit of censoriousness. Luke 6: 37. Also, for a practical testimony against sin, impotence and unbelief, exhibited in a contrary course of conduct. Thus the Ninevites condemned the Jews of our Savior's time, (Matt. 12: 41.) and Noah condemned the world before the flood. Heb. 11: 7. *The condemnation of the devil*, seems to mean a sin and punishment similar to his. 1 Tim. 3: 6. The condemnation which all the unconverted lie under, and from which all believers in Christ are made free, is primarily a legal charge of iniquities, and the sentence of the divine law adjudging them as guilty to bear the wrath of God, or the execution of his tremendous curse, (unless it be satisfied for them by Christ,) forever and ever. Rom. 5: 16, 18. 8: 1. Gal. 3: 10—14. compared with Matt. 25: 41—46. This legal condemnation is however fearfully enhanced to those who reject the glorious gospel. John 3: 19. 2 Thess. 1: 9. *God condemned*



sin in the flesh of his Son; by executing the punishment due to sin upon him in our nature, submitting to suffer in our stead, he clearly demonstrated how criminal and abominable it is in his sight, provided a full and glorious expiation for its guilt, and adjudged its power in the believer's soul to utter destruction. Rom. 8: 3. See an admirable sermon on this text, in *Wayland's Discourses*.

CONDER, (JONN, D. D.) an English divine, was born at Wimple in Cambridgeshire, in 1714, and educated among the Dissenters of the Independent persuasion. He entered the ministry in 1738, and was settled over a congregation in Cambridge, where he continued about sixteen years with acceptance and usefulness. His candor, liberality, and gracious endowments made him esteemed beyond the circle of his own persuasion. In 1754, he became a tutor of Homerton academy, designed to prepare others for the ministerial office, which duty he discharged near thirty years. In 1760, he was chosen co-pastor with Mr. Hall to the Meeting on the Pavement, Moorfields, where he continued his valuable labors in the ministry till his death in 1781, at the age of sixty-six. His life was indeed a blessing, and his memory is blessed. To recommend Christ in his person, offices, work, and grace to perishing sinners, was the darling theme of his ministrations; few were more deeply acquainted with the gospel, or could more skillfully divide the word of truth. In his last hours he expressed a steadfast, unshaken confidence in the grace, faithfulness, and love of a covenant God in Christ; an assurance of the truth of that gospel which he had uniformly preached; and a lively hope of a blessed immortality through the mediation and intercession of the great Redeemer. Some months before he was laid aside, he was conversing with a friend on the great importance of evangelical doctrines, and with a peculiar degree of emphasis and affection told him, "he had attained the full assurance of faith; for after searching the Scriptures with the greatest attention and care, he had not a doubt or scruple respecting the truth of any of those grand fundamental doctrines he had preached and lived upon." At another time he said with cheerfulness, "that had he his life to spend over again, he would preach the same gospel, for it was the truth of God; and that he would neither change gospel nor state with any one." On the morning of his death, hearing the bells ringing for Restoration day, he said, "Who knows but it may be my Restoration day?" His published works consist chiefly of sermons.—*Middleton*.

CONDESCENSION, is that species of benevolence which designedly waves the supposed advantages of birth, title, or station, in order to accommodate ourselves to the state of an inferior, and diminish that restraint which the apparent distance is calculated to produce in him. It is enjoined on the Christian, and is peculiarly ornamental to the Christian character. Rom. 12: 16. The condescension of God appears every way great, when we consider his infinite perfection, his absolute independence of his creatures, his purposes of mercy toward them, and his continual care over them. The incarnation of Christ is, however, the most wonderful example of condescension ever known, and cannot fail to affect in a suitable manner the spirit of every Christian. Phil. 2: 5—11. See the *Complete Works of Robert Hall*, vol. iii. p. 310.—*Head. Buck*.

CONDITION; the term of a bargain to be performed. It has been debated whether *faith* should be called the condition of our salvation. If by it we mean a valuable equivalent for the benefit received, or something to be performed in our own strength, or that will be meritorious, it is certainly inapplicable; but if by it be meant, that it is only a means *without which* we cannot be saved, in that sense it is not improper. Yet as the term is often made use of improperly by those who are mere legalists, perhaps it would be as well to decline the use of it.—*Head. Buck*.

CONEY, (*shaphan*;) Lev. 11: 5. Deut. 14: 7. Psalm 104: 8. and Prov. 30: 26. Bochart and others have supposed the *shaphan* of the Scriptures to be the jerboa; but Mr. Bruce proves that the ashkoko is intended. This curious animal is found in Ethiopia, and in great numbers on mount Lebanon, &c. Instead of holes, they seem to delight in more airy places, in the mouths of caves, or clefts in the rock. They are gregarious, and frequently several dozens of them sit upon the great stones at the mouths of

caves, and warm themselves in the sun, or come out and enjoy the freshness of the summer evening. They do not stand upright upon their feet, but seem to steal along as in fear, their belly being nearly close to the ground; advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid in their deportment; are gentle and easily tamed, though, when roughly handled at the first, they bite very severely. Many are the reasons to believe this to be the animal called *shaphan* in Hebrew, and erroneously by our translators "the coney," or rabbit. The latter are gregarious indeed, and so far resemble the other, as also in size; but they seek not the same place of retreat; for the rabbit burrows most generally in the sand. Nor is there any thing in the character of rabbits that denotes excellent wisdom, or that they supply the want of strength by any remarkable sagacity. The *shaphan*, then, is not the rabbit; which last, unless it was brought to him by his ships from Europe, Solomon never saw.

Let us now apply the characters of the ashkoko to the *shaphan*. "He is above all other animals so much attached to the rocks, that I never once," says Mr. Bruce, "saw him on the ground, or from among large stones in the mouth of caves, where is his constant residence. He lives in families or flocks. He is in Judea, Palestine, and Arabia, and consequently must have been familiar to Solomon. David describes him very pertinently, and joins him to other animals perfectly known: 'The hills are a refuge for the wild goats, and the rocks for the *shaphan*;' and Solomon says that 'they are exceeding wise,' that they are 'but a feeble folk, yet make their houses in the rocks.'" Now this, I think, very obviously fixes the ashkoko to be the *shaphan*; for his weakness seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges. From their tenderness, these are very liable to be excoriated or hurt; notwithstanding which, they build houses in the rocks more inaccessible than those of the rabbit, and in which they abide in greater safety, not by exertion of strength, for they have it not, but are truly, as Solomon says, "a feeble folk," but by their own sagacity and judgment; and are therefore justly described as wise. Lastly, what leaves the thing without doubt is, that some of the Arabs, particularly Damir, say that the *shaphan* has no tail, that it is less than a cat, that it lives in houses or nests, which it builds of straw, in contradistinction to the rabbit and the *ae rat*, and those animals that burrow in the ground.—*Watson*.

CONFERENCE, the act of discoursing with another in order to treat upon some subject, or to settle some point of dispute. *Conference meetings*, in a religious sense, are meetings assembled for the purpose of relating experience, discoursing on some religious subject, or for transacting religious business. "Religious conference," says a divine, "is one way of teaching religion. We all have leisure time, and it is well spent when it is employed in set conferences on religion. There the doubting man may open all his suspicions, and confirmed Christians will strengthen his belief; there the fearful may learn to be valiant for the truth; there the liberal may learn to devise liberal things; there the tongue of the stammerer may learn to speak plainly; there *Paul* will withstand *Peter* to the face, because he deserves to be blamed; there the gospel may be communicated severally to them of reputation; there, in one word, ye may all prophesy one by one, that all may learn, and all may be comforted. One hour in a week spent thus, will contribute much to our edification, provided we abstain from the disorders that have often disgraced, and sometimes destroyed, this excellent Christian practice. Time should be kept, order should be preserved, no idle questions should be asked; freedom of inquiry should be nourished; immodest forwardness should be restrained; practical, experimental, and substantial subjects should be examined; Charity, with all its gentle train, should be there, for she openeth her mouth with wisdom, and in her tongue is the law of kindness." (See EXPERIENCE MEETINGS.)—*Head. Buck*.

CONFERENCE. (HAMPTON COURT;) a meeting of the Puritans and their opponents, appointed by James I. to be held at that place in January, 1604. Archbishop Whitgift, eight bishops, and eight or ten other learned

dignitaries, were appointed to defend the cause of conformity, while only Reynolds, Chatterton, and Knewstubs, were allowed to maintain that of the Puritans. James himself was moderator, and his courtiers were the witnesses. Reynolds, who was the principal speaker on the side of the Non-conformists, insisted that certain alterations should be made in the thirty-nine articles; that confirmation should be considered, plurality of benefices disallowed, and preaching ministers every where settled; that the reading of the Apocrypha in public worship, the baptismal interrogation of infants, the sign of the cross in baptism, the sacerdotal vestments, the symbolical ring in marriage, and the churning of women, should be abolished, because they were relics of popery. Bancroft stood forth as the champion of the other party; and the king himself, having no relish for Puritanical notions, and proud of his theological abilities, poured forth his royal dicta, and threatened the Puritans with expatriation if they did not conform.—*Head. Buck.*

CONFERENCE, (METHODIST.) See METHODIST.

CONFESSION; the open and penitential acknowledgment which a Christian makes of his sins. Among the Jews, it was the custom, on the annual feast of expiation, for the high-priest to make confession of sins to God, in the name of the whole people: besides this general confession, the Jews were enjoined, if their sins were a breach of the first table of the law, to make confession of them to God; but violations of the second table were to be acknowledged to their brethren. Among the modern Jews, some of them scourge themselves at the confession.

Confession, according to Dr. Watts, is the third part of prayer, and includes, 1. A confession of the meanness of our original, our distance from God, our subjection to him, and constant dependence on him. 2. A confession of our sins, both original and actual, in thought, life, omission, and commission. 3. A confession of our desert of punishment, and our unworthiness of mercy. 4. A confession or humble representation of our wants and sorrows of every kind.

Confession also may be considered as a relative duty, or the acknowledgment of any offence we have been guilty of against a fellow-creature.

The confession of sins, says Andrew Fuller, is of the nature of a solemn oath—an oath of abjuration; and it is awful to think that we should ever use it without a desire and determination to forsake it. Prov. 28: 13.—*H. Buck.*

CONFESSION, (AUBICULAR,) in the Romish and Greek churches, is the disclosure of sins to the priest at the confessional, with a view to obtain absolution from them. The father confessor inquires of the person confessing concerning the circumstances of the sins confessed, and proportions his admonition, and the severity of the penitence which he enjoins, to the degree of the transgression. The person confessing is allowed to conceal no sin of consequence which he remembers to have committed; and the father confessor is bound to perpetual secrecy. The absolution granted has, according to the doctrines of the Catholic and Greek churches, sacramental efficacy. It was pope Leo the Great, in 450, who altered the public confession or profession of repentance by such as had been guilty of scandalous sins, into a secret one before the priest. The fourth Lateran council (can. 21) ordains, "That every one of the faithful, of both sexes, on coming to years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor; and fulfil, to the best of their power, the penance enjoined them; receiving reverently, at least at Easter, the sacrament of the eucharist, unless, by the advice of their pastor, for some reasonable cause it be judged proper to abstain for a time; otherwise, they are to be excluded from the church while living, and when they die, to be deprived of Christian burial."

Confession obtains, also, in the Lutheran church, only with this difference, that while the Catholic church requires from the penitent the avowal of his particular and single crimes, the Lutheran requires only a general acknowledgment, leaving it, however, at the option of its members to reveal their particular sins to the confessor, and to relieve the conscience by such an avowal; for which reason, Protestant clergymen, as well as the Catholic priests, are bound to keep, under the seal of secrecy, whatever may

be intrusted to them in the confessional. The history, both of nations and individuals, exhibits fearful examples of the abuse of confidence thus reposed in priests. In political affairs, especially, it has been made the means of effecting the basest intrigues, to the ruin of states and the disgrace of religion.—*Head. Buck.*

CONFESSION OF FAITH; a list of the several articles of the belief of any church. There is some difference between creeds and confessions. Creeds, in their commencement, were simply expressions of faith in a few of the leading and undisputed doctrines of the gospel. Confessions were, on the contrary, the result of many a hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines, and to separate them from the enormous mass of erroneous and corrupted tenets, which the negligence or ignorance of some, and the artifices of avarice and ambition in others, had conducted to accumulate for the space of a thousand years, under an implicit obedience to the arrogant pretensions of an absolute and infallible authority in the church of Rome. Objections have been formed against all creeds or confessions of faith, on the ground that they infringe Christian liberty, supersede the Scriptures, exclude such as ought not to be excluded, and admit such as ought not to be admitted; are often too particular and long; are liable to be abused; tempt men to hypocrisy; preclude improvement; and have been employed as means of persecution. On the other hand, the advocates for them observe, that all the arts and sciences have been reduced to a system; and why should not the truths of religion, which are of greater importance? That a compendious view of the chief and most necessary points of the Christian religion, which lie scattered up and down in the Scriptures, must be useful to inform the mind, as well also to hold forth to the world what are in general the sentiments of such a particular church or churches; they tend to discover the common friends of the same faith to one another, and to unite them; that the Scriptures seem to authorize and countenance them; such as the moral law, the Lord's prayer, the form of doctrine mentioned by Paul, Rom. 6: 17; and again, "the form of sound words," in 2 Tim. 1: 13, &c.; that their becoming the occasion of hypocrisy is no fault of the articles, but of those who subscribe them; that persecution has been raised more by the turbulent tempers of men, than from the nature of confessions. Some think that all articles and confessions of faith should be expressed in the bare words of Scripture; but it is replied, that this would destroy all exposition and interpretation of Scripture; that it would have a tendency to make the ministry of the word useless; in a great measure cramp all religious conversation; and that the sentiments of one man could not be distinguished from another in some points of importance. The following are the confessions of the different churches:—

1. That of the Greek church, entitled "The Confession of the True and Genuine Faith," which was presented to Mahomet II., in 1453, but which gave place to the "Orthodox Confession of the Catholic and Apostolic Greek Church," composed by Mogila, metropolitan of Kiev, in Russia, and approved in 1643, with great solemnity, by the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. It contains the standard of the principles of the Russian Greek church.

2. The church of Rome, though she has always received the Apostles', Nicene, and Athanasian creeds, had no fixed public and authoritative symbol till the council of Trent. A summary of the doctrines contained in the canons of that council is given in the creed published by Pius IV. (1564,) in the form of a bull. It is introduced by the Nicene creed, to which it adds twelve articles, comprising those doctrines which the church of Rome finally adopted after her controversies with the reformers.

3. The Lutherans call their standard books of faith and discipline, "Libri Symbolicæ Ecclesiæ Evangelicæ." They contain the three creeds above mentioned, the Augsburg Confession, the Apology for that confession by Melancthon, the Articles of Smalcald, drawn up by Luther, the Catechisms of Luther, and, in many churches, the Form of Concord, or Book of Torgau. The best edition is that by Titmann, Leipzig, 1817. The Saxon (composed by

Melancthon), Württemberg, Suabian, Pomeranian, Mansfieldian, and Copenhagen confessions, agree in general with the symbolical books of the Lutherans, but are of authority only in the countries from which they are respectively called.

4. The confessions of the Calvinistic churches are numerous. The following are the principal. (1.) The Helvetic confessions are three—that of Basle, 1530; the Summary and Confession of the Helvetic Churches, 1536; and the *Expositio Simplex*, &c., 1566, ascribed to Bullinger. (2.) The Tetrapolitan Confession, 1531, which derives its name from the four cities of Strasburg, Constance, Memmingen, and Liadun, by the deputies of which it was signed, is attributed to Bucer. (3.) The Palatine or Heidelberg Confession, framed by order of the elector palatine, John Casimir, 1575. (4.) The Confession of the Gallic Churches, accepted at the first synod of the Reformed, held at Paris, 1559. (5.) The Confession of the Reformed Churches in Belgium, drawn up in 1559, and approved in 1561. (6.) The Confession of Faith of the Kirk of Scotland, which was that composed by the assembly at Westminster, was received as the standard of the national faith, in 1688. (7.) The Savoy Confession, a declaration of the faith and order of the Independents, agreed upon at a meeting of their elders and messengers at their meeting in the Savoy, 1658. (8.) The Anglican Confession, or Thirty-nine articles of the church of England, agreed on in the convocation held, London, 1552. They were drawn up in Latin; but, in 1571, they were revised, and subscribed both in Latin and English. They were adopted by the Episcopal church, in North America, in 1801, with some alterations, and the rejection of the Athanasian creed.

See also *Corpus et Syntagma confessionum fidei, quæ in diversis regnis et nationibus ecclesiarum nomine, fuerunt authenticè editæ*, which exhibits a body of numerous confessions; *An Harmony of the Confessions of Faith of the Christian and Reformed Churches*; *Watt's Rational Foundation of a Christian Church*, qu. 8; *Graham on Establishments*, p. 265, &c.; *Bishop Cleaver's Sermon on the Formation of the Articles of the Church of England*; *Paley's Philosophy*, vol. ii. p. 321.—*Hend. Buck.*

**CONFESSORIAL**; a cell in which the confessor sits to hear confessions. It is erected in a church, or chapel, and built of joinery, with a boarded back next the wall, or against a pillar or pier, divided into three niches, or small cells. The centre, which is for the reception of the priest, is closed half way up by a dwarf door, and has a seat within it. There is a small grated aperture in each of the partitions between the priest and the side cells, which are for those who come to confess, and have no doors. The numerous confessorials in St. Peter's at Rome, each with an inscription, setting forth in what language penitents may confess within, show to what an awful extent this traffic in the souls of men is carried.—*Hend. Buck.*

**CONFESSOR**; a Christian who has made a solemn and resolute profession of the faith, and has endured torments in its defence. A mere saint is called a confessor, to distinguish him from the roll of dignified saints, such as apostles, martyrs, &c. In ecclesiastical history, the word confessor is sometimes used for martyr; in after-times it was confined to those who, after having been tormented by the tyrants, were permitted to live and die in peace; and at last it was also used for those who, after having lived a good life, died under an opinion of sanctity. According to St. Cyprian, he who presented himself to torture, or even to martyrdom, without being called to it, was not called a confessor, but a professor; and if any out of want of courage abandoned his country, and became a voluntary exile for the sake of the faith, he was called *ex terris*.

Confessor is also a priest in the Romish church, who has a power to bear sinners in the sacrament of penance, and to give them absolution. The confessors of the kings of France, from the time of Henry IV., have been constantly Jesuits; before him, the Dominicans and Cordeliers shared the office between them. The confessors of the house of Austria have also ordinarily been Dominicans and Cordeliers, but the later emperors have all taken Jesuits.—*Hend. Buck.*

**CONFIRMATION**; the act of establishing any thing or person. 1. *Divine confirmation* is a work of the Spirit

of God, strengthening, comforting, and establishing believers in faith and obedience. 1 Pet. 5: 10. 1 Cor. 1: 8. 2. *Ecclesiastical confirmation* is a rite whereby a person, arrived to years of discretion, undertakes the performance of every part of the baptismal vow made for him by his



godfathers and godmothers. It is administered only by bishops, and consists in the imposition of hands on the head of the person confirmed.

In the ancient church it was done immediately after baptism, if the bishop happened to be present at the solemnity. Throughout the East it still accompanies baptism; but the Romanists make it a distinct independent sacrament. Seven years is the stated time for confirmation; however, they are sometimes after that age. The person to be confirmed has a godfather and godmother appointed him as in baptism. In the church of England, the age of the persons to be confirmed is not fixed.—*Clarke's Essay on Confirmation*; *Wood on ditto*; *Howe's Episcopacy*, p. 167, 174; *Hend. Buck.*

**CONFLAGRATION**, (GENERAL); a term used to denote that grand period or catastrophe of our world, when the face of nature is to be changed by fire as formerly it was by water.

1. Scripture assures us in general, that this earth in its present form will not be perpetual, but shall come to an end. 2. It further tells us, that this dissolution of the world shall be by a general conflagration, in which all things upon the face of the earth shall be destroyed, by which the atmosphere shall also be sensibly affected, as in such a case it necessarily must be. (2 Pet. 3: 5, 7, 10, 12.) where, from the connection of the words, the opposition between the conflagration and the deluge, as well as the most literal and apparent import of the phrases themselves, it is plain they cannot, as Dr. Hammond strangely supposes, refer to the desolation brought on Judea when destroyed by the Romans, but must refer to the dissolution of the whole earth. 3. The Scripture represents this great burning as a circumstance nearly connected with the day of judgment, (2 Pet. 3: 7, compared with 2 Thess. 1: 7, 8. Heb. 10: 27. 1 Cor. 3: 12, 13;) and it is probable there may be an allusion to this in several passages of the Old Testament, such as Ps. 11: 6. Ps. 50: 3, 96: 3. Isa. 34: 4, 8, 10. Isa. 66: 15. Dan. 7: 9, 10. Mal. 4: 1. Zeph. 3: 8. Dent. 32: 22, to which many parallel expressions might be added, from the canonical and apocryphal books. 4. It is not expressly declared how this burning shall be kindled, nor how it shall end; which has given occasion to various conjectures about it, which see below.

The ancient Pythagoreans, Platonists, Epicureans, and Stoics, appear to have had a notion of the conflagration; though whence they should derive it, unless from the sacred books, is difficult to conceive; except, perhaps, from the Phœnicians, who themselves had it from the Jews. Mention of the conflagration is made in the books of the Sibyls, Sophocles, Hystaspes, Ovid, Lucan, &c. Dr. Burnet, after J. Tachard and others, relates that the Siamese believe that the earth will at last be parched up with heat, the mountains melted down, the earth's whole surface reduced to a level, and then consumed with fire. And the Bramins of Siam do not only hold that the world shall be destroyed by fire, but also that a new earth shall be made out of the cinders of the old.

Divines ordinarily account for the conflagration theologically, and think it will take its rise from a miracle, as a fire from heaven. Philosophers contend for its being produced from natural causes, and will have it effected according to the laws of mechanics. Some think an eruption of the central fire sufficient for the purpose; and add, that this may be occasioned several ways, viz. either by having its intensity increased, which again may be effected either by being driven into less space by the encroachments of the superficial cold, or by an increase of the inflammability of the fuel whereon it is fed; or by having the resistance of the imprisoning earth weakened, which may happen either from the diminution of its matter, by the consumption of its central parts, or by weakening the cohesion of the constituent parts of the mass by the excess of the defect of moisture. Others look for the cause of the conflagration in the atmosphere, and suppose that some of the meteors there engendered in unusual quantities, and exploded with unusual vehemence, from the concurrence of various circumstances, may effect it without seeking any further. Lastly, others have recourse to a still more effectual and flaming machine, and conclude the world is to undergo its conflagration from the near approach of a comet in its return from the sun.

Various opinions are also entertained as to the renovation of the earth after the conflagration. 1. Some suppose that the earth will not be entirely consumed, but that the matter of which it consists will be fixed, purified, and refined, which they say will be the natural consequence of the action of the fire upon it; though it is hard to say what such a purification can do towards fitting it for its intended purpose, for it is certain a mass of crystal or glass would very ill answer the following parts of this hypothesis. 2. They suppose that from these materials thus refined, as from a second chaos, there will by the power of God arise a new creation; and then the face of the earth, and likewise the atmosphere, will then be so restored, as to resemble what it originally was in the paradisaical state; and consequently to render it a more desirable abode for human creatures than it at present is; and they urge for this purpose the following texts, viz. 2 Pet. 3: 13. (compare Isa. 65: 17. 66: 22.) Matt. 19: 28, 29. (compare Mark 10: 29, 30. Luke 18: 29, 30.) Ps. 102: 25, 26. Acts 3: 21. 1 Cor. 7: 31. Rom. 8: 21. 3. They agree in supposing that in this new state of things there will be no sea. Rev. 21: 1.

4. They suppose that the earth, thus beautified and improved, will be inhabited by those who shall inherit the first resurrection, and shall here enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judgment; which judgment shall, according to them, open when those *thousand years* are expired, mentioned in Rev. 20: 4, &c. 1 Thess. 4: 17, compare verse 15, which passage is thought by some to contain an insinuation that Paul expected to be alive at the appearance of Christ, which must imply an expectation of being thus raised from the dead before it; but it is answered that the expression, *we that are alive*, may only signify, "those of us that are so," speaking of all Christians as one body. 1 Cor. 15: 49—52. Dr. Hartley declared it as his opinion, that the millennium will consist of one thousand prophetic years, where each day is a year, i. e. three hundred and sixty thousand; pleading that this is the language used in other parts of the Revelation. But it seems an invincible objection against this hypothesis, which places the millennium after the conflagration, that the saints inhabiting the earth after the first resurrection, are represented as distressed by the invasion of some wicked enemies. Rev. 20: 7—9. Ezek. 38: 39. (See MILLENNIUM.)

Divine revelation, not human philosophy, must here be our only guide. It is probable that the earth will survive its fiery trial, and become the everlasting abode of righteousness, as part of the holy empire of God; but, seeing the language used in Scripture, and especially in the book of Revelation, is often to be considered as figurative rather than literal, it becomes us to be cautious in our conclusions. — *Burnet's Theory of the Earth*; *Whitby on the Millennium*; *Hartley on Man*, vol. ii. p. 400; *Fleming on the First Resurrection*; *Roy's Three Discourses*; *Whiston's Theory of the Earth*; *Scott, and Fuller on the Apocalypse*; *Hend. Buck*; and article DISSOLUTION in this work.

CONFORMITY. The saints are *conformed* to Christ; they are made like him in their covenant relation to God, in their privileges, graces, and holy deportment on earth; and they will be made like him in glory when they shall see him as he is. Rom. 8: 29. They are *conformable*, or like to him in his death; they gradually die to their corrupt lusts; have their old man crucified with him; its lusts and deeds mortified through the influence of his death, and they are exposed to suffering for his sake. Phil. 3: 10. They ought not to be *conformed* to this world; ought not to imitate or join in the vain or wicked maxims, customs, and practices thereof. Rom. 12: 2.—*Brown*.

CONFOUND. He that believeth shall not be *confounded*; he shall not be disappointed of his expected salvation; shall not, with perplexity or surprise, be exposed to any fearful destruction; nor shall he *make haste*; shall not basely catch at unlawful means of deliverance, but patiently wait till God deliver him. 1 Pet. 2: 6. Isa. 28: 16. Rom. 9: 33.—*Brown*.

CONFUCIANS; the disciples of Confucius, (Kung-tsi, or Kung-fut-si,) a celebrated Chinese philosopher, who lived about 500 years before the Christian era. This religion, which is professed by the literati and persons of rank in China and Tonquin, consists in a deep inward veneration for the God or King of heaven, and in the practice of every moral virtue. They have neither temples nor priests, nor any settled form of external worship; every one adores the Supreme Being in the way he likes best.

Confucius, like Socrates, who was nearly his contemporary, did not dive into abstruse notions, but confined himself to speak with the deepest regard of the great Author of all things, whom he represents as the most pure and perfect essence and fountain of all things; to inspire men with greater fear, veneration, gratitude, and love of him; to assert his divine providence over all his creatures; and to represent him as a being of such infinite knowledge, that even our most secret thoughts are not hidden from him; and of such boundless goodness and justice, that he can let no virtue go unrewarded, or vice unpunished.

So highly is Confucius esteemed in China, that there are more than fifteen hundred and sixty temples dedicated to him, and sixty-two thousand animals, (chiefly pigs and rabbits,) immolated annually to his memory. This is asserted by Dr. Milne, on the authority of their own writers.—*Chinese Gleaner*, p. 255.

Mr. Maurice asserts, that Confucius strictly forbade all images of the Deity, and the deification of dead men; and that, in his dying moments, (like Socrates in this also,) he encouraged his disciples, by predicting that "in the West the Holy One would appear."

The Chinese, however, still honor their deceased ancestors, burn incense before their images, bow themselves before their pictures, and invoke from them all temporal blessings.—*Maurice's Ind. Antiq.* vol. v. p. 468; *Encyc. Brit. in Confucius*; *Villiams*.

CONFUSION OF TONGUES; a memorable event which happened in the one hundred and first year, according to the Hebrew chronology, and the four hundred and first year by the Samaritan, after the flood, at the overthrow of Babel. Gen. 11. Until this period there had been but one common language, which formed a bond of union that prevented the separation of mankind into distinct nations. Writers have differed much as to the nature of this confusion, and the manner in which it was effected. Some think that no new languages were formed; but that this event was accomplished by creating a misunderstanding and variance among the builders, without any immediate influence on their language; and that a distinction is to be made between *confounding* a language and forming new ones. Others account for this event by the privation of all language, and by supposing that mankind were under a necessity of associating together, and of imposing new names on things by common consent. Some, again, ascribe the confusion to such an indistinct remembrance of the original language which they spoke before, as made them speak it very differently; but the most common opinion is, that God caused the builders actually to forget their former language, and each family to speak a new tongue; whence originated the various languages at present in the world. It is, however, but of little con-

sequence to know precisely how this was effected, as the Scriptures are silent as to the manner of it; and after all that can be said, it is but conjecture still. There are some truths, however, we may learn from this part of sacred writ. 1. It teaches us God's sovereignty and power, by which he can easily blast the greatest attempts of men to aggrandize themselves. Gen. 11: 7, 8. 2. God's justice in punishing those who, in idolizing their own fame, forget him to whom praise is due, ver. 4. 3. God's wisdom in overruling evil for good: for by this confusion he facilitated the dispersion of mankind, in order to execute his own purposes, ver. 8, 9. See *Henry and Gill, in loc.*; *Stillingfleet's Orig. Sac.*, l. iii. c. v. § 2—4; *Shuckford's Con.*, vol. i. p. 124—140; *Vtringa's Obs.*, vol. i. diss. l. c. ix.; *Le Clerc's Diss.*, No. vi.; *Hutchinson on the Confusion of Tongues*; *Bishop Low's Theory of Religion*, p. 66; *Hend. Buck.*

**CONGREGATIONALISTS**;\* a class of Protestants, who hold that each congregation of Christians meeting in one place, and united by a solemn covenant, is a complete church, with Christ for its only head, and deriving from him the right to choose its own officers, to observe the sacraments, to have public worship, and to discipline its own members. They also hold to the parity of ministers and of churches, and regard as of sacred and binding force, the great principle of the fellowship or communion of churches, by which all whom they regard as true churches of Jesus Christ are bound together by ties similar in their nature and obligation to those which unite to each other the members of a single church. The churches are the source of all power, and councils, and other ecclesiastical bodies, have only a delegated authority, by which they act for and in the name of their constituents; and their decisions have no other force than the moral power which united wisdom and piety give them. Still there are certain public acts of church order and discipline, which, from a regard to custom, and to the great and fundamental principle of the communion of churches, can be performed by councils only, except in cases where it is impossible for a church to avail itself of such assistance.

Thus as to church order and discipline, Congregationalists occupy a middle ground between Episcopalians and Presbyterians on the one hand, and Independents on the other. While the two former of these denominations maintain that judicial and other power belongs either to bishops or to synods, or other ecclesiastical bodies, the Independents do not give the principle of the communion of churches the high importance nor the broad extent that is claimed for it by Congregationalists; nor are there any acts of church order or discipline for the validity of which they consider a council of the churches necessary.

It is a fundamental principle with Congregationalists, that as Christ has purchased Christians with his own blood, so he is the supreme head and lawgiver of the church, which is spoken of as a holy temple of which he is himself the chief corner-stone, and as the apostle says, having in all things the pre-eminence. In the exercise of this power, he has himself, and by those whom he has commissioned, taught that men are not to forsake the assembling themselves together for the worship of God, and that the sacraments, baptism and the Lord's supper, with holiness of heart and of life, are incumbent on his followers. Thus has Christ unfolded the distinctive peculiarities of a Christian church, as differing in important respects both from the antediluvian and the ancient Jewish church. The church of Christ then has laws, covenants, principles, and duties, both of officers and private members, given by its supreme head, on the due observance of which its distinctive character and its continuance depends.

Every true church must receive the doctrines of the word of God, and maintain discipline and religions instruction. The Bible is the supreme and only binding code of laws for the government of the church, and no one church has a right to force its own interpretations of Scripture upon another, or to use other than moral means either to advance its own views of truth and duty, or in the discipline of its own members. While we are bound

to follow the direction of the Scriptures in all matters of church government where plain and explicit directions are given, yet on those points where they are silent, we are to be guided by the light of human reason. The need of this guidance arises from the fact that the Scriptures have not prescribed to the church a form in all respects fixed and immutable. Hence it is that there are many denominations, who regard each other as Christians, each having its own peculiar constitution and creed founded, it is claimed, on scriptural authority, and binding its own members.

It is a fundamental principle with Congregationalists, that it is the birthright of all men, by a vote of the majority of the community of which they are members, to govern themselves under God, both in politics and religion, and that they possess an equal authority with others to think and decide for themselves in these matters. Thus, with the Bible for their only code of laws, with a clergy who know no gradation of ranks, and who are chosen by, and are dependent on the people, with whom they have a common interest, with Christ for their only head, and the church the only executive of his laws, while they embrace in the wide extent of their fellowship and communion all denominations, whom they believe to be true Christians; they thus foster a catholic spirit, and lay broad and deep the foundations of civil and religious liberty and toleration. Thus too they effectually guard against priestcraft and spiritual domination, and against that unholy union of church and state, which in ages past has proved the bane of civil liberty, and the most deadly curse of religion. It was from the influence of principles like these that the Puritans extorted from Hume the eulogy, that in Great Britain they had kindled and preserved the precious spark of liberty, and that the English owe to them the whole freedom of their constitution.

The prominence which was given to the Bible as being the great text-book of both civil and religious rights, led in New England to the early establishment of colleges, whose great and avowed object was to train up those who should explain and enforce the truths of the Bible, that men might thus not only become true Christians, but also intelligent and enlightened citizens. Their leaders, both civil and religious, being chosen by themselves, they regarded only as their "servants for good," and acknowledging no superior but God, they feared only him, and cherished a high and devoted love of freedom. These principles of their religious system have given birth and vigor to the republican habits and republican virtue and intelligence of the sons of New England.\*

The importance that was attached to religious knowledge, and other motives growing out of their system of faith, led the first settlers of New England to commence their system of common schools, in which all the people might attain an education. This was many years before the system of free schools in Scotland had their origin, and was the first experiment of the kind on earth.

In the year 1602, a dissenting church was formed in the north of England, which had for one of its pastors the Rev. John Robinson. This church was driven by persecution to Holland, in 1608, where Mr. Robinson soon followed them. He is regarded as the father of Congregationalism, and the principles which he established in his church at Leyden are the same, in substance, as still prevail in New England. Some of these principles were held by the early Puritans, and were acted upon by the Independents in England as early as 1580. But as there were other and distinctive principles at which they did not arrive, they are not considered as Congregationalists. The younger members of Mr. Robinson's church were the first settlers of New England, where they landed in 1620.

One reason why Congregationalists have been commended with Independents, is found partly in the following statement made by Mr. Robinson in his "Apology;"—"Every particular society is a complete church; and as

\* Several years before the American revolution, there was near the house of Mr. Jefferson, in Virginia, a church which was governed on Congregational principles, and whose monthly meetings he often attended. Being asked how he was pleased with their church government, he replied that it had struck him with great force, and interested him very much; that he considered it the only form of pure democracy that then existed in the world, and had concluded that it would be the best plan of government for the American colonies.

\* This article was prepared by Mr. Charles Rockwell, of the Andover Theol. Seminary, and revised by Professor Emerson and Dr. Wisner.

far as regards other churches, immediately and independently under Christ alone." He here only means to assert that no church, or body of churches, has any right to control or force the opinions of another church by means of pains and penalties. He does not deny the right of using such influence as may arise from knowledge and piety, nor does he oppose the fundamental principle of the communion of churches, from which arise duties of one church to another as binding and as strictly defined, as those which members of the same church owe to each other. These duties cannot be performed where the principle on which they rest is not admitted. The following summary of them is abridged from the Cambridge Platform, adopted in 1648, and from the acts of the synod at Boston in 1662. 1. Hearty care and prayer one for another. 2. By way of relief in case of want, either temporal or spiritual. 3. By giving an account one to another of their public actions when it is orderly desired, and in upholding each other, in inflicting censure and other acts of church government. 4. Seeking and giving help to each other in case of divisions, contentions, difficult questions, errors and scandals, and also in the ordination, translation, and deposition of ministers. 5. Giving aid to another church in cases of error, scandal, &c., even though they should so far neglect their duty as not to seek such aid. 6. Admonishing one another when there is need and cause for it, and after due means with patience used, withdrawing from a church or peccant party therein, which obstinately persists in error or scandal. These rules are carried into effect by means of either temporary or standing councils of the churches.

The Pilgrims had been harassed by prelacy on one side, and independency on the other, and strove to avoid the evils of both. Hence the Cambridge Platform takes the ground that the church before the law was in families; that under the law it was national, and since the coming of Christ only Congregational; and adds, "The term Independent we approve not." Increase Mather, who knew well the usages of the churches, says, "That the churches of New England have been originally Congregational is known to every one. Their platform does expressly disclaim the name of Independent." Samuel Mather says, "The churches of New England are Congregational. They do not approve the name of Independent, and are abhorrent from such principles of independency as would keep them from giving an account of their matters to members of neighboring churches, regularly demanding it of them." In speaking of those who would not act on the principle of the communion of churches, he says that "they" (the Congregationalists) "think it will not be safe or prudent for any Christian to commit his soul to the direction and conduct of such an independent church." It were easy to multiply quotations on this point were it necessary, but enough have been adduced.

The doctrinal articles of the Congregational churches, if we except the Unitarians, have been in general those of Calvin, modified to some extent by the views of Hopkins, Emmons, and other writers. Still they admit to their communion and fellowship all those churches which require evidence of Christian character as essential to church membership. The Westminster and Savoy confessions of faith, and the thirty-nine articles of the church of England, have been repeatedly approved by synods and councils in New England, as in general agreeable to the word of God; but the Bible is the only standard by which to test heresy. The churches are not bound by any one creed; but each church makes its own, and alters it at pleasure. Other churches can admonish, and if they see fit withdraw fellowship where any of the essential doctrines of the gospel have been renounced. All that synods and councils have done has been to set forth the prevailing belief of the churches at the time when they were held.

Congregationalists in general hold that the word church in the New Testament, is applied either to the whole Christian community, or to a single congregation, and that it is used in no other sense. But some maintain that the whole body of Christians residing in a particular city or vicinity were but one church, though far too numerous to meet in a single place of worship. Hence they derive the propriety of regarding a number of contiguous churches,

when consecrated, as in certain respects but one body, and the removal of a cause from a particular church to a consociation, as a reference from a part to the whole, rather than an appeal from a lower to a higher tribunal. The common opinion however is, that a single church is the highest judicial or executive tribunal known in the Scriptures, and that councils of all kinds are merely human devices. Their decisions are considered merely advisory, having no force except as they are sanctioned and carried into effect by the churches. The only seeming exception to this remark is in the consociations in Connecticut, and it has been questioned whether they have any farther power than that of being the final council in any disputed case. Still the Saybrook Platform holds that any church which does not regard the decisions of a consociation shall be considered guilty of contempt, and that an act of non-communication shall be declared. But the question whether the churches will withhold communion, and thus sustain the decision of the consociation, is left to their own judgment and choice, though in ninety-nine cases in one hundred, the decisions of councils are final, and fully sustained by the churches.

It is held that where the whole body of believers in any province or country are mentioned in the New Testament, they are spoken of not as the church, but as the churches of that country, and that a church is often spoken of as meeting in one place not only for worship, but for the choice of officers and other business. In accordance with this, the following literal translation is given to Acts 14: 23, "They appointed elders or ministers in every church by the lifting up of hands."

As to the churches after the time of the apostles, the learned Dr. Owen asserts and defends the following proposition: That in no approved writer for the space of two hundred years after Christ, is there any mention of any other organical or visibly professing church, but that only which is *parochial* or *congregational*." It is held that the epistles of Clement and Polycarp contain statements which cannot be reconciled with any other views than those which have been given above. Mosheim says, "All the churches of those primitive times, until near the end of the second century, were independent bodies, none of them subject to the jurisdiction of any other. Each church was a little independent republic, governed by its own laws, which were enacted, or at least sanctioned by the people. For though the churches founded by the apostles were often consulted in different cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noon day, that all Christian churches had *equal rights*, and were in all respects on a footing of equality. The meeting at Jerusalem, as given in the book of Acts, was only a conference of a single church. The councils of delegates of the churches to consult for the common good, were first held near the close of the second century. This custom arose in Greece, and was an imitation of the political councils which had long been known there."

Synods in New England are those larger bodies of delegates of the churches which assemble for making platforms or other matters of general interest. The synod of Newtown, in 1637, condemned eighty-two erroneous opinions which had been disseminated in New England. Councils are smaller bodies, and act on objects of less interest. Consociations, such as exist in Connecticut, are standing councils. There is in each county one or more of these bodies, composed of the ministers and lay delegates of such churches as see fit to unite for the objects proposed. In cases of great importance, two or three adjoining consociations may unite and act together, or a temporary council, without regard to local limits, may be called for the occasion. A majority of the ministers, and enough of the lay delegates to make a majority of the whole council, is necessary in order to a valid decision. Most of the Congregational churches in Connecticut are consociated. So also are those in Rhode Island, and some in Vermont and in the state of New York.

Associations are composed of ministers only, who meet for their own benefit, and to consult for the good of the churches. They examine and license candidates for the ministry, but have no power of making laws for the churches. Some maintain that on the general principle

that a man is to be tried by his peers, a minister is accountable in the first case only to the association of which he is a member, so that until he is deposed by them, or by the consociation, before which they bring him for trial, he is not amenable to the church of which he is a member. Others hold that a church has a right to try its minister in the same way that it would one of its private members. The principle laid down in the platforms is that in the discipline of ministers, there is to be a council of churches where it may be had; but where this cannot be, the church may proceed to act. In Connecticut, a church cannot arraign a minister before a consociation, until the association have first decided whether there is sufficient cause for a trial.

Associations have been held from the first settlement of New England, and as early as 1690 had spread throughout the country. New Hampshire, Massachusetts, and Connecticut, have state or general associations, and Vermont a general convention, composed of delegates from the district associations. In Massachusetts, some of the minor associations are not connected with the general association. In the state of Maine, and in the eastern part of Massachusetts, conferences of churches exist. This organization was commenced in Maine soon after the separation of that state from Massachusetts in 1820. Conferences are composed of the pastors and one or more delegates from the churches within a convenient district, meeting at stated times, to promote a mutual acquaintance with the state of the churches represented, and consult and adopt measures for the promotion of their prosperity, having no legislative or judicial power. In Maine, the district conferences are united, by a clerical and lay representation, in a general conference, meeting annually, and corresponding in its design and methods of proceeding to the general associations of New Hampshire, Massachusetts, and Connecticut, and the general convention of Vermont.

In the year 1690, certain articles of union, called "Heads of Agreement," were adopted by the Presbyterians and Congregationalists of London and the vicinity, by which, waving points of difference in church organization, they agreed to act together on all matters, of common interest. This union was effected mainly by the influence of Increase Mather, president of Harvard college, who was then on a visit to England. Recently, however, they have separated, though perfect harmony of feeling exists between them. These heads of agreement have been sanctioned in New England, and contain the distinctive features of Congregationalism.

The declaration of faith and order, as presented at the meeting of the Congregational union in London, May, 1832, enjoins the duty of communion with all churches whose faith and godliness is undoubted, but denies to any church or union of churches, the right of calling to an account or disciplining another church, otherwise than to separate from such as in faith or practice depart from the gospel of Christ. It does not appear that the Congregationalists of Great Britain have any organized church polity and government like what exists in New England. Indeed, they differ but slightly from the most rigid Independents, and are commonly ranked with them under the same name. (See INDEPENDENTS.)

In the year 1791, a plan was adopted by the general assembly of the Presbyterian church and the general association of Connecticut, by which Presbyterians and Congregationalists, in the new settlements of the western states, were effectually amalgamated. This plan places the two classes on equal terms in union churches, securing to each a mode of discipline corresponding to their principles, and gives to the members of the standing committee of Congregational churches the same standing and powers in presbyteries and synods, as belong to the ruling elders of the Presbyterians. Four hundred of these union churches have been planted in the western states, by the Congregationalists in Connecticut alone.

A work entitled, "The Keys of the Kingdom of Heaven, and power thereof," by the Rev. John Cotton, of Boston, had been the principal directory in ecclesiastical affairs next to the Bible, prior to the adoption of the Cambridge platform, in 1648. This platform was in force throughout New England, until it was superseded in Con-

necticut by the Saybrook platform, in 1708. They both contain the confessions of faith, and the rules of order and discipline of the churches of New England, and also sanction and approve of the Westminster and Savoy confessions of faith. If we except Connecticut, there is throughout New England much practical neglect of some of the fundamental principles laid down in these formulas.

In Massachusetts, about one hundred and fifty churches have become Unitarian, while in Connecticut there is but one minister of that faith, and but few in the other New England states. This change in Massachusetts has been mainly attributed to the operation of what is called the "half-way covenant," and to the neglect of congregational usage, as to watching over and disciplining churches. Owing to the fact, that in early times church membership was necessary in order to become a voter, or eligible to office, there was a strong desire on the part of men not pious to enter the church. Hence an act was passed by the synod of Boston, in 1663, which recognised all baptized persons as members of the church, and their children were entitled to baptism. Still they made no profession of their faith in Christ, and did not partake of the Lord's supper. This is what is called the "half-way covenant." (See HALF-WAY COVENANT.) Thus many who were not pious were introduced into the churches, and the pure and spiritual character of these bodies being lost, many of them have never recovered from the shock thus given them; though the "half-way covenant" has long since become a dead letter, and the Trinitarian churches have all returned to their old principle of admitting to their communion only such as give evidence of piety.

"The Jews of old, (says Cotton Mather,) held that less than ten men of leisure could not form a congregation." Tertullian says, "Where there are three there is a church, although they are laity," but as seven is the least number, by which the rule of church discipline, in the eighteenth chapter of Matthew, can be reduced to practice, and for other reasons, that number has been held necessary to form a church state; but usually there is a larger number expected. Thus, in the formation of the church at New Haven, and also at other places, seven men were selected, who were called the seven pillars, and these being united by solemn covenant, they admitted others to their communion afterwards. A consociation, or a council, of the neighboring churches is called when a church is to be organized, who first proceed to examine into the religious character of those who propose thus to unite, and the reasons which exist for taking such a step. They then examine the confession of faith which they purpose to adopt, and if satisfied on these points, they organize the church with appropriate public religious exercises. A solemn covenant, to which the members assent, and by which they bind themselves to perform the duties which they owe to God and to their brethren, is considered essential to the existence of a church. The authority for this is derived from both the Old and New Testament, and also from the practice of the primitive churches as recorded by Justin Martyr, Tertullian, and Pliny.

Officers are not considered as essential to the existence of a church, but as necessary to its completeness and prosperity. By the early writers of New England, and by the Cambridge platform, the officers of the church were pastors and teachers, whose duties were distinct; ruling elders, like those of the Presbyterians; and deacons, who looked to the temporal interests of the church, and provided for the poor. For all these officers they claimed the sanction of divine authority. The duty of the pastor was "to attend to exhortation, and therein to administer a word of wisdom; and of the teacher to attend to doctrine, and therein to administer a word of knowledge." Both might administer the sacraments, and execute the censures of the church. Many of the first churches of New England, though small and poor, supported two able ministers. The first ten towns in Connecticut enjoyed the constant labors of ten ministers, making an average of one minister to fifty families, or to two hundred and sixty or seventy souls. The offices of pastor and teacher are now united, and that of ruling elder for the most part dropped.

Efforts were made at an early period, by Eliot and others, to christianize the Indians, and in 1700, there were in

New England thirty Indian churches under the pastoral care of the same number of Indian preachers.

Licentiates are those who have received a commission to preach, but have not been ordained or set apart by the imposition of hands and other ceremonies. Evangelists are those who have been ordained, and hence have power to administer the sacraments, but are not put over any particular church.

Missionaries to the heathen and those who go as pastors to remote and isolated churches, are ordained before they are sent forth. Ministers who have been previously ordained, are *installed* when they are placed over a church. In this ceremony there is no imposition of hands.

Churches are by law corporate bodies; and, in the call of a minister to become their pastor, they act separately from and generally prior to the society, or parish, which embraces both the church and those who worship with them. The call of the church, however, is not valid unless the parish assents to it. The contract of settlement is made wholly between the parish and minister, and is obligatory on them only. In the dismissal of a minister, the church is expected to call a council for that purpose, and by the dissolution of his connexion with the church, his connexion with the parish ceases also. If the church refuse to call a council, and the parish are dissatisfied, they can vote not to pay the minister, when he can bring his claims before a court of justice, who may decide whether he has been guilty of such immorality, or neglect of pastoral duties, as to amount to a violation of the contract.

The Congregationalists have founded in New England eight colleges, two theological seminaries, and a large number of high schools and academies. Besides this, they have contributed liberally to establish similar institutions in other parts of the United States.

In commencing and carrying forward the various benevolent operations of the present day, the Congregationalists of New England have had a leading and prominent agency.

The first ministers who came to New England were men of learning and piety. Most of them had been educated in the English universities, and they had been fully tried in the school of adversity. Fifteen of them had received episcopal ordination, and a number had held benefices in England. "Many of the clergy (says Trumbull) had good estates, and assisted their poor brethren and parishioners. The clergy possessed a very great proportion of the literature of the colony. They were the principal instructors of those who received an education for public life. For many years they were consulted by the legislature, in all affairs of importance, civil or religious. They were appointed committees with the governors and magistrates, to assist them in the most delicate concerns of the commonwealth." They were often sent on messages of importance to the government of Great Britain. As the churches were republics, the people were led to conform their civil institutions to the same model. The clergy taught their hearers to reject with abhorrence the divine right of kings, passive obedience and non-resistance, and to hold that all civil power is originally with the people. Says an able writer, "The pulpit has always been in this land an engine of immense power. The people are thinly scattered over a large extent of country, and accustomed to meet only on the Sabbath. This strong resource in favor of the American revolution was early seen and faithfully applied. As a body of men, the clergy were *pre-eminent* in their attachment to liberty. The pulpits of the land rang with the notes of freedom. The tongues of the hoary-headed servants of Jesus were eloquent upon the all-inspiring theme, while the youthful soldier of the cross girded on the whole armor of his country, and fought with weapons that were carnal." They preached and published sermons to excite the people, and not a few of them left for a time their parishes, to be chaplains in the army.

The most distinguished writers among the Congregational divines of New England, are John Cotton, Increase and Cotton Mather, Thomas Hooker, the two Edwardses, father and son; the former, president of Princeton, and the latter, of Union college; Hopkins, Trumbull, Bellamy, Smalley and Dwight. To these might be added a list of living authors who are exerting a great and important in-

fluence on the theology and morals of this and other nations.

There are now nine hundred and forty-three Trinitarian Congregational ministers in New England. A number also of those who are born and educated there, go abroad every year, and are settled in other parts of the United States, or sent as missionaries to foreign countries.

In twenty-seven years from the first settlement of New England, forty-three churches were formed; and in an equal number of succeeding years, eighty churches more rose into existence. The present number is one thousand and fifty-nine, exclusive of from one to two hundred Unitarian churches. The number of communicants is about one hundred and twenty thousand. Congregational churches also exist in other parts of the United States, and in connexion with missionary stations in various parts of the heathen world.

The denomination styled Congregational are Pedo-baptists. The Baptist churches are in their government Congregational, but with some modifications of the system as presented in this article, approaching Independency.

See *Robinson's Apology*; *Cotton's Power of the Keys*; *Hooker's Survey of the Sum of Church Discipline*; *Owen's Inquiry into the Nature of Churches*; *Mather's Ratio Disciplina*; *Bartlett's Model of the Primitive Congregational Way*; *Trumbull's History of Connecticut*, chs. xiii., xix.; *Neal's History of the Puritans*; *Wise's Church's Quarrel espoused*; *Cambridge and Saybrook Platforms*; *Bogue's and Bennet's History of the Dissenters*, vol. i. chap. i.; *Upham's Ratio Disciplina*; *Wisner's History of the Old South Church, in Boston*; *Hawes' Tribute to the Memory of the Pilgrims*; *Bacon's Manual*.

CONONITES; the followers of Conon, bishop of Tarsus, in the sixth century. He was a Trinitarian, and even a Tritheist, carrying too far the distinct personality. But his peculiar tenet was a scholastic distinction. Pbiloponus, his contemporary, (an Alexandrian philosopher and grammarian,) taught, that the *form*, as well as matter of all bodies, was subject to corruption. Conon, on the contrary, taught, that the body never lost its *essential form*; that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality. Such was the ingenuity of these times in multiplying sects and parties!—*Mosheim's E. H.* vol. ii. p. 150; *Williams*.

CONQUERORS. In all their tribulations the saints are *more than conquerors* through Christ; by his grace and presence they overcome them most certainly, easily and quickly; they patiently bear them, rejoice in them, and gain much advantage by them. Rom. 8: 37.—*Brown*.

CONSCIENCE; the moral sense, or that capacity of our mental constitution, by which we irresistibly feel the difference between right and wrong. As South observes, it implies a *double or joint knowledge*, namely, one of a divine law or rule, and the other of a man's own action. Conscience is the crowning faculty in man. Its peculiar office is to arbitrate and direct all our other powers and propensities, according to the will of God; and there is a certain feeling of internal violence and disorder when it dictates in this capacity are not obeyed. Its legitimate business is to prescribe that man shall be *as he ought*, and *do as he ought*. And its existence within us is an evidence for the righteousness of God, which keeps its ground amid all the disorders and aberrations to which human nature is liable. For as the existence of a regulator in a disordered watch shows the design of its maker that its movements should harmonize with time; so conscience shows the design of our Creator that all our movements should harmonize with truth and righteousness.

*The rules of conscience.* We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience. Now, in the first sense, the will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently affect the civil state, are certainly unlawful; yet, secondly, the commands of superiors, not only natural parents, but civil, as magistrates or masters, and every man's private engagements, are rules of conscience in things indifferent. 3. The examples of wise and good men may become rules of conscience; but here



it must be observed, that no example or judgment is of any authority against law; where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till inquiry has been first made concerning what the law directs.

Conscience has been considered as, 1. *Natural*, or that common principle which instructs men of all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust, a duty and a crime.

2. A *right* conscience is that which decides aright, or according to the only rule of rectitude, the law of God. This is also called a *well-informed conscience*, which in all its decisions proceeds upon the most evident principles of truth.

3. A *probable* conscience is that which, in cases which admit of the brightest and fullest light, contents itself with bare probabilities. The consciences of many are of no higher character; and though we must not say a man cannot be saved with such a conscience, yet such a conscience is not so perfect as it might be.

4. An *ignorant* conscience is that which may declare right, but, as it were, by chance, and without any just ground to build on.

5. An *erroneous* conscience is a conscience mistaken in its rule or standard of judgment.

6. A *doubting* conscience is a conscience unresolved about the nature of action; on account of the equal or nearly equal probabilities which appear for, and against each side of the question.

7. Of an *evil* conscience there are several kinds. Conscience, in regard to actions in general, is evil when it has lost more or less the sense it ought to have of the natural distinctions of moral good and evil: this is a polluted or defiled conscience. Conscience is evil in itself when it gives either none or a false testimony as to past actions; when reflecting upon wickedness it feels no pain, it is evil, and said to be seared or hardened. 1 Tim. 4: 2. It is also evil when, during the commission of sin, it lies quiet. In regard to future actions, conscience is evil if it does not startle at the proposal of sin, or consents at the commission of it.

For the right management of conscience, we should, 1. Endeavor to obtain acquaintance with the law of God, and with our own motives, tempers and lives, and frequently compare them together.

2. Furnish conscience with general principles of the most extensive nature and strongest influence; such as the supreme love of God; love to our neighbors as ourselves; and that the care of our souls is of the greatest importance.

3. Preserve the purity and sensibility of conscience.

4. Maintain the freedom of conscience, particularly against interest, passion, temper, example, and the authority of great names.

5. We should accustom ourselves to cool reflection on our past actions. See *DuRley's Analogy and Sermons*; *Stewart and Mackintosh on Moral Philosophy*; *Tillotson's Sermons*; *South's Sermons*, vol. 1, serm. 12; *Abercrombie on the Moral Feelings*; *Chalmers's Bridgewater Treatise on the Moral and Intellectual Constitution of Man*; and books under *CASUALTY*.—*Hend. Buck.*

**CONSCIOUSNESS**, the perception of what passes in a man's own mind. We must not confound the terms *consciousness* and *conscience*; for though the *Latin* be ignorant of any such distinction, including both in the word *conscientia*, yet there is a great deal of difference between them in our language. Consciousness is confined to the actions of the mind, being nothing else but that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence; conscience, of the moral nature of actions. Consciousness is a province of metaphysics; conscience, of morality.—*Hend. Buck.*

**CONSECRATION**, a devoting or setting apart any thing to the worship or service of God. The Mosaic law ordained that all the first-born, both of man and beast,

should be sanctified or consecrated to God. The whole race of Abraham was in a peculiar manner consecrated to his worship; and the tribe of Levi and family of Aaron were more immediately consecrated to the service of God. Exod. 13: 2, 12, 15. Num. 3: 12. 1 Pet. 2: 9. Besides the consecrations ordained by the sovereign authority of God, there were others which depended on the will of men, and were either to continue forever or for a time only. David and Solomon devoted the Nethinims to the service of the temple forever. Ezra 8: 20. 2: 58. Hannah, the mother of Samuel, offered her son to the Lord, to serve all his lifetime in the tabernacle. 1 Sam. 1: 11. Luke 1: 15. The Hebrews sometimes devoted their fields and cattle to the Lord, and the spoils taken in war. Lev. 27: 28, 29. 1 Chron. 18: 11. The New Testament furnishes us with instances of consecration. Christians in general are consecrated to the Lord, and are a holy race, a chosen people. 1 Pet. 2: 9. Ministers of the gospel are in a peculiar manner set apart for his service, and so are places of worship; the forms of dedication varying according to the views of different bodies of Christians; and by some a series of ceremonies has been introduced, savoring of superstition, or at best of Judaism.—*Watson.*

**CONSIDER**. God considers men, in general, by a perfect knowledge and exact observation of their works. Ps. 33: 15. He considers his people, in graciously observing and regarding their persons, prayers, and troubles, in order to deliver and bless them. Ps. 5: 1. 13: 3. 9: 13, and 25: 19. We consider Jesus Christ by thinking on, observing, and admiring his person, offices, relations, undertaking, incarnation, life, death, resurrection, and glory, and applying him to ourselves in all these respects. Heb. 3: 1. We consider ourselves when, with serious concern, and earnest care, we mark and ponder our own frailty, sinfulness, and danger of being led astray. Gal. 6: 1. We consider one another when we charitably observe our brethren's tempers, circumstances, infirmities, and temptations, that we may accordingly excite and encourage them to their duty. Heb. 10: 24.—*Brown.*

**CONSISTENTES**; a kind of penitents, who were allowed to assist at prayers, but who could not be admitted to receive the sacrament.—*Hend. Buck.*

**CONSISTORY**; a word commonly used for a council-house of ecclesiastical persons, or place of justice in the spiritual court; a session or assembly of prelates. Every archbishop and bishop of every diocese has a consistory court, held before his chancellor or commissary, in his cathedral church, or other convenient place of his diocese, for ecclesiastical causes. The bishop's chancellor is the judge of this court, supposed to be skilled in the civil and canon law; and in places of the diocese far remote from the bishop's consistory, the bishop appoints a commissary to judge in all causes within a certain district, and a register to enter his decrees, &c. Consistory at Rome, denotes the college of cardinals, or the pope's senate and council, before whom judiciary causes are pleaded, and all political affairs of importance, the election of bishops, archbishops, &c. are transacted. There is the *ordinary* consistory, which the pope assembles every week in the papal palace, and the *extraordinary*, or *secret* consistories, called together on special and important occasions. Consistory is also used among the Lutherans for a council or assembly of ministers and lawyers to regulate their affairs, discipline, &c. They are the highest Protestant ecclesiastical bodies on the continent.—*Hend. Buck.*

**CONSOLATION**. The great work of God the Holy Ghost is consolation; and it is most blessed to the souls of the truly regenerate, in whose hearts the Lord graciously carries it on by his inward spiritual refreshments, to watch and observe how the tendencies of his grace are made towards them. "He takes of the things of Christ, and showeth to them." And he it is that sheds abroad the love of God the Father in the heart, and directs the minds of his people into "the patient waiting" for Jesus Christ. So that all the acting of our faith upon either of the persons of the *Godhead* are from his sweet influences; and all the manifestations the holy and sacred Persons make to the believer, it is God the Holy Ghost teacheth the soul how to receive and enjoy. And "in this continual process of grace, he doth what the apostle prayed he

might do for the church, as "the God of hope, fill the soul with all joy and peace in believing, that they might abound in hope, through the power of the Holy Ghost." Rom. 15: 13.—*Hawker.*

**CONSTANCE**, (COUNCIL OF;) 1414—1418. The German emperor, the pope, twenty princes, one hundred and forty counts, more than twenty cardinals, seven patriarchs, twenty archbishops, ninety-one bishops, six hundred other clerical dignitaries, and about four thousand priests were present at this celebrated ecclesiastical assembly, which was occasioned by the divisions and contests that had arisen about the affairs of the church. From 1305—77, the popes had resided at Avignon; but in 1378, Gregory XI. removed the papal seat back to Rome; after his death, the French and Italian cardinals could not agree upon a successor, and so each party chose its own candidate. This led to a schism which lasted forty years. Indeed, when the emperor Sigismund ascended the throne, in 1411, there were three popes, each of whom had anathematized the two others. To put an end to these disorders, and to stop the diffusion of the doctrines of Huss, Sigismund went in person to Italy, France, Spain, and England, and (as the emperor Maximilian I. used to say, in jest, performing the part of the beadle of the Roman empire,) summoned a general council. The pretended heresies of Wickliffe and Huss were here condemned, and the latter, notwithstanding the assurances of safety given him by the emperor, was burnt, July 6, 1415; and his friend and companion, Jerome of Prague, met with the same fate, May 30, 1416. The three popes were formally deposed, and Martin V. was legally chosen to the chair of St. Peter; but instead of furthering the emperor's wishes for a reformation in the affairs of the church, he thwarted his plans, and nothing was done till the council of Basle, *which see.*—*Hend. Buck.*

**CONSTANCY**, in a general sense, denotes immutability, or invariableness. When applied to the human mind, it is a steady adherence to those plans and resolutions which have been maturely formed: the effect of which is, that a man never drops a good design out of fear, and is consistent with himself in all his words and actions.

Constancy is more particularly required of us, 1. In our devotions. Luke 18: 1. 1 Thess. 5: 17, 18. 2. Under our sufferings. Matt. 5: 12, 13. 1 Pet. 4: 12, 13. 3. In our profession and character. Heb. 10: 23. 4. In our beneficence. Gal. 6: 9. 5. In our friendships. Prov. 27: 10.—*Hend. Buck.*

**CONSTANTINE**, (surnamed the Great,) son of the emperor Constantine Chlorus and of his wife Helena, was born A. D. 274. On the death of his father, he was chosen emperor by the soldiery in 306. Galerius, however, would not allow him the title of *Augustus*, and gave him that of *Cæsar* only; but having taken possession of the countries which had been subject to his father, viz. Gaul, Spain, and Britain, and overcome the Franks, he turned his arms against Maxentius, vanquished his army under the walls of Rome, and was declared by the senate *Augustus* and *Pontifex Maximus*. It was in this campaign in Italy that he is said to have seen a flaming cross in the heavens, beneath the sun, bearing this inscription: *In hoc signo vinces*, i. e. "By this sign thou shalt conquer;" and on the same authority it is stated that Christ himself appeared to him the following night, and ordered him to take for his standard an imitation of the fiery cross which he had seen. He accordingly caused a standard to be made in this form, which was called the *labarum*. In 313, he published the memorable edict of toleration in favor of the Christians. By this, every one was allowed to embrace the religion most agreeable to his own mode of thinking, and all the property that had been taken from the Christians during the persecutions was restored to them. They were also made eligible to public offices. This edict has accordingly been regarded as marking the triumph of the cross, and the downfall of paganism.

Having defeated Licinius, who showed a mortal hatred to the Christians, Constantine became sole head of the Eastern and Western empires, in 325; the year noted for the œcumenical council which he convened at Nice, in Bithynia, and which he attended in person, for the purpose of settling the Arian controversy. Towards the close of his life, he favored the Arians, to which he was induced by

Eusebius, of Nicomedia, in consequence of which he banished many orthodox bishops. Though he professed Christianity, he was not baptized till he fell sick in 337, in which year he died in the vicinity of Nicomedia, after a reign of thirty-one years.

Whatever may have been the true character of Constantine's conversion to the Christian faith, its consequences were of vast importance both to the empire and to the church of Christ. It opened the way for the unobstructed propagation of the gospel to a wider extent than at any former period of its history. All impediments to an open profession of Christianity were removed, and it became the established religion of the empire. Numerous, however, in various points of view, as were the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity; and the kingdom of Christ in a great measure converted into a kingdom of this world.—*Hend. Buck.*

**CONSTANTINE**, (called also *Sylvanus*;) an eminent reformer and martyr of the seventh century, and the founder of the sect of Paulicians. He was born in Mananalis, an obscure town in the vicinity of Samosata. His conversion is thus related: A Christian deacon, who had been a prisoner among the Mahometans, about the year 660, returning from Syria, was entertained by Constantine. From this stranger, Constantine received the precious gift of the New Testament in its original language, which even at this early age was so concealed from the people, that Peter Siculus, to whom we owe most of our information on the history of the Paulicians, tells us the first scruples of a Catholic, when he was advised to read the Bible, was, "It is not lawful for us, profane persons, to read those sacred writings, but for the priests only." Indeed, the gross ignorance which pervaded Europe at that time, rendered the generality of the people incapable of reading that or any other book; but even those who could read were dissuaded by their religious guides. Constantine, however, made the best use of his present: he studied the New Testament with unwearied assiduity, and more particularly the writings of the apostle Paul, from which he endeavored to deduce the system of doctrine and worship divinely revealed. "He investigated the creed of primitive Christianity," says Gibbon, "and whatever might be the success, a Protestant reader will applaud the spirit of the inquiry." The knowledge thus attained, Constantine gladly communicated to others around him. A Christian church was collected. Several individuals rose among them qualified for the work of the ministry, new churches were formed, and Christianity, in its primitive simplicity and power, was widely diffused through Armenia, Pontus, and Cappadocia. (See *PAULICIANS*.)

Constantine, who had assumed or received the name of *Sylvanus*, was at length seized at Colonia by the arm of persecution. By a refinement of cruelty, he was placed before a line of his disciples, who were commanded, as the price of their own pardon and the proof of their repentance, to massacre their spiritual father. They turned aside from the impious office; the stones dropped from their filial hands, and of the whole number only one man, named *Justus*, could be found base enough to become his executioner. Thus, after the evangelical labors of twenty-seven years, this venerable leader of the Paulician churches fell a martyr to the truth of the gospel.—*Jones's His. Chris. Church*, p. 239.

**CONSTANTINOPLE**, the metropolis of the extensive empire of European Turkey, is situated at the confluence of the Bosphorus with the sea of Marmora, and stands on the site of the ancient Byzantium. Constantine, sensible of the great advantages of its position, fixed his residence here in 330, in preference to Rome. It became afterwards the capital of the Greek empire, and was in the meridian of its glory in the time of the crusades. The whole circuit of the city is about twelve miles. Its external appearance is magnificent; palaces, mosques, seraglios, domes, turrets, and spires, tower one above another. The magic of the prospect, however, disappears on entering the city,

for the streets are narrow and crooked, and the houses small, and built of wood, brick, and mud. The number of mosques here has been stated at more than three hundred, many of which are composed of marble and covered with lead, serving to create a greater contrast to the wretched appearance of the streets and inhabitants. The grand mosque of St. Sophia, a view of which is here presented, is the most renowned of the public buildings. It



was formerly a Greek church, dedicated to the Holy Wisdom, or Sancta Sophia, and was built by the emperor Justinian. The plague has frequently committed great ravages in Constantinople, and the germs of the malady will remain there as long as the carelessness and fanaticism of the people continue. The Turks commonly designate Constantinople by the name of Stamboul, or Istantboul, which is a Romaine appellation, signifying "the City."

**CONSTELLATION**; a cluster of stars. About three thousand visible stars are classed into fifty-nine constellations, twelve of which are in the zodiac, or middle region of the firmament, twenty-three in the north part, and twenty-four in the south. Isa. 13: 10.—*Brown*.

**CONSTITUTION**; in the Roman church, a decree of the pope in matters of doctrine. In France, however, this name has been applied, by way of eminence, to the famous bull *Unigenitus*: which see.—*Hend. Buck*.

**CONSTITUTIONS, APOSTOLIC.** (See **APOSTOLIC.**)

**CONSUBSTANTIALISTS.** This term was applied to the orthodox, or Athanasians, who believed the Son to be of the same substance with the Father; whereas the Arians would only admit the Son to be of like substance with the Father.—*Watson*.

**CONSUBSTANTIATION**; a tenet of the Lutheran church respecting the presence of Christ in the Lord's supper. Luther denied that the elements were changed after consecration, and therefore taught that the bread and wine indeed remain; but that together with them, there is present the substance of the body of Christ, which is literally received by communicants. As in red-hot iron it may be said, two distinct substances, iron and fire, are united, so is the body of Christ joined with the bread. Some of his followers, who acknowledged that similes prove nothing, contented themselves with saying that the body and blood of Christ are really present in the sacrament in an inexplicable manner. (See **LORD'S SUPPER.**)—*Watson*.

**CONTEMN.** A vile person is rightly *contemned* when we shun intimacy with him, and prefer the meanest of the saints to him. Ps. 15: 4. The glory of Moab was *contemned* when their wealth, power, and honor were rendered despicable. Isa. 16: 14.—*Brown*.

**CONTEMPLATION**; studious thought on any subject; continued attention. "Monks and mystics consider contemplation as the highest degree of moral excellence; and

with them a silent spectator is a divine man;" but it is evident we are not placed here only to think. There is something to be done as well as to contemplate. There are duties to be performed, offices to be discharged; and if we wish to be happy in ourselves, and useful to others, we must be *active* as well as *thoughtful*.—*Baxter's Saint's Rest; Natural History of Enthusiasm; Hend. Buck*.

**CONTENTION**, is either *sinful*, when, with carnal affections, we strive with one another, (Prov. 13: 10;) or *lawful*, when we eagerly promote that which is good, notwithstanding great opposition. 1 Thes. 2: 2. We contend earnestly for the faith when, notwithstanding manifold suffering and danger, we are strong in the faith of God's truth contained in his word; zealously profess and practise it, and excite others to do so, and exert ourselves to promote the censure of scandalous and heretical persons. Jude 3.—*Brown*.

**CONTENTMENT**, is a disposition of mind in which our desires are confined to what we enjoy without murmuring at our lot, or wishing ardently for more. It stands opposed to envy, (James 3: 16;) to avarice, (Job. 13: 5;) to pride and ambition, (Prov. 13: 10;) to anxiety of mind, (Matt. 6: 25, 34;) to murmurings and repinings. 1 Cor. 10: 10. Contentment does not imply unconcern about our welfare, or that we should not have a sense of any thing uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavors to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or use unlawful efforts to better ourselves; but that we acquiesce with, and make the best of our condition, whatever it be. Contentment arises not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Motives to contentment arise from the consideration of the rectitude of the divine government, (Ps. 97: 1, 2;) the benignity of the divine providence, (Ps. 145;) the greatness of the divine promises, (2 Pet. 1: 4;) our own unworthiness, (Ge. 32: 10;) the punishments we deserve, (Lam. 3: 39, 40;) the reward which contentment itself brings with it, (1 Tim. 6: 6;) the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state, Rom. 5: 2. See *Barrow's Works*, vol. iii. ser. 5, 6, 7, 8, 9; *Burrows on Contentment*; *Watson's Art of ditto*; *Hale's Contentment*, p. 59; *Mason's Christian Morals*, vol. i. ser. 2; *Dwight's Theology*, ser. cxxix.—*Hend. Buck*.

**CONTINENCY**, is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continence.—Chastity requires no effort, because it may result from constitution; whereas continency appears to be the consequence of a victory gained over ourselves. The term is most usually applied to men, as chastity is to women. (See **CHASTITY.**)—*Hend. Buck*.

**CONTINGENT**; any thing that happens without a foreknown cause, commonly called accidental. An event not come to pass is said to be contingent, which either may or may not be; what is already done, is said to have been contingent, if it might or might not have been. What is contingent or casual to us, is not so with God. As effects stand related to a second cause, they are many times *contingent*; but as they stand related to the first cause, they are acts of God's counsel, and directed by his wisdom.—*Hend. Buck*.

**CONTRADICTION.** The contradiction of sinners, which Christ endured, was the entire series of objections, evasions, reproaches, taunts, blasphemies, and political opposition to his doctrines and miracles. Heb. 12: 3.—*Brown*.

**CONTRARY.** Grace and corruption in the saints are *contrary*; their nature, quality, and exercise are destructive of one another. Gal. 5: 17. We walk *contrary* to God, doing what is abominable to his nature, and opposite to his law; and he walks *contrary* to us, in fearfully punishing us for our sin. Lev. 26: 27, 28. The ceremonial law was *contrary* to men; it laid heavy burdens on them, presented their guilt to them, and of itself could do them no good, and was a means of excluding the Gentiles from the church of God. Col. 2: 14.—*Brown*.

**CONTRITE.** This word signifies beaten or brused, as with hard blows, or a heavy burden; and so in Scripture language imports one whose heart is broken and wounded for sin, in opposition to the heart of stone. Is. 66: 2. Ps. 51: 17. 57: 15.

The evidences of a broken and contrite spirit are, 1. Deep conviction of the evil of sin.—2. Humiliation under a sense of it. Job 43: 5, 6.—3. Pungent sorrow for it. Zech. 12: 10.—4. Ingenuous confession of it. 1 John 1: 9.—5. Prayer for deliverance from it. Ps. 140. Luke 18: 13.—6. Susceptibility of good impressions. Ezek. 11: 19.—*Hend. Buck.*

**CONTROVERSY,** (RELIGIOUS,) is good or evil, according to the principles which it upholds, the purpose in which it originates, the object to which it is applied, and the temper with which it is conducted. If it spring from a mere spirit of contention; from desire of victory, not love of truth; or from stubbornness that will not be brought into captivity to the obedience of Christ, Christianity will not acknowledge it for her own. If it be employed on questions unbefitting human disputation; questions inaccessible to our finite understandings, unnecessary or unimportant in their issue, and only tending to perpetuate strife, or to unsettle the minds of men, then it is also unworthy of the Christian character. Nor is it void of offence, when, however sound in its principles, however important its subject, however irrefragable its argument, it is made the vehicle of personal malignity; when it is carried on with a spirit that rends asunder the social ties, and exasperates, instead of endeavoring to soften, the irritable feelings, which, even in its mildest aspect, it is but too apt to excite.

But these evil consequences, which flow from the abuse of controversy, and from causes by no means necessarily connected with religious discussion, ought not to deter us from its proper use, when truth requires its aid. Controversy is worse than useless if it have no better end in view than a display of mental superiority, or the self-gratification which, to minds of a certain cast, it appears to afford. For, as in secular disputes it is the legitimate end of warfare, to produce peace, so, in religious polemics, the attainment of unanimity ought to be the main object. War is waged, because peace cannot be obtained without it. Religious controversy is maintained, because agreement in the truth is not otherwise to be effected. When this necessity is laid upon us, we do but acquit ourselves of an indispensable duty in defending the charge committed to our care by the use of those weapons with which the armory of the divine word supplies us. See *Van Mildert's Bampton Lect.; Works of Robert Hall*, vol. ii. p. 52, and 447.—*Hend. Buck.*

**CONVENT.** (See **ABBEY**; **MONASTERY**; **MONK**.)

**CONVENTICLE;** a private assembly, or meeting for religious purposes. The word is a diminutive of **convent**, denoting properly a cabal, or secret assembly of a part of the monks of a convent, to make a party in the election of an abbot. The name was first given as an application of reproach to the religious assemblies in the time of Wickliffe, and was afterwards applied to the illegal meetings of the Non-conformists. In some of the preceding reigns, several statutes were made for the suppression of conventicles; but by 1st William and Mary, it is ordained that dissenters may assemble for the performance of religious worship, provided their doors be not locked, barred, or bolted. The word, in strict propriety, denoting an unlawful assembly, cannot be justly applied to the assembling of persons in places certified, or licensed according to law.—*Hend. Buck.*

**CONVERSATION.** Conversation was held by the Orientals in the gate of the city. Accordingly, there was an open space near the gate, which was fitted up with seats for the accommodation of the people, Gen. 19: 1; Psalm 69: 12. Those who were at leisure occupied a position on these seats, and either amused themselves with witnessing those who came in and went out, and with any trifling occurrences that might offer themselves to their notice, or attended to the judicial trials, which were commonly investigated at public places of this kind, namely the gate of the city, (Gen. 19: 1; 31: 20; Psalm 26: 4, 5; 69: 12; 127: 5. Ruth 4: 11; Isa. 14: 31;) or held intercourse by conversation. Promenading, so fash-

ionable and so agreeable in colder latitudes, was wearisome and unpleasant in the warm climates of the East, and this is probably one reason why the inhabitants of those climates preferred holding intercourse with one another, while sitting near the gate of the city, or beneath the shade of the fig-tree and the vine, 1 Sam. 22: 6; Micah 4: 8. The formula of assent in conversation was, *Thou hast said, or, Thou hast rightly said.* We are informed by the traveller Aryda, that this is the prevailing mode of a person's expressing his assent or affirmation to this day, in the vicinity of mount Lebanon, especially where he does not wish to assert any thing in express terms. This explains the answer of the Savior to the high-priest Caiaphas in Matt. 26: 64, when he was asked whether he was the Christ, the Son of God, and replied, *Thou hast said.*

The English word *conversation* has now a more restricted sense than formerly; and it is to be noted that in several passages of our translation of the Bible, it is used to comprehend our whole conduct.

When do modern Christians converse as did holy men of old, and especially as in the primitive times of the gospel, on the glorious works, wisdom and ways of God; on the love of the Savior; the privileges of the saints; the affecting vicissitudes of Christian experience; the state, progress, decay, or revival of religion; the diffusion of the gospel; and the fulness of its promises and blessings? Why do they not more habitually and freely interchange their sentiments on all that concerns the Christian's heavenly warfare, and is connected with his present and eternal destination? The reason is, they do not cultivate heavenly mindedness as they ought: they do not walk humbly and closely with God. It is in secret meditation and prayer, those graces are to be nourished which enrich the soul, which shed a holy radiance on the character, and open the lips in instruction, edification, and comfort. *A good man out of the good treasure of his heart bringeth forth good things.* In the society of such, conversation is found an eminent means of grace.—*Chris. Obs.; Watson.*

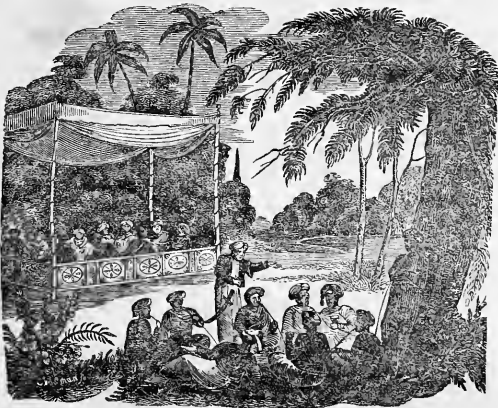
**CONVERSION;** a change which consists in the renovation of the heart and life, or a *turning* from the power of sin and Satan unto God, (Acts 26: 18,) and is produced by the influence of divine grace on the soul. Sometimes it is put for *restoration*, as in the case of Peter, Luke 22: 32. The instrumental cause of conversion is usually the ministry of the word; though sometimes it is produced by reading, by serious and appropriate conversation, sanctified afflictions, &c. "Conversion," says the great Charlock, "is to be distinguished from regeneration thus:—Regeneration is a spiritual change; conversion is a spiritual motion: in regeneration there is a power conferred; conversion is the exercise of this power; in regeneration there is given us a principle to turn; conversion is our actual turning. In the covenant, God's putting his Spirit into us is distinguished from our walking in his statutes from the first step we take in the way of God, and is set down as the cause of our motion, Ezek. 36: 27. In renewing us, God gives us a power; in converting us, he excites that power. Men are naturally dead, and have a stone upon them: regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man as motion is to a lively body. A principle of activity will produce action. In regeneration, man is wholly passive; in conversion, he is active. The first reviving us is wholly the act of God, without any concurrence of the creature; but after we are revived, we do actively and voluntarily live in his sight. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle: from this principle all the acts of believing, repenting, mortifying, quickening, do spring. In all these a man is active; in the other he is merely passive." Conversion evidences itself by ardent love to God, (Psalm 73: 25;) delight in his people, (John 13: 35;) attendance on his ordinances, (Psalm 27: 4;) confidence in his promises, (Psalm 9: 10;) abhorrence of self, and renunciation of the world, (Job 43: 5, Jam. 4: 4;) submission to his authority, and uniform obedience to his word, Matt. 7: 20. See **CALLING**, **REGENERATION**.—*Hend. Buck.*

**CONVERT;** a person who is converted. In a monastic



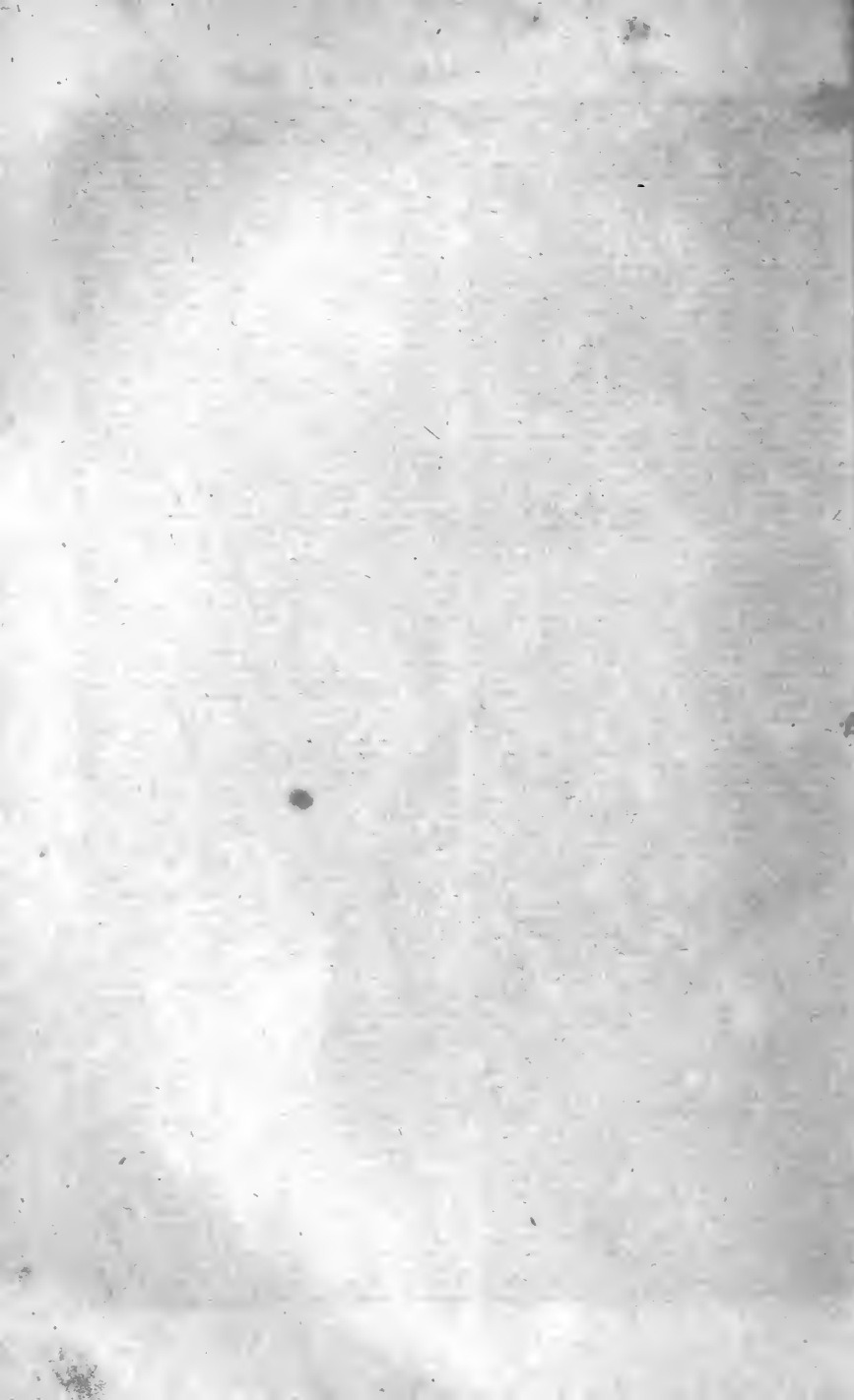
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sense, converts are lay friars, or brothers admitted for the service of the house, without orders, and not allowed to sing in the choir.—*Hend. Buck.*

**CONVICTION**, in general, is the assurance of the truth of any proposition. In a religious sense, it is the first degree of repentance, and implies an affecting sense that we are guilty before God; that we can do nothing of ourselves to gain his forfeited favor; that we deserve and are exposed to the wrath of God; that sin is very odious and hateful, yea, the greatest of evils.

There is a *natural* and just conviction which arises from natural conscience, fear of punishment, moral suasion, or alarming providences, but which is not of a permanent nature. *Saving* conviction is a work of the Spirit, as the cause; though the conscience, the law, the gospel, or affliction, may be the means, John 16: 8, 9.

Convictions of sin differ very much in their degree and pungency, in different persons. It has been observed that those who suffer the most agonizing sensations are such as never before enjoyed the external call of the gospel, or were favored with the tuition of religious parents, but have neglected or notoriously abused the means of grace. To these, conviction is often sudden, and produces that horror and shame which are not soon overcome; whereas those who have sat under the gospel from their infancy, have not often such alarming convictions, because they have already some notion of these things, and have so much acquaintance with the gospel as administrators to a believing heart, immediate comfort. As it is not, therefore, the constant method of the Spirit to convince in one way, it is improper for any to distress themselves because they are not, or have not been tormented almost to despair: they should be rather thankful that the Spirit of God has dealt tenderly with them, and opened to them the genuine source of consolation in Christ. It is necessary, however, to observe, that, in order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, is the same in nature.

Evangelical conviction differs from legal conviction thus: *legal* arises from a consideration of the divine law, God's justice, power, or omniscience; *evangelical*, from God's goodness and holiness as seen in the cross of Christ, and from a disaffection to sin; legal conviction still conceits there is something remaining good; but evangelical is sensible there is no good at all: legal wishes freedom from pain; evangelical from sin: legal hardens the heart; evangelical softens it; legal is only temporary; evangelical lasting.—*Hend. Buck.*

**CONVOCAATION**; an assembly of persons for the worship of God. Lev. 23. Numb. 28. Exod. 22: 16. An assembly of the clergy for consultation upon matters ecclesiastical.

As the parliament in England consists of two distinct houses, so does this convocation. The one called the upper house, where the archbishops and bishops sit severally by themselves; the other, the lower house, where all the rest of the clergy are represented by their deputies. The inferior clergy are represented by their proctors, consisting of all the deans and archdeacons; of one proctor for every chapter, and two for the clergy, of every diocese—in all, one hundred and forty-three divines, viz. twenty-two deans, fifty-three archdeacons, twenty-four prebendaries, and forty-four proctors of the diocesan clergy. The lower house chooses its prolocutor, who is to take care that the members attend, to collect their debates and votes, and to carry their resolutions to the upper house. The convocation is summoned by the king's writ, directed to the archbishop of each province, requiring him to summon all bishops, deans, archdeacons, &c. The power of the convocation is limited by a statute of Henry VIII. They are not to make any canons, or ecclesiastical laws, without the king's license; nor, when permitted, can they put them in execution but under several restrictions. They have the examining and censuring all heretical and schismatical books and persons, &c.; but there lies an appeal to the king in chancery, or to his delegates. The clergy in convocation, and their servants, have the same privileges as members of parliament. In 1665, the convocation of the clergy gave up the privilege of taxing them-

selves to the house of commons, in consideration of their being allowed to vote at the election of members for that house. Since that period, they have been seldom allowed to do any business; and are generally prorogued from time to time till dissolved, a new convocation being generally called along with a new parliament.—*Hend. Buck.*

**CONVULSIONISTS**; a term originally applied to such persons as were the subjects of convulsive fits, of which they were said to be cured by visiting the tomb of the Abbé Paris, a celebrated zealot among the Jansenists; and afterwards given to those in France whose fanaticism or imposture caused them to work themselves up into the strangest agitations and convulsions, during which they received wonderful visions and revelations, and abandoned themselves to the most extravagant antics that ever were exhibited by idiot or madman. They threw themselves into the most violent contortions of body, rolled about on the ground, imitated birds, beasts, and fishes, and at last when they had completely spent themselves, went off in a swoon. The greater number were of the female sex, who, like the dervishes, spun themselves round on one heel, and frequently presented themselves to the spectators in very indecent attitudes. Pinault, an advocate, who belonged to the Convulsionists, maintained that God had sent him a peculiar kind of fits by which to humble his pride. During these fits, he always barked like a dog. Though it is now more than a century since these disgusting scenes first came into notice in France, they have more or less continued till the present time. It is seldom, indeed, that they have been exhibited in Paris since the middle of the last century; but in country places, such as Forez, Pontoise, &c., they occasionally occur, when the cunning priests know how to make them tell on the credulity of the vulgar, and thus render them subservient to the interests of Roman superstition.—*Hend. Buck.*

**COOK, (JOSEPH,)** a minister of the gospel in South Carolina, was born of pious parents in the city of Bath, England, and called by divine grace at an early age under the ministry of the celebrated Whitefield. Being introduced by him to lady Huntingdon, and giving clear evidence both of a sound conversion and ministerial gifts, he was placed in her college at Trevecla in South Wales. Here he was highly esteemed, and his progress in study, as well as usefulness in preaching, was uncommonly great. In 1771, he was sent to Margate in company with Mr. Aldrich, and afterwards to Dover, where his ministry was blessed in a signal manner. Two years after, he was one among others who offered themselves for a mission in North America, and was accepted. On arriving in the southern colonies, he commenced his labors as an itinerant, but soon after settled at Dorchester, eighteen miles from Charleston. In 1776, he embraced the sentiments of the Baptists, and was baptized at Santee, and a few days afterwards ordained, and settled over the Baptist church at Euhaw. During the war he lost all his property. After its conclusion, he labored a number of years with much success, and fell a victim to his self-denying exertions, in September, 1790. Mr. Cook's mental powers were good and improved by education; his conversation was free and engaging; his preaching zealous, orthodox, and experimental. His talents were of the persuasive kind, so that at the end of his sermons he frequently left his audience in tears. He was greatly endeared to his people, from whom he was taken in the midst of his rising eminence and usefulness, at the age of forty. His end was peace. When informed, a short time before his death, that the Lord's supper would be administered to his people the next Sabbath, he replied, "Next Sabbath, while you are feasting below, I shall be at the banquet above."—*Benedict's History of the Baptists*, vol. ii. 250.

**COOPER, (WILLIAM,)** a minister of Boston, Mass. was a native of that city. Being early impressed by the truths of religion, and delighting in the study of the Scriptures, he passed through the temptations of youth without a blemish upon his character. Soon after he graduated at Harvard university, the eminence of his qualifications as a minister attracted the attention of the church in Brattle street, Boston, and he was invited to be colleague pastor with Mr. Colman. At his own request, his ordination was

delayed for a year until May 23, 1716, when he was inducted into the sacred office. From this period to that of his death, his ministerial gifts, graces, and usefulness seemed constantly to increase, and the more he was known, the more he was esteemed, loved, and honored. In the year 1737, he was chosen president of Harvard college; but he declined the honorable trust. He died December 13, 1743, aged 49.

He was an eminent instrument and promoter of the great revival of religion, which occurred towards the close of his life. With a heart overflowing with joy he declared, that "since the year 1740, more people had sometimes come to him in concern about their souls in one week, than in the preceding twenty-four years of his ministry." To these applicants he was a most judicious and affectionate counsellor and guide. In the private walks of life he displayed the combined excellencies of the gentleman and Christian. He had but little warning of the approach of death; but in the lucid intervals of his disease he was enabled to declare, that he rejoiced in God his Savior. He published a number of sermons.—*Colman's Funeral Sermon; Panoplist*, ii. 537—549; *Collec. Hist. Soc. x. 187; Eliot; Allen*.

COOPER, (SAMUEL, D. D.) minister in Boston, son of the preceding, was born March 28, 1725. He exhibited early marks of genius. His mind was deeply impressed by religious truth. He was graduated at Harvard college, in 1743, and devoted himself to the study of divinity. At the age of twenty years he was invited by the congregation in Brattle street, Boston, to succeed his father as colleague with Dr. Colman. In this office, he was ordained May 21, 1746, thirty years after the ordination of his father. He did not disappoint the hopes of his friends. His reputation increased, and he soon became one of the most popular preachers in the country. After a ministry of thirty-seven years, he died of the apoplexy, December 29, 1783, aged fifty-eight.

Dr. Cooper was very distinguished in the sacred office. His sermons were evangelical and perspicuous, and unequalled in America for elegance and taste. Delivering them with energy and pathos, his eloquence arrested attention and warmed the heart. In his prayers, which were uttered with humility and reverence, there was a grateful variety; and, as they were pertinent, scriptural, and animated with the spirit of devotion, they were admirably calculated to raise the souls of his fellow worshippers to God. His presence in the chambers of the sick was peculiarly acceptable, for he knew how to address the conscience without offence, to impart instruction, to soothe, and to comfort. His attention was not confined to theology; but he made himself acquainted with other branches of science, and was one of the most finished classical scholars of his day. His friendship to literature induced him, after the destruction of the library of Harvard college by fire, to exert himself to procure subscriptions to repair the loss. In 1767, he was elected a member of the corporation, in which office he continued until his death. He was an active member of the society for propagating the gospel among the aborigines of America. Most sincerely attached to the cause of civil and religious liberty, he was among the first of those patriots, who took a decided part in opposition to the arbitrary exactions of Great Britain. He was one of the foremost in laying the foundation of the American Academy of Arts and Sciences, and was chosen its first vice-president in the year 1780. In his last illness he informed his friends, that he was perfectly resigned to the will of heaven; that his hopes and consolations sprang from a firm belief of those truths, which he had preached to others; and that he wished not to be detained any longer from that state of perfection and felicity, which the gospel had opened to his view.

Besides his political writings, which appeared in the journals of the day, he published many discourses.—*Clarke's Funeral Sermon; American Herald, January 19, 1784; Continental Journal, January 22; Holmes; Thatcher's Cent. Disc; Eliot; Allen*.

COOS; an island in the Grecian Archipelago, at a short distance from the south-west point of Lesser Asia, 1 Mac. 15: 23. Paul passed it in his voyage to Jerusalem, Acts 24: 1. It is now called Stancora or Lango. It is thought

by some to be the same as the Hebrew *Koa*, called by the Greeks *Coon*, and *Coos*. The Coan vests, which probably were not unlike our gauzes, or transparent muslins, are alluded to by Horace and Tibullus.—*Calmet*.

COPINISTS; a sort of *Universaldists*, who are said to have denied the resurrection of the body.—*Williams*.

COPOLÆ; (undertakers, grave-diggers, &c.) an order of persons instituted in the fourth century, to see to the decent burial of the dead; and thence entitled partly to the same privileges as the clergy.—*Broughton's Dict.; Williams*.

COPONIUS; the first governor of Judea, established by Augustus, after the banishment of Archelanus to Vienna, in France.—*Calmet*.

COPPER, (Heb. *nehesh*.) Anciently, copper was employed for all the purposes for which we now use iron. Arms, and tools for husbandry and the mechanic arts, were all of this metal for many ages. Job speaks of bows of copper, (Job 20: 24;) and when the Philistines had Samson in their power, they bound him with fetters of copper. Our translators indeed say "brass;" but under that article their mistake is pointed out. In Ezra 8: 27, are mentioned "two vessels of copper, precious as gold." The Septuagint renders it *skewē chalkou ilontos*; the Vulgate and Castello, following the Arabic, "*vasa aris fulgentis*;" and the Syriac, "vases of Corinthian brass." It is more probable, however, that this brass was not from Corinth, but a metal from Persia or India, which Aristotle describes in these terms: "It is said that there is in India a brass so shining, so pure, so free from tarnish, that its color differs nothing from that of gold. It is even said that among the vessels of Darius there were some respecting which the sense of smelling might determine whether they were gold or brass." Bochart is of opinion that this is the *chasmal* of Ezekiel 1: 27, the *chalkolithanon*, of Rev. 1: 15, and the *electrum* of the ancients.

Mr. Harmer quotes from the manuscript notes of Sir John Chardin a reference to a mixed metal in the East, and highly esteemed there; and suggests that this composition might have been as old as the time of Ezra, and be brought from those more remote countries into Persia, where these two basins were given to be conveyed to Jerusalem. Ezekiel (27: 13,) speaks of the merchants of Javan, Jubal, and Meshech, as bringing vessels of *nehesh* (copper) to the markets of Tyre. According to Bochart and Michaelis, these were people situated towards mount Caucasus, where copper mines are worked at this day. (See BRASS.)—*Watson*.

COPTI, or COPTS; a name given to the natives of Egypt belonging to the Jacobite or Monophysite sect, and is a term of Arab formation, manifestly a corruption of the Greek *Agyptos*. The Jacobites, who were of pure Egyptian blood, and far more numerous than their adversaries, the Melkites (Greeks in faith as well as in origin,) having been persecuted as heretics by the Greek emperor, were willing to submit to the arms of Amru-bn-el-âas, the Arabian commander, who granted to them immunities which they had not previously possessed, and protected their church from the encroachments of the Constantinopolitan see. But the Copts soon found that their privileges would be of little avail under oppressive or fanatical princes. Their wealth, numbers, and respectability rapidly declined; and, though rarely intermarrying with their conquerors, and preserving their features, manners, and religion unaltered, they soon lost their language, which had resisted the influence of a Grecian court for so many ages. Though studied and used as a learned language till the present time, it appears to have been little or at all spoken as early as the tenth century.

In person and features, the Copts differ much from the other natives of Egypt, and are evidently a distinct race—an intermediate link in the chain which connects the negro with the fairer tribes to the north and south of the tropics, strongly resembling the Abyssinians, who, though extremely dark, are much paler than the genuine negroes. Dark eyes, aquiline noses, and curled hair, are the usual characteristics of both nations; and the mummies which have been examined, show the resemblance of the modern Copts to their ancestors. At the highest calculation, they do not at present amount to more than



between four hundred thousand and five hundred thousand souls. They have good capacities, and generally have the Turkish taxes, finances, &c., in their hands.

The Copts have a patriarch, who resides at Cairo; but he takes his title from Alexandria. He has no archbishop under him, but eleven or twelve bishops. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, St. Macarius, who have each their monasteries. Besides the orders of priests, deacons, and subdeacons, the Copts have likewise archimandrites, or abbots, the dignity whereof they confer with all the prayers and ceremonies of a strict ordination. By a custom of six hundred years' standing, if a priest elected bishop be not already archimandrite, that dignity must be conferred on him before episcopal ordination. The second person among the clergy, after the patriarch, is the titular patriarch of Jerusalem, who also resides at Cairo. To him belongs the government of the Coptic church during the vacancy of the patriarchal see. To be elected patriarch, it is necessary the person have lived all his life in continence. To be elected bishop, the person must be in the celibate; or, if he have been married, it must not be above once. The priests and inferior ministers are allowed to be married before ordination; but not forced to it, as some have observed. They have a great number of deacons, and even confer the dignity frequently on their children. None but the lowest rank among the people commence ecclesiastics, whence arises that excessive ignorance found among them; yet the respect of the laity towards the clergy is very extraordinary. The monastic life is in great esteem among them: to be admitted into it, there is always required the consent of the bishop. The religious Copts, it is said, make a vow of perpetual chastity; renounce the world, and live with great austerity in deserts; they are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground; and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.—*Hend. Buck.*

COPTIC VERSION. (See BIBLE VERSIONS.)

COR, or CROMER; a measure equal to ten ephahs, or seventeen thousand four hundred and sixty-eight solid inches, which is forty-four solid inches more than the English quarter. Ezek. 45: 14.—*Brown.*

CORAL; (*ramuth*, Job 28: 18; Ezekiel 17: 16;) a hard, cretaceous, marine production, resembling in figure the

with most of the oriental renderings: and I see no reason to deviate from it."—*Watson.*

CORBAN; a gift, a present made to God, or to his temple. The Jews sometimes swore by corban, or by gifts offered to God, Matt. 23: 18. Theophrastus says, that the Tyrians forbade the use of such oaths as were peculiar to foreigners, and particularly of corban; which, Josephus informs us, was used only by the Jews. Our Savior reproaches the Jews with cruelty towards their parents, in making a corban of what should have been appropriated to their use. Matthew expresses this reply from children to their parents: "It is a gift—whatsoever thou mightest be profited by me," i. e. I have already devoted to God that which you request of me. Is not the idea to this effect: "that succor which you request of me is already devoted to God; therefore I cannot profane it by giving it to you, although you are my parent, and such might be my duty?"—Now, this might take place in particular articles, without the child's whole property being so devoted; or it might be a pretence to put off the soliciting parent for the time. This the Jewish doctors esteemed binding; yet easily remitted. The form of the vow is in express terms mentioned in the Talmud; and though such a vow is against both nature and reason, yet the Pharisees, and the Talmudists, their successors, approve it. To facilitate the practice of these vows, so contrary to natural duty, to charity and religion, to confirm and increase the superstition of their people, the Jewish doctors did not require them to be pronounced in a formal manner; it was of little consequence whether the word corban were mentioned, though this was most in use, provided something was said which came near it. They permitted even debtors to defraud their creditors, by consecrating their debt to God; as if the property were their own, and not rather the right of their creditor.—*Calmet.*

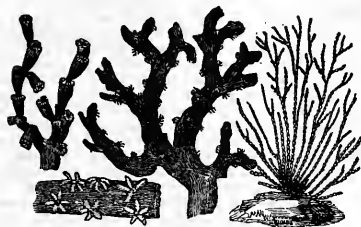
CORD. To put cords about one's reins, to gird one's self with a cord, was a token of sorrow and humiliation, Job 12: 18. 1 Kings 20: 31, 32. "The cords of sin," (Prov. 5: 22,) are the consequences of crimes and bad habits: bad habits are, as it were, indissoluble bands, from which it is almost impossible to extricate ourselves. To stretch a line or cord about a city, signifies, to ruin it, to destroy it entirely, to level it with the ground, Lam. 2: 8. The cords extended in setting up tents furnish several metaphors, Isa. 33: 20. Jer. 10: 20.—*Calmet.*

CORDELIER; a Franciscan, or religious of the order of St. Francis. The denomination *Cordelier* is said to have been given in the war of St. Lewis against the infidels, wherein the friars minor having repulsed the barbarians, and that king having inquired their name, it was answered, they were people *cordeliez*, "tied with ropes;" alluding to the girdle of rope or cord, tied with three knots, which they wore as part of their habit.—*Hend. Buck.*

CORDICOLES, or CORDIA-LATRAS; a society of Catholic devotees, who professed to worship "the sacred heart of Jesus, and the heart of Mary," his virgin mother. M. Grégoire (in his "Histoire des Sectes Religieuses") has written what he calls "an Historical Critique" on this sect, which is full of blunders. M. de Fumel, a French bishop, however, published two volumes in twelves, on "Devotion to the Sacred Heart of Jesus," which was followed by several other works in French and Italian on the same subject, about the middle of the last century; and the sect spread, as might be expected, into Naples, Sardinia, and Spain, notwithstanding several checks from the ecclesiastical authorities, and from the more sober and intelligent divines of the Catholic communion.—*Grégoire's History*, tome i. pp. 333—370;—*Williams.*

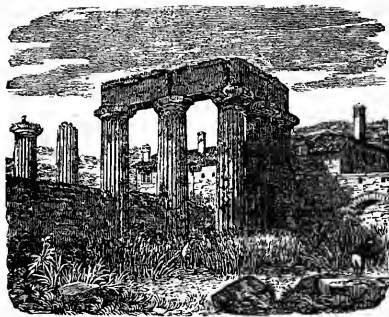
CORIANDER; (Exod. 16: 31; Numbers 11: 7;) a strongly aromatic plant. It bears a small round seed, of a very agreeable smell and taste. The manna might be compared to the coriander seed in respect to its form or shape, as it was to bdellium in its color. (See MANNA.)—*Watson.*

CORINTH; a renowned city, the capital of Achaia, situated on the isthmus which separates the Peloponnesus from Attica. This city was one of the most populous and



stem of a plant, divided into branches. It is of different colors,—black, white, and red. The latter is the sort emphatically called coral, as being the most valuable, and usually made into ornaments. This, though no gem, is ranked by the author of the book of Job (28: 18,) with the onyx and sapphire. Dr. Good observes, "It is by no means certain what the words here rendered 'corals and pearls,' and those immediately afterwards rendered 'rubies and topaz,' really signified. Reiske has given up the inquiry as either hopeless or useless; and Schultens has generally introduced the Hebrew words themselves, and left the reader of the translation to determine as he may. Our common version is, in the main, concurrent

wealthy of all Greece. Being destroyed by L. Mummius, B. C. 146, for its insolence to the Roman legates, it was rebuilt by Julius Cæsar, and restored to its ancient splendor. Situated about the middle of the isthmus, at the distance of about sixty stadia from the sea, on either side, it drew the commerce of both the East and West from all parts. The surrounding country being mountainous and rather barren, the inhabitants were not much addicted to agriculture, but from their local situation they possessed singular advantages for commerce, which they carried on to a great extent. The natural consequences of an extensive commerce were wealth and luxury; fostered in this manner, Corinth rose in magnitude and grandeur, and its elegant and magnificent temples, palaces, theatres, and other public buildings adorned with statues, columns, capitals and bases, not only rendered it the pride of its inhabitants, and the admiration of strangers, but gave rise to that order of architecture which still bears its name. Besides the citadel, built upon a mountain which overlooked the city, and which was called Acro-Corinthus, the works of art which principally displayed the opulence and taste of the Corinthians, were the grottos raised over the fountain Pyrenæ, sacred to the muses and constructed of white marble: the theatre and stadium, built of the same materials, and decorated in the most magnificent manner: the temple of Neptune, containing the chariots of that fabulous deity, and of Amphitrite drawn by horses covered over with gold, and adorned with ivory hoofs: the avenue which led to this edifice, decorated on the one side with the statues of those that had been victorious at the Isthmian games, and on the other, with rows of tall pine trees. We here give a view



of the ruins of one of many magnificent edifices erected when the city was in its glory; a field of wheat now covers the spot where, in the times of the apostles, busy crowds were wont to assemble.

Corinth was scarcely less celebrated for the learning and ingenuity of its inhabitants than for the extent of its commerce and the magnificence of its buildings. The arts and sciences were here carried to such perfection that Cicero terms it, "totius Græciæ lumen," the light of all Greece; and Florus calls it, "Græciæ decus," the ornament of Greece. Seminars abounded in which philosophy and rhetoric were publicly taught by learned professors, and strangers resorted to them from all quarters to perfect their education. Hence the remark of the Roman poet, Horace, "Non cuivis homini contingit adire Corinthum,"—"It does not fall to the lot of every one to visit Corinth." The lustre, however, which this famous city derived from the number and genius of its inhabitants, was greatly tarnished by their debauched manners. Strabo informs us that, "in the temple of Venus at Corinth, there were more than a thousand harlots, the slaves of the temple, who, in honor of the goddess, prostituted themselves to all comers for hire, and in consequence of these the city was crowded and became wealthy." Lib. 8. p. 581. It is accordingly known that lasciviousness was carried to such a pitch at Corinth, that the appellation

of a *Corinthian*, given to a woman, imported that she was a prostitute.

Such was the state of Corinth, when the great apostle of the Gentiles came to preach the gospel there, in the year of Christ, 52. See Acts 18. Here he continued nearly two years, encouraged by the divine presence and blessing upon his ministry, converting numbers to the faith of Christ, whom he formed into a Christian church; and to whom after his departure, he wrote his two Epistles. (See CORINTHIANS.)

About A. D. 268, the Heruli burned Corinth to ashes. In 523, it was again almost ruined by an earthquake. About 1180, Roger, king of Sicily, took and plundered it. Since 1458, it was till lately under the power of the Turks; and is so decayed, that its inhabitants amount to no more than about fifteen hundred, or two thousand; half Mahometans, and half Christians. A late French writer, who visited this country, observes, "When the Cæsars rebuilt the walls of Corinth, and the temples of the gods rose from their ruins more magnificent than ever, an obscure architect was rearing in silence an edifice which still remains standing amidst the ruins of Greece. This man, unknown to the great, despised by the multitude, rejected as the offscouring of the world, at first associated with himself only two companions, Crispus and Gaius, with the family of Stephanas. These were the humble architects of an indestructible temple, and the first believers at Corinth. The traveller surveys the site of this celebrated city; he discovers not a vestige of the altars of paganism, but perceives some Christian chapels rising from among the cottages of the Greeks. The apostle might still, from his celestial abode, give the salutation of peace to his children, and address them in the words, 'Paul to the church of God, which is at Corinth.'"—*Jones; Watson.*

**CORINTHIANS, (EPISTLES TO.)** St. Paul left Corinth, A. D. 53 or 54, and went to Jerusalem. From Ephesus he wrote his first Epistle to the Corinthians, in the beginning of A. D. 56. In this epistle he reproves some who disturbed the peace of the church, complains of some disorders in their assemblies, of law-suits among them, and of a Christian who had committed incest with his mother-in-law, the wife of his father, and had not been separated from the church. This letter produced in the Corinthians great grief, vigilance against the vices reprov'd, and a very beneficial dread of God's anger. They repaired the scandal, and expressed indignant zeal against the crime committed, 2 Cor. 7: 9—11.

To form an idea of the condition of the Corinthian church, we must examine the epistles of the apostle. The root of the disturbance, as we shall see from the whole, related to the obligation of Judaism. The advocates of it had appealed, even in Galatia, to Cephas and James, for the sake of opposing to Paul, who had banished Jewish ceremonies from Christianity, authorities which were not less admitted than his own. The question itself divided all these various parties into two principal factions: the partisans of Cephas and James were for the law; the friends of Paul adopted his opinion, as well as Apollos, who, with his adherents, was always in heart in favor of Paul, and never wished to take part in a separation from him, 1 Cor. 16: 12. The leaders of the party against Paul, who declared themselves the promulgators and defenders of the doctrines of Cephas and James, were, as may be easily conceived, converted Jews, (2 Cor. 11: 22,) who had come from different places,—to all appearance from Palestine, (2 Cor. 11: 4.)—and could therefore boast of having had intercourse with the apostles at Jerusalem, and of an acquaintance with their principles. They were not even of the orthodox Jews, but those who adhered to the doctrines of the Sadducees; and though they were even now converted to Christianity, whilst they spoke zealously in favor of the law, they were undermining the hopes of the pious, and exciting doubts against the resurrection, (1 Cor. 15: 35;) so that Paul, from regard to the teachers, whose disciples they professed to be, was obliged to refute them from the testimony of James and Cephas, 1 Cor. 15: 5, 7. They, proud of their own opinions, (1 Cor. 1: 17,) not without private views deprecat'd Paul's authority, and extolled their own knowledge.

1 Cor. 2: 12; 2 Cor. 11: 16, 17. Violently as the contest was carried on, they still did not withdraw from the same place of assembly for instruction and mutual edification; even this, however, was the cause of too many scandalous scenes and disorders, 1 Cor. 11: 17; 12: 13, 14.

Each party gave to the other, as much as possible, motives for ill-will and reproach, 1 Cor. 6: 1. 7: 18. 8: 1. 10: 25—28. 11: 5—10. 7: 1—25. These were the evils, both in his own party and in that of his opponents, which St. Paul had to remedy, in his first epistle.

Paul, having understood the good effects of his first letter among the Corinthians, wrote a second to them, A. D. 57, from Macedonia, and probably from Philippi. He expresses his satisfaction at their conduct, justifies himself, and comforts them. He glories in his suffering, and exhorts them to liberality. Near the end of the year 57, he came again to Corinth, where he staid about three months, and whence he went to Jerusalem. Just before his second departure from Corinth, he wrote his Epistle to the Romans, probably in the beginning of A. D. 58.—*Watson.*

**CORMORANT**; (Levit. 11: 17; Deut. 14: 17;) a large sea bird. It is about three feet four inches in length, and



four feet two inches in breadth from the tips of the extended wings. The bill is about five inches long, and of a dusky color; the base of the lower mandible is covered with a naked yellowish skin, which extends under the throat and forms a kind of pouch. It has a most voracious appetite, and lives chiefly upon fish, which it devours with unceasing gluttony. It darts down very rapidly upon its prey; and its Hebrew and Greek names are expressive of its impetuosity. The word which in our version of Isaiah, (34: 11,) is rendered *cormorant*, is the pelican.—*Watson.*

**CORN**. The generic name for grain, in the Old Testament writings, is *dagen*, corn, so named for its abundant increase. In Gen. 26: 12, and Matt. 13: 8, grain is spoken of as yielding a hundred-fold; and to the ancient fertility of Palestine all authorities bear testimony. Of the difference in quantity of produce in different parts, Wetstein has collected many accounts.

It is evident from Ruth 2: 14. 2 Sam. 17: 28, 29, &c. that parched corn constituted part of the ordinary food of the Israelites, as it still does of the Arabs resident in Syria.—*Calmet.*

**CORNARISTS**; the disciples of Theodore Cornhart, an enthusiastic secretary of the States of Holland. He wrote, at the same time, against the Catholics, Lutherans,

and Calvinists. He maintained that every religious communion needed reformation; but he added, that no person had a right to engage in accomplishing it without a mission supported by miracles. He was also of opinion, that a person might be a good Christian without being a member of any visible church.—*Head. Buck.*

**CORNELIUS**; centurion of a cohort, belonging to the legion surnamed Italian, Acts 10. He was a Gentile; one who feared God; of constant devotion, and much charity. His whole family served God, and it pleased God to favor him in a miraculous manner with a knowledge of the gospel, through Peter, from whom he received instruction. As the apostle was speaking, the Holy Spirit fell upon Cornelius and his family, and they were added to the Christian church, as the first-fruits of the Gentiles. It deserves notice, that Julian the apostate reckons only two persons of consideration, who were converted to Christianity on its first promulgation:—Sergius Paulus the proconsul, and Cornelius the centurion. From this reference, it is probable that Cornelius was a person of greater distinction than he is usually supposed to be.—*Calmet.*

**CORNELIUS**, a bishop of Rome, was beheaded on the 14th of September, 252, for refusing at the orders of the emperor Gallus to sacrifice to the pagan deities.

**CORNELIUS**, (ELIAS, D. D.,) secretary of the American Education society, graduated at Yale college in 1813; and, after studying theology, engaged in 1816, as an agent of the American Board of Commissioners for Foreign Missions, in which capacity he was for one or two years very active and successful. In September and October, 1817, he visited the missions in the Cherokee nation. The subsequent winter he spent in the employment of the Missionary society of Connecticut, at New Orleans, where he was joined by Sylvester Larned, and they labored together till the congregation was organized and Mr. Larned invited to become the minister; after which he turned his attention to the poor and sick, and others of the destitute. In the spring, he returned to Andover; and July 21, 1819, was installed as colleague with Dr. Worcester at Salem. In September, 1826, he was appointed secretary of the American Education society. In the service of this institution, he devised the plan of permanent scholarships, and met with unexampled success in soliciting subscriptions. He established also the Quarterly Register and Journal of the American Education society, which he conducted for some years, assisted by Mr. E. B. Edwards. In October, 1831, he was chosen secretary of the American Board of Commissioners for Foreign Missions in the place of Mr. Everts deceased. But he had signified his acceptance of this office only a few weeks, and had just entered the new and wide field of toil for the enlargement of the kingdom of Jesus Christ, when he was removed from the world. Exhausted by a journey from Boston, he was taken sick at Hartford, Connecticut, February 7, and died in that city of a fever on the brain, February 12, 1832, aged thirty-seven.

Dr. Corneliuss was enterprising, bold, and eloquent; though resolute, yet considerate and prudent. Of a vigorous frame and determined spirit, he was capable of meeting and surmounting great difficulties. He fell in the fulness of his strength; perhaps that the American churches might not trust in man. Besides his labors in the Quarterly Journal and the Annual Reports of the Education society, he published a discourse on the doctrine of the Trinity, reprinted as No. 185 of the Tract society.—*Memoir by B. B. Edwards; Allen.*

**CORNER**; the extremity of any thing, according to the Hebrews. "Ye shall not round the corners of your head, neither shall thou mar the corners of thy beard, Lev. 19: 27. "Draw near, all ye chief (Heb. *corners*) of the people." 1 Sam. 14: 38. "They have seduced Egypt, even they who are the stay (*corner*) of the tribes thereof," Isa. 19: 13. And, (Zeph. 3: 6,) "I have cut off the nations, their *corners* are desolate." The corner sometimes signifies the most distinguished place, that part of an edifice which is most in sight. Zechariah, speaking of Judah, after the return from captivity, says, "Out of him came forth the *corner*, out of him the nail," 10: 4. This tribe shall afford *corners*, heads; it shall produce the

*corner-stone*, the Messiah. *Corner* is taken likewise for the most retired part of a house, Prov. 21: 9. The corner of a bed or duan (Amos 3: 12,) is the place of honor. (See Ben.)—*Calmet*.

**CORNET**; a wind instrument of horn, or shaped like a horn for sounding in war, or at religious solemnities; but as *sophar* is commonly rendered *trumpet*, I know not why it is ever rendered *cornet*, (Hos. 5: 8;) but *heren* or *karnah*, is very properly rendered *cornet*, Dan. 3: 5: 7: 10.—*Brown*.

**CORPUS CHRISTI**, (FEAST OF;) a particular festival instituted in the Roman church, in honor of the consecrated host, and with a view to its adoration. It owes its origin to the vision of a nun of Liege, named Juliana, in 1230, who, while looking at the full moon, saw a gap in its orb; and, by a peculiar revelation from heaven, learned that the moon represented the Christian church, and the gap the want of a certain festival,—that of the adoration of the body of Christ in the consecrated host,—which she was to begin to celebrate, and announce to the world! In 1264, while a priest at Bolsena, who did not believe in the change of the bread into the body of Christ, was going through the ceremony of benediction, drops of blood fell on his surplice; and, when he endeavored to conceal them in the folds of his garment, formed bloody images of the host. The bloody surplice is still shown as a relic at Civita Vecchia. Urban IV. published in the same year, a bull, in which he appointed the Thursday of the week after Pentecost, for the celebration of the *Corpus Christi* feast throughout Christendom, and promised absolution for a period of from forty to one hundred days to the penitent who took part in it. Since then, the festival has been kept as one of the greatest in the Roman Catholic church. Splendid processions form an essential part of it. The children belonging to the choir, with flags, and the priests, with lighted tapers, move through the streets in front of the priest, who carries the host in a precious box, where it can be seen, under a canopy held by four laymen of rank. A crowd of the common people closes the procession. In Spain, it is customary for persons of distinction to send their children, dressed as angels, to join the procession; the different fraternities carry their patron saints before the host; astonishment and awe are produced, as well as feelings of superstitious devotion, by the splendor and magnificence of the procession, by the brilliant appearance of the streamers, by the clouds of smoke from the incense, and the solemn sound of the music. The festival is also a general holiday, in which bull fights, games, dances, and other amusements, are not wanting. In Sicily, all the liberties of a masquerade are allowed, and passages from Scripture history are theatrically exhibited in the streets. The whole people are in a state of the utmost excitement, and riot in the gratification of their carnal passions under the sanction of religious license.—*Head. Buck*.

**CORRUPTION**. (1.) The putrefaction of dead bodies. Psalm 16: 10. (2.) The lewisishes which rendered an animal unfit for sacrifice. Lev. 22: 25. (3.) Sinful inclinations, habits, and practices, which are hateful in themselves, and defile and ruin men. Rom. 8: 21: 2 Pet. 2: 12, 19. (4.) Everlasting ruin. Gal. 6: 8. (5.) Uncomeliness as of a dead body. Dan. 10: 8. (6.) Men in their mortal and imperfect state. 1 Cor. 15: 50. The mount of Olives is called the *mount of Corruption*, because there Solomon built high places or temples for abominable idols to gratify his heathenish wives. 2 Kings 23: 13.—*Brown*.

**CORRUPTIBLE**; a party of Monophysites in the sixth century, who maintained that the body of Christ was corruptible, like that of other men, before his resurrection, while Haliarnassus and others insisted that it was incorruptible from the moment of his conception. (See ΑΡΗΤΑΡΧΟΠΙΤΕΣ.)—*Mosheim's Ecclesiastical History*, vol. ii. pp. 147-8; *Williams*.

**COSMOGONY**, (from the Greek *kosmos*, the world, and *genos*, generation), according to its etymology, should be defined—the origin of the world; but the term has become, to a great degree, associated with the numerous theories of different nations and individuals respecting this event. These hypotheses may be divided into three classes:—

1. That which represents the world as eternal in form as well as substance. Ocellus Lucanus is one of the most ancient philosophers who supposed the world to have existed from eternity. Aristotle appears to have embraced the same doctrine. His theory is, that not only the heaven and earth, but also animate and inanimate beings in general, were without beginning. His opinion rested on the belief, that the universe was necessarily the eternal effect of a cause equally eternal, such as the Divine Spirit, which, being at once power and action, could not remain idle. Yet he admitted that a spiritual substance was the cause of the universe, of its motion and its form. He says positively, in his *Metaphysics*, that God is an intelligent spirit, incorporeal, immovable, indivisible, the mover of all things. According to him, the universe is less a creation than an emanation of the Deity. Plato says the universe is an eternal image of the immutable Idea or Type, united, from eternity, with changeable matter. The followers of this philosopher both developed and distorted this idea. Ammonius, a disciple of Proclus, taught, in the sixth century, at Alexandria, the co-eternity of God and the universe. Several ancient philosophers (as also moderns) have gone further, and taught that the universe is one with Deity. Of this opinion were Xenophanes, Parmenides, Melissus, Zeno of Elea, and the Megaric sect.

2. The theory which considers the *matter* of the universe eternal, but not its *form*, was the prevailing one among the ancients, who, starting from the principle that out of nothing nothing could be made, could not admit the creation of matter, yet did not believe that the world had always been in its present state. The prior state of the world, subject to a constant succession of uncertain movements, which chance afterwards made regular, they called *chaos*. The Phœnicians, Babylonians, and also the Egyptians, seem to have adhered to this theory. The ancient poets, who have handed down to us the old mythological traditions, represent the universe as springing from chaos without the assistance of the Deity. Hesiod feigns that Chaos was the parent of Erebus and Night, from whose union sprang the Air and the Day. He further relates how the sky and the stars were separated from the earth, &c. The system of atoms is much more famous. Leucippus and Democritus of Abdera were its inventors. The atoms, or indivisible particles, said they, existed from eternity, moving at hazard, and producing, by their constant meeting, a variety of substances. After having given rise to an immense variety of combinations, they produced the present organization of bodies. This system of cosmogony was that of Epicurus, as described by Lucretius. Democritus attributed to atoms form and size; Epicurus added weight. Many other systems have existed, which must be classed under this division. We only mention that of the Stoics, who admitted two principles, God and matter,—in the abstract, both corporeal, for they did not admit spiritual beings. The first was active, the second passive.

3. The third theory of cosmogony makes God the creator of the world out of nothing. This is the doctrine of the sacred Scriptures, in which it is taught with the greatest simplicity and beauty. From its being more or less held by the Etruscans, Magi, Druids, and Brahmins, it would seem to have found its way as a tradition from the regions in which it was possessed as a divine revelation. Anaxagoras was the first who taught it among the Greeks; and it was generally adopted by the Romans, notwithstanding the efforts of Lucretius to establish the doctrine of Epicurus.

“The free-thinkers of our own and of former ages have denied the possibility of creation, as being a contradiction to reason; and of consequence have taken the opportunity from thence to discredit revelation. On the other hand, many defenders of the sacred writings have asserted that creation out of nothing, so far from being a contradiction to reason, is not only probable, but demonstrably certain. Nay, some have gone so far as to say, that from the very inspection of the visible system of nature, we are able to infer that it was once in a state of non-existence.” We cannot, however, here enter into the multiplicity of the arguments on both sides; it is enough for us to know

what God has been pleased to reveal, both concerning himself and the works of his hands. Men, and other animals, that inhabit the earth and the seas; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth; and the expanse of the ocean, these we know to have been produced by his power. Besides the terrestrial world, which we inhabit, we see many other material bodies disposed around it in the wide extent of space. The moon, which is in a particular manner connected with our earth, and even dependent upon it; the sun and the other planets, with their satellites, which, like the earth, circulate round the sun, and appear to derive from him light and heat; those bodies which we call fixed stars, and consider as illuminating and cherishing with heat each its peculiar system of planets; and the comets which, at certain periods, surprise us with their appearance, and the nature of whose connexion with the general system of nature, or with any particular system of planets, we cannot pretend to have fully discovered; these are so many more of the Deity's works, from the contemplation of which we cannot but conceive the most awful ideas of his creative power.

"Matter, however, whatever the varieties of form under which it is made to appear, the relative disposition of its parts, or the motions communicated to it, is but an inferior part of the works of creation. We believe ourselves to be animated with a much higher principle than brute matter; in viewing the manners and economy of the lower animals, we can scarce avoid acknowledging even them to consist of something more than various modifications of matter and motion. The other planetary bodies, which seem to be in circumstances nearly analogous to those of our earth, are surely, as well as it, destined for the habitations of rational, intelligent beings. The existence of intelligences of a higher order than man, though infinitely below the Deity, appears extremely probable. Of these spiritual beings, called *angels*, we have express intimation in Scripture (see the article *ANGELS*). But the limits of the creation we must not pretend to define. How far the regions of space extend, or how they are filled, we know not. How the planetary worlds, the sun, and the fixed stars are occupied, we do not pretend to have ascertained. We are even ignorant how wide a diversity of forms, what an infinity of living animated beings may inhabit our own globe. So confined is our knowledge of creation, yet so grand, so awful, that part which our narrow understandings can comprehend.

"Concerning the periods of time at which the Deity executed his several works, it cannot be pretended that mankind have had opportunities of receiving very particular information. Many have been the conjectures, and curious the fancies of learned men, respecting it; but, after all, we must be indebted to the sacred writings for the best information." Different copies, indeed, give different dates. (See *CHRONOLOG.*) But though these different systems of chronology are so inconsistent, and so slenderly supported, yet the differences among them are so inconsiderable, in comparison with those which arise before us when we contemplate the chronology of the Chinese, the Chaldeans, and the Egyptians, and they agree so well with the general information of authentic history, and with the appearances of nature, and of society, that they may be considered as nearly fixing the true period of the creation of the earth.

Uncertain, however, as we may be as to the exact time of the creation, we may profitably apply ourselves to the contemplation of this immense fabric. Indeed, the beautiful and multifarious works around us must strike the mind of every beholder with wonder and admiration, unless he be enveloped in ignorance, and chained down to the earth with sensuality. These works every way proclaim the wisdom, the power, and the goodness of the Creator. Creation is a book which the nicest philosopher may study with the deepest attention. Unlike the works of art, the more it is examined, the more it opens to us sources of admiration of its great Author; the more it calls for our inspection, and the more it demands our praise. Here every thing is adjusted in the exactest order; all answering the wisest ends, and acting according to the appointed laws of Deity. Here the Christian is led into the most delight-

ful field of contemplation. To him every pebble becomes a preacher, and every atom a step by which he ascends to his Creator. Placed in this beautiful temple, and looking around on all its various parts, he cannot help joining with the psalmist in saying, "O Lord, how manifold are thy works; in wisdom hast thou made them all!" (See *ETERNITY OF GOD*.) See *Ray and Blackmore on the Creation*; art. *CREATION, Enc. Brit.*; *Derham's Astro and Physico-Theology*; *Harvey's Meditations*; *La Pluche's Nature Displayed*; *Stern's Reflections on the Works of God*; *God's Book of Nature*; *Dwight's Theology*, vol. i. ser. ii.—*Hend. Buck.*

COTTAGE. (See *TENT*.)

COTTON; a white woolly or downy substance found in a brown bud, produced by a shrub, the leaves of which resemble those of the sycamore tree. The bud, which grows as large as a pigeon's egg, turns black, when ripe, and divides at top into three parts; the cotton is as white as snow, and with the heat of the sun swells to the size of a pullet's egg. Scripture speaks of cotton under the Hebrew name *shech*, Exod. 25: 4.—*Culmrt.*

COUCH. (See *BED*.)

COUNCIL; an assembly of ecclesiastical persons met together for the purpose of consultation on ecclesiastical matters.—*Hand. Book.*

COUNCIL, (ECUMENICAL OR GENERAL,) is an assembly which has been supposed to represent the whole body of the Christian church. It is obvious, however, that there is room for considerable diversity of opinion as to what constitutes a general council in the ecclesiastical sense of the expression; and it is no less clear that, in the proper sense of the phrase, such a council has never been held. The Romanists reckon eighteen of them, Bullinger six, Dr. Prideaux seven, and bishop Everidge eight, which, he says, are all the general councils which have ever been held since the time of the first Christian emperor. Adopting the number contended for by the Romish writers, they must be all divided into two classes—Eastern and Western—the former called by the emperors, the latter by the popes. The following is the order:—

#### EIGHT EASTERN COUNCILS.

1. At *Nice*, in Bithynia, in the year 325, which sat about two months, and was occasioned by the Arian heresy. Authors differ respecting the number of bishops that were assembled; Eusebius saying there were two hundred and fifty, and Socrates that there were three hundred and eighteen. The emperor himself honored it with his presence, Hosius, bishop of Cordova, in Spain—a man of great piety and learning—presided. It was at this council that the term *homoousios*, of the same substance, was applied to the Son to express the identity of his nature with that of the Father. The profession of the faith, called the Nicene creed, was then drawn up, and subscribed by all, except a small number of Arians.

2. *Constantinople* (I.) in 381, convened by the emperor Theodosius, in order to oppose the heresies of Sabellius, Marcellus, Photinus, and Apollinaris, which were still more or less privately taught; and to settle still more definitely some points of the Nicene creed against the Arians, especially by making additions declaratory of belief in the divinity of the Holy Spirit. At this council, a hundred and fifty prelates were present.

3. *Ephesus*, 431, consisting of two hundred bishops assembled to judge of the Nestorian heresy, which they condemned by a solemn sentence, confirmatory of the sentence pronounced against Nestorius, the year before, by pope Celestine I., in a synod held at Rome.

4. *Chalcedon*, 451, composed, according to some, of six hundred; and, according to others, of six hundred and fifty bishops. It condemned the errors of Eutychus, who affirmed that there was but one nature in Christ.

5. *Constantinople* (II.) in 553, convoked by Justinian, and consisting of a hundred and sixty-five bishops. Its principal transaction was the condemnation of what is called the "Three Chapters," by which is meant the writings of Theodore of Mopsuestia, Theodoret of Cyr, and the Epistle of Ibas to Maris the Persian. It also issued an anathema against Origen, Arius, Macedonius and others.

6. *Constantinople* (III.) in 680, consisting of somewhere

about two hundred prelates, renewed the condemnation of the Monothelite heresy, which asserted that there was only one will in Christ—a sentence which had been pronounced against its abettors, in a council held at Rome, the preceding year.

7. *Nice*, 787. This council, commonly called the Second Nicene, assembled at Constantinople the year before, but was so disturbed by the violence of the Iconoclasts, that the members were obliged to adjourn and meet elsewhere. There were present three hundred and fifty bishops, besides many monks and priests, who came to the conclusion, on the subject of *image-worship*, that it was relatively lawful; the effect of which was its confirmation and prevalence.

8. *Constantinople* (IV.,) in 869; the principal business of which was the deposition of Photius, who had intruded into the see of Constantinople, and the restoration of Ignatius, who had been unjustly expelled.

#### TEN WESTERN COUNCILS.

1. *Lateran* (I.,) in the year 1123. It was convened by pope Calixtus II., who presided in person, and consisted of three hundred bishops. It decreed that investiture to ecclesiastical dignities was the exclusive right of the church; and that the practice of secular princes giving such investiture was an usurpation. The celibacy of the clergy was also decreed.

2. *Lateran* (II.,) in 1139, composed of nearly a thousand bishops, under the presidency of pope Innocent II. It decided on the due election of this pope, and condemned the tenets of Peter de Bruys, and Arnold of Brescia.

3. *Lateran* (III.,) in 1179. At this council, with pope Alexander III. at their head, three hundred and two bishops condemned what they were pleased to call the "errors and impieties" of the Waldenscs and Albigenses.

4. *Lateran* (IV.,) in 1215, composed of four hundred and twelve bishops, under Innocent III., had for its objects the recovery of the Holy Land, reformation of abuses, and the extirpation of heresy.

5. *Lyons* (I.,) in 1245, consisting of a hundred and forty bishops, and convened for the purpose of promoting the crusades, restoring ecclesiastical discipline, and de-throning Frederic II. emperor of Germany. It was also decreed at this council, that cardinals should wear red hats.

6. *Lyons* (II.,) in 1274. There were five hundred bishops and about a thousand inferior clergy present. Its principal object was the re-union of the Greek and Latin churches.

7. *Vienne* in Gaul, 1311, consisting of three hundred bishops, who were convoked to suppress the Knights Templars, condemn those who were accused of heresy, and assist the Christians in Palestine.

8. *Florence*, 1439—42. It was composed of one hundred and forty one bishops, the patriarch of Constantinople, and the legates of the patriarchs of Alexandria, Antioch, and Jerusalem. It effected a renunciation of schism on the part of the Greeks, and an abjuration of heresy on the part of the Armenians.

9. *Lateran* (V.,) in 1512, convened by pope Julius II., to oppose another held by nine cardinals of high rank the year before at Piza, with a view to bridle his wild animosity, turbulence, and contumacy. It declared that council schismatic, abolished the pragmatic sanction, and strengthened the power of the Roman see.

10. *Trent*, convoked and opened by Paul III. in 1545; continued under Julius III., and, after numerous interruptions, brought to a close in 1563, under the pontificate of Pius IV. Its object was professedly to reform ecclesiastical abuses, but really to counteract and crush the reformation. It arrived at the following conclusions, which were enacted under the pain of anathema:—

[1.] All the books of Scripture, canonical and apocryphal, not excluding that of Baruch, though wanting in the old catalogues, which are contained in the Latin church version, commonly called the Vulgate, are possessed of the same divine authority.

[2.] Tradition, whether it regards matters of faith or practice, must be received with the same veneration, forasmuch it is the unwritten word of God.

[3.] The Holy Scriptures are only to be read and interpreted in and according to the Vulgate, which is the only authentic version.

[4.] No person shall presume, in reliance on his own insight and wisdom, to pervert the Holy Scriptures, to make them favor his views of faith and morals, and contrary to the sense which the church has received, and still receives, which alone can determine what is the true meaning and interpretation; or to explain them contrary to the universal consent of the fathers.

[5.] Faith is the commencement, foundation, and roof of justification, but not altogether exclusive of good works; for persons who are justified increase in the righteousness which they acquire through Christ, by means of their observance of the commandments of God, and the rules of the church. Justification does not consist merely in the forgiveness of sins, but also in the renovation and sanctification of the inner man through grace.

[6.] In the sacrament of the Lord's supper, after the consecration of the bread and wine, the God-man, Jesus Christ, is really and substantially present under the form of bread and wine, which contains no contradiction; for though, in accordance with his natural existence, he is always in heaven, yet *sacramentaliter* he is present in many other places in regard to his substance. The other sacraments have only the virtue of sanctification when they are used; but that of the Lord's supper possesses it previous to the use; for the apostles had not yet received the supper from the hands of the Lord Jesus Christ, when he assured them,—that it was his body that he communicated to them; and it has always been the faith of the church that immediately on the consecration, the true body and the true blood of our Lord Jesus Christ are, together with his soul and his divine nature, present under the form of the bread and wine. This takes place in virtue of that natural union and concourancy according to which the flesh and blood of our risen Lord are constantly united, so that under either of the forms as much is contained as under both. By the consecration of the bread and wine, a conversion of the substance of both into the substance of the body and blood of Christ is effected; which conversion the church hath very properly denominated *transubstantiation*. It is on this account that the bread and wine are to have (*latræ cultus*) divine worship paid to them.

On the subject of the general councils see L'Abbé, Baronius, Nat. Alexander, Berti, Fleury, Dupin, Mosheim, Jortin, and Grier.

Whatever may be said in favor of general councils, their utility has been doubted by some of the wisest men. Dr. Jortin says, "They have been too much extolled by papists, and by some Protestants. They were a collection of men who were frail and fallible. Some of those councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations." *Jortin's Works*, vol. vii. charge 2.

COUNCILS, *Provincial or Occasional*, have been numerous. At Aix la Chapelle, A. D. 816, a council was held for regulating the canons of cathedral churches. The council of Savonnières, in 859, was the first which gave the title of Most Christian King to the king of France; but it did not become the peculiar appellation of that sovereign till 1469. Of Troyes, in 887, to decide the disputes about the imperial dignity. The second council of Troyes, 1107, restrains the clergy from marrying. The council of Clermont, in 1095. The first crusade was determined in this council. The bishops had yet the precedence of cardinals. In this assembly the name of pope was for the first time given to the head of the church, exclusively of the bishops, who used to assume that title. Here, also, Hugh, archbishop of Lyons, obtained of the pope a confirmation of the primacy of his see over that of Sens. The council of Rheims, summoned by Eugenius III. in 1148, called an assembly of Cisastria Gaul, in which advowes, or patrons of churches, are prohibited from taking more than ancient fees, upon pain of deprivation

and ecclesiastical burial. Bishops, deacons, sub-deacons, monks, and nuns, are restrained from marrying. In this council the doctrine of the Trinity was decided; but upon separation the pope called a congregation, in which the cardinals pretended they had no right to judge of doctrinal points; that this was the privilege peculiar to the pope. The council of Sutrium, in 1046, wherein three popes who had assumed the chair were deposed. The council of Clarendon in England, against Becket, held in 1164. The council of Lombez, in the country of Albigeois, in 1200, occasioned by some disturbances on account of the Albigeois; a crusade was formed on this account, and an army sent to extirpate them. Innocent III. spirited up this barbarous war. Dominic was the apostle, the count of Toulouse the victim, and Simon, count of Montfort, the conductor or chief. The council of Paris in 1210, in which Aristotle's metaphysics were condemned to the flames, test the refinements of that philosopher should have a bad tendency on men's minds, by applying those subjects to religion. The council of Piza, begun March 2d, 1109, in which Benedict XIII. and Gregory XII. were deposed. Another council, sometimes called general, held at Pisa, in 1505. Lewis XII. of France, assembled a national council at Tours (being highly disgusted with the pope,) 1510, where was present the cardinal De Gurce, deputed by the emperor; and it was then agreed to convene a general council at Pisa.—*Murray's Hist. Relig.; Hend. Buck.*

**COUNSEL.** God's counsel is, (1.) his purpose or decree. Acts 4: 28. Isa. 45: 10. Psalm 33: 11. (2.) His will and doctrine, concerning the way of salvation to sinful men. Luke 7: 30. (3.) The direction of his word, the teaching of his Spirit, and the guidance of his providence. Psalm 73: 24. Rev. 3: 18. To stand in God's counsel is to be familiar with him, and know his revealed will and purpose. Jer. 23: 18, 22.—*Brown.*

**COUNSELLOR.** Christ is called the *Counsellor*; with him his Father deliberately fixed the whole plan of our salvation; and he, possessed of infinite wisdom and knowledge, directs and admonishes his people in every case. Isa. 9: 6. God's statutes are the saints' *counsellors*, which they consult, and from which they receive direction in every hard and difficult case. Psalm 119: 24.—*Brown.*

**COUNTENANCE.** As by the countenance we manifest our love, hatred, grief, joy, pleasure, and anger; the *lifting up or shining of God's countenance* denotes the manifestation of his favor and love; and the *hiding, frown, or rebuke of his countenance*, denotes the manifestation of his anger in just judgments. Psalm 44: 3. and 80: 16. Christ's *countenance as Lebanon, excellent as the cedars*, is his whole appearance in person, office, relations, and work, which is ever delightful and glorious. Song 5: 15. The saints cause Christ to *see their countenance*, when, in the confident exercise of faith and hope, they come with boldness to his throne of grace. Song 2: 14. *Thou shalt not countenance a poor man in his cause*; thou shalt not unjustly pity and favor him on account of his poverty. Exod. 23: 3.—*Brown.*

**COUNTRY.** Heaven is called a *country*, in allusion to Canaan; how extensive its limits! how wholesome its air of divine influence! how wide its prospect; how numerous its privileges and inhabitants! And it is a *better country*, as its inhabitants, privileges, and employments are far more excellent than any on earth. Heb. 11: 14, 16. It is a *far country*, very distant from and unknown in our world. Matt. 21: 37. and 25: 14. Luke 19: 12. A state of apostasy from God, whether of men in general, or of the Gentile world, is called a *far country*; it is distant from that in which we ought to be, in it we are ignorant of God, exposed to danger, and have none to pity or help us. Luke 15: 13. A state or place of gross ignorance, and wickedness is called the region and shadow of death. Matt. 4: 16.—*Brown.*

**COURAGE,** is that quality of the mind that enables men to encounter difficulties and dangers. *Natural courage* is that which arises chiefly from constitution; *moral or spiritual* is that which is produced from principle, or a sense of duty. Courage and fortitude are often used as synonyms, but they may be distinguished thus: fortitude is firmness of mind that supports pain; courage is active

fortitude, that meets dangers, and attempts to repel them. (See **FORTITUDE**.) Courage, says Addison, that grows from constitution, very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions, without judgment or discretion; but that courage which arises from a sense of duty, and from a fear of offending Him that made us, always acts in a uniform manner, and according to the dictates of right reason.—*Hend. Buck.*

**COURT,** an entrance into a palace or house. (See **HOUSE**.) The great courts belonging to the temple of Jerusalem were three; the first called the court of the Gentiles, because the Gentiles were allowed to enter so far, and no farther; the second was the court of Israel, because all the Israelites, provided they were purified, had a right of admission into it; the third was that of the priests, where the altar of burnt-offerings stood, where the priests and Levites exercised their ministry. Common Israelites, who were desirous of offering sacrifices, were at liberty to bring their victims as far as the inner part of the court; but they could not pass a certain line of separation, which divided it into two; and they withdrew as soon as they had delivered their sacrifices and offerings to the priests, or had made their confession with the ceremony of laying their hands upon the head of the victim, if it were a sin-offering. Before the temple was built, there was a court belonging to the tabernacle, but not near so large as that of the temple, and encompassed only with pillars, and veils hung with cords.—*Hend. Buck.*

**COURTS, (CHURCH;)** among the Presbyterians, those ecclesiastical associations of ministers and elders, consisting of sessions, presbyteries, synods, and the general assembly, which in Scotland are considered as forming the perfection of church government and discipline. Each subordinate court takes cognizance of ecclesiastical matters within its own bounds; and from each there is an appeal to that which is above it in order, till the matter is carried before the general assembly, which is the supreme court, and the decision of which is final.—*Hend. Buck.*

**COURT, (SPIRITUAL;)** a seat of ecclesiastical judgment for the administration of justice in ecclesiastical matters. In England there are six spiritual courts; the *Archdeacon's court*; the *Consistory courts*; the *Prærogative*, and the *Arches court*; the *court of Peculiars*, and the *court of Delegates*.

These courts proceed according to the civil and canon laws, by citation, libel or articles, answer upon oath, proofs by witnesses and presumptions, definitive sentence without a jury, and by excommunication for contempt of sentence. In times of intolerance, many acts of the most cruel enormity were committed in these courts.—*Hend. Buck.*

**COVEL, (LEMUEL,)** a Baptist minister of distinguished usefulness, was a native of the state of New York. His life was chiefly spent in missionary labors in New England, New York, and Canada. He commenced his ministry under great disadvantages, and most of his life was obliged to labor, like Paul, working with his own hands; yet such were the astonishing powers of his mind that he became one of the most distinguished men of his denomination. His voice was clear and majestic; his address, manly and engaging; his doctrine, salvation by the cross; and his preaching of the most solid, perspicuous and interesting kind. His spirit resembled that of the excellent Pearce. He lived the religion he professed; and wherever he was known was highly and universally esteemed. He died suddenly in Upper Canada, 1806, in the meridian of life and usefulness, but in the triumphs of holy faith.—*Benedict.*

**COVENANT;** in ordinary life, a contract or agreement between two or more parties on certain terms. In theology, it is used either in the scriptural, or in a systematic and popular acceptation.

1. In the Scriptures, when employed to designate a transaction between God and man, it uniformly denotes an arrangement, disposition, or institution, according to which the divine favor is dispensed to those with whom it is made. It is represented, not as a contract or bargain,

in virtue of which, on the ground of something done by man, its blessings are to be communicated; but as a free and voluntary constitution on the part of Jehovah, consisting of a deed or grant of blessings, and the particular mode or tenure of their conveyance. Besides minor arrangements of this description, the Bible exhibits two primary covenants or dispensations, (Gal. 5:24—26,) which it denominates the *first* and *second*, (Heb. 8: 7,) and the *old* and *new* covenants, verse 13. Of these, the first or old covenant is expressly stated to be that which God made with the children of Israel, when he took them to be a peculiar people to himself, and is the same that is commonly called the Mosaic or Sinai covenant, because given to Moses on mount Sinai. It was a covenant of peculiarity, by which the whole of the Israelites became what no other nation of this world, before or since, has been—the peculiar people of God, or a kingdom governed immediately by God, and whose visible rulers and judges were to have no legislative power, but were to act merely as vicegerents of Jehovah, and execute his laws. The great moral code, which is binding on all mankind, at all times, and under all circumstances, and the specific enactments of which are only so many expressions of that love to God and man which is essential to the well-being of creation, was laid as the basis of this constitution, and on this account it is frequently called the law: regular forms of divine worship were appointed; a regular priesthood separated for its performance; and the requisite civil and political institutes ordained. The whole, while admirably adapted to answer every purpose of existing legislation and government, had a prospective or prefigurative reference to a future and superior dispensation; or the second and new covenant, which was instituted by the Lord Jesus Christ, ratified by the shedding of his blood, and is the gracious charter or instrument according to which God has revealed it to be his pleasure to dispense the sovereign blessings of his mercy to sinners of all nations under heaven. Between these two dispensations there are several striking and important points of contrast. The former was national: the latter does not regard any nation more than another. The former was typical; the latter is anti-typical. The former was temporary; the latter is eternal. The former could only secure the enjoyment of Canaan; the latter secures the heavenly inheritance. The former could not bestow justification or eternal life: this the latter was specially instituted to do. The former did not preserve from apostasy, or render obedience certain; the latter does. See Heb. 8: 6—13.

But though the Christian economy may be termed the second or new covenant, in relation to the posteriority of its establishment to that of the first and old covenant, it has nevertheless a retrospective bearing and influence, not only on those who lived under the Mosaic institution, but even to the very period of the fall; and according to the plan of its constitution, formed in the divine mind from eternity, and gradually developed in promises and figures, sinners who believed the testimony of God, and confided in his mercy, were absolved from guilt, and admitted to the enjoyment of the divine favor. Gal. 3: 15—17; Rom. 3: 25, 26; Heb. 9: 15.

2. Besides this view, which the Scriptures furnish of the covenants, there is another which has been taken by systematic divines, though they are not altogether agreed with respect to it. Some speak of two, and others of three covenants. The latter position, which is most extensively propagated, holds forth—1. A covenant of works, which, it is maintained, was made with Adam on his creation, in virtue of which he was constituted the federal head of the human race, and which, as the law of nature, was to be binding on all his posterity. Of this covenant, that made at Sinai is considered to have been merely a republication. 2. A covenant of redemption, or a covenant-engagement entered into by the Father and the Son from eternity, with a view to the redemption of the elect, agreeably to which the Father constituted the Son their Head and Redeemer; and the Son voluntarily undertook their redemption, and became their sponsor or surety. 3. A covenant of grace, which is a compact or agreement between God and elect sinners, in which God,

on his part, declares his free good-will concerning eternal salvation, and every thing relative thereto, freely to be given to those in covenant, by and for the sake of the Mediator Christ; and man, on his part, consenting to that goodness by a sincere faith. See *Witsius, Boston*, and *Strong, on the Covenants*; and *Russel's Familiar Survey of the Old and New Covenants*; *Head. Buck*.

COVENANT, in ecclesiastical history, denotes a contract or convention agreed to by the Scotch, in the year 1638, for maintaining their religion free from innovation. In 1581, the general assembly drew up a confession of faith, or national covenant, condemning episcopal government, which was signed by James I., and which he enjoined on all his subjects. It was again subscribed in 1590 and 1596. The subscription was renewed in 1638, and the subscribers engaged by oath to maintain religion in the same state as it was in 1580, and to reject all innovations introduced since that time. This oath annexed to the confession of faith, received the name of the covenant.—*Head. Buck*.

COVENANT, (SOLENN LEAGUE AND;) a compact established in the year 1643, which formed a bond of union between Scotland and England. It was sworn and subscribed by many in both nations, who hereby solemnly abjured popery and prelacy, and combined together for their mutual defence against the imposition of these evils. It was approved by the parliament and assembly at Westminster, and ratified by the general assembly of the kirk of Scotland, in 1645. King Charles I. disapproved of it when he surrendered himself to the Scotch army, in 1646; but in 1650, Charles II. declared his approbation both of this and the national covenant by a solemn oath; and in August of the same year, made a further declaration at Dunfermline to the same purpose, which was also renewed at Scoone, in 1651. The league was ratified by parliament in this year, and subscription to it required by every member, without which the constitution of the parliament was declared null and void. It produced a serious distraction in the subsequent history of that country, and was voted illegal by parliament, and provision made against it.—*Encyc. Brit.*; *Head. Buck*.

COVENANTERS; those who subscribed to the covenant of 1638. The name is still usually given in Ireland to the Cameronians, (which see).—*Head. Buck*.

COVENANTING, (PERSONAL;) a solemn transaction by which many pious and devoted Christians have dedicated themselves to the service of God. Such bonds or covenants, written and subscribed with their own hands, have been found among their papers after their death, and it cannot be denied, that most of them are exceedingly edifying; but instances have also been known of persons abusing this custom for purposes of superstition and self-righteousness, and of some who have gone so far as to write and sign such a document with their own blood.—*Head. Buck*.

COVER. God covers himself with a cloud when he withholds the favorable smiles of his providence and presence, and manifests his just wrath and indignation. Lam. 3: 44. God covered the Jewish prophets, rulers, and seers, when he rendered them stupid, wretched and contemptible. Isa. 29: 10. God covers with a robe of righteousness, and covers sin, when, through the imputation of the Savior's obedience and suffering, he fully and irrevocably forgives it. Isa. 61: 10. Psalm 32: 1. Rom. 4: 7. Men cover their own sin when they deny, excuse, extenuate, or defend it. Prov. 28: 13. Men cover the sins of others when they forgive injuries done them, and binder others' faults from being publicly known. Prov. 10: 12. One's covering his own head, face, or lips imports shame, grief and perplexity. Jer. 14: 3. 2 Sam. 19: 4, and 15: 30. To have one's face covered by another, imports condemnation to death. Esth. 7: 8. Seraphim covering their face and feet with their wings, are angels and ministers unable to behold the divine glory that shines in the person and office of Christ, and blushing at their best works before him. Isa. 6: 2. To be covered with a cloud; anger, shame, confusion, horror, ashes, violence, is, through the anger of the Lord, to be reduced to a most wretched and shameful condition, and to be punished for oppression of others. Lam. 2: 1. Ezek. 7: 18. Hab. 2: 17. Obad. 10. Ps. 89: 45.



The Jews covered with a covering not of God's spirit: they depended on the assistance of the Egyptians, contrary to the will of God. Isa. 30: 1. The face covering and veil spread over all nations, is the gross ignorance and sentence of condemnation which lay on the Gentile world. Isa. 25: 7.—*Brown*.

COVERDALE, (MILES,) one of the earliest English reformers, was born in Yorkshire, in 1487, was educated at Cambridge, and went abroad on becoming a Protestant. He assisted Tyndal in his version of the Bible, and in 1535, published a complete translation. In 1551, after having been almoner to queen Catharine Parr, he was promoted to the see of Exeter. In the reign of Mary, he retired to the continent, but returned on the accession of Elizabeth. He died in 1568, or, according to some accounts, in 1580. Bishop Coverdale was a great and good man.—*Davenport*.

COVERT. Jesus Christ is a covert to his people: by his blood, his love, his power, and providence, he covers their crimes and infirmities, protects them from the wrath of God, the dominion of sin, and the rage of devils and men. Isa. 4: 6, and 32: 2.—*Brown*.

COVETOUSNESS; an unreasonable desire after that we have not, with a dissatisfaction with what we have. It may further be considered as consisting in, 1. An anxious carking care about the things of this world. 2. A rapacity in getting. 3. Too frequently includes sinister and illegal ways of obtaining wealth. 4. A tenaciousness in keeping. It is a vice which marvellously prevails upon and insinuates into the heart of man, and for these reasons: it often bears a near resemblance to virtue; brings with it many plausible reasons; and raises a man to a state of reputation on account of his riches. "There cannot be," as one observes, "a more unreasonable sin than this. It is unjust; only to covet, is to wish to be unjust. It is cruel; the covetous must harden themselves against a thousand plaintive voices. It is ungrateful; such forget their former obligations and their present supporters. It is foolish; it destroys reputation, breaks the rest, unfits for the performance of duty, and is a contempt of God himself: it is unprecedented in all our examples of virtue mentioned in the Scripture. One, indeed, spoke unadvisedly with his lips; another cursed and swore; a third was in a passion; and a fourth committed adultery; but which of the saints ever lived in a habit of covetousness? Lastly, it is idolatry, (Col. 3: 5,) the idolatry of the heart; where, as in a temple, the miserable wretch excludes God, sets up gold instead of him, and places that confidence in it which belongs to the Great Supreme alone." Let those who live in the habitual practice of it consider the judgments that have been inflicted on such characters, (Josh. 7: 21; Acts 5;) the misery with which it is attended; the curse such persons are to society; the denunciations and cautions respecting it in the holy Scripture; and how effectually it bars men from God, from happiness, and from heaven.—*Scott's Essays*, 72, 73; *South's Sermons*, vol. iv. ser. 1; *Robinson's Moral Exercises*, ex. iv.; *Saurin's Sermons*, vol. v. ser. 12; *Eng. Trans.*; *Hend. Buck*.

COWPER, (WILLIAM, ESQ.,) the celebrated author of the *Task*, was born at Berkhamstead, in Hertfordshire,



November 26, 1731, and was the son of the rector of that place. His constitution was highly delicate, and his feelings nervously susceptible. It is no wonder, therefore, that he endured so much from the tyranny of his seniors at Westminster school, as to inspire him with a disgust

of all such public establishments; a disgust which he afterwards forcibly expressed in his poem of *Tirocinium*. He was articled for three years to an attorney, and subsequently studied at the Temple, but seems to have acquired no great relish for legal knowledge. So extreme was his dread of being placed in any conspicuous situation, that being unexpectedly called on to attend at the bar of the house of lords, as clerk of the journals, his agitation of mind not only compelled him to resign his post, but terminated in insanity. That disorder was heightened by his sense of sin, without any clear ideas of the way of salvation. In this state of mind he repeatedly attempted suicide, but by a most merciful providence his attempts were defeated. He was placed under the care of the excellent Dr. Cotton, by whose tender assiduities his mind was soothed, and led to the knowledge of the Savior. A correct understanding of Romans, 3: 25, 26, accompanied with the spirit of faith, opened the heart of Cowper to a flood of holy peace, hope, and joy. From this time, his health began rapidly to improve. After he recovered, he took up his residence, in 1765, as an inmate with the Rev. Mr. Unwin of Huntingdon. That gentleman died in 1767, but Cowper continued to reside with his widow, at Olney in Buckinghamshire, and Weston in Northamptonshire, till her death in 1796. It was at Olney, his acquaintance commenced with the Rev. John Newton; whose friendship, as well as that of Mrs. Unwin, was the source of great comfort to him under his distressing nervous malady, which haunted his delicate spirit to the last. From 1773 to 1778, and from 1794 till his decease, which took place at Derham in Norfolk, April 25, 1800, with little intermission he suffered again under the scourge of insanity.

In the mean while, however, he gained imperishable fame by his writings. His first appearance as an author, excepting a few papers to the *Connoisseur*, and some hymns to the *Olney* collection, was in 1782, when he published the first volume of his poems. The second, containing the *Task*, appeared in 1784. Of his subsequent works, the principal is, a blank verse translation of Homer, which has not become popular. It is a curious fact, that his humorous ballad of John Gilpin was written while he was a prey to the deepest melancholy. His Letters, which are models of that kind of composition, have been given to the world since his death. Cowper is a poet of varied powers; he is by turns playful and pathetic, tender and sarcastic; in some instances, he rises to sublimity; and in picturesque delineation he has no rival but Thomson, and he generally surpasses him in elegance. His other characteristics are simplicity, individuality, transparency of ideas, bold originality, singular purity, and experimental Christian piety. All his poems bear marks of his mature authorship, his accurate rather than extensive scholarship, and his unwearied desire to benefit mankind. His Christian life, though oppressed by disease, was pure, useful and lovely; and even while suffering under the deranged idea that he was an exception to God's general plan of grace—a deranged idea which hung like a cloud over his soul during the last years of his life—it is delightful to perceive that it had no tendency to lead him aside from the path of rectitude, or to relax in the least his efforts to maintain the life of religion in his soul. His last accents were those of most perfect and touching acquiescence in the will of God, with whom, we doubt not, his harassed spirit is now at rest. What a moment was that which dispelled forever its gloom!—*Taylor's Life of Cowper*; *Davenport*.

CRABBE, (GEORGE,) one of the most popular of modern British poets, was born in 1754, at Aldborough, in Suffolk. He displayed a taste for poetry at an early age, and was finally induced to give up the study of medicine and devote himself to belles lettres. He went to London at the age of twenty-four, and gained the friendship of Edmund Burke, at whose recommendation he published, in 1781, his poem of *The Library*. This was quickly followed by *The Village*, which gained for him the high approbation of Dr. Johnson. The study of theology for a long time withdrew Mr. Crabbe almost entirely from his poetic labors. After an interruption of nearly twenty years, he published a collection of poems,

which was very successful. This was followed by *The Borough*, in 1810; *Tales*, in 1815; and *Tales of the Hall*, in 1819. He died in 1832. His works have been exceedingly popular, and have gone through many editions. Every thing about him is simple, and characteristic; and although he is sadly wanting in evangelical views, and in religious elevation, he has been described with much felicity as the poet of nature and the anatomist of the human soul.—*Davenport*.

**CRACKNELS**; a sort of hard cakes or buns. 1 Kings 14: 3.—*Brown*.

**CRAMER**, (JOHN ANDREW,) a German theologian and writer, was born at Josephstadt, in Saxony, in 1723; and, with the exception of three years, resided in Denmark from 1754 to 1788, in which latter year he died. He was invited to Denmark by the sovereign, and, at the time of his decease, was chancellor of the university of Kiel. He translated Bossuet's *Universal History*, the *Homilies* of St. Chrysostom, and the *Psalms of David* in verse; and wrote the *Northern Spectator*, three vols.; *Sermons*, twenty-two vols.; and *Poems*, three vols. Eminent in many ways, it is as a votary of the muses that he is most famous; Germany ranks him among her best lyric poets.—*Davenport*.

**CRANE**; a tall and long-necked fowl, which according to Isidore takes its name from its voice, which we imitate



in mentioning it. The prophet Jeremiah mentions this bird as intelligent of the seasons by an instinctive and invariable observation of their appointed times, (8: 7.) The same thing is noticed by Aristophanes and Hesiod; the latter of whom says, "When thou hearest the voice of the crane, clamoring annually from the clouds on high, recollect that this is the signal for ploughing, and indicates the approach of showery winter."—*Calmet*; *Albott*; *Ency. Amer.*

**CRANMER**, (THOMAS,) a celebrated English reformer, was the son of a country gentleman. He was born at



Aslacton, in Nottinghamshire, in 1489, and was educated at Jesus college, Cambridge, where, in 1523, he became reader of the divinity lecture. For his rise, he

was indebted to an opinion which he chanced to give to Gardiner and Fox, that the best way to settle the question relative to the king's divorce would be to refer it to the universities instead of to the pope. Henry instantly made him his chaplain, ordered him to write on the subject, and subsequently employed him in negotiations at Rome, and in other parts of the continent. On Cranmer's return, the monarch raised him, in 1533, to the archbishopric of Canterbury. Thus elevated, and invested with powerful influence, the archbishop pursued with vigor the work of religious reformation. His enemies labored as strenuously to ruin him; but he was always upheld by Henry. Being a member of the council of regency, during the reign of Edward VI., he was enabled to push forward an ecclesiastical reform with still more decisive effect. But, unfortunately, he now displayed a spirit which has stained his otherwise amiable character, with a deep and bloody spot. Besides being guilty of minor acts of tyranny, he consigned to the flames, as heretics, two unhappy beings, one of them a woman! This was Joan Bocher, the warrant for whose execution was in a manner extorted from the youthful monarch, who signed it in tears, and threw on Cranmer the moral responsibility of the barbarous deed. Having consented to the measures for placing lady Jane Grey on the throne, he became one of the victims after the accession of Mary. Lured by the promise not only of pardon but of royal favor, he was induced to sign six papers, by which he recanted his Protestant principles, and avowed his sorrow for having entertained them. In spite, however, of the promises made to him, he was brought to the stake, March 21, 1556. He had by this time recovered his firmness, and he died with the utmost fortitude, holding in the flames, till it was consumed, the hand which had signed the recantation, and exclaiming, "This unworthy hand! this unworthy hand!" His forgiving disposition, which led him never to revenge an injury, his extensive liberality, his services to the cause of ecclesiastical reform, and his courage at the hour of death, notwithstanding his faults, have shed a lustre round the memory of Cranmer.—*Davenport*; *Middleton*; *Ency. Amer.*; *Jones's Chris. Biog.*; *Life of Cranmer, by Le Bas*.

**CRANTZ**, or **KRANZ**, (DAVID,) a Moravian preacher, was born in Pomerania, in 1723, and resided for some years as a missionary in Greenland, where he was much respected for his virtues. He died, in 1777, minister of Guadenfroy, in Silesia. He is the author of a valuable history of Greenland; and of a history of the Moravians.—*Davenport*.

**CREATION**. (See *COSMOGONY*, and *ADAM*.)  
**CREATURE**. By the *creature* (or, more properly, the *creation*) which waits for deliverance from the bondage of corruption into the glorious liberty of the children of God, (Rom. 8: 19—23.) the apostle has by some been supposed to mean the unrenewed heathen world; by others, the new creature in Christ, or Christians in general; by others, all mankind of all generations. By others still it is supposed not to include mankind at all, but only the irrational tribes of creation who are now subjected to degradation and suffering in consequence of the sins of men. But from the context it appears rather to mean the whole material globe, which constitutes man's present residence; which is now subjected to imperfection, change, and decay, but is to undergo at the last day a transmutation of qualities similar to that of the bodies of just men, and become forever incorruptible. 1 Cor. 15: 50—54. 2 Cor. 5: 1—8. 2 Pet. 3. Rev. 21. If any man be in Christ, he is a *new creature*, (2 Cor. 5: 17.) that is, if any man becomes a Christian, a new disposition is produced within him, which transforms his whole character.—*Fuller's Works*, vol. ii. 322.

**CREDITOR**. God is represented as our *creditor*; to him we, as creatures, owe our existence, and all we have; to him, as sinners, we owe satisfaction for our infinite offences; and the more he forgives us, the more we ought to love him. Luke 7: 41—43.—*Brown*.

**CREED**; a form of words in which the articles of faith are comprehended. It is derived from the Latin *credo* (I believe), with which the apostles' creed begins. In the Eastern church, a summary of this sort was called *mathe-ma* (the lesson), because it was learned by the catechu-

mens; *graphē* (the writing), or *kanōn* (the rule). But the most common name in the Greek church was *symbolon*, or symbol, which term has also passed into the West. Hence creeds and confessions are commonly called *symbolical books*.

The most ancient form of creeds is that which goes under the name of the Apostles' creed (see below); besides this, there are several other ancient forms and scattered remains of creeds to be met with in the primitive records of the church; as, 1. The form of apostolical doctrine collected by Origen.—2. A fragment of a creed preserved by Tertullian.—3. A remnant of a creed in the works of Cyprian.—4. A creed composed by Gregory Thaumaturgus for the use of his own church.—5. The creed of Lucian, the martyr.—6. The creed of the apostolical constitutions. Besides these scattered remains of the ancient creeds, there are extant some perfect forms, as those of Jerusalem, Cæsarea, Antioch, &c.—*Head. Buck.*

CREED, (APOSTLES') is a formula or summary of the Christian faith, drawn up, according to Rufinus, by the apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this creed as a rule of faith. Baronius and others conjecture that they did not compose it till the second year of Claudius, a little before their dispersion; but there are many reasons which induce us to question whether the apostles composed any such creed. For, 1. Neither St. Luke, nor any other writer before the fifth century, make any mention of an assembly of the apostles for composing a creed.—2. The fathers of the first three centuries, in disputing against the heretics, endeavor to prove that the doctrine contained in this creed was the same which the apostles taught; but they never pretend that the apostles composed it.—3. If the apostles had made this creed, it would have been the same in all churches and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church, there were as many creeds as authors; and the same author sets down the creed after a different manner in several places of his works; which is an evidence that there was not, at that time, any creed reputed to be the apostles'. In the fourth century, Rufinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the East, which differ very considerably. Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them; such as those of the *descent into hell*, the *communion of the saints*, and the *life everlasting*. From all which it may be gathered, that though this creed may be said to be that of the apostles, in regard to the doctrines contained therein, yet it cannot be referred to them as the authors of it. Its great antiquity, however, may be inferred from hence, that the whole form, as it now stands in the English liturgy, is to be found in the works of Ambrose and Rufinus; the former of whom flourished in the third, and the latter in the fourth century. Christians did not publicly recite the creed, except at baptisms, which, unless in cases of necessity, were only at Easter and Whitsuntide. The constant repeating of it was not introduced into the church till the end of the fifth century; about which time Peter Gnaphius, bishop of Antioch, prescribed the recital of it every time divine service was performed. See *King's History of the Apostles' Creed*; and *Borrow's Exposition of it in his Works*, vol. ii.—*Head. Buck.*

CREED, (ATHANASIAN;) a formula or confession of faith, long supposed to have been drawn up by Athanasius, bishop of Alexandria, in the fourth century, to justify himself against the calumnies of his Arian enemies; but it is now generally allowed not to have been his. Dr. Waterland ascribes it to Hilary, bishop of Arles. This creed obtained in France about A. D. 850, and was received in Spain and Germany about one hundred and eighty years later. We have clear proofs of its being sung alternately in the English churches in the tenth century. It was in common use in some parts of Italy in 960, and was received at Rome about 1014. As to the Greek and Oriental churches, it has been questioned whether they have ever received it, though some writers are of a contrary persuasion. The Episcopal churches in the United

States have rejected it. As to the matter of it, it is given as a summary of the true orthodox faith. Unhappily, however, it has proved a fruitful source of unprofitable controversy. See *Dr. Waterland's Critical History of it*.—*Head. Buck.*

CREED, (NICENE;) a formula of Christian faith; so called, because it is a paraphrase of that creed which was made at the first general council of Nice. This latter was drawn up by the second general council of Constantinople, A. D. 381, and therefore might be more properly styled the Constantinopolitan creed. The creed was carried by a majority, and was admitted into the church as a barrier against Arius and his followers.

The three creeds above mentioned are used in the public offices of the church of England, and subscription to them is required of all the established clergy. Subscription to these was also required of the dissenting teachers by the toleration act; but from which they are now relieved by 19 George III.—*Head. Buck.*

CRESCENS; a companion of Paul, (2 Tim. 4: 10.) who is thought by Eusebius and others to have preached in Gaul, and to have founded the church of Vienne, in Dauphiny.—*Calmet.*

CRÈTE; a large island, now called Candia, in the Mediterranean, (1 Mac. 10: 67.) almost opposite to Egypt; and it may be considered as having been originally peopled from thence, probably by a branch of the Capthorim. The Cretans affected the utmost antiquity as a nation, and distinguished themselves as *Etecretenses*, "true Cretans." Homer celebrates this island as famous for its hundred gates, which Virgil (*Æneid* iii.) seems to refer to cities; but in the *Odyssey*, Homer calls it "ninety-cities." Being surrounded by the sea, its inhabitants were excellent sailors, and its vessels visited all coasts. They were also famous for archery, which they practised from their infancy. But the glory of Crete was Minos the legislator, the first, it is said, who reduced a wild people to regularity of life; and in order to effect this the more completely, he retired during nine years into the cavern of Jupiter. After nine years, Minos established religious rites; and these and other usages of Crete were copied by the Greeks.

The Cretans were one of the three K's against whose unfaithfulness the Grecian proverb cautioned: *Kappadocia*, *Kivicia*, and *Krete*. It appears, also, that the character of this people for lying was thoroughly established in ancient times; for in common speech, the expression "to cretanise," signified to tell lies; which contributes to account for that detestable character the apostle (Titus 1: 12.) has given of the Cretans, that they are "always liars." This was not only the opinion of Epimeneides, from whom Paul quotes this verse, but of Callimachus, who has the same words. When Epimeneides adds, that "the Cretans are savage beasts," or fierce beasts, "and gor-bellies,"—bellies which take a long time in being filled—he completes a most disgusting description. Polybius represents them as disgraced by piracy, robbery, and almost every crime, and Paul charges Titus to rebuke them sharply, and in strong terms, to prevent their adherence to Jewish fables, human ordinances, and legal observances.

Crete was taken by the Romans under Metellus, hence called Creticans, after a vigorous resistance of above two years, (A. D. 66.) and, with the small kingdom of Cyrene, on the coast of Libya, formed a Roman province. In the reign of the emperor Leo, it had twelve bishops, subject to Constantinople. In the reign of Michael II. the Saracens seized it, and held it, until, after a hundred and twenty-seven years, they were expelled by the emperor Phocas. It remained under the dominion of the emperor, till Baldwin, earl of Flanders, being raised to the throne, rewarded Bonifacio, marquis of Montserrat, with it, who sold it to the Venetians, A. D. 1194. Under their government it flourished greatly; but was unexpectedly attacked by the Turks, A. D. 1645, in the midst of peace. The siege lasted twenty-four years, and cost the Turks two hundred thousand men. It is now subject to the Turks, and, consequently, is impoverished and depopulated. In many places it is unhealthy.—*Calmet.*

CRIME; a voluntary breach of any known law. *Faults* result from human weakness, being transgressions of the rules of duty. *Crimes* proceed from the wickedness of the

heart, being actions against the rules of nature. (See PUNISHMENT, and SIN).—*Hend. Buck.*

**CRISP**, (DR. TOBIAS;) a divine of the seventeenth century, born, 1600, died rector of Brinkworth, 1642. His life was distinguished by charity, piety, humility, and purity. He was, however, fond of expressions which alarm, and paradoxes which astonish; and perplexed himself much about the divine purposes. He did not distinguish, as he ought, between God's secret will in his decrees, and his revealed will in his covenant and promises. The root of his error seems to be this:—he viewed the union between Christ and the believer to be of such a kind as actually to make a Savior of the sinner, and a sinner of the Savior. He speaks as if God considered the sinner as doing and suffering what Christ did and suffered; and Christ as having committed their sins, and as being actually guilty of them. (See ANTIOMIANS, and NEOMIANS).—*Crisp's Sermons*, edited by Dr. Gill; *Bogue and Benuet's History of Dissenters*, vol. i. p. 400; *Hend. Buck.*

**CRISPUS**, chief of the Jewish synagogue at Corinth, was converted and baptized by Paul, (Acts 18: 8.) about A. D. 52. 1 Cor. 1: 14. Some affirm that Crispus was bishop of Ægina, an island near Athens. The Greeks observe his festival, October 4.—*Calmet.*

**CRITICISM**. (See BIBLICAL CRITICISM.)

**CROCODILE**. (See LEVIATHAN.)

**CROISADES**. (See CRUSADES.)

**CROISIERS**; a religious order, founded in honor of the invention or discovery of the cross by the empress Helena. They were, till of late, dispersed in several parts of Europe, particularly in the Low Countries, France, and Bohemia; those of Italy were suppressed even before the late revolutions. These religious follow the rule of St. Augustine. They had in England the name of *Crouched Friars*.—*Hend. Buck.*

**CROOKED**. A crooked nation or generation are such as rebel against God, have their qualities, inclinations, and practices quite disagreeable to the even rule of his law, and unanswerable to their own profession. Phil. 2: 15. Deut. 32: 5. *Crooked ways* are practices and customs inconstant, uncanid, unlovely, and disagreeable to the law of God. Prov. 2: 12. God makes men's lot or path crooked when he inflicts on them changes from prosperity to adversity, or from one trouble to another, and renders their condition unsightly and disagreeable. Lam. 3: 9. Eccl. 1: 15 and 7: 12. He makes crooked places straight when he removes every impediment, and renders a work easy to his agents. Isa. 45: 2.—*Drama.*

**CROSIER**; a tall staff of silver or gold, curved at the upper end, which is carried before bishops, abbots, and abbesses, as an ensign expressive of their dignity, while they are exercising the functions of their office; and the figure of which is also borne in their coat of arms. When bestowing the blessing upon the people, they take the staff into their own hands. It was originally a shepherd's crook, the bishops being regarded as the pastors of their dioceses. By degrees, the humble emblem became highly adorned, and was made of costly materials. Artists, like Benvenuto Cellini and Giovanni da Bologna, were employed to make it. The investiture of the bishop is indicated by the delivery of the crosier. Some say that the crosier was originally only a simple staff, which, from the earliest times, has been given as an emblem of authority to judges, kings, &c. In conformity to this explanation, St. Isidore says that bishops bear the staff because they have the right to correct the erring, and the duty to support the weak. The excess of splendor lavished in later times upon this instrument, gave occasion to the following satirical lines:—

In ancient times, as I have been told,

The crosier was wood, and the bishop was gold;

But now I perceive, without being told,

The bishop is wood, and the crosier is gold. [*Hend. Buck.*]

**CROSS**; an ancient instrument of capital punishment. The cross was the punishment inflicted by the Romans, on servants who had perpetrated crimes, on robbers, assassins, and rebels; among which last Jesus was reckoned, on the ground of his making himself King or Messiah, Luke 23: 1—5, 13—15. The words in which the sentence was given were, "Thou shalt go to the cross." The person who was subjected to this punishment was then de-

prived of all his clothes, excepting something around the loins. In this state of nudity he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation, that numbers died under it. Jesus was crowned with thorns, and made the subject of mockery; but insults of this kind were not among the ordinary attendants of crucifixion. They were owing, in this case, merely to the petulant spirit of the Roman soldiers, Matt. 27: 29. Mark 15: 17. John 19: 2, 5. The criminal, having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill, near the public way, and out of the city. The place of crucifixion at Jerusalem was a hill to the north-west of the city. The cross, *stauros*, a post, otherwise called the unpropitious or infamous tree, consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime for which the person suffered was inscribed on the transverse piece near the top of the perpendicular one.

There is no mention made in ancient writers of any thing on which the feet of the person crucified rested. Near the middle, however, of the perpendicular beam, there projected a piece of wood, on which he sat, and which answered as a support to the body, since the weight of the body might otherwise have torn away the hands from the nails driven through them. The cross, which was erected at the place of punishment, being there firmly fixed in the ground, rarely exceeded ten feet in height. The victim, perfectly naked, was elevated to the small projection in the middle: the hands were then bound by a rope round the transverse beam, and nailed through the palm.

The assertion that the persons who suffered crucifixion were not in some instances fastened to the cross by nails through the hands and feet, but were merely bound to it by ropes, cannot be proved by the testimony of any ancient writer whatever. That the feet, as well as the hands, were fastened to the cross by means of nails, is expressly asserted in the play of Plautus, entitled "Mostellaria," compared with Tertullian against the Jews, and against Marcion. In regard to the nailing of the feet, it may be furthermore observed, that Gregory Nazianzenus has asserted, that one nail only was driven through both of them; but Cyprian, (*de passione*), who had been a personal witness to crucifixions, and is, consequently, in this case, the better authority, states, on the contrary, that two nails or spikes were driven, one through each foot. The crucified person remained suspended in this way till he died, and the corpse had become putrid. While he exhibited any signs of life, he was watched by a guard; but they left him when it appeared that he was dead. The corpse was not buried, except by express permission, which was sometimes granted by the emperor on his birth-day, but only to a very few. An exception, however, to this general practice was made by the Romans in favor of the Jews, on account of Deut. 21: 22, 23; and in Judea, accordingly, crucified persons were buried on the same day. When, therefore, there was not a prospect that they would die on the day of the crucifixion, the executioners hastened the extinction of life, by kindling a fire under the cross, so as to suffocate them with the smoke, or by letting loose wild beasts upon them, or by breaking their bones upon the cross with a mallet, as upon an anvil. The Jews, in the times of which we are speaking, namely, while they were under the jurisdiction of the Romans, were in the habit of giving the criminal, before the commencement of his sufferings, a medicated drink of wine and myrrh, Prov. 31: 6. The object of this was to produce intoxication, and thereby render the pains of the crucifixion less sensible to the sufferer. This beverage was refused by the Savior, for the obvious reason, that he chose to die with the faculties of his mind undisturbed and unclouded, Matt. 27: 34. Mark 15: 23. It should be remarked, that this sort of drink, which was probably offered out of kindness, was different from the vinegar which was subsequently offered to the Savior by the Roman soldiers. The latter was a mixture of vinegar and water, denominated *posca*, and was a common drink for the soldiers in the Roman army, Luke 23: 35. John 19: 29.

2. Crucifixion was not only the most ignominious, it was likewise the most cruel, mode of punishment: so very much so, that Cicero is justified in saying, in respect to crucifixion, "*Ab oculis, auribusque et omni cogitatione hominum removendum esse.*" The sufferings endured by a person on whom this punishment is inflicted are narrated by George Gottlieb Richter, a German physician, in a "Dissertation on the Savior's Crucifixion." The position of the body is unnatural, the arms being extended back, and almost immovable. In case of the least motion, an extremely painful sensation is experienced in the hands and feet, which are pierced with nails, and in the back, which is lacerated with stripes. The nails, being driven through the parts of the hands and feet which abound in nerves and tendons, create the most exquisite anguish. The exposure of so many wounds to the open air brings on an inflammation, which every motion increases the poignancy of the suffering. In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back in the veins. The consequence is, that a greater quantity of blood finds its way from the *aorta* into the head and stomach, than would be carried there by a natural and undisturbed circulation. The blood vessels of the head become pressed and swollen, which of course causes pain, and a redness of the face. The circumstance of the blood being impelled in more than ordinary quantities into the stomach is an unfavorable one also, because it is that part of the system which not only admits of the blood being stationary, but is peculiarly exposed to mortification. The *aorta*, not being at liberty to empty in the free and undisturbed way as formerly, the blood which it receives from the left ventricle of the heart, is unable to receive its usual quantity. The blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects likewise to the right ventricle, and the consequence is, an internal excitement, and exertion, and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the source of inexpressible misery. The degree of anguish is gradual in its increase; and the person crucified is able to live under it commonly till the third, and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of the Savior's life, inquired in respect to the truth of it of the centurion himself who commanded the soldiers, Mark 15: 44. In order to bring their life to a more speedy termination, so that they might be buried on the same day, the bones of the two thieves were broken with mallets, (John 19: 31—37;) and in order to ascertain this point in respect to Jesus, namely, whether he was really dead, or whether he had merely fallen into a swoon, a soldier thrust his lance into his side; but no signs of life appeared, John 19: 31—37.

Our Savior says, that whosoever will be his disciple must take up his cross and follow him, (Matt. 16: 24;) by which is meant, that his disciples must be willing to suffer for him, in any way in which God, in the course of his providence, may call them to suffer; even to endure martyrdom, if called to it. The cross is also often put for the whole of Christ's sufferings, (Eph. 2: 16. Heb. 12: 2;) and the doctrine of his perfect atonement, Gal. 6: 14.—*Watson.*

**CROSS, (THE SIGN OF.)** The cross was used emblematically before the Christian era. Upon a multitude of medals and ancient monuments are to be found crosses placed in the hands of statues of Victory, and of figures of emperors. It was also placed upon a globe, which, ever since the days of Augustus, has been the sign of the empire of the world, and the image of Victory. The shields, the cuirasses, the helmets, the imperial cap, were all thus decorated. The cross is now the universal Christian emblem, being used upon the arms and banners of the soldier, the vestments of the priest, and in the armorial bearings of nobles. The forms of cathedrals, and often the patterns of their pavements, are adapted to the representation of the cross, which is also sculptured and elevated upon tombs and sepulchres. In order to understand the meaning of the sign of the cross among the first Christians, it

must be kept in mind, that the cross was in their eyes an instrument of infamous punishment, like the gallows at present, and that they assumed this sign to show that they gloried in being the followers of Christ, notwithstanding the infamy which had been attempted to be thrown upon him by the manner of his execution. When the true spirit of Christianity began to decay, this superstition spread rapidly. The custom of making the sign of the cross in memory of Jesus, may be traced to the third century of our era. Constantine the Great had crosses erected in public places, in palaces and churches. It was customary, in his time, to paint a cross at the entrance of a house, to denote that it belonged to a Christian. Subsequently, the churches were, for the greater part, built in the form of this instrument. But it did not become an object of adoration until the empress Helena (Constantine's mother) found a cross in Palestine, which was believed to be the one on which Christ suffered, and conveyed a part of it to Constantinople. This is the origin of the festival of the *finding of the cross*, which the Catholic church celebrates on the 3d of May. Standards and weapons were now ornamented with it; and the emperor Heraclius thought he had recovered the palladium of his empire, when he gained possession of a piece of the true cross, in 628, which had fallen into the hands of the Persians in 616. In memory of this event, the festival of the *exaltation of the cross* was instituted, Heraclius having caused the cross to be erected at Jerusalem, on mount Calvary. This festival is celebrated on the 14th of September. It is remarkable how this holy relic became multiplied. Numberless churches possessed some part of it, the miraculous power of which was said to have been proved by the most astonishing facts; and many persons actually believed that it could be infinitely divided without decreasing! It was in vain that the Iconoclasts, who condemned the worship of images, attempted to overthrow the adoration of the cross. The crucifix was considered as a principal object of worship, in preference to the images of the saints, and in compliance with the teachings of John of Damascus, was adored, during the seventh century, in all the churches of the East. That the West also ascribed a mysterious power to this symbol, is evident from the use which was made of it in the trials "by the judgment of God" in the middle ages. There never has existed any sign which has been so often repeated in works of art as the cross. This may be ascribed, in part, to its form being applicable to many more purposes than those of other emblems; such, for instance, as the crescent. The distinguishing cypher of the Jesuits is *IHS*, which signifies *In hac cruce salus*, or *Jesus*, in Greek letters, and abbreviated. Crosses have been the badge of numberless orders, military and civil. To make the sign of the cross, is thought by many people, in Catholic countries, a defence against evil spirits, evil influences, &c. The Greeks make this sign constantly, hardly taking a glass of *raky* without signing the cross over it. In Russia, the common people never commit any act of gross wickedness without doing the same. Catholic bishops, archbishops, abbots, and abbesses wear a small golden cross. The Catholic benediction is generally performed by making the sign of the cross over the object.

In the administration of the ordinance of baptism, the practice of making the sign of the cross on the forehead of the person baptized, was adopted at an early period, though not enjoined by any command, or sanctioned by any example in Scripture. The first Christian writer who mentions it, in connection with baptism, is Tertullian, who wrote after the middle of the second century. How melancholy are the effects of human superstition!—*Hend. Buck.*

**CROSS-BEARER, (porte-croix, cruciger;)** in the Roman Catholic church, the chaplain of an archbishop, or a primate, who bears a cross before him on solemn occasions. The pope has the cross borne before him every where; a patriarch any where out of Rome; and primates, metropolitans, and those who have a right to the *pallium*, throughout their respective jurisdictions. Gregory XI. forbade all patriarchs and prelates to have it borne in the presence of cardinals. A prelate wears a single cross, a patriarch a double cross, and the pope a triple one on his arms.—*Hend. Buck.*

**CROWN,** is a term properly taken for a cap of state

worn on the heads of sovereign princes, as a mark of regal dignity. In Scripture there is frequent mention made of crowns; and the use of them seems to have been very common among the Hebrews. The high-priest wore a crown, which was girt about his mitre, or the lower part of his bonnet, and was tied about his head. On the fore part was a plate of gold, with these words engraven on it: "Holiness to the Lord," Exod. 28: 36. 29: 6. New-married persons of both sexes wore crowns upon their wedding day, (Cant. 3: 11;) and, alluding to this custom, it is said that when God entered into covenant with the Jewish nation, he put a beautiful crown upon their head, Ez. 16: 12. The first crowns were no more than a bandelet drawn round the head, and tied behind, as we see it still represented on medals, &c. Afterwards, they consisted of two bandelets; by degrees they took branches of trees of divers kinds, &c.; at length they added flowers; and Claudius Sarrutinus says there was not any plant of which crowns had not been made.

There was always a difference, either in matter or form, between the crowns of kings and great men, and those of private persons. The crown of a king was generally a white fillet bound about his forehead, the extremities whereof being tied behind the head, fell back on the neck. Sometimes they were made of gold tissue, adorned with jewels. That of the Jewish high-priest, which is the most ancient of which we have any description, was a fillet of gold placed upon his forehead, and tied with a ribbon of a hyacinth color, or azure blue. The crown, mitre, and diadem, royal fillet and tiara, are frequently confounded. Crowns were bestowed on kings and princes, as the principal marks of their dignity. David took the crown of the king of the Ammonites from off his head: the crown weighed a talent of gold, and was moreover enriched with jewels, 2 Sam. 12: 30. 1 Chron. 20: 2. The Amalekite, who valued himself on killing Saul, brought this prince's crown unto David, 2 Sam. 1: 10. The crown was placed upon the head of young king Josiah, when he was presented to the people, in order to be acknowledged by them, 2 Chron. 23: 11. Baruch says that the idols of the Babylonians were golden crowns, Baruch 6: 9. Queens, too, wore diadems among the Persians. King Ahasuerus honored Vashti with this mark of power; and, after her divorce, the same favor was granted to Esther, chap. 2: 17. The elders, in Rev. 4: 10, are said to "cast their crowns before the throne." The allusion is here to the tributary kings dependent upon the Roman emperors. Herod took off his diadem in the presence of Augustus, till ordered to replace it. Tiridates did homage to Nero by laying the ensigns of royalty at the foot of his statue.

Pilate's guard platted a crown of thorns, and placed it on the head of Jesus Christ, (Matt. 27: 29,) with an intention to insult him, under the character of the king of the Jews. (See THORN.) In a figurative sense, a crown signifies honor, splendor, or dignity, (Lam. 5: 16. Phil. 4: 1,) and is also used for reward, because conquerors, in the Grecian games, were crowned, 1 Cor. 9: 25.—*Watson.*

CRUCIFIX; a cross, upon which the body of Christ is fastened in effigy, used by the Roman Catholics, to excite in their minds a strong idea of our Savior's passion.—*Hend. Buck.*

CRUCIFIXION. (See CROSS.)

CRUCIGER, (CASPAR,) one of the early reformers, was born at Leipsic, in 1504, of religious parents, who took pains with his religious as well as literary education. He was naturally inclined to melancholy, loved retirement and meditation, and spoke little. Collected in himself, he was absent in company, which led his parents to suppose him dull of understanding. This fear was soon dispelled; for when put under an able master, he displayed a reach and strength of genius which surprised every one that knew him. Nothing in human science was too difficult for his comprehension, and his industry equalled the clearness of his judgment and penetration of his mind. At the same time he was modest, meek, and humble, patient, chaste, and pious. He studied theology at Wittenburg, where also he became profoundly skilled in the Hebrew. Being called to Magdeburg, he there taught with great success and applause till 1527, when he was recalled to Wittenburg. Here he was occupied in preaching and ex-

pounding the Scriptures with such judgment and usefulness, that he soon received the degree of doctor in divinity. Botany and medicine also he studied and practised with much pleasure. Here also he aided Luther in his translation of the Bible, and became endeared to that great man by his probity and sound doctrine. He was very expert in writing, being able to write with ease and exactness whatever was spoken. To this extraordinary faculty we are indebted for many of Luther's precious remains. His health giving way under his incessant studies and labors, he continued to glorify God in sickness, realizing to the last the truth of the divine promises. He died in 1548, aged forty-four years.—*Middleton's Evang. Biog.*

CRUDEN, (ALEXANDER,) compiler of the Concordance to the Holy Scriptures, was born at Aberdeen, in 1704, and educated at the Marischal college in that city. In 1733, he took up his stated residence in London, and engaged as a corrector of the press, blending with this occupation the trade of a bookseller, which he carried on in a shop under the Royal Exchange. Here his literary attainments, indefatigable industry, and strict integrity, procured him the esteem of several persons eminent for their wealth and influence, through whose interference he obtained the appointment of bookseller to the queen, vacant by the death of Mr. Matthews. His Concordance first made its appearance in 1737, and was dedicated to her majesty queen Caroline, consort of George II., who graciously accepted a copy of the work at the hands of the author, expressed her great satisfaction therewith, and declared her intention of remembering him, but lived only sixteen days after the presentation. Her death precluded the performance of her promise, and was a sore disappointment to poor Cruden, who became embarrassed in pecuniary difficulties, which compelled him to dispose of his stock in trade, abandon his shop, and he was eventually confined in an asylum for insane persons, at Bethnal Green. Recovering the use of his mental faculties, he returned to his former occupation of correcting the press. He was a member of the Congregational church in Great Saint Helen's, under the pastoral care of Dr. Guyse, whom he styled his "faithful and beloved pastor." He lived to see a third edition of his valuable Concordance published, in 1769; after which he visited Aberdeen, his native place, where he continued about a year, and then returned to London, where he closed his days, at his lodgings in Camden street, Islington, on the 1st of November, 1770, aged seventy, being found dead in a praying posture. Among the many excellencies of his character, his liberality was none of the least; and the proceeds of the second and third editions of his Concordance (amounting to eight hundred pounds) enabled him to gratify it to a considerable extent. "Notwithstanding his natural infirmities," says Mr. Alexander Chalmers, "we cannot but venerate his character; he was a man whom neither infirmity nor neglect could debase; who sought consolation where alone it could be found; whose sorrows served to instruct him in the distresses of others; and who employed his prosperity to relieve those, who, in every sense, were ready to perish." *Gen. Biog. Dict.; Hend. Buck.*

CRUEL. The tender mercies of the wicked are cruel; even their kindness ensnares and murders men's souls. Prov. 12: 10. To breathe out cruelty is to utter threatenings, and to delight in want of tender sympathy, and in doing mischief. Ps. 27: 12.—*Brown.*

CRUSADE, may be applied to any war undertaken on pretence of defending the cause of religion, but has been chiefly used for the expeditions of the Christians against the infidels for the conquest of Palestine.

These expeditions commenced A. D. 1096. The foundation of them was a superstitious veneration for those places where our Savior performed his miracles, and accomplished the work of man's redemption. Jerusalem had been taken and Palestine conquered by Omar. This proved a considerable interruption to the pilgrims, who flocked from all quarters to perform their devotions at the holy sepulchre. They had, however, still been allowed this liberty, on paying a small tribute to the Saracen caliphs, who were not much inclined to molest them. But, in 1064, this city changed its masters. The Turks took it from the Saracens; and being much more fierce and barbarous, the

pilgrims now found they could no longer perform their devotions with the same safety. An opinion was about this time also prevalent in Europe, which made these pilgrimages much more frequent than formerly: it was imagined, that the thousand years mentioned in Rev. 20. were fulfilled; that Christ was soon to make his appearance in Palestine to judge the world; and consequently that journeys to that country were in the highest degree meritorious, and even absolutely necessary. The multitudes of pilgrims who now flocked to Palestine, meeting with a very rough reception from the Turks, filled all Europe with complaints against those infidels, who profaned the holy city, and derided the sacred mysteries of Christianity even in the place where they were fulfilled. Pope Gregory VII. had formed a design of uniting all the princes of Christendom against the Mahometans; but his exorbitant encroachments upon the civil power of princes had created him so many enemies, and rendered his schemes so suspicious, that he was not able to make great progress in his undertaking. The work was reserved for a meaner instrument. Peter, commonly called the Hermit, a native of Amiens, in Picardy, had made the pilgrimage to Jerusalem; and, being deeply affected with the dangers to which that act of piety now exposed the pilgrims, as well as with the oppression under which the Eastern Christians now labored, formed the bold, and, in all appearance, impracticable design, of leading into Asia, from the farthest extremities of the West, armies sufficient to subdue those potent and warlike nations that now held the Holy Land in slavery. He proposed his scheme to pope Martin II., who prudently resolving not to interpose his authority till he saw a probability of success, summoned at Placentia a council of four thousand ecclesiastics and thirty thousand seculars. As no hall could be found large enough to contain such a multitude, the assembly was held in a plain. Here the pope himself, as well as Peter, harangued the people, representing the dismal situation of their brethren in the East, and the indignity offered to the Christian name in allowing the holy city to remain in the hands of the infidels. These speeches were so agreeable to those who heard them, that the whole multitude suddenly and violently declared for the war, and solemnly devoted themselves to perform this service, which they believed to be meritorious in the sight of God. But though Italy seemed to have embraced the design with ardor, Martin thought it necessary, in order to obtain perfect success, to engage the greater and more warlike nations in the same enterprise. Having, therefore, exhorted Peter to visit the chief cities and sovereigns of Christendom, he summoned another council at Clermont, in Auvergne. The fame of this great and pious design being now universally diffused, procured the attendance of the greatest prelates, nobles, and princes; and when the pope and the hermit renewed their pathetic exhortations, the whole assembly, as if impelled by immediate inspiration, exclaimed with one voice, "It is the will of God!" These words were deemed so much the effect of a divine impulse, that they were employed as the signal of rendezvous and battle in all future exploits of these adventurers. Men of all ranks now flew to arms with the utmost ardor, and a cross was affixed to their right shoulder by all who enlisted in this holy enterprise. At this time, Europe was sunk in the most profound ignorance and superstition. The ecclesiastics had gained the greatest ascendancy over the human mind; and the people, who committed the most horrid crimes and disorders, knew of no other expiation than the observances imposed on them by their spiritual pastors. But amidst the abject superstition which now prevailed, the military spirit had also universally diffused itself; and, though not supported by art or discipline, was become the general passion of the nations governed by the feudal law. All the great lords possessed the right of peace and war. They were engaged in continual hostilities with one another: the open country was become a scene of outrage and disorder: the cities, still mean and poor, were neither guarded by walls nor protected by privileges. Every man was obliged to depend for safety on his own force, or his private alliances; and valor was the only excellence which was held in esteem, or gave one man the pre-eminence above another. When all the particular superstitions therefore were here

united in one great object, the ardor for private hostilities took the same direction; "and all Europe," as the princess Anna Comnena expresses it, "torn from its foundations, seemed ready to precipitate itself in one united body upon Asia."

All ranks of men now deeming the crusades the only road to heaven, were impatient to open the way with their swords to the holy city. Nobles, artisans, peasants, even priests, enrolled their names; and to decline this service, was branded with the reproach of impiety or cowardice. The nobles were moved, by the romantic spirit of the age, to hope for opulent establishments in the East, the chief seat of arts and commerce at that time. In pursuit of these chimerical projects, they sold at low prices their ancient castles and inheritances, which had now lost all value in their eyes. The infirm and aged contributed to the expedition by presents and money, and many of them attended it in person; being determined, if possible, to breathe their last in sight of that city where their Savior died for them. Even women, concealing their sex under the disguise of armor, attended the camp; and often forgot their duty still more by prostituting themselves to the army. The greatest criminals were forward in a service which they considered as an expiation for all crimes; and the most enormous disorders were, during the course of these expeditions, committed by men inured to wickedness, encouraged by example, and impelled by necessity. The adventurers were at last so numerous, that their sagacious leaders became apprehensive lest the greatness of the armament would be the cause of its own disappointment. For this reason they permitted an undisciplined multitude, computed at three hundred thousand men, to go before them under the command of Peter the Hermit, and Gautier or Walter, surnamed the *Moneyless*, from his being a soldier of fortune. These took the road towards Constantinople, through Hungary and Bulgaria; and trusting that Heaven, by supernatural assistance, would supply all their necessities, they made no provision for subsistence in their march. They soon found themselves obliged to obtain by plunder what they vainly expected from miracles; and the enraged inhabitants of the countries through which they passed attacked the disorderly multitude, and slaughtered them without resistance. The more disciplined armies followed after; and, passing the straits of Constantinople, were mustered in the plains of Asia, and amounted in the whole to seven hundred thousand men. The princes engaged in this first crusade were, Hugo, count of Vermandois, brother to Philip I., king of France; Robert, duke of Normandy; Robert, earl of Flanders; Raymond, earl of Toulouse and St. Giles; the celebrated Godfrey of Bouillon, duke of Lorraine, with his brothers Baldwin and Eustace; Stephen, earl of Chartres and Blois; Hugo, count of St. Paul; with many other lords. The general rendezvous was at Constantinople. In this expedition, Godfrey besieged and took the city of Nice. Jerusalem was taken by the confederated army, and Godfrey chosen king. The Christians gained the famous battle of Ascalon against the sultan of Egypt, which put an end to the first crusade, but not to the spirit of crusading. The rage continued for near two centuries. The second crusade, in 1144, was headed by the emperor Conrade III., and Louis VII., king of France. The emperor's army was either destroyed by the enemy, or perished through the treachery of Manuel, the Greek emperor; and the second army, through the unfaithfulness of the Christians of Syria, was forced to break up the siege of Damascus. The third crusade, in 1188, immediately followed the taking of Jerusalem by Saladin, the sultan of Egypt. The princes engaged in this expedition were, the emperor Frederic Barbarossa; Frederic, duke of Swabia, his second son; Leopold, duke of Austria; Berthold, duke of Moravia; Herman, marquis of Baden; the counts of Nassau, Thuringia, Missen, and Holland; and above sixty other princes of the empire; with the bishops of Besancon, Cambray, Munster, Osnaburg, Missen, Passau, Visburg, and several others. In this expedition, the emperor Frederic defeated the sultan of Iconium: his son Frederic, joined by Guy Lusignan, king of Jerusalem, in vain endeavored to take Acre or Ptolemais. During these transactions, Philip Augustus, king of France, and Richard I. king of England, joined

the crusade; by which means the Christian army consisted of three hundred thousand fighting men; but great disputes happening between the kings of France and England, the former quitted the Holy Land, and Richard concluded a peace with Saladin. The fourth crusade was undertaken in 1195, by the emperor Henry VI., after Saladin's death. In this expedition, the Christians gained several battles against the infidels, took a great many towns, and were in the way of success, when the death of the emperor obliged them to quit the Holy Land and return into Germany. The fifth crusade was published by pope Innocent III., in 1198. Those engaged in it made fruitless efforts for the recovery of the Holy Land; for, though John de Neule, who commanded the fleet equipped in Flanders, arrived at Ptolemais a little after Simon of Montfort, Renard of Dampierre, and others, yet the plague destroying many of them, and the rest either returning, or engaging in the petty quarrels of the Christian princes, there was nothing done; so that the sultan of Aleppo easily defeated their troops, in 1204. The sixth crusade began in 1228; in which the Christians took the town of Damietta, but were forced to surrender it again. In 1229, the emperor Frederic made peace with the sultan for ten years. About 1240, Richard earl of Cornwall, brother to Henry III. king of England, arrived in Palestine, at the head of the English crusade; but finding it most advantageous to conclude a peace, he re-embarked, and steered towards Italy. In 1244, the Karasians, being driven out of Turkey by the Tartars, broke into Palestine, and gave the Christians a general defeat near Gaza. The seventh crusade was headed, in 1249, by St. Lewis, who took the town of Damietta; but a sickness happening in the Christian army, the king endeavored a retreat; in which, being pursued by the infidels, most of his army were miserably butchered, and himself and the nobility taken prisoners. A truce was agreed upon for ten years, and the king and lords set at liberty. The eighth crusade, in 1279, was headed by the same prince, who made himself master of the port and castle of Carthage, in Africa; but dying a short time after, he left his army in a very ill condition. Soon after, the king of Sicily coming up with a good fleet, and joining Philip the Bold, son and successor of Lewis, the king of Tunis, after several engagements with the Christians, in which he was always worsted, desired peace, which was granted upon conditions advantageous to the Christians; after which, both princes embarked to their own kingdoms. Prince Edward, of England, who arrived at Tunis at the time of this treaty, sailed towards Ptolemais, where he landed a small body of three hundred English and French, and hindered Bendochar from laying siege to Ptolemais: but being obliged to return to take possession of the crown of England, this crusade ended without contributing any thing to the recovery of the Holy Land. In 1291, the town of Acre or Ptolemais was taken and plundered by the sultan of Egypt, and the Christians quite driven out of Syria. There has been no crusade since that period, though several popes have attempted to stir up the Christians to such an undertaking; particularly Nicholas IV., in 1292, and Clement V., in 1311.

Though these crusades were effects of the most absurd superstition, they tended greatly to promote the good of Europe. Multitudes, indeed, were destroyed. M. Voltaire computes the people who perished in the different expeditions, at upwards of two millions. Many there were, however, who returned; and these having conversed so long with people who lived in a much more magnificent way than themselves, began to entertain some taste for a refined and polished way of life. Thus the barbarism in which Europe had been so long immersed, began to wear off soon after. The princes, also, who remained at home, found means to avail themselves of the frenzy of the people. By the absence of such numbers of restless and martial adventurers, peace was established in their dominions. They also took the opportunity of annexing to their crowns many considerable fiefs, either by purchase, or the extinction of the heirs; and thus the mischiefs which must always attend feudal governments were considerably lessened. With regard to the bad success of the crusaders, it was scarcely possible that any other thing could happen to them. The emperors of Constantinople,

instead of assisting, did all in their power to disconcert their schemes; they were jealous, and not without reason, of such an inundation of barbarians. Yet, had they considered their true interests, they would rather have assisted them, or at least stood neuter, than enter into alliances with the Turks. They followed the latter method, however, and were often of very great disservice to the western adventurers, which at last occasioned the loss of their city. But the worst enemies the crusaders had were their own internal feuds and dissensions. They neither could agree while marching together in armies with a view to conquest, nor could they unite their conquests under one government after they had made them. They set up three small states, one at Jerusalem, another at Antioch, and another at Edessa. These states, instead of assisting, made war upon each other, and on the Greek emperors; and thus became an easy prey to the common enemy. The horrid cruelties they committed, too, must have inspired the Turks with the most invincible hatred against them, and made them resist with the greatest obstinacy. They were such as could have been committed only by barbarians inflamed with the most bigoted enthusiasm. When Jerusalem was taken, not only the numerous garrison were put to the sword, but the inhabitants were massacred without mercy and without distinction. No age or sex was spared, not even sucking children. According to Voltaire, some Christians, who had been suffered by the Turks to live in that city, led the conquerors into the most private caves, where women had concealed themselves with their children, and not one of them was suffered to escape. What eminently shows the enthusiasm by which these conquerors were animated, is their behavior after this terrible slaughter. They marched over heaps of dead bodies towards the holy sepulchre, and, while their hands were polluted with the blood of so many innocent persons, sung anthems to the common Savior of mankind. Nay, so far did their religious enthusiasm overcome their fury, that these ferocious conquerors now burst into tears. If the absurdity and wickedness of their conduct can be exceeded by any thing, it must be by what follows. In 1204, the frenzy of crusading seized the children, who are ever ready to imitate what they see their parents engaged in. Their childish folly was encouraged by the monks and school-masters; and thousands of those innocents were conducted from the houses of their parents, on the superstitious interpretation of these words:—"Out of the mouths of babes and sucklings hast thou perfected praise." Their base conductors sold a part of them to the Turks, and the rest perished miserably. See *Hume's History of England*, vol. i. p. 292, &c. and vol. ii. p. 280: *Encyclopædia Britannica*; and *Mosheim's Ecclesiastical History*—*Hend. Buch.*

**CRUSE**; a small vessel for holding water, and other liquids, 1 Sam. 26: 11. Our translators have rendered by the word *cruse*, no less than three words, which are offered by the Hebrew; and which, no doubt, describe different utensils; though, perhaps, all may be taken as vessels for the purpose of containing liquid, 1 Sam. 26: 11. 1 Kings 14: 3. 2 Chron. 2: 20.—*Calmet.*

**CRY**. This word is used in several senses. "The blood of Abel crieth from the ground," where it was spilt, Gen. 4: 10. "The cry of Sodom ascended up to heaven," 18: 20. The cries of the Israelites, oppressed by the Egyptians, rose up to the throne of God, Exod. 3: 9. "He looked for judgment, but beheld oppression; for righteousness, but beheld a cry," Isa. 5: 7. "If my land cry against me, or the furrows likewise thereof complain," says Job, 31: 38. The force of these expressions is such, that any explanation would only weaken them.—*Calmet.*

**CRYPTO-CALVINISTS**; a name given, some time after the reformation, to the favorers of Calvinism in Saxony, Denmark, Sweden, &c., on account of their secret attachment to the Genevan doctrine and discipline.—*Hend. Buch.*

**CRYSTAL**. The Hebrew *keresh* is rendered by our translators, *crystal*, (Ezek. 1: 22.) *fract*, (Gen. 31: 40, &c.) and *ice*, Job 6: 16, &c. The word primarily denotes *ice*, and it is given to a perfectly transparent and hyaline gem, from its resemblance to this substance.—*Calmet.*

**CUBIT**; a measure used among the ancients. The Hebrews call it *amek* the mother of other measures; in Greek,



*pechus*. A cubit originally was the distance from the elbow to the extremity of the middle finger: this is the fourth part of a well-proportioned man's stature. The common cubit is eighteen inches. The Hebrew cubit, according to bishop Cumberland and M. Pelletier, is twenty-one inches; but others fix it at eighteen inches. The talmudists observe, that the Hebrew cubit was larger by one quarter than the Roman. Lewis Capellus and others have asserted that there were two sorts of cubits among the Hebrews, one sacred, the other common; the sacred containing three feet, the common containing a foot and a half. Moses assigns to the Levites a thousand sacred cubits of land round about their cities, (Num. 35: 4;) and in the next verse he gives them two thousand common ones. The opinion, however, is very probable, that the cubit varied in different districts and cities, and at different times, &c.—*Watson*.

CUCKOW; an unclean bird, Lev. 11: 16. We are not certain of the bird intended by Moses under this name: the strength of the versions is in favor of the *sea-mew*, or *gull*. Geddes renders, "the horn-owl;" but we incline to the opinion of Slaw, who understands it of the *rhoad*, or *sof-saf*, a granivorous and gregarious bird, which wants the hinder toe; though we confess we see no reason for the exclusion of this bird by Moses.—*Calmet*.

CUCUMBER, (Num. 11: 5;) the fruit of a plant very common in our gardens. Tournefort mentions six kinds, of which the white and green are most esteemed. They are very plentiful in the East, especially in Egypt, and much superior to ours. Maillet, in describing the vegetables which the modern Egyptians have for food, tells us, that melons, cucumbers, and onions are the most common; and Celsius and Alpinus describe the Egyptian cucumbers as more agreeable to the taste and of more easy digestion than the European.—*Watson*.

CUDWORTH, (RALPH, D. D.) now best known as the author of "The true Intellectual System of the Universe," was born in 1617, at Aller, in Somersetshire, of which place his father was rector. He was admitted as a pensioner of Emanuel college, Cambridge, at the age of thirteen; and so great was his diligence as an academical student, that in 1639 he took the degree of master of arts, and was elected fellow of his college. He became so eminent as a tutor, that the number of his pupils exceeded all precedent. In 1644, he took the degree of bachelor of divinity, and was chosen master of Clare-hall, and in the following year made Regius professor of Hebrew. In 1678, he was installed prebendary of Gloucester. In the same year, he published his grand work, entitled "The true Intellectual System of the Universe," &c. in folio. This work, which is an immense store-house of ancient literature, was intended by the author to be a confutation of atheism. It is a work of great power and erudition, although the attachment of the author to the Platonism of the Alexandrian school has led him to advance some opinions which border on incomprehensibility and mysticism. Besides the articles already mentioned, Dr. Cudworth published a sermon against the doctrine of "Reprobation," and also left behind him several unpublished manuscripts, of which one only, "A Treatise concerning eternal and immutable Morality," has been printed. His other unpublished manuscripts, now in the British museum, are, "A Treatise on moral Good and Evil," "A Treatise on Liberty and Necessity," "A Commentary on the Seventy Weeks of Daniel," "A Treatise on the Creation of the World," "A Treatise on the Learning of the Hebrews;" and "An Explanation of the Notion of Hobbes concerning God and Spirits."

Cudworth died at Cambridge, June 26, 1688, and was interred in the chapel of Christ's college. He was a man of very extensive erudition, excellently skilled in the learned languages and antiquity, a good mathematician, a subtle philosopher, and a profound metaphysician. Yet, with all his great attainments, he is said to have been scarcely less distinguished for his piety and modesty. According to Dr. Burnet, he considered Christianity as a revelation from God, whose object is to elevate the heart and affections, and sweeten human nature; and that "he prosecuted this with a strength of genius, and a vast compass of learning; that he was a man of great conduct and

prudence; upon which his enemies did very falsely accuse him of craft and dissimulation." Lord Shaftesbury styles him "an excellent and learned divine, of the highest authority at home and abroad."—*Birch's Gen. Biog.*; *Jones's Chris. Biog.*

CULDEES; the members of a very ancient religious fraternity, whose principal seat was the island of Iona, or Icolmkill, one of the western islands of Scotland, but whose laborious missionary exertions were extended over considerable portions of Scotland, England, Wales, and Ireland, and in whose constitution we discover a simplicity of views and habits which necessarily lead us to associate them with the men of more primitive times. They owe their establishment to Columba, a native of Ireland, who, after proceeding to Scotland, and succeeding in the conversion of the northern Picts to Christianity, landed at Hii, or Iona, in the year 563, and received the island from the king of that people for the purpose of founding a monastery. Here he erected a seminary, in which he taught his disciples the Holy Scriptures, to the study of which he was himself devotedly attached; and when they were duly prepared, he sent them forth, with the holy book in their hand, to evangelize the dark and benighted regions which extended in every direction. They held no fellowship with the church of Rome, and for many centuries maintained their ground against the attempted encroachments of that see. They rejected articular confession, penance, and absolution; knew nothing of the chrism in baptism, or the rite of confirmation; and opposed the doctrine of the real presence, the worship of saints and angels, and the celibacy of the clergy, and works of supererogation. In the twelfth century, their influence began to be overpowered by the force of popish superstition; but they resisted to the very last every effort that was made to incorporate their secluded establishment with the dominant hierarchy.

Their form of government was essentially Presbyterian. To the members of their synod, or assembly, was given the name of *seniores*, or elders, to whom, in their collective capacity, belonged the right of appointing and ordaining those who engaged in the ministerial or missionary office. To these, when settled in any particular place, was given the designation of bishop—a dignity which does not appear to have been in any respect different from that of presbyter or pastor. These bishops, to how great soever a distance they resided from Iona, were subject to the discipline of the college, with which they kept up a regular correspondence.

It is not known in what precise year the Culdees became extinct, but there is reason to believe that, in the west of Scotland, they continued to exhibit a testimony on behalf of primitive truth in opposition to the corruptions of Rome, till very near the period when the light of the reformation was introduced into those northern parts of our island.—*Hend. Buck*; *Watson*.

CUMBER. Barren sinners in the church *cumber God's ground*; they offend God; they grieve ministers and saints; fill up room to no purpose, and hinder the spiritual growth of others. Luke 13: 7.—*Brown*.

CUMMIN, (Isa. 28: 25, 27. Matt. 23: 23.) This is an umbelliferous plant, in appearance resembling fennel, but smaller. Its seeds have a bitterish warm taste, accompanied with an aromatic flavor, not of the most agreeable kind. An essential oil is obtained from them by distillation. The Jews sowed it in their fields, and, when ripe, threshed out the seeds with a rod, Isa. 28: 25, 27. The Maltese sow it, and collect the seeds in the same manner.—*Watson*.

CUMMINGS, (ABRAHAM,) a missionary, graduated at Brown university, in 1776, and died at Phippsburgh, Maine, August 31, 1827, aged seventy-two. He had never any pastoral charge, but was strictly an itinerant preacher or missionary. He was known and respected in almost all the towns along the coast from Rhode Island to Passamaquoddy, especially in the islands which had no settled minister. In his little boat he often traversed, alone, the waters along the whole coast of Maine, and preached the gospel of Jesus Christ in the islands. For these toils in the cause of benevolence the world will not honor him, as it honors the blood-stained hero; but such toils will not be unrewarded. He published a few treatises.—*Allea*

**CUP.** This word is taken in a two-fold sense; proper, and figurative. In a proper sense, it signifies a vessel, such as people drink out of at meals. Gen. 40: 13. It was anciently the custom, at great entertainments, for the governor of the feast to appoint to each of his guests the kind and proportion of the wine which they were to drink, and what he had thus appointed them it was deemed a breach of good manners either to refuse or not to drink up; hence a man's cup, both in sacred and profane authors, came to signify the portion, whether of good or evil, which happens to him in this world. Thus, to drink "the cup of trembling," or of "the fury of the Lord," is to be afflicted with sore and terrible judgments, Isa. 51: 17. Jer. 25: 15—29. Ps. 75: 8. What Christ means by the expression, we cannot be at a loss to understand, since in two remarkable passages, Luke 22: 42, and John 18: 11, he has been his own interpreter. *Lethale poculum bibere*, "to drink the deadly cup," or cup of death, was a common phrase among the Jews; and from them, we have reason to believe, our Lord borrowed it.

**CUP OF BLESSING,** (1 Cor. 10: 16,) is that which was blessed in entertainments of ceremony, or solemn services; or, rather, a cup over which God was blessed for having furnished its contents; that is, for giving to men the fruit of the vine. Our Savior, in the last supper, blessed God over the cup, and gave it to each of his apostles to drink, Luke 22: 20.

**CUP OF SALVATION,** (Ps. 116: 13;) a phrase of nearly the same import as the former, a cup of thanksgiving, of blessing the Lord for his saving mercies. We see, in 2 Macc. 6: 27, that the Jews of Egypt, in their festivals for deliverance, offered cups of salvation. The Jews have at this day cups of thanksgiving, which are blessed, in their marriage ceremonies, and in entertainments made at the circumcision of their children. Some commentators think that "the cup of salvation" was a libation of wine poured on the victim sacrificed on thanksgiving occasions, according to the law of Moses, Ex. 29: 40.—*Watson*.

**CURATE;** the lowest degree in the church of England; he who represents the incumbent of a church, parson, or vicar, and officiates in his stead: he is to be licensed and admitted by the bishop of the diocese, or by an ordinary having episcopal jurisdiction; and when a curate hath the approbation of the bishop, he usually appoints the salary too. A curate, having no fixed estate in his curacy, not being instituted and inducted, may be removed at pleasure by the bishop, or incumbent. But there are perpetual curates as well as temporary, who are appointed where tithes are inappropriate, and no vicarage endowed: these are not removable, and the appropriators are obliged to find them; some whereof have certain portions of the tithes settled on them. Curates must subscribe the declaration according to the act of uniformity, or are liable to imprisonment.—*Head. Buck.*

**CURLA** (PAPAL,) is a collective appellation of all the authorities in Rome, which exercise the rights and privileges enjoyed by the pope, as first bishop, superintendent, and pastor of the Roman Catholic church. The right to grant or confirm ecclesiastical appointments is exercised by the *Dataria*, or papal chancery, which has its name from the common subscription, *Datum apud Sanctum Petrum*. This body receives petitions, draws up answers, and collects the revenues of the pope, for the *pallia*, *spolia*, *benefices*, *amates*, &c. It is a lucrative branch of the papal government, and part of the receipts goes to the apostolic chamber. In former times, the cardinal grand penitentiary, as president of the *penitentiaria*, had a very great influence. He still issues all dispensations and absolutions in respect to vows, penances, fasts, &c.; in regard to which the pope has reserved to himself the dispensing power: also with respect to marriages within the degrees prohibited to Catholics. Besides these authorities, whose powers extend over all Catholic Christendom, there are in Rome several others occupied only with the government of the Roman state; as the *sagra consulta*, or chief criminal court, in which the cardinal secretary of state presides; the *signatura di giustizia*, a court for civil cases, consisting of twelve prelates, over which the *cardinal pro-predicatore*, or papal minister of justice, presides, and with which the *signatura di grazia* concurs; the apostolic cham-

ber, in which twelve prelates are employed under the *cardinal camerlingo*, administering the property of the church and the papal domains, and receiving the revenue which belongs to the pope as temporal and spiritual sovereign of the Roman state, and also that which he derives from other countries which stand immediately under him, and are his fiefs. Besides these, there is a number of governors, prefects, procurators, &c. in the different branches of the administration. The drawing up of bulls, answers, and decrees, which are issued by the pope himself, or by these authorities, is done by the papal chancery, consisting of a vice-chancellor and twelve *abbreviatori*, assisted by several hundred secretaries: the *brevés* only are excepted, and are drawn up by a particular cardinal. All these offices are filled by clergymen; and many of them are so lucrative, that considerable sums are paid for them, somewhat in the same manner as commissions are purchased in the English army. At the death of Sixtus V. there existed four thousand venal offices of this kind; but this number has since been diminished, and many abuses have been abolished.

The highest council of the pope, corresponding in some measure to the privy council of a monarch, is the *collegio of the cardinals*, convened whenever the pope thinks fit. The sessions of this senate, which presides over all the other authorities in Rome, are called *consistories*. They are of three different kinds. The *secret* consistory is held generally twice a month, after the pope has given private audience to every cardinal. In these sessions, bishops are elected, *pallia* granted, ecclesiastical and political affairs of importance transacted, and resolutions adopted on the reports of the congregations delegated by the consistory. Beatifications and canonizations also originate in this body. Different from the secret are the *semi-secret* consistories, the deliberations of which relate principally to political affairs, and the results of them are communicated to the ambassadors of foreign powers. The *public* consistories are seldom held, and are principally ceremonial assemblies: in these the pope receives ambassadors, and makes known important resolutions, canonizations, establishments of orders, &c. According to rule, all cardinals residing in Rome should take part in the consistories; but, in point of fact, no one appears without being specially summoned by the pope; who, if able to do so, always presides in person, and the cardinal secretary of state (who is minister of the interior and for foreign affairs) is always present, as are likewise the cardinals presidents of the authorities.

At present, there are twenty-two congregations of cardinals at Rome: 1. The holy Roman and general inquisition, or holy office (*santo officio*.) 2. *Visita apostolica*. 3. *Consistoriale*. 4. *Vescovi regolari*. 5. *De concilio (Tridentino)*. 6. *Residenza di vescovi*. 7. *Immunita ecclesiastica*. 8. *Propaganda*. 9. *Indici* (of prohibited books.) 10. *Sagri riti*. 11. *Ceremoniale*. 12. *Disciplina regolare* (orders of monks.) 13. *Indulgenze e sagre reliquie*. 14. *Esame dei vescovi*. 15. *Correzioni dei libri della chiesa Orientale*. 16. *Fabbrica di S. Pietro*. 17. *Consulta*. 18. *Buon governo*. 19. *Loretto*. 20. *Hydraulic works and the Pontine marshes*. 21. *Economica*. 22. *Extraordinary ecclesiastical affairs*. Few, however, of these congregations are fully supplied with officers.—*Head. Buck.*

**CURIOSITY;** a propensity or disposition of the soul which inclines it to inquire after new objects, and to delight in viewing them. Curiosity is proper, when it springs from a desire to know our duty, to mature our judgments, to enlarge our minds, and to regulate our conduct; but improper when it wishes to know more of God, of the decrees, the origin of evil, the state of men, or the nature of things, than it is designed for us to know. The evil of this is evident. It reproaches God's goodness; it is a violation of Scripture, (Deut. 22: 29;) it robs us of our time; it often makes us unhappy; lessens our usefulness, and produces mischief. To cure this disposition, let us consider the divine command, (Phil. 4: 6,) that every thing essential is revealed; that God cannot err; that we shall be satisfied in a future state, John 13: 7. Curiosity concerning the affairs of others is exceedingly reprehensible. "It interrupts," says an elegant writer, "the order, and breaks the peace of society. Persons of this disposition are dan-

gerous troublers of the world. Crossing the lines in which others move, they create confusion, and awaken resentment. Hence, many a friendship has been broken; and the peace of many a family has been overthrown; and much bitter and lasting discord has been propagated through society. Such a disposition is entirely the reverse of that amiable spirit of charity our Lord inculcates. Charity, like the sun, brightens every object on which it shines: a censorious disposition casts every character into the darkest shade it will bear. It is to be further observed, that all impertinent curiosity about the affairs of others tends greatly to obstruct personal reformation. They who are so officiously occupied about their neighbors, have little leisure, and less inclination, to observe their own defects, or to mind their own duty. From their inquisitive researches, they find, or imagine they find, in the behavior of others, an apology for their own failings; and the favorite result of their inquiries generally is, to rest satisfied with themselves. We should consider, also, that every excursion of vain curiosity about others is a subtraction from that time and thought which are due to ourselves, and to God. In the great circle of human affairs, there is room for every one to be busy and well employed in his own province, without encroaching upon that of others. It is the province of superiors to direct—of inferiors to obey; of the learned to be instructive—of the ignorant to be docile; of the old to be communicative—of the young to be advisable and diligent. In all the various relations which subsist among us in life, as husband and wife, master and servants, parents and children, relations and friends, rulers and subjects, innumerable duties stand ready to be performed; innumerable calls to activity present themselves on every hand, sufficient to fill up with advantage and honor the whole time of man." See *Blair's Sermons*, vol. iv. ser. 8; *Clarke's Sermons*, ser. on Deut. 29: 29; *Seed's Posthumous Sermons*, ser. 7; *Sprague's Poem*.—*Hend. Buck*.

**CURSE.** In Scripture language, it signifies the just and lawful sentence of God's law, condemning sinners to suffer the full punishment of their sin, or the punishment inflicted on account of transgression. Gal. 3: 10.

God denounced his curse against the serpent which had seduced Eve, (Gen. 3: 14.) and against Cain, who had imbrued his hands in his brother Abel's blood, 4: 11. He also promised to bless those who should bless Abraham, and to curse those who should curse him. The divine maledictions are not merely imprecations, nor are they impotent wishes: but they carry their effects with them, and are attended with all the miseries they denounce or foretell. (See *ANATHEMA*.)

Holy men sometimes prophetically cursed particular persons; (Gen. 9: 25. 49: 7. Deut. 27: 15. Josh. 6: 26.) and history informs us, that these imprecations had their fulfilment; as had those of our Savior against the barren fig tree, Mark 11: 21. But such curses are not consequences of passion, impatience, or revenge;—they are *predictions*, and therefore not such as God condemns. Our Lord pronounces blessed those disciples who are (falsely) loaded with curses; and requires his followers to bless those who curse them; to render blessing for cursing, &c. Matt. 5: 11.—*Watson*; *Calmet*.

**CUSH;** the eldest son of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtecha; and the grandfather of Sheba and Dedan. The posterity of Cush, spread over great part of Asia and Africa, were called Cushim, or Cushites; and by the Greeks and Romans, and in our Bible, Ethiopians.

**CUSH, CUTHA, CUTHEA, CUSHAN, ETHIOPIA, Land of Cush,** the country or countries peopled by the descendants of Cush; whose first plantations were on the gulf of Persia, in that part which still bears the name of Chuzestan, and from whence they spread over India and great part of Arabia; particularly its western part, on the coast of the Red sea; invaded Egypt, under the name of Hyksos, or shepherd-kings; and thence passed, as well probably as by the straits of Babelmandel, into Central Africa, and first peopled the countries to the south of Egypt, Nubia, Abyssinia, and parts further to the south and west. The indiscriminate use of the term *Ethiopia* in our Bible, for all the countries peopled by the posterity of Cush, and the almost exclusive application of the same term by the

Greek and Roman writers to the before-mentioned countries of Africa, have involved some portions of both sacred and profane history in almost inextricable confusion. The first country which bore this name, and which was doubtless the original settlement, was that which is described by Moses as encompassed by the river Gihon, or Gyndes; which encircles a great part of the province of Chuzestan in Persia. In process of time, the increasing family spread over the vast territory of India and Arabia: the whole of which tract, from the Ganges to the borders of Egypt, then became the land of Cush, or Asiatic Ethiopia, the *Cusha Dweepa within*, of Hindoo geography. Until dispossessed of this country, or a great part of it, by the posterity of Abraham, the Ishmaelites and Midianites, they, by a further dispersion, passed over into Africa; which, in its turn, became the land of Cush, or Ethiopia, the *Cusha Dweepa without*, of the Hiudoos: the only country so understood after the commencement of the Christian era. Even from this last refuge, they were compelled, by the influx of fresh settlers from Arabia, Egypt, and Canaan, to extend their migrations still further westward, into the heart of the African continent; where only, in the woolly-headed negro, the genuine Cushite is to be found.

Herodotus relates that Xerxes had, in the army prepared for his Grecian expedition, both Oriental and African Ethiopians; and adds, that they resembled each other in every outward circumstance except their hair; that of the Asiatic Ethiopians being long and straight, while the hair of those of Africa was curled.

In the time of our Savior, (and indeed from that time forward,) by *Ethiopia*, was meant, in a general sense, the countries south of Egypt, then but imperfectly known: of one of which, that Candace was queen whose eunuch was baptized by Philip. (See *ETHIOPIA*.)—*Watson*.

**CUSTOM,** a very comprehensive term, denoting the manners, ceremonies, and fashions of a people, which having turned into habit, and passed into use, obtain the force of laws. Custom and habit are often confounded. By *custom*, we mean a frequent reiteration of the same act; and by *habit*, the effect that custom has on the mind or the body. (See *HABIT*.)

"Viewing man," says lord Kaimes, "as a sensitive being, and perceiving the influence of novelty upon him, would one suspect that custom has an equal influence? And yet our nature is equally susceptible of both; not only in different objects, but frequently in the same. When an object is new, it is enchanting; familiarity renders it indifferent; and custom, after a longer familiarity, makes it again desirable. Human nature, diversified with many and various springs of action, is wonderful, and, indulging the expression, intricately constructed. Custom hath such influence upon many of our feelings, by warping and varying them, that we must attend to its operations if we would be acquainted with human nature. A walk upon the quarter-deck, though intolerably confined, becomes, however, so agreeable by custom, that a sailor, in his walk on shore, confines himself commonly within the same bounds. I knew a man who had relinquished the sea for a country life: in the corner of his garden he reared an artificial mount, with a level summit, resembling, most accurately, a quarter-deck, not only in shape, but in size; and here was his choice walk." Such, we find, is often the power of custom.—*Hend. Buck*.

**CUTHITES,** a people who dwelt beyond the Euphrates, and were from thence transplanted into Samaria, in place of the Israelites, who had before inhabited it. 2 Kings 1: 17. They came from the land of Cush, or Cutba, on the Araxes, their first settlement being in the cities of the Meles, subdued by Salmeser, and his predecessors. (See *CUSA*.) Josephus informs us, that they did not build a common temple on mount Gerizim, till the reign of Alexander the Great. (See *SAMARITANS*.)—*Calmet*.

**CUTTINGS IN THE FLESH.** There has been much conjecture as to the reason for which the priests of Baal "cut themselves, after their manner, with knives, and with lancets, till the blood gushed out upon them," 1 Kings 18: 28. This seems, by the history, to have been after Elijah had mocked them, or while he was mocking them, and had worked up their fervor, and passions, to the ut-

most height. Mr. Harmer has touched lightly on this circumstance, but has not set it in so clear a view as it seems to be capable of, nor has he given very cogent instances. It may be taken as an instance of earnest entreaty, of conjuration, by the most powerful marks of affection: *q. d.* "Dost thou not see, O Baal! with what passion we adore thee?—how we give thee most decisive tokens of our affection? We shrink at no pain, we decline no disfigurement, to demonstrate our love for thee; and yet thou answerest not! By every token of our regard, answer us. By the freely-flowing blood we shed for thee, answer us!" &c. They certainly demonstrated their attachment to Baal; but Baal did not testify his reciprocal attachment to them, in proof of his divinity; which was the point in dispute between them and Elijah. This custom of cutting themselves, is taken in other places of Scripture, as a mark of affection: so, Jer. 48:37. "Every head shall be bald, every beard clip, and upon all hands cuttings; and upon the loins sackcloth:" as tokens of excessive grief, for the absence of those thus regarded. So, chap. 16: ver. 6. 41: 5. *¶* 5. The law says, (Lev. 19: 28. and Dent. 14: 1.) "Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes, for the dead," i. e. restrain such excessive tokens of grief: sorrow not as those without hope—if for a dead friend; but if for a dead idol, as Calmet always takes it—then it prohibits the idolatrous custom, of which it also manifests the antiquity. The custom still continues among the Turks and Hindoos, as appears from the travels of Aaron Hill and de la Motraye, of cutting their flesh in token of ardent affection.—*Calmet.*

**CUTTY-STOOL**, the stool or seat of repentance, in the Scotch kirks, placed near the roof, and painted black, on which offenders against chastity sit during service, professing repentance, and receiving the minister's rebukes. It is somewhat remarkable that a breach of the seventh commandment should be the only sin which subjects the offender to this lash of ecclesiastical discipline; drunkenness, lying, sabbath-breaking, &c. being suffered to pass with impunity.—*Hend. Buck.*

**CYAXARES.** (See **DARIUS**.)

**CYNICS**, (*kynikoi*, dogs), a philosophical sect, founded by Antisthenes, a disciple of Socrates, who chose for his school "the Cynosargum," or temple of the white dog, whence many have supposed the sect derived their name, though, in later times, it is more likely they were called dogs from their snarling disposition. The fundamental principle of Antisthenes was, that "virtue alone is a sufficient foundation for a happy life." From this principle, he despised all speculative and scientific studies, and affected poverty of appearance and coarseness of manners. This his master Socrates remarked, and one day observing him in a thread-bare cloak, of which he took pains rather to display than to conceal the rags, said to him, "Why so ostentatious? through your vanity I see your rags." Diogenes, however, the disciple of Antisthenes, exceeded his master both in coarseness of manners and a snarling disposition, which subsequent ages have considered as the characteristic of a Cynic.—(*Enfield's Philos.* vol. i. p. 190, &c.)—*Williams.*

**CYMBAL**, a musical instrument, consisting of two broad plates of brass, of a convex form, which, being struck together, produced a shrill piercing sound. They were used in the temple, and upon occasions of public rejoicings, (1 Chron. 16: 19.) as they are by the Armenians, at the present day. In 1 Cor. 13: 1. the apostle deduces a comparison from sounding brass and tinkling cymbals: if we may suppose that in the phrase "sounding brass" the apostle alluded to an instrument composed of merely two pieces of brass, shaken one against the other, and thereby producing a kind of rattling jingle, void of meaning, intensity, or harmony, perhaps we should be pretty near the true idea of the passage. Boys among ourselves have such a kind of snappers; and the *crotastris* of the ancients were no better.—*Calmet.*

**CYPRESS**, (Isaiah 44: 14;) a large evergreen tree. The wood is fragrant, very compact, and heavy. It scarcely ever rots, decays, or is worm-eaten; for which reason the ancients used to make the statues of their gods with it.

The unperishable chests which contain the Egyptian mummies were of cypress. The gates of St. Peter's church at Rome, which had lasted from the time of Constantine to that of pope Eugene IV., that is to say, eleven hundred years, were of cypress, and had in that time suffered no decay. But Celsus thinks that Isaiah speaks of the ilex, a kind of oak; and bishop Lowth, that the pine is intended. The cypress, however, was more frequently used, and more fit for the purpose which the prophet mentions, than either of these trees.—*Watson.*

**CYPRIAN**, bishop of Carthage, was born A. D. 200, of a respectable family, and was for some years teacher of rhetoric, in that city. His reputation in that office was great; but his habits were loose and expensive. At the age of 46, he was converted to Christianity; upon which he gave his property to the poor, and reduced his living to abstemiousness. The church in Carthage soon chose him a presbyter, and in 248, bishop. In this station he acquired an exalted character, and became the idol of both clergy and people. During the persecution under Decius he fled, but still exhorted his people to constancy in the faith. In 257, he was banished to Chruh, and the next year was beheaded. His only crime was preaching the gospel in his garden near Carthage. Cyprian is an eloquent writer, though with somewhat of the hardness of his master Tertullian. An explanation of the Lord's prayer and eighty-one of his epistles are extant.—*Fox; Milner; Ency. Amer.*

**CYPRIAN**, (called by way of distinction *the magician*) a martyr of the fourth century, was a native of Antioch. He received a liberal education, which he improved by travel in Greece, Egypt, India, and Chaldea. In Babylon, he addicted himself to the study of astrology and magic, and employed all his arts against female purity and against Christianity. Being employed by a friend to overcome the virtue of a young lady of Antioch, named Justina, of great beauty and accomplishments, but a decided Christian, his arts proved wholly ineffectual, and he was thereby led to investigate the truth of Christianity. It resulted in his conversion. His repentance was sincere and pungent; and it required all the efforts of Christian tenderness and enlightened zeal to save him from despair on account of his sins. His conduct now became reformed; he burnt his books of astrology, received baptism, and became animated with a powerful spirit of grace. His conversion led to that of his friend and employer. Cyprian himself suffered martyrdom under Dioclesian, being first torn with pincers, and then beheaded.—*Fox.*

**CYPRUS**; a large island in the Mediterranean, situated between Cilicia and Syria. Its inhabitants were plunged in all manner of luxury and debauchery. Their principal deity was Venus. The apostles Paul and Barnabas landed in the isle of Cyprus, A. D. 44, Acts 13: 4. While they continued at Salamis, they preached Jesus Christ in the Jewish synagogues; from thence they visited all the cities of the island, preaching the gospel. At Paphos, they found Bar-Jesus, a false prophet, with Sergius Paulus, the governor: Paul struck Bar-Jesus with blindness; and the proconsul embraced Christianity. Some time after, Barnabas went again into this island with John, surnamed Mark, Acts 15: 39. Barnabas is considered as the principal apostle and first bishop of Cyprus; where it is said he was martyred, being stoned to death by the Jews of Salamis.—*Watson.*

**CYRENE**, was a city of Libya in Africa, which, as it was the principal city of that province, gave to it the name of Cyrenaica. This city was once so powerful as to contend with Carthage for pre-eminence. In profane writers, it is mentioned as the birth-place of Eratosthenes the mathematician, and Callimachus the poet; and in holy writ, of Simon, whom the Jews compelled to bear our Savior's cross, Matt. 27: 32; Luke 23: 26. At Cyrene, resided many Jews, a great part of whom embraced the Christian religion; but others opposed it with much obstinacy. Among the most inveterate enemies of Christianity, Luke reckons those of this province, who had a synagogue at Jerusalem, and excited the people against St. Stephen, Acts 11: 20.—*Watson.*

**CYRENAICS**, a sect of philosophers, founded by Aris-

tippus of *Cyrene*, a disciple of Socrates, whose sentiments seem to have corresponded with those of Epicurus, that pleasure is the supreme good, interpreted in the grossest sense; for Cicero speaks of the school of Aristippus, as fruitful in debaucheries.—(*Enfield's Philos.* vol. i. p. 190, &c.)—*Williams*.

**CYRENIUS**; governor of Syria, Luke 2: 1, 2. Great difficulties have been raised on the history of the taxing or rather enrolment (*apographia*) under Cyrenius, for the different solutions of which we must refer to the commentators.

The narrative of St. Luke may be combined in the following order, which is probably not far from its true import: "In those days, Cæsar Augustus," who was displeased with the conduct of Herod, and wished him to feel his dependence on the Roman empire, "issued a decree that the whole land" of Judea "should be enrolled," as well persons as possessions, that the true state of the inhabitants, their families, and their property, might be known and recorded. Accordingly, "all were enrolled," but the taxation did not immediately follow this enrolment, because Augustus was reconciled to Herod; and this accounts for the silence of Josephus on an assessment (or enrolment) of Cyrenius, governor of Syria. And all went to be enrolled, each to his own city;" and, as the emperor's order was urgent, and Cyrenius was known to be active in the despatch of business, even Mary, though far advanced "in her pregnancy, went with Joseph, and while they waited" for their turn to be enrolled, "Mary was delivered of Jesus." It is not, however, improbable, that Mary had some small landed estate, for which her appearance was necessary. Jesus, therefore, was enrolled with Mary and Joseph, as Julian the Apostate expressly says.

An officer being sent from Rome to enrol and assess the subjects of a king, implied that such king was dependent on the Roman emperor, and demonstrates that the sceptre was departed from Judah. This occurrence, added to the alarm of Herod on the inquiry of the Magi respecting the birth-place of the Messiah, might sufficiently exasperate Herod, not merely to slay the infants of Bethlehem, but to every act of cruelty. Hence, after such an occurrence, all Jerusalem might well be alarmed with Herod, (*Matt.* 2: 3;) and the priests, &c., study caution in their answers to him. This occurrence would quicken the attention of all who expected temporal redemption in Israel, as it would extremely mortify every Jewish national feeling.

The overruling providence of God appointed that, at the time of Christ's birth, there should be a public, authentic, and general production of titles, pedigrees, &c., which should prove that Jesus was descended from the house and direct family line of David; and that this should be proved judicially on such a scrutinizing occasion. This occurrence brought about the birth of the Messiah, at the very place appointed by prophecy long before, though the usual residence of Joseph and Mary was at Nazareth.—*Watson*.

**CYRIL**; bishop of Gortyna, a martyr of the third century. At the age of 81, being seized by order of Lucius, the governor of the city, and exhorted to save his venerable person from destruction by sacrificing to the gods, the good man replied that he could not do it, that he had long taught others to save their souls, and that he must now think only of the salvation of his own. Upon this the governor pronounced his sentence in the following remarkable words: "I order and appoint that Cyril, who has lost his senses, and is a declared enemy of our god, shall be burnt alive." The venerable Christian heard this sentence without emotion, walked cheerfully to the place of execution, and there patiently suffered for Christ his Lord.—*Fox*.

**CYRIL**; one of the Christian fathers, was born at Jerusalem, A. D. 315, ordained presbyter in 345, and after the death of Maximus in 356, became patriarch of Jerusalem. Being a zealous Trinitarian, he engaged in a warm controversy with Acacius the Arian, bishop of Cæsarea. His adversary accused him of having sold some valuable church ornaments, which he had indeed done,

but for the laudable purpose of supporting the needy during a famine. Not satisfied with this, Acacius assembled a council at Cæsarea in 357, which deposed Cyril; but the council of Seleucia, two years after, deposed Acacius, and restored Cyril. The very next year, Acacius by his artifices succeeded in again depriving him of his dignity; but it was restored to him by the emperor Constantius. Valens, the Arian emperor, on ascending the throne, deposed Cyril the third time; and it was not until after the death of Valens that Cyril was allowed to return to Jerusalem. He was confirmed in his see by the council of Constantinople, in 381, and filled it till his death in 386. Of his writings there remain twenty-three catecheses, written in a style of clearness and simplicity, which are esteemed the oldest and best outline of Christian doctrine. (Paris, 1720, folio.)—There was another Cyril, patriarch of Alexandria, in 412, a most turbulent and tyrannical prelate, and a disgrace to the Christian name.—A third Cyril, a native of Thessalonica, was a successful missionary to the Huns, Bulgarians, Moravians, and Bohemians in the ninth century.—*Mosheim; Ency. Amr.*

**CYRUS**; son of Cambyzes the Persian, and of Mandane, daughter of Astyages, king of the Medes. At the age of thirty, Cyrus was made general of the Persian troops, and sent, at the head of thirty thousand men, to assist his uncle, Cyaxares, whom the Babylonians were preparing to attack. Cyaxares and Cyrus gave them battle and dispersed them. After this, Cyrus carried the war into the countries beyond the river Halys; subdued Cappadocia; marched against Croesus, king of Lydia, defeated him, and took Sardis, his capital. Having reduced almost all Asia, Cyrus repassed the Euphrates, and turned his arms against the Assyrians: having defeated them, he laid siege to Babylon, which he took on a festival day, after having diverted the course of the river which ran through it. On his return to Persia, he married his cousin, the daughter and heiress of Cyaxares; after which he engaged in several wars, and subdued all the nations between Syria and the Red sea. He died at the age of seventy, after a reign of thirty years. Authors differ much concerning the manner of his death.

2. We learn few particulars respecting Cyrus from Scripture; but they are more certain than those derived from other sources. He was monarch, as he speaks, "of all the earth," (*Ezra* 1: 1, 2. *2 Chron.* 36: 22, 23,) when he permitted the Jews to return into their own country, A. M. 3166, B. C. 538. He had always a particular regard for Daniel, and continued him in his great employments.

3. The prophets foretold the exploits of Cyrus. Isaiah, (44: 28,) particularly declares his name, above a century before he was born. Josephus says, that the Jews of Babylon showed this passage to Cyrus; and that, in the edict which he granted for their return, he acknowledged that he received the empire of the world from the God of Israel. The peculiar designation by name, which Cyrus received, must be regarded as one of the most remarkable circumstances in the prophetic writings. He was the heir of a monarch who ruled over one of the poorest and most inconsiderable kingdoms of Asia, but whose hardy inhabitants were at that time the bravest of the brave; and the providential circumstances in which he was placed precluded him from all knowledge of this oracular declaration in his favor. He did not become acquainted with the sacred books in which it was contained, nor with the singular people in whose possession it was found, till he had accomplished all the purposes for which he had been raised up, except that of saying to Jerusalem, as the "anointed" vicegerent of heaven, "Thou shalt be inhabited;" and to the cities of Judah, "Ye shall be built, and I will raise up their ruins." The national pride of the Jews during the days of their unhalloved prosperity, would hinder them from divulging among other nations such prophecies as this, which contained the most severe yet deserved reflections upon their wicked practices and ungrateful conduct; and it was only when they were captives in Babylon that they submitted to the humiliating expedient of exhibiting, to the mighty monarch whose bondsmen they had become, the prophetic record of their own apostasy and punishment, and of his still higher:

destination, as the rebuilder of Jerusalem. No temptation therefore could be laid before the conqueror in early life to excite his latent ambition to accomplish this very full and explicit prophecy; and the facts of his life, as recorded by historians of very opposite sentiments and feelings, all concur in developing a series of consecutive events, in which he acted no insignificant part; which, though astonishing in their results, differ greatly from those rapid strides perceptible in the hurried career of other mighty men of war in the East; and which, from the unbroken connexion in which they are presented to us, appear like the common occurrences of life naturally following each other, and mutually dependent. Yet this consideration does not preclude the presence of a mighty Spirit working within him; which, according to Isaiah, said to him, "I will gird thee, though thou hast not known me." Concerning the genius, or guardian angel, of Socrates, many learned controversies have arisen; but though a few of the disputants have endeavored to explain it away, the majority of them have left the Greek philosopher in possession of a greater portion of inspiration than, with marvellous inconsistency, some of them are willing to accord to the Jewish prophets. In this view, it is highly interesting to recollect that the elegant historian who first informed his refined countrymen of this moral prodigy, is he who subsequently introduced them to an acquaintance with the noble and heroic Cyrus. The didactic discourses and the comparatively elevated morality which Xenophon embodied in his "Memoirs of Socrates," are generally admitted to have been purposely illustrated in his subsequent admirable production, the *Cyropædia*, or "Education of Cyrus;" the basis of which is true history adorned and refined by philosophy, and exhibiting for universal imitation the life and actions of a prince who was cradled in the ancient Persian school of the Pischedadians, the parent of the Socratic. Isaiah describes, in fine poetic imagery, the Almighty going before Cyrus to remove every obstruction out of his way:—

"I will go before thee, and level mountains,  
I will burst asunder the folding-doors of brass,  
And split in twain the bars of iron.  
Even I will give thee the dark treasures,  
And the hidden wealth of secret places;  
That thou mayst know, that I THE LORD,  
Who call thee by thy name, am the God of ISRAEL."

Other particulars relating to him, and the accomplishment of prophecy in his conquest of that large city, will be found under the article *BABYLON*. It is the God of Israel who, in these sublime prophecies, confounds the omens and prognostics of the Babylonian soothsayers or diviners, after they had predicted the stability of that empire; and who announces the restoration of Israel, and the rebuilding of the city and temple of Jerusalem, through Cyrus his "shepherd;" and his "ancient" messenger. Chosen thus by God to execute his high behests, he subdued and reigned over many nations,—the Cilicians, Syrians, Paphlagonians, Cappadocians, Phrygians, Lydians, Carians, Phœnicians, Arabians, Egyptians, Babylonians, Assyrians, Bactrians, &c.

"I am He who frustrateth the tokens of the impostors,  
And maketh the diviners mad; &c.  
Who saith to the abyss, [Babylon,]  
'Be desolate, and I will dry up thy rivers.'  
Who saith to Cyrus, 'He is my shepherd,  
And shall perform all my pleasure.'  
Thus saith the Lord to his anointed,  
To Cyrus, whom I hold by the right hand,  
To subdue before him nations,  
And ungrind the loins of kings,  
To open before him [palace] folding-doors;  
Even [river] gates shall not be shut:  
For Jacob my servant's sake, and Israel my chosen,  
I have surmised thee;" &c.

4. Herodotus has painted the portrait of Cyrus in dark colors, and has been followed in many particulars by Ctesias, Diodorus Siculus, Dionysius of Halicarnassus, Plato, Strabo, Justin, and others; in opposition to the contrary accounts of Æschylus, Xenophon, Josephus, the

Persian historians, and apparently, the holy Scriptures. The motive for this conduct of Herodotus is probably to be found in his aversion to Cyrus, for having been the enslaver of his country. Xenophon informs us, that the seven last years of his full sovereignty, this prince spent in peace and tranquillity at home, revered and beloved by all classes of his subjects. In his dying moments he was surrounded by his family, friends and children, and delivered to them the noblest exhortations to the practice of piety, virtue, and concord. This testimony is in substance confirmed by the Persian historians, who relate, that after a long and bloody war, Khosru, or Cyrus, subdued the empire of Turan, and made the city of Balk, in Chorsan, a royal residence, to keep in order his new subjects; that he repaid every family in Persia Proper the amount of their war-taxes, out of the immense spoils which he had acquired by his conquests; that he endeavored to promote peace and harmony between the Turanians and Iranians; that he regulated the pay of his soldiery, reformed civil and religious abuses throughout the provinces, and, at length, after a long and glorious reign, resigned the crown to his son Lohorasp, and retired to solitude, confessing that he had lived long enough for his own glory, and that it was then time for him to devote the remainder of his days to God. Saadi, in his *Gulistan*, copies the wise inscription which Cyrus ordered to be inscribed on his crown:—"What avails a long life spent in the enjoyment of worldly grandeur, since others, mortal like ourselves, will one day trample under foot our pride! This crown, handed down to me from my predecessors, must soon pass in succession upon the head of many others."

5. Pliny notices the tomb of Cyrus at Passagardæ, in Persia. Arrian and Strabo describe it; and they agree with Curtius, that Alexander the Great offered funeral honors to his shade there; that he opened the tomb, and found, not the treasures he expected, but a rotten shield, two Scythian bows, and a Persian cimeter. And Plutarch records the following inscription upon it, in his life of Alexander:—"O man, whoever thou art, and whenever thou comest, (for come, I know, thou wilt,) I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body." Alexander was much affected at this inscription, which set before him, in so striking a light, the uncertainty and vicissitude of worldly things. And he placed the crown of gold which he wore, upon the tomb in which the body lay, wondering that a prince so renowned, and possessed of such immense treasures, had not been buried more sumptuously than if he had been a private person. Cyrus, indeed, in his last instructions to his children, desired that "his body, when he died, might not be deposited in gold or silver, nor in any other sumptuous monument, but committed, as soon as possible, to the ground."

The observation which Dr. Hales here makes, is worthy of record:—"This is a most signal and extraordinary epitaph. It seems to have been designed as a useful *memento mori*, for Alexander the Great, in the full pride of conquest, "whose coming" it predicts with a prophetic spirit, "For come I know thou wilt." But how could Cyrus know of his coming?—Very easily. Daniel the Archimagus, his venerable friend, who warned the haughty Nebuchadnezzar, that "head of gold," or founder of the Babylonian empire, that it should be subverted by "the breast and arms of silver," (Dan. 2: 37, 39,) or "the Mede and the Persian," Darius and Cyrus, as he more plainly told the impious Belshazzar, (Dan. 5: 28,) we may rest assured, communicated to Cyrus also, the founder of the Persian empire, the symbolical vision of the goat, with the notable horn in his forehead, Alexander of Macedon, coming swiftly from the west, to overturn the Persian empire, (Dan. 8: 5, 8,) under the last king Codomanus, the fourth from Darius Nothus, as afterwards more distinctly explained, Dan. 11: 1, 4. Cyrus, therefore, decidedly addresses the short-lived conqueror, *O man, whoever thou art, &c.*—*Watson.*

## D.

**DAGON**; (from *dag*, a fish,) god of the Philistines. It is the opinion of some that Dagon was represented like a



woman, with the lower parts of a fish, like a triton or siren. Scripture shows clearly that the statue of Dagon was human, at least, the upper part of it, 1 Sam. 5: 4, 5. A temple of Dagon at Gaza was pulled down by Samson, Judg. 16: 23, &c. In another at Ashdod, the Philistines deposited the ark of God, 1 Sam. 5: 1—3. A city in Judah was called Beth-Dagon; that is, the house, or temple, of Dagon, (Joshua 15: 41;) and another on the frontiers of Asher, Joshua 19: 27.—*Watson*.

**DALEITES**, the followers of David Dale, a very industrious manufacturer, a most benevolent Christian, and the humble pastor of an Independent congregation at Glasgow. At first, he formed a connexion with the *Glassites*, in many of whose opinions he concurred, but was disgusted by their narrow and worldly spirit: he therefore separated from them, chiefly on the ground of preferring practical to speculative religion, and Christian charity to severity of church discipline. As he grew rich by industry, he devoted all his property to doing good, and ranks high among the philanthropists of his age. He was founder of the celebrated institution of New Lanark, now under Mr. Robert Owen, his son-in-law.

The *Daleites* now form the second class of Independents in Scotland, the *Glassites* being the first; and since the death of Mr. Dale, they have formed a connexion with the *Inghamites*, which see.—*Scotch Theol. Dict.*; *Jones's Dict. of Rel. Opin.*; *Williams*.

**DALMANUTHA**. St. Mark says that Jesus Christ embarked with his disciples on the lake of Tiberias, and came to Dalmanutha, (Mark 8: 10,) but St. Matthew calls it Magdala, Matt. 15: 39. It seems that Dalmanutha was near to Magdala, on the western side of the lake.—*Watson*.

**DALMATIA**; a part of Illyricum, or old Illyria, lying along the gulf of Venice. Titus preached here, 2 Tim. 4: 10.—*Watson*.

**DAMASCENUS**, (*JOHN*;) a Greek writer of great genius and eloquence in the eighth century, who composed a complete body of the Christian doctrine in a scientific method, under the title of *Four Books* concerning the Orthodox Faith. The two kinds of theology, which the Latins termed scholastic and didactic, were united in this laborious performance, in which the author not only explains the doctrines he delivers by subtle and profound reasoning, but also confirms his explications by the authority of the ancient doctors. This work was received among the Greeks with the highest applause, and was so excessively admired, that at length it came to be acknowledged among that people, as the only rule of divine truth. Many, however, complain of this applauded writer, as having consulted more in his theological system, the conjectures of human reason and the opinions of the ancients, than the genuine dictates of the sacred oracles, and of having, in consequence of this method, deviated from the true source and the essential principles of theology. To the work of Damascenus now mentioned, we may add his *Sacred Parallels*, in which he has collected with uncommon care and industry, the opinions of the ancient doctors concerning various points of the Christian religion. We may, therefore, look upon this writer, as the Thomas and Lombard of the Greeks.—*Mosheim*.

**DAMASCUS**; a celebrated city of Asia, and anciently the capital of Syria, is forty-five leagues north of Jerusalem, and may be accounted one of the most venerable places in the world for its antiquity. It is supposed to have been founded by Ux, the son of Aram; and is, at least, known to have subsisted in the time of Abraham, Gen. 15: 2. It was the residence of the Syrian kings, during the space of three centuries, and experienced a number of vicissitudes in every period of its history. Its sovereign, Hadad, whom Josephus calls the first of its kings, was conquered by David, king of Israel. In the reign of Ahaz, it was taken by Tiglath Pileser, who slew its last king, Rezin, and added its provinces to the Assyrian empire. It was taken and plundered, also, by Sennacherib, Nebuchadnezzar, the generals of Alexander the Great, Judas Maccabeus, and at length by the Romans in the war conducted by Pompey against Tigranes, in the year before Christ 65. During the time of the emperors, it was one of their principal arsenals in Asia, and is celebrated by the emperor Julian as, even in his day, "the eye of the whole East." About the year 634, it was taken by the Saracen princes, who made it the place of their residence, till Bagdad was prepared for their reception; and, after suffering a variety of revolutions, it was taken and destroyed by Tamerlane, A. D. 1400. It was repaired by the Mamelukes, when they gained possession of Syria, but was wrested from them by the Turks, in 1506; and since that period has formed the capital of one of their pachalics.

The modern city is delightfully situated about fifty miles from the sea, in a fertile and extensive plain, watered by the river which the Greeks called *Chrysorrhoas*, or "Golden River," but which is known by the name of *Barrady*, and of which the ancient *Abana* and *Pharpar* are supposed to have been branches. The city is nearly two miles in length from its north-east to its north-west extremity; but of very inconsiderable breadth, especially near the middle of its extent, where its width is much contracted. It is surrounded by a circular wall, which is strong, though not lofty; but its suburbs are extensive and irregular. Its streets are narrow; and one of them, called *Straight*, mentioned in Acts. (9: 11,) still runs through the city about half a mile in length. The houses, and especially those which front the streets, are very indifferently built, chiefly of mud formed into the shape of bricks, and dried in the sun; but those towards the gardens, and in the squares, present a more handsome ap-

pearance. In these mud walls, however, the gates and doors are often adorned with marble portals, carved and inlaid with great beauty and variety; and the inside of the habitation, which is generally a large square court, is ornamented with fragrant trees and marble fountains, and surrounded with splendid apartments, furnished and painted in the highest style of luxury. The market-places are well constructed, and adorned with a rich colonnade of variegated marble. The principal public buildings are, the castle, which is about three hundred and forty paces in length; the hospital, a charitable establishment for the reception of strangers, composing a large quadrangle, lined with a colonnade, and roofed in small domes covered with lead; and the mosque, the entrance of which is supported by four large columns of red granite; the apartments in it are numerous and magnificent, and the top is covered with a cupola ornamented with two minarets.

Damascus is surrounded by a fruitful and delightful country, forming a plain nearly eighty miles in circumference; and the lands most adjacent to the city, are formed into gardens of great extent, which are stored with fruit trees of every description. "No place in the world," says Mr. Maundrell, "can promise to the beholder at a distance a greater voluptuousness;" and he mentions a tradition of the Turks, that their prophet, when approaching Damascus, took his station upon a certain precipice, in order to view the city; and after considering its ravishing beauty and delightful aspect, was unwilling to tempt his frailty by going farther, but instantly took his departure with this remark, that there was but one paradise designed for man, and that, for his part, he was resolved not to take his in this world. The air or water of Damascus, or both, are supposed to have a powerful effect in curing the leprosy, or at least, in arresting its progress, while the patient remains in the place.

The Rev. James Conner visited Damascus in 1820, as an agent of the Church Missionary Society. He had a letter from the archbishop of Cyprus to Seraphim, patriarch of Antioch, the head of the Christian church in the East, who resides at Damascus. This good man received Mr. Conner in the most friendly manner; and expressed himself delighted with the system and operations of the Bible Society. He undertook to encourage and promote, to the utmost of his power, the sale and distribution of the Scriptures throughout the patriarchate; and, as a proof of his earnestness in the cause, he ordered the next day, a number of letters to be prepared, and sent to his archbishops and bishops, urging them to promote the objects of the Bible Society in their respective stations.—*Watson*.

**DAMIANISTS;** disciples of Damian, bishop of Alexandria, in the sixth century. Their opinions were similar to those of the *Angelites*, as already mentioned, and chiefly differed from the orthodox, in explaining the doctrine of the Trinity in a way peculiar to themselves. They admitted each of the Sacred Three to be God, as partaking of the Godhead—"a common divinity;" but perhaps denied the Athanasian doctrines of eternal generation, and the procession of the Holy Spirit.—(*Mosheim's E. H.* vol. ii. p. 150.)—*Williams*.

**DAMM**, (CHRISTIAN TOBIAS,) a Protestant theologian, and an excellent Hellenist, was born at Leipsic in 1699, and died in 1778. He edited and translated various classical authors, and produced a New Greek Etymological Lexicon.—*Davenport*.

**DAMNATION;** condemnation. This word is used to denote the final loss of the soul; but it is not always to be understood in this sense in the sacred Scripture. Thus it is said in Rom. 13:2, "They that resist shall receive to themselves damnation," i. e. condemnation, "from the rulers, who are not a terror to good works, but to the evil." Again, in 1 Cor. 11:29, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself;" i. e. condemnation; exposes himself to severe temporal judgments from God, and to the judgment and censure of the wise and good. Again, Rom. 14:23, "He that doubteth is damned if he eat;" i. e. is condemned both by his own conscience and the word of God, because he is far from being satisfied that he is right in so doing.—*Hend. Buck*.

**DAN;** the fifth son of Jacob, Gen. 30:1—6. Dan had but one son, whose name was Hushim, (Gen. 46:23;)

yet he had a numerous posterity; for, on leaving Egypt, this tribe consisted of sixty-two thousand seven hundred men able to bear arms, Num. 1:38. Of Jacob's blessing Dan, see Gen. 49:16, 17. They took Laish, Judges 18:1; Joshua 19:47. They called the city Dan, after their progenitor. The city of Dan was situated at the northern extremity of the land of Israel: hence the phrase, "from Dan to Beersheba," denoting the whole length of the land of promise. Here Jeroboam, the son of Nebat, set up one of his golden calves, (1 Kings 12:29;) and the other at Bethel.—*Watson*.

**DANA**, (JAMES, D. D.) minister of New Haven, was a native of Massachusetts, and graduated at Harvard college in 1753. Some years afterwards he was a resident at Cambridge. He was ordained as the successor of Samuel Whittelsey at Wallingford, Connecticut, October 12, 1758. After remaining at Wallingford thirty years, Dr. Dana was installed the pastor of the first church at New Haven, April 29, 1789, as the successor of Chauncy Whittelsey. In the autumn of 1805, he was dismissed, after which he occasionally preached in the pulpits of his brethren in the vicinity. He died at New Haven, August 18, 1812, aged seventy-seven.—Dr. Dana published, anonymously, an Examination of Edwards' Inquiry on the Freedom of the Will, octavo, Boston, 1770; and, with his name, the Examination continued, New Haven, 1773; in all more than three hundred pages, in which he contended that men themselves are the only efficient causes of their own volitions; nor do they always determine according to the greatest apparent good; the affections do not follow the judgment; men sin against light, with the wiser choice, the greater good full in their view. Through the impetuosity of their passions, they determine against the greatest apparent good. This is the case with every sinner, who resolves to delay repentance to a future time. Self-determination is the characteristic of every moral agent. The absence of liberty he deemed inconsistent with moral agency; and by liberty he meant, not merely liberty in regard to the external action, but liberty of volition; an exemption from all circumstances and causes having a controlling influence over the will,—a self-determining power of man, as a real agent, in respect to his own volitions. On the whole, he regarded the scheme of Edwards as acquitting the creature of blame, and impeaching the truth and justice of the Creator.—He published also many sermons.—*Allen*.

**DANA**, (JOSEPH, D. D.) minister of Ipswich, Massachusetts, was born at Pomfret, Connecticut, 1742, and graduated at Yale college in 1760. Having early devoted himself to God, he studied theology, and was ordained as the minister of the south society in Ipswich, November 7, 1765. In 1825, on the sixtieth anniversary of his ordination, at the age of eighty-three, he preached a discourse, in which he stated, that all, who were heads of families at the time of his settlement, were deceased, excepting five; that he had followed about nine hundred of his parishioners to the grave; and had received into the church the small number of one hundred and twenty-one, being the average of two in a year. Of these, fifty were received in a revival from 1798, to 1801. He died November 16, 1827, aged eighty-five. Dr. Dana was a firm believer in the great doctrines of Calvinism; a faithful preacher; eminently a man of prayer; and deeply interested in all the events, which relate to the kingdom of Jesus Christ. He was a diligent student and laborious pastor. An unaffected humility marked his character, and his end was peace. He published several discourses.—*Crowell's Funeral Sermon; Allen*.

**DANCERS;** a sect which sprung up about 1373, in Flanders, and places about. It was their custom all of a sudden to fall a dancing, and holding each other's hands, to continue thereat, till being suffocated with the extraordinary violence, they fell down breathless together. During these intervals of vehement agitation, they pretended to be favored with wonderful visions. Like the Whippers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. Thus we find, as Dr. Haweis observes, that the French Convulsionists and the Welch Jumpers have



had predecessors of the same stamp. There is nothing new under the sun. *Harveis and Mosheim's Church Hist. Cent. 14.—Hend. Buck.*

**DANCING.** In the oriental dances, in which the women engage by themselves, the lady of highest rank in the company takes the lead, and is followed by her companions, who imitate her steps, and if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied according to the pleasure of her who leads the dance, but always in exact time. This statement may enable us to form a correct idea of the dance, which the women of Israel performed under the direction of Miriam, on the banks of the Red sea. The prophetess, we are told, "took a timbrel in her hand, and all the women went out after her, with timbrels and dances." She led the dance, while they imitated her steps, which were not conducted according to a set, well-known form, as in this country, but extemporaneously. The conjecture of Mr. Harmer is extremely probable, that David did not dance alone before the Lord, when he brought up the ark, but, as being the highest in rank, and more skillful than any of the people, he led the religious dance of the men.

*A time to dance.* Eccles. 3:4. On this passage an ingenious writer inquires, "1. What is the right time?—2. Is the text a command, permission, or declaration?—3. What kind of dancing does the text intend? To avoid mistake, I have consulted every passage in the Bible. The most important are Ex. 15:20. Judg. 11:24. 21:21. 1 Sam. 18:6. 2 Sam. 6:14—20. Ps. 149:3. 30:11. Ex. 22:19. Jer. 31:4. Matt. 11:17. 14:6. Luke 15:25. Job 21:7—11. From all which it appears,

1. That dancing was a religious act; both in true, and also in idol worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed on such great occasions only by one of the sexes.

4. That it was performed usually in the day time—in the open air—in highways, fields and groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

Lastly. That there are no instances upon record in the Bible of social dancing for amusement, except that of the "vain fellows" void of shame, alluded to by Michal; of the irreligious families described by Job, which produced increased impiety and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.—*Watson; Chris. Obs.*

**DANFORTH, (SAMUEL,)** minister of Roxbury, Massachusetts, was born in England, 1626, and came to this country with his father in 1631. After he was graduated at Harvard college in 1643, he was a tutor and fellow. When Mr. Welde returned to England, he was invited to become the colleague of Mr. Eliot of Roxbury, and he was accordingly ordained, September 24, 1650. He died, November 19, 1674, aged forty-eight years. His sermons were elaborate, judicious and methodical; he wrote them twice over in a fair, large hand, and in each discourse usually quoted forty or fifty passages of Scripture. Notwithstanding this care and labor, he was so affectionate and pathetic, that he rarely finished the delivery of a sermon without weeping. In the forenoon he usually expounded the Old Testament, and in the afternoon discoursed on the body of divinity. Such was his peace in his last moments, that Mr. Eliot used to say, "My brother Danforth made the most glorious end that I ever saw." He published a number of almanacs, and an astronomical description of the comet which appeared in 1664, with a brief theological application. He contends, that a comet is a heavenly body, moving according to defined laws, and that its appearance is portentous. *Mather's Magnalia, iv. 153—157.—Allen.*

**DANFORTH, (SAMUEL,)** minister of Taunton, Massachusetts, the son of the preceding, was born December 15, 1666. He was graduated at Harvard college in 1683. He died November 14, 1727. He was one of the most

learned and eminent ministers of his day. In the beginning of the year 1705, by means of his benevolent labors, a deep impression was made upon the minds of his people, and a most pleasing reformation occurred. The youth, who formerly assembled for amusement and folly, now met for the exalted purpose of improving in Christian knowledge and virtue, and of becoming fitted for the joys of the heavenly and eternal world, in the presence of Jesus, the Savior. Several letters of Mr. Danforth, giving an account of this reformation, are preserved in Mr. Prince's Christian History. He published a eulogy on Thomas Leonard, 1713, and the election sermon, 1714. He left behind him a manuscript Indian dictionary, a part of which is now in the library of the Massachusetts Historical Society. It seems to have been formed from Eliot's Indian Bible, as there is a reference under every word to a passage of Scripture.—*Hist. Col. iii. 173; ix. 176; Christian Hist. i. 108.—Allen.*

**DANIEL,** was a descendant of the kings of Judah, and is said to have been born at Upper Bethoron, in the territory of Ephraim. He was carried away captive to Babylon when he was about eighteen or twenty years of age, in the year 606, before the Christian era. He was placed in the court of Nebuchadnezzar, and was afterwards raised to situations of great rank and power, both in the empire of Babylon and of Persia. He lived to the end of the captivity, but being then nearly ninety years old, it is most probable that he did not return to Judea. It is generally believed that he died at Susa, soon after his last vision, which is dated in the third year of the reign of Cyrus. Daniel seems to have been the only prophet who enjoyed a great share of worldly prosperity; but amidst the corruptions of a licentious court, he preserved his virtue and integrity inviolate, and no danger or temptation could divert him from the worship of the true God. The book of Daniel is a mixture of history and prophecy: in the first six chapters is recorded a variety of events which occurred in the reigns of Nebuchadnezzar, Belshazzar, and Darius; and, in particular, the second chapter contains Nebuchadnezzar's prophetic dream concerning the four great successive monarchies, and the everlasting kingdom of the Messiah, which dream God enabled Daniel to interpret. In the last six chapters we have a series of prophecies, revealed at different times, extending from the days of Daniel to the general resurrection. The Assyrian, the Persian, the Grecian, and the Roman empires, are all particularly described under appropriate characters; and it is expressly declared that the last of them was to be divided into ten lesser kingdoms; the time at which Christ was to appear is precisely fixed; the rise and fall of Antichrist and the duration of his power, are exactly determined; and the future restoration of the Jews, the victory of Christ over all his enemies, and the universal prevalence of true religion, are distinctly foretold, as being to precede the consummation of that stupendous plan of God, which "was laid before the foundation of the world," and reaches to its dissolution. Part of this book is written in the Chaldaic language, namely, from the fourth verse of the second chapter to the end of the seventh chapter; these chapters relate chiefly to the affairs of Babylon, and it is probable that some passages were taken from the public registers. This book abounds with the most exalted sentiments of piety and devout gratitude; its style is clear, simple, and concise; and many of its prophecies are delivered in terms so plain and circumstantial, that some unbelievers have asserted, in opposition to the strongest evidence, that they were written after the events which they describe had taken place.

With respect to the genuineness and authenticity of the book of Daniel, there is abundance both of external and internal evidence; indeed all that can well be had or desired in a case of this nature: not only the testimony of the whole Jewish church and nation, who have constantly received this book as canonical, but of Josephus particularly, who recommends him as the greatest of the prophets; of the Jewish targums and talums, which frequently cite and appeal to his authority; of St. Paul and St. John, who have copied many of his prophecies; and of our Savior himself, who cites his words, and styles him, "Daniel the prophet." Nor is the internal less pow-

erful and convincing than the external evidence; for the language, the style, the manner of writing, and all other internal marks and characters, are perfectly agreeable to that age; and finally he appears plainly and undeniably to have been a prophet by the exact accomplishment of his prophecies.—*Watson*.

**DARIUS**, was the name of several princes in history, some of whom are mentioned in Scripture.

1. **Darius the Mede**, spoken of in Daniel 5:31.9:1, 11:1, &c., was the son of Astyages, king of the Medes, and brother to Mandane, the mother of Cyrus, and to Amyit, the mother of Evil-merodach, and grandmother of Belshazzar. Darius the Mede, therefore, was uncle by the mother's side to Evil-merodach and Cyrus. The Septuagint, in Daniel 7: gives him the name of Artaxerxes; the thirteenth, or apocryphal chapter of Daniel, calls him Astyages; and Xenophon designates him by the name of Cyaxares. He succeeded Belshazzar, king of Babylon, his nephew's son, or his sister's grandson, in the year of the world 3148, according to Calmet, or in 3468, according to Usher. Daniel does not inform us of any previous war between them; but the prophets Isaiah and Jeremiah supply this deficiency. Isaiah 13:14:45:46:47: Jer. 50:51.

2. **DARIUS**, the son of Hystaspes, has been supposed by some, on the authority of archbishop Usher and Calmet, to be the Ahasuerus of Scripture, and the husband of Esther. But Dr. Prideaux thinks, that Ahasuerus was Artaxerxes Longimanus. (See **AHASUERUS**.)

Darius recovered Babylon after a siege of twenty months. This city, which had been formerly the capital of the East, revolted from Persia, taking advantage of the revolutions that happened, first at the death of Cambyses, and afterwards on the massacre of the magi. The Babylonians employed four years in preparations, and when they thought that their city was furnished with provisions for a long time, they raised the standard of rebellion. Darius levied an army in great haste, and besieged Babylon. The Babylonians shut themselves up within their walls, whose height and thickness secured them from assault; and as they had nothing to fear but famine, they assembled all their women and children, and strangled them, each reserving only his most beloved wife, and one servant. Thus was fulfilled the prophecy of Isaiah, 47:7—9. Some believe that the Jews were either expelled by the Babylonians, as being too much in the interest of Darius; or that, in obedience to the frequent admonitions of the prophets, they quitted that city when they saw the people determined to rebel, Isaiah 48:20; Jer. 50:8; 51:6—9; Zech. 11:6, 7. Darius lay twenty months before Babylon, without making any considerable progress; but, at length, Zopyrus, one of his generals, obtained possession of the city by stratagem. Darius ordered the hundred gates of brass to be taken away, according to the prediction of Jeremiah, 51:58, "Thus saith the Lord, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labor in vain." This is related in Herodotus.

3. **DARIUS CODOMANUS** was of the royal family of Persia, but very remote from the crown. He was in a low condition, when Bagoas, the eunuch, who had procured the destruction of two kings, Ochus and Arses, placed him on the throne. His true name was Codomanus, and he did not take that of Darius till he was king. He was descended from Darius Nothus, whose son, Ostanus, was father to Arsames, that begat Codomanus. He was at first only a courier to the emperor Ochus. But one day when he was at this prince's army, one of their enemies challenged the bravest of the Persians. Codomanus offered himself for the combat, and overcame the challenger, and was made governor of Armenia. From this situation, Bagoas placed him on the throne of Persia. Alexander the Great invaded the Persian empire, and defeated Darius in three successive battles. After the third battle, Darius fled towards Media, in hopes of raising another army. Here Bessus, governor of Bactria, and Narbazanes, a grandee of Persia, seized him, loaded him with chains, forced him into a covered chariot, and fled, carrying him with them towards Bactria. After a precipitate march of many days, Alexander overtook the traitors, who seeing them-

selves pressed, endeavored to compel Darius to get upon horseback, and save himself with them; but he refusing, they stabbed him in several places, and left him expiring in his chariot. He was dead when Alexander arrived, who could not forbear weeping at so sad a spectacle. Alexander covered Darius with his own cloak, and sent him to Sysigambis his wife, that she might bury him in the tombs of the kings of Persia. Thus were verified the symbolic prophecies of Daniel, 8:—*Watson*.

**DARKNESS**; the absence of light. The most terrible darkness was that brought on Egypt as a plague; it was so thick as to be, as it were, palpable; so horrible, that no one durst stir out of his place; and so lasting, that it endured three days and three nights, Exod. 10:21, 22; Wisdom 17:2, 3. The darkness at our Savior's death began at the sixth hour, or noon, and ended at the third hour, or three o'clock in the afternoon. Thus it lasted almost the whole time he was on the cross; compare Matt. 27:45, with John 19:14, and Mark 15:25. Origen, Maldonatus, Erasmus, Vatablins, and others, were of opinion that this darkness covered Judea only; which is sometimes called the *whole earth*; that is, the whole country. Chrysostom, Euthymius, Theophylact, and others, thought it extended over a hemisphere. Origen says it was caused by a thick mist, which precluded the sight of the sun. That it was preternatural is certain, for, the moon being at full, a natural eclipse of the sun was impossible.

Darkness is sometimes used metaphorically for death. "The land of darkness" is the grave, Job 10:22; Psalm 107:10. It is also used to denote misfortunes and calamities: "A day of darkness" is a day of affliction, Esther 11:8. "Let that day be darkness; let darkness stain it,"—let it be reckoned among the unfortunate days, Job 3:4, 5. The expressions, "I will cover the heavens with darkness;" "The sun shall be turned into darkness, and the moon into blood," &c., signify very great political calamities, involving the overthrow of kings, princes, and nobles, represented by the luminaries of heaven. This magnificent imagery is employed in allusion to the scenes of the last day. Ps. 102:25—7. Isaiah 51:6. Matt. 24:35. 2 Pet. 3:1—10. In a moral sense, darkness denotes unbelief, ignorance and vice; hence "the children of light," in opposition to "the children of darkness," are the righteous distinguished from the wicked. 1 Thess. 5:1—8.—*Watson*.

**DATARY**; an officer in the pope's court. He is always a prelate, and sometimes a cardinal, deputed by his holiness to receive such petitions as are presented to him, touching the provision of benefices. By his post the datary is empowered to grant, without acquainting his holiness therewith, all benefices that do not produce upwards of twenty-four ducats annually; but for such as amount to more, he is obliged to get the provisions signed by the pope, who admits him to audience every day. If there be several candidates for the same benefice; he has the liberty of bestowing it on which of them he thinks proper, provided he has the requisite qualifications. The datary has a yearly salary of two thousand crowns, exclusive of the perquisites, which he receives from those who apply to him for any benefice. This officer has a substitute, named the *sub-datary*, who is likewise a prelate, and has a yearly pension of a thousand crowns; but he is not allowed to confer any benefice, without acquainting the datary therewith. When a person has obtained the pope's consent for a benefice, the datary subscribes his petition with an *annuit sanctissimus*, i. e. "the most holy father consents to it." The pope's consent is subscribed in these words: *Fiat ut petitur*, i. e. "be it according to the petition." After the petition has passed the proper offices, and is registered, it is carried to the datary, who dates it, and writes these words: *Datum Romæ apud*, &c. "given at Rome in the pontifical palace," &c. Afterwards the pope's bull, granting the benefice, is despatched by the datary, and passes through the hands of more than a thousand persons, belonging to fifteen different offices, who have all their stated fees. The reader may from hence judge how expensive it is to procure the pope's bull for a benefice, and what large sums go into the office of the datary, especially when the provisions, issued from thence, are for bishoprics, and other rich benefices.—*Hend. Buck*.

DATE; the fruit of the palm tree. (See PALM.)

DATIVUS; a noble Roman senator, and a martyr of the fourth century, was arrested at Albitina in Africa in 304, under the bloody persecution of Dioclesian. He was tried at Carthage, and condemned as a Christian. Together with Saturninus his pastor, and several other Christians, he was scourged, his flesh torn with hooks, burned with hot irons, &c. but all these tortures failing to produce any change in their steadfast attachment to Christ, they were remanded to prison, and there starved to death. But they won the crown of life.—*Foz.*

DAUBENY, (CHARLES,) born in 1744, was educated at New college, Oxford; obtained a prebend in Salisbury cathedral, in 1781; was appointed archdeacon of Sarum in 1804; and died in 1827. Besides numerous sermons and charges, he is the author of *A Guide to the Church*, two vols.; *Viadicæ Ecclesiæ Anglicanæ*; *Remarks on the Unitarian Method of interpreting the Scriptures*; and of other works; and he contributed many theological articles to the *Anti-Jacobin Review*. At North Bradley, of which he was vicar, he built alms-houses for twelve poor persons, an asylum for four aged and blind individuals, and a school-room; and the church at Rode was erected partly at his expense.—*Davenport.*

DAUGHTER. This word, like other names of relation employed in Scripture, being a noun expressing *similitude*, no less than kindred, is used in reference to many subjects, which are not properly the offspring of that person, or that thing, of which they are said to be daughters. The following are senses in which the word *daughter* is used in Scripture:

(1.) *Female offspring*, by natural birth, Gen. 6: 1; 24: 23, and other places.—(2.) *Granddaughter*; so the servant of Abraham calls Rebekah "my master's brother's daughter," (Gen. 24: 48.) whereas she was daughter of Bethuel, son of Nahor, as appears from verse 24; consequently granddaughter of Nahor, brother of Abraham, the master of the speaker.—(3.) *Remote descendants*, of the same family or tribe, but separated by many ages; "daughter of Heth," of his posterity; daughters of Canaan, of Moab, of Ammon; and Luke (1: 5,) says, Elisabeth was of the "daughters of Aaron," of his descendants, though many generations had intervened.—(4.) *Daughter by nation*. Dinah went out to see the young women of Shechem, called the "daughters of the land," Gen. 34: 1. See also Num. 25: 1. Deut. 23: 17.—(5.) *Daughter*, by reference to the human species; young women, of whatever nation. Gen. 30: 13. See Prov. 31: 29. Cant. 2: 2.—(6.) *Daughter*, by personification, of a people, or city, whence daughter of Jerusalem, of Zion; of Babylon; (Isa. 47: 1, 5,) of Edom; (Lam. 4: 21.) of Egypt, Jer. 46: 11, 14.—(7.) *Daughter by law*; (Ruth 3: 1.) and this is common in all nations, to call a son's wife daughter; but Boaz calls Ruth "daughter" by courtesy, as expressing kindness, affability, affection, from a senior to a junior in age, from a superior to an inferior by station, 3: 10, 11.—(8.) *Daughter by adoption*, as Esther was to Mordecai, (Esther 2: 7.) and as God promises his people by his grace, 2 Cor. 6: 18.—(9.) *Daughter*, in reference to disposition and conduct: as we have "sons of Belial," so we have "daughter of Belial," a woman of an unrestrainable conduct, uncontrollable; 1 Sam. 1: 16. (See also BELIAL, and SONS.)—*Calmet.*

DAVENANT, (JOHN, D. D.) bishop of Salisbury, was born in London, 1570, and educated at Cambridge where he took his degrees regularly. While there, Dr. Whitaker said, "that he would in time prove the honor of the university," a remark afterwards well fulfilled. A fellowship was offered him in 1594; but he did not accept it till after his father's death in 1597. Being thus settled in college, he soon rose to distinction, so that in 1609, he was elected Margaret professor of divinity. In 1611, he was chosen master of his college, and in 1618, was appointed by James I. one of the four divines whom he sent to the synod of Dort. During their stay in Holland, from November 3, to April 29, they were allowed ten pounds a day by the States, besides two hundred pounds, at their departure, and a gold medal to each, representing the sitting of the synod. Dr. Davenant returned to England in May, 1619, after having visited the most important places

in the Netherlands. On the death of Dr. TOWNSON, his brother-in-law, he was advanced to the see of Salisbury. But in Lent, 1630—1, he incurred the displeasure of Charles I. and of the court, by a sermon on predestination, "all curious search into which," the king in his declaration prefixed to the thirty-nine articles in 1628, had strictly enjoined "to be laid aside." The bishop mildly vindicated his conduct before the privy council, and was dismissed, although he never recovered the favor of the court. He died of consumption in 1641. His death is said to have been hastened by his foresight of the troubles coming on the kingdom. Bishop Davenant was humble and hospitable, laborious and liberal. He was a man of great learning, and an eminent divine. He published a Latin Exposition of Colossians; Theological Prelections and Determinations; and a reply to S. Hoard on Reprobation.—*Middleton.*

DAVENPORT, (JOHN,) first minister of New Haven, and one of the founders of the colony of that name, was born in the city of Coventry in England in 1597, and educated at Oxford. Retiring to London, he became an eminent preacher among the Puritans, and at length minister of St. Stephen's church in Coleman street. As Mr. Davenport soon became a conscientious non-conformist, the persecutions, to which he was exposed, obliged him to resign his pastoral charge in Coleman street, and to retire into Holland at the close of the year 1633. A letter from Mr. Cotton, giving a favorable account of the colony of Massachusetts, induced Mr. Davenport to come to Boston, where he arrived, June 26, 1637, in company with Mr. Eaton and Mr. Hopkins. He was received with great respect, and in August was a prudent and useful member of the synod, which was occasioned by the errors of the day. He sailed with his company, March 30, 1638, for Quianipiack, or New Haven, to found a new colony. He preached under an oak, April 15th, the first sabbath after their arrival, and he was minister there near thirty years. In the government which was established, it was ordained, that none but members of the church should enjoy the privileges of freemen. This was a fatal error. He was, however, anxious to promote the purity of the church, and he therefore wrote against the result of the synod of 1662, which recommended a more general baptism of children, than had before that time been practised. He was scrupulously careful in admitting persons to church communion, it being a fixed principle with him, that no person should be received into the church, who did not exhibit satisfactory evidence, that he was truly penitent and believing. He did not think it possible to render the church perfectly pure, as men could not search into the heart; but he was persuaded, that there should be a discrimination.

After the death of Mr. Wilson, pastor of the first church in Boston, in 1667, Mr. Davenport was invited to succeed him. He was ordained their pastor, December 9, 1668, and James Allen at the same time teacher. But his labors in this place were of short continuance, for he died of an apoplexy, March 15, 1670, aged seventy-two. He was a distinguished scholar, an admirable preacher, and a man of exemplary piety and virtue. Such was his reputation, that he was invited with Mr. Cotton and Mr. Hooker to take a seat among the Westminster divines. Knowing the efficacy of prayer, he recommended with earnestness ejaculatory addresses to heaven. His intrepidity saved Whalley and Goffe, the judges of king Charles, who fled to New Haven in 1661. He concealed them in his own house, and when the pursuers were coming to New Haven, preached publicly from Isaiah 16: 3, 4, believing it to be a duty to afford them protection. His portrait is in the museum of Yale college. Mr. Davenport's publications were numerous. He also left behind him an exposition on the Canticles in a hundred sheets of small hand writing; but it was never published.—*Wood's Ath. Oxon.* ii. 460—462, 650; *Mather's Mag.* iii. 51—57; *Trumbull's Conn.* i. 89, 490—492; *Hutchinson*, i. 84, 226; *Winthrop*; *Holmes*; *Stiles's Hist. Judges*, 32, 69.—*Allen.*

DAVENPORT, (JAMES,) minister of Southold, Long island, was graduated at Yale college in 1732. He had been esteemed for some years a sound, pious, and faithful minister at Southold, when in the religious excitement of 1740 and 1741, he was borne away by a strange enthusi-

asm. He preached in New Haven and other towns, and encouraged the outcries and agitations, by which religion was disgraced. His voice he raised to the highest pitch, and gave it a tune, which was characteristic of the separate preachers. In his zeal he examined ministers as to the reality of their religion, and warned the people against unconverted ministers. In 1742, the assembly of Connecticut, deeming him under the influence of enthusiastic impulses, directed the governor and council to transport him out of the colony to the place whence he came. Without doubt, he was enthusiastic; but the assembly was equally bewildered, being arbitrary, and tyrannical. At last, through the influence of Mr. Wheelock and Mr. Williams, he was convinced of his error and published an ample confession and retraction in 1744. He died about the year 1755.—*Trumbull*, ii. 167, 189.—*Allen*.

DAVID, the celebrated king of Israel, was the youngest son of Jesse, of the tribe of Judah, and was born 1055 years before Christ. Even an abstract of his history would be too long for this work. It may easily be collected from the books of Samuel, Kings, and Chronicles. A few illustrative remarks only will be made in this place.

1. When David is called "the man after God's own heart," a phrase which profane persons have often perverted, his general character, and not every particular of it, is to be understood as approved by God; and especially his faithful and undeviating adherence to the true religion, from which he never deviated into any act of idolatry.

2. He was chosen to accomplish, to their full extent, the promises made to Abraham to give to his seed the whole country from the river of Egypt to the great river Euphrates. He had succeeded to a kingdom distracted with civil dissension, environed on every side by powerful and victorious enemies, without a capital, almost without an army, without any bond of union between the tribes. He left a compact and united state, stretching from the frontier of Egypt to the foot of Lebanon, from the Euphrates to the sea. He had crushed the power of the Philistines, subdued or curbed all the adjacent kingdoms: he had formed a lasting and important alliance with the great city of Tyre. He had organized an immense disposable force; for every month 24,000 men, furnished in rotation by the tribes, appeared in arms, and were trained as the standing militia of the country. At the head of his army were officers of consummate experience, and, what was more highly esteemed in the warfare of the time, extraordinary personal activity, strength, and valor. The Hebrew nation owed the long peace of Solomon, the son's reign, to the bravery and wisdom of the father.

3. As a king and conqueror, he was a type of Christ, and the country "from the river to the ends of the earth," was also the prophetic type of Christ's dominion over the whole earth. On a free election, he was anointed king over the house of Judah; and after about a seven years' contest, he was unanimously chosen king by all the tribes of Israel, "according to the word of the Lord by Samuel." As king of Israel, he administered justice and judgment to all his people, was a prince of courage and great military prudence and conduct; had frequent wars with the neighboring nations, to which he was generally forced by their invading his dominions, and plundering his subjects. Against them he never lost a battle; he never besieged a city without taking it; nor used any severities against those he conquered, beyond what the law of arms allowed, his own safety required, or the cruelties of his enemies rendered just, by way of retaliation; enriching his people by the spoils he took, and providing large stores of every thing necessary for the magnificent temple he intended to erect, in honor of the God of Israel.

4. His inspired psalms not only place him among the most eminent prophets, but have rendered him the leader of the devotions of good men, in all ages. The hymns of David excel no less in sublimity and tenderness of expression, than in loftiness and purity of religious sentiment. In comparison with them, the sacred poetry of all other nations sinks into mediocrity. They have embodied so exquisitely the universal language of religious emotion, that they have entered, with unquestioned propriety, into the ritual of the higher and more perfect religion of Christ. The songs which cheered the solitude of the desert caves

of Engedi, or resounded from the voice of the Hebrew people as they wound along the glens or the hill-sides of Judea, have been repeated for ages in almost every part of the habitable world, in the remotest islands of the ocean, among the forests of America or the sands of Africa. How many human hearts have these inspired songs softened, purified, exalted! Of how many wretched beings have they been the secret consolation! On how many communities have they drawn down the blessings of Divine Providence, by bringing the affections into unison with their deep devotional fervor, and leading to a constant and explicit recognition of the government, rights, and mercies of God!—*Watson*.

DAVIDISTS, the adherents of David George, a native of Delft, who, in 1525, began to preach a new doctrine, publishing himself to be the true Messiah; and that he was sent of God to fill heaven, which was quite empty for want of people to deserve it. He is likewise said to have denied the existence of angels good and evil, and to have disbelieved the doctrine of a future judgment. He rejected marriage, with the Adamites; held with Manes, that the soul was not defiled by sin; and laughed at the self-denial so much recommended by Jesus Christ. Such were his principal errors. He made his escape from Delft, and retired first into Friesland, and then to Basil, where he changed his name, assuming that of John Bruck, and died in 1556. He left some disciples behind him, to whom he promised that he would rise again at the end of three years. Nor was he altogether a false prophet herein; for the magistrates of that city being informed, at the three years' end, of what he had taught, ordered him to be dug up and burnt, together with his writings, by the common hangman.—*Hend. Buck*.

DAVIDSON, (LUCRETIA MARIA,) a remarkable instance of precocious genius and piety, was born at Plattsburg, on lake Champlain, September 27, 1808, being the second daughter of Dr. Oliver Davidson and Margaret his wife. Her parents being in straitened circumstances, much of her time was devoted to the cares of home; yet she read much, and wrote poetry at a very early age. She had a burning thirst for knowledge. In October, 1824, a gentleman, on a visit to Plattsburg, saw some of her verses, and was made acquainted with her character and circumstances. He determined to give her the best education. On knowing his purpose, her joy was almost greater than she could bear. She was placed in Mrs. Willard's school at Troy; but her incessant application was perilous to her health. After returning home and recovering from illness, she was sent to Miss Gilbert's school at Albany. But soon she was again very ill. On her return, the hectic flush of her cheek indicated her approaching fate. The last name she pronounced, was that of her patron. She died August 27, 1825, aged nearly seventeen. Her person was singularly beautiful. She had a high, open forehead, a soft, black eye, perfect symmetry of features, a fair complexion, and luxuriant dark hair. The prevailing expression of her face was melancholy.

In her fifteenth year she wrote the following verses

"TO A STAR.

"How calmly, brightly, dost thou shine,  
Like the pure lamp in Virtue's shrine!  
Sure, the fair world, which thou mayest boast,  
Was never ransomed, never lost.  
There, beings, pure as heaven's own air,  
Their hopes, their joys together share;  
While hovering angels touch the string,  
And seraphs spread the sheltering wing;  
There, cloudless days and brilliant nights,  
Illumed by heaven's refulgent lights,  
There, seasons, years, unnoiced roll,  
And unregretted by the soul.  
'Thou little, sparkling Star of eve—  
Thou gem upon an azure heaven!  
How swiftly wilt I soar to thee,  
When this imprisoned soul is free!"

Her poetical writings, besides many which were burnt, amount to two hundred seventy-eight pieces, among which were five poems of several cantos each. She also wrote some romances, and a tragedy. A biographical sketch, with a collection of her poems, was published by Mr. Samuel F. B. Morse, in 1829, with the title of "Amir Khan, and other Poems: the remains of L. M. Davidson." In our

own language, except in the cases of Chatterton, Kirke White, and John Urquhart, we can call to mind no instance of so early, so ardent, and so fatal a pursuit of intellectual advancement. By the early death of a person of such growing power and unequalled promise, we may well be taught the vanity of earthly hopes, and be led to estimate more highly and to seek more earnestly a lasting dwelling place in the world of unclouded light, and perfect holiness, and purest joy. She awaited the event with a reliance on the divine promises, hoping for salvation through the Lord Jesus Christ.—Allen.

DAVIES, (SAMUEL, D. D.,) president of Princeton college in New Jersey, born November 3, 1724. He was an only son. His mother, an eminent Christian, had earnestly besought him of heaven, and believing him to be given in answer to prayer, she named him Samuel. This excellent woman took upon herself the task of teaching her son to read, as there was no school in the neighborhood; and her efforts were rewarded by the uncommon proficiency of her pupil. At the age of ten he was sent to a school at some distance from home, and continued in it two years. His mind was at this period very little impressed by religious truth, though he was not inattentive to secret prayer, especially in the evening; but it was not long before that God, to whom he had been dedicated, and who designed him for eminent service in the gospel of his Son, was pleased to enlighten and renew him. Having tasted the joys and made a profession of religion at the age of fifteen, he became equally desirous of imparting to his fellow sinners the knowledge of the truth. With this object before him, he engaged with new ardor in literary and theological pursuits, under Samuel Blair. Every obstacle was surmounted; and after the previous trials, which he passed with distinguished approbation, he was licensed to preach the gospel at the age of twenty-two. He was also ordained February 19, 1747, that he might be qualified to perform pastoral duties.

He now applied himself to unfold and enforce those precious truths, whose power he had experienced on his own heart. His fervent zeal and undissembled piety, his popular talents and engaging methods of address, soon excited general admiration. He went to Hanover in April, 1747, and soon obtained of the general court a license to officiate in four meeting-houses. After preaching assiduously for some time, and not without effect, he returned from Virginia, though earnestly invited to continue his labors. A call for him to settle at Hanover was immediately sent to the presbytery; but he was about this time seized by complaints, which appeared consumptive, and which brought him to the borders of the grave. In this enfeebled state, he determined to spend the remainder of his life in unremitting endeavors to advance the interests of religion. Being among a people, who were destitute of a minister, his indisposition did not repress his exertions. He still preached in the day, while by night his hectic was so severe, as sometimes to render him delirious. In the spring of 1748, a messenger from Hanover visited him, and he thought it his duty to accept the invitation of the people in that place. He hoped, that he might live to organize the congregation. His health, however, gradually improved. In October, 1748, three more meeting-houses were licensed, and among his seven assemblies, which were in different counties, Hanover, Henrico, Caroline, Louisa, and Goochland, some of them forty miles distant from each other, he divided his labors. His home was in Hanover, about twelve miles from Richmond. His preaching encountered all the obstacles, which could arise from blindness, prejudice, and bigotry, from profaneness and immorality. He and those, who attended upon his preaching, were denominated new lights by the more zealous Episcopalians. But by his patience and perseverance, his magnanimity and piety, in conjunction with his evangelical and powerful ministry, he triumphed over opposition. Contempt and aversion were gradually turned into reverence. Many were attracted by curiosity to hear a man of such distinguished talents, and he proclaimed to them the most solemn and impressive truths with an energy, which they could not resist. It pleased God to accompany these exertions with the efficacy of his Spirit. In about three years, Mr. Davies beheld three hundred com-

municants in his congregation, whom he considered as real Christians. He had also in this period baptized about forty adult negroes, who made such a profession of saving faith, as he judged credible. In 1753, the synod of New York, by request of the trustees of New Jersey college, chose him to accompany Gilbert Tennent to Great Britain to solicit benefactions for the college. This service he cheerfully undertook, and he executed it with singular spirit and success. He arrived in London, December 25. The liberal benefactions, obtained from the patrons of religion and learning, placed the college in a respectable condition. After his return to America, he entered anew in 1754, or early in 1755, on his beloved task of preaching the gospel in Hanover. Here he continued till 1759, when he was chosen president of the college, as successor of Mr. Edwards. He hesitated in his acceptance of the appointment, for his people were endeared to him, and he loved to be occupied in the various duties of the ministerial office. But repeated applications and the unanimous opinion of the synod of New York and Philadelphia at length determined him. He was dismissed, May 13, and entered upon his new office, July 6, 1759. Here the vigor and versatility of his genius were strikingly displayed. The ample opportunities and demands, which he found for the exercise of his talents, gave a new spring to his diligence; and while his active labors were multiplied and arduous, his studies were intense. At the close of January, 1761, he was bled for a bad cold, and the next day transcribed for the press his sermon on the death of George II. The day following he preached twice in the chapel. His arm became inflamed, and a violent fever succeeded, to which he fell a victim in ten days. He died, February 4, 1761, aged 36. His venerable mother, Martha Davies, survived him. When he was laid in the coffin, she gazed at him a few minutes and said, "There is the son of my prayers and my hopes—my only son—my only earthly support. But there is the will of God, and I am satisfied."

The Father of spirits had endowed Mr. Davies with the richest intellectual gifts; with a vigorous understanding, a glowing imagination, a fertile invention, united with a correct judgment, and a retentive memory. He was bold and enterprising, and destined to excel in whatever he undertook. Yet was he divested of the pride of talents and of science, and, being moulded into the temper of the gospel, he consecrated all his powers to the promotion of religion. "O, my dear brother," says he in a letter to his friend Dr. Gibbons, "could we spend our lives in painful, disinterested, indefatigable service for God and the world, how serene and bright would it render the swift approaching eve of life! I am laboring to do a little to save my country, and, which is of much more consequence, to save souls from death, from that tremendous kind of death, which a soul can die. I have but little success of late; but, blessed be God, it surpasses my expectation, and much more my desert." His religion was purely evangelical. It brought him to the foot of the cross to receive salvation as a free gift. It rendered him humble and dissatisfied with himself amidst his highest attainments. As a parent, he felt all the solicitude, which nature and grace could inspire. "There is nothing," he writes, "that can wound a parent's heart so deeply, as the thought, that he should bring up children to dishonor his God here, and be miserable hereafter. I beg your prayers for mine, and you may expect a return in the same kind.—We have now three sons and two daughters. My dear little creature sob and drop a tear now and then under my instructions; but I am not so happy as to see them under deep and lasting impressions of religion; and this is the greatest grief they afford me." As president of the college, he possessed an admirable mode of government and instruction. He watched over his pupils with the tender solicitude of a father, and secured equally their reverence and love. He seized every opportunity to inculcate on them the worth of their souls, and the pressing necessity of securing immediately the blessings of salvation.

Dr. Davies was a model of the most striking oratory. As his personal appearance was august and venerable, yet benevolent and mild, he could address his auditory either with the most commanding authority, or with the

most melting tenderness. When he spoke, he seemed to have the glories and terrors of the unseen world in his eye. He seldom preached without producing some visible emotions in great numbers present, and without making an impression on one or more, which was never effaced. His printed sermons, which exhibit his sentiments, abound with striking thoughts, with the beauties and elegances of expression, and with the richest imagery. They have been collected in three vols. octavo. See his Life, Preface to his Sermons, and Memoir of Davies by Dr. Rice.—*Allen*.

DAVY, (SIR HUMPHREY,) the most eminent of chemists, was born at Penzance, in Cornwall, December 17,



1778. In his fifteenth year, he became a pupil of Mr. Barlase of Penzance, to prepare for graduating as a physician at Edinburgh. By the time that he was eighteen, he acquired the rudiments of botany, anatomy, and physiology, the minor branches of mathematics, metaphysics, natural philosophy and chemistry: but it was to chemistry that his powers were principally directed. He now became acquainted with Mr. Davies Gilbert and Mr. Gregory Watt, and was by them introduced to Dr. Beddoes, who prevailed on him to suspend his design of going to Edinburgh, and to accept the superintendence of the Pneumatic Institution at Bristol. It was while he was at Bristol that he made his experiments on nitrous oxide, which he published under the title of *Researches Chemical and Philosophical*. The fame which he thus acquired led to his being elected, in 1800, professor of chemistry at the Royal Institution. As a lecturer, his popularity was unbounded. In 1802, he was chosen to fill the professorship to the Board of Agriculture; and the lectures which he delivered in this capacity were subsequently embodied in his *Elements of Agricultural Chemistry*. Having at his command all the "appliances and means" furnished by the powerful apparatus of the Royal Institution, Davy began and pursued that course of scientific investigation which has immortalized his name. The discovery of the metallic bases of the alkalis and earths, the creation of the science of electro-chemistry, the invention of the safety lamp, and of the mode of preserving the copper sheathing of ships, form only a part of his labors. In 1818, he was created a baronet, and in 1820, was elected president of the Royal Society. The presidency he resigned in 1827, in consequence of the declining state of his health obliging him to travel. Unfortunately his constitution was too far broken to be restored by a milder climate, and he died at Geneva, May 30, 1829. Besides the works already mentioned, Davy is the author of numerous papers in the *Philosophical Transactions*; and of *Salmonia*, or *Days of Fly-fishing*; and *Consolations in Travel*. They were his last productions.

The estimation in which religion was held by this distinguished philosopher may be seen in the following extract from *Salmonia*. "I envy," says Sir Humphrey, "no quality of the mind or intellect in others,—not genius, power, wit, or fancy,—but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and

amaranths, the gardens of the blessed; the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, and annihilation." His last work, *Consolations in Travel*, still more fully develops this religious tendency of his mind. *Memoir of Sir H. Davy*.—*Davenport*.

DAY. The day is distinguished into *natural*, *astronomical*, *civil*, and *artificial*; and there is another distinction which may be termed *prophetic*; the prophets being the only persons who call years days; of which there is an example in the explanation given of Daniel's seventy weeks. The *natural day*, is one revolution of the sun. The *astronomical day*, is one revolution of the equator, added to that portion of it through which the sun has passed in one natural day. The *civil day* is that, the beginning and end of which are determined by the custom of any nation. The Hebrews began their day in the evening; (*Lev. 23: 32*.) the Babylonians from sun-rising. The *artificial day* is the time of the sun's continuance above the horizon, which is unequal according to different seasons, on account of the obliquity of the sphere. The sacred writers generally divide the day and night into twelve unequal hours. The sixth hour is always noon throughout the year; and the twelfth hour is the last hour of the day. But in summer, the twelfth hour, as all the others were, was longer than in winter. (See *HOURS*.)

TO-DAY, does not only signify the particular day on which we are speaking, but any definite time; as we say, the people of the present day, or of that day, or time.—*Calmet*.

DEACON; (from the Greek, *diakonos*), a servant, a minister.

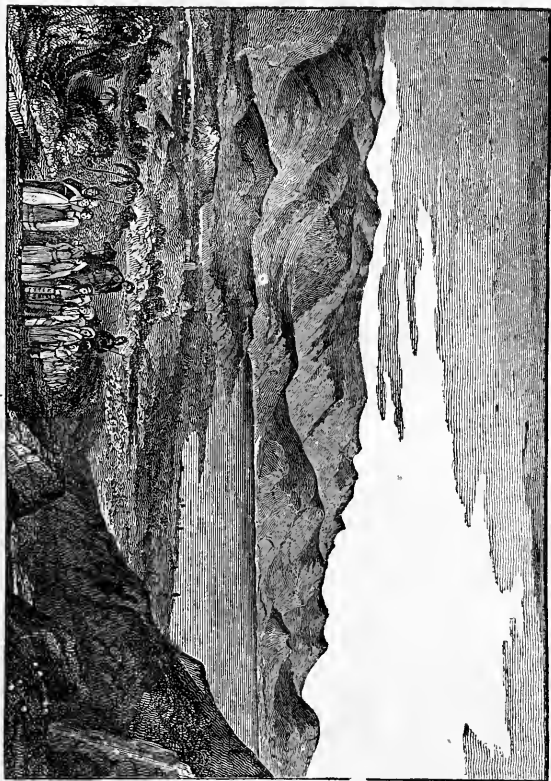
1. In the New Testament the word is used for any one that ministers in the service of God: bishops or presbyters are also styled deacons; but more particularly and generally it is understood of the secondary order of ministering servants in the church. *1 Cor. 3: 5. Col. 1: 23, 25. Phil. 1: 1. 1 Tim. 3.*

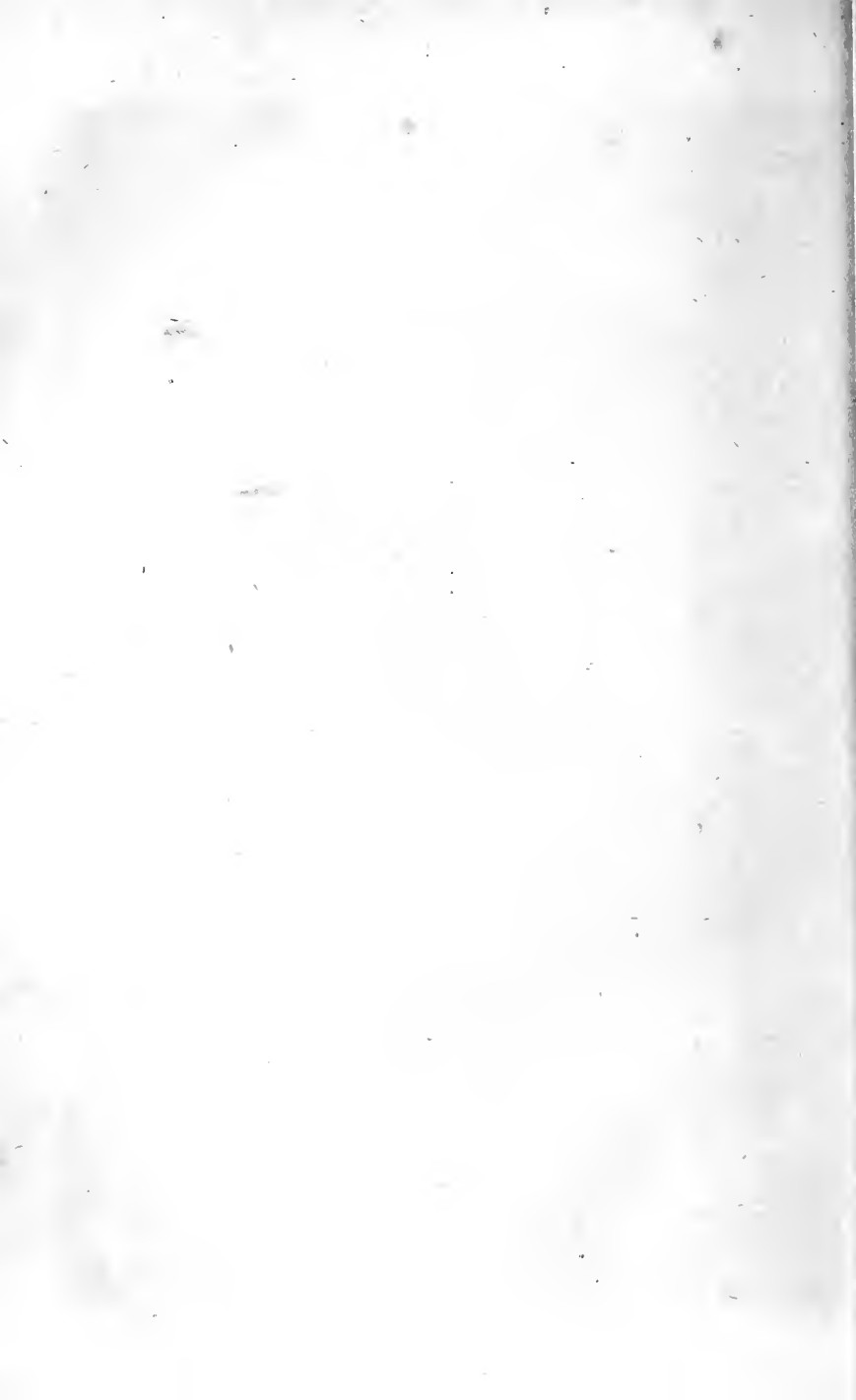
The primitive deacons took care of the secular affairs of the church, received and disbursed monies, kept the church's accounts, and provided every thing necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people; the pastor to the spiritual, and the deacons the temporal interests of the church. *Acts 6.*

2. In ecclesiastical polity, the lowest of the different orders of the clergy. In the Roman Catholic church he served at the altar, in the celebration of what are called the holy mysteries. He is also allowed to baptize and preach, with the permission of the bishop. Formerly deacons were allowed to marry, but this was prohibited to them very early; and at present the pope dispenses with this prohibition only for very important reasons. In such cases they re-enter the condition of laymen. There are eighteen *cardinal-deacons* in Rome, who have the charge of the temporal interests and the revenues of the church. A person, to be consecrated deacon, must be twenty-three years of age. In the English church, deacons are also ecclesiastics, who can perform all the offices of a priest, except the consecration of the sacramental elements, and the pronouncing of the absolution. In German Protestant churches, the assistant ministers are generally called deacons. If there be two assistants, the first of them is called *arch-deacon*. In the Presbyterian churches, the deacon's office is generally merged in that of ruling elder; but in some it is distinct, and simply embraces the distribution of alms. Among Congregationalists, the deacons, besides attending to the temporal concerns of the church, assist the minister with their advice, take the lead at prayer-meetings when he is absent, and preach occasionally to smaller congregations in the contiguous villages.—*Buck*.

DEACONESS; a female deacon. It is generally allowed, that in the primitive church there were deaconesses, i. e. pious women, whose particular business it was to assist in the entertainment and care of the itinerant preachers, visit the sick and imprisoned, instruct female catechumens, and assist at their baptism; then more particularly necessary, from the peculiar customs of those countries, the persecuted state of the church, and the speedier spreading of the gospel. Such a one, it is reasonable to think, Phebe was, (*Rom. 16: 1*), who is expressly called *diakonos*, a deaconess or stated servant, as Doddridge renders it.

THE DEAD SEA, JERUSHO AND THE MOUTH OF THE JORDAN.







They were usually widows, and, to prevent scandal, generally in years, 1 Tim. 5: 9. See also *Spanheim. Hist. Christ. Secul.* 1. p. 554. The apostolic constitutions, as they are called, mention the ordination of a deaconess, and the form of prayer used on that occasion, lib. 8. ch. 19, 20. Pliny also, in his celebrated epistle to Trajan (96,) is thought to refer to them; when speaking of two female Christians whom he put to the torture, he says, *quæ ministræ dicebantur*, i. e. "who were called deaconesses." But as the primitive Christians seem to have been led to this practice from the peculiarity of their circumstances, and the Scripture is entirely silent as to any appointment to this supposed office, or any rules about it, it is very justly laid aside, at least as an office.—*Hend. Buck.*

**DEAD.** (See **EMBALMING**; **BURIAL**; **MOURNING.**) *Let the dead bury their dead*; let men dead in sin bury those naturally dead; or let the dead lie unburied, rather than the preaching of the gospel be hindered. *Dead faith* is that persuasion of divine truth, which flows not from spiritual life, and is not productive of good works. James 2: 17—20. *Dead works* are those that flow not from a principle of true holiness, but from corrupt nature, which is in a state of moral death. Heb. 9: 14. *To be dead to the law*, as a covenant, is to be delivered from the obligations of it, and from a reigning inclination to be under it; (Rom. 7: 4.) and it is dead to us, when it, through Christ, can exercise no condemning power over our conscience. Gal. 2: 19. Sin is *dead* relatively, when it lies undiscovered and unregarded in the soul, (Rom. 7: 8;) *it is dead* really, when it is mortified and slain by the word, spirit, and blood of Christ. Rom. 6: 6. *To die to sin*, or be dead to it, is to be freed from the dominion of it, and the curse due to it, by the blood of Christ, and by his grace drawn from the love and service of it. Rom. 6: 7. The saints are *dead* both to the law and to sin. Col. 3: 3.—*Brown.*

**DEAD SEA.** This was anciently called the *Sea of the Plain*, (Deut. 3: 17; 4: 49,) from its situation in the great hollow or plain of the Jordan; the *Salt Sea*, (Deut. 3: 17; Joshua 15: 5,) from the extreme saltness of its waters; and the *East Sea*, (Ezek. 47: 18; Joel 2: 20,) from its situation relative to Judea, and in contradistinction to the *West Sea*, or Mediterranean. It is likewise called by Josephus, and by the Greek and Latin writers generally, *Lacus Asphaltites*; from the bitumen found in it; and the *Dead Sea*, its more frequent modern appellation, from a tradition, commonly though erroneously received, that no living creature could exist in its saline and sulphureous waters. It is at present known in Syria by the names of *Almotanaah* and *Bahar Lath*; and occupies what may be considered as the southern extremity of the vale of Jordan; forming, in that direction, the western boundary to the Holy Land. The Dead sea is about seventy miles in length, and twenty in breadth at its broadest part; having, like the Caspian, no visible communication with the ocean. Its depth seems to be altogether unknown; nor does it appear that a boat has ever navigated its surface. Towards its southern extremity, however, in a contracted part of the lake, is a ford, about six miles over, made use of by the Arabs: in the middle of which they report the water to be warm; indicating the presence of warm springs beneath. In general, towards the shore, it is shallow; and rises and falls with the seasons, and the quantity of water carried into it by seven streams, which fall into this their common receptacle, the chief of which is the Jordan.

The water now covering these ruins occupies what was formerly the vale of Siddim; a rich and fruitful valley, in which stood the five cities, called the cities of the plain, namely, Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar: the four first of which were destroyed, while the latter, being "a little city," was preserved at the intercession of Lot; to which he fled for refuge from the impending catastrophe, and where he remained in safety during its accomplishment.

With regard to the agents employed in this catastrophe, there might seem reason to suppose that volcanic phenomena had some share in producing it; but Chateaubriand's remark is deserving of attention. "I cannot," he says, "coincide in opinion with those who suppose the Dead sea to be the crater of a volcano. I have seen Vesuvius, Solfatara, Monte Nuovo in the lake of Fusino, the

peak of the Azores, the Marnalif opposite to Carthage, the extinguished volcanoes of Auvergne; and remarked in all of them the same characters; that is to say, mountains excavated in the form of a tunnel, lava, and ashes, which exhibited incontestable proofs of the agency of fire." After noticing the very different shape and position of the Dead sea, he adds: "bitumen, warm springs, and phosphoric stones are found, it is true, in the mountains of Arabia; but then, the presence of hot springs, sulphur, and asphaltos is not sufficient to attest the anterior existence of a volcano." The learned Frenchman inclines to adopt the idea of professors Michaëlis and Büsching, that Sodom and Gomorrah were built upon a mine of bitumen; that lightning kindled the combustible mass, and that the cities sank in the subterraneous conflagration. M. Malte Brun ingeniously suggests, that the cities might themselves have been built of bituminous stones, and thus have been set in flames by the fire of heaven. Captains Irby and Mangles collected on the southern coast, lumps of nitre and fine sulphur, from the size of a nutmeg up to that of a small hen's egg, which, it was evident from their situation, had been brought down by the rain: "their great deposit must be sought for," they say, "in the cliff." These cliffs then were probably swept by the lightnings, and their flaming masses poured in a deluge of fire upon the plain.—*Watson.*

**DEAL**; to act, to behave. *Jesus deals* *plainly* in the work of our redemption, always employing the most proper means to gain the most noble end. Isa. 52: 13. 2. To distribute by parts, (Isa. 58: 7. Rom. 12: 3;) and a *deal* signifies a part. Exod. 29: 40. Num. 15: 4—9. *God deals bountifully and in mercy*, when he graciously bestows his favors on men worthless and miserable. Ps. 116: 17. 119: 17, 124; and 142: 7. *He deals bitterly and in fury*, when he sorely afflicts and punishes men. Ruth 1: 21. Ezek. 8: 18. 16: 59. 22: 24.—*Brown.*

**DEAR**; precious, eminently beloved. Jer. 31: 20. Col. 1: 13. *Dearly beloved*; loved in the most tender manner, and highest degree. Rom. 12: 19. The Jewish nation were the *dearly beloved of God's soul*. He had taken great delight to do them good, and brought them into covenant with him, as his peculiar people. Jer. 12: 7.—*Brown.*

**DEATH**, is generally defined to be the separation of the soul from the body. It is styled in scripture language, a departure out of this world to another, (2 Tim. 4: 7;) a dissolving of the earthly house of this tabernacle, (2 Cor. 5: 1;) a going the way of all the earth, (Jos. 23: 14;) a returning to the dust, (Ecc. 13: 7;) a sleep, (John 11: 11. Death may be considered as the effect of sin, (Rom. 5: 12;) yet, as our existence is from God, no man has a right to take away his own life, or the life of another, Gen. 9: 6. Satan is said to have the power of death, (Heb. 2: 14;) not that he can at his pleasure inflict death on mankind, but as he was the instrument of first bringing death into the world, (John 8: 44;) and as he may be the executioner of God's wrath on impenitent sinners, when God permits him. Death is but once, (Heb. 9: 27;) certain, (Job 14: 1, 2;) powerful and terrific, called the king of terrors, (Job 18: 14;) uncertain as to the time, (Prov. 28: 1;) universal, (Gen. 5: 5;) necessary, that God's justice may be displayed, and his mercy manifested; desirable to the righteous, Luke 2: 28—30. The fear of death is a source of uneasiness to the generality, and to a guilty conscience it may indeed be terrible; but to a good man it should be obviated by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous, even to the end, (Heb. 13: 5;) that Jesus Christ has taken away the sting, (1 Cor. 15: 54;) and that it introduces him to a state of endless felicity, 2 Cor. 5: 8.

*Preparation for death.* This does not consist in bare morality; in an external reformation from gross sins; in attention to a round of duties in our own strength; in acts of charity; in a zealous profession; in possessing eminent gifts;—but in reconciliation to God; repentance of sin; faith in Christ; obedience to his word; and all the effect of regeneration by the Spirit. 3 John 3: 6. 1 Cor. 11: 3. Tit. 5. *Bates's four last Things*; *Hopkins, Declincourt, Sherlock, and Fellows, on Death*; *Bp. Porteus's Poem on Death*; *Saurin's Sermons on the Fear of Death*; *Watts's World to Come*; *Dwight's Theology*, ser. clxiii.

*Spiritual death* is that awful state of ignorance, insensibility, and disobedience, which mankind are in by nature, and which excludes them from the favor and enjoyment of God. Luke 1:79. (See *DEPRIVITY*; *SIN*.)

**BROTHERS OF DEATH**, a denomination usually given to the religious of the order of St. Paul, the first hermit. They are called *Brothers of Death*, on account of the figure of a death's head which they were always to have with them, in order to keep perpetually before them the thoughts of death. The order was probably suppressed by pope Urban VIII.—*Hend. Buck*.

**DEBATE**; to dispute. A man ought to *debate his cause* with his neighbor; he ought privately and meekly to reason on the point of difference between them. Prov. 25:9. *God debates in measure* with his people, when he reproves and corrects them, as they are able to bear it. Isa. 27:8. **DEBATE**, signifies contention, especially in words. Rom. 1:29.—*Brown*.

**DEBIR**, the name of a city, probably signifying, "the oracle," or rather that *separated part* of a temple, called the *azytum*; or the most *retired* or *secret* part, from which the oracle was understood to issue. In Joshua 10:39, this city is called *Debira*, which name appears to be that of *Debir* with an emphasis, THE ORACLE; and as it should seem that is called also *Kirjath-sepher*, "the city of the book," or learning; and *Kirjath-sena*, the "city of purity," from the Chaldee and Arabic roots to *cleanse*, Mr. Taylor thinks we may safely conclude that it was a priestly university of the ancient heathen inhabitants; to which the ideas of holiness, learning, and oracular information were attached; together with that of *retirement*. This ancient city was near Hebron, in the south of Judah, and its first inhabitants were giants of the race of Anak. Joshua took it, and slew its king, Josh. 10:39. 12:13. It fell by lot to Caleb; and Othniel first entering the place, Caleb gave him his daughter Achsah, 15:16. It subsequently belonged to the Levites, 21:15. 1 Chron. 6:58.

There were two other cities of this name; one belonging to Gad, beyond Jordan, (Josh. 13:26.) the other to Benjamin, though originally to Judah, Josh. 15:7.—*Calmet*.

**DEBORAH**, a prophetess, wife of Lapidoth, judged the Israelites, and dwelt under a palm-tree between Ramah and Bethel, Judges 4:4, 5. She sent for Barak, directed him to attack Sisera, and, in the name of God, promised him victory; but Barak refusing to go, unless she went with him, she told him, that the honor of this expedition would be given to a woman, and not to him. After the victory, Deborah and Barak sung a fine thanksgiving song, the composition probably of Deborah alone, which is preserved, Judges 5.—*Watson*.

**DEBTS**. In nothing, perhaps, do the Israelitish laws deviate so far from our own, as in regard to matters of debt. Imprisonment was unknown amongst the Hebrews, who were equally free from those long and expensive modes of procedure with which we are acquainted, for the recovery of debts. Their laws in this respect were simple, but efficient. Where pledges were lodged with a creditor for the payment of a debt, which was not discharged, the creditor was allowed to appropriate the pledge to his own benefit, without any interposition of a magistrate, and to keep it as rightfully as if it had been bought with the sum which had been lent for it. But, besides the pledge, every Israelite had various pieces of property, on which execution for debt might readily be made; as, (1.) His hereditary land, the produce of which might be attached till the year of jubilee. (2.) His houses, which, with the sole exception of those of the Levites, might be sold in perpetuity, Lev. 25:29, 30. (3.) His cattle, household furniture, and ornaments, appear also liable to be taken in execution. See Job 24:3. Prov. 22:27. From Deut. 15:1—11, we see that no debt could be exacted from a poor man in the seventh year; because, the land lying fallow, he had no income whence to pay it. (4.) The person of the debtor, who might be sold, along with his wife and children, if he had any. See Leviticus 25:39. Job 24:9. 2 Kings 4:1; Isaiah 50:1. Nehem. 5. We have no intimation, in the writings of Moses, that suretiship was practised among the Hebrews in cases of debt. In the Proverbs of Solomon, however, there are many admonitions respecting it. Where this warranty was given, the surety was treated

with the same severity as if he had been the actual debtor; and if he could not pay, his very bed might be taken from under him, Prov. 22:27. There is a reference to the custom observed in contracting this obligation in Prov. 17:18, "A man void of understanding striketh hands," &c.; and also in Prov. 22:26, "Be not thou one of them that strike hands," &c. It is to be observed that the hand was given, not to the creditor, but to the debtor, in the creditor's presence. By this act the surety intimated that he became in a legal sense one with the debtor, and rendered himself liable to pay the debt.

2. We have above noticed the practice of lending on pledge; but as this was liable to considerable abuse, the following judicial regulations were adopted: (1.) The creditor was not allowed to enter the house of the debtor to fetch the pledge, but was obliged to stand without the door, and wait till it was brought to him, Deut. 24:10, 11. This law was wisely designed to restrain avaricious and unprincipled persons from taking advantage of their poor brethren in choosing their own pledges. (2.) The upper garment, which served by night for a blanket, (Exod. 22:25, 26. Deut. 24:12, 13,) and mills and mill-stones, if taken in pledge, were to be restored to the owner before sunset. The reason of this law was, that these articles were indispensable to the comfortable subsistence of the poor; and, for the same reason, it is likely that it extended to all necessary utensils. Such a restoration was no loss to the creditor; for he had it in his power at last, by the aid of summary justice, to lay hold of the whole property of the debtor; and, if he had none of his person: and in the event of non-payment, as before stated, to take him for a bond slave.—*Watson*.

**DECALOGUE**; the ten commandments given by God to Moses.

The ten commandments were engraved by God on two tables of stone. The Jews, by way of eminence, called these commandments the ten words, from whence they had afterwards the name of decalogue; but they joined the first and second into one, and divided the last into two. They understand that against stealing to relate to the stealing of men, or kidnapping; alleging that the stealing one another's goods or property is forbidden in the last commandment. The church of Rome has struck the second commandment quite out of the decalogue, and to make their number complete, has split the tenth into two. The reason is obvious.—*Hend. Buck*.

**DECAPOLIS**; (from the Greek *deka*, ten, and *polis*, a city,) a country in Palestine, which contained ten principal cities, on both sides of Jordan, Matt. 4:25. Mark 5:20. 7:31. According to Pliny, they were, 1. Scythopolis; 2. Philadelphia; 3. Raphance; 4. Gadara; 5. Hippos; 6. Dios; 7. Peila; 8. Gerasa; 9. Canatha; 10. Damascus. Josephus inserts Otopos, instead of Canatha. Though within the limits of Israel, the Decapolis was probably inhabited by foreigners; and hence it retained a foreign appellation. This may also contribute to account for the numerous herds of swine kept in the district, (Matt. 8:30.) a practice which was forbidden by the Mosaic law.—*Calmet*.

**DECEIT**, consists in passing any thing upon a person for what it is not, as when falsehood is made to pass for truth. (See *HYPOCRISY*.)—*Hend. Buck*.

**DECEITFUL**. Our hearts and their lusts are *deceitful above all things*; they in unnumbered ways beguile multitudes out of their present and eternal happiness for mere trifles, and render them persuaded of the innocence or goodness of things the most abominable and wicked; fill them with views of God, of Christ, of time, and eternity, of themselves, the most contrary to truth. Jer. 17:9. Heb. 3:13. Eph. 4:22. Men handle the word of God *deceitfully*, when they wrest it to please the corrupt humors of themselves or others; when they mingle it with their own inventions, and use it to promote or protract passion, pride, covetousness, &c. 2 Cor. 4:2. and 2:17.

The Lord *deceives* false prophets, when he gives them up to the delusions of their own hearts, and frustrates their expectations and predictions. Ezek. 14:7. *Lord, thou hast deceived me, and I was deceived*: thou hast, contrary to my inclinations, persuaded me to undertake this office of prophesying, and hast disappointed me of the success and comfort I expected in it. Jer. 20:7. Heretics *deceive* and

are *deceived*; they are persuaded of the goodness or innocence of error and wickedness, and endeavor to persuade others of it. 2 Tim. 3: 13.—*Brown*.

DECEPTION, (SELF.) See SELF-DECEPTION.

DECLAMATION; a speech made in public in the tone and manner of an oration, uniting the expression of action to the propriety of pronunciation, in order to give the sentiment its full impression on the mind. It is used also in a derogatory sense; as when it is said, such a speech was mere declamation, it implies that it was deficient in point of reasoning, or had more sound than sense.—*Hend. Buck*.

DECLAMATION OF THE PULPIT. The dignity and sanctity of the place, and the importance of the subject, require the preacher to exert the utmost powers of his voice, to produce a pronunciation that is perfectly distinct and harmonious, and that he observe a deportment and action which is expressive and graceful. The preacher should not roar like a common crier, and rend the air with a voice like thunder; for such kind of declamation is not only without meaning and without persuasion, but highly incongruous with the meek and gentle spirit of the gospel. He should likewise take particular care to avoid a monotony; his voice should rise from the beginning, as it were, by degrees, and its greatest strength should be exerted in the application. Each inflection of the voice should be adapted to the phrase and to the meaning of the words; and each remarkable expression should have its peculiar inflexion. The dogmatic requires a plain, uniform tone of voice only, and the menaces of God's word demand a greater force than its promises and rewards; but the latter should not be pronounced in the soft tone of a flute, nor the former with the loud sound of a trumpet. The voice should still retain its natural tone in all its various inflexions. Happy is that preacher who has a voice that is at once strong, flexible, and harmonious. An air of complacency and benevolence, as well as devotion, should be constantly visible in the countenance of the preacher; but every appearance of affectation must be carefully avoided; for nothing is so disgusting to an audience as even the semblance of dissimulation. Eyes constantly rolling, turned towards heaven, and streaming with tears, rather denote a hypocrite than a man possessed of the real spirit of religion, and who feels the true import of what he preaches. An air of affected devotion infallibly destroys the efficacy of all that the preacher can say, however just and important it may be. On the other hand, he must avoid every appearance of mirth or raillery, or of that cold, unfeeling manner, which is so apt to freeze the heart of his hearers. The body should in general be erect, and in a natural and easy attitude. The perpetual movement or contortion of the body has a ridiculous effect in the pulpit, and makes the figure of a preacher and a harlequin too similar; on the other hand, he ought not to remain constantly upright and motionless, like a speaking statue. The motions of the hands give a strong expression to a discourse; but they should be decent, grave, noble, and expressive. The preacher who is incessantly in action, who is perpetually clapping his hands, or who menaces with a clenched fist, or counts his arguments on his fingers, will only excite mirth among his auditory. In a word, declamation is an art that the sacred orator should study with assiduity. The design of a sermon is to convince, to affect, and to persuade. The voice, the countenance, and the action, which are to produce the triple effect, are therefore objects to which the preacher should particularly apply himself. (See ELOQUENCE; SERMON.)—*Hend. Buck*.

DE COURCY, (RICHARD, B. A.) was a native of Ireland, and was educated at Trinity college, Dublin; but his acquaintance with several eminent clergymen brought him to England. In 1770, he accepted a curacy in Shrewsbury, the rectorship of which belonged to the Rev. Mr. Sillingfleet. In January, 1774, he was presented, by the lord chancellor, to the vicarage of St. Alkmund's, which occasioned a considerable stir in the parish; the theological sentiments and style of preaching of Mr. De Courcy being of a puritanical, or, as some would term it, an evangelical cast; and this circumstance gave rise to a satirical poem, entitled "St. Alkmund's Ghost" by one of his parishioners. He had not been long inducted to his vicarage before he attacked the Anti-pedobaptists, on their dis-

criminating tenet, and thereby involved himself in a controversy which ramified and expanded on every side, and furnished a sufficient employment for his pen for several years. At length a little satirical poem, in Hudibrastic verse, entitled "The Salopian Zealot; or, the Good Vicar in a bad Mood," written by Mr. Benjamin Francis, of Horsley, in Gloucestershire, though totally free from scurrility, yet, seasoned as it was with no ordinary portion of caustic, administered a powerful *quietus* to the vicar, and put an end to the controversy. His other productions, from the press, were, "Jehu's Looking-glass; or, True and False Zeal," "Nathan's Message to David," a sermon; "Two Fast Sermons, on the Profanation of the Sabbath," 1778; "Seduction," a poem, 1782; "The Seducer convicted on his own Evidence," 1783; "Christ Crucified, the distinguishing Topic of the Gospel," two volumes, foolscap octavo, 1791 (afterwards reprinted in one volume, octavo); and, soon after his decease, there appeared, in one volume, octavo, "Sermons by the late Rev. Richard De Courcy; to which are prefixed, An Essay on the Nature, &c. of Pure and Undeified Religion, and a Preface," &c. As a preacher, he greatly excelled, and was deservedly popular. His language was highly polished; his elocution peculiarly graceful; his manner dignified; and his addresses furnish some of the most finished specimens of pulpit eloquence that are any where to be found. He died at the age of sixty, and was interred, November 9, 1803, at Shawbury, having been thirty years minister of the gospel in Shrewsbury.—*Jones's Chr. Biog.*

DECREES OF GOD; a phrase rather unfortunately used in theological writings, to express the comprehensive and glorious designs of divine wisdom in the creation and government of the universe. They are defined to be his settled purposes, whereby he fore-ordains to perform, permit, or suffer, whatsoever comes to pass. Dan. 4: 24. Acts 15: 18. Eph. 1: 11. This doctrine has been the subject of one of the most perplexing controversies that has occurred among mankind, owing chiefly to misapprehension of its real nature and consequences. It is not, as some seem to think, a novel doctrine. The opinion, that whatever occurs in the world at large, or in the lot of private individuals, is the result of a previous and unalterable arrangement by that Supreme Power which presides over nature, has always been held, not only by many of the vulgar, but by the vast majority of cultivated and philosophic minds. Traces of it in a crude form are found in the philosophy of all nations, who have attained any just notions of the Deity. It is, in fact, but a fuller development of the admitted doctrine of divine providence. The ancient stoics, Zeno and Chrysippus, whom the Jewish Essenes seem to have followed, asserted the existence of a Deity, who, acting wisely, but, as they supposed, necessarily, contrived the general system of the world; from which, by a series of causes, whatever is now done in it unavoidably results. Mahomet introduced into his Koran the doctrine of an *absolute* predestination of the course of human affairs. He represented life and death, prosperity and adversity, and every event that befalls a man in this world, as the unavoidable result of a previous determination of the one God who rules over all. Augustine, and the whole of the earliest reformers, but especially Calvin, favored this doctrine in a better digested form; embracing, not excluding, human responsibility and the use of means. In this form it was generally asserted, and publicly owned, in most of the confessions of faith of the reformed churches, and particularly in the church of England; and to this we may add, that it was maintained by a great number of divines in the last two centuries.

As to the nature of these decrees, it must be observed that they are *real designs*; not indeed the result of deliberation, or the Almighty's debating matters within himself, reasoning in his own mind about the expediency or inexpediency of things, as creatures do; nor are they merely contingent and fluctuating ideas of things future, but settled determinations founded on his comprehensive views, and sovereign pleasure. Is. 40: 14. They are to be considered as *eternal*: this is evident; for if God be eternal, consequently his purposes must be of equal duration with himself; to suppose otherwise, would be to suppose that there was a time when he was undetermined and mutable;

whereas no new determinations or after-thoughts can arise in his mind. Job 23: 13, 14.—2. They are *free*, without any compulsion, and not excited by any motive out of himself. Rom. 9: 15.—3. They are infinitely *wise*, displaying his glory, and promoting the general good. Rom. 11: 33.—4. They are *immutable*, for this is the result of his being infinitely perfect; for if there were the least change in God's understanding, it would be an instance of imperfection. Mal. 3: 6.—5. They are extensive or *universal*, relating to all creatures and things in heaven, earth, and hell, Eph. 1: 11. Prov. 16: 4.—6. They are *secret*, or at least only so far known as God is pleased to discover them. It is therefore presumption for any to attempt to enter into or judge of his secret purpose, or to decide upon what he has not revealed. Deut. 29: 29. Nor is an unknown or supposed decree of God at any time to be the rule of our conduct. His revealed will alone must be considered as the rule by which we are to judge of the event of things, as well as of our conduct at large. Rom. 11: 34.—7. Lastly, they are *effectual*; for whether they relate to things simply suffered, or things executed by himself, as he is infinitely wise to plan, so he is infinitely powerful to perform: his counsel shall stand, and he will do all his pleasure. Is. 46: 10.

A living divine has laid down the following principles on this profound subject of human thought.

1. God had a design in the production of the universe. For where there is no design in action, there is no wisdom in the agent; which, to deny to God, were no better than blasphemy or atheism.

2. That all things which he has produced, with all their qualities, circumstances and connexions, are individual parts of one great whole, one magnificent system.

3. That he had from the first a full view of all the particulars comprehended in this immense system, and arranged them in infinite wisdom to bring out of their combined and complicated action the best result.

4. That the plan of infinite wisdom comprehends moral and responsible agents, and makes ample provision for their free agency with all its eternal consequences.

5. That the divine plan, of course, comprehends to a certain extent the sufferance of sin, or the transgression of the divine laws by free moral agents, not as unavoidable, but incidental.

6. That if God, consistently with his glorious perfections, can comprehend in his plan the sufferance of sin, as we know to be the fact, he can also determine to limit, control, and punish it; and to overrule the final result of every sinful action, in a way worthy of his character as the Maker and Ruler of all.

7. That the sufferance of sin, under such a control of infinite wisdom, does not and cannot imply, either that God is its author, or that sin is the object of his approbation, or that it is the *necessary* means of the greatest good, or that those who commit it are not worthy of punishment such as God has threatened in his word.

8. That if we fully understand the subject, we can as easily trace the harmony between free moral agency and the immutability of the divine decrees, as between any other moral cause and its legitimate effect; and all attempts to prove them at variance are equally condemned by the Scriptures, by sound philosophy, and by human consciousness.

This doctrine should teach us—1. Admiration. "He is the rock, his work is perfect, for all his ways are judgment; a God of truth, and without iniquity; just and right is he." Deut. 32: 4.—2. Reverence. "Who would not fear thee, O King of nations? for to thee doth it appertain." Jer. 10: 7.—3. Humility. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33.—4. Submission. "For he doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. 4: 35.—7. Desire for heaven. "What I do, thou knowest not now; but thou shalt know hereafter." John 13: 7. (See NECESSITY; PREDESTINATION.)—*Dwight's Theology; Hend. Buck.*

DECREES OF COUNCILS, are the laws made by them to regulate the doctrine and policy of the church. Thus

the acts of the Christian council at Jerusalem are called. Acts 16: 4.—*Hend. Buck.*

DECRETAL; a letter of a pope, determining some point of question in the ecclesiastical law. The decretals compose the second part of the canon law. The first genuine one, acknowledged by all the learned as such, is a letter of pope Siricinus, written in the year 385, to Himerus, bishop of Tarragona, in Spain, concerning some disorders which had crept into the churches of Spain. The oldest collection of decretals was made by Isidore, of Seville, (who died 636,) and is yet extant in manuscript. Gratian published a collection of decretals, containing all the ordinances made by the popes till the year 1150. Gregory IX. in 1227, following the example of Theodosius and Justinian, formed a constitution of his own, collecting into one body all the decisions and all the causes which served to advance the papal power; which collection of decretals was called the *Pentateuch*, because it contained five books.—*Hend. Buck.*

DEDAN, or DADAN; the son of Raamah, mentioned Gen. 10: 7. Josephus, adverting to this text, instead of Dedan, reads Judah; and says, that this Judah was the father of certain Jews inhabiting the western part of Ethiopia. It is not fully agreed among the learned, whether Dedan and Dedanim, names often mentioned by the prophets, (see Isa. 21: 13. Jer. 25: 23. and 49: 8. Ez. 25: 13. 27: 15, 20. and 38: 13.) are the same with Dedanim, a person spoken of, Gen. 10: 4, among the descendants of Japheth; or whether he is the same with Dedan, mentioned, ver. 7, among the descendants of Ham; or whether he is not rather a descendant of Dedan, the son of Jokshan, and grandson of Abraham by Keturah. Gen. 25: 3. Ezekiel speaks of the Dedanites as trading with the Tyrians in ivory, ebony, and fine cloths for chariots; and as he classes them with the people of Sheba, Eden, Ashur, and Chilmad, it is concluded that they must have dwelt in Mesopotamia, or Syria, and it is said there exists at this day a city which goes by the name of Dedan, situated in Arabia Felix, on the west of the Persian gulf.—*Jones.*

DEDICATION; a religious ceremony, whereby any person or thing is solemnly consecrated, or set apart to the service of God and the purposes of religion.

The use of dedications is very ancient, both among the worshippers of the true God, and among the heathens. In the Scriptures, we meet with dedications of the tabernacle, altars, &c. Under Christianity, dedication is only applied to a church, and is properly the consecration thereof to the worship of God. (See CONSECRATION.)—*Hend. Buck.*

DEEP. (See ABYSS.)

DEER. (See HART, and HIND.)

DEERING, (EDWARD, B. D.) an English divine of the sixteenth century, was a fellow of Christ's college, Cambridge, and a very famous preacher. The volume of his published works is full of divine learning and consolation. Though he sought not preferment, he was appointed a preacher at St. Paul's in London; and he filled that appointment with a series of faithful labors in the work of the gospel. But in his last sickness he humbly lamented his inefficiency. "The good Lord pardon my great negligence, that while I had time, I used not the precious gift more for the advancement of his glory, as I might have done. Yet I bless God that I have not abused the gift on ambition and vain studies." "Blessed are they, who, while they have tongues, use them to God's glory." "If I were the most excellent of all creatures in the world, equal in righteousness to Abraham, Isaac and Jacob, yet would I confess myself to be a sinner, and that I expected salvation only in the righteousness of Jesus Christ; for we all stand in need of the grace of God. As for my death, I bless God, I find and feel so much comfort and joy in my soul, that if I were put to my choice whether to live or die, I would a thousand times rather choose death than life, if it may stand with the holy will of God." This excellent man died in 1576.—*Middleton.*

DEFENCE. (See SELF-DEFENCE.)

DEFENDER OF THE FAITH, (*Fidei Defensor*;) a peculiar title belonging to the king of England; as *Catholicus* to the king of Spain; *Christianissimus*, to the king of France; and *Apostolicus* to the king of Hungary, &c. These titles were given by the popes of Rome. That of

*Fides Defensor* was conferred by Leo X. on king Henry VIII. for writing against Martin Luther; and the bull for it bears date *quinto idus*, October, 1521. It was afterwards confirmed by Clement VII. But the pope, on Henry's suppressing the houses of religion, at the time of the reformation, not only deprived him of his title, but deposed him of his crown also; though, in the thirty-fifth year of his reign, his title, &c. was confirmed by parliament, and has continued to be used by all his successors. Chamberlayne says, the title belonged to the kings of England before that time, and for proof hereof appeals to several charters granted to the university of Oxford: so that pope Leo's bull was only a renovation of an ancient right.—*Hend. Buck.*

**DEFILEMENT.** Under the law, many were those blemishes of person and conduct, which were considered as defilements: some were voluntary, others involuntary; some were inevitable, and the effect of nature itself; others arose from personal transgression. Under the gospel, defilements are those of the heart, of the mind, the temper, and conduct. The ceremonial uncleannesses of the law are superseded as religious rites; though many of them claim attention as usages of health, decency, and civility.—*Watson.*

**DEGENERATE;** grown worse than it was originally. The Jews were turned into the *degenerate plant of a strange vine*, when, leaving the example of their pious ancestors, they gradually became almost as wicked as heathens. Jer. 2: 21. If mankind universally were not *degenerate*, they would not need *regeneration*.—*Brown.*

**DEGRADATION, (ECCLESIASTICAL,)** is the deprivation of a priest of his dignity. We have an instance of it in the eighth century, at Constantinople, in the person of the patriarch Constantine, who was made to go out of the church backwards, stripped of his pallium, and anathematized. In England, Cranmer was degraded by order of the bloody queen Mary. They dressed him in episcopal robes, made only of canvass; put the mitre on his head, and the pastoral staff in his hand, and in this attire showed him to the people, and then stripped him piece by piece.—*H. Buck.*

**DEGREES, (PSALMS OF)** the name or title prefixed in our translation to fifteen of the psalms; that is, from the hundred and twentieth, to the hundred and thirty-fourth inclusive. Various are the explanations that have been given of this title, by the learned. Junius and Tremellius translate the Hebrew word, "a song of excellencies," or an excellent song, in reference to the subject; as eminent persons are called "men of high degree." 1 Chron. 17: 17: Some call them "Psalms of elevation" because, say they, they were sung with an exalted voice. But the most probable opinion is, and indeed it corresponds with the literal translation of the Hebrew, namely, that instead of "Psalms of degrees," the words should be translated "Odes of ascensions," that is, odes which were sung when the Israelites came up to worship in Jerusalem at the annual festivals, or, perhaps, from their state of captivity at Babylon. Their return home on this latter occasion is certainly called "the ascension, or coming up from Babylon." Ezra 7: 9. And the old Syriac translator, who explains the subject of the Psalms by apposite titles, refers to this circumstance almost all the psalms that bear this inscription; some of them perhaps on insufficient grounds, but many of them certainly have a manifest relation to it. Theodoret indiscriminately explains them all as relating to the Babylonish captivity, and thus illustrates the title: "Odes of the ascensions;" Theodoret calls them "Songs of the ascension;" and Symmachus, "Odes or songs on the returns." (See *Lenth's Hebrew Poetry*, Lect. 25, note 15.)—*Jones.*

**DEHAVITES;** the people of Ava; perhaps inhabitants of that part of Assyria which was watered by the river Diaba. See Ezra 4: 9. 2 Kings 17: 24.—*Calmet.*

**DEISTS.** This term appears to have had an honorable origin, being of the same import as *Theists*, designating those who believe in the existence of a supreme intelligent cause, in opposition to the Epicureans, and other atheistical philosophers. The name, in modern times, is said to have been first assumed about the middle of the sixteenth century, by some persons on the continent, in order to avoid the imputation of atheism. Peter Viret, a divine of that century, mentions it as a new name assumed by those who rejected Christianity. Lord Edward

Herbert, baron of Cherbury, in the seventeenth century, has been regarded as the first deistical writer who reduced deism to a system; affirming the sufficiency of reason and natural religion, and rejecting divine revelation as unnecessary and superfluous. His system, however, embraced these five articles:—1. The being of God. 2. That he is to be worshipped. 3. That piety and moral virtue are the chief parts of worship. 4. That God will pardon our faults on repentance. And, 5. That there is a future state of rewards and punishment.

Some have divided all deists into two classes—those who admit a future state, and those who deny it. But Dr. S. Clarke, taking the term in the most extensive sense, arranges them under four classes:—1. Those who admit a Supreme Being, but deny that he concerns himself with the conduct or affairs of men; maintaining, with Lucretius, that God

"Nor smiles at good, nor frowns at wicked, deeds."

2. Those who admit not only the being but the providence of God, with respect to the natural world; but who allow no difference between moral good and evil, nor that God takes any notice of our moral conduct. 3. Such as believe in the natural attributes of God, and his all-governing providence; yet deny the immortality of the soul, or any future state. 4. Such as admit the existence of God, his providence, and the obligations of natural religion; but so far only as these things are discoverable by the light of nature, without any divine revelation. Some of the deists have attempted to overthrow the Christian dispensation, by opposing to it what they call the absolute perfection of natural religion. Others, as Blount, Collins, and Morgan, have endeavored to gain the same purpose, by attacking particular parts of the Christian scheme, by explaining away the literal sense and meaning of certain passages, or by placing one portion of the sacred canon in opposition to the other. A third class, wherein we meet with the names of Shaftesbury and Bolingbroke, advancing farther in their progress, expunge from their creed the doctrine of future existence, deny or controvert all the moral perfections of the Deity, and wholly reject the Scriptures.

The deists of the present day are distinguished by their zealous efforts to diffuse the principles of infidelity among the common people. Hume, Bolingbroke, and Gibbon, addressed themselves solely to the more polished classes of the community; but of late, the writings of Paine, Palmer, Carline, Owen, Jennings, Kneeland, and others, have diffused infidelity among the lower orders of society, and clothed it in the dress of vulgar ridicule, the more effectually to destroy in the common people all reverence for sacred things. Among the disciples of this school, deism has led to the most disgusting atheism. Thus "evil men and seducers wax worse and worse."

"But," as one observes, "the friends of Christianity have no reason to regret the free and unreserved discussion which their religion has undergone. Objections have been stated and urged in their full force, and as fully answered: arguments and railery have been repelled; and the controversy between Christians and deists has called forth a great number of excellent writers, who have illustrated both the doctrines and evidences of Christianity in a manner that will ever reflect honor on their names, and be of lasting service to the cause of genuine religion, and the best interests of mankind." (See articles *CHRISTIANITY; INFIDELITY; INSPIRATION; and SERRITURE*, in this work.) *Leland's View of Deistical Writers; Sermons at Boyle's Lecture; Halyburton's Natural Religion insufficient; Leslie's Short Method with the Deists; Bishop Watson's Apology for the Bible; Fuller's Gospel of Christ its own Witness; Bishop Porteus's Charge to the Clergy, for 1794; and his Summary of the Evidences of Christianity; Faber's Difficulties of Infidelity.—Watson; Hend. Buck.*

**DEITY OF CHRIST.** (See *JESUS CHRIST.*)

**DELANY, (PATRICK,)** an Irish clergyman of some eminence, was born in the year 1686. At Trinity college he was distinguished for his industry, good conduct, and learning; obtained the usual degrees, and became a senior or fellow of that college. To his duties as a minister of the gospel he paid the greatest attention, and devoted the

energies of his mind to the improvement of the pupils committed to his care. In 1727, lord Carteret raised him to the chancellorship of Christ church. In 1732, he distinguished himself by the publication of the first volume of a work, entitled "Revelation examined with candor." In 1734, he published the second volume, which was as rapidly and generally perused as any theological work of the day. The work passed through several editions, and is still held in deserved estimation. In 1738, he was engaged in writing an ingenious pamphlet—"Reflections on Polygamy, and the encouragement given to that Practice in the Scriptures of the Old Testament." In 1739, he was engaged in composing "An historical Account of the Life and Reign of David;" the first volume of which was published in 1740, and the second and third in 1742. In that work he refuted the observations of Bayle; vindicated, in some measure, the character of David, and demonstrated that, whilst to his crimes all men were alive, to his virtues they were not sufficiently attentive. In 1763, he presented the world with the third volume of "Revelation examined with candor;" and which certainly equalled the former volumes. The publication of several volumes of valuable discourses closed the literary labors of this eminent man; and in May, 1768, he expired at Bath, aged eighty-three. To the last moments of his life, his faculties were sound, his energies comparatively unimpaired, and his usefulness considerable:—he served mankind in his day and generation;—he was charitable, generous, devout, and amiable. His sentiments on many doctrines of Christianity were certainly peculiar; but then his mind was original, well informed, and capacious. He unquestionably must rank among the number of those for whom posterity should be grateful that he ever lived.—See *Life and Works of Delany*.—*Jones' Chris. Biog.*

DELLAH; a woman who dwelt in the valley of Sorek, belonging to Dan, near the land of the Philistines. Samson abandoned himself to her, and, as some think, married her, Judg. 16: 4. The princes of the Philistines by bribes prevailed on her to betray Samson: he eluded her first demands; but at length she succeeded, and reduced his strength to weakness, by cutting off his hair. (See SAMSON.)—*Calmet.*

DELÓS; one of the Cyclades, a number of islands in the Ægean sea. It was much celebrated, and held in the highest veneration, for its famous temple and oracle of Apollo, 1 Mac. 15: 23.—*Calmet.*

DELUGE; the flood which overflowed and destroyed the earth. This dook makes one of the most considerable epochs in chronology. Its history is given by Moses, Genesis, ch. 6, and 7. Its time is fixed by the best chronologists to the year from the creation 1656, answering to the year before Christ 2293. From this flood, the state of the world is divided into *diluvian* and *antediluvian*.

Men who have not paid that regard to sacred history it deserves, have cavilled at the account given of a universal deluge. Their objections principally turn upon three points:—1. The want of any direct history of that event by the profane writers of antiquity.—2. The apparent impossibility of accounting for the quantity of water necessary to overflow the whole earth to such a depth as it is said to have been.—And, 3. There appearing no necessity for a universal deluge, as the same end might have been accomplished by a partial one.

To the above arguments we oppose the plain declarations of Scripture. God declared to Noah that he was resolved to destroy every thing that had breath under heaven, or had life on the earth, by a flood of waters: such was the threatening, such was the execution. The waters, Moses assures us, covered the whole earth, buried all the mountains; every thing perished therein that had life, excepting Noah and those with him in the ark. Can a universal deluge be more clearly expressed? If the deluge had only been partial, there had been no necessity to spend a hundred years in the building of an ark, and shutting up all sorts of animals therein, in order to restock the world: they had been easily and readily brought from those parts of the world not overflowed, into those that were; at least, all the birds never would have been destroyed, as Moses says they were, so long as they had wings to bear them to those parts where the flood did not

reach. If the waters had only overflowed the neighborhood of the Euphrates and the Tigris, they could not be fifteen cubits above the highest mountains; there was no rising that height, but they must spread themselves, by the laws of gravity, over the rest of the earth; unless, perhaps, they had been retained there by a miracle; in that case, Moses, no doubt, would have related the miracle, as he did that of the waters of the Red sea, &c. It may also be observed, that in the regions far remote from the Euphrates and Tigris, viz. Italy, France, Switzerland, Germany, England, the United States, &c. there are frequently found in places many scores of leagues from the sea, and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea shells, ears of corn, &c. petrified; which the best naturalists are agreed could never have come there but by the deluge. That the Greeks and western nations had some knowledge of the flood, has never been denied; and the Africans, Chinese, and Americans have traditions of the deluge. The ingenious Mr. Bryant, in his *Mythology*, has pretty clearly proved that the deluge, so far from being unknown to the heathen world at large, is in reality conspicuous throughout every one of their acts of religious worship. In India, also, Sir William Jones has discovered, that in the oldest mythological books of that country, there is such an account of the deluge as corresponds sufficiently with that of Moses. (See ARK OF NOAH.)

Various have been the conjectures of learned men as to the natural causes of the deluge. Some have supposed that a quantity of water was created on purpose, and at a proper time annihilated by Divine power. Dr. Burnet supposes the primitive earth to have been no more than a crust investing the water contained in the ocean; and in the central abyss which he and others suppose to exist in the bowels of the earth at the time of the flood, this outward crust broke in a thousand pieces, and sunk down among the water, which thus spouted up in vast cataracts and overflowed the whole surface. Others, supposing a sufficient fund of water in the sea or abyss, think that the shifting of the earth's centre of gravity drew after it the water out of the channel, and overwhelmed the several parts of the earth successively. Others ascribe it to the shock of a comet; and Mr. King supposes it to arise from subterraneous fires bursting forth with great violence under the sea. But are not most, if not all these hypotheses quite arbitrary, and without foundation, from the words of Moses? It is, perhaps, in vain to attempt accounting for this event by natural causes, it being altogether miraculous and supernatural, as a punishment to men for the corruption then in the world. Let us be satisfied with the sources which Moses gives us, namely, the fountains of the great deep broken up, and the windows of heaven opened; that is, the waters rushed out from the hidden abyss of the bowels of the earth, and the clouds poured down their rain incessantly. Let it suffice us to know, that all the elements are under God's power; that he can do with them as he pleases, and frequently in ways we are ignorant of, in order to accomplish his own purposes.

The objections once made to the fact of a general deluge have, indeed, been greatly weakened by the progress of philosophical knowledge; and may be regarded as nearly given up, like the former notion of the high antiquity of the race of men, founded on the Chinese and Egyptian chronologies and pretended histories. Philosophy has even at last found out that there is sufficient water in the ocean, if called forth, to overflow the highest mountains to the height given by Moses,—a conclusion which it once stoutly denied. Keill formerly computed that twenty-eight oceans would be necessary for that purpose; but we are now informed "that a farther progress in mathematical and physical knowledge has shown the different seas and oceans to contain, at least, forty-eight times more water than they were then supposed to do; and that the mere raising of the temperature of the whole body of the ocean to a degree no greater than marine animals live in, in the shallow seas between the tropics, would so expand it as more than to produce the height above the mountains stated in the Mosaic account." As to the deluge of Noah, therefore, infidelity has almost en-

tirely lost the aid of philosophy in framing objections to the Scriptures.

The principal writers on this subject have been *Woodward, Cockburn, Bryant, Burnet, Whiston, Stillingfleet, King, Calcott, Tytler, and Gisborne* in his *Natural Theology*. (See also *Silliman's Journal of Science.*)—*Hend. Buck; Watson.*

**DELUSIONS**; errors and influences of Satan, calculated to deceive men. God *chooses men's delusions, and sends them strong delusions*, when in his righteous judgment and infinite wisdom, he permits Satan, their own lusts, and false teachers effectually to seduce them; and gives them up to the very errors and abominations which they relish. Isa. 66: 4. 2 Thess. 2: 11.—*Brown.*

**DEMÁS**; a Thessalonian mentioned by Paul, (2 Tim. 4: 10.) who was at first a most zealous disciple of the apostle, and very serviceable to him at Rome during his imprisonment, but afterwards (about A. D. 65,) forsook his to follow a more secular life.—*Calmet.*

**DEMETRIUS**, a goldsmith of Ephesus, who made niches, or little chapels, or portable models of the famous temple, for Diana of Ephesus, which he sold to foreigners, Acts 19: 24.—*Calmet.*

**DEMETRIUS**, mentioned by John as an eminent Christian, (3 John 12.) is by some believed to be the Demetrius of the former article, who had renounced heathenism to embrace Christianity. But this wants proof.—*Calmet.*

**DEMONS**; (Greek, *daimōn* and *daimonion*) a name given in the New Testament to fallen angels, or, morally evil and impure spirits, and in some instances, (such as Acts 17: 18. 1 Cor. 10: 20, 21. 1 Tim. 4: 1. Rev. 9: 20, to heathen gods, human spirits whom the heathen deified and worshipped, and the canonized saints of corrupt churches. According to the heathen philosophers, demons held a middle rank between the celestial gods and men upon earth, and carried on all intercourse between them; conveying the addresses of men to the gods, and the divine benefits to men. They also believed that some of them were employed in executing the vengeance of the gods on the impious. Agreeably to this view, they divided their demons into two kinds: *agathodaimōn*, *eu-daimōn*, a good demon, or tutelary genius, whom they assigned to every one at his birth, to watch over his character, fortunes, &c; and *kakodaimōn*, a malignant demon, who thwarts, vexes, and injures any one.—*Hend. Buck.*

**DEMONIAC**; one possessed or affected by a demon or demons. The subject of demoniacal possession, since the time of Jos. Mede, has given rise to much discussion. One class of writers have supposed that the demoniacs were merely madmen; others, that the bodies of human beings were actually possessed, controlled, governed, and inhabited by wicked and impure spirits. Among the supporters of the former opinion are Heinsius, Mede, Sykes, Mead, Farmer, Lardner, and, almost without exception, modern Socinian and Rationalist writers. On the other side of the question may be placed the uniform interpretation of the passages in the New Testament in which the subject is spoken of, in their literal sense by the ancient church, the best commentators, and those generally bearing the name of orthodox in every age and among all sects coming under this denomination.

The following is a brief summary of the respective arguments on both sides, beginning with those which have been advanced against actual possession. 1. The word demon properly signifies the soul of a dead person, which, it cannot be supposed, is referred to where speeches and actions are imputed to the imaginary demoniac. In reply to this, it has been deemed sufficient to maintain that the word does not uniformly denote the spirits of the departed.—2. Among the heathens, lunacy and epilepsy were ascribed to the operation of certain demons, who were therefore called *larvati* and *ceriti*. To this it has been answered, that it is not impossible but that the heathens were right; but that, at all events, their opinion, whether right or wrong, is no proof that the Jews were in error; for the demoniacs of Scripture are represented as differing from insane and epileptic persons. Compare Matt. 4: 24, where the *daimonizomenous* are opposed to the *scētizomenous*, the *paralitikous*, and the *poikanis nosois, kai basanois sunechomenous*. And in chap. 10: 1. the power to

cast out demons is expressly distinguished from the power of healing all manner of sickness, and all manner of disease. See also Luke 4: 33—36: compare especially ver. 41. with ver. 40, where the contrast is most striking.—3. It is argued that the Jews had the same idea of these diseases, and the instance of Saul's madness, and Matt. 17: 14, 15. John 7: 20. 8: 48, 52. 10: 20, are adduced to prove the assertion. These passages certainly prove that lunatics, epileptics, and demoniacs are sometimes synonymous terms; but this admission will only go to show that they were occasionally identified; while the argument deduced from the contrast between lunatics and demoniacs in the passages quoted above, will not be destroyed.—4. Christ is said to have adopted the common language of the people, which it was not necessary to change. He was not sent to correct the mistakes which existed in the popular philosophy of the day in which he lived. This argument takes for granted the very point to be proved. But is such an accommodation as it supposes, for a moment to be reconciled with the character of such a teacher as Jesus? If the demons were simply natural diseases, was it not of the highest importance for him to have undeceived his contemporaries on these points, and to have corrected the false and pernicious philosophy of the age? Were we to follow out this principle of accommodation, we might explain away most of our Lord's doctrines, and regard them as mere Jewish notions, which indeed has been done by the Socinians and by the Rationalists of Germany.—5. No reason can be given why there should be demoniacal possessions in our Lord's time, and not at present, when we have no grounds to suppose that any instances of this nature any where occur. In reply to this objection, it may be observed, that these possessions were then permitted in order to give to the devil's hostility to man an ocular demonstration; to place in a clear light the power and benevolence of the Lord Jesus in defeating the baneful purposes of this ancient enemy of the human race, and to confute the error so prevalent among the Sadducees, who affirmed that there was neither angel nor spirit.

In addition to the arguments just produced in refutation of the anti-demonianists, the following positions may be laid down in support of real possession:—

1. The doctrine of demoniacal possessions is consistent with the whole tenor of Scripture. Evil is there represented as having been introduced by a being of this description, who in some wonderful manner influenced the immaterial principle in man. The continuance of evil in the world is frequently imputed to the continued agency of the same being. His delight is in every possible way to harass and injure mankind, both as to mind and outward estate. (See *Job passim.*)

2. The doctrine is consistent with the dictates of reason. If one man may cause evil to another, a thing which is done in thousands of instances every day, is it not possible that evils of a different kind might be produced by means of other beings, while the moral government of God remained unimpeached?

3. The supposition that the demoniacs spoken of in Scripture were lunatics, is fraught with numerous and insuperable difficulties. The facts recorded of them demonstrate that they were not merely such. Insane persons either reason rightly on wrong grounds, or wrongly on right grounds, or blend right and wrong together. But these demoniacs reasoned rightly on right grounds. They uttered propositions undeniably true, and such as were always perfectly adapted to the occasions. They excelled, in the accuracy of their knowledge, the disciples themselves; at least we never find any of these applying to our Lord the epithet of "the Holy One of God." They were alike consistent in their knowledge and their language. Their bodies were agitated and convulsed. The powers of their minds were controlled in such manner, that their actions were unreasonable: yet they addressed our Lord in a consistent and rational, though in an appalling and mysterious, manner. Our Lord answered them, not by appealing to the individuals whose actions had been so irrational, but to something distinct from them, which he requires and commands to leave them: that is, to evil spirits, whose mode of continuing evil in

such instances had been so fearfully displayed. These evil spirits answer him by an intimate knowledge of his person and character, which was hidden from the wise and prudent of the nation. Before him, as their future judge, they believed and trembled, saying, "Art thou come to torment us before the time?"

It is an admirable observation of Jortin on the point, that where any circumstances are added concerning the demoniacs, they are generally such as show that there was something preternatural in the case; for these afflicted persons unanimously joined in doing homage to Christ and his apostles: they all knew him, and unite in confessing his divinity. If, on the contrary, they had been lunatics, some would have worshipped, and some would have reviled him, according to the various ways in which the disease had affected their minds.

4. The other facts recorded of the demoniacs are such as renders it impossible, on any fair principles of interpretation, to conclude that they were merely insane. The principal of these is that most extraordinary event of the possession of the herd of swine, by the same demons which had formerly shown their malignity in the human form. This extraordinary event cannot be accounted for except upon the commonly received literal interpretation of the evangelic narrative in which it is recorded. Nothing can be more absurd and trifling than the attempts that have been made to explain it on other grounds.

Whatever difficulties may seem to attach to the common, simple, and ancient interpretation of the different cases of possession, it must be regarded as most probably correct, for this very satisfactory reason, that the difficulties of the new interpretation are always greater. On one side we have the wonderful doctrine, that it pleased the Almighty to permit invisible and evil beings to possess themselves, in some incomprehensible manner, of the bodies and souls of men. On the other, we have Christ the revealer of truth, establishing falsehood, sanctioning error, or encouraging deception. We have the evangelists inconsistent with themselves, and a narrative, which is acknowledged to be inspired, and to be intended for the unlearned—unintelligible and false. Between such difficulties, I prefer the former; and if I cannot comprehend *how* such things could be, I submit to the infinite wisdom and power of the Supreme, and surrender my reason to the guidance of divine revelation. The difference between Christianity and philosophy, or the mode of speculating which assumes that title, may be said to consist in this: In matters of philosophy, the vulgar may be in error, and the speculatists may be right; but in Christianity, the popular opinion is generally right. The philosopher who would fashion the statements of Scripture according to his own notions of truth and falsehood, is sure to conclude with error.—See also the admirable treatise of *Canonius on the Existence and Agency of Evil Spirits*.—*Hend. Buck.*

DENARIUS; a Roman coin, worth four sesterces, generally valued at twelve and a half cents of our currency. In the New Testament, it is taken for a piece of money, in general; or a shekel, which was the common coin among the Hebrews, before they were subjected to the Romans, Matt. 22: 19. Mark 12: 15. Luke 20: 24.—*Calmet.*

DENISA; a Christian female of Lampsacus in Asia Minor, who suffered martyrdom in the third century. Nicomachus, a professed Christian, having been put on the rack, after suffering extremely, renounced his profession, and almost immediately expired in great agony. Denisa, who was then about sixteen years of age, was present, and on witnessing this affecting spectacle, exclaimed, "O unhappy wretch! why would you buy a moment's ease, at the expense of a miserable eternity?" Optimus, the pagan proconsul, hearing this, inquired if she was a Christian. She replied in the affirmative, and though commanded to sacrifice to idols, absolutely refused. She was given up as a punishment by the proconsul, to two libertines, who, through a kind providence, being unable to effect their diabolical purposes, and imploring her forgiveness, Optimus ordered her to be beheaded.—*Fox.*

DENOMINATIONS, (THE THREE;) the designation given to an association of dissenting ministers residing in and about London, belonging to the Presbyterian, In-

dependent, and Baptist denominations, and usually described as "The General Body of Protestant Dissenting Ministers of London and Westminster."

This body was organized in 1727. At that period, the members of the body were so far united in religious sentiment, that they could join together in acts of Christian worship; but the existence and spread of Socinianism in the Presbyterian and General Baptist boards has, for a long time, compelled them to confine their proceedings to matters connected with the political rights and circumstances of Dissenters, and other topics of national interest, in reference to which they wish to express their opinion.

The general body probably includes one hundred and fifty members, about one half of which are of the Independent or Congregational board. The Socinians form a very small minority of the whole body. (See *DEPUTIES*.)—*Hend. Buck.*

DENY. God *cannot deny himself*; he cannot possibly act or speak unlike his own nature, or unlike the gracious character he has assumed, the promises he has made, or the threatenings he has denounced, 2 Tim. 2: 13. Men *deny God*, or Christ, or his name, when in their profession or practice, they disown his being the true God, Savior, portion, ruler, and last end of their souls. Job 31: 28. Acts 3: 13, 14. They *deny the faith* when they embrace error, indulge themselves in a slothful and wicked practice, and so manifest their unbelief of, and opposition to, the truths of Scripture. Rev. 2: 13. 1 Tim. 5: 8. Men *deny themselves* when they refuse to depend on their own righteousness as the ground of their happiness; or to be led by their own wisdom, or ruled by their own will and affections; or to attempt performance of good works in their own strength; but receive Jesus Christ as the free gift of God for their *all and in all*, and undervalue their own ease, profit, or pleasure, for the sake of Christ. Matt. 16: 24. (See *SELF-DENIAL*.)—*Brown.*

DEPART. God *departs* from men when he ceases to bestow his favors, hides the smiles of his countenance, and pours out his wrath on them, (Hos. 9: 12,) or when he ceases to afflict. Job 7: 19. Men *depart* from God when they follow sinful lust instead of holiness, and seek created enjoyment for their portion, instead of his fulness, (Jer. 32: 40,) and especially when they break their vows to him, and cease from serving him, as ever they did. Hos. 1: 2. Men *depart* from evil, or from hell, when they cease the love and practice of sin, and so from walking in the way to hell. Prov. 15: 24, and 16: 6.—*Brown.*

DEPRAVITY; corruption, a change from perfection to imperfection. (See *FALL*; *SIN*.)—*Hend. Buck.*

DEPRIVITY, (HUMAN.) This is a painful, but interesting and momentous subject. Perhaps there is no one truth in the Scriptures more strictly fundamental. The whole scheme of Christianity presupposes and recognises its existence, and all its provisions of grace and truth are adapted to its relief. It may be considered therefore as the basis of the evangelical system; inasmuch that the practical conviction of its truth is the first step towards the reception of the mercy of the gospel. *The Son of man came to save that which was lost.* "I never knew a person," says Andrew Fuller, "verge towards the Arminian, the Arian, the Socinian, or the Antinomian schemes, without first entertaining diminutive notions of human depravity or blameworthiness."

Human depravity essentially consists in a state of mind, the opposite of that which is required by the divine law. The sum of the divine law being love, the essence of depravity consists in the want of love to God and our neighbor; or, in other words, the preference of some other object or objects, to the exclusion of those required in the divine law. Where this preference prevails, the creature usurps the place of the Creator, and all the moral powers of the soul are disorganized, perverted, and corrupted. Yet this, however awful, is the natural condition of the whole human race. *For all have sinned and come short of the glory of God.* Rom. 3: 23. *By one man sin entered into the world, and death by sin, and so death has passed upon all men, for that all have sinned.* Rom. 5: 12. THE SCRIPTURE HATH CONCLUDED ALL UNDER SIN; THAT THE PROMISE BY FAITH IN JESUS CHRIST MIGHT BE GIVEN TO THEM THAT BELIEVE. Gal. 3: 10, 22. So decisive indeed,



is the language of divine revelation on this point, that St. John does not hesitate to affirm, *If we say that we have not sinned, we make him a liar, and his word is not in us.* 1 John 1: 10.

That the depravity of man is *universal*, may be further confirmed and brought home to every man's conscience, by the following considerations. In all nations it has been recognised by their forms of religion, coerced as far as possible by laws, recorded by biography and history, investigated by philosophy, acted in the drama, depicted by poets, and acknowledged and reproved by moralists. Few dare deny that they are partakers of it, and those few are evidently blinded by its power, since the best of men have always been the most ready to confess it. No man, Christ excepted, was ever yet produced as an example of moral perfection. Every man who examines himself by his own acknowledged rule of duty, finds he is continually coming short of it, and yet *who can understand his errors?* No man is willing to disclose every action of his life to his dearest friend. No one in solemn prayer to God, dare profess his freedom from sin, or could be informed that God would judge him according to his deserts without alarm. Every one feels that, by nature, sin is more easy to him than duty, that virtue requires effort, while vice steals on him unawares; whereas a disposition perfectly conformed to the law of God, would render sin abominable and duty a delight. In fine, that human depravity is *universal*, is clear from the universal prevalence of death—the universal necessity of regeneration—the impossibility of justification by the works of the law—the death of Christ for all—and the universal requisition of repentance and faith in the Redeemer.

Although the depravity of man be in the strictest sense *moral depravity*, or the sinfulness of creatures who are intelligent, free, and voluntary, who sin against conscience, and are therefore justly accountable, it is yet frequently denominated *natural*, because it is found to be the universal characteristic of men by nature, that is to say, the state in which they are born. Ephes. 2: 1—3. John 3: 6. Rom. 8: 5—9. For the same reason it is sometimes called *constitutional*; not that it forms any essential part of the original constitution of the species as it came from the hands of the Creator, but because in consequence of the sin of the first man, a predisposition to evil seems to inhere in all his descendants, and to develop itself in a series of voluntary transgressions, either internal or external, from the commencement of their moral agency. Hence also it has been called *hereditary, native, innate, inbred depravity, or original sin.* Rom. 5: 12—19. (See SIN, and FALL OF MAN.)

In regard to the *degree of human depravity*; though its forms and stages in social life are various, yet that *essential element of all depravity which is common to the species*, divines of the evangelical class have united in representing as *total*—meaning by that term, that unrenewed men, universally, are entirely destitute of the genuine principle of holy obedience—that is, of the love of God and man required in the divine law. This was manifestly the doctrine generally embraced at the Reformation, and which has been maintained by the advocates of sovereign grace in every age. It has been objected to this language, however, that the phrase, *total depravity*, conveys the idea of all men being as bad as they can be. As this is a sentiment which no one maintains, it were well perhaps if some happier terms could be found to express the great truth intended by *total depravity*. "ALL I MEAN BY THE TERMS," says Andrew Fuller, "IS THIS;—THAT THE HUMAN HEART IS BY NATURE TOTALLY DESTITUTE OF THE LOVE OF GOD, OR LOVE TO MAN AS THE CREATURE OF GOD, AND CONSEQUENTLY IS DESTITUTE OF ALL TRUE VIRTUE. A creature may be totally destitute of good, and therefore totally depraved, (such, it will be allowed, is Satan,) and yet be capable of adding iniquity to iniquity without end."

To elucidate this point, and remove the possibility of mistake, Dr. Dwight remarks, 1. That the human character is *not depraved to the full extent of its powers.* 2. That there are certain characteristics of human nature which, considered by themselves, are *innocent.* 3. That some of the natural human characteristics are *amiable*; as natural affection, the simplicity and sweetness of childhood, the

modesty of youth, compassion, generosity, social integrity; to which may be added, friendship, patriotism, and the sense of honor. 4. That these and all other qualities of the mind are, however, MEANS EITHER OF VIRTUE, OR SIN, ACCORDING TO THE NATURE OF THAT CONTROLLING DISPOSITION OR ENERGY WHICH CONSTITUTES THE MORAL CHARACTER. 5. That there is not in the mind by nature, or in an unregenerated state, any real moral excellence, or evangelical virtue.—Lastly, That the heart of man, after all the abatements are made, which can be made, is set to do evil in a most affecting and dreadful manner: as is evident from the Scriptures, from every man's examination of the state of his own heart and life, and from the whole course of human conduct, both private and public, especially in the family, in the place of business, in the haunts of amusement, in insurrections, oppressions, wars, and religious impostures in every age of the world.

Unhappily nothing is more common than misrepresentations of the doctrine of total depravity by those who undertake to oppose it. Almost every objection advanced by them, may be resolved into a misconception of terms, a wrong standard of judgment, or the prejudices naturally arising from supposed difficulties, self-ignorance, mistaken tenderness, pride of character, or fear of consequences. From these causes, men refuse to give proper attention to the decisive evidence of its truth, supplied by every page of Scripture, and every legitimate induction of facts. Few, indeed, are aware of the amount of evidence which God has given in his word, for the conviction of men that such is their ruined state by nature. 1. All those passages of Scripture which expressly teach it, as true not of one age only, but of all. Gen. 6: 5, 12. 8: 21. Psalm 14: 2, 3. Eccles. 9: 3. Jer. 17: 9. Rom. 3: 9—19. Ephes. 2: 3. 2. All those passages which declare the utter impossibility of carnal men doing any thing to please God. Heb. 11: 6. Rom. 8: 5—9. 3. All those which speak of goodness and virtue as comprehended in love, that is, the love of God and our neighbor. Matt. 22: 37. Rom. 13: 8—10. John 5: 42. 1 John 4: 10. 4. All those which teach the necessity of *regeneration* in order to love God and our neighbor, as well as to eternal life. 1 John 2: 29. 3: 11. 2 Cor. 5: 17. 1 John 4: 7. 2: 9. John 3: 3—8. 1: 13. Rom. 5: 5. Gal. 5: 22. 5. All those passages which promise the blessings of salvation to repentance, faith in Christ, love to God, or a course of well-doing; that is, to the existence of holiness or true virtue, and not to a certain degree of it. 2 Cor. 2: 10. Heb. 5: 9. Acts 16: 31. Rom. 8: 28. James 2: 5. John 5: 29. Rom. 2: 7. 6. All those which teach that men must love God supremely, or be his enemies; that all are either with Christ, or against him. Matt. 6: 24. 10: 37. 1 John 2: 15. James 4: 4. Rom. 5: 10. Lastly, All those which represent mankind without the gospel, and the cordial reception of it, as in a perishing condition. John 3: 16. Rom. 10: 1—16. 2 Thess. 1: 8. 2 Cor. 2: 15.

Hence it appears, 1. That the fundamental principle of both moral and political science, so far as it relates to man, is his depravity. 2. That the peculiar provisions of the gospel, in the gracious offices of Christ and of the Holy Spirit, are indispensable to the recovery of mankind to happiness and virtue. 3. That the doctrine of gratuitous personal election may be clearly demonstrated, and proved to be not only true, but reasonable and glorious. 4. That the popular distinction between true religion and true morality, is false and deceptive. And lastly, That men are either required to be spiritually holy, or are allowed to live in sin, since there can be no medium.

On the proper manner of treating this important subject, Dr. Chalmers remarks: "While we assert with zeal every doctrine of Christianity, let us not forget that there is a zeal without discrimination; and that, to bring such a spirit to the defence of our faith, or of any one of its peculiarities, is not to vindicate the cause, but to discredit it. Now, there is a way of maintaining the utter depravity of our nature, and of doing it in such a style of sweeping and of vehement asseveration, as to render it not merely obnoxious to the taste, but obnoxious to the understanding. On this subject, there is often a roundness, and a temerity of announcement, which any intelligent man, looking at the phenomena of human character

with his own eyes, cannot go along with; and thus it is, that there are injudicious defenders of orthodoxy, who have mustered against it not merely a positive dislike, but a positive strength of observation and argument. Let the nature of man be a ruin, as it certainly is, it is obvious to the most common discernment, that it does not offer one unvaried and unalleviated mass of deformity. There are certain phases, and certain exhibitions of this nature, which are more lovely than others—certain traits of character, not due to the operation of Christianity at all, and yet calling forth our admiration and our tenderness—certain varieties of moral complexion, far more fair and more engaging than certain other varieties; and to prove that the gospel may have had no share in the formation of them, they, in fact, stood out to the notice and respect of the world, before the gospel was ever heard of. The classic page of antiquity sparkles with repeated exemplifications of what is bright and beautiful in the character of man; nor do all its descriptions of external nature waken up such an enthusiasm of pleasure, as when it bears testimony to some graceful or elevated doing out of the history of the species. And whether it be the kindness of maternal affection, or the unweariedness of filial piety, or the constancy of tried and unalterable friendship, or the earnestness of devoted patriotism, or the rigor of unbending fidelity, or any other of the recorded virtues which shed a glory over the remembrance of Greece and of Rome—we fully concede it to the admiring scholar, that they one and all of them, were sometimes exemplified in those days of heathenism; and that, out of the materials of a period, crowded as it was with moral abominations, there may also be gathered things which are pure, and lovely, and true, and just, and honest, and of good report.

What do we mean, then, it may be asked, by the universal depravity of man? How shall we reconcile the admission now made, with the unqualified and authoritative language of the Bible, when it tells us of the totality and the magnitude of human corruption? Wherein lies that desperate wickedness, which is every where ascribed to all the men of all the families that be on the face of the earth? And how can such a tribute of acknowledgment be awarded to the sages and patriots of antiquity, who yet, as the partakers of our fallen nature, must be outcasts from the favor of God, and have the character of evil stamped upon the imaginations of the thoughts of their hearts continually?

In reply to these questions, let us speak to your own experimental recollections on a subject, in which you are aided, both by the consciousness of what passes within you, and by your observation of the characters of others. Might not a sense of honor elevate that heart which is totally unfurnished with a sense of God? Might not an impulse of compassionate feeling be sent into that bosom, which is never once visited by a movement of duteous loyalty towards the Lawgiver in heaven? Might not occasions of intercourse with the beings around us, develop whatever there is in our nature of generosity, and friendship, and integrity, and patriotism; and yet the unseen Being, who placed us in this theatre, be neither loved, nor obeyed, nor listened to? Amid the manifold varieties of human character, and the number of constitutional principles which enter into its composition, might there not be an individual in whom the constitutional virtues so blaze forth and have the ascendancy, as to give a general effect of gracefulness to the whole of this moral exhibition; and yet, may not that individual be as unimpartial of his God, as if the principles of his constitution had been mixed up in such a different proportion, as to make him an odious and a revolting spectacle? In a word, might not sensibility shed forth its tears, friendship perform its services, and liberality impart of its treasure, and patriotism earn the gratitude of its country, and honor maintain itself entire and untainted, and all the softenings of what is amiable, and all the glories of what is chivalrous and manly, gather into one bright effulgence of moral accomplishment on the person of him who never, for a single day of his life, subordinates one habit, or one affection to the will of the Almighty; who is just as careless and as unconcerned about God, as if the

native tendencies of his constitution had compounded him into a monster of deformity; and who just as effectually realizes this attribute of rebellion against his Maker, as the most loathsome and profligate of his species, that he walks in the counsel of his own heart, and after the sight of his own eyes?"—*Chalmers' Works*, p. 121—285; *Controversy of Drs. Woods and Ware; Fuller's Works*, vol. i. 623—647; *Wilberforce's Practical View; Works of Hannah More*, vol. i. 260; *Pike's Persuasive; Dwight's Theology*, ser. xxviii—xxiv; *Douglas on the Truths of Religion; Tyng's Lectures on the Law and the Gospel*.

**DEPRAVITY, (TOTAL.)** (See DEPRAVITY, HUMAN.)  
**DEPRECATORY;** a term applied to the manner of performing some ceremonies in the form of prayer. The form of absolution in the Greek church is deprecative, thus expressed—"May God absolve you;" whereas in the Latin church it is declarative—"I absolve you."—*Hend. Buck*.

**DEPUTIES, (DISSENTING;)** a committee of gentlemen annually chosen by the several congregations of Protestant Dissenters of London and its vicinity, for the purpose of protecting their civil rights. It originated at a general meeting held on the 9th of November, 1732. Every congregation of Protestant Dissenters, Presbyterian, Independents, and Baptists, in and within twelve miles of London, appoints two deputies. Since 1737, the election has regularly taken place, and the committee have unremittingly watched over bills brought into parliament in any way affecting Dissenters,—kept alive an interest in behalf of the repeal of the test and corporation acts, supported every measure which promised to be beneficial in extending and consolidating religious liberty,—and successfully exerted themselves in protecting individual ministers and congregations against those molestations to which they have been exposed on the part of bigoted and persecuting churchmen. (See DENOMINATIONS, THE THREE.)—*Hend. Buck*.

**DERBE;** a city of Lycaonia, to which Paul and Barnabas fled when expelled from Iconium, Acts 14: 6. A. D. 41.—*Calmet*.

**DERHAM, (WILLIAM, D. D.,)** distinguished alike as a philosopher, Christian, and divine, was born November 26th, 1657, at Stoughton, near Worcester. His parents were respectable, virtuous, and intelligent; and from them he received lessons of wisdom, piety, and prudence. At the age of eighteen, Derham was admitted into Trinity college, Cambridge, and soon distinguished himself by the qualifications of his mind and his heart. Derham was early distinguished for his love of nature. As a natural philosopher he was celebrated. Fond of retirement and meditation, he accepted, in 1689, the rectory of Upminster, in Essex, that he might yet more diligently study the principles, and laws, and secrets of nature; and develop to his own mind, and to the minds of others, the truth of the holy Scriptures and of the Christian religion. As a natural philosopher, his fame rapidly spread; and his constant contributions to "The Philosophical Transactions" materially promoted its extension. His Letters and Essays on the Barometer, on Meteorology, on the Death Watch, on the Pendulum, on Sound, on the Migration of Birds, on Eclipses, on the Aurora Borealis, on Wasps, and various other topics, demonstrate the vastness of his mind, and the variety of his knowledge; and the constant vein of seriousness and piety, which distinguishes all his performances, proves his Christianity to have been more than doctrinal and speculative—to have been that of the heart. But his publications were not merely scientific, or indirectly serious—they were various. In 1712, he preached sixteen sermons, at Boyle's lectures, on the being and attributes of God, which, under the title of "Physico-Theology, &c.," he afterwards published. In that work, the profound and the simple are wisely blended; and whilst the facts which it contains interest, and the knowledge it communicates inform, the piety of its conclusions and reflections drawn from such facts, improves the heart. In 1714, he published a similar work, entitled "Astro-Theology; or, a Demonstration of the Being and Attributes of God, from a Survey of the Heavens." This was also ingenious and learned; and, according to his uniform principles, he

made all such ingenuity and knowledge subservient to the cause of religion and virtue. In 1726, he revised the "Miscellanea Curiosa," and in 1730, he favored the world by the publication of his last work, entitled "Christo-Theology; or, a Demonstration of the Divine Authority of the Christian Religion." This publication also deserves great praise. To the cause of truth, science, and the advancement of the glory of God, Dr. Derham devoted a protracted and useful life. He continued long to illumine the horizon of this world by his piety, knowledge, and goodness; and when, at length, at Uppminster, on April the 5th, 1735, he expired, in the seventy-eighth year of his age, his glory was not extinguished, but only removed to that heaven, where it should continue to shine with increased splendor, and with perfect beauty.—See *Memoirs of Derham*.—*Jones's Chr. Biog.*

DERVISH; derived from two Turkish words, *der*, "a door," and *ish*, "extended," because the wandering poor often laid themselves down before the doors of the wealthy—is applied to him who voluntarily embraces poverty, and adheres to it as a religious profession. Like *fakir*, in the Arabic, it signifies originally one who has neither fire nor fixed place of abode. The first founders of the order had considerable difficulty in effecting the innovation into Mahometanism; they were restrained by the popular prohibition,—no monkey in Islamism! Hence they took care to leave out vows of chastity, and of living in community; nor did they exact a too severe obligation to fast and pray. Like all enthusiasts, they doubtless wished to discover some way of worshipping that should more efficaciously obtain the favor of heaven. But in false religion there are always as many knaves as enthusiasts: perhaps, indeed, the two characters are often combined in the same person than we suspect. Hence the first dervishes aimed at astonishing the multitude as much as propitiating the divine favor, by their violent exercises in dancing—by their austerities and macerations. In the latter respect, they have left Christian monks far behind. Yet, with all their foolery,—and, we may safely add, their roguery,—the doctrines which they taught were remarkable for their morality, and, above all, for inculcating a constant intercourse with God.

The Turkish dervishes pretend that their origin may be traced to Ali, and even to Abubekr—the first of the four immediate successors of Mahomet. But Ali, the fourth of those caliphs, was no dervish. He instituted no order: he was merely the first Mussulman who renounced riches, which he distributed to the poor. His example was imitated by others after him; so that, insensibly, a class of persons arose, who, like the Sisters of Mercy, devoted themselves to the service of the indigent and the helpless, and reduced themselves to voluntary poverty. But things soon changed. The legacies left by the faithful for the use of the poor were intrusted to the distribution of these zealous men, and thus the order became insensibly possessed of great riches. Besides, men so pious must necessarily have interest in heaven: hence their prayers must be purchased—a fruitful source of income. But human avarice is insatiable; and our dervishes, like their brethren of a purer faith, hit on another expedient: they manufactured and sold amulets, as the latter did relics, to which their knavery assigned miraculous virtues. Thus they acquired great consideration, and their order daily augmented by votaries, not from the lowest only, but from the highest ranks in society.

When one order was established, nothing could be easier than to establish others; for knavery is always fertile in invention. Of these, no fewer than thirty-two successively appeared, each endeavoring to outdo the other in address of discipline and extravagance of manner. Of course, all this was intended to have its effect on spectators; and that effect it assuredly produced. No man will act the mountebank for nothing: superstition has its jack-puddings as well as Bartholomew fair; and the object of both is in many cases the same. The dervishes grew rich and respected. They can say what they like with perfect impunity, even to the highest. They follow the army to the field, and, with the koran in hand, animate the warriors of the faith (so are Mussulmen soldiers called) against all infidels and misbelievers.

The dervishes who live in community, and who constitute by far the greater number, have their superior or sheikh, and are subject to a novitiate and religious practices, independent of the prayers which every Mussulman is bound to repeat. As celibacy is not strictly enjoined, though the observance of it is encouraged, many are married. These do not, however, live in community: they have all their separate establishments; but all are expected to pass the night preceding any public exhibition, in the religious retirement to which they belong. Besides these, there are the travelling dervishes, who are continually rambling from one part of the Mahometan world to the other,—some to preach, some on pilgrimage, many to beg and plunder.

Of the numerous order of dervishes formerly subsisting in Turkey, three only are deserving notice—the Mevlevy, the Bedevy, and the Rufaf; and even of these the Mevlevy are the only ones who are held in any degree of repute, at least among the higher classes.—*Hend. Buck.*

DESATIR; a lately-discovered collection of sixteen sacred books, consisting of the fifteen old Persian prophets, together with a book of Zoroaster. This, at least, is what the book itself pretends to be. The collection is written in a language not spoken at present any where, and equally different from the Zend, the Pehlvi, and the modern Persian.

Erskine, the translator, and De Sacy regard it as spurious. Joseph von Hammer, however, another very eminent orientalist, is said to consider it to be genuine. At all events, it is interesting to learn, from this work, with greater accuracy, an old religious system of the East, in which are to be found, with Pandemonism and the metempsychosis, the elements of the worship of the stars, of astrology, the theurgy, the doctrine of amulets, as well as the elements of the Hindoo religion, particularly the system of castes. Yet no trace of any connexion with the Zendavesta and the magic of the Parsees has been found in the Desatir.—*Hend. Buck.*

DESCARTES, (RENE, or RENATUS,) a philosopher and original thinker, eminent in various ways, was a native of Touraine, born at La Haye, in 1596; was descended from an ancient family, and was educated at the Jesuits' college at La Flèche. His progress was rapid, particularly in mathematics. From 1616 to 1621, he served, as a volunteer, under the prince of Orange, the duke of Bavaria, and count Buquoy, in Holland, Bavaria, and Hungary. After having travelled widely, he sold his estate, and settled in Holland, in 1629, to pursue his studies undisturbed. For twenty years, he assiduously continued his labors in metaphysics, chemistry, anatomy, astronomy, and geometry, and during that period he produced the works which have immortalized his name.

Descartes founds his belief of the existence of a thinking being on the consciousness of thought: "I think, therefore, I exist." He developed his system with much ingenuity in opposition to the empiric philosophy of the English, and the Aristotelian scholastics. The thinking being or the soul, he says, evidently differs from the body whose existence consists in space or extension, by its simplicity and immateriality, (whence also its immortality) and by the freedom that pertains to it. But every perception of the soul is not clear and distinct; it is in a great degree involved in doubt, and is so far an imperfect finite being. This imperfection of its own leads it to the idea of an absolutely perfect being. (This mode of establishing the existence of God from *ontology*, is hence called the "*Cartesian proof*.") Descartes placed at the head of his system the idea of an absolutely perfect being, which he considers as an innate idea, and deduces from it all further knowledge of truth.

At length, some of his metaphysical opinions having excited a persecution against him, he accepted an invitation from Christina of Sweden, to reside at her court. He, however, died at Stockholm, February 11, 1650, shortly after his arrival in that capital. His works, among which are the Principles of Philosophy, Metaphysical Meditations, a Treatise on the Passions, a Treatise on Man, and a Discourse on the Method of seeking Truth in the Sciences, occupy nine volumes in quarto. While he lived, it was chiefly as a metaphysician that

Descartes was celebrated, but his metaphysics, though strongly manifesting his genius, are now almost forgotten; his system of vortices, too, which once had partisans, is completely discarded; and it is to his geometrical and algebraical discoveries, which he himself undervalued, that he is indebted for the most solid part of his fame.—*Davenport; Ency. Amer.*

DESCENT OF CHRIST INTO HELL. (See HELL.)

DESERT. The Hebrews, by *midbar*, "a desert," mean an uncultivated place, particularly if mountainous. Some deserts were entirely dry and barren; others were beautiful, and had good pastures; Scripture speaks of the beauty of the desert, Psalm 65: 12, 13. Scripture names several deserts in the Holy Land; and there was scarcely a town without one belonging to it, i. e. uncultivated places, for woods and pastures, like our commons; common lands. (See WILDERNESS.)—*Calmét.*

DESERTS. Men are judged according to their *deserts*, and have their *deserts* rendered to them, when they receive the just punishment of their deeds. Psalm 28: 4.—*Brown.*

DESERTION; a term made use of to denote an unhappy state of mind, occasioned by the sensible influences of the divine favor being withdrawn. Some of the best men in all ages have suffered a temporary suspension of divine enjoyments, Job 29: 2. Ps. 51. Isa. 49: 14. Lam. 3: 1. Isa. 1: 10. The causes of this must not be attributed to the Almighty, since he is always the same, but must arise from ourselves. Neglect of duty, improper views of Providence, self-confidence, a worldly spirit, lukewarmness of mind, inattention to the means of grace, or open transgression, may be considered as leading to this state. The contrary opinion, which has been called the "Sovereignty of Desertions," is liable to many objections, and has been awfully employed to lull the conscience to sleep, and render it content to remain in a state of spiritual darkness, instead of its being excited to self-examination, repentance, and application to the only source of pardon, purification, and peace. As all things, however, are under the divine control, so even *desertion*, or, as it is sometimes expressed, "the hidings of God's face," may be useful to excite humility, exercise faith and patience, detach us from the world, prompt to more vigorous action, bring us to look more to God as the fountain of happiness, confirm us to his word, and increase our desires for that state of blessedness which is to come.—*Hervey's Ther. and Asp.*, dial. xix.; *Watt's Medit.* on Job 23: 3; *Lambert's Sermons*, vol. i. ser. 16; *Fleel's Works*, vol. i. p. 167, folio; *Goodwin's Child of Light, walking in Darkness*.—*Hend. Buck.*

DESIRE. In intellectual philosophy, the original spring and fountain of all the affections. It may be directed to a great variety of objects, and is liable to a multitude of modifications. It is often used, in popular language, as equivalent to affection. In theology or morals, desire is either regarded as natural, (Deut. 21: 11,) or inordinate, (Deut. 7: 25. 5: 21;) or malignant, (Micah 7: 3;) or holy, Ps. 73: 25. The *desires of the flesh* are sinful lusts and inclinations, (Gen. 6: 5.) general, those of the annual nature in distinction from those of the intellectual, Ephes. 2: 3.

DESIRE OF ALL NATIONS; a title of the Messiah. Hag. 2: 7. He is altogether lovely, necessary, and valuable; all that spiritually know him, love him and long for his presence and blessing; and in him at last shall the nations of the earth be blessed for the space of a thousand years, (Rev. 20:) as well as in the heavenly world.

DESPAIR; the loss of hope; that distressing state of mind, in which a person loses his confidence in the divine mercy.

Some of the best antidotes against despair, says one, may be taken from the consideration, 1. Of the nature of God, his goodness, mercy, &c. 2. The testimony of God: he hath said, he desireth not the death of the sinner. 3. From the works of God: he hath given his Son to die. 4. From his promises, Heb. 13: 5. 5. From his commands: he hath commanded us to confide in his mercy. 6. From his expostulations, &c.—*Baxter on Religious Melancholy*; *Claude's Essays*, p. 338. *Robinson's edition*; *Gisborne's Sermon on Religious Despondency*; *Buck.*

DESTRUCTIONISTS; those who believe that the final punishment threatened in the gospel to the wicked and impenitent, consists not in an eternal preservation in misery and torment, but in a total extinction of being, and that the sentence of annihilation shall be executed with more or less torment, preceding or attending the final period, in proportion to the greater or less guilt of the criminal.

The name assumed by this denomination, like those of many others, takes for granted the question in dispute, viz., that the Scripture word *destruction* means annihilation: in strict propriety of speech, they should be called *Annihilationists*. The doctrine is largely maintained in the sermons of Mr. Samuel Bourn, of Birmingham; it was held also by Mr. J. N. Scott, Mr. John Taylor, of Norwich, Mr. Marsom, and many others.

In defence of the system, Mr. Bourn argues as follows: There are many passages of Scripture in which the ultimate punishment to which wicked men shall be adjudged is defined, in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when our Savior is fortifying the minds of his disciples against the power of men, and the punishment of his justice, he expresseth himself thus:—"Fear not them that kill the body, and after that have no more that they can do; fear him who is able to destroy both soul and body in hell." Here he plainly proposes the destruction of the soul (not its endless pain and misery) as the ultimate object of the divine displeasure, and the greatest object of our fear. And when he says, "These shall go away into everlasting punishment, but the righteous into life eternal," it appears evident that by that eternal punishment which is set in opposition to eternal life, is not meant any kind of life, however miserable, but the same which the apostle expresses by everlasting destruction from the presence and power of the Lord. The very term, *death*, is most frequently made use of to signify the end of wicked men in another world, or the final effect of divine justice in their punishment. The wages of sin (saith the apostle) is death; but eternal life is the gift of God, through Christ Jesus our Lord. See also Rom. 8: 6.

To imagine that by the term *death* is meant an eternal life, though in a condition of extreme misery, seems, according to him, to be confounding all propriety and meaning of words. Death, when applied to the end of wicked men in a future state, he says, properly denotes a total extinction of life and being. It may contribute, he adds, to fix this meaning, if we observe that the state to which temporal death reduces men is usually termed by our Savior and his apostles *sleep*; because from this death the soul shall be raised to life again: but from the other, which is fully and properly death, and of which the former is but an image or shadow, there is no recovery; it is an eternal death, an everlasting destruction from the presence of the Lord, and the glory of his power.

He next proceeds to the figures by which the eternal punishment of wicked men is ascribed, and finds them perfectly agreeing to establish the same doctrine. One figure of comparison, often used, is that of combustible materials thrown into a fire, which will consequently be entirely consumed, if the fire be not quenched. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. The meaning is, a total, irrevocable destruction; for, as the tree that bringeth not forth good fruit is hewn down and cast into the fire, and is destroyed; as the useless chaff, when separated from the good grain, is set on fire, and if the fire be not quenched, is consumed: so, he thinks, it plainly appears, that the image of unquenchable or everlasting fire is not intended to signify the degree or duration of torment, but the absolute certainty of destruction, beyond all possibility of recovery. So the cities of Sodom and Gomorrah are said to have suffered the vengeance of an eternal fire; that is, they were so effectually consumed, or destroyed, that they could never be rebuilt; the phrase, eternal fire, signifying the irrevocable destruction of those cities, not the degree or duration of the misery of the inhabitants who perished.

The images of the worm that dieth not, and the fire that is not quenched, used in Mark 9: 43, are set in oppo-

sition to entering into life, and intended to denote a period of life and existence.

Our Savior expressly assigns different degrees of future misery, in proportion to men's respective degrees of guilt, Luke 12: 47, 48. But if all wicked men shall suffer torments without end, how can any of them be said to suffer but a few stripes? All degrees and distinctions of punishment seem swallowed up in the notion of never-ending or infinite misery.

Finally, death and eternal destruction, or annihilation, is properly styled in the New Testament, an everlasting punishment, as it is irrevocable and unalterable forever; and it is most strictly and literally styled an everlasting destruction from the presence of the Lord, and from the glory of his power.

Dr. Edwards, in his answer to Dr. Chauncey, on the salvation of all men, says that this scheme was provisionally retained by Dr. Chauncey; i. e. in case the scheme of universal salvation should fail him: and therefore Dr. Edwards, in his examination of that work, appropriates a chapter to the consideration of it. Among other reasonings against it are the following:—

1. The different degrees of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, which admits of no degrees.

2. If it be said that the punishment of the wicked, though it will end in annihilation, yet shall be preceded by torment, and that this will be of different degrees, according to the degrees of sin; it may be replied, this is making it to be compounded partly of torment, and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and on account of the least sin; and that all punishment which will be inflicted on any person above that which is due to the least sin, is to consist in torment. Nay, if we can form any idea in the present state of what would be dreadful or desirable in another, instead of its being any punishment to be annihilated after a long series of torment, it must be a deliverance, to which the sinner would look forward with anxious desire. And is it credible that this was the termination of torment that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord, and from the glory of his power, should constitute only a part, and a small part, of future punishment; and such too as, after a series of torment, must, next to being made happy, be the most acceptable thing that could befall them? Can this be the object threatened by such language, as recompensing tribulation, and taking vengeance in flaming fire? 2 Thess. 1. Is it possible that God should threaten them with putting an end to their miseries? Moreover, this destruction is not described as the conclusion of a succession of torments, but as taking place immediately after the last judgment. When Christ shall come to be glorified in his saints, then shall the wicked be destroyed.

3. Everlasting destruction from the presence of the Lord, and from the glory of his power, cannot mean annihilation; for that would be no exertion of divine power, but merely the suspension of it; for let the upholding power of God be withheld for one moment, and the whole creation would sink into nothing.

4. The punishment of wicked men will be the same as that of wicked angels, Matt. 25: 41. Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. But the punishment of wicked angels consists not in annihilation, but torment. Such is their present punishment in a degree, and such, in a greater degree, will be their punishment hereafter. They are "cast down to hell;" they "believe and tremble;" they are reserved in chains under darkness, to the judgment of the great day; they cried, saying, "What have we to do with thee? Art thou come to torment us before our time?" Could the devils but persuade themselves they should be annihilated, they would believe and be at ease rather than tremble.

5. The Scriptures explain their own meaning in the use of such terms as death, destruction, &c. The second

death is expressly said to consist in being cast into the lake of fire and brimstone, and as having a part in that lake, (Rev. 20: 14. 21: 8.) which does not describe annihilation, nor can it be made to consist with it. The phrase, cut him asunder, (Matt. 24: 51,) is as strong as those of death or destruction; yet that is made to consist of having their portion with hypocrites, where shall be weeping and gnashing of teeth.

6. The happiness of the righteous does not consist in eternal being, but eternal well-being; and as the punishment of the wicked stands every where opposed to it, it must consist, not in the loss of being, but of well-being, and in suffering the contrary.

The great Dr. Watts may be considered in some measure, a Destructionist; since it was his opinion that the children of ungodly parents who die in infancy are annihilated. (See ANNIHILATION; HELL.)—*Bourne's Sermons; Dr. Edwards on the Salvation of all Men strictly examined; Adam's View of Religions; Hend. Buck.*

DETRACTION; in the native importance of the word, signifies the withdrawing or taking off from a thing; and as it is applied to the reputation, it denotes the impairing or lessening a man in point of fame, rendering him less valued and esteemed by others. Dr. Barrow observes (Works, vol. i. ser. 19,) that it differs from slander, which involves an imputation of falsehood; from reviling, which includes bitter and foul language; and from censuring, which is of a more general purport, extending indifferently to all kinds of persons, qualities and actions; but detraction especially respects worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy. It is a fault opposed to candor.

Nothing can be more incongruous with the spirit of the gospel, the example of Christ, the command of God, and the love of mankind, than a spirit of detraction; and yet there are many who never seem happy but when they are employed in this work: they feed and live upon the supposed infirmities of others; they allow excellence to none; they depreciate every thing that is praiseworthy; and, possessed of no good themselves, they think all others are like them. "O! my soul, come thou not into their secret; unto their assembly, mine honor, be not thou united."—*Hend. Buck.*

DEURHOFF, (WILLIAM,) a native of Amsterdam, born in 1650, and by trade a box-maker, was the founder of a sect, which is not yet quite extinct, under the title of Deurhoffians. He represented the divine nature under the idea of a power or energy diffused through the whole universe, and acting upon every part of the vast machine. His works are, *The Theology of Deurhoff*, two volumes quarto, and a first volume of *The Metaphysics of Deurhoff*. The latter was published in 1717, in which year he died.—*Davenport.*

DEUTERO-CANONICAL; in the school theology, an appellation given to certain books of holy Scripture, which were added to the canon after the rest, either by reason they were not written till after the compilation of the canon, or by reason of some dispute as to their canonicity. The word is Greek, being compounded of *deuteros*, second, and *kanonikos*, canonical.

The Jews, it is certain, acknowledged several books in their canon, which were put there later than the rest. They say that, under Esdras, or Ezra, a great assembly of their doctors, which they call, by way of eminence, the "great synagogue," made the collection of the sacred books which we now have in the Hebrew Old Testament; and they agree that they put books therein which had not been so before the Babylonish captivity; such as those of Daniel, Ezekiel, Haggai, &c.; and those of Ezra and Nehemiah. And the Romish church has since added others to the canon, that were not, and could not be, in the canon of the Jews, by reason some of them were not composed till after—such as the book of Ecclesiasticus, with several of the apocryphal books, as the Maccabees, Wisdom, &c. (See CANON.)—*Hend. Buck.*

DEUTERONOMY; from *deuteros*, second, and *nomos*, law; the last book of the Pentateuch or five books of Moses. As its name imports, it contains a repetition of the civil and moral law, which was a second time delivered by Moses, with some additions and explanations,

so well to impress it more forcibly upon the Israelites in general, as in particular for the benefit of those who, being born in the wilderness, were not present at the first promulgation of the law. It contains also a recapitulation of the several events which had befallen the Israelites since their departure from Egypt, with severe reproaches for their past misconduct, and earnest exhortations to future obedience. The Messiah is explicitly foretold in this book; and there are many remarkable predictions interspersed in it, particularly in the twenty-eighth, thirtieth, thirty-second, and thirty-third chapters relative to the future condition of the Jews. The book of Deuteronomy finishes with an account of the death of Moses, which is supposed to have been added by his successor, Joshua.—*Watson*.

**DEVIL;** the leader of the fallen angels, and the arch-foe of God and man. Matt. 25: 41. The name, like the French *diabole*, German *teuffel*, Latin *diabolus*, is only a modified form of the Greek word *diabolos*, which, from *diaballein*, to calumniate, properly signifies calumniator, detractor, false accuser, &c. In the Syriac language, he is called *achel-kartzo*, "the devourer of calumny," which most emphatically expresses the delight which he takes in every attempt that is made to blast the character of good and holy men. It deserves to be particularly noticed, that though the term "devils," in the plural, occurs frequently in the English version, in application to fallen spirits, the original word is not, in such instances, *diaboloi*, but *daimones*, or *daimonia*. When used in the plural, *diabolos* never refers to fallen angels, but to human beings. See 1 Tim. 3: 11. 2 Tim. 3: 43. Titus 2: 3. There is, therefore, according to the strict propriety of Scripture language, only one devil, who is otherwise characterized by the epithets—the god and prince of this world; the prince of darkness; the prince of the power of the air; the accuser; Belial; the tempter; an adversary, deceiver, liar, &c. His power, though infinitely short of omnipotence, is represented as great and extensive; and his influence, exerted either immediately by himself, or through the agency of the innumerable multitude of wicked spirits who are enlisted in his service, is set forth as fearful in the extreme. Yet truly appalling as are the power and influence of this malignant demon, it is nevertheless a fact, substantiated no less by the testimony of Scripture than by the experience of mankind, that they may successfully be resisted by the weakest moral agent who shall avail himself of the means placed at his disposal for this end by his benevolent and merciful Creator. Nothing, therefore, can possibly be more absurd than for sinners to attempt to exculpate themselves by throwing the blame of their wicked actions on the devil. Tempt them he may, and his methods of seduction are various and well adapted to compass his ends; but force them to the commission of one sin he cannot. "Resist the devil, and he will flee from you." "Whom resist standfast in the faith." James 4: 7. 1 Peter 5: 9. The position attempted to be maintained by the Socinians, that by Satan we are merely to understand "a symbolical person," "the principle of evil personified," "a fictitious personage," "an evil disposition," &c. cannot be reconciled with any rational or consistent principles of Scripture interpretation, and deserves to be classed with the hypothesis, that our Savior himself had no real existence, but, as described by the evangelists, is only a personification of virtue or moral excellence. (See SATAN.)—*Hend. Buck*.

**DEVOTEE,** in the primary sense of the word, means a person wholly given up to acts of piety and devotion; but it is usually understood, in a bad sense, to denote a bigot or superstitious person—one addicted to excessive and self-imposed religious exercises.—*Hend. Buck*.

**DEVOTION,** a fervent exercise of the private or public offices of religion, or a temper and disposition of the mind rightly affected with such exercises. It is also taken for certain religious practices which a person makes it a rule to discharge regularly.

Wherever the vital and unadulterated spirit of Christian devotion prevails, its immediate objects will be to adore the perfections of God; to entertain with reverence and complacency the various intimations of his pleasure, especially those contained in holy Writ; to acknowledge our

absolute dependence on and infinite obligations to him; to confess and lament the disorders of our nature, and the transgressions of our lives; to implore his grace and mercy through Jesus Christ; to intercede for our brethren of mankind; to pray for the propagation and establishment of truth, righteousness, and peace on earth; in fine, to long for a more-entire conformity to the will of God, and to breathe after the everlasting enjoyment of his friendship.

The effects of such a spirit habitually cherished, and feelingly expressed before him, must surely be important and happy. Among these may be reckoned a profound humility in the sight of God, a high veneration for his presence and attributes, an ardent zeal for his worship and honor, a constant imitation of our Savior's divine example, a diffusive charity for men of all denominations, a generous and unwearied self-denial, a total resignation to Providence, an increasing esteem for the gospel, with clearer and firmer hopes of that immortal life which it has brought to light.—*Mrs. Barbauld; Paley; Hend. Buck*.

**DE WITT,** (SUSAN) the wife of Simeon De Witt of Albany, and the second daughter of Rev. Dr. Linn, died at Philadelphia, while on a visit, May 5, 1824. She was a woman of strong intellectual powers and of elevated piety. She published a poem, which has been much read and admired,—*The Pleasures of Religion*.—*Allen*.

**DE WITT,** (JOHN, D. D.), professor of biblical history in the theological seminary of the Dutch Reformed church at New Brunswick, New Jersey, a native of Catskill, New York, was ordained as colleague with Daniel Collins of Lanesborough, Massachusetts, July 8, 1812, and was dismissed December 8, 1813, and afterwards settled as the minister of the second Reformed Dutch church in Albany. He was afterwards professor in the theological seminary, and also one of the professors of Rutgers' college, in New Brunswick, where he died, October 12, 1831, aged about forty-two.—*Hist. Berkshire*, 389; *Allen*.

**DEW.** Dew in Palestine are plentiful, like a small shower of rain every morning. Gideon filled a basin with the dew which fell on a fleece of wool, Judges 6: 38. Isaac, blessing Jacob, wished him the dew of heaven, which fattens the fields, Gen. 27: 28. In those warm countries, where it seldom rains, the night dews supply the want of showers. Isaiah speaks of rain as if it were a dew, Isaiah 18: 4. Some of the most beautiful and illustrative of the images of the Hebrew poets are taken from the dews of their country. The reviving influence of the gospel, the copiousness of its blessings, and the multitude of its converts, are thus set forth.—*Watson*.

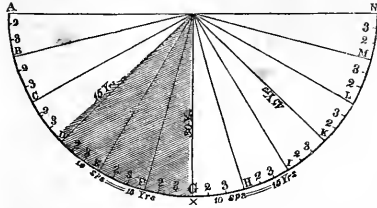
**DEXTER,** (SAMUEL,) a benefactor of Harvard college, was a merchant in Boston. In the political struggles just before the revolution, he was repeatedly elected to the council, and negated for his patriotic zeal by the royal governor. In his last years he was deeply engaged in investigating the doctrines of theology. He died at Mendon, June 10, 1810, aged eighty-four. For the encouragement of biblical criticism he bequeathed a handsome legacy to Harvard college. He also bequeathed forty dollars to a minister, whom he wished to preach a funeral sermon, (without making any mention of him in the discourse,) from the thrilling words, (2 Cor. 4: 18.) THE THINGS, WHICH ARE SEEN, ARE TEMPORAL; BUT THE THINGS WHICH ARE NOT SEEN, ARE ETERNAL.—*Allen*.

**DIACONOPTCHINS,** a class of Russian dissenters from the Greek church; so called from *Alexander Deacon*, of the church of Veska, from which he separated in 1706, on a dispute relative to some ecclesiastical ceremonies. (See RASCOLNIKS.) *Pinkerton's Greek Church*, p. 302.—*Williams*.

**DIADEM.** (See CROWN.)

**DIAL,** is not mentioned in Scripture before the reign of Ahaz. Interpreters differ concerning the form of the dial of Ahaz, 2 Kings 20. The generality of expositors think that it was a staircase so disposed, that the sun showed the hours upon it by the shadow. Others suppose that it was a pillar erected in the middle of a very level and smooth pavement, on which the hours were engraved. According to these authors, the lines marked in this pavement are what the Scripture calls degrees. Grotius describes it as follows: "It was a concave hemisphere, and

in the midst was a globe, the shadow of which fell on the different lines engraven in the concavity of the hemi-



sphere; these lines were twenty-eight in number." This description answers pretty nearly to that kind of dial, which the Greeks called *scapha*, a boat or hemisphere, the invention (or rather introduction) of which, Vitruvius ascribes to Berosus the Chaldean. It would seem, indeed, that the most ancient sun-dial known is in the form of a half-circle, hollowed into the stone, and the stone cut down to an angle. This kind of dial was invented in Babelou, and was very probably the same as that of Abaz.—*Watson*.

**DIAMOND**, (*jahlem*.) Ex. 28: 18. 29: 11. Ez. 28: 13. This has from remote antiquity been considered as the most valuable, or, more properly, the most costly substance in nature. The reason of the high estimation in which it was held by the ancients, was its rarity, extreme hardness and brilliancy. It filled the sixth place in the high-priest's breast-plate, and to it was engraven the name of Naphthali. The word translated *diamond* in Jer. 17: 1, is *shemir*. (See **ADAMANT**.)—*Watson*.

**DIANA**; a celebrated goddess of the heathens, to whom a magnificent temple was dedicated at Ephesus, a medal



of which is preserved. She was of the number of the twelve superior deities, and was called by the several names of Hebe, Trivia, and Hecate. In the heavens she was the moon; upon earth she was called Diana; but the infernal Diana was distinguished by the name of Hecate, or Trivia; in which character she was invoked in enchantments, and represented as a fury, holding instruments of terror in her hands, and grasping cords, swords, serpents, or burning torches. The appellation of *trivia* or *triformis*, appears to have been derived from the custom of representing her sometimes with three bodies, or three heads.

Diana was known under several other names, most of which appear to have originated from the different places where she was worshipped; but she is easily distinguished in the figures which represent her, either by the crescent upon her head, or by her bow and arrows, or by her hunting dress, or by the dogs that accompany her. Among the Greeks, she was considered as the goddess of chastity, and hence virgins were given her for companions; yet she is represented, in the ancient fables, as by no means averse from gallantry; and is said to have bestowed her favors on Endymion, Pan, and Priapus. The Greeks appear to have derived their mythological system, in a great measure, from the Egyptians; and Diana, the sister of Apollo, is generally held to be the same with Isis, the sister of Osiris.

Diana had many oracles in ancient times, and many temples were dedicated to her worship. Of these latter, the most celebrated was that at Ephesus, which, on account of its size, structure, and embellishments, was esteemed one of the seven wonders of the world. Some account of the construction of this famous temple has been transmitted to us by two ancient authors, Vitruvius and Pliny. The former tells us, that it had eight columns in the fore-front, and as many in the back-front; that it had a double range of columns round it; and that it was of the Ionic order. Pliny states, (lib. xxxvi. cap. 14.) that two hundred and twenty years elapsed during its construction; that it was four hundred and twenty-five feet in length, and two hundred and twenty in breadth; that it was adorned with one hundred columns, each sixty feet high, &c. Of these columns, twenty-seven were very curiously carved, and the rest polished. The architect employed in executing this edifice was Ctesiphon, or Ctesifonte; and the bas-reliefs of one of the columns were done by Scopas, the most celebrated sculptor of antiquity. The altar was adorned with the masterly performances of the famous Praxiteles. The "great Diana of the Ephesians" was, according to Pliny, a small statue of ebony, made by one Canitia, though believed by the vulgar to have been sent down from heaven by Jupiter. The temple was several times destroyed and rebuilt, until it was finally burnt by the Goths, in the year 260.

Diana is said to have been worshipped in Palestine, in the days of Isaiah and Jeremiah, under the name of Meni, that is to say, the goddess of months, or the moon. But the city of Ephesus was, beyond all other places, devoted to the worship of Diana, and a considerable traffic was there carried on, in making little models of the temple with the image of the goddess inscribed in them, which the silversmiths sold to foreigners. Hence the clamor of the inhabitants, "Great is Diana of the Ephesians." Acts 19: 24, &c. (See **ERNESTUS**.)—*Jones*.

**DIARY**; a private register in which are recorded the views and experience of individuals, and their observations on passing events.

The practice of keeping such a record it would be obviously wrong to inculcate strenuously on all Christians. Thousands have not the education or capacity which it requires. Many to whom it might not be otherwise impracticable, are so situated in providence that they cannot command the necessary leisure. In some instances, it has been performed in an unguarded manner, or injudicious uses have been made of the document by surviving relatives or friends.—On the other hand, the idea that the record will sooner or later meet the eyes of men, and recommend the writer to their esteem and admiration as a person of eminent piety, is apt, at least, to mingle itself with purer views, and even unconsciously to exercise a considerable influence on the statements, and the expressions employed.

The published journals, however, of some exemplary Christians have been so judiciously written, and have proved so highly useful for the direction and encouragement of others in the service of God, that it is a cause of lively gratitude that ever they existed, and that they were ever given to the world. Who will say that it is wrong in any Christian, possessing the requisite ability and leisure, provided he observe the dictates of modesty and prudence, and strive, in dependence on divine grace, to be actuated only by pious and honorable motives, to record from time to time a few notices of what is most material in his own experience? The review of such memoranda, after months and years have passed away, may call to his recollection facts in his history important to himself, which, without such help, he would have utterly forgotten; and may serve not only to awaken fresh sentiments of humility and gratitude, but to incite to renewed ardor and circumspection in the path of righteousness.

To ministers of the gospel, whose official character obliges them to bestow much attention on the spiritual interests of others, the keeping of a diary has been recommended as an excellent means of preventing them from overlooking or neglecting their own.—*Hend. Buck*.

**DIAZIUS**, (*John*.) a learned and pious sufferer in the cause of God and of truth, was born and educated in Spain,

In the beginning of the sixteenth century. He was sent to Paris to complete his studies; but it pleased God, by means of the books of Luther and of some other Protestant divines, so to enlighten his mind in the knowledge of the Scriptures, that he began to see and abhor the heresies and abominations of the church of Rome. With a view to his further improvement, he visited Geneva, where he became intimately acquainted with Calvin, and much endeared to him. He afterwards went to Strasburgh, where Bucer was so pleased with his character and talents, that he obtained leave of the senate to have Diazius joined with him in the disputation at Ratisbon. At Ratisbon he found Peter Malvinda, a Spaniard, the pope's agent in Germany, who being uneasy at seeing one of his countrymen a Protestant, used every means to persuade him to return to the Romish church—large proffers, threats of severe punishments, and intermingled entreaties. Diazius remaining firm, Malvinda informed his brother Alphonsus Diazius, one of the pope's lawyers at Rome, who instantly hastened to Ratisbon, and thence to Nuremberg, (where his brother had gone to superintend the printing of Bucer's book,) determined to reclaim or destroy him. His efforts to turn him from the Protestant faith were ineffectual; in consequence of which he hired a ruffian to murder him, which bloody deed was accomplished in 1546. Alphonsus was applauded for it by the papists; but, stung by his own conscience, he not long after, at Trent, put an end to his own life.—*Middleton*.

**DIBON**; a city of Moab, so called from its softly-flowing waters; and thought to be the Dimon of Isa. 15: 9. This city was given to the tribe of Gad by Moses, and afterwards yielded to Reuben, Numb. 32: 3, 33, 34. Josh. 13: 9. It seems to have been again occupied by the Moabites at a later period, Isa. 15: 2. Jer. 48: 18, 22. Eusebius says, it was a large town on the northern bank of the river Arnon, Numb. 33: 45. Burckhardt speaks of a place called Dibon, about three miles north of the Arnon. (See **GAD**.)—II. The same perhaps as Debir, or Kirjath-sepher, Neh. 11: 25. The Seventy call that place Dibon, which in Hebrew is Deber, Josh. 13: 26.—*Calmet*.

**DICKINSON**, (JONATHAN), the first president of New Jersey college, was born in Hatfield, Massachusetts, April 22, 1688. He was graduated at Yale college, in 1706, and within one or two years afterwards he was settled the minister of the first Presbyterian church in Elizabethtown, New Jersey. Of this church he was for near forty years the joy and glory. As a friend of literature, he was also eminently useful. The charter of the college of New Jersey, which had never yet been carried into operation, was enlarged by governor Belcher, October 22, 1746, and Mr. Dickinson was appointed president. The institution commenced at Elizabethtown; but it did not long enjoy the advantages of his superintendence, for it pleased God to call him away from life, October 7, 1747, aged fifty-nine. His writings possess merit. They are designed to unfold the wonderful method of redemption, and to excite men to that cheerful consecration of all their talents to their Maker, to that careful avoidance of sin and practice of godliness, which will exalt them to glory. The most important are his Discourses on the Reasonableness of Christianity, and on the Five Points, in answer to Whitby. An octavo volume of his works was published at Edinburgh, in 1793. See *Pierson's Sermon on his Death; Preface to his Sermons, Edinburgh edition; Miller*, ii. 345; *Dowglass*, ii. 284; *Brainerd's Life*, 129, 161; *Chandler's Life of Johnson*, 69; *Green*, 297.—*Allen*.

**DIDRACHMA**; a Greek word, signifying a piece of money, in value two drachmas; about fourteen pence English, or twenty-five cents. The Jews were by law obliged, every person, to pay two drachmas, that is, half a shekel, to the temple. To pay this, our Lord sent Peter to catch a fish, which probably had just swallowed such a coin. Matt. 17: 24—27.—*Calmet*.

**DIDYMUS**, (*a twin*). This is the signification of the Hebrew or Syriac word Thomas. (See **THOMAS**.)—*Calmet*.

**DIET**, is a name given to an assembly of the States of Germany. The following is a short notice of the principal diets which were held in reference to the affairs of the reformation. They are inserted in the order of time in which they were held.

1. **THE DIET OF WORMS**, in 1521, where Alexander, the

pope's nuncio, having charged Luther with heresy, the duke of Saxony said, that Luther ought to be heard; which the emperor granted, and sent a pass to him, provided he would not preach in his journey. Luther being at Worms, protested that he would not recant, except they should show his errors by the word of God alone, and not by that of men. Therefore the emperor ordered him to go out of Worms, and a month after, by an edict published 26th of May, before all the princes of Germany, outlawed him.

2. **DIET OF NUREMBERG**, in 1523, where Francis Ceregnat, pope Adrian Vth's nuncio, demanded the execution of Leo Xth's bull, and of Charles Vth's edict published at Worms against Luther. But it was answered that it was necessary to call a council in Germany, to satisfy the nation about its grievances, which were reduced to a hundred articles, some whereof aimed at the destruction of the pope's authority, and the discipline of the Roman church. They added, that in the interim, the Lutherans should be commanded not to write against the Roman Catholics, &c. All these things were brought into the form of an edict published in the emperor's name.

3. **DIET OF NUREMBERG**, in 1524. Cardinal Campege, pope Clement VIIIth's legate, entered incognito into the town, for fear of exasperating the people. There the Lutherans having the advantage, it was decreed, that, with the emperor's consent, the pope should call a council in Germany; but in the interim, an assembly should be held at Spire, to determine what was to be believed and practised; and that, to obey the emperor, the princes ought to order the observation of the edict of Worms as strictly as they could. Charles V. being angry at this, commanded the edict of Worms to be observed very strictly, and prohibited the assembly at Spire.

4. **DIET OF SPIRE**, in 1526. Charles V. being in Spain, named his brother, the archduke Ferdinand, to preside over that assembly, where the duke of Saxony and the landgrave of Hesse demanded at first a free exercise of the Lutheran religion, so that the Lutherans preached there publicly against the pope; and the Lutheran princes' servants had these five capital letters, *V. D. M. I. E.*, embroidered on their sleeves, signifying *Verbum Domini manet in Aeternum*, to show publicly that they would follow nothing else but the pure word of God. The archduke not daring to oppose those courses, proposed two things: the first, concerning the ancient religion which was to be obtained in observing the edict of Worms; and the second, concerning the help demanded by Lewis, king of Hungary, against the Turks. About the first, the Lutherans prevailing, it was decreed, that the emperor should be desired to call a general or national council in Germany within a year, and that, in the interim, every one was to have liberty of conscience. And whilst they were deliberating in vain about the second, the valiant king Lewis was defeated and killed at the battle of Mohacs.

5. **DIET OF SPIRE**, in 1529. There it was decreed, "that in all places where the edict of Worms against the Lutherans was received, it should be lawful for nobody to change his opinions; but in the countries where the new religion was received, it should be lawful to continue in it till the next council, if the ancient religion could not be re-established there without sedition; nevertheless the mass was not to be abolished there, and no Roman Catholic was to be allowed to turn Lutheran; that the Sacramentarians should be banished out of the empire, and the Anabaptists put to death; and that preachers should nowhere preach against the doctrine of the church." This decree destroying that of the first diet, six Lutheran princes, viz. the elector of Saxony, the marquis of Brandenburg, the two dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of fourteen imperial towns, protested in writing two days after in the assembly against that decree, which they would not obey, it being contrary to the gospel; and appealed to the general or national council, to the emperor, and to any other unsuspected judge. From that solemn protestation, came that famous name of Protestants, which the Lutherans took presently, and the Calvinists and other reformed Christians afterwards. They also protested that they would contribute nothing towards the war against the Turks till the exercise of their religion was free in all Germany. This



protestation being presented to the emperor, he said that he would settle the affairs of Germany as soon as he had regulated those of Italy. The next year after, he called the famous diet of Augsburg spoken of before.

6. DIET OF AUGSBURG, in the year 1530. It was called by the emperor Charles V. to re-unite the princes about some matters of religion, and to join them altogether against the Turks. The emperor appeared there with the greatest magnificence that was ever seen in Germany; because so many electors and princes never met together before. There the elector of Saxony, followed by many princes, presented the confession of faith, called the Confession of Augsburg. The conference about matters of faith and discipline being concluded, the emperor ended the diet by a decree, that nothing should be altered in the doctrine and ceremonies of the Roman church, till a council should order it otherwise.

7. DIET OF RATISBON, in 1541, for re-uniting the Protestants with the Roman Catholics. The pope's legate having altered the twenty-two articles drawn by some learned doctors, the emperor proposed to choose some learned divines that might agree peaceably upon the articles; and being desired by the diet to choose them himself, he named three Roman Catholics, viz. Julius Plurigiuss, John Gropperus, and John Eckius; and three Protestants, viz. Philip Melancthon, Martin Bucer, and John Pistorius; but after an examination and disputation of a whole month, these divines never could agree about more than five or six articles, wherein the diet found some difficulties still. Therefore the emperor, to end those controversies, ordered by an edict, that the decisions of the doctors should be referred to a general council, or to the national council of all Germany, or to the next diet eighteen months after; and that, in the meanwhile, the Protestants should keep the articles agreed upon, forbidding them to solicit any body to change the ancient religion, &c. But to please the Protestants, he gave them leave by patent to keep their religion, notwithstanding the edict.

8. DIET OF RATISBON, in 1546, where none of the Protestant confederate princes appeared; nevertheless, it was decreed by the plurality of votes, that the council of Trent was to be followed, which the Protestant deputies opposed; and thus caused a war against them.

9. DIET OF AUGSBURG, in 1547, about matters of religion; the electors being divided concerning the decisions of the council of Trent, the emperor demanded that the management of this affair should be left to him, and it was resolved that every one should conform to the council's decisions.

10. DIET OF AUGSBURG, in 1548, where the commissioners named to examine some memoirs about a confession of faith, not agreeing together, the emperor named three divines, who drew the design of that famous Interim, so well known in Germany and elsewhere.

11. DIET OF AUGSBURG, in 1550, where the emperor complained that the Interim was not observed, and demanded that all should submit to the council which they were going to renew at Trent; but duke Maurice's deputies protested that their master did submit to the council on this condition, that the divines of the confession of Augsburg, not only should be heard there, but should vote also like the Roman Catholic bishops, and that the pope should not preside. But by the plurality of votes, the submission to the council was resolved upon.

12. DIET OF RATISBON, in 1557. The assembly demanded a conference between some famous doctors of both parties; which conference, held at Worms in September, between twelve Roman Catholic divines and twelve Lutheran, was soon dissolved by the Lutherans dividing among themselves.—*Hend. Buck.*

DIET, is also used, in the Scotch church, to denote the public service which any minister has to perform. Thus, if he has to preach three times on any given Sabbath, it is said he has three diets.—*Hend. Buck.*

DIGGERS; a name of reproach applied to some good people, probably Waldenses, who, being persecuted, were obliged to find or dig caverns, in which to hold their religious meetings. They were charged with despising the clergy and church of Rome.—*Broughton's Dictionary.*

The term *Diggers* was also, in Cromwell's time, applied

to a religio-political party, from which the Spencean 5<sup>th</sup> tem is supposed to have been borrowed. (See SPENCE ANS.)—*Williams.*

DIGIT, (*etzbah*;) a measure containing sixty-seven eighty-ninths or about three-fourths of an inch. There are four digits in a palm, and six palms in a cubit.—*Calmet.*

DIKLAH; seventh son of Joktan, (Gen. 10: 27.) whose descendants are placed either in Arabia Felix, which abounds in palm trees, called Dikla in Chaldee and Syriac; or in Assyria, where is the town of Degla, and the river Tigris, or Dikkel.—*Calmet.*

DILIGENCE, CHRISTIAN, is constancy in the performance of all those duties enjoined us in God's sacred word. It includes activity and vigor—watchfulness against intruding objects—firmness and resolution—patience and perseverance. The shortness of our time; the importance of our work; the pleasure which arises from discharging duty; the uncertainty of the time of our dissolution; the consciousness we do not labor in vain; together with the example of Christ and all good men, should excite us to the most unwearied diligence in the cause of God, of truth, and our own souls.—*Hend. Buck.*

DISSISSORY LETTER; a letter given by a bishop to a candidate for holy orders, having a title in his diocese, directed to some other bishop, and giving leave for the bearer to be ordained by him.—*Hend. Buck.*

DINAH; daughter of Jacob and Leah, (Gen. 30: 21.) born after Zebulon, and about A. M. 2250. When Jacob returned into Canaan, Dinah, then about the age of fifteen or sixteen, attended a festival of the Shechemites, to see the women of the country, (Gen. 34: 1, 2.) when Shechem, son of Hamor the Hivite, prince of the city, ravished or seduced her, and afterwards desired his father to procure her for his wife. Dinah's brothers, being informed of what had passed, were much exasperated: and having made insidious proposals to Shechem, to his father Hamor, and to the inhabitants of their city, slew and plundered them, and carried off Dinah. Jacob, when informed of the occurrence, cursed their anger and cruelty, 49: 5-7.—*Calmet.*

DINAITES; a people who opposed the rebuilding of the temple, Ezra 4: 9.—*Calmet.*

DIOCESE, (Greek *diokēsis*, administration;) an ecclesiastical division, which originated in the arrangement made by Constantine, in the fourth century, when Christianity was made the religion of the state. This took place in accordance with the new division of the empire into one hundred and twenty provinces, governed by twelve vicars or sub-prefects. Among the Romanists, it signifies the territory over which the jurisdiction of an archbishop or bishop extends. With the Protestants in Germany, it signifies all the parishes that are under the inspection of one superintendent. In England, the province of Canterbury contains twenty-one dioceses, and the province of York three; each diocese is divided into archdeaconries, each archdeaconry into rural deaneries, and each deanery into parishes. In the United States, a diocese is a territory under the jurisdiction of a single bishop of the Protestant Episcopal or Romish church, whether comprehending one or more states of the union.—*Hend. Buck.*

DIONYSIA; a Christian female, who suffered martyrdom at Carthage during the Arian Vandal persecution in the sixth century. She was a lady of fortune, and a widow. Being apprehended as an orthodox Christian, she was stripped, and scourged in a cruel manner. To her son, who, a mere lad, was placed on the rack before her, she is said to have addressed the following words: "Remember, O my child, that we were baptized in the name of the ever sacred Trinity; let us not lose the benefit thereof, lest it should hereafter be said, *Cast them into utter darkness, where there is weeping and gnashing of teeth*: for that pain which never endeth, is indeed to be dreaded, and that life which endureth to eternity, to be desired." The sufferings of both mother and child were shortly closed by death.—*Fox.*

DIONYSIUS, the Areopagite, is said in his youth to have been bred at Athens, and to have been instructed in all the arts and sciences for which that seat of the muses was renowned; and at the age of five and twenty, to have travelled into Egypt, there to perfect himself in the study of astronomy. When Christ died, he is said to have been at Heliopolis, and observing the preternatural darkness

which accompanied his crucifixion, he remarked that either God himself was suffering, or that he sympathized with some one that was suffering. (See DARKNESS.) Returning to Athens, he became one of the senators of the Areopagus, disputed with the apostle Paul, and by him was converted to the Christian faith. Acts 17. According to ecclesiastical history, he became a presbyter of the church in Athens, where he labored much in the defence and propagation of the gospel, and after suffering greatly on account of his profession, he crowned his labors with a glorious martyrdom, being burnt to death in that city, in the year of Christ 95.—*Jones*.

**DIOSPOLIS**, (*the city of Jupiter*.) or **THEBES**. Nahum is thought to have intended it under the name of No-Amon. (See AMMON-NO.)—*Calmet*.

**DIOTREPHES**; a professed Christian, near Ephesus, who did not receive and kindly aid those missionaries to the heathen whom the apostle had sent to him; nor would he suffer others to do so. He is a perfect representative of the anti-missionary spirit in modern times. See 3 John 5-10.—*Calmet*.

**DIRECTORY**; a kind of regulation for the performance of religious worship, drawn up by the assembly of divines in England, at the instance of the parliament, in 1644. It was designed to supply the place of the liturgy, or Book of Common Prayer, the use of which they had abolished. It consisted of some general heads, which were to be managed and filled up at discretion; for it prescribed no form of prayer, or circumstances of external worship, nor obliged the people to any responses, excepting Amen. The substance of it is as follows:—It forbids all salutations and civil ceremony in the churches;—the reading the Scriptures in the congregation is declared to be a part of the pastoral office;—all the canonical books of the Old and New Testament (but not the Apocrypha) are to be publicly read in the vulgar tongue: how large a portion is to be read at once, is left to the minister, who has likewise the liberty of expounding, when he judges it necessary. It prescribes heads for the prayer before sermon; it delivers rules for preaching the word; the introduction to the text must be short and clear, drawn from the words or context, or some parallel place of Scripture. In dividing the text, the minister is to regard the order of the matter more than that of the words: he is not to burden the memory of his audience with too many divisions, nor perplex their understanding with logical phrases and terms of art; he is not to start unnecessary objections; and he is to be very sparing in citations from ecclesiastical or other human writers, ancient or modern, &c. The directory recommends the use of the Lord's prayer as the most perfect model of devotion; it forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation. It orders the communion table at the Lord's supper to be so placed, that the communicants may sit about it. It also orders that the sabbath be kept with the greatest strictness, both publicly and privately; that marriage be solemnized by a lawful minister of the word, who is to give counsel to, and pray for the parties; that the sick be visited by the minister under whose charge they are; the dead to be buried without any prayers or religious ceremonies; that days of fasting are to be observed when the judgments of God are abroad, or when some important blessings are desired; that days of thanksgiving for mercies received be also observed; and, also, that singing of psalms together in the congregation is the duty of Christians. In an appendix to this directory it is ordered, that all festivals, vulgarly called holidays, are to be abolished; that no day is to be kept but the Lord's day; and that as no place is capable of any holiness under the pretence of consecration, so neither is it subject to pollution by any superstition formerly used; and therefore it is held requisite, that the places of public worship now used should still be continued and employed. Should the reader be desirous of perusing this directory at large, he may find it at the end of *Neal's History of the Puritans*.—*Hend. Buck*.

**DISCERN**. To discern time and judgment is to know the season proper for such works, and the works proper for such occasions. Eccl. 8: 5. To discern the Lord's body, is by spiritual knowledge to take up the bread and wine in

the Lord's supper, as representing the person and righteousness of God in our nature. 1 Cor. 11: 29. Christ is a discernor of the thoughts and intents of the heart; he fully knows and can judge of their motions, manner, and ends; the Scripture is a discernor of them: when powerfully applied, it makes men truly to understand them. Heb. 4: 13. Discerning of spirits was either a miraculous power of discerning men's state or secret conduct; or a spiritual ability to discern true apostles and ministers from false ones. 1 Cor. 12: 10.—*Brown*.

**DISCIPLE**, (from the Latin word *discere*, to learn,) is one who professes to receive instruction from another. Hence the followers of a teacher, philosopher, or head of a sect, are usually called his disciples: and in this acceptation the term is used in the New Testament, where it occurs as the common designation of those who, by the preaching of the gospel, were converted to the Christian faith, and consequently professed themselves to be the followers of Christ. Hence we read of "the disciples of Moses," (John 9: 28,) "the disciples of John the Baptist," (Matt. 11: 2,) and "the disciples of Christ." Luke 14: 26, 27, 33.

In the days of our Lord's public ministry, it is said that great multitudes followed him, actuated, no doubt, by various motives; but, aware that many of them had not hitherto counted the cost, he turned and said unto them, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple; and whosoever doth not bear his cross and come after me cannot be my disciple; and whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 25-27, 33. See also Matt. 7: 21-23. These things sufficiently show the danger that professors are in, of deceiving themselves in this important article; and they suggest the necessity of carefully examining the grounds on which men build the truth of their discipleship. It is hoped, that the vital interest which every professor has in that inquiry, will be admitted as an apology for submitting to the reader's consideration the following general reflections on this subject:

1. A teachable disposition is essential to the character of a true disciple of the Lord Jesus Christ. Matt. 18: 1-5. John 6: 45. Prov. 4: 18. 2 Pet. 3: 18. 1 Cor. 8: 2. Phil. 3: 8-14.

2. A genuine disciple of Christ can admit no human teacher to be the lord of his conscience. Matt. 23: 8-10. Luke 4: 44. John 4: 1. James 1: 18. 1 Pet. 1: 22, 23. 1 Thess. 2: 13. Mark 14: 24. Luke 8: 18. James 1: 21. 1 Pet. 2: 1-3. John 17: 17. 2 Cor. 3: 18.

3. A disposition to obey all the will of God, so far as he has the means of doing it, is essential to the character of a real disciple of Christ. Luke 6: 46. Acts 9: 6. Matt. 5: 19. 7: 26, 27. James 1: 22-26. John 15: 14. 6: 60. Luke 9: 23. Phil. 2: 14, 15. Luke 17: 10.

4. A steady, consistent, and uniform perseverance in the ways of Christ, is another characteristic of discipleship. Hos. 6: 4. Eph. 4: 14. Matt. 16: 24-27. Mark 8: 34-38. Luke 9: 23-26. 10: 38. Matt. 6: 33. 1 Cor. 15: 58. Rev. 3: 21. (See LOVE.)—*Jones*.

**DISCIPLES OF CHRIST**,\* (sometimes called **CAMPBELLITES**, or **REFORMERS**.) As is usual in similar cases, the brethren who unite under the name of *Disciples of Christ*, or *Christians*, are nicknamed after those who have been prominent in gathering them together: they choose, however, to be recognised by the above simple and unassuming name.

The rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone, without any human addition in the form of creeds or confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.

With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advo-

\* This article was furnished by Mr. Campbell for the Encyclopaedia.

cales of the Bible cause plead for the union of Christians of every name on the broad basis of the apostles' teaching. But it was not until the year 1823, that a restoration of the *original gospel and order of things* began to be plead in a periodical, edited by Alexander Campbell, of Bethany, Virginia, entitled "the Christian Baptist."

He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, and the congregations which they had formed, united with the Redstone Baptist association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813. But in pressing upon the attention of that society and the public the all-sufficiency of the *sacred Scriptures* for every thing necessary to the perfection of Christian character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that association. After some ten years' debating and contending for the Bible alone and the apostles' doctrine, Alexander Campbell and the church to which he belonged, united with the Mahoning association, in the Western Reserve of Ohio, that association being more favorable to his views of reform.

In his debates on the subject and action of baptism with Mr. Walker, a seceding minister, in the year 1820, and with Mr. McCalla, a Presbyterian minister, of Kentucky, in the year 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

But in his "Christian Baptist," which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning association appointed Mr. Walter Scott an evangelist, in the year 1827, and when great numbers began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine. Within the last seven years, they have increased with the most unprecedented rapidity; and during the present year, (1833,) not much less than ten thousand have joined the standard of reformation. They probably at this time, in the United States alone, amount to at least one hundred thousand. The distinguishing characteristics of their views and practices are the following:

They regard all the sects and parties of the Christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first Christians, and as forming what the apostle Paul calls "the apostasy." This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the holy Scriptures, according to the commonly-received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptation of them.

By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech

to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equi-distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution.

They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the living oracles of Jesus Christ, they understand as containing the Christian religion; the testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests, viz. that *Jesus of Nazareth is the Messiah, the only-begotten and well-beloved Son of God, and the only Savior of the world*; the Acts of the Apostles as a divinely-authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of the *gospel* by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behavior of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or Revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Savior.

Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "*This is my Son, the beloved, in whom I delight*," or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the Father, Son, and Holy Spirit, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoption into the family of God.

The Holy Spirit is promised only to those who believe and obey the Savior. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in his heart till he obeys the gospel.

Thus while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, immersion, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was be-

stowed after the glorification of Jesus, "Be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands *all men* every where to reform or to turn to God, that the Holy Spirit strives with them so to do by the apostles and prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God.

The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope is inculcated by all the disciples as essential to admission into the heavenly kingdom.

Such are the prominent outlines of the faith and practices of those who wish to be known as the Disciples of Christ: but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope and practice.

The views of reformation in faith and practice of "the Disciples of Christ" may be seen at great length, by those desiring a more particular acquaintance, in the *Christian Baptist and Millennial Harbinger*, edited by Alexander Campbell, of Bethany, Brooke county, Virginia; also in the *Evangelist*, published by Walter Scott, Carthage, Ohio; and the *Christian Messenger*, published by Barton W. Stone and J. T. Johnson, Georgetown, Kentucky. The *Christian Baptist and Millennial Harbinger*, being the first publication of these sentiments, contains a history of this reformation, as well as a full development of all things from the beginning.

**DISCIPLINARIANS**; those in Baxter's time, who advocated the cause of pure communion. "Those that pleaded for discipline were called by the new name of Disciplinarians; as if it had been a kind of heresy to desire discipline in the church."—*Hend. Buck*.

**DISCIPLINE, (CHURCH);** the application in a Christian church, of those principles and rules, derived from divine authority, which regard the purity, order, peace, and useful efficiency of its members. Discipline is to a church what order and regularity are to a family; or the maintaining of government and the administration of law to a nation. With respect to its object, it must carefully be observed, that it is not to pander to human domination, or to subserve the political interests of any party; to coerce the judgment and conscience of men; or to avenge any public or private injury; but it is designed to effect the observance of those means by which the holiness, comfort, and usefulness of Christians may be preserved and improved; to exhibit the influence of the Christian religion in producing all that is excellent, amiable, and beneficial; to secure the fulfilment of all the relative obligations of church union; to attract into such union persons whose minds and characters are governed by evangelical truth and undissembled piety; and to remove from the visible ranks of the faithful such as prove themselves to be unworthy of a place among the followers of Christ. *Matt. 18: 15—18. 1 Cor. 5. 2 Thess. 3. 6 and Tit. 3: 10, 11, and other passages in the New Testament, clearly recognise,*

or positively and authoritatively enforce, the exercise of discipline in the church of Christ; and it becomes all who bow to his spiritual rule, to hear what the Spirit saith on this point to the churches. See *Lib. of Eccles. Knowl.; Hallan's Social Worship; James's Church Member's Guide; James's Advice to Church Members; Fuller's Works*, vol. ii. 462, &c.—*Hend. Buck*.

**DISCIPLINE, (BOOK OF),** in the history of the church of Scotland, is a common order drawn up by the assembly of ministers in 1650, for the reformation and uniformity to be observed in the discipline and policy of the church. In this book, the government of the church by prelates is set aside; kirk sessions are established; the superstitious observation of fast days and saints' days is condemned, and other regulations for the government of the church are determined. This book was approved by the privy council, and is called the first book of discipline.—*Hend. Buck*.

**DISCONTENT**; uneasiness at our present state.

Man never appears in a worse light than when he gives way to this disposition. It is at once the strongest proof of his pride, ignorance, unbelief, and rebellion against God. Let such remember, that discontent is a reflection on God's government; that it cannot alter the state of things, or make them better; that it is the source of the greatest misery; that it is an absolute violation of God's law, (*Ileb. 13: 5*); and that God has often punished it with the most signal judgments, *Num. 11. Ps. 107.* (See **CONTENTMENT**.)—*Buck*.

**DISCRETION**; prudent behavior, arising from a knowledge of and acting agreeable to the difference of things. "There are," says Addison, (*No. 225. Spectator*), "many more shining qualities in the mind of man, but there is none so useful as discretion: it is this, indeed, which gives a value to all the rest; which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

"Discretion is a very different thing from cunning: cunning is only an accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them; cunning has only private, selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon; cunning is a kind of short-sightedness that discovers the minutest objects which are near at hand, but not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it; cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings; cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom." (See **PRUDENCE**.)—*Buck*.

**DISDAIN**; contempt, as unworthy of one's choice. It is distinguished from haughtiness thus: *Haughtiness* is founded on the high opinion we have of ourselves; *disdain* on the low opinion we have of others.—*Buck*.

**DISEASES.** Many kinds of disease are mentioned in Scripture. Diseases and death are consequences of sin; and the Hebrews, not much accustomed to recur to physical causes, often imputed them to evil spirits. (See *Luke 13: 16*.) If their infirmities appeared unusual, and especially if the cause were unknown to them, they concluded it to be a stroke from the avenging hand of God; and to him the wisest and most religious had recourse for cure. *King Asa* is blamed for placing his confidence in physicians, *2 Chron. 16: 12*. *Job's* friends ascribed all his distempers to God's justice. Paul delivers the incestuous Corinthian to Satan "for the destruction of the flesh:"

that the evil spirit might afflict him with diseases, 1 Cor. 5: 5. (See SATAN.) The same apostle attributes the death and diseases of many Corinthians to their communicating unworthily, chap. 11: 30. He also elsewhere ascribes the infirmities with which he was afflicted to an evil angel: "a thorn in the flesh—an angel of Satan," 2 Cor. 12: 7. An angel of death slew the first-born of the Egyptians; a destroying angel wasted Sennacherib's army; an avenging angel smote the people of Israel with a pestilence, after David's sin. Saul fell into a fit of deep melancholy, hypochondriacal depression, and it is said "an evil spirit came upon him." Abimelech, king of Gerar, for taking Sarah, the wife of Abraham, was threatened with death, (Gen. 20: 3, 4.) and the Philistines were smitten with an ignominious disease, for not treating the ark with adequate respect, 1 Sam. 5: 6, 7. These diseases, and others that we read of, were evident interpositions of Providence, by whatever agency they were produced. (See DEMONIACS.)—*Calmet.*

DISINTERESTED LOVE. (See SELF-LOVE.)

DISPENSATION; a particular form of the divine administration of the church, and of the world in relation to the church. In this view of the matter, there have been several dispensations or forms of the revealed administration of heaven, all adapted to the purpose of God for the time, and all tending to the same great end. The present dispensation supposes that there may have been one or more past dispensations, and that there may be a dispensation yet to come. It may be in itself complete, or it may bear some relation both to a former and a future economy. It may be the conclusion or completion of that which has passed away, and the preparation for something that is to come. We cannot, therefore, arrive at correct views of its nature, without forming some correct estimate of what preceded it, and having some general notion of what is to follow it.

That changes of dispensation, in the sense in which the expression has been explained, have already occurred, and that one more is yet to follow, cannot for a moment be doubted by any one who is even superficially acquainted with the Scriptures. Such changes, however, by no means imply any fickleness or actual change on the part of God. It is not, indeed, so much *change*, as *progress*, we are called to mark. The gradual development of the successive parts of a great plan, so far from evincing alteration of purpose on the part of the contriver, is often a proof of the contrary; affords evidence of the penetrating wisdom and foresight which foresees future contingencies, and effectually provides against defeating the original design. The light of the early dawn, by whose medium we imperfectly see surrounding objects, and often mistake their nature, is of the same character, and proceeds from the same source, with that meridian brightness which converts objects of terror or disgust into a scene of surpassing and ravishing splendor. So it is with the dispensations of God. The morning star, which threw a faint and twinkling ray on the once fair, but then gloomy scenes of paradise, was the harbinger of a brighter and steadier light of a distant period. The light which then dawned, though occasionally dimmed, and sometimes seemingly overpowered by the dark atmosphere through which it had to penetrate, was never afterwards entirely withdrawn. On the contrary, it gradually, though slowly, increased, diffusing through many ages a pale but celestial radiance, till at last it burst forth upon an astonished world, in the peerless splendor of the sun of righteousness. (See ADAM; NOAH; and ABRAHAM.)

But the present dispensation stands in a peculiar relation to the covenant made with Israel at Sinai, which it has entirely superseded, and with which it is often contrasted in Scripture. "So important," says Dr. Henderson, "is a right understanding of the Mosaic covenant to a correct knowledge and due appreciation of the blessings of the present covenant, that I believe I hazard no mistaken observation when I say, that nine tenths of the mistakes which have beclouded and injured Christianity, have arisen from the introduction into it of Jewish principles, practices, and errors. This was the early bane of the primitive churches, the evil against which the apostle had to struggle and to protest; which was the fruitful parent of the numerous sects and heresies into which Christianity

became early divided, and which accounts for a large proportion of the difference of opinion that still prevails among Christians. I am altogether in error if this is not the root of many of the mistaken views of the future state of the kingdom of Christ which are entertained by those who consider that they have obtained more than common insight into the secret things of God, and who are as familiar with the visions of the Apocalypse as with the first principles of the gospel.

"What, then, was the dispensation of Moses? It was a peculiar form of administering the affairs of the church of God while it was in a state of pupillage and servitude, and by which both the church and the world were prepared for the establishment of a better and more enduring economy. In it, God appeared chiefly in the character of a law-giver, and the system of his administration was a species of tutorage and discipline adapted to the condition of weak, carnal, and worldly people. Under that form of God's government, men became members of his kingdom by birth and parentage,—entitled to its privileges by external conformity to its prescribed ritual,—and enjoyed, under a theocracy, peculiar immunities, while they were subject to special and severe penalties.

"The law made nothing perfect, being intended only as the introduction of a better hope. Its sacrifices, and the priesthood which was founded on them, were only shadows, and not even the images of the good things which were to come. The tabernacle and vessels of the ministry—the temple and all its glory—the land of Canaan, and the Jerusalem that was on earth—were but figures to the time then being of the great transactions of the world to come, of which we speak. Unfitted by its very nature and enactments to be a universal and permanent dispensation, the seeds of dissolution were implanted in its constitution, and preparation was made for its abrogation long before it took place. Adapted to the locality of Palestine, and never designed to extend far beyond it, the spirit of propagation and enterprise was neither recommended by its author, nor congenial with its institutions. Limited to place, temporary in duration, and preparatory in its whole design, it gradually decayed and waxed old, and was ready to vanish away, even without a positive act of dissolution—when he, whose voice shook Sinai to its foundation, once more shook, not the earth only, but also heaven; removing, by one sweeping blow, the things that were shaken, and establishing in their place the kingdom which cannot be moved.

"This is the kingdom which we have received—the dispensation to which we belong—which the apostle enjoins us to hold fast, that thus we may have grace to serve God acceptably, with reverence and godly fear. In contrast, therefore, with the old dispensation, its character may be summed up in three words,—SPIRITUAL, UNIVERSAL, PERPETUAL. It is spiritual in its nature, universal in its adaptation and design, and destined for no temporary or subordinate purpose, but to last while the world itself shall endure; till the suffering kingdom on earth be exchanged for God's unsuffering kingdom in heaven."—*Head. Buck.*

DISPENSATIONS OF PROVIDENCE, are any particular or unusual modes of visible treatment to which, under the divine government, mankind are subjected. They are either merciful, or in judgment; though what frequently appear to belong to the latter class are only blessings in disguise.—*Head. Buck.*

DISPERSION OF MANKIND. This was occasioned by the confusion of tongues at the overthrow of Babel, Gen. 11: 9. As to the manner of the dispersion of the posterity of Noah from the plain of Shinar, it was undoubtedly conducted with the utmost regularity and order. The sacred historian informs us, that they were divided in their lands; every one, according to his tongue, according to his family, and according to his nation, Gen. 10: 5, 20, 31. The ends of this *dispersion* were to populate the earth, to prevent idolatry, and to display the divine wisdom and power. (See BABEL; CONFUSION OF TONGUES; and DIVISION OF THE EARTH.)—*Head. Buck.*

DISPOSITION; the settled order of the mind, or the general tendency of its affections.

DISPUTATION. (See CONTROVERSY.)

DISSENTERS; those who separate from, or refuse to have any fellowship with the established church.

Their origin, in England, may be traced as far back as the times of Wickliffe; but it was the year 1662 which formed the famous era of non-conformity, and laid the foundation of that more prominent and marked separation which was afterwards effected, and has continued ever since. At that period, and for some time after, the Presbyterians were the most numerous and influential section of the dissenting body in England; but for a century past, their interest has been gradually declining, owing to the introduction among them of Arian and Socinian leaven; and, at the present day, with the exception of some fifty or sixty orthodox congregations in the north of England, they are all Socinian. Their number amounts to little more than two hundred; and most of them consist only of a few individuals. During that century, and especially during what has passed of the present, the Congregational churches have greatly multiplied, so that, according to a statistic summary made in 1829, their number amounted to twelve hundred and eighty-nine. The number of Baptist congregations, at the same time, amounted to eight hundred and eighty-eight. Add to which numerous other congregations of dissenters, though not connected with the bodies just mentioned, and it may safely be estimated, that the total number of orthodox dissenting congregations in England amounts nearly to twenty-five hundred; containing an aggregate of between eight and nine hundred thousand bearers.

The Wesleyan and Calvinistic Methodists, though they do not allow themselves to be called dissenters, are also in a state of separation from the church of England, and have nearly three thousand places of worship, and little short of a million hearers.

Dissenters object to the church of England on the following, among other grounds. 1. That the church, as by law established and governed, is the mere creature of the state, as much as the army, the navy, the courts of justice, or the boards of customs and excise. 2. That she professes and asserts that the church hath power to decree rites and ceremonies, and authority in matters of faith. 3. That she has a multiplicity of offices and dignities which are utterly at variance with the simplicity of the apostolic and primitive times. 4. That the repetitions in her liturgy are numberless and vain; that, in many respects, it abounds in antiquated references and allusions, and, in others, is miserably deficient. 5. That the Apocrypha is read as a part of the public service. 6. That the creeds which she acknowledges and repeats, contain unwarrantable metaphysical representations and speculations relative to the doctrine of the trinity. 7. That every one who is baptized is considered to be thereby regenerated and really received into the family of God. 8. That this rite, together with confirmation, the visitation of the sick, and the burial service, have a most manifest tendency to deceive and ruin the souls of men. *Lastly*, and more urgently than any other, that no distinction is made between the holy and the profane; the ordinances of religion being administered, without discrimination, to all who present themselves to receive them. The church and the world are thus completely amalgamated; and, as far as the system can be carried out, the nation is the church, and the church the nation.

The dissenters in Scotland are chiefly Presbyterians, who object to the established Presbyterian church on the ground of the exercise of patronage, and other encroachments on the rights and consciences of the people. They are a numerous and influential body. A considerable Congregational interest has also sprung up within the last thirty years, which at present numbers eighty-four churches, and has been the means of effecting much good in different parts of the country. The Baptists also are a growing body of dissenters.—*Hend. Buck.*

DISSIDENTS; a term sometimes applied to dissenters from the church of England, but more commonly and particularly used of those in Poland, who, since the year 1736, are allowed the free exercise of their respective modes of worship, including Lutherans, Calvinists, Greeks, and Armenians, but excluding Anabaptists, Socinians, and Quakers. Although the rights of the Dissidents were afterwards repeatedly confirmed, they were gradually repealed, particularly in 1717 and 1718, in the reign of Au-

gustus II., when they were deprived of the right of voting in the diet. Late events in Poland have again placed them precisely on a level with the Catholics.—*Hend. Buck.*

DISSIMULATION, the act of dissembling. It has been distinguished from *simulation* thus: *Simulation* is making a thing appear which does not exist; *dissimulation* is keeping that which exists from appearing. Moralists have observed, that all dissimulation is not hypocrisy. A vicious man, who endeavors to throw a veil over his bad conduct, that he may escape the notice of men, is not in the strictest sense of the word a hypocrite, since a man is no more obliged to proclaim his secret vices than any other of his secrets. The hypocrite is one who dissembles for a bad end, and hides the snare that he may be more sure of his prey; and, not content with a negative virtue, or not appearing the ill man he is, makes a show of positive virtue, and appears the man he is not. (See *HYPOCRISY*.)—*Buck.*

DISSOLUTION; death, or the separation of the body and soul. The "dissolution of the world" is an awful event which we have reason to believe, both from the Old Testament and the New, will certainly take place. 1. It is not an incredible thing, since nothing of a material nature is formed for perpetual duration. 2. It will doubtless be under the direction of the Supreme Being, as its creation was. 3. The soul of man will remain unhurt amidst this general dissolution. 4. It will be an introduction to a greater and nobler system in the government of God. 2 Pet. 3: 13. 5. The consideration of it ought to have a great influence on us while in the present state. 2 Pet. 3: 11, 12. (SEE *CONFLAGRATION*.)—*Hend. Buck.*

DIVAN. (SEE *BEDS*.)

DIVERSION. (SEE *RECREATION*.)

DIVINATION, is a conjecture or surmise formed concerning some future event from something which is supposed to be a presage of it; but between which there is no real connexion, only what the imagination of the diviner is pleased to assign in order to deceive.

Divination of all kinds being the offspring of credulity, nursed by imposture, and strengthened by superstition, was necessarily an occult science, retained in the hands of the priests and priestesses, the magi, the soothsayers, the augurs, the visionaries, the priests of the oracles, the false prophets, and other like professors, till the coming of Jesus Christ, when the light of the gospel dissipated much of this darkness. The vogue for these pretended sciences and arts is nearly past, at least in the enlightened parts of the world. There are nine different kinds of divination mentioned in Scripture, and condemned as involving an idolatrous departure from the true God. These are, 1. Those whom Moses calls *Meonen*, from *Anan*, a cloud. Dent. 18: 10.—2. Those whom the prophet calls, in the same place, *Menacheseh*, which the Vulgate and generality of interpreters render *Augur*.—3. Those who in the same place are called *Mecaseph*, which the Septuagint and Vulgate translate, "a man given to ill practices."—4. Those whom in the same chapter, (v. 11), he calls *Hkober*.—5. Those who consult the spirits, called *Python*.—6. Witches, or magicians, called *Judeeni*.—7. *Necromancers*, who consult the dead.—8. Such as consult staves, (Hosea 4: 12); called by some *Rhodomancy*.—9. *Hepatoscopy*, or the consideration of the liver.

Different kinds of divination have passed for sciences. We have had, 1. *Aeromancy*, divining by the air.—2. *Astrology*, by the heavens.—3. *Angury*, by the flight and singing of birds, &c.—4. *Chiromancy*, by inspecting the hand.—5. *Geomancy*, by observing of cracks or clefts in the earth.—6. *Haruspicy*, by inspecting the bowels of animals.—7. *Horoscopy*, a branch of astrology, marking the position of the heavens when a man is born.—8. *Hydromancy*, by water.—9. *Pyromancy*, a divination made by fire. Thus we see what arts have been practised to deceive, and how designing men have made use of all the four elements to impose upon weak minds. The entire superiority of the Bible to all these forms of superstitions, is one among the many evidences of divine inspiration, which unbelievers will do well to consider.—*Hend. Buck.*

DIVINE; something relating to God. The word is also used figuratively for any thing that is excellent, extraordinary, and that seems to go beyond the power of nature

and the capacity of man. It also applied to a minister or clergyman.—*Hend. Buck.*

**DIVINITY**; the science of theology. (See **THEOLOGY**, and **ANALYSIS OF THEOLOGY**.)—*Hend. Buck.*

**DIVISION OF THE EARTH.** The prophecy of Noah, says Dr. Hales, was uttered long after the deluge. It evidently alludes to a divine decree for the orderly division of the earth among the three primitive families of his sons, because it notices the "tents of Shem" and the "enlargement of Japheth," Genesis 9:20—27. This decree was probably promulgated about the same time by the venerable patriarch. The prevailing tradition of such a decree for this three-fold division of the earth, is intimated both in the Old and New Testament. Moses refers to it, as handed down to the Israelites, "from the days of old, and the years of many generations; as they might learn from their fathers and their elders," and further, as conveying a special grant of the land of Palestine, to be the lot of the twelve tribes of Israel:—

"When the Most High divided to the nations their settlements,  
When he separated the sons of Adam,  
He assigned the boundaries of the people [of Israel]  
According to the number of the sons of Israel:  
For the portion of the Lord is his people,  
Jacob is the lot of his inheritance." Deut. 32: 7—9.

And this furnishes an additional proof of the justice of the expulsion of the Canaanites, as usurpers, by the Israelites, the rightful possessors of the land of Palestine, under Moses, Joshua, and their successors, when the original grant was renewed to Abraham, Gen. 15: 13—21. And the knowledge of this divine decree may satisfactorily account for the panic terror with which the devoted nations of Canaan were struck at the miraculous passage of the Red sea by the Israelites and approach to their confines, so finely described by Moses:—

"The nations shall hear [this] and tremble,  
Sorrow shall seize the inhabitants of Palestine;  
Then shall the dukes of Edom be amazed,  
Dismay shall possess the princes of Moab,  
The inhabitants of Canaan shall melt away:  
Fear and terror shall fall upon them,  
By the greatness of thine arm they shall be petrified,  
Till thy people pass over [Jordan] O Lord,  
Till the people pass over, whom thou hast redeemed."

Exodus 15: 14—16.

St. Paul, also, addressing the Athenians, refers to the same decree, as a well-known tradition in the heathen world: "God made of one blood every nation of men to dwell upon the whole face of the earth; having appointed the predetermined seasons and boundaries of their dwellings," Acts 17: 26. Here he represents mankind as all of "one blood," race, or stock, "the sons of Adam" and of Noah in succession; and the seasons and the boundaries of their respective settlements, as previously regulated by the divine appointment. And this was conformable to their own geographical allegory; that Chronus, the god of time, or Saturn divided the universe among his three sons, allotting the heaven to Jupiter, the sea to Neptune, and hell to Pluto. But Chronus represented Noah, who divided the world among his three sons, allotting the upper regions of the north to Japheth, the maritime or middle regions to Shem, and the lower regions of the south to Ham.

According to the Armenian tradition recorded by Abulfaragi, Noah distributed the habitable earth from north to south between his sons, and gave to Ham the region of the blacks, to Shem the region of the tawny, *fuscorum*, and to Japheth the region of the ruddy, *rubrorum*: and he dates the actual division of the earth in the hundred and fortieth year of Peleg, B. C. 2614, or five hundred and forty-one years after the deluge, and one hundred and ninety-one years after the death of Noah, in the following order:— "To the sons of Shem was allotted the middle of the earth, namely, Palestine, Syria, Assyria, Samaria, Singar [or Shinar,] Babel, [or Babylonia,] Persia, and Hegiaz; [of Arabia;] to the sons of Ham, Teimen, [or Idumea, Jer. 49: 7,] Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India; [for India west and east of the river Indus] to the sons of Japheth, also, Garbia, [the north,] Spain, France, the countries of the Greeks, Slavonians, Bulgarians, Turks, and Armenians."

In this curious and valuable geographical chart, Armenia, the cradle of the human race, was allotted to Japheth, by right of primogeniture; and Samaria and Babel to the

sons of Shem; the usurpation of these regions, therefore, by Nimrod, and of Palestine by Canaan, was in violation of the divine decree. Though the migration of the primitive families began at this time, B. C. 2614, or about five hundred and forty-one years after the deluge, it was a length of time before they all reached their respective destinations. The "seasons," as well as the "boundaries" of their respective settlements, were equally the appointment of God; the nearer countries to the original settlement being planted first, and the remoter in succession. These primitive settlements seem to have been scattered and detached from each other, according to local convenience. Even so late as the tenth generation after the flood, in Abraham's days, there were considerable tracts of land in Palestine unappropriated, on which he and his nephew, Lot, freely pastured their cattle without hindrance or molestation. That country was not fully peopled till the fourth generation after, at the exode of the Israelites from Egypt. And Herodotus represents Scythia as an uninhabited desert, until Tartorius planted the first colony there, about a thousand years, at most, before Darius Hystaspes invaded Scythia, or about B. C. 1508. The orderly settlements of the three primitive families are recorded in that most venerable and valuable geographical chart, the tenth chapter of Genesis, in which it is curious to observe how long the names of the first settlers have been preserved among their descendants, even down to the present day:—

1. Japheth, the eldest son of Noah, (Gen. 10: 21,) and his family, are first noticed, Gen. 10: 2—5. The name of the patriarch himself was preserved among his Grecian descendants, in the proverb, *older than Japetus*, denoting the remotest antiquity. The radical part of the word *Japet*, evidently expresses *Japheth*. (1.) Gomer, his eldest son, was the father of the Gomerians. These, spreading from the regions north of Armenia and Bactriana, (Ezek. 38: 6,) extended themselves westward over nearly the whole continent of Europe; still retaining their paternal denomination, with some slight variation, as Cimmerians, in Asia; Cimbri and Umbri, in Gaul and Italy; and Cymri, Cambri, and Cumbri, in Wales and Cumberland at the present day. They are also identified by ancient authors with the Galatæ of Asia Minor, the Gaels, Gauls, and Celtæ, of Europe, who likewise spread from the Euxine sea to the western ocean; and from the Baltic to Italy southwards, and first planted the British isles. Josephus remarks, that the Galatæ were called *Gomariani*, from their ancestor Gomar. See the numerous authorities adduced in support of the identity of the Gomerians and Celts by that learned and ingenious antiquary, Faber, in his "Origin of Pagan Idolatry." Of Gomer's sons, Ashkenaz appears to have settled on the coasts of the Euxine sea, which from him seems to have received its primary denomination of *Azenos*, nearly resembling Ashkenaz; but forgetting its etymology in process of time, the Greeks considered it as a compound term in their own language, *A-zenos*, signifying *inhospitable*: and thence metamorphosed it into *Euzenos*, "very hospitable." His precise settlement is represented in Scripture as contiguous to Armenia, westward; for the kingdoms of Ararat, Minui, and Ashkenaz, are noticed together, Jer. 51: 27. Riphath, the second son of Gomer, seems to have given name to the Riphean mountains of the north of Asia; and Togarmah, the third son, may be traced in the Trocmi of Strabo, the Trogmæ of Cicero, and Trogmades of the council of Chalcedon, inhabiting the confines of Pontus and Cappadocia. (2.) Magog, Tubal, and Mesech, sons of Japhet, are noticed to together by Ezekiel, as settled in the north, Ezek. 38: 2, 14, 15. And as the ancestors of the numerous Slavonic and Tartar tribes, the first may be traced in the Mongogians, Monguls, and Moguls; the second, in the Tobolski, of Siberia; and the third, Mesech, or Mosoc, in the Moschici, Moscow, and Muscovites. (3.) Madai was the father of the Medes, who are repeatedly so denominated in Scripture, 2 Kings 17: 6; Isaiah 13: 17; Jer. 51: 11; Dan. 5: 28, &c. (4.) From Javan was descended the Javanians, or *Jaones*, of the Greeks, and the Yavanas of the Hindus. Greece itself is called Javan by Daniel, (11: 2;) and the people *Jaones*, by Homer in his "Iliad." These aboriginal *Jaones*, of Greece, are not to be confounded, as is usually

the case, with the later *Jaones*, who invaded and subdued the Javanian territories, and were of a different stock. The accurate Pausanias states, that the name of *Iōnes*, was comparatively modern, while that of *Jaones* is acknowledged to have been the primitive title of the barbarians, who were subdued by the *Iōnes*. Strabo remarks that Attica was formerly called both *Ionia* and *Ias*, or *Ian*; while Herodotus asserts, that the Atheians were not willing to be called *Iōnes*; and he derives the name from *Iōn*, the son of Zuth, descended from Deucalion or Noah. And this *Ion* is said by Eusebius to have been the ring-leader in the building of the tower of Babel, and the first introducer of idol worship, and Sabianism, or adoration of the sun, moon, and stars. This would identify *Ioa* with Nimrod. And the Ionians appear to have been composed of the later colonists, the Palli, Pelasgi, or roving tribes from Asia, Phœnicia and Egypt, who, according to Herodotus, first corrupted the simplicity of the primitive religion of Greece, and who, by the *Hiadus*, were called *Yonigas*, or worshippers of the *yon* or dove. This critical distinction between the *Jaones* and the *Iones*, the *Yavaans*, and the *Yonigas*, we owe to the sagacity of Faber. Of Javan's sons, Elishah and Dodon, may be recognised in Elis and Dodona, the oldest settlements of Greece; Kittim, in the Citiium of Macedonia, and Chittim, or maritime coasts of Greece and Italy, (Num. 24: 24;) and Tarshish, in the Tarsus of Cilicia, and Tartessus of Spain.

2. Ham and his family are next noticed, Gen. 10: 6—20. The name of the patriarch is recorded in the title frequently given to Egypt, "The land of Ham," Psalm 105: 23, &c. (1.) Of his sons, the first and most celebrated appears to have been Cush, who gave name to the land of Cush, both in Asia and Africa; the former still called Chusistan by the Arabian geographers, Susiana by the Greeks, and Cuscha Dwipa Wiluio, by the Hindus; the other, called Cuscha Dwipa Without. And the enterprising Cushim or Cuthim, of Scripture, in Asia and Europe, assumed the title of Getæ, Guitis, and Goths; and of Scuths, Scuits, and Scots; and of Sacas, Sacasenas, and Saxons. The original family settlement of Abraham was "Ur of the Chasdim," or Chaldees, (Gen. 11: 28;) who are repeatedly mentioned in Scripture, Isaiah 13: 9; Daniel 9: 1, &c. According to Faber's ingenious remark, it may more properly be pronounced Chus-dim, signifying god-like Cushites. It is highly improbable that they were so named from Chesed, Abraham's nephew, (Gen. 22: 22,) who was a mere boy, if born at all, when Abraham left Ur, and was an obscure individual, never noticed afterwards. Of Cush's sons, Seba, Havilah, Sabtah, Sabtacha, and Raamah; and the sons of Raamah, Sheba, and Dedan, seem to have settled in Idumea and Arabia, from the similar names of places there; and of his descendants, Nimrod, the mighty hunter, first founded the kingdom of Babylon, and afterwards of Assyria, invading the settlements of the Shemites, contrary to the divine decree. His posterity were probably distinguished by the title of Chusdim, Isaiah 23: 13. (2.) The second son of Ham was Misr, or Mizraim. He settled in Egypt, whence the Egyptians were universally styled in Scripture, Mizraim, or Mizraites in the plural form. But the country is denominated in the east, to this day, "the land of Misr;" which, therefore seems to have been the name of the patriarch himself. The children of Misr, like their father, are denominated in Scripture by the plural number. Of these, the Ludim, and Lelabim were probably the Copto-Libyans, (Ezek. 30: 5;) the Naphthum occupied the sea-coast, which, by the Egyptians was called Nephthus: whence, probably, originated the name of the maritime god Neptune. The Pathrusim occupied a part of Lower Egypt, called from them Pathros, Isaiah 11: 11. The Capthorim and the Caslubim, whose descendants were the Philistim of Palestine, occupied the district which lies between the delta of the Nile and the southern extremity of Palestine, Deut. 2: 23; Amos 9: 7. (3.) Phut is merely noticed, without any mention of his family. But the tribes of Phut and Lud are mentioned together, with Cush, or Ethiopia, (Jer. 46: 9; Ezekiel 30: 5;) and Jerome notices a district in Libya, called Regio Phutensis, or the land of Phut. (4.) Canaan has been noticed already; and the original extent of the land of Canaan is carefully marked by Moses. Its west-

era border, along the Mediterranean sea, extended from Sidon, southwards, to Gaza; its southern border from thence, eastwards, to Sodom and Gomorrah, Admah and Zebaim, the cities of the plain, afterwards covered by the Dead sea, or Asphaltite lake; its eastern border extending from thence, northwards, to Laish, Dan, or the springs of the Jordan; and its northern border, from thence to Sidon, westward. Of Canaan's sons, Sidon, the eldest, occupied the north-west corner, and built the town of that name, so early celebrated for her luxury and commerce in Scripture, (Judges 18: 7; 1 Kings 5: 6;) and by Homer, who calls the Sidonians *poludaidaloi*, skilled in many arts. And Tyre, so flourishing afterwards, though boasting of her own antiquity, (Isa. 23: 7,) is styled "a daughter of Sidon," or a colony from thence, Isaiah 5: 12. Heth, his second son, and the Hittites, his descendants, appear to have settled in the south, near Hebron, (Gen. 23: 3—7;) and next to them, at Jerusalem, the Jebusites, or descendants of Jehus, both remaining in their original settlements till David's days; 2 Sam. 11: 3; 5: 6—9. Beyond the Jebusites, were settled the Emorites, or Amorites, (Num. 13: 29,) who extended themselves beyond Jordan, and were the most powerful of the Canaanite tribes, (Gen. 15: 16; Num. 21: 21,) until they were destroyed by Moses and Joshua, with the rest of the devoted nations of Canaan's family.

3. Shem and his family are noticed last, Gen. 10: 21—30. His posterity were confined to middle Asia. (1.) His son Elam appears to have been settled in Elymais, or southern Persia, contiguous to the maritime tract of Chusistan, Dan. 8: 2. (2.) His son Ashur planted the land thence called Assyria, which soon became a province of the Cushite, or Cuthic empire, founded by Nimrod. (3.) Arphaxad, through his grandson, Eber, branched out into the two houses of Peleg and Joktan. Peleg probably remained in Chaldea, or southern Babylonia, at the time of the dispersion; for there we find his grandson, Terah, and his family, settled at "Ur of the Chaldees," Gen. 11: 31. Of the numerous children of Joktan, it is said by Moses, that "their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east." Faber is inclined to believe that they were the ancestors of the great body of the Hindus, who still retain a lively tradition of the patriarch Shem, Shama, or Sharma; and that the land of Ophir, abounding in gold, so called from one of the sons of Joktan, lay beyond the Indus, eastward. (4.) Lud was probably the father of the Ludim, or Lydians, of Asia Minor; for this people had a tradition that they were descended from Lud or Lytus, according to Josephus. (5.) The children of Aram planted the fertile country north of Babylonia, called Aram Naharaim, "Aram between the two rivers," the Euphrates and the Tigris, thence called by the Greeks, Mesopotamis, (Gen. 24: 10,) and Padan Aram, the level country of Aram, Gen. 25: 20. This country of Aram is frequently rendered Syria in Scripture, (Judges 10: 6; Hosea 12: 12, &c. ;) which is not to be confounded with Palestine Syria, into which they afterwards spread themselves, still retaining their original name of *Armoi*, or Arameans, noticed by Homer in his "Iliad."

4. Upon this distribution of Noah's posterity we shall only observe, that the Deity presided over all their counsels and deliberations, and that he guided and settled all mankind according to the dictates of his all-comprehending wisdom and benevolence. To this purpose, the ancients themselves, according to Pindar, retained some idea that the dispersion of men was not the effect of chance, but that they had been settled in different countries by the appointment of Providence, Gen. 11: 8, 9; Deut. 22: 8. This dispersion, and that confusion of languages, with which it originated, was intended, by the counsel of an all-wise Providence, to counteract and defeat the scheme which had been projected by the descendants of Noah, for maintaining their union, implied in their proposing to make themselves a name. By this scheme, which seems to have been a project of state policy, for keeping all men together under the present chiefs and their successors, a great part of the earth must, for a long time, have been uninhabited and overrun with wild beasts. The bad effects which this project would have had upon the minds, the morals, and religion of mankind, was, probably, the chief reason why



God interposed to frustrate it as soon as it was formed. It had manifestly a direct tendency to tyranny, oppression, and slavery. Whereas in forming several independent governments by a small body of men, the ends of government, and the security of liberty and property, would be much better attended to, and more firmly established; which, in fact, was really the case; if we may judge of the rest by the constitution of one of the most eminent, the kingdom of Egypt, Gen. 47: 15—27. The Egyptians were masters of their persons and property, till they sold them to Pharaoh for bread; and then their servitude amounted to no more than the fifth part of the produce of the country, as an annual tax payable to the king.

By this event, considered as a wise dispensation of Providence, bounds were set to the contagion of wickedness; evil example was confined, and could not extend its influence beyond the limits of one country: nor could wicked projects be carried on, with universal concurrence, by many small colonies, separated by the natural boundaries of mountains, rivers, barren deserts, and seas, and hindered from associating together by a variety of languages, unintelligible to each other. Moreover, in this dispersed state, they could, whenever God pleased, be made reciprocal checks upon each other, by invasions and wars, which would weaken the power, and humble the pride, of corrupt and vicious communities. This dispensation was, therefore, properly calculated to prevent a second universal degeneracy; God dealing in it with men as rational agents, and adapting his scheme to their state and circumstances.—*Watson.*

**DIVISIONS, (ECCLESIASTICAL.)** See **SCISM.**

**DIVORCE** is the dissolution of marriage, or separation of man and wife. *Divorce a mensa et thoro*, i. e. from bed and board,—in this case the wife has a suitable maintenance allowed her out of her husband's effects. *Divorce à vinculo matrimonii*, i. e. from the bonds of matrimony, is strictly and properly divorce. This happens either in consequence of criminality, as in the case of adultery, or through some essential impediment; as consanguinity, or affinity within the degrees forbidden, pre-contract, impotency, &c., of which impediments the canon law allows no less than fourteen. In these cases, the woman receives again only what she brought. Sentences which release the parties *a vinculo matrimonii*, on account of impuberty, frigidity, consanguinity within the prohibited degrees, prior marriage, or want of the requisite consent of parents or guardians, are not properly dissolutions of the marriage contract, but judicial declarations that there never was any marriage; such impediment subsisting at the time as rendered the celebration of the marriage rite a mere nullity. And the rite itself contains an exception of these impediments.

The law of Moses, says Dr. Paley, for reasons of local expediency, permitted the Jewish husband to put away his wife; but, whether for every cause, or for what cause, appears to have been controverted amongst the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observation, revokes his permission as given to the Jews for their hardness of heart, and promulgates a law which was thenceforward to confine divorces to the single cause of adultery in the wife. Matt. 19: 9. Inferior causes may justify the separation of husband and wife, although they will not authorize such a dissolution of the marriage contract as would leave either at liberty to marry again; for it is that liberty in which the danger and mischief of divorces principally consist. The law of England, in conformity to our Savior's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be brought about by an act of parliament, founded upon a previous sentence in the spiritual court, and a verdict against the adulterer at common law; which proceedings, taken together, compose as complete an investigation of the complaint as a cause can receive. The laws of several of the United States are more lax on this subject. See *Dwight's Theology*, (Ser. cxxi.) *Paley's Mor. and Pol. Philosophy*, p. 273; *Doddridge's Lectures*, lect. 73.—*Hend. Buck.*

**DOCTÆ**; the advocates of an early heresy, which taught that Christ acted and suffered, not in reality, but in appearance. They were so denominated from *dokein*, to appear. (See **GNOSTICS**).—*Watson.*

**DOCTORS, or TEACHERS, of the law**; a class of men in great repute among the Jews. Luke 2: 46. They had studied the law of Moses in its various branches, and the numerous interpretations which had been grafted upon it in later times; and, on various occasions, they gave their opinion on cases referred to them for advice. Nicodemus, himself a doctor (*didaskalos, teacher*) of the law, comes to consult Jesus, whom he compliments in the same terms as he was accustomed to receive from his scholars: "Rabbi, we know that thou art *didaskalos*, a competent teacher from God." Doctors of the law were chiefly of the sect of the Pharisees; but they are sometimes distinguished from that sect, Luke 5: 17.—*Watson.*

**DOCTRINE**; whatsoever is taught, the principles or positions of any master or sect. As the doctrines of the Bible are the first principles and the foundation of religion, they should be carefully examined and well understood. The Scriptures present us with a copious fund of evangelical truth, which, though it has not the form of a regular system, yet its parts are such, that, when united, make the most complete body of doctrine that we can possibly have. Every Christian, but divines especially, should make this their study, because all the various doctrines should be insisted on in public, and explained to the people. It is not, however, as some suppose, to fill up every part of a minister's sermon, but considered as the basis upon which the practical part is to be built. Some of the divines of the seventeenth century overcharged their discourses with doctrine, especially Dr. Owen and Dr. Goolwin. It was common in that day to make thirty or forty remarks before the immediate consideration of the text, each of which was just introduced, and which, if enlarged on, would have afforded matter enough for a whole sermon. A wise preacher will join doctrine, experience, and practice together.

Doctrines, though abused by some, yet, properly considered, lie at the very foundation of religious experience, and will influence the heart and life. Thus the idea of God's sovereignty excites submission; his power and justice promote fear; his holiness, humility and purity; his goodness, a ground of hope; his love excites joy; the obscurity of his providence requires patience; his faithfulness, confidence, &c. (See *Fuller's Works*, vol. 1. 626) —*Hend. Buck.*

**DOD, (JOHN.)** This reverend man was born in Cheshire, England, 1551. He was the youngest of seventeen children, and much beloved by his parents. He was educated at Cambridge, where he was afterwards a fellow, and resided for sixteen years. While there, being accused, in consequence of a mistake of the steward, of being a defrauder for a considerable sum, the distress occasioned by the circumstance led him to such serious reflections, as issued through divine mercy in a sound and scriptural conversion. His accuser, afterwards discovering, and confessing his fault, entreated his forgiveness, when Mr. Dod assured him, that he now considered him not as an enemy, but as (under God) his good friend; and, indeed, a faithful friend he proved ever after. So wonderful oft-times are the methods of God's grace! At the college he acquired great reputation, both as a disputant and a preacher. The former, however, was praise he did not covet; while in the latter office the Lord greatly blessed him. His first settlement was at Hanwell, in Oxfordshire, in 1581, where he remained twenty years, and was the means of the conversion, as well as edification of multitudes. He was, however, suspended from his ministry there by Dr. Bridges, bishop of Oxford, and went to Cannons, Ashby, in Northamptonshire. After laboring quietly in this place for some years, he was again silenced on a complaint to king James, by bishop Neale. His private labors were, however, little less useful than his public had been. After the death of king James, he gained liberty to resume his public labors, which he did with unremitting faithfulness and success, till his death, which took place at Fausley, in 1645, at the advanced age of ninety-six years. Mr. Dod was an excellent scholar, especially in Hebrew.

His spirit was eminently catholic and kind. He loved and honored those who feared God, though in point of subscription and ceremonies, they were not of his judgment. As he sowed, so he reaped; he was full of love

himself, and greatly beloved of others. He was a sort of passive non-conformist; and though he lived through the reigns of three successive princes, such was his love of peace and holiness, that archbishop Usher said of him, "Whatsoever some affirm of Mr. Dod's strictness, and scrupling some ceremonies, I desire when I die, that my soul may rest where his doth." Indeed, he was held in such universal esteem, that it was a discredit to any one to speak evil of him.

His sayings are well known, and well deserve remembrance. They are the fruit of an eminently sagacious and spiritual mind, deeply read in the school of Christ. In his last hours, he longed and thirsted to be with his Lord. "I am not afraid to look death in the face. I can say, *Death, where is thy sting?* death cannot hurt me." His last words were, "I desire to be dissolved, and to be with Christ."—*Middleton*, vol. iii. 171.

**DODANIM**; the youngest son of Javan, Gen. 10: 2. Several Hebrew manuscripts read Rhodanim, and believe that he peopled the island of Rhodes. (See *DEBAN*).—*Calmel*.

**DODD**, (DR. WILLIAM,) a native of Lincolnshire, was born at Bourne, in 1729, and was educated at Clare hall, Cambridge. While at college, he produced his version of Callimachus. Having taken orders, he settled in London, became a popular preacher, and obtained valuable church preferment. But Dodd was vain, extravagant, and not nice in his expedients to accomplish his purposes. He endeavored to procure by bribery the living of St. George's, Hanover square, and for this criminal attempt he was struck off the list of king's chaplains. Pressed by his necessities, he next ventured on a more dangerous step, which proved fatal. He forged a bond on his former pupil, the earl of Chesterfield, and for this crime he suffered death in 1777, notwithstanding the strenuous efforts which were made to save him. Among his numerous works may be mentioned, *Sermons*, 4 vols.; *Thoughts in Prison*; *Sermons to Young Men*, 3 vols.; a Commentary on the Bible, 3 vols. folio; *Reflections on Death*; and *The Sisters*, a novel.—*Davenport*.

**DODDRIDGE**, (PHILIP, D. D. ;) the celebrated author of the "Rise and Progress," and of "The Family Expositor,"



was born in London, June 26, 1702. Dr. Doddridge was the twentieth and youngest child; all the rest, except one daughter, having died in infancy. It is not a little singular, that when Doddridge was born, he was laid aside as a dead child; but a person in the room observing some motion in him, took that care of him upon which the flame of life depended. His parents were eminently pious, and his earliest years were by them consecrated to the acquisition of religious knowledge. The history of the Old and New Testament his mother taught him before he could read, by means of some Dutch tiles in the chimney corner of the room in which they resided. In 1715, he was deprived, by death, of his father, and not long afterwards, of his excellent mother. In the same year, he was sent to the school of Mr. Nathaniel Wood, of St. Albans, where he commenced his acquaintance with the learned and excellent Mr. Samuel Clark, who not only became to him a wise counsellor, and an affectionate minister, but a disinterested, generous, and liberal friend and benefactor.—February 1, 1718, he was admitted a member of the church, under the pastoral care of Mr. Clark. In that year, he quitted the school at St. Albans, and retired to the house of his sister, there to determine

on his future plans. From the duchess of Bedford he received an offer to be educated in either of the universities, as a clergyman of the church of England; but whilst the proposal inspired him with gratitude, he respectfully declined it, because he could not conform to a church from which he conscientiously dissented. He applied to Dr. Calamy for advice as to the profession he should follow, who dissuaded him from becoming a minister; and, in consequence, he for some time reluctantly determined to follow the profession of the law, till at length a liberal offer of assistance and advice, which he received from Mr. Clark, altered those determinations, and he resolved immediately to prosecute his studies preparatory to becoming a dissenting minister. In October, 1719, Mr. Clark placed him in the academy of the learned and pious Dr. Jennings, who resided at Kibworth, in Leicestershire. There, though young, cheerful, and devoted to the attainment of knowledge, he did not, however, forget the more important concerns of his own personal religion. He formed some admirable rules for the regulation of his conduct and the improvement of his time; which he did not merely form, but cheerfully and inviolably performed. In 1723, his tutor, Mr. Jennings, died, having not long removed from Kibworth to Hinckley. Soon after his death, Dr. Doddridge preached his first sermon at Hinckley, from the words, "If any man love not the Lord Jesus, let him be anathema, maranatha;" and two persons ascribed their conversion to the blessing of God on that sermon. Having received an invitation from the congregation at Kibworth, he accepted their offer, and was there settled in June, 1723. In that retired and obscure village, there were no external objects to divert his attention from the pursuit of his studies; and his favorite authors, Baxter, Howe, and Tillotson, he read with frequency and attention. To his pastoral duties he was not, however, inattentive; but in religious conversation, and visits of mercy, he spent a suitable portion of his valuable time. His preaching was plain and practical; and whilst his mind was richly stored with knowledge, and his imagination was lively, he made all his talents subservient to the moral and religious improvement of the people committed to his care. During the whole year, he accustomed himself to rise every morning at five o'clock; and thus, as he would sometimes say, he had ten years more than he otherwise would have had. In 1725, he removed to Harborough, though he continued to be minister of the congregation at Kibworth. With Dr. Some, the dissenting minister at Harborough, he became acquainted; and from his prudence and piety derived many benefits. In 1728, he received invitations to settle at Nottingham; but fearful that they would interfere with his spiritual welfare, he declined, and continued at Harborough; and in 1729, he was chosen assistant to Mr. Some. In the same year, Dr. Doddridge, in conjunction with Dr. Watts, Rev. Mr. Saunders, Rev. Mr. Some, and others, established an academy for preparing young men for the work of the ministry among dissenters; and to that institution he was appointed tutor. No man was better qualified than Dr. Doddridge for that situation, and the institution soon acquired a just and wide-spread celebrity. The students he instructed in every department of science and learning; and connected with all their studies, their religious improvement. Towards the close of the year, he received an invitation to settle at Northampton; and, urged by Mr. Some and Mr. Clark to accept the call, he quitted Harborough, and immediately entered on his more arduous and important duties. Soon after his settlement, he became seriously ill; but on his recovery, in March, 1730, he was set apart to the pastoral office. In this year, he published a tract, entitled "Free Thoughts on the most probable means of reviving the Dissenting Interest, occasioned by the late Inquiry into the Causes of its Decay, addressed to the Author of that Inquiry." He performed the various duties of a dissenting pastor, with exemplary diligence and affection. His sermons were well studied, and delivered with zeal and affection. He watched over his flock, like one who had to give an account. He prayed with and for them. He visited the sick; attended to the wants of the poor; admonished those who erred; cautioned those who wavered; confirmed those who were

undecided; and, in every respect, attended to the doctrines, discipline, and practice of his church and congregation. In 1732, he published some admirable "Sermons on the Education of Children." In 1735, he yet further manifested his affectionate concern for the rising generation, by his publication of "Sermons to Young People;" and in 1743, by his "Principles of the Christian Religion," in verse. In 1736, he published "Ten Sermons on the Power and Grace of Christ, and the Evidences of the Gospel;" the three last of which, on the "Evidences of Christianity," have been since repeatedly printed separately, and have received great and well-merited praise. In 1741, he published some "Practical Discourses on Regeneration," which were well received, and by many have been greatly admired. In 1745, he published, in conjunction with Dr. Watts, "The Rise and Progress of Religion in the Soul." It has been translated into Dutch, German, Danish, and French. But the work for which Dr. Doddridge has been so long and deservedly celebrated, is "The Family Expositor," containing a version and paraphrase of the New Testament, with critical notes, and the practical improvement of each section. Of the doctrinal opinions contained in such Expositor, the learned and pious have, of course, entertained various sentiments, according to their various tenets; but critics and scholars, and Christians of every sect and party, have eulogized it with a candor which did honor to themselves, and conferred yet greater renown on the name of Dr. Doddridge. In addition to the foregoing works, he published "The Memoirs of Colonel Gardiner;" "A short account of the Life of Mr. Thomas Staffe;" and prepared "A proper and new Translation of the Minor Prophets, with a Commentary on them;" and "A Dissertation on the Jewish Proselytes," which, with other pieces, have been published since his decease. In 1748, he revised the "Expository," and other works of archbishop Leighton; and translated his Latin Prelections, consisting of two volumes printed at Edinburgh.

Dr. Doddridge sustained all the relationships of life with honor to himself, and advantage to his family and the world; so that, as he approached nearer to the eternal world, his path, indeed, resembled that of the just, which is as the shining light, that shineth more and more unto the perfect day. He died at Lisbon, whither he had gone for his health, October 26th, 1751. For further account of this eminent scholar and Christian, see *Dr. Doddridge's Works; his Life written by Job Orton; and also by Dr. Kippis—Jones's Relig. Biog.*

**DODWELL**, (HENRY;) a critic and theologian, born at Dublin, in 1641, and educated at Trinity college, was chosen Camden professor of history at Oxford, in 1688; but, being a non-juror, he lost his office at the Revolution. He died in 1711. Dodwell was a learned and a virtuous man, but addicted to paradoxes, and such a perfect ascetic that, during three days in the week, he refrained almost wholly from food. Of his many works, the most curious is, an epistolary discourse, in which he labors to prove, from the Scriptures, "that the soul is a principle naturally mortal, but immortalized actually by the pleasure of God."—*Davenport*.

**DOG**; a well-known domestic animal, which was held in great contempt among the Jews. It was worshipped by the Egyptians. (See ANUBIS.)

The state of dogs among the Jews was probably much the same as it is now in the East; where, having no owners, they run about the streets in troops, and are fed by charity, or by caprice; or they live on such offal as they can pick up. That they were numerous and voracious in Jezreel, is evident from the history of Jezebel. (See that article.)

To compare a person to a dog, living or dead, was a most degrading expression; so David uses it, (1 Sam. 24: 14.) "After whom is the king of Israel come out after a dead dog?" So Mephibosheth, (2 Sam. 9: 8.) "What is thy servant, that thou shouldst look upon such a dead dog as I am?" The name of dog sometimes expresses one who has lost all modesty; one who prostitutes himself to abominable actions; for so several understand the injunction (Deut. 23: 18.) of not offering "the hire of a whore;" or "the price of a dog." Our Lord, in

Revelation, (22: 15.) excludes "dogs, sorcerers, whoremongers, murderers, and idolaters," from the new Jerusalem. Paul says, "Beware of dogs" (Phil. 3: 2.)—of impudent, sordid, greedy professors; and Solomon, (Prov. 26: 11.) and Peter, (2 Epist. 2: 21.) compare sinners, who continually relapse into sins, to dogs returning to their vomit.—*Calmet*.

**DOGMA**; (Greek *dogma*, from *dokēō*, to seem, think, be of opinion,) an opinion, tenet, principle, or article of belief; what is propounded for belief, or established as a fixed and indubitable doctrine.—*Hend. Buck*.

**DOGMA'S**, (HISTORY OF;) a branch of theological science, particularly attended to in Germany, the object of which is to exhibit historically the origin and changes of the various Christian systems, showing what opinions were received by the various sects in different ages of the church, the sources of the different creeds, the arguments by which they were attacked and supported, what degrees of importance were attached to them in different ages, the circumstances by which they were affected, and the mode in which the dogmas were combined into systems. The sources of this branch of history are the public creeds, the acts of councils, and other ecclesiastical assemblies, letters and decrees of the heads of churches, liturgies and books of rituals, the works of the fathers, and of later ecclesiastical writers, as well as the statements of contemporary historians. It is easily seen how important and interesting a study this is, teaching, as it does, modesty and forbearance in the support of particular opinions, by showing the vast variety of those which have afforded subjects of bitter controversy at particular periods, and have then passed away into oblivion; and how much learning, industry, and critical acuteness are often required, in order to a thorough investigation of contested points of doctrine. The distinction between this branch of history and ecclesiastical history is obvious. It is the same as exists between political history and the history of politics. Lectures on this subject are delivered in all the German universities.—*Hend. Buck*.

**DOGMATICS**; a systematic arrangement of the dogmas or articles of the Christian faith, with respect to which a distinction is made between biblical dogmatics,—the study of which goes to examine closely the doctrinal passages of the holy Scriptures, and to derive the system of doctrines exclusively from the Bible—and ecclesiastical dogmatics, which consist in the systematic exhibition of doctrines considered to be biblical by particular churches. The first attempt to furnish a complete and coherent system of Christian dogmas was made by Origen in the third century; it was succeeded by Augustine in the fourth, by Isidore of Seville in the sixth, and by John of Damascus in the eighth. In the middle ages, ingenious examinations of the doctrines were made by the schoolmen; but agitating, as they did, subtle questions of little or no practical importance, they loaded the science with useless refinements. Among the Protestants, Melancthon was the first who wrote a compendium of Christian doctrine, which is still justly esteemed.—*Hend. Buck*.

**DOMINICANS**; an order of preaching friars (sometimes called *Jacobins*;) founded by Dominic de Gusman, a Spaniard, early in the twelfth century. They adopted first the rule of St. Augustine, but afterwards that of St. Benedict, with great alterations. Preaching was professed to be a great object with them, and from thence they were called *preaching friars*. They were also called *Black friars*, from their habit; and are rendered infamous in history, by pretended apparitions and miracles, in opposition to the Franciscans. As the tool of their impositions, they employed a weak brother named Jetzer, whom they afterwards attempted to poison; but he discovered the whole plot, and brought great disgrace upon the order.

The mother of this saint, (for he has been canonized,) when pregnant with him, dreamed that she bore a dog with a flambeau, or firebrand in his mouth, which received a remarkable accomplishment; for he has the honor of founding that diabolical institution, the *Inquisition*, by which thousands, perhaps millions, of innocent persons have been destroyed. (See *INQUISITION*.)—*Broughton's Dict.; Butler's Confess.* p. 132.; *Williams*.

**DOMINICUS**; a learned soldier in Italy, and a martyr of the twelfth century, who having read several Waldensian writings, became a zealous Protestant against the corruptions of Rome, and retiring into Placentia, preached the gospel in its purity to a very considerable congregation. One day, when just beginning his sermon, he was arrested by the papal magistrate. He readily submitted to his custody, remarking, "I wonder the devil has let me alone so long!" When brought to examination, this question was put to him: Will you renounce your doctrines? To which he replied, "My doctrines! I maintain no doctrines of my own; what I preach are the doctrines of Christ, and for those I will forfeit my blood, and even think myself happy to suffer for the sake of my Redeemer." Every effort was made to induce him to recant, but in vain, and he was accordingly sentenced to death, and hung in the market place.—*Foz.*

**DOMINION OF GOD.** (See **GOVERNMENT OF GOD.**)

**DONATISTS**; a body of Christians in Africa, so denominated from their leader, Donatus. They had their origin in the year 311, when, in the room of Mensurius, who died in that year, on his return to Rome, Cecilian was elected bishop of Carthage, and consecrated, without the concurrence of the Numidian bishops, by those of Africa alone, whom the people refused to acknowledge, and to whom they opposed Majorinus, who accordingly was ordained by Donatus, bishop of Casæ Nigræ. They were condemned, in a council held at Rome, two years after their separation; and afterwards in another at Arles, the year following; and again at Milan, before Constantine the Great, in 316, who deprived them of their churches, and sent their venerable bishops into banishment, and punished some of them with death. Their cause was espoused by another Donatus, called the *Great*, the principal bishop of that sect, who, with numbers of his followers, was exiled by order of Constans. Many of them were punished with great severity. (See **CIRCUMCELLIONES.**) However, after the accession of Julian to the throne in 362, they were permitted to return, and restored to their former liberty. Gratian published several edicts against them, and, in 377, deprived them of their churches, and prohibited all their assemblies. But, notwithstanding the severities they suffered, it appears that they had a very considerable number of churches towards the close of this century; but at this time they began to decline on account of a schism among themselves, occasioned by the election of two bishops, in the room of Parmenian, the successor of Donatus. One party elected Primian, and were called *Primianists*; and another Maximian, and were called *Maximianists*. Their decline was also precipitated by the zealous opposition of St. Augustine, and by the violent measures which were pursued against them by order of the emperor Honorius, at the solicitation of two councils held at Carthage—the one in 404, and the other in 411. Many of them were fined, their bishops were banished, and some put to death. This sect revived and multiplied under the protection of the Vandals, who invaded Africa, in 427, and took possession of this province; but it sunk again under new severities, when their empire was overturned, in 534. Nevertheless, they remained in a separate body till the close of this century, when Gregory, the Roman pontiff, used various methods for suppressing them: his zeal succeeded, and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations, as, *Circumcelliones*, *Montenses*, or *Montainiers*, *Campetes*, *Rupites*, &c. They held three councils—that of Cita in Numidia, and two at Carthage.

The Donatists, it is said, held that baptism conferred out of the church, that is, out of their sect, was null; and accordingly they rebaptized those who joined their party from other churches; they also re-ordained their ministers. Donatus seems likewise to have embraced the doctrine of the Arians; though St. Augustine affirms that the Donatists in this point kept clear of the errors of their leader. *Jones's History of the Church.—Hend. Euck.*

**DONATIVE**, in the ecclesiastical sense of the word, is a benefice given by the patron to a priest, without presentation to the ordinary, and without institution and induction.—*Hend. Euck.*

**DONNE**, (JOHN, D. D.,) a celebrated English poet and divine, was born in London, of Catholic parents, in 1573. At Oxford, where he was sent at eleven years of age, it was observed of him, as of the famous Picus Mirandula, that "he was rather born wise than made so by study." At Cambridge and Lincoln's Inn he prosecuted his studies still further; and in the course of which, after careful investigation, he was led to embrace the Protestant faith. He was made secretary to lord chancellor Elsmore; but lost his situation by a clandestine marriage, and was even thrown into prison; from which, however, he was soon liberated, and reconciled to his father-in-law, Sir George More. After this, he resided many years in Surry, with his kinsman, Sir Francis Wolley, and subsequently in London, with his friend Sir Robert Drury, until 1610, when, after long solicitation, he was induced to enter into holy orders.

"Now all his studies," says his biographer, "were concentrated in divinity; now he had a new calling, new thoughts, new employment for his wit and eloquence. Now all his earthly affections were changed into divine love, and all the faculties of his soul were engaged in the conversation of others. To this he applied himself with all diligence; and such a change was wrought in him, that he rejoiced more to be a *door-keeper* in the house of God, than to enjoy any temporal employment; preaching the word so, as showed he was possessed with those joys that he labored to instill into others; a preacher in earnest, weeping sometimes for his auditory, sometimes with them; always preaching to himself; like an angel from a cloud, but in none; exciting the affections of others, and feeling the most lively motions of his own."

He was appointed by James I. one of his chaplains; and was also chosen preacher of Lincoln's Inn, and dean of St. Paul's. After twenty years of devoted labors in the pulpit, he died March 31, 1631, greatly lamented. In his last hours, he was favored with such views of heaven, that he said, "I were miserable if I might not die!" His learning was vast, and he left numerous writings behind him.—*Middleton*, vol. ii. 492.

**DOOLITTLE**, (THOMAS,) was born at Kidderminster England, in 1630. He was converted in early youth, under those discourses of Mr. Baxter which were afterwards published as the *Saints' Everlasting Rest*. He entered upon the study of the law, but being required by the attorney with whom he lived to copy some writings on the Lord's day, he left the business with disgust, and determined to give himself to the work of the gospel ministry. At the university of Cambridge, which he now entered, he grew in grace as he advanced in learning. After taking his degree of master of arts, he went to London, where he was soon noticed as a warm and affectionate preacher. He was soon settled over the parish of St. Alphage by London-Wall, and applied himself to his work with great humility, diligence, and success. Even in old age, he was wont to remember with thankfulness the divine power that attended his early ministrations. Nine years he labored here; but on Bartholomew day, 1662, with about two thousand of his brethren, he was silenced for non-conformity. Having a growing family to support, he opened a boarding school near London, which was soon crowded. In the time of the great plague, he retired to Woodford Bridge, where, though many resorted to his house for the worship of God, he had not one sick of his numerous family, consisting at that time of more than thirty. Here he wrote an address, entitled "A Spiritual Antidote in dying Times." After the plague ceased, he returned to London, and, roused by the voice of providence in the great fire, he could no longer be silent, but at the peril of liberty and life, devoted himself again to preaching the gospel. He had many seals to his ministry, which was prolonged to the seventy-seventh year of his age. He died full of peace and joy, May 24, 1707. He published twenty pieces on practical subjects.—*Middleton*, vol. iv. 149.

**DOORS.** (See **GATES.**)

**DOROTHEUS**, high chamberlain to the household of the Roman emperor Dioclesian, A. D. 303, was a Christian, and labored assiduously to win others to the same holy faith. In these efforts he was aided by Gorgonius, another Christian, who belonged to the palace. Both

stood high in the emperor's favor; but they soon had an opportunity of evincing by their behavior that worldly honors and pleasures are nothing in competition with the joys of immortality. Being informed against, and refusing to renounce their Christian profession, they were first tortured and then strangled, willingly suffering martyrdom for Christ.—*Foz.*

**DORCAS.** (See **TABITHA.**)

**DORT, SYNOD OF.\*** This famous synod was convoked by the authority of the States General of Holland, and consisted not only of deputies from the Belgic churches; but an earnest application was made to all the reformed churches of Europe to commission pious and learned theologians, lovers of peace, to attend, and assist in restoring order and harmony to the agitated churches of Holland. The occasion of these dissensions and disturbances was the prevalence of the new opinions vented by James Arminius and his followers. Various efforts, for ten years and more, had been made to reconcile the contending parties and restore peace to the disturbed churches; but all these efforts proved ineffectual.

At length, under the auspices of Maurice, prince of Orange, letters of convocation were issued, and a committee appointed, selected from both parties, to settle all the preliminaries of time, place, &c. Accordingly, in November, 1618, the synod met at the ancient city of DORDRECHT or DORT, and sat until the end of April, 1619. Prefixed to the published "Acts" of this synod, there is an exact and authentic history of Arminianism from its origin, and of all the conferences held between the parties, and of the steps taken to bring about the meeting of the synod. This history is far more authentic than the partial accounts of individuals, for it was not only approved by the Belgic church, but also by the States General.

The character and conduct of this venerable body have been variously represented by writers, according to their partialities in favor of the one side or the other in the controversy. The Arminians complained loudly of having been treated with injustice. They demanded, that before the synod, Remonstrants and Contra-remonstrants should be placed on the same ground; but the synod determined, almost unanimously, that the Arminians should appear before them to explain and defend their peculiar opinions, in which they had deviated from the standards of the Belgic church, and from the doctrines of the reformed churches. But all their efforts to induce the Remonstrants to take this ground were unavailing; and accordingly they left the synod in a body, and went home, and never returned. The synod then resolved to proceed to the examination of the FIVE ARTICLES, which had been published by the Arminians, in a paper entitled a REMONSTRANCE, from which they took their name. These articles were taken up in order, and the foreign divines requested first to deliver their judgment, which they did, in writing. (The foreign churches represented in this synod were those of England, Scotland, Geneva, Switzerland, Embden, Bremen, the Palatinate, and Hesse. The reformed churches of France deputed two eminent theologians to the synod, but they were prevented from attending by an order from the French government.) These papers read before the synod furnish a rich body of sound theology, and are all preserved in the journal or minutes of the body, the whole of which have been published. After the foreign divines had expressed their opinion, the deputies of the Belgic churches, in order, delivered their judgment on the FIVE ARTICLES.

The proceedings of the synod, if we may judge from their minutes, and from the testimony of such men as bishop Hall and bishop Davenant, were characterized by order, dignity, and a zeal for evangelical truth. Although the Belgic churches had acknowledged standards of doctrine, yet they were not made the rule of judgment on the points brought before this synod; but every member, rising from his seat, took a solemn oath that he would determine all points on which he gave a judgment by no other authority than the word of God, contained in the holy Scriptures.

\* This article was prepared for the Encyclopedia by Rev. Dr. Alexander, of Princeton Theo. Sem.

The harmony of the sentiments of these eminent theologians, from different countries, on the great vital doctrines of Christianity, is truly wonderful, and must be highly satisfactory to the friends of evangelical truth. Not that there was a perfect unanimity in the mode of explaining every point; for in regard to the extent of the atonement there was a difference in their views; for while a majority argued in favor of *particular redemption*, the English divines and a few others maintained that Christ died for all men. But they all agreed in condemning the Arminian doctrine on this point, as well as on all others. And the general Confession was so drawn up that all could subscribe it, which they did, as far as appears, without exception. This became in consequence the public Confession of the Belgic churches, as it ever has been of the Dutch Reformed Church in the United States of America. The doctrine taught in this document is moderate, sound Calvinism.

The intercourse between the members of the synod was of the most fraternal and delightful kind. Bishop Hall somewhere says, that the society which he there enjoyed was more like a heaven upon earth than any thing which he ever witnessed.—See *The Acts of the Synod of Dort*, and Dr. Thomas Scott's *History of the Synod of Dort*, Phila. 1818.

**DOSITHEANS**; an ancient sect among the Samaritans. in the first century of the Christian era, so called from Dositheus, who endeavored to persuade the Samaritans that he was the Messiah foretold by Moses.—*Hend. Buck.*

**DOTHAN**; a town at the distance of twelve miles northward of Samaria. Gen. 37: 17.—*Jones.*

**DOUBLE**, has several shades of signification in Scripture. "A double garment" may mean a lined habit, such as the high-priest's pectoral: or a complete habit, or suit of clothes, a cloak and a tunic, &c. *Double heart, double tongue, double mind*, are opposed to a simple, honest, sincere heart, tongue, mind, &c. *Double*, the counterpart to a quantity, which is proposed as the exemplar. Gen. 43: 12, 15.

For the right understanding of Is. 40: 2, "She hath received of the Lord's hand double for all her sins," Mr. Taylor says, read, the *counterpart*—that which is adequate, all things considered, as a dispensation of punishment.

But if this be the sense, how could it be said, "*her iniquity is pardoned?*" since *punishment and pardon*, in the very nature of things, seem opposed to each other. Others observe, therefore, that the expression alludes to a common custom in the East of doubling down a leaf in an account book, whenever an account was settled. In this sense, "*the double*" is equivalent to the *discharge*. If this be correct, we may read the passage, "her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand a *discharge* for all her sins," that is, a complete settlement has taken place. The same seems to be the meaning of this word in other places, (Is. 61: 7.) unless indeed it alludes to a double *portion*, that is, blessings twice as great as were enjoyed before.—*Calmet; Ev. Mag.*

**DOUBTS** and **FEARS**, are terms frequently used to denote the uncertainty of mind we are in respecting our interest in the divine favor.

The *causes* of our doubts may be such as these: personal declension; not knowing the exact time, place, or means of our conversion; improper views of the character and decrees of God; the fluctuation of religious experience as to the enjoyment of God in prayer, hearing, &c.; the depth of our affliction; relapses into sin; the fall of professors; and the hidings of God's face.

"It is a sin," says one, "for a believer to live so as not to have his evidences clear; but it is no sin for him to be so earnest and impartial as to doubt, when in fact his evidences are not clear."

Let the humble Christian, however, beware of an extreme. Prayer, conversation with experienced Christians, reading the promises, and consideration of the divine goodness, will have a tendency to remove unnecessary doubts.—*Buck on Christian Experience; Fuller's Works.*

**DOUGLAS**, (JOHN,) an eminent divine and critic, was born in 1721, at Pittenweem, in Fife, and educated at Balliol college, Oxford. Having for some years held the minor dignities of canon and dean of Windsor, he was made bishop

of Caullis in 1787, and, in 1792, was transferred to Salisbury. He died May 18, 1807. Dr. Douglas was intimate with Dr. Johnson, and all the most celebrated of his contemporaries. As a literary character, he distinguished himself by castigating Lander for his attack on Milton; exposing Alexander Bower; and entering the lists against Hume, by publishing *The Criterion*, or a Discourse on Miracles, a work of great value. He also edited Cook's Second Voyage.—*Davenport*.

**DOVE.** This beautiful genus of birds is very numerous in the East. In the wild state, they generally build their nests in the holes or clefts of rocks, or in excavated trees; but they are easily taught submission and familiarity with mankind; and, when domesticated, build in structures erected for their accommodation, called "dove-cotes." They are classed by Moses among the clean birds; and it appears from the sacred as well as other writers, that doves were always held in the highest estimation among the eastern nations. Rosemuller, in a note upon Bochart, derives the name from the Arabic, where it signifies *mildness, gentleness, &c.* The dove is mentioned in Scripture as the symbol of simplicity, innocence, gentleness, affection, and fidelity, Hos. 7: 11. Matt. 10: 16.

The following extract from Morier's Persian Travels illustrates a passage in Isaiah:—"In the environs of the city, to the westward, near the Zainderood, are many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeons' dung for manure. They are large round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of the dwelling-houses; for they are painted and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings afford, perhaps, a good illustration for the passage in Isa. 60: 8, 'Who are these that fly as a cloud, and as the doves to their windows?' Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage."

The first mention of the dove in the Scripture is Gen. 8: 8, 10—12, where Noah sent one from the ark to ascertain if the waters of the deluge had assuaged. She was sent forth thrice. The first time she speedily returned; having, in all probability, gone but a little way from the ark, as she must naturally be terrified at the appearance of the waters. After seven days, being sent out a second time, she returned with an olive leaf plucked off, whereby it became evident that the flood was considerably abated, and had sunk below the tops of the trees; and thus relieved the fears and cheered the heart of Noah and his family. And hence the olive branch has ever been among the forerunners of peace, and chief of those emblems by which a happy state of renovation and restoration to prosperity has been signified to mankind. At the end of other seven days, the dove, being sent out a third time, returned no more; from which Noah conjectured that the earth was so far drained as to afford sustenance for the birds and fowls; and he therefore removed the covering of the ark, which probably gave liberty to many of the fowls to fly off; and these circumstances afforded him the greater facility for making arrangements for disembarking the other animals. Doves might be offered in sacrifice, when those who were poor could not bring a more costly offering.—*Watson*.

**DOVES' DUNG.** It is said, (2 Kings 6: 25.) that during the siege of Samaria, "the fourth part of a cab [little more than half a pint] of doves' dung was sold for five pieces of silver;" about two and a half dollars. It is well known that doves' dung is not a nourishment for man, even in the most extreme famine; and hence Josephus and Theodoret were of opinion, that it was bought instead of salt, to serve as a kind of manure for the purpose of raising esculent plants of quick vegetation. The general opinion since Bochart is, that it was a kind of chich-pea, or tare, which has very much the appearance of doves' dung, whence it might be named; Mr. Taylor remarks, that in the Arab writers the words *kali*, and *ugnen*, signify equally

the dung of pigeons, and *chich-peas*. Great quantities of the latter are sold in Cairo, to the pilgrims going to Mecca; and at Damascus, Belon says, "there are many shops where nothing else is done but preparing chich-peas. These, parched in a copper pan, and dried, are of great service to those who take long journeys." This may account for the stock of them stored up in the city of Samaria; and the cab would be a fit measure for this kind of pulse, which was the fare of the poorer class of people.—*Calmel*.

**DOW, (LORENZO;)** a well-known itinerant preacher. He was one of the most remarkable men of this age for his zeal and labors in the cause of religion. He was a native of Coventry, Connecticut; and in early life became deeply impressed by the truths of religion, and felt urged, by motives irresistible, to devote his life to the preaching of the gospel in various parts of the world. His eccentric dress, and style of preaching, attracted great attention; while his shrewdness, and quick discernment of character, gave him no inconsiderable influence over the multitudes that attended on his ministry. He travelled extensively in England and Ireland, and repeatedly visited almost every portion of the United States. He had been a public preacher for more than thirty years, and it is probable that more persons have heard the gospel from his lips, than from those of any other individual since the days of Whitefield. He wrote several books, particularly a history of his own life, so singularly eventful, and full of vicissitudes. His purity of purpose, and integrity and benevolence of character, can hardly be questioned. He was a Methodist in principle, and though not in connexion with that society, was held in esteem by many of that body. He died in Georgetown, district of Columbia, February 2, 1834. A wanderer through life, it is believed he was a sincere Christian pilgrim, seeking a heavenly country, and that he now rests in the city of God.—*Rel. Narrator*.

**DOWNE, (JOHN, B. D.)** This excellent man was born in 1560, in Devonshire, England, of religious parents, and was educated at the university of Cambridge. Bishops Hall and Jewell were his early contemporaries, and the latter of these excellent men was chosen by Mr. Downe as a sort of model for his own life. Among mere men he could scarce have chosen a better. He was first presented to the vicarage of Winsford in Somerset; but after became rector of Instow, worth about one hundred pounds a year; where he was contented to spend his days in modest obscurity and useful labors, and where he was divinely blessed in turning many to righteousness. He was a man of vigorous intellect. His skill in the languages, particularly Hebrew, Greek, Latin, French, Spanish, and Italian, was almost unrivalled in the western part of the kingdom, as was also his knowledge of the sciences. His moral, civil, and religious wisdom was in due proportion; for the grace of God was upon him. He was so diligent in catechizing, preaching, and expounding the Scriptures, that in the course of his ministry he went through the whole body of the Bible, from the beginning of Genesis to the end of Revelation. His ardor often carried him beyond his strength; for his maxim was that of bishop Jewell, "that a general should die in the field, and a preacher in the pulpit." Of his preaching it has been quaintly said, "deep it was, and yet clear; rational, and yet divine; perspicuous, yet punctual; artificial, yet profitable; calm, yet piercing; ponderous, yet familiar; so that the ablest of his hearers might always learn something, and yet the simplest understand all." All along, in health and sickness, he was a professed pilgrim and sojourner on earth; and in his last moments, among other things, observed, "that though he saw death approaching, he feared it not; for it was but a dream, and the sting thereof taken out." He died in 1631.—*Middleton*, vol. iii. 36.

**DOWRY.** Nothing distinguishes more the nature of marriage among us and in Europe, from the same connexion when formed in the East, than the different methods of proceeding between the father-in-law and the intended bridegroom. Among us, the father usually gives a portion to his daughter, which becomes the property of her husband; and which often makes a considerable part of his wealth; but in the East, the bridegroom offers to the father of his bride a sum of money, or value to his satisfac-

tion, before he can expect to receive his daughter in marriage. Of this procedure we have instances from the earliest times. When Jacob had nothing which he could immediately give for a wife, he purchased her by his services to her father Laban, Gen. 29: 18. So we find Shechem offers to pay any value, as a dowry for Dinah, Gen. 34: 12. In this passage is mentioned a distinction still observed in the East: (1.) "A dowry" to the family, as a token of honor, to engage their favorable interest in the desired alliance. (2.) "A gift" to the bride herself, e. g. of jewels and other decorations, a compliment of honor, as Abraham's servant gave to Rebecca. (See MARRIAGE.)—*Calmet*.

**DOXOLOGY**, (from *doxa*, praise, and *logos*, word;) a hymn used in the service of the ancient Christians. It was only a single sentence, without a response, running in these words, "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen." Part of the latter clause, "As it was in the beginning, is now, and ever shall be," was inserted some time after the first composition. The fourth council of Toledo, A. D. 633, added the word *honor* to it, and read it, "Glory and honor be to the Father," &c., because the prophet David says, "Bring glory and honor to the Lord." It is not easy to say, at what time the latter clause was inserted. Some ascribe it to the council at Nice, and pretend it was added in opposition to the Arians. But the first express mention made of it is in the second council of Vaison, A. D. 529, above two centuries later.

There was likewise another hymn, of great note in the ancient church, called the Great Doxology, or Angelical Hymn, beginning with those words which the angels sung at our Savior's birth, "Glory be to God on high," &c. This was chiefly used in the communion service. It was also used daily in private devotions. In the Mozarabic liturgy, it is appointed to be sung before the lessons on Christmas day. Chrysostom often mentions it, and observes, that the Ascetics, or Christians who had retired from the world, met together daily to sing this hymn. Who first composed it, adding the remaining part to the words sung by the angels, is uncertain. Some suppose it to be as ancient as the time of Lucian, about the beginning of the second century. Others take it for the "Gloria Patri;" which is a dispute as difficult to be determined, as it is to find out the first author and original of this hymn.

Both these doxologies have a place in the liturgy of the church of England, and of the Protestant Episcopal church of the United States; the former being repeated after every psalm, the latter used in the communion service.—*Hend. Buck*.

**DRABICIANS**, the followers of Nic. Drabicians, a pretended prophet in Hungary, about A. D. 1630, who failed in his attempt to found a permanent sect; it is said, through the timidity of his coadjutor, Comenius; and it is doubtful whether he should be considered rather as an enthusiast, or an impostor; and it is not certain whether he was burned, or saved his life by a flight to Turkey. See *Morison's Theol. Dict.*—*Williams*.

**DRACHMA**. The value of a common drachma was seven pence English, or twelve and a half cents. A didrachma, or double drachma, made very near half a shekel; and four drachmas made nearly a shekel, i. e. nearly half a dollar.—*Watson*.

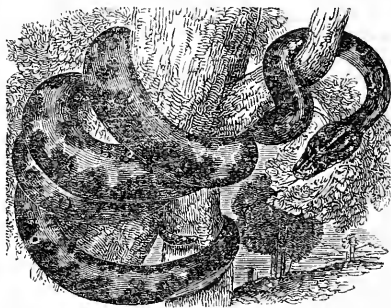
**DRAGON**. This word, which frequently occurs in the English Bible, generally answers to the Hebrew *tan*, *tanin*, and *tannin*, though these words are sometimes rendered *serpents*, *sea-monsters*, and *whales*. The Rev. J. Hurdis, in a "Dissertation upon the true meaning of the word *tannin*," contends, that in its various forms it uniformly signifies the *crocodile*; an opinion which can be supported by no authentic facts, and by no legitimate mode of reasoning. Mr. Taylor, who argues at great length for restraining the word to amphibious animals, is of opinion that it includes the class of lizards, from the *water-newt* to the *crocodile*, and also the seal, the manati, the morse, &c. His arguments are certainly ingenious and deserving of attention; but they have failed to convince us of the legitimacy of his deductions. The subject is involved in much obscurity, from the apparent latitude with which the word is employed by the sacred writers. In Ex. 7: 9, et seq. Deut.

32: 33. and Jer. 51: 31, it seems to denote a *large serpent*, or the *dragon*, properly so called; in Gen. 1: 21. Job 7: 12 and Ez. 29: 3. a *crocodile*, or any *large sea animal*; and in Lam. 4: 3. and Job 30: 29. some kind of wild beast, probably the jackal or wolf, as the Arabic *teenan* denotes. It is to the dragon, properly so called, that we shall now direct our attention.

Three kinds of dragons were formerly distinguished in India. 1. Those of the hills and mountains. 2. Those of the valleys and caves. 3. Those of the fens and marshes. The first is the largest, and covered with scales, as resplendent as burnished gold. They have a kind of beard hanging from their lower jaw, their aspect is frightful, their cry loud and shrill, their crest bright yellow, and they have a protuberance on their heads the color of a burning coal. 2. Those of the flat country are of a silver color, and frequent rivers, to which the former never come. 3. Those of the marshes are black, slow, and have no crest. Their bite is not venomous, though the creatures be dreadful.

The following description of the boa is chiefly abstracted and translated from De La Ceppe, by Mr. Taylor, who considers it as the proper dragon.

The boa is among serpents, what the lion or the elephant is among quadrupeds; he usually reaches twenty



feet in length, and to this species we must refer those described by travellers as lengthened to forty or fifty feet, as related by Owen. Kircher mentions a serpent forty palms in length; and such a serpent is referred to by Job Ludolph, as extant in Ethiopia. Jerome, in his life of Hilarion, denominates such a serpent, *draco*, or dragon; saying, that they were called *boas*, because they could swallow (*boves*) beeves, and waste whole provinces. Bosman says, entire men have been frequently found in the gullets of serpents on the gold coast. But the longest serpent I have read of, is that mentioned by Livy, and by Pliny, which opposed the Roman army under Regulus, at the river Bagrada in Africa. It devoured several of the soldiers; and so hard were its scales, that they resisted darts and spears: at length it was, as it were, besieged, and the military engines were employed against it, as against a fortified city. It was a hundred and twenty feet in length.

The boa is not venomous. This serpent, being a very devouring creature, greedy of prey, leaps from among the hedges and woods, and *standing upright* on its tail, wrestles both with men and wild beasts: sometimes it leaps from the trees upon the traveller, whom it fastens on, and beats the breath out of his body with its tail.

From this account of the boa, Mr. Taylor thinks it probable that John had it in his mind when he describes Satan in his persecuting power under the symbol of a great red dragon. The dragon of antiquity was a serpent of prodigious size, and its most conspicuous color was red; and the apocalyptic dragon strikes vehemently with his tail; in all which particulars it perfectly agrees with the *boa*. Rev. 12: 4, 15—17.—*Calmet*.

**DRAGON-WELL**, THE, (Neh. 2: 13.) lay east of Jerusalem.—*Calmet*.

**DRAGOONING**; one of the methods used by papists

after the revocation of the edict of Nantz, under Louis XIV., for converting refractory heretics, and bringing them within the pale of their church. If the reader's feelings will suffer him to peruse the account of these barbarities, he will find it under the article PERSECUTION in this work.—*Buck.*

**DREAD;** a high degree of fear. (See FEAR.)

**DREAM;** the excited state of the imagination in sleep, whether from natural or supernatural causes. The Eastern people, and in particular the Jews, greatly regarded dreams, and applied for their interpretation to those who undertook to explain them. We see the antiquity of this custom in the history of Pharaoh's butler and baker, (Gen. 40.) and Pharaoh himself, and Nebuchadnezzar, are also instances. God expressly forbade his people from observing dreams, and from consulting explainers of them. He condemned to death all who pretended to have prophetic dreams, and to foretell events, even though what they foretold came to pass, if they had any tendency to promote idolatry, Deut. 13: 1—3. But they were not forbidden, when they thought they had a significant dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained. Saul, before the battle of Gilboa, consulted a woman who had a familiar spirit, "because the Lord would not answer him by dreams, nor by prophets," 1 Sam. 28: 6, 7.

The Lord frequently discovered his will in dreams, and enabled persons to explain them. The Midianites gave credit to dreams, as appears from that which a Midianite related to his companion, and from whose interpretation Gideon took a happy omen, Judg. 7: 13, 15. The prophet Jeremiah (23: 25, 28, 29.) exclaims against impostors who pretended to have had dreams, and absconded the credulity of the people. The prophet Joel (2: 28.) promises from God, that in the reign of the Messiah, the effusion of the Holy Spirit should be so copious, that the old men should have prophetic dreams, and the young men should receive visions.

The word signifies, likewise, those vain images, beheld in imagination while asleep, which have no relation to prophecy, Job 20: 8. Is. 29: 7. See also Eccl. 5: 3, 7. And it ought not to be overlooked, that we now have in the holy Scriptures a complete revelation of divine truth; so that to be expecting new revelations by dreams or visions, is to be carried away with the spirit of error and delusion, 1 John 4: 1—6. The wisest use Christians now can make of dreams is to be admonished by them to attend to the word of God, Jer. 23: 28.

Dreams should be carefully distinguished from visions: the former occurred during sleep, and therefore were liable to much ambiguity and uncertainty; the latter when the person, being awake, retained possession of his natural powers and faculties.—*Calmet.*

**DREAMER,** is used as a word of reproach; of Joseph by his brethren, (Gen. 37: 19.) and of Shemaiah, Jer. 29: 24. See chapter 27: 9. and Jude 8. See also Is. 56: 10.—*Calmet.*

**DRELLINCOURT,** (CHARLES,) was born in the month of July, 1595, at Sedan, a town of France. His father was a man of piety, and great respectability, and wisely determined on giving his son a liberal education. At Saumur, under the instruction of professor Duncan, he attained an accurate knowledge of theology, moral philosophy, and polite literature. In early life, his religious impressions were deep; and as they became permanent, he determined on devoting his future life to the service of God, as a Christian minister. At the age of twenty-three, he was accordingly admitted minister of the French Protestant Calvinistic church, and officiated near Langres. In 1620, he was called by the church of Paris. In 1625, he was married to the daughter of a rich merchant, residing at Paris, by whom he had sixteen children. About that time he published an excellent book "On the Preparation for the Lord's Supper;" and shortly afterwards, his "Short View of Controversies;" and "Consolations against the Fear of Death." His justly celebrated "Charitable Visits," in five volumes, are of a later date. The work is inimitable: into six different languages it has been translated. Many a pious heart has been cheered by its perusal; many a divine assisted in the discharge of his ministerial

functions, by its directions; and many a tear of gratitude and delight has fallen on its pages. If he had never written any other book, Drellincourt would not have lived in vain. His sermons which were published, like those which were merely preached, were pious and affecting. His religion was vital, experimental, and therefore it was operative. It produced an evident and delightful serenity; an amiability of disposition; a kindness of deportment; a warm desire for usefulness, and for the salvation of his species. But his writings were not exclusively practical. When what he regarded to be the cause of truth was concerned, he was bold as a lion, though gentle as a lamb. He wrote many books against the church of Rome; but he was not a persecutor of that church. He was a friend to universal toleration, and only sought to extend the cause of truth, by the influence of knowledge, the preaching of the gospel, and the publication of books calculated to develop the absurdities of its superstitious rites, and of its unscriptural doctrines. His character was generally and justly esteemed; monarchs and princes loved and admired him, cultivated his society, and assisted in distributing his writings; posterity has ratified such approbation, and the name of Drellincourt is loved by every Christian, and by all who value sincerity, candor, generosity, and piety. Happily for the world, his life was long protracted, and that till the age of seventy-four: possessing, to the last, all the faculties of his mind, and the feelings of his heart, he continued to benefit the present and all succeeding generations, by his example, his writings, and his charities. He expired on the 3d of November, 1699, regretted by the good, respected by the worldly, and revered by all men; and left behind him a "good name," which is "better than riches." See *Memoirs of Drellincourt.*—*Jones's Chris. Biog.*

**DRESS.** (See HABITS.)

**DROMEDARY.** (See CAMEL.)

**DRUIDS;** the priests or ministers of religion among the ancient Gauls, Britons, and Germans, who resembled, in many respects, the brahmins of India. They were chosen out of the best families; and the honors of their birth, joined with those of their function, procured them the highest veneration among the people. They were versed in astrology, geometry, natural philosophy, politics, and geography; they were the interpreters of religion, and the judges of all affairs indifferently. Whoever refused obedience to them, was declared impious and accursed. We know but little as to their peculiar doctrines, only that they believed the immortality of the soul, and, as is generally also supposed, the transmigration of it to other bodies; though a late author makes it appear highly probable they did not believe this last, at least not in the sense of the Pythagoreans. The chief settlement of the druids in Britain was in the isle of Anglesey, the ancient Mona, which they might choose for this purpose, as it is well stored with precious groves of their favorite oak. They were divided into several classes or branches, such as the priests, the poets, the augurs, the civil judges, and instructors of youth. Strabo, however, does not comprehend all these different orders under the denomination of druids. He only distinguishes three kinds: *baridi*, poets; the *vates*, priests and naturalists; and the *druidi*, who, besides the study of nature, applied themselves likewise to morality.

Their garments were remarkably long, and when employed in religious ceremonies, they likewise wore a white surplice. They generally carried a wand in their hands, and wore a kind of ornament, encased with gold, about their necks, called the druid's egg. They had one chief, or arch-druid, in every nation, who acted as high-priest, or *pontifex maximus*. He had absolute authority over the rest, and commanded, decreed, and punished at pleasure. They worshipped the supreme Being under the name of *Esus* or *Hesus*, and the symbol of the oak; and had no other temple than a wood or a grove, where all their religious rites were performed. Nor was any person permitted to enter that sacred recess unless he carried with him a chain, in token of his absolute dependence on the Deity. Indeed their whole religion originally consisted in acknowledging that the supreme Being, who made his abode in these sacred groves, governed the universe; and that every creature ought to obey his laws, and pay him divine homage. Mr.



Bryant, however, maintains that they were idolaters, and that the sun was the grand object of their worship. They considered the oak as the emblem, or rather the peculiar residence of the Almighty; and accordingly chaplets of it were worn, both by the druids and people, in their religious ceremonies; the altars were strewed with its leaves, and encircled with its branches. The fruit of it, especially the mistletoe, was thought to contain a divine virtue, and to be the peculiar gift of heaven. It was, therefore, sought for on the sixth day of the moon with the greatest earnestness and anxiety; and when found, was hailed with such rapture of joy, as almost exceeds imagination to conceive. As soon as the druids were informed of the fortunate discovery, they prepared every thing ready for the sacrifice under the oak, (see Ezek. 6: 13.) to which they fastened two white bulls by the horns; then the arch-druid, attended by a prodigious number of people, ascended the tree, dressed in white; and, with a consecrated golden knife, or pruning hook, cropped the mistletoe, which he received in his robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree, the bulls were sacrificed, and the Deity invoked to bless his own gift, and render it efficacious in those distempers in which it should be administered. According to Cæsar, they in some cases offered human victims, and that upon the conviction that human blood was required to atone for human guilt.—*Hand. Buck; Williams.*

**DRUNKENNESS;** a well-known and debasing indisposition, produced by excessive drinking. The first instance of intoxication on record is that of Noah, (Gen. 9: 21.) who was probably ignorant of the effects of the expressed juice of the grape. The sin of drunkenness is most expressly condemned in the Scriptures, Rom. 13: 13. 1 Cor. 6: 9, 10. Eph. 5: 18. 1 Thess. 5: 7, 8. Men are sometimes represented as drunk with sorrow, with afflictions, and with the wine of God's wrath, Isa. 63: 6. Jer. 51: 57. Ezek. 23: 33. Persons under the influence of superstition, idolatry, and delusion, are said to be drunk, because they make no use of their natural reason, Isa. 28: 7. Rev. 17: 2. *Drunkenness* sometimes denotes abundance, satiety, Deut. 32: 42. Isa. 49: 26. To "add drunkenness to thirst," (Deut. 29: 19.) is to add one sin to another. (See *INTEMPERANCE.*)—*Colmet.*

**DRUSES;** a remarkable people and sect, inhabiting different parts of Libanus and Anti-Libanus, and certain other regions of Syria and Palestine, but whose principal seat is Kesroan, a district on mount Lebanon, towards the Mediærranean sea.

The Druses are divided into two classes: 1. The *Djahals*, ignorant or uninitiated, who compose the greater part, and even the emir himself, who is not permitted to interfere in any way in matters of religion. They appear to have no definite religion whatever, but conform to that which happens to predominate, in order to conceal the fact that they belong to any particular sect. They make no distinction of meats, drink wine, marry wives from among those who are not Druses, and wear a variegated dress. 2. The *Akkals*, "intelligent, initiated," form a sacred or aristocratic order, who perform the ceremonies of their religion in their oratories, but under circumstances of such profound secrecy, that their character or nature has never been discovered. Should any of the uninitiated happen to witness any part of their religious service, he is instantly put to death. They are excessively rigid as it regards their religion; live temperately, on food peculiar to themselves; eat not with strangers; marry wives of their own order; and never take an oath, but confirm their declarations by the words, "I have said it." From them the spiritual or ecclesiastical head, the *imam* of the Druses, is chosen, whom both the initiated and uninitiated regard with profound veneration.

According to Malte Brun, the number of the Druses amounts to one hundred and twenty thousand; but Mr. Connor, late a missionary in those parts, rates them at seventy thousand; of whom ten thousand compose the *Akkals* or sacred order.

With respect to their religious belief, they profess themselves to be *Muttawahedin*, or Unitarians, who believe in *Hakem*, to whom they give the characters, "The creator of heaven and earth; the only adorable God in heaven,

and the only Lord on earth; the one, the solitary, who is without wife and children; who begets not and is not begotten; who acts according to his sovereign pleasure; who says to all things, Be, and they are; the beginning and the end of all things; the powerful, the excellent, the victorious. I am, he says, the foundation of the new religion, the Lord, the way, the written book, the inhabited house; I am he who knows all things of himself; the Lord of the resurrection and the new life; I am he who animates the creatures, the water of life, the author of prosperity; I give laws and annul them; I cause men to die, and declare martyrdom to be nothing; I am a consuming fire that consumes the proud," &c. They acknowledge seven lawgivers: Adam, Noah, Abraham, Moses, Jesus, Mahomet, and Said. The first being that follows in rank to Hakem, is Hamsah, who appeared in the time of Adam, by the name of Shatnil; in that of Noah by that of Fitagurus; in Abraham's time by that of David; under Moses he was called Shoab; in the time of Jesus his name was Lazarus; in that of Mahomet, Soliman; and in that of Said, Zalech. These seven lawgivers were inhabited by the same soul, which went from body to body, according to the rules of the metempsychosis. Though Hamsah might have prevented Jesus from carrying his plan into execution, he permitted him to establish his religion, partly in order that it might be the means of overthrowing the Jewish polity, and partly that there might be another predominant religion, under which he and his Unitarians might live concealed. He attempted to teach Christ; but on his rejecting the proffered tuition, he stirred up the Jews against him, and they killed him. Christ was the false, Hamsah the true Messiah. It is of Hamsah the four evangelists write, so that the Christians are completely deceived, and can only be delivered from error and all evil by becoming Unitarians.

Of Mahomet they entertain a worse opinion; maintaining that he was an evil demon, a son of whoredom, and accursed. The Mahometans are the flood which has deluged the world. The Druses do not practice circumcision.

According to their catechism, Hakem first became visible in the year of the Hegira 400, but did not reveal his divinity; in the year 408, his divine nature was manifested, and continued visible for eight years; in the ninth he disappeared, and will not again be revealed till the day of judgment, the time of which is unknown, but its sign is when the Christians have subdued the Mahometans. Judgment will be held on the four classes of men: Christians, Jews, Apostates, and Unitarians. To the Jews are reckoned the Mahometans, and the Apostates are those who desert the faith of Hakem. At the judgment, the Unitarians shall be rewarded with empire and dominion, treasures of gold and silver, and shall be promoted to be emirs, pashas, and sultans. The torments of the Apostates shall be dreadfully severe; those of the Jews and Christians more lenient. They believe in ten incarnations of Hakem; and seven revelations of Hamsah.

The Druses receive the four gospels, only apply what is said of Christ to Hamsah; and they profess to receive the Koran, but only as a cloak to screen them from the Mahometans. Owing, most probably, to their living among the Maronites, several appear of late to have embraced the outward form of Christianity. The present emir, Beshir Shehab, and a portion of his family, have embraced the doctrines of the Maronites.—*Hand. Buck.*

**DRUSILLA**, the third daughter of that Herod Agrippa, who put to death the apostle James, and imprisoned Peter, and who was himself judicially smitten in the midst of his oration at Cesarea. She was renowned for her beauty, but was far from being remarkable for either her piety or chastity. She was first promised in marriage to Epiphanes, the son of Antiochus, king of Comagena, upon an assurance from this prince that he would be circumcised; but he refusing to perform the condition, the marriage was broke off, and she was afterwards married to Azizus, king of the Emisseniens. In a little time, however, she left Azizus, to marry Claudius Felix, governor of Judea, by whom she had a son, whose name was Agrippa. Before Drusilla, and her husband Felix, the

apostle Paul appeared and defended his Christian profession. Acts 24: 24.—*Jones*.

**DUALIST**; a name given to those who held the two original and opposite principles of good and evil, from which all things have sprung.—*Hend. Buck*.

**DUCHOBORTZI**, or "WRESTLERS WITH THE SPIRIT;" a sect of Russian dissenters, inhabiting the right bank of the river Moloshnaia, near the sea of Azof. Their number, in the year 1818, amounted to 1153 souls. They have been called the Russian Quakers; and much as the more enlightened members of the society of Friends would find to object to among them, it cannot be denied that in many points they resemble them. Their name indicates the strong bearing which their system has on mystical exercises, in which they place the whole of religion, to the exclusion of all external rites and ceremonies. All their knowledge, they pretend, is traditionary. They profess to have the Bible in their hearts; the light within is sufficient, they need nothing more. Every thing with them is mystical. They speak of Christ, and his death; but they explain both his person and sufferings mystically, and build their hopes entirely on themselves. They make no distinction of days or meats; and marriage, so far from being a sacrament with them, as in the Greek church, is scarcely viewed as a civil institution.—*Hend. Buck*.

**DUDITH**, (ANDREW,) one of the most learned and eminent men of the sixteenth century. He was born at Buda, in Hungary, in 1533, and, after having studied in the most famous universities, and visited almost all the countries of Europe, was raised to the bishopric of Tinia by the emperor Ferdinand, and made privy counsellor to that prince. He had, by the force of his genius, and the study of the ancient orators, acquired such a mastery and irresistible eloquence, that in all public deliberations, he carried every thing before him. In the council of Trent, to which he was sent in the name of the emperor, and of the Hungarian clergy, he spoke with such energy against several abuses of the church of Rome, and particularly against the celibacy of the clergy, that the pope, being informed thereof by his legates, solicited the emperor to recall him. Ferdinand complied, but, having heard Dudith's report of what passed in the council, he approved his conduct, and rewarded him with the bishopric of Chonat. Dudith afterwards married a maid of honor of the queen of Hungary, and resigned his bishopric; the emperor, however, still continued his friend and protector. The papal excommunication was levelled at his head; but he treated it with contempt. Tired of the fopperies and superstitions of the church of Rome, he retired to Cracow, when he publicly embraced the Protestant religion, after having been for a considerable time its secret friend. It is said that he showed some inclination toward the Socinian system; some of his friends deny this; others confess it, but maintain that he afterwards changed his sentiments in that respect. He was well acquainted with several branches of philosophy, and mathematics, with physic, history, theology, and civil law. He was in early life such an enthusiastic admirer of Cicero, that he copied over three times, with his own hand, all the works of that immortal author. He had something majestic in his figure, and in the air of his countenance. His life was regular and virtuous; his manners were elegant and easy; and his benevolence warm and extensive. In the latter years of his life, he became a member and an occasional teacher of the Baptist church, in Smia, a town in Poland, which belonged to him. He died at Breslaw in Silesia, in 1589, aged fifty-six.

The greatest man among the Baptists at the Reformation, says Robinson, was the celebrated, the amiable, the incomparable Dudith; a man to be held in everlasting remembrance, much for his rank, more for his abilities and virtues, most of all for his love of liberty. In this, he was altogether in advance of his age. Persecution he abhorred. In a letter to Beza, he observes, "You try to justify the banishment of Ochin, and the execution of others, and you seek to wish Poland would follow your example. God forbid! When you talk of your Augsburg confession, and your Helvetic creed, and your unanimity, and your fundamental truths, I keep thinking of the sixth commandment, *Thou shalt not kill*!"—*Mosheim*; *Benedict's Hts. Bap.*

**DUKE**. This word, being a title of honor in use among Europeans, and signifying a higher order of nobility, is apt to mislead the reader, who in Gen. 36: 15—43. finds a long list of dukes of Edom; but the word *duke*, from the Latin *dux*, merely signifies a leader or chief, and the word *chief* ought rather to have been preferred in our translation. See 1 Chron. 1: 51.—*Calmet*.

**DULCIMER**, (Dan. 3: 5, 10.) an instrument of music, as is usually thought; but the original word, *sumpyona*, which is Greek, renders it doubtful whether it really mean a musical instrument, or a musical strain, chorus, or accompaniment of many voices, or instruments, in concert and harmony. The rabbins however describe it as a sort of bagpipe; although the real dulcimer is a triangular instrument, of fifty wires, struck by an iron key. It is difficult to account for the introduction of a Greek word into the Chaldee language, unless we suppose that some musicians from Greece, or from western Asia, had been taken captive by Nebuchadnezzar, in his victories over the cities on the coast of the Mediterranean, and that these introduced certain of their own terms of art among the king's band of music; as we now use much of the language of Italy in our musical entertainments.—*Calmet*.

**DULCINISTS**; the followers of Dulcinus, a layman of Novara in Lombardy, about the beginning of the fourteenth century. He taught that the law of the Father, which had continued till Moses, was a law of grace and wisdom; but that the law of the Holy Ghost, which began with himself, in 1307, was a law entirely of love, which would last to the end of the world.—*Hend. Buck*.

**DUMAH**; a city of Judah, Josh. 15: 52. It is also a shortened form of speaking and writing *Idumea*. Gen. 25: 14. Isa. 21: 11. (See *IDUMEA*).—*Calmet*.

**DUMB**. (1.) One unable to speak by reason of natural infirmity, Exod. 4: 11. (2.) One unable to speak by reason of want of knowledge what to say, or how to say it; what proper mode of address to use, or what reasons to allege on his own behalf, Prov. 31: 8. (3.) One unwilling to speak, Psal. 39: 9. We have a remarkable instance of this reverential dumbness, or submissive silence, in the case of Aaron, (Lev. 10: 3.) after Nadab and Abihu, his sons, were consumed by fire. "Aaron held his peace!" did not exclaim against the justice of God, but saw the propriety of the divine procedure, and humbly acquiesced in it.—*Calmet*.

**DU MOULIN**, (PETER, D. D.) This very celebrated French Protestant minister was born at Vixen in 1568. He imbibed the rudiments of literature at Sedan; but at twenty, was sent to finish his education in England, where he became a member of Christ college, Cambridge. Four years after, he went to Holland, where, being favored by the French ambassador, he obtained from the queen mother the professorship of philosophy at Leyden. This he held six years, and among his scholars was the famous Grotius. He published his "Logic" in 1596. He taught Greek also in the divinity schools, and in his *Novitas Papismi*, he exposes cardinal Perron's ignorance of that language. In 1599, he went to Paris to be minister of Charenton, and chaplain to Catharine of Bourbon, the king's sister, whom he confirmed in the Protestant faith, in spite of all the efforts of the pope, the king, and his divines. He was however greatly respected by Henry IV. and after the death of that monarch, publicly charged the Jesuits with the plot of his assassination by Ravillac. In 1615, he visited England, at the request of James I. by whom he was received with great affection, and who conferred several honors on him. His incessant controversies with the Jesuits often exposed his life, so that he was obliged at length to have a guard always around him. They had previously tried bribes, but in vain. In 1620, he accepted the professorship of divinity and ministry of the church at Sedan, both which he held till his death, in 1638, at the advanced age of ninety. His death, though full of the deepest christian humility, was most triumphant. Every now and then, when he seemed to slumber, he would whisper out short sentences from an overflowing heart; as, "The Word was made flesh! Death is swallowed up in victory! I desire to depart and be with Christ! O see him! O how beautiful he is!"—*Middleton*, vol. iii. 369.

**DUNG**. The directions given to the prophet Ezekiel,

(chap. 4: 12—16.) have been much misunderstood, and have also given occasion for many impertinent remarks.

Niebuhr, Tournefort, and Le Bruyn, however, who are describing much the same country, deserve our marked attention, as likely to illustrate the history of the prophet Ezekiel. Le Bruyn assures us that in Persia, human dung is used, to heat ovens for the purpose of baking food, (consequently Mr. Harmer mistakes, when he says, "no nation made use of that horrid kind of fuel,") and against this Ezekiel remonstrates and petitions, till he procures leave to use a fuel, which, though bad enough, is not quite so bad. Does not the prophet's solicitation for his *personal* relief from that defilement, imply his hope of the same alleviation, in respect to those whom he typified, i. e. the Jewish people?—*Calmet*.

**DUNKERS**; a denomination of Seventh-day Baptists, which took its rise in the year 1724. It was founded by Conrad Beissel, a German, who received a regular education at Halle, and took orders as a minister; but being persecuted for his opinions on some points in theology, he left Europe, and retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called Euphrate, in allusion to the Hebrews, who used to sing psalms on the borders of the river Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner in which they performed baptism, which is by putting the person, while kneeling, head first under water, so as to resemble the motion of the body in the action of tumbling. They use the trine immersion, with laying on the hands and prayer, even when the person baptized is in the water.

Their habit seems to be peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap, or hood, hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there is a banqueting-room, and an apartment for public worship; for the brethren and sisters do not meet together, even at their devotions. They used to live chiefly upon roots and other vegetables, the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. In each of their little cells, they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. They allow of marriage, and aid their poorer brethren who enter the matrimonial state; but they nevertheless consider celibacy as a virtue. The principal tenets of the Dunkers appear to be these: that future happiness is only to be attained by penance and outward mortification in this life; and that as Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may therefore be applied to the salvation of others. This denomination deny the eternity of future punishments, and believe that the dead have the gospel preached to them by our Savior, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year and year of jubilee, are typical of certain periods, after the general judgment, in which the souls of those who are not then admitted into happiness are purified from their corruption. If any within those smaller periods are so far humbled as to acknowledge the perfections of God, and to own Christ as their only Savior, they are received to felicity; while those who continue obstinate are reserved

in torments until the grand period typified by the jubilee arrives, in which all shall be made happy in the endless fruition of the Deity. They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than go to law.

Their church government and discipline are the same with the Baptists in general, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts steadily. The members of the society are now much dispersed, and the members in the adjacent country differ in no respect from their neighbors in dress or manners; though they maintain the faith of their fathers, and are remarked for their exemplary lives and deportment.—*Head. Buck*.

**DUNS**, (JONN,) usually known as Duns Scotus, and whose acuteness in disputation gained him the appellation of the Subtle Doctor, was born at Dunstan, in Northumberland, late in the thirteenth century; studied at Merton college, Oxford; and became head of the schools at the university at Paris. He died, at Cologne, about the year 1309. His works, proofs of perverted talent, form twelve folio volumes. He differed from Aquinas on the efficacy of divine grace, and his followers were called Scotists. To him is also attributed the doctrine of the holy virgin's immaculate conception.—*Davenport*.

**DURIN**, (LOUIS ELLIES,) an ecclesiastical historian, was born, in Normandy, in 1637; studied at Harcourt college and the Sorbonne; and became professor of divinity in the Royal college. The professorship, however, he lost, in consequence of his religious moderation; and his papers were seized, because he had corresponded with Wake, archbishop of Canterbury, relative to a project for uniting the English and Gallican churches. He was also persecuted by Bossuet and De Harlay, for the candor which he displayed in his great work, *The Universal Library of Ecclesiastical Authors*, in fifty-eight vols. Besides that work, Dupin wrote many others, and contributed to the *Journal des Savans*. He died in 1719.—*Davenport*.

**DURA**; a great plain near Babylon, where Nebuchadnezzar erected a colossal image of gold to be worshipped, Dan. 3: 1. (See *BABYLON*).—*Calmet*.

**DURAND**, (DAVID,) a Protestant minister, was born, in 1681, at Pargoire, in Lower Languedoc. As chaplain of a regiment of refugees, he was present at the battle of Almanza. Being taken prisoner by the peasants, after the rout of the allies, he narrowly escaped death; and he was, subsequently, in equal danger from the Inquisition. He escaped, however, and became a minister in Holland, whence he was invited to be preacher to the Savoy, in London. He died in 1763. Among his works are, *Sermons*; a *Life of Vanini*; a *History of the Sixteenth Century*; and a *Continuation of Rapin*.—*Davenport*.

**DURSIANS**, or **DERUZIAN**s; a fierce people, formerly inhabiting the wilds of mount Libanus, and in the eleventh century engaged in the holy war. There is evidence that they understood some of the principles, and perhaps made a general profession, of Christianity; but their peculiar tenets were kept so secret, that they cannot now be ascertained with certainty. It is probable, however, from many circumstances, that they were the descendants of the early Druses. This may be inferred from their name, residence, corresponding character, and hatred to the Turks, which was very likely to engage them in such an expedition, though the fact cannot be historically traced. Dr. Mosheim suspects them to be Manichæans; but it seems more likely, they picked up their loose and imperfect notions of Christianity from some of the fanatics engaged in the crusades.—*Mosheim's Ecl. Hist.* vol. iv. p. 270.—*Williams*.

**DUST**, or ashes, cast on the head was a sign of mourning, (Josh. 7: 6.) sitting in the dust, a sign of affliction, Lam. 3: 29. Isaiah 47: 1. The dust also denotes the grave, Gen. 3: 19. Job 7: 21. Psalm 22: 15. It is put for a great multitude, Gen. 13: 16. Numbers 23: 10. It signifies a low or mean condition, 1 Sam. 2: 8. Nahum

3: 18. To shake or wipe off the dust of a place from one's feet, marks the renouncing of all intercourse with it in future. God threatens the Jews with ruin of dust, &c., Deut. 28: 24. An extract from Sir T. Roe's embassy may cast light on this: "Sometimes, in India, the wind blows very high in hot and dry seasons, raising up into the air a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall; enough to smite them all with present blindness; filling their eyes, ears, nostrils, and mouths too, if not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives this dust; add to this, that the fields, brooks, and gardens suffer extremely from these terrible showers."

2. In almost every part of Asia, those who demand justice against a criminal throw dust upon him, signifying that he deserves to lose his life, and be cast into the grave; and that this is the true interpretation of the action, is evident from an imprecation in common use among the Turks and Persians, "Be covered with earth!" "Earth be upon thy head." We have two remarkable instances of casting dust recorded in Scripture: the first is that of Shimei, who gave vent to his secret hostility to David, when he fled before his rebellious son, by throwing stones at him, and casting dust, 2 Sam. 16: 13. It was an ancient custom, in those warm and arid countries, to lay the dust before a person of distinction, and particularly before kings and princes, by sprinkling the ground with water. To throw dust into the air while a person was passing, was therefore an act of great disrespect; to do so before a sovereign prince, an indecent outrage. But it is clear that Shimei meant more than disrespect and outrage to an afflicted king, whose subject he was; he intended to signify by that action, that David was unfit to live, and that the time was at last arrived to offer him a sacrifice to the ambition and vengeance of the house of Saul. This view of his conduct is confirmed by the behavior of the Jews to the apostle Paul, when they seized him in the temple, and had nearly succeeded in putting him to death; they cried out, "Away with such a fellow from the earth, for it is not fit that he should live; and as they cried out and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle," Acts 22: 23. A great similarity appears between the conduct of the Jews on this occasion, and the behavior of the peasants in Persia, when they go to court to complain of the governors, whose oppressions they can no longer endure. They carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace nearest to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, and demanding justice. The king, upon hearing these cries, sends to know the occasion of them: the people deliver their complaints in writing, upon which he informs them that he will commit the cognizance of the affair to such an one as he names; and in consequence of this, justice is usually obtained.—*Watson*.

**DUTY**; any action, or course of actions, which flow from the relations we stand in to God or man; that which a man is bound to perform by any natural or legal obligation. The various moral, relative, and spiritual duties are considered in their places in this work.—*Hend. Buck*.

**DUVEIL**, (CHARLES MARIA, D. D.) a divine of great reputation in the seventeenth century, was by birth a Jew, but became a convert to Christianity. In his quest of divine truth, after passing through the church of Rome, and the church of England, he embraced the views of the Baptists, and settled as pastor of the Baptist congregation in Grace church street, London. He was much supported, notwithstanding the change in his sentiments, by many of the dignified clergy, among whom were Drs. Stillingfleet, Sharp, Tillotson, Patrick, and Lloyd. Dr. Duvell published a literal exposition of the gospels of Mark and Luke; also of the Acts of the Apostles, and of the minor prophets.—*Benedict's Hss. Bap.*

**DWELL**. God dwells in light, in respect of his delight

in, and independent possession of his own glorious excellences, and in respect of his glorious residence amid rays of inexpressible glory in heaven. 1 Tim. 6: 16. 1 John 1: 7. He dwells in heaven, in respect of his continued and delightful residence of his presence there. Ps. 123: 1. He dwells in the tabernacle, temple, and city of Jerusalem; there the symbols of his presence were continued. Ps. 132: 14. and 68: 16. He dwells in his church, and in, and with his people, in the continued bestowal of his ordinances, and of his gracious, supporting, and comforting influences. Ps. 9: 11. 1 John 4: 12. Isa. 57: 15. The fulness of the Godhead dwells bodily in Christ; the divine nature personally, perpetually, and truly resides in his human nature, by the closest union with it. Col. 2: 9. Christ dwelt among men in his state of humiliation on earth. John 1: 14. He dwells in our heart by faith, he is united to us as our head and husband; his righteousness is imputed to us, and applied to our conscience; his spirit and grace are fixed in our heart; he loves and delights in us, and furnishes our whole soul with his fulness. Eph. 3: 17. The Holy Spirit dwells in us by personal residence, and gracious influence. Rom. 8: and 9: 2 Tim. 1: 14. 1 Cor. 3: 16. The word of God dwells in us richly, when it is carefully studied, firmly believed, closely applied, and diligently practised. Col. 3: 16. Ps. 119: 11. The saints dwell in God, and in Christ; they are united to, and nourished, supported and comforted by him, and have sweet intimacy and fellowship with him. 1 John 3: 24, and 4: 16. They dwell in love, when they live in the faith of God's redeeming love to them, and in the exercise of love to him and his people. 1 John 4: 15. Wickedness, vengeance, or judgment dwells in or on a person or land, when it long continues there. Job 11: 14, and 18: 15. Isa. 32: 16.—*Drown*.

**DWIGHT**, (TIMOTHY, S. T. D., LL. D.) president of Yale college, Connecticut, one of the few men who by uncommon powers of mind, by exalted piety, by peculiar incidents of life, by having exerted a commanding influence on the interests of the public, and acquired an unusual share in their affections, have given their names as a peculiar treasure to the Christian church, to their country, and to posterity.

He was born in Northampton, Massachusetts, May 14, 1752. His father was a respectable and opulent merchant, a man of sincere and unaffected piety, of excellent understanding, and unblemished character. His mother was the third daughter of the celebrated Jonathan Edwards, pastor of the church at Northampton, afterwards president of Nassau hall. She was a woman of vigorous and discriminating intellect, and for extent and variety of knowledge has rarely been exceeded by any of her sex in this country. "It was a maxim with her, the soundness of which her own observation through life fully confirmed, that children generally lose several years in consequence of being considered by their friends as too young to be taught." She began, therefore, the instruction of her son almost as soon as he could speak, and such was his eagerness and capacity for improvement, that he learned the alphabet at a single lesson; and at the age of four, could read the Bible with ease and correctness. "With his father's example before him, enforced and recommended by the precepts of his mother, he was sedulously instructed in the doctrines of religion, as well as the whole circle of moral duties. She taught him from the very dawn of his reason to fear God and to keep his commandments, to be conscientiously just, kind, affectionate, charitable and forgiving, to preserve, on all occasions and under all circumstances, the most sacred regard to truth, and to relieve the necessities, and supply the wants of the poor and unfortunate. She also aimed at a very early period to enlighten his conscience, to make him afraid of sin, and to teach him to hope for pardon only through the righteousness of Christ. The impressions thus made upon his mind in infancy were never erased." His biographer adds, "Her school room was the nursery. Here he had his regular hours for study as in a school; and twice every day she heard him repeat his lessons. He was then for limited periods permitted to read such books as he chose." He often, at these times, read over the historical parts of the Bible,

and gave an account of them to his mother. The minutest incidents in them were thus deeply and distinctly fixed in his memory; and to this circumstance we are probably indebted for his epic poem, "The Conquest of Canaan," if not for his fine "Dissertation on the History, Eloquence and Poetry of the Bible," which at the age of twenty procured him so much honor.

From the age of six to twelve, he made such rapid and extraordinary advances in every kind of knowledge, that he would have been ready for admission into Yale college at eight; and when he actually did enter at thirteen, he was already master of history, geography, and the classics.

The last two years of his college life, he devoted fourteen hours each day to close study. His acquisitions were very great; but his sight was irreparably injured by this excessive application. He was graduated in 1769, among the first of his class. For two years afterwards he taught a grammar school at New Haven with great reputation. His time here was regularly divided, and occupied; six hours each day in school; eight in close and secure study; ten in exercise and sleep.

After far outstripping his rivals in the career of literature, he was called to become a tutor in Yale college at the age of nineteen. This office he filled with advantage to the institution and credit to himself. Being licensed as a preacher, he was chosen a chaplain in the American army, in 1777. Soon after this appointment, his father, however, died; and he was compelled to resign his situation, and to take charge of his mother and a large family. Thus he passed five years of his life, during which he twice consented to serve the town as their representative in

the state legislature. In May, 1795, he was elected president of Yale college. This was a situation eminently adapted to him, and one in which he was enabled to advance the interests of learning and religion. When Dr. Dwight entered upon his arduous duties, the students were infected with infidelity; but in consequence of the efforts of his wisdom, prudence, zeal, and learning, alike firm and well principled, he succeeded to a great degree, in expelling opinions so inimical to the best interests of society. Afflicted by a disorder in his eyes, he was compelled, in after-years, to employ an amanuensis to pen from his lips his sermons. As a preacher, he was distinguished by the originality and copiousness of his ideas; the simplicity, fulness, and force of his language; and the dignity, propriety, and seriousness of his manner. As a professor of theology, he was equally eminent; and his "Theology explained and defended," in five volumes, octavo, should be possessed by every student in divinity. He also wrote "Travels in New England and New York," four volumes, octavo; two Sermons on "The Dangers of the Infidel Philosophy," and various other discourses. Dr. Dwight continued to discharge the duties of his station, both as a minister, and president of the college, and professor of theology, to the age of sixty-five; when, after a long and painful illness, he expired, on January the 11th, 1817. His last words were, in reference to the 8th of Romans and the 17th of John, which had been read to him at his request, "O what triumphant truths!"

Two volumes of his sermons were published after his death. All his works are in high esteem, both in this country and in Europe.—*Memoir; Jones's Chris. Biog.*

## E.

**EAGLE;** (*nesher*), Exod. 19: 4. Lev. 11: 13. The name is derived from a verb which signifies to *lacerate*, or *tear*

His eyes discern afar off,  
Even his young ones drink down blood;  
And wherever is slaughter, there is he.

Alluding to the popular opinion that the eagle assists its feeble young in their flight, by bearing them up on its own pinions, Moses represents Jehovah as saying, "Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you unto myself," Exod. 19: 4. Schencher has quoted from an ancient poet, the following beautiful paraphrase on this passage:—

*Ac velut ailtuum princeps, fultusque tonantis  
Armiger, implumes, et adhuc sine robore natus  
Sollicita refovet cura, pinguisque ferina  
Indulget pastus: mox ut cum viribus alia  
Vesticeps crevere, vocat se blandior aura,  
Expansa invitat pluma, dorsoque morantes  
Excipit, attollitque humeris, plusaque secundo  
Pertur in arca, timens oneri, et tamen impete presso  
Remigium tentans alarum, incurvaque pinnis  
Vela legens, humiles tranat sub nubibus oras.  
Hinc sensim supra alta petit, jam jamque sub astra  
Erigitur, cursusque leces citius uget in auras,  
Omnia percolans late loca, et agmine factus  
Perturque refertque suos curia, moremque volandi  
Adlocet: illi autem, longa assuetudine docti,  
Paulatim incipiunt pennis se credere caelo  
Impavidi: tantum a teneris valet addere curam.*

2. When Balaam delivered his predictions respecting the fate that awaited the nations which he then particularized, he said of the Kenites, "Strong is thy dwelling, and thou puttest thy nest in a rock," (Num. 24: 21) alluding to that princely bird, the eagle, which not only delights in soaring to the loftiest heights, but chooses the highest rocks, and most elevated mountains, as desirable situations for erecting its nest, Hab. 2: 9. Obad. 4. What Job says concerning the eagle, which is to be understood in a literal sense, "Where the slain are, there is he," our Savior turns into a fine parable: "Whosoever the carcass is, there will the eagles be gathered together," (Matt. 24: 28.) that is, Wherever the guilty are, and however intermingled with the good, divine justice, with eagle eye, will not fail to detect them, and execute vengeance upon them, Luke 17: 37.

3. The swiftness of the flight of the eagle is alluded to



*in pieces.* The eagle has always been considered as the king of birds, on account of its great strength, rapidity and elevation of flight, natural ferocity, and the terror it inspires into its fellows of the air. Its voracity is so great that a large extent of territory is requisite for the supply of proper sustenance; and Providence has therefore constituted it a solitary animal: two pair of eagles are never found in the same neighborhood, though the genus is dispersed through every quarter of the world. Its sight is quick, strong, and piercing, to a proverb. In Job 39: 27, the natural history of the eagle is finely drawn up:—

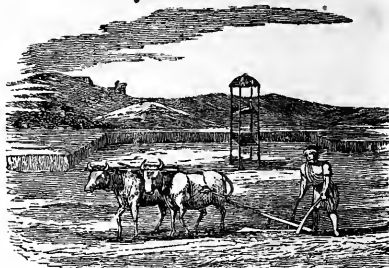
Is it at thy voice that the eagle soars?  
And therefore maketh his nest on high?  
The rock, is the place of his habitation.  
He abides on the crag, the place of strength.  
Thence he pounces upon his prey.

in several passages of Scripture; as, "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth," Deut. 28: 49. In the affecting lamentation of David over Saul and Jonathan, their impetuous and rapid career is described in forcible terms: "They were swifter than eagles; they were stronger than lions," 2 Sam. 1: 23. Jeremiah, when he beheld in vision the march of Nebuchadnezzar, cried, "Behold, he shall come up as clouds, and his chariots shall be as a whirlwind. His horses are swifter than eagles. Woe unto us, for we are spoiled," Jer. 4: 13. To the wide-expanded wings of the eagle, and the rapidity of its flight, the same prophet beautifully alludes in a subsequent chapter, where he describes the subversion of Moab by the same ruthless conqueror: "Behold, he shall fly as an eagle, and spread his wings over Moab," Jer. 48: 40. In the same manner he describes the sudden desolations of Ammon in the next chapter; but, when he turns his eye to the ruins of his own country, he exclaims, in still more energetic language, "Our persecutors are swifter than the eagles of the heavens," Lam. 4: 19. Under the same comparison the patriarch Job describes the rapid flight of time: "My days are passed away, as the eagle that hasteth to the prey," Job 9: 26. The surprising rapidity with which the blessings of common providence sometimes vanish from the grasp of the possessor is thus described by Solomon: "Riches certainly make themselves wings: they fly away as an eagle towards heaven," Prov. 23: 5. The flight of this bird is as sublime as it is rapid and impetuous. None of the feathered race soar so high. In his daring excursions he is said to leave the clouds of heaven, and regions of thunder, and lightning and tempest, far beneath him, and to approach the very limits of ether. There is an allusion to this lofty soaring in the prophecy of Obadiah, concerning the pride of Moab: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord," Obad. 4. The prophet Jeremiah pronounces the doom of Edom in similar terms: "O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest high as the eagle, I will bring thee down from thence, saith the Lord," Jer. 49: 16. The eagle lives and retains its vigor to a great age; and, after moulting, renews its vigor so surprisingly, as to be said, hyperbolically, to become young again, Psalm 103: 5, and Isa. 40: 31. It is remarkable that Cyrus, compared, in Isaiah 46: 11, to an eagle, (so the word translated "ravenous bird" should be rendered,) had an eagle for his ensign, according to Xenophon, who uses, without knowing it, the identical word of the prophet, with only a Greek termination to it: so exact is the correspondence betwixt the prophet and the historian, the prediction and the event. Xenophon and other ancient historians inform us that the golden eagle with extended wings was the ensign of the Persian monarchs long before it was adopted by the Romans; and it is very probable that the Persians borrowed the symbol from the ancient Assyrians, in whose banners it waved, till imperial Babylon bowed her head to the yoke of Cyrus. Hos. 8: 1. Jer. 48: 40. 49: 22. Isa. 8: 8.—*Watson*.

**E A R;** the organ of hearing. The Scripture uses the term figurately. Uncircumcised ears are ears inattentive to the word of God. To signify God's regard to the prayers of his people, the psalmist says, "His ears are open to their cry," Psalm 34: 15. Among the Jews the slave, who renounced the privilege of being made free from servitude in the sabbatical year, submitted to have his ear bored through with an awl; which was done in the presence of some judge, or magistrate, that it might appear a voluntary act. The ceremony took place at his master's door, and was the mark of servitude and bondage. The psalmist says, in the person of the Messiah, "Sacrifice and offering thou didst not desire; mine ears hast thou opened." Heb. "Thou hast digged my ears." This either means, Thou hast opened them, removed impediments, and made them attentive; or, Thou hast pierced them, as those of such servants were pierced, who chose to remain with their masters; and therefore imports the absolute and voluntary submission of Messiah to the

will of the Father. "Make the ears of this people heavy," (Isa. 6: 10.) that is, render their minds inattentive and disobedient; the prophets being said often to do that of which they were the innocent occasion.—*Watson*.

**E A R I N G;** an agricultural term. There is a passage, (Gen. 45: 6.) which, if it has been occasionally misunderstood



stood by a reader, may be pardoned:—"There remain five years, in which shall be neither **E A R I N G** nor harvest." It seems, that *earing* is an old English word for *ploughing*; the original word *charish*, is that usually rendered "ploughing," and why it should not be so translated here we cannot tell, as *earing* suggests the idea of gathering ears of corn after they are arrived at maturity; whereas Joseph means to say, "there shall be neither ploughing nor harvest during five years." The reader will perceive that this variation of import implies a totally different course of natural phenomena in Egypt; for the Nile must have risen so little as to have rendered *ploughing* hopeless; or, its waters must have been so abundant, as to have overflowed the country entirely, and to have annihilated the use of the plough: moreover, if no ploughing, no sowing; that is, harvest was not expected; consequently it was not prepared for, in respect of corn. No doubt but the Nile was deficient, it did not rise; the peasants, therefore, did not plough; and to this agrees the account of an ancient author, that for nine years together, the Nile did not rise to half a harvest. See also 1 Sam. 8: 12. Exod. 34: 21. Isa. 30: 24.—*Calmet*.

**E A R N E S T;** somewhat given in hand to give assurance, the what more is promised shall be given in due time. It differs from a pledge, as it is not taken back when full payment is made. The Holy Ghost and his influences are the *earnest of our inheritance*; are of the same nature, though not degree of application, with our eternal happiness; and they give us assurance that in due time it shall be bestowed upon us. 2 Cor. 1: 22, and 5: 5. Eph. 1: 14.—*Brown*; *Ency. Amer.*

**E A R - R I N G S,** and **Nose-Jewels,** were the favorite ornaments among the Eastern females. Both are frequently mentioned in Scripture. Sir John Chardin says, "It is the custom in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between them, placed in the ring; I never saw a girl, or young woman in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril." His testimony is confirmed by that of Egmont and Dr. Russel. Two words are used in the Scriptures to denote these ornamental rings, *nezem* and *agil*. Mr. Harmer seems to think they properly signified ear-rings; but this is a mistake; the sacred writers use them promiscuously for the rings both of the nose and of the ears. That writer, however, is probably right in supposing that *nezem* is the name of a much smaller ring than *agil*. Chardin observed two sorts of rings in the East; one so small and close to the ear, that there is no vacancy between them; the other so large, as to admit the fore-finger between it and the ear; these last adorned with a ruby and a pearl on each side, strung on the ring. Some of these ear-rings had figures upon them, and

strange characters, which he believed were talismans or charms; but which were probably the names and symbols of their false gods. We know from the testimony of Pliny, that rings with the images of their gods were worn by the Romans. The Indians say, they are preservatives against enchantment; upon which Chardin hazards a very probable conjecture, that the ear-rings of Jacob's family were perhaps of this kind, which might be the reason of his demanding them, that he might bury them under the oak before they went up to Bethel.—*Watson.*

**EARTH.** The restriction of the term "earth" to Judea is more common in Scripture than is usually supposed; and this acceptance of it has great effect on several passages, in which it ought to be so understood.

Earth in a moral sense is opposed to heaven, and to what is spiritual. "He that is of the earth is earthy, and speaketh of the earth; he that cometh from above is above all," John 3: 31. "If ye then be risen with Christ, set your affections on things above, not on things on the earth," Col. 3: 1, 2.—*Watson.*

**EARTHLY;** having the affections fixed on the affairs of this life: it is opposed to heavenly-mindedness. Jam. 3: 15.—*Calmet.*

**EARTHQUAKE.** The Scriptures speak of several earthquakes. One happened in the twenty-seventh year of Uzziah, king of Judah, in the year of the world 3221. This is mentioned in Amos 1: 1, and in Zechariah 14: 5. Josephus says that its violence divided a mountain, which lay west of Jerusalem, and drove one part of it four furlongs. A very memorable earthquake is that which happened at our Savior's death, Matt. 27: 51. Many have thought that this was perceived throughout the world. Others are of opinion that it was felt only in Judea, or even in the temple at Jerusalem. St. Cyril of Jerusalem says, that the rocks upon mount Calvary were shown in his time, which had been rent asunder by this earthquake. Maundrell and Saadya testify the same, and say that they examined the breaches in the rock, and were convinced that they were the effects of an earthquake. It must have been terrible, since the centurion and those with him were so affected by it, as to acknowledge the innocence of our Savior, Luke 23: 47. Phlegon, Adrian's freedman, relates that, together with the eclipse, which happened at noon-day, in the fourth year of the two hundred and second Olympiad, or A. D. 33, a very great earthquake was also felt, principally in Bithynia. The effects of God's power, wrath, and vengeance are compared to earthquakes, Psalm 18: 7, 46: 2, 114: 4. An earthquake signifies also, in prophetic language, the dissolution of governments and the overthrow of states.—*Watson.*

**EAST;** one of the four cardinal points of the world; namely, that particular point of the horizon in which the sun is seen to rise. The Hebrews express the east, west, north, and south, by words which signify before, behind, left, and right, according to the situation of a man who has his face turned towards the east. By the east, they frequently describe, not only Arabia Deserta, and the lands of Moab and Ammoo, which lay to the east of Palestine, but also Assyria, Mesopotamia, Babylonia, and Chaldea, though they are situated rather to the north than to the east of Judea. Balaam, Cyrus, and the wise men who visited Bethlehem at the time Christ was born, are said to come from the east, Num. 23: 7. Isa. 46: 11. Matt. 2: 1.—*Watson.*

**EASTBURN, (JOSEPH;)** a preacher to seamen in Philadelphia, who died January 30, 1828, aged seventy-nine. Many thousands attended his funeral. At the grave, Dr. Green delivered an address. When he began to preach to seamen, about 1820, "we procured," he said, "a sail loft, and on the sabbath hung out a flag. As the sailors came by, they hailed us, 'Ship ahoy!' We answered them. They asked us, 'Where were you bound?' We told them to the port of New Jerusalem—and that they would do well to go in the fleet. 'Well,' said they, 'we will come in and hear your terms.'" This was the beginning of the mariners' church. Mr. Eastman was eminently pious, and devoted to the salvation of seamen.—*Allen.*

**EASTER;** an ecclesiastical festival commemorative of the resurrection of Christ. It originated in the circumstance that Christ was typified by the paschal lamb, ordained by Moses to be slain at the feast of the passover; the feast being considered as a continuation, in its fulfilment, of the Jewish festival. The English name *Easter*, and the German *Ostern*, are derived from the name of the Teutonic goddess *Ostera* (Anglo-Saxon *Eostre*), whose festival was celebrated by the ancient Saxons with peculiar solemnities, in the month of April, and for which, as in many other instances, the first Romish missionaries substituted the paschal feast.

As early as the second century, there were keen disputes respecting the day on which this feast should be kept: the Eastern church persisting in observing it on the same day with the Jews; while the Western celebrated it on Sunday, as the day of Christ's resurrection. The dispute was finally settled at the council of Nice, in 325, which ordained that it should be kept always on a Sunday; only as it was a movable feast, no small difficulty long continued to be felt as to its adjustment. See *Bibl. Repos. for Jan. 1834.*—*Hend. Buck.*

**EATING.** The ancient Hebrews did not eat indifferently with all persons: they would have esteemed themselves polluted and dishonored by eating with people of another religion, or of an odious profession. In Joseph's day they neither ate with the Egyptians, nor the Egyptians with them, (Gen. 43: 32,) nor, in our Savior's time, with the Samaritans, John 4: 9. The Jews were scandalized at Christ's eating with publicans and sinners, Matt. 9: 11. As there were several sorts of meats, the use of which was prohibited, they could not conveniently eat with those who partook of them, fearing to receive pollution by touching such food, or if by accident any particles of it should fall on them. The ancient Hebrews, at their meals, had each his separate table. Joseph, entertaining his brethren in Egypt, seated them separately, each at his particular table; and he himself set down separately from the Egyptians who ate with him; but he sent to his brethren portions out of the provisions which were before him, Gen. 43: 31, &c.

The ancient manners which we see in Homer, we see likewise in Scripture, with regard to eating, drinking, and entertainments: we find great plenty, but little delicacy; and great respect and honor paid to the guests by serving them plentifully. Joseph sent his brother Benjamin a portion five times larger than those of his other brethren. The women did not appear at table in entertainments with the men: this would have been an indecency, as it is at this day throughout the East.

The present Jews, before they sit down to table, carefully wash their hands: they speak of this ceremony as essential and obligatory. After meals they wash them again. When they sit down to table, the master of the house, or the chief person in the company, taking bread, breaks it, but does not wholly separate it; then, putting his hand on it, he recites this blessing: "Blessed be thou, O Lord our God, the King of the world, who producest the bread of the earth." Those present answer, "Amen." Having distributed the bread among the guests, he takes the vessel of wine in his right hand, saying, "Blessed art thou, O Lord our God, King of the world, who hast produced the fruit of the vine." They then repeat the twenty-third Psalm. Buxtorf, and Leo of Modena, who have given particular accounts of the Jewish ceremonies, differ in some circumstances: the reason is, Buxtorf wrote principally the ceremonies of the German Jews, and Leo, those of the Italian Jews. They take care that, after meals, there shall be a piece of bread remaining on the table; the master of the house orders a glass to be washed, fills it with wine, and, elevating it, says, "Let us bless him of whose benefits we have been partaking:" the rest answer, "Blessed be He who has heaped his favors on us, and by his goodness has now fed us." Then he recites a pretty long prayer, wherein he thanks God for his many benefits vouchsafed to Israel; beseeches him to pity Jerusalem and his temple, to restore the throne of David, to send Elias and the Messiah, to deliver them out of their long captivity, &c. All present answer, "Amen;" and then recite Psalm 34: 9, 10. Then, giving the glass

with the little wine in it to be drunk round, he drinks what is left, and the table is cleared. (See BANQUETS.)

Partaking of the benefits of Christ's sacrifice by faith, is also called eating, because this is the support of our spiritual life, John 6: 53, 56. Hosea reproaches the priests of his time with eating the sins, or rather sin-offerings of the people, (Hosea 4: 8.) that is, feasting on their sacrifices, rather than reforming their manners. John the Baptist is said to have come "neither eating nor drinking," (Matt. 11: 18.) that is, as other men did; for he lived in the wilderness, on locusts, wild honey, and water, Matt. 3: 4. Luke 1: 15. This is expressed, in Luke 7: 33, by his neither eating "bread," nor drinking "wine." On the other hand, the Son of man is said, in Matt. 11: 19, to have come "eating and drinking;" that is, as others did; and that too with all sorts of persons, Pharisees, publicans, and sinners.—*Watson*.

**EBADIANS**; certain Arabian Christians, who settled in Hira, a town of Irak, and in its neighborhood, where they built huts, and formed villages, in order to enjoy the free exercise of their religion. The name implies, "Servants of God.—*Broughton's Dict.*; *Williams*.

**EBAL**; a celebrated mountain in the tribe of Ephraim, near Shechem, over against mount Gerizim. These two mountains are within two hundred paces of each other, and separated by a deep valley, in which stood the town of Shechem. The two mountains are much alike in magnitude and form, being of a semi-circular figure, about half a league in length, and, on the sides nearest Shechem, nearly perpendicular. One of them is barren; the other, covered with a beautiful verdure. Moses commanded the Israelites, as soon as they should have passed the river Jordan, to go directly to Shechem, and divide the whole multitude into two bodies, each composed of six tribes; one company to be placed on Ebal, and the other on Gerizim. The six tribes that were on Gerizim were to pronounce blessings on those who should faithfully observe the law of the Lord, and the six others on mount Ebal were to pronounce curses against those who should violate it, Deut. 11: 29, &c. 27: and 28: Josh. 8: 30, 31.—*Watson*.

**EBED-MELECH**; a eunuch or servant of king Zedekiah, who, being informed that Jeremiah was imprisoned in a place full of mire, informed the king of it, and was the means of his restoration to safety, though not to liberty. For this humanity he was promised divine protection, and after the city was taken by Nebuzaradan he was preserved, Jer. 38: 7.—*Calmet*.

**EBENEZER**; the name of that field wherein the Israelites were defeated by the Philistines, when the ark of the Lord was taken, (1 Sam. 4: 1.) also a memorial



stone set up by Samuel to commemorate a victory over the Philistines. The word signifies, *the stone of help*; and it was erected by the prophet, saying, "Hitherto the Lord hath helped us."—*Watson*.

**EBER**. (See HEBER.)

**EBIONITES**; a sect of the first two or three centuries; but it is not certain whether they received their name from a leader of the name of Ebion, (whom Dr. Lardner considers as a disciple of Cerinthus,) or from the meaning of

the Hebrew word *ebion*, which implies poverty; and if the latter, whether they assumed the name, as affecting to be poor, like the Founder of Christianity; or whether it was conferred on them by way of reproach, as being of the lower orders. The use of the term, also, according to Dr. Horsley, was various and indefinite. Sometimes it was the peculiar name of those sects that denied both the divinity of our Lord, and his miraculous conception. Then its meaning was extended, to take in another party; who admitted the miraculous conception of Jesus, but still denied his divinity, and questioned his previous existence. At last, it seems, the Nazaries, whose error was rather a superstitious severity in their practice, than any deficiency in their faith, were included by Origen in the infamy of the appellation. Dr. Priestley, claiming the Ebionites as Jewish Unitarians, considers the ancient Nazarenes, that is, the first Jewish converts, as the true Ebionites; these, he thinks, were called Nazarenes, from their attachment to Jesus of Nazareth; and Ebionites, from their poor and mean condition, just as some of the Reformers were called Beghards or beggars. The doctor cites the authorities of Origen and Epiphanius, to prove that both these denominations related to the same people, differing only like the Socinians, in receiving or rejecting the fact of the miraculous conception; and neither, as he assures us, were reckoned heretics by any writers of the two first centuries. To this Dr. Horsley replies, that both Jews and heathens called the first Christians Nazarenes, in allusion to the mean and obscure birth-place of their master, Jesus of Nazareth, (Matt. 2: 23. Acts 10: 38.) but insists, and answers every pretended proof to the contrary, that the term Nazarenes was never applied to any distinct sect of Christians before the final destruction of Jerusalem by Adrian. Dr. Semler, a German writer, gives the following opinion: "Those who more rigidly maintained the Mosaic observances, and who were numerous in Palestine, are usually called Ebionites and Nasaræans. Some believe that they ought not to be reckoned heretics; others think that they were united in doctrine, differing only in name; others place them in the second century. It is of little consequence whether we distinguish or not the Nazarenes, or Nasaræans, from the Ebionites. It is certain that both these classes were tenacious of the Mosaic ceremonies, and more inclined to the Jews than to the Gentiles, though they admitted the Messiahship of Jesus, in a very low and judaizing manner. The Ebionites held in execration the doctrine of the apostle Paul." Dr. J. P. Smyth, who quotes this passage from Dr. Semler, adds, "Such, it is apprehended, on grounds of reasonable probability, was the origin of Unitarianism; the child of Judaism misunderstood, and of Christianity imperfectly received."—*Watson*; *Hend. Buck*; *Williams*.

**EBODA**; a town in Arabia Petrea. Probably Oboda, or Oboth, Num. 21: 10. 33: 43, 44.—*Calmet*.

**EBONY**; an Indian wood, black, hard, heavy, and easily taking a beautiful polish. It was anciently regarded as a valuable article of merchandise, Ezek. 27: 15.

**ECBATANA**; a city of Media, which, according to Herodotus, was built by Dejoces, king of the Medes. It was situated on a gentle declivity, distant twelve stadia from mount Orontes, and was in compass one hundred and fifty stadia, and, next to Nineveh and Babylon, was one of the strongest and most beautiful cities of the East. After the union of Media with Persia, it was the summer residence of the Persian kings. Here is shown the tomb of Mordecai and Esther; as well as that of Avicenna, the celebrated Arabian physician. The sepulchre of the former stands near the centre of Hamadan: the tombs are covered by a dome, on which is the following inscription in Hebrew: "This day, 15th of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers, Elias and Samuel, the sons of the deceased Ismael of Kashan." This inscription, the date of which proves the dome to have been built eleven hundred years, was sent by Sir Gore Ousley to Sir John Malcolm, who has given it in his History of Persia; who also says that the tombs, which are of a black-colored wood, are evidently of very



great antiquity, but in good preservation, as the wood has not perished, and the inscriptions are still very legible. Sir R. K. Porter has given a more particular description of this tomb. The inscription upon it is as follows: "Mordecai, beloved and honored by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honors, and his high fortune became the glory of the Jews." The inscription which encompasses the sarcophagus of Mordecai, is to this effect: "It is said by David, Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven, that thou art my God; and what goodness I have received from thee, O Lord! Those whose bodies are now beneath in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world, came from thee, O God! Their grief and sufferings were many, at the first; but they became happy, because they always called upon thy holy name in their miseries. Thou lifedest me up, and I became powerful. Thine enemies sought to destroy me, in the early times of my life; but the shadow of thy hand was upon me, and covered me, as a tent from their wicked purposes!—MORDECAI." The following is the corresponding inscription on the sarcophagus of Esther: "Praise thee, O God, that thou hast created me! I know that my sins merit punishment, yet I hope for mercy at thy hands; for whenever I call upon thee, thou art with me; thy holy presence secures me from all evil. My heart is at ease, and my fear of thee increases. My life became, through thy goodness, at the last, full of peace. O God, do not shut my soul out from thy divine presence! Those whom thou lovest, never feel the torments of hell. Lead me, O merciful Father, to the life of life; that I may be filled with the heavenly fruits of paradise!—ESTHER." The Jews at Hamadan have no tradition of the cause of Esther and Mordecai having been interred at that place; but, however that might be, there are sufficient reasons for believing the validity of their interment in this spot.

The strongest evidence we can have of the truth of any historical fact is, its commemoration by an annual festival. It is well known, that several important events in Jewish history are thus celebrated; and amongst the rest, the feast of Purim is kept on the 13th and 14th of the month Adar, to commemorate the deliverance obtained by the Jews, at the intercession of Esther, from the general massacre ordered by Ahasuerus, and the slaughter they were permitted to make of their enemies. Now on this same festival, in the same day and month, Jewish pilgrims resort from all quarters to the sepulchre of Mordecai and Esther; and have done so for centuries,—a strong presumptive proof that the tradition of their burial in this place rests on some authentic foundation.

Ecbatana was encompassed with seven walls, of unequal heights; the largest, according to Herodotus, (lib. i. cap. 95.) was equal in extent with those of Athens; that is, one hundred and seventy-eight furlongs, or nearly eight leagues, Thucyd. lib. i. It still subsists, under the name of Hamadan, in latitude, thirty-four degrees and fifty-three minutes north; longitude, forty degrees east. Its inhabitants are stated by Mr. Kinnier to be about forty thousand, including about six hundred Jewish families.—*Watson; Calmet.*

ECCLESIASTES; a canonical book of the Old Testament. This word is feminine in the Hebrew; but the Greeks and Latins, not regarding the gender, render it *Ecclesiastes*, an orator, one who speaks in public. Solomon describes himself in the first verse, "The words of Kobleth, (Eng. Vers. 'the Preacher,') the son of David, king of Jerusalem." He mentions his works, his riches, his buildings, and his proverbs, or parables, and that he was the wisest and happiest of all kings in Jerusalem; which description plainly characterizes Solomon. This book is generally thought to be the production of Solomon's repentance, toward the latter end of his life. It proposes the sentiments of the Sadducees and Epicureans in their full force; proves excellently by a philosophical induction from the experience of human life, the vanity of all earthly things, apart from the possession of the divine

favor, and the prospects of immortality; the little benefit of men's restless and busy cares, and the unsatisfying nature of all their knowledge; but concludes, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole of man." In this, all his obligations terminate; in this his only means to happiness, present and future. In reading this book, care should be taken not to deduce opinions from detached sentiments, but from the general scope and combined force of the whole.—*Calmet.*

ECCLESIASTICAL; an appellation given to whatever belongs to the church: thus we say, ecclesiastical polity, jurisdiction, history, &c.—*Hend. Buck.*

ECCLESIASTICAL HISTORY; a narration of the transactions, revolutions, and events that relate to the church. As to the utility of church history, Dr. Jortin, who was an acute writer on this subject, shall here speak for us: he observes, 1. That it will show us the amazing progress of Christianity through the Roman empire, through the East and West, although the powers of the world cruelly opposed it. 2. Connected with Jewish and Pagan history, it will show us the total destruction of Jerusalem, the overthrow of the Jewish church and state; and the continuance of that unhappy nation for seventeen hundred years, though dispersed over the face of the earth, and oppressed at different times by Pagans, Christians, and Mahometans. 3. It shows us that the increase of Christianity produced, in the countries where it was received, the overthrow and extinction of paganism, which, after a feeble resistance, perished about the sixth century. 4. It shows us how Christianity hath been continued and delivered down from the apostolical to the present age. 5. It shows us the various opinions which prevailed at different times amongst the fathers and other Christians, and how they departed, more or less, from the simplicity of the gospel. 6. It will enable us to form a true judgment of the merit of the fathers, and of the use which is to be made of them. 7. It will show us the evil of imposing unreasonable terms of communion, and requiring Christians to profess doctrines not propounded in scriptural words, but inferred as consequences from passages of Scripture, which one may call systems of consequential divinity. 8. It will show us the origin and progress of popery; and, lastly, it will show us, 9. The origin and progress of the Reformation.

Ecclesiastical history is a very important branch of study, but one which is attended with many difficulties. The widely-spread and diversified circumstances of the Christian church, even from the earliest period, render it difficult to arrive at satisfactory views of many events in which it was concerned. Those events were seldom recorded at the time, or by the persons who lived on the spot. The early writers who undertook to give the history of the church, were not well skilled in the laws of historic truth and evidence, nor always well fitted to apply those laws. Opinions and statements scattered over the pages of the fathers and their successors, are often vague, discordant, and unsatisfactory, presenting almost endless perplexity, or matter of debate. While these and other causes contribute to render ecclesiastical history very difficult, they who have devoted themselves to it in modern times, look at the subjects of their investigation through mediums which tend to color or distort most of the facts passing under their review. Their associations and habits of thinking lead them unconsciously to attach modern ideas to ancient terms and usages. The word *church*, for instance, almost invariably suggests the idea of a body allied to the state, and holding the orthodox creed. The heretics of church history are generally regarded as men of erroneous principles and immoral lives. Councils are bodies representative, and clothed with something approaching to infallible authority. Bishops are not regarded as pastors of particular congregations, but ecclesiastical rulers of provinces. All these things tend greatly to bewilder and perplex an inquirer into the true state of the profession of Christianity during a long succession of ages; and from their distracting influence, even the strongest minds can scarcely be protected. Impartiality is commonly professed, and, in most instances, honestly intended, but very rarely exercised.

See *Dr. Jortin's Charge on the Use and Importance of Ecclesiastical History*, in his Works, vol. vii. ch. 2.

For ecclesiastical historians, see *Ensebius' Eccl. Hist. with Valesius' notes*; *Baronii Annales Eccl.*; *Spondani Annales Saeri*; *Parci Universali Hist. Eccl.*; *Lampe, Dupin, Spanheim, and Mosheim's Eccl. Hist.*; *Fuller's and Warner's Eccl. Hist. of England*; *Jortin's Remarks on Eccl. Hist.*; *Millar's Propagation of Christianity*; *Gillies' Historical Collections*; *Dr. Erskine's Sketches, and Robinson's Researches*. The most recent are, *Dr. Campbell's, Gregory's, Milner's, and Dr. Haweis's*; *Schroek's, Jones's, and Nander's*, all of which have their excellencies. See also *Mather's Magnalia*; *Neale's History of the Puritans*; *Bogue and Bennett's History of the Dissenters*; *Leimey, and Benedict's History of the Baptists*.

For the history of the church under the Old Testament, the reader may consult *Millar's History of the Church*; *Prideaux and Shuckford's Connections*; *Dr. Watt's Scripture History*; *Fleury's History of the Israelites*; and especially *Jahn's History of the Hebrew Commonwealth*.—*Head. Buch.*

**ECCLESIASTICAL POLITY**; the rules by which churches are governed, as to their spiritual concerns.

It appears that all Protestants immediately after the Reformation, with the exception of the Baptists, whilst they abjured the papal supremacy, were united in holding that the mode of administering the church might be varied, some of them being attached to episcopacy, others to presbytery; but all founding this attachment upon the judgment which they had formed as to the tendency or utility of either of these modes of government. An idea soon was avowed by some of the reformers, that the whole regulation of the church pertained to the magistrate; this branch of power being vested in him no less than that of administering the civil government; and to this opinion the name of Erastianism, from Erastus, who first defended it, was given. Cranmer, in an official reply which he made to certain questions that had been submitted for his consideration, declared, "that the civil ministers under the king's majesty be those that shall please his highness for the time to put in authority under him; as, for example, the lord chancellor, lord great master, &c.; the ministers of God's word under his majesty be the bishops, parsons, vicars, and such other priests as be appointed by his highness to that ministracion; as, for example, the bishop of Canterbury, &c. All the said officers and ministers, as well of the one sort as the other, be appointed, assigned, and elected in every place by the laws and orders of kings and princes." By the great majority of Protestants, however, the tenets of Erastus were condemned; for they maintained that the Lord Jesus had conveyed to his church a spiritual power quite distinct from the temporal; and that it belonged to the ministers of religion to exercise it, for promoting the spiritual welfare of the Christian community. But, whilst they disputed as to this point, they agreed in admitting there was no model prescribed in the New Testament for a Christian church, as there had been in the Mosaic economy for the Jewish church; and that it was a branch of the liberty of the disciples of Christ, or one of their privileges, to choose the polity which seemed to them best adapted for extending the power and influence of religion.

From this fundamental mistake, it is needless to say what confusion and errors have arisen in Christendom. On this very foundation, grew up the whole mass of papal superstitions, and almost all the divisions among Protestants. Never will these divisions be healed, nor those superstitions purged away, until the great principle is universally and fully recognised that there is a divine model of church government prescribed in the New Testament, and that apostolic practice under the law of Christ is designed as a universal pattern. Did ever any man think of a different hypothesis till he found apostolic practice against him? Why else do we observe the first day Sabbath? If the apostolic churches are not a model to them, are descriptions of them, and the directions given to them, are useless to us. Why are we called upon to be followers of the apostles without exception or limitation? And why are the later New Testament churches

referred to the earlier as patterns? 1 Cor. 7: 17. 14: 33. 1 Cor. 11: 16. 16: 1. Titus 1: 5.—*Watson*; *Carson*.

**ECCLESIASTICAL STATES**. (See **STATES OF THE CHURCH**; also, **CURIA PAPAL**.)

**ECCLESIASTICUS**; an apocryphal book, so called in Latin, either to distinguish it from Ecclesiastes, or to show that it contains, as well as that, precepts and exhortations to wisdom and virtue. The Greeks call it "The Wisdom of Jesus, the son of Sirach." It contains maxims and instructions, useful in all states and conditions of life. Some of the ancients ascribed this work to Solomon; but the author is much more modern than Solomon, and speaks of several persons who lived after that prince. The translator of it into Greek came into Egypt in the thirty-eighth year of Ptolemy VII. surnamed Evergetes, the second of that name; as he says in his preface. The author of the Latin translation from the Greek is unknown. Jerome says, the church received Ecclesiasticus for edification, but not to authorize any point of doctrine.—*Cabnet*.

**ECDIPPA**; (otherwise **ACHAZIB**: which see.)

**ECKING, (SAMUEL)** author of a small but excellent volume of essays on theological subjects, was born at Shrewsbury, December the 5th, 1757. He received the rudiments of his education in his native place, at a school kept by a Mr. Boore, who, at the age of fifteen, engaged him in the capacity of usher; a station which he held for two years, until the master's death put an end to the school. He then became usher in a respectable academy, in the same town, kept by Mr. Gentleman, a dissenting minister, with whom he continued till the beginning of 1778, when he opened a school on his own account, and met with considerable encouragement. His parents were of the established church, and there he himself attended on the ministry of the Rev. Richard De Courcy, from whom he imbibed his first relish for the good word of God, and of whom he was an ardent admirer. During the controversy on baptism, however, being led to an investigation of the subject, he embraced the views of the Baptists. He was immersed, on a personal profession of his faith in Christ, and became a member of the Baptist church in Shrewsbury. In 1781, he was invested with the suffrages of his brethren, to preach the gospel of God.

He settled in Chester the following year, and there continued until the period of his death, which took place on the 5th of February, 1785, at the early age of twenty-seven, occasioned by typhus fever. In the preceding year, he published "Three Essays, on Grace, Faith, and Experience; wherein several Gospel Truths are stated and illustrated, and their opposite errors pointed out." A second edition appeared in 1791, with some additions, amongst which was "A short Account of the Author; Considerations on the Faith of Devils; The Confession of Faith delivered at his Ordination; and a few Observations on the Sentiments of Sandeman and Cudworth." A third edition was printed at Liverpool, about ten years after, including "Four Sermons," transcribed, by a friend, from his short-hand notes; and a fourth edition, comprising the whole, was printed at Berwick-upon-Tweed, in 1827. He was a young man of very promising talents; and, had his life been spared, certainly bid fair to become one of the brightest ornaments of the denomination to which he belonged.—*Memoir prefixed to his Essays*; *Jones's Chris. Biog.*

**ELECTICS**; a sort of ancient philosophers, who professed to select whatever was good and true from all the other philosophical sects. The Eclectic philosophy was in a flourishing state at Alexandria when our Savior was upon earth. Its founders formed the design of selecting from the doctrines of all former philosophers such opinions as seemed to approach nearest the truth, and of combining them into one system. They held Plato in the highest esteem; but did not scruple to join with his doctrines whatever they thought conformable to reason in the tenets of other philosophers. Potamon, a Platonist, appears to have been the projector of this plan.

The Eclectic system was brought to perfection by Ammonius Saccas, who blended Christianity with his philosophy, and founded the sect of the Ammonians, or New Platonists, in the second century. The moral doctrine of

the Alexandrian school was as follows:—The mind of man, originally a portion of the divine Being, having fallen into a state of darkness and defilement, by its union with the body, is to be gradually emancipated from the chains of matter, and rise by contemplation to the knowledge and vision of God. The end of philosophy, therefore, is the liberation of the soul from its corporeal imprisonment. For this purpose, the Eclectic philosophy recommends abstinence, with other voluntary mortifications and religious exercises. In the infancy of the Alexandrian school, not a few of the professors of Christianity were led by the pretensions of the Eclectic sect, to imagine that a coalition might, with great advantage, be formed between its system and that of Christianity. This union appeared the more desirable, when several philosophers of this sect became converts to the Christian faith. The consequence was, that pagan ideas and opinions were by degrees mixed with the pure and simple doctrines of the gospel. (See *PLATONISM*.)—*Watson; Bib. Rep.* 1831.

**ECLIPSE.** The word (*eclipse*) *eclipse*, signifies *failure*, namely, of light. An eclipse of the sun is caused by the intervention of the moon, at new, or in conjunction with the sun, intercepting his light from the earth, either totally or partially. An eclipse of the moon is caused by the intervention of the earth, intercepting the sun's light from the moon, when full, or in opposition to the sun, either totally or partially. A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas, a total eclipse of the sun can never last in any particular place above four minutes, when the moon is nearest to the earth, and her shadow thickest. Hence it appears, that the darkness which "overspread the whole land of Judea," at the time of our Lord's crucifixion, was preternatural, "from the sixth until the ninth hour," or from noon till three in the afternoon, in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun. It was accompanied by an earthquake, which altogether struck the spectators, and among them the centurion and Roman guard, with great fear, and a conviction that Jesus was the Son of God, *Matt.* 27: 51—54.

Eclipses, says Dr. Hales, are justly reckoned among the surest and most unerring characters of chronology; for they can be calculated with great exactness backwards as well as forwards; and there is such a variety of distinct circumstances of the time when, and the place where, they were seen; of the duration, or beginning, middle, or end of every eclipse, and of the quantity, or number of digits eclipsed; that there is no danger of confounding any two eclipses together, when the circumstances attending each are noticed with any tolerable degree of precision. Thus, to an eclipse of the moon incidentally noticed by the great Jewish chronologer, Josephus, shortly before the death of Herod the Great, we owe the determination of the true year of our Savior's nativity. During Herod's last illness, and not many days before his death, there happened an eclipse of the moon on the very night that he burned alive Matthias, and the ringleaders of a sedition, in which the golden eagle, which he had consecrated and set up over the gate of the temple, was pulled down and broken to pieces by these zealots. This eclipse happened, by calculation, *March 13, U. C. 750, B. C. 4.* But it is certain from Scripture, that Christ was born during Herod's reign; and from the visit of the magi to Jerusalem "from the East," from the Parthian empire, to inquire for the "true 'born King of the Jews,'" whose star they had seen "at its rising," and also from the age of the infants massacred at Bethlehem, "from two years old and under," (*Matt.* 2: 1—16.) it is no less certain, that Jesus could not have been born later than B. C. 5, which is the year assigned to the nativity by Chrysostom, Petavius, and Prideaux.—*Watson.*

**ECSTASY, (or EXTASY;)** a transport of the mind, which suspends the functions of the senses by the intense contemplation of some extraordinary object.—*Hend. Buck.*

**ECTHESIS;** a confession of faith, the form of an edict, published in the year 639, by the emperor Heraclius, with a view to pacify the troubles occasioned by the Eutychian

heresy in the Eastern church. However, the same prince revoked it, on being informed that pope Severinus had condemned it, as favoring the Monothelites; declaring, at the same time, that Sergius, patriarch of Constantinople, was the author of it. (See *EUTYCHIANS*.)—*Hend. Buck.*

**ED, (witness;)** the name given to the altar erected by the two tribes and a half, who were settled beyond Jordan, *Josh.* 20: 34. It was probably a copy or repetition of that which was used among the Hebrews, their brethren, and it was built to witness to posterity the interest of these tribes in the altar common to the descendants of the patriarch Israel.—*Calmet.*

**EDAR, (Tower of;)** (*Gen.* 25: 21. *Micah* 4: 8.) a place of fine pasturage, a mile from Bethlehem.—*Malcom.*

**EDEN;** a province in the East, on the banks of the river Euphrates, where Paradise was situated. *Gen.* 2: 8. (See the article *PARADISE*.)

There is hardly any part of the world in which it has not been sought: in Asia, in Africa, in Europe, in America, in Tartary; on the banks of the Ganges, in the Indies, in China, in the island of Ceylon, in Armenia; under the equator; in Mesopotamia, in Syria, in Persia, in Babylonia, in Arabia, in Palestine, in Ethiopia, among the mountains of the Moon; near the mountains of Libanus, Antiibanus, and Damascus. Huet places it on the river produced by the junction of the Tigris and Euphrates, now called the river of the Arabs; below this conjunction and the division of the same river, before it falls into the Persian sea. He selects the eastern shore of this river, which being considered according to the disposition of its channel, and not according to the course of its stream, was divided into four heads, or four different openings, that is, two upwards, the Tigris and Euphrates, and two below, the Pison and Gihon. The Pison, according to him, is the western channel, and the Gihon is the eastern channel of the Tigris, which discharges itself into the Persian gulf. It is said that Bochart was much of the same opinion. *Phaleg. lib. i. cap. 4. De Anim. Sacr. Part. ii. lib. v. cap. 6.* Other skilful men with more probability, have placed Eden in Armenia, between the sources of the rivers, (1.) Tigris, (2.) Euphrates, (3.) Araxis, (4.) Phasis, taken to be the four rivers described by Moses. Euphrates is expressly mentioned; Hiddekel is the Tigris; the Phasis is Pison; the Gihon is the Araxes.

It may be inferred from a number of circumstances, that Paradise was placed on a mountain, or at least in a country diversified with hills, because only such country could supply the springs necessary to form four heads of rivers; and because all heads of rivers rise in hills, from whence their waters descend to the sea. Such a country has been found in Armenia, with such an elevation, or assemblage of elevations, also, as appeared to be requisite for the purpose. On these principles, the Phasis was the Pison of Moses, and the similarity of sound in the name seemed to confirm the opinion; it was a natural consequence, that the Araxes should be the Gihon; since its waters are extremely rapid, and the Greek name Araxes, like the Hebrew Gihon, denotes the *dart, or swift.*

The word *Eden* which, in its primary acceptation, signifies pleasure or delight, is often used by the writers of the Old Testament to denote places which are either more remarkably fruitful in their soil, or pleasant in their situation. (See 2 Kings, 19: 12, 13. *Isa.* 37: 12. *Amos* 1: 5.) It is a remarkable circumstance that divine revelation opens and shuts with corresponding subjects; it opens with a view of the earthly Eden, and shuts with a description of its glorious antitype the heavenly Paradise of God. Eden was remarkable for a river which issued from it; in like manner, John sees in the heavenly Eden, a pure river of water of life, clear as crystal, issuing from the throne of God and the Lamb. *Rev.* 22: 1. In each, we also find a tree of life, and various other analogies, from which it appears evidently the design of the Spirit of God to teach us, that the second Adam, the Lord from heaven, will restore all his people to a more perfect state of bliss, than their first parent forfeited.—*Bibliotheca Sacra*, article *EDEN; Jones; Calmet.*

II. EDEN. The prophet Amos (chap. 1: 5.) speaks of the "House of Eden," or "Beth-Eden," which is thought to have been a house of pleasure in the mountains of Lebanon, near to the river Adonis, and about midway between Tripoli and Baalbek.—*Calmat*.

EDIFICATION. This word signifies a building up; hence we call a building, an *edifice*. Applied to spiritual things, it signifies the advancing, improving, adorning, and comforting the mind. A Christian may be said to be edified, when he is encouraged and animated to fresh progress in the ways and works of the Lord. The means to promote our own edification are, prayer, self-examination, reading the Scriptures, hearing the gospel, meditation, attendance on all appointed ordinances. To edify others, there should be love, spiritual conversation, forbearance, faithfulness, benevolent exertions, and uniformity of conduct.

Edify, and Edification, are terms that often occur in the apostolic writings, and of such high import, that they merit a much more ample illustration than has hitherto been bestowed upon them in works of this nature.

To perceive the full force and propriety of the terms as used by the apostles, it is quite necessary to keep in mind the similitudes by which they generally describe a Christian church; for, an attentive reader of the New Testament may readily observe that it is mostly with a direct reference to that particular object that these expressive terms occur. Thus for instance, we sometimes find them speaking of a church under the figure of a building, Eph. 2: 21. 1 Cor. 3: 9. At others, a house, Heb. 3: 6. 1 Tim. 3: 15. And frequently a temple, 1 Cor. 3: 16, 17. A habitation for God, Eph. 2: 22. Of this building, Jesus Christ is the foundation or chief corner-stone, laid by the doctrine of the apostles and prophets,—he is that living stone, elect, and precious, on which Zion is founded,—and believers in him united together in a church capacity, are consequently spoken of, as "lively stones, built up into a spiritual house," (1 Pet. 2: 5.) thus constituting what Paul calls "the household of God," (Eph. 2: 19.) or "the household of faith," Gal. 6: 10. Now it is obviously in reference to this view of things that the terms under consideration are made use of by the apostles; and when we attempt to explain them in any way detached from the consideration of a Christian church, their meaning almost vanishes into insignificance. I make this remark chiefly on account of the great mistakes which appear to prevail among professed Christians on a subject in which their present peace and immortal interests are deeply involved. Most of our practical treatises of religion are taken up in furnishing directions to believers, considered as so many disconnected individuals, to press after their own individual edification. But all this seems in a great measure aside from the doctrine of Christ and his apostles. The consolations of the Holy Spirit are not promised to disjointed individuals, each taking care separately to frame his heart, in the best manner he can, into an obedience to the will of God; but to brethren walking together in unity; to disciples joined in one body as fellow members one of another, so as by one spirit to mourn and rejoice together. Christ has promised great consolation to his disciples thus united, walking in love, and patiently bearing the hatred of the world. Many professors, and even teachers of religion, not greatly liking such union and its obvious consequences, yet finding much said in the New Testament of the attainments and comforts of the first Christians, have studied to devise means of enjoying these comforts separately. Instead of the objects that chiefly drew the attention of the first believers, they have endeavored to fix the attention of Christians on a multitude of rules respecting the particular conduct of each in his devout exercises, his attendance on ordinances and the frame of his heart therein. But this is a scheme of religion of mere human device. Nothing can be plainer from the whole tenor of the Acts of the Apostles, and their epistles to the churches, than that it is the will of Christ his disciples should unite together, holding fellowship in the institutions of the gospel; and also that, as he in his infinite wisdom and grace has made abundant provision for their comfort, establishment and edification, so these blessings can only be effectually enjoyed in propor-

tion as they obey his will in this respect. Eph. 4: 8—16. See *Owen on Hebrews*.—*Hend. Buck*; *Jones*.

EDOM; a province of Arabia, which derives its name from Edom, or Esau, who there settled in the mountains of Seir, in the land of the Horites, south-east of the Dead sea. His descendants afterwards extended themselves throughout Arabia Petrea, and south of Palestine, between the Dead sea and the Mediterranean. During the Babylonish captivity, and when Judea was almost deserted, they seized the south of Judah, and advanced to Hebron. Hence that tract of Judea, which they inhabited, retained the name of Idumea in the time of our Savior, Mark 3: 8. Under Moses and Joshua, and even under the kings of Judah, the Idumeans were confined to the east and south of the Dead sea, in the land of Seir; but afterwards they extended their territories more to the south of Judah. The capital of East Edom was Bozrah; and that of South Edom, Petra or Jactael.

2. The prophecies respecting Edom are numerous and striking; and the present state of the country, as described by modern travellers, has given so remarkable an attestation to the accuracy of their fulfilment, that a few extracts from Mr. Keith's work, in which this is pointed out, may be fitly introduced.

That the Idumeans were a populous and powerful nation long posterior to the delivery of the prophecies; that they possessed a tolerably good government, even in the estimation of Volney; that Idumea contained many cities; that these cities are now absolutely deserted; and that their ruins swarm with enormous scorpions; that it was a commercial nation, and possessed highly frequented marts; that it forms a shorter route than the ordinary one to India; and yet that it had not been visited by any traveller; are facts all recorded, and proved by Volney himself—in his "Travels"—able but unconscious commentator!

3. A greater contrast cannot be imagined than the ancient and present state of Idumea. It was a kingdom previous to Israel, having been governed first by dukes or princes, afterwards by eight successive kings, and again by dukes, before there reigned any king over the children of Israel, Gen. 36: 31, &c. Its fertility and early cultivation are implied not only in the blessings of Esau, whose dwelling was to be the fatness of the earth, and of the dew of heaven from above; but also in the condition proposed by Moses to the Edomites, when he solicited a passage for the Israelites through their borders, that "they would not pass through the fields nor through the vineyards;" and also in the great wealth, especially in the multitudes of flocks and herds, recorded as possessed by an individual inhabitant of that country, at a period, in all probability even more remote, Gen. 27: 39. Num. 20: 17. Job 42: 12. The Idumeans were, without doubt, both an opulent and a powerful people. They often contended with the Israelites, and entered into a league with their other enemies against them. In the reign of David, they were indeed subdued and greatly oppressed, and many of them even dispersed throughout the neighboring countries, particularly Phœnicia and Egypt. But during the decline of the kingdom of Judah, and for many years previous to its extinction, they encroached upon the territories of the Jews, and extended their dominion over the south-western part of Judea.

4. There is a prediction which, being peculiarly remarkable as applicable to Idumea, and bearing reference to a circumstance explanatory of the difficulty of access to any knowledge respecting it, is entitled, in the first instance, to notice: "None shall pass through it forever and ever. I will cut off from mount Seir him that passeth out, and him that returneth," Isa. 34: 10. Ezek. 35: 7. The ancient greatness of Idumea must, in no small degree, have resulted from its commerce. Bordering with Arabia on the east, and Egypt on the south-west, and forming from north to south the most direct and most commodious channel of communication between Jerusalem and her dependencies on the Red sea, as well as between Syria and India, through the continuous valleys of El Ghor, and El Araba, which terminated on the one extremity at the borders of Judea, and on the other at Elath and Ezion Geber on the Elanitic gulf of the Red

sea, Idumea may be said to have formed the emporium of the commerce of the East. A Roman road passed directly through Idumea, from Jerusalem to Akaba, and another from Akaba to Moab; and when these roads were made, at a time long posterior to the date of the predictions, the conception could not have been formed, or held credible by man, that the period would ever arrive when none would pass through it. Above seven hundred years after the date of the prophecy, Strabo relates that many Romans and other foreigners were found at Petra by his friend Athenodorus, the philosopher, who visited it. The prediction is yet more surprising when viewed in conjunction with another, which implies that travellers would "pass by" Idumea: "Every one that goeth by shall be astonished." And the Hadj routes (routes of the pilgrims) from Damascus and from Cairo to Mecca, the one on the east and the other towards the south of Idumea, along the whole of its extent, go by it, or touch partially on its borders, without passing through it. The truth of the prophecy, though hemmed in thus by apparent impossibilities and contradictions, and with extreme probability of its fallacy in every view that could have been visible to man, may yet be tried.

5. Let the reader now turn to Isaiah 34: 5, 10—17. Jeremiah 49: 13—18. and Malachi 1: 3, 4. and he will find other predictions no less circumstantially fulfilled. "Edom shall be a desolation. From generation to generation it shall lie waste," &c. Judea, Ammon, and Moab exhibit so abundantly the remains and the means of an exuberant fertility, that the wonder arises in the reflecting mind, how the barbarity of man could have so effectually counteracted for so many generations the prodigality of nature. But such is Edom's desolation, that the first sentiment of astonishment on the contemplation of it is, how a wide-extended region, now diversified by the strongest features of desert wildness, could ever have been adorned with cities, or tenanted for ages by a powerful and opulent people. Its present aspect would belie its ancient history, were not that history corroborated by "the many vestiges of former cultivation," by the remains of walls and paved roads, and by the ruins of cities still existing in this ruined country. The total cessation of its commerce; the artificial irrigation of its valleys wholly neglected; the destruction of all the cities, and the continued spoliation of the country by the Arabs, while aught remained that they could destroy; the permanent exposure, for ages, of the soil unsheltered by its ancient groves, and unprotected by any covering from the scorching rays of the sun; the unobstructed encroachments of the desert, and of the drifted sands from the borders of the Red sea; the consequent absorption of the water of the springs and streamlets during summer,—are causes which have all combined their baneful operation in rendering Edom "most desolate, the desolation of desolations."

From the borders of Edom, Captains Irby and Mangles also beheld a boundless extent of desert view, which they had hardly ever seen equalled for singularity and grandeur. And the following extract, descriptive of what Burckhardt actually witnessed in the different parts of Edom, cannot be more graphically abbreviated than in the words of the prophet. Of its eastern boundary, and of the adjoining part of Arabia Petraea, strictly so called, Burckhardt writes: "It might, with truth, be called Petraea, not only on account of its rocky mountains, but also of the elevated plain already described, which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture; in many places it is overgrown with wild herbs, and must once have been thickly inhabited; for the traces of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of the Hauran, in which direction are also many springs. At present all this country is a desert, and Maan (Teman) is the only inhabited place in it: 'I will stretch out my hand against thee, O mount Seir, and will make thee most desolate. I will stretch out my hand upon Edom, and will make it desolate from Teman.'" In the interior of Idumea, where the ruins of some of its ancient cities are still visi-

ble, and in the extensive valley which reaches from the Red to the Dead sea, the appearance of which must now be totally and sadly changed from what it was, "the whole plain," says Burckhardt, "presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. The sand appears to have been brought from the shores of the Red sea, by the southern winds; and the Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady Mousa. In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road, or of any work of human art. A few trees grow among the sand hills, but the depth of sand precludes all vegetation or herbage." "If grape-gatherers come to thee, would not they leave some gleanings grapes? If thieves by night, they will destroy till they have enough; but I have made Esau bare. Edom shall be a desolate wilderness." "On ascending the western plain," continues Mr. Burckhardt, "on a higher level than that of Arabia, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chain rising from the plain." "I will stretch out upon Idumea the line of confusion, and the stones of emptiness." Such is the present desolate aspect of one of the most fertile countries of ancient times! So visibly even now does the withering curse of an offended God rest upon it! And its fate, like that of the children of Israel, remains a monument of the divine inspiration of the Scriptures, at which infidelity may well turn pale.—*Watson.*

EDOMITES. (See *ESAU*; and *ЕДОМ*.)

EDREI; a town of Manasseh, east of Jordan, (*Josh.* 13: 31.) called likewise Edrea and Adrea, and perhaps Edera in Ptolemy, when speaking of the towns in the Batanea. Eusebius places it about twenty-five miles north from Bostris.—*Calmet.*

EDWARDS, (*JOHN, D. D.*) a divine of the church of England, who flourished at the latter end of the seventeenth, and beginning of the eighteenth century. He was born at Hertford, February the 26th, 1637. At Cambridge, his superior talents brought on him a train of academical honors; he was elected fellow of the college, admitted to the degree of master of arts, ordained deacon, and appointed, by bishop Saunderson, to preach a sermon at the approaching ordination of priests. We are told that "in his preaching he affected not any flauing eloquence, but studied to be plain, intelligible, and practical, and to edify all his hearers; yet, so as that his discourses were interspersed with choice and uncommon remarks." He exercised his ministerial functions for several years, at Trinity church, Cambridge, where he was attended by many of the gown, and persons of considerable standing in the university; from thence he removed to Bury St. Edmunds; and then to Colchester. After three years, he quitted Colchester, and returned to Cambridge; partly, on account of its affording him access to the university library, and partly for other reasons. In 1699, he was created doctor of divinity, and from this time, he became a voluminous writer, owing, in some measure, to his being afflicted with the gout and other disorders, which determined him to preach the gospel by his pen. He prosecuted his studies and labors till near the period of his decease, which took place on the 16th of April, 1716, in the seventy-ninth year of his age.

It may be questioned whether, since the days of Calvin himself, there has existed a more decided Calvinist than Dr. Edwards. He has been termed the Paul, the Augustine, the Bradwardine, the Calvin of his age. Such was his abhorrence of Arminianism, that he contended, with the old Puritans, that there is a close connexion between it and popery. His writings are very numerous, and they discover extensive learning, deep thought, cogent reasoning, and extraordinary zeal for the doctrines of divine grace. It is said, that all unbiassed and impartial men voted him, by universal consent, to be one of the most valuable writers of his time. The principal of his works are, "Veritas Redux; or, Evangelical Truths Restored," octavo, 1707; "Inquiry into Four remarkable Texts;" "Discourse concerning the Authority, Style, and Perfection of the Books of the Old and New Testament,"

two volumes, octavo; "A Survey of the several Dispensations of Religion," &c., two volumes, octavo; several distinct treatises against the Socinians; "An Answer to Dr. Whitby's Five Points;" "Animadversions on Dr. Clarke's Scripture Doctrine of the Trinity;" "Theologia Reformata; or, the Substance and Body of the Christian Religion," London, 1713, two volumes, folio, of which a third volume was published ten years after the author's decease; with many other pieces too tedious to enumerate.—*Biog. Brit.; Jones's Chr. Bio.*

EDWARDS, (JONATHAN,) president of New Jersey college, a most acute metaphysician, and distinguished divine, was born at Windsor, Conn., Oct. 5, 1703. He was graduated at Yale college in 1720, before he was seventeen years of age. His uncommon genius discovered itself early, and while yet a boy he read Locke on the Human Understanding with a keen relish. Though he took much pleasure in examining the kingdom of nature, yet moral and theological researches yielded him the highest satisfaction. He lived in college near two years after taking his first degree, preparing himself for the office of a minister of the gospel. In 1722, he went to New York, at the request of a small society of English Presbyterians, and preached a number of months. In 1724, he was appointed a tutor in Yale college, and he continued in that office, till he was invited in 1726, to preach at Northampton, Mass. Here he was ordained as colleague with his grandfather, Mr. Stoddard, February 15, 1727. In 1735, his benevolent labors were attended with very uncommon success; a general impression was made upon the minds of his people by the truths which he proclaimed, and the church was much enlarged. He continued in this place more than twenty-three years. He had been instrumental in cheering many hearts with the joys of religion, and not a few had regarded him with all that affectionate attachment, which is excited by the love of excellence and the sense of obligations, which can never be repaid. But a spirit of detraction had gone forth, in consequence of his strict views of Christian discipline and purity, and a few leading men of outrageous zeal pushed forward men of less determined hostility, and he was dismissed by an ecclesiastical council, June 22, 1750.

In this scene of trouble and abuse, when the mistakes and the bigotry of the multitude had stopped their ears, and their passions were without control, Mr. Edwards exhibited the truly Christian spirit. His calmness, and meekness, and humility, and yet firmness and resolution, were the subjects of admiration to his friends. More anxious for his people, than for himself, he preached a most solemn and affecting farewell discourse. He afterwards occasionally supplied the pulpit at times, when no preacher had been procured; but this proof of his superiority to resentment or pride, and this readiness to do good to those who had injured him, met with no return, except a vote of the inhabitants, prohibiting him from ever again preaching for them. Still he was not left without excellent friends in Northampton, and his correspondents in Scotland, having been informed of his dismissal, contributed a considerable sum for the maintenance of his family.

In August, 1751, he succeeded Mr. Sergeant as missionary to the Housatonic Indians, at Stockbridge, in Berkshire county. Here he continued six years, preaching to the Indians and the white people; and, as he found much leisure, he prosecuted his theological and metaphysical studies, and produced works which rendered his name famous throughout Europe. Thus was his calamitous removal from Northampton the occasion, under the wise providence of God, of his imparting to the world the most important instructions, whose influence has been extending to the present time, and whose good effects may still be felt for ages. In January, 1758, he reluctantly accepted the office of president of the college in New Jersey, as successor of his son-in-law, Mr. Burr; but he had not entered fully upon the duties of this station, before the prevalence of the small pox induced him to be inoculated, and this disease was the cause of his death, March 22, 1758, aged fifty-four. A short time before he died, as some of his friends, who surrounded his bed to see him

breathe his last, were lamenting the loss which the college would sustain, he said, to their astonishment, "Trust in God, and ye need not fear." These were his last words. He afterwards expired with as much composure, as if he had only fallen asleep. He left three sons and seven daughters. His wife, Sarah, daughter of Rev. J. Pierpont, New Haven, whom he married in 1727, in her eighteenth year, died also in 1758. She became pious at the age of five.

President Edwards was equally distinguished by his Christian virtues, and by the extraordinary vigor and penetration of his mind. Though his constitution was delicate, he commonly spent thirteen hours every day in his study. He usually rose between four and five in the morning, and was abstemious, living completely by rule. All his researches were pursued with his pen in his hand, and the number of his miscellaneous writings, which he had left behind him, was above fourteen hundred. They were all numbered and paged, and an index was formed for the whole. He was peculiarly happy in his domestic connexions. Mrs. Edwards, by taking the entire care of his temporal concerns, gave him an opportunity of consecrating all his powers, without interruption, to the labors and studies of the sacred office.

As a preacher, he was not oratorical in his manner, and his voice was rather feeble, though he spoke with distinctness; but his discourses were rich in thought; and, being deeply impressed himself with the truths, which he uttered, his preaching came home to the hearts of his hearers.

Mr. Edwards was uncommonly zealous and persevering in his search after truth. He spared no pains in procuring the necessary aids, and he read all the books which he could procure, that promised to afford him assistance in his inquiries. He confined himself to no particular sect or denomination, but studied the writings of men whose sentiments were the most opposite to his own. But the Bible claimed his peculiar attention. From that book he derived his religious principles, and not from any human system. The doctrines, which he supported, were Calvinistic, and when these doctrines were in any degree relinquished, or were not embraced in their whole length and breadth, he did not see, where a man could set his foot down, with consistency and safety, short of deism or atheism itself. Yet with all his strict adherence to what he believed to be the truths of heaven, his heart was kind and tender. When Mr. Whitefield preached for him on the Sabbath, the acute divine, whose mighty intellect has seldom been equalled, wept as a child during the whole sermon.

His Inquiry into the Freedom of the Will, is considered as one of the greatest efforts of the human mind. Those, who embrace the Calvinistic sentiments, have been accustomed to say, that he has forever settled the controversy with the Arminians by demonstrating the absurdity of their principles. On the other hand, there are those, attached to the general theological doctrines embraced by Edwards, who think that the unavoidable consequences of his metaphysical argument are so contradictory to the common judgment of mankind, as to authorize any one "boldly to cut asunder the knot, which he is unable to unloose." However, if the argument of Edwards be a fallacy, "there must be some way to unravel the puzzle."

Remarks were made on the Essay on the Freedom of the Will by James Dana and Samuel West; the latter was answered by Dr. Edwards. His other works, which are most celebrated, are his book on Original Sin in answer to Taylor, his Treatise on the Affections, his dissertation on the Nature of true Virtue, and that on the End for which God created the World. A splendid edition of his works was published in England, and an edition in eight volumes, intended to be a complete collection of his writings, edited by Dr. Austin, was published in 1809. Another edition, with an ample account of his life, edited by his descendant, Sereno Edwards Dwight, was published in ten vols. 8vo. in 1830.—*Hopkins' Life of Edwards; Life prefixed to his Works; Middleton's Biog. Evngg. iv. 294—317; Jones's Chr. Bio.; Allen.*

EDWARDS, (JONATHAN, D. D.,) president of Union college at Schenectady, in the state of New York, son of

the preceding, was born at Northampton, June 6, 1745. In childhood, an inflammation in his eyes prevented him from learning to read till an uncommonly late period.

He was graduated at the college in New Jersey, in 1765. Two years before, at a time, when the students of the college were generally impressed by the truths of religion, he was blessed with the hope of his reconciliation to God through Christ. This was during the presidency and under the impressive preaching of Dr. Finley. He afterwards pursued the study of divinity under the instruction of Dr. Bellamy, and in October, 1766, was licensed to preach the gospel by the association of ministers in the county of Litchfield, Conn. In 1767, he was appointed tutor of Princeton college, and in this office he remained two years. He was ordained pastor of the church at Whitehaven, in the town of New Haven, January 5, 1769, and continued there till May, 1793, when he was dismissed by an ecclesiastical council, at his own request, and at the request of his society. In January, 1796, he was installed pastor of the church at Colebrook, in Litchfield county. In this retired situation, where he was enabled to pursue his theological studies with little interruption, he hoped to spend the remainder of his days. But in June, 1799, he was elected president of the college, which had been recently established at Schenectady, as successor of Mr. Smith. In July, he commenced the duties of the office. From this time, his attention and talents were devoted to the concerns of the seminary, of which he was intrusted with the charge. He died August 1, 1801, aged fifty-six, unexpectedly, but with Christian resignation.

There were several remarkable coincidences in the lives of Dr. Edwards and his father. Both were tutors in the seminaries, in which they were educated; were dismissed on account of their religious opinions; were settled again in retired situations; were elected to the presidency of a college; and, in a short time after they were inaugurated, died at near the same age. They were also remarkably similar in person and character.

Dr. Edwards was a man of uncommon powers of mind. He has seldom been surpassed in acuteness and penetration. His answer to Dr. Chauncey, his dissertation on the liberty of the will in reply to Dr. West, and his sermons on the atonement of Christ, to say nothing of his other publications, are considered as works of great and peculiar merit. He also edited, from the manuscripts of his father, the History of the Work of Redemption, two volumes of sermons, and two volumes of Observations on important theological subjects.—*Connect. Evang. Mag.*, ii. 377—383; *Müller*, ii. 453; *2 Hist. Col. v. 81—100; Holmes*, ii. 321.—*Allen*.

**EFFECTUAL**; that which actually answers the end intended. A door for preaching the gospel is *effectual*, when the opportunity of doing it issues in the conviction and conversion of many, 1 Cor. 16: 9. God works *effectually* in ministers when he enables them zealously to preach the gospel, and crowns their labors with success, Gal 2: 8. He works *effectually* in his chosen people, when he converts them to himself, and causes them to bring forth fruits of holiness to his glory, Eph. 3: 7. 4: 16. 1 Thess. 2: 13.

Christ and his cross and promise are said to be of *naive effect*, that is, of no saving use to men, when they do not believe his promise, embrace his person, religion, righteousness, and yield themselves to Him as their Lord and Master, Gal. 5: 1. 1 Cor. 1: 17. Rom. 4: 14.—*Bronn*.

**EFFRONTES**; a sort of heretics, in 1534, who scraped their forehead with a knife till it bled, and then poured oil into the wound. This ceremony served them instead of baptism. They are likewise said to have denied the divinity of the Holy Spirit.—*Hend. Buck*.

**EGEDE**, (HANS); a Danish divine, born in 1686, died in 1753, was the founder of the religious missions to Greenland, in which country he resided from 1721 to 1736, displaying a piety, zeal, and benevolence which gained the confidence of the natives. He wrote a description of Greenland.—His son, Paul, who succeeded him, and emulated his virtues, was born in 1708, and died in 1789. He wrote an account of Greenland; composed a dictionary and grammar of the language; and

translated into that language a part of the Bible and some other works.—*Davenport*.

**EGG**, (*bizim*, Deut. 22: 6. Job 39: 11. Isa. 10: 14. 59: 5.) *oon*, Luke 11: 12. Eggs are considered as a very great delicacy in the East, and are served up with fish and honey at their entertainments. As a desirable article of food, the egg is mentioned, (Luke 11: 12:) "If a son ask for an egg, will his father offer him a scorpion?" It has been remarked that the body of the scorpion is very like an egg, as its head can scarcely be distinguished, especially if it be of the white kind, which is the first species mentioned by *Ælian*, *Avicenna*, and others. *Bochart* has produced testimonies to prove that the scorpions in Judea were about the bigness of an egg. So the similitude is preserved between the thing asked, and the thing given.—*Watson*.

**EGINHARD**; a celebrated historian, a native of Germany, was a pupil of *Alcuin*, who recommended him to the notice of *Charlemagne*. The monarch made him his secretary, and afterwards superintendent of his buildings. He died in 839, abbot of Seligenstadt. The stories relative to his marrying a daughter of *Charlemagne*, appear to be fables. *Eginhard* is the author of a *Life of Charlemagne*; *Annals of France*, from 741 to 829; and sixty-two *Epistles*.—*Davenport*.

**EGLAIM**; the same as *GALLIM*, a city beyond Jordan, to the east of the Dead sea, in the land of Moab, Isa. 15: 8. 1 Sam. 25: 44.—*Jones*.

**EGLON**; a king of the Moabites, who oppressed the Israelites for eighteen years, Judg. 3: 12—14. *Calmet* has confounded this servitude of the Hebrews with that under *Cushan-Rishathaim*, making it to subsist only eight years, viz. from 2591 to 2599; whereas the servitude under *Eglon* lasted eighteen years, and commenced in the year of the world 2661, which was sixty-two years after they had been delivered by *Othniel* from their subjection to *Cushan-Rishathaim*.—*Jones*.

**EGYPT**; a much renowned kingdom of antiquity, situated in the north of Africa. It is said to have derived its name from *Han*, the son of *Noah*, whence it is frequently in the book of *Psalm* styled the land of *Ham*. But the name by which it is generally denoted in Scripture is the land of *Mizraim*, who was a son of *Han*; from whence the Arabians and other oriental nations still call it *Mesr*; but the etymology of the word *Egypt* is variously accounted for.

Ancient Egypt is by some divided into two parts, the Upper and the Lower Egypt; by others into three; the Upper Egypt, or Thebais, so called from its capital city *Thebes*; the Middle Egypt, or *Heptanomis*, so called from the seven districts it contained; and the Lower Egypt, which included what the Greeks called the Delta and all the country lying upon the coasts of the Mediterranean and Red seas.

Thebais, which in Scripture is called *Pathros*, is the most southerly part of Egypt.

Middle Egypt comprehended all the country on each side of the Nile from Thebais to the point of the Delta, where that river divides itself into those branches by which it enters the sea. This part of Egypt was in ancient times full of large cities, among which was *Memphis*, the capital, situated on the western side of the Nile, as *Grand Cairo*, which seems to have succeeded *Memphis*, is built on the eastern.

The Lower Egypt, extending from the preceding quarter, to the Mediterranean sea, contained not only that part which is encompassed by the arms of the Nile, and from its triangular figure named *Delta*, but also *Mareotis* and *Alexandria*, with some territories towards Arabia to the east. Between these two large branches of the Nile called the Delta, there were several celebrated cities, *Naucratis*, *Sais*, *Tanis*, *Canopus*, *Pelusium*, *Alexandria*, *Nicopolis*, &c. It was in the country of *Tanis* that the Israelites are thought to have dwelt. (See the article *GOSHEN*.)

2. The fertility of Egypt, and the excellence of its productions and fruits, are greatly celebrated by ancient writers, and by *Moses* himself, Gen. 13: 10. It abounds with grain of all kinds, but particularly rice; inasmuch that it was formerly the granary of Rome. It is now the

country which supplies Constantinople. Its fertility depends upon the periodical inundations of the Nile, which, as it is one of the most remarkable circumstances attending this country, will be spoken of under the article NILE.

3. Among all the nations of antiquity, there is none more worthy of attention than Egypt. If not the birth-place, it was the early protector of the sciences, and cherished every species of knowledge, which was known or cultivated in remote times. It was the principal source from whence the Greeks derived their information; and after all its windings and enlargements, we may still trace the stream of our knowledge to the banks of the Nile. Every ancient nation lays claim to a higher origin than legitimate history can sanction; and the Egyptians not only boast of being the most ancient people in the world, but they evidently extend their claims to a fabulous period. This proud nation, fondly conceited of its own antiquity, as Rollin expresses it, thought it glorious to lose itself in an abyss of infinite ages, as though it would carry back its pretensions to eternity. But though such extravagant claims are quite inadmissible, it cannot be denied that Egypt was the cradle of the Hebrew nation. (See GENESIS.)

The invention of alphabetical letters, and the art of writing, is generally attributed by the ancients to the Egyptians.

Egypt was the mother of the sciences as well as the arts. There were four colleges in Egypt, where science was studied and taught: Thebes, which Pythagoras visited; Memphis, where Thales and Democritus consulted the Egyptian priests; Heliopolis, where Plato studied; and Sais, where Solon was instructed in the principles of legislation and government.

The first important discoveries in astronomy were made by the Egyptians. As they were the first people of antiquity who lived by cultivating the ground, they were under a necessity of studying the motions of the stars. Arcturus, Orion, and the Pleiades marked out the several seasons among the early Greeks; and the rising of Sirius with the sun, announced to the Egyptians the overflowing of the Nile, and the customary time of sowing their grain, which was immediately after its retreat.

To sun up their character: Without having attained to elegance in the arts, or perfection in the sciences, the Egyptians struck out the models on which other nations improved; and philosophy owes them that respect which an empire pays to its founders.

4. What history records of their buildings, would surpass credibility, were it not attested by their monuments, which remain to this day. Egypt is a scene of antiquities; walking among ruins, the traveller forgets the present, to contemplate the past, and, amid the traces of a degenerate race, marks the remains of a mighty nation. Their buildings are still sublime. The pyramids of Egypt have always ranked among the wonders of the world. Three of them still remain, at the distance of some leagues from Grand Cairo, where Memphis formerly stood. The largest of the three, called the Great Pyramid, forms a square, each side of whose base is six hundred and sixty feet. The circumference is two thousand six hundred and forty feet. The basis covers eleven acres of ground. The perpendicular height is about four hundred and fifty feet; if measured obliquely, seven hundred feet.

The judgment of the living upon the dead would be striking in every nation, but was calculated to make a particular impression in Egypt, from the prejudices of the people. The Egyptians believed that the soul hovered about the body till putrefaction took place: hence they looked upon the rites of sepulture every where so sacred, as connected with their future felicity: and they hoped, by the secret of embalming which they discovered, to survive for ages in the tomb. Thus the sovereigns of Egypt were accountable to the tribunal of the people; and the very idea of such a solemn trial was a strong additional motive to make them discharge the duty of sovereigns. The monarch who erected a pyramid as his future habitation, would be naturally induced to respect the rights of his subjects, that they might assign him a place in the pyramid which he had erected to perpetuate his future fame. The Jews had a practice

somewhat like this. Wicked kings were not buried in the sepulchre of their fathers. This custom prevailed to the time of the Amsonnean princes.

5. Among nations who are not blessed by divine revelation, the luminaries of heaven are the first objects of worship. Diodorus Siculus, mentioning the Egyptians, informs us, "that the first men, looking up to the world above them, and struck with admiration at the nature of the universe, supposed the sun and moon to be the principal and eternal gods." This, which may be called the natural superstition of mankind, we can trace in the animals of the West, as well as of the East; among the inhabitants of the new world, as well as of the old. The sun and moon, under the names of Isis and Osiris, were the chief objects of adoration among the Egyptians.

A superstitious reverence for certain animals, as propitious or disastrous to the human race, was prevalent, though not peculiar to the Egyptians. The cow has been venerated in India from the most remote antiquity. The serpent has been the object of religious respect to one half of the nations of the known world. The Romans had sacred animals, which they kept in their temples, and distinguished with peculiar honors. We need not therefore be surprised, that a nation, so superstitious as the Egyptians, should honor with peculiar marks of respect, the ichneumon, the ibis, the dog, the falcon, the wolf, and the crocodile. These they entertained at great expense, and with much magnificence. Lands were set apart for their maintenance; persons of the highest rank were employed in feeding and attending them; rich carpets were spread in their apartments; and the pomp at their funerals corresponded to the profusion and luxury which attended them when alive. What chiefly tended to favor the progress of animal worship in Egypt, was the language of hieroglyphics. In the hieroglyphic inscriptions on their temples and public edifices, animals, and even vegetables, were the symbols of the gods whom they worshipped. In the midst of innumerable superstitions, the theology of Egypt contained the two great principles of religion, the existence of a supreme Being, and the immortality of the soul. The first is proved by the inscription on the temple of Minerva: "I am that which is, which was, and shall be; no mortal hath lifted up my veil; the offspring of my power is the sun;" the second, by the care with which dead bodies were embalmed, and the prayer recited at the hour of death, by an Egyptian, expressing his desire to be received to the presence of the deities.

6. The splendid temples of Egypt were not built, in all probability, till after the time of Solomon; for the recent progress made in the deciphering of hieroglyphics has disappointed the antiquaries as to the antiquity of these stupendous fabrics. It is well observed by Dr. Shuckford, that temples made no great figure in Homer's time. If they had, he would not have lost such an opportunity of exerting his genius on so grand a subject as Virgil has done in his description of the temple built by Dido at Carthage. The first heathen temples were probably nothing more than mean buildings, which served merely as a shelter from the weather: of which kind was, probably, the house of the Philistine god Dagon. But when the fame of Solomon's temple had reached other countries, it excited them to imitate its splendor; and nation vied with nation in the structures erected to their several deities. All were, however, outdone, at least in massiveness and durability, by the Egyptians; the architectural design of whose temples, as well as that of the Grecian edifices, was borrowed from the stems and branches of the grove temples.

7. It appears to be an unfounded notion, that the pyramids were built by the Israelites: they were, probably, Mr. Faber thinks, the work of the "Shepherds," or Cushite invaders, who, at an early period, held possession of Egypt for two hundred and sixty years, and reduced the Egyptians to bondage, so that "a shepherd was an abomination to the Egyptians" in Joseph's time. The Israelites labored in making bricks, not in forming stones such as the pyramids are constructed with; and a passage in Mr. Jowett's "Researches," before referred to, will throw light upon this part of their history. Mr. Jowett



saw at one place the people making bricks, with straw cut into small pieces, and mingled with the clay, to bind it. Hence it is, that when villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in fact, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose,—to build extensive granaries for the bashaw; “treasure-cities for Pharaoh.” The same intelligent missionary also observes: “The mollems transact business between the bashaws and the peasants. He punishes them if the peasants prove that they oppress; and yet he requires from them that the work of those who are under them shall be fulfilled. They strikingly illustrate the case of the officers placed by the Egyptian taskmasters over the children of Israel; and, like theirs, the mollems often find their case evil, Exod. 5.”

8. It is not necessary to go over those parts of the Egyptian history which occur in the Old Testament. A part of the prophecies respecting this haughty and idolatrous kingdom, uttered by Jeremiah and Ezekiel, when it was in the height of its splendor and prosperity, were fulfilled in the terrible invasions of Nebuchadnezzar, Cambyses, and the Persian monarchs. It comes, however, again into an interesting connexion with the Jewish history under Alexander the Great, who invaded it as a Persian dependence. (See ALEXANDER and ALEXANDRIA.)

Egypt, indeed, was about to see better days; and, during the reigns of the Ptolemies, enjoyed again, for nearly three hundred years, something of its former renown for learning and power. It formed, during this period, and before the rapid extension of the Roman empire towards the termination of these years, one of the only two ancient kingdoms which had survived the Assyrian, Babylonian, Persian, and Macedonian empires: the other was the Syrian, where the Seleucidae, another family of one of the successors of Alexander, reigned; who, having subdued Macedonia and Thrace, annexed them to the kingdom of Syria, and there remained, out of the four kingdoms into which the empire of Alexander was divided, these two only; distinguished, in the prophetic writings of Daniel, by the titles of the kings or kingdoms of the north and the south.

9. The prophecies respecting Egypt in the Old Testament have had a wonderful fulfilment. And the literal fulfilment of every prophecy affords as clear a demonstration as can possibly be given, that each and all of them are the dictates of inspiration. Egypt was the theme of many prophecies, which were fulfilled in ancient times; and it bears to the present day, as it has borne throughout many ages, every mark with which prophecy had stamped its destiny: “They shall be a base kingdom. It shall be the basest of kingdoms. Neither shall it exalt itself any more among the nations: for I will diminish them, that they shall no more rule over the nations. I the Lord have spoken it. And there shall be no more a prince of the land of Egypt,” Ezek. 30: 5, 7, 12, 13. The sceptre of Egypt shall depart away,” Zech. 10: 11.

Volney and Gibbon are our witnesses of the facts: “Such is the state of Egypt. Deprived, twenty-three centuries ago, of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical. Every thing the traveller sees or hears reminds him he is in the country of slavery and tyranny.” “A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt about five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys or military chiefs have ever been suc-

ceeded, not by their sons, but by their servants.” These are the words of Volney and of Gibbon, scoffers at the Bible, but eye-witnesses of the facts foretold in it two thousand four hundred years before!

10. Egypt has, indeed, lately somewhat risen, under its present spirited but despotic pasha, to a degree of importance and commerce. But this pasha is still a *stranger*, and the dominion is foreign. Nor is yet there any thing like a general advancement of the people to order, intelligence and happiness. Yet this fact, instead of militating against the truth of prophecy, may, possibly at no distant period, serve to illustrate other predictions. “The Lord shall smite Egypt: he shall smite and heal it; and they shall return to the Lord, and he shall be entreated of them, and shall heal them. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land,” &c. Isa. 19: 22—25.—*Rutherford’s Ancient History; Newton on the Prophecies; Keith on the Evidence of Prophecy; Calmet; Jones; Watson.*

EGYPT, (BROOK, or RIVER OF.) This is frequently mentioned as the southern limit of the land of Promise, Gen. 15: 18. 2 Chron. 7: 8. Num. 24: 5. Josh. 15: 4. Calmet is of opinion, that this was the Nile; but most modern interpreters take the river of Egypt, to be the brook Besor, between Gaza and Rhinococura. (See Josh. 15: 47.)—*Calmet.*

EHUD; son of Gera: a judge of Israel, who slew Eglon, king of Moab, Judg. 3: 15.—*Calmet.*

EICETÆ; a denomination in the year 680, who affirmed that, in order to make prayer acceptable to God, it should be performed dancing.—*Hend. Buck.*

EICHORN, (JOHN GOFREY;) one of the most distinguished German scholars in Oriental literature, biblical criticism, and literary and general history. He was born at Dorrenzimmen, in 1752; in 1772, he was appointed professor at Jena; and, in 1788, he was made professor at Gottingen, where he remained till his death, in 1831. At Gottingen, he devoted himself chiefly to biblical studies. The results of his inquiries were published in his *Universal Library of Biblical Literature*; his *Repertory of Biblical and Oriental Literature*; and his *Introduction to the Old and New Testaments*—works which contain much important and valuable information, and sound criticism, but also much of the grossest and most offensive specimens of German neology. His writings have had a great influence on the views of continental divines.—*Hend. Buck.*

EJACULATION; a short prayer, in which the mind is directed to God, on any emergency. (See PRAYER.)—*Hend. Buck.*

EKRON; a city of the Philistines, and the seat of government. It was situated near the shore of the Mediterranean, between Azotus and Jamnia. It fell to the tribe of Judah by lot, when Joshua divided the land, but was afterwards given to the tribe of Dan, Josh. 15: 45. and 19: 43. The city was strongly fortified, and it does not appear from history that the Jews were ever sole, peaceable possessors of it. The idol Baalzebub was principally worshipped by the inhabitants of Ekron, and a famous temple was there dedicated to him, 2 Kings 1: 2, &c.—*Jones.*

ELAM; the eldest son of Shem, who settled in a country to which he gave his name, Gen. 10: 22. It is frequently mentioned in Scripture, as lying to the south-east of Shinar. Susiana, in later times, seems to have been a part of this country, (Dan. 8: 2.) and before the captivity, the Jews seem always to have intended Persia by the name of Elam. Stephanus takes it to be a part of Assyria; but Pliny and Josephus, more properly, of Persia, whose inhabitants, this latter tells us, sprung from the Elamites.—*Watson.*

ELATH; a sea-port town on the eastern coast of the Red sea. It originally belonged to the Edomites, being situated in the country of Idumea; but when David made a conquest of the latter, and began to establish a commercial intercourse with distant nations, Elath became a place of considerable note. In the reign of Solomon, it was of still more consequence on account of the ships which he there built and fitted out for the purpose of importing gold from Ophir, 2 Chron. 8: 17. It remained in the possession of the Israelites a hundred and fifty years, when, in the reign of Jehoram, the Edomites re-

covered it, 2 Kings 8: 20. It was however retaken by Uzziah, king of Judah, in the beginning of his reign, who fortified it anew, peopled it with his own subjects, and restored the trade to Ophir, which it continued to enjoy until the wicked reign of Ahaz, when Rezin, king of Damascus, took it by surprise, and having banished the Jews that were settled there, supplanted them with Syrians, and made preparations for carrying on the trade, by which the kings of Judah had been so enriched. The very next year, however, Tiglath-Pileser, king of Assyria, invaded Damascus, conquered Rezin, took possession of Elath, and reserved the right of trade there to himself; so that the Jews from that time never recovered it, which proved very detrimental to their national interests.—*Stackhouse's History of the Bible*, vol. iii. Svo. b. vi. ch. 1.—*June*.

EL-BETH-EL, (to the God of Bethel;) the name given by Jacob to an altar which he built, (Gen. 35: 7.) and which stood, probably, in the very spot where he had formerly seen the prophetic dream of the ladder, chap. 28: 22.—*Calmet*.

ELCESAITES, ELCESAITÆ, ELXIANS, or SAMFSEANS; the followers of Elxai, or Elcesia, a sectary of the second century, but whether Jew or Christian, is by no means certain. They were nearly of the same opinion as the Ebionites and Ossens.—*Mosheim's Eccl. Hist.* vol. i. p. 216; *Lordner's Heretics*, p. 424, &c.—*Williams*.

ELDAD and MEDAD, were appointed by Moses among the seventy elders of Israel, who were to assist in the government; though not present in the general assembly, they were filled with the Spirit of God, equally with those who were there, and began to prophesy in the camp. Joshua would have had Moses forbid them, but he replied, "Enviest thou for my sake? Would to God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Num. 11: 24—29.—*Calmet*.

ELDER, (*presbuteros*;) an overseer, ruler, leader. The reverence paid to the aged in the earliest times was doubtless the origin of this title, it being used as a name of office both among Jews and Christians. Dr. Macknight thinks that in the apostolic age it was applied to "all who exercised any sacred office in the Christian church," Acts 20: 17—28.

Elders, or seniors, in ancient Jewish polity, were persons the most considerable for age, experience, and wisdom. Of this sort were the seventy men whom Moses associated with himself in the government: such likewise afterwards were those who held the first rank in the synagogue as presidents.—Elders, in church history, were originally those who held the first place in the assemblies of the primitive Christians. The word presbyter is often used in the New Testament in this signification, and as interchangeable with *episcopos*; hence the first meetings of Christian ministers were called *presbyteria*, or assemblies of elders.

Elders, in the Presbyterian discipline, are officers who, in conjunction with the ministers and deacons, compose the kirk sessions, who formerly used to take cognizance not only of all grosser immoralities, such as swearing, drunkenness, lewdness, fighting, scolding, disobedience to parents, absence from public worship, &c. but also what are termed the levities and amusements of life—as dancing, racing, card-playing, and the like. They were authorized, on some occasions, to carry their jurisdiction into the bosoms of families and individuals; to disarm private resentments, and arbitrate in cases of domestic variance. Their principal business now is to take care of the poor's funds. They are chosen from among the people, and are received publicly with some degree of ceremony. In Scotland, there is an indefinite number of elders in each parish, generally about twelve. (See *PRESBYTERIANS*.)

It has long been a matter of dispute, whether there are any such officers as *lay-elders* mentioned in Scripture. On the one side it is observed, that these officers are no where mentioned as being alone or single, but always as being many in every congregation. They are also mentioned separately from the brethren. Their office, more than once, is described as being distinct from that of

preaching, not only in Rom. 12; where he that ruleth is expressly distinguished from him that exhorteth or teacheth, but also in that passage, 1 Tim. 5: 17. On the other side it is said that, from the above-mentioned passages, nothing can be collected with certainty to establish this opinion; neither can it be inferred from any other passage, that churches should be furnished with such officers, though perhaps prudence, in some circumstances, may make them expedient. "I incline to think," says Dr. Guise, on the passage, (1 Tim. 5: 17.) "that the apostle intends only *preaching elders*, when he directs double honor to be paid to the elders that rule well, especially those who labor in the word and doctrine; and that the distinction lies not in the order of officers, but in the degree of their diligence, faithfulness, and eminence in laboriously fulfilling their ministerial work; and so the emphasis is to be laid on the word *labor* in the word and doctrine which has an especially annexed to it."—*Hend. Buck*.

ELEALEH; a town of Reuben, (Num. 32: 37.) placed by Eusebius a mile from Heshbon.—*Calmet*.

ELEATICS; a philosophic sect, founded by Xenophanes, at Elia, in Magna Græcia. He was originally a Pythagorean, but added some errors of his own to those of his master. A few fragments only of his writings are in existence; but it appears that he taught the eternity both of God and of the universe, and was a Pantheist.—*Engel's Philosophy*, vol. i. p. 413, &c.—*Williams*.

ELEAZER; the third son of Aaron, and his successor in the dignity of high-priest, Exod. 6: 23. He entered into the land of Canaan with Joshua, and is supposed to have lived there upwards of twenty years. The high-priesthood continued in his family till the time of Eli. He was buried in a hill that belonged to the son of Phineas, Josh. 24.

II. ELEAZER; the son of Aminadab, to whose care the ark was committed when it was sent back by the Philistines, 1 Sam. 7. He is thought to have been a priest, or at least a Levite, though he is not mentioned in the catalogue of the sons of Levi.—*Watsoo*.

ELECT, besides its scriptural and theological use, had also an ecclesiastical meaning, and was sometimes applied to the highest class of catechumens *elected* to baptism; at other times to the baptized, admitted to the full privileges of their profession, and sometimes called the perfect. The Manichæans were divided into two great classes, the *Audientes* and *Elects*.—*Lordner's Cred.*, part II. vol. 6. pp. 87, 299, &c.—*Williams*.

ELECTA, (*elect lady*, Eng. Trans.) was, as is generally believed, a lady of quality who lived near Ephesus, to whom John addressed his second Epistle, cautioning her and her children against heretics, who denied the divinity of Christ, and his incarnation. Some think Electa, which signifies *chosen*, is not a proper name, but an honorable epithet, and that the Epistle was directed to a church. The same apostle salutes Electa, and her children in his third Epistle; but the accounts of this Electa are as perplexed as those of the former.—*Calmet*.

ELECTION; the act of choice. This word has different applications in the Scriptures. 1. It signifies God's taking a whole nation, community, or body of men, into external covenant with himself, by giving them the advantage of revelation as the rule of their belief and practice, when other nations are without it, Deut. 7: 6, 2. A temporary designation of some person or persons to the filling up of some particular station in the visible church, or office in civil life, John 6: 70. 1 Sam. 10: 24. 3. The gracious act of the Divine Spirit, whereby God actually and visibly separates his people from the world by effectual calling, John 15: 19. (See *CALLING*.) 4. That eternal, gratuitous, sovereign, and immutable purpose of God, whereby he selected from among all mankind, and of every nation under heaven, all those whom he effectually calls to be sanctified and everlastingly saved by Christ, Eph. 1: 4. 2 Thess. 2: 13. (See *DEGREE*; and *PREDESTINATION*.)

With respect to this subject, it is to be observed,—  
1. That it is no part of the doctrine of election, that God created a part of mankind merely to damn them. This is often said by those who wish to bring the doctrine into con-

tempt; but it is not true. It is indeed revealed that he will punish multitudes of the human race "with everlasting destruction from his presence;" but he did not bring them into being merely for the sake of punishing them. GOD IS LOVE. There is not one malevolent emotion rankling in his bosom. It is one of the foulest stains that was ever cast upon his spotless character, to admit the thought that he brought creatures into being merely for the purpose of making them forever miserable. *In itself*, he desires the salvation of every living man. We have his oath, "that he has no pleasure in the death of him that dieth." If he destroys the wicked, it is because their perdition is inseparable from the preservation of his own glory, and the highest good of his kingdom, and not because it is in itself well pleasing to his benevolent mind, or the ultimate object of their creation.

2. *It is no part of the doctrine of election, that Christ died exclusively for the elect.* Such a representation is an unjustifiable perversion of the doctrine, and exposes it to unnecessary objections. Though there would have been no atonement but for God's design to save the elect, and though there could have been no designs of mercy toward the elect without an atonement; yet the doctrine of atonement and election are two distinct things. Much idle breath and illiberal crimination might have been spared, by giving them that place in the Christian system which they hold in the word of God.

3. *It is no part of the doctrine of election, that the elect will be saved, let them do what they will.* The immutable law of the divine kingdom has made personal holiness essential to eternal life. It is not less certain that "no man will see the Lord without holiness,"—than that no man will see the Lord unless he be of the "election of grace." The elect cannot be saved unless they possess supreme love to God, sincere contrition for all their sins, and faith unfeigned in the Lord Jesus Christ. The elect can no more enter heaven without being prepared for it than others. If a man continues stupid and secure,—if he never reads the Scriptures,—if he never attends upon the word and ordinances,—if he is never anxious for the salvation of his soul,—if he never repents and believes the gospel,—if he never becomes a follower of the meek and lowly Jesus; he may rest assured there is nothing in the doctrine of election that will save him. "Except ye repent, ye shall all likewise perish."

4. *It is no part of election, that the non-elect will not be saved if they do as well as they can.* If sinners "repent and believe the gospel," there is nothing in the doctrine of election that will destroy them. If they become reconciled to God, he will regard them with favor. If they "come to Christ," they shall "in no wise be cast out." Not one will be lost unless he persist in impenitence, reject the offers of mercy, and die in his sins.

5. *It is no part of the doctrine of election, that the non-elect cannot comply with the terms of the gospel.* We are well aware that the Scriptures represent it to be impossible for men to do what they are unwilling to do. Hence says our Savior,—"No man can come to me, except the Father which hath sent me draw him." His idea doubtless is, that men cannot come to him because they are unwilling to come; for he had just said, in the course of the same address, "and ye will not come unto me, that ye might have life." He supposes that mere unwillingness renders it impossible for them to come. This mode of speaking not only runs through the Bible, but is agreeable to the plainest dictates of reason and common sense. *While, therefore, it is proper to say, that men cannot do what they are unwilling to do, it is also proper to say, that they can do what they are willing to do.* They are as capable of doing right, if so disposed, as of doing wrong. The doctrine of election leaves them in full possession of all their powers as moral agents, and all possible liberty to choose or refuse the offers of mercy.

But if none of these things belong to the doctrine of election, what is it? For the sake of a clear understanding of the subject, several things must be particularly observed.

1. ALL MANKIND ARE BY NATURE IN A STATE OF SIN AND CONDEMNATION. The "imagination of man's heart is evil

from his youth." "We have before proved both Jews and Gentiles, that they are all under sin."

2. NOTWITHSTANDING THE NATIVE CORRUPTION OF THE HUMAN HEART, AND THE LOST CONDITION OF ALL MANKIND BY NATURE, GOD HAS PROVIDED A FULL AND COMPLETE ATONEMENT FOR ALL THEIR SINS. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The atonement of Christ is sufficient for all, adapted to all, offered to all, and irrespective of the divine purpose as to its effectual application, made as much for one man as another.

3. NOTWITHSTANDING THE UNLIMITED PROVISION OF THE GOSPEL, ALL, WHEN LEFT TO THEMSELVES, WITH ONE CONSENT, REJECT THE OFFERTURES OF MERCY, AND WILL NOT COME UNTO CHRIST THAT THEY MIGHT HAVE LIFE. Even when the Spirit strives, they "do always resist the Holy Ghost." No sense of guilt and danger, no consciousness of obligation and duty, no pressure of motives, will constrain a living man to lay down the arms of rebellion, and be reconciled to God. If the Spirit of God does not put forth the power and glory of his grace to wrest the weapons of revolt from his hands, and put a new spirit within him, and make the sinner willing in the day of his power, all are lost, and Christ is dead in vain.

4. THIS SAD RESULT GOD HAS DETERMINED TO PREVENT. He does not mean that all mankind shall finally perish. He does not intend that they shall rob him of the glory of his grace, nor his Son of the reward of his death. Some he saves. These he rescues from themselves and from perdition. This is a simple matter of fact. When in the gall of bitterness and bonds of iniquity, he sends his Spirit to convince them of their lost condition—to show them their need of mercy—to make them feel his word to be quick and powerful—to create them anew in Christ Jesus, and to make them meet for the inheritance of the saints in light. "He works in them both to will and to do." He begins, carries on, and completes the work, and receives them at last to "the glory which is to be revealed."

5. GOD DOES THIS FROM DESIGN. He does nothing without. Much less any thing so great and glorious as this of renewing and saving souls. This design is an eternal design; this determination eternal, and irrevocable as his own unchangeable nature.

6. IN DOING THIS, IT IS IMPORTANT TO REMARK, THAT GOD IS GOVERNED BY A WISE REGARD TO HIS OWN GOOD PLEASURE. He does not have mercy on whom he will have mercy, because they are better than others. Then it would leave ground for boasting. Then it would not be grace. Now it is grace. For when the design of saving them was formed, they were not in being, and "had done neither good nor evil." During the whole of their unregenerate state, they were opposing God and contemning the Son of his love. The moment before their regeneration, they were his enemies. It could not, therefore, have been from regard to any thing in them, that they were taken and others left, but from a regard to the mere good pleasure and wisdom of God. It was a sovereign purpose. It was that all the glory might redound to God's great and holy name.

7. NOR IS IT LESS IMPORTANT TO SUBJOIN, THAT THIS SOVEREIGN AND ETERNAL PURPOSE WAS FORMED IN VIEW OF THE ATONEMENT OF CHRIST. In its practical influence, it regarded men as already fallen by their iniquity, and beyond the possibility of deliverance, except by atonement.

When God determined to save a part of mankind, he had it in prospect to provide such an expiation for the sins of the world, as to justify him in the unlimited offer of pardon, and in the full and complete justification of all who accept it. He owed it to himself, in forming the purpose to save, to devise a consistent method of salvation. It would have been a violation of the rights of moral government, to have received rebels into favor "without the shedding of blood." Hence the elect are said to be "chosen in Christ." In other places they are said to be "Christ's seed." In others, they are represented as "given to him" by his Father. When, in the covenant of peace, he engaged to lay down his life for the sins of the world, a stipulated number was "given him" as his

reward. In view of mankind, as already plunged in guilt and ruin, and of Christ as making an adequate atonement, God "chose them to salvation, through sanctification of the Spirit and belief of the truth."

This is what we suppose the Scriptures mean by the doctrine of election. The apostle represents himself and the Christians at Ephesus to be "chosen"—"chosen in Christ"—"chosen in him before the foundation of the world;" and that not upon condition they would be holy, nor because of any foreseen holiness, but "that they should be holy and without blame before him in love, having predestinated them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."

The truth of this doctrine may be evinced, among other arguments,—

1. FROM THE DIVINE IMMUTABILITY. "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, or the shadow of turning." He himself claims this exalted character: "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times, the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." If we could suppose the Deity to be wiser, and better, and mightier at some times than at others, we might suppose, that with every accession of knowledge, goodness, and power, he would form some new design. But he is always the same; and as his character never alters, so his purposes never alter. Hence the divine immutability secures the doctrine of election. If the divine mind has formed any new purpose with regard to the salvation of men, then he has altered his plans, and is mutable; but if he has always been of the same mind, then, unless he actually saves the whole, he must have formed the purpose of saving a certain part. Every individual he saves, he must have "always meant to save,"—he must have always chosen and determined to save. But this is nothing more nor less than the doctrine of election. All the objections, therefore, that are made against the doctrine of election, are levelled equally against the divine immutability.

2. The doctrine of election may be conclusively argued from the DIVINE FOREKNOWLEDGE.

The mere light of nature is enough to teach us that God knows all things present, past, and to come. It is impossible that a being of infinite wisdom should commence a system of operations without knowing what he is about to do. If God does not know all events before they actually take place, then his knowledge may increase, and he may be wiser to-morrow than he is to-day. In short, if he does not foreknow all things, he may not only from day to day discover things that are new, but he may deduce new results from them, may misjudge in his arrangements, and be frustrated in his purposes. But the Bible puts this question beyond a doubt.—"Known unto God are all his works, from the beginning of the world." It is a settled point, then, that God knew from all eternity every thing that would take place.

God, therefore, knows who will at last be saved. But salvation is his own work in the human soul. How then could this be known, unless it were a determined event? If it were undetermined, it was uncertain; and if uncertain, it could not certainly be known. Let any man but an atheist look at this with an unprejudiced mind, and he must receive the doctrine of election. It is just as certain, therefore, that God determined from eternity who would be saved, as that he knew from eternity who would be saved. "For whom he did foreknow, he also did predestinate." But this is nothing more nor less than the doctrine of election. All the objections which lie against the doctrine of election, lie with equal force against the divine foreknowledge.

3. In proof of this doctrine, we shall make our appeal to the EXPRESS TESTIMONY OF THE HOLY SCRIPTURES.

We consider the doctrine unanswerably demonstrated from the preceding considerations; but "to the law and the testimony." The Scriptures are the word of God, and

the infallible rule of faith and practice. Here we have a standard to which every thing must bow. From this oracle there is no appeal. Let us go, then, to the Bible; and let us go—not to alter, not to expunge, not to supply, not to wrest from its plain and obvious meaning a single word; but simply to inquire what the Lord hath spoken, and to yield our preconceived opinions to the paramount authority of eternal truth. Here, if we are not deceived, we find the doctrine of election revealed as plainly as language can reveal it.

Let the reader carefully consult the following passages, and interpret them according to just and fair principles of exegesis, and we leave it to his own judgment to determine whether they do not teach the doctrine of a special election of particular persons to eternal life: Matt. 24: 22, 24. Acts 13: 48. Rom. 8: 28—30. 9: 23. 11: 5, 7. Eph. 1: 4, 5. 1 Thess. 1: 4. 5: 9. 2 Thess. 2: 13. 2 Tim. 1: 9. 2: 10. 1 Pet. 1: 2. The construction which some would force upon these passages, agreeably to which they understand merely the election or designation of nations or bodies of people to external religious privileges, cannot be maintained without unsettling the whole of the New Testament scheme of personal and individual salvation; and, however favorable such an idea may be to certain dogmas relative to the efficacy of a standing in what has been called the visible church, and the *opus operatum* of its sacraments, it cannot but prove highly prejudicial to the interests of genuine piety, and is, indeed, found to flourish chiefly in regions where that piety has little or no influence.—*Hend. Buck.*

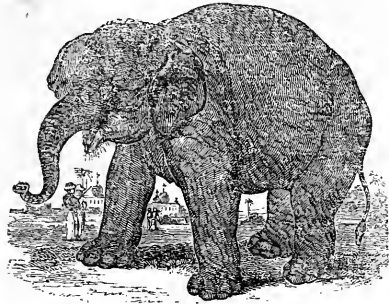
EL-ELOHE-ISRAEL, ("To God the God of Israel,") the name of an altar, built by Jacob in a piece of ground which he bought of Hamor, Shechem's father, Gen. 33: 20.—*Calmet.*

ELEMENTS, (*stoicheia*;) the elements or first principles of any art, whence the subsequent parts proceed. The elements or first principles of the Christian doctrine, Heb. 5: 12. St. Paul calls the ceremonial ordinances of the Mosaic law, "worldly elements," (Gal. 4: 3. Col. 2: 8, 20.) "weak and beggarly elements," Gal. 4: 9. Elements, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a pedagogue, (Gal. 3: 24.) was intended, by means of those ordinances, to bring the Jews; worldly, as consisting in outward worldly institutions, (Heb. 9: 1.) weak and beggarly, when considered in themselves, and set up in opposition to the great realities to which they were designed to lead. But, in Col. 2: 8. the elements or rudiments of the world are so closely connected with philosophy and vain deceit, or an empty and deceitful philosophy, that they must be understood there to include the dogmas of pagan philosophy; to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the Judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the gospel, and from Christ their living head. And from the general tenor of this chapter, and particularly from verses 18—23, it appears, that these philosophical dogmas, against which the apostle cautioned his converts, were partly Platonic, and partly Pythagorean; the former teaching the worship of angels, or demons, as mediators between God and man; the latter enjoining such abstinence from particular kinds of meats and drinks, and such severe mortifications of the body, as God had not commanded.—*Watson.*

ELEUTHERUS; a river in Syria, which rises between Libanus and Anti-libanus. After watering the valley between these two mountains, it falls into the Mediterranean sea, 1 Mac. 11: 7.—*Calmet.*

ELEUTHEROPOLIS; a city of Judea, which, though not mentioned in the sacred writings, must have been very celebrated in the time of Eusebius and Jerome. It was an episcopal city, whence these authors estimated the distances and positions of other cities. Josephus says it was twenty miles from Jerusalem, and Antoninus places it twenty-four miles from Askalon, and eighteen from Lydda. Eusebius says five miles from Gath, six from Lachish, twenty-five from Gerar, twenty from Jattir, and eight from Keilah.—*Calmet.*

**ELEPHANT**, the largest of existing quadrupeds, celebrated for his sagacity, faithfulness and prudence.



Calmet is of opinion that the behemoth of Job 11: is the elephant; but this notion is generally held to be untenable. (See **BEHEMOTH**; and **IVORY**.)—*Calmet*.

**ELI**, a high-priest of the Hebrews, of the race of Ithamar, who succeeded Abdon, and governed the Hebrews, both as priest and judge, during forty years. How Eli came to the high priesthood, and how this dignity was transferred from Eleazar's family to that of Ithamar, who was Aaron's youngest son, we know not. This much, however, is certain, that it was not done without an express declaration of God's will, 1 Sam. 2: 27, &c. In the reign of Solomon, the predictions in relation to Eli's family were fulfilled; for the high priesthood was taken from Abiathar, a descendant of Eli, and given to Zadok, who was of the race of Eleazar, 1 Kings 2: 26. Eli appears to have been a pious, but indolent man, blinded by paternal affection, who suffered his sons to gain the ascendancy over him; and for want either of personal courage, or zeal for the glory of God sufficient to restrain their licentious conduct, he permitted them to go on to their own and his ruin. Thus he carried his indulgence to cruelty; whilst a more dignified and austere conduct on his part might have rendered them wise and virtuous, and thereby have preserved himself and family. A striking lesson for parents! 1 Sam. 4: 12—18.—*Watson*.

**ELIAKIM**; son of Hilkiah, steward of the household, or keeper of the temple under king Hezekiah, 2 Kings 18: 18. Calmet thinks, that Eliakim was son of Hilkiah, the high-priest, that he succeeded his father, and was high-priest under Manasseh. He is sometimes called Jehoia-kim; and there is great probability, that he is the Hilkiah mentioned in the reign of Josiah, and afterwards.—*Calmet*.

**ELIAS**. (See **ELIJAH**.)

**ELIAS LEVITA**, a celebrated Jewish rabbi, a native of Germany, was born at Neustadt, in Brandenburg, in 1172, and died at Venice, in 1549. For many years he was professor of Hebrew at Venice and Padua. Among his works, which are highly valuable, are, a Chaldaic, Talmudic, and Rabbinic Lexicon; a Hebrew Glossary; and a Commentary on the Grammar of Moses Kimchi.—*Davenport*.

**ELIEZER**, a native of Damascus, and the steward of Abraham's house. It seems that Abraham, before the birth of Isaac, intended to make him his heir:—"One born in my house," a domestic slave, "is mine heir," Genesis 15: 1—3. He was afterwards sent into Mesopotamia, to procure a wife for Isaac, (Gen. 24: 2, 3,) &c.; which business he accomplished with fidelity and expedition. "It is still the custom in India," says Forbes, "especially among the Mahometans, that in default of children, and sometimes where there are lineal descendants, the master of a family adopts a slave, frequently a Haffshee Abyssinian, of the darkest hue, for his heir. He educates him agreeably to his wishes, and marries him to one of his daughters. As the reward of superior merit, or to suit the caprice of an arbitrary despot, this honor is also conferred on a slave recently purchased, or already

grown up in the family; and to him he bequeaths his wealth, in preference to his nephews, or any collateral branches. This is a custom of great antiquity in the East, and prevalent among the most refined and civilized nations. In the earliest period of the patriarchal history, we find Abraham complaining for want of children; and declaring that either Eliezer of Damascus, or probably one born from him in his house, was his heir, to the exclusion of Lot, his favorite nephew, and all the other collateral branches of his family."—*Watson*.

**ELIHU**; one of Job's friends, a descendant of Nahor, Job 32: 2. (See **JOB**.)—*Watson*.

**ELIJAH**. Elijah or Elias, a prophet, was a native of Tishbe beyond Jordan in Gilead. Some think that he was a priest descended from Aaron, and say that one Sabaca was his father; but this has no authority. He was raised up by God, to be set like a wall of brass, in opposition to idolatry, and particularly to the worship of Baal, which Jezebel and Ahab supported in Israel. His history may be found in the first and second books of Kings.

2. The Scripture introduces Elijah saying to Ahab, (1 Kings 17: 1, 2,) A. M. 3092, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." It is remarkable, that the number of years is not here specified; but in the New Testament we are informed that it was three years and six months. By the prohibition of dew as well as rain, the whole vegetable kingdom was deprived of that moisture, without which neither the more hardy, nor more delicate, kinds of plants could shoot into herbage, or bring that herbage to maturity. The Lord commanded Elijah to conceal himself beyond Jordan, near the brook Cherith. He obeyed, and God sent ravens to him morning and evening, which brought him flesh and bread. Scheuzer observes, that he cannot think that the *orehim* of the Hebrew, rendered "ravens," means, as some have thought, the inhabitants of a town called *Oreb*, nor a troop of Arabs called *orbhim*; and contends that the bird called the raven, or one of the same genus, is intended. The word rendered *raven*, includes the whole genus, among which are some less impure than the raven, as the rook. Rooks living in numerous societies are supposed by some to be the kind of birds employed on this occasion, rather than ravens, which fly only in pairs. But upon all these explanations we may observe, that when an event is evidently miraculous, it is quite superfluous, and often absurd, to invent hypotheses to make it appear more easy.

3. Elijah was one of the most eminent of that illustrious and singular race of men, the Jewish prophets. Every part of his character is marked by a moral grandeur, which is heightened by the obscurity thrown around his connexions and his private history. He often wears the air of a supernatural messenger suddenly issuing from another world, to declare the commands of heaven, and to awe the proudest mortals by the menace of fearful judgments. His boldness in reproof; his lofty zeal for the honor of God; his superiority to softness, ease, and suffering, are the characters of a man filled with the Holy Spirit; and he was admitted to great intimacy with God, and enabled to work miracles of a very extraordinary and unequivocal character. These were called for by the stupid idolatry of the age, and were in some instances equally calculated to demonstrate the being and power of Jehovah, and to punish those who had forsaken him for idols. The author of Ecclesiasticus has an encomium to his memory, and justly describes him as a prophet "who stood up as a fire, and whose word burned as a lamp." In the sternness and power of his reproofs, he was a striking type of John the Baptist, and the latter is therefore prophesied of, under his name. Malachi (4: 5, 6,) has this passage: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Our Savior also declares that Elijah had already come in spirit, in the person of John the Baptist. At the transfiguration of our Savior, Elijah and Moses both appeared and conversed with him respecting his future passion, Matt. 17: 3, 4. Mark 9: 4. Luke 9: 30. Many of the Jews in our Lord's time believed him to be Elijah, or that the soul of Elijah had passed into his body, Matt. 16: 14

Mark 6: 15. Luke 9: 8. In conclusion, we may observe, that to assure the world of the future existence of good men in a state of glory and felicity, and that in bodies changed from mortality to immortality, each of the three grand dispensations of religion had its instance of translation into heaven; the patriarchal in the person of Enoch, the Jewish in the person of Elijah, and the Christian in the person of Christ.—*Watson*.

ELIPHÁZ; one of Job's friends, probably a descendant of Eliphaz, son of Esau, Job 1: 1. He was of Teman, in Idumea, (Jer. 49: 7, 20. Ezek. 25: 13. Amos 1: 11, 12. Obad. 8, 9.) and in the Greek versions of the poem, is described as king of his city. (See Job.)—*Calmet*.

ELISABETH, the wife of Zachariah, and mother of John the Baptist, was of the daughters of Aaron, or the race of the priests, Luke 1: 5—63.—*Calmet*.

ELISABETH, (Sr.) of Thuringia, distinguished for her piety and virtue, the daughter of Andrew II. king of Hungary, was born at Presburg, 1207, and, in 1211, was married to Louis, landgrave of Thuringia, who was then eleven years old, and was educated at Wartburg, in all the elegance of the court of Hermann, the abode of music and the arts. When Germany, and especially Thuringia, was oppressed with famine and pestilence, she caused many hospitals to be erected, fed a multitude of the poor from her own table, and supplied their wants with money and clothing. She wandered about, in an humble dress, relieving the sorrows of the wretched. Louis died on a crusade, and her own life terminated November 19, 1231, in an hospital which she had herself established. She was regarded as a saint by her admiring contemporaries, and, four years after her death, this canonization was approved by pope Gregory IX. A beautiful church and a costly monument were erected over her tomb. The latter is now one of the most splendid remains of Gothic architecture in Germany.—*Ency. Amer.*

ELISEUS; the same as Elisha, in the English translation of the New Testament.—*Calmet*.

ELISHA, son of Shaphat, and Elijah's disciple and successor in the prophetic office, was of Abelmeholah, 1 Kings 19: 16. Elijah having received God's command to anoint Elisha as a prophet, came to Abelmeholah, and finding Elisha ploughing with twelve pair of oxen, he threw his mantle over him. Elisha left his oxen, and accompanied Elijah, chap. 19: 19—21. Elisha was accompanying his master, when the Lord took him up in a whirlwind; and he inherited Elijah's mantle, with a double portion of his spirit. See his history in the books of Kings.—*Calmet*.

ELISHA, (THE FOUNTAIN OF,) rises two bow-shots from mount Quarantania, and runs through the plain of Jericho, into the Jordan; passing south of Gilgal, and dividing into several streams. This is said to be the fountain whose waters were sweetened by Elisha, 2 Kings 2: 19—22.—*Calmet*.

ELISHAH, son of Javan, (Gen. 10: 4.) from whom the isles of Elishah are named, (Ezek. 27: 7.) is believed to have peopled Elis in the Peloponnesus. We find there the province of Elis, and a country called Alisium, by Homer. Ezekiel, above, speaks of the purple of Elishah, brought to Tyre. The fish used in dyeing purple were caught at the mouth of the Eurotas, and the ancients frequently speak of the purple of Laconia.—*Calmet*.

ELKANAH; second son of Korah, Exod. 6: 24. 1 Chron. 6: 26. The name of his elder brother was Assir, which imports, a close prisoner; this name, *Elkanah*, (redeemed by God,) appears to have been given in contradistinction, alluding to the approaching deliverance of Israel.—Also, 2. The father of the prophet Samuel; (1 Sam. 1: 1.) perhaps so called in reference to one of the deliverances of Israel recorded in the book of Judges.

Several others of the same name are mentioned in 1 Chron. 6; and other places.—*Calmet*.

ELKOTH; a village in Galilee, the birth-place of the prophet Nahum, Nah. 1: 1. It was shown in Jerome's time, but almost in ruins. Theophylact says it is beyond Jordan.—*Calmet*.

ELLASAR. There was a city (mentioned by Ste-

phanus, de Urbibus) called Ellas, in Cælo-Syria, on the borders of Arabia, where Arioch, one of the confederate kings, (Gen. 14: 9.) perhaps, commanded.—*Calmet*.

ELLERIAN, or RONSDOERFIAN, the followers of one Eller, an enthusiast, of Ronsdorf. He pretended to be a messenger from God, who resided in him, to form a new church, on which account he was called "the father of Zion," and his wife the mother. He is charged with being ambitious and luxurious, and died in 1750.—(*Grégoire's Hist.* vol. i. p. 307.)—*Williams*.

ELIOT, (JOHN,) minister of Roxbury, Massachusetts, usually called the apostle of the Indians, was born at Naisin, Essex, England, in 1604. His pious parents early imparted to him religious instruction, and it was not without effect. After receiving his education at the university of Cambridge, he was for some time the instructor of youth. In 1631, he came to this country, and was settled as teacher of the church in Roxbury, November 5, 1632.

His benevolent labors were not confined to his own people. Having imbibed the true spirit of the gospel, his heart was touched with the wretched condition of the Indians, and he became eagerly desirous of making them acquainted with the glad tidings of salvation. There were at the time, when he began his missionary exertions, near twenty tribes of Indians within the limits of the English planters. But they were very similar in manners, language, and religion. Having learned the barbarous dialect, he first preached to an assembly of Indians at Nonantum, in the present town of Newton, October 28, 1646. After a short prayer, he explained the commandments, described the character and sufferings of Christ, the judgment day and its consequences, and exhorted them to receive Christ as their Savior and to pray to God. After the sermon was finished, he desired them to ask any questions, which might have occurred. One immediately inquired, whether Jesus Christ could understand prayers in the Indian language. Another asked, how all the world became full of people, if they were all once drowned. A third question was, how there could be the image of God, since it was forbidden in the commandment. He preached to them a second time, November 11, and some of them wept while he was addressing them. An old man asked, with tears in his eyes, whether it was not too late for him to repent and turn unto God. Among the other inquiries were these, how it came to pass, that sea water was salt, and river water fresh; how the English came to differ so much from the Indians in the knowledge of God and Jesus Christ, since they all at first had but one father; and why, if the water is larger than the earth, it does not overflow the earth.

He was violently opposed by the sachems and pawas or priests, who were apprehensive of losing their authority, if a new religion was introduced. When he was alone with them in the wilderness, they threatened him with every evil, if he did not desist from his labors; but he was a man not to be shaken in his purpose by the fear of danger. He said to them, "I am about the work of the great God, and my God is with me; so that I neither fear you, nor all the sachems in the country; I will go on, do you touch me, if you dare." With a body capable of enduring fatigue, and a mind firm as the mountain oaks, which surrounded his path, he went from place to place, relying for protection upon the great Head of the church, and declaring the salvation of the gospel to the children of darkness. "I have considered," said he, "the word of God, (1 Tim. 2: 3.) Endure hardship as a good soldier of Jesus Christ." He made a missionary tour every fortnight, planted a number of churches, and visited all the Indians in Massachusetts and Plymouth colonies, pursuing his way as far as cape Cod.

In 1651, an Indian town was built on a pleasant spot on Charles' river, called Natick. A house of worship was erected, and a form of government was established similar to that, which is mentioned in Exodus 18: 21. He was convinced, that in order to the most permanent success, it was necessary to introduce with Christianity the arts of civilized life. He accordingly made every exertion to persuade the Indians to renounce their savage customs and habits; but he never could civilize those, who

went out in hunting parties. The first Indian church, established by the labors of Protestants in America, was formed at Natick, in 1660, after the manner of the congregational churches in New England. Those, who wished to be organized into a Christian body, were strictly examined as to their faith and experience by a number of the neighboring ministers, and Mr. Eliot afterwards administered to them baptism and the Lord's supper. Other Indian churches were planted in various parts of Massachusetts, and he frequently visited them; but his pastoral care was more particularly over that which he first established. He made every exertion to promote the welfare of the Indian tribes; he stimulated many servants of Jesus to engage in the missionary work; and, although he mourned over the stupidity of many who preferred darkness to light, yet he lived to see twenty-four of the copper-colored aborigines fellow preachers of the precious gospel of Christ. In 1661, he published the New Testament in the Indian language, and in a few years the whole Bible, and several other books, best adapted for the instruction of the natives.

He possessed an influence over the Indians, which no other missionary could obtain. He was their shield in 1675, during Philip's war, when some of the people of Massachusetts, actuated by the most infuriate spirit, had resolved to destroy them. He suffered every abuse for his friendship to them; but nothing could quench the divine charity which glowed in his heart. His firmness, his zeal, his benevolence at this period increased the pure lustre of his character.

When he reached the age of fourscore years, he offered to give up his salary, and desired to be liberated from the labors of his office, as a teacher of the church at Roxbury. It was with joy, that he received Mr. Walter as his colleague in 1688. When he was bending under his infirmities and could no longer visit the Indians, he persuaded a number of families to send their negro servants to him once a week, that he might instruct them in the truths of God. He died, May 20, 1690, aged about eighty-six years, saying, that all his labors were poor and small, and exhorting those, who surrounded his bed, to pray. His last words were, "Welcome joy."

Mr. Eliot was one of the most useful preachers in New England. No minister saw his exertions attended with greater effects. He spoke from the abundance of his heart, and his sermons, being free from that labored display of learning, from the quibbles and quaint terms, with which most discourses were at that time infected, were acceptable in all the churches.

His moral and religious character was as excellent, as his ministerial qualifications were great. He carried his good principles with him in every situation, viewing all things in reference to God. He habitually lifted up his heart for a blessing upon every person whom he met, and when he went into a family, he would sometimes call the youth to him, that he might lay his hands upon them, and give them his benediction. In his manner of living he was very simple. One plain dish was his repast at home, and when he dined abroad, he seldom tasted any of the luxuries before him. He drank water; and said of wine, "It is a noble, generous liquor, and we should be humbly thankful for it; but, as I remember, water was made before it." Clothing himself with humility, he actually wore a leathern girdle about his loins. In domestic life he was peculiarly happy. By the prudent management of his wife, who looked well to the ways of her household, he was enabled to be generous to his friends, and hospitable to strangers, and with a small salary to educate four sons at Cambridge, of whom John, and Joseph, ministers of Newton and Guilford, were the best preachers of that age.

In his principles of church government, he was attached to the congregational order.

So remarkable was he for his charities, that the parish treasurer, when he once paid him the money due for his salary, tied the ends of a handkerchief, into which he put it, in as many hard knots as he could, to prevent him from giving away the money before he should reach home. The good man immediately went to the house of a sick and necessitous family, and told them, that God

had sent them some relief. Being welcomed by the sufferers with tears of gratitude, he began to untie the knots. After many fruitless efforts, and impatient of the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying, "Here, my dear, take it; I believe the Lord designs it all for you."

Mr. Eliot published several works besides his great ones mentioned above. At the end of his Indian Grammar he is said to have recorded this memorable sentence; "PRAYER AND PAINS, THROUGH FAITH IN CHRIST JESUS, CAN DO ANY THING." *Mather's Magnalia*, iii. 170—211; *Eliot's Life and Death*; *Neal's New England*, i. 151, 212, 258; ii. 98; *Hist. Col.* i. 176; iii. 177—188; *Douglass*, ii. 113; *Hutchinson*, i. 162—169, 212; *Holmes*, i. 431.—*Allen*.

ELIOT, (ANDREW, D. D.) minister in Boston, was a descendant of Andrew Elliott, as he wrote his name, from Somersetshire, who settled at Beverly about 1683. His father, Andrew, was a merchant in Boston. He was born about the year 1719, and in 1737, was graduated at Harvard college. He early felt the impressions of religion, and was induced to devote himself to the service of the Lord Jesus. He was ordained pastor of the New North church in Boston, as colleague with Mr. Webb, April 14, 1742. Here he continued in high reputation till his death, September 13, 1778, aged fifty-nine years.

He was highly respected for his talents and virtues. While he preached the distinguishing doctrines of the gospel, his sermons were not filled with invectives against those, who differed from him. He was anxious to promote the interests of practical godliness, and, destitute of bigotry, he embraced all, who appeared to have an honest regard to religious truth. He revered the constitution of the churches of New England, and delighted in their prosperity. In 1743, he united with many other excellent ministers in giving his testimony in favor of the very remarkable revival of religion in this country.

When the British took possession of Boston, he sent his family out of the town, with the intention of following them; but a number of the people, belonging to his society and to other societies, being obliged to remain, requested him not to leave them. After seeking divine direction, he thought it his duty to comply with their request, and in no period of his life was he more eminently useful. He was a friend to the freedom, peace, and independence of America. By his benevolent offices he contributed much toward alleviating the sufferings of the inhabitants; he ministered to his sick and wounded countrymen in prison; he went about doing good; and he appeared to be more than ever disengaged from the world, and attached to things heavenly and divine. He was a friend of literature and science, and he rendered important services to Harvard college, both as an individual benefactor, and as a member of the board of overseers and of the corporation. So highly were his literary acquirements and general character estimated, that he was once elected president of the university; but his attachment to his people was such, that he declined the appointment. In his last sickness he expressed unshaken faith in those doctrines of the grace of God, which he had preached to others, and would frequently breathe out the pious ejaculation, "Come, Lord Jesus, come quickly."

Besides occasional discourses, he published a volume of twenty sermons, 8vo. 1774.—*Thacher's Funeral Sermon*; *Memoirs of Thomas Hollis*; *Hist. Col.* x. 188; *Farmer*.—*Allen*.

ELIOT, (JOHN, D. D.) minister in Boston, the son of Dr. Andrew E., was born May 31, 1754, and graduated at Harvard college in 1772. After preaching a few years in different places, he was ordained, as the successor of his father, November 3, 1779, pastor of the New North church in Boston. He died of an affection of the heart or pericardium, February 14, 1813, aged fifty-eight. During his ministry of thirty-four years, he baptized one thousand four hundred and fifty-four persons; performed the ceremony of marriage eight hundred and eleven times; and admitted one hundred and sixty-one to full communion in the church.

Dr. Eliot was very mild, courteous, and benevolent; as a preacher he was plain, familiar, and practical, avoiding

disputed topics, and always recommending charity and peace. For nine years he was one of the corporation of Harvard college. With his friend, Dr. Belknap, he cooperated in establishing and sustaining the Massachusetts Historical society, to the publications of which he contributed many writings. His attention was much devoted to biographical and historical researches. He published a *New England Biographical Dictionary*, 8vo. 1809; besides various articles in the *Historical Collections*. 2 *Hist. Col.* i. 211—248.—*Allen*.

ELLSWORTH, (OLIVER, L. L. D.), chief justice of the United States, was born at Windsor, Connecticut, April 29, 1745, and was graduated at the college in New Jersey in 1766. He soon afterwards commenced the practice of the law, in which profession he became eminent. His perceptions were unusually rapid, his reasoning clear and conclusive, and his eloquence powerful. He died November 26, 1807, aged sixty-five.

Mr. Ellsworth was an accomplished advocate, an upright legislator, an able and impartial judge, a wise and incorruptible ambassador, and an ardent, uniform, and indefatigable patriot. He moved for more than thirty years in a most conspicuous sphere, unassailed by the shafts of slander. His integrity was not only unimpeached but unsuspected. The purity and excellence of his character are rare in any station, and in the higher walks of life are almost unknown.

If it be asked, to what cause is the uniformity of his virtue to be attributed? The answer is at hand. He was a Christian. He firmly believed the great doctrines of the gospel. Having its spirit transfused into his own heart, and being directed by its maxims and impelled by its motives, he at all times pursued a course of upright conduct. The principles, which governed him, were not of a kind which are liable to be weakened or destroyed by the opportunity of concealment, the security from dishonor, the authority of numbers, or the prospects of interest. He made an explicit confession of Christianity in his youth; and in all his intercourse with the polite and learned world, he was not ashamed of the gospel of Christ. In the midst of multiplied engagements, he made theology a study, and attended with unvarying punctuality on the worship of the sanctuary. The sage, whose eloquence had charmed the senate, and whose decisions from the bench were regarded as almost oracular, sat with the simplicity of a child at the feet of Jesus, devoutly absorbed in the mysteries of redemption. His religion was not cold and heartless, but practical and vital. Meetings for social worship and pious conference he countenanced by his presence. He was one of the trustees of the Missionary society of Connecticut, and engaged with ardor in the benevolent design of disseminating the truths of the gospel. In his last illness he was humble and tranquil. He expressed the submission, the views, and the consolations of a Christian. *Panoptist and Miss. Mag.* i. 193—197; *Brown's Amer. Reg.* ii. 95—108; *Dwight's Trav.* i. 301—304.—*Allen*.

ELM; this word occurs but once in the English Bible; (Hos. 4: 13;) but the Hebrew *aleh*, is in every other place rendered oak, which see.—*Calmet*.

ELNATHAN, son of Achbor, and father of Nehusta, mother of Jehoiakim, king of Judah. He opposed the king's burning of Jeremiah's prophecies; and was sent into Egypt to bring back the prophet Uriah. Jer. 26: 22. 36: 12.—*Calmet*.

ELOHIM, ELOHI, or ELOI; one of the names of God. Angels, princes, great men, judges, and even false gods, are sometimes called Elohim. The connexion of the discourse assists us in determining the proper meaning of this word where it occurs. It is the same as *eloha*: one being singular, the other plural. Nevertheless, *elohim* is often construed in the singular, particularly when the true God is spoken of; when false gods are spoken of, it is rather construed in the plural.

This word, however, has been the subject of so much controversy, and is, in fact, so important, that it may justify a few remarks in illustration of its general idea and application.

Elohim would seem to be second in dignity only to the name JEHOVAH; as that name imports the essential *being* of the Divinity, so Elohim seems to import the *power* inhe-

rent in Deity; or the *manifestation of that power* on its relative subjects. Of the creation, the Deity exhibited his attribute of *power*; he manifested himself to be God *Almighty*. Compare Ps. 100: 3. Isa. 40: 28. 42: 5. *et al.* So, on occasion of miracles: "Thou art the God that doest wonders" by thy power. Ps. 77: 14. "Who is like unto thee among the mighty?" (Exod. 15: 11, *margin*.) implying superior power in the true God above all. And this appears to be attributed in a lower sense to angels, spiritual beings possessing powers superior to those of man. Judg. 13: 21. Ps. 8: 5. 97: 7, 9. Kings have greater power than their subjects; magistrates greater power than those who come before them, to obtain decision of their suits, and application of the laws; and princes, or men of rank, whether in office or not, possess power and influence by their wealth, station, retinue, &c. Idols, also, represented the powers of heaven; that is, celestial influences, or terrestrial influences, as procreative powers, &c. So the golden calf is called Elohim; (Exod. 32: 31.) that is, the power that had brought Israel out of Egypt; so Dagon, (Judg. 16: 23, &c.) Astaroth, Chernosh, and Milcom, (1 Kings 11: 33,) — the powers productive, whether masculine or feminine. So Moses was the depository of power in respect of God, or the source whence power emanated and influenced Aaron; (Exod. 4: 16. 7: 1;) and the ark was thus esteemed by the Philistines; (1 Sam. 4: 7.) that is, as the depository of power, or the sacred symbol whence power might emanate to their injury. (See God, and Gons.)

It is remarkable, that the names Jehovah and Elohim though not interchangeable, are occasionally placed one before the other without scruple; but, perhaps, the critical observer would find, that according to the occasion, the essential *being* of God, or the manifestative *power* of God, is pre-eminent in such passages, according to the order of the words.

The Jewish critics find great mysteries in some of these words, Eloi, Elohi, Elohim, &c. which are always written full, while others are written deficient. Whether the word Elohim be singular or plural, adjective or substantive, or whether it have any root in the Hebrew language, they are not agreed.—*Calmet*.

ELOI. (See ELOHIM.)

I. ELON; a grove of oaks: Elon-Mamre, Elon-More, Elon-Beth-Chanan, the grove—or oak—of Mamre, &c. II. A city of Dan. Josh. 19: 43.—*Calmet*.

ELOQUENCE, PULPIT. "The chief characteristics of the eloquence suited to the pulpit are these two,—gravity and warmth. The serious nature of the subjects belonging to the pulpit requires gravity; their importance to mankind requires warmth. It is far from being either easy or common to unite these characters of eloquence. The *grave*, when it is predominant, is apt to run into a dull, uniform solemnity. The *warm*, when it wants gravity, borders on the theatrical and light. The union of the two must be studied by all preachers, as of the utmost consequence, both in the composition of their discourses, and in their manner of delivery. Gravity and warmth united, form that character of preaching which the French call *onction*; the affecting, penetrating, interesting manner, flowing from a strong sensibility of heart in the preacher, the importance of those truths which he delivers, and an earnest desire that they may make full impression on the hearts of his hearers." (See DECLAMATION; SERMONS.)

It has been justly remarked, "He who ascends the pulpit hopelessly and heartlessly—who expects his reasonings to fall like the dart of Priam, 'telum imbelles sine ictu,' on the breast of the audience—he, in short, who preaches without faith, is not likely to give the thought, the time, the mind to his sermons which are essential to any high achievement in this department of his labors. But this negligence is extremely culpable.

Let the ministers of the gospel expect, under the divine blessing, larger results from their sermons. Let them not be faithless, but believing; let them throw far from them every suggestion which may minister to the natural and universal sloth of our nature. Let them regard their sermons, as they would the wand of the prophet, designed to draw the waters of contrition from the stony heart. Let them believe that God intends to accomplish much by them, and anxiously labor to fit themselves for their high



purpose and destination."—*Hend. Buck*; *Chris. Observer*; *Blair's Lectures*; *Campbell's Rhetoric*; *Griffin's Pastoral Sermon*; *Ware's Hints on Extemporaneous Preaching*, and on the *Connexion of Pulpit Eloquence and the Pastoral Care*; *Fenelon on Eloquence*; *Porter's Homiletics and Analysis of Rhetoric*; *Whateley's Rhetoric*; *Works of Robert Hall*, vol. ii. p. 135—155. vol. iii. p. 87 and 95—124.

**ELUL**; the sixth month of the Hebrew ecclesiastical year, and the twelfth of the civil year, answering to our August and part of September, containing twenty-nine days.—*Watson*.

**ELXAITES**; ancient heretics, who made their appearance in the reign of the emperor Trajan, and took their name from their leader, Elxai. They kept a mean between the Jews, Christians, and pagans; they worshipped but one God, observed the Jewish Sabbath, circumcision, and the other ceremonies of the law; yet they rejected the pentateuch and the prophets; nor had they any more respect for the writings of the apostles. Some are of opinion that Elxai ultimately joined the sect of the Ebionites.—*Hend. Buck*.

**ELYMAIS**; the capital of Elam, or the ancient country of the Persians. 1 Mac. 6: 1. informs us, that Antiochus Epiphanes, understanding there were very great treasures in the temple at Elymais, determined to plunder it; but the citizens resisted him successfully. 2 Mac. 9: 2. calls this city Persepolis, probably because it formerly had been the capital of Persia; for Persepolis and Elymais were very different cities; the former situated on the Araxes, the latter on the Eulæus. The temple which Antiochus designed to pillage was that of the goddess Nanea, according to Maccabees; Apian says, a temple of Venus; Polybius, Diodorus, Josephus, and Jerome say, a temple of Diana. (See PARTHIANS.)—*Calmet*.

**ELYMAS**. (See BAR-JESUS.)

**EMANATION, EFFLUX**; (from the Latin *emanare*, to issue, to flow out, to emanate.) Philosophical systems, which, like most of the ancient, do not adopt a spontaneous creation of the universe by a supreme Being, frequently explain the universe by an eternal emanation from the supreme Being. This doctrine came from the East. Traces of it are found in the Indian mythology, and in the old Persian or Bactro-Median doctrine of Zoroaster. It had a powerful influence on the ancient Greek philosophy, as may be seen in Pythagoras. In theology, the doctrine of emanation is the doctrine of the Trinity, which regards the Son and Holy Ghost, &c. as effluxes from the Deity himself.—*Ency. Amer.*

**EMBALMING**; the art of preserving dead bodies from putrefaction. (See BURIAL.)

**EMBER-WEEKS**; weeks of abstinence preceding the Sundays appointed in the church of England for ordination, which are, the first in Lent, the Sunday after Whit-Sunday, after the 14th of September, and 13th of December.—*Broughton's Dictionary*; *Williams*.

**EMBRACE**; kindly to take into one's bosom. Gen. 29: 13. To embrace promises is to trust in them with delight and pleasure. Heb. 11: 13. To embrace wisdom is to receive Jesus and his truth into our heart, and to take pleasure to follow him. Prov. 4: 8.—*Bronn*.

**EMBROIDER**. (See BROIDERED.)

**EMERALD**. Exod. 28: 19. Ez. 27: 16. 28: 13. Rev. 21: 19. Eccl. 32: 6. Tobit 13: 16. Judith 10: 21. It is one of the most beautiful of all the gems, and is of a bright green color, without the admixture of any other. Pliny thus speaks of it: "The sight of no color is more pleasant than green; for we love to view green fields and green leaves; and are still more fond of looking at the emerald, because all other greens are dull in comparison with this. Besides, these stones seem larger at a distance, by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, nor by the light of lamps; but they have always a sensible moderate brilliancy." From the passage in Ezekiel we learn that the Tyrians traded in these jewels in the marts of Syria. They probably had them from India, or the south of Persia. The true oriental emerald is very scarce, and is only found at present in the kingdom of Cambay.—*Watson*.

**EMERODS**. The ark having been taken by the Philistines, and being kept at Ashdod, the hand of God afflicted

ed them with a painful disease, 1 Sam. 5: 6. Interpreters are not agreed on the signification of the original *ophelim*; nor on the nature of the disease. The Hebrew properly signifies, that which is obscure and hidden, and most interpreters think, that those painful tumors in the fundamen- are meant, which sometimes turn into ulcers. Ps. 78: 66. The Seventy and Vulgate add to versc 9, that the Philistines made seats of skins, upon which to sit with more ease, by reason of their indisposition. Herodotus seems to have had some knowledge of this history, but has assigned another cause. He says, the Scythians having plundered the temple of Askaloo, a celebrated city of the Philistines, the goddess who was worshipped there afflicted them with a peculiar disease. The Philistines, perhaps, thus related the story; but it evidently passes for truth, that this disease was ancient, and had been sent among them by some avenging deity. To remedy this suffering, and to remove the ravages committed by rats, which wasted their country, the Philistines were advised by their priests and soothsayers to return the ark of God with the following offerings: (1 Sam. 6: 1—18.) five figures of a golden emerald, that is, of the part afflicted, and five golden rats; hereby acknowledging, that this plague was the effect of divine justice. This advice was followed; and Josephus, (*Antiq. lib. vi. c. 1.*) and others, believed that the five cities of the Philistines made each a statue, which they consecrated to God, as votive offerings for their deliverance. This, however, seems to have originated from the figures of the rats. The heathen frequently offered to their gods figures representing those parts of the body which had been diseased; and such kinds of *ex votis* are still frequent in Catholic countries; being consecrated in honor of some saint, who is supposed to have wrought the cure: they are images of wax, or of metal, exhibiting those parts of the body in which the disease was seated.—*Calmet*.

**EMERSON**, (JOSEPH, minister of Malden, Massachusetts, the son of Edward Emerson, and the grandson of Rev. Joseph Emerson, of Mendon, was born at Chelmsford, April 20, 1790; was graduated at Harvard college in 1717; and ordained October 31, 1721. For near half a century he continued his benevolent labors without being detained from his pulpit but two Sabbaths. He died suddenly, July 13, 1767, aged sixty-seven. His wife was Mary, daughter of Rev. S. Moody, of York. He had nine sons and four daughters. Three of his sons were ministers; Joseph, of Pepperell, William, of Concord, and John, of Conway. He was pious in early life, and his parents witnessed the effect of their instruction and prayers. As a teacher of religion to his fellow men, and their guide to heaven, he searched the Scriptures with great diligence, that he might draw his doctrines from the pure fountains of truth. In the various relations, which he sustained, he was just, amiable, kind, and benevolent. One tenth of his income was devoted to charitable uses. He at stated times every day addressed himself to heaven, and never engaged in any important affair without first seeking the divine blessing. Such was his humility, that when unguarded words fell from his lips, he would ask forgiveness of his children and servants. He published, the Importance and Duty of a timely Seeking of God, 1727; Meat out of the Eater, and Sweetness out of the Strong, 1735; Early Piety encouraged, 1738; at the ordination of his son Joseph, at Groton, now Pepperell, 1747.—*Funeral Sermon by his Son*; *Allen*.

**EMESA, or HAMATH**. (See HAMATH.)

**EMLYN**, (THOMAS,) a native of Lincolnshire, born at Stamford in 1663, was brought up as a dissenting minister, and, in 1691, settled at Dublin, as assistant to the Rev. Joseph Boyce; but was soon interdicted from his pastoral duties, on suspicion of Arianism. His humble inquiry into the Scripture account of Jesus Christ brought on him a prosecution for blasphemy, and he was heavily fined and imprisoned. On his release, he removed to London, where he died, in 1743. Emlyn's character was amiable and unimpeachable, and he was in habits of friendship with Dr. Clarke, Whiston, and other eminent men. His works have been collected into two volumes 8vo.—*Davenport*.

**EMIMS**; ancient inhabitants of the land of Canaan,

beyond Jordan, who were defeated by Chedorlaomer and his allies. Gen. 14: 5. Moses tells us that they were beaten at Shaveh-Kirjathaim, which was in the country of Sihon, conquered from the Moabites. Josh. 13: 19—21. The Emims were a warlike people, of a gigantic stature, great and numerous, tall as the Anakims, and were accounted giants as well as they. Deut. 2: 10, 11.—*Watson*.

EMMANUEL; (*God with us*.) Isaiah, in his celebrated prophecy (chap. 11.) of the birth of the Messiah from a virgin, says, this child shall be called, that is, really be, "Emmanuel." He repeats this while speaking of the enemy's army, which, like a torrent, was to overflow Judea: "The stretching out of his wings shall fill the breadth of thy land, O Emmanuel." Matthew informs us, that this prophecy was accomplished in Jesus Christ, born of the virgin Mary, in whom the two natures, divine and human, united; so that he was really Emmanuel, or, *God with us*. (See ALMAH.)—*Calmet*.

ENMAUS, (*hot baths*,) a village seven miles and a half north-west of Jerusalem, celebrated for our Lord's conversation with two disciples who went thither on the day of his resurrection. Josephus (de Bello, lib. 8. cap. 27.) says, that Vespasian left eight hundred soldiers in Judea, to whom he gave the village of Emmaus, which was sixty furlongs from Jerusalem. D'Arviux states, (vol. vii. p. 259,) that going from Jerusalem to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "travelled a good league over rocks and flint stones, to the end of the valley of terebinthine trees" till he reached Emmaus. It seems, by the ruins which surrounded it, that it was formerly larger than it was, in our Savior's time.—*Calmet*.

EMPTY. Persons are *empty* when they are poor, without wealth, (Ruth 1: 21;) without reward, (Gen. 31: 42.) without an offering, (Exod. 23: 15. 1 Sam. 6: 3.) and, in fine, without any thing good. Luke 1: 53. Ruth 3: 17. To *empty*, is to pour out, (Zech. 4: 12.) or to take forth, Gen. 43: 35. Moab had not been emptied from vessel to vessel; they had not been tossed from place to place, nor their condition changed, as that of the Jews had been. Jer. 48: 11. The Medes and Chaldeans are called *emptiers*, because they drained Nineveh of its inhabitants, power, wealth, and glory. Mal. 2: 2.—*Brown*.

EMULATION; a generous arbor kindled by the praiseworthy examples of others, which impels us to imitate, to rival, and, if possible, to excel them. This passion involves in it esteem of the person whose attainments or conduct we emulate, of the qualities and actions in which we emulate him, and a desire of resemblance, together with a joy springing from the hope of success. The word comes originally from the Greek *amilla*, contest; whence the Latin *emulus*; and thence our *emulation*. In Gal. 5: 20, the word *zeloi*, rendered "emulations," signifies *jealousies*, and is classed among "the works of the flesh." Plato makes emulation the daughter of envy; if so, there is a great difference between the mother and the offspring; the one being a virtue, and the other a vice. Emulation admires great actions, and strives to imitate them; envy refuses them the praises that are their due; emulation is generous, and only thinks of equalling or surpassing a rival; envy is low, and only seeks to lessen him. It would, therefore, be more proper to suppose emulation the daughter of admiration; admiration being a principal ingredient in the composition of it.—*Hend. Buck*.

EN, (*ain*) signifies a *fountain*; for which reason we find it compounded with many names of towns and places; as *en-dor*, *en-gedi*, *en-glaïm*, *en-shemish*, *q. d.* the fountain of *dor*—of *gedi*, &c.—*Calmet*.

ENAIM; a town of Judah, (Josh. 15: 34,) perhaps mentioned in Gen. 38: 14, where the Vulgate reads, that Tamar sat in a place where two ways met, Heb. *She sat at Enaim*; LXX. *She sat at Enan by the way*. English translation, *She sat in an open place which is by the way*. Others think Enan, or Enaim, signifies a *fountain or well*; which is most probable. Perhaps even this might be translated, "the two wells," or "the double well;" a very likely place of rendezvous.—*Calmet*.

ENAN. Ezekiel speaks of Enan, (chap. 48: 1,) or Hazar-Enan, as of a town well known; the northern boundary of the land. See also Num. 34: 9. This may

be Gaana, north of Damascus, or Ina, mentioned by Ptolemy, or Aennos in Peutinger's tables, south of Damascus. Possibly likewise the En-hazor of Naphtali. Josh. 19: 37.—*Calmet*.

ENCENAS; a Spaniard, and a martyr of the twelfth century. He was sent to Rome to be brought up in the papal faith, but there became acquainted with the followers of Arnold of Brescia, the celebrated reformer. They put into his hands several treatises, by means of which he was converted to the Protestant faith. When the fact became known, one of his own relations informed against him, and he was burnt alive by order of the pope and a conclave of cardinals. His brother was arrested about the same time for having a New Testament in the Spanish language in his possession; but, before the day appointed for his execution, he found means to escape from prison, and retired to Germany.—*Fox*.

ENCOURAGE; to render one hearty, hopeful, cheerful, and ready for acting. Moses encouraged Joshua, by laying before him the goodness of his work, his supernatural assistance and undoubted success. Deut. 1: 28. David encouraged himself in the Lord when his warriors threatened to stone him; he considered God's former kind and wonderful interpositions for him, his continued power, wisdom, and mercy, and his faithful promise and gracious relations to him. 1 Sam. 30: 6.—*Brown*.

ENCRATITES; a sect in the second century, who abstained from marriage, wine, and animal food.—*Hend. Buck*.

END. Jesus Christ is the *end* of the law for righteousness: the law was given to cause men to seek righteousness in him: he perfected the ceremonial law as he was the scope and substance of all its types, and therefore abolished it; through his obedience and death, he fulfilled the moral law, in its precepts and penalty; and in him, as their righteousness, believers enjoy whatever the law, as a covenant, can demand for them. Rom. 10: 4. He is the *end* of ministers' conversation; he is the scope and substance of all their ministrations, and, in all they do, they ought to aim at the advancement of his glory. Heb. 13: 7. The *end* of the faith of the saints is what is exhibited in the promise, and they trust to obtain even the eternal salvation of their souls. 1 Pet. 1: 9. An oath is the *end* of *strife*, as no further inquiry is to be made in a cause, but all parties are to rest satisfied with the determination made by an oath. Heb. 6: 16.—*Brown*.

ENDICOTT, (Joux,) governor of Massachusetts. He was sent to this country by a company in England as their agent to carry on the plantation at Naumkeag, or Salem, and arrived in September, 1628. He continued at Salem till 1644, when he was elected governor of Massachusetts, and removed to Boston. He died, March 15, 1665, aged seventy-five. He was a sincere and zealous Puritan, rigid in his principles, and severe in the execution of the laws against sectaries, or those, who differed from the religion of Massachusetts. Two Episcopalians, who accused the members of the church of Salem of being separatists, were sent back to England by his orders. The Quakers and the Baptists had no occasion to remember him with affection. In 1659, during his administration, four Quakers were put to death in Boston.—*Neal's New England*, i. 139, 364; *Hutchinson*, i. 8—17, 38, 235; *Winthrop*; *Hist. Col. vi.* 245, 261; ix. 5; *Holmes*; *Morton*, 81, 188; *Mag. ii.* 18.—*Allen*.

ENDOR; a city in the tribe of Manasseh, where the witch resided whom Saul consulted a little before the battle of Gibeon, Joshua 17: 11. 1 Sam. 28: 13. Mr Bryant derives Endor from En-Ador, signifying *fons pythois*, "the fountain of light," or oracle of the god Ador; which oracle was probably founded by the Canaanites, and had never been totally suppressed. The ancient world had many such oracles; the most famous of which were that of Jupiter-Ammon in Lybia, and that of Delphi in Greece; and in all of them, the answers to those who consulted them were given from the mouth of a female; who, from the priestess of Apollo at Delphi, has generally received the name of Pythia. That many such oracles existed in Canaan, is evident from the number which Saul himself is said to have suppressed; and such an one, with its Pythia, was this at Endor. At these shrines, either as

mock oracles, contrived by a crafty and avaricious priesthood, to impose on the credulity and superstition of its followers; or, otherwise, as is more generally supposed, as the real instruments of infernal power, mankind, having altogether departed from the true God, were permitted to be deluded. That, in this case, the real Samuel appeared, is plain both from the affright of the woman herself, and from the fulfilment of his prophecy. It was an instance of God's overruling the wickedness of men, to manifest his own supremacy and justice.—*Watson*.

**ENDOWMENT, ECCLESIASTIAL**; a term used in England to denote the settlement of a pension upon a minister, or the building of a church, or the severing a sufficient portion of tithes for a vicar, when the benefice is appropriated.

Among the dissenters, endowments are benefactions left to their place or congregation, for the support of their ministers. Where the congregation is poor or small, these have been found beneficial; but in many cases they have been detrimental. Too often has it tended to relax the exertions of the people; and when such a fund has fallen into the hands of an unsuitable minister, it has prevented his removal; when, had he derived no support from the people, necessity would have caused him to depart, and make room for one more worthy. Scarcely has it been found that any congregation turned Arian or Socinian, but such as enjoyed such endowments.—*Hend. Buck*.

**ENDURE**; to continue, to bear with. To *endure*, referred to God, denotes his constancy, perpetual continuance in being, life, and greatness, (Ps. 9: 7.) or his bearing with persons, in his long-suffering patience. Rom. 9: 22. Referred to men, it signifies, (1.) To bear up under the exercise of the duties of an office, (Exod. 18: 23.) or under any thing that fatigues and presses. Gen. 33: 14. Job 31: 23. (2.) To bear affliction, especially for Christ, with a sensible, calm, and affectionate complacency—the will of God. Heb. 12: 7. 2 Tim. 3: 11. The saints *endure* to the end; they persevere in their holy profession and practice, notwithstanding manifold opposition and trouble. Matt. 24: 13. Anti-Christians, and other wicked persons, will not endure sound doctrine, they dislike it, they reproach it, persecute it, and endeavor to banish it from them. 2 Tim. 4: 3.—*Brown*.

**ENEMY**; one who opposes another, or thwarts his designs. God becomes men's *enemy*, when he pursues them with his wrathful judgments. 1 Sam. 28: 16. Job supposed him an *enemy* when he grievously afflicted him. Job 33: 10. Wicked men count faithful teachers their *enemies*, imagining they act from hatred in reproving and opposing their wicked ways. 1 Kings 21: 20. Col. 4: 16. Satan is an *enemy* to God and his creatures; he hates them, and seeks their dishonor and ruin. Matt. 13: 25, 28. Wicked men are *enemies* to God; they hate his true character, and do what in them lies to dishonor his name, and ruin his interest. Rom. 5: 10. Death is called an *enemy*; it really ruins the wicked, it terrifies the saints, and for a while detains their body from the heavenly glory. 1 Cor. 15: 26.—*Brown*.

**EN-EGGLAIM**. Ezekiel (47: 10.) speaks of this place in opposition to En-gedi: "The fishers shall stand upon it from En-gedi, even to En-egglaim; they shall be a place to spread forth nets." Jerome says, En-egglaim is at the head of the Dead sea, where the Jordan enters it.—*Calmet*.

**ENERGICI**; a denomination in the sixteenth century; so called because they held that the eucharist was the *energy* and *virtue* of Jesus Christ; not his body, nor a representation thereof.—*Hend. Buck*.

**ENERGUMENS**; persons supposed to be possessed with the devil, concerning whom there were many regulations among the primitive Christians. They were denied baptism and the eucharist; at least this was the practice of some churches; and though they were under the care of exorcists, yet it was thought a becoming act of charity to let them have the public prayers of the church, at which they were permitted to be present.—*Hend. Buck*.

**ENFIELD, (WILLIAM)** a dissenting minister and general writer, was born at Sudbury in 1741, and, after having been pastor to a congregation at Liverpool, became resident tutor and lecturer on belles lettres at Warrington

academy; a situation which he retained till the dissolution of that establishment. He died at Norwich, in 1797. He published an abridged translation of Brucker's History of Philosophy; The Speaker; Exercises on Elocution; Institutions of Natural Philosophy, and various other works, and was one of the principal contributors to Aikin's Biographical Dictionary.—*Davenport*.

**ENGAGE**; to bind by promise. How delightful a wonder, that God's Son engaged his heart, or pledged his soul, that he would approach to an offended God, in room of us, sinful men, in order to obey the broken law, and satisfy justice for us! Jer. 30: 21.—*Brown*.

**EN-GEDI**. This name is probably suggested by the situation among lofty rocks, which, overhanging the valleys, are very precipitous. A fountain of pure water rises near the summit, which the inhabitants call En-gedi—the fountain of the goat—because it is hardly accessible to any other creature. It was called also Hazazon-Tamar, that is, the city of palm trees, there being a great quantity of palm trees around it. It stood near the lake of Sodom, about thirty miles north-east of Jerusalem, not far from Jericho, and the mouth of the river Jordan. In some cave of the wilderness of En-gedi, David had an opportunity of killing Saul, who was then in pursuit of him. 1 Sam. 24: The vineyards of En-gedi are mentioned, (Cant. 1: 14.) and the hills around it produce, at present, the best wines of the country.—*Calmet*.

**ENGLISH, (GEORGE B.)** an adventurer, the son of Thomas English of Boston, was graduated at Harvard college in 1807, and afterwards for a while studied theology. He then became an officer of marine in the navy. Embracing, as is said, Islamism, he entered the service of the Pasha of Egypt, and accompanied an expedition under Ismael to Upper Egypt. He died at Washington, in September, 1828, aged thirty-nine. He published, Grounds of Christianity examined, 12mo. 1813, which was answered by E. Everett and S. Cary; Letter to Mr. Cary on his review; Letter to Mr. Channing on his two sermons on infidelity, 1813; Expedition to Dongola and Senaar, Svo. 1823.—*Allen*.

**ENGRAVING**. This art of cutting precious stones and metals is frequently referred to in the Old Testament Scriptures. Its origin and progress, as connected with biblical inquiries, has been investigated and illustrated with much ingenuity by Mr. Landseer, in his "Sabeian Researches," *passim*. (See SEALS, WRITING.)—*Calmet*.

**EN-HADDAH**; a town of Issachar. Josh. 19: 21. Eusebius mentions a place of this name between Eleuthropolis and Jerusalem; ten miles from the former place.—*Calmet*.

**EN-HAZOR**; a city of Naphtali. Josh. 19: 37. Whether this be the Atrium Ennon, or Hazar-enan of Ezekiel, (47: 17. 48: 1.) and of Moses, (Num. 34: 9.) it is difficult to determine. (See LEM.)—*Calmet*.

**ENJOY**; (1.) To possess with pleasure. Josh. 1: 15. (2.) To have in abundance. Heb. 11: 25. The land of Canaan enjoyed her sabbaths when it lay untillured for want of inhabitants. Lev. 26: 31. God's elect long enjoy the work of their hands, when they receive a long-continued happiness on earth, and everlasting blessedness in heaven, as the gracious reward of their good works. Isa. 65: 22.—*Brown*.

**ENLARGE**. To *enlarge nations*, is to grant them deliverance, liberty, happiness, and increase of numbers, territory, or wealth. Esth. 4: 14. Job 12: 23. Deut. 23: 20. *Enlargement of heart* imports loosening of spiritual bands, fulness of inward joy, (Ps 119: 32.) or extensive love, care, and joy. 2 Cor. 6: 11. *Enlargement of mouth* imports readiness to answer reproaches, and to pour forth praise to God for his kindness. 1 Sam. 2: 1. God *enlargeth men* in trouble, or *enlargeth their steps*, when he grants them remarkable deliverances, and liberty to go where they please. Ps. 4: 1, and 18: 35. He *enlargeth Japheth* in giving him a numerous posterity, and a very extensive territory, viz. the north half of Asia, all Europe, and almost all America, to dwell in; or the word may be rendered, God will *persuade Japheth*; by the preaching of the gospel a multitude of his posterity have been or shall be turned to Christ. Gen. 9: 26. Hell's *enlarging* itself, imports that the state of the dead, and even the regions of the damned, should

quickly receive multitudes of the sinful Jews. Isa. 5: 14.—*Brown.*

**ENLIGHTEN**; to give light to. God enlightens his people's darkness when he frees them from trouble, grants them prosperity, and gives them knowledge and joy. Ps. 18: 28. He enlightens their eyes when, by his word and spirit, he savingly teaches them his truth, and shows them his glory. Ps. 13: and 19: 8. Eph. 1: 18. Hypocrites are enlightened with the speculative knowledge of divine truth, and the miraculous though not saving influences of the Holy Ghost. Heb. 6: 4.—*Brown.*

**EN-MISHPAT**; (*fountain of judgment.*) Moses says, (Gen. 14: 7.) that Chedorlaomer, and his allies, having traversed the wilderness of Paran, came to the fountain of Mishpat, otherwise Kadesb. It had not this name till Moses drew from it the waters of strife; and God had exercised his judgments on Moses and Aaron. Num. 20: 13. 27: 14. (See *KADESH.*)—*Calmet.*

**ENMITY**; opposition; very bitter, deep-rooted, irreconcilable hatred and variance. Such a constant enmity there is between the followers of Christ and Satan; nay, there is some such enmity between mankind and some serpents. Gen. 3: 15. Friendship with this world, in its wicked members and lusts, is enmity with God; is opposed to the love of him, and amounts to an actual exerting of ourselves to dishonor and abuse him. James 4: 4. 1 John 2: 15, 16. The carnal mind, or minding of fleshly and sinful things, is enmity against God; is opposed to his nature and will in the highest degree; and, though it may be removed, cannot be reconciled to him, nor he to it. Rom. 8: 7, 8. The ceremonial law is called enmity; it marked God's enmity against sin, by demanding atonement for it; it occasioned men's enmity against God by its burdensome services, and was an accidental source of standing variance between Jews and gentiles; or perhaps the enmity here meant is the state of variance between God and men, whereby he justly loathed and hated them as sinful, and condemned them to punishment; and they wickedly hated him for his holy excellence, retributive justice, and sovereign goodness; both are slain and abolished by the death of Christ. Eph. 2: 15, 16.—*Brown.*

**ENOCH**; the son of Cain, (Gen. 4: 17,) in honor of whom the first city noticed in Scripture was called Enoch, by his father Cain, who was the builder. It was situated on the east of the province of Eden.—*Watson.*

**ENOCH**; the son of Jared, and father of Methuselah. He was born, A. M. 622, and being contemporary with Adam, more than three hundred years, he had every opportunity of learning from him the story of the creation, the circumstance of the fall, the terms of the promise, and other important truths. An ancient author affirms, that he was the father of astronomy; and Eusebius hence infers, that he is the same with the Atlas of the Grecian mythology.

Enoch's fame rests upon a better basis than his skill in science. The encomium of Enoch is, that he "walked with God." While mankind were living in open rebellion against heaven, and provoking the divine vengeance daily by their ungodly deeds, he obtained the exalted testimony "that he pleased God." This he did, not only by the exemplary tenor of his life, and by the attention which he paid to the outward duties of religion, but by the soundness of his faith, and the purity of his heart and life. (See Heb. 11: 5, 6.) The intent of the apostle, in the discourse containing this passage is, to show that there has been but one way of obtaining the divine favor ever since the fall, and that is, by faith. (See *ABEL.*)

Enoch is said, by another evangelical writer, to have spoken to the antediluvian sinners of the coming of Christ to judgment. (See Jude 14, 15.) This prophecy is a clear, and it is also an awful, description of the day of judgment, when the Messiah shall sit upon his throne of justice, to determine the final condition of mankind, according to their works; and it indicates that the different offices of Messiah both to save and to judge, or as Prophet, Priest, and King, were known to the holy patriarchs. On what the apostle founded this prediction, has been matter of much speculation and inquiry. Some, indeed, have produced a treatise, called "The Book of Enoch," which, as they pretend, contains the cited passage; but its authority

is not proved, and internal evidence sufficiently marks its spurious origin. It is, therefore, reasonable to suppose that the prophecy cited by St. Jude was either traditionally handed down, or had been specially communicated to that apostle.

In the departure of Enoch from this world of sin and sorrow, the Almighty altered the ordinary course of things, and gave him a dismissal as glorious to himself, as it was instructive to mankind. To convince them how acceptable holiness is to him, and to show that he had prepared for those that love him a heavenly inheritance, fifty years after Adam had been laid in the dust, he caused Enoch to be taken from the earth into his glorious presence above, without passing through death. (See *ELIJAH.*)—*Watson*; *Calmet*; *Jones.*

**ENON**, (*dove's eye, or fountain,*) where John baptized, because there was much water there, (John 3: 23,) was eight miles south of Scythopolis, between Shalim and the Jordan.—*Calmet.*

**ENOS**, or **ENOSH**; the son of Seth, and father of Cainan. He was born, A. M. 235. Moses tells us that their "men began to call upon the name of the Lord," (Gen. 4: 26,) that is, such as abhorred the impiety and immorality which prevailed among the progeny of Cain, began to worship God in public, and to assemble together at stated times for that purpose. Good men, to distinguish themselves from the wicked, began to take the name of sons or servants of God; for which reason Moses, (Gen. 6: 1, 2,) says that "the sons of God," or the descendants of Enos, "seeing the daughters of men," &c. The eastern people make the following additions to his history:—that Seth, his father, declared him sovereign prince and high priest of mankind, next after himself; that Enos was the first who ordained public alms for the poor, established public tribunals for the administration of justice, and planted, or rather cultivated, the palm tree.—*Watson.*

**ENRAUDUS**, a martyr of the thirteenth century, was a knight of France. Being accused of embracing the opinions of Peter Waldo, he was delivered to the secular power, and burnt at Paris, A. D. 1201.—*Fox.*

**EN-ROGEL**; (*fuller's eye*;) the same as the fountain of Siloam, east of Jerusalem, at the foot of mount Zion.—*Calmet.*

**EN-SHEMESHI**, who on the frontiers of Judah and Benjamin, (Josh. 15: 7,) but whether it was a town or a fountain, is questionable. The Arabians give this name to the ancient metropolis of Egypt, which the Hebrews called On, and the Greeks Heliopolis.—*Calmet.*

**ENSIGN**; a military token or signal to be followed; a standard. The ancient Jewish ensign was a long pole, at the end of which was a kind of chafing-dish, made of iron bars, which held a fire, and the light, shape, &c. of which, denoted the party to whom it belonged. God says; he would lift up an ensign, Isa. 5: 26. Christ was an "ensign to the people; and to it shall the Gentiles seek," chap. 11: 10. The brazen serpent was lifted up on an ensign pole, and to this our Lord compares his own "lifting up," (John 3: 14,) in consequence of which he will draw all men to him, as men follow an ensign, chap. 12: 32.—*Calmet.*

**ENTER**. To enter at the strait gate, and into the kingdom of God, is, by receiving Jesus Christ as our Savior, door, and way to happiness, to become members of God's spiritual family and kingdom in heaven and earth. Matt. 7: 13. John 3: 5. To enter into joy, peace, or rest, is to receive the earnest or the full possession thereof. Matt. 25: 21. Isa. 57: 2. Heb. 4: 3. To enter into other men's labors, is to enjoy the fruit of them. John 4: 38.—*Brown.*

**ENTHUSIASM**. To obtain just definitions of words which are promiscuously used, it must be confessed, is no small difficulty. This word, it seems, is used both in a good and a bad sense. In its best sense it signifies a divine afflatus or inspiration. It is also taken for that noble ardor of mind which leads us to imagine any thing sublime, grand, or surprising. In its worse sense it signifies any impression on the fancy, or agitation of the passions, of which a man can give no rational account. It is generally applied to religious characters, and is said to be derived (*apo tôn en thusias mainomenôn*), from the wild gestures and speeches of ancient religionists, pre-

tending to more than ordinary and more than true communications with the gods, and particularly *en thusiasts*, in the act or at the time of sacrificing. In this sense, then, it signifies that impulse of the mind which leads a man to suppose he has some remarkable intercourse with the Deity, while at the same time it is nothing more than the effects of a heated imagination, or a sanguine constitution.

That the Divine Being permits his people to enjoy fellowship with him, and that he can work upon the minds of his creatures when and how he pleases, cannot be denied. But, then, what is the criterion by which we are to judge, in order to distinguish it from enthusiasm? It is necessary there should be some rule, for without it the greatest extravagancies would be committed, the most notorious impostors countenanced, and the most enormous evils ensue. Now this criterion is the word of God; by which we are to try all pretences to new revelations, and extraordinary gifts, as in the apostles' time; (1 John 4: 1-6.) Whatever opinions, feelings, views, or impressions we may have, if they are plainly inconsistent with the Word, if they are not accompanied with humility, if they do not influence our temper, regulate our lives, and make us just, pious, honest, and uniform, they cannot come from God, but are evidently the effusions of an enthusiastic brain. On the other hand, if the mind be enlightened, if the will which was perverse be renovated, detached from evil, and inclined to good; if the powers be roused to exertion for the promotion of the divine glory, and the good of men; if the natural corruptions of the heart be suppressed; if peace and joy arise from a view of the gospel of Christ, attended with a spiritual frame of mind, a heart devoted to God, and a holy, useful life,—however this may be branded with the name of enthusiasm, it certainly is from God, because here human efforts, unassisted by him, could never produce such effects as these. *Theol. Misc.*, vol. ii. p. 43; *Lacke on Underst.*, vol. ii. ch. 19; *Spect.*, No. 201, vol. iii.; *Wesley's Sermon on Enthusiasm*; *Mrs. H. More's Hints towards forming the Character of a young Princess*, vol. ii. p. 246; *Natural History of Enthusiasm*.—*Hend. Buck.*

ENTICE; cunningly to persuade and move one to what is sinful and hazardous. Satan enticed Ahab to go up and fall at Ramoth-Gilead by making the false prophets promise him victory. 2 Chron. 18: 20. Whoremongers entice virgins with promises of reward, and hopes of secrecy, in uncleanness. Exod. 22: 16. Our lusts entice to sin for hopes of profit, pleasure, honor, by means of it. Jam. 1: 14. Outward objects entice to sin, as they are occasions of tempting our evil hearts to it. Job 31: 26, 27. False teachers, pretended friends, and wicked companions entice; by their fair speeches and glibful examples, they persuade us to embrace error, commit sin, or rush on snares. Col. 2: 4. Enticing words of man's wisdom are such as please the ear and fancy of hearers, but lead away the heart from the regard of the true matter and scope of divine truth. 1 Cor. 2: 4. Col. 2: 4.—*Brown.*

ENVY; a sensation of uneasiness and disquiet, arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them. "This," says a good writer, "is universally admitted to be one of the blackest passions in the human heart. No one, indeed, is to be condemned for defending his rights, and showing displeasure against a malicious enemy; but to conceive ill will at one who has attacked none of our rights, nor done us any injury, solely because he is more prosperous than we are, is a disposition altogether unnatural. Hence the character of an envious man is universally odious. All disclaim it; and they who feel themselves under the influence of this passion, carefully conceal it. The chief grounds of envy may be reduced to three: accomplishments of mind; advantages of birth, rank, and fortune; and superior success in worldly pursuits. To subdue this odious disposition, let us consider its sinful and criminal nature; the mischiefs it occasions to the world; the unhappiness it produces to him who possesses it; the evil causes that nourish it, such as pride and indolence: let us, moreover, bring often into view those religious considerations which

regard us as Christians; how unworthy we are in the sight of God; how much the blessings we enjoy are above what we deserve. Let us learn reverence and submission to that divine government which has appointed to every one such a condition as is fittest for him to possess; let us consider how opposite the Christian spirit is to envy; above all, let us offer up our prayers to the Almighty, that he would purify our hearts from a passion which is so base and so criminal."—*Buck.*

EONIANS, or EONIANES; the followers of Eon, a wild fanatic, of the province of Bretagne, in the twelfth century: he concluded, from the resemblance between *eum*, in the form for exorcising malignant spirits, viz. *per eum qui venturus est judicare vivos et mortuos*, and his own name Eon, that he was the son of God, and ordained to judge the quick and dead. Eon was, however, solemnly condemned by the council at Rheims, in 1148, and ended his days in a prison. He left behind him a number of followers, whom persecution and death, so weakly and cruelly employed, could not persuade to abandon his cause, or to renounce an absurdity, which, says Moshelm, one would think could never have gained credit but in such a place as bedlam.—*Hend. Buck.*

EOQUINIANS; a denomination in the sixteenth century; so called from one Eoquinus, their master, who taught that Christ did not die for the wicked, but for the faithful only.—*Hend. Buck.*

EPAPHRAS was, it is believed, the first bishop or pastor of Colosse. He was converted by Paul, and contributed much to convert his fellow-citizens. He came to Rome while Paul was there in bonds, and was imprisoned with the apostle. Having understood that false teachers, taking advantage of his absence, had sown tares among the wheat in his church, he engaged Paul, whose name and authority were revered throughout Phrygia, to write to the Colossians, to correct them. In this epistle Paul calls Epaphras his "dear fellow-servant, and a faithful minister of Christ," chap. 1: 7.—*Calmet.*

EPAPHRODITUS, a minister and messenger of the Philippians, who was sent by that church to carry money to the apostle, then in bonds; and to do him service, A. D. 61. He executed this commission with such zeal, that he brought on himself a dangerous illness, which obliged him to remain long at Rome. The year following (A. D. 62) he returned with haste to Philippi, having heard that the Philippians, on receiving information of his sickness, were very much afflicted, and Paul sent a letter to them by him, Phil. 4: 18.—*Calmet.*

EPARCHY; in the Greek church, the jurisdiction of a bishop, or other high ecclesiastical ruler.—*Hend. Buck.*

EPEFANOFTSCHINS; a small Russian sect, followers of a monk of Kieff, who got himself ordained a bishop through forged letters of recommendation. Being imprisoned on a discovery of the cheat, he died in confinement, but is by his sect esteemed a martyr. Their sentiments are nearly the same as the *Starobudsi*, or Old Ceremonialists. *Pinkerton's* Greek Church, p. 301.—*Williams.*

EPENETUS; a disciple of Paul; (probably one of the first he converted in Asia;) "the first fruits of Asia;" in the Greek, "first fruits of Achaia;" Rom. 16: 5.—*Calmet.*

EPHAI; the eldest son of Midian, who gave his name to a city and small extent of land in the country of Midian, situated on the eastern shore of the Dead sea, Genesis 25: 4. This country abounded with camels and dromedaries, Isaiah 60: 6. &c.—*Watson.*

EPHAH, a measure both for things dry and liquid, in use among the Hebrews. The ephah for the former contained three pecks and three pints. In liquid measure, it was of the same capacity as the bath.—*Watson.*

EPHER; second son of Midian, and brother of Ephah, 1 Chron. 1: 33. He dwelt beyond Jordan, (1 Kings 4: 10.) and might people the isle of Upher in the Red sea, or the city of Orpha, in the Diarbekr. Jerome cites Alexander Polyhistor and Cleodemus, surnamed Malco, who affirm, that Epher made an incursion into Libya, conquered it, and called it after his own name, Africa. Heracles is said to have accompanied him.—*Calmet.*

EPHESIANS, (EPISTLE TO THE.) (See *EPHESUS*.)

EPHESUS, a much celebrated city of Ionia, in Asia Minor, forty-five miles south east of Smyrna, situated

upon the river Cayster, and on the side of a hill five miles from the sea. It was the principal mart, as well as the metropolis of the Proconsular Asia, and formerly in great renown among heathen authors on account of its famous temple of Diana. (See DIANA.) The city had a fine prospect to the west, of a lovely plain, covered with groves of tamarisk, and watered and embellished by the mazy windings of the Cayster. It was a place of prodigious resort for various purposes; but so addicted were the inhabitants of the city to idolatry and the arts of magic, that the prince of darkness would seem to have, at that time, fixed his throne in it. Ephes. 2: 2. Ephesus is supposed to have first invented those obscure mystical spells and charms by means of which the people pretended to heal diseases and drive away evil spirits; whence originated the *Ephesia grammata*, or *Ephesian letters*, so often mentioned by the ancients.

2. Ephesus was greatly damaged by an earthquake in the reign of Tiberius, who repaired and embellished it. Pliny styles it "the ornament of Asia."<sup>19</sup> The Jews, according to Josephus, were very numerous, and had obtained the privileges of citizenship; as Ephesus was *autonomous*—governed by its own laws. The entire population was, it is supposed, not less than six hundred thousand souls.

3. The apostle Paul first visited this populous city, A. D. 51; but being then on his way to Jerusalem, he abode there only a few weeks, Acts 18: 19—21. During his short stay, he found a synagogue of the Jews, into which he went, and reasoned with them upon the interesting topics of his ministry, with which they were so pleased that they wished him to prolong his visit. He however declined that, for he had determined, God willing, to be at Jerusalem at an approaching festival; but he promised to return, which he did a few months afterwards, and continued there three years, Acts 19: 10, 20: 31. Such was the success of the gospel, that magical books to the value of more than thirty thousand dollars, were burnt by the converted Ephesians! While the apostle abode in Ephesus and its neighborhood, he gathered a numerous Christian church, to which, at a subsequent period, he wrote that epistle, which forms so important a part of the apostolic writings. He was then a prisoner at Rome, and the year in which he wrote it must have been 60, or 61, of the Christian era. It appears to have been transmitted to them by the hands of Tychicus, one of his companions in travel, Ephesians 6: 21. The critics have remarked that the style of the epistle to the Ephesians is exceedingly elevated; and that it corresponds to the state of the apostle's mind at the time of writing. Overjoyed with the account which their messenger brought him of the steadfastness of their faith, and the ardency of their love to all the saints, (Eph. 1: 15.) and, transported with the consideration of the unsearchable wisdom of God displayed in the work of man's redemption, and of his amazing love towards the gentiles, in introducing them, as fellow-heirs with the Jews, into the kingdom of Christ, he flows into the most exalted contemplation of those sublime topics, and gives utterance to his thoughts in language at once rich and varied. The epistle, says Macknight, is written as it were in a rapture. Grotius remarks that it expresses the sublime matters contained in it in terms more sublime than are to be found in any human language; to which Macknight subjoins this singular but striking observation, that no real Christian can read the doctrinal part of the epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet.

4. Ephesus was one of the seven churches to which special messages were addressed in the book of Revelation. After a commendation of their first works, to which they were commanded to return, they were accused of having left their first love, and threatened with the removal of their candlestick out of its place, except they should repent, Rev. 2: 5. The contrast which its present state presents to its former glory, is a striking fulfilment of this prophecy. Ephesus was the metropolis of Lydia, a great and opulent city, and, according to Strabo, the greatest emporium of Asia Minor. In the times of Christianity it had been favored with the labors of Timothy and

the apostle John, and was subsequently the seat of the primate of the Asian diocese. But now a few heaps of stones, and some miserable mud cottages, occasionally tenanted by Turks, without one Christian residing there, are all the remains of ancient Ephesus. It is, as described by different travellers, a solemn and most forlorn spot. The epistle to the Ephesians is read throughout the world; but there is none in Ephesus to read it now. They left their first love, they returned not to their first works! Their "candlestick has been removed out of its place;" and not only the *Christian church*, but even the *great city* of Ephesus is no more. Dr. Chandler says, "Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible."—*Jones; Wells; Calmet; Watson.*

EPHOD; an ornamental part of the dress worn by the Hebrew priests. *Ephod* comes from *aphad*, to tie, to fasten, to gird; and the use of the ephod was suitable to this signification, being a kind of girdle, passing from behind over the neck and shoulders, and hanging down before, crossing the stomach, then being carried round the waist, and used as a girdle to the tunic; it went twice round the body, girt about the tunic, and after this the extremities of it fell before, and hung to the ground. There were two kinds of ephod; one plain for the priests, another embroidered for the high-priest. As there was nothing singular in that of the priests, Moses does not describe it; but that belonging to the high-priest, (Exod. 28: 6.) which was composed of gold, blue, purple, crimson, and twisted cotton, was a very rich composition of different colors. On that part of the ephod, which came over the shoulders of the high-priest, were two large precious stones, on which were engraven the names of the twelve tribes of Israel, six names on each stone. Where the ephod crossed his breast, was a square ornament called the pectoral, in which were set twelve precious stones, with the names of the twelve tribes of Israel engraven on them, one on each stone. (See BREAST-PLATE.) Calmet is of opinion, that the ephod was peculiar to priests, and Jerome observes, that we find no mention of it in the Scripture, except when priests are spoken of. But some considerations render dubious this opinion. We find that David wore it at the removal of the ark from the house of Obed-edom to Jerusalem, and Samuel, although a Levite only, and a child, yet wore the ephod, 1 Sam. 2: 18. The Jews held, that no worship, true or false, could subsist without the priesthood, or the ephod. Gideon made an ephod out of the spoils of the Midianites, and this became an offence in Israel. Micah, having made an idol, did not fail to make an ephod, Judg. 8: 27, 17: 5. God foretold, by the prophet Hosea, (3: 5.) that Israel should long remain without kings, princes, sacrifices, altar, *ephod*, and *teraphim*. The ephod is often taken for the pectoral; and for the Urim and Thummim also; because these were united to it.—*Calmet.*

EPHRA, a city of Ephraim, and Gideon's birthplace. Its true situation is unknown; but it is thought to be the same as Ophrah, Judg. 6: 11.—*Calmet.*

EPHRAIM; Joseph's second son, by Asenath, Poti-pherah's daughter, born in Egypt, about A. M. 2294. Ephraim, with his brother Manasseh, was presented by Joseph, his father, to the patriarch Jacob on his death bed. Jacob laid his right hand on Ephraim, the youngest, and his left hand on Manasseh, the eldest. Joseph was desirous to change this situation of his hands; but Jacob answered, "I know it, my son; he (Manasseh) also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he." Gen. 48: 13—19. The sons of Ephraim having made an inroad on Palestine, the inhabitants of Gath killed them, 1 Chron. 7: 20, 21. Ephraim their father mourned many days for them; and his brethren came to comfort him. Afterwards, he had sons named Beriah, Replah, Resheph, and Tela,

and a daughter named Sherah. His posterity multiplied in Egypt to the number of forty thousand five hundred men, capable of bearing arms, Num. 2: 18, 19. Joshua, who was of this tribe, gave the Ephraimites their portion between the Mediterranean sea west, and the river Jordan east, Josh. 16: 5. (See CANAAN.) The ark, and the tabernacle, remained long in this tribe, at Shiloh; and, after the separation of the ten tribes, the seat of the kingdom of Israel being in Ephraim, Ephraim is frequently used to signify that kingdom. Ephrata is used also for Bethlehem, Mic. 5: 2. The tribe of Ephraim was led captive beyond the Euphrates, with all Israel, by Salmaneser, king of Assyria, A. M. 3283, ante A. D. 721.—II. A city of Ephraim, towards the Jordan, whither, it is probable, Jesus retired before his passion, John 11: 51. This Ephraim was a city in the confines of the land of Ephraim, (2 Chron. 13: 19.) and was famous for fine flour. Josephus calls Ephraim and Bethel two small cities; and places the former not in the tribe of that name, but in the land of Benjamin, near the wilderness of Judea, in the way to Jericho. III. A city of Benjamin, eight miles from Jerusalem, according to Eusebius, near Bethel. We believe these two cities have been confounded; for instead of the eight miles in Eusebius, Jerome reckons twenty.—IV. The forest of Ephraim was east of the Jordan, and in it Absalom lost his life, 2 Sam. 18: 6—8. It could not be far from Mahanaim.—*Calmet.*

EPHRATAH. (See EPHRAIM.)

EPHRATH, Caleb's second wife, who was the mother of Hur, 1 Chron. 2: 19. From her, it is believed that the city of Ephrath, otherwise called Bethlehem, where our Lord was born, had its name; and this city is more than once known in Scripture by the name of Ephrath, Gen. 35: 16.—*Watson.*

EPICUREANS; the disciples of Epicurus, a Greek philosopher, who flourished about A. M. 3700. This sect maintained that the world was formed not by God, nor with any design, but by the fortuitous concourse of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below; they denied the immortality of the soul, and the existence of angels; they maintained that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus; others understood him in the gross sense, and placed all their happiness in corporeal pleasure. His system found many followers in Rome, among whom Celsus, Pliny the elder, and Lucretius were the most eminent. When Paul was at Athens, he had conferences with the Epicurean philosophers, Acts 17: 18. The word *Epicurean* is used, at present, for an indolent, effeminate, and voluptuous person, who only consults his private and particular pleasure, and particularly one who is devoted to the enjoyments of the table. (See ACADEMICS.)—*Hend. Buck.*

EPIPHANES, (*splendid, illustrious*.) an epithet given to the gods, when appearing to men. Antiochus, brother of Seleucus, coming fortunately into Syria, a little after the death of his brother, was regarded as some propitious deity, and was hence called *Epiphaneus*, the illustrious. (See ANTIOCHUS IV.)—*Calmet.*

EPIPHANY; a festival, otherwise called the manifestation of Christ to the gentiles, observed on the sixth of January, in honor of the appearance of our Savior to the three magi, or wise men, who came to adore and bring him presents. In Germany, this feast is called *the day of the holy three kings*. The Greeks term it *Theophany*, or appearance of God.—*Hend. Buck.*

EPISCOPACY; that form of church government in which diocesan bishops are established as distinct from and superior to priests or presbyters.

The controversy respecting episcopacy commenced soon after the Reformation, and has been agitated with great warmth, between the Episcopalians on the one side, and the Presbyterians and Independents on the other. Among the Protestant churches abroad, those which were reformed by Luther and his associates are in general *episcopal*; whilst such as follow the doctrines of Calvin, have for the most part thrown off the order of bishops as one of

the corruptions of popery. In England, however, the controversy has been considered as of greater importance than on the continent. It has been strenuously maintained by one party, that the *episcopal order* is essential to the constitution of the church; and by others, that it is a pernicious encroachment on the rights of men, for which there is no authority in Scripture. (See article BISHOP.)

I. *Episcopacy in the Church of Rome.*—In the church of Rome, the pope has the chief right of electing bishops; and even where sovereign princes have reserved to themselves a right of nominating to bishoprics, the pope sends his approbation and bulls to the new bishop.

When a person hears that the pope has raised him in the episcopal dignity, he enlarges his shaven crown, and dresses himself in purple. Three months after his election, he is consecrated in a solemn manner. The officiating bishop sits on the episcopal seat, placed between the middle of the altar, and the bishop elect stands between two assistant bishops. Then one of the assistants addresses himself to the officiating prelate, saying to him, that the Catholic church requires such an one (naming him) to be raised to the dignity of a bishop. Then the officiating prelate demands of him the apostolical mandate; which being read by the notary, the officiating prelate answers at the close of it, "God be praised." This first ceremony concludes with the oath of the candidate, which he takes on his knees; by which he obliges himself to be faithful to the see of Rome, and the Catholic church, &c. We are told in one of the rubrics of the pontifical, that all patriarchs, primates, archbishops, and bishops of Italy are obliged to renew this oath every three years; those of France, Germany, Spain, Flanders, the British islands, Poland, &c. every four years; those of the extremities of Europe and Africa, every five years; and, lastly, those of Asia and America every ten years.

After the oath, the candidate, on his knees, kisses the hand of the officiating prelate. He next receives the pontifical ornaments, and, being full habited, reads the office of the mass at the altar, the two assistant bishops standing on each side of him. This done, he bows to the officiating prelate, who repeats the following words to him, which include the episcopal functions:—"The duty of a bishop is to judge, interpret, consecrate, confer orders, sacrifice, baptize, confirm." After which words, the candidate bishop prostrates himself, and continues some time in that posture, during which the officiating prelate, with his pastoral staff, signs him with the sign of the cross. This done, the officiating prelate and the two assistants lay their hands on his head; and the former, laying the book of the gospels on his shoulders, says, "Receive the Holy Ghost." Then a napkin is put on the neck of the bishop elect, and the officiating prelate anoints his head with the chrism, as also the palms of his hands: next he blesses the pastoral staff, sprinkling it with holy water, and presents it to the new bishop. The book of the gospels, shut, is put into his hands, with this exhortation:—"Receive the Gospel, go, and preach it to the people committed to your charge." After this exhortation, the officiating prelate and the assistant bishops give him the kiss of peace. These ceremonies end with the mystical offerings of the new prelate, which are two lighted torches, two leaves, and two small casks of wine.

The church of Rome early lost many bishoprics by the conquests of the Mohammedans; hence the great number of titular bishops, whose bishoprics lie *in partibus infidelium*, that is, in countries in the possession of infidels. The Roman see, however, only honors with this title ecclesiastics of a high rank.

II. *Episcopacy in England, &c.*—The earliest account we have of British bishops, is carried up no higher than the council of Arles, assembled by the emperor Constantine, in the fourth century, at which were present the bishops of London, York, and Caerleon.

Before the Norman conquest, bishops were chosen by the chapters, whether monks or prebendaries. From the Conqueror's time, to the reign of king John, it was the custom to choose bishops at a public meeting of the bishops and barons, the king himself being present at the solemnity, who claimed a right of investing the bishops, by delivering to them the ring and pastoral staff. It is

true, the popes endeavored to gain the election of bishops to themselves; and this occasioned great struggles and contests between the Roman pontiffs and the kings. At length, after various disputes between king John and the pope, the former, by his charter, A. D. 1213, granted the right of election to the cathedral churches. A statute, in the reign of Henry VIII., settles the election of bishops as follows:—"The king, upon the vacancy of the see, was to send his *coige d'elire* to the dean and chapter, or prior and convent, and, in case they delayed the election above twelve days, the crown was empowered to nominate the person by letters patent. And, after the bishop thus elected had taken an oath of fealty to the king, his majesty, by his letters patent under the broad seal, signified the election to the archbishop, with orders to confirm it, and consecrate the elect. And, lastly, if the persons assigned to elect and consecrate deferred the performing their respective offices twenty days, they were to incur a præmunire."

A bishop of England is a peer of the realm, and, as such, sits and votes in the house of lords. He is a baron in a three-fold manner, viz.—feudal, in regard of the temporalities annexed to his bishopric; by writ, as being summoned by writ to parliament; and by patent and creation. Accordingly, he has the precedence of all other barons, and votes both as baron and bishop. But though their peerage never was denied, it has been contested whether the bishops have a right to vote in criminal matters. At present, the bishops have their vote in the trial and arraignment of a peer; but, before sentence of death is passed, they withdraw, and vote by their proxy.

The jurisdiction of a bishop, in England, consists in collating to benefices; granting institutions on the presentation of other patrons; commanding induction; taking care of the profits of vacant benefices for the use of the successors; visiting his diocese once in three years; in suspending, depriving, degrading, and excommunicating; in granting administrations, and taking care of the probate of wills: these parts of his functions depend on the ecclesiastical law. By the common law he is to certify the judges touching legitimate and illegitimate births, and marriages. And to his jurisdiction, by the statute law, belongs the licensing of physicians, chirurgeons, and school-masters, and the uniting small parishes; which last privilege is now peculiar to the bishop of Norwich.

The bishops' courts have this privilege above the civil courts, that writs are issued out from them in the name of the bishop himself, and not in the king's name, as in other courts. The judge of the bishop's court is his chancellor, anciently called *ecclēsia causidicus*, the *church-lawyer*.

The Swedish bishops constitute one of the estates of the kingdom, like the English, but have little power. The English church has left to its bishops more authority than the rest, and for this reason has received the name of Episcopal. In Protestant Germany, bishoprics were abolished by the reformation: but they have been restored in Prussia within the last ten years.

In the United States bishops have no civil power. (See PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.)

III. *Episcopacy, how introduced.*—It is easy to apprehend how episcopacy, as it was in the primitive church, with those alterations which it afterwards received, might be gradually introduced. The apostles seem to have taught chiefly in large cities; they settled ministers there, who, preaching in country villages, or smaller towns, increased the number of converts: it would have been most reasonable that those new converts, which lay at a considerable distance from the large towns, should, when they grew numerous, have formed themselves into distinct churches, under the care of their proper pastors or bishops, independently of any of their neighbors; but the reverence which would naturally be paid to men who had conversed with the apostles, and perhaps some desire of influence and dominion, from which the hearts of very good men might not be entirely free, and which early began to work, (John 3: 9. 2 Thess. 2: 7.) might easily lay a foundation for such a subordination in the ministers of new erected churches to those which were more ancient,

and much more easily might the superiority of a pastor to his assistant presbyters increase, till it at length came to that great difference which we own was early made, and probably soon carried to an excess. And if there were that degree of degeneracy in the church, and defection from the purity and vigor of religion, which the learned Vitringa supposes to have happened between the time of Nero and Trajan, it would be less surprising that those evil principles, which occasioned episcopal, and at length the papal usurpation, should before that time exert some considerable influence.

IV. *Episcopacy, reduced plan of.* Archbishop Usher projected a plan for the reduction of episcopacy, by which he would have moderated it in such a manner as to have brought it very near the Presbyterian government of the Scotch church,—the weekly parochial vestry answering to their church session; the monthly synod to be held by the *Chœroepiscopi*, answering to their presbyteries; the diocesan synod to their provincial, and the national to their general assembly. The meeting of the dean and chapter, practised in the church of England, is but a faint shadow of the second, the ecclesiastical court of the third, and the convocation of the fourth. *Bingham's Origines Ecclesiasticæ; Stillingfleet's Origines Sacra; Boyse and Howe on Epis.; Benson's Dissertation concerning the first Set. of the Christ. Church; King's Const. of the Church; Doddridge's Lectures*, lec. 196; *Clarkson and Dr. Maurice on Episcopacy; Enc. Brit.; Dr. Campbell on Church Hist.; Controversy of Drs. How and Miller, Bowden and Wilson.* Also see the article BISHOP.—*Head. Buck.*

EPISCOPALIAN; one who prefers the episcopal government and discipline to all others. (See last article. Also, CHURCH OF ENGLAND, and PROTESTANT EPISCOPAL CHURCH.)—*Head. Buck.*

EPISTLES; letters written from one party to another; but the term is eminently applied to those letters in the New Testament which were written by the apostles, on various occasions, to approve, condemn, or direct the conduct of Christian churches. It is not to be supposed that every note, or memorandum, written by the hands of the apostles, or by their direction, was divinely inspired, or proper for preservation to distant ages; those only have been preserved, by the overruling hand of Providence, from which useful directions had been drawn, and might in after-ages be drawn, by believers, as from a perpetual directory for faith and practice;—always supposing that similar circumstances require similar directions. In reading an epistle, we ought to consider the occasion of it, the circumstances of the parties to whom it was addressed, the time when written, the general scope and design of it, as well as the intention of particular arguments and passages. We ought also to observe the style and manner of the writer, his mode of expression, the peculiar effect he designed to produce on those to whom he wrote, to whose temper, manners, general principles, and actual situation, he might address his arguments, &c. The epistles afford many and most powerful evidences of the truth of Christianity; they appeal to a great number of extraordinary facts; and allude to principles, and opinions, as admitted, or as prevailing, or as opposed, among those to whom they are addressed. They mention a considerable number of persons, describe their situations in life, hint at their connexions with the churches, and by sometimes addressing them, and sometimes recommending them by name, they connect their testimony with that of the writer of the epistle; and often, no doubt, they gave a proportionate influence to those individuals. Beside this, it is every way likely, that individuals mentioned in the epistles, would carefully procure copies of these writings, would give them all the authority and all the notoriety in their power, would communicate them to other churches, and, in short, would become vouchers for their genuineness and authenticity. We in the present day, who possess these instructive documents, may learn from them many things for our advantage and our conduct; how to avoid those evils which formerly injured the professors of true religion; and how to rectify those errors and abuses to which time and incident occasionally gave rise, or to whose spread and prevalence particular occurrences or conjunctures are favorable. (See BIBLE, CANON, &c.)



Historical books, like those of the Four Gospels, are evidently not calculated for a full development of the doctrines and precepts of Christianity. They were meant for another purpose; and in order to give a complete view of the real nature, tendency, and scheme of the religion of Christ, to explain its principles, to enforce its injunctions, to impress it upon the hearts and consciences of men, and to preserve the Gospels themselves from the miserable glosses of ignorant expositors, there was wanting some appeal more argumentative and didactic. Such an inestimable appendix to the evangelists is supplied in the Epistles. In them we are favored with a larger exposition of truths already delivered, an exposition flowing from the high authority of our Lord himself. John 14: 25, 26. 16: 7—15. 20: 21—23. 1 Cor. 2: 7—16. 1 Thess. 2: 3. 4: 8.—*Calmet; Brit. Review.*

**EPISTLES OF BARNABAS.** (See **BARNABAS.**)

**EPOCH.** (See **ERA.**)

**EQUANIMITY** is an even, uniform state of mind, amidst all the vicissitudes of time and changes of circumstances to which we are subject in the present state. One of this disposition is not dejected when under adversity, nor elated when in the height of prosperity: he is equally affable to others, and contented in himself. The excellency of this disposition is beyond all praise. It may be considered as the grand remedy for all the diseases and miseries of life, and the only way by which we can preserve the dignity of our characters as men and as Christians.—*Hend. Buck.*

**EQUITY** is that exact rule of righteousness or justice which is to be observed between man and man. Our Lord beautifully and comprehensively expresses it in these words: "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." Matt. 7: 12. This golden rule, says Dr. Watts, has many excellent properties in it. 1. It is a rule that is easy to be understood, and easy to be applied by the meanest and weakest understanding, Isa. 35: 8.—2. It is a very short rule, and easy to be remembered: the weakest memory can retain it; and the meanest of mankind may carry this about with them, and have it ready upon all occasions.—3. This excellent precept carries greater evidence to the conscience, and a stronger degree of conviction in it, than any other rule of moral virtue.—4. It is particularly fitted for practice, because it includes in it a powerful motive to stir us up to do what it enjoins.—5. It is such a rule as, if well applied, will almost always secure our neighbor from injury, and secure us from guilt if we should chance to hurt him.—6. It is a rule as much fitted to awaken us to sincere repentance, upon the transgression of it, as it is to direct us to our present duty.—7. It is a most extensive rule, with regard to all the stations, ranks, and characters of mankind, for it is perfectly suited to them all.—8. It is a most comprehensive rule with regard to all the actions and duties that concern our neighbors. It teaches us to regulate our temper and behavior, and promote tenderness, benevolence, gentleness, &c.—9. It is also a rule of the highest prudence with regard to ourselves, and promotes our own interest in the best manner.—10. This rule is fitted to make the whole world as happy as the present state of things will admit. See *Watts's Sermons*, ser. 33. vol. 1; *Evans's Ser.*, ser. 28; *Morning Exercises at Cripplegate*, ser. 10.—*Hend. Buck.*

**EQUIVOCATION**, the using a term or expression that has a double meaning. Equivocations are said to be expedients to save telling the truth, and yet without telling a falsity; but if an intention to deceive constitute the essence of a lie, which in general it does, I cannot conceive how it can be done without incurring guilt, as it is certainly an intention to deceive.—*Hend. Buck.*

**ERA.** (See **ÆRA.**)

**ERASMUS**, (**DESIDERIUS**), one of the greatest scholars of modern times, was born at Rotterdam in 1467. He was the natural son of a person named Gerard. That name signifies *amiable* in German, and, after his father's decease, he translated it into the equivalent Greek and Latin words, and assumed them as his appellation. He was educated at Deventer. Having embezzled his pro-

perty, his guardians took him from school, and, by their usage, drove him to enter into a convent. In 1492, he



took priest's orders. Having completed his studies at Montaign college, Paris, he subsisted by giving lessons to persons of quality. Among his pupils was lord Mountjoy, on whose invitation, in 1497, he visited England, where he became intimate with More, Colet, and other eminent men. From 1497 till 1510, he spent in France, the Netherlands, and Italy, during which period he published various works, and acquired high reputation. In 1510, he again came to England; wrote his *Praise of Folly*, while residing with Sir Thomas More; and was appointed Margaret professor of divinity, and Greek lecturer, at Cambridge. Returning to the continent in 1514, he vigorously continued his literary labors. Basil was chiefly the place of his residence. Among the numerous works which he now produced, may be mentioned an edition of the works of St. Jerome; an edition of the New Testament, with a Latin translation; his dialogue entitled *Ciceronianus*; and his celebrated *Colloquies*, which, attacking superstition and church abuses, gave such offence to bigoted Catholics, that he was branded by them as having laid the egg which Luther hatched. With Luther, however, whom he had provoked by his treatise on Free Will, he was in open hostility. Erasmus died, July 12, 1536. A complete edition of his works, in ten volumes folio, was published by Le Clerc.

In Erasmus we behold a man who, in his youth, lying under no small disadvantages of birth and education, depressed by poverty, friendless, and ill supported, overcame all these obstacles, and became not only one of the most considerable scholars of his age, but acquired the favor and protection of princes, nobles, and prelates of the greatest names in church and state. He has been accused of Arminianism; but when living he denied the charge, and his works generally support such denial. His style of writing was unaffected, easy, copious, fluent, and clear, but not always classical. It is to be feared, however, that his fame rests more on his literary attainments and labors, than upon the decision or propriety of his religious character. He had stated the necessity of reformation, and had proposed it; but he hesitated whether it were not better to suffer such reformation to be retarded, than to disturb Christendom by such a zeal and spirit as were manifested by Luther. His pacific scheme ended in offending the papists, without obtaining from them even the smallest change, or the shadow of a compliance.—*Davenport; Ency. Amr.; Jones's Chr. Biog.; Hend. Buck.*

**ERASTIANS**; so called from Erastus, a German divine of the sixteenth century. The pastoral office, according to him, was only persuasive, like a professor of science over his students, without any power of the keys annexed. The Lord's supper and other ordinances of the gospel were to be free and open to all. The minister might dissuade the vicious and unqualified from the communion; but might not refuse it, or inflict any kind of censure; the punishment of all offenses, either of a civil or religious nature, being referred to the civil magistrate.—*Hend. Buck.*

**ERASTUS.** He was chamberlain or treasurer of the city of Corinth. Rom. 16: 23. He resigned his employment, and followed Paul to Ephesus, where he was, A. D. 56, and was sent by Paul to Macedonia with Timothy, probably to collect alms expected from the brethren. They were both with him at Corinth, A. D. 58, when he wrote

his epistle to the Romans, whom he salutes in both their names; and it is probable that Erastus afterwards accompanied him till his last voyage to Corinth, in the way to Rome, where he suffered martyrdom; for then Erastus remained at Corinth. 2 Tim. 4: 20.—*Calmet*.

**ERECH**; a city of Chaldea, built by Nimrod, grandson of Cush, (Gen. 10: 10,) and probably the Aracca, placed by Ptolemy in the Sasianna, on the river Tigris, below where it joins the Euphrates. Ammianus calls it Arecha. From this city the Aræctean fields, which abound with naphtha, and sometimes take fire, derive their name. The capital of the province, under the Chaldeans and Assyrians, was Babylon; under the princes named Cosroës, it was Madafn; and under the Arabians, Bagdat. It is called Chaldea, or Babylonia, by the Greeks and Latins.—*Calmet*.

**EREMITES.** (See **HERMITS**.)

**ERNESTI**, (JOHN AUGUSTUS,) an eminent German critic, was born, in 1707, at Tennstadt, in Thuringia, and studied at Leipsic, where he ultimately became professor of ancient literature, rhetoric, and theology. He died in 1781. Among his numerous publications are editions of Homer, Callimachus, Polybius, Xenophon, Cicero, Suetonius, and Tacitus; and a Theological Library, ten volumes 8vo. His nephew, AUGUSTUS WILLIAM, who was born in 1753, and died in 1801, published *Opuscula*; and editions of Livy, Quintilian, Ammianus, and Pomponius Mela.—*Davenport*.

**ERROR**; a mistake of our judgment, giving assent to that which is not true. Mr. Locke reduces the causes of error to four. 1. Want of proofs. 2. Want of ability to use them. 3. Want of will to use them. 4. Wrong measures of probability. In a moral and scriptural sense it signifies sin. (See **SIN**.)—*Douglas on Errors regarding Religion; Fuller's Essay on the Causes of Error—Works*, vol. ii. p. 686; *Hend. Buck*.

**ERSKINE**, (JOHN, D. D.,) an eminent Scotch divine, was born in 1721, and educated at the university of Edinburgh. His father, a distinguished barrister and professor of law, wished his son to follow the same profession, thinking his talents of an order to make him an ornament to the bar or the bench; but the son preferred the sacred functions of the pulpit, that he might proclaim to perishing sinners "the unsearchable riches of Christ." At the age of twenty, he published an essay on the moral condition of the heathen world, which gained him great reputation. He maintained that their ignorance or disbelief of the divine perfections and of immortality, could be owing to nothing but negligence or perverseness, not to any insufficiency of evidence. Rom. 1: 20. In 1744, he became minister of Kirkintilloch. In 1753, he was translated to Culross; and in 1758, to New Grayfriars' church, Edinburgh. Nine years after, he became the colleague of Dr. Robertson, at Old Grayfriars', where he remained for twenty-six years. He died, January 19, 1803, at the age of eighty-one, leaving behind him a testimony of his worth in his character and writings; which equally display the scholar, the Christian, and the divine. He corresponded with most of the literary men of the day, and among others with Warburton, and enjoyed the friendship of the profound Maclaurin and president Edwards. He was the author of twenty-five different publications, and the editor of twenty more. His "Theological Dissertations," and "Sketches of Church History," are the most highly valued.—*Life, by Sir H. M. Wellwood; Joux's Chr. Biog.*

**ESAR-HADDON**; son of Sennacherib, and his successor in the kingdom of Assyria: called Sarzon, or Saragon. Isa. 20: 1. He made war with the Philistines, and took Azoth, by Tartan, his general: he attacked Egypt, Cush, and Edom, (Isa. 20: and 34:) designing, probably, to avenge the affront Sennacherib his father had received from Tirhakah, king of Cush, and the king of Egypt, who had been Hezekiah's confederates. He sent priests to the Cuthæans, whom Salmanser, king of Assyria, had planted in Samaria, instead of the Israelites: he took Jerusalem, and carried king Manasseh to Babylon, of which he had become master, perhaps, because there was no heir to Belesis, king of Babylon. He is said to have reigned twenty-nine or thirty years at Nineveh, and thirteen years at Babylon; in all forty-two years. He died A. M. 3336.—*Watson*.

**ESAU**; son of Isaac and Rebekah, born A. M. 2168, B. C. 1836. Gen. 25: 24—26. His history is found in the book of Genesis. (See **EDOX**.)

On the most important part of his history, the selling of the birthright, we may observe, (1.) That although it was always the design of God that the blessing connected with primogeniture in the family of Abraham should be enjoyed by Jacob, and to exercise his sovereignty in changing the succession in which the promises of the Abrahamic covenant might descend; yet the conduct of Rebekah and Jacob was reprehensible in endeavoring to bring about the divine design by the unworthy means of contrivance and deceit; and they were punished for their presumption by their sufferings. (2.) That the conduct of Esau in selling his birthright was both wanton and profane. It was wanton, because he, though faint, could be in no danger of not obtaining a supply of food in his father's house; and was therefore wholly influenced by his appetite, excited by the delicacy of Jacob's pottage. It was profane, because the blessings of the birthright were spiritual as well as civil. The church of God was to be established in the line of the first-born; and in that line the Messiah was to appear. These high privileges were despised by Esau, who is therefore made by St. Paul a type of all apostates from Christ, who, like him, profanely despise their birthright as the sons of God. (See **BIRTHRIGHT**.)—*Watson*.

**ESDRAËLON**, (PLAIN OF;) in the tribe of Issachar, called, likewise, the Great Plain, in the valley of Jezreel, the plain of Esdrela. Dr. E. D. Clarke observes, it is by far the largest plain in the Holy Land; extending quite across the country, from mount Carmel and the Mediterranean sea to the southern extremity of the sea of Galilee; about thirty miles in length, and twenty in breadth. It is also a very fertile district, abounding in pasture; on which account it has been selected for the purposes of encampment by almost every army that has traversed the Holy Land. Here Barak, descending with his ten thousand men from mount Tabor, which rises like a cone in the centre of the plain, defeated Sisera, with his "nine hundred chariots of iron, and all the people that were with him, gathered from Harosheth of the gentiles unto the river of Kishon." Judges 4. Here Josiah, king of Judah, fell, fighting against Necho, king of Egypt. 2 Kings 23: 29. And here the Midianites and the Amalekites encamped when they were defeated by Gideon. Judges 6.

This plain has likewise been used for the same purpose by the armies of every conqueror or invader, from Nabuchodonosor, king of Assyria, to his imitator, Napoleon Bonaparte, who, in the spring of 1799, with a small body of French, defeated an army of several thousand Turks and Mamelukes. Jews, gentiles, Sarcæns, Christian crusaders, and anti-christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents in the plain of Esdraelon; and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon. And it is to this day generally found to be the place of encampment of large parties of Arabs.—*Watson*.

**ESDRAS**; the name of two apocryphal books which were always excluded the Jewish canon, and are too absurd to be admitted as canonical by the papists themselves. They are supposed to have been originally written in Greek by some Hellenistic Jews; though some imagine that they were first written in Chaldee, and afterwards translated into Greek. It is uncertain when they were composed, though it is generally agreed that the author wrote before Josephus.—*Watson*.

**ESHBAAL**, or **ISHBOSHETH**; the fourth son of Saul. The Hebrews, to avoid pronouncing the word *baal*, "lord," used *bosheth*, "confusion." Instead of Mephibaal, they said Mephi-bosheth; and instead of Esh-baal, they said Ish-bosheth. 2 Sam. 2: 8.—*Watson*.

**ESHCOL**; one of Abraham's allies, who dwelt with him in the valley of Mamre, and accompanied him in the pursuit of Chedorlaomer, and the other confederated kings, who pillaged Sodom and Gomorrah, and carried away Lot, Abraham's nephew. Gen. 14: 24. Also the valley or brook of Eschol was that in which the Hebrew messengers, who went to spy the land of Canaan, cut a bunch of grapes so large that it was as much as two men could

carry. It was situated in the south part of Judah. Num. 13: 24. 32: 9.—*Watson*.

**ESHTAOL**; a town of Dan, though it belonged first to Judah. Eusebius says, it was ten miles from Eleuthropolis, towards Nicopolis, (Josh. 15: 33,) between Azotus and Ascalon. Judg. 13: 25. 16: 31. It is called by Jerome, Asco. Eshtaol is thought to be a village, now called by the Arabs Esdad, about fifteen miles south of Yebna. It is a wretched place, composed of a few mud huts.—*Calmet*.

**ESHTEMOTH**; a city in the south of Judah. Eusebius says, it was a large town in the district of Eleuthropolis, north of that city. It was ceded to the priests. 1 Chron. 6: 57.—*Calmet*.

**ESOTERIC**. Something secret, revealed only to the initiated. In the mysteries or secret societies of the ancients, the doctrines were distinguished into the *esoteric* and the *exoteric*; the former for the initiated, who were permitted to enter into the sanctuary itself, (the *Esoterics*), and the latter for the uninitiated, (the *Exoterics*), who remained in the outer court. The same distinction is also made, in philosophy, between those doctrines which belong peculiarly to the initiated, and those which are adapted to the limited capacities of the unlearned.—*Ency. Amer.*

**ESPOUSAL**, a mutual binding agreement between the two parties, which usually preceded the marriage some considerable time. (See MARRIAGE.) The reader will do well carefully to attend to the distinction between espousals and marriage; as espousals in the East are frequently contracted years before the parties are married, and sometimes in very early youth. This custom is alluded to figuratively, as between God and his people, (Jer. 2: 2,) to whom he was a husband, (21: 32,) and the apostle says, he acted as a kind of assistant (*pronuba*) on such occasion: "I have espoused you to Christ;" (2 Cor. 11: 2,) have drawn up the writings, settled the agreements, given pledges, &c. of your union. See Isa. 54: 5. Matt. 25: 6. Rev. 19.—*Calmet*.

**ESSENES**; a very ancient sect of the Jews, that was spread abroad through Syria, Egypt, and the neighboring countries. They maintained that religion consisted wholly in contemplation and silence. Some of them passed their lives in a state of celibacy; others embraced the state of matrimony, which they considered as lawful, when entered into with the sole design of propagating the species, and not to satisfy the demand of lust. Some of them held the possibility of appeasing the Deity by sacrifices, though different from that of the Jews; and others maintained that no offering was acceptable to God but that of a serene and composed mind, addicted to the contemplation of divine things. They looked upon the law of Moses as an allegorical system of spiritual and mysterious truths, and renounced, in its explication, all regard to the outward letter. The principal ancient writers who give an account of this sect, are Josephus, Philo, and Pliny. In Judea their number amounted to about four thousand. In their mode of life they seem to have been much like the Shakers of our time.—*Calmet*; *Watson*; *Neander's Church History*.

**ESTABLISH**. God *establisheth* the work of his people's hands when he gives them direction, assistance, and success in their undertakings. Ps. 90: 17. We *establish* our own righteousness when we perform it, in order to found our acceptance with God, and persuade ourselves that it is a proper foundation for our hopes of eternal happiness. Rom. 10: 3. We by faith *establish* the law, presenting to it as a covenant, the law—magnifying righteousness of Jesus Christ, as fulfilled in our stead; and by faith deriving virtue from Christ, we are enabled to fulfil it as a rule of duty. Rom. 3: 31.—*Brown*.

**ESTABLISHMENTS, (RELIGIOUS.)** By a religious establishment is generally understood such an intimate connexion between religion and civil government as subsists in all national churches, and by its friends is supposed to secure the best interests and great end of both.

The partisans for religious establishments observe, that they have prevailed universally in every age and nation. The ancient patriarchs formed no extensive nor permanent associations, but such as arose from the relationships of nature. Every father governed his own family, and their

offspring submitted to his jurisdiction. He presided in their education and discipline, in their religious worship, and in their general government. His knowledge and experience handed down to them their laws and their customs, both civil and religious; and his authority enforced them. The offices of prophet, priest, and king were throned in the same patriarch. Gen. 18: 19. 17: and 21 14: 18. The Jews enjoyed a religious establishment dictated and ordained by God. In turning our attention to the heathen nations, we shall find the same incorporation of religious with civil government. Gen. 47: 22. 2 Kings 17: 27, 29. Every one who is at all acquainted with the history of Greece and Rome, knows that religion was altogether blended with the policy of the state. The Koran may be considered as the religious creed and civil code of all the Mahometan tribes. Among the Celts, or the original inhabitants of Europe, the druids were both their priests and their judges, and their judgment was final. Among the Hindoos, the priests and sovereigns are of different tribes or castes, but the priests are superior in rank; and in China, the emperor is sovereign pontiff, and presides in all public acts of religion.

Again, it is said, that, although there is no form of church government absolutely prescribed in the New Testament, yet from the associating law, on which the gospel lays so much stress, by the respect for civil government it so earnestly enjoins, and by the practice which followed, and finally prevailed, Christians cannot be said to disapprove, but to favor religious establishments.

Religious establishments, also, it is observed, are founded in the nature of man, and interwoven with all the constituent principles of human society: the knowledge and profession of Christianity cannot be upheld without a clergy; a clergy cannot be supported without a legal provision; and a legal provision for the clergy cannot be constituted without the preference of one sect of Christians to the rest. An established church is most likely to maintain clerical respectability and usefulness, by holding out a suitable encouragement to young men to devote themselves early to the service of the church; and likewise enables them to obtain such knowledge as shall qualify them for the important work.

They who reason on the contrary side observe, that the patriarchs sustaining civil as well as religious offices, is no proof at all that religion was incorporated with the civil government, in the sense above referred to; nor is there the least hint of it in the sacred Scriptures. That the case of the Jews can never be considered in point, as they were under a theocracy, and a ceremonial dispensation that was to pass away, and consequently not designed to be a model for Christian nations. That whatever was the practice of heathens in this respect, this forms no argument in favor of that system, which is the very opposite of paganism.

The church of Christ is of a spiritual nature, and ought not, yea, cannot, in fact, be incorporated with the state without sustaining material injury. In the three first and purest ages of Christianity, the church was a stranger to any alliance with temporal powers; and, so far from needing their aid, religion never flourished so much as while they were combined to suppress it. As to the support which Christianity, when united to civil government, yields to the peace and good order of society, it is observed, that this benefit will be derived from it, at least, in as great a degree without an establishment as with it. Religion, if it have any power, operates on the *conscience* of men; and, resting solely on the belief of invisible realities, it can derive no weight or solemnity from human sanctions. Human establishments, it is said, have been, and are, productive of the greatest evils; for in this case it is requisite to give the preference to some particular system; and as the magistrate is no better judge of religion than others, the chances are as great of his lending his sanction to the false as the true. The thousands that have been persecuted and suffered in consequence of establishments, will always form an argument against them. Under establishments also, it is said, corruption cannot be avoided. Emolument must be attached to the national church, which may be a strong inducement to its ministers to defend it, be it ever so remote from the truth. Thus, also, error be-

comes permanent; and that set of opinions which happens to prevail when the establishment is formed, continues, in spite of superior light and improvement, to be handed down, without alteration, from age to age. Hence the disagreement between the public creed of the church and the private sentiments of its ministers.

As to the provision made for the clergy, this may be done without an establishment, as matter of fact shows in hundreds of instances. Dissenting ministers, or those who do not hold in establishments, it is observed, are not without means of obtaining knowledge; but, on the contrary, many of them are equal to their brethren in the establishment for erudition and sound learning. It is not to be dissembled neither, that among those who, in general, cannot agree with human establishments, there are as pious and as useful members of society as others.

Finally, though all Christians should pay respect to civil magistrates as such, and all magistrates ought to encourage the church, yet no civil magistrates have any power to establish any particular form of religion binding upon the consciences of the subject; nor are magistrates ever represented in Scripture as officers or rulers of the church. As Mr. Coleridge observes, the Christian church is not a kingdom, realm, or state of the world; nor is it an estate of any such kingdom, realm, or state; but it is the appointed opposite to them all collectively:—the sustaining, correcting, befriending opposite of the world!—the compensating counterforce to the inherent and inevitable evils and defects of the state as a state, and without reference to its better or worse construction as a particular state: while, whatever is beneficent and humanizing in the aims, tendencies, and proper objects of the state, it collects in itself as in a focus, to radiate them back in a higher quality; or, to change the metaphor, it completes and strengthens the edifice of the state, without interference or commixture, in the mere act of laying and securing its own foundations. And for these services the church of Christ asks of the state neither wages nor dignities; she asks only protection, and to be let alone. These, indeed, she demands; but even these only on the ground that there is nothing in her constitution, nor in her discipline, inconsistent with the interests of the state; nothing resistant or impeding to the state in the exercise of its rightful powers, in the fulfilment of its appropriate duties, or in the effectuation of its legitimate objects. (See CHURCH, and CHURCH REVENUES.)—*Works of Rob. Hall; Hend. Buck.*

**ESTHER.** The book of Esther is so called, because it contains the history of Esther, the Jewish captive, who, by her remarkable accomplishments, gained the affection of king Ahasuerus, and by marriage with him was raised to the throne of Persia; and it relates the origin and ceremonies of the feast of Purim, instituted in commemoration of the great deliverance, which she, by her interest, procured for the Jews, whose general destruction had been concerted by the offended pride of Haman.

The book of Esther has always been esteemed canonical both by Jews and Christians; but the authority of those additions in the Latin editions are disputed. Clements of Alexandria, some rabbins, and many commentators suppose the original author of this book to have been Mordecai; and the book itself favors this opinion, saying, that he wrote the history of this event. Others think it was composed and placed in the canon by Ezra, or by the great synagogue. The time of the history is in the reign of Artaxerxes Longimanus, who is believed to be Ahasuerus. (See AHASUERUS, and ECBATANA.)—*Watson; Calnet.*

**ESTRANGED;** filled with dislike; rendered like strangers. The wicked are *estranged* from God; destitute of the knowledge of him or intimacy with him, and filled with dislike of him. (Ps. 58: 3.) but not *estranged* from their justs; not filled with dislike of it, or turned from the practice of it. Ps. 78: 30. The Jews *estranged* Jerusalem by turning out the worship of the true God, and bringing in the worship of idols, and the practice of the basest wickedness. Jer. 19: 4.—*Brown.*

**ETAM;** a rock to which Samson retired. Judg. 15: 8, 11. Probably near a city of Judah, built by Rehoboam, (1 Chron. 4: 3, 32. 2 Chron. 11: 6,) which lay between Bethlehem and Tekoah. Josephus speaks of a place of plea-

sure called Hethan, distant from Jerusalem five leagues, to which Solomon frequently retired.—*Calnet.*

**ETERNAL.** (See ΑΙΩΝ; ΑΙΩΜΟΣ.)

**ETERNALS;** a name given to those in the third century who maintained that our globe, being purified by the great conflagration subsequent to the day of judgment, will be regenerated and abide forever, under the form of the new heaven and the new earth described by St. John in the Revelation. This opinion, however, must not be confined to heretics, nor limited to the third century.—*Williams.*

**ETERNITY,** with respect to God, is a duration without beginning or end. As it is the attribute of human nature it is a duration that has a beginning, but will never have an end. "It is a duration," says a lively writer, "that excludes all number and computation: days, and months, and years, yea, and ages, are lost in it, like drops in the ocean! Millions of millions of years; as many years as there are sands on the sea-shore, or particles of dust in the globe of the earth, and those multiplied to the highest reach of number—all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end as certainly as a day; but eternity will never, never, never, come to an end! it is a line without an end! it is an ocean without a shore! Alas! what shall I say of it; it is an infinite, unknown something, that neither human thought can grasp, nor human language describe!"—*Orton on Eternity; Shower on ditto; Davies's Sermons, ser. 11; Savrin's Sermons, vol. iii. p. 370; Hend. Buck.*

**ETERNITY OF GOD** is the perpetual continuance of his being, without beginning, end, or succession. *That he is without beginning,* says Dr. Gill, may be proved from, 1. His necessary self-existence. Exod. 3: 14. 2. From his attributes, several of which are said to be eternal. Rom. 1: 20. Acts 15: 18. Ps. 103: 17. Jer. 31: 3. 3. From his purposes, which are also said to be from eternity. Isa. 25: 1. Eph. 3: 11. Rom. 9: 11. Eph. 1: 4. 4. From the covenant of grace, which is eternal. 2 Sam. 23: 5. Mic. 5: 2.

*That he is without end,* may be proved from, 1. His spirituality and simplicity. Rom. 1: 23. 2. From his independency. Rom. 9: 5. 3. From his immutability. 2 Pet. 1: 24, 25. Mal. 3: 6. Ps. 3: 26, 27. 4. From his dominion and government, said never to end. Jer. 10: 10. Ps. 10: 16. Dan. 4: 3.

*That he is without succession,* or any distinctions of time succeeding one to another, as moments, minutes, &c. may be proved from, 1. His existence before such were in being. Isa. 43: 13. 2. The distinctions and differences of time are together ascribed to him, and not as succeeding one another: he is the same yesterday, to-day, and forever. Heb. 13: 8. Rev. 1: 4. 3. If his duration were successive, or proceeded by moments, days, and years, then there must have been some first moment, day, and year, when he began to exist, which is incompatible with the idea of his eternity; and, besides, one day would be but one day with him, and not a thousand, contrary to the express language of Scripture. 2 Pet. 3: 8. 4. He would not be immense, immutable, and perfect, if this were the case; for he would be older one minute than he was before, which cannot be said of him. 5. His knowledge proves him without successive duration, for he knows all things, past, present, and to come: "he sees the present without a medium, the past without recollection, and the future without foresight. To him all truths are but one idea, all places but one point, and all times but one moment."

This last idea, however, Mr. Watson regards as a metaphysical refinement. Minutes or moments, he observes, or smaller portions, for which we have no name, may be artificial things, adopted to aid our conceptions; but conceptions of what? Not of any thing standing still, but of something going on. Of duration we have no other conception; and if there be nothing in nature which answers to this conception, then is duration itself imaginary, and we discourse about nothing. If the duration of the Divine Being admits not of past, present, and future, one of these two consequences must follow,—that no such attribute as that of eternity belongs to him,—or that there is no power in the human mind to conceive of it. In either case, the Scriptures are greatly impugned; for "He who *was, and is, and is to come,*" is a revelation of the eternity

of God, which is then in no sense true. It is not true, if used literally: and it is as little so, if the language be figurative; for the figure rests on no basis, it illustrates nothing, it misleads. It is, however, to be remembered, that the eternal, supreme cause must of necessity have such a perfect, independent, unchangeable comprehension of all things, that there can be no one point or instant of his eternal duration, wherein all things that are past, present, and to come, will not be as entirely known and represented to him in one single thought or view, and all things present and future be equally entirely in his power and direction, as if there was really no succession at all, but all things were actually present at once.—*Gill's Body of Divinity*; *Paley's Nat. Theology*, p. 480; *Charnock on the Divine Perfections*; *Clarke on ditto*; *Watts's Ontology*, chap. 4; *Dwight's Theology*; *Hend. Buck*; *Watson*.

**ETERNITY OF THE WORLD.** It was the opinion of Aristotle and others, that the world was eternal. But that the present system of things had a beginning, seems evident, if we consider the following things:—1. We may not only conceive of many possible alterations which might be made in the form of it, but we see it incessantly changing; whereas an eternal being, inasmuch as it is self-existent, is always the same. 2. We have no credible history of transactions more remote than six thousand years from the present time; for as to the pretence that some nations have made to histories of greater antiquity, as the Egyptians, Chaldeans, Phenicians, Chinese, &c. they are evidently convicted of falsehood in the works referred to at the bottom of this article. 3. We can trace the invention of the most useful arts and sciences; which had probably been carried farther, and invented sooner, had the world been eternal. 4. The origin of the most considerable nations of the earth may be traced, i. e. the time when they first inhabited the countries where they now dwell; and it appears that most of the western nations came from the east. 5. If the world be eternal, it is hard to account for the tradition of its beginning, which has almost every where prevailed, though under different forms, among both polite and barbarous nations. 6. We have a most ancient and credible history of the beginning of the world—I mean the history of Moses, with which no book in the world, in point of antiquity, can contend.—*Stillingfleet's Orig. Sacra*, p. 15, 106; *Winder's Hist. of Knowledge*, vol. ii. passim; *Pearson on the Creed*, p. 58; *Doddridge's Lectures*, i. 24; *Tillotson's Sermons*, ser. 1; *Clarke at Boyle's Lectures*, pp. 22, 23; *Dr. Collyer's Scripture Facts*, ser. 2; *Bossuet's Universal History*; *Hend. Buck*.

**ETHAN**; the third station of the Israelites when coming out of Egypt, (Num. 33: 6. Exod. 13: 20,) lay at the extremity of the western gulf of the Red sea.—*Calmet*.

**ETHAN**, the Ezrahite, and son of Kishi, was one of the wisest men of his time, except Solomon. 1 Kings 4: 31. Ps. 89. 1 Chron. 6: 44. He was called likewise Idithun, and appears under this name in the titles to several Psalms. Ethan was a principal master of the temple music. 1 Chron. 15: 17, and other places.—*Calmet*.

**ETHANIM**; a Hebrew month, (1 Kings 8: 2.) after the captivity called Tizzi. It is supposed to answer to our September, O. S. (See JEWISH CALENDAR.)—*Calmet*.

**ETHELBERT**, king of Kent, succeeded his father Herenric, about 560, and soon reduced all the states, except Northumberland, to the condition of his dependants. In his reign, Christianity was first introduced into England. Ethelbert married Bertha, the daughter of Caribert, king of Paris, and a Christian princess, who, stipulating for the free exercise of her religion, brought over with her a French bishop. Her conduct was so exemplary as to prepossess the king and his court in favor of the Christian religion. In consequence, pope Gregory the Great sent a mission of forty monks, headed by Augustine, to preach the gospel in the island. They were well received, and numbers were converted; and the king himself, at length, submitted to be baptized. Civilization and knowledge followed Christianity, and Ethelbert erected a body of laws, which was the first written code promulgated by the northern conquerors. He died in 616, and was succeeded by his son Edbald.—*Ency. Amer.*

**ETHICS**; the doctrine of manners, or the science of moral philosophy. The word is formed from *ethos*, (mores,)

"manners," because the scope or object thereof is to form the manner of life. (See MORALS.)—*Hend. Buck*.

**ETHIOPIA.** (See CUSH.)

**ETHNOPHRONES**; a sect of heretics in the seventh century, who made a profession of Christianity, but joined thereto all the ceremonies and follies of paganism, as judicial astrology, sortileges, auguries, and other divinations.—*Hend. Buck*.

**EUCARIST**; the sacrament of the Lord's supper. The word in its original Greek (*eucharistia*), properly signifies *giving thanks*; from the hymns and thanksgivings which accompanied that holy service in the primitive church. (See LORD'S SUPPER.)—*Watson*.

**EUCHITES**, or **EUCHITE**; (from *euché*, prayer,) praying persons; a name at different times applied to persons who were, or at least professed to be, eminently pious. In the early ages it was applied to the *Paulicians*, (which see;) and in the middle ages to the Waldenses, whose simple piety was greatly disgusted with the haughty hypocrisy of the monks and priests of the Roman church. They were also called *Massilians* and *Bogomites*, both words of the same import. (See those articles.)—*Encyc. Perth.*, *Howell's Church History*, vol. ii. p. 222.

Mr. Robinson, however, considers *Euchites* as a general name for dissenters, equivalent to *Puritans* and *Non-conformists*. The following is the substance of his account:

"This general parent stock, called *Euchites*, or dissenters; it should seem, was divided and subdivided by the clergy, into various classes of heretics. They misrepresented their doctrines, blackened their characters, and, as often as they could, excited princes to persecute them. Some of these dissenters dogmatized, and they became Manichæan, Arian, and Athanasian Euchites. Others were named after the countries where they most abounded, as Bulgarians, Macedonians, Armenians, &c. Others were named after some eminent teacher, as Paulicians, and Paulianists, Novatians, and many more of this class. Simple Euchite, therefore, was a mere non-conformist, in Greece. A Manichæan Euchite was a dissenter of a doctrinal, disputations turn, and so of the rest; if, indeed, the word have any precise meaning at all, which contradictory accounts render very doubtful." See *Robinson's Eccles. Researches*, pp. 58—9.—*Williams*.

**EUDÆMONISM**, **EUDÆMONOLOGY**; the doctrine of happiness, or that system which makes human happiness its prime object, the highest motive of every duty, and of a virtuous life, and consequently the whole foundation of morals. Eudæmonism is contradistinguished to that morality or pure system of philosophy, which makes virtue itself the chief object, independent of its tendency to promote human happiness.—*Ency. Amer.*

**EUDOXIANS**; a sect in the fourth century, so called from their leader, Eudoxius, patriarch of Antioch and Constantinople, a great defender of the Arian doctrine. (See ARIANS.)—*Hend. Buck*.

**EUGENIUS**; a bishop of Carthage, in the fifth century. His eminent learning and piety, it is said, brought upon him the hatred of the Arians in general. They took pains to set the king Huneric against him and other orthodox Christians. By this means five thousand of the latter were banished into a desert, where they died. Still bent on persecution, Huneric published an edict, convoking a council of all the clergy in his dominions, at which the orthodox party were shamefully abused; each prelate received a hundred blows, and was turned out of his office unheard; their churches were shut up, and their revenues seized. Eugenius protested against this violence in vain. Another device of their enemies completed the ruin of these unhappy men. They were required to swear to the succession of the king's son Hilderic. Those who did were condemned as transgressing Matt. 5: 34, and those who did not, as enemies to the legal succession. Eugenius was banished to Tripoli, where he was thrown into a lathsome dungeon. He was recalled by Huneric's successor; but by the intrigues of the Arians was again exiled to Languedoc, in France, where he died of his hardships, SEPTEMBER 6, A. D. 505.—*For.*

**EULALIA**; a Spanish lady of a Christian family, remarkable in youth for the sweetness of her temper, and the solidity of her understanding. Being apprehended as

a Christian, the magistrate attempted by the mildest means to bring her over to paganism; but she answered him with such irony, and ridiculed the heathen deities with such asperity, as provoked him to consign her to the torture; after which she was burned to death, December, A. D. 303.—*Fox*.

**EULER**, (**LEONARD**), one of the most illustrious and fertile mathematicians of the eighteenth century, was born at Basil in 1707, and was a pupil of John Bernoulli. He was one of the learned men whom Catharine the First invited to St. Petersburg, and in that capital he resided, as professor, from 1727 to 1741. In 1741, he removed to Berlin, at the request of the king of Prussia, and he remained there till 1766, when he returned to the Russian capital. He died, of apoplexy, at St. Petersburg, in 1783. For many years previous to his decease he had been blind; but the privation of sight did not put a stop to his labors. Among the works that were produced while he was in a state of darkness were the Elements of Algebra, and the Theory of the Moon. His writings are so numerous, that a mere catalogue of them fills fifty pages. Many of them are to be found in the Memoirs of the Academies of St. Petersburg, Berlin, and Paris, especially in the first two. One of them is devoted to the defence of divine revelation against the sceptics.—*Davenport*; *Ency. Amer.*

**EULOGY**, (*eulogia*, "blessed," or a "blessing;") a term made use of in reference to the consecrated bread. When the Greeks have cut a loaf or piece of bread, to consecrate it, they break the rest into little bits, and distribute it among the persons who have not yet communicated, or send it to persons that are absent; and these pieces of bread are what they call *eulogies*.

The Latin church has had something like eulogies for a great many ages; and thence arose the use of their holy bread. The name eulogy was likewise given to loaves or cakes brought to church by the faithful to have them blessed. Lastly, the use of the term passed hence to mere presents made to a person without any benediction.—*Hend. Buck*.

**EUNICE**; the mother of Timothy, who was a Jewess by birth, but married to a Greek, Timothy's father. 2 Tim. 1: 5. Eunice had been converted to Christianity by some other preacher, (Acts 16: 1, 2,) and not by St. Paul; for when that apostle came to Lystra, he found there Eunice and Timothy, already far advanced in grace and virtue.—*Watson*.

**EUNOMIANS**; another branch of pure Arians, the followers of Eunomius, a man, according to Mosheim, eminent for his knowledge and penetration.—*Eclde. History*, vol. i. p. 421; *Williams*.

**EUNUCH**. The word signifies, one who guards the bed. In the courts of eastern kings, the care of the beds and apartments belonging to princes and princesses, was generally committed to eunuchs; but they had the charge chiefly of the princesses, who lived secluded. The Hebrew *saris* signifies a real eunuch, whether naturally born such, or rendered such. But in Scripture this word often denotes an officer belonging to a prince, attending his court, and employed in the interior of his palace, as a name of office and dignity. In the Persian and Turkish courts, the principal employments are at this day possessed by real eunuchs. Our Savior speaks of men who "made themselves eunuchs for the kingdom of heaven;" (Matt. 19: 12,) that is, who, from a religious motive, renounced marriage or carnal pleasures.—*Watson*.

**EUPHRATES**; a river of Asiatic Turkey, which rises from the mountains of Armenia, as some have said, in two streams, a few miles to the north-east of Erzeron, the streams uniting to the south-west near that city; and pursuing a south-west, south, and then south-east direction, falls by two or three mouths into the gulf of Persia, about fifty miles south-east of Bassora; north latitude twenty-nine degrees fifty minutes; east longitude sixty-six degrees fifty-five minutes. The comparative course of the Euphrates may be estimated at about one thousand four hundred English miles. This river is navigable for a considerable distance from the sea. In its course it separates Aladulia from Armenia, Syria from Diarbekir, and Diarbekir from Arabia, and passing through the Arabian Irak, joins the Tigris. The Euphrates and Tigris, the most

considerable as well as the most renowned rivers of western Asia, are remarkable for their rising within a few miles of each other, running the same course, never being more than a hundred and fifty miles asunder, and sometimes, before their final junction, approaching within fifteen miles of each other, as in the latitude of Bagdad. The space included between the two is the ancient country of Mesopotamia. But the Euphrates is by far the more noble river of the two. Sir R. K. Porter, describing this river in its course through the ruins of Babylon, observes, "The whole view was particularly solemn. The majestic stream of the Euphrates, wandering in solitude, like a pilgrim monarch through the silent ruins of his devastated kingdom, still appeared a noble river, even under all the disadvantages of its desert-tracked course. Its banks were hoary with reeds; and the grey osier willows were yet there, on which the captives of Israel hung up their harps, and, while Jerusalem was not, refused to be comforted." The Scripture calls it "the great river," and assigns it for the eastern boundary of that land which God promised to the Israelites. Deut. 1: 7. Josh. 1: 4 (See *EXEK*).—*Watson*.

**EUPHRATESIANS**, or **PEREJANS**; the followers of Euphrates of Pera, in Cilicia, said to believe there were three Fathers, three Sons, and three Holy Ghosts; against whom was formed that clause of the Athanasian creed, which says, that there are "not three fathers, but one Father," &c. *Query*. Were they not Sabellians, who taught that these names applied to each person of the trinity? or, rather, that they were all names of God in one person. See *Bell's Wanderings*, p. 319.—*Williams*.

**EUROCLYDON**; the Greek name for the north-east wind, very dangerous at sea, of the nature of a whirlwind, which falls of a sudden upon ships. Acts 27: 14. The same wind is now called a Levanter.—*Watson*.

**EUSEBIA**, (Greek, piety;) in the modern allegorical sense, the presiding genius of theology.—*Ency. Amer.*

**EUSEBIANS**; a denomination given to the Arians, on account of the favor and countenance which Eusebius, bishop of Cæsarea, showed and procured for them at their first rise.—*Hend. Buck*.

**EUSEBIUS**, surnamed *Pamphilus*, the father of ecclesiastical history; born at Cæsarea, in Palestine, about A. D. 270, and died about 340, was the most learned man of his time. He was a presbyter, and in 314 was appointed bishop in his native city. He was at first opposed to the Arians, but afterwards became their advocate, and with them condemned the doctrines of Athanasius. His Ecclesiastical History, written, like his other works, in Greek, is contained in ten books, and extends from the birth of Christ to the year 324. Of his *Chronicon*, with the exception of some fragments of the original, we have only an Armenian version and the Latin version of Jerome. Besides these, there are still extant fifteen books of his *Preparatio Evangelica*, which is particularly valuable for the extracts which it contains from lost philosophical works. Of the twenty books of his *Demonstratio Evangelica*, in which he shows the superiority of Christianity to Judaism, we have only ten imperfectly preserved; and finally a life, or rather eulogium, of Constantine.—*Hend. Buck*.

**EUSEBIUS**, bishop of Samosata, in the fourth century, under the emperor Valens, makes a distinguished figure in ecclesiastical history. The Arians, having advanced Miletas to the see of Antioch, supposing him to be of their party, deposited the public instrument in the hands of Eusebius. Finding their mistake, they persuaded the emperor to displace him, and to require Eusebius to deliver up the instrument. The noble courage displayed by Eusebius on this occasion, surprised the emperor and won his respect. His prudent, laborious, and successful zeal in repressing Arianism, and building up the orthodox churches, at length, however, procured his banishment, much to the grief of his attached people. He was from political motives restored again; but not long afterwards was killed by a tile thrown upon his head, it is reported, from the hand of an Arian woman.—*Fox*.

**EUSTATHIANS**; a name given to the Catholics of Antioch, in the fourth century, on occasion of their refusing to acknowledge any other bishop beside St. Eustathius, deposed by the Arians.—*Hend. Buck*.

**EUSTATHIANS**; a rigid denomination in the fourth century, so called from Eustathius, a monk, who prohibited marriage, the use of wine and flesh, and obliged his followers to quit all their property, as incompatible with the hopes of heaven. Whether this monk was the Semi-Arian bishop of Sebastia, is uncertain.—*Mosheim's E. H.* vol. i. p. 360; *Williams*.

**EUSTOCHIUM**; a Roman lady of great learning and piety; a disciple of St. Jerome, whom she followed in his travels through Syria, Palestine, and Egypt, to visit places celebrated in the Scriptures. She became a nun at Bethlehem, and died 419.—*Betham*.

**EUSTRATIUS**; a Christian martyr under the Diocletian persecution. He was secretary to the governor of Armenia, and was thrown into a fiery furnace for exhorting some Christians who had been apprehended to persevere in their faith. Several of his friends shared a similar fate at Nicopolis.—*Fox*.

**EUTUCHITES**; (from *eutuchein*, to be fortunate or happy;) a sort of religious stoics in the third century, who held that we ought to rejoice equally in all events, because to grieve would be to dishonor our Creator, as well as render ourselves miserable.—*Broughton's Dictionary*, vol. ii. p. 532; *Williams*.

**EUTYCHIANS**; a denomination which arose in the fifth century, and were so called from Eutyches, abbot of a certain convent of monks at Constantinople. The Nestorians having explained the two natures in Christ in such a manner as, in the opinion of many, to make them equivalent to two persons, which was an evident absurdity, Eutyches, to avoid this error, fell into the opposite extreme, and maintained that there was only one nature in Jesus Christ, the divine nature, which, according to him, had so entirely swallowed up the human, that the latter could not be distinguished. Hence it was inferred, that, according to this system, our Lord had nothing of humanity but the appearance.—*Watson*.

**EVANGELICAL**; agreeable to the doctrines of Christianity. The term is frequently applied to those who do not rely upon moral duties as to their acceptance with God; but are influenced to action from a sense of the love of God, and depend upon the merits of Christ for their everlasting salvation. In the public documents in Prussia, the word *evangelical* is now substituted in the room of *Lutheran* and *Calvinist*; it having been the aim of the king for some time past to unite the two denominations into one body. There is, in fact, little difference in the religious belief of the two parties; many of the Calvinists, or the *Reformed*, not holding predestination and other Calvinistic points, and many of the Lutherans do not adhere to the doctrine of consubstantiation.

For an admirable description of evangelical divines, see the *Complete Works of Robert Hall*, vol. ii. p. 274.—*Hend. Buck*.

**EVANGELIST**; one who publishes glad tidings; a messenger or preacher of good news. The persons denominated evangelists were next in order to the apostles, and were sent by them, not to settle in any particular place, but to travel among the infant churches, and ordain ordinary officers, and finish what the apostles had begun. Of this kind were Philip the deacon, Mark, Silas, &c. Acts 21: 8. The office of a modern missionary, in some respects, answers to that of a primitive evangelist. The title is more particularly given to the four inspired writers of our Savior's life.—*Hend. Buck*.

**EVANS**, (JONN, D. D.,) an eminent non-conformist divine, author of the "Christian Temper," was born in 1680, at Wrexham, in Denbighshire. His father was minister of Wrexham. His mother was one of those superior women who adorned the Christian church at that period. This son was first placed under the care of Mr. Thomas Rowe, near London, and studied afterwards at the seminary of Mr. Timothy Jollie. He accepted an invitation to settle at Wrexham, where he was ordained the 18th of August, 1702.—Dr. Daniel Williams, of London, hearing that Mr. Evans was invited to Dublin, to prevent his leaving England, sent for him to the metropolis, where he first assisted the doctor, afterwards became co-pastor, and at length succeeded him at his death.

Previously to entering on his new charge, Dr. Evans

spent a whole week in devotional retirement. The time was not lost: for the emiaence of his religious and pastoral character was great, and his usefulness, in many instances, extraordinary. In the Arian controversy he refused to subscribe to any articles, but maintained the orthodox sentiments. In the public services of the dissenters he was often called to preside; and was appointed to assist in completing Matthew Henry's Commentary, of which he supplied the notes on the Epistle to the Romans so well, that Dr. Doddridge says, "the exposition of the Romans, begun by Henry, and finished by Dr. Evans, is the best I ever saw." He was for some years preparing to write a history of non-conformity, from the Reformation to the civil wars; but, by his death, the work devolved on Mr. Neal. He died the 16th of May, 1730, in his fifty-first year. In his last illness, he said, "Though I cannot affirm, as a late venerable minister among us, (Mr. W. Lorimer,) a little before his death, that I have no more doubt of my acceptance with God, than I have of my own existence; yet I have a good hope through grace, and such as, I am persuaded, will never make me ashamed. This corruptible shall put on incorruption. O glorious hope!"

His discourses on the Christian Temper form one of the best practical treatises in the English or any other language; and will render his memory dear to many, who will learn from his book the nature and excellence of that spirit, which he exemplified in his life. Dr. Doddridge speaks highly, also, of his Sermons to Young People; and he who renders religion intelligible and lovely to the young, performs a valuable service to the church of God. See *Bogue and Bennet's History of Dissenters*.—*Jones's Chr. Biog.*

**EVANS**, (CALEB, D. D.,) president of the Baptist Education Society, at Bristol, was the son of the Rev. Hugh Evans. He was born at Bristol about the year 1737. In 1767, he became colleague to his father, as pastor of the church; and in 1770 formed "The Bristol Education Society;" the object of which was, that of furnishing the dissenting congregations, and especially those of the Baptist denomination, with a succession of able and evangelical ministers, as well as missionaries for propagating the gospel in the world.

From this time to the period of his death, which took place, August the 9th, 1791, in the fifty-fourth year of his age, Dr. Evans continued to discharge the duties of his high office with honor to himself, and usefulness to the body with which he was associated. He published an answer to Dr. Priestley's Appeal, and a small volume, entitled "Christ Crucified," besides occasional sermons.—*Jones's Chr. Biog.*

**EVARTS**, (JEREMIAH,) secretary of the American Board of Commissioners for Foreign Missions, was born in Sunderland, Vermont, February 3, 1781, and was graduated at Yale college in 1802. During a revival of religion in the college in the beginning of this year, he cherished the hope, that his soul was renewed by the Spirit of God, and became a member of the college church. From 1803 to 1804, he was the instructor of the academy at Peacham, and afterwards studied law with Judge Chauncey, of New Haven, in which city he commenced the practice of the law, in July, 1806. In May, 1810, he removed to Charlestown, near Boston, in order to edit the Panoplist, a religious and literary monthly publication, which had been conducted by Dr. Morse and others four or five years. He was ten years the editor of the Panoplist, ten years the treasurer of the Board of Missions, and ten years corresponding Secretary. In feeble health he took a voyage to the island of Cuba in February, 1831, and thence in April to Charlestown, where, in the house of Rev. Dr. Palmer, he died, May 10th, aged fifty.

While Mr. Everts was on his voyage to Cuba, fully aware of the uncertain continuance of his life, he wrote as follows: "Here, in this sea, I consecrate myself to God as my chief good:—to him as my heavenly Father, infinitely kind and tender of his children:—to him as my kind and merciful Redeemer, by whose blood and merits alone I do hope for salvation:—to him as the beneficent Renewer and Sanctifier of the saved. I implore the forgiveness of my numerous and aggravated transgressions;

and I ask that my remaining time and strength may be employed for the glory of God, my portion, and for the good of his creatures." In his last hours his hope of forgiveness and salvation was undiminished and unshaken. He said, "I wish in these dying words to recognise the great Redeemer as the Savior from sin and hell. And I recognise the great Spirit of God as the Renovator of God's elect." When it was said to him, "You will soon see Jesus," he exclaimed, "Wonderful, wonderful, wonderful glory! We cannot understand—we cannot comprehend—wonderful glory!—I will praise, I will praise him! Jesus reigns." This was no feverish excitement, nor dream of enthusiasm, but the triumph of a dying believer.

Mr. Everts combined with a sound judgment, the ardent requisite for the accomplishment of great designs. Besides his labors as editor of the Panoplist, he wrote the ten annual reports of the American Board from 1821 to 1830, the last of which contains a most weighty and valuable discussion on the future growth of this country, and the means of preserving it from ruin. His essays, under the signature of William Penn, on the rights and claims of the Indians, were published in 1829.—*Wood's and Spring's Sermons*; *Miss. Herald*; *Allen*.

EVE; the name of the first woman: *Chava* in Hebrew, is derived from the same root as *chajim*, life; because she was to be "the mother of all living." It is believed she was created on the sixth day, after Adam had reviewed the animals. (See ADAM.)—*Calmet*.

EVEREST, (SOLOMON.) a Christian physician, died at Canton, Connecticut, in July, 1822. He bequeathed ten thousand dollars to religious and missionary purposes.—*Davenport*.

EVERLASTING; enduring always. (See ΑΙΩΝ, ΑΙΩΝΙΟΣ.)

EVIDENCE, is that perception of truth which arises either from the testimony of the senses, or from an induction of reason. The evidences of revelation, both as it respects the authenticity and the credibility, are divided into internal and external. That is called *internal* evidence which is drawn from the consideration of those declarations and doctrines which are contained in it: and that is called *external* which arises from some other circumstances referring to it—such as predictions concerning it, miracles wrought by those who teach it, its success in the world, &c. (See *Evidences of Christianity*, art. ΟΝΑΣΤΙΑΝΤΩ.) Some add, as a third class, the *experimental* evidence; meaning by the term that evidence which arises from the healing and happy influence of Christianity in the soul of the true believer. See *Abbott's Young Christian*, and *Fuller's Works*, vol. 1. 103.

*Moral evidence* is that which, though it does not exclude a mere abstract possibility of things being otherwise, yet shuts out every reasonable ground of suspecting that they are so.

*Evidences of grace* are those dispositions and acts which prove a person to be in a converted state; such as an enlightened understanding; love to God and his people; a delight in God's word; worship and dependence on him; spirituality of mind; devotedness of life to the service of God, &c. *Upham's Intellectual Philosophy*; *Abercrombie's do. Seed's Post. Ser.*, ser. 2; *Dutton on the Resurrection*; *Bellaamy on Religion*, p. 184; *Gambier's Introduction to the Study of Moral Evidence*, 163; *Dwight's Theology*, ser. lxxvi. and lxxxviii.—*Hebd. Bwk.*—(See AFFECTIONS.)

EVIL, is distinguished into natural or moral. Natural evil is whatever destroys or any way disturbs the perfection of natural beings; such as blindness, diseases, death, &c. Moral evil is the disagreement between the actions of a moral agent, and the rule of those actions, whatever it is. Applied to a choice, or acting contrary to the moral or revealed laws of the Deity, it is termed wickedness or sin. Applied to acting contrary to the mere rule of fitness, a fault. (See article SIN.) *Dwight's Theology*, ser. viii.—*Hebd. Bwk.*

EVIL MERODACH, (*foolish Merodach*.) son and successor of Nebuchadnezzar, king of Babylon. He first governed the kingdom during the indisposition of his father; but after seven years, the old king, having recovered his understanding, re-ascended the throne, and Evil Merodach, as some think, was imprisoned by him. In this confine-

ment, he contracted an acquaintance and friendship with Jehoiakim, king of Judah, so that immediately after the king's death, Evil Merodach, succeeding him, delivered Jehoiakim out of prison, and placed him above all the other kings, who were captives at Babylon. Evil Merodach reigned but one year, according to our chronology, and was immediately succeeded by his son Belshazzar; but according to Josephus and Prideaux, he reigned two years, and was succeeded by Neriglissar, his sister's husband, then by Laborosarkod, and lastly by Belshazzar.—*Calmet*.

EVIL-SPEAKING; the using language either reproachful or untrue respecting others, and thereby injuring them. It is an express command of Scripture, "to speak evil of no man." Titus 2: 2. James 4: 11. By which, however, we are not to understand that there are no occasions on which we are at liberty to speak of others that which may be considered as evil. 1. Persons in the administration of justice may speak words which in private intercourse would be reproachful. 2. God's ministers may inveigh against vice with sharpness and severity, both privately and publicly. Is. 58: 1. Tit. 1: 13. 3. Private persons may reprove others when they commit sin. Lev. 19: 17. 4. Some vehemence of speech may be used in defence of truth, and impugning errors of bad consequence. Jude 3. 5. It may be necessary, upon some emergent occasions, with some heat of language, to express disapprobation of notorious wickedness. Acts 8: 23. Yet, in all these, the greatest equity, moderation, and candor should be used; and we should take care, 1. Never to speak in severe terms without reasonable warrant or apparent just cause. 2. Nor beyond measure. 3. Nor out of bad principles or wrong ends; from ill will, contempt, revenge, envy, to compass our own ends; from wantonness or negligence, but from pure charity for the good of those to whom, or of whom, we speak.

This is an evil, however, which greatly abounds, and which is not sufficiently watched against; for it is not when we openly speak evil of others only that we are guilty, but even in speaking what is true, we are in danger of speaking evil of others. There is sometimes a malignant pleasure manifested; a studious recollection of every thing that can be brought forward; a delight in hearing any thing spoken against others; a secret rejoicing in knowing that another's fall will be an occasion of our rise. All this is base to an extreme.

The impropriety and sinfulness of evil-speaking will appear, if we consider, 1. That it is entirely opposite to the whole tenor of the Christian religion. 2. Expressly condemned and prohibited as evil. Ps. 64: 3. James 4: 11. 3. No practice hath more severe punishments denounced against it. 1 Cor. 5: 11. 1 Cor. 6: 10. 4. It is an evidence of a weak and distempered mind. 5. It is even indicative of ill breeding and bad manners. 6. It is the abhorrence of all wise and good men. Ps. 15: 3. 7. It is exceedingly injurious to society, and inconsistent with the relation we bear to each other as Christians James 3: 6, 8. It is branded with the epithet of folly. Prov. 18: 6, 7. 9. It is perverting the design of speech 10. It is opposite to the example of Christ, whom we profess to follow. (See SLANDER.) *Barrow's Works*, vol. i. ser. 16; *Tillotson's Ser.* ser. 42; *Jack's Ser. on Evil Speaking.*—*Hebd. Bwk.*

EWING, (JOHN, D. D.) an eminent American divine and mathematician, was born in Maryland, in 1732. He was graduated at the college in Princeton in 1755, and afterwards served as a tutor in that seminary. In 1759, he undertook the pastoral charge of the first Presbyterian church of Philadelphia, which he continued to exercise until 1773. In 1779, he accepted the station of provost of the university of Philadelphia, which he filled until his death. He was elected vice-president of the American Philosophical Society, and contributed several valuable memoirs to their transactions. His favorite study from an early age was mathematics, and his Lectures on Natural History have obtained considerable reputation. He died in 1802.—*Davenport*.

EXALT. Men *exalt* God when, with care and diligence, they advance his declarative glory, and praise his excellencies and works. Exod. 15: 2. Ps. 34: 3, and 99: 5, 9. God *exalts* Christ in raising him from the dead, receiving



him up into heaven, and giving all power and judgment in heaven and earth into his hand. Acts 3: 33. Antichrist *exalts himself* above every thing called God: he *exalts himself above magistrates*, pretending to enthrone and depose them at pleasure; *above angels*, presumptuously requiring them to carry such souls to heaven as he pleaseth, and in ordering devils to leave the persons of the possessed; and *above the true God*, in pretending to dispense with his laws, give authority to his word, and govern his church by rules of his own, &c. 2 Thess. 2: 4.—(See ANTI-CHRIST.)—*Brown.*

**EXALTATION OF CHRIST**, consisted in his rising again from the dead on the third day, in ascending up into heaven; in sitting at the right hand of God the Father, and in coming to judge the world at the last day. (See ARTICLES RESURRECTION; ASCENSION; INTERCESSION; and JUDGMENT-DAY.)—*Head. Buck.*

**EXAMINATION, (SELF.)** (See SELF-EXAMINATION.)

**EXAMPLE**; a copy or pattern, in a moral sense, is either taken for a type, instance, or precedent for our admonition, that we may be cautioned against the faults or crimes which others have committed, by the bad consequences which have ensued from them; or example is taken for a pattern for our imitation, or a model for us to copy after.

That *good examples* have a peculiar power above naked precepts to dispose us to the practice of virtue and holiness, may appear by considering, "1. That they most clearly express to us the nature of our duties in their subjects and sensible effects. General precepts form abstract ideas of virtue, but in examples, virtues are most visible in all their circumstances.—2. Precepts instruct us in what things are our duty, but examples assure us that they are possible.—3. Examples, by secret and lively incentive, urge us to imitation. We are touched in another manner by the visible practice of good men, which reproaches our defects, and obliges us to the same zeal, which laws, though wise and good, will not effect."

The life of Jesus Christ forms the most beautiful example the Christian can imitate. Unlike all others, it was absolutely *perfect* and uniform, and every way accommodated to our present state. In him we behold all light without a shade, all beauty without a spot, all the purity of the law, and the excellency of the gospel. Here we see piety without superstition, and morality without ostentation; humility without meanness, and fortitude without temerity; patience without apathy, and compassion without weakness; zeal without rashness, and beneficence without prodigality. The obligation we are under to imitate this example arises from duty, relationship, engagement, interest, and gratitude. (See article JESUS CHRIST.)

Those who set *bad examples* should consider, 1. That they are the ministers of the devil's designs to destroy souls.—2. That they are acting in direct opposition to Christ, who came to save, and not to destroy.—3. That they are adding to the misery and calamities which are already in the world.—4. That the effects of their example may be incalculable on society to the end of time, and perhaps in eternity; for who can tell what may be the consequence of one sin on a family, a nation, or posterity?—5. They are acting contrary to the divine command, and thus exposing themselves to final ruin. *Massillon's Ser.*, vol. ii. ser. 9, Eng. Trans.; *Clarke's Looking Glass*, ch. 43; *Tillotson's Ser.*, ser. 189, 190; *Barrow's Works*, vol. iii. ser. 2 and 3; *Flavel's Works*, vol. i. p. 29, 30; *Mason's Ser.*, vol. ii. ser. 17; *Dwight's Theology*, ser. liv.; *Christ our Example*, by *Caroline Fry*.—*Head. Buck.*

**EXARCH**; an officer in the Greek church, whose business it is to visit the provinces allotted to him, in order to inform himself of the lives and manners of the clergy; take cognizance of ecclesiastical causes; the manner of celebrating divine service; the administration of the sacraments, particularly confession; the observance of the canons; monastic discipline; affairs of marriages, divorces, &c.; but, above all, to take an account of the several revenues which the patriarch receives from several churches, and particularly as to what regards collected the same. The *exarch*, after having enriched himself in his post, frequently rises to the patriarchate himself.

*Exarch* is also used, in the Eastern church antiquity, for a general or superior over several monasteries, the same that we call archimandrite; being exempted by the patriarch of Constantinople from the jurisdiction of the bishop.—*Head. Buck.*

**EXCELLENCY**; preciousness, surpassing value or glory, Ps. 62: 4. Job 40: 10. The *excellency of God* is the bright, shining, and valuable perfections of his nature, and the glorious displays thereof, Deut. 33: 26. Isa. 35: 2. The *excellency of Christ* is in the glorious properties of his nature, his offices, righteousness, and fulness, Phil. 3: 8. Saints are more *excellent* than others; they are united to Christ, have his righteousness on them, his grace in them, and their good works flowing from his indwelling Spirit, regulated by his law, and directed to his glory as their end; and they are more useful, being a blessing in the land, Prov. 12: 26.—*Brown.*

**EXCISION.** (See EXCOMMUNICATION.)

**EXCLUSION, (BILL OF:)** a bill proposed about the close of the reign of Charles II., for excluding the duke of York, the king's brother, from the throne, on account of his being a papist.—*Head. Buck.*

**EXCOMMUNICATION**; a penalty, or censure, whereby persons who are guilty of any notorious crime or offence, are separated from the communion of the church, and deprived of all spiritual advantages.

The Jews expelled from their synagogue such as had committed any grievous crime. (See John 9: 22. 12: 42. 16: 2. and Joseph. Antiq. Jud., lib. 9, cap. 22, and lib. 16, cap. 2.) Godwyn, in his *Moses and Aaron*, distinguishes three degrees or kinds of excommunication among the Jews. The first he finds intimated in John 9: 22. the second in 1 Cor. 5: 5. and the third in 1 Cor. 16: 22.

Excommunication is founded upon a natural right which all societies have of excluding out of their body such as violate the laws thereof, and it was originally instituted by our Lord (Matt. 18: 1 Cor. 5: &c.) for preserving the purity of the church; but ambitious ecclesiastics converted it by degrees into an engine for promoting their own power, and inflicted it on the most frivolous occasions. Let the following facts speak:

The power of excommunication in the middle ages was lodged, contrary to Scripture, in the hands of the clergy, who distinguished it into the greater and less. The less consisted in excluding persons from the participation of the eucharist, and the prayers of the faithful; but they were not expelled the church. The greater excommunication consisted in absolute and entire seclusion from the church, and the participation of all its rites; notice of which was given by circular letters to the most eminent churches all over the world, that they might all confirm this act of discipline, by refusing to admit the delinquent to their communion. The consequences were very terrible. The person so excommunicated was avoided in all civil commerce and outward conversation. No one was to receive him into his house, nor eat at the same table with him; and, when dead, he was denied the solemn rites of burial.

The Romish pontifical takes notice of three kinds of excommunication. 1. The minor, incurred by those who have any correspondence with an excommunicated person.—2. The major, which falls upon those who disobey the commands of the holy see, or refuse to submit to certain points of discipline; in consequence of which they are excluded from the church militant and triumphant, and delivered over to the devil and his angels.—3. Anathema, which is properly that pronounced by the pope against heretical princes and countries. In former ages, these papal fulminations were most terrible things; but latterly they were formidable to none but a few petty states of Italy. The latest instance of the excommunication of a sovereign was that of Napoleon, by Pius VII., in 1809.

Excommunication, in the Greek church, cuts off the offender from all communion with the three hundred and eighteen fathers of the first council of Nice, and with the saints; consigns him over to the devil and the traitor Judas, and condemns his body to remain after death as hard as a flint or piece of steel, unless he humble himself, and make atonement for his sins by a sincere repentance.

The form abounds with dreadful imprecations; and the Greeks assert, that, if a person dies excommunicated, the devil enters into the lifeless corpse; and, therefore, in order to prevent it, the relations of the deceased cut his body in pieces and boil them in wine. It is a custom with the patriarch of Jerusalem annually to excommunicate the pope and the church of Rome; on which occasion, together with a great deal of idle ceremony, he drives a nail into the ground with a hammer, as a mark of malediction.

The causes of excommunication in the church of England are, contempt of the bishops' court, heresy, neglect of public worship and the sacraments, incontinency, adultery, simony, &c. It is described to be two-fold; the less is an ecclesiastical censure, excluding the party from the participation of the sacrament; the greater proceeds farther, and excludes him not only from these, but from the company of all Christians; but it the judge of any spiritual court excommunicates a man for a cause of which he has not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the king.

Excommunication, in the church of Scotland, consists only in an exclusion of openly profane and immoral persons from baptism and the Lord's supper; but is seldom publicly denounced, as, indeed, such persons generally exclude themselves from the latter ordinance at least; but it is attended with no civil incapacity whatever.

Among the Independents, Congregationalists and Baptists, there has been a return to primitive simplicity. Among them, the persons who are or should be excommunicated, are such as are quarrelsome and litigious, (Gal. 5: 12.) such as desert their privileges, withdraw themselves from the ordinances of God, and forsake his people, (Jude 19.) such as are irregular and immoral in their lives, railers, drunkards, extortioners, fornicators, and covetous, Eph. 5: 5. 1 Cor. 5: 11. In the United States, these simple principles of church discipline are very generally followed by all evangelical denominations.

"The scriptural exclusion of a person from any Christian church does not affect his temporal estate and civil affairs; it does not subject him to fines or imprisonments; it interferes not with the business of a civil magistrate; it makes no change in the natural and civil relations between husbands and wives, parents and children, masters and servants; neither does it deprive a man of the liberty of attending public worship; it removes him, however, from the communion of the church, and the privileges dependent on it: this is done that he may be ashamed of his sin, and be brought to repentance; that the honor of Christ may be vindicated, and that stumbling-blocks may be removed out of the way."

Though the act of exclusion be not performed exactly in the same manner in every church, yet (according to the Congregational plan) the power of excision lies in the church itself. The officers take the sense of the members assembled together; and after the matter has been properly investigated, and all necessary steps taken to reclaim the offender, the church proceeds to the actual exclusion of the person from among them, by signifying their judgment or opinion that the person is unworthy of a place in God's house. In the conclusion of this article, however, we must add, that too great caution cannot be observed in procedures of this kind; every thing should be done with the greatest meekness, deliberation, prayer, and a deep sense of our own unworthiness; with a compassion for the offender, and a fixed design of embracing every opportunity of doing him good, by reproving, instructing, and, if possible, restoring him to the enjoyment of the privileges he has forfeited by his conduct. (See CHURCH; and DISCIPLINE.)—*Hend. Buck.*

EXCUSATI; a term formerly used to denote slaves, who flying to any church for sanctuary, were excused and pardoned by their masters.—*Hend. Buck.*

EXEGESIS, or EXPOSITION; the practical part of the science of Hermeneutics, or the art of carrying its principles and rules into execution. (See HERMENEUTICS.)—*Hend. Buck.*

EXERCISE. To exercise one's self, to have a conscience void of offence, is to be at all thought, care, and

pains to act up to the rule of God's law, Acts 24: 16. To exercise one's self unto godliness is, with the utmost earnestness and activity, to live by faith on Christ as our righteousness and strength; and, in so doing, habitually to exert all our powers, and improve our time, opportunities and advantages to seek after and promote our fellowship with God, and conformity to him in thoughts, words, and actions, 1 Tim. 4: 7. To be exercised by trouble is to be much afflicted therewith, and led out to a proper improvement of it, Heb. 12: 11. Having the senses exercised to discern good and evil, is to have the powers of the soul carefully and frequently employed till they become skillful in distinguishing the difference between right and wrong, sound and unsound reasoning, Heb. 5: 14.—*Brown.*

EXHORTATION; the act of laying such motives before a person as may excite him to the performance of any duty. It differs only from *suasion*, in that the latter principally endeavors to convince the understanding, and the former to work on the affections. It is considered as a great branch of preaching, though not confined to that, as a man may exhort, though he do not preach; though a man can hardly be said to preach, if he do not exhort. There are some, who, believing the inability of man to do any thing good, cannot reconcile the idea of exhorting men to duty, it being, as they suppose, a contradiction to address men who have no power to act of themselves. But they forget, 1. That the great Author of our being has appointed this as a means for inclining the heart to himself, Isa. 55: 6, 7. Luke 14: 17, 23.—2. That they who thus address men, do not suppose that there is virtue in the exhortation itself to effect the end, but that its energy depends on God alone, 1 Cor. 15: 10.—3. That the Scriptures enjoin ministers to exhort men, that is, to rouse them to duty, by proposing suitable motives, Isa. 58: 1. 1 Tim. 6: 2. Heb. 3: 13. Rom. 12: 8.—4. That it was the constant practice of prophets, apostles, and Christ himself, Isa. 1: 17. Jer. 4: 14. Ezek. 37: Luke 13: 3. 3: 18. Acts 11: 23. "The express words," says a good divine, "of scriptural invitations, exhortations, and promises, prove more effectual to encourage those who are ready to give up their hopes, than all the consolatory topics that can possibly be substituted in their place. It is, therefore, much to be lamented that pious men, by adhering to a supposed systematical exactness of expression, should clog their addresses to sinners with exceptions and limitations, which the Spirit of God did not see good to insert. They will not say that the omission was an oversight in the inspired writers; or admit the thought for a moment, that they can improve on their plan; why then cannot they be satisfied to 'speak according to the oracles of God,' without affecting a more entire consistency? Great mischief has thus been done by very different descriptions of men, who undesignedly concur in giving Satan an occasion of suggesting to the trembling inquirer that perhaps he may persevere in asking, seeking, and knocking, with the greatest earnestness and importunity, and yet finally be cast away."—*Hend. Buck.*

EXISTENCE OF GOD. The methods usually followed in proving the existence of God are two; the first called *argumentum à priori*, which beginning *nih* he cause descends to the effect; the other, *argumentum à posteriori*, which, from a consideration of the effect, ascends to the cause. The former of these hath been particularly labored by Dr. Samuel Clarke; but after all he has said, the possibility of any one's being convinced by it hath been questioned. The most general proofs are the following: 1. "All nations, heathens, Jews, Mahometans, and Christians, harmoniously consent that there is a God who created, preserves, and governs all things. To this it has been objected, that there have been, at different times and places, men who were atheists, and deniers of a God. But these have been so few, and by their opinions have shown that they rather denied the particular providence than the existence of God, that it can hardly be said to be an exception to the argument stated. And even if men were bold enough to assert it, it would not be an absolute proof that they really believed what they said, since it might proceed from a wish that there were no God to whom they must be accountable for their sin, rather than a belief of it, Ps. 14: 1. It has also been

objected, that whole nations have been found in Africa and America that have no notion of a Deity: but this is what has never been proved; on the contrary, upon accurate inspection, even the most stupid Hottentots, Saldanians, Greenlanders, Kamtschatkans, and savage Americans, are found to have some idea of a God."

2. It is argued from the law and light of nature, or from the general readiness of mankind arising from their intellectual constitution, to acquiesce in the truth of his existence, whenever they understand the terms in which it is expressed. Whence could this proceed, even in the minds of such whose affections and carnal interests dispose them to believe the contrary, if there were no impression made by the contemplation of nature on their hearts? Admitting that there are no innate ideas in the minds of men, an inspired apostle assures us that even the gentiles, destitute of the law of Moses, have the 'work of the law written in their hearts,' Rom. 2: 15.

3. "The works of creation plainly demonstrate the existence of a God. The innumerable alterations and manifest dependence, every where observable in the world, prove that the things which exist in it neither are nor could be from eternity. It is self-evident that they never could form themselves out of nothing, or in any of their respective forms; and that chance, being nothing but the want of design, never did nor could form or put into order any thing; far less such a marvellous and well-connected system as our world is. Though we should absurdly fancy matter to be eternal, yet it could not change its own form, or produce life or reason. Moreover, when we consider the diversified and wonderful forms of creatures in the world, and how exactly those forms and stations correspond with their respective ends and uses; when we consider the marvellous and exact machinery, form and motions of our own bodies; and especially when we consider the powers of our soul, its desires after an infinite good, and its close union with, and incomprehensible operations on our bodies, we are obliged to admit a Creator of infinite wisdom, power and goodness.

4. "It is argued from the support and government of the world. Who can consider the motions of the heavenly luminaries, exactly calculated for the greatest advantage to our earth, and its inhabitants; the exact balancing and regulating of the meteors, winds, rain, snow, hail, vapor, thunder, and the like; the regular and never-failing return of summer and winter, seed-time and harvest, day and night; the astonishing and diversified formation of vegetables; the propagation of herbs, almost every where, that are most effectual to heal the distempers of animal bodies in that place; the almost infinite diversification of animals and vegetables, and their pertinents, that notwithstanding an amazing similarity, not any two are exactly alike, but every form, member, or even feather or hair of animals, and every pile of grass, stalk of corn, herb, leaf, tree, berry, or other fruit, hath something peculiar to itself; the making of animals so sagaciously to prepare their lodgings, defend themselves, provide for their health, produce and protect and procure food for their young; the direction of fishes and fowls to and in such marvellous and long peregrinations at such seasons, and to such places, as best correspond with their own preservation and the benefit of mankind; the stationing of brute animals by sea or land, at less or greater distances, as are most suited to the safety, subsistence, or comfort of mankind, and preventing the increase of prolific animals, and making the less fruitful ones, which are used, exceedingly to abound; the so diversifying the countenances, voices, and hand-writings of men, as best secures and promotes their social advantages; the holding of so equal a balance between males and females, while the number of males, whose lives are peculiarly endangered in war, navigation, &c., is generally greatest; the prolonging of men's lives, when the world needed to be peopled, and now shortening them when that necessity hath ceased to exist; the almost universal provision of food, raiment, medicine, fuel, &c., answerable to the nature of particular places, cold or hot, moist or dry; the management of human affairs relative to societies, government, peace, war, trade, &c., in a manner different

from, and contrary to, the carnal policy of those concerned; and especially the strangely similar but diversified creation, preservation, and government of the Jewish and Christian churches; who, I say, can consider all these things, and not acknowledge the existence of a wise, merciful, and good God, who governs the world, and every thing in it?

5. "It is proved from the miraculous events which have happened in the world; such as the overflowing of the earth by a flood; the confusion of languages; the burning of Sodom and the cities about by fire from heaven; the plagues of Egypt; the dividing of the Red sea; raining manna from heaven, and bringing streams of water from flinty rocks; the stopping of the course of the sun, &c. &c.

6. "His existence no less clearly appears from the exact fulfilment of so many and so particularly circumstantiated predictions, published long before the event took place. It is impossible that these predictions, which were so exactly fulfilled in their respective periods, and of the fulfilment of which there are at present thousands of demonstrative and sensible documents in the world, could proceed from any but an all-seeing and infinitely-wise God.

7. "The existence of God further appears from the fearful punishments which have been inflicted upon persons, and especially upon nations, when their immoralities became excessive, and that by very unexpected means and instruments; as in the drowning of the old world; destruction of Sodom and Gomorrah; plagues of Pharaoh and his servants; overthrow of Sennacherib and his army; miseries and ruin of the Canaanites, Jews, Syrians, Assyrians, Chaldeans, Persians, Egyptians, Greeks, Romans, Saracens, Tartars, and others.

8. "Lastly, the existence of God may be argued from the terror and dread which wound the consciences of men, when guilty of crimes which other men do not know, or are not able to punish or restrain, as in the case of Caligula, Nero, and Domitian, the Roman emperors; and this while they earnestly labor to persuade themselves or others that there is no God. Hence their being afraid of thunder, or to be left alone in the dark," &c.

Moses began his writings by supposing the being of a God; he did not attempt to explain it. Although many of the inspired writers asserted his existence, and to discountenance idolatry, pleaded for his perfections, yet no one of them ever pretended to explain the manner of his being. Our duty is clear. We are not commanded nor expected to understand it. All that is required is this:—"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. See *Gill's Dody of Divinity*, b. i.; *Charnock's Work*, vol. i.; *Ridgley's Disc.*, ques. 2.; *Bronn's Sys. of Div.*; *Pierre's Studies of Nature*; *Sturm's Reflections*; *Spect. de la Nat.*; *Bonnet's Philosophical Researches*; *Paley and Gisborne's Natural Theology*; *Dwight's Theology*; the *Bridgewater Treatises on the Existence, Power, Wisdom, and Goodness of God*; and writers enumerated under the article **ATHEISM**.—*Hend. Buck.*

**EXODUS**, (from *ex*, out, and *odos*, a way;) the name of the second book of Moses, and is so called in the Greek version because it relates to the departure of the Israelites out of Egypt. It comprehends the history of about a hundred and forty-five years; and the principal events contained in it are, the bondage of the Israelites in Egypt, and their miraculous deliverance by the hand of Moses; their entrance into the wilderness of Sinai; the promulgation of the law, and the building of the tabernacle. (See **PENTATEUCH**.)—*Watson.*

**EXORCISM**; the expelling of devils from persons possessed, by means of conjurations and prayers. The Jews made great pretences to this power. Josephus tells several wonderful tales of the great success of several exorcists. One Eleazer, a Jew, cured many demons, he says, by means of a root set in a ring. This root, with the ring, was held under the patient's nose, and the devil was forthwith evacuated. The most part of conjurors of this class were impostors, each pretending to a secret nostrum or charm which was an overmatch for the devil. Our Savior communicated to his disciples a real power

over demons, or at least over the diseases said to be occasioned by demons. (See DEMONIAIC.)

Exorcism makes a considerable part of the superstition of the church of Rome, the ritual of which forbids the exorcising any person without the bishop's leave. The ceremony is performed at the lower end of the church, towards the door. The exorcist first signs the possessed person with the sign of the cross, makes him kneel, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer; after which the exorcist asks the devil his name, and adjures him by the mysteries of the Christian religion not to afflict the person any more; then, laying his right hand on the demoniac's head, he repeats the form of exorcism, which is this: "I exorcise thee, unclean spirit, in the name of Jesus Christ; tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world; who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy." The Romanists likewise exorcise houses and other places supposed to be haunted by unclean spirits; and the ceremony is much the same with that for a person possessed.—*Hend. Buck.*

EXORDIUM. (See SERMON.)

EXPEDIENCY; the fitness or propriety of means to the attainment of an end. On expediency as the foundation and rule of morals, see *Dwight's Theology*, ser. xcix.; and *Complete Works of Robert Hall*, vol. i. 96. ii. 295. (See OBLIGATION.)—*Hend. Buck.*

EXPERIENCE; knowledge acquired by sensation, consciousness, or trial, without a teacher. It consists in the ideas of things we have seen and felt, and which the judgment has reflected on, to form for itself a rule or method of proceeding for the future.

*Christian experience* is that knowledge of the nature and power of Christianity, which is acquired by trial. Nothing is more common than to ridicule and despise what is called religious experience as mere enthusiasm. But if religion consist essentially in love to God and man and divine truths, we would ask how it can possibly exist without experience. We are convinced of, and admit the propriety of the term, when applied to those branches of science which are not founded on speculation or conjecture, but on sensible trial. Why, then, should it be rejected, when applied to religion? It is evident, that however beautiful religion may be in theory, its excellency and energy are only truly known and displayed as experienced. A system believed, or a mind merely informed, will produce little good except the heart be affected, and we feel its influence. To experience, then, the religion of Christ, we must not only be acquainted with its theory, but enjoy its power; tranquillizing the conscience, subduing our corruptions, animating our affections, and exciting us to duty. Hence the Scripture calls experience *tasting*, Ps. 34: 8, *feeling*, &c.; 1 Thess. 2: 13, &c.

That our experience is always absolutely pure in the present state, cannot be expected. But if it be genuine, it will not fail, through the exercise of Christian diligence, to become more and more pure. The main point therefore is to guard well against mistaking the illusions of the imagination, for the operation of divine truth on the conscience and the heart, 1 Thess. 2: 13. (See AFFECTIONS.)

The most valuable things are most apt to be counterfeited. But Christian experience may be considered as genuine,—1. When it accords with the revelation of God's mind and will, or what he has revealed in his word. Any thing contrary to this, however pleasing, cannot be sound, or produced by divine agency. 2. When its tendency is to promote humility in us: that experience by which we learn our own weakness, and to subdue pride, must be good. 3. When it teaches us to bear with others, and to do them good. 4. When it operates so as to excite us to be ardent in our devotion, and sincere in our regard to God. A powerful experience of the divine favor will lead us to acknowledge the same, and to manifest our gratitude both by constant praise and genuine piety.

Christian experience, however, may be abused. There are some good people who certainly have felt and enjoyed the power of religion, and yet have not always acted with prudence as to their experience. 1. Some boast of

their experiences, or talk of them as if they were very extraordinary; whereas, were they acquainted with others, they would find it not so. That a man may make mention of his experience, is no way improper, but often useful; but to hear persons always talking of themselves, seems to indicate a spirit of pride, and that their experience cannot be very deep. 2. Another abuse of experience is, dependence on it. We ought certainly to take encouragement from past circumstances, if we can; but if we are so dependent on past experience as to preclude present exertions, or always expect to have exactly the same assistance in every state, trial, or ordinance, we shall be disappointed. God has wisely ordered it, that though he never will leave his people, yet he will suspend or bestow comfort in his own time; for this very reason, that we may rely on him, and not on the circumstance or ordinance. 3. It is an abuse of experience, when introduced at improper times, and before improper persons. It is true, we ought never to be ashamed of our profession; but to be always talking to irreligious people respecting experience, which they know nothing of, is, as our Savior says, casting pearls before swine. *Bunyan's Pilgrim's Progress*; *Buck's Treatise on Experience*; *Gurnall's Christian Armour*; *Dr. Owen on Psalm cxxx.*; *Edwards on the Affections*, and his *Thoughts on the Revival of Religion in New England*; *Dorney's Contemplations*.—*Hend. Buck.*

EXPERIENCE MEETINGS, are assemblies of religious persons, who meet for the purpose of relating their experience to each other. They are sometimes called covenant and conference meetings. It has been doubted by some, whether these meetings are of any great utility; and whether they do not, in some measure, force people to say more than is true, and puff up those with pride who are able to communicate their ideas with facility; but to this it has been answered, 1. That the abuse of a thing is no proof of the evil of it. 2. That the most eminent saints of old did not neglect this practice, Ps. 56: 16, Mal. 3: 16. 3. That by a wise and prudent relation of experience, the Christian is led to see that others have participated of the same joys and sorrows with himself; he is excited to love and serve God; and animated to perseverance in duty, by finding that others, of like passions with himself, are zealous, active, and diligent. 4. That the Scriptures seem to enjoin the frequent intercourse of Christians for the purpose of strengthening each other in religious services, Heb. 10: 24, 25. Col. 3: 16. Matt. 18: 20. (See CONFERENCE.)—*Hend. Buck.*

EXPERIMENTAL RELIGION; the connecting link between doctrinal and practical religion. All experimental religion bears some relation to divine truth. If taken in the most general sense for the exercise of spiritual or holy affections, truth, especially *evangelical* truth, from its interesting nature, when embraced in the spirit, is here the *cause*, and these exercises are its immediate effects. 1 Thess. 2: 13. Heb. 4: 12. Or if taken more particularly for that proof or trial which we have of divine things as we pass through the vicissitudes of life, it is still, the truth respecting those divine things which is the object of our experience. Rom. 5: 1—5. John 16: 33. James 1: 3, 12. 2 Cor. 1: 5. Heb. 12: 7—11. 10: 32—39. Nothing can be more obvious than that there are manifold truths taught us in the Scriptures, to which we give our assent, and in this sense may be said to know them; but we do not know them experimentally and thoroughly, till we have proved them true by having made the trial. Of this kind are those which relate to the corruption, weakness, and blindness of the human heart—the evil of sin—the preciousness of the Savior—the faithfulness and mercy of God—the sweetness of his word—his all-sufficiency as our portion and happiness, and the like. On the intimate connexion between doctrinal, experimental, and practical religion, the reader will find many valuable thoughts in Fuller's Works, vol. i. p. 626. (See EXPERIENCE.)

EXPIATION; a religious act by which satisfaction or atonement is made for some crime, the guilt removed, and the obligation to punishment cancelled, Lev. 16. (See ATONEMENT; PROPITIATION.)—*Hend. Buck.*

EXPOSITION; the opening up and interpreting larger portions of Scripture in public discourses. In Scotland,

where the practice has long obtained, and still extensively prevails, it is called *lecturing*. While the selection of striking and insulated texts, which furnish abundant matter for sermons, are calculated, when judiciously treated, to rouse and fix attention, and the discourses founded on them may be more useful to general hearers, especially the careless and unconverted, expository discourses furnish peculiar advantages as it regards the enlargement of the Christian's views of divine truth, and his consequent advancement in the ways of God. By judiciously expounding the Scriptures, a minister may hope to give a clearer exhibition of the great principles of religion in their mutual connexions and diversified bearings, than could otherwise be done. He will have a better opportunity of unfolding the true meaning of those parts of the Bible which are difficult—of bringing a vast variety of topics before his hearers, which may be of the utmost importance to them, but which he could not so conveniently have treated in preaching from detached texts—of exhibiting the doctrines and duties of Christianity in their relative positions—of successfully counteracting and arresting the progress of dangerous errors—and of storing the minds of his people with correct and influential views of divic things. (See *Doddridge on Preaching.*)

Such a mode of public instruction cannot but prove of great use to a minister's own mind, by rousing his energies, habituating him to close and accurate research, and saving him much of that indecision in the choice of texts which is so much lamented. Unfortunately there exists a strong prejudice against the introduction of expository discourses in the pulpit; but where it has been effected with judgment and prudence, it has almost invariably been found that the great bulk of hearers have soon become decidedly favorable to it.—*Hend. Buck.*

**EXTORTION**; the act or practice of gaining or acquiring any thing by force. Extortioners are included in the list of those who are excluded from the kingdom of heaven, 1 Cor. 10: 6.—*Hend. Buck.*

**EXTREME UNCTION**; one of the sacraments of the Romish church, the fifth in order, administered to people dangerously sick, by anointing them with holy oil, and praying over them.—*Hend. Buck.*

**EYE**; the organ of sight. The eye of the soul, in the moral sense, is the intention. By an "evil eye" is usually meant envy, jealousy, grudging, ill-judged parsimony. To keep any thing as the apple, or pupil of the eye, is to preserve it with particular care, Deut. 32: 10. "He that toucheth you, toucheth the apple of mine eye," (Zech. 2: 8.) attempts to injure me in the tenderest part, which men instinctively defend. *Eye-service* is peculiar to slaves, who are governed by fear only, and is to be carefully guarded against by Christians, who ought to serve from a principle of duty and affection, Eph. 6: 6. Col. 3: 22. *The lust of the eyes*, or the desire of the eyes, comprehends every thing that curiosity, vanity, &c., seek after; every thing that the eyes can present to men given up to their passions, 1 John 2: 16. "Cast ye away every man the abomination of his eyes," (Ezek. 20: 7, 8.) let not idols seduce you.

2. We read, (Matt. 6: 22.) "the light of the body is the eye; if therefore thine eye be single," (*aplaus*) "thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be darkened." In the natural eye, if the object of attention be single, and the humors clear, the light will act correctly; but if there be a divided aim, or a film over the cornea, or a cataract, or a skin between any of the humors, the rays of light will never make any distinct impression on the internal seat of sight, the retina. By analogy, therefore, if the moral eye, the intention of the soul, be singly to serve God and to secure heavenly treasures, it may be considered as enlightening and directing the whole of a person's actions; but if it be perverse, malign, biassed by prejudices, or drawn aside by improper views, and especially if it be divided between God and the world, it darkens the understanding, perverts the conduct, and suffers a man to be misled by his unwise and unruly passions.

3. The practice of sealing up the eyes, and stupifying a criminal with drugs, seems to have been contemplated by the prophet Isaiah, 44: 18. "Make the heart of this

people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." (See **BLINDNESS.**)

4. Females in the East used to paint their eyes, or rather their eyelids. As large black eyes were thought the finest, the women, to increase their lustre, and to make them appear larger, tinged the corner of their eyelids with the impalpable powder of antimony or of black lead. This was supposed also to give the eyes a brilliancy and humidity, which rendered them either sparkling or languishing, as suited the various passions. The method of performing this among the women in the eastern countries at the present day, as described by Russel, is by a cylindrical piece of silver or ivory, about two inches long, made very smooth, and about the size of a common probe; this is wet with water, and then dipped into a powder finely levigated, made from what appears to be a rich lead ore, and applied to the eye; the lids are closed upon it while it is drawn through between them. This blacks the inside, and leaves a narrow black rim all round the edge. That this was the method practised by the Hebrew women, we infer from Isaiah 3: 22, where the prophet, in his enumeration of the articles which composed the toilets of the delicate and luxurious daughters of Zion, mentions "the wimples and the crising pins," or bodkins for painting the eyes. The satirist Juvenal describes the same practice:—

*Ille supercilium madida fuligine tinctum  
Obliqua producit acu, pingitque trementes  
Attollens oculos.*

SAT. II.

"These with a tiring-pin their eyebrows dye,  
Till the full arch give lustre to the eye."

GIFFORD.

5. The passage, Psalm 123: 2. derives a striking illustration from the customs of the East. Maundrell observes, that the servants in Turkey stand round their master and his guests in deep silence and perfect order, watching every motion. Pococke says, that in Egypt, the master commands them by signs. De la Motraye says, that the eastern ladies are waited on even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers.—*Watson.*

**EZEKIEL**, like his contemporary Jeremiah, was of the sacerdotal race. He was carried away captive to Babylon with Jeboiachim, king of Judah, B. C. 598, and was placed with many others of his countrymen upon the river Chebar in Mesopotamia, where he was favored with the divine revelations contained in his book. He began to prophesy in the fifth year of his captivity, and is supposed to have prophesied about twenty-one years. The boldness with which he censured the idolatry and wickedness of his countrymen is said to have cost him his life; but his memory was greatly revered, not only by the Jews, but also by the Medes and Persians.

The book which bears his name may be considered under the five following divisions: the first three chapters contain the glorious appearance of God to the prophet, and his solemn appointment to his office, with instructions and encouragements for the discharge of it. From the fourth to the twenty-fourth chapter inclusive, he describes, under a variety of visions and similitudes, the calamities impending over Judea, and the total destruction of the temple and city of Jerusalem, by Nebuchadnezzar, occasionally predicting another period of yet greater desolation, and more general dispersion. From the beginning of the twenty-fifth to the end of the thirty-second chapter, the prophet foretells the conquest and ruin of many nations and cities, which had insulted the Jews in their affliction; of the Ammonites, the Moabites, the Edomites, and Philistines; of Tyre, of Sidon, and Egypt; all of which were to be punished by the same mighty instrument of God's wrath, against the wickedness of man; and in these prophecies he not only predicts events which were soon to take place, but he also describes the condition of these several countries in the remote periods of the world. From the thirty-second to the fortieth chapter, he inveighs against the accumulated sins of the Jews collectively, and the murmuring spirit of his captive brethren - exhorts them earnestly to repent

of their hypocrisy and wickedness, upon the assurance that God will accept sincere repentance; and comforts them with promises of approaching deliverance under Cyrus; subjoining intimations of some far more glorious, but distant, redemption under the Messiah, though the manner in which it is to be effected is deeply involved in mystery. The last nine chapters contain a remarkable vision of the structure of a new temple and a new polity, applicable in the first instance to the return from the Babylonian captivity, but in its ultimate sense referring to the glory and prosperity of the universal church of Christ. It ought also to be observed, that the last twelve chapters of this book bear a very strong resemblance to the concluding chapters of the Revelation.

The style of this prophet is characterized by bishop Lowth as bold, vehement, and tragical; as often worked up to a kind of tremendous dignity. He is highly parabolical, and abounds in figures and metaphorical expressions. He may be compared to the Grecian *Æschylus*; he displays a rough but majestic dignity; an unpolished though noble simplicity; inferior perhaps in originality and elegance to others of the prophets, but unequalled in that force and grandeur for which he is particularly celebrated. He sometimes emphatically and indignantly repeats his sentiments, fully dilates his pictures, and describes the idolatrous manners of his countrymen under the strongest and most exaggerated representations that the license of eastern style would admit. The middle part of the book is in some measure poetical, and contains even some perfect elegies, though his thoughts are in general too irregular and uncontrolled to be chained down to rule, or fettered by language.—*Watson; Horne.*

EZRON-GEBBER. (See ELATHI.)

EZRA, the author of the book which bears his name, was of the sacerdotal family, being a direct descendant from Aaron, and succeeded Zerubbabel in the government of Judea. This book begins with the repetition of the last two verses of the second book of Chronicles, and carries the Jewish history through a period of seventy-nine years, commencing from the edict of Cyrus. It is to be observed, that between the dedication of the temple and the departure of Ezra, that is, between the sixth and

seventh chapters of this book, there was an interval of about fifty-eight years, during which nothing is here related concerning the Jews, except that, contrary to God's command, they intermarried with gentiles. This book is written in Chaldee from the eighth verse of the fourth chapter to the twenty-seventh verse of the seventh chapter. It is probable that the sacred historian used the Chaldee language in this part of his work, because it contains chiefly letters and decrees written in that language, the original words of which he might think it right to record; and indeed the people, who were recently returned from the Babylonian captivity, were at least as familiar with the Chaldee as they were with the Hebrew tongue.

Till the arrival of Nehemiah, Ezra had the principal authority in Jerusalem. Josephus says that Ezra was buried at Jerusalem; but the Jews believe that he died in Persia, in a second journey to Artaxerxes. His tomb is shown there in the city of Zamuza. He is said to have lived nearly one hundred and twenty years.

Ezra was the restorer and publisher of the holy Scriptures, after the return of the Jews from the Babylonian captivity. 1. He corrected the errors which had crept into the existing copies of the sacred writings by the negligence or mistake of transcribers. 2. He collected all the books of which the holy Scriptures then consisted, disposed them in their proper order, and settled the canon of Scripture for his time. 3. He added throughout the books of his edition what appeared necessary for illustrating, connecting, or completing them; and of this we have an instance in the account of the death and burial of Moses, in the last chapter of Deuteronomy. In this work he was assisted by the same Spirit by which they were at first written. 4. He changed the ancient names of several places become obsolete, and substituted for them new names, by which they were at that time called. 5. He wrote out the whole in the Chaldee character; that language having grown into use after the Babylonish captivity. The Jews have an extraordinary esteem for Ezra, and say that if the law had not been given by Moses, Ezra deserved to have been the legislator of the Hebrews. (See BIBLE; CANON).—*Watson.*

## F.

FABIAN; bishop of Rome, in the middle of the third century. He was the first person of eminence who felt the severity of the persecution under the emperor Decius. On account of Fabian's integrity, the deceased emperor Philip had committed his treasure to his care. But Decius not finding so much as his avarice led him to expect, determined to wreak his vengeance on the good bishop. He was accordingly seized, and beheaded, January 20, A. D. 250.—*Fox.*

FABLE; a fiction, destitute of truth. St. Paul exhorts Timothy and Titus to shun profane and Jewish fables, (1 Tim. 4: 7. Titus 1: 14.) as having a tendency to seduce men from the truth. By these fables some understand the reveries of the Gnostics; but the fathers generally, and after them most of the modern commentators, interpret them of the vain traditions of the Jews; especially concerning meats and other things, to be abstained from as unclean, which our Lord also styles "the doctrines of men," Matt. 15: 9. This sense of the passages is confirmed by the context. It includes also heathen mythology.

In another sense, the word is taken to signify an apology, or instructive tale, intended to convey truth under the concealment of fiction; as Jotham's fable of the trees, (Judges 9: 7—15.) no doubt by far the oldest fable extant. (See PARABLE.)

FABRICIUS, (JOHN ALBERT, D. D.) one of the most learned and laborious men of his age, was born at Leipsic, Nov. 11, 1663. He lost his parents at ten years of age, but was sent to study at Quedlinburg; where, by accidentally reading Barthius' *Adversaria*, he was inspired with an incredible ardor for letters. After his return from

Leipsic, he devoted himself seven years to the ancient authors. He went to Hamburg in 1693, and spent five years with Mr. Mayer, dividing his time between preaching and study, till he was chosen professor of eloquence in that city. In 1719, the landgrave of Hesse Cassel offered him the first professorship of divinity at Giessen, and the place of superintendent over the churches of the Augsburg confession, which he would have accepted, but the magistrates of Hamburg augmented his salary for the sake of keeping him, so that no offer of preferment could afterwards prevail with him to leave them. After a life spent in the severest application to benefit the world, he died at Hamburg, April 3, 1736, with the character of the most amiable, as well as learned of men.

His principal works are *Bibliotheca Latina; Bibliotheca Græca; Codex Apocryphus Novi Testamenti; Bibliographia Antiquaria; Delectus Argumentorum et Syllabus Scriptorum*, &c.; *Salutaris Lux Evangelii*, &c. By these, and many other smaller works, Fabricius has laid the whole learned and religious world under the greatest obligations; since he has contributed more than perhaps any other man ever did to abridge the drudgery of scholars.—*Middleton*, vol. iv. 258.

FACE. Moses begs of God to show him his face, or to manifest his glory; He replies, "I will make all my goodness pass before thee," and "I will proclaim my name; "but my face thou canst not see; for there shall no man see it and live!" The persuasion was very prevalent in the world, that no man could support the sight of Deity, Genesis 16: 13. 32: 30. Exodus 20: 19. 24: 11.

Judges 6: 22, 23. We read that God spake mouth to mouth with Moses, even apparently, and not in dark speeches, Numbers 12: 8. "The Canaanites have heard that thou art among thy people, and seen face to face," Numbers 14: 14. God talked with the Hebrews "face to face out of the midst of the fire," Deut. 5: 4. All these places are to be understood simply, that God so manifested himself to the Israelites, that he made them hear his voice as distinctly as if he had appeared to them face to face; but not that they actually saw more than the cloud of glory which marked his presence.

The *face of God* denotes sometimes the frown of his anger: "The face of the Lord is against them that do evil." "As wax melteth before the fire, so let the wicked perish before the face of God," Psalm 68: 2. To turn the face upon any one, especially when connected with the light or shining of the countenance, i. e. the beaming smile, are beautiful representations of the divine kindness and condescension. To regard the face of any one, is to have respect of persons, Prov. 28: 21.

The apostle, speaking of the difference between our knowledge of God here and in heaven, says, "Now we see through a glass darkly; but then face to face," (1 Cor. 13: 12.) by which he shows the vast difference between our seeing or knowing God and divine things by an imperfect revelation to faith, and by direct vision. This observation of the apostle is rendered the more striking, when it is recollected that the Roman glass was not fully transparent as ours, but dull and clouded. Of this specimens may be seen in the glass vessels taken out of Pompeii.—*Watson*.

FAGIUS, (PAULUS,) in the German language called Buchlin, a learned divine, was born at Reinzaubern, in 1504. His studies were pursued at Heidelberg and Strasburgh. At the latter place he was obliged to have recourse to teaching others to support himself. He became a great proficient in Hebrew, a branch of learning which led him into close acquaintance with Capito, Hedio, Bucer, Zellius, and other learned reformers. In 1537, he entered the sacred ministry, and became a sedulous preacher. His Hebrew learning was often employed in confutation of the Jews, so that it was said of him, that "from Paul to Paul, no one had appeared like this Paul."

In 1541, when the plague began to rage in Isna, he publicly rebuked those of the wealthy classes, who forsook the place without making provision for the relief of the poor, and himself visited the sick in person, and administered spiritual comfort to them day and night, and yet escaped the distemper. Capito having fallen a victim at Strasburgh, the senate of that city called Fagius to succeed him, which he did, until Frederic II. the elector palatine, intending a reformation in his churches, called him to Heidelberg, and made him professor there. The emperor however, prevailing against the elector, put a stop to the reformation. Fagius, however, published many books for the promotion of Hebrew learning, which were highly approved, even by Scaliger, who confessed him to be the first Hebrew scholar of his time among Christians. He was also an excellent orator as well as scholar.

His father dying in 1548, and persecution being stirred up against him by the papists, he accepted the invitation of Cramer, and came over to England with Bucer. It was intended to settle them at Cambridge, to carry on together the translation and illustration of the Scriptures; but this plan was frustrated by their sudden death. Fagius died peacefully at Cambridge, November 13, 1550, aged 45.

His character as a Christian was distinguished for humility, meekness, fidelity, and affection. "Pray for me," said he to his friends in time of persecution; "I am but a man, and even Peter fell."—*Middleton*, vol. i. 260.

FAIL; to grow weak and inefficient; to fall short; to cease; to perish, Gen. 47: 16. Ps. 142: 4. God doth not fail, nor forsake his people; he always directs, supports, and protects them, Josh. 1: 6. Promises would fail if they were not accomplished to their full extent. Josh. 21: 45. Men's hearts or spirits fail, when they are exceedingly grieved, discouraged, and filled with fear. Psalms 40: 12. and 70: 26.—*Brown*.

FAINT; (1.) to lose vigor, courage, activity, and hope, by reason of hunger, thirst, fear, toil, distress. Ps. 27: 13. Gal. 6: 9. (2.) To long with such earnestness, that one is exhausted by the energy of his desires. Ps. 84: 2. My soul fainteth for thy salvation; I desire it so intensely, that I sink under the delay of it. Ps. 119: 81.—*Brown*.

FAIR; beautiful, lovely. Christ is fairer than the children of men; in his divine nature he is infinitely lovely; in his human he is transcendently so, it being that holy thing; and in his whole office, relations, appearance, and works, he is unspeakably glorious, and in him the perfections of God shine with unmatched lustre and brightness. The Hebrew word is of a double form, to mark the astonishing degree of his loveliness. Ps. 45: 2.—*Brown*.

FAIR-HAVENS, (Acts 27: 8.) is called by Stephen, the geographer, "the fair shore." It was, probably, an *open* kind of road, not so much a port as a bay, which did not afford more than good anchorage for a time, on the south-east part of Crete. Jerome and others speak of it as a town on the open shore.—*Calmet*.

FAITH, is credit given to a declaration or promise, on the authority of the person who makes it, whether it be directly expressed or only implied. When our Lord said to the nobleman of Capernaum, "Thy son liveth, the man believed the word that Jesus had spoken, and went his way," confident that he would find his son alive and well. John 4: 50. When Jesus said to the blind man, "Go, wash in the pool of Siloam," the man believed the assurance implied in our Lord's injunction, that he would by this means receive his sight; "therefore he went his way, and washed, and came again seeing," John 9: 7. The term *faith* is used in the same sense in common language. Inquiring the road, I am told that the right hand path is the safest and easiest. On the *faith* of this information, that is, giving credit to my informant, I take the road recommended to me. A friend sends me a message, requesting me to meet him at a certain place; on the *faith* of his implied promise that he will meet me there, I repair to the place appointed. A known impostor assures me that, by following his direction, and paying him well for his advice, I shall enjoy long life and prosperity: I have no *faith* in such assurances; that is, I give no credit to such declarations, therefore I pay no regard to them.

2. The greater part of our knowledge is derived from the information of others, and depends on the credit we give to their testimony. Hence, to believe and to know are sometimes used indiscriminately, (see John 3: 36—compare with John 17: 3.) not as though knowledge and faith were synonymous terms, but because knowledge founded on testimony supposes credit given to testimony.

3. Faith is distinguished from *sight* or observation. It is one way in which we become acquainted with things "not seen," Heb. 11: 1. The testimony of another, received and credited, is the means by which we obtain the knowledge of things which are not the subject of our own observation. Hence believers are said to "walk by faith, not by sight."

4. Faith is distinguished from *presumption*, which is confidence without sufficient warrant. When the Israelites travelled through the channel of the Red sea, they believed the divine promise, that they would obtain a safe passage, Exodus 14: 16. But the Egyptians had no such promise given them: they had no declaration to credit; therefore it was not faith, but presumption, that influenced them in adventuring to follow the Israelites through the same route, Heb. 11: 9. While the Israelites believed the divine promise of protection and success, they went boldly on against their enemies. But when they ceased to believe the Lord, (Num. 14: 11.) their courage failed them, Num. 14: 3. And when the divine promise was withdrawn, on account of their unbelief and disobedience, (Num. 14: 42.) it was no longer *faith*, for they had now no declaration to credit, but *presumption*, that induced them to go against their enemies, Num. 14: 44.

5. *Faith in God* is the belief of God's declarations. This may refer to any thing revealed or asserted on divine authority; whether relating to the past, (Heb. 11: 3.) to the present, (Heb. 11: 6.) or to the future, Heb. 11: 7.

Faith in those divine declarations which contain a promise of future good, is the same with trust in God.

6. *Faith in Jesus Christ* is an exclusive reliance on Him for salvation, founded on the belief of those declarations of Scripture which respect the person, offices, and promises of Christ as the Savior of sinners.

7. If the thing declared and proposed to our faith be a matter of no importance, and fitted to excite no interest, the belief of it will produce no sensible effect, and will admit of no direct evidence. An observer cannot discover whether the thing reported meets with credit or not. But if the matter asserted appear to be of importance, it will, when believed, excite emotion, and perhaps prompt to action. If not believed, whatever be its importance, it will produce neither action nor emotion.

8. *The unequivocal expression of the emotions, accompanying the belief of an interesting declaration, or the action prompted by such belief, is the outward evidence of faith.* An example of faith, accompanied by corresponding emotion, and that emotion expressed in appropriate language, occurs in Acts 2: 36, 37. Peter had protested to the people of Jerusalem, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." When the multitude heard this declaration, believing its truth, they were "pricked in the heart." This was the emotion that accompanied their belief, and they cried out, "Men and brethren, what shall we do?" Here was the expression of their emotion, and the evidence of their faith. Again, (Heb. 11: 7.) Noah being warned by God of his determination to punish the wickedness of mankind, and instructed to build an ark, which God assured him would prove the means of preserving himself and his family, believed these divine declarations, and, "being moved with fear" of God's judgments; here was the emotion accompanying his faith; he prepared an ark, &c. Here was the action consequent upon his faith; and both the emotion and the action corresponded to the object of his belief, and evidenced the reality of his faith. A similar instance of faith, and its evidence, we have in the case of the Ninevites, Jon. 3: 5, &c.

9. *The want of faith, or, unbelief, is proved by the want of the emotion or action corresponding to the object which is proposed to our belief.* Thus, (Gen. 19: 14.) when Lot warned his sons-in-law of the impending destruction of their city, and urged them to consult their safety by a timely departure, they believed him not; therefore they felt no fear of the approaching calamity, nor used any means to escape it. We have a striking example, both of faith and of unbelief, in the same circumstances, evidenced by corresponding, but opposite consequences, in the conduct of the Egyptians, Ex. 9: 20, 21. When Moses had told them that the Lord would send a grievous storm of hail, which would destroy every creature on whom it should fall, and warned them to gather in their servants and cattle from the field, we read that "he that feared the word of the Lord," because he believed Moses' declaration, "made his cattle and servants flee into the houses;" whereas he that did not credit Moses' declaration, and, therefore, "regarded not the word of the Lord, left his servants and cattle in the field."

10. As God's word is true, and his promises sure, *whoever believes his word, and trusts his promises, will not be disappointed.* Hence there is a constant connexion between faith and success. Of many instances of this kind referred to in Heb. 11: 32-34, we shall notice only one. Gideon was encouraged by an assurance of success against the enemies of his country: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" And afterwards by a more special promise: "By the three hundred men that lapped, will I save you, and deliver the Midianites into your hand." Gideon, confiding in the divine promise, attacked and discomfited his enemies. He believed God, and, accordingly to his faith, he acted, and he succeeded, Judg. 6: 7.

11. *A similar connexion subsists between unbelief and failure.* The Israelites had a divine promise of conquering and possessing the land of Canaan. Had they uniformly believed this promise, and advanced boldly against the inhabitants, as Joshua and Caleb urged them, (Num. 14:) they would infallibly have prospered. But when they

doubted the word of the Lord, and kept back through fear, the consequence was, that they did not attack or expel the Canaanites, nor get possession of their territory. Thus the apostle accounts for their failure: "So we see that they could not enter in, because of unbelief," Heb. 3: 19.

12. They who believed God's promise of temporal blessings, and ventured on it, obtained their object, Heb. 11: 33, 34. So they who believe the doctrines and promises of the gospel, and trust their souls in the Redeemer's hands, shall obtain eternal life, John 3: 14-16.

13. That faith in Christ which in the New Testament is connected with salvation, combines assent with reliance, belief with trust. "Whatsoever ye ask the Father in my name," that is, in dependence upon my interest and merits, "he shall give it you." Christ was preached both to Jews and Gentiles as the object of their trust, because he was preached as the only true sacrifice for sin; and they were required to renounce their dependence upon their own accustomed sacrifices, and to transfer that dependence to his death and mediation,—and "in his name shall the Gentiles trust." He is said to be set forth as a propitiation, "through faith in his blood;" which faith can neither merely mean assent to the historical fact that his blood was shed by a violent death; nor mere assent to the general doctrine that his blood had an atoning quality; but as all expiatory offerings were *trusted in* as the means of propitiation both among Jews and Gentiles, faith or trust was now to be exclusively rendered to the blood of Christ, as the divinely appointed sacrifice for sin, and the only refuge of the true penitent.

14. This appears to be the plain scriptural representation of this doctrine; and we may infer from it, (1.) That the faith by which we are justified is not a mere assent to the doctrines of the gospel, which leaves the heart unmoved and unaffected by a sense of the evil and danger of sin and the desire of salvation, although it supposes this assent; nor, (2.) Is it that more lively and cordial assent to, and belief in, the doctrine of the gospel, touching our sinful and lost condition, which is wrought in the heart by the Spirit of God, and from which springeth repentance, although this must precede it; nor, (3.) Is it only the assent of the mind to the method by which God justifies the ungodly by faith in the sacrifice of his Son, although this is an element of it; but it is a hearty concurrence of the will and affections with this plan of salvation, which implies a renunciation of every other refuge, and an actual trust in the Savior, and personal apprehension of his merit: such a belief of the gospel by the power of the Spirit of God as leads us to come to Christ, to receive Christ, to trust in Christ, and to commit the keeping of our souls into his hands, in humble confidence of his ability and his willingness to save us.

15. This is that qualifying but not meritorious condition to which the promise of God annexes justification; that without which justification would not take place; and in this sense it is that we are justified by faith; not by the merit of faith, but by faith instrumentally as this condition: for its connexion with the benefit arises from the merits of Christ, and the promise of God. If Christ had not merited, God had not promised; if God had not promised, justification had never followed upon this faith; so that the indissoluble connexion of faith and justification is from God's institution, whereby he hath bound himself to give the benefit upon performance of the condition. Yet there is a fitness in this faith to be the condition; for no other act can receive Christ as a Priest propitiating and pleading the propitiation, and the promise of God for his sake to give the benefit. As receiving Christ and the gracious promise in this manner, it acknowledgeth man's guilt, and so man renounceth all righteousness in himself, and honoreth God the Father, and Christ the Son, the only Redeemer. It glorifies God's mercy and free grace in the highest degree. It acknowledgeth on earth, as it will be perpetually acknowledged in heaven, that the whole salvation of sinful man, from the beginning to the last degree thereof, whereof there shall be no end, is from God's freest love, Christ's merit and intercession, his own gracious promise, and the power of his own Holy Spirit.

16. Faith in Christ, in respect of its reality and efficacy, may be called living faith; whereas its counterfeit, which



can have no efficacy, is properly called dead faith, James 2: 17. This dead or unproductive faith is not a different kind of faith from the true; it is, strictly speaking, not faith at all, even as a counterfeit piece of money is not money, or as a dead man is no man. Faith in Christ, in respect of the blessings connected with it, is called justifying, or saving faith, Rom. 5: 1. Eph. 2: 8. In respect of its effects on the heart and dispositions, it is purifying or sanctifying faith, Acts 15: 9. In respect of its object, it is "the faith of the Son of God," or "the faith of Christ," Gal. 2: 16, 20. In respect of its author, "it is the gift of God," Eph. 2: 8. To "live by faith," or "walk by faith," is to have the life regulated by an habitual prevailing regard to those doctrines, and invisible realities which are revealed to us in Scripture. A person may be said to live a life of faith, when the influence of spiritual invisible objects prevails in regulating his judgment, his affections and his conduct.

17. There cannot be a more direct proof of the inveterate blindness and hardness of the human heart than this,—*that we do not believe many things which God declares, even when we are convinced that it is he that speaks.* Yet that this is the fact, we are assured by him who knows what is in man, and who cannot lie, 1 Cor. 2: 14. John 3: 11, 12. Eph. 2: 8. 4: 18. One cannot conceive more audacious impiety than thus to discredit the God of truth, and, in effect, to "make him a liar;" 1 John 5: 10.

18. Though there is much guilt and depravity in unbelief, it does not follow that there is merit in faith. A man cannot claim reward for simply believing that to be true, which he knows God has affirmed. So that when our justification is made to depend on our believing the truth, nothing can more expressly preclude every plea of merit on our part, Rom. 4: 16.

19. Faith, in Scripture, is sometimes taken for the truth and faithfulness of God, Rom. 3: 3; and it is also taken for the persuasion of the mind as to the lawfulness of things indifferent, Rom. 14: 22, 23; and it is likewise put for the doctrine of the gospel, which is the object of faith, Acts 24: 24. Phil. 1: 27. Jude 3; for the belief and profession of the gospel, Rom. 1: 8; and for fidelity in the performance of promises.—*Hend. Buck; Watson; Buckminster's Sermons*, l. 106; *Fuller's Works*, *passim*; *Ely's Ten Sermons on Faith*; *Scott's Nature and Warrant of Faith*; *Booth's Glad Tidings; Romaine's Life, Walk, and Triumph of Faith*; *Erskine on Faith*; *Dwight's Theology*, Ser. lxx. lxxix. *Leonard's Sermons*; *Remains of Rev. Charles Wolfe*, p. 157.

FAITH; a Christian female of Acquaintain, in France, and a martyr of the third century. Being informed that Dacian, the Roman governor of Gaul, in the time of Maximian, who was very active in persecuting the Christians, designed to apprehend her, she voluntarily surrendered herself as a prisoner. Continuing on trial inflexible in her faith, she was ordered to be broiled alive on a gridiron, and then beheaded. This horrible sentence was executed, A. D. 287.—*Foz.*

FAITH, (ARTICLE OF.) (See MERITS.)

FAITH, (CONFESSION OF.) (See CONFESSION.)

FAITH, (FATHERS OF THE,) an ecclesiastical order founded by Paccanari, a Tyrolese enthusiast, and formerly a soldier of the pope, under the patronage of the archduchess Mariana. It was composed mostly of Jesuits, and put in operation at Rome, as a new form of the society of Jesus; but they were never recognised by the secret superiors of the ancient Jesuits as their brethren.—*Hend. Buck.*

FAITH, (IMPLICIT.) (See IMPLICIT FAITH.)

FAITHFUL, an appellation given in Scripture to professing Christians, to all who had been baptized in token of the obedience of faith; and it is used to this day in that application in ecclesiastical language. See 1 Cor. 4: 17. Eph. 6: 21. Col. 4: 9. 1 Pet. 5: 12. Acts 16: 1, 15. 2 Cor. 6: 15. 1 Tim. 5: 16. and many other passages.—*Calnet.*

FAITHFULNESS. (See FIDELITY.)

FAITHFULNESS, (MINISTERIAL.) (See PASTOR.)

FAITHFULNESS OF GOD, is that perfection of his nature whereby he infallibly fulfils his designs, or performs his word. It appears, says Dr. Gill, in the performance of what he has said with respect to the world

in general, that it shall not be destroyed by a flood, as it once was, and for a token of it has set his bow in the clouds; that the ordinances of heaven should keep their due course, which they have done for almost 6000 years, exactly and punctually; that all his creatures should be supported and provided for, and the elements all made subservient to that end, which we find to do so according to his sovereign pleasure, Gen. 9. Isa. 54: 9. Ps. 145. Deut. 11: 14, 15. 2 Pet. 3.

2. It appears in the fulfilment of what he has said with respect to Christ. Whoever will take the pains to compare the predictions of the birth, poverty, life, sufferings, death, resurrection, and ascension of Christ, with the accomplishment of the same, will find a striking demonstration of the faithfulness of God.

3. It appears in the performance of the promises which he has made to his people. In respect to temporal blessings, 1 Tim. 4: 8. Ps. 84: 11. Is. 33: 16. 2. To spiritual, 1 Cor. 1: 9. In supporting them in temptation, 1 Cor. 10: 13. Encouraging them under persecution, 1 Pet. 4: 12, 13. Isa. 41: 10. Sanctifying afflictions, Heb. 12: 4—12. Directing them in difficulties, 1 Thess. 5: 24. Enabling them to persevere, Jer. 31: 40. Bringing them to glory, 1 John 2: 25.

4. It appears in the fulfilling of his threatenings. The curse came upon Adam according as it was threatened. He fulfilled his threatening to the old world in destroying it. He declared that the Israelites should be subject to his awful displeasure, if they walked not in his ways; it was accordingly fulfilled, Deut. 28. (See IMMUTABILITY.)—*Hend. Buck.*

FALASHAS; an independent government of Jews, which has long existed in the west of Abyssinia. The name signifies *exiles*, and the state is called *Falashjan*. They have their own government, which is allowed by the Nagush of Abyssinia, on condition of their paying a certain tribute. Bruce found there a Jewish king, Gideon,—and a queen, Judith, and about one hundred thousand effective men. They have lost all knowledge of the Hebrew, and use the Old Testament as furnished them in the Gheez language.—*Hend. Buck.*

FALL OF MAN; the loss of those perfections and that happiness which his Maker bestowed on him at his creation. (See ADAM.) In addition to what is stated on this subject under the article *Adam*, it may be necessary to establish the literal sense of the account given of man's fall in the book of Genesis.

1. Those who have denied the literal sense entirely, and regarded the whole relation as an instructive *mythos*, or fable, have, as might be expected, when all restraint of authority was thus thrown off from the imagination themselves adopted very different theories. Thus we have been taught, that this account was intended to teach the evil of yielding to the violence of appetite and to its control over reason; or the introduction of vice in conjunction with knowledge and the artificial refinements of society; or the necessity of keeping the great mass of mankind from acquiring too great a degree of knowledge, as being hurtful to society; or to consider it as another version of the story of the golden age, and its being succeeded by times more vicious and miserable; or as designed, enigmatically, to account for the origin of evil, or of mankind. This catalogue of opinions might be much enlarged: some of them have been held by mere visionaries; others by men of learning, especially by several of the semi-infidel theologians and biblical critics of Germany; nor has our own country been exempt from this class of bold expositors. How to fix upon the moral of "the fable" is, however, the difficulty; and the great variety of opinion is a sufficient refutation of the general notion assumed by the whole class, since scarcely can two of them be found who adopt the same views, after they have discarded the literal acceptation.

2. But that the account of Moses is to be taken as a matter of real history, and according to its literal import, is established by two considerations, against which, as being facts, nothing can successfully be urged. The first is, that the account of the fall of the first pair is a part of a continuous history. Either then the account of the fall must be taken as history, or the historical character of

the whole five books of Moses must be unsettled; and if none but infidels will go to the latter consequence, then no one who admits the Pentateuch to be a true history generally, can consistently refuse to admit the story of the fall of the first pair to be a narrative of real events, because it is written in the same style, and presents the same character of a continuous record of events. So conclusive has this argument been felt, that the anti-literal interpreters have endeavored to evade it, by asserting that the part of the history of Moses in question bears marks of being a separate fragment, more ancient than the Pentateuch itself, and transcribed into it by Moses, the author and compiler of the whole. This point is examined and satisfactorily refuted in Holden's learned and excellent work, entitled, "Dissertation on the Fall of Man;" but it is easy to show, that it would amount to nothing, if granted, in the mind of any who is satisfied on the previous question of the inspiration of the holy Scriptures. For two things are to be noted, first, that the inspired character of the books of Moses is authenticated by our Lord and his apostles, so that they must necessarily be wholly true, and free from real contradictions; and, secondly, whether it be an embodied tradition, or the insertion of a more ancient document, (though there is no foundation at all for the latter supposition,) it is obviously a narrative, and a narrative as simple as any which precedes or follows it.

3. The other indisputable fact to which we just now adverted, as establishing the literal sense of the history, is that, as such, it is referred to and reasoned upon in various parts of Scripture. Job 20: 4, 5. 31: 33. 15: 14.

"Eden" and "the garden of the Lord" are also frequently referred to in the prophets. We have the "tree of life" mentioned several times in the Proverbs and in the Revelation. "God," says Solomon, "made man upright." The enemies of Christ and his church are spoken of, both in the Old and New Testaments, under the names of "the serpent," and "the dragon;" and the habit of the serpent to lick the dust is also referred to by Isaiah.

If the history of the fall, as recorded by Moses, were an allegory, or any thing but a literal history, several of the above allusions would have no meaning; but the matter is put beyond all possible doubt in the New Testament, unless the same culpable liberties be taken with the interpretation of the words of our Lord and of St. Paul as with those of the Jewish lawgiver. Matt. 19: 4, 5. 1 Cor. 15: 22. 2 Cor. 11: 3. 1 Tim. 2: 13, 14. Rom. 5: 12—19. When, therefore, it is considered, that these passages are introduced, not for rhetorical illustration, or in the way of classical quotation, but are made the basis of grave and important reasonings, which embody some of the most important doctrines of the Christian revelation, and of important social duties and points of Christian order and decorum; it would be to charge the writers of the New Testament with the grossest absurdity, nay, with even culpable and unworthy trifling, to suppose them to argue from the history of the fall as a narrative, when they knew it to be an allegory. And if we are, therefore, compelled to allow that it was understood as a real history by our Lord and his inspired apostles, those speculations of modern critics, which convert it into a parable, stand branded with their true character of infidel and semi-infidel temerity.

4. The effect of the sin or lapse of Adam, was to bring him under the wrath of God; to render him liable to pain, disease, and death; to deprive him of primeval holiness; to separate him from communion with God, and that spiritual life which was before imparted by God, and on which his holiness alone depended, from the loss of which a total moral disorder and depravation of his soul resulted; and finally to render him liable to everlasting misery. (See ADAM, and ORIGINAL SIN.)

Infidels, it is true, have treated the account of the fall and its effects with contempt, and considered the whole as absurd; but their objections to the manner have been ably answered by a variety of authors; and as to the effects, one would hardly think any body could deny.

5. For that man is a fallen creature, is evident, if we consider his misery as an inhabitant of the natural world;

the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanness, helplessness, ignorance, and nakedness; the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable, and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities of life, and the pangs of death. Again, it is evident, if we consider him as a citizen of the moral world,—his commission of sin, his omission of duty, the triumph of sensual appetites over his intellectual faculties, the corruption of the powers that constitute a good head, the understanding, imagination, memory, and reason; the depravity of the powers which form a good heart,—the will, conscience, and affections; his manifest alienation from God; his amazing disregard even of his nearest relatives; his unaccountable unconcern about himself; his detestable tempers; the general outbreaking of human corruption in all individuals; the universal overflowing of it in all nations. Some striking proofs of this depravity may be seen in the general propensity of mankind to vain, irrational, or cruel diversions; in the universality of the most ridiculous, impious, inhuman, and diabolical sins; in the aggravating circumstances attending the display of this corruption; in the many ineffectual endeavors to stem its torrent; in the obstinate resistance it makes to divine grace in the unconverted; the amazing struggles of good men with it; the testimony of the heathens concerning it; and the preposterous conceit which the unconverted have of their own goodness. (See DEPRAVITY, HUMAN.) Holden on the Fall of Man; Fletcher's Appeal to Matters of Fact; Berry Street Lectures, vol. i. 180, 189; South's Sermons, vol. i. 124, 150; Bates's Harmony of Div. Att., p. 98; Boston's Fourfold State, part i.; Dwight's Theology.—Watson; Hend. Buck.

FALSEHOOD; untruth, deceit. (See LYING.)  
FALSE CHRISTS. (See MESSIAH.)  
FAME, sometimes signifies common talk; public report; (Gen. 45: 16.) but ordinarily it means a widely-spread report of one's excellence and of glorious deeds. Zeph. 3: 19. (See REPUTATION.)—Brown.

FAMILIARS OF THE INQUISITION; persons who assist in apprehending such as are accused, and carrying them to prison.—They are assistants to the inquisitor, and called familiars, because they belong to his family. In some provinces of Italy, they are called cross-bearers; and in others, the scholars of St. Peter the Martyr; and wear a cross before them on the outside garment.—They are properly bailiffs of the Inquisition; and the vile office is esteemed so honourable, that noblemen in the kingdom of Portugal have been ambitious of belonging to it. Nor is this surprising, when it is considered that Innocent III. granted very large indulgences and privileges to these familiars; and that the same plenary indulgence is granted by the pope to every single exercise of this office, as was granted by the Lateran council to those who succored the Holy Land. When several persons are to be taken up at the same time, these familiars are commanded to order matters that they may know nothing of one another's being apprehended; and it is related, that a father and his three sons and three daughters, who lived together in the same house, were carried prisoners to the Inquisition, without knowing any thing of one another's being there till seven years afterwards, when they, that were alive were released by an act of faith. (See article, ACT OF FAITH.)—Hend. Buck.

FAMILIAR SPIRITS. (See DIVINATION.)

FAMILY PRAYER. (See PRAYER.)

FAMILY OF LOVE, or FAMILISTS. (See LOVE.)

FAMINE. Scripture records several famines in Palestine, and the neighboring countries, Gen. 12: 10. 26: 1. The most remarkable one was that of seven years in Egypt, while Joseph was governor. It was distinguished for continuance, extent, and severity; particularly, as Egypt is one of the countries least subjected to such a calamity, by reason of its general fertility. (See Prof. Robinson's Bibl. Repository, for Oct. 1832.)

Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judea, at the customary seasons, spring and autumn; or when caterpillars, locusts, or other insects destroy the fruits. The prophet Joel notices these last causes of famine. He compares locusts to a numerous and terrible army ravaging the land, Joel 1. Famine was sometimes an effect of God's anger, 2 Kings 8: 1, 2. The prophets frequently threaten Israel with the sword of famine, or with war and famine, evils that generally go together. Amos (8: 11.) threatens another sort of famine: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—*Calmet.*

FAN; an instrument used in the East for winnowing corn. Fans are of two kinds; one having teeth, with which they throw up the corn to the wind, that the chaff may be blown away; the other is formed to produce wind when the air is calm, Isa. 30: 24. An allusion to this instrument is found in Matt. 3: 12. to illustrate our Lord's discriminating character as a preacher and as a judge.—*Calmet.*

FANATICS; enthusiasts, who combine the malign emotions with the fictitious fervors of the imagination, especially those who pretend to revelation and inspiration. The ancients called those *fanatici* who passed their time in temples (*fana*), and being often seized with a kind of enthusiasm, as if inspired by the divinity, burst into wild and antic gestures, cutting and slashing their arms with knives, shaking the head, &c. Hence the term was applied to the Quakers, &c. at their first rise, and is now an epithet given to modern false prophets, and enthusiasts; but unjustly to those persons who possess zeal and fervency of devotion, united to Christian benevolence. (See "Fanaticism," by the Author of the *Natural History of Enthusiasm.*)—*Hend. Bock.*

FANINUS; a learned Italian of the twelfth century, who embraced the reformed religion, as taught by Peter de Bruis, and Arnold of Brescia. When first apprehended, he was so wrought upon by the persuasions of his friends and family, as to gain his release from prison by a recantation. But the bitter reproaches of conscience he soon found more intolerable than the chains of a prison. He returned from his temporary apostasy to a more zealous avowal and defence of the truths of the reformation, and was again imprisoned. He was offered liberty and life as before, but refused. Being asked why he would persist in a course which would leave his wife and children without a protector, he replied, "I shall not leave them in distress. I have recommended them to the care of an excellent trustee."—"What trustee?"—"Jesus Christ! I think I could not commit them to the care of a better." On the way to execution, being reproached by his enemies for his cheerfulness, when Christ was exceeding sorrowful at the approach of death, he answered, "Christ sustained all manner of pangs and conflicts with death and hell on our account; and by his sufferings freed those who really believe in Him from the fear of them." He was then strangled, his body burnt, and his ashes scattered to the wind.—*For.*

FAR. God is *far* from the wicked; he has no friendship with them, is perpetually angry with, and is averse to deliver them, Prov. 15: 29. He is *far* from their reins; he is not seriously and affectionately thought of, esteemed, loved, or desired by them, Jer. 12: 2. He seems *far* from his own people when he appears angry with them, hides the comforting views of his countenance, and continues to deny them assistance or relief, Ps. 22: 1. 10: 1. He removes our transgressions *far* from us when he fully and finally forgives them, that they can never come into judgment against us, Ps. 103: 12. He set the Jewish people *far* from them when he permitted the Chaldeans to carry them captives into Babylon, a place about six hundred miles east of Jerusalem, Ezek. 7: 20.—*Brown.*

FAREL, (WILLIAM.) This learned minister of the Protestant church, and most intrepid reformer, was born in Dauphiny, in France, in 1489. He studied at Paris with great success, and was for some time teacher in the college of cardinal Le Moine. He was invited to preach by Bricconnet, bishop of Meaux, in 1521, but in 1523 persecution obliged him to seek his safety out of France.

He retired to Strasburg, where Bucer and Capito welcomed him as a brother; as he was afterwards at Zurich by Zuinglius, at Berne by Haller, and at Basil by Oecolampadius. He was advised to carry the reformed religion into Montbellecard, and succeeded most happily, the duke of Wittenberg giving him his support. He was a man of the most lively zeal, which sometimes led him to excess, and provoked Erasmus against him. In 1528, he was successful in the city of Aigle and the bailiwick of Morat, and also was the means of establishing the reformed religion in Neufchatel in 1530. He was sent as a deputy to the synod of the Waldenses, held in the valley of Angrogne. Hence he went to Geneva and labored with Viret, but was forced to retire till 1534, when he was recalled by the inhabitants who had then renounced popery. He was the great means of fixing Calvin in this city. Both, however, were banished in 1538, and after struggling with a thousand difficulties and dangers, Farel returned to Neufchatel, and resumed his pastoral labors. Here he continued till his death, Sept. 13, 1565, having survived Calvin about one year. He was a man of invincible courage, great piety, learning, innocence of life, and unassuming modesty. He was not so much a writer as a preacher; swords were drawn and bells rung while he was preaching, but in vain; and such was his ardor and force of expression, that "he seemed rather to thunder than to speak." His prayers also were wonderful; his heart seemed to lift the heart of his hearers to heaven.—*Middleton*, vol. ii. 97.

FARELISTS; a name given by the Papists to the Reformed, on account of their attachment to Farel. (See FAREL.)

FARMER, (REV. HUBB) a learned and eminently useful minister of the Independent denomination, was born in 1714, near Shrewsbury. His ancestors, who were natives of North Wales, were held in high estimation for their religion and virtue. He entered upon his academic studies, under the superintendance of the celebrated Dr. Philip Doddridge. He was one of the doctor's first pupils; and gained his entire esteem and approbation. On leaving Northampton, he became assistant to Mr. David Some. His services, however, proving acceptable to the dissenters in the neighborhood of Walthamstow, a place of worship was soon built, and a congregation assembled, which rapidly increased.

For many years Mr. Farmer labored at Walthamstow, with increasing popularity; many of the more opulent dissenters either took houses or lodgings in the neighborhood, for the purpose of attending on his ministry; so that it was soon found necessary to enlarge the meeting-house in which he preached. Most of this time he occupied both parts of the day; but, on being joined by a suitable colleague, he gave up the afternoon service. As Mr. Farmer declined in years, he gradually relinquished his engagements as a preacher. In 1772 he resigned the afternoon lecture at Salters' Hall, and eight years after, he gave up the Tuesday morning sermon; but he did not leave his church at Walthamstow till a few years later, when he gave up pulpit exercises entirely. He was still in full possession of his mental faculties, and his powers of address had not failed him; he, however, thought some ministers continued too long to exercise their public functions; and through excessive delicacy, he was so unnecessarily anxious to avoid this fault, that he fell into the opposite error. After his retirement from his public labors, he usually spent part of his winters at Bath, from the waters of which he had experienced great benefit. As Mr. Farmer lived for years at a small expense, being never married, and received considerable legacies from some of his deceased friends, as well as liberal supplies from his congregation, it need not excite wonder, that his circumstances were very easy, especially in the latter part of his life. He died on the 5th of February, 1787, aged 72, manifesting to all around his deep humility, lively faith, and animated hope of a blessed immortality.

Mr. Farmer was the author of several works, in which he displayed much learning and critical sagacity, particularly his "Dissertation on Miracles;" "An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness;" and "An Essay on the Demoniacs of the

New Testament," in which he endeavored to prove that these were not cases of *real* possession, but of persons afflicted with disorders usually attributed to such influence. This publication was answered by the late Mr. Fell, one of the tutors of Homerton academy; and a controversy ensued, in which much acrimony of temper was discovered on both sides. Mr. Farmer was rather of a high spirit and hasty temper; but abating these defects, he was a most estimable man. (See *Memoirs of his Life and Writings*, by Michael Dodson, Esq.—*Jones' Chris. Biog.*)

**FARNOVIANS**; a sect of Socinians, so called from Stanislaus Farnovius, who separated from the other Unitarians in the year 1568. He asserted that Christ had been engendered or produced out of nothing by the Supreme Being, before the creation of this terrestrial globe, and warned his disciples against paying religious worship to the Divine Spirit. This sect did not last long; for having lost their chief, who died in 1615, it was scattered, and reduced to nothing.—*Hend. Buck.*

**FARTHING**; a piece of brass money used by the Romans. Our translators give this English to both ASSARION and QUADRANS; but these were different; the *assarion* was the tenth part of a Roman penny, or about three farthings sterling, being little more than one cent, Matt. 10: 29. The *quadrans* was equal to two mites, and so is about the fifth part of an English farthing, or half a mill, Mark 12: 42.—*Brown.*

**FASHION**. A pattern or form, Ex. 16: 30. To *fashion* a thing is to give it being or form, Job 10: 8. Ex. 32: 11. To *fashion* one's self according to former lusts, is to live under their power, and to act according to their sinful inclinations and motions, 1 Pet. 1: 14.—*Brown.*

**FASTING**; abstinence from food. Religious fasting *consists*, 1. "In abstinence from every animal indulgence, and from food, as far as health and circumstances will admit.—2. In the humble confession of our sins to God, with contrition or sorrow for them.—3. An earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments.—4. An intercession with God for such spiritual and temporal blessings upon ourselves and others as are needful." It does not appear that our Savior instituted any particular fast, but left it optional. Any state of calamity and sorrow, however, naturally suggests this.

2. The propriety of it may appear, 1. From many examples recorded in Scripture.—2. By plain and undeniable inferences from Scripture, Matt. 6: 16. 3. From divine commands given on some occasions, though there are no commands which prescribe it as a constant duty.—4. It may be argued from its utility. The end or uses of it are these, 1. A natural expression of our sorrow.—2. A help to devotional exercises.—3. Keeping the body in subjection.—4. It may be rendered subservient to charity.

3. How far or how long a person should abstain from food, depends on circumstances. The great end to be kept in view is, humiliation *for*, and abstinence *from* sin.—"It," says Marshall, "abstinence divert our minds, by reason of a gnawing appetite, then you had better eat sparingly, as Daniel in his greatest fast." Dan. 10: 2, 3. They, however, who in times of public distress, when the judgments of God are in the earth, and when his providence seems to call for humiliation, will not relinquish any of their sensual enjoyments, nor deny themselves in the least, cannot be justified; since good men in all ages, more or less, have humbled themselves on such occasions; and reason, as well as Scripture, evidently prove it to be our duty.

4. Although the first Christians, says Dr. Neander, did not by any means retire from the business of life, yet they were accustomed to devote many separate days entirely to examining their own hearts, and pouring them out before God, while they dedicated their life anew to him with uninterrupted prayers, in order that they might again return to their ordinary occupations with a renovated spirit of zeal and seriousness, and with renewed powers of sanctification. These days of holy devotion, days of prayer and penitence, which individual Christians appointed for themselves, according to their individual necessities, were often a kind of fast-days. In order that their sensual

feelings might less distract and impede the occupation of their heart with its holy contemplations, they were accustomed on these days to limit their corporeal wants more than usual, or to fast entirely. In the consideration of this, we must not overlook the peculiar nature of that hot climate in which Christianity was first promulgated. That which was spared by their abstinence on these days was applied to the support of the poorer brethren. Matt. 9: 15. 1 Cor. 7: 5. *Bennet's Christ. Orat.*, vol. ii. pp. 18, 25; *Tillotson's Sermons*, ser. 39; *Simpson's Essay on Fasting*; *Marshall on Sanc.* pp. 273, 274.—(See *ΡΟΔΑΤΙΟΝ*; *LENT.*)—*Hend. Buck*; *Watson.*

**FAT**. God forbade the Hebrews to eat the fat of beasts offered in sacrifice: "All the fat is the Lord's." It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood," Lev. 3: 17.

In the Hebrew style, *fat* signifies not only that of beasts, but also the richer or prime part of other things: "He should have fed them with the finest" (in Hebrew, the fat) "of the wheat." *Fat* denotes abundance of good things: "I will satiate the souls of the priests with fatness," Jer. 31: 14. "My soul shall be satisfied with marrow and fatness," Psalm 63: 5. The fat of the earth implies its fruitfulness: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine," Gen. 27: 28.—*Watson.*

**FATE**, (*fatum*) denotes an inevitable necessity depending upon a superior cause. The word is formed a *fando*, "from speaking," and primarily implies the same with *effatum*, viz. a word or decree pronounced by God, or a fixed sentence whereby the Deity has prescribed the order of things, and allotted to every person what shall befall him. The Greeks called it *eimarmenē*, as it were a chain or necessary series of things indissolubly linked together. (See *PROVIDENCE*; *NECESSITY.*)—*Hend. Buck.*

**FATHER**. This word, besides its common acceptance, is taken in Scripture for grandfather, great-grandfather, or the founder of a family, how remote soever. So the Jews in our Savior's time called Abraham, Isaac, and Jacob their fathers. Jesus Christ is called the Son of David, though David was many generations distant from him. By *father* is likewise understood the institutor, teacher, or prime example of a certain profession. Jabal "was father of such as dwell in tents, and such as have cattle." Jubal "was father of all such as handle the harp and organ," or flute, &c. Gen. 4: 20, 21. On a somewhat similar principle, the devil is called the father of the wicked, and the father of lies, John 8: 44. He deceived Eve and Adam; he introduced sin and falsehood; he inspires his followers with his spirit and sentiments. On a like principle, Abraham is the father of the faithful, the father of the circumcision. He is called also the "father of many nations," because many people sprung from him; as the Jews, Ishmaelites, Arabs, &c. (See *ΑΝΘΡΩΠΟΣ*, *ΑΒΡΑ.*)—*Watson.*

**FATHERS**; a term of honor applied to the first and most eminent writers of the Christian church. Those of the first century are called apostolical fathers; those of the first three centuries, and till the council of Nice, Antenicene; and those later than that council, Post-Nicene.

Learned men are not unanimous concerning the degree of esteem which is due to these ancient fathers. Some represent them as the most excellent guides, whilst others place them in the very lowest rank of moral writers, and treat their precepts and decisions as perfectly insipid, and, in many respects, pernicious. It appears, however, incontestable, that, in the writings of the primitive fathers, are many sublime sentiments, judicious thoughts, and several things well adapted to form a religious temper, and to excite pious and virtuous affections. At the same time, it must be confessed, that, after the earliest age, they abound still more with precepts of an excessive and unreasonable austerity, with stoical and academical dogmas, with vague and indeterminate notions, and, what is still worse, with decisions absolutely false, and in evident opposition to the commands of Christ. Though the judgment of antiquity in some disputable points may certainly be useful, yet we ought never to consider the writings of the fathers as of equal authority with the Scriptures. In many cases they may be deemed competent witnesses, but we must not

confide in their verdict as judges. As biblical critics they are often fanciful and injudicious, and their principal value consists in this, that the succession of their writings enables us to prove the existence and authenticity of the sacred books, up to the age of the apostles.

The following is a list of the entire fathers: Contemporaries of the apostles, Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp. Papias, A. D. 116; Justin Martyr, 140, Dionysius of Corinth, 170; Tatian, 172; Hegesippus, 173; Melito, 177; Irenæus, 178; Athenagoras, 178; Miltiades, 180; Theophilus, 181; Clement of Alexandria, 194; Tertullian, 200; Minutius Felix, 210; Ammonius, 220; Origen, 230; Firmilian, 233; Dionysius of Alexandria, 247; Cyprian, 248; Novatus, or Novatian, 251; Arnobius, 306; Lactantius, 306; Alexander of Alexandria, 313; Eusebius, 315; Athanasius, 326; Cyril of Jerusalem, 348; Hilary, 354; Epiphanius, 368; Basil, 370; Gregory of Nazianzen, 370; Gregory of Nyssa, 370; Optatus, 370; Ambrose, 374; Philaster, 380; Jerome, 392; Theodore of Mopstestia, 394; Rufinus, 397; Augustine, 398; Chrysostom, 398; Sulpitius Severus, 401; Cyril of Alexandria, 412; Theodoret, 423; and Gennadius, 494.

*Jortin's Works*, vol. vii, chap. 2; *Kett's Sermon at Bampton Lecture*, ser. 1; *Warburton's Julian*; *Simpson's Strictures on Religious Opinions*, latier end; *Dauillé's Use of the Fathers*, p. 167; *Law's Theory*; *Dr. Clarke's View of the Succession of Sacred Literature*, p. 312.—*Watson*; *Hend. Buck.*

**FATHOM**, a measure of six feet length. Our sailors have three kinds of *fathoms*: that of war-ships is six feet; that of merchantships is five and a half; and that of fly-boats and fishing-vessels, it is said, is five feet, Acts 27: 28.—*Brown*.

**FAULT**, a slight defect or crime which subjects a person to blame, but not to punishment; a deviation from, or transgression of a rule in some trifling circumstance.

**FAVOR OF GOD.** (See **GRACE**.)

**FAWCETT**, (JOHN, D. D.) was born at Lidget Green, near Bradford, in Yorkshire, Jan. 6th, 1739. Having been early initiated in the common branches of learning, he soon manifested a fondness for reading, eagerly devouring whatever came in his way. Soon after his father's death, at the age of twelve, he was put apprentice to a person in Bradford. The celebrated George Whitefield was at this time in the zenith of his popularity, and young Fawcett had the opportunity of hearing him preach, which made an impression on his mind that was never obliterated. At the age of nineteen, he was baptized on a personal profession of his faith, March 11th, 1758, and became a member of the Baptist church, in Bradford.

He was ordained over a church at Wainsgate, in February, 1764. Here a field of usefulness presented itself, and he made many acquaintances with persons who have since distinguished themselves in the religious world; among whom were Mr. Venn, of Huddersfield; the late Henry Foster, of Clerkenwell; John Thornton, Esq. of Clapham; Dan Taylor, of Mile End, &c. &c.

In 1772, he visited London, to supply for Dr. Gill, who then, through age and infirmities, was incapacitated for public preaching. He continued in London about two months, and preached fifty-eight times. The doctor dying soon afterwards, Mr. Fawcett was invited to return to London, with a view to a permanent settlement; but though his income from the church at Wainsgate was only 25*l.* per annum, he resisted the tempting offer, and continued with his flock. To help out his scanty pittance of income, however, he now began to take pupils; and in a course of time succeeded in raising a very respectable seminary. Numbers of young ministers had recourse to him for the purpose of improving their education, among whom were the late Mr. Ward, of Serampore, and Mr. Sutcliff, of Olney. In 1774, Mr. Fawcett published "The Sick Man's Friend; or, Views of Death and Eternity realized;" occasioned by an attack of the stone, which brought him to the brink of the grave. On his recovery from this illness, he removed his residence from Wainsgate to Brearley Hall, a much preferable situation for his academy. The increase of the congregation at Wainsgate also led to the erection of a new and more suitable place of worship at Hebden Bridge, in 1777.

Mr. Fawcett had a talent for poetry. In 1792, he published a small volume of "Hymns adapted to Public Worship and Private Devotion." In 1788, he published, "An Essay on Anger," an invaluable little volume. George III. on being presented with a copy, was so much gratified with its contents, that he made the amiable author an offer of serving him in any way he might point out. Mr. Fawcett at the time modestly declined availing himself of the royal munificence; but a most distressing occurrence some time afterwards imposed upon him the painful task of petitioning for the life of a youth, the son of one of his most intimate friends; who, in an unguarded hour, had committed a forgery, for which he was tried and condemned by the laws of his country. The sovereign received the petition, recollected his offer, and graciously extended pardon to the unhappy youth.

Mr. Fawcett afterwards published several other valuable works. And it deserves recording, that most of them were issued from a small printing-office, which he had established in his own house; so that, as occasion served, he was alternately the author, the printer, and the binder, of his literary productions. But the greatest of his undertakings was the "Devotional Family Bible," which he commenced in the month of November, 1807, and completed in about four years; the work forming two large quarto volumes. He died the 25th July, 1817.

Dr. Fawcett was, in a considerable degree, like his brethren, Booth, McLean, and Fuller, self-taught.—He could read the sacred writings in their original languages, and criticise the force of a Greek or Hebrew term; but beyond this, he did not aspire. As a Christian minister, it is scarcely possible to speak of him beyond his merits. His doctrinal sentiments were those of moderate Calvinism; equally free from a tendency to foster pharisaic pride, and to encourage Antinomian licentiousness. And if, as Cicero tells us, "true glory consists in doing what deserves to be written, and in writing what deserves to be read," this honor is due to the character of John Fawcett.—*Jones' Chris. Biog.*

**FEAR**, is that uneasiness of mind which arises from an apprehension of danger, attended with a desire of avoiding it. "Fear," says Dr. Watts, "shows itself by paleness of the cheek, sinking of the spirits, trembling of the limbs, hurry and confusion of the mind and thoughts, agonies of nature, and fainting. Many a person has died with fear. Sometimes it rouses all nature to exert itself in speedy flight, or other methods to avoid the approaching evil; sudden terror has performed some almost incredible of this kind."

Fear is of different kinds: 1. There is an idolatrous and superstitious fear, which is called *deisdaimonia*, a fear of demons, which the city of Athens was greatly addicted to. "I perceive," says the apostle Paul, "that in all things ye are too superstitious," or given to the fear and worship of false deities. 2. There is an external fear of God, an outward show and profession of it, which is taught by the precepts of men; as in the men of Samaria, who pretended to fear the Lord, as the priest instructed them, and yet served their own gods; and such an external fear of God, Job's friends supposed was all that he had, and that even he had cast that off. 3. There is an hypocritical fear, when men make a profession of religion; but only serve him for some sinister end and selfish view, which Satan insinuated was Job's case. "Doth Job fear God for nought?" Job 1: 9. 4. There is a servile fear which they possess who serve God from fear of punishment, and not from love to him. 5. There is a filial fear, such as that of a son to his father. 2 Cor. 7: 1.

Fear is sinful when—1. It proceeds from unbelief or distrust of God. 2. When it ascribes more to the creature than is due; or when we fear our enemies without considering they are under God. 3. When we fear that in God that is not in him, or that he will break his promise, &c. 4. When our fear is immoderate, so as to distract us in our duty. (See next article.) *Hend. Buck.*

**FEAR OF GOD**, is that holy disposition or gracious habit formed in the soul by the Holy Spirit, whereby we are inclined to obey all God's commands; and evidences itself—1. By a dread of his displeasure. 2. Desire of his favor. 3. Regard for his excellencies. 4. Submission to

his wdl. 5. Gratitude for his benefits. 6. Sincerity in his worship. 7. Conscientious obedience to his commands, Prov. 8: 13. Job 28: 28. *Bates's Works*, page 913; *Gill's Body of Divinity*; *Dwight's Theology*.—*Hend. Buck.*

**FEAR OF DEATH.** (See **DEATH**.)

**FEARS.** (See **DOUBTS**.)

**FEARFUL.** The *fearful* who shall have their portion in hell, are such as, being destitute of a holy awe of God, have such a slavish fear of him, that they will not dare to come boldly to a throne of grace, and receive his Son and the blessings of the new covenant in him; or those who fear man more than God, Rev. 21: 8. Matt. 10: 28.—*Brown.*

**FEAST**, in a religious sense, is a ceremony of feasting and thanksgiving.

The principal feasts of the Jews were the feasts of trumpets, of expiation, of tabernacles, of the dedication, of the passover, of Pentecost, and that of purification. Feasts, and the ceremonies thereof, have made great part of the religion of almost all nations and sects; hence the Greeks, the Romans, Mahometans, and Christians, have not been without them.

Feasts, in the established churches of Christendom, are innovations upon the simplicity of the gospel, which ordains but one Christian feast, viz. the Lord's supper. They are either immovable or movable. Immovable feasts are those constantly celebrated on the same day of the year. The principal of these are Christmas-day, Circumcision, Epiphany, Candlemas, or Purification; Lady-day or the Annunciation, called also the Incarnation and Conception; All Saints and All Souls; besides the days of the several apostles, as St. Thomas, St. Paul. Movable feasts are those which are not confined to the same day of the year. Of these the principal is Easter, which gives law to all the rest, all of them following and keeping their proper distances from it. Such are Palm Sunday, Good Friday, Ash Wednesday, Sexagesima, Ascension day, Pentecost, and Trinity Sunday.

Besides these feasts, which are general, and enjoined by the church, there are others local and occasional, enjoined by the magistrate, or voluntarily set on foot by the people; such are the days of thanksgiving for delivery from war, plagues, &c. such also are the vigils or wakes in commemoration of the dedication of particular churches.

The prodigious increase of feast-days in the Christian church commenced towards the close of the fourth century, occasioned by the discovery that was made of the remains of martyrs, and other holy men, for the commemoration of whom they were established. These, instead of being set apart for pious exercises, were abused, in indolence, voluptuousness, and criminal practices. Many of them were instituted on a pagan model, and perverted to similar purposes. (See **HOLY DAY**).—*Hend. Buck.*

**FEAST OF ASSES.** This was a festival in the Romish church, and was celebrated at Beauvais. They chose a young woman, the handsomest in the town; made her ride on an ass richly harnessed, and placed in her arms a pretty infant. In this state, followed by the bishop and clergy, she marched in procession from the cathedral to the church of St. Stephen; entered into the sanctuary, placed herself near the altar, and then celebrated mass; not forgetting to explain the fine qualities of the animal, and exhorting him to make a devout genuflexion, with a variety of other fooleries.—*Hend. Buck.*

**FEASTS OF LOVE.** (See **AGAPE**.)

**FEAULTY**, (**DANIEL**, D. D.) a learned divine of the seventeenth century, was born at Charlton, upon Otmore, March, 1582. While fellow of Corpus Christi college, where he received his education, his admirable method of preaching, his skill in disputation, and other rare accomplishments, were such, that Sir Thomas Edmunds, ambassador of king James to France, chose him as his chaplain. There he spent three years, and did great honor to the English nation and the Protestant cause. His most learned papal antagonists gave him the titles of *acutissimus* and *acerrimus*. After his return, he became successively rector of Northill in Cornwall, of Lambeth in Surrey, and of All-hallows in London. This last he soon changed for Acton in Middlesex, and then became provost of Chelsea college.

In 1626, he published his *Ancilla Pietatis*, or "The Handmaid to Private Devotion," and soon after, "The Practice

of Extraordinary Devotion," and from that time devoted himself to authorship and disputation, till the civil war in 1642. He was attached to the king's party, and in consequence narrowly escaped from the fury of the parliament soldiers who sought his destruction.

In 1643, he was appointed one of the assembly of divines, and was a witness against archbishop Land. Dr. Heylin has said of him, that he always was a Calvinist in his heart, but he never showed it openly till then. He was, however, a great opposer of the covenant, and a letter of his to archbishop Usher on this subject, being intercepted, he was regarded as a traitor, and thrown into prison, where he remained six months, and there he chiefly composed his celebrated answer to the Jesuit's challenge, published under the name of "*Roma Ruens*." Nearly at the same time he wrote his book against the Baptists, called "*The Dipper Dipt*." His sufferings in prison brought on the dropsy, of which he died, April 1, 1645. His will begins thus, "First, for my soul I commend it to him, whose due it is by a three-fold right: My Creator, who infused it into me: My Redeemer, who freely ransomed it with his dearest blood: My Sanctifier, who assisted me now in my greatest and latest assaults of temptation." &c. He was the author of nearly forty works, chiefly controversial.—*Middleton*, vol. iii. 166.

**FEED**, is a metaphor taken from flocks, and is expressive both of the eating of the flock and of the care of the shepherd to provide their food. Christ *feeds* his people; he wisely and kindly applies to their souls his supporting, strengthening, comforting word, blood, and spirit: he rules and protects them, and will forever render them happy in the enjoyment of himself and his fulness. Isa. 40: 1. Rev. 7: 17. (See **PASTOR** and **SHEPHERD**).—*Brown.*

**FEEL.** Christ has a *feeling* of our infirmities; having endured the like, he tenderly sympathizes with us in our troubles. Heb. 4: 15. Such as keep God's commandments *feel* no evil, meet with nothing that really tends to their hurt. Eccl. 8: 3. The heathen *feel* after God when, amid great ignorance and mistake, they search out and perceive his existence, and some of his perfections. Acts 17: 27. They are past *feeling*, who have their consciences so seared that they can commit the most horrid crimes without the least conviction or remorse. Eph. 4: 19.—*Brown.*

**FEELINGS**, (**RELIGIOUS**), are those sensations or emotions of the mind produced by the views we have of religion. While some enthusiasts boast of, depend on, and talk much of their feelings, there are others who are led to discard the term, and almost to abandon the idea of religious feeling; but it is evident, that however many have been misguided and deceived by their feelings, yet there is no such thing as religion without them. For instance, religion consists in contrition, repentance, and devotion; now what is contrition but a feeling of sorrow for sin? what is repentance but a feeling of hatred to it, with a relinquishing of it? what is devotion but a feeling of love to God and his ways? Who can separate the idea of feeling from any of these acts? The fact is this: religious feelings, like every thing else, have been abused; and men, to avoid the imputation of fanaticism, have run into the opposite evil of lukewarmness, and been content with a system without feeling its energy. (See **AFFECTION**; **ENTHUSIASM**; **EXPERIENCE**).—*Hend. Buck.*

**FEE.** (See **FOOT**.)

**FEIGN**; deceitfully to forge, (Neh. 6: 8.) to put on appearance of what is not real. *Feigned lips* are such as utter what the heart thinks not. Ps. 17: 1. *Feigned obedience* is what proceeds not from a sincere and good will. Ps. 80: 14. *Feigned words* are such as represent persons and things otherwise than as they really are, 2 Pet. 2: 3. *Unfeigned* is that which is sincere, true, and candid; so *faith unfeigned* is that whereby the heart, with sincerity and candor, receives Christ and all his fulness, as offered in the gospel. 1 Tim. 1: 5.—*Brown.*

**FELICITAS**; a lady of Lyons, and a Christian martyr of the second century, who suffered in company with Perpetua. (See **PERPETUA**.)

**FELICITATUS**, an illustrious Roman lady, who suffered martyrdom under the emperor Aurelius. She was of noble descent, and the most shining virtues adorned

her Christian profession. She had seven sons, whom she educated in the most exemplary piety. They were all arrested on the charge of being Christians. Publius, the Roman governor, sought to prevail on the mother to relinquish Christianity, hoping through her to influence her sons. She was equally inflexible to persuasion and menace. The sons were then tried separately, but each was found faithful to Christ, in consequence of which the whole family was ordered to execution. The mother, after beholding her sons put to death with various modes of barbarity, calmly yielded her own neck to the sword of the executioner.—*Fox*.

FELIX, (CLAUDIUS,) succeeded Cumanus in the government of Judea, in the days of the apostles. He married Drusilla, the sister of the young king Agrippa, having prevailed on her to leave her former husband, Azizus, king of the Emessians. (See DRUSILLA.) The character of Felix as delineated by his contemporaries, is far from reflecting any honor upon his memory. He was so oppressive, says Tacitus, that "he exercised the authority committed to him with all manner of cruelty and lewdness." He resided at the city of Cæsarea, when Paul was brought there for safety under an escort of the Roman soldiers. Acts 23: 26, 27. 21: 1, &c.

The apostle's address before him and his adulterous paramour, has been universally admired both for its being strikingly adapted to the characters and circumstances of his audience, and for the boldness with which this illustrious prisoner must have uttered it, though standing before the tribunal of a man who might have sentenced him to death.

Mark the impression, which the apostle's reasoning made upon the conscience of the man to whom it was directed. Neither the flattering harangue of Tertullus before, nor the presence of his Drusilla now, nor the conscious dignity of his office as Cæsar's viceroy, could shield him from that conviction, which, like a flash of lightning, darted the evidence of truth, with an irresistible force, on his mind. And what makes the instance before us so remarkable is, that the inward perturbation of Felix's conscience became so visible, that his courage and command of countenance apparently forsook him; and he, at whose tribunal others had been accustomed to tremble, now sat a trembling spectacle of conscious guilt, pallid and confused at the sight of a prisoner, armed with no other weapon than the voice of honest truth. But the voice of truth and the voice of God are one, whether they speak by the mouth of an apostle, or that of an angel; by the sound of the gospel, or the voice of thunder.

Yet so unwilling was Felix to be delivered from the tyranny of his passions, that he gave the apostle the most abrupt dismissal, saying, "Go thy way for this time; when I have a convenient season, I will send for thee." Alas! that season never arrived in a sense correspondent with the wishes of Paul, or consistent with the feelings of a man trembling under a sense of guilt, and solicitous about his everlasting salvation. For, though he sent for the apostle afterwards, from a hope that his friends would advance a considerable sum for his release; yet he inquired no more "concerning the faith in Christ," and he trembled no more, his conscience returning to a deeper stupefaction, and the sinner to a deeper guilt—the usual consequence of slighting the gospel and stifling conviction, after the terrors of a temporary impression. He returned to his Drusilla, and threw away his honor and his salvation in the arms of a base woman, the very name and sight of whom, it is to be feared, he would have cause to execrate to all eternity.

Unhappy man! to consult the favor of the world, at the expense of truth, justice, and religion! and to throw away in guilty supineness and unbelief the golden opportunity which Providence afforded him of hearing the truth, from the mouth of the chief of the apostles. See *De Courcy's Christ Crucified*; *Atterbury's Sermons*; *Saurin's Sermons*.

Felix was recalled to Rome in the year of Christ 60, and many of the Jews followed him thither to complain of the extortion and various acts of violence by which his administration in Judea was disgraced, the consequence of all which would have been fatal to him, had not his brother

Pallas interceded for him with the emperor, and by his interest rescued him from the effects of his indignation. And as to the lascivious Drusilla, we are told by Josephus, that, along with her son, the fruit of their illicit amour, she was consumed in an eruption of mount Vesuvius. Felix was succeeded in the government of Judea, by Portius Festus. *Joseph. Antiq. b. xx. ch. 5.—Jones*.

FELL, (JOHN, D. D.) bishop of Oxford, an eminently learned divine, was born at Longworth, in Berks, June 23d, 1625, and graduated as master of arts in 1613. During the protectorate, he continued in obscurity; but on the restoration he obtained a stall at Chichester, whence he was preferred to a more valuable one at Christ church, and soon after became dean of that society. In 1666, he served the office of vice-chancellor of the university, and ten years after was raised to the see of Oxford, retaining his deanery. As a prelate he was distinguished equally by his learning and munificence. Several valuable works from his pen are extant, among others, a Latin translation of Wood's "History and Antiquities of Oxford," in two volumes, folio; "A Life of Dr. Hammond," published in 1660; another of Dr. Allestree; an edition of Cyprian's Works; St. Clement's two Epistles to the Corinthians, in Greek and Latin; "Artis Logice Compendium;" "A Paraphrase on St. Paul's Epistles;" a new edition of the Greek Testament with notes, and a collection of the various readings; and several sermons. His death took place in 1686.—*Biog. Brit.*; *Jones*.

FELLOWSHIP; joint interest, or the having one common stock. The fellowship of the saints is two-fold:—1. With God. 1 John 1: 3. 1 Cor. 1: 9. 1 Cor. 13: 14.—2. With one another. 1 John 1: 7.

Fellowship with God consists in knowledge of his will. Job 22: 21. 1 John 17: 3. Agreement in design. Amos 3: 2. Mutual affection. Rom. 8: 35, 39. Enjoyment of his presence. Ps. 4: 6. Conformity to his image. 1 John 2: 6. 1 John 1: 6. Participation of his felicity. 1 John 1: 3, 4. Ephes. 3: 14—21. 2 Cor. 13: 14.

Fellowship of the saints may be considered as a fellowship of duties. Rom. 12: 6. 1 Cor. 12: 1. 1 Thess. 5: 17, 18. James 5: 16. Of ordinances. Heb. 10: 24. Acts 2: 46. Of graces, love, joy, &c. Heb. 10: 24. Mal. 3: 16. 2 Cor. 8: 4. Of interest spiritual, and sometimes temporal. Rom. 12: 4, 13. Heb. 13: 16. Of sufferings. Rom. 15: 1, 2. Gal. 6: 1, 2. Rom. 12: 15. Of eternal glory. Rev 7: 9. (See COMMUNION.)—*Hend. Buck*.

FELTHAM, (OWEN,) a valuable writer, of whom nothing is known but that he was a native of Suffolk, lived many years in the earl of Thonond's family, and died about 1678. His only work is, *Resolves, Divine, Political, and Moral*. It has passed through thirteen editions, and its merit justifies our lamenting that Feltham wrote no more.—*Davenport*.

FENCED CITIES; walled round about; fortified and so made strong and difficult to be taken or hurt. 2 Chron. 11: 10. Job 10: 11.—*Brown*.

FENCING TABLES; the designation of a sacramental rite among the Scotch Presbyterians, which takes place almost immediately before the distribution of the elements, and consists in the minister's pointing out the character of those who have, and of those who have not, a right to sit down at the table. This address is followed up by the reading of several passages of Scripture, descriptive of the character of saints and sinners.—*Hend. Buck*.

FENELON, (FRANCIS DE SALIGNAC DE LA MOTTE,) one



of the most able of French writers and virtuous of men, was born, in 1651, at the castle of Fenelon, in Perigord;

studied at Cahors and Paris; and entered into holy orders at the age of twenty-four. The archbishop of Paris appointed him superior of the newly-converted female Catholics, and his success in this office, and the merit of his treatises on Female Education and on the Ministry of Pastors, induced Louis XIV. to send him on a mission to Poitou to convert the Protestants. This post Fenelon accepted only on the express condition that force should not be employed in aid of his efforts. In 1689, he was selected by M. de Beauvilliers to be tutor to the duke of Burgundy and his younger brothers. It was for the use of his royal pupil that he composed his *Telemachus*. In 1694, he was raised to the archbishopric of Cambray. He did not, however, long enjoy in peace his well-merited preferment. Having espoused the cause of Madam Guyon, and published a work, *The Maxims of the Saints*, which was considered as teaching her doctrine of quietism, he was bitterly attacked by Bossuet, and his book was ultimately censured by the pope. Fenelon himself read his recantation in his own cathedral. The anger of Louis XIV. was still more roused against him by the appearance of *Telemachus*, which was surreptitiously published by a servant, to whom it had been intrusted for transcription. It was looked upon by the haughty and ambitious monarch as a covert satire upon his own misgovernment and criminal love of war. Fenelon was, in consequence, kept at a distance from the court. But, though discountenanced by his own sovereign, a just tribute was paid to his merit by foreigners. The lands of his diocese were exempted from pillage, and his person was treated with the utmost respect by the duke of Marlborough, and the other generals of the allies.

His conduct through life was consistent with his doctrines and principles. Habitually cheerful and amiable, he endeavored to imitate his master, Jesus Christ. He slept little; ate little; and allowed himself no pleasure, but what he enjoyed in the accomplishment of duties. The exercises of walking or riding were his only recreations during the whole time he was archbishop of Cambray. When he went out, he spent his time in useful conversation with his friends, or in benevolent visits to the people of his diocese; conversing seriously with the poor; entering their houses and admonishing, reproving, or consoling them, as their several circumstances and characters required. He gave almost all his revenue to hospitals; clergymen whom he educated; monasteries of nuns in distress; decayed gentlemen, and persons of all ranks, who, during the time of war, were within the reach of his generosity. He died in 1715, at the age of sixty-three, leaving behind him an imperishable reputation, as an eloquent writer, a conscientious prelate, and an amiable, enlightened, and virtuous man. Calm and composed on the verge of eternity, reposing on the Savior, his only language amidst the severest sufferings was, "Not my will, but thine be done!"

His productions form nine volumes in quarto. The principal of them, besides those already mentioned, are, *Dialogues on Eloquence*; *Dialogues of the Dead*; *Demonstration of the Existence of a God*; and *Spiritual Works*.—*Butler's Life of Fenelon*; *New Edin. Ency.*; *Ency. Amer.*; *Davenport*; *Jones's Chris. Biog.*

**FERDINANDO**; a Protestant martyr of Seville in Spain. He was a teacher of youth, and was apprehended on the charge of instructing his pupils in the principles of the Protestant faith. He was condemned to the torture and the stake. While in prison awaiting the day of execution, a monk, who had abjured the errors of popery, was his fellow-prisoner. This unhappy man, through fear of death, offered to return to the Romish communion. Ferdinando on hearing this, exerted himself to show him the guilt and danger of such a course after being enlightened; and with such success that the monk solemnly renounced his weak intention, calmly submitted to the sentence of the inquisitors, and was burnt to death at the same time with his more courageous friend.—*Fox*, p. 135.

**FERRAR**, (ROBERT,) bishop of St. David's, one of the sufferers in the reign of queen Mary. He received his education at Oxford, where he became a regular canon and bachelor of divinity. The duke of Somerset, lord protector in the reign of Edward VI. was his friend and

patron, and employed him in carrying on the important work of reformation. He was one of the committee nominated to compile the English liturgy. The zeal of Ferrar, who was consecrated bishop in 1547, soon procured him many enemies among the papists, and after the fall of his eminent patron, he was under a false charge committed to prison, some time before the death of the king. On the accession of Mary, he was tried on the new charge of *heresy* as a Protestant, degraded from his ecclesiastical functions, and, in company with Hooper, Bradford, Rogers, Saunders, and others, delivered over to the secular power for punishment. So much for the union of church and state!

A little before this good bishop suffered, a young gentleman who visited him, lamented the severity of the kind of death he was about to undergo. Ferrar, with all the firmness of the primitive martyrs, immediately replied, "If you see me once to stir, while I suffer the pains of burning, then give no credit to those doctrines for which I die." By the grace of God he was enabled to make good this assertion; for so patiently he stood, says Mr. Fox, that he never moved, until he was struck down in the flames by a blow on his head. Bishop Ferrar was burnt at Carmarthen, in Wales, March 30, 1555.—*Midleton*, vol. i. 346.

**FERRARA**, (RENATA, DUCHESS OF,) famous for her virtues and attachment to the reformed church, was the daughter of Louis XII. and Anne of Brittany. She was born at Blois in 1510. In 1527, she was married to Hercules d'Este, duke of Ferrara and Modena. She is said to have been mistress of immense erudition, excelling in all parts of the mathematics, but especially in astronomy. Her husband died in 1559, and the next year she left Italy on account of her religion, and returned to France, where she was permitted to profess the Protestant faith. She resided at Montargis, and there gave protection to as many as were persecuted, till she was obliged to do so no longer. It was with great regret she yielded to so rigorous a restraint; and if her courage appeared on this occasion, her charity was no less conspicuous; for during the troubles of France, she fed and maintained a great number of Protestants in her castle, who had fled to her for refuge. She interceded strongly for the prince of Conde, when he was imprisoned at Orleans in the time of the young king Francis; but was afterwards displeased with him, because neither she nor her ministers approved of the Protestants taking up arms. This Christian princess died at Montargis in 1575.—*Betham*.

**FERRET**; a sort of weasel, which Moses declares to be unclean, Lev. 11: 30. The Greek *musgalē* is composed of *mus*, a rat, and *gale*, a weasel, because this animal has something of both. The Hebrew *anaca*, is by some translated *hedge-hog*, by others *leech*, or *salamander*; by Bochart, *lizard*.—*Calmet*.

**FERVENT**; earnest, warm, burning, all in a glow. Rom. 12: 11. 2 Cor. 7: 7. 1 Pet. 4: 8, and 1: 22. Col. 4: 12. James 5: 6.—*Eron*.

**FESTUS**, (PORCIUS,) succeeded Felix in the government of Judea, A. D. 60. Finding how much robbing abounded in Judea, Festus very diligently pursued the thieves; and he also suppressed a magician, who drew the people after him into the desert. To oblige the Jews, Felix, when he resigned his government, had left Paul in bonds at Cæsarea in Palestine, (Acts 24: 27.) and when Festus arrived, he was entreated by the principal Jews to condemn the apostle, or to order him up to Jerusalem; they having conspired to assassinate him in the way. Festus, however, answered, that it was not customary with the Romans to condemn any man without hearing him, and promised to hear their accusations at Cæsarea. But Paul appealed to Cæsar; and so secured himself from the prosecution of the Jews, and the intentions of Festus, whom they had corrupted. Festus died in Judea, A. D. 62, and Albinus succeeded him.—*Calmet*.

**FETISH**; an idol. This word, now frequently met with in the French and German languages, was first brought into use by De Brosse, in his work *Du Culte des Dieux Fetiches*, (1760,) and is derived either from the Portuguese *fetisso*, a block adored as an idol, or, according to Winterbottom, from *fetizeira*, an enchantress. The Por-



tuguese gave this name to the idols of the negroes, on the Senegal, and afterwards the word received a more extensive meaning. The general signification now given to *fetish* seems to be an object worshipped, not representing any living figure. Hence stones, arms, vessels, &c. are *fetishes*. The negroes of Guinea suppose a fetish to preside over every canton or district, and one also over every family, and each individual, which the individual worships on the anniversary of his birth-day. Those of the better sort have, besides this, weekly festivals, on which they kill a cock or sheep. They believe the material substances which they worship to be endowed with intelligence, and the power of doing them good or evil; and also that the *fetishers*, or priest, being of their council, is privy to all that those divinities know, and thence acquainted with the most secret thoughts and actions of men. The household, or family *fetish*, narrowly inspects the conduct of every individual in the house, and rewards or punishes each according to his deserts. The rewards consist in the multiplication of the slaves and wives of the worshipper, and the punishment in their diminution; but the most terrible punishment is death. At Cape Coast there is a public guardian *fetish*, supreme in power and dignity. This is a rock which projects into the sea from the bottom of the cliff, on which the castle is built. To this rock annual sacrifices are presented, and the responses given through the priests are rewarded by the blinded devotees.—*Hend. Buck.*

**FETTERS**; shackles or chains, for binding prisoners and madmen. With such were Joseph's feet hurt in the prison. Ps. 105: 18. The saints bind nobles with *fetters of iron*, when, by prayer and the exercise of the power that God gives them, they restrain them from accomplishing their wicked designs. Ps. 149: 8.—*Brown.*

**FEVER**; a well-known species of disease, consisting in the fermentation of the blood, accompanied with a quick pulse and excessive heat. Deut. 28: 22.—*Brown.*

**FEUILLANTINES**; a reformed order of Cistercian monks, who went barefoot, lived only on herbs, and practised astonishing austerities. Their congregation was afterwards divided into two by pope Urban VIII. in 1630, who separated the French from the Italians, and gave them two generals.—*Hend. Buck.*

**FIDELITY**; faithfulness, or the conscientious discharge of those duties of a religious, personal, and relative nature, which we are bound to perform. (See an excellent sermon on the subject in *Dr. Erskine's Sermons*, vol. ii. p. 304.)—*Hend. Buck.*

**FIELD.** (See *FURROWS.*)

**FIELD, (RICHARD, D. D.)** an eminent divine of the Church of England, was born at Hampstead, Hertfordshire, in 1561, and educated at Oxford. He continued seven years at Magdalen hall, where he was distinguished as a great divine, a great preacher, and an acute disputant. He was afterwards reader of divinity at Lincoln's Inn, London, and rector of Burrowclere in Hampshire. Here he refused the offer of St. Andrew's, in Holborn, London, a much more valuable living, that he might serve God, and pursue his studies, in a more retired situation. In 1598, queen Elizabeth made him one of her chaplains, and he formed a warm friendship with Richard Hooker, a man of kindred spirit. In 1609, he was made dean of Gloucester, and published an enlarged edition of his celebrated work, the *Four Books of the Church*. He was esteemed a perfect oracle in this kind of learning. Divines, even of the first order, scarce ever went to him without loading themselves with questions. Fuller calls him, "that learned divine, whose memory smelleth like a field which the Lord hath blessed." When King James heard him preach the first time, he said, "This is a *FIELD* for God to dwell in." His majesty retained so good an opinion of him, that he designed to raise him to the bishopric of Oxford; but God was pleased, as Mr. Wood remarks, to prefer him for a better place, for, on the twenty-first of November, 1616, he died, aged fifty-five years, leaving behind him a character equally great and amiable.—*Midleton*, vol. ii. 374.

**FIFTH-MONARCHY-MEN**; a denomination which arose in the seventeenth century. They derived their name from maintaining that there will be a *fifth universal*

*monarchy* under the personal reign of Jesus Christ upon earth. This sentiment is similar to that of Origen and the Millenarians; but with this important difference in practice, that the latter were willing to wait till Christ came to assume the government, whereas the former attempted to take possession of it in his name. They were equally enemies to the protector and the king. Their first plan was to blow up Cromwell, at Whitehall; afterwards they plotted against his son Richard; and, soon after the restoration of Charles II., they raised an open rebellion against him.

Their leader in all these attempts, was Thomas Venner, a wine-cooper, who was also a preacher, and had a meeting-house in Coleman street. One Sunday morning, (January 6, 1661,) having raised the passions of his hearers by an inflammatory discourse, they sallied out, to the number of fifty or sixty, with appropriate standards, crying out, "*No King but Christ.*" Some of them were weak enough to expect the King of Heaven would come down to head them. The lord mayor first drew up some of the trained bands to oppose them; and afterwards, general Monk marched his regiment into London. At first they fought with a desperate valor, and killed several; but being completely subdued, after two or three days skirmishing, Venner, and about twenty others, were taken, tried, and most of them executed for high treason.—*Bishop Burnett's Own Times*, vol. i. book ii. anno 1660; *Wilson's Dissent. Churches*, vol. ii. p. 427; *Benedict; Williams.*

**FIG-TREE.** Gen. 3: 7. Num. 13: 23. Matt. 7: 16. 21: 19. 24: 32. Mark 11: 13, 20, 21. 13: 28. Luke 6: 44. 13: 6, 7. 21: 29. John 1: 48. James 3: 12. Rev. 6: 13. This tree was very common in Palestine. It becomes large, dividing into many branches, which are furnished with leaves shaped like those of the mulberry, and affords a friendly shade. Accordingly, we read, in the Old Testament, of Judah and Israel dwelling, or sitting se-



curally, every man under his fig-tree, 1 Kings 4: 25. Micah 4: 4. Zech. 3: 10. 1 Mac. 14: 12. And, in the New Testament, we find Nathanael under a fig-tree, probably for the purposes of devotional retirement, John 1: 49—51. Hasselquist, in his journey from Nazareth to Tiberias, says, "We refreshed ourselves under the shade of a fig-tree, where a shepherd and his herd had their rendezvous; but without either house or hut." The fruit which it bears is produced from the trunk and large branches, and not from the smaller shoots, as in most other trees. It always precedes the leaves, and is soft, sweet, and very nourishing. The first ripe fig is still called *boççore* in the Levant, which is nearly its Hebrew name, Jer. 24: 2. Thus Dr. Shaw, in giving an account of the fruits in Barbary, mentions, "the black and white *boççore*, or early fig," which is produced in June, though the *kermes*, or *kermouse*, the "fig," properly so called, which they preserve and make up into cakes, is rarely ripe before August." And on Nahm 3: 12, he observes, that "the *boççores* drop as soon as they are ripe, and, according to the beautiful allusion of the prophet, fall into the mouth of the eater upon being shaken." Farther, "it frequently falls out in Barbary," says he, "and we need not doubt of the like in this hotter climate of Judea, that, according to the quality of the preceding season, some of the more forward and vigorous trees will now and then yield a few ripe figs six weeks or more before the full season. Something like this may be alluded to by the prophet Hosea, when he says, 'I saw your fathers as the first ripe in the fig-tree, at her first time.'" Hosea 9: 10. Such figs were reckoned a great dainty." (See Isaiah 28: 4.)

2. The account of our Savior's denunciation against the barren fig-tree, (Matt. 21: 19. Mark 11: 13,) has occasioned some of the boldest cavils of infidelity; and the vindication of it has needlessly exercised the ingenuity of se-

veral of the most learned critics and commentators. The whole difficulty arises from the circumstance of his disappointment in not finding fruit on the tree, when it is expressly said, that "the time of figs was not yet." While it was supposed that this expression signified, that the time for such trees to bring forth fruit was not yet come, it looked very unaccountable that Christ should reckon a tree barren, though it had leaves, and curse it as such, when he knew that the time of bearing figs was not come; and that he should come to seek figs, on this tree, when he knew that figs were not used to be ripe so soon in the year. But the expression does not signify the time of the coming forth of figs, but the time of the gathering in of ripe figs, as is plain from the parallel expressions. Matt. 21: 34. Mark 12: 2. Luke 20: 10. St. Mark, by saying, "For the time of figs was not yet," does not design to give a reason for "his finding nothing but leaves;" but he gives a reason for what he said in the clause before, "He came, if haply he might find any thereon;" and it was a good reason for our Savior's coming and seeking figs on the tree, because the time for their being gathered was not come. St. Matthew informs us that the tree was "in the way," that is, in the common road, and therefore, probably, no particular person's property.

Jesus was pleased to make use of this miracle to prefigure the speedy ruin of the Jewish nation, on account of its unfruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a gracious intention, namely, to alarm his countrymen, and induce them to repent. In the blasting of this barren fig-tree, the distant appearance of which was so fair and promising, he delivered one more awful lesson to a degenerate people, of whose hypocritical exterior, and flattering but delusive pretensions, it was a just and striking emblem.—*Watson; Jones; Abbott.*

**FIGHT.** The violent and irreconcilable struggle between the saints' inward grace and corruption, and their striving against the temptations of Satan, are called a war, or warfare. Rom. 7: 23. 1 Pet. 2: 11. Eph. 6: 11, 12. Both are the *good fight of faith*, carried on by the exercise of the grace of faith, or Christ's word and power; and in maintenance of the doctrine of *faith*: and it is *good* in respect of their cause, captain, and the manner and end of their conflict. 1 Tim. 6: 12. 2 Tim. 4: 7. Outward opposition, trouble, and distress, are likened to a *fight or warfare*. 2 Cor. 7: 5. Isa. 40: 2. (See **BATTLE**).—*Brown.*

**FIGURES.** (See **TYPES**.)  
**FILIAL PIETY**, is the affectionate attachment of children to their parents, including in it love, reverence, obedience, and relief. Justly has it been observed, that these great duties are prompted equally by nature and by gratitude, independent of the injunctions of religion; for where shall we find the person who hath received from any one benefits so great, or so many, as children from their parents? And it may be truly said, that if persons are unfaithful to their parents, they seldom prove good to any other relation. (See article **CHILD**).—*Hend. Buck.*

**FILIATION**, OF THE SON OF GOD. (See **SON OF GOD**.)

**FILL.** To *fill up* what is behind of the sufferings of Christ, is to bear the troubles assigned by him to his followers, and which are borne for his sake. Col. 1: 24. To *fill up* the measure of sin, is to add one iniquity to another, till the patience of God can no longer suffer them to escape unpunished. Matt. 23: 32. 1 Thess. 2: 16. Satan *fills* the heart when he strongly inclines and emboldens it to sin. Acts. 5: 3. Sinners are *filled* with their own devices, with their own ways, with drunkenness, and have their faces *filled with shame*, when God, to punish their wicked acts and designs, brings dreadful and confounding calamities upon them. Prov. 1: 31. 14: 14. 12: 21. Ezek. 23: 33. Ps. 83: 16. Christ *filleth all in all*: he is every where present; is in all their churches; and their true members; he is the great substance of all the blessings of the new covenant, and of all the graces and duties of his people. Eph. 1: 23.—*Brown.*

**FILIOQUE**, a term signifying "and from the Son," which the Greeks accuse the Latin church of introducing into the ancient creed, relative to the procession of the Holy Spirit: the former maintaining that his procession is from the Father only. At what time this introduction

took place cannot be ascertained, but Augustine has the expression, *procedere ab utroque*; and the synod of Toledo, in 589, declares *every one* to be a heretic, who does not believe, a *pater filioque procedere Spiritum sanctum*. Every attempt to reconcile the two churches, with respect to this point, has proved abortive, so that it continues to be a mark of distinction between them.—*Hend. Buck.*

**FILTHY LUCRE**, is gain basely and sinfully gotten; as when ministers make their benefice their great aim in their work. Tit. 1: 7, 11. 1 Pet. 5: 2.—*Brown.*

**FIND**, to meet with, is used sometimes for to attack, to surprise one's enemies, to light on them suddenly, &c. so Anah, "found the Emim," Gen. 36: 24. (See **EMIM**.) To find favor in the sight of any one, is an expressive form of speech common in Scripture.—*Calmet.*

**FINGER.** The *finger of God*, denotes his power, his operation. Pharaoh's magicians discovered the finger of God in some of the miracles of Moses, Exod. 8: 19. That legislator gave the tables written with the finger of God, to the Hebrews, Exod. 31: 18. The heavens were the work of God's fingers, Psalm 8: 3.

To put forth one's finger, is a bantering gesture, or an insulting gesture, Isa. 59: 8. Some take this for a menacing gesture, as Nicanor stretched out his hand against the temple, threatening to burn it, 2 Mac. 14: 33.—*Hend. Buck.*

**FINISH**, means to bring to pass, to accomplish, to perfect, or to put an end to any thing. One of the evangelists relates that when Jesus was suspended upon the cross, and immediately prior to his giving up the ghost, "he cried with a loud voice, IT IS FINISHED!"

1. The ministry which his heavenly Father had committed unto him, when he sanctified him and sent him into the world to publish the glad tidings of peace to guilty men, was now fulfilled. John 17: 4.

2. His awful and complicated sufferings were ended. The whole of his life had corresponded to the prophetic delineation of his character. "He was a man of sorrows and acquainted with grief." Isa. 53: 3.

3. An end was now virtually put to the Levitical dispensation. That economy, founded in divine appointment, and which had subsisted during a period of fifteen hundred years, having answered the great purposes for which it was instituted, now obtained its consummation. Col. 2: 14, 15. Eph. 2: 14, 15. Heb. 9: 10. But,

4. The work of purchasing our redemption was now finished. The justice of God obtained full satisfaction, for the dishonor which sinners had done to his violated law, so that now "God is just even in justifying the ungodly who believe in Jesus," at whose hands he hath received ample satisfaction for all their sins. Rom. 3: 24—26. These are some of the important things that are indicated in that memorable saying, "IT IS FINISHED."—*Jones.*

**FINLEY**, (SAMUEL, D. D.) president of the college of New Jersey, was born in the county of Armagh, Ireland, in 1715, of pious parents, and was one of seven sons, who were all pious. Very early in life it pleased God to awaken and convert him. He arrived at Philadelphia, Sept. 28, 1734. He was ordained Oct. 13th by the presbytery of New Brunswick. The first part of his ministry was spent in fatiguing, itinerant labors. He contributed his efforts with Gilbert Tennent and Mr. Whitefield in promoting the revival of religion, which was at that period so remarkable throughout this country. His benevolent zeal sometimes brought him into trying circumstances. His exertions were greatly blessed in a number of towns in New Jersey, and he preached for six months with great acceptance in Philadelphia. In June, 1744, he accepted an invitation from Nottingham, Maryland, where he continued near seven years, faithfully and successfully discharging the duties of his office. Here he established an academy, which acquired great reputation. Upon the death of president Davies, of Princeton, Mr. Finley was chosen his successor. The college flourished under his care; but it enjoyed the benefit of his superintendance but a few years. He died July 17, 1766, aged 50, and was buried by the side of his friend, Gilbert Tennent.

During his last sickness he was perfectly resigned to the divine will; he had a strong faith in his Savior; and he frequently expressed an earnest desire of departing, that

he might dwell with the Lord Jesus. A short time before his death he sat up, and prayed earnestly, that God would enable him to endure patiently to the end, and keep him from dishonoring the ministry. He then said, "Blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God. This, this has animated me in my severest studies; I was ashamed to take rest here. O, that I might be filled with the fulness of God!" He then addressed himself to all his friends in the room, "O, that each of you may experience what, blessed be God, I do, when you come to die; may you have the pleasure in a dying hour to reflect, that with faith and patience, zeal and sincerity, you have endeavored to serve the Lord; and may each of you be impressed, as I have been, with God's word, looking upon it as substantial, and not only fearing but being unwilling to offend against it." On being asked how he felt, he replied, "Full of triumph! I triumph through Christ! Nothing clips my wings, but the thoughts of my dissolution being delayed. O, that it were to-night! My very soul thirsts for eternal rest." When he was asked, what he saw in eternity to excite such vehement desires, he said, "I see the eternal love and goodness of God; I see the fulness of the Mediator; I see the love of Jesus. O, to be dissolved, and to be with him! I long to be clothed with the complete righteousness of Christ." Thus this excellent man died in the full assurance of salvation.

He published a number of sermons and pamphlets.—Allen.

FINLEY, (ROBERT, D. D.), president of the university of Georgia, was born at Princeton in 1772, and graduated at Princeton college in 1787. He was the minister of Basking-Bridge, New Jersey, from June 1795 until 1817. Deeply interested in the welfare of the free blacks, he formed a plan of sending them to Africa and may be considered as the father of the Colonization society. In Dec. 1816, he went to Washington, and succeeded in calling a meeting of gentlemen, Dec. 21, at which addresses were made by Mr. Clay and Mr. Randolph. The next week a constitution was adopted and Judge Washington chosen president. On his return, Dr. Finley caused the establishment of an auxiliary society at Trenton. Being at this period chosen president of Franklin college, at Athens, Georgia, he repaired to that place in 1817, and in a few months died there, Oct. 3, 1817, aged 45, leaving a wife and nine children. He published several sermons.—Memoirs of Finley.—Allen.

FIR, (Heb. *berosh*.) an evergreen tree, of beautiful appearance, whose lofty height and dense foliage afford a spacious shelter and shade. It has a very strait trunk, and its wood is of great use in furniture, &c. The LXX have rendered it, for want of established principles of natural history—*cypress*, *fr. myrtle*, *juniper*. The Chaldees read it constantly; and, as Mr. Taylor remarks, it is likely this translator should be quite as well acquainted with the subject as any foreigner.

In 2 Sam. 6: 5. it is said, that "David and

all the house of Israel played before the Lord on all manner of instruments made of fir-wood," &c. Take the following passage from Dr. Burney's history of music; "This species of wood, so soft in its nature and sonorous in its effects, seems to have been preferred by the ancients, as well as the moderns, to every other kind, for the construction of musical instruments, particularly the bellies of them, on which their tone chiefly depends. Those of the harp, lute, guitar, harpsichord, and violin, in present use, are constantly made of fir-wood."—Calmet.

FIRE. God, to represent to man the glory of his majesty and the terrors of his justice, hath often appeared in fire, and encompassed with fire, as when he showed him-

self in the burning bush, and descended on mount Sinai, in the midst of flames, thunders, and lightning; Ex. 3: 2. 19: 18. Hence fire is a symbol of the Deity, and of his just and jealous regard to his glory. "The Lord thy God is a consuming fire," Deut. 4: 24. The Holy Ghost is compared to fire; "He shall baptize you with the Holy Ghost and with fire," Matt. 3: 11. Acts 2: 3. It is the work of the Holy Spirit to enlighten, purify, and sanctify the soul; and to inflame it with love to God, and zeal for his glory. (See BAPTISM OF THE HOLY GHOST.)

2. The fire which came down from heaven, first upon the altar in the tabernacle, and afterwards descended anew upon the altar in the temple of Solomon, at its consecration, was there constantly fed and maintained by the priests, day and night, in the same manner as it had been in the tabernacle. At the destruction of the temple, it was extinguished: and in the time of the second temple, nothing was made use of for all their burnt offerings but common fire only.

3. The word of God is compared to fire: "Is not my word like a fire?" Jer. 23: 20. It is full of life and efficacy; like a fire it warms, expands, and melts, and is powerful to consume the dross, and burn up the chaff and stubble. Fire is likewise taken for the rage of persecution, dissension, and division; "I am come to send fire on earth;" Luke 12: 49. as if he had said, Upon my coming and publishing the gospel, there will follow, through the devil's malice and corruption of men, fearful persecution to the professors thereof, and manifold divisions in the world, whereby men will be tried, whether they will be faithful or not.

4. The torments of hell are described by fire, both in the Old and New Testament. Our Savior makes use of this similitude, to represent the punishment of the damned, Mark 9: 44. He likewise speaks frequently of the eternal fire prepared for the devil, his angels, and reprobate, or wicked men. Matt. 25: 41. The sting and remorse of conscience is generally thought to be the worm that will never die; and the wrath of God upon their souls and bodies, the fire that shall never go out. There are writers, however, who maintain, that by the worm is to be understood a living and sensible, not an allegorical and figurative worm; and by fire, a real elementary and material fire. Among the abettors of this opinion are Austin, Cyprian, Chrysostom, Jerome, &c.—Watson.

FIRE PHILOSOPHERS. (See THEOSOPHISTS.)

FIRMAMENT. It is said, (Gen. 1: 7.) that God made the firmament in the midst of the waters, to separate the inferior from the superior. The word used on this occasion properly signifies *expansion*, or something expanded. This expansion is properly the atmosphere, which encompasses the globe on all sides, and separates the water in the clouds from that on the earth.—Watson.

FIRST. Our Savior required his disciples "to seek first the kingdom of God;" *i. e.* before all things; (Matt. 6: 33.) and Paul says, that God displayed his mercy towards him, "who was the chief [first] of sinners;" and that in him the first, "he showed forth all long-suffering, for a pattern," &c. 1 Tim. 1: 15, 16.—Calmet.

FIRST-BORN. (See BIRTHRIGHT.)

FIRST FRUITS, among the Hebrews were oblations of part of the fruits of the harvest, consecrated to God as an acknowledgment of his sovereign dominion. In this sense of special consecration to God, it is, that the regenerate are called "a kind of first fruits of his creatures," James 1: 18. It may mean also that the first Christians were converted as an earnest of the future conversion of the whole world. There was another sort of first fruits which was paid to God. When bread was kneaded in a family, a portion of it was set apart, and given to the priest or Levite who dwelt in the place. If there were no priest or Levite there, it was cast into the oven, and consumed by the fire. These offerings made a considerable part of the revenues of the priesthood. Lev. 23: Exod. 22: 29. Chron. 23: 19. Num. 15: 19, 20.

The first fruits of the Spirit are such communications of his grace on earth, as fully assure us of the full enjoyment of God in heaven, Rom. 8: 23. Christ is called the first fruits of them that slept; for as the first fruits were earnest to the Jews of the succeeding harvest, so Christ



as the first fruits of the resurrection, or the earnest of a future resurrection; that as he rose, so shall believers also rise to happiness and life, 1 Cor. 15: 20.

First fruits are mentioned in ancient writers as one part of the church revenue.

First fruits, in the church of England, are the profits of every spiritual benefice for the first year, according to the valuation thereof in the king's book.—*Head. Buck.*

FISH, (Heb. *dag*, Greek *ichthys*, Matt. 7: 10. 17: 27. Luke 5: 6. John 21: 6, 8, 11,) occurs very frequently. This appears to be the general name in Scripture of aquatic animals. Boothroyd, in the note upon Num. 11: 4. says, "I am inclined to think that the word here rendered *flesh*, denotes only the flesh of fish, as it certainly does in Lev. 11: 11; and indeed the next verse seems to support this explication: 'We remember how freely we ate fish.' It was then, particularly, the flesh of fish, for which they longed, which was more relishing than either the beef or mutton of those regions, which, unless when young, is dry and unpalatable. Of the great abundance and deliciousness of the fish of Egypt, all authors, ancient and modern, are agreed." Hence we may see how distressing to the Egyptians was the infliction which turned the waters of the river into blood, and occasioned the death of the fish, Exod. 7: 18—21. Their sacred stream became so polluted as to be unfit for drink, for bathing, and for other uses of water to which they were superstitiously devoted, and themselves obliged to nauseate what was the usual food of the common people, and held sacred by the priests, Exod. 2: 5. 7: 15. 8: 20.—*Watson.*

FISK, (PLINY) missionary to Palestine, was born at Shelburne, Mass., June 24, 1792, became pious at 16, and was graduated in 1811 at Middlebury college. Such was his poverty that for two years he lived on bread and milk, carried his corn to mill on his shoulders, and a good woman baked his loaf for him. He studied theology at Andover, was employed as an agent for the American Board of foreign missions one year, and then sailed for Palestine with Mr. Parsons, Nov. 3, 1819. On arriving at Smyrna, Jan. 15, 1820, they engaged in the study of the eastern languages; but in a few months removed to Scio, in order to study modern Greek under professor Bambas. The college at Scio then had seven or eight hundred students. But in 1821, the island was desolated by the barbarous Turks. In 1822, he accompanied to Egypt his fellow laborer, Mr. Parsons, and witnessed his death, and buried him in the Greek convent. From Egypt he proceeded in April, 1823, through the desert to Judea, accompanied by Mr. King and Mr. Wolf. Having visited Jerusalem, he went to Beyroot, Balbec, Damascus, Aleppo, and Antioch. He made a third visit to Jerusalem with Mr. King. When he withdrew from Jerusalem, in the spring of 1825, he retired to the mission family of Mr. Goodell and Mr. Bird, at Beyroot, where he died of a prevailing fever, Sabbath morning, Oct. 23, 1825, aged 33.

Mr. Fisk was eminently qualified to be a missionary in the East. He was a preacher in Italian, French, Modern Greek, and Arabic. His various communications are found in several volumes of the Missionary Herald.—*Bond's Memoir of Fisk.—Allen.*

FISKE, (JOHN) first minister of Wenham and Chelmsford, Mass., was born in England, in 1601, and was educated at Cambridge. He came to this country in 1637, and being in the same ship with John Allen, they preached two sermons almost every day during the voyage. He was for some time the teacher of a school at Cambridge. As his property was large, he made considerable loans to the province. He lived almost three years at Salem, preaching to the church, and instructing a number of young persons. When a church was gathered in Enon, or Wenham, Oct. 8, 1614, he was settled the minister, and here he continued till about the year 1656, when he removed to Chelmsford, then a new town, with the majority of his church. Having been an able and useful preacher in this place twenty years, he died, Jan. 14, 1677. He was a skilful physician, as well as an excellent minister. His son Moses, was minister of Braintree. Among the severest afflictions, to which he was called, says Dr. Mather, was the loss of his concordance; that is, of his wife, who was so expert in the Scriptures, as to render any other concord-

ance unnecessary. He published a catechism, entitled The Olive Branch Watered.—*Magnalia*, iii. 111—143. *Hist. Col. v.* 239, 249.—*Allen.*

FITCHES, or VETCHES; a kind of tare. There are two words in Hebrew which our translators have rendered *fitches*, *retsach* and *resmet*: the first occurs only in Isaiah 28: 25—27, and must be the name of some kind of seed; but the interpreters differ much in explaining it. Jerome, Maimonides, R. David Kimchi, and the rabbins, understand it by the *gith*. The *gith* was called by the Greeks *nulanthion*, and by the Latins *nigella*; and is thus described by Bal-lester; "It is a plant commonly met with in gardens, and grows to a cubit in height, and sometimes more, according to the richness of the soil. The leaves are small, like those of fennel, the flower blue, which disappearing, the ovary shows itself on the top, like that of a poppy, furnished with little horns, oblong, divided by membranes into several partitions, or cells, in which are inclosed seeds of a very black color, not unlike those of the leek, but of a very fragrant smell." And Ausonius observes, that its pungency is equal to that of pepper:—

*Est inter fruges morsu piper aequiparens git.*

Pliny says it is of use in bakehouses, *pistrinis*, and that it affords a grateful seasoning to the bread. The Jewish rabbins also mention the seeds among condiments, and mixed with bread. For this purpose it was probably used in the time of Isaiah; since the inhabitants of those countries, to this day, have a variety of rusks and biscuits, most of which are strewn on the top with the seeds of sesamum, coriander, and wild garden saffron.

The other word is rendered *fitches* in our translation of Ezek. 4: 9; but in Exod. 9: 32. and Isaiah 28: 25, "rye."

Some think the word the *speltz*; and this seems to be the most probable meaning of the Hebrew word; at least it has the greatest number of interpreters from Jerome to Celsius. There are not, however, wanting, who think it was rye; among whom, R. D. Kimchi, followed by Luther, and our English translators: Dr. Geddes, too, has retained it, though he says that he is inclined to think that the *speltz* is preferable.

Dr. Shaw thinks that this word may signify *rice*. Haselquist, on the contrary, affirms that rice was brought into cultivation in Egypt under the Caliphs. This, however, may be doubted. One would think from the intercourse of ancient Egypt with Babylon and with India, that this country could not be ignorant of a grain so well suited to its climate.—*Watson.*

FIVE POINTS, are the five doctrines controverted between the Arminians and Calvinists. (See CALVINISM.)—*Head. Buck.*

FIX. The heart is fixed when it is powerfully captivated by love of Christ; firmly depends on God's promises, perfections, and new covenant relations, and has its thoughts and desires firmly settled on him. Ps. 62: 5. 112: 7.—*Brown.*

FLACIANS; the followers of Matthias Flacius Illyricus, who flourished in the sixteenth century. He taught that original sin is the very substance of human nature; and that the fall of man was an event which extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.—*Head. Buck.*

FLAG, (Heb. *achu*) occurs Gen. 41: 2, 18. Job 8: 11. and *suph*, *weeds*, Exod. 2: 3, 5. Isaiah 19: 6. John 2: 5 The word *achu*, in the first two instances, is translated "meadows," and in the latter, "flag." It probably denotes the sedge, or long grass, which grows in the meadows of the Nile, very grateful to the cattle.

The word *suph* is called by Aben Ezra, "a reed growing on the borders of the river." Bochart, Fuller, Rivetus, Ludolphus, and Junius and Tremellius, render it by *juncus*, *carex*, or *alga*; and Celsius thinks it the *fucus* or *alga*, "sea-weed." Dr. Geddes says there is little doubt of its being the sedge called *sari*, which, as we learn from Theophrastus and Pliny, grows on the marshy banks of the Nile, and rises to the height of almost two cubits. This, indeed, agrees very well with Exod. 2: 3, 5. and the thickets of arundineous plants, at some small distances from the Red Sea, observed by Dr. Shaw; but the place

in Jonah seems to require some submarine plant.—*Watson.*

**FLAGELLANTS**, (from the Latin *flagellare*, to beat,) the name of a fanatical sect in the thirteenth century, who thought that they could best expiate their sins by the severe discipline of the scourge. Rainer, a hermit of Perugia, is said to have been its founder, in 1260. He soon found followers in nearly all parts of Italy. Old and young, great and small, ran through the cities, scourging themselves, and exhorting to repentance. Their number soon amounted to ten thousand, who went about, led by priests, bearing banners and crosses. They went in thousands from country to country, begging alms. In 1261, they broke over the Alps in crowds into Germany, showed themselves in Alcatia, Bavaria, Bohemia, and Poland; and found there many imitators. In 1296, a small band of Flagellants appeared in Strasburg, who, with covered faces, whipped themselves through the city, and at every church. The princes and higher clergy were little pleased with this new fraternity, although it was favored by the people. The shameful public exposure of the person by the Flagellants offended good manners; their travelling in such numbers afforded opportunity for seditious commotions, and irregularities of all sorts; and their extortion of alms was a tax upon the peaceful citizen. On this account, both in Germany and in Italy, several princes forbade these expeditions of the Flagellants. The kings of Poland and Bohemia expelled them with violence from their states, and the bishops strenuously opposed them. In spite of this, the society continued under another form in some of the fraternities of the *Beghards*, in Germany and France, and in the beginning of the fifteenth century, among the *Brothers of the Cross*, so numerous in Thuringia, (so called from wearing on their clothes a cross on the breast and on the back,) of whom ninety-one were burnt at once at Sangershausen, in 1414. The council, assembled at Constance, between 1414 and 1418, was obliged to take decisive measures against them. Since this time nothing more has been heard of a fraternity of this sort.—*Hend. Buck.*

**FLAGELLATION**, has almost always been used for the punishment of crimes. Its application as a means of religious penance is an old oriental custom, admitted into corrupt churches, partly because self-torment was considered salutary as the mortifying of the flesh, and partly because both Christ and the apostles underwent scourging. It became general in the eleventh century, when Peter Damiani, of Ravenna, abbot of the Benedictine monastery near Gubbio, afterwards cardinal bishop of Ostia, zealously recommended scourging as an atonement for sin, to Christians generally, and in particular to the monks. His own example, and the fame of his sanctity, rendered his exhortations effective. Clergy and laity, men and women, began to torture themselves with rods, and thongs, and chains. They fixed certain times for the infliction of this discipline upon themselves. Princes caused themselves to be scourged naked by their father confessors. It was considered as equivalent to every sort of expiation for past sins. Three thousand strokes, and the chanting of thirty penitential psalms, were deemed sufficient to cancel the sins of a year; thirty thousand strokes, the sins of ten years, &c. An Italian widow, in the eleventh century, boasted that she had made expiation by voluntary scourging for one hundred years, for which, as the requisite number, she had inflicted on herself no fewer than three hundred thousand stripes. The opinion was prevalent, likewise, that, however great the guilt, hell might be escaped by self-inflicted pain, and the honor of peculiar holiness acquired. By this means, flagellation obtained a charm in the sight of the guilty and ambitious, which raised them above the dread both of sinning and suffering, till these vain deceits of hypocrisy vanished before the clearer light of the gospel, of civilization, and knowledge. See *Fanaticism*, by the author of the *Nat. Hist. of Enthusiasm*.—*Hend. Buck.*

**FLAGONS**. In Cant. 2: 5. the bride says, "stay me with flagons; comfort me with apples." Mr. Taylor suggests that some kind of fruit seems to be intended. As one kind of gourd is by us called flagon, so might another kind, but of a similar genus, be formerly called. The

word occurs here without the insertion "of wine," which is added by our translators; but in Hosea 3: 1. is added "of grapes;"—"Loving measures—flagons of grapes." Might these be grapes gathered into gourds? Or do they mean wine, as our translators have rendered them here; and have inserted the word wine in the other places—thereby fixing them to this sense?—*Calmet.*

**FLAMINES**; an order or class of priests among the ancient Romans, instituted, according to Plutarch, by Romulus, and according to Livy, by Numa. They were chosen by the people, and their inauguration was performed by the sovereign pontiff. Their number was originally three, but was afterwards increased to fifteen, the three first of whom, being taken from the senate, were called *Flamines Majores*; and the twelve others, taken from the people, *Flamines Minors*. When the emperors were deified, they also had flamens, as *flamen Augusti*. Their ordinary duties were to see that the ancient and customary honors were paid to the publicly acknowledged deities, and that all due respect was paid to the religion of the state; but, in the opinion of the superstitious, they were invested with interest and influence with the gods, which enabled them to maintain and exercise a powerful dominion over the minds of the vulgar.—*Hend. Buck.*

**FLATTERY**; a servile and fawning behavior, attended with servile compliances and obsequiousness, in order to gain a person's favor.—*Hend. Buck.*

**FLAVEL**, (JOHN,) a pious and popular divine, was born in Worcestershire, England, in 1627. He was in early life religiously educated by his father, and completed his public education at Oxford. Having devoted himself to the gospel ministry, he was settled at Deptford, in 1650, as assistant to Mr. Walplate. He applied himself here with great diligence to pastoral duties, while at the same time his assiduity in reading, meditation, and prayer, raised him to a high eminence in ministerial qualifications. On Mr. Walplate's death, he succeeded to the rectory. His first wife dying in childbirth, he married again a year or two afterwards, and in this connexion was very happy; she also being removed, he married a third, and subsequently a fourth time. In 1655, he accepted a unanimous and pressing call to remove to Dartmouth, where he received a much smaller stipend, but had a larger field of usefulness. In 1656, Mr. Allen Gear, was settled as his assistant, by an order from Whitehall, with whom Mr. Flavel lived in great harmony, the labors of the ministry being divided between them. Of his preaching at this time, one of his most judicious hearers remarked, "that persons must have a very soft head, or a very hard heart, or both, that could sit under Mr. Flavel's ministry unaffected."

Mr. Flavel was master of the various controversies of the day on all points of importance in theology. He was well acquainted with the school divinity. In the oriental languages, he was singularly well versed and exact. He had one way of improving his knowledge worthy of imitation: whenever in conversation, any remarkable fact, or statement was related, and he was familiar with the relater, he would request him to repeat it again, and insert it in his common-place book. By this method, among others, he accumulated rich materials for the pulpit, and the press. In prayer, his gift was excellent, and he always brought to it, a broken heart, and moving affections.

When the act of uniformity turned him out of his situation, he did not forsake his flock, but seized every opportunity of ministering to their spiritual necessities. His colleague dying soon after, the whole care devolved on him. On the execution of the Oxford act, he was compelled to remove five miles from Dartmouth to Slapton, where he was out of the reach of legal disturbance, and where many of his former flock, in spite of severity of the laws, resorted to him, and he at times stole into the town to visit them. He was invited to preach in a wood near Exeter, but scarcely was the sermon begun, before the enraged enemies broke in, and he narrowly escaped. Many of his hearers were taken and fined, but the rest, undismayed, took Mr. Flavel to another wood, where he preached to them without interruption. When a respite occurred he returned to Dartmouth and preached freely; but persecution being renewed, he went to London Dur-

ing his passage, a violent storm arose, and prevailed, so that all hope was extinguished without a change of the wind, which, while Mr. Flavel was supplicating in the cabin, was granted; for no sooner had he ceased, than one came down from the deck exclaiming, "Deliverance! Deliverance! God is a God hearing prayer! In a moment the wind is become fair west!" Arriving safely in London, Mr. Flavel found many friends, much work, and great encouragement; but being sought after, narrowly escaped arrest, and returned to Dartmouth. He had afterward urgent calls to settle in London, from two large and wealthy congregations; but he decided to stay with his poor people in Dartmouth.

In 1687, when James II. thought best to dispense with the penal laws, Mr. Flavel came forth from obscurity, and shone like a beacon of flame on the summit of a hill. He allowed himself little recreation: for time now seemed truly a precious jewel to be improved at any rate. But he was equally zealous in the closet, as in the pulpit. He was a mighty wrestler with God, especially for a blessing on his sermons and books, that they might be the means of the conversion of sinners: and he frequently had letters announcing the joyful fact that his labors were not in vain. He lived to see the union between the Presbyterian and Independent churches, in 1691, but while rejoicing in that event, he found the hand of death upon him, and calmly saying, "I know that it will be well with me," expired without a groan. He is best known by his works on "Keeping the heart," "Token for Mourners," "Husbandry Spiritualized," and "Navigation Spiritualized."—*Middleton*, vol. iv. 48.

FLAX; (Heb. *phastah*, Exod. 9: 31. Levit. 13: 47, 48, Judges 15: 14. Prov. 31: 13. Isaiah 19: 9. 42: 3. 43: 17. Jer. 13: 1. Ezek. 40: 8. 44: 17, 18. Hosea 2: 5, 9. Gr. *linon*, Matt. 12: 20. Rev. 15: 6;) a plant very common, and too well known to need a description. It is a vegetable upon which the industry of mankind has been exercised with the greatest success and utility.

On passing a field of it, one is struck with astonishment when he considers that this apparently insignificant plant may, by the labor and ingenuity of man, be made to assume an entirely new form and appearance, and to contribute to pleasure and health, by furnishing us



with agreeable and ornamental apparel. This word, Mr. Parkhurst thinks, is derived from the verb *phastah*, to strip, because the substance which we term *flax* is properly the bark or fibrous part of the vegetable, piled or stripped off the stalks. From time immemorial, Egypt was celebrated for the production or manufacture of flax. Wrought into garments, it constituted the principal dress of the inhabitants, and the priests never put on any other kind of clothing. The fine linen of Egypt is celebrated in all ancient authors, and its superior excellence mentioned in the sacred Scriptures. The manufacture of flax is still carried on in that country, and many writers take notice of it. Rabbi Benjamin Tudela mentions the manufactory at Damiatia; and Egmont and Heyman describe the article as being of a beautiful color, and so finely spun that the threads are hardly discernible.—*Watson*.

FLEA; (Heb. *phrosh*, 1 Sam. 24: 14. 26: 20.) It seems, says Mr. Parkhurst, an evident derivative from *phra*, free, and *rosh*, to leap, bound, or skip, on account of its agility in leaping or skipping. David likens himself to this insect; importing that while it would cost Saul much pains to catch him, he would obtain but very little advantage from it.—*Watson*.

FLECHIER, (ESPRIT,) a celebrated French prelate and preacher, was born in 1632, at Pernes, near Avignon. He first became known in the capital of France by a Latin poem, on the famous Carousal, given by Louis XIV. in 1662. His Sermons and Funeral Orations soon raised him to such a pitch of reputation, that the duke of Montausier recommended him to fill the office of reader to the dauphin. It was not till 1685, that he obtained the bishopric of Lavaur. When the monarch gave it to him, he said, "Do not be surprised that I have been so tardy in rewarding your merit; I was loath to be deprived of the pleasure of hearing you preach." In 1687, he was removed to the bishopric of Nimes. In his Episcopal character he gained the love of even the Protestants of his diocese, by his uniform piety, charity, and mildness. He died in 1710. Flechier has been called the French Isocrates; his eloquence partakes, indeed, of the beauties and defects of that of the Grecian orator. His principal works are, A History of Theodosius the Great; A Life of Cardinal Ximenes; Funeral Orations; and Sermons.—*Davenport*.

FLECHIERE, DE LA, (REV. JOHN WILLIAM,) was born at Nyon, in Switzerland, on the 12th of September, 1729. He was very early the subject of serious impressions, which, however, (as is too frequently the case,) imperceptibly wore off. His youth was marked by his great love of learning. After spending the whole of the day in reading and study, his nights were frequently devoted to meditation; and, by means of memorandums, he retained much of what he had perused during the day. This mode of proceeding gave him that classical taste, and that accumulated and extensive knowledge, for which he was so justly celebrated. His parents, perceiving his principles to be good, and his mind comprehensive, designed him for a minister of the establishment of the church of England, but he preferred a military life. When his father refused to grant permission to his going into the army, he set off to Lisbon, accepted of a captain's commission, and engaged to serve the king of Portugal, on board a man of war which was going to Brazil; but, by the interposition of Providence, was prevented; for the morning on which the vessel was to sail, the servant, on waiting on him, scalded Mr. Flechiere's leg so much, that he was unable to move from his bed for several weeks. Thus his hopes being cut off, he gave up all idea of becoming a soldier. In the year 1754, his views began to change, and, as his mind became more impressed with a sense of divine goodness, he determined on devoting his life to the glory of God; and accordingly, as soon as he could, he consulted with the Rev. Mr. Wesley, and other pious men, on that important subject, who advised him to follow the dictates of his conscience. He therefore dedicated himself to the important work of the ministry; and in March, 1757, received deacon's orders, and priest's orders on the same month, from the hands of the bishop of Bangor. He now began to preach both in English and French. Three years after his ordination, Mr. Flechiere was presented to the living of Madely; a place for which, by his rare endowments, he was highly qualified. There he performed the work of an evangelist, and lost no opportunity of declaring the truths of the gospel. Those who endeavored to escape his vigilance, he pursued to every corner of his parish, warning and entreating them to flee from the wrath to come. Some made it an excuse for not attending the church service on a Sunday morning, that they could not wake early enough to get their families ready; which inconvenience he remedied by "taking a bell in his hand, and, at five o'clock in the morning, going round the most distant parts of the parish, and inviting all the inhabitants to the house of God." Notwithstanding the evident pains he took, he saw but little fruit of his labor; and was much persecuted by some of the private gentlemen, by some of the neighboring clergy, and even by magistrates. Placards were posted on the church doors, charging him with rebellion and schism, and of being a disturber of the public peace. Notwithstanding these continued revilings, he reviled not again, but bore his persecutions with the mildness and resignation of a Christian. His daily walks were among the fatherless, and the widows, and the oppressed.

In the summer of 1709, Mr. Flechiere, with Mr. Ireland, one of his most intimate friends, visited France, Italy, and Switzerland. Passing through the south of France, he went on foot to see the Protestants in the Cevennes mountains, whose fathers had suffered so much in the cause of truth. Towards the close of the summer he returned to England; when, at the request of Lady Huntingdon, he undertook the superintendence of her seminary for educating young men for the ministry, at Trevecka, in Wales. In 1770, he went there to reside, but shortly afterwards resigned that situation, on account of some difference with Lady Huntingdon; and he then labored with eminent success among the Wesleyan Methodists. Soon after this event his health became so bad as to oblige him again to visit Switzerland. That journey he therefore undertook; and after finding great benefit from the change of climate, he returned to England, when he was introduced to the presence of a lady with whom he had been previously acquainted, and was so much pleased with her piety and good sense, that he offered her his hand; and in 1781, they were united, and soon after returned to Madely. Mr. Flechiere had for many years seen, with regret and pain, the disconsolate condition of poor children who were uneducated; and accordingly opened a school-room for them in Madely Wood, which was the last public work in which he was employed. The health of Mr. Flechiere now declined, and on the 14th of August, 1655, he expired, in a sure and certain hope of a joyful resurrection. In him the world lost a man possessed of many accomplishments; and the Christian church a member, whose piety, lowliness of mind, and meek and quiet spirit, entitled him to the esteem of posterity.—See *Benson's Life of Flechiere*.—*Jones's Chris. Biog.*

FLEETWOOD, (WILLIAM,) an eminent prelate, and eloquent preacher, surnamed "The silver tongued," was born in 1656, in the Tower of London, where his father resided; was educated at Eton and King's college, Cambridge; and, after having held several valuable but minor preferments, was made bishop of St. Asaph, in 1706. From St. Asaph he was translated to Ely, in 1714. He died in 1723. He is said to have excelled in every virtue that constitutes a wise man, and in all the graces that adorn the Christian. In his political sentiments he was liberal, clashing with Hoadley and Tillotson. He was very learned, though chiefly distinguished as an antiquary. His principal works are, An Essay on Miracles; Inscriptionum Antiquarum Sylloge; Chronicon Pretiosum, or an Account of English Money; and Practical Discourses.—*Jones's Chris. Biog.*; *Davenport*.

FLEMING, (ROBERT.) This extraordinary man was born at Bathens, Scotland, in 1630, of pious parents, who took great care of his early education. He studied philosophy at the university of Edinburgh, and divinity at St. Andrews, under the excellent Rutherford. His faculties were rich and profound, and his attainments of a correspondent order; but all learning was valued by him only as it conducted him to the knowledge of God; to whom he had at a very early age consecrated his heart. For in the language of his biographer, "It was but a little time that he had dwelt in this world, before God dwelt in him, and he in God, and that so evidently in the exercise of Christian graces, that little more doubt was made of his being *born again from above*, than of his being born of woman." His first pastoral charge was at Cambuslang, in Clydesdale. He was one of four hundred ministers rejected by the Glasgow act after the Restoration of Charles II. He had then a wife and seven children to support; but he committed them with himself to the providential care of his heavenly Master, and found him faithful. He was imprisoned in the Tolbooth of Edinburgh, in 1673, but after a while being liberated, he went to Holland, where he succeeded the famous Mr. Brown, as pastor of the Scots congregation at Rotterdam. Here, as his activity was great, so was his success in winning souls. "The sun stood still," says his biographer, "all the time in which he had no design for God's glory on foot." He died July 15, 1694, aged sixty-three; leaving behind him several works, of which the most remarkable is "The Fulfilling of the Scriptures."—*Middleton*, vol. iv. 69.

FLEMINGIANS, or FLANDRIANS; a set of rigid Anabaptists, who acquired this name in the sixteenth century because most of them were natives of Flanders, by way of distinction from the Waterlandians. (See WATERLANDIANS).—*Hend. Buck*.

FLESH; a term of great moment in the Scriptures. An eminent critic has enumerated no less than six different meanings which it bears in the sacred writings, and for which, he affirms, there will not be found a single authority in any profane writer: 1. It sometimes denotes the whole body considered as animated, as in Matt. 26: 41, "The spirit is willing, but the flesh is weak." 2. It sometimes means a human being, as in Luke 3: 6, "All flesh shall see the salvation of God." 3. Sometimes a person's kindred collectively considered, as in Rom. 11: 14, "If by any means I may provoke them which are my flesh." 4. Sometimes any thing of an external or ceremonial nature, as opposed to that which is internal and moral, as in Gal. 3: 3, "Having begun in the Spirit, are ye now made perfect in the flesh?" 5. The sensitive part of our nature, or that which is the seat of appetite, as in 2 Cor. 7: 1, "Let us cleanse ourselves from all filthiness of the flesh and spirit;" where there can be no doubt that the pollutions of the flesh must be those of the appetites, being opposed to the pollutions of the spirit, or those of the passions. 6. It is employed to denote the inward principle of moral pravity of whatever kind. Thus among the works of the flesh, (Gal. 5: 19—21,) are numbered not only adultery, fornication, uncleanness, lasciviousness, drunkenness, and revellings, which all relate to criminal indulgence of appetite, but idleness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and murders, which are manifestly vices of a different kind, and partake more of the diabolical nature than of the beastly. Hence "in the flesh," is a phrase used to denote the condition of all who are not renewed by the Spirit of God. John 3: 6. Rom. 7: 18. 8: 1.—*Watson*; *Jones*.

FLEURY, (CLAUDE, ABBE,) a divine and historian, born at Paris, in 1640, was an advocate, but subsequently took orders, became preceptor to the princes of Conti, and the count de Vermandois, and sub-preceptor to the duke of Burgundy and his royal brothers. In his character he greatly resembled his celebrated associate, the pious, humble, and amiable Fenelon. He obtained the abbey of Loc Dieu, and the priory of Argenteuil, and was for six years confessor to the youthful Louis XV. Many other preferments were offered him, but he refused them; not wishing to expose himself to the temptations of a more public life. Of Fleury, it has been truly said, "Glorificavit illum Deus in conspectu regum." He died in 1722. His most important works are, Ecclesiastical History, thirteen vols. 4to; Manners of the Israelites; Manners of the Christians; and a Treatise on Public Law.—*Jones's Chris. Biog.*; *Davenport*.

FLEES. The kinds of flies are exceedingly numerous; some with two, and some with four, wings. They abound in warm and moist regions, as in Egypt, Chaldea, Palestine, and in the middle regions of Africa; and during the rainy seasons are very troublesome. In the Hebrew Scriptures, or in the ancient versions, are seven kinds of insects, which Bochart classes among *musca*, or flies.

2. M. Sonnini, speaking of Egypt, says, "Of insects there the most troublesome are the flies. Both man and beast are cruelly tormented with them. No idea can be formed of their obstinate rapacity when they wish to fix upon some part of the body. It is in vain to drive them away; they return again in the self-same moment; and their perseverance wears out the most patient spirit. They like to fasten themselves in preference on the corners of the eye, and on the edge of the eyelid; tender parts, towards which a gentle moisture attracts them." The Egyptians paid a superstitious worship to several sorts of flies and insects. If then, such was the superstitious homage of this people, nothing could be more determinate than the judgment brought upon them by Moses. They were punished by the very things they revered; and though they boasted of spells and charms, yet they could not ward off the evil.

3. How intolerable a plague of flies can prove, is evi

dent from the fact, that whole districts have been laid waste by them. Such was the fate of Myuns in Ionia, and of Alarnæ. The inhabitants were forced to quit these cities, not being able to stand against the flies and gnats with which they were pestered. Trajan was obliged to raise the siege of a city in Arabia, before which he had sat down, being driven away by the swarms of these insects. Hence different people had deities whose office it was to defend them against flies. Among these may be reckoned Baalzebub, the fly-god of Ekron: *Hercules muscarum abactor*, "Hercules, the expeller of flies;" and hence Jupiter had the titles of *apomnios*, *muigros*, *muichoros*, because he was supposed to expel flies, and especially to clear his temples of these insects.

4. Solomon observes, "Dead flies cause the apothecary's ointment to stink," Eccles. 10: 1. "A fact well known," says Schencher; "wherefore apothecaries take care to prevent flies from coming to their syrups and other fermentable preparations. For in all insects there is an acrid volatile salt, which, mixed with sweet or even alkaline substances, excites them to a brisk intestine motion, disposes them to fermentation, and to putrescence itself; by which the more volatile principles fly off, leaving the grosser behind: at the same time, the taste and odor are changed, the agreeable to fetid, the sweet to insipid." This verse is an illustration, by a very appropriate similitude, of the concluding assertion in the preceding chapter, that "one sinner destroyeth much good," as one dead fly spoils a whole vessel of precious ointment, which, in eastern countries, was considered as very valuable, 2 Kings 20: 13. The application of this proverbial expression to a person's good name, which is elsewhere compared to sweet ointment, (Eccles. 7: 1. Cant. 1: 3.) is remarkably significant. As a fly, though a diminutive creature, can taint and corrupt much precious perfume; so a small mixture of folly and indiscretion will tarnish the reputation of one who, in other respects, is very wise and honorable; and so much the more, because of the malignity and ingratitude of mankind, who are disposed rather to censure one error, than to commend many excellencies, and from whose minds one small miscarriage is sufficient to blot out the memory of all other deserts. It concerns us, therefore, to conduct ourselves unblamably, that we may not by the least oversight or folly blemish our profession, or cause it to be offensive to others.—*Watson*.

FLOOD. (See SHEPHERD.)

FLOOD. (See DELUGE; ARK.)

FLOOR, for threshing grain, or threshing-floor, is frequently mentioned in Scripture. This was a place in the



open air, in which grain was threshed, by means of a cart or sledge, or some other instrument, drawn by oxen. The threshing-floors among the Jews were only, as they are to this day in the East, round level plats of ground in the open air, where the grain was trodden out by oxen. Thus Gideon's floor appears to have been in the open air, (Judges 6: 37;) and also that of Araunah the Jebusite, (2 Sam. 24:) otherwise it would not have been a proper place for erecting an altar, and offering sacrifices. In Hosea 13: 3, we read of the chaff "which is driven by the whirlwind from the floor. The circumstance of the threshing-

floor's being exposed to the agitation of the wind seems to be the principal reason of its Hebrew name. It appears therefore, that a threshing-floor, which is rendered in our textual translation, "a void place," might well be near the entrance of the gate of Samaria, and a proper situation in which the kings of Israel and Judah might hear the prophets, 1 Kings 22: 10. 2 Chron. 18: 9.

An instrument sometimes used in Palestine and the East, to force the corn out of the ear, and bruise the straw, was a heavy kind of sledge, made of thick boards, and furnished beneath with teeth of stone or iron, Isa. 41: 15. The sheaves being laid in order, the sledge was drawn over the straw by oxen, and at the same time threshed out the grain, and cut or broke the straw into a kind of chaff. An instrument in the East is still used for the same purpose. This sledge is alluded to in 2 Sam. 12: 31. Isa. 28: 27. 41: 15. Amos 1: 3. Dr. Lowth, in his Notes on Isaiah 28: 27, 28, observes, that four methods of threshing are mentioned in this passage, by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff, or flail, was used for the *inferiorem seminam*, the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron; it was drawn by horses or oxen over the sheaves on the floor, the driver sitting upon it. The wain was nearly similar to this instrument, but had wheels with iron teeth, or edges, like a saw. The last method is well known from the law of Moses, which forbids the ox to be muzzled when he treadeth out the corn.

Niebuhr, in his Travels, gives the following description of a machine which the people of Egypt use at this day for threshing out their grain: "This machine," says he, "is called *nawrdjsj*. It has three rollers, which turn on their axles; and each of them is furnished with some irons, round and flat. At the beginning of June, Mr. Forskall and I several times saw, in the environs of Dsjise, how corn was threshed in Egypt. Every peasant chose for himself, in the open field, a smooth plat of ground, from eighty to a hundred paces in circumference. Hither was brought, on camels or asses, the corn in sheaves, of which was formed a ring of six or eight feet wide, and two high. Two oxen were made to draw over it again and again the sledge, *traineau*, above mentioned; and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge. Two such parcels or layers of corn are threshed out in a day, and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After this, with the fork just described, they cast the whole some yards from thence, and against the wind; which driving back the straw, the corn and the ears not threshed out fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them, for four or five hours together, ten couple of oxen joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel to cleanse them."—*Watson*.

FLORINIANS, or FLORINIANI, so called from Florinus, a priest of Rome, said to be a disciple of Polycarp. This sect was a branch of the Valentinians in the second century. (See VALENTINIANS.)—*Williams*.

FLORUS, (GESSIUS), succeeded Albinus in the government of Judea, A. D. 54. His excesses exasperated the Jews beyond patience, and forced them to rebel against the Romans, A. D. 66. He is thought to have left Judea, when Vespasian went there, A. D. 67.—*Calmet*.

FLOUR. (See BREAD; CAKES; OFFERINGS; &c.)

FLOURISH; to bud, spring forth; appear beautiful as a flower, Sol. Song 7: 12. Christ's crown *flourisheth* when his authority and glory are signally displayed, and many become his faithful, loving, and obedient subjects,



Ps. 132: 18. The church flourisheth when the ordinances are pure and powerful, her ministers faithful, wise, and diligent, and her members mightily increase, and walk as becomes the Gospel, Sol. Song 6: 11. Men in general flourish when they appear gay in youth, and prosper and increase in wisdom, honor, wealth, or pleasure, Ps. 90: 6, and 92: 7. Saints flourish when their grace, comforts, and good works more and more abound, Isa. 66: 14.—*Brown*.

FLOWERS. (1.) A running of blood. Lev. 15: 21. (2.) The open, fragrant, and beautiful huds of some vegetables. Flowers are very delightful, but easily and quickly fade, James 1: 10. Men in general are like flowers: in youth and prosperity how blooming, delightful, and glorious! but how quickly does trouble or death mar their beauty, and bereave them of wealth, honor, or life, Job. 14: 2. Isa. 40: 6, and 28: 1. Jam. 1: 10, 11.—*Brown*.

FLUTE; a musical instrument, sometimes mentioned in Scripture by the names Chalil, Machalath, Masrokoth, and Huggab. The last word is generally translated organ; but Calmet thinks it was nothing more than a flute; though his description of it corresponds to "the Pandean pipes," which are extremely ancient, and were perhaps the original organ.

There is notice taken in the gospels, of players on the flute, [Eng. Trans. minstrels,] who were collected at funerals; See Matt. 9: 23, 24. The rabbins say, that it was not allowable to have less than two players on the flute, at the funeral of persons of the meanest condition, beside a professional woman hired to lament; and Josephus relates, that a false report of his death being spread at Jerusalem, several persons hired players on the flute, by way of preparation for his funeral. In the Old Testament, however, we see nothing like it. The Jews probably borrowed the custom from the Romans. When it was an old woman who died, they used trumpets; but flutes when a young woman was to be buried.—*Calmet*.

FLUX, (BLOODY,) another name for the dysentery, Acts 28: 8.

FOAM; to cast forth as a raging sea. *Foaming at the mouth* is expressive of rage, or tormenting inward pain. Mark 9: 16. Seducers foam out their own shame, when, from a corrupt heart, and with rage against Christ and his ways, they publish their vain and erroneous doctrines, and indulge themselves in shameful practices, Jude 13. The king of Samaria was cut off as the foam of water. Some of their last kings were basely murdered; and Hoshea, the last, was easily and quickly destroyed, and reduced to abject slavery, Hos. 10: 7.—*Brown*.

FOLD; a house, or small enclosure, for flocks to rest together in by night or at noon, Isa. 13: 20. The country which a nation possesseth and dwelleth together in, is called their fold, Jer. 23: 3. The church and ordinances of Christ are as a fold: there his sheep or people are gathered together; they enter by him as the door, and have strict union, and delightful society, and pleasant refreshment and rest together, and are surrounded with his protection and laws, John 10: 1.—*Brown*.

FOLLOW. To follow the Lord is to choose him as our portion, observe his laws, imitate his perfections, and cleave to his worship, Jer. 17: 16. To follow Christ, the Lamb of God, is, under the direction and influence of his word and Spirit, to depend on his righteousness and strength, imitate his example, and cleave close to his truth and ordinances, (Rev. 14: 4;) or to die with him, John 13: 36. To follow false gods is idolatrously to honor and worship them, Judg. 2: 12. God's goodness and mercy follow the saints; in the exercise thereof he constantly attends, supports, and relieves them; forgives their sins, protects them from danger, and bestows on them grace and glory, Ps. 23: 6. Our good works follow us into heaven; though they do not go before, to purchase our entrance, yet we there obtain the pleasant and gracious reward of them, Rev. 13: 14.—*Brown*.

FO, FOE, FOHI, is revered in China as the founder of a religion, which was introduced into China in the first century of the Christian era. According to tradition, he was born in Cashmere, about the year B. C. 1027. While his mother was in travail, the stars were darkened, and nine dragons descended from heaven. He was born from her right side, and immediately after the birth she died.

At the moment of his entrance into the world, he stood upright on his feet, stepped forward seven paces, and pointing one hand to heaven, and the other to the earth, spoke distinctly these words:—"None in heaven or earth deserves adoration besides me." In his seventeenth year he married three wives, and became the father of a son; but in his nineteenth year he left his family, and went with four wise men into the wilderness. When thirty, he was deified; and, confirming his doctrines by pretended miracles, collected an immense number of disciples round him, and spread his doctrines throughout the East. His priests and disciples were called in China *Seng*, in Tartary *Lamas*, in Siam *Talopouts*, and in Europe *Bonzes*. In the seventy-ninth year of his age, perceiving that his end was approaching, Fo declared to his disciples, "That hitherto he had spoken only in enigmatical and figurative language; but that now, being about to take leave of them, he would unveil to them the mysteries of his doctrine. Know then," said he, "that there is no other principle of all things but the void and nothing; that from nothing all things have sprung, and to nothing all must return; and there all our hopes must end." This final declaration of Fo divided his disciples into three sects. Some founded on it an atheistical sect; the greater part adhered to his ancient doctrines; while others made a distinction between an *exoteric* and an *esoteric* doctrine, which they endeavored to bring into harmony.

The exoteric doctrine of Fo contains his system of morality. It distinguishes between good and evil: he who has done good during his life will be rewarded after death; and he who has done evil will be punished. He gave his followers only these five precepts:—Not to kill any living creature; not to take the property of another; to avoid impurity and unchastity; not to speak falsely; and to abstain from wine. They are taught the practice of charity; the merit accruing from the building of temples and convents; and the punishment of their souls entering into the bodies of the vilest and most unclean animals if they commit sin.

The principal esoteric or secret doctrines, into which but few are initiated, are the following:—The origin and end of all things is the void and nothing. The first human beings have sprung from nothing, and are returned to nothing. The void constitutes our being. All things, living and inanimate, constitute one whole; differing from each other not in essence, but only in form and qualities. The original essence of all things is pure, unchangeable, highly subtle, and simple, and, because it is simple, the perfection of all other beings. It is perfect, and therefore exists in an uninterrupted quiet, without possessing virtue, power, or intelligence; nay, its very essence consists in the absence of intelligence, activity, and want or desire. Whoever desires to be happy, must constantly endeavor to conquer themselves, and become like the original essence. To accomplish this, he must accustom himself not to act, desire, feel, nor think. The great precept was—endeavor to annihilate thyself; for, as soon as thou ceasest to be thyself, thou becomest one with God, and returnest into his being. The other followers of Fo adopt the doctrine of the void and nothing, and the transmigration of souls; but teach that they enter ultimately the class of Samanœans, and finally appear in the bodies of perfect Samanœans, who have no more crimes to expiate, and need no longer to revere the gods, who are only the servants of the Supreme God of the universe. This Supreme unoriginated Being cannot be represented by any image; neither can he be worshipped, because he is elevated above all worship; but his attributes may be represented, adored, and worshipped. Hence the source of the worship of images by the natives of India, and of the multitude of particular tutelary deities in China. All the elements, the changes of the weather, &c. have each its particular genius; and all these gods are servants or officers of the Supreme God, *Seng-wang-Man*.

The public worship of Fo, which became a national religion, is called, in India, *Brahminism*.—*Hend. Buck*.

FOLLY, according to Mr. Locke, consists in the drawing of false conclusions from just principles, by which it is distinguished from madness, which draws just conclusions from false principles. But this seems too confined

a definition. Folly, in its most general acceptation, denotes a weakness of intellect or apprehension, or some partial absurdity in sentiment or conduct. (See FOOL; FOOLISH SPEAKING; EVIL; SIN.)—*Hind. Buck.*

FOOD. Questions concerning meats and drinks have occasioned much angry and bitter contention, both in the Jewish and Christian church. Undue importance has often, no doubt, been attached to certain distinctions in these matters, and many have been scrupulously nice about what they might eat and drink, while they seem to have forgotten that the kingdom of heaven consisted of righteousness, and peace, and joy in the Holy Ghost. Others, however, have erred on the other hand, by despising all attention to such things, as too trifling to deserve regard. But it must certainly be admitted, that the food by which man is supported and nourished, is not in itself of small importance. He who made all things for the use of man, best knows what is good for food, and what is fitted to serve other purposes. He has an undoubted right to grant or to withhold the use of his creatures; and if he *has* interfered in this matter, it becomes us to bow with deference to his authority. That particular kinds of food may be productive of certain physical and moral effects on the human constitution, is not to be denied; in this point of view, therefore, the importance of divine enactments respecting their use may be shown. And if distinctions in the use of animals were connected with important religious institutions, and intended to illustrate some interesting doctrines of morality, their propriety may be still further defended. That laws and regulations have been given by the Almighty to guide mankind in this affair, must be obvious to every man who looks into the Bible; and an investigation of the nature of these laws will be found interesting both to the philosopher and the Christian.

That we may have the whole subject before us at once, it may be proper to place, under its proper head, the several grants or laws which have been made on these matters at different times. See *Grant to Adam*, Gen. 1: 29. 2: 16. *Grant to Noah*, Gen. 9: 3, 4. *Jewish Law*, Lev. 17: 10, 11. *Christian Law*, Acts 15: 28, 29. *Jewish Restrictions*, Lev. 11. *Christian Liberty*, Acts 10: 9, 15. 1 Cor. 10: 25, 26. 1 Tim. 4: 4, 5. Gen. 2: 16. 9: 3, 4. Lev. 17: 10, 11. Acts 15: 28, 29. Lev. 11. Acts 10: 9, 15. 1 Cor. 10: 25, 26. 1 Tim. 4: 4, 5.

In these passages we have a general view of the law of Scripture on the subject of meats, from the earliest period to the present time. It is evident there has been a considerable difference in it during the several dispensations. At first, the grant of food was very limited; it afterwards was greatly extended; by the Mosaic law it was restricted in a peculiar manner, and now again we enjoy a high degree of liberty.

ON THE GRANT TO ADAM we would observe:

1. That in the state of original innocence, neither man nor beasts seem to have been intended to live upon animals. Man was allowed *vegetables and fruit*; beasts were restricted to the use of the *green herb*.

2. Whatever is not mentioned in the grant, must be considered as excluded from it: for Adam could have no experience of the fitness or unfitness of any thing for food, but what he was told by God. He would, therefore, judge every thing improper or unlawful which he was not expressly permitted to use.

3. To the general use of fruits there was one particular exception;—the fruit of the tree of knowledge, which was intended to answer certain important moral purposes.

4. The first grant, we have no doubt, was fully adequate to all the wants of the first race of men; and sufficient to nourish them under a genial climate, and with the small degree of labor which they had to undergo.

5. The slaughtering of animals would perhaps have been inconsistent with a state of innocence. The sorrows and death of the brute creation are connected with a state of sin, as well as our own. Even the heathen excluded the use of animals from their golden age. "During the reign of Saturn, that is, the golden age," says Diacærethus, quoted by Jerome, "when the ground poured forth in abundance, no flesh was eaten, but all lived on vegetables and fruits, which the earth brought forth spontaneously."

So Ovid:

*At vetus illa ætas, cui fecimus aurea nomen,  
Fætibus arboris, et quas humus educat herbas  
Fortunata fuit, nec polluit ora uruere.—l. xv.*

And Plato tells us "men all then lived from the earth, for they had abundance of trees and fruits; the soil being so fruitful that it supplied those fruits with its own accord, without the labor of agriculture."—*Gale, C. C. p. i. 336.*

6. It is impossible to say from Scripture whether the antediluvians used animal food or not. It is by no means improbable they transgressed this as well as other divine precepts; that they had not received permission so to do is evident, both from this, and also from THE GRANT TO NOAH; on which we now observe:

1. That this is the first revealed grant of animals for food. They had already been slain in sacrifice, but not for meat. The reasons assigned by Bochart and Grotius for being of a different opinion have little weight, and have been repeatedly answered.

2. There is in the second grant a plain allusion to the first, which is quite inexplicable on the ground of any previous permission to use animal food. "Even as the green herb have I given you all things." Had animal food been allowed in the grant to Adam, would not a grant to Noah have been unnecessary?

3. The grant of animal food was now probably given on account of the physical changes produced both on the world and the human constitution by the flood. Men are now subjected to a greater degree of bodily labor; they of course require more nourishing aliment than vegetable; and perhaps the vegetable productions themselves are less nutritious than they were before; and in many parts of the earth a sufficiency of vegetable food could not be procured; such are all the cold northern and southern regions of the globe. By having a choice of food we are enabled to suit it to our health and circumstances, and to resist the debilitating effects of changeable and unfriendly atmospheres. Merciful are all the appointments of God.

4. As in the first, so also in the second grant, is there an exception, or limitation:—"Flesh with the life thereof, which is the blood thereof, shall ye not eat." This limitation we understand to contain two things; first, it prohibits eating the flesh of a living animal; and, next, the blood of a creature by itself; for this plain reason, that the blood was the life of the animal. The first will generally be granted, because the practice is repugnant to our feelings and to humanity; the latter, however, has been a subject of dispute. (See ANIMAL; and BLOOD.)

ON THE JEWISH AND CHRISTIAN LAW upon this subject, it appears that they both unite in prohibiting the same thing—blood, whether in or out of the animal; for things strangled seem to relate to things strangled for the sake of keeping the blood in them.

It deserves to be noticed, that the Christian prohibition is *absolute*. The decree assigns neither one reason nor another. Its language is as pointed with regard to blood as to fornication; and no man has any right to add reasons limiting the prohibition to particular times or circumstances, where the Holy Spirit has been silent. That which had never before been granted, this decree undoubtedly does not sanction.

The Christian law prohibits also "meats offered to idols," or "pollutions of idols." "Meats were polluted by idolatrous worship when the whole had been previously offered in sacrifice, and a part afterwards converted into a feast, or when a part was taken from table and put into the fire, with an invocation of the idol. Now, as meats are "sanctified by the word of God and prayer," (1 Tim. 4: 3, 5;) so meats are polluted by the name of idols, and prayer to them. From the first epistle to the Corinthians, ch. 8: 10, it appears that the Gentile brethren were not always very willing to admit this truth, but were sometimes inclined to feast with their heathen neighbors, not only in private houses, but even in the temples of idols. It was necessary, therefore, to write unto them to abstain from those pollutions. This prohibition is inculcated and defended by Paul, at great length, in the passages just mentioned of his epistle to the Corinthians, which afford an excellent illustration of this clause in the decree, and of the manner in which Christians are bound to observe

it. Some have thought that Paul departs from the strict letter of this injunction, because, in ch. 8, he argues merely from the effect of example. But his doctrine, when fully examined, will be found exactly the same with that of James. It still amounts to a prohibition; for although he allows all meats to be indifferent in themselves, he expressly condemns the practice of eating meats offered to idols, especially in ch. 10, where he shows it to be inconsistent with fellowship at the table of the Lord, with regard for the conscience of other men, and with the duty of a Christian, whether he eats or drinks, or whatsoever he does, to do all to the glory of God. Wherever meats, therefore, are polluted by idolatrous worship, Christians, when they know the fact, are to testify their abhorrence of idolatry by abstaining from such meats."—*Ewing's Lect. on Acts 15.*

It is not unworthy of observation, that Mahomet prohibits his followers from eating the same things which are forbidden by the Jewish and Christian laws.—*Hend. Buck.*

**FOOL;** one who has not the use of reason or judgment. In Scripture, wicked persons are often called fools, or foolish, because such act contrary to reason, trust to their own hearts, violate the laws of God, and prefer things vile, trifling, and temporal, to such as are important, divine, and eternal.

Our Lord seems to have used the term in a sense somewhat peculiar, in Matt. 5: 22. "Whosoever shall say to his brother, thou fool, shall be in danger of hell fire." But the whole verse shows the meaning to be, that when any one of his professed disciples indulges a temper and disposition of mind opposite to charity, or that peculiar love which the brethren of Christ are bound by his law to have towards each other, (John 13: 34,) not only evincing anger against another without a cause, but also treating him with contemptuous language, he shall be in danger of eternal destruction.—*Hend. Buck; Jones.*

**FOOLISH SPEAKING;** such kind of conversation as includes folly, and can no ways be profitable and interesting, Eph. 5: 4. Facetiousness, indeed, is allowable, when it ministers to harmless diversion, and delight to conversation; when it is used for the purpose of exposing things which are base and vile; when it has for its aim the reformation of others; when used by way of defence under unjust reproach. But all such kind of speaking as includes profane jesting, loose, wanton, scurrilous, injurious, unseasonable, vain-glorious talk, is strictly forbidden. See *Barrow's excellent Sermon on this subject in his Works*, vol. 1. ser. 14.—*Hend. Buck.*

**FOOLS, (FEAST OF.)** Festivals under this name were regularly celebrated from the fifth to the sixteenth century, in several countries of Europe, by the clergy and laity, with the most absurd ceremonies, and form one of the strangest phenomena in the history of mankind. They were an imitation of the *Saturnalia*, or heathen festivals, and like these were celebrated in December. The chief celebration fell on New Year, or Innocents' Day; but the feast continued from Christmas to the last Sunday of Epiphany. At first only the boys of the choir, and young sacristans, played the principal part in them; but afterwards all the inferior servants of the church, whilst the bishop, or highest clergymen of the place, with the canons, formed the audience. The young people, who played the chief parts, chose from their own number a *bishop* or *archbishop of fools*, as he was called, and consecrated him, with many ridiculous ceremonies, in the principal church of the place. This officer then took the usual seat of the bishop, and caused high mass to be said, unless he preferred to read it himself, and to give the people his blessing. During this time the rest of the performers, dressed in different kinds of masks and disguises, engaged in indecent songs and dances, and practised all possible follies in the church. These incongruous practices were condemned by popes and councils, and forbidden by the Sorbonne in 1444; but they continued to be stoutly defended till the time of the reformation.—*Hend. Buck.*

**FOOT.** Anciently it was customary to wash the feet of strangers coming off a journey, because generally they travelled barefoot, or wore sandals only, which did not secure them from dust or dirt. Jesus Christ washed the feet of his apostles and thereby taught them to perform

the humblest services for one another. Feet, in the sacred writers, often mean inclinations, affections, propensities, actions, motions: "Guide my feet in thy paths." "Keep thy feet at a distance from evil." "The feet of the debauched woman go down to death." "Let not the foot of pride come against me." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," (Isa. 58: 13;) if thou forbearest walking and travelling on the sabbath-day, and do not then, thine own will. We know that journeys were forbidden on the sabbath-day, Matt. 24: 20. Acts 1: 12. To be at any one's feet, signifies obeying him, listening to his instructions and commands. Moses says that "the Lord loved his people; all his aints are in thy hand: and they sat down at his feet," Dent. 33: 3. St. Paul was brought up at the feet of Gamaliel. Mary sat at our Savior's feet, and heard his word, Luke 10: 39.

2. To be under any one's feet, to be a footstool to him, signifies the absolute subjection of enemies; but not their reconciliation or willing obedience. It is a phrase which is illustrated by the history of the five kings of Canaan, and is clearly an allusion to it. See Josh. 10: 24, compared with Ps. 110: 1.

3. It is said that the land of Canaan is not like Egypt, "where thou sowest thy seed, and wateredst it with thy foot," Deut. 11: 10. Palestine is a country which has rains, plentiful dews, springs, rivulets, brooks, &c., that supply the earth with the moisture necessary to its fruitfulness. On the contrary, Egypt has no river except the Nile: there it seldom rains, and the lands which are not within reach of the inundation continue parched and barren. To supply this want, ditches are dug from the river, and water is distributed throughout the several villages and cantons: there are great struggles who shall first obtain it; and, in this dispute, they frequently come to blows. Notwithstanding these precautions, many places have no water; and, in the course of the year, those places which are nearest the Nile require to be watered again by means of art and labor. This was formerly done by the help of machines, one of which is thus described by Philo: It is a wheel which a man turns by the motion of his feet, by ascending successively the several steps that are within it. This is what Moses means in this place by saying, that, in Egypt, they water the earth with their feet. The water is thus conveyed to cisterns; and when the gardens want refreshment, water is conducted by trenches to the beds in little rills, which are stopped by the *foot*, and turned at pleasure into different directions.—*Watson.*

**FOOTSTOOL.** The common manner of sitting, in the Eastern countries, is upon the ground, or floor, with the legs crossed. People of distinction have the floors of their chambers covered with carpets for this purpose; all round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind; and means sitting on high, on a chair of state or throne; for which a footstool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it. "Chairs," says Sir John Chardin, "are never used in Persia, but at the coronation of their kings, when the monarch is seated in a chair of gold set with jewels, three feet high. The chairs which are used by the people in the East are always so high as to make a footstool necessary; and this proves the propriety of the style of Scripture which always joins the footstool to the throne, Isa. 66: 1. Ps. 110: 1." *Chardin's Travels in Persia*.—*Jones.*

**FORBEARANCE,** is the act of patiently enduring provocation or offence. The following may be considered as the most powerful incentives to the exercise of this disposition:—1. The consideration that we ourselves often stand in need of it from others, Gal. 6: 1. 2. The express command of Scripture, Eph. 4: 2. Col. 3: 13. 3. The felicity of this disposition. It is sure to bring happiness at last, while resentment only increases our own misery. 4. That it is one of the strongest evidences we can give of the reality of our religion, John 13: 35. 5. The beautiful example of Christ, Heb. 12: 3. 1 Pet. 2: 21—23.—*Hend. Buck.*

## FORBEARANCE OF GOD. (See PATIENCE OF GOD.)

**FORDYCE**, (JAMES, D. D.) an admired Scotch divine, was born, in 1720, at Aberdeen; was educated at Marischal college; and was, successively, minister at Brechin, Alloa, and Monkwell street, London. In 1782, he relinquished the pastoral office, and retired first to Hampshire, and afterwards to Bath. He died at Bath, in 1796. Dr. Fordyce is said to have been a warm hearted evangelical Christian. His compositions are elegant, but not eminently distinguished for gospel truth, if we except his excellent charge to his successor, Dr. Lindsay. He wrote Sermons to Young Women; Addresses to Young Men; Addresses to the Deity; and some single Sermons. His brother, David, born in 1711, and died in 1750, was also in orders; and wrote Dialogues concerning Education; Theodorus, a Dialogue on the Art of Preaching; and the Treatise on Moral Philosophy, in Doddsley's Preceptor.—*Davenport; Jones's Chris. Biog.*

**FOREHEAD**, (MARK ON THE,) Ezekiel 9: 4. Mr. Maurice, speaking of the religious rites of the Hindoos, says, before they can enter the great pagoda, an indispensable ceremony takes place, which can only be performed by the hand of a brahmin; and that is, the impression of their foreheads with the *tiluk*, or mark of different colors, as they may belong either to the sect of Veesnu, or Seeva. If the temple be that of Veesnu, their foreheads are marked with a longitudinal line, and the color used is vermilion. If it be the temple of Seeva, they are marked with a parallel line, and the color used is tumeric, or saffron. But these two grand sects being again subdivided into numerous classes, both the size and the shape of the *tiluk* are varied, in proportion to their superior or inferior rank. In regard to the *tiluk*, I must observe, that it was a custom of very ancient date in Asia to mark their servants in the forehead. It is alluded to in these words of Ezekiel, where the Almighty commands his angels to "go through the midst of the city, and set a mark on the foreheads of the men who sigh for the abominations committed in the midst thereof." The same idea occurs also in Rev. 7: 3. 22: 4.—*Watson.*

**FOREKNOWLEDGE OF GOD**, is his foresight or knowledge of every thing that is to come to pass, Acts 2: 23. This foreknowledge, says Charnock, was from eternity. Seeing he knows things possible in his power, and things future in his will, if his power and resolves were from eternity, his knowledge must be so too; or else we must make him ignorant of his own power, and ignorant of his own will from eternity, and consequently not from eternity blessed and perfect. His knowledge of possible things must run parallel with his will. If he willed from eternity, he knew from eternity what he willed; but that he did will from eternity we must grant, unless we would render him changeable, and conceive him to be made in time of not willing, willing. The knowledge God hath in time was always one and the same, because his understanding is his proper essence, as perfect as his essence, and of an immutable nature.

"To deny this (says Saurin) is to degrade the Almighty; for what, pray, is a God who created beings, and who could not foresee what would result from their existence? A God who formed spirits united to bodies by certain laws, and who did not know how to combine these laws so as to foresee the effects they would produce? A God forced to suspend his judgment? A God who every day learns something new, and who doth not know to-day what will happen to-morrow? A God who cannot tell whether peace will be concluded, or war continue to ravage the world; whether religion will be received in a certain kingdom, or whether it will be banished; whether the right heir will succeed to the crown, or whether the crown will be set on the head of an usurper? For according to the different determinations of the wills of men, of king, or people, the prince will make peace, or declare war; religion will be banished or admitted; the tyrant or the lawful king will occupy the throne: for if God cannot foresee how the volitions of men will be determined, he cannot foresee any of these events. What is this but to degrade God from his Deity, and to make the most perfect of all intelligences a being involved in darkness and uncertainty like ourselves." (See OMNISCIENCE.)

The whole plan of man's redemption resolves itself into the Divine foreknowledge; and every minute circumstance pertaining to it was regulated thereby, Rom. 8: 29, 30. Eph. 1: 3—12. 2 Tim. 1: 9. All the heirs of salvation are said to have been foreknown to God; for "whom he did foreknow, he also did predestinate," Rom. 8: 29. To know in Scripture, often includes the idea of special favor and good will, as in Exod. 33: 17. John 10: 14, 15; and God's foreknowledge of his people is evidently used in this sense by the apostle, when he says, "God hath not cast away his people whom he foreknew," Rom. 11: 2. "He hath not appointed them to wrath; but to obtain salvation by our Lord Jesus Christ, who died for them, that whether they wake or sleep they should live together with him," 1 Thess. 5: 9, 10. (See the articles ELECTION and PREDESTINATION.)—*Itud. Buck; Jones.*

**FORE-ORDAIN**, is to appoint before hand to some specific end or purpose. Thus the apostle says, "Christ was fore-ordained before the foundation of the world," 1 Pet. 1: 20; that is, he was appointed, or destined, in the Divine eternal counsels, to the great work of redeeming sinners, which in due time he accomplished by the shedding of his own precious blood, as of a lamb without blemish and without spot, ver. 18, 19. See also Ps. 40: 6—8. Heb. 10: 5—10.—*Jones.*

**FORE-RUNNER**, (Gr. *prodromos*;) *precursor*, denotes a person who hastens before to some particular place, with the view of arranging certain important concerns belonging to others that are coming after. The author of the Epistle to the Hebrews applies the title to Christ, in that well-known passage, ch. 6: 20: "Whither the fore-runner is for us entered, even Jesus, made an high-priest forever after the order of Melchisedek." There is, probably, in this adoption of the term, an allusion to Christ's own consolatory words before he left the world: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also," John 14: 2, 3. He is gone into heaven not only as the High-priest but also as the Head of the Christian church, and as such to make way for the entrance of all his people after him.—*Jones.*

**FORESKIN**. (See CIRCUMCISION.)

**FOREST**; a woody tract of ground. There were several such tracts in Canaan, especially in the northern parts. The chief of these were,

THE FOREST OF EPHRAIM, near Mahanaim.

THE FOREST OF HARETH, in Judah.

THE FOREST OF LIBANUS. In addition to the proper forest of Libanus, where the cedars grow, Scripture thus calls a palace, which Solomon built at Jerusalem, contiguous to the palace of the king of Egypt's daughter; and in which he usually resided. All the vessels of it were of gold. It was called the house of the forest of Libanus, probably from the great quantity of cedar used in it, 1 Kings 7: 2. 10: 27.

**FORGET**. Men forget God when they neglect to think of and worship him; when they break his laws, and pour contempt on any thing pertaining to him, Judg. 3: 7. Men forget Jerusalem when they are thoughtless and unconcerned how things go in the church, Ps. 137: 5. God's elect forget their father's house and their own people; in embracing Christianity, the Jews quitted their own ceremonies and temple; in receiving Christ, every one quits his natural dispositions, false persuasions, self-righteousness, and sinful customs; and parts with natural relations so as to prefer Christ to all, Ps. 45: 10. Saints forget the things behind when they disesteem their works and attainments, and think of, and press after further knowledge of, intimacy with, and conformity to, Christ, Phil. 3: 15.—*Brown.*

**FORGIVENESS**, (CHRISTIAN;) the pardon of any offence committed against us. The Christian lawgiver, while forbidding the retaliation of injuries, hath suspended the exercise of forgiveness among his disciples, upon the repentance of the transgressor, or on an acknowledgment of having done wrong. "If he repent, forgive him," Matt. 18: 15—35, comp. with Luke 17: 3, 4. But when the sin or trespass is confessed, the forgiveness must be prompt and from the very heart; free from

all mental reservation; no grudging, no evil surmising must be entertained; in their manner of forgiving, Christians must imitate that divine pattern which their heavenly Father hath set them, when, "for Christ's sake he forgave them," Col. 3: 12, 13. Eph. 4: 32. And he has bound them in the most solemn manner to the exercise of this duty under the awful penalty of not having their own daily trespasses forgiven, and themselves rejected in the great day of account, Matt. 6: 12, 14, 15. 18: 21—35. To all which may be added, that Christianity, in the most pointed manner, forbids its friends to retaliate injuries which they may sustain from the unbelieving world; but, on the contrary, they are to "love their enemies; to bless those that curse them; to do good to such as hate them; and to pray for those who despitefully use and persecute them," Matt. 5: 44. "This," says an ingenious writer, "was a lesson so new and utterly unknown, till taught by his doctrines and enforced by his example, that the wisest moralists of the wisest nations and ages represented the desire of revenge as a mark of a noble mind. But how much more magnanimous, how much more beneficial to mankind, is forgiveness! It is more magnanimous, because every generous and exalted disposition of the human mind is requisite to the practice of it; and it is the most beneficial, because it puts an end to an eternal succession of injuries and retaliations." It has been truly said, "The feuds and animosities in families, and between neighbors, which disturb the intercourse of human life, and collectively compose half the misery of it, have their foundation in the want of a forgiving temper, and can never cease but by the exercise of this virtue on one side, or on both." *Paley's Mor. Phil.* vol. i. p. 271; *Saane Jenyn's Int. Evid.* pp. 67, 68; *Clarke's Ser.*, ser. ii. vol. x.; *Tillotson's Ser.*, vol. viii. p. 254.—*Massillon's Sermons*; *Hend. Buck*; *Jones*.

**FORGIVENESS OF SINS.** (See PARDON; MERCY.)

**FORM**, is generally taken for the figure, shape, or likeness of a thing. Thus one of Job's friends, alluding to a nocturnal spectre, says, "I could not discern the form thereof;" Job 4: 16. Sometimes it is taken for a draught or pattern of any thing. So the apostle says to Timothy, "Hold fast the form of sound words, which thou hast heard of me," (2 Tim. 1: 13.) that is, let all thy discourses correspond exactly to "the faith once delivered to the saints," and adhere closely to the original pattern. It is also taken to denote external splendor, pomp, and dignity. Hence the prophet says of the Messiah, "He hath no form, nor comeliness," (Isa. 53: 2.) that is, he possessed no such outward state and splendor as the Jews expected in their Messiah. But the most remarkable passage in which this term occurs is Phil. 2: 6, where the apostle, speaking of Christ, says, that "being in the form of God, he thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man."—*Jones*.

**FORM OF GOD.** Phil. 2: 6. This remarkable expression has been made the subject of endless criticism, and for very opposite purposes; but as it is incompatible with a work of this nature to go at large into matters of controversy, we shall content ourselves with subjoining Dr. Macknight's Note on the place. "As the apostle is speaking of what Christ was before he took the form of a servant, the form of God, of which he is said to have divested himself, (ver. 7.) when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither the opinion of Erasmus, that "the form of God" consisted in those sparks of divinity which Christ, during his incarnation, manifested his Godhead; nor the opinion of the Socinians, that it consisted in the power of working miracles, is well founded. For Christ did not divest himself either of the one or the other, but possessed both, all the time of his public ministry. In like manner, the opinion of those, who by "the form of God" understand the Divine nature, and the government of the world, cannot be admitted; since Christ, when he became man, could not divest himself of the nature of God. And with respect to the government of the world, we are led by what the apostle says, (Heb. 1: 3.) to believe he did not part with that; but in his divested state still "upheld all things by the

word of his power." The opinion of Whitby, therefore, and others, seem better founded, who, by "the form of God," understand that glorious state in which the Deity is said to dwell, (1 Tim. 6: 16.) and in which he manifested himself to the patriarchs of old, (Deut. 5: 22—24.) and which was commonly accompanied with a numerous retinue of angels, (Ps. 68: 17.) and which in Scripture is called the similitude, (Num. 12: 8.) the face, (Ps. 31: 16.) the presence, (Exod. 33: 15.) and the shape of God, John 5: 37. This interpretation is supported by the term *morphe* here used, which signifies a person's external appearance, and not his nature or essence, Mark 16: 12. Matt. 17: 2. Farther, this interpretation agrees with the fact: "The form of God," that is, the visible glory, and the attendance of angels above described, the Son of God enjoyed with his Father, before the world was, (John 17: 5.) and on that, as on other accounts, he is "the brightness of the Father's glory," Heb. 1: 3. But he divested himself thereof when he assumed human nature.—Lastly, this sense of the words *morphe theou* is confirmed by the meaning of *morphē doulou*, (ver. 7.) which evidently denotes the state, or appearance and behavior of a servant." See *Macknight's Translation of the Apostolic Epistles.* Note on Phil. 2: 6. See also *M'Lean's Commentary* on Heb. 1: 3, in his Works, vol. v. p. 16—18; and *Works of Robert Hall*, vol. iii. 24 and 34.—*Jones*.

**FORMALIST**, one who places his dependence on the outward ceremonies of religion, or who is more tenacious of the form of religion than the power of it, 2 Tim. 3: 5.—*Hend. Buck*.

**FORMS OF PRAYER.** (See PRAYER.)

**FORNICATION**, or whoredom, or the act of incontinency between single persons; for if either of the parties be married, it is adultery. While the Scriptures give no sanction to those austerities which have been imposed on men under the idea of religion, so, on the other hand, they give no liberty for the indulgence of any propensity that would either militate against our own interest or that of others. It is in vain to argue the innocency of fornication from the natural passions implanted in us, since "marriage is honorable in all," and wisely appointed for the prevention of those evils which would otherwise ensue; and, besides, the existence of any natural propensity in us, is no proof that it is to be gratified without any restriction. That fornication is both unlawful and unreasonable, may be easily inferred, if we consider, 1. That our Savior expressly declares this to be a crime, Mark 7: 21, 23. 2. That the Scriptures declare that fornicators cannot inherit the kingdom of God, 1 Cor. 6: 9. Heb. 12: 16. Gal. 5: 19—22. 3. Fornication sinks into a mere brutal commerce, a gratification which was designed to be the cement of a sacred, generous, and tender friendship. 4. It leaves the maintenance and education of children, as to the father, at least, utterly unsecured. 5. It strongly tempts the guilty mother to guard herself from infamy by methods of procuring abortion, which not only destroys the child, but often the mother. 6. It disqualifies the deluded creatures to be either good wives or mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness. 7. It absolutely disqualifies a man for the best satisfactions,—those of truth, virtue, innocent gratifications, tender and generous friendship. 8. It often propagates a disease which may be accounted one of the sorest maladies of human nature, and the effects of which are said to visit the constitution of even distant generations.—*Hend. Buck*.

**FORSAKE.** Men *forsake* God and his law when they disregard and contemn him, and disobey his law, deny his truth, neglect his worship, and depend not on his fulness, Jer. 17: 3. 9: 13. God seemingly *forsakes* his people when he withdraws his sensible presence, and withholds his assistance and comfort, (Ps. 71: 11. 22: 1. Isa. 49: 14.) but he *never* forsakes them as to real love, or such influence as is absolutely necessary for the subsistence of their graces, Heb. 13: 5. Ps. 37: 28. (See DESERTION.)—*Brown*.

**FORTITUDE**, is a virtue or quality of the mind generally considered the same with courage; though, in a more accurate sense, they seem to be distinguishable. Courage resists danger,—fortitude supports pain. Cou-

rage may be a virtue or vice, according to the circumstances; fortitude is always a virtue: we speak of desperate courage, but not of desperate fortitude. A contempt or neglect of dangers may be called courage; but fortitude is the virtue of a rational and considerate mind, and is founded in a sense of honor, and a regard to duty.

Christian fortitude may be defined that state of mind which arises from truth and confidence in God; enables us to stand collected and undisturbed in the time of difficulty and danger; and is at an equal distance from rashness on the one hand, and pusillanimity on the other. Fortitude takes different names, according as it acts in opposition to different evils; but some of those names are applied with considerable latitude. With respect to danger in general, fortitude has been called intrepidity; with respect to the dangers of war, valor; with respect to pain of body, or distress of mind, patience; with respect to labor, activity; with respect to injury, forbearance; with respect to our condition in general, magnanimity.

Christian fortitude is necessary to vigilance, patience, self-denial, and perseverance; and is requisite under affliction, temptation, persecution, desertion, and death. The noble cause in which the Christian is engaged, the glorious Master whom he serves, the provision that is made for his security, the illustrious examples set before him, the approbation of a good conscience, and the grand prospect he has in view, are all powerful motives to the exercise of this grace. *Watts's Ser.*, ser. 31; *Evans's Ser.*, ser. 19, vol. i.; *Steele's Christian Hero*; *Mason's Ser.*, vol. i. ser. 5.—*Heul. Buck.*

**FORTUNATUS.** Paul calls Stephanas, Fortunatus, and Achaicus, the first-fruits of Achaia, and set for the service of the church and saints. They carried Paul's first epistle to Corinth, 1 Cor. 16: 15, 17.—*Calmet.*

**FOSTER, (JAMES, D. D.)** an eloquent dissenting minister of England, was born, in 1697, at Exeter. He quitted the Independent sect to become a General Baptist. He succeeded Dr. Gale as preacher at the Barbican, and was afterwards minister at Pinner's Hall, and lecturer at the Old Jewry. Such were his talents as a pulpit orator, that crowds flocked to hear him, and even Pope sang his praise. He died in 1752. He wrote an Essay on Fundamentals; Tracts on Heresy; Discourses on Natural and Social Virtue; and other works.—*Davenport.*

**FOSTER, (BENJAMIN, D. D.)** pastor of the first Baptist church in the city of New York, was born at Danvers, Mass. June 12th, 1750. His parents were pious members of the Congregational church in that town, whose cares in his Christian education were rewarded by evidence of his early piety. At the age of eighteen, he was sent to Yale college, Conn. where, under president Dagget, he soon distinguished himself, no less as a Christian, than as a scholar. While there, the subject of baptism being agitated, Mr. Foster was appointed to defend infant sprinkling; but after an anxious examination, he astonished the college by avowing himself a convert to Baptist principles. After graduating in 1772, he was baptized by the Rev. Dr. Stillman, of Boston, with whom he afterwards pursued his theological studies. He was settled in the ministry at Leicester, Mass. whence he removed to Danvers, and Newport, R. I. and in 1788, to New York. There he labored with fidelity, honor, and usefulness, till his lamented death, during the yellow fever, in 1798, aged forty-nine years.

As an oriental scholar, an evangelical divine, and indefatigable preacher, Dr. Foster left few superiors behind him. He published a learned Dissertation on the Seventy Weeks of Daniel; The Divine Rite of Immersion; and Primitive Baptism Defended.—*Erndt's*, vol. ii. 301.

**FOUNDATION;** the groundwork or lowest part of a building, and that upon which the superstructure rests; thus we speak of the foundation of a house, of a castle, of a fort, or tower, &c. The word is frequently used by the prophets and apostles, but almost always in reference to Christ, and his church and kingdom, or the heavenly state. Thus the prophet, "Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation," Is. 38: 16. This text is quoted by the apostle Peter, and expressly applied to Christ, 1 Pet.

2: 6. He is the alone ground of hope to guilty men; the only true foundation of peace, comfort, wisdom, and holiness. All the great and precious promises which God hath made to men, centre in him; for "they are all yea and amen in Christ;" sure and stable, being ratified by his blood and their accomplishment infallibly secured to the heirs of promise, 2 Cor. 1: 20.

Christ is also the foundation of the church; the cornerstone which unites the whole building and all its several parts. In him there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but Christ is all, and in all, Col. 3: 11. He hath broken down the middle wall of partition which formerly separated Jews and Gentiles, destroyed the enmity which had so long subsisted between them, reconciling both of them unto God and to one another, in virtue of his death upon the cross, and by means of the influence of the Gospel upon their minds, through the power of the Holy Spirit; and hence they became united in one church, under him, their head and governor, "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord, a habitation of God, through the Spirit," Eph. 2: 20—22. That the apostle in this passage had the temple of Diana at Ephesus in his eye, and intended to contrast with it the Christian church as the temple of God, is too obvious to require proof, and the felicity of the allusion has been admired even by the lord Shaftesbury.

The inhabitants of Ephesus gloried exceedingly in the honor which their city derived from its being adorned with so magnificent a structure, and were intoxicated with the splendor of its worship. (See DIANA.) The apostle, therefore, to lessen in his Christian brethren of that city, their admiration of that famous temple, and to wean them from the worship of the lifeless image of an idol, contrasts with it the Christian church, which is a temple much more magnificent and beautiful; being built, not upon the foundation of wooden piles driven deep into the earth, like the temple of Diana, but upon the more sure foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; a temple, too, not constructed of stones and other lifeless materials, but of living men, whose hearts, being purified by faith, were rendered capable of offering up spiritual worship; a temple, not dedicated to an idol, but to the living and true God, who fills with his presence every part of it, Eph. 3: 19.—*Jones. The Corner Stone, by J. Abbott.*

**FOUNDER.** God and his prophets are likened to a founder, because, by the judgments declared by the prophets, and executed by God, nations are melted with trouble, to purge off their dross, and form them into a conformity to his will, Jer. 6: 29.—*Brown.*

**FOUNTAIN;** is properly the source or spring-head of waters. There were several celebrated fountains in Judea, such as that of Rogel, of Gihon, of Siloam, of Nazareth, &c. &c. and allusions to them are often to be met with in both the Old and New Testament. Dr. Chandler, in his travels in Asia Minor, says, "the reader, as we proceed, will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, with shade and air, its agreeable attendants. Hence fountains are met with not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and of the beaten tracks on the mountains. Many of them are the useful donations of humane persons, while living, or have been bequeathed as legacies on their decease."

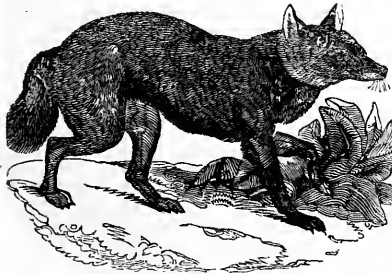
As fountains of water were so extremely valuable to the inhabitants of the eastern countries, it is easy to understand why the inspired writers so frequently allude to them, and thence deduce some of their most beautiful and striking similitudes, when they would set forth the choicest spiritual blessings. Thus Jeremiah calls the blessed God, "the fountain of living waters," ch. 2: 13. As those springs or fountains of water are the most valuable and highly prized, which never intermit or cease to flow, but are always sending forth their streams, such is Jeho-

vah to the souls of his people; he is a perennial source of felicity, John 17: 3. Ps. 36: 7, 9. 16: 11. Rev. 7: 17. Zechariah, pointing in his days to the atonement which was to be made in the fulness of time, by the shedding of the blood of Christ, describes it as a fountain that was to be opened, in which the inhabitants of Jerusalem might wash away all their iniquities. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness," Zech. 13: 1. Joel. 3: 18. (See ABOVE.)

The word fountain is sometimes taken to denote children or posterity, as in Prov. 5: 16. "Let thy fountains be dispersed abroad;" that is, may thy posterity be numerous. Again, in Dent. 33: 28, it is said, "the fountain of Jacob shall be upon a land of corn and wine;" that is, the people that proceed from Jacob. In these and other passages, fountains are put for streams or rivers flowing from them, by a metonymy of the cause for the effect.—*Jons.*

FOWL. The Hebrew *ouph*, which we translate *fowl*, from the Saxon *flean*, to fly, is a word used to denote birds in general. (See BIRDS.)—*Calmet.*

FOX, or JACKAL. This animal is called in Scripture *shual*, probably from his burrowing, or making holes in the earth, to hide himself, or to dwell in. The LXX render it by *άλφειξ*, the fox; so the Vulgate, *vulpes*, and our English translation, *fox*. But still it is no easy matter to



determine, whether the animal intended be the common fox, or the jackal, the little eastern fox, as Hasselquist calls him. Several of the modern Oriental names of the jackal, from their resemblance to the Hebrew, favor the latter interpretation; and Dr. Shaw, and other travellers, inform us, that while jackals are very numerous in Palestine, the common fox is rarely to be met with.

We shall be safe, perhaps, under these circumstances, in admitting, with Shaw, Taylor, and other critics and writers on natural history, that the Hebrew *shual* is the jackal of the East. We shall first describe this animal, and then notice those passages of Scripture in which he is spoken of.

The jackal, or *thaleb*, as he is called in Arabia and Egypt, is said to be of the size of a middling dog, resembling the fox in the hinder parts, particularly the tail; and the wolf in the fore parts, especially the nose. Its legs are shorter than those of the fox, and its color is of a bright yellow. There seems to be many varieties among them; those of the warmest climates appear to be the largest, and their color is rather of a reddish brown, than of that beautiful yellow by which the smaller jackal is chiefly distinguished.

Although the species of the wolf approaches very near to that of the dog, yet the jackal seems to be placed between them; to the savage fierceness of the wolf, it adds the impudent familiarity of the dog. Its cry is a howl, mixed with barking, and a lamentation resembling that of human distress. It is more noisy in its pursuits than the dog, and more voracious than the wolf. The jackal never goes alone, but always in a pack of forty or fifty together. These unite regularly every day, to form a combination against the rest of the forest. Nothing then can escape them; they are content to take up with

the smallest animals; and yet, when thus united, they have courage to face the largest. They seem very little afraid of mankind, but pursue their game to the very doors, testifying neither attachment or apprehension. They enter insolently into the sheepfolds, the yards, and the stables, and, when they can find nothing else, devour the leather harness, boots, and shoes, and run off with what they have not time to swallow. They not only attack the living, but the dead. They scratch up with their feet the new-made graves, and devour the corpse, how putrid soever. In those countries, therefore, where they abound, they are obliged to beat the earth over the grave, and to mix it with thorns, to prevent the jackals from scraping it away. They always assist each other as well in this employment of exhumation as in that of the chase, and while at their dreary work, exhort each other by a most mournful cry, resembling that of children under chastisement; and when they have thus dug up the body they share it amicably between them. Like all other savage animals, when they have once tasted human flesh, they can never after refrain from pursuing mankind. They watch the burying grounds, follow armies, and keep in the rear of caravans. They may be considered as the vulture of the quadruped kind; every thing that once had animal life seems equally agreeable to them; the most putrid substances are greedily devoured; dried leather, and any thing that has been rubbed with grease, how insipid soever in itself, is sufficient to make the whole go down. Such is the character which naturalists have furnished of the jackal, or Egyptian fox: let us see what references are made to it in Scripture. To its carnivorous habits there is an allusion in Ps. 63: 9, 10. "Those that seek my soul, to destroy it, shall go into the lower parts of the earth: they shall fall by the sword; they shall be a portion for foxes;" and to its ravages in the vineyard, Solomon refers in Cant. 2: 15. "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." In Scripture, says professor Paxton, the church is often compared to a vineyard; her members to the vines with which it is stored; and by consequence, the grapes may signify all "the fruits of righteousness" which those mystical vines produce. The foxes that spoil these vines must therefore mean false teachers, who corrupt the purity of doctrine, obscure the simplicity of worship, overturn the beauty of appointed order, break the unity of believers, and extinguish the life and vigor of Christian practice.

2. At the feast of Ceres, the goddess of corn, celebrated annually at Rome about the middle of April, there was the observance of this custom. To fix burning torches to the tails of a number of foxes, and to let them run through the circus till they were burnt to death. This was done in revenge upon that species of animals, for having once burnt up the fields of corn. The reason, indeed, assigned by Ovid, is too frivolous an origin for so solemn a rite; and the time of its celebration, the seventeenth of April, it seems, was not harvest time, when the fields were covered with corn, *vestitis messibus agros*; for the middle of April was seed time in Italy, as appears from Virgil's Georgics. Hence we must infer that this rite must have taken its rise from some other event than that by which Ovid accounted for it; and Samson's foxes are a probable origin of it. The time of year agrees exactly. Wheat-harvest in Palestine happened about the middle of April; the very time in which the burning of foxes was observed at Rome.—*Calmet; Watson.*

FOX, (JOHN,) author of the celebrated Book of Martyrs, was born, in 1517, at Boston, in Lincolnshire, was educated at Oxford, and elected a fellow of Magdalen college. From his fellowship he was expelled in 1545, for having espoused the doctrines of the Reformation, and, till he was restored to it by Edward VI., he subsisted by acting as a tutor, first to the family of Sir Thomas Lucy, and afterwards to the children of the imprisoned earl of Surrey. During the reign of Mary, he sought an asylum at Basil. Returning, on the accession of Elizabeth, he was taken into the house of the duke of Norfolk, and Cecil obtained for him a prebend in the cathedral of Salisbury. His conscientious scruples as to church ceremonies prevented his farther promotion. He died in 1587.

Mr. Fox was no ordinary man. His piety was sincere and deep, his zeal ardent, his love of truth and of mankind active and inextinguishable. His great work is the Acts and Monuments of the Church, usually known by the name of Fox's Book of Martyrs; the merits and demerits of which have been a source of violent dispute between Protestant and Catholic writers. To the credit of Fox it must be recorded, that he strenuously, though vainly, endeavored to prevail upon Elisabeth not to disgrace herself by carrying into effect the sentence which condemned two Baptists to the flames as heretics.—*Davenport*; *Middleton*.

FOX, (GEORGE,) the founder of the society of Friends, or Quakers, was born, in 1624, at Drayton, in Leicestershire; and was the son of a weaver, a pious and virtuous man, who gave him a religious education. Being apprenticed to a grazier, he was employed in keeping sheep; an occupation, the silence and solitude of which were well calculated to nurse his naturally enthusiastic feelings. When he was about nineteen, he believed himself to have received a divine command to forsake all, renounce society, and dedicate his existence to the service of religion. For five years he accordingly led a wandering life, fasting, praying, and living secluded; but it was not till about 1648, that he began to preach his doctrines. Manchester was the place where he first promulgated them. Thenceforth he pursued his career with untiring zeal and activity, in spite of frequent imprisonment and brutal usage. It was at Derby that his followers were first denominated Quakers, either from their tremulous mode of speaking, or from their calling on their hearers to "tremble at the name of the Lord." The labors of Fox were crowned with considerable success; and, in 1669, he extended the sphere of them to America, where he spent two years. He also twice visited the continent. He died in 1690. His writings were collected in three volumes, folio. Whatever may be thought of the tenets of Fox, there can be no doubt that he was sincere in them, and that he was a man of strict temperance, humility, moderation, and piety.—*Davenport*.

FRAME OF MIND. This word is used to denote any state of mind a man may be in; and, in a religious sense, is often connected with the word feeling, or used synonymously with it. (See FEELING.)

"If our frames are comfortable," says one, "we may make them the matter of our praise, but not of our pride; we may make them our pleasure, but not our portion; we may make them the matter of our encouragement, but not the ground of our security. Are our frames dark and uncomfortable? they should humble us, but not discourage us; they should quicken us, but not obstruct us in our application for necessary and suitable grace; they should make us see our own emptiness, but not make us suspect the fulness of Christ; they should make us see our own unworthiness, but not make us suspect the willingness of Christ; they should make us see our own weakness, but not cause us to suspect the strength of Christ; they should make us suspect our own hearts, but not the firmness and freeness of the promises."—*Hend. Buck*.

FRANCISCANS, an order of Friars, founded in 1209, by St. Francis, of Assisi, who, having led a dissolute life, was reclaimed by a fit of sickness, and fell into an extreme of false devotion. Absolute poverty was his fundamental rule, and rigorously enjoined on all his followers. Some years afterward, this rule was relaxed, by the indulgence of several successive Popes; but this occasioned a schism in the order, about the end of the thirteenth century, and divided them into two parties; many adhering strictly to their founder's rule, and extolling him as equal to Jesus Christ himself. These were called, in ridicule, *Fraticelli*, or Little Brothers; which name Francis himself had assumed out of humility, and prescribed to his followers. They were also called *Spiritual*, while the others were called Brethren of the community, or *Observantine* friars; and in France they were called *Cordeliers*, from girding their habit with a cord. The Franciscans maintained that the Virgin Mary was born without original sin, which the Dominicans denying, occasioned a contention, which ended much to their disgrace. (See DOMINICANS.)—*Mosheim's E. H. vol. iii. p. 196, &c.*; *C. Butler's Confess. p. 131*; *Williams*.

FRANKE, (AUGUSTUS HERMANN,) founder of the Or-

phan house at Halle, and of several institutions connected with it, distinguished in the annals of Christian philanthropy and zeal. He was born at Lubeck, March 23, 1663, and studied so assiduously that, in his fourteenth year, he was ready to enter the university. He studied theology and the languages at Erfurt, Kiel, and Leipsic. In 1681, he began to lecture at the latter university, on the practical interpretation of the Scriptures, and, by the divine blessing, met with so much success, that the enemies of genuine and spiritual religion were roused against him, and attacked him on all sides; but he was defended by the celebrated Thomasius, then residing at Leipsic. Franke then accepted an invitation to preach at Erfurt, where his sermons attracted such numbers, among whom were many Catholics, that the elector of Mentz, to whose jurisdiction Erfurt then belonged, ordered him to leave the city within twenty-four hours. On this he went to Halle, as professor in the new university, at first of the oriental languages, and afterwards of theology. At the same time he became pastor of Glaucha, a suburb of Halle, the inhabitants of which he found sunk in the deepest ignorance and wretchedness, and for whose benefit he immediately began to devise schemes of usefulness. He first instructed destitute children in his own house, and gave them alms; he then took into his house some orphans, the number of whom rapidly increased. In this charitable work he was aided by some benevolent citizens of Halle; and his charitable institutions increased from year to year. In 1698, was laid the first stone of the buildings which now form two rows, eight hundred feet long. Sums of money poured in to him from all quarters; and frequently, when reduced to the utmost embarrassment in meeting the expense, the providence of God, in which he implicitly trusted, appeared for his relief. A chemist, whom he visited on his death-bed, left him the recipe for compounding several medicines, which afterwards yielded an annual income of from twenty thousand to thirty thousand dollars, by which he was enabled to prosecute his benevolent undertakings without any assistance from government. What is commonly called "Franke's Institution," comprises, 1. An Orphan Asylum. 2. The Royal Pedagogium. 3. The Latin School. 4. The German School. 5. The *Constein Bible Press*, founded by Baron Constein, a pious friend of Franke's, from which upwards of two million copies of the whole Bible, and one million of the New Testament, have been issued at low prices. 6. A library, and collections of natural history and philosophy.

The whole establishment forms one of the noblest monuments of Christian faith, benevolence, and zeal; and the philological and exegetical labors of Franke are gratefully acknowledged by biblical scholars of the present day, whose views of the doctrines of revelation widely differ from his. In his "*Collegia Biblica*," or Biblical Lectures, delivered at Halle, there was a return from human forms and systems to the sacred Scriptures, as the pure and only source of faith, and the substitution of practical religion for scholastic subtleties and unfruitful speculations. Thus Scripture interpretation again became, as among the first reformers, the basis of theological study. After a life of eminent usefulness, this excellent man died, June 8, 1727, at the age of sixty-four years.—*Jones*; *Hend. Buck*.

FRANKINCENSE; an odoriferous gum, anciently much burnt in the temples, and now used in medicine. It exudes from incisions made in the tree during the heat of summer; the largest and best trees are called male incense. Some frankincense is still brought from the East Indies, but that of Arabia or Syria is much preferred to it. The form of the tree from which it is extracted, does not appear to be distinctly ascertained. Frankincense is mentioned, figuratively, no doubt, among the articles of merchandise in which Babylon traded, Rev. 18: 13.—*Jones*.

FRATERNITY, in the Roman Catholic countries, signifies a society for the improvement of devotion. Of these there are several sorts, as—1. The fraternity of the Rosary, founded by St. Dominic. It is divided into two branches, called the common rosary, and the perpetual rosary; the former of whom are obliged to confess and communicate every first Sunday in the month, and the latter to repeat the rosary continually. 2. The fraternity



of the Scapulary, whom it is pretended, according to the Sabbatine bull of Pope John XXII. the Blessed Virgin has promised to deliver out of hell the first Sunday after their death. 3. The fraternity of St. Francis's girdle are clothed with a sack of a grey color, which they tie with a cord; and in processional walk barefooted, carrying in their hands a wooden cross. 4. That of St. Austin's leathern girdle comprehends a great many devotees. Italy, Spain, and Portugal, are the countries where are seen the greatest number of these fraternities, some of which assume the name of arch-fraternity. Pope Clement VII. instituted the arch-fraternity of charity, which distributes bread every Sunday among the poor, and gives portions to forty poor girls on the feast of St. Jerome, their patron. The fraternity of death buries such dead as are abandoned by their relations, and causes masses to be celebrated for them.—*Hend. Buck.*

**FRATRICELLI, or LITTLE BROTHERS.** Though this name, as above-observed, was originally given to the reformed and spiritual Franciscans, (not less than two thousand of whom are recorded to have been burned by the Inquisition,) it was afterwards given to a multitude of sects which inundated Europe in the thirteenth century; and particularly to the Carthari and Waldenses, among whom many of the purer Franciscans were probably incorporated.—*Morison's Th. Dict.; Bell's Wanderings*, p. 216; *Williams.*

**FRAUDS, (Pious;)** artifices and falsehoods made use of in propagating religion, under the pretence of promoting the spiritual interests of mankind. These have been more particularly practised in the Church of Rome, and considered not only as innocent, but commendable. Neither the terms nor the thing signified, however, can be justified. The terms *pious* and *fraud* form a solecism; and the practice of doing evil that good may come, is directly opposite to the injunction of the sacred Scriptures, Rom. 3: 8.—*Hend. Buck.*

**FREE.** (1.) Without price; out of mere favor, Rom. 5: 15, and 3: 24. (2.) Without constraint or obligation, Ps. 54: 6. Rom. 8: 2. (3.) Without restraint or hindrance, 2 Thess. 3: 1. God's spirit is *free*, voluntary, or princely; he is freely bestowed on sinners; and, in a princely and liberal manner, he influences, convinces, instructs, draws, and comforts men's souls, Ps. 51: 12. God's blessings of the new covenant are *free*; though purchased by Christ, yet they are given to sinful men without money or price on our part, and are to be received as gifts of mere grace and favor, Rom. 5: 18. Rev. 22: 17. A *free* heart is one disposed to bestow freely and willingly, 2 Chron. 29: 31. *Free*, or *free-will* offerings, were those given without any obligation of God's law, Exod. 36: 3. Lev. 22: 21. Persons are *free* when in no slavish bondage, or exempted from paying tribute, (Deut. 15: 13. Matt. 17: 26.) or not obliged to maintain parents, Matt. 15: 6. The saints are *free*, or freed from the law, or freed from sin: they are, by the grace of God in Christ, delivered from the yoke of the broken law, the dominion of sin, and the slavery of Satan; and now, under the gospel, from the Jewish ceremonies, are entitled to all the privileges of the children of God, Rom. 8: 2. 6: 22. John 8: 34, 36, and Gal. 5: 1. Sinners are *free* from *righteousness*, quite destitute of, and no way influenced by, a holy principle, Rom. 6: 20. To be *free* among the dead, is to be in a miserable case on earth, as if a citizen of the grave, Ps. 88: 5.—*Bron.*

**FREE AGENCY,** is the power of choosing between good and evil, and following one's inclination. Many and long have been the disputes on this subject; not that man has been denied to be a free agent; but the dispute has been in what it consists. (See articles **LIBERTY**, and **WILL**.) A distinction is made by writers between free agency and what is called the Arminian notion of free will. The one consists merely in the power of following our prevailing inclination; the other in a supposed power of acting contrary to it, or at least of changing it. The one predicates freedom of the man; the other, of a faculty in man, which Mr. Locke, though an anti-necessarian, explodes as an absurdity. The one goes merely to render us accountable beings; the other arrogantly claims a part, yea, the very turning point of salvation. According to the latter, we

need only certain helps or assistances, granted to men in common, to enable us to choose the path of life; but, according to the former, our hearts by nature being wholly depraved, our choice, though free, is opposed to holiness, so that we need an Almighty Power to renew them. (See **NECESSITY**.)—*Hend. Buck.*

**FREEDOM.** (See **LIBERTY**.)

**FREE, or FIGHTING QUAKERS.** During the revolutionary war in America, some Friends, less rigid than others, took part in the contest, and fought for their independence; among whom was the celebrated general Green. These, being expelled by their brethren, formed a separate congregation, which still exists in Philadelphia; and they are called, by way of distinction, *Free, or Fighting Quakers*.—*Grégoire's Hist.* tom. i. p. 133; *H. Adams's V.* last ed. under *Quakers*; *Williams.*

**FREETHINKERS;** a name assumed by Deists and Sceptics, to express their boasted freedom from religious prejudices, and from any religious system. The term originated in the eighteenth century, and contains a sneer at believers, like the French *esprit fort*, and the German *rationalist*. *Free-thinking* first appeared in England in the reigns of James II. and William III. In 1718, a weekly paper, entitled the "Free-thinker," was published. Collins, Toland, Tindal, and Morgan, rank among the champions of the sect; but Bolingbroke and Hume are the most distinguished. In France, Voltaire, D'Alembert, Diderot, and Helvetius, led the opposition against revealed religion. In Germany the same spirit became fashionable in the reign of Frederic the Great, and obtained a most extensive influence through the medium of the press, the universities, and even of the pulpit. Colton, in his "Lacon," has keenly observed, that in modern times *free-thinking* seems to be only another name for *freedom from thinking*. (See **ATHEISTS**; **DEISTS**.)—*Hend. Buck.*

**FREETHINKING CHRISTIANS;** a name adopted by a society which had its origin in the end of the year 1796, and has ever since regularly assembled in London, calling itself a *Church of God*, founded on the principles of free inquiry. Their first members separated from a congregation of Trinitarian Universalists, in Parliament-court Chapel, Bishopsgate-street. They rejected the doctrine of the Trinity, the atonement, and other points of Calvinism; then the sacraments, and the immateriality of the soul; and, lastly, the inspiration of the Scriptures, and public worship; for they have neither singing nor prayer in their assemblies, and regard the Bible only as an authentic history!—*Williams.*

**FREE-WILL BAPTISTS.\*** In North America, in the year 1780, the first church of this denomination was organized at New Durham, in New Hampshire, under the pastoral charge of Elder Benjamin Randall. They have since spread into various parts of the country; and now have churches in twelve different states, and in the Canadas. From the latest accounts of their numbers, (Jan. 1834,) there are eight yearly meetings, and forty-six quarterly meetings: and, including about three thousand General Baptists, in North Carolina, who have lately taken the name of Free-Will Baptists, about seven hundred churches; five hundred and sixty preachers; and thirty thousand, five hundred communicants. The net increase in numbers, for three years past, has been *seven and one third* per cent.

*External Polity.* 1. They have held the Holy Scriptures to be their only rule of religious faith and practice, to the exclusion of all written creeds, covenants, rules of discipline, or articles of organization. Some, however, think no religious order can be maintained on the basis of Scripture, without, at least, an *implied* agreement in their understanding of the Scriptures, and believe it better that this understanding be definitely *expressed* and *known*; and they have, in some instances, adopted written articles of organization, in the form of a constitution. 2. Government is vested primarily in the churches; which are usually composed of such believers as can meet together for worship. These send delegates to the quarterly meetings; the quarterly meetings to the yearly meetings; the yearly meetings to the general conference. In cases of difficulty,

\* This article was prepared for the Encyclopedia, by the late Elder Samuel Beede, one of the editors of the Morning Star.

appeals are made from one body to another, for advice and instruction. 3. The officers in the church, supposed to be designated in Scripture, are elders and deacons. After having been licensed and proved, the elders are ordained, jointly by the church to which they belong, and the quarterly meeting acting by a council. They are authorized to baptize believers, administer the Lord's supper, assist in ordinations, and to organize churches: they are amenable to the church and the presbytery. In each quarterly and yearly meeting, is an elders' conference; which, with the general conference, regulates the affairs of the ministry, so far as the presbytery is concerned. No inferiority of rank is acknowledged in the ministry. They consider piety, and a call to the work, to be the essential qualifications for a minister; and maintain, that one having a call to preach, ought not to delay for want of an education, or theological study; nor neglect preaching to acquire literature and science.

*Doctrine.* The Free-Will Baptists reject the peculiarities of Calvinism formerly denominated the "Five Points," so far as they represent the happiness or misery of man, as resulting from a divine decree, and not influenced by the personal actions of men; believing them, as they have understood them to have been held, unscriptural. They believe, that by the death of Christ, salvation was provided for all men; that, through faith in Christ, and sanctification of the Spirit, though by nature entirely sinners, all men may, if they improve every means of grace in their power, become new creatures in this life, and, after death, enjoy eternal happiness;—that all, who, having actually sinned, die in an unrenewed state, will suffer eternal misery. Respecting the divine attributes of the Father, Son, and Holy Ghost, they in substance agree with the Calvinistic Baptists, and other orthodox Christians. Yet some individuals, for want of properly knowing the Scriptures, or from adhering to such professing Christians, and such authors, as advocate unitarian, or Arian views of Christ, and the Holy Spirit, have imbibed Arian notions. This is a departure from the faith of the first Free-Will Baptists, and of the connection as a body. From a neglect to extirpate such doctrines, by sound discipline, and from the repeated attempts of the *Christian Society* to assimilate the two denominations, the Free-Will Baptists have lost much prosperity at home, and much reputation among others. They are a people distinct from the *Christian Society*, and ought always to be so distinguished. They essentially differ from the Christians in several important points of faith and church government.

*Institutions; benevolent, literary, &c.* A Foreign Mission society has lately been incorporated, and has received some donations. Numerous societies have been formed to promote temperance. Sunday schools are supported in various churches; and in several places charitable societies have been instituted. Till lately, no literary institution existed in the connection. About a year since, an academy, located at Parsonsfield, Me. was incorporated; it is now in a flourishing state. It must be understood, however, that all these benevolent operations are yet in their infancy. One printing press is employed by the connection, and the *Morning Star*, a weekly paper, is published at Dover, N. H. A Register, containing the statistics of the denomination, is also issued annually. See the *Morning Star*; *Buzzell's Magazine*; and *D. Mark's Narrative*.

FRENCH CHURCH. (See CHURCH GALLICAN.)

FRENCH PROPHETS. (See CAMISARS.)

FRIAR, or BROTHER; a term common to the monks of all orders. In a more peculiar sense, it is restrained to such monks as are not priests; for those in orders are usually dignified with the appellation of *father*.—*Hend. Buck.*

FRIENDSHIP, is the state of minds united by mutual affection, and abounding in acts of reciprocal kindness. "To live in friendship," says a heathen writer, "is to have the same desires, and the same aversions." So many qualities, indeed, are requisite to the possibility of friendship among men, and so many favorable circumstances must concur to its rise and continuance, that the greatest part of mankind content themselves without it, and supply its place as they can with interest and dependence. The generality of mankind are unqualified for a

constant and warm interchange of benevolence, as indeed they are incapacitated for any other elevated excellence, by perpetual attention to their own interests and unresisting subjection to their depraved passions. An inveterate selfishness predominates in their mind, and all their actions are tainted with a sordid love of gain. But there are many varieties of disposition, as well as this hateful and confirmed corruption, that may exclude friendship from the heart. Some persons are ardent enough in their benevolence, who nevertheless are constitutionally mutable and uncertain, soon attracted by new objects, disgusted without offence, and alienated without enmity. Others are soft and flexible; easily influenced by reports and whispers, ready to catch alarms from every dubious circumstance, and to listen to every suspicion which envy or flattery may suggest. Some are impatient of contradiction; more willing to go wrong by their own judgment, than to be indebted for a better or a safer way to the sagacity of another. Too many are dark and involuntarily anxious to conceal their purposes, and pleased when they can show their design only in its execution. Some are universally communicative, alike open to every eye and equally profuse of their own secrets and those of others, without the necessary vigilance of caution, ready to accuse without malice, and to betray without treachery. Each of these are unfit for close and tender intimacies. "He cannot properly be chosen for a friend, whose kindness is exhaled by its own warmth, or frozen by the first blast of slander; nor can he be a useful counsellor who will hear no opinion but his own; that man will not much invite confidence whose principal maxim is to suspect; nor can his candor and frankness be much esteemed, who makes every man without distinction a denizen of his bosom."

2. That friendship may be at once ardent and lasting, there must not only be a congeniality of disposition, but there must be equal virtue on each part; not only must the same end be proposed, but there must be a similarity of pursuit in its attainment. We are often induced to love those whom we cannot esteem; we are sometimes compelled to esteem those whom we cannot love. But true friendship is compounded of esteem and love; it derives its tenderness from one, and its permanence from the other. It therefore requires that its candidates should not only gain the judgment, but attract the affection; they should be firm in the day of adversity, and participate in the joy of prosperity; their presence should communicate cheerfulness as well as courage, and dispel alike the gloom of fear and of melancholy.

3. Among all the honors which God conferred upon his servant Abraham, and those were neither few nor small, there was none equal to that of calling him his friend, 2 Chron. 20: 7, with Isa. 41: 8. "Thou art the seed of Abraham my friend." The apostle James takes notice of it, in this view, "Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God," James 2: 23. How amazing is the condescension to which infinite goodness can stoop! We are sometimes led to express surprise when we see one human being, who happens to be raised a little above the rest of his species, descending from his elevated station to enter into familiar converse with one that is beneath him, and more especially to select such an one for his friend. But how do all such acts of condescension dwindle into insignificance, when we are led to think of the majesty of heaven deigning to confer upon a guilty mortal the appellation of friend! Yet this honor was not peculiar to Abraham. The Son of God, in the days of his flesh, thus addressed his disciples: "Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends if ye do whatsoever I command you: henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you FRIENDS; for all things that I have heard of my Father I have made known unto you," John 15: 13—15. What a fund of interesting comment would this passage afford, were this the place to indulge in it! It would lead us to contemplate the friendship of Christ towards his people, demonstrated by the highest evidence it was possible for him to afford: "He laid down his life for them."

He redeemed them to God at the expense of his blood! 1 Pet. 1: 18, 19. And then, their friendship towards him. "Ye are my friends, if ye do whatsoever I command you." Would we know what is necessary to evince our friendship to the Savior? His next words plainly inform us: "These things I command you, that ye love one another," ver. 17. All pretensions, therefore, to be the friends of Christ, which are not justified by love to the brethren, must evidently be futile and vain, 1 John 4: 20, 21. And as one of the first dictates of friendship is a concern for the honor and reputation of those who are the objects of our esteem, it must follow that if we are the friends of Jesus, we shall feel deeply interested about his character; we shall resent, with becoming indignation, all the efforts of his enemies to tarnish his honors, and degrade him to the level of a mere human being; to set aside his atoning sacrifice, and despoil him of the glory which is justly due to him as the Savior of his guilty people.

4. The book of Proverbs abounds with the praises of friendship, and with encomiums on its value. "A friend loveth at all times," ch. 17: 17. "There is a friend that sticketh closer than a brother," (ch. 18: 24;) the meaning of which probably is, that real friendship is more operative than natural affection. "Faithful are the wounds of a friend," ch. 27: 6. "As ointment and perfume rejoice the heart, so does the sweetness of a friend by hearty counsel," ver. 9. "As iron sharpeneth iron, so doth a man the countenance of his friend," ver. 17.

5. The genius and injunctions of the Christian religion also inculcate this virtue; for it not only commands universal benevolence to men, but promotes the strongest love and friendship between those whose minds are enlightened by divine grace, and who behold in each other the image of their Divine Master. As friendship, however, is not enjoyed by every one, and as the want of it arises often from ourselves, we shall here subjoin, from an eminent writer, a few remarks, by way of advice, respecting it. 1. We must not expect perfection in any with whom we contract fellowship.—2. We must not be hurt by differences of opinion arising in intercourse with our friends.—3. It is material to the preservation of friendship, that openness of temper and obliging manners on both hands be cultivated.—4. We must not listen rashly to evil reports against our friends.—5. We must not desert our friends in danger or distress. *Blair's Ser.* ser. 17, vol. iv.; *Ep. Porteus's Ser.* vol. i. ser. 15; *W. Melmoth's Translation of Cicero's Lælius*, in a Note; *Hall's Sermon on the Death of Dr. Ryland*.—*Jones*; *Hend. Buck.*

FRIENDS, (SOCIETY OF.) (See QUAKERS.)

FRITH, (JOHN,) a learned divine, and protestant martyr, was born at Sevenoak, in Kent, educated at Cambridge, and afterwards chosen a junior canon of Oxford. In 1525, he became acquainted with Tindal, who was the instrument of sowing the seed of the pure gospel in his heart. His principles becoming known, he was imprisoned for a time with several others, some of whom died with severe usage. Being released, in 1528, he went to the continent, where he spent two years, and became greatly confirmed in the protestant faith. Two years after, leaving his wife and children in a place of safety, he ventured to visit England; where, after a while, he was arrested by Sir Thomas More, (whose work on Purgatory he had confuted,) and committed to the tower. On the 20th of June, 1533, he underwent a public examination at St. Paul's, before the assembly of bishops, and for his fearless and inflexible defence of protestant principles, was condemned to be burnt at Smithfield. A young man named Andrew Hunt, suffered with him. With a courage that astonished the spectators, Frith embraced the faggot and the stake, smiling amidst the flames, and praying for the forgiveness of his enemies. He suffered in the prime of life, July 4, 1533.

It is said that there was a time when, owing to the impression made by his excellent character on the servants who had charge of him, he might have escaped; but to an offer of the kind, he replied, "Before I was seized, I would fain have enjoyed my liberty, for the benefit of the church of God; but now being taken by the higher power, and delivered into the hands of the bishops, to give testi-

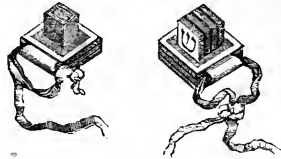
mony to that religion and doctrine, which, under pain of damnation, I am bound to maintain and defend; if therefore I should now start aside and run away, I should run away from my God, and from the testimony of his word."

He was, says bishop Bale, a polished scholar as well as master of the learned languages. He was the author of seven or eight valuable treatises, and was the first man in England that professedly wrote against Christ's bodily presence in the sacrament. His works were reprinted at London, in 1753, in folio.—*Middleton*, vol. i. 123.

FRITIGILA, queen of the Marcomans, became famous in 396. Being instructed in Christianity, by the writings of Ambrose, she embraced it herself, and by her influence her husband, and then the whole nation, were led to embrace it also. By her persuasion they entered into a durable alliance with the Romans, so that in the various irruptions of the barbarians on the empire, the Marcomans are never mentioned as among them, though separated only by the Danube.—*Gifford's France*; *Bethan*.

FROG; a small and well-known amphibious animal. Frogs were unclean: Moses, indeed, does not name them, but he includes them by saying, Ye shall not eat of any thing that moves in the waters, unless it have fins or scales, Lev. 11: 9. John (Rev. 16: 13.) says, he saw three unclean spirits issuing out of the false prophet's mouth like frogs; and Moses brought on Egypt a plague of frogs, Exod. 8: 5, &c.—*Cabnet*.

FRONTLETS, are thus described by Leo of Modena: the Jews take four pieces of parchment, and write with



an ink made on purpose, and in square letters, these four passages, one on each piece: (1.) "Sanctify unto me all the first born," &c. Exod. 13: to the 10th verse. (2.) From verse 11 to 16: "And when the Lord shall bring thee into the land of the Canaanites," &c. (3.) Deut. 6: 4, "Hear, O Israel, the Lord our God is one Lord," to verse 9. (4.) Deut. 11: 13, "If you shall hearken diligently unto my commandments," to verse 21. This they do in obedience to the words of Moses: "These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." These four pieces are fastened together, and a square formed of them, on which the letter *Shin* is written; then a little square of hard calf's skin is put at the top, out of which come two leathern strings an inch wide, and a cubit and a half, or thereabouts, in length. This square is put on the middle of the forehead, and the strings being girt about the head, make a knot in the form of the letter *Resh*; they are then brought before, and fall on the breast. It is called *Teffin-schel-Rosch*, the *Tephila* of the head. The most devout Jews put it on both at morning and noon-day prayer; but the generality wear it only at morning prayer. Only the chanter of the synagogue is obliged to put it on at noon, as well as morning.

It has been much disputed whether the use of frontlets, and phylacteries, was literally ordained by Moses. Before the Babylonish captivity, no traces of them appear in the history of the Jews; the prophets never inveigh against the neglect of them; nor was there any question concerning them in the reformation of manners at any time among the Hebrews. The almost general custom in the East of wearing phylacteries and frontlets, determines nothing for the obligation or usefulness of the practice. Christ did not absolutely condemn them; but he condemned the abuse of them in the Pharisees, their wearing them with affectation, and larger than other Jews. The Caraites Jews, who adhere to the letter of the law, and despise traditions, call the rabbinical Jews "bridled asses," because they wear these tephilin and frontlets. (See MEZUZOTH, and PHYLACTERIES.)—*Cabnet*.

**FRUGALITY**, is the keeping due bounds in our expenses; the happy mean between parsimony on the one hand, and prodigality on the other. The example of Christ, (John 6: 12;) the injunctions of God's word, (Luke 15: 1. Prov. 18: 9;) the evil effects of inattention to it, (Luke 11: 1, 13;) the peace and comfort which arise from it, together with the good which it enables us to do to others, should operate as motives to excite us to the practice of it. *Wood's Sermon on Frugality*, 1795; *Robinson's Mor. Ez. ex. 3*; *Ridgley's Body of Div. p. 546*; *Buckminster's Sermons.—Hend. Buck.*

**FRUIT**. The fruit of the lips is the sacrifice of praise or thanksgiving, Heb. 13: 15. The fruit of the righteous, that is, the counsel, example, instruction, and reproof of the righteous, is a tree of life, is a means of much good, both temporal and eternal; and that not only to himself, but to others also, Prov. 11: 30. Solomon says, in Prov. 12: 14, "A man shall be satisfied with good by the fruit of his mouth;" that is, he shall receive abundant blessings from God as the reward of that good he has done, by his pious and profitable discourses. "Fruits meet for repentance," (Matt. 3: 8;) is such a conduct as befits the profession of penitence.

2. The fruits of the Spirit are those gracious habits which the Holy Spirit of God produces in those in whom he dwelleth and worketh, with those acts which flow from them, as naturally as the tree produces its fruit. The apostle enumerates these fruits in Galatians 5: 22, 23. The same apostle, in Eph. 5: 9, comprehends the fruits of the sanctifying Spirit in these three things; namely, goodness, righteousness, and truth. The fruits of righteousness are such good works and holy actions as spring from a renewed heart: "Being filled with the fruits of righteousness," Phil. 1: 11. Fruit is taken for a charitable contribution, which is the fruit or effect of faith and love: "When I have sealed unto them this fruit," (Rom. 15: 28;) when I have safely delivered this contribution. When fruit is spoken of good men, then it is to be understood of the fruits or works of holiness and righteousness; but when of evil men, then are meant the fruits of sin, immorality, and wickedness. This is our Savior's doctrine, Matt. 7: 16—18.—*Watson.*

**FRUITFULNESS**, in the divine life, stands opposed to an empty, barren, unproductive profession of religion; or that state of things to which Christ adverts when addressing the church in Sardis: "I know thy works, that thou hast a name that thou livest, and art dead," Rev. 3: 1. The writers of both the Old and New Testaments speak much upon this subject; at one time encouraging the people of God to press after it, as the end which is to be accomplished in them by means of their attendance on divine ordinances; at another, solemnly warning them of the awful consequences of remaining unfruitful under the advantages of religious instruction with which they may be privileged. See in particular relative to this, Ps. 92: 12—15. Hosea 14: 5—9. Matt. 13: 3—9. Heb. 5: 12—14, and 6: 7, 8. But the subject is more especially insisted upon, and most strikingly illustrated by our Lord, in John, ch. 15: where he not only states its vast importance to all his disciples, if they would promote the glory of God; but, under the beautiful similitude of a vine and its branches, points out to them the only possible way of attaining it. "I am the vine," says he; "ye are the branches; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit; but without (or severed from) me, ye can do nothing," ver. 4, 5. To understand this, it must be remembered that in Christ, the "one mediator between God and men," it hath "pleased the Father that all fulness should dwell," Col. 1: 19. (See the article **FULNESS**.) He is made of God unto them, "wisdom, and righteousness, and sanctification, and redemption," 1 Cor. 1: 30. By believing the divine testimony concerning him, as the Son of God, who was "delivered (unto death) for the offences of the guilty, and raised again for their justification," they become virtually united to him, as the branches are united to the vine, and so are said to be "in him," 1 John 5: 20. He is not only the object of their faith, and hope, and love, but the very life of their

souls also, Gal. 2: 20. Col. 3: 3, 4. And as believers live in him, or, which is the same thing, live "by the faith of the Son of God," and upon that fulness which is treasured up in him, so it is by means of his words, or the doctrine concerning him, dwelling in them richly through the power of the Holy Spirit, that he lives and abides in them, (ver. 7.) quickens them at first from a death in trespasses and sins, to a life of obedience acceptable to God, (Eph. 2: 1, 5, 6,) and makes them fruitful in every good word and work, John 15: 8, 16.

Fruitfulness in religion, must necessarily include in it a growth in knowledge, Col. 1: 9, 10. It stands opposed to that state of childhood which the apostle alludes to and blames in many professors, Eph. 4: 14. Heb. 5: 12. But there must also be a growth in faith, in love, and in conformity to the will of God, or to the image of his Son Jesus Christ. See Eph. 4: 13—16. So we find the apostle Peter exhorting his brethren, who had obtained like precious faith with himself, to "give all diligence," by a continual increase in every Christian virtue, to make their calling and election sure—"for if these things be in you and abound," says he, "if they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ;" and with this he connects their enjoying "an abundant entrance into his everlasting kingdom," 2. Pet. 1: 5—11. (See the words **ANN. EDIFICATION**, and **GROWTH IN GRACE**).—*Jones.*

**FRUSTRATE**; to disappoint, to render vain or abortive, to annul or make void. Thus when Jehovah is said to "frustrate the tokens of the liars, and make diviners mad," (Isa. 44: 25;) it means, that as all events are under his sovereign control, he renders abortive all the prognostications of the soothsayers, or magicians, and disappoints their purposes.

When the apostle said to the Galatians, "I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain," (Gal. 2: 21.) his language evidently implies two things; first, that it was the express end and purpose of the death of Christ to procure righteousness or justification for his people; and secondly, that the teachers, who sought to impose circumcision and other observances of the law of Moses upon believing Gentiles, with a view to their obtaining acceptance with God, virtually annulled the grace of God, rendering it of no effect. And his conclusion is demonstrable; for as justification by grace, and justification by the works of the law, whether moral or ceremonial, are in direct opposition to each other, so in whatever proportion or degree men seek to obtain the favor of God through the medium of the latter, they destroy the efficacy of the former. But even this is not all; for the apostle labors to show that such is the nature of grace that it disdains any compromise, for "if the blessing be by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more of work," Rom. 11: 6.—*Jones.*

**FUEL**. In preparing their victuals, the Orientals are, from the extreme scarcity of wood in many countries, reduced to use cow-dung for fuel. At Aleppo, the inhabitants use wood and charcoal in their rooms, but heat their baths with cow-dung, the parings of fruit, and other things of a similar kind, which they employ people to gather for that purpose. (See **BAKING**, and **DRUG**.)

Wood, however, and even any other combustible substance, is preferred when it can be obtained. The inhabitants of Aleppo, according to Russel, use thorns, and fuel of a similar kind, for those culinary purposes which require haste, particularly for boiling, which seems to be the reason that Solomon mentions the "crackling of thorns under a pot," rather than in any other way. The same allusion to the use of thorns for boiling occurs in other parts of the sacred volume: thus, the Psalmist speaks of the wicked, "Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath." The Jews are sometimes compared in the prophets to a "brand plucked out of the burning," (Amos 4: 11. Zech. 3: 2;) a figure which Chardin considers as referring to vine twigs, and other brush-wood, which the Orientals frequently use for fuel, and which, in a few minutes, must be consumed if they are

not snatched out of the fire; and not to those battens, or large branches, which will lie a long time in the fire before they are reduced to ashes. If this idea be correct, it displays in a stronger and more lively manner the seasonable interposition of God's mercy, than is furnished by any other view of the phrase. The same remark applies to the figure by which the prophet Isaiah describes the sudden and complete destruction of Rezin, and the son of Remaliah; "Take heed and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah," Isa. 7: 4. It is not easy to conceive an image more striking than this; the remains of two small twigs burning with violence at one end, as appears by the steaming of the other, are soon reduced to ashes; so shall the kingdoms of Syria and Israel sink into ruin and disappear.

2. The scarcity of fuel in the East obliges the inhabitants to use, by turns, every kind of combustible matter. The withered stalks of herbs and flowers, the tendrils of the vine, the small branches of myrtle, rosemary, and other plants, are all used in heating their ovens and bagnios. We can easily recognize this practice in these words of our Lord: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matt. 6: 28—30. The grass of the field, in this passage, evidently includes the lilies of which our Lord had just been speaking, and by consequence, herbs in general; and in this extensive sense the word *chortos* is not unfrequently taken. These beautiful productions of nature, so richly arrayed, and so exquisitely perfumed, that the splendor even of Solomon is not to be compared with theirs, shall soon wither and decay, and be used as fuel to heat the oven and the bagnio. Has God so adorned these flowers and plants of the field, which retain their beauty and vigor but for a few days, and are then applied to some of the meanest purposes of life; and will he not much more clothe you who are the disciples of his own Son, who are capable of immortality, and destined to the enjoyment of eternal happiness?—*Watson*.

FULFIL. (See PROPHECY, and QUOTATION.)

FULLER, (DR. THOMAS), a learned historian and divine, was the son of the minister of Aldwinkle, in Northamptonshire, at which place he was born, in 1608. He was educated at Queen's college, Cambridge; was appointed minister of St. Bennet's parish, Cambridge; and acquired great popularity as a pulpit orator. He received further preferment in the church, of which, however, he was deprived during the civil war, in consequence of his activity on the side of the monarch. Between 1640, and 1656, he published nearly the whole of his works. In 1648, he obtained the living of Waltham, in Essex, which, in 1658, he quitted for that of Cranford, in Middlesex. At the restoration he recovered the prebend of Salisbury, was made D. D. and king's chaplain, and was looking forward to a mitre, when his prospects were closed by death, in 1661. Dr. Fuller possessed a remarkably tenacious memory. It is said among other things, that he could recite a sermon verbatim, after he had heard it once. He had also a considerable portion of wit and quaint humor, which he sometimes allowed to run riot in his writings. Among his chief works are, *A History of the Holy War*; *The Church History of Britain*; *The History of the University of Cambridge*; and *The History of the Worthies of England*.—*Davenport*.

FULLER, (ANDREW), first secretary of the Baptist Missionary society, and one of the most extraordinary men of this, or any other age, was born at Wicken, in Cambridgeshire, Feb. 6, 1754. His pious father occupied a small farm at that place, and was the parent of three sons, of whom Andrew was the youngest. He received the common rudiments of an English education at the free school of Soham; and, till the age of twenty, was engaged in husbandry. When about sixteen years of age, his mind became enlightened; he sincerely repented of his past transgressions; he forsook his former evil ways,

was publicly immersed, on a profession of his faith; and from that time he continued to make an honorable and consistent profession of Christianity. For the two succeeding years, he occasionally preached at Soham. In January, 1774, he received a unanimous invitation from that congregation to become their pastor, and was ordained in May, 1775. The income of Mr. Fuller being very small, he opened a seminary in 1779, but which, in the succeeding year, he relinquished; and not being able comfortably to provide for his increasing family, and the conduct of some of the members of the church at Soham being lukewarm and unsatisfactory to him, he accepted an invitation from a Baptist congregation at Kettering, to become their pastor.

Mr. Fuller's removal to Kettering, in 1783, formed a new era in his life. It brought him into contact with a number of ministers of his own denomination, to whom he was greatly attached, and who were equally ardent with himself in the investigation of truth. Here his labors took a wider range, and were determined towards a more definite object. The prevailing system of doctrine among the Baptist churches, at this period, was ultra-calvinism—a system which denies true faith to be the duty of every one to whom the gospel comes; and which, consequently, must paralyze the efforts of ministers to "go into all the world, and preach the gospel to every creature; commanding all men everywhere to repent" at the peril of their souls. Mr. Fuller saw the baneful effects of this unscriptural system, and set himself to oppose and refute it with all his might. With this view he drew up and published a small volume, entitled, "The Gospel of Christ worthy of all Acceptation; or, The Obligations of Men, fully to credit, and cordially to approve whatever God makes known: wherein is considered the Nature of Faith in Christ, and the Duty of those where the Gospel comes in that Matter." This valuable treatise operated powerfully, and set thousands upon examining their received principles. A host of opponents presently rose up to oppose this new doctrine, as it was termed; and our author had to defend himself on every side, which he did with no ordinary dexterity; taking his stand on the word of God, with the meekness of wisdom, but with the lion heart of Luther.

In 1790, he composed his "Dialogues and Letters on the Fundamental Principles of the Gospel;" and a celebrated work "On the Calvinistic and Socinian Systems, Examined and Compared as to their Moral Tendency." This work deservedly ranks among the ablest and most useful of Mr. Fuller's literary productions; having done more to stem the torrent of Socinianism in England, than any one book of modern times. It consists of a series of letters, each occupying a particular subject, and the whole forming a storehouse of sound observations, scriptural principles, important facts, and logical reasonings. The book was well received by the public, and will long maintain its ground.

The writings of Mr. Fuller having circulated in America, and having been generally approved, Princeton and Yale colleges conferred on him the title of Doctor of Divinity; which, however, supposing it to be incompatible with the simplicity of the Christian character, he declined to use.

In 1792, the Baptist Missionary society was first established at Kettering, by Mr. Fuller and a few of his friends, among whom was Mr. Carey, of Leicester, now the celebrated Dr. Carey, who volunteered his services as a missionary. India was selected as the country which they should visit; and, in the spring of 1793, Mr. Carey and other missionaries set sail for Bengal, where they arrived in the succeeding October. In the establishment of that society, Mr. Fuller had taken the liveliest interest, and he was appointed to the situation of secretary. The society, ever afterwards, was inseparable from his mind, and depended, under God, mainly on his exertions. The consultations which he held, the correspondence he maintained, the personal solicitations which he employed, the contributions he collected, the management of these and other funds, the selection, probation, and improvement of intended missionaries; the works which he composed and compiled on these subjects, the discourses he delivered, and the journeys he accomplished, to extend the know-

ledge, and to promote the welfare of the mission, required energy almost unequalled. In 1799, he made a tour through Scotland for the benefit of the society; and, on his return home, he found that he had travelled nine hundred miles, and collected full nine hundred pounds. In 1804, he visited the Baptist congregations throughout Ireland, and collected a considerable sum for the mission. In July, 1805, he made another tour through Scotland, to collect for the printing of the Scriptures in the Eastern languages, and travelled one thousand eight hundred miles in one month, preached every day, and collected one thousand eight hundred pounds. In 1807, he drew up a statement of the proceedings of the society; and, in fine, the history of the last twenty-three years of his life was completely identified with that of the mission.

Besides the publications already mentioned, Mr. Fuller was the author of a great number of treatises on various subjects, which, since his decease, have been collected and printed in eight volumes, octavo; recently reprinted in this country in two large volumes; among which we may particularly mention, "The Gospel its own Witness;" "The Calvinistic and Socinian Systems compared;" "Expository Discourses on the Books of Genesis and the Apocalypse;" "Sermons on various subjects;" "Apology for Christian Missions to the Heathen;" with many other smaller works, of peculiar excellence. All his writings bear the powerful stamp of a mind, which, for native vigor, original research, logical acumen, profound knowledge of the human heart, and intimate acquaintance with the Scriptures, has had no rival since the days of president Edwards.

On the 7th of May, 1815, in the sixty-second year of his age, this zealous, intelligent, benevolent, and most useful Christian minister expired; his heart being devoted to God, and his soul resting on Christ alone for salvation and eternal happiness.

It has been well said, that Fuller is "the Franklin of theology." The views entertained of him, by those best acquainted with his writings, are thus eloquently expressed by the Rev. Robert Hall: "I cannot refrain from expressing, in a few words, the sentiments of affectionate veneration with which I always regarded that excellent person while living, and cherish his memory now that he is no more; a man whose sagacity enabled him to penetrate to the depths of every subject he explored, whose conceptions were so powerful and luminous, that what was recondite and original, appeared familiar; what was intricate, easy and perspicuous in his hands; equally successful in enforcing the practical, in stating the theoretical, and discussing the polemical branches of theology. Without the advantages of early education, he rose to high distinction among the religious writers of his day, and, in the midst of a most active and laborious life, left monuments of his piety and genius, which will survive to distant posterity. Were I making his eulogium, I should necessarily dwell on the spotless integrity of his private life, his fidelity in friendship, his neglect of self-interest, his ardent attachment to truth, and especially the series of unceasing labors and exertions, in superintending the mission to India, to which he most probably fell a victim. He had nothing feeble or undecided in his character, but, to every undertaking in which he engaged, he brought all the powers of his understanding, all the energies of his heart; and, if he were less distinguished by the pre-eminence than the acumen and solidity of his thoughts, less eminent for the gentler graces than for stern integrity and native grandeur of mind, we have only to remember the necessary limitation of human excellence. While he endeared himself to his denomination by a long course of most useful labor, by his excellent works on the Socinian and Deistical controversies, as well as his devotion to the cause of missions, he laid the world under lasting obligations."

For more complete details of the life of Mr. Fuller, see *Morris's Life of Fuller*; *Ryland's Life of Fuller*; and *Memoir prefixed to his Complete Works, by his Son*; *Jones's Chris. Biog.*; *Am. Quar. Obs. and Rep. Mag.—Hend. Buck.*

**FULLER'S FIELD**; **FULLER'S FOUNTAIN**. (See **ROGEL**, and **SILVAN**.)

**FULLER'S SOAP**. (See **SOAP**.)

**FULKE**, (WILLIAM, D. D.) This pious and learned divine, of the church of England, was born in London, and educated at Cambridge, where, in 1564, he was chosen a fellow. He had previously spent six years in the study of law, and his father was so offended at his returning to college, that, though he was rich, he refused him any supplies. Fulke, however, easily made his way by his talents and learning. He became eminent alike in the mathematics, in the oriental languages, and in divinity, and published books in them all. Cartwright, the divinity professor, was his intimate friend. In consequence of this, however, Fulke was suspected of peiticism, and expelled from his college. The earl of Leicester, out of policy, became his patron, gave him the livings of Warley and Didington, and in 1574, sent him as chaplain of an ambassador to France. On his return he was made master of Pembroke-hall, and Margaret professor of divinity in Cambridge, and held these offices till his death, in 1589. His works are very numerous; written in Latin and English; and levelled chiefly at the Papists. The principal one is his Confutation of the Rhenish Testament, printed in 1580, by the Papists, in opposition to the Protestant versions. Mr. Hervey styles this Confutation, a valuable piece of ancient controversy and criticism, full of sound divinity, weighty arguments, and important observations.—*Middleton*, vol. ii. 261.

**FULNESS**, means the state of being filled, so as to have no part vacant; it necessarily includes the idea of completeness, such as leaves nothing more to be desired; (compare Col. 1:19, with ch. 2:10.) and, in scriptural style, it sometimes imports satiety. In this last acceptance it occurs, Isa. 1:11, "I am full of the burnt offerings of rams," for, it is afterwards added, "they are a trouble to me, I am weary to bear them," ver. 14. The term frequently occurs in the New Testament, and its signification is commonly very important. Thus the apostle speaks of "the fulness of time," when God sent forth his son, (Gal. 4:4;) it was the time that he himself had, in his eternal counsels, appointed—it was the time promised to the fathers, and foretold by the prophets; expected by the Jews themselves, and earnestly longed for by all that looked for redemption in Israel, Luke 2:25, 26, 38.

2. The church is termed "the fulness of Christ; because it is that which constitutes him a complete and perfect head. For though he has a natural and personal fulness, as God over all and blessed forever, yet, as Mediator, he is not full and complete without his mystical body; even as a king is not complete without his subjects; so Christ receives a relative fulness from his members, Eph. 1:23.

3. But the most important view of this subject, is that which regards the personal fulness of Christ, considered as Mediator; for "it hath pleased the Father," says the apostle, "that in him should all fulness dwell," (Col. 1:19;) and "out of his fulness," says another apostle, "have all we received, even grace for grace," John 1:16. The plenitude here referred to, as dwelling in Christ, is a copious and delightful theme of contemplation, for it comprehends all spiritual and heavenly blessings, answerable to the utmost exigencies of his guilty, helpless, and ruined people, in their state of dependence on him, in this world, John 1:14. Rom. 10:4. 2 Cor. 12:9. Ps. 68:18. Col. 2:9. Cant. 5:16. Ps. 45:2.

4. It is said, that "the fulness of the Godhead dwells in Christ bodily," (Col. 2:2;) that is, the whole nature and attributes of God are in Christ, and that really, essentially, or substantially; and also personally, by nearest union; as the soul dwells in the body; so that the same person who is man is God also.—*Jones*; *Watson*.

**FUNERAL RITES**. (See **BURIAL**.)

**FURLONG**; a measure of length containing one hundred and twenty-five paces, which made the eighth part of an Italian mile; but Maimonides says the Jewish furlong contained 266 2-3 cubits, and so seven furlongs and a half went to one mile, Luke 24:13.—*Brown*.

**FURMAN**, (RICHARD, D. D.) an eminent minister in Charleston, South Carolina, and president of the Baptist General Convention of the United States, was a native of New York, but brought up in South Carolina, at the High Hills of Santee. His education was conducted by his father, a gentleman of more than ordinary intelligence,

judgment, and discretion, by whom the mind of his son was early imbued with an elegant taste, the most ardent thirst for knowledge, and profound reverence for the word of God. He became a subject of divine grace in youth; and such was the soundness of his piety, as well as the extent of his attainments, that he was admitted to the gospel ministry at the age of eighteen. His youthful ministrations left a deep impression upon every mind, and many of his vicious hearers, were by the divine blessing turned to righteousness. He at this time laid the foundation of many of the churches afterwards embodied in the Charleston Association. "There was a greatness in the rudiments of his work, a majesty in the style of his youthful performances, which agreed well with the sedate lustre of his subsequent life."

During the American revolution, he retired with his family into North Carolina and Virginia, where his patriotism, character and talents, attracted the attention of some of the leading men of the revolution, and gained him the friendship of the celebrated Patrick Henry. He afterwards assisted in framing the constitution of South Carolina.

In 1787, he was settled as pastor of the Baptist church in Charleston, where for nearly forty years he continued to exemplify, by rich and affecting illustrations, both the active and passive virtues of the Christian character, equally esteemed in every relation, the social and civil, humane and benevolent, religious and professional. His mind was alive to every incident which could be thought to have a bearing on the happiness of the community in which he lived. If in a mind where every excellence stood in the equipose of truth and dignity, there might be a preponderating principle, that principle was the feeling of a humane kindness which suffering in any form elicited. In the hut of the unhappy slave, and in the chambers of the sick and the dying, there was something in his manner which partook of a divine eloquence, and was carried with a soothing power to the heart.

His religious views coincided in the main with those of Doddridge, Fuller, and Dwight, though he called no man on earth master. As an experimental Christian he stood pre-eminent. The distinguishing feature in his religion was a keen and penetrating conviction of his own depravity. In the deep and practical knowledge of the heart he excelled, yet he was charitable in his judgment of others. In the general character of his preaching he was judicious, affectionate, and instructive, but at intervals he rose to a strain of masculine dignity and eloquence, which held his astonished hearers, even of the highest order, in breathless attention. But a divine unction, the love of Christ crucified, pervaded and sweetened all his character and endowments. He died among his attached people, August 25, 1825.

The dying bed of this eminent man was an edifying scene. Among other things, he said to some friends present, "On a review of life I see much to be thankful for; but O what cause to be humbled before my God. I am overwhelmed with the sense of my ingratitude, of my neglects, of my unfaithfulness as a minister of Christ. I am a dying man, but my trust is in the Redeemer; I preach Christ to you dying, as I have attempted to do while living."—*Brantly's Funeral Sermon; Am. Bap. Mag.*

**FURNACE;** a place for melting gold and other metals. "The refining pot is for silver, the furnace for gold," Prov. 17: 3. Metaphorically, it signifies a place of cruel bondage and oppression, such as Egypt was to the Israelites, who there met with much hardship, rigor and severity, to try and purge them, (Deut. 4: 20. Jer. 11: 4.) the sharp and grievous afflictions and judgments, wherewith God tries his people, (Ezek. 22: 18. 20: 22.) also a place of capital punishment, as Nebuchadnezzar's fiery furnace, Dan. 3: 6, 11.

On the last we may remark, that this mode of punishment is not unusual in the East in modern times. After speaking of the common modes of punishing with death in Persia, Chardin says, "But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a death, or by selling above the tax by a false weight, or who have committed themselves in any other manner: they are put upon a spit and

roasted over a slow fire, Jer. 29: 22. Bakers, when they offend, are thrown into a hot oven. During the dearth in 1668, I saw such ovens heated in the royal square in Spain, to terrify the bakers, and deter them from deriving advantage from the general distress. To this dreadful mode of punishment our Lord repeatedly alludes in speaking of the end of the wicked, Matt. 13: 42, 50.—*Watson.*

**FURROWS;** openings in the ground, made by a plough, or other instrument. The sacred writers sometimes borrow similitudes from the furrows of the field, Job 31: 38. "If my land cry against me, or the furrows thereof complain;" if I have employed the poor to till my ground, without paying them for their labor. And Hosea 11: 12, I will make Judah plough, and Jacob shall break the clods, and form the furrows. The ten tribes and Judah shall one after the other endure the effects of my anger. But, the prophet adds, immediately, "Sow in righteousness, and reap in mercy."—*Calmet.*

**FURY,** is attributed to God metaphorically, or speaking after the manner of men; that is, God's method of punishing the wicked is as fearful as the violent exertions of a man in a state of fury. So that when he is said to *pour out his fury* on a person, or on a people, it is a figurative expression for dispensing afflictive providences; but we must be very careful not to attribute human infirmities, passions, or malevolence to the Deity.—*Calmet.*

**FUTURE STATE;** a term made use of in relation to the existence of the soul after death. That there is such a state of existence, we have every reason to believe; "for if we suppose," says a good writer, "the events of this life to have no reference to another, the whole state of man becomes not only inexplicable, but contradictory and inconsistent. The powers of the inferior animals are perfectly suited to their station. They know nothing higher than their present condition. In gratifying their appetites, they fulfil their destiny, and pass away.—Man, alone, comes forth to act a part which carries no meaning, and tends to no end. Endowed with capacities which extend far beyond his present sphere, fitted by his rational nature for running the race of immortality, he is stopped short in the very entrance of his course. He squanders his activity on pursuits which he discerns to be vain. He languishes for knowledge which is placed beyond his reach. He thirsts after a happiness which he is doomed never to enjoy. He sees and laments the disasters of his state, and yet, upon this supposition, can find nothing to remedy them. Has the eternal God any pleasure in sporting himself with such a scene of misery and folly as this life (if it had no connection with another) must exhibit to his eye? Did he call into existence this magnificent universe, adorn it with so much beauty and splendor, and surround it with those glorious luminaries which we behold in the heavens, only that some generations of mortal men might arise to behold these wonders, and then disappear forever? How unsuitable in this case were the habitation to the wretched inhabitant! How inconsistent the commencement of his being, and the mighty preparation of his powers and faculties, with his despicable end! How contradictory, in fine, were every thing which concerns the state of man, to the wisdom and perfection of his Maker!"

But that there is such a state is clear from many passages of the New Testament: John 5: 24. Acts 7: 9. Rom. 8: 10, 11. 2 Cor 5: 1, 2. Phil. 1: 21. 1 Thess. 4: 14; 5: 10. Luke 16: 22, &c. But though these texts prove the point, yet some have doubted whether there be any where in the Old Testament any reference to a future state at all. The case, it is said, appears to be this: the Mosaic covenant contained no promises directly relating to a future state; probably, as Dr. Warburton asserts, and argues at large, because Moses was secure of an *equal providence*, and therefore needed not subsidiary sanctions taken from a future state, without the belief of which the doctrine of an universal providence cannot ordinarily be vindicated, nor the general sanctions of religion secured. But, in opposition to this sentiment, as Doddridge observes, "it is evident that good men, even before Moses, were animated by views of a future state, (Heb. 11: 13, 16.) as he himself plainly was, (24th to 26th verse;) and that the promises of heavenly felicity were contained even in

the covenant made with Abraham, which the Mosaic could not disannul. Succeeding providences also confirmed the natural arguments in its favor, as every remarkable interposition would do; and when general promises were made to the obedient, and an equal providence relating to the nation established on national conformity to the Mosaic institution, and not merely to the general precepts of virtue; as such an equal providence would necessarily involve many of the best men in national ruin, at a time when, by preserving their integrity in the midst of general apostasy, their virtue was most conspicuous; such good men, in such a state, would have vast additional reasons for expecting future rewards, beyond what could arise from principles common to the rest of mankind; so that we cannot wonder that we find in the writings of the prophets many strong expressions of such an expectation, particularly Gen. 49: 18. Ps. 16: 9—11. Ps. 17: last verse; Ps. 73: 17, 27. Eccl. 3: 15, 16, &c. Eccl. 7: 12, 15. Isa. 3: 10, 11. Ezek. 18: 19, 21. Job.

19: 23, 37. Dan. 12: 2. Isa. 35: 8. Isa. 26: 19. The same thing may also be inferred from the particular promises made to Daniel, (Dan. 12: 13.) to Zerubbabel, (Hag. 2: 23.) and to Joshua, the high priest, (Zech. 3: 7.) as well as from those historical facts recorded in the Old Testament, of the murder of Abel, the translation of Enoch and Elijah, the death of Moses, and the story of the witch of Endor, and from what is said of the appearance of angels to, and their converse with, good men. See articles INTERMEDIATE STATE; RESURRECTION; and SOUL: also *Doddridge's Lectures*, lec. 216; *Warburton's Divine Legation of Moses*, vol. ii. p. 553—568; *Dr. Adlington's Dissertations on the Religious Knowledge of the ancient Jews and Patriarchs, containing an inquiry into the evidences of their belief and expectation of a future state*; *Blair's Sermons*, ser. 15. vol. i.; *Robinson's Claude*, vol. i. p. 132; *W. Jones's Works*, vol. vi. ser. 12; *Logan's Sermons*, vol. ii. p. 413.—*Head. Buck.*

## G.

GAASH; a mountain of Ephraim, north of which stood Tinnath-Serah, celebrated for Joshua's tomb, (Josh. 24: 30.) which, Eusebius says, was known in his time.—II. A brook, or valley, (2 Sam. 23: 30.) probably at the foot of mount Gaash.—*Calmet.*

GABA; a city at the foot of mount Carmel, between Ptolemais and Cesarea.—*Calmet.*

GABAA, (*a hill*.) Many places in a mountainous country like Judea, might be called Gibeah, Gibeon, Gabbatha, Gibethon, Gabbath, Gabe, or Gabaa; signifying eminences.—*Calmet.*

GABALA. (See GERAL.)

GABATHA; a town in the south of Judah, twelve miles from Eleutheropolis, where the prophet Habakkuk's sepulchre was shown.—*Calmet.*

GABATHA, (Heb. *high, or elevated*.) In Greek, *lithostrotion, paved with stones*, John 19: 13.) It was probably an eminence, or terrace; a gallery or balcony paved with stone or marble, and of considerable height.—*Calmet.*

GABINIUS, (AULUS;) one of Pompey's generals, who was sent into Judea against Alexander and Antigonus, B. C. 60. (See ALEXANDER, and III. ANTIQONUS.) He restored Hircanus at Jerusalem, confirmed him in the high-priesthood, and settled governors and judges in the provinces, so that Judea, from a monarchy, became an aristocracy. He established courts of justice at Jerusalem, Gadara, (or at Dora,) Amatha, Jericho, and Sephoris; that the people, finding judges in all parts of the country, might not be obliged to go far from their habitations. Some learned men are of opinion, that the establishment of the Sanhedrim owed its origin to Gabinius.—*Calmet.*

GABRES, or GUEBRES. (See GAURS.) The Turks apply the term to Christians in the sense of infidels or heathens.—*Calmet.*

GABRIEL, (*the strength of God*;) a principal angel. He was sent to the prophet Daniel to explain his visions; also to Zacharias, to announce to him the future birth of John the Baptist, Dan. 8: 16. 9: 21. 10: 16. Luke 1: 11, *et seq.* Six months afterwards, he was sent to Nazareth, to the virgin Mary, Luke 1: 26, &c. (See ANGEL; and ANNUNCIATION.)—*Calmet.*

GABRIEL, (SAINT, CONGREGATION OF;) a society of lay gentlemen, founded by Cesar Bianchetti, at Boulogne, about A. D. 1646, for improvement "in Christian knowledge and virtue."—*Hist. des Ord. Relig.* tom. viii. c. 22.—*Williams.*

GAD, (*fortunate*;) son of Jacob and Zilpah, Leah's servant, Gen. 30: 9, 10, 11. Leah called him Gad, saying, "Happy am I!" Gad had seven sons, Ziphon, Haggai, Shuni, Ezbon, Eri, Arodi, and Areli, Gen. 46: 16. Jacob, blessing Gad, said, "A troop shall overcome him, but he shall overcome at the last." Gen. 49: 19. Moses, in his last song, mentions Gad, "as a lion which teareth the arm with the crown of the head," &c. Deut. 33.

The tribe of Gad came out of Egypt, in number, fifty-five thousand six hundred and fifty. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their allotment east of Jordan, alleging their great number of cattle. Moses granted their request, on condition that they should accompany their brethren, and assist in conquering the land west of Jordan. Gad had his inheritance between Reuben south, and Manasse north, with the mountains of Gilead east, and Jordan west. (See CANAAN.)—*Calmet.*

GAD, David's friend, who followed him when persecuted by Saul. Scripture styles him a prophet, and David's seer, 1 Sam. 22: 5. 2 Sam. 24: 11. 1 Chron. 21: 9—11. He wrote a history of David's life, which is cited 1 Chron. 29: 29.—*Calmet.*

GAD, the god or goddess of fortune, a heathen deity, mentioned in several passages of Scripture. We find a place in Canaan, called the tower of Gad, (Josh. 15: 37.) and another in the valley of Lebanon, called Bnal-Gad, Josh. 11: 17. In Isaiah 65: 11, those who prepare the table for Gad are allotted to the sword; and those who furnish a drink-offering to Meni, to the slaughter. We find Meni, in medals of Antioch, to be either male or female, without distinction; and therefore Gad, the associate of Meni, may well be thought similar in this respect. (See MENI.)—*Calmet.*

GADARA; a celebrated city of Palestine, the capital of Peraea, situated eastward of the lake of Tiberias,

eight miles from the shore. It was strongly fortified, had a court of justice, and several hot baths. It gave name also to a canton, which is mentioned as the country of the Gadarenes, (Mark 5: 1. and Luke 8: 26.) though Matthew calls it the country of the Gergasenes, ch. 8: 28. Gergasa was near Gadara, and therefore one evangelist might with

as much propriety call it the country of the Gergasenes, as another, that of the Gadarenes.

"Along the borders of this lake Tiberias," says Dr. Clarke, "may still be seen the remains of those ancient tombs, hewn by the earliest inhabitants of Galilee, in the rocks which face the water. They were deserted in the time of our Savior, and had become the resort of wretched men, afflicted by diseases, and made outcasts of society: for in the account of the cure performed by our Sa





vior upon a demoniac in the country of the Gadarenes, these tombs are particularly alluded to; and their existence to this day, offers strong internal evidence of the accuracy of the evangelist who has recorded the transaction: "There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs." *Dr. Clarke's Travels in the Holy Land*, part ii. p. 466, &c.—*Jones*.

**GALANTIE**; a denomination which derived its name from Gaian, a bishop of Alexandria, in the sixth century, who denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.—*Hand. Buck.*

**GAUUS**; a Christian who accompanied Paul on his travels through some of the Gentile countries, Acts 19: 29. 20: 4. Rom. 16: 23. It is highly probable, though not absolutely certain, that this was the same Gaius who is mentioned in such honorable terms by the apostle John in his third epistle.—*Jones*.

**GALATIA**; a province in Asia Minor, having the river Halys east, Bithynia and Paphlagonia north, Cappadocia and Phrygia south, and Mysia and Lydia west. The Gauls, having invaded Asia Minor, in several bodies, conquered this country, settled in it, and called it *Gallio-Grecia*, or Galatia, which, in Greek, signifies Gaul; (perhaps, New Gaul, or Little Gaul.)

The Galatians worshipped the mother of the gods. Callimachus, in his hymns, calls them "a foolish people;" and Hilary, himself a Gaul, as well as Jerome, describes them as *Gallios indoctos*. Their inland situation cut them off in a great degree from intercourse with more civilized nations, and they still retained their native language in the days of Paul. They also seem to have retained much of the warmth and volatility of character, for which the Gauls (French) in all ages have been remarkable.

The apostle Paul preached several times in Galatia; first, A. D. 51, (Acts 16: 6.) afterwards, A. D. 54, (Acts 18: 23.) and formed considerable churches there. It is probable, he was the first who preached there to the Gentiles; but, possibly, Peter had preached there to the Jews, since his first epistle is directed to the strangers scattered throughout Pontus, Galatia, &c. These Jews, it has been supposed by some, occasioned those differences in the Galatian church, on account of which Paul wrote his epistle in A. D. 52, in which he takes some pains to establish his character of apostle, which had been disputed, with intention to place him below Peter, who preached generally to Jews only, and who observed the law.

But his main object throughout nearly the whole of it is, to counteract the pernicious influence of the doctrine of those false teachers, particularly as it respected the article of justification, or a sinner's acceptance with God. And in no part of the apostle's writings is that important doctrine handled in a more full and explicit manner; nor does he any where display such a firm, determined, and inflexible opposition to all who would corrupt the truth from its simplicity.

"The erroneous doctrines of the judaizing teachers," says Dr. Macknight, "and the calumnies they spread for the purpose of discrediting St. Paul's apostleship, no doubt occasioned great uneasiness of mind to him and to the faithful in that age, and did much hurt, at least for a while, among the Galatians. But in the issue these evils have proved of no small service to the church in general; for by obliging the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance of his being a real apostle, called to the office by Jesus Christ himself; consequently we are assured that our faith in the doctrines of the gospel, as taught by him, (and it is he who hath taught the peculiar doctrines of the gospel most fully,) is not built on the credit of a man, but on the authority of the Spirit of God, by whom St. Paul was inspired in the whole of the doctrine which he has delivered to the world."—*Calmet; Watson*.

**GALATIANS, (EPISTLE TO.)** (See **GALATIA**.)

**GALBANUM**; a gum, or sweet spice, and an ingredient in the incense burned at the golden altar, in the holy place, Exod. 30: 34. It is a juice, drawn by incision from a plant called *metopion*, much like the large kind of fennel.—*Calmet*.

**GALE, (THEOPHILUS,)** a learned non-conformist divine, was born in 1628, at King's Teignton, in Devonshire, and educated at Oxford, where his education commenced under a private preceptor in his father's vicarage-house, from whence he was removed to a grammar school in the neighborhood, where he made great proficiency in classical learning. In 1652, he commenced master of arts; and soon became an eminent tutor, fellow, and a distinguished preacher in the university.

While engaged in the prosecution of his great undertaking, "The Court of the Gentiles," Mr. Gale, however, did not fail to discharge the duties of his ministerial office in the most conscientious manner. He preached constantly; and his discourses from the pulpit were so many conspicuous proofs of his distinguished piety and learning. He was invited to Winchester, and became a stated preacher there in 1657, in which station he continued for several years, generally admired and esteemed, both for his excellent sentiments, and his exemplary life and conversation. But having now, for some considerable time past, imbibed the principles of the non-conformists, on the re-establishment of episcopacy, at the restoration of Charles the Second, he refused to comply with the act of uniformity, which passed in 1661; and rather than violate his conscience he preferred suffering all the penalties which the law could inflict.

Thus excluded from the public service of his function, and deprived of his fellowship at Oxford, he found friends among those of his own sentiments, and was taken into the family of Philip, lord Wharton, in the capacity of tutor to his two sons.

In 1669, Mr. Gale published, at Oxford, in quarto, the first part of "The Court of the Gentiles; or, a Discourse touching the Original of human Literature, both Philology and Philosophy, from the Scriptures and Jewish church," &c. This was received by the public with great applause, and was reprinted in 1672. The second part was printed at Oxford in 1671, and at London in 1676. Parts iii. and iv. were printed at London in 1677. The whole was speedily translated into Latin, by which means the reputation of the author was spread into all parts of Europe, but especially in Germany, where his performance was much read and admired. In the first part of this learned work, Mr. Gale endeavors to prove, that all languages have their origin and rise from the Hebrew; instancing particularly in the Oriental tongues, such as the Phœnician, Coptic, Chaldaic, Syriac, Arabic, Persian, Samaritan, and Ethiopic; and then in the European, especially the Greek, Latin, the old Gallic, and Britannie. To this he adds a deduction, importing that the pagan theology, phisic, politics, poetry, history, rhetoric, are deduced from sacred names, persons, rites, and records; and showing withal, how the Jewish traditions came to be corrupted and mistaken by pagans. In the second part, he makes it his business to evince, that philosophy also has its original from the Jewish church, commencing with the Barbaric philosophy, under which he comprehends the Egyptian, Phœnician, Chaldean, Persian, Indian, Ethiopic, Scythian, and Britannie; thence proceeding to the Grecian, and chiefly to the Ionic and Italic, or Pythagorean, where he displays extensive reading and great learning, while he deduces this doctrine of Judaic origin from the testimonies of heathen, Jewish, and Christian authors, passing through all the particular sects of philosophers with great care and industry. In the third part, the vanity of pagan philosophy is demonstrated from its causes, parts, properties, and effects; namely, pagan idolatry, Judaic apostasy, Gnostic infusions, errors among the Greek fathers, especially Origenism, Arianism, Pelagianism, and the whole system of Popery, or Antichristianism, distributed into three parts, mystic, scholastic, and canonic theology. In the fourth part, he treats of reformed philosophy, wherein Plato's moral or metaphisic, or prime philosophy, is reduced to a useful form or method. He divides this, which is larger than any of the former parts, into three books, discoursing in the first of moral philosophy; in the second, of metaphysics; and in the third, of divine predetermination.

Mr. Gale continued to be an assistant to Mr. Rowe, of London, till the death of that gentleman, in 1677; and

then he was chosen to succeed him as pastor of the church. His stated residence was at Newington, where he died in 1678.

Mr. Gale was a man of very extensive learning, of unquestionable piety, and animated with an ardent love of truth. His great merit, and the irreproachableness of his life, gained him the respect of all parties. He was a decided non-conformist on principle, and evinced his zeal in its support by bequeathing all his estate, real and personal, to the education of young students destined for the dissenting ministry, and appointing trustees for its management. His valuable and well chosen library, with a few exceptions, he bequeathed towards promoting useful learning in New England, where those principles extensively prevailed.

Besides his great work, "The Court of the Gentiles," he published in Latin an abridgment of it for the use of students, under the title of "Philosophia Generalis," &c. London, 1676, 8vo.; "Theophily; or, a Discourse of the Saints' Amity with God in Christ," London, 1671, 8vo.; "The true Idea of Jansenism, both historic and dogmatic," 1669, 8vo.; "The Anatomy of Infidelity," 1672, 8vo.; "A Discourse on the Coming of Christ," 1673, 8vo.; "Idea Theologicæ," &c. 12mo.; and "The Life and Death of Thomas Tregosse," &c. 1671, 8vo.—*Jones's Chris. Biog.*

GALE, (DR. JOHN,) one of the ablest ministers of his time among the General Baptists, was born in the year 1679, and was the son of a respectable citizen of London, who, perceiving in him superior talents, determined to give him a liberal education, and to devote him to the work of the Christian ministry. With this view he sent young Gale to the university of Leyden, where he continued two years; and by his rapid improvement, the result of indefatigable application, he gained the esteem of the professors, and was honored with the degrees of master of arts and doctor in philosophy, before he was nineteen years of age. He went afterwards to Amsterdam, and spent some years among the Remonstrants, under the tuition of Limborch and Le Clerc. On his return to England he pursued his studies with redoubled ardor, and treasured up in his mind a considerable portion of valuable knowledge.

Dr. Gale did not begin to preach stately till he was thirty-five years of age. The publication which gave celebrity to his name was his "Reflections on Dr. Wall's History of Infant Baptism," in which he is generally acknowledged to have displayed considerable ability, and, what is not so common in that controversy, mildness of temper. He had projected several important undertakings, but the execution of these plans was prevented by the attack of a fever, which put a period to his life in December, 1721, in the forty-second year of his age. His illness was of short duration, but "borne with that calmness and patience which became a mind firmly possessed with a belief in the superintendence of a wise and good God, to whose providence he always resigned himself and his affairs." He was a man who did honor to human nature. Four volumes of sermons, with his life prefixed, were published after his decease. See *Memoirs of Dr. John Gale*.—*Jones's Chris. Biog.*

GALENIANS; the followers of Galen Abraham Haan, a physician at Amsterdam, and an eloquent preacher among the Mennonites, (which see.) He was considered a Latitudinarian, admitting to his communion all who believed the Scriptures and led religious lives. He was opposed by Samuel Apostool. (See APOSTOOLIANS.) *Alshelm's E. H. vol. v. p. 496.*—*Williams.*

GALILEAN; a name of reproach first given to our Savior and his disciples by the Jews, and afterwards liberally used by the pagans. Julian the Apostate constantly employed it, and wished to have it established as the legal name by which the Christians should be designated. The Redeemer he called "the Galilean God," and with his dying breath thus gave vent to his rage, while forced to acknowledge his power: *nenikēkas Galilaie*: "O Galilean, thou hast conquered!"—*Hend. Buck.*

GALILEANS; a sect of the Jews which arose in Judea some years after the birth of our Savior. They sprang from one Judas, a native of Gaulam, in Upper Galilee,

upon the occasion of Augustus appointing the people to be mustered, which they looked upon as an instance of servitude which all true Israelites ought to oppose. They pretended that God alone should be owned as master and lord, and in other respects were of the opinion of the Pharisees; but as they judged it unlawful to pray for infidel princes, they separated themselves from the rest of the Jews, and performed their sacrifices apart. As our Savior and his apostles were of Galilee, they were suspected to be of the sect of the Galileans; and it was on this principle, as St. Jerome observes, that the Pharisees laid a snare for him, asking, Whether it were lawful to give tribute to Cæsar? that in case he denied it, they might have an occasion of accusing him.—*Hend. Buck.*

GALILEE; one of the most extensive provinces into which the Holy Land was divided; but it probably varied in its limits at different periods. It is divided by the rabbins into (1.) The Upper; (2.) The Nether; and, (3.) The Valley. Josephus limits Galilee west by the city of Ptolemais and mount Carmel; on the south by the country of Samaria and Seythopolis; on the east by the cantons of Hippos, Gadara, and Gaulan; on the north by the confines of the Tyrians. Lower Galilee reaches in length from Tiberias to Chabulon, or Zabulon, the frontier of Ptolemais; in width from Chaloth, in the great plain, to Bersabee. The breadth of Upper Galilee begins at Bersabee, and extends to Baca, which separates it from the Tyrians. Its length reaches from Tella, a village on the river Jordan, to Meroth. But the exact situation of these places is not known.

This province contained four tribes; Issachar, Zebulun, Naphtali, and Asher; a part also of Dan; and part of Perea, beyond the river. Upper Galilee abounded in mountains, and was termed "Galilee of the Gentiles," as the mountainous nature of the country enabled those who possessed the fastnesses to maintain themselves against invaders. Strabo (lib. 16.) enumerates among its inhabitants Egyptians, Arabians, and Phœnicians. Lower Galilee, which contained the tribes of Zebulun and Asher, was sometimes called the Great Field, "the champaign," Deut. 11:30. The valley was adjacent to the sea of Tiberias. Josephus describes Galilæa as being very populous, containing two hundred and four cities and towns, the least of which contained fifteen thousand inhabitants. It was also very rich, and paid two hundred talents in tribute. The natives were industrious; high spirited, brave, and made good soldiers; they were also seditious, and prone to insolence and rebellion. Their language and customs differed considerably from those of the Judeans, Mark 14:70. (See the two preceding articles.)—*Calmet.*

GALILEE, (SEA OF.) This inland sea, or more properly lake, forever dear in the imagination of the Christian, from the memorable scenes acted on its shores and on its bosom, derives its several names, the lake of Tiberias, the sea of Galilee, and the lake of Gennesareth, from the territory which forms its western and south-western border. It is computed to be between seventeen and eighteen miles in length, and from five to six in breadth. It is naturally pure and sweet, secluded in its situation, and surrounded by elevated, and anciently fruitful declivities. The mountains on the east come close to its shore, and the country on that side has not a very agreeable aspect: on the west, it has the plain of Tiberias, the high ground of the plain of Hutin, or Hottein, the plain of Gennesareth, and the foot of those hills by which you ascend to the high mountain of Saphet. To the north and south it has a plain country, or valley. There is a current throughout the whole breadth of the lake, even to the shore; and the passage of the Jordan through it is discernible by the smoothness of the surface in that part.

"The lake of Gennesareth," says Dr. Clarke, "is surrounded by objects well calculated to heighten the solemn impression made by historical recollections, and affords one of the most striking prospects in the Holy Land. In picturesque beauty, it comes nearest to the lake of Locarno in Italy, although it is destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and in the height of its surrounding mountains, to the lake Asphalites."

The situation of the lake, lying, as it were, in a deep basin, between the hills which inclose it on all sides, excepting only the narrow entrance and outlets of the Jordan at either end, protects its waters from long-continued tempests; its surface is in general as smooth as that of the Dead sea. But the same local features render it occasionally subject to whirlwinds, squalls, and sudden gusts from the mountains, of short duration; especially when the strong current formed by the Jordan is opposed by a wind of this description from the south-east, sweeping from the mountains with the force of a hurricane, it may easily be conceived that a boisterous sea must be instantly raised, which the small vessels of the country would be unable to resist.—*Watson*.

**GALL**, (*rash*;) something excessively bitter, and supposed to be poisonous, Deut. 29: 18. 32: 32. Psalm 69: 21. Jer. 8: 14. 9: 15. 23: 15. Lam. 3: 19. Hosea 10: 4. Amos 6: 12. It is evident, from the first-mentioned place, that some herb or plant is meant of a malignant and nauseous kind. It is joined with wormwood, and, in the margin of our Bibles, explained to be "a very poisonous herb." In Psalm 69: 21, which is justly considered as a prophecy of our Savior's sufferings, it is said, "They gave me gall (*rash*) to eat." And, accordingly, it is recorded in the history, "They gave him vinegar to drink mingled with gall," Matt. 27: 34. But, in the parallel passage, it is said to be "wine mingled with myrrh," (Mark 15: 23.) a very bitter ingredient. From whence it is probable that the word may be used as a general name for whatever is exceedingly bitter; and, consequently, where the sense requires it, may be put specially for any bitter herb or plant.—*Watson*.

**GALLEY**; a ship rowed with oars. The enemies of the Jews, and the Assyrian army in particular, are likened to *galley*s, or *gallants*, that is, according to ancient ideas, large and magnificent ships, Isa. 33: 21.—*Brown*.

**GALLICAN**. (See **CHURCH**, **GALLICAN**.)

**GALLIO**; the brother of Seneca, the philosopher. He was at first named Marcus Annaeus Novatus; but, being adopted by Lucius Junius Gallio, he took the name of his adoptive father. The emperor Claudius made him proconsul of Achaia. He was of a mild and agreeable temper. To him his brother Seneca dedicated his books, "Of Anger." He shared in the fortunes of his brothers, as well when out of favor as in their prosperity at court. At length, Nero put him, as well as them, to death.

The Jews, enraged at St. Paul for converting many Gentiles, in A. D. 53, dragged him to the tribunal of Gallio, who, as proconsul, generally resided at Corinth, Acts 18: 12, 13. They accused him of teaching "men to worship God contrary to the law." Sosthenes, the chief ruler of the synagogue, was beaten by the Greeks before Gallio's seat of justice; but this governor did not concern himself about it. His abstaining from interfering in a religious controversy, perhaps did credit to his prudence; nevertheless, his name has passed into a reproachful proverb; and a man regardless of all piety is called "a Gallio," and is said, "Gallio-like, to care for none of these things." Little did this Roman anticipate that his name would be so immortalized.—*Watson*.

**GAMALIEL**; an illustrious doctor of the Jewish law, a Pharisee, and Paul's master. It is said he was the grandson of the famous Hillel, (see **HILLEL**) uncle to Nicodemus, and for thirty-two years president of the Jewish Sanhedrim. It is certain that the family of Gamaliel was so distinguished as to enjoy privileges of a peculiar kind, especially in relation to the study of Greek literature, which was generally prohibited among the Jews. See *Robinson's Bib. Repos.* 1632.

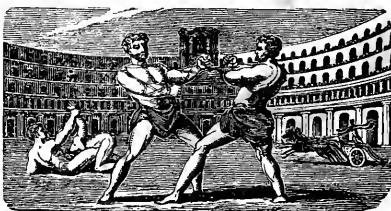
The Jews having brought Peter before the assembly of rulers, Gamaliel moved that the apostles should retire; and then advised the assembly to take heed what they intended to do touching these men, and to treat them with lenity. Gamaliel's advice was followed; and the apostles were liberated, Acts 5: 34.

When Paul, in Rom. 10: 1, affirms, "My heart's desire and prayer to God for Israel is, that they might be saved," we should not forget how much of an interesting and affecting character was connected with the personal character of many of whom he spoke. Could he cease to feel for his

former venerated teacher, so richly cultivated, intelligent and amiable as he was, yet, in neglecting to embrace Christianity, so fatally mistaken! Heb. 2: 3.—*Calnet*; *Brown*.

**GAMBA**, (**FRANCIS**;) a Lombard of the Protestant persuasion, and a martyr of the sixteenth century. He was apprehended and condemned to death by the senate of Milan. At the place of execution, a monk presented a cross to him; to whom he said, "My mind is so full of the real merits and goodness of Christ, that I want not a piece of senseless stick to put me in mind of him." For this expression his tongue was bored through, after which he was burnt to death.—*Fox*, p. 185.

**GAMES**, (**PUBLIC**, or **GYMNASTIC**.) Games and combats were instituted by the ancients in honor of their gods;



and were celebrated with that view by the most polished and enlightened nations of antiquity. The most renowned heroes, legislators, and statesmen, did not think it unbecoming their character and dignity, to mingle with the combatants, or contend in the race; they even reckoned it glorious to share in the exercises, and meritorious to carry away the prize. The victors were crowned with a wreath of laurel in presence of their country; they were celebrated in the rapturous effusions of their poets; they were admired, and almost adored, by the innumerable multitudes which flocked to the games, from every part of Greece, and many of the adjacent countries: They returned to their own homes in a triumphal chariot, and made their entrance into their native city, not through the gates which admitted the vulgar throng, but through a breach in the walls, which were broken down to give them admission; and at the same time to express the persuasion of their fellow-citizens, that walls are of small use to a city defended by men of such tried courage and ability. Hence the surprising ardor which animated all the states of Greece to imitate the ancient heroes, and encircle their brows with wreaths, which rendered them still more the objects of admiration or envy to succeeding times, than the victories they had gained, or the laws they had enacted.

But the institutors of those games and combats had higher and nobler objects in view than veneration for the mighty dead, or the gratification of ambition or vanity; it was their design to prepare the youth for the profession of arms; to confirm their health; to improve their strength, their vigor, and activity; to ensure them to fatigue; and to render them intrepid in close fight, where, in the infancy of the art of war, muscular force commonly decided the victory. This statement accounts for the striking allusions which the apostle Paul makes in his epistles to these celebrated exercises. Such references were calculated to touch the heart of a Greek, and of every one familiarly acquainted with them, in the liveliest manner, as well as to place before the eye of his mind the most glowing and correct images of spiritual and divine things.

1. Certain persons were appointed to take care that all things were done according to custom, to decide controversies that happened amongst the antagonists, and to adjudge the prize to the victor. Some eminent writers are of opinion that Christ is called the "Author and Finisher of faith," in allusion to these judges.

2. Those who were designed for the profession of *athleta*, or combatants, frequented from their earliest years the academies maintained for that purpose at the public ex-

pense. In these places, they were exercised under the direction of different masters, who employed the most effectual methods to inure their bodies for the fatigues of the public games, and to form them for the combats. The regimen to which they submitted was very hard and severe. At first, they had no other nourishment than dried figs, nuts, soft cheese, and a gross, heavy sort of bread, called *maza*; they were absolutely forbidden the use of wine, and enjoined continence.

3. When they proposed to contend in the Olympian games, they were obliged to repair to the public gymnasium at Elis, ten months before the solemnity, where they prepared themselves by continual exercises. No man that had omitted to present himself at the appointed time, was allowed to be a candidate for the prizes; nor were the accustomed rewards of victory given to such persons, if by any means they insinuated themselves, and overcame their antagonists; nor would any apology, though seemingly ever so reasonable, serve to excuse their absence. No person that was himself a notorious criminal, or nearly related to one, was permitted to contend. Further, to prevent underhand dealings, if any person was convicted of bribing his adversary, a severe fine was laid upon him; nor was this alone thought a sufficient guard against unfair contracts, and unjust practices, but the contenders were obliged to swear they had spent ten whole months in preparatory exercises; and, besides all this, they, their fathers, and their brethren, took a solemn oath, that they would not, by any sinister or unlawful means, endeavor to stop the fair and just proceedings of the games.

The spiritual contest, in which all true Christians aim at obtaining a heavenly crown, has its rules also, devised and enacted by infinite wisdom and goodness, which require implicit and exact submission, which yield neither to times nor circumstances, but maintain their supreme authority, from age to age, uninterrupted and unimpaired. The combatant who violates these rules forfeits the prize, and is driven from the field with indelible disgrace, and consigned to everlasting woe. Hence the great apostle of the Gentiles exhorts his son Timothy strictly to observe the precepts of the gospel, without which he can no more hope to obtain the approbation of God, and the possession of the heavenly crown, than a combatant in the public games of Greece, who disregarded the established rules, could hope to receive from the hands of his judge the promised reward: "And if a man also strive for mastery, yet is he not crowned except he strive lawfully," (2 Tim. 2: 5.) or according to the established laws of the games. But the apostle intimates, that there was this peculiar circumstance attending the Christian contest, that the person who proclaimed its laws and rewards to others, was also to engage in it himself; and that there would be a peculiar infamy and misery in his miscarrying, 1 Cor. 9: 27.

4. The *athleta* took care to disencumber their bodies of every article of clothing which could in any manner hinder or incommode them. In the race, they were anxious to carry as little weight as possible, and uniformly stripped themselves of all such clothes as, by their weight, length, or otherwise, might entangle or retard them in the course. The Christian also must "lay aside every weight, and the sin which doth so easily beset" him, Heb. 12: 1. In the exercise of faith and self-denial, he must "cast off the works of darkness," lay aside all malice and guile, hypocrisies, and envyings, and evil-speakings, inordinate affections, and worldly cares, and whatever else might obstruct his holy profession, damp his spirits, or hinder his progress in the paths of righteousness.

5. The foot race seems to have been placed in the first rank of public games, and cultivated with a care and industry proportioned to the estimation in which it was held. The Olympic games generally opened with races, and were celebrated at first with no other exercise. The lists or course where the *athleta* exercised themselves in running, was at first but one stadium in length, or about six hundred feet; and from this measure it took its name, and was called the *stadium*, whatever might be its extent. This, in the language of St. Paul, speaking of the Christian's course, was "the race which was set before them,"

determined by public authority, and carefully measured. On each side of the stadium and its extremity, ran an ascent, or kind of terrace, covered with seats and benches, upon which the spectators were seated,—an innumerable multitude, collected from all parts of Greece, to which the apostle thus alludes in his figurative description of the Christian life: "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight," Heb. 12: 1.

The most remarkable parts of the stadium were its entrance, middle, and extremity. The entrance was marked at first only by a line drawn on the sand, from side to side of the stadium. To prevent any unfair advantage being taken by the more vigilant or alert candidates, a cord was at length stretched in front of the horses or men that were to run; and sometimes the space was railed in with wood. The opening of this barrier was the signal for the racers to start. The middle of the stadium was remarkable only by the circumstance of having the prizes allotted to the victors set up there. According to some writers, however, it was at the goal, or extremity, and not in the middle of the course, that the prizes were exhibited; and they were placed in a very conspicuous situation, that the competitors might be animated by having them always in their sight. This accords with the view which the apostle gives of the Christian life: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus," Phil. 3: 13, 14.

6. The honors and rewards granted to the victors were of several kinds. They were animated in their course by the rapturous applauses of the countless multitudes that lined the stadium, and waited the issue of the contest with eager anxiety; and their success was instantly followed by reiterated and long-continued plaudits; but these were only a prelude to the appointed rewards, which, though of little value in themselves, were accounted the highest honor to which a mortal could aspire. These consisted of different wreaths of wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. After the judges had passed sentence, a public herald proclaimed the name of the victor; one of the judges put the crown upon his head, and a branch of palm into his right hand, which he carried as a token of victorious courage and perseverance. As he might be victor more than once in the same games, and sometimes on the same day, he might also receive several crowns and palms. When the victor had received his reward, a herald, preceded by a trumpet, conducted him through the stadium, and proclaimed aloud his name and country; while the delighted multitudes, at the sight of him, redoubled their acclamations and applauses.

The crown in the Olympic games was of wild olive; in the Pythian, of laurel; in the Isthmian or Corinthian, of pine tree; and in the Nemean, of smallage or parsley. Most of these were evergreens; yet they would soon grow dry, and crumble into dust. "Now they do it to obtain a corruptible crown, but we an incorruptible." The Christian is called to fight the good fight of faith, and to lay hold of eternal life; and to this he is more powerfully stimulated by considering, that the ancient *athleta* took all their care and pains only for the sake of obtaining a garland of flowers, or a wreath of laurel, which quickly fades and perishes, possessed little intrinsic value, and only served to nourish their pride and vanity, without imparting any solid advantage to themselves or others; but that which is placed in the view of the spiritual combatants, to animate their exertions, and reward their labors, is no less than a crown of glory, which never decays; "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them," 1 Peter 1: 4: 5: 4.

7. But the victory sometimes remained doubtful; in consequence of which a number of competitors appeared before the judges, and claimed the prize. The candidates who were rejected on such occasions by the judge of the games, as not having fairly merited the prize, were called by the Greeks *adokimoi*, or *disapproved*, which we render

*eastaway*, in a passage already alluded to from St. Paul's first epistle to the Corinthians: "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be cast away," rejected by the Judge of all the earth, and disappointed of my expected crown. The affecting passage of the same apostle, in the second epistle of Timothy, written a little before his martyrdom, is beautifully allusive to the above-mentioned race, to the crown that awaited the victory, and to the Hellenodics, or judges, who bestowed it: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing;" 2 Tim. 4: 8.

—*Watson.*

**GAMMADIM**; (*contracted ones*; *cubit-high men*.) It is very uncertain what people are meant by this term, in Ezekel. 27: 11. The Vulgate renders the word pygmies. Mr. Taylor takes them to be Nubians, whom the ancient writers describe as being of diminutive stature, contracted proportions, but warlike, and even terrible to the neighboring nations; all which answers very well to the *Gammadim*.—*Calmet.*

**GAMMELL**, (WILLIAM,) an eminent minister of Newport, R. I. was born in Boston, in 1786. In early life he made a profession of religion, and united with the church, under the care of the Rev. Dr. Stillman. At the age of nineteen, he commenced the study of theology, with the Rev. Mr. Williams, of Wrentham, and began soon to supply the vacant churches in the vicinity. He was settled in Bellingham four years. In 1812, or 14, he removed to Medfield, where his field of labor was extensive, and where he remained until the year 1823, when he removed to Newport, R. I. and became pastor of the second Baptist church in that town. Here his commanding talents soon replenished their capacious house, and filled it often to overflowing. His influence was also felt with a salutary power through the whole state; when it pleased God, in his mysterious providence, suddenly to remove him from the world, and to draw a dense cloud over the large circle that was rejoicing in his light. He died May 1, 1827, in the forty-second year of his age, leaving a widow and seven children.

Mr. Gammell published several interesting discourses, but they give a very inadequate conception of the charm of his preaching. There was a rich and spontaneous eloquence, naturally adapting itself to every variety of occasion, an unction and a pathos, accompanied with an interesting personal appearance, which could not be transferred into his written communications, but which found their way effectually to the heart. These appendages of public speaking, as Campbell remarks of certain peculiarities of language, are like essences which cannot be turned from one vessel to another without suffering a loss. His piety was of an order that kept his eye continually fixed on that better world, into which, we trust, he has found an abundant admission.—*R. I. Rel. Messenger*; *Chris. Watchman*.

**GANO**, (JOHN,) a distinguished minister in New York, collected the first Baptist society in that city, and was ordained its pastor, in 1762. He was born at Hopewell, New Jersey, July 22, 1727. In this place he was converted to God, and ordained to the ministry, in 1754. The famous Tennant was one of his earliest friends. His first labors were in the southern states, where, as an itinerant, he was inferior to none but Whitfield. Early espousing the cause of his country in the contest with Great Britain, at the commencement of the war he joined the standard of freedom in the capacity of chaplain. His preaching contributed to impart a determined spirit to the soldiers, and he continued in the army till the conclusion of the war. When a lieutenant, after uttering some profane expressions, accosted him, saying, "Good morning, Dr. Good Man;" he replied—"You pray early this morning." The reproved man said, "I beg your pardon." "O," retorted Mr. G., "I cannot pardon you; carry your case to God."

He left his society in New York, in 1788, and removed to Kentucky. He died at Frankfort, August 10, 1804,

aged seventy-seven, resigned to the divine will, and in the hope of everlasting blessedness in the presence of his Redeemer.

Mr. Gano, as a minister of Christ, shone as a star of the first magnitude in the American churches. For this office, God had endowed him with a large portion of grace and with excellent gifts. His pulpit talents have been rarely equalled. To the refinements of learning he did not aspire. "He believed, and therefore spoke." The careless and irreverent stood arrested and awed before him, and the most insensible were made to feel. The seals of his ministry were ample. Memoirs of his life, written principally by himself, were published in 12mo. 1806. *Gano's Memoirs*; *Benedict's His. Bap.* vol. ii. 306.—*Allen.*

**GANO**, (DR. STEPHEN,) son of the preceding, was born in the city of New York, December 25, 1762. He was originally destined for the medical profession, and accordingly, after completing his studies, served some time in the revolutionary army in the capacity of surgeon. About this time, being enlightened and changed by divine grace, he entered the gospel ministry, and spent a few years in Hudson, Hillsdale, and the adjacent region, in the state of New York. In 1792, he was called to the pastoral care of the First Baptist church in Providence, R. I., and occupied this important station till his death, August 18, 1828, a period of thirty-six years. Endowed by nature with a noble person, a masculine understanding, a heart full of the most generous sympathies, and a voice of singular power, compass, and melody, all improved by education, and sanctified by the spirit of Christ, it is not surprising that he filled successfully a pulpit that, originally venerable with the memory of ROGER WILLIAMS, had been dignified with the piety of a MANNING, and graced with the eloquence of a MAXCY. Several powerful revivals were experienced in the course of his ministry, and he baptized not far from seven hundred souls on a profession of vital faith in the crucified Savior. He was the intimate friend of BACKUS, and SMITH, and STILLMAN, and BALDWIN. He filled a large space in the eye of the Christian public, and his praise is in the churches as a man of God, whose whole life and death bore witness to the glory of the cross.—*Chris. Watchman*; *Am. Bap. Mag.*

**GAP**; a breach made in a dam, wall, or hedge. The Jewish false prophets did not stand in the gap, or make up the hedge; they did nothing tending to stop the course of wickedness, which opened a door for the vengeance of God to break in upon their nation; nor did they with effectual, fervent prayer, intercede with God to turn away his wrath, Ezekel. 13: 5, and 22: 30.—*Brown.*

**GARDENS**, in the eastern countries, were objects of particular attention; and hence came to be frequently spoken of by the inspired writers, in the way of illustrating subjects of a spiritual and heavenly nature.

In the hotter parts of the eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries, but what has such a certain supply, either from some neighboring river, or from a reservoir of water collected from springs, or filled with rain water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Mr. Maundrell, speaking of the Emir of Berytus, says, "The best sight that the palace affords, and that which is most deserving of recollection, is the orange garden. It contains a large quadrangular plot of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone, and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden, there being little outlets cut at every tree, for the stream, as it passed by, to flow out and water it." *Travels*, p. 39. Kempter describes the royal gardens at Ispahan as being watered exactly in the same manner. *Amen. Exot.* p. 193.

These extracts may enable us to form a clear idea of what the Psalmist means by "the rivers or divisions of

water," mentioned Ps. 1: 3, and other places of Scripture ; that is, waters distributed in artificial canals, for such is the import of the phrase. The prophet Jeremiah has imitated, and elegantly amplified the passage of the Psalmist above referred to :—

"He shall be like a tree planted by the water side,  
And which sendeth forth her roots to the aqueduct;  
She shall not fail when the heat cometh;  
But her leaf shall be green;  
In the year of drought she shall not be anxious,  
Neither shall she cease from bearing fruit."

Jeremiah 17: 8.

We may also learn from this the true meaning of the following elegant proverb :

"The heart of the king is, in the hand of JEHOVAH,  
Like the canals of waters.  
Whithersoever it pleaseth him, he inclineth it." *Prov. 21: 1.*

In other words, the direction of it is in the hand of the Lord, as the distribution of the water of the reservoir, through the garden, by different canals, is at the will of the gardener. See *Eccles. 2: 5—9—Jones.*

GARDINER, (WILLIAM,) an English merchant, residing in Lisbon, in the seventeenth century, who was so shocked with the superstitions of popery, that he deliberately formed the design of making a reform in Portugal, or perishing in the attempt. To this end, he settled all his worldly affairs, paid his debts, closed his books, and consigned over his merchandise. This done, he entered the cathedral, the following Sunday, and placed himself near the altar, with a New Testament in his hand. The king and court soon appeared, and a cardinal began to say mass. At that part of the ceremony at which the people adore the wafer, the spirit of Gardiner could endure no longer. Springing towards the cardinal, he snatched the host from him, and trampled it under his feet, to the amazement of the whole congregation. Being arrested, and brought before the king, he was asked, who was his abettor ; to which he replied, "My own conscience alone. I would not hazard what I have done for any man living, but I owe that, and all other services, to God." He endured the tortures of the stake with firmness and joy.—*Fox, 165.*

GARDINER, (COLONEL JAMES,) so justly celebrated for his piety and valor, was born at Carriden, in Louthgowsire, January 10, 1687. It was the peculiar advantage of Gardiner, that he possessed a mother, able and willing to implant in his young and tender mind principles of truth and vital Christianity, which, in after life, yielded solid and lasting pleasure and advantage. He was, however, taken from her maternal guidance and protection, to enter an academy at Louthgowsire, where he made very considerable progress in literature.

At a very early age he made up his mind to follow a military life. The tears of his mother, whose judgment and affection he much valued, opposed his wishes ; but though such opposition was added to the entreaties of his nearest friends, they did not operate on his mind, for it was fixed ; and he accordingly entered the army as a cadet ; and, at the age of fourteen, bore an ensign's commission in a Scottish regiment in the Dutch service, in which he continued till the year 1702, when he received an ensign's commission from queen Anne, which he bore in the battle of Ramillies, being at that time sixteen years of age. In that memorable action he received a wound in his mouth by a musket ball. On the 31st of January, 1715, he was made captain-lieutenant in colonel Ker's regiment of dragoons. For some time he was stationed at Paris ; and though he there entered into every scene of dissipation and licentiousness he could, conscience, that faithful monitor, frequently checked him ; and, in his apparently happiest hours, he was often wretched. He could not always forget the prayers, the tears, the cautions of his mother. In the year 1719, the impressions that had been made on the mind of colonel Gardiner were revived, and his mind was awakened from the lethargy into which, for so many years, it had fallen. The circumstances were the following : on one Sunday, he had spent the evening in some very gay and trifling company ; about eleven, the company broke up, and he retired to his room to loiter away an hour, when accidentally he discovered a book lying near him, entitled "The Christian Soldier ;

or, Heaven taken by Storm." This book he took up with an intention of ridiculing the plain and simple truths it contained ; but, while perusing, he fell into a sound slumber, and dreamed that he saw a universal blaze of light fall on the book while he was reading it, and, lifting up his eyes, saw, suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, and distinctly heard a voice to this effect : "Oh ! sinner, did I suffer all this for thee, and are these the returns ?" Struck with this awful circumstance, he sank down, and awoke in a state bordering on distraction, appearing to himself the vilest monster in the creation. At that time he had such a view, both of the majesty and goodness of God, as caused deep repentance. From that time his mind was continually taken up with reflections on the divine purity and goodness, and of his own sinfulness : he began to lead a new life, and he now found that he had fresh battles to fight, and joyfully took up the sword of the Spirit, and, like a brave soldier, continued resolute and firm. He pursued his religious duties with the utmost strictness, constantly rising at four o'clock in the morning, and devoted two hours to the secret exercises of devotion, reading, meditation and prayer ; in which last, he expressed himself with so much of fervor and spiritual devotion, that it has seldom been equalled, and never excelled. If at any time he was obliged to leave his room earlier than usual, he rose an hour sooner ; so that when a journey, or a march called him out at four, he rose at two ; he also retired for an hour in the evening, that his mind might not be too wandering.

His valued and beloved mother he maintained till her death, which event was one of the greatest domestic trials he was ever called upon to experience, but which he bore with the piety and resignation of a sincere Christian. In the year 1726, he was united to lady Frances Erskine, daughter of the late earl of Buchan, who was pious, sensible, and amiable, and of whom he made the observation, that the greatest imperfection in her character was, that "she valued and loved him more than he deserved." By this lady he had thirteen children, five only of whom survived their father.

Towards the latter end of the year 1742, he embarked for Flanders, and spent some time at Ghent ; and, amidst all the hurry and bustle, and fatigue of marches, and the care of the regiment, he was tranquil and serene. In 1745, the memorable battle of Preston Pans was fought, which proved fatal to him. Colonel Gardiner took leave of his beloved wife and his eldest daughter at Stirling castle. The former being more than usually affected at their separation, he asked her the reason ; and, on her assigning the natural cause, instead of offering her consolation, as he had generally done on such occasions, he only replied, "We have an eternity to spend together !"

Eminent for his piety, gentleness, wisdom, and excellence, he was beloved and respected while living, and most deeply regretted when dead. As a husband he was exemplary, affectionate, attentive and kind ; and as a friend, condescending and sincere. His temper was both mild and amiable ; before he governed others, he had learned the very difficult lesson of governing himself. See *Life of Colonel Gardiner, by Dr. Doddridge.—Jones's Chris. Biog.*

GARLANDS ; a kind of crowns made with flowers, ribands, &c. Those brought by the priest of Jupiter, were probably designed to crown the ox destined for sacrifice, in like manner as the Jews crowned their victims of first-fruits with olive branches, Acts 14: 13.—*Brown.*

GARLICK. This word occurs only in Num. 11: 5, but the Talmudists frequently mention the use of this plant among the Jews, and their fondness for it. That garlicks grew plenteously in Egypt, is asserted by Dioscorides ; there they were much esteemed, and were both eaten and worshipped.

"Then gods were recommended by their taste.  
Such savory deities must needs be good,  
Which served at once for worship and for food."

Watson.

GARMENTS. (See HABITS.)

GASTRELL, (FRANCIS, D. D.) bishop of Chester, was born at Slapton, in Northamptonshire, in 1662. He was

educated at Oxford, where he took the degrees in arts; and then, devoting himself to the church, entered into holy orders. In the year 1694, he took the degree of bachelor of divinity; and about the same time he was appointed preacher to the Honorable society of Lincoln's Inn; in which station he acquitted himself so well, that, in the year 1697, he was appointed to preach Mr. Boyle's lecture.

In the following year, Mr. Gastrell took the degree of doctor in divinity; being at this time chaplain to the house of commons; and, in the year 1702, queen Anne collated him to a canonry of Christ church, in Oxford.

The ferment which had been raised by the dispute between the doctors South and Sherlock, concerning the Trinity, being still kept up with an ill-governed zeal, Dr. Gastrell published, this same year, "Some Considerations concerning the Trinity," and "the Ways of managing that Controversy;" which soon passed through two editions; and coming to a third, in the year 1707, the author subjoined to that edition a vindication of it, in answer to some animadversion of Mr. Collins', in his "Essay concerning the Use of Reason." In this year, likewise, it was that Dr. Gastrell published his excellent book, entitled "The Christian Institutes; or, the sincere Word of God: being a plain and impartial Account of the whole Faith and Duty of a Christian. Collected out of the Writings of the Old and New Testament: digested under proper Heads, and delivered in the Words of Scripture." This treatise has been frequently reprinted; and is esteemed a very useful performance.

In 1711, he was chosen proctor in convocation for the chapter of Oxford; and was appointed one of the chaplains in ordinary to queen Anne. In 1714, he published "Remarks on Dr. Clarke's Scripture Doctrine of the Trinity." Dr. Clarke observes, that the objections in those "Remarks" were set forth to particular advantage, by the skill of a very able and learned writer, and proposed with a reasonable and good spirit. Dr. Gastrell held the preacher's place at Lincoln's Inn till this year; when he resigned it upon his promotion to the see of Chester, in 1714. He died November 24, 1725, "leaving," says Dr. Willis, "a sufficient monument of himself in his excellent writings."—*Jones's Chris. Biog.*

GATAKER, (THOMAS,) was born 1574, in London, where his father was then minister. When he was sixteen years of age, he was placed at St. John's college, at Cambridge; and there proceeded to master of arts with uncommon applause.

After various testimonies to his talents and worth, about the year 1601, he became preacher at Lincoln's Inn, and he held this employment, with great reputation, for ten years. But, having entered into the matrimonial state, in 1611, he quitted the office of preacher to that society for the rectory of Rotherhithe, in Surrey.

He published, in 1619, his "Discourse of the Nature and Use of Lots; a Treatise Historical and Theological." This treatise made a great noise in the world, and was opposed by several writers. In 1620, he set out on a tour to the Low Countries. In his travels he confuted some of the English papists in Flanders; and, soon after, returned to England.

In 1642, Mr. Gataker was appointed one of the assembly of divines who met at Westminster. He was employed, together with some other members of the assembly, in writing "Annotations upon the Bible;" wherein, those upon Isaiah, Jeremiah, and the Lamentations, were executed by him, and have great merit. In the mean time, on the removal of Dr. Comber, he was offered the mastership of Trinity college, in Cambridge, but he declined it on account of his ill state of health. He continued, however, to publish several learned works, most of which were printed among his "Opera Critica," at Utrecht, in 1668, folio. He also published, in 1652, an edition of the "Meditations of Marcus Antoninus;" with a Latin translation, and a commentary, and a preliminary discourse on the philosophy of the Stoics, which is much esteemed. He died in 1654.

Echard says, "Mr. Gataker was the most celebrated among the assembly of divines, being highly esteemed by Salmasius and other foreigners; and it is hard to say

which is most remarkable, his exemplary piety and civility, his polite literature, or his humility and modesty, in refusing preferments."—*Jones's Chris. Biog.*

GATE. The gates or doors to the houses of the Hebrews, with their posts, were generally of wood; such were the gates of Gaza which Samson carried away on his shoulders; (Judg. 16: 3.) that is, the gate, bars, posts, and locks, if there were any.

"Gate," is often used in Scripture to denote a place of public assembly, where justice was administered, (Deut. 17: 5, 8. 21: 19. 22: 15. 25: 6, 7, &c.) because, as the Jews mostly labored in the fields, assemblies were held at their city gates, and justice administered there, that laborers might lose no time; and that country people, who had affairs of justice, might not be obliged to enter the town. See Ruth 4: 1. Gen. 23: 10, 18.

Hence, also, "gate" sometimes signifies power, dominion; almost in the same sense as the Turkish sultan's palace is called the *Porte*. God promises Abraham, that his posterity shall possess the gates of their enemies, their towns, their fortresses; (Gen. 22: 17.) and Christ says to Peter, "Thou art Peter; and on this rock will I build my church, and the gates of hell shall not prevail against it," Matt. 16: 18. (See HADES, and HELL, *ad fin.*)

Solomon says, "He that exalteth his gate seeketh destruction." The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this, Thevenot tells us that the door of the house in which the French merchants lived at Rama was not three feet high, and that all the doors of that town are equally low.—*Calmet; Watson.*

GATH, (Heb. *vine-press*;) the fifth of the Philistine cities. It was a place of strength in the time of the prophets Amos and Micah, and is placed by Jerome on the road between Eleutheropolis and Gaza, eighteen miles south of Joppa, and thirty-two west of Jerusalem. It appears to have been the extreme boundary of the Philistine territory in one direction, as Ekron was on the other. Hence the expression, "from Ekron even unto Gath," 1 Sam. 7: 14.—*Watson.*

GATHER. God *gathers* sinners to himself, when, by his preached gospel and Holy Spirit, he powerfully draws and unites them to his person, and instates and preserves them in fellowship with him, Matt. 23: 37. Those *gather with Christ* that promote the true interests of religion and welfare of men's souls, Matt. 12: 30. Luke 11: 23. The *gathering of the people*, was to Judah, as, at the three solemn feasts, the Hebrew tribes went up to Jerusalem; and their *gathering* was, and is, to Shiloh, when multitudes attended his instructions; multitudes, chiefly of Gentiles, believe on, and walk in him, Gen. 49: 10. To have one's soul *gathered with sinners*, and his life with bloody men, is to be shut up in their company, to share in their plagues, and be carried into bell with them, Ps. 26: 9.—*Brown.*

GATH-HEPHER, the birthplace of the prophet Jonah, was situated in Galilee, and in the canton of Opher, 2 Kings, 14: 25. Joshua makes this city to be part of the tribe of Zebulun, (Josh. 19: 15.) and Jerome, in his preface to the prophecy of Jonah, says, that it was two miles from Sephoris, or Diocæsarea.—*Jones.*

GAULAN; a celebrated city beyond Jordan, from which the small province of Gaulanites derived its name. It was seated in Upper Galilee beyond Jordan, and was given to the half tribe of Manasseh, Deut. 4: 43. It was one of the cities of refuge, Josh. 21: 27.—*Jones.*

GAURS, the supposed descendants of the ancient Parsees, (See MAGI, and PARSEES,) who still subsist in different parts of the East.

The Mahometans denounce this people as monsters of cruelty and iniquity; but modern travellers describe them as harmless and inoffensive, though very superstitious in their devotions. For their ancient principles, said to be derived from Zoroaster, see the articles above referred to; but it is difficult to say how far they retain the same principles. From some circumstances, it has been supposed that they (or a part of them) have imbibed some points of Christianity, but little certain is known respecting them.—*Eney. Brit. in Gabres; Itinerary's Travels*, vol. i. p. 263; *Pinkerton's Geogr. Persia*, ch. ii.—*Williams.*

GAZA; a city of the Philistines, made by Joshua part

of the tribe of Judah. It was one of the five principalities of the Philistines, situated towards the southern extremity of the promised land, (1 Sam. 6: 17.) between Gaza and Askelon. The advantageous situation of Gaza was the cause of the numerous revolutions which it underwent. It first of all belonged to the Philistines, and then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was reconquered by Hezekiah, 2 Kings 18: 8. It was subject to the Chaldeans, who conquered Syria and Phœnicia. Afterwards, it fell into the hands of the Persians, then of the Greeks and Romans, and since of the Turks. Luke speaks of the old city, (Acts 8: 26.) and Strabo also notices "Gaza, the desert." The new city was built seventeen miles nearer the sea.

"Modern Gaza," says Dr. Wittman, "is situated on an eminence, and is rendered picturesque by the number of fine minarets which rise majestically above the buildings, and by the beautiful date-trees which are interspersed. The suburbs are composed of wretched mud huts; but within side the town the buildings make a much better appearance than those we had generally met with in Syria. The streets are of a moderate breadth. Many fragments of statues, columns, &c. of marble, are seen in the walls and buildings in different parts of the town. The suburbs and environs of Gaza are rendered extremely agreeable by a number of large gardens, cultivated with the nicest care, which lie in a direction north and south of the town; while others of the same description run to a considerable distance westward. These gardens are filled with a great variety of choice fruit-trees, such as the fig, the mulberry, the pomegranate, the apricot, the peach, and the almond; together with a few lemon and orange trees. The numerous plantations of olive and date-trees which are interspersed, contribute greatly to the picturesque effect of the scene exhibited by the surrounding plains, and the view of the sea, distant about a league, tends to diversify still more the animated features of this luxurious scene." This and similar descriptions of modern travellers, which are occasionally introduced into this work, are given both as interesting in themselves, and to show that relics of the ancient beauty and fertility of the Holy Land are still to be found in many parts of it.—*Watson*.

GAZARES; a small party, probably, of Albigenes, in the twelfth century, who, to enjoy their religious liberties, had strayed as far as Gazare, in Dalmatia; but they were found out and condemned by pope Innocent III. *Broughton's Dict.—Williams*.

GEBA. Geba seems to have been the northern limit of the kingdom of Judah, 2 Kings 23: 8. "From Geba to Beersheba," seems to be, with respect to Judah, of the same import as "from Dan to Beersheba" had been, with respect to all Israel, when under one dominion.—*Calmet*.

GEBAL; a district, or perhaps a sovereignty, south of Judah, and in south Idumea. Also a city of Phœnicia, between Sidon and Orthosia, on the shore of the Mediterranean, (Ezek. 27: 9.) written by Stephens, Ptolemy, and Strabo, Gabala; by Pliny, Gabale; and by the LXX, Byblus. The city of Gebal has the important office of "calkers" to the ships of Tyre assigned to it by the prophet Ezekiel; its chiefs are also characterized as wise. Its ruins are splendid. The modern city is called by Mr. Maundrell, Jebilee.

This city was famous for its worship of Adonis, who was believed to have been wounded by a boar in mount Libanus. The river Adonis, whose waters are at some seasons as red as blood, passes by it; and when this phenomenon appeared, the inhabitants lamented Adonis, pretending their river to be colored with his blood. (See ADONIS.)—*Calmet*.

GEDDES, (ALEXANDER,) a learned but injudicious Roman Catholic divine, was born, in 1737, at Ruthven, in Banffshire; was educated at the Scotch college at Paris; and officiated at various chapels till 1782, when he desisted entirely from the exercise of his clerical functions. For many years he was engaged on a new translation of the Old and New Testament, of which he published only two volumes. This work raised a tempest of indignation against him, from both Protestants and Catholics. He died in 1802. Besides the version of the Bible, he published a translation of Horace's Satires; Critical Remarks

on the Hebrew Scriptures; and other works of less importance. See *Magee on Atonement.—Daventry*.

GEDER. This name occurs several times in the Scriptures, and we are under the necessity of distinguishing the towns so called with considerable attention; because they have hitherto been subject to much confusion.

They are all in the tribe of Judah; and apparently in the south of that tribe. They were, probably, rather forts, or military posts, than extensive and populous towns. Some of them were single, others, apparently, were double; and, perhaps, one was almost, or altogether, a chain of fencible posts, in a military sense.—*Calmet*.

GEHENNA, or GEHENNOM, or valley of Hinnom; or valley of the son of Hinnom; (see Josh. 15: 8. 2 Kings 23: 10. Heb.) a valley adjacent to Jerusalem, through which the southern limits of the tribe of Benjamin passed. Eusebius says it lay east of Jerusalem, at the foot of its walls; but we are certain it also extended south, along the brook Kedron. It is thought to have been the common sewer belonging to Jerusalem, and that a fire was always burning there to consume the filth of the city. In allusion to this circumstance, or to the fire kept up in the valley in honor of Moloch, the false god, to whom the Hebrews frequently offered human sacrifices, and even their own children, (Jer. 7: 31.) hell is called Gehenna, in some parts of the New Testament. Josiah, to pollute this place, and to render it odious, commanded all manner of ordure, and dead men's bones, to be thrown into it, 2 Kings 23: 10.

After having been the scene of much cruelty, then, Gehenna became the receptacle of much pollution; so far it coincided in character with hell; and the perpetual fires that were kept burning there to consume the filth of the city, added another similarity to those evils attributed to the place of torment. The combined ideas of wickedness, pollution, and punishment, compose that character which might well justify the Syriac language in deriving its name of hell from this valley of the sons of Hinnom. Comp. Matt. 5: 22, and 10: 28. (See HELL.)—*Calmet*.

GELDENHAUR, (GERARD,) better known by the name of Gerardus Noviomagus, a very learned German, was born at Nimeguen, in 1482. From his earliest youth he was distinguished by his love of learning, especially of history and poetry. He studied at Davenport and Louvain, with great success. At the latter university he contracted a close friendship with Erasmus. He served as reader and historian successively to Charles of Austria, Philip, and Maximilian, of Burgundy. In 1526, being sent to Wittenberg to inquire into the state of the schools and churches there, he became convinced that the doctrine of Luther was the doctrine of Scripture, renounced popery, and retired toward the Upper Rhine. He became an instructor of youth at Worms, at Augsburg, and Marburg, at which last place he taught divinity, as well as history. He died of the plague, January 10, 1542. His change of religion, and some writings which he published against the church of Rome, occasioned a quarrel between him and Erasmus, who, to preserve appearances with Rome, found it necessary to abuse him. Geldenhaur was the author of many learned works.—*Middleton*, vol. i. 81.

GENARA. (See TALMUD.)

GENEALOGY, signifies the line of descent, or a list of a person's ancestors. The common Hebrew expression for it is *Sepher-Toledoth*, "the Book of Generations." No nation was ever more careful to preserve their genealogies than the Jews. The sacred writings contain genealogies extended three thousand five hundred years backward. The genealogy of our Savior is deduced by the evangelists from Adam to Joseph and Mary, through a space of four thousand years and upwards. Matthew gives the line of descent through Joseph, his reputed or legal father, and Luke through Mary, his mother. In reading these genealogies we should remember that the Messiah was restricted by divine appointment, 1. To the posterity of Abraham. 2. To the family of David. 3. To the existence of the second temple. It appears that our Lord was of the direct line, the elder branch of the royal family, in short the very person who, had the dominion continued in the family of David, would have legally sat on the throne, Gen. 49: 10. Acts. 2: 25—36.



The Jewish priests were obliged to produce an exact genealogy of their families, before they were admitted to exercise their function. Wherever placed, the Jews were particularly careful not to marry below themselves; and to prevent this, they kept tables of genealogy in their several families, the originals of which were lodged at Jerusalem, to be occasionally consulted. These authentic monuments, during all their wars and persecutions, were taken great care of, and from time to time renewed. But, since the last destruction of their city, and the dispersion of the people, their ancient genealogies are lost. But to this the Jews reply, that either Elias, or some other inspired priest or prophet, shall come and restore their genealogical tables before the Messiah's appearance; a tradition, which they ground on a passage in Nehemiah 7: 64, 65.—*Calmet*; *Watson*.

**GENERAL CALL.** (See **CALLING**.)

**GENERATION.** Besides the common acceptation of this word, as signifying descent, it is used for the history and genealogy of any individual. The ancients sometimes computed by generations; "In the fourth generation thy descendants shall come hither again," Gen. 15: 16. Among the ancients, when the duration of generations was not exactly described by the age of four men succeeding one another from father to son, it was fixed by some at a hundred years, by others at a hundred and ten, by others at thirty-three, thirty, twenty-five, and even at twenty years; being neither uniform nor settled: only, it is remarked, that a generation is longer as it is more ancient.—*Calmet*; *Watson*.

**GENERATION, ETERNAL** is a term used as descriptive of the Father's communicating the divine nature to the Son. To this mode of representing the relation of these two persons of the Trinity, as it respects their essence, it has been objected, that it goes to subvert the supreme and eternal Deity of the Son, and to represent him as essentially derived and inferior; a doctrine nowhere taught in the Scriptures. Some prefer saying that it was not the divine nature that was communicated to the Son, but only distinct personality. In regard to this, and all similar subjects which lie beyond the limits of the human faculties, the wisest, and most truly philosophical, as well as the safest way, is, to abstain from all metaphysical subtleties, and rest satisfied with the biblical mode of representation. That Christ is the Son of God in a sense perfectly unique, and that he was from eternity God, are truths which the Scriptures clearly teach; but *wherein*, in that sense, his filiation consisted, is a subject on which they are entirely silent. Every past attempt to explain it has only furnished a fresh instance of "darkening counsel, by words without knowledge." (See article **SON OF GOD**.) *Owen on the Spirit, and on the Person of Christ*; *Pearson on the Creed*; *Ridgley's Body of Divinity*, p. 73, 76, 3d edition; *Gill's ditto*, p. 205, vol. i. 8vo edition; *Lambert's Sermons*, ser. 13, text John 11: 35; *Hodson's Essay on the Eternal Filiation of the Son of God*; *Watts's Works*, vol. v. p. 77; *Kidd on the Trinity*; *Stuart and Miller's Letters*; *Fuller's Works*, vol. i. 26, ii. 815. (See **CALVINISM**.)—*Hend. Buck*.

**GENEROUSITY**; the disposition which prompts us to bestow favors which are not the purchase of any particular merit. It is different from humanity. Humanity is that exquisite feeling we possess in relation to others, so as to grieve for their sufferings, resent their injuries, or rejoice at their prosperity; and as it arises from sympathy, it requires no great self-denial, or self-command; but generosity is that by which we are led to prefer some other person to ourselves, and to sacrifice any interest of our own to the interest of another. Generosity is peculiarly amiable when it is spontaneous and unsolicited, when it is disinterested, and when, in the distribution of its benefits, it consults the best season and manner in conferring them.—*Hend. Buck*.

**GENESIS**; a canonical book of the Old Testament, so called from the Greek *genesis*, or *generation*, because it contains an account of the origin of all visible things, and of the genealogy of the first patriarchs. In the Hebrew it is called *bereshit*, which signifies, in the beginning, because it begins with that word. (See **PENTATEUCH**.)—*Watson*.

**GENIUS**, in the ancient mythology, signified a good or evil spirit, set over each person to direct his birth, accom-

pany him in his life, to guard his person, and guide his thoughts.

Genius, among the moderns, signifies that peculiar aptitude which some men naturally possess, to perform well and easily that which others can do but indifferently, and with a great deal of pain. It is defined by Sir Joshua Reynolds, "the power of expressing a subject as a whole;" by others, "greater acuteness of perception and memory;" by others, "the predominance of the ideal faculty, or imagination;" by some it is resolved into "intuitive judgment," and others still into "patient thought," study, and application. Probably it comprehends something of all these.—*Hend. Buck*.

**GENNESARETH**, (**LAND OF**), of GENESAR; so named from Cinnereth, the ancient name of a city and adjoining tract, extending four miles along the north-western shore of the sea of Galilee. This part of Galilee is described by Josephus as possessing a singular fertility, with delightful temperature of the air, and abounding in the fruits of different climates. (See **GALILEE**, **SEA (F)**.)—*Watson*.

**GENTILE**; in matters of religion, a pagan, or worshipper of false gods. The origin of this word is deduced from the Jews, who called all those who were not of their race and religion *gojim*, i. e. *gentes*, which, in the Greek translation of the Old Testament, is rendered *ta ethnē*, in which sense it frequently occurs in the New Testament; as in Matt. 6: 32. "All these things the nations or *Gentiles* seek." The prophets of the Old Testament dwell frequently and with benevolent delight on the future calling of the Gentiles to the faith of Christ. (See **NATIONS**; **HEATHEN**; **PAGANISM**.) In the writings of St. Paul, the Gentiles are generally denoted as Greeks, Rom. 1: 14, 16. 2: 9, 10. 3: 10, 12. 1 Cor. 1: 22—24. Gal. 3: 28. St. Luke, in the Acts, expresses himself in the same manner, Acts 6: 1. 11: 20. 18: &c.—*Hend. Buck*; *Watson*.

**GENTILES, (COURT OF THE.)** Josephus says there was in the court of the temple a wall, or balustrade, breast-high, with pillars at particular distances, and inscriptions on them in Greek and Latin, importing that strangers were forbidden from entering farther; here their offerings were received, and sacrifices were offered for them, they standing at the barrier; but they were not allowed to approach to the altar.

From the above particulars, we learn the meaning of what the apostle Paul calls "the middle wall of partition," between Jews and Gentiles, broken down by the gospel.—*Watson*.

**GENTILES, (ISLES OF THE,)** (Gen. 10: 5.) evidently denote Asia Minor and the whole of Europe, which were peopled by the descendants of Japheth.—*Calmet*.

**GENTLENESS**; softness or mildness of disposition and behavior. Little as this disposition is thought of by many, we find it considered in Scripture as a characteristic of the true Christian. "The wisdom that is from above," saith St. James, "is gentle," ch. 3: 17. "This gentleness indeed, is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness, which submits without a struggle to every encroachment of the violent and assuming, forms no part of Christian duty; but, on the contrary, is destructive of general happiness and order. That unlimited complaisance, which on every occasion falls in with the opinions and manners of others, is so far from being a virtue, that it is itself a vice, and the parent of many vices. It overthrows all steadiness of principle, and produces that sinful conformity with the world which taints the whole character. In the present corrupted state of human manners, always to assent and to comply, is the very worst maxim we can adopt. True gentleness, therefore, is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It renounces no just right from fear; it gives up no important truth from flattery: it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression: it is properly that part of charity which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve

their wants; forbearance prevents us from retaliating their injuries; meekness restrains our angry passions; candor our severe judgments; but gentleness corrects whatever is offensive in our manner, and, by a constant train of humane attentions, studies to alleviate the burden of common misery."—*Head. Buck.*

**GENTOOS**; a term signifying mankind, assumed by the inhabitants of Hindostan, now called *Hindoos*, which see.—*Williams.*

**GENUFLEXION**; the act of bowing or bending the knee, or rather of kneeling down. The Jews usually prayed standing, but not always. Baronius is of opinion that genuflexion was not established in public worship in the year of Christ 58, from that passage in Acts 20: 36, where St. Paul is expressly mentioned to kneel down at prayer; but Saurin shows that nothing can be thence concluded. The same author remarks, also, that the primitive Christians carried the practice of genuflexion in private so far, that some of them had worn cavities in the floor where they prayed; and St. Jerome relates of St. James, that he had contracted a hardness on his knees equal to that of camels.—*Head. Buck.*

**GEORGE**, prince of Anhalt, and bishop of Mersburg, was born of religious parents, August 14, 1507, and educated at Leipsic, under George Forcheme. When twenty-two years of age, his attainments were such, that he was chosen by Albert, elector of Mentz, to be one of his council, and gained his highest confidence.

About this time the Reformation attracted the attention of all men; and Luther's writings concerning the difference between the law and gospel, &c., were dispersed and read everywhere. Prince George was no idle spectator. He sought truth like a philosopher, and loved it as a Christian. He began all his investigations with prayer. He sought truth in its fountain, the Holy Scriptures. The result was, that he openly embraced the doctrines of the Reformation, and renounced all connection with popery. He put down superstition and set up seminaries of learning—the surest way under God of exterminating the errors which superstition had engendered. All however was done with Christian mildness, and multitudes were soon brought by divine grace to rejoice experimentally in the light of the gospel.

In 1545, by the persuasion of Luther, he consented to give himself to the work of the ministry, and was made bishop of Mersburg—an office full of danger and difficulty, which no worldly man would covet. His whole time was thenceforth devoted to this holy work. Above all low ambition and revenge himself, he endeavored to remove it from others. He was a peacemaker among princes. In all he bore with Christian magnanimity. He lived with God in his heart, and for God in his intercourse with men. Luther, Justus, Jonas, and others, were his most intimate friends. As in life, so in death he was full of resignation, faith, and love; dwelling most sweetly on the promises, especially John 3: 16. 10: 27, 28, and Matt. 11: 28. He died October 17, 1553, aged forty-six. Melancthon wrote two elegies on his death. He wrote and published many tracts and sermons.—*Middleton, vol. i. 292.*

**GERAH**; the smallest piece of money among the Hebrews, twenty of which made a shekel, Exod. 30: 13.—*Calmet.*

**GERAR**. We find a city of this name so early as Gen. 20: 1. 26: 1, 17, expressly stated to be a city of the Philistines. The probability is, that some wandering tribe of Palti had settled here, before the great influx of their nation into these parts, during the captivity of the Israelites in Egypt. As Abraham himself was a pilgrim from a region not very distant from the original country of these Palti, they might, perhaps, feel some kind of sympathy with him and for him. Gerar was not far from Gaza, in the south of Judah.—*Calmet.*

**GERARD**, (ALEXANDER, D. D.) a Scotch divine and writer, born in 1728, at Garioch, in Aberdeenshire, was educated at Marischal college, at which, in 1752, he succeeded Fordyce, as professor of moral philosophy, and, in 1760, was appointed divinity professor. In 1771, he obtained the theological professorship at King's college, Aberdeen. He died in 1795. He wrote an *Essay on Taste*;

an *Essay on Genius*; *Sermons*; and *Dissertations on the Genius and Evidences of Christianity*.—*Davenport.*

**GERGESENES**, or **GIRGASITES**; a people of the land of Canaan, who settled east of the sea of Tiberias; and gave name to a region and city. (See **GADARA**).—*Calmet.*

**GERIZIM**; a mount near Shechem, in Ephraim, a province of Samaria. Shechem lay at the foot of two mountains, Ebal and Gerizim. (See **EBAL**.)

As to the original of the temple upon Gerizim, we must take Josephus's relation of it. Mausebe, the grandson of Eliashub, the high-priest, and brother to Jaddus, high-priest of the Jews, having been driven from Jerusalem in the year of the world 3671, and not enduring patiently to see himself deprived of the honor and advantages of the priesthood, Sanballat, his father-in-law, addressing himself to Alexander the Great, who was then carrying on the siege of Tyre, and having paid him homage for the province of Samaria, whereof he was governor, he farther offered him eight thousand of his best troops, which disposed Alexander to grant what he desired for his son-in-law, and for many other priests, who, being married, as well as he, contrary to the law, chose rather to forsake their country than their wives, and had joined Manasseh in Samaria.

When Antiochus Epiphanes began to persecute the Jews, A. M. 3836; B. C. 186, the Samaritans entreated him that their temple upon Gerizim, which hitherto had been dedicated to an unknown and nameless god, might be consecrated to Jupiter the Grecian, which was easily consented to by Antiochus. The temple of Gerizim subsisted some time after the worship of Jupiter was introduced into it; but it was destroyed by John Hircanus Maccabæus, and was not rebuilt till Gabinius was governor of Syria; who repaired Samaria, and called it by his own name. It is certain, that in our Savior's time, this temple was in being, John 4: 20. We are assured, that Herod the Great, having rebuilt Samaria, and called it Sebaste, in honor of Augustus, would have obliged the Samaritans to worship in the temple which he had erected there, but they constantly refused.—*Watson.*

**GERMANICUS**; a young man, and a Christian martyr of the second century, who, being delivered to the wild beasts, on account of his faith, behaved with such astonishing courage, that several pagans became converts to Christianity.—*Foz, p. 17.*

**GESENIUS**, (WILLIAM,) a celebrated orientalist and biblical critic, was born 1786, at Nordhausen, where his father, who was known as a respectable medical writer, was engaged in the practice of his profession. He was educated at the gymnasium of his native town, and at the universities of Helmstädt and Göttingen. His attention, however, was almost exclusively devoted to the study of the Oriental languages; and the necessity which he soon perceived of a better grammar and lexicon of the Hebrew language, led him to devote himself entirely to this, and to the study of the Old Testament. This he did during a three years' residence at Göttingen, as *Magister legens* and lecturer on theology, from 1806 to 1809, when he made preparations for his Hebrew lexicon. In 1809, he was appointed by the government of Westphalia professor of ancient literature in the Catholic and Protestant gymnasium, at Heiligenstadt; afterwards, in 1810, extraordinary, and in 1811, ordinary professor of theology at Halle. Here he attracted particular attention to the study of the Old Testament; and remaining after the restoration of the university in 1814, as doctor of theology, he wrote his *Commentary on the origin, character, and authority of the Samaritan Pentateuch*, which will always be regarded as a model in investigations of such a nature. In the summer of 1820, he made a scientific tour to Paris and Oxford, where he prepared collections in the Semitic languages, for lexicographical purposes, and also took a copy of the Ethiopian book of Enoch, with a view to future publication. In 1810 and 1812, appeared his *Hebrew and German Lexicon*, in two volumes, and in 1815, an abridgment of the same, a translation of which, by Mr. Gibbs, of Andover, has been published, both in America and England.

The chief peculiarities of these valuable works are a just estimation of, and thorough examination of, all the

sources of lexicography, a correct apprehension of the relation between the Hebrew and its cognate languages, a complete statement and explanation of the constructions and phrases which are derived from each word; a clear distinction between what belongs to the province of the lexicon, the grammar, and the exegetical commentary respectively, and attention to the various kinds of diction. Some excellent remarks, which have had no small effect in the dissemination of right views upon these subjects, are to be found in the prefaces to the lexicon. His version of Isaiah, with a commentary, is one of the ablest critical works that have ever appeared; but unfortunately the neological views of the author have deeply tinged many parts of his exposition, especially such as relate to the prophecies respecting the Messiah. The last twenty-six chapters of the book he considers to have been written, not by Isaiah, but by some later author—an hypothesis which has been refuted by several writers, but by none more ably than by Henegstenberg, in his *Old Testament Christology*. Making deductions for these serious faults, it may nevertheless be asserted, that more philological, historical, and antiquarian research is to be found in this work, than in any other commentary on the Scriptures. The celebrity which Gesenius acquired by these labors has attracted a vast number of students to Halle, where he and Wegscheider take the lead of the naturalist party, and have for a time given eclat and currency to their principles; but of late their popularity as theologians has begun to decline, and the students are taught to discriminate between the speculating, unbelieving philologist, and the profound, consistent, and pious divine.—*Hand. Buck.*

**GESHURITES;** a people who dwelt east of the Jordan, north of Bashan, and within mount Hermon, Deut. 3: 14. Josh. 12: 5. They were not driven out by the Israelites; (Josh. 13: 13.) and after the death of Saul, Ishboeth was acknowledged king by them, [Eng. Tr. Ashurites,] and by the Israelites of Gilead, 2 Sam. 2: 9. The Geshur of 2 Sam. 3: 3. 15: 8, is a different country probably.—*Calmet.*

**GETHIN,** (*Lady GRACE*), daughter of Sir George Norton, and wife of Sir Richard Gethin, of Gethin Grot, Ireland, was born 1676, and died 1697, at the early age of twenty-one. Her mother, a lady of piety, had given her all the advantages of a liberal education, and the rapid advances she made were an ample recompense for the pains bestowed. Her reading and observations were extraordinary; for she had considered the human passions with unusual penetration and judgment; and laid such a foundation for her conduct as would have elevated her to a high rank in Christian excellence; but she was cut off in the bloom of life, early, but not unprepared. Her monument in Westminster Abbey is of beautiful black and white marble; but a more interesting monument remains in a posthumous volume of her writings, entitled *Reliquiæ Gethinianæ*, celebrated by Congreve. For perpetuating her memory, provision was made for a sermon to be preached in Westminster Abbey on Ash Wednesday forever.—*Betham.*

**GETHSEMANE,** (*the oil press, or valley of oil*;) a village at the foot of the mount of Olives, to which our Savior sometimes retired; and in a garden belonging to which, often visited by him for the purpose of private devotion, he endured his agony, and was taken by Judas, Matt. 26: 36. *et. seq.* I would desire grace, says Dr. Hawker, that by faith I might often visit Gethsemane; and while traversing the hallowed ground, call to mind that here it was Jesus entered upon that spiritual conflict with the powers of darkness, which, when finished, completed the salvation of his people. Sacred Gethsemane! (See *AGONY*).—*Hawker; Calmet.*

**GIAH;** a valley, probably not far from Gibeon, which might be an outlet, as its name imports, from a narrow and contracted road or country, to one more open; or it might be an eruption of water, as it were, from the mountain, 2 Sam. 2: 24.—*Calmet.*

**GIANT,** (*nophel; Greek, gigas*;) a monster, a terrible man, a chief who beats and bears down other men. Scripture speaks of giants before the flood: "Nephilim, mighty men who were of old, men of renown," Gen. 6: 4. Scripture sometimes calls giants Rephaim: Chedorlaomer beat

the Rephaim at Ashteroth-Karnaim. The Enim, ancient inhabitants of Moab, were of a gigantic stature, that is, Rephaim. The Rephaim and the Perizzites are connected as old inhabitants of Canaan.

2. The Rephaim, in some parts of Scripture, signify spirits in the invisible world, in a state of misery. Jot says that the ancient Rephaim groan under the waters; and Solomon, that the ways of a loose woman lead to the Rephaim; that he who deviates from the ways of wisdom, shall dwell in the assembly of Rephaim, that is, in hell, Prov. 2: 18. 4: 18. 21: 16, &c. Gen. 14: 5. Deut. 2: 11, 20. 3: 11, 13. Josh. 12: 4. 13: 12. Job 26: 5.

3. As to the existence of giants, several writers, both ancient and modern, have thought that the giants of Scripture were men famous for violence and crime, rather than for strength or stature. But it cannot be denied, that there have been races of men of a stature much above that common at present; although their size has often been absurdly magnified. The ancients considered persons whose stature exceeded seven feet as gigantic. Living giants have certainly been seen who were somewhat taller; but the existence of those who greatly surpassed it, or were double the height, has been inferred only from remains discovered in the earth, but not from the ocular testimony of credible witnesses. Were we to admit what has been reported on the subject, there would be no bounds to the dimensions of giants; the earth would seem unsuitable for them to tread upon. History, however, acquaints us that, in the reign of Claudius, a giant named Galbara, ten feet high, was brought to Rome from the coast of Africa. An instance is cited by Goropius, an author with whom we are otherwise unacquainted, of a female of equal stature. A certain Greek sophist, Procerus, is said to have been nine feet in height. Julius Capitolinus affirms that Maximilian, the Roman emperor, was eight feet and a half; there was a Swede, one of the liegwards of Frederick the Great, of that size. M. Le Cat speaks of a giant exhibited at Rouen, measuring eight feet and some inches; and we believe some have been seen in England, within the last thirty years, whose stature was not inferior. In Plott's "History of Staffordshire," there is an instance of a man of seven feet and a half high, and another, in Thoresby's account of Leeds, of seven feet five inches high. Examples may be found elsewhere of several individuals seven feet in height, below which, after the opinion of the ancients, we may cease to consider men gigantic. Entire families sometimes, though rarely, occur of six feet four, or six feet six inches high. From all this we may conclude, that there may have possibly been seen some solitary instances of men who were ten feet in height; that those of eight feet are extremely uncommon, and that even six feet and a half far exceeds the height of men in Europe. We may reasonably understand that the gigantic nations of Canaan were above the average size of other people, with instances among them of several families of gigantic stature. This is all that is necessary to suppose, in order to explain the account of Moses; but the notion that men have gradually degenerated in size has no foundation.—*Watson.*

**GIBBON,** (*EDWARD*), one of the three greatest of English historians, was born in 1737, at Putney; was imperfectly educated at Westminster school, and Magdalen college, Oxford; and finished his studies at Lausanne, under M. Pavillard, a Calvinistic minister. It was his having embraced popery that occasioned his being sent to Lausanne. Pavillard reclaimed him from popery; but, after having vibrated between Catholicism and Protestantism, Gibbon settled into a confirmed sceptic. In 1758, he returned to England, and entered upon the duties of active life. More than two years he subsequently spent in visiting France, Switzerland, and Italy; and it was while he sat musing among the ruins of the Capitol, and the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing a history of the decline and fall of the Roman empire, first arose in his mind. Several other historical schemes had previously occupied his attention. Of this great work the first volume appeared in 1776, the second and third in 1781, and the concluding three volumes in 1788. It raised him at once to the summit of literary fame; but its artful attacks on

Christianity excited great disgust and indignation, and called forth several antagonists. One of them impeached his fidelity as a historian, and thus provoked a reply, which gave the assailant ample cause to repent his rashness. The facts Gibbon has recorded are not hostile to Christianity, when stripped, as they should be, of the sneers and insinuations by which he pandered to the sceptical spirit of his age.

In 1774, he became a member of parliament, and throughout the American war, he gave a silent support to the measures of lord North. In 1783, he retired to Lausanne, whence he twice returned to his native country. He died, January 16, 1794, during his last visit to England. His posthumous works were published, in two quarto volumes, by his friend lord Sheffield.

It is lamentable to reflect, that history has fallen under the dominion of infidelity; that of the three eminent historians, Robertson is barely neutral, and Hume and Gibbon are decidedly hostile to Christianity. Thus the book of God's providence, and of the manifestations of his wisdom, and long suffering, and justice, can scarcely be read by the general eye, till it is blurred and partly effaced by the comments of scepticism and profaneness; and the belief of the unguarded reader is assailed, not by arguments and open objections, but by continual insinuations, and by a slight but perpetual misrepresentation of facts. Notwithstanding his great powers, Gibbon has already sunk, and must sink still lower, in the scale of popularity, and begins to receive, even in this world, a measure of retribution for having chosen the worst side, in the great contest for evil and for good, and for having staked his all on Christianity being untrue—his reputation here, and his happiness hereafter. Yet even Gibbon is an important witness to the fulfilment of prophecy.—*Davenport*; *Douglas on Errors*; *Keith's Evidence of Prophecy*, &c.

GIBBONS, (THOMAS, D. D.) was born at Reek, eight miles from Cambridge, in 1720. His father was pastor of a Congregational church at Olney, in Bucks, who gave him the best education his circumstances would permit. His indefatigable application and industry enabled him to surmount every obstacle, and he made considerable acquisitions in useful and ornamental literature.

About the year 1742, he had the felicity to become acquainted with Dr. Isaac Watts; and by showing him a volume of poems in manuscript, a peculiar and intimate friendship was formed between them, which continued unabated to the close of Dr. Watts's life, which took place in 1748, and eventually led to the writing of his "Memoirs," which appeared in 1780, in an octavo volume.

Dr. Gibbons entered upon the work of the ministry in 1742, and in the following year he was called to the pastoral charge of the Independent church, meeting in Haberdashers' hall, Staining lane, Cheapside, where he continued his official labors to the period of his death, which took place on the 22d of February, 1785, in the sixty-fifth year of his age.

Dr. Gibbons was a man of great piety, of irreproachable manners, upright and benevolent, and of great cheerfulness of temper. He possessed a considerable portion of classical literature, and distinguished himself as an author by a variety of publications both in prose and verse. Among these, besides his Life of Dr. Watts, we may specify "Poems, on several Occasions," 1743; "Juvenilia; or, Poems on various Subjects of Devotion and Virtue," octavo, 1750; "Rhetoric; or, a View of its principal Tropes and Figures, in their Origin and Powers; with a variety of Rules to escape Errors and Blemishes, and attain Propriety and Elegance in Composition," octavo, 1767. In 1777, he published "Lives and Memoirs of eminently pious Women, who were Ornaments of their Sex, Blessings to their Families, and edifying Examples to the Church and the World," two volumes, octavo. After Dr. Gibbons's death, three volumes of sermons by him were published in octavo, by subscription.—*Jones's Chris. Biog.*

GIBEAH; a city of Benjamin, about seven miles north of Jerusalem, and the birth-place of Saul, king of Israel; whence it is frequently called "Gibeah of Saul," 1 Sam. 11: 4. 15: 34. 2 Sam. 21: 6. Isa. 10: 29. Gibeah was also famous for its sins; particularly for that committed

by forcing the young Levite's wife, who went to lodge there; and for the war which succeeded it, to the almost entire extermination of the tribe of Benjamin, Judges 19. Scripture remarks, that this happened at a time when there was no king in Israel, and when every one did what was right in his own eyes.—*Calmet*.

GIBEON; a city situated on a hill about five miles north of Jerusalem, and belonging to the tribe of Judah. It is spoken of as "a great city;" (Josh. 10.) and the capture of it by Joshua seems to have spread much consternation, at that time, throughout the neighborhood. The Gibeonites continued ever afterwards faithful in their attachment to the Israelites, though they appear to have suffered dreadfully under the sanguinary reign of Saul, 2 Sam. 21.

Previous to the building of the temple at Jerusalem, it appears that the tabernacle and altar of sacrifice were for some time stationed at Gibeon, 1 Chron. 21: 29, 30. 1 Kings 3: 4.—*Jones*.

GICHTEL, (JOHN GEORGE,) a mystic and fanatic, born at Ratisbon, in 1638. In his sixteenth year he pretended to have divine visions and revelations; he afterwards went to Holland, where he attended to certain religious exercises, with a view to fit himself for the duties of a missionary in America. After enduring several persecutions in Germany, the result of the disturbances created by his doctrines, and suffering considerable opposition from a number of his followers, who withdrew from him that support for which he was entirely dependent on them, he died at Amsterdam, in 1710. He wrote several works, which were published by himself or his disciples, who called themselves the *Angelic Brethren*. These works have recently been drawn forth from oblivion, and are held in great esteem by the present mystics of Germany.—*Hend. Euck*.

GIDEON; the son of Joash, of the tribe of Manasseh; the same with Jerubbaal, the seventh judge of Israel. He dwelt in the city of Ophra, and was chosen by God in a very extraordinary manner to deliver the Israelites from the oppression of the Midianites, under which they had labored for the space of seven years. See Judges 6: 14—27. 8: 1—24, &c.—*Watson*.

GIDGAD; a mountain in the wilderness of Paran, between Bene-jaakan and Jobathah, where the Hebrews encamped, Num. 33: 32.—*Calmet*.

GIER-EAGLE; (*rachma*, Lev. 11: 18. Deut. 14: 17.) Bruce says, "We know from Horus Apollo, that the *rachma*, or she-vulture, was sacred to Isis, and adorned the statue of the goddess; that it was the emblem of parental affection; and that it was the hieroglyphic for an affectionate mother."

Hasselquist says, "The appearance of the bird is as horrid as can well be imagined. The face is naked and wrinkled, the eyes are large and black, the beak black and crooked, the talons large, and extended ready for prey, and the whole body polluted with filth. These are qualities enough to make the beholder shudder with horror. Notwithstanding this, the inhabitants of Egypt cannot be enough thankful to Providence for this bird. All the places round Cairo are filled with the dead bodies of asses and camels; and thousands of these birds fly about and devour the carcasses, before they putrefy and fill the air with noxious exhalations." No wonder that such an animal should be deemed unclean.—*Watson*.

GIFFORD, (ANDREW, D. D.) a distinguished minister of London, and assistant librarian of the British museum, was born at Bristol, August 17, 1700. Becoming the subject of divine grace at an early age, he was baptized on profession of his faith in Christ, in 1715, and united with the Pithay church in that city, of which his father was pastor. He finished his classical studies under the celebrated Dr. Ward, of Gresham college, in 1723, and commenced preaching at Nottingham and Bristol, where his ministry attracted much attention. He removed to London, in 1729, and became pastor of the Baptist church in Little Wild street. He was also chaplain to the family of Sir Richard Elllys, the learned author of the "Fortuita Sacra." In 1743, he visited Edinburgh, and was honored with the freedom of the city. In 1754, he was made D. D. by the Marischal college, Aberdeen. In 1757, having

been some time a member of the Antiquarian society, he was appointed assistant librarian of the British museum, a station which he held till his death, i. e. twenty-seven years. In a perfect acquaintance with ancient coins and manuscripts he is said to have eminently excelled. Many of the nobility courted his acquaintance, and occasionally attended his meeting, which was then in Eagle street.

The ministrv of Dr. Gifford was eminently useful. He was a pathetic and powerful preacher, uniting in his character the Barnabas and the Boanerges. His biographer, Dr. Rippon, says of him, "His heart was in the work, and it might have been said of him, *Vividus vultus, vividi oculi, vivida manus, denique omnia vivida*. When above eighty years of age, he was more zealous and active in his Master's work than many young men of twenty-five; and it was truly said of him that "the doctor will die popular." But popularity merely, would have been regarded as a light thing by Dr. Gifford. He supremely valued and sought "the honor that cometh from God only," and the happiness springing from communion with the Savior. In his last moments he said with characteristic feeling, "I want no friend but Christ; I wish to see no friend but Christ. What should I do now, were it not for an interest in Jesus Christ." Thus affectionately recommending the Savior to all around him, he fell asleep, June 19, 1784, aged eighty-four.

Besides other charitable legacies, Dr. Gifford bequeathed his valuable books, pictures, and manuscripts, with a vast variety of curiosities, to the Baptist academy at Bristol, and caused an elegant room to be erected, which is called "Gifford's Museum."—*Memoir of Dr. Rippon; Am. Bap. Mag.* for 1825.

**GIFT OF TONGUES**; an ability given by the Holy Spirit to the apostles and others, of readily and intelligibly speaking a variety of languages which they had never learned. This was a glorious and decisive attestation to the gospel, as well as a suitable, and, indeed, in their circumstances, a necessary qualification for the mission for which the apostles and their coadjutors were designed. Nor is there any reason, with Dr. Middleton, to understand it as merely an occasional gift, so that a person might speak a language most finely one hour, and be entirely ignorant of it the next; which neither agrees with what is said of the abuse of it, nor would it have been sufficient to answer the end proposed, Acts 2. Some appear to have been gifted with one tongue, others with more. To St. Paul this endowment was vouchsafed in a more liberal degree, than to many others; for, as to the Corinthians, who had received the gift of tongues, he says, "that he spake with tongues more than they all."—*Watson*.

**GIFTS**. The practice of making presents is very common in Oriental countries. The custom probably had its origin among those men who first sustained the office of kings or rulers, and who, from the novelty and perhaps the weakness attached to their situation, chose, rather than make the hazardous attempt of exacting taxes, to content themselves with receiving those presents which might be freely offered, 1 Sam 10: 27. Hence it passed into a custom, that whoever approached the king or his officers, should come with a gift. This was the practice and the expectation. Gifts of this kind, that have now been described, are not to be confounded with those which were presented to judges, not as a mark of esteem and honor, but for purposes of bribery and corruption. The former were considered an honor to the giver, but a gift of the latter kind has been justly reprobated in every age, Exod. 23: 8. Deut. 10: 17. 16: 19. 27: 25. Ps. 15: 5. 26: 10. Isa. 1: 23. 5: 23. 33: 15. The giver was not restricted as to the kind of present which he should make. He might present not only silver and gold, but clothes and arms, also different kinds of food, in a word, any thing which could be of benefit to the recipient, Gen. 43: 11. 1 Sam. 9: 7. 16: 20. Job 42: 11. It was sometimes the case, that the king, when he made a feast, presented vestments to all the guests who were invited, with which they clothed themselves before they sat down to it, 2 Kings 10: 22. Gen. 45: 22. Rev. 3: 5. Matt. 22: 11, 12.—*Watson*.

**GIHON**; a fountain west of Jerusalem, where Solomon was anointed king by Zadok and Nathan. Hezekiah or-

dered the waters of the upper channel of Gihon to be conveyed into Jerusalem, 1 Kings 1: 33. 2 Chron. 32: 30. 2. The name of one of the four rivers of Paradise, Gen. 2: 13. (See *EBEN*.)—*Calmet*.

**GILBERTINES**; a religious order; thus called from St. Gilbert, of Sempringham, in the county of Lincoln, who founded the same about the year 1148; the monks of which observed the rule of St. Augustine, and were accounted canons, and the nuns that of St. Benedict.—*Hend. Buch*.

**GILBOA**; a ridge of mountains, memorable for the defeat and death of Saul and Jonathan, (1 Sam. 31.) running north of Bethshan or Scythopolis, and forming the western boundary of that part of the plain of the Jordan. They are said to be extremely dry and barren, and are still called, by the Arabs, Djebel Gilbo.—*Calmet*.

**GILEAD**; a mountainous district east of the Jordan, and which separated the lands of Ammon, Moab, Reuben, Gad, and Manassah, from Arabia Deserta, Gen. 31: 21.

The scenery of the mountains of Gilead is described by Mr. Buckingham as being extremely beautiful. The plains are covered with a fertile soil, the hills are clothed with forests, and at every new turn the most beautiful landscapes that can be imagined are presented. The Scripture references to the stately oaks and herds of cattle in this region are well known.—*Calmet*.

**GILGAL**; a celebrated place situated on the west of Jordan, one league from the river, and at an equal distance from Jericho, Josh. 5: 2—4. The word Gilgal signifies *rolling*. Here the ark was long stationed, and consequently the place was much resorted to by the Israelites. It seems to have been the place in which Jeroboam or some of the kings of Israel instituted idolatrous worship; and hence the allusions to it by the prophets, Hosea 4: 15. Amos 4: 4. It is probable that there were idols at Gilgal as early as the days of Ehud, who was one of the judges; for it is said that, having delivered his presents to the king, "Ehud went away, but returned again from the quarries that were by Gilgal," Judges 3: 19. The margin of our Bibles reads, "the graven images," or idols set up by the Moabites, the viewing of which, it is thought, stirred up Ehud to revenge the affront thereby offered to the God of Israel.—*Watson*.

**GILL**, (JOHN, D. D.) was born the 23d of November, 1697, at Kettering, in Northamptonshire, where his father



was deacon of the Baptist church. He made rapid advances in classical learning, at a neighboring grammar-school, in which he was placed while very young; and even then he resorted so frequently to a bookseller's, for the purpose of reading, that it became proverbial to say, that a thing was as certain as that John Gill was in the bookseller's shop. Being driven from the grammar-school, by the bigotry of the clergyman who presided over it, his friends endeavored to procure him admission into a seminary for the ministry, by sending specimens of his advancement in different branches of literature. These, however, defeated their object, for they produced the following answer: "He is too young; and should he continue, as it might be expected he would, to make such rapid advances, he would go through the common circle before he would be capable of taking care of himself, or of being employed in any public service." It is to be hoped that this reply was accompanied with some explanation, which made it appear more justifiable than in its present detached state; or it would seem that the guardians of this seminary felt but little solicitude to see the

finest talents consecrated to the noblest of causes. Not discouraged by this repulse, young Gill pursued his studies with so much ardor, that before he was nineteen, he had read the principal Greek and Latin classics; had gone through a course of logic, rhetoric, natural and moral philosophy; and acquired a considerable knowledge of the Hebrew tongue. But it is supremely gratifying to find that religion was still dearer to him than learning; for, instead of resembling those schoolists who suppose it a proof of genius to disdain the study of their Maker's will, he imitated Him who, in early youth, resorted to the temple as his Father's house, and there employed in sacred researches that understanding at which all were astonished. The Baptist church in his native town first received this extraordinary youth as a member, and then called him forth into the ministry. For this work he went to study under Mr. Davies, at Higham Ferrers; but was soon invited to preach to the Baptist congregation in Horslydown, near London, over which he was ordained in 1719, when he was in his twenty-second year.

He was now applied with intense ardor to oriental literature; and having contracted an acquaintance with one of the most learned of the Jewish rabbies, he read the Targums, the Talmud, and every book of rabbinical lore which he could procure. In this line it is said that he had but few equals, and that he was not excelled by any whose name is recorded in the annals of literature. Having published, in 1748, "A Commentary on the New-Testament," in three folio volumes, the immense reading and learning which it displayed induced the university of Aberdeen to send him the diploma of doctor of divinity, with the following compliment: "On account of his knowledge of the Scriptures, of the oriental languages, and of Jewish antiquities; of his learned defence of the Scriptures against deists and infidels, and the reputation gained by his other works, the university had, without his privity, unanimously agreed to confer on him the degree of doctor in divinity." He published also "A Commentary on the Old Testament," which, together with that of the New, forms an immense mass of nine folio volumes. At the close of this Herculean labor, he was so far from resting satisfied, that he said, "I considered with myself what would be next best to engage in, for the further instruction of the people under my care, and my thoughts led me to enter upon a scheme of doctrinal and practical divinity;" this he executed in three quarto volumes. Amidst these labors of the study, and the pulpit, he lived to a good old age, and died 1771, aged 73.

Besides the works already mentioned, he maintained the five points of Calvinism in his "Cause of God and Truth," with much temper and learning. He published also "A Dissertation on the Hebrew Language;" "Discourses on the Canticles," to which considerable objections have been made; and many sermons, as well as smaller controversial pieces. His private character was so excellent, that it has been said, "his learning and labors were exceeded only by the invariable sanctity of his life and conversation." As a divine, he was a supralapsarian Calvinist; but in his Body of Divinity, he is so far from condemning sublapsarian sentiments as heretical, or Arminianised, that he attempts to show how the two systems coalesce. While his works impress the judicious reader with esteem for the purity of his intentions, and admiration for the magnitude of his labors, they excite regret that they had not been prepared with greater delicacy of taste, and revised with more accurate judgment. It is, above all, to be lamented, that they have diffused a taste for Ultra Calvinism, which has induced many, who were devoid of his sanctity, to profane his name, in order to sanction their errors, or their lusts. Dr. Gill was, nevertheless, a great and good man; and his character is highly esteemed by every well-informed Christian. His "Body of Divinity," abridged by the late Dr. Staughton, was published in Philadelphia, in 1816, in one volume, octavo. See *Memoirs of Dr. Gill*; *Jones's Chris. Biog.*—*Hend. Buck.*

GILPIN, (BERNARD,) a Protestant reformer, was born, in 1517, at Kentmire, in Westmoreland; and was educated at Queen's college, Oxford. His Catholic principles were first shaken by Peter Martyr, against whom he had been brought forward as the champion of the Romish church.

After having embraced the Protestant faith, he became rector of Houghton Spring, in the diocese of Durham. In the reign of Mary, the sanguinary Bonner marked him out for one of his victims, but the queen's death took place before Gilpin could be brought to London. In the next reign he refused the highest offers of preferment, and he died, deeply lamented by his parishioners, in 1583. His piety, benevolence to the poor, and unwearied endeavors to spread religion, gained him the honorable appellation of "the Northern Apostle."—*Middleton*; *Jones's Chris. Biog.*

GILPIN, (WILLIAM,) a divine and elegant writer, was born, in 1724, at Carlisle; received his education at Queen's college, Oxford; for many years kept a celebrated academy at Cheam; and died, in 1807, vicar of Boldre, and prebendary of Salisbury. He wrote *Lives of Bernard Gilpin and Wicliff*; *Sermons*; and various theological works; *Remarks on Forest Scenery*; a *Tour to the Lakes*; and several volumes of *Observations on the Picturesque Beauties of many parts of England.*—*Davenport.*

GIRDLE. The girdle is an indispensable article in the dress of an Oriental. It has various uses; but the principal one is to tuck up their long flowing vestments, that they may not incommode them in their work, or on a journey. The Jews, according to some writers, wore a double girdle, one of greater breadth, with which they girded their tunic when they prepared for active exertions; the other they wore under their shirt, around their loins.



The upper girdle was sometimes made of leather, the material of which the girdle of John the Baptist was made; but it was more commonly fabricated of worsted, often very artfully woven into a variety of figures, and made to fold several times about the body; one end of which being doubled back, and sewn along the edges, serves them for a purse, agreeably to the acceptance of *zōnē* in the Scriptures, which is translated *purse* in several places of the New Testament, Matt. 10: 9. Mark 6: 8. The Turks make

a further use of these girdles, by fixing their knives and poinards in them; while the writers and secretaries suspend in them their ink-horns; a custom as old as the prophet Ezekiel, who mentions "a person clothed in white linen, with an ink-horn upon his loins," Ezek. 9: 2. That part of the ink-holder which passes between the girdle and the tunic, and receives their pens, is long and flat; but the vessel for the ink, which rests upon the girdle, is square, with a lid to clasp over it.

2. To loose the girdle and give it to another, was, among the Orientals, a token of great confidence and affection. A girdle curiously and richly wrought, was, among the ancient Hebrews, a mark of honor, and sometimes bestowed as a reward of merit, 2 Sam. 18: 11. People of rank and fashion in the East wear very broad girdles, all of silk, and superbly ornamented with gold and silver, and precious stones, of which they are extremely proud, regarding them as the tokens of their superior station and the proof of their riches. "To gird up the loins," is to bring the flowing robe within the girdle, and so to prepare for a journey, or for some vigorous exercise.—*Watson.*

GIRGASHITES. (See GERGESHITES.)

GITH; a grain, by the Greeks called Melanthon, by the Latins, Nigella, because it is black; in our translation, fitches or vetches, which see.—*Calmet.*

GITTITES; the inhabitants of Gath, Josh. 13: 3. Obed-Edom and Ittai are called Gittites, (2 Sam. 6: 10. 15: 19.) probably, because they visited David at Gath, or because they were natives of Gittaim, a city of Benjamin, 2 Sam. 4: 3.—*Calmet.*

GITTITH; a Hebrew word, which occurs frequently in the titles of the Psalms. It is generally translated wine-presses. *Calmet* is of opinion, that such psalms were given to the class of young women, or songstresses of Gath, to be sung by them, (see Ps. 8.) remarking that Gittith does not signify wine-presses, but a woman of Gath. If wine-presses were meant, it should be *gitteth.*—*Calmet.*

GIVE, properly signifies to bestow a thing freely, as in

alms, John 3: 16. But it is used to signify the imparting or permitting of any thing good or bad, Ps. 16: 7. John 18: 11. Ps. 28: 4. To give ourselves to Christ, and his ministers and people, is solemnly to devote ourselves to the faith, profession, worship, and obedience of Jesus Christ, as our husband, teacher, Savior, portion, and sovereign Lord; and to a submissive subjection to the instruction, government, and discipline of his ministers; and to a walking with his people in all the ordinances of his grace, 2 Cor. 8: 5. To be given to a thing, is to be much set upon, earnest for, and delighted in it, 1 Tim. 3: 3.—*Brown.*

GLAS, (JOHN,) the father of Scotch independency, and founder of a denomination which is called after him—though, in England, better known by the term Sandemanians—was born, 1695, in the parish of Auchtermuchty, in the county of Fife, North Britain. At St. Andrews and Edinburgh, he perfected his studies in philosophy and theology. In 1719, he was ordained minister of the parish of Tealing, near Dundee.

Mr. Glas had studied, with great diligence and care, the doctrinal systems of Calvin and Arminius; and being decidedly fixed in the former, he held forth the doctrine of rich, free, and sovereign grace, with extraordinary ability, from the pulpit; and his fame as a preacher soon spread abroad, and drew numbers to hear him. An extraordinary stir being made in Scotland, about the duty of covenanting, Mr. Glas was put upon the task of investigating this subject, and of bringing it to the touchstone of the New Testament. The result of his inquiries was the publication of a small volume, which made its first appearance in 1729, under the title of "The Testimony of the King of Martyrs concerning his Kingdom;" being an explanation and illustration of Christ's good confession before Pontius Pilate, John 18: 36, 37. He could no longer officiate, with a good conscience, as a clergyman of the national establishment.

Mr. Glas now took up his residence in Dundee, where he was the means of collecting a church, which was formed on Congregational principles, and of which he was chosen a presbyter, in conjunction with Mr. Francis Archibald, who had left the church of Scotland at the same time as himself. From this period Mr. Glas was busily engaged for several years in maintaining his principles against a host of opponents, who rose up in rapid succession to defend those of the national establishment. By the spirit of inquiry thus set on foot, the profession spread rapidly throughout Scotland, and the formation of churches in the various towns of Dunkeld, Perth, Edinburgh, Glasgow, &c. found abundant employment for Mr. Glas for a number of years. He removed his residence from Dundee to Edinburgh, where he officiated several years as the pastor of a church which had been collected there; and when his labors were no longer required there, he removed to Perth, where he labored with assiduity till the year 1737; when, having established the profession in that city, he again returned to Dundee, where he continued his labors in his Master's vineyard to the termination of his useful life, November 2d, 1773, at the advanced age of seventy-eight. Besides his "Testimony of the King of Martyrs," he published a great number of different treatises, of which a uniform edition was printed in five volumes, octavo, Perth, 1782.—*Hend. Buck.*

GLASITES. See GLAS, (JOHN;) and SANDEMANIANS.

GLASS, (*hualos*.) This word occurs Rev. 21: 18, 21. 4: 6. 15: 2. There seems to be no reference to glass in the Old Testament. The art of making it was not known. Our translators have rendered the Hebrew in Exodus 38: 8, and Job 27: 18, "looking-glass." But the making mirrors of glass, coated with quicksilver, is an invention quite modern. Mirrors were then made of polished metal. The word *esoptron*, or *mirror*, occurs in 1 Cor. 13: 12, and James 1: 23. Dr. Pearce thinks that in the former place it signifies any of those transparent substances which the ancients used in their windows, and through which they saw external objects obscurely. It is certain that the specimens of Roman glass, dug up from Pompeii, are all dull and cloudy. But others are of opinion that the word denotes a mirror of polished metal; as this, however, was liable to many imperfections, so that the object before it was not seen clearly or fully, the mean-

ing of the apostle is, that we see things as it were by images reflected from a mirror, which shows them very obscurely and indistinctly. In the latter place, a mirror undoubtedly is meant.—*Watson.*

GLEANNING. The Hebrews were not permitted to go over their trees or fields a second time, to gather the fruit or the grain, but were to leave the gleanings for the poor, the fatherless, and the widow, Lev. 19: 10. 23: 22. Deut. 24: 21. Ruth 2: 3. (See HARVEST.)—*Calmet.*

GLEDE; a fowl of the ravenous kind. It is called *dash*, from its swift flight; and *raah*, from its quick sight. It is impatient of cold, and so is seldom seen in the winter; through fear and cowardice, it seldom attacks any but tame fowls, hens, &c. Deut. 16: 13. It is called a vulture, Lev. 11: 14. Was this unclean bird an emblem of persecutors, destitute of courage except to harass and destroy the saints?—*Brown.*

GLENORCHY, (LADY WILHELMINA MAXWELL,) distinguished for her benevolence and piety, was born at Preston, in North Britain, in the year 1742. She was the daughter of Dr. William Maxwell, a gentleman of great fortune and respectability. The instructions she received were such as to improve her heart, as well as enlighten her understanding. Her mind was strong and vigorous, yet polished and delicate. Her memory was retentive, her person interesting, her behavior affable, her imagination lively, and her temper excellent. Her juvenile years, though sedulously watched over by her kind and intelligent mother, were nevertheless too much devoted to the follies and gayety of fashionable life. When, however, she had attained the age of twenty-three years, her mind was aroused by a serious illness, to reflections on her present character and future prospects; and musing on the first question in the Assembly's Catechism, "What is the chief end of man?"—"It is to glorify God, and enjoy him forever," she asked herself, Have I answered the design of my being? Have I glorified God? Shall I enjoy him forever? Thus reflecting, she gradually felt the sinfulness of her nature; perceived the total alienation of her heart from God; and applied to her heavenly Father through Christ for pardon and grace.

Like many young professors of religion, she endeavored at first to conceal from observation the change which had been wrought on her heart, and, as far as possible, to compromise with the world; but such conduct she soon discovered to be incompatible with spirituality of mind, and she therefore determined on making an open and decided profession of Christianity. The remainder of her life was distinguished by the consistency of her deportment. She employed much of her time in acts of benevolence; in wise and pious conversation; in an extensive, judicious, and profitable correspondence; and in every other means for promoting the conversion of sinners and the edification of saints. For such benevolent actions, the worldly and irreligious branded her with the name of Methodist, and endeavored to represent her as a wild enthusiast; but such opposition her principles enabled her patiently to endure, and, through evil and good report, to pursue her work of faith and labor of love. Though her health declined, her activity and usefulness were unabated; till, on the 17th of July, 1786, she was summoned to her reward. She bequeathed, by her will, five thousand pounds for the education of young men for the ministry in England; five thousand pounds to the society in Scotland for the propagation of Christian knowledge; and the greatest part of the residue of her property to charitable and pious purposes.

See Memoirs of Lady Glenorchy, in Burder's Pious Women.—*Jones's Chris. Biog.*

GLORIFY; to render glorious. God is glorified by Christ, or by creatures, when his perfections are acknowledged, or manifested by their praising, trusting in, or serving him; or are displayed in his favors, and judgments executed on them, John 17: 4. Ps. 1: 23. Rom. 4: 20. Lev. 10: 3. Isa. 44: 23. Christ is glorified in God's receiving him into heaven, bestowing on him the highest honor, power, and authority, as our Mediator, (John 17: 1, 5,) and in the Holy Ghost's declaring, and revealing his excellencies, and communicating his fulness to men, (John 16: 14.) and in his people's believing on him, walking in

nim, praising, obeying and imitating him; and his exerting, and manifesting his power and wisdom, by doing good to them, 2 Thess. 1: 10, 12, and John 11: 4. Men are glorified when endowed with great and shining holiness, happiness, and honor, in the heavenly and eternal state, Rom. 8: 17, 30. To glorify one's self, is to claim, or boast of honor not due to one, Heb. 5: 5, and Rev. 18: 7.—*Brown.*

GLORY, splendor, magnificence; also admiration, praise, or honor, attributed to God, in adoration or worship.

The glory of God, is the splendid manifestation of the divine perfections in creation, providence, and grace, Exod. 33: 18. It is also used for the state of future happiness, Rom. 3: 23. 5: 2.

We may be said to give glory to God when we confess our sins, when we love him supremely, when we commit ourselves to him, are zealous in his service, improve our talents, walk humbly, thankfully, and cheerfully, before him, and recommend, proclaim, or set forth his excellencies to others, Jos. 7: 19. Gal. 2: 20. John 15: 8. Ps. 1: 23. Matt. 5: 16. (See GLORIFY.)—*Hend. Buck.*

GLOSSARIUM, in biblical literature, is a book or writing, comprehending glosses or short explanations of dark and difficult words or phrases in the inspired writings or the Greek authors. Among the Greeks, *glossa* meant either an *idiomatic word*, peculiar to a certain dialect only, and unknown in others, an *obsolete word*, or an *obscure* one. A glossary, of course, extends only to a few of the words and phrases of an author. It is not to be used as a lexicon, but as a comment on particular passages. Its value depends on its antiquity, or on the learning of its author. The principal ancient glossaries published are these: Hesychius, Suidas, Phavorinus, Cyrill, Photius, Etymologicum Magnum.—*Hend. Buck.*

GNAT, (*κόμης*; Matt. 23: 24.) a small winged insect, comprehending a genus of the order of *diptera*. In those hot countries, as Servius remarks, speaking of the East, gnats and flies are very apt to fall into wine, if it be not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, became a proverb for exactness about little matters. This may help us to understand that passage, (Matt. 23: 24.) where the proverbial expression of carefully straining out a little fly from the liquor to be drunk, and yet swallowing a camel, intimates, that the scribes and Pharisees affected to scruple little things, and yet disregarded those of the greatest moment.—*Watson.*

GNOSIMACHI; a name which distinguished those in the seventh century who were professed enemies to the Gnosis; i. e. the studied knowledge or science of Christianity. (See GNOSTICS.)—*Hend. Buck.*

GNOSTICS, from *gnōsis*, "knowledge;" men of science and wisdom, *illuminati*; men who, from blending the philosophy of the East, or of Greece, with the doctrines of the gospel, boasted of deeper knowledge in the Scriptures and theology than others. It was, therefore, not so properly a distinct sect as a generic term, comprehending all who, forsaking the simplicity of the gospel, pretended to be "wise above what is written," to explain the New Testament by the dogmas of the philosophers, and to derive from the sacred writings mysteries which never were contained in them.

The origin of the Gnostic heresy, as it is called, has been variously stated. The principles of this heresy were, however, much older than Christianity; and many of the errors alluded to in the apostolic epistles are doubtless of a character very similar to some branches of the Gnostic system. (See CEBALA.) Cerinthus, against whom St. John wrote his gospel; the Nicolaitans, mentioned in the Revelation, and the Ebionites, (described under that article,) were all early Gnostics, although the system was not then so completely formed as afterwards. Dr. Burton, in his Bampton Lectures, says, "It was not by any means a new and distinct philosophy, but made up of selections from almost every system. Thus we find in it the Platonic doctrine of ideas, and the notion that every thing in this lower world has a celestial and immaterial archetype. We find in it evident traces of that mystical and cabalistic jargon, which, after their return from captivity, deformed the religion of the Jews: and many Gnostics adopt-

ed the Oriental notion of two independent co-eternal principles, the one the author of good, the other of evil. Lastly, we find the Gnostic theology full of ideas and terms, which must have been taken from the gospel; and Jesus Christ, under some form or other of *æon*, emanation, or incorporeal phantom, enters into all their systems, and is the means of communicating to them that knowledge which raised them above all other mortals, and entitled them to their peculiar name. The genius and very soul of Gnosticism was mystery: its end and object was to purify its followers from the corruptions of matter, and to raise them to a higher scale of being, suited only to those who were become perfect by knowledge."

Such as would be thoroughly acquainted with all their doctrines, reveries, and visions, may consult *Irenæus*, *Tertullian*, *Clemens Alexandrinus*, *Origen*, and *Epiphanius*; particularly the first of these writers, who relates their sentiments at large, and confutes them. Indeed he dwells more on the Valentinians than any other sect of Gnostics; but he shows the general principles whereon all their mistaken opinions were founded, and the method they followed in explaining Scripture. He accuses them of introducing into religion certain vain and ridiculous genealogies, i. e. a kind of divine processions or emanations, which had no other foundation but in their own wild imagination. The Gnostics confessed that these *æons* or emanations were nowhere expressly delivered in the sacred writings; but insisted that Jesus Christ had intimated them in parables to such as could understand them. They built their theology not only on the gospels and the epistles of St. Paul, but also on the law of Moses and the prophets. These last were peculiarly serviceable to them, on account of the allegories and allusions with which they abound, which are capable of different interpretations; though their doctrine concerning the creation of the world by one or more inferior beings of an evil or imperfect nature, led them to deny the divine authority of the books of the Old Testament, which contradicted this idle fiction, and filled them with an abhorrence of Moses and the religion he taught; alleging, that he was actuated by the malignant author of this world, who consulted his own glory and authority, and not the real advantage of men. Their persuasion that evil resided in matter, as its centre and source, made them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body, and its reunion with the immortal spirit. Their notion, that malevolent genii presided in nature, and occasioned diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, in order to weaken the powers or suspend the influence of these malignant agents. The Gnostics considered Jesus Christ as the Son of God, and inferior to the Father, who came into the world for the rescue and happiness of miserable mortals, oppressed by matter and evil beings; but they rejected our Lord's humanity, on the principle that every thing corporeal is essentially and intrinsically evil; and therefore the greatest part of them denied the reality of his sufferings. They set a great value on the beginning of the gospel of St. John, where they fancied they saw a great deal of their *æons*, or emanations, under the terms *the word*, *the life*, *the light*, &c. They divided all nature into three kinds of beings, viz. *hylic*, or material; *psychic*, or animal; and *pneumatic*, or spiritual. On the like principle they also distinguished three sorts of men; *material*, *animal*, and *spiritual*. The first, who were material, and incapable of knowledge, inevitably perished, both soul and body; the third, such as the Gnostics themselves pretended to be, were all certainly saved; the psychic, or animal, who were the middle between the other two, were capable either of being saved or damned, according to their good or evil actions. With regard to their moral doctrines and conduct, they were much divided. The greatest part of this sect adopted very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications, with a view of purifying and exalting the mind. However, some maintained that there was no moral difference in human actions; and thus confounding right with wrong, they gave a loose rein to all the passions, and asserted the innocence of following blindly all their motions, and of living by their tumultuous dictates. They



supported their opinions and practice by various authorities: some referred to fictitious and apocryphal writings of Adam, Abraham, Zoroaster, Christ, and his apostles; others boasted that they had deduced their sentiments from secret doctrines of Christ, concealed from the vulgar; and others affirmed that they arrived at superior degrees of wisdom by an innate vigor of mind; and others asserted that they were instructed in these mysterious parts of theological science by Theudas, a disciple of Paul, and by Matthias, one of the friends of our Lord. The tenets of the ancient Gnostics were revived in Spain, in the fourth century, by a sect called the Priscillianists. At length the name Gnostic, which originally was glorious, became infamous, by the idle opinions and dissolute lives of the persons who bore it.—*Watson; Hend. Buck.*

GO. When God is said to *go down*, or up, it does not mean, that he changes his place in respect of his essence, but that his knowledge, or powerful operation, or the symbol of his presence, bears such relation to a particular place, Gen. 11: 5, 7, and 25: 13. His *comings* are the display of his perfections, and the acts of his providence towards the world, towards Jesus, or his church; and in respect of this he may be said to *come or go from one*, Ps. 68: 24. Christ's goings forth from everlasting, prove his divine nature, prior to his incarnation, Mic. 5: 2. The saints' *going out and in*, denotes their whole conversation, which is by Christ as the door; they have great liberty in him, and live by faith on him, Ps. 17: 5, and 121: 8. John 10: 9. *The prince in the midst of them when they go in shall go in; and when they go forth shall go forth.* Jesus, who is among his people in their heart, always present to assist them, shall *go* with them when they *go in* to the throne of grace, that he may present their petitions, and render them accepted; when they *go in* to the house of God, he shall *go in* to feed them on good pasture; when they *go in* to their heart to search it, he shall *go in* to discover it to them, and comfort against all grief on every side. When they *go out* from public ordinances he shall *go* with them, to impress what they have been about on their mind; he shall *go out* with them to the world, to keep them from the evil; he shall *go out* of the world with them at death, to introduce them to eternal glory, Ezek. 46: 10.—*Brown.*

GOAD; a long staff or wand for driving cattle, Judg. 3: 26. It had a piece of sharply pointed iron in the small end, and perhaps a paddle on the other, to cut up weeds. *The words of the wise are as goads*; they penetrate into men's minds, and stir them up to the practice of duty. Eccl. 12: 11.—*Brown.*

GOAT, (*gnav.*) The goat was one of the clean beasts which the Israelites might both eat and offer in sacrifice.



The kid is often mentioned as a food, in a way that implies that it was considered as a delicacy. The *akav*, or *wild goat*, mentioned Deut. 14: 5, and nowhere else in the Hebrew Bible, is supposed to be the *tragelaphus*, or "goat-deer." Schultens conjectures that this animal might have its name, *ob fugacitatem*, from its shyness, or

running away. The word *jol*, or *jaal*, occurs 1 Sam. 24: 3. Job 39: 1. Psalm 104: 18. Prov. 5: 19, and various have been the sentiments of interpreters on the animal intended by it. Bochart insists that it is the *ibex*, or "rock-goat." The root whence the name is derived, signifies *to ascend, to mount*; and the *ibex* is famous for clambering, climbing, and leaping, on the most craggy precipices. The Arab writers attribute to the *jaal* very long horns, bending backwards; consequently it cannot be the chamois. The horns of the *jaal* are reckoned among the valuable articles of traffic, Ezek. 27: 15. The *ibex* is finely shaped, graceful in its motions, and gentle in its manners. The female is particularly celebrated by natural historians for tender affection to her young, and the incessant vigilance with which she watches over their safety; and also for ardent attachment and fidelity to her mate.—*Watson; Abbott.*

GOATS' HAIR, was used by Moses in making the curtains of the tabernacle, Exod. 25: 4, &c. The hair of the goats of Asia, Phrygia, and Cilicia, which is cut off, in order to manufacture stuffs, is very bright and fine, and hangs to the ground; in beauty it almost equals silk, and is never sheared, but combed off. The shepherds carefully and frequently wash these goats in rivers. The women of the country spin the hair, which is carried to Angora, where it is worked and dyed, and a considerable trade in the article carried on. The natives attribute the quality of the hair to the soil of the country.—*Calmet.*

GOB; a plain where two battles were fought between the Hebrews and Philistines, 2 Sam. 21: 18, 19. In 1 Chron. 20: 4, we read Gezer instead of Gob. The LXX, in some copies, read Nob instead of Gob; and in others Gath.—*Calmet.*

GOD; that infinitely great, intelligent, and free Being; of perfect goodness, wisdom, and power; transcendently glorious in holiness; who made the universe, and continues to support it, as well as to govern and direct it, by his providence and laws. The name is derived from the Icelandic *Godi*, which signifies the supreme Magistrate, and is thus perfectly characteristic of JEHOVAH as the moral Governor of the universe. It also corresponds to the Jewish and Christian sense of the Greek words *Theos* and *Kyrios*, in the New Testament, the names usually applied to the ETERNAL. For an account of the various attributes which enter into our conception of the divine character, as revealed in the Scriptures, the reader is referred to those articles. (Also, see ATTRIBUTES.)

2. By his personality, intelligence, and freedom, God is distinguished from Fate, Nature, Destiny, Necessity, Chance, *Anima Mundi*, and from all the other fictitious beings acknowledged by the Stoics, Pantheists, Spinozists, and other sorts of Atheists. (See ATHEISM.)

3. The knowledge of God, his nature, attributes, word, and works, above all, his moral character, with the relations between him and his creatures, makes the subject of the extensive science called theology, that master science, of which all the other sciences are but subordinate and illustrative parts. If there have been men of science, who have failed to trace the relation of all science to the knowledge of God, it has been owing to a bias of mind, altogether foreign to sound philosophy.

4. "The plain argument, (says Maclaurin, in his Account of Sir I. Newton's Philosophical Discoveries) for the existence of the Deity, obvious to all, and carrying irresistible conviction with it, is from the evident contrivance and fitness of things for one another, which we meet with throughout all parts of the universe. There is no need of nice or subtle reasonings in this matter; a manifest contrivance immediately suggests a contriver. It strikes us like a sensation; and artful reasonings against it may puzzle us, but it is without shaking our belief." (See EXISTENCE of God.)

5. Not only the works of creation, but the course of divine operation in the government of the world, has from age to age been a manifestation of the divine character; continually receiving new and stronger illustrations, until the completion of the Christian revelation by the ministry of Christ, and his inspired followers; and still placing itself in brighter light, and more impressive aspects, as the scheme of human redemption runs on to its consummation

From all the acts of God as recorded in the Scriptures, we are taught that he alone is God; that he is present everywhere, to sustain and govern all things; that his wisdom is infinite, his counsel settled, his truth sure, and his power irresistible; that his character, as well as his law, is immutably holy, just, and good; above all, that he is rich in mercy; that he has freely provided, whether as Father, or Son, or Holy Ghost, the means of our salvation; that he is alike and at once the Father and Lord, the Redeemer and Judge, the Sanctifier and Friend of man.

6. Under these deeply awful, but consolatory views, do the Scriptures present to us the supreme object of our worship, love, and trust; and they dwell upon each of the above particulars with inimitable sublimity and beauty of language, and with an inexhaustible variety of illustration. Nor can we compare these views of the divine nature with the conceptions of the most enlightened of pagans, without feeling how much reason we have for everlasting gratitude, that a revelation so explicit, so comprehensive, and so joyful, should have been made to us, in our guilty and perplexed condition. It is thus that Christian philosophers, even when they do not use the language of the Scriptures, are able to speak of this great and mysterious Being, in language so clear, and with conceptions so noble; in a manner, too, so equable, so different from the sages of antiquity, who, if any time they approach the truth, never fail to mingle with it some essentially erroneous or grovelling conception.

7. "THE IDEA OF THE SUPREME BEING," says Robert Hall, "has this peculiar property: that as it admits of no substitute, so, from the first moments it is formed, it is capable of continual growth and enlargement. God himself is immutable; but our conception of his character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred to it new elements of beauty and goodness; by attracting to itself as a centre, whatever bears the impress of dignity, order, or happiness. It borrows splendor from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe."

8. "As the object of worship will always be in a degree the object of imitation, hence arises a fixed standard of moral excellence; by the contemplation of which, the tendencies to corruption are counteracted, the contagion of bad example is checked, and human nature rises above its natural level."

Who then, as he contemplates this glorious Being in the transcendent beauty of his revealed character, can forbear to pray, "THY NAME BE HALLOWED; THY KINGDOM COME; THY WILL BE DONE; AS IN HEAVEN, SO IN EARTH!" (See EXISTENCE OF GOD.)—*Head. Buck; Works of Robert Hall, vol. i. p. 30; Watson.*

**GODS, FALSE GODS.** The Hebrew name of God, (Elohim,) like the English, "Lord," is used in various applications. The true God is often called Elohim; as are the angels, judges, princes, and sometimes idols and false gods. (See Gen. 1: 1. Exod. 22: 20. Psal. 86: 8.; and also the following passages in the Hebrew: Exod. 21: 6. 22: 8. 1 Sam. 2: 25. Exod. 22: 28.) The Israelites had so great an aversion and contempt for strange gods, that they would not name them; but substituted some term of contempt: so, instead of *Elohim*, they called them *elilim*; nothings, vanities, gods of no value. Instead of Mephi-baal, and Meri-baal, and Jern-baal, they said, Mephi-bosheth, and Meri-bosheth, and Jern-bosheth. Baal signifies master, husband; bosheth, a shame.

The beings, whether real or imaginary, adopted as objects of worship among men, in preference to the thrice holy JERUHAN, but too clearly display the fallen condition of the human mind. Fear, lust, malignity or pride, evidently predominate in the conception and choice of such objects of adoration. Nothing like pure and elevating devotional sentiment could, or did attach to them. The principal of the ancient gods, whom the Romans called *dei majorum gentium*, and Cicero celestial gods, Varro select gods, Ovid *nobiles deos*, others *conscientes deos*, were Jupiter, Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercury, Neptune, Vulcan, and Apollo. Jupiter is considered as the god of heaven; Neptune, as god of the sea; Mars, as the god of war; Apollo, of eloquence,

poetry, and physic; Mercury, of thieves; Bacchus, of wine; Cupid, of love, &c. A second sort of gods, called demi-gods, *semi-dei, dei minorum gentium, indigetes*, or gods adopted, were men canonized and deified. As the greater gods had possession of heaven by their own right, these secondary deities had it by merit and donation, being translated into heaven because they had lived as gods upon earth.

2. The heathen gods may be all reduced to the following classes: (1.) Created spirits, angels, or demons, whence good and evil gods; Genii, Lares, Lemures, Typhons, guardian gods, infernal gods, &c. (2.) Heavenly bodies; as the sun, moon, and other planets; also, the fixed stars, constellations, &c. (3.) Elements; as air, earth, ocean, Ops, Vesta; the rivers, fountains, &c. (4.) Meteors. Thus the Persians adored the wind; thunder and lightning were honored under the name of Ger-yon; and several nations of India and America have made themselves gods of the same. Castor, Pollux, Helena, and Iris, have also been preferred from meteors to be gods; and the like has been practised in regard to comets: witness that which appeared at the murder of Cæsar. (5.) They erected minerals or fossils into deities. Such was the Bætylus. The Finlanders adored stones; the Scythians, iron; and many nations, silver and gold. (6.) Plants have been made gods. Thus leeks and onions were deities in Egypt; the Sclavi, Lithuanians, Celtæ, Vandals, and Peruvians, adored trees and forests; the ancient Gauls, Britons, and Druids, paid a particular devotion to the oak; and it was no other than wheat, corn, seed, &c., that the ancients adored under the names of Ceres and Proserpina. (7.) They took themselves gods from among the waters. The Syrians and Egyptians adored fishes; and what were the Tritons, the Nereids, Syrens, &c., but fishes? Several nations have adored serpents; particularly the Egyptians, Prussians, Lithuanians, Samogitians, &c. (8.) Insects, as flies and ants, had their priests and votaries. (9.) Among birds, the stork, raven, sparrowhawk, ibis, eagle, grisson, and lap-wing, have had divine honors; the last in Mexico, the rest in Egypt and at Thebes. (10.) Fourfooted beasts have had their altars; as the bull-dog, cat, wolf, baboon, lion, and crocodile, in Egypt and elsewhere; the hog in the island of Crete; rats and mice in the Troas, and at Tenedos; weasels at Thebes; and the porcupine throughout all Zoroaster's school. (11.) Nothing was more common than to place men among the number of deities; and from Belus or Baal, to the Roman emperors before Constantine, the instances of this kind are innumerable; frequently they did not wait so long as their deaths for the apotheosis. Nebuchadnezzar procured his statue to be worshipped while living; and Virgil shows that Augustus had altars and sacrifices offered to him; as we learn from other hands that he had priests, called *Augustales*, and temples at Lyons, Narbona, and several other places; and he must be allowed the first of the Romans in whose behalf idolatry was carried to such a pitch. The Ethiopians deemed all their kings gods; the Velleda of the Germans, the Janus of the Hungarians, and the Thaut, Woden, and Assa, of the northern nations, were indisputably men. (12.) Not men only, but every thing that relates to man, has also been deified; as labor, rest, sleep, youth, age, death, virtues, vices, occasion, time, place, numbers, among the Pythagoreans; the generative power, under the name of Priapus. Infancy alone had a cloud of deities; as Vegetanus, Levana, Rumina, Edufa, Potina, Cuba, Cumina, Carna, Ossilago, Statulinus, Fabulinus, &c. They also adored the gods Health, Fever, Fear, Love, Pain, Indignation, Shame, Impudence, Opinion, Renown, Prudence, Science, Art, Fidelity, Felicity, Calumny, Liberty, Money, War, Peace, Victory, Triumph, &c. Lastly, Nature, the universe, or to *Fan*, was reputed a great god.

3. Hesiod has a poem under the title of *Theogonia*, that is, "The Generation of the Gods," in which he explains their genealogy and descent, sets forth who was the first and principal, who next descended from him, and what issue each had; the whole making a sort of system of heathen theology. Beside this popular theology, each philosopher had his system, as may be seen from the

"Timæus" of Plato, and Cicero "*De Natura Deorum*," Justin Martyr, Tertullian, Arnobius, Minutius Felix, Lactantius, Eusebius, Augustine, and Theodoret, show the vanity of the heathen gods. It is very difficult to discover the real sentiments of the heathens with respect to their gods; they are exceedingly intricate and confused, and even frequently contradictory. They admitted so many superior and inferior gods, who shared the empire, that every place was full of gods. Varro reckons up no less than thirty thousand adored within a small extent of ground, and yet their number was every day increasing. In modern Oriental paganism they amount to many millions, and are, in fact, innumerable.

Who that loves the true God, can realize the actual condition of mankind at this moment, without horror and grief! Who but must labor and pray for the success of the missionary enterprise! Who but must rejoice in the divine assurance, that "*The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens!*" Jer. 10: 11.—*Calmet*; *Watson*.

**GODFATHERS, and GODMOTHERS;** in established churches, persons who, at the baptism of infants, answer for their future conduct, and solemnly promise that they will renounce the devil and all his works, and follow a life of piety and virtue; and by these means lay themselves under an indispensable obligation to instruct them, and watch over their conduct. In the Catholic church, the number of Godfathers and Godmothers is reduced to two; in the church of England, to three; formerly the number was not limited.—*Hend. Buck*.

**GODLINESS,** strictly taken, is right worship or devotion; but in general it imports the whole of practical religion, 1 Tim. 4: 8. 2 Pet. 1: 6. It is difficult, as Saurin observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience; or it may be reduced to these four ideas: *knowledge* in the mind, by which it is distinguished from the visions of the superstitious; *rectitude* in the conscience, that distinguishes it from hypocrisy; *sacrifice* in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and, lastly, *zeal* in the heart, which differs from the languishing emotions of the lukewarm." The advantages of this disposition are honor, peace, safety, usefulness, support in death, and prospect of glory; or, as the apostle sums up all in a few words, "It is profitable unto all things, having the promise of the life that now is, and of that which is to come," 1 Tim. 4: 8. *Saurin's Ser.* vol. v. ser. 3, Eng. trans.; *Barron's Works*, vol. i. p. 9; *Scott's Christian Life*; *Seougal's Life of God in the Soul of Man*.—*Hend. Buck*.

**GODLY;** godlike; that which proceeds from God and is pleasing to him. It also signifies conformity to his will, and an assimilation to his character, Psal. 12: 1. Mal. 2: 15. 2 Cor. 1: 12. Tit. 2: 12, &c.—*Calmet*.

**GODMAN,** (JOHN D., M. D.,) a man of genius, and one of the most distinguished naturalists and physicians America has produced, was born at Annapolis, in Maryland, and having lost his parents at an early age, was bound apprentice to a printer. He afterwards entered the navy, and at the age of fifteen commenced the study of medicine. On completing his studies, he settled in Philadelphia as a physician and private teacher of anatomy, and for some time was an assistant editor of the *Medical Journal*. It was at this period that he published his *Natural History of American Quadrupeds*, in three volumes, 8vo. Having been elected to the professorship of anatomy in Rutgers' Medical college, he removed to New York, where he soon acquired extensive practice as a surgeon. Ill health, however, obliged him to relinquish his pursuits, and he returned, in 1829, to Philadelphia, where he died in 1830, in the thirty-second year of his age. He possessed much and varied information in his profession, in natural history, and in general literature. Besides the work above referred to, he is the author of *Rambles of a Naturalist*, and the articles on natural history in the *Encyclopædia Americana*, as far as the letter C.

Dr. Godman had at one time adopted the infidelity and atheism of the French naturalists of the last century, but

the happy death of a Christian friend, in 1827, led him to the Scriptures. In them he found the words of eternal life; and not only did he find peace to his own soul in the Savior, but he was the means of leading Dr. E. Judson, (brother of the distinguished missionary,) who had previously been an infidel, to the same blessed hope. Both died near the same time, bearing like testimony to the divine supports of the gospel.—*Davenport*; *Allica*; *Americana Ency.*; *Amer. Quar. Review*; *Dr. Sewall's Eulogy*.

**GOEL,** (Heb.;) among the Hebrews, one whose right and duty it was to avenge the blood of his relation, but who was not allowed to break in upon the security of an asylum or city of refuge. (See AVENGER OF BLOOD.) *Hend. Buck*.

**GOERING,** (JACOB,) minister of the German Lutheran church in York, Pennsylvania, commenced the labors of the sacred office when only twenty years of age; and it pleased God to give such success to his faithful exertions at this early period of life, that a revival of religion always attended his preaching. He died in 1807, aged fifty-two. He was a president of the synod of the German Lutheran church in the states of Pennsylvania, Maryland, and Virginia. He was a man of profound erudition; and among the languages, with which he was acquainted, the Hebrew and Arabic were his favorites. Though warmly interested in his country's welfare, he yet declined a civil station, in which his fellow-citizens would gladly have placed him, dedicating himself wholly to the ministry. He died in the full assurance of obtaining and enjoying a perpetual happiness through the merits of his Redeemer. *Brown's Amer. Reg.* ii. 84, 85.—*Allen*.

**GOG AND MAGOG;** symbolical names of the heathen nations of northern Asia, more particularly the Tartars and Mongolians, which the Arabic and other Oriental writers term *Yajuj* and *Majuj*. They occur in Ezek. 38: and 39: and Rev. 20.—*Hend. Buck*.

**GOLD;** the most valuable of the precious metals. It is the heaviest of all known bodies, and the most ductile of all the metals. It is wholly incapable of rust, and is not sonorous when struck upon. It requires a strong fire to melt it, remaining unaltered in the degree of heat that fuses tin or lead, but running with a less vehement one than is necessary to the fusing of iron or copper. It does not retain its color till the time of melting, but becomes ignited and white before it runs; and when in fusion, it appears of a pale, bluish, green color on the surface. Common fire carried to its utmost vehemence has no farther effect on gold than the fusing of it. It will remain ever so long in its fiercest heat, and come out at last unaltered, and with its weight entire.

Arabia had formerly its golden mines. "The gold of Sheba," (Psal. 72: 15.) is, in the Septuagint and Arabic versions, "the gold of Arabia." Sheba was the ancient name of Arabia Felix. Mr. Bruce, however, places it in Africa, at Azab. The gold of Ophir, so often mentioned, must be that which was procured in Arabia, on the coast of the Red sea. We are assured by Sanchoniathon, as quoted by Eusebius, and by Herodotus, that the Phœnicians carried on a considerable traffic with this gold even before the days of Job, who speaks of it, 22: 24.—*Watson*.

**GOLGOTHA.** (See CALVARY.)

**GOLIATH;** a famous giant of Gath, (1 Sam. 17: 4, &c. A. M. 2941. ante A. D. 1063.) who defied the Hebrews, and was encountered and slain by David. He was descended from Arapha; that is, the old Rephaim. (See GIANTS; and ARMS, MILITARY.)—*Calmet*.

**GOMAR,** (FRANCIS,) an eminent Calvinistic divine, was a native of Bruges, and born 1563. He came over to England to obtain his education, and studied awhile in both the universities, but graduated at Cambridge, as bachelor of divinity. On returning to the continent, he obtained a professorship at Heidelberg, which, in 1593, he relinquished for the theological chair at Leyden, the celebrated Arminius being his colleague. The different views taken by these two professors on some of the leading polemical questions, both as to doctrine and discipline, terminated in a controversy, which was carried on with much acuteness and no little acrimony. It has been remarked by an acute observer, that while many pens were engaged in opposing Arminius, there were but few who

opposed him on the same footing with Gomar, who was chiefly concerned about the ground of a sinner's acceptance with God, as he understood it to be affected by that controversy. The greater part of the disputants chose to make the controversy turn upon another hinge, contending about *grace* and *free will*, and what influence these had in the conversion of a sinner; but with Gomar the grand inquiry was, what is necessary to the justification of a sinner before God; is any thing besides the work finished upon the cross? Any addition to this, he contended, was subversive of the true grace of God. For this doctrine he evinced great zeal, and wrote with extraordinary ability. He subsequently filled literary situations, both at Middleburgh and Saumur, but died at Groningen, in 1641, having for some short time prior to his decease filled the chair of Hebrew professor there. His controversial tracts were collected four years after his death, and printed in one folio volume, at Amsterdam. *Aikin's Gen. Biog.* and *Glas's Works*, vol. v. p. 359.—*Jones's Chris. Biog.*

**GOMARISTS**; Calvinists; so called from Francis Gomar, the chief antagonist of Arminius. (See **GOMAR**.)

**GOMER**, the eldest son of Japheth, (Gen. 10: 2.) peopled a considerable part of Asia Minor, particularly the region of Phrygia; the appellation of which Bochart conceives, with great probability, to be a translation into Greek of the Hebrew word *Gomer*, "a coal." *Phrygia* is literally "the burnt country." (See **DISPERSION**.)—*Calmet*.

**GOMORRAH**; one of the five cities of the Pentapolis, consumed by fire, Gen. 19: 24, &c. (See **DEAD SEA**.)—*Watson*.

**GOOD**, in general, is whatever increases pleasure, or diminishes pain in us. Great confusion has been introduced into philosophical writings, from not distinguishing between the three distinct senses in which this term *good* is used. 1. *The agreeable*, or that which gives immediate pleasure, without regard to consequences. 2. *The useful*, or that which, on the whole, is best for us in the present life. And, 3. *The virtuous*, or that which God approves as right, and which is productive of everlasting happiness. If men always choose the *greatest apparent good*, as metaphysicians have contended, we must never forget to examine which *kind* of good it is which they prefer, since this determines their character. Those who consult only their senses, prefer the agreeable. Those who consult their reason only, prefer the useful; and those who consult their conscience also, prefer the virtuous. This last is the only true wisdom. For this kind of good in the natural order, as well as in the final event of things, comprehends every other.—*Hend. Buck*.

**GOOD**, (JOHN MASON,) a distinguished physician, poet, and philologist, the son of a dissenting minister, was born, in 1764, at Epping, in Essex; practised for some years as a surgeon and apothecary at Coggeshal, and in London; took his degree, and began to practise as a physician, in 1820; and died January 2, 1827. Dr. Good was a man of vast and diversified knowledge; was intimately acquainted with many of the Oriental languages; and was no contemptible poet and theologian. He published translations of Solomon's Song, Job, and Lucretius; *Memoirs of Alexander Geddes*; *Medical Technology*; a *Physiological System of Nosology*; the *Book of Nature*, three vols.; and the *Study of Medicine*, five volumes, 8vo. His life has been written by Dr. O. Gregory. Dr. Good was at one period of his life a Socinian of the school of Priestley; but a number of years before his death he became a decided and experimental believer in the orthodox faith, an active promoter of Bible and missionary associations, and all means of advancing the eternal happiness of man. His last moments were bright with the faith and hope of the gospel.—*Memoir; Davenport*.

**GOODELL**, (SOLOMON,) a liberal-hearted Christian, who died at Jamaica, Vermont, in September, 1815, aged seventy. He was a farmer, living in a rude spot in the neighborhood of the Green mountains; all his property was gained by severe personal labor, and saved by strict frugality; yet his liberality was such as might shame Mr. Girard, the possessor of fifteen millions of dollars. At no time was his property worth five thousand dollars; yet, besides providing for his family, the amount of his

donations for missions to the heathen, besides other charities, was three thousand six hundred and eighty-six dollars. He was a Baptist, yet most of his donations were intrusted to the hands of his fellow-Christians, not Baptists. In this way he proved that he was no sectarian; not, like Mr. Girard, by contemning all religions alike. The power that moved him to his self-denying distributions in his life, not, like Mr. Girard, when he could hold and accumulate no longer, was a settled religious principle; a conviction, that all his property was the gift of God, and that it should be used by him as the steward of God to promote his Master's glory, and the salvation of mankind.—*Allen*.

**GOOD FRIDAY**; a fast kept in national churches, in memory of the sufferings and death of Jesus Christ. It is observed on the Friday in Passion Week, and it is called, by way of eminence, *good*; because of the good effects of our Savior's sufferings. Among the Saxons it was called *Long Friday*; but for what reason does not appear, except on account of the long offices then used. The Protestants on the continent consider this day as the most solemn in the whole year; by the Catholics, however, it is only celebrated as a half holiday.—*Hend. Buck*.

**GOODNESS**; philosophically, the fitness of a thing to produce any particular end. In morals, perfection, kindness, benevolence.—*Hend. Buck*.

**GOODNESS OF GOD** relates both to the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness, says Dr. Gill, is essential to God, without which he would not be God, Exod. 33: 19. 34: 6, 7. Goodness belongs only to God, he is solely good, (Matt. 19: 17.) and all the goodness found in creatures is only an emanation of the divine goodness. He is the chief good; the sum and substance of all felicity, Ps. 144: 12, 15. 73: 25. 4: 6, 7. There is nothing but goodness in God, and nothing but goodness comes from him, 1 John 1: 5. James 1: 13, 14. He is infinitely good; finite minds cannot comprehend his goodness, Rom. 11: 35, 36. He is immutably and unchangeably good, Zeph. 3: 17. The goodness of God is communicative and diffusive, Ps. 119: 68. 33: 5. With respect to the objects of it, it may be considered as general and special. His general goodness is seen in all his creatures; yea, in the inanimate creation, the sun, the earth, and all his works; and in the government, support, and protection of the world at large, Ps. 36: 6. 145: His special goodness relates to angels and saints. To angels, in creating, confirming, and making them what they are. To saints, in election, calling, justification, adoption, sanctification, perseverance, and eternal glorification. *Gill's Body of Div. v. i. p. 133, 8vo ed.*; *Charnock's Works*, v. i. p. 574; *Paley's Nat. Theol.*, ch. 26; *South's admirable Sermon on this subject*, vol. viii. ser. 3; *Tillotson's Serm.*, ser. 143—146; *Abernethy's Serm.*, vol. i. No. 2; *Dwight's Theology*.—*Hend. Buck*.

**GOODWIN**, (THOMAS, D. D.) a celebrated non-conformist divine of the seventeenth century, was born at Rolesby, in Norfolk, in the year 1600. He was educated at Christ-church college, and Catharine hall, Cambridge, of which he afterwards became fellow. Having taken orders, he was elected lecturer of Trinity church, in Cambridge, in 1628; and four years afterwards was presented by the king to the vicarage of the same church. Becoming dissatisfied, however, with the terms of conformity, he relinquished his preferments, and, in 1634, quitted the university.

When the Puritans were persecuted by the episcopal consistories, he fled to Holland, where he became minister of a congregation at Arnhem. At the beginning of the long parliament he returned to London, and was one of the assembly of divines, with whom, however, he did not always agree. His attachment to the Independents rendered him a favorite with Cromwell, through whose influence, in 1649, he was made one of the commissioners for licensing preachers, and appointed president of Magdalen college, Oxford, where he collected a church upon the Congregational model.

Anthony Wood styles him and Dr. Owen "the two atlases and patriarchs of Independency." In the common register of Oxford he is said to be "in scriptis in re Theologica quam plurimis orbi notus." The writer of his life,

prefixed to his works, tells us, that "he was much addicted to retirement and deep contemplation, had been much exercised in the controversies agitated in the age in which he lived, and had a deep insight into the economy of divine grace." He died on the 23d of February, 1679, aged eighty years. His works have been published in four volumes, folio. *Brit. Biog.—Jones's Chris. Biog.*

**GOPHER-WOOD.** (See **ARK.**)

**GORDIUS**; a Roman centurion and Christian martyr, under the emperor Diocletian. He was a native of Cesarea. For avowing his faith in Christ, he was first put to the torture, and afterwards burnt to death, A. D. 311.—*Foz.* 59.

**GORTONIANS**; the followers of Samuel Gorton, of New England, about 1613. He was charged with being a Familist and Antinomian, and was banished as a common disturber from Plymouth, Rhode Island, and Massachusetts. *Hutchinson's Hist. of Massachusetts*, vol. i. p. 117; *Holmes's American Annals*, in 1637.—*Williams.*

**GOSHEN.** This was the most fertile pasture ground in the whole of Lower Egypt; thence called Goshen, from *gush*, in Arabic, signifying "a heart," or whatsoever is choice or precious. There was also a Goshen in the territory of the tribe of Judah, so called for the same reason, Josh. 10: 41. Gen. 47: 11. 45: 18. The land of Goshen lay along the most easterly branch of the Nile, and on the east side of it; for it is evident that, at the time of the exode, the Israelites did not cross the Nile. In ancient times, the fertile land was considerably more extensive, both in length and breadth, than at present, in consequence of the general failure of the eastern branches of the Nile; the main body of the river verging more and more to the west continually, and deepening the channels on that side.—*Watson.*

**GOSPEL**; the revelation of the grace of God to fallen man through a mediator. It is taken also for the history of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word is compounded of two Saxon words—*god*, "good," and *spell*, a "message," or "tidings," and thus corresponds to the Greek *euangelion*, which signifies a joyful message, or good news. It is called the *gospel of his grace*, because it flows from his free love, Acts 20: 24. The *gospel of the kingdom*, as it treats of the kingdom of grace and glory. The *gospel of Christ*, because he is the author and subject of it, Rom. 1: 16. The *gospel of peace and salvation*, as it promotes our present comfort, and leads to eternal glory, Eph. 1: 13. 6: 15. The *glorious gospel*, as in it the glorious perfections of Jehovah are displayed, 2 Cor. 4: 4. The *everlasting gospel*, as it was designed from eternity, is permanent in time, and the effects of it are eternal, Rev. 14: 6.

There are about thirty or forty apocryphal gospels—as the gospel of St. Peter, of St. Andrew, of St. Barnabas, the eternal gospel, &c. &c. &c.; but they were never received by the Christian church, being evidently fabulous and trifling. (See **CHRISTIANITY.**)—*Hend. Buck.*

**GOSPEL, A LAW.** It has been disputed whether the gospel consists merely of promises, or whether it can in any sense be called a law. The answer plainly depends upon adjusting the meaning of the words *gospel* and *law*. If the gospel be taken for the declaration God has made to men by Christ, concerning the manner in which he will treat them, and the conduct he expects from them, it is plain that this includes commands, and even threatenings, as well as promises; but to define the gospel so, as only to express the favorable part of that declaration, is indeed taking the question for granted, and confining the word to a sense much less extensive than it often has in Scripture: (compare Rom. 2: 16. 2 Thess. 1: 8. 1 Tim. 1: 10, 11.) and it is certain, that, if the gospel be put for all the parts of the dispensation taken in connexion one with another, it may well be called, on the whole, a good message. In like manner the question, whether the gospel be a law or not, is to be determined by the definition of the law and of the gospel, as above. If *law* signifies, as it generally does, the discovery of the will of a superior, teaching what he requires of those under his government, with the intimation of his intention of dispensing rewards and punishments, as this rule of their conduct is observed or neglected; in this latitude of expression it is plain, from the pro-

position, that the gospel, taken for the declaration made to men by Christ, is a *law*, as in Scripture it is sometimes called, James 1: 25. Rom. 4: 15. 8: 2. But if law be taken, in the greatest rigor of the expression, for such a discovery of the will of God, and our duty, as to contain in it no intimation of our obtaining the divine favor otherwise than by a perfect and universal conformity to it, in that sense the gospel is not a law. (See **NEONOMIANS.**) *Witsius on Cov.*, vol. iii. ch. 1; *Doddridge's Lectures*, lect. 172; *Watts's Orthodoxy and Charity*, essay 2.—*Hend. Buck.*

**GOSPEL CALL.** (See **CALLING.**)

**GOSPELLERS**; according to Mr. Grant, a sect of Antinomians, which rose about the time of the Reformation; but we think, with Dr. Johnson, it was rather a term of reproach applied by the papists to all who advocated the circulation of the Scriptures, and the doctrines of the gospel, particularly to the followers of Wickliffe in England. So Rowe uses it:—

"These Gossellers have had their golden days,  
Have trodden down our holy Roman faith."

*Grant's Hist. of the English Church*, vol. i. p. 408; *Johnson's Fol. Dict.*—*Williams.*

**GOUGE**, (WILLIAM, D. D.) This excellent divine was born in Stratford, Bow, in 1575. He was early distinguished for piety and the love of study. His public education was received at Cambridge, where he lived nine years. He was accustomed to rise so early that he had time for his private devotion, and to read five chapters in the Bible regularly, before called to the chapel prayers at half past five o'clock, A. M. He read a few chapters more after dinner, and five before rest at night, constantly; and often lay awake in the night in sweet meditations on what he had read. He entered the ministry at the age of thirty-one, richly furnished for that holy work, and with a heart entirely devoted to its duties. He was minister of Blackfriars, London, forty-five years. He was often offered places of greater profit, but always refused, saying, "that the height of his ambition was to go from Blackfriars to heaven." God wonderfully honored his ministry, for thousands have owned that they were converted and built up under it. His doctrine was sound, his method clear, and his expressions plain and familiar. His life was coincident with his doctrine, and his family of thirteen children was trained as carefully, wisely, and religiously as his church. He was esteemed as the father of the London ministers, and the spiritual oracle of his time. In 1643, he was called to be a member of the assembly of divines, and though infirm in health, was constant in attendance. In the moderator's absence he frequently filled the chair. The vacancies in business he always occupied with his Bible or other books which he carried with him. He was appointed one of the annotators on the Scriptures, and performed as his part, from the beginning of 1 Kings to the book of Job, in a manner that gained high approbation. He also published several works, the principal of which were his "Commentary on Hebrews," "Domestical Duties," and "The Whole Armor of God."

He was a man of great meekness, yet firm against wrong doing. He utterly refused to read the "Book of Sports," though required by royal authority, choosing rather to suffer than to sin. He was distinguished for his charity, keeping what he called a sacred stock for the poor, and seemed covetous of nothing but his time. If he heard any at work before he got to his study at four in the morning, he used to say, with Demosthenes, "that he was much troubled that any should be at their calling before he was at his." He has been heard to say, "that he took not any journey merely for pleasure in all his lifetime." Yea, it was his meat and his drink to be doing the will of his heavenly Father. Yet no grace was more eminent in his character than humility. Even in old age, when suffering under the asthma and stone, he spoke of himself not as a *great sufferer*, but only as a *great sinner*, and of Christ as a *great Savior*. His last days were full of calm triumph. He died December 12, 1653, aged seventy-nine, "worn out," as was said of him, "not with rest, but with whetting."—*Middleton*, vol. iii. 267—281.

**GOUGE.** (THOMAS.) The following extraordinary character of this extraordinary man is given by archbishop

Tillotson. After mentioning that he was born at Bow, in 1605, educated at Cambridge, and after a few years settled at St. Sepulchre's, London, with various other particulars of his life and character, he adds, "But that virtue, which, of all others, shone brightest in him, and was his peculiar character, was his cheerful and unwearied diligence in acts of pious charity. In this he left behind him all that ever I knew, and, as I said before, had a singular sagacity and prudence in devising the most effectual ways of doing good. For about nine or ten years last past, he did almost wholly apply his charity to Wales, because there he judged was most occasion for it, and because this was a very great work; he did not only lay out upon it whatever he could spare out of his own estate, but employed his whole time and pains to excite and engage the charity of others for his assistance in it. By the large and bountiful contributions thus obtained, to all which he constantly added two thirds of his own estate, (two hundred pounds a-year,) there were every year eight hundred, sometimes one thousand poor children educated; and by this example, several of the most considerable towns of Wales were excited to bring up, at their own charge, the like number of poor children, in the like manner, and under his instruction and care. But, which was the greatest work of all, and amounted indeed to a mighty charge, he procured a new and very fair impression of the Bible, and the liturgy of the church of England, in the Welsh tongue, to the number of eight thousand; the former impression being spent, and not twenty of them to be had in all London. This was a work of that charge, that it was not likely to have been done in any other way; and for which this age, and perhaps the next, will have great cause to thank God on his behalf. Once always, but usually twice a-year, at his own charge, he travelled over a great part of Wales, none of the best countries to travel in. But for the love of God and man he endured all that, &c. So that, all things considered, there have not, since the primitive times of Christianity, been many among the sons of men, to whom that glorious character of the Son of God might be better applied, that *he went about doing good.*" He died Oct. 29, 1681. Mr. Gouge wrote several practical works, which have been held in much esteem. "While I read his practical writings," says Mr. Rogers, "I am, as it were, in a house well furnished, where there is every thing for convenience, and delight in life; there wants nothing here to compose an entire body of religion in its beauty, power, and extent."—*Middleton*, vol. iii. p. 150.

GOURD, (*kikivon*; Jonah 4: 6, 7, 9, 10.) Michaëlis, in his remarks on this subject, says, "Celsius appears to me to have proved that it is the *kiki* of the Egyptians." Niebuhr says, "I saw, for the first time at Basra, the plant *el-kerua*, mentioned in Michaëlis's 'Questions.' It has the form of a tree. The trunk appeared to me rather to resemble leaves than wood; nevertheless, it is harder than that which bears the Adam's fig. Each branch of the *kerua* has but one large leaf, with six or seven foldings in it. This plant was near to a rivulet, which watered it amply. At the end of October, 1765, it had risen in five months' time about eight feet, and bore at once flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it which I gathered withered in a few minutes; as do all plants of a rapid growth. This tree is called at Aleppo, *palma Christi*. An oil is made from it called *oleum de kerua*; *oleum cicum*; or *oleum ficus infernalis*. The Christians and Jews of Mosul (Nineveh) say, it was not the *kerua* whose shadow refreshed Jonah, but a sort of gourd, *el-kerua*, which has very large leaves, very large fruit, and lasts but about four months."

The epithet which the prophet uses in speaking of the plant, "son of the night it was, and, as a son of the night, it died," does not compel us to believe that it grew in a single night, but, either by a strong Oriental figure that it was of rapid growth, or akin to night in the shade it spread for his repose. The figure is not uncommon in the East, and one of our own poets has called the rose "child of the summer." Nor are we bound to take the expression "on the morrow," as strictly importing the

very next day, since the word has reference to much more distant time, Exod. 13: 14. Deut. 6: 20. Joshua 4: 6. It might be simply taken as *afterwards*. But the author of "Scripture Illustrated" justly remarks, "As the history in Jonah expressly says, the Lord prepared this plant, no doubt we may conceive of it as an extraordinary one of its kind, remarkably rapid in its growth, remarkably hard in its stem, remarkably vigorous in its branches, and remarkable for the extensive spread of its leaves, and the deep gloom of their shadow; and, after a certain duration, remarkable for a sudden withering, and a total uselessness to the impatient prophet."

2. We read of the wild gourd in 2 Kings 4: 39. This plant or fruit is called in Hebrew *pakovat* and *pakoim*. There have been various opinions about it. Celsius supposes it the *colocynthis*. The leaves of the plant are large, placed alternate; the flowers white, and the fruit of the gourd kind, of the size of a large apple, which, when ripe, is yellow, and of a pleasant and inviting appearance, but to the taste intolerably bitter, and proves a drastic purgative. It seems that the fruit, whatever it might have been, was early thought proper for an ornament in architecture. It furnished a model for some of the carved work of cedar in Solomon's temple, 1 Kings 6: 18. 7: 24.—*Watson*.

GOVERNMENT OF GOD, is either providential, moral, or spiritual. His *providential* government is the disposal of his creatures, and all events relative to them, according to his infinite justice, power, and wisdom. His *moral* government is his rendering to every man according to his character, considered as good or evil. His *spiritual* government is that which he maintains by his spirit and word, over the hearts and lives of his saints, both individually, and as collected into the visible church; hence called, in the current language of the New Testament, the "kingdom of God," Rom. 14: 17. 1 Cor. 4: 20. Col. 1: 12, 13. John 3: 3—7. (See DOMINION; and SOVEREIGNTY.)—*Head. Buck.*

GOVERNMENT OF THE HEBREWS. The posterity of Abraham, Isaac, and Jacob, were set apart and destined to the great object of preserving and transmitting the true religion, Gen. 18: 16—20. 17: 9—14. 12: 3. 22: 18. 28: 14. Having greatly increased in numbers in Egypt, it appeared very evident that they could not live among nations given to idolatry without running the hazard of becoming infected with the same evil. They were, therefore, in the providence of God, assigned to a particular country, the extent of which was so small, that they were obliged, if they would live independently of other nations, to give up in a great measure the life of shepherds, and devote themselves to agriculture. Further: very many of the Hebrews, during their residence in Egypt, had fallen into idolatrous habits. These were to be brought back again to the knowledge of the true God, and all were to be excited to engage in those undertakings which should be found necessary for the support of the true religion. All the Mosaic institutions aim at the accomplishment of these objects. The fundamental principle, therefore, of those institutions, was this,—that the true God, the Creator and Governor of the universe, and none other, ought to be worshipped. To secure this end the more certainly, God became king to the Hebrews. Accordingly, the land of Canaan, which was destined to be occupied by them, was declared to be the land of Jehovah, of which he was to be the king, and the Hebrews merely the hereditary occupants. God promulgated, from the clouds of mount Sinai, the prominent laws for the government of his people, considered as a religious community, Exod. 20. These laws were afterwards more fully developed and illustrated by Moses. The rewards which should accompany the obedient, and the punishments which should be the lot of the transgressor, were at the same time announced, and the Hebrews promised by a solemn oath to obey, Exodus 21:—24. Deut. 27:—30.

2. When we remember that God was expressly chosen the King of the people, and that he enacted laws and decided litigated points of importance; (Num. 17: 1—11. 27: 1—11. 36: 1—10.) when we remember also that he answered and solved questions proposed, (Num. 15: 32—41. Joshua 7: 16—22. Judges 1: 1, 2. 20: 18, 27, 28. 1 Sam. 14: 37. 23: 9—12. 30: 8. 2 Sam. 2: 1.) that he

threatened punishment, and that, in some instances, he actually indicted it upon the hardened and impenitent; (Num. 11: 33—35. 12: 1—15. 16: 1—50. Lev. 26: 3—46. Deut. 26:—30.) when, finally, we take into account, that he promised prophets, who were to be, as it were, his ambassadors, (Deut. 18.) and afterwards seat them according to his promise; and that, in order to preserve the true religion, he governed the whole people by a striking and peculiar providence, we are at liberty to say, that God was, in fact, the Monarch of the people, and that the government was a theocracy. But, although the government of the Jews was a theocracy, it was not destitute of the usual forms which exist in civil governments among men. God, it is true, was the King, and the high-priest, if we may be allowed so to speak, was his minister of state; but still the political affairs were in a great measure under the disposal of the elders, princes, &c. It was to them that Moses gave the divine commands, determined expressly their powers, and submitted their requests to the decision of God, Num. 14: 5. 16: 4, &c. 27: 5. 37: 5, 6. It was in reference to the great power possessed by these men, who formed the legislative assembly of the nation, that Josephus pronounced the government to be aristocratical. But from the circumstance that the people possessed so much influence, as to render it necessary to submit laws to them for their ratification, and that they even took upon themselves sometimes to propose laws or to resist those which were enacted; from the circumstance also that the legislature of the nation had not the power of laying taxes, and that the civil code was regulated and enforced by God himself, independently of the legislature, Lowman and Michaëlis are in favor of considering the Hebrew government a democracy. In support of their opinion such passages are exhibited as the following: Exodus 19: 7, 8. 24: 3—8. Deut. 29: 9—14. Joshua 9: 18, 19. 23: 1, &c. 24: 2, &c. 1 Samuel 10: 24. 11: 14, 15. Num. 27: 1—8. 36: 1—9. The truth seems to lie between these two opinions. The Hebrew government, putting out of view its theocratical feature, was of a mixed form, in some respects approaching to a democracy, in others assuming more of an aristocratical character.

3. In the time of Samuel, the government, in point of form, was changed into a monarchy. The election of a king, however, was committed to God, who chose one by lot; so that God was still the ruler, and the king the vicergerent. The terms of the government, as respected God, were the same as before, and the same duties and principles were inculcated on the Israelites as had been originally, 1 Sam. 8: 7. 10: 17—23. 12: 11, 15, 20—22, 24, 25. In consequence of the fact, that Saul did not obey at all times to obey the commands of God, the kingdom was taken from him and given to another, 1 Sam. 13: 5—14. 15: 1—31. David, through the agency of Samuel, was selected by Jehovah for king, who thus gave a proof that he still retained, and was disposed to exercise, the right of appointing the ruler under him, 1 Samuel 16: 1—3. David was first made king over Judah; but as he received his appointment from God, and acted under his authority, the other eleven tribes submitted to him, 2 Sam. 5: 1—3. 1 Chron. 28: 4—6. The paramount authority of God, as the King of the nation, and his right to appoint one who should act in the capacity of his vicergerent, are expressly recognized in the books of Kings and Chronicles.

4. The rebuilding of Jerusalem was accomplished, and the reformation of their ecclesiastical and civil polity was effected, by the two divinely inspired and pious governors, Ezra and Nehemiah; but the theocratic government does not appear to have been restored. The new temple was not, as formerly, God's palace; and the cloud of his presence did not take possession of it. After their death the Jews were governed by their high-priests, in subjection however to the Persian kings, to whom they paid tribute, (Ezra 4: 13. 7: 24.) but with the full enjoyment of their other magistracies, as well as their liberties, civil and religious. Nearly three centuries of uninterrupted prosperity ensued, until the reign of Antiochus Epiphanes, king of Syria, when they were most cruelly oppressed, and compelled to take up arms in their own defence. Under the able conduct of Judas surnamed Maccabeus, and his

valiant brothers, the Jews maintained a religious war for twenty-six years with five successive kings of Syria; and after destroying upwards of two hundred thousand of their best troops, the Maccabees finally established the independence of their own country and the aggrandizement of their family. This illustrious house, whose princes united the regal and pontifical dignity in their own persons, administered the affairs of the Jews during a period of one hundred and twenty-six years; until, disputes arising between Hyrcanus II. and his brother Aristobulus, the latter was defeated by the Romans under Pompey, who captured Jerusalem, and reduced Judea to dependence, B. C. 59. (See Jews.)—Watson.

GRACE; a term of very frequent occurrence in the Scriptures, especially those of the New Testament, in which the place it occupies is so important, that, without a proper understanding of its import, we can never make any considerable progress in the knowledge of the Scriptures, or indeed comprehend the general design of divine revelation; and yet unhappily no subject is more misunderstood.

The primary and principal sense of the word is, free favor; unmerited kindness. In this acceptation it is most frequently used in the inspired volume. Grace, in the writings of Paul, stands in direct opposition to works and worthiness—all works and worthiness of every kind, and of every degree. This appears from the following passages: "Now to him that worketh, the reward is not reckoned of grace, but of debt;—therefore it is of faith, that it might be by grace. For by grace are ye saved—not of works, lest any man should boast. Who hath saved us—not according to our works, but according to his own purpose and grace," Rom. 4: 4, 16. Eph. 2: 8. 2 Tim. 1: 9.

As the word mercy, in its primary signification, has relation to some creature, either actually in a suffering state, or obnoxious to it; so grace, in its proper and strict sense, always presupposes unworthiness in its object. Hence, whenever any thing valuable is communicated by the blessed God, it cannot be of grace, any further than the person on whom it is conferred is considered as unworthy. For, so far as any degree of worth appears, the province of grace ceases, and that of equity takes place. Grace and worthiness, therefore, cannot be connected in the same act, and for the same end. The one must necessarily give place to the other, according to that remarkable text: "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work," Rom. 11: 6.—Besides, when the word of God represents the capital blessings of salvation as flowing from divine grace, it describes the persons on whom they are bestowed, not only as having no claim to those benefits, but as deserving quite the reverse; as having incurred a tremendous curse, and as justly exposed to eternal ruin, Rom. 3: 19, 23. Gal. 3: 10.

Grace, therefore, may be thus defined: it is the favor of God, manifested in the vouchsafement of spiritual and eternal blessings to the guilty and the unworthy, through our Lord Jesus Christ. Such is the eternal origin, such the glorious basis, of our salvation! Hence it proceeds and is carried on to perfection. Grace shines through the whole. For, as an elegant writer observes, it is "not like a fringe of gold bordering the garment; not like an embroidery of gold, decorating the robe; but like the mercypseat of the ancient tabernacle, which was gold—pure gold—all gold throughout."

This is the inexhaustible source of all those inestimable blessings which the Lord bestows on his unworthy creatures, in this, or in a future world. It is this which, in all that he does, or ever will do for sinners, he intends to render everlastingly glorious in their eyes, and in the eyes of all holy intelligences. The indelible motto, inscribed by the hand of Jehovah on all blessings of the evangelical covenant, is, "TO THE PRAISE AND GLORY OF HIS GRACE." Divine grace is in Scripture compared to a sovereign. Now a sovereign, considered as such, is invested with regal power, and the highest authority. Grace, therefore, in her beneficent government, must exert and manifest sovereign power—must supersede the reign, and

counteract the mighty and destructive operations of sin; or she cannot bring the sinner to eternal life. For the Holy Spirit has compared sin to a sovereign, whose reign terminates in death.

Divine grace, therefore, as reigning in our salvation, not only appears, but appears with majesty; not only shines, but triumphs; providing all things, bestowing all things, working in us all things, necessary to our eternal happiness.

If we carefully examine the Scriptures concerning this important subject, we shall find the revealed properties of divine grace to be the following: it is *free, foregoing, distinguishing, sovereign, effectual, rich, eternal, and regulated by infinite wisdom* in such a way as to satisfy justice, secure holiness, maintain truth, and multiply happiness.

Divines have distinguished grace into *common or general, and special or particular*. *Common grace* is what all men have who hear the gospel; the illumination and strivings of God's Spirit, convictions of sin, &c., Gen. 6: John 16. *Special grace* is that which is peculiar to the saved; such as electing, redeeming, justifying, pardoning, adopting, establishing, and sanctifying grace, Rom. 8: 30. This special grace is by some distinguished into imputed and inherent. *Imputed grace* consists in the holiness, obedience, and righteousness of Christ, imputed to us for our justification; *inherent grace* is what is wrought in the heart by the Spirit of God in regeneration. Grace is also said to be *efficacious, irresistible, and victorious*; not but that there are in human nature, in the first moments of conviction, even in the saved, some struggles, opposition, or conflict; but by these terms we are to understand, that, in the end, victory declares for the grace of the gospel. There have been many other distinctions of grace; but as they are of too frivolous a nature, and are now obsolete, they need not a place here.

*Growth in grace* is the progress we make in the divine life. It discovers itself by an increase of spiritual light and knowledge; by our renouncing self, and depending more upon Christ; by growing more spiritual in duties; by being more humble, submissive, and thankful; by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us; by being less attached to the world, and possessing more of a heavenly disposition. *M' Laurin's Essays*, essay 3; *Gill's Body of Div.*, vol. i. p. 118; *Doddridge's Lect.*, part viii. prop. 139; *Pike and Huppari's Cases of Conscience*; *Saunders* on 1 *Rom.* 9: 26, 27, vol. iv.; *Booth's Reign of Grace*; *Scott on Growth in Grace*; *Fuller's Works*; *Dwight's Theol.*—*Jones*; *Hend. Buck*.

GRACE AT MEALS; a short prayer, imploring the divine blessing on our food, and expressive of gratitude to God for supplying our necessities. The propriety of this act is evident from the divine command, (1 *Thes.* 5: 18. 1 *Cor.* 10: 31. 1 *Tim.* 4: 5.) from the conduct of Christ, (*Mark* 8: 6, 7.) from reason itself; not to mention that it is a custom practised by most nations, and even not neglected by heathens themselves.

As to the *manner* in which it ought to be performed, as Dr. Watts observes, we ought to have a due regard to the occasion, and the persons present; the neglect of which hath been attended with indecencies and indiscretions. Some have used themselves to mutter a few words with so low a voice, as though by some secret charm they were to consecrate the food alone, and there was no need of the rest to join with them in the petitions. Others have broke out into so violent a sound, as though they were bound to make a thousand people hear them. Some perform this part of worship with so slight and familiar an air, as though they had no sense of the great God to whom they speak; others have put on an unnatural solemnity, and changed their natural voice into so different and awkward a tone, not without some distortions of countenance, that have tempted strangers to ridicule.

It is the custom of some to hurry over a single sentence or two, and they have done, before half the company are prepared to lift up a thought to heaven. Others, again, make a long prayer, and, among a multitude of other petitions, do not utter one that relates to the table before them.

The general rules of prudence, together with a due observation of the custom of the place where we live, would

correct all these disorders, and teach us that a few sentences suited to the occasion, spoken with an audible and proper voice, are sufficient for this purpose, especially if any strangers are present. *Watts' Works*, oct. edition, vol. iv. p. 160; *Law's Serious Call*, p. 69; *Scot's Post. Ser.*, p. 174; *Aids to Devotion*.—*Hend. Buck*.

GRACIOUS; full of free favor, and disposed to give free gifts, *Exod.* 22: 27, and 34: 6. *Gen.* 43: 29. Christ's words were *gracious*: they showed the grace that was in him; related to the precious and honorable truths of God; and tended to the edification of others, *Luke* 4: 22. The word is often used for truly *pious*.—*Brown*.

GRADMOUNTAINS; a severe order of monks, instituted by Stephen de Muret, in the eleventh century, at Muret, in the neighborhood of Grammont, whence its name. His laws enjoined poverty, obedience, and silence. They were interdicted all the comforts of life, and became, in consequence, burdens to themselves and useless to society. *Moshier's E. H.*, vol. ii. pp. 532—534; *Broughton's Dict.*—*Williams*.

GRAFTING; the act of inserting a shoot or scion taken from one tree, into the stem or some other part of another, in such a manner that they unite, and produce fruit of the kind belonging to the tree from which the scion was taken. By this practice, particular sorts of fruit may be kept from degenerating, which they are very apt to do when raised from the seed; for the grafts, though they receive their nourishment from the stocks, always produce fruit of the same sort as the tree from which they were taken. This process, probably from the abundant supply of nourishment afforded to the graft, has the advantage of hastening the period of its bearing. *God grafted in the Gentiles* when he brought them into his church, and united them to Jesus Christ as their spiritual and fructifying root, *Rom.* 11: 17—21. God's word is *ingrafted*, as it is put into and planted in our hearts, that it may bring forth the fruit of good works in our life, *Jan.* 1: 21.—*Brown*; *Ency. Amer.*

GRAHAM, (MRS. ISABELLA.) This pious, charitable, and intelligent woman was born in Scotland, in the county of Lanark, on the 29th of July, 1742. Her father and mother, Mr. and Mrs. John Marshall, were both religious people, and instilled into her young and tender mind the value of that religion, the truths of which she exemplified in her matron years. Isabella, also, for some time enjoyed the pastoral exertions of the excellent Dr. Witherspoon, afterwards president of Princeton college; and when she had arrived at the age of seventeen, she was admitted by him to the sacrament of the Lord's supper. In 1765, she was married to Dr. Graham, and accompanied him to Canada, where his regiment was stationed. At Niagara they spent four happy years; but being obliged to go to Antigua, she there lost her beloved husband, in 1774. She then returned to Scotland, and supported her father and her four children by opening a school for young ladies.

In 1789, she left Scotland for America, and arrived at New York on the 8th of September, where she was received with the greatest kindness by Dr. Rodgers and Dr. Mason. She then again opened her seminary with as much success as before, and in this place became a member of Dr. Mason's church. But though greatly distinguished for her personal endowments, Mrs. Graham was peculiarly eminent as a public benefactor. In the year 1799, a society was instituted at New York, for the relief of poor widows with small children; a society which arose into great respectability, and has been productive of very beneficial effects. The original plan of the society was formed at the house of Mrs. Graham; and she made, at the first anniversary, a very pleasing report of the proceedings of the managers, and of the amount of relief afforded to the poor. During the winter of 1799, she was indefatigable in her attentions to the poor; she exerted herself to procure work for her widows, and occupied much of her time in cutting it out and preparing it for them. The society for the relief of poor widows opened a school for the instruction of their orphans, and many of Mrs. Graham's former pupils volunteered their services, taking upon themselves, by rotation, the part of instructors. Besides establishing this school, Mrs. Graham selected some of the widows best qualified for the task, and engaged them for a small compensation,



to open day schools for the instruction of the children in distant parts of the city. She also established two Sunday schools, one of which she superintended herself, and the other she placed under the care of her daughter. On the 15th of March, 1815, the female subscribers, in order to make proposals for providing an asylum for orphan children, met at the City hotel. Mrs. Graham was called to the chair, a society organized, and a board of direction chosen. Mrs. Hoffman was elected the first directress of the Orphan Asylum society. Mrs. Graham continued in the office of first directress of the Widows' society, but felt also much interest in the success of the Orphan Asylum society; and herself, or one of her family, taught the orphans daily, until the friends of the institution were sufficient to provide a teacher and superintendent. In the year 1811, some gentlemen of New York established a Magdalen society; they elected a board of ladies, requesting their aid to superintend the internal management of the Magdalen house: this board chose Mrs. Graham their presiding lady, which office she held until her decease; and its attending duties she discharged with fidelity and zeal. In 1812, the trustees of the Lancasterian school solicited the attendance of several pious ladies, to give catechetical instruction to their scholars one afternoon in every week. Mrs. Graham attended regularly to that duty. In the spring of 1814, she was requested to unite with some ladies in forming a society for the promotion of industry among the poor; and to that object she afforded her best support. But the termination of such varied and important labors now appeared to approach. For some weeks previous to her last illness she was favored with unusual health, and much enjoyment of religion. She died on the 24th of July, 1814. See *Life of Mrs. Graham, and Funeral Sermon, by Rev. Dr. Mason.—Jones' Chr. Biog.*

GRAHAM, (MARY JANE,) author of the "Test of Truth," was born in London, in April, 1803, and died at Stoke Fleming, Devon, in December, 1830, at the age of twenty-seven. She was a young lady of superior talents, highly cultivated mind, and uncommon scientific attainments. No one can doubt this who reads her writings, especially her Essay on the Study of the Mathematics. She was mistress of the Greek, Latin, French, Spanish, and Italian languages, and her English style shows that she was in an uncommon degree mistress of her own. She was well acquainted with Music, and her published "Letter on Music," while it clearly develops its principles, is buoyant with spirit and life and beauty.

But all these attainments were consecrated by the power of Christianity to the glory of God, and the good of mankind. She delighted in doing good. Her views of religious truth were decidedly evangelical, lucid, consistent, and practical. Her piety commenced when she was seven years old. At seventeen she was led astray by literary temptations, and her Christian hope was eclipsed for a time in the gloom of infidelity. Restored by divine grace after a severe conflict to an established faith in God's word, she published a full account of her exercises in her "Test of Truth," with the hope of recovering others from unbelief. It should be remarked, that it was originally written in the form of a letter to her Spanish teacher, who was an infidel.

Miss Graham's health was very delicate from her childhood, and for the last few years of her life she was a great sufferer. But hers was a religion that triumphed over suffering, and reaped from it "the peaceable fruits of righteousness." "Strengthened with all might, unto all long-suffering with joyfulfulness," she remarked on one occasion that her "pains were sweeter than honey or the honey-comb." Death to her had no sting. "It is not death to me," she would say, "for Jesus hath tasted death for me, and hath drunk up all its bitterness." After a violent attack of coughing and spasm, a friend said to her, "I fear you suffer much." "Oh, no!" she replied, "I delight to feel the pins of the tabernacle taking out." Yet she observed, "It is not the cessation from pain that can make Christians view the approach of death with satisfaction. For, believe me, they have not one pain too many. But, oh, to behold the King in his beauty! and beholding, to be transformed into his glorious likeness! and then to cease from sin! this, this is the blessed cessation after which real

Christians pant." She maintained the use of her pen to the last, and prepared for the press her valuable work on "The Freeness of Divine Grace," and part of a series of "Letters to a Governess," full of the most admirable instructions. See *Memoir of her Life, by Rev. Charles Bridges.*

GRANTHAM, (THOMAS,) a distinguished minister among the General Baptists of England in the seventeenth century, was born 1633, and died in 1692, aged fifty-eight years. He is represented as "a man endowed with every Christian grace and virtue," a learned scholar, a faithful confessor, and laborious servant of Christ; who with Christian fortitude endured ten persecutions for conscience' sake. He was selected to deliver to Charles II. the confession of faith, drawn up by the body of Christians to which he belonged, and also at a later period to present a remonstrance against persecution, both of which were kindly received by the king, and redress of grievances promised. In that disputing age he was often engaged in public disputations, in which he successfully displayed his skill as an accomplished logician. He also conducted an epistolary dispute, in sixty letters, with the Rev. John Connould, the learned vicar of Norwich, who afterwards felt a great esteem and friendship for him through life. Mr. Grantham was the founder of the Baptist church in Norwich. He was also the author of numerous publications, which display singular merit and greatness of mind.

One of the most beautiful facts in history, of the power of Christian love over party spirit, occurred at the death of Mr. Grantham. Mr. Connould, his former antagonist, on hearing that indecencies were threatened by the bigoted populace to the corpse of his friend, had it conveyed to his own church, and there performed the burial service, before a crowded audience, with many tears, adding, as he closed the book, *This day is a very great day fallen in our Israel.* The remains of Mr. Grantham were then solemnly interred in the middle aisle of the church. A memorial of Mr. Grantham, in golden capitals, is hung up in the General Baptist chapel, in the parish of St. James, in Norwich.—*Benedict's His. Bap.*, vol. i. p. 227.

GRAPE; the fruit of the vine. There were fine vineyards and excellent grapes in the promised land. The bunch of grapes which was cut in the valley of Eschol, and was brought upon a staff between two men to the camp of Israel at Kadeshbarnea, (Num. 13: 23.) may give us some idea of the largeness of the fruit in that country. It would be easy to produce a great number of witnesses to prove that the grapes in those regions grow to a prodigious size. By Calmet, Schencher, and Harmer, this subject has been exhausted. "At Beiddjijn," says Schultz, "a village near Ptolemais, we took our supper under a large vine, the stem of which was nearly a foot and a half in diameter, the height about thirty feet, and covered with its branches and shoots (for the shoots must be supported) a hut of more than fifty feet long and broad. The bunches of these grapes are so large that they weigh from ten to twelve pounds, and the grapes may be compared to our plums. Such a bunch is cut off and laid on a board, and which they seat themselves, and each helps himself, to as many as he pleases." Forster, in his Hebrew Dictionary, (under the word Eschol,) says, that he knew at Nuremberg a monk of the name of Acacius, who had resided eight years in Palestine, and had also preached at Hebron, where he had seen bunches of grapes which were as much as two men could conveniently carry.

The wild grapes, (Isa. 5: 2-4.) are the fruit of the wild or bastard vine; sour and unpalatable, and good for nothing but to make verjuice. Hasselquist is inclined to believe that the prophet here means the *solanum incanum*, "hoary nightshade," because it is common in Egypt and Palestine, and the Arabian name agrees well with it. The Arabs call it *anab el dib*, "wolf's grapes." The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them. It is likewise a vine. See Jer. 2: 21, and Deut. 32: 32, 33.—*Watson.*

GRASS, (*dasha*), or HERBAGE; (Gen. 1: 11.) the well known vegetable upon which flocks and herds feed, and which decks our fields, and refreshes our sight with its grateful verdure. Its feeble frame and transitory duration are mentioned in Scripture as emblematic of the frail con-

dition and fleeting existence of man. The inspired poets draw this picture with such inimitable beauty as the laborer-egies on mortality of ancient and modern times have never surpassed. See Ps. 90: 6. 103; and particularly Isa. 40: 6—8. As, in their decay, the herbs of the fields strikingly illustrate the shortness of human life, so, in the order of their growth, from seeds dead and buried, they give a natural testimony to the doctrine of a resurrection. The prophet Isaiah, and the apostle Peter, both speak of bodies rising from the dead, as of so many seeds springing from the ground to renovated existence and beauty, although they do not, as some have absurdly supposed, consider the resurrection as in any sense analogous to the process of vegetation, Isa. 26: 19. 1 Pet. 1: 24, 25. (See HAY; HERB; and FUEL.)

In several places, Scripture refers to grass growing on the house-tops, but which comes to nothing. The following quotation will show the nature of this: "In the morning the master of the house laid in a stock of earth, which was carried up, and spread evenly on the top of the house, which is flat. The whole roof is thus formed of mere earth, laid on, and rolled hard and flat. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of made soil, so that the rain may not penetrate; but upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes as useless and bad." *Jonett's Christian Researches in Syria*, p. 89.—*Watson*; *Calmet*.

GRASSHOPPER; (*hened*;) Lev. 11: 22. Num. 13: 33. 2 Chron. 7: 13. Eccl. 12: 5. Isa. 40: 22. 2 Esdras 4: 24. Wisdom 16: 9. Eccl. 43: 17. Our translators render the Hebrew word *locust* in the prayer of Solomon at the dedication of the temple, (2 Chron. 7: 13,) and with propriety. But it is rendered *grasshopper*, in Eccl. 12: 5. where Solomon, describing the infelicities of old age, says, "The grasshopper shall be a burden."

The prophet Isaiah contrasts the grandeur and power of God, and every thing reputed great in this world, by a very expressive reference to this insect: Jehovah sitteth on the circle of the earth, and the inhabitants are to him as grasshoppers, Isa. 40: 22. What atoms and inanities are they all before him, who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers, those poor insects that wander over the barren heath for sustenance, spend the day in insignificant chirpings, and take up their contemptible lodging at night on a blade of grass! (See *LOCUST*.)—*Watson*.

GRATITUDE, is that pleasant affection of the mind which arises from a sense of favors received, and by which the possessor is excited to make all the returns of love and service in his power. "Gratitude," says Mr. Cogan, in his Treatise on the Passions, "is the powerful reaction of a well-disposed mind, upon whom benevolence has conferred some important good. It is mostly conjoined with an impressive sense of the amiable disposition of the person by whom the benefit is conferred, and it immediately produces a personal affection towards him. We shall not wonder at the peculiar strength and energy of this affection, when we consider that it is compounded of love placed upon the good communicated, affection for the donor, and joy at the reception. Thus it has goodness for its object, and the most pleasing, perhaps unexpected, exertions of goodness for its immediate cause. Thankfulness refers to verbal expressions of gratitude." (See *THANKFULNESS*.) *Chalmers' Works*.—*Hend. Buck*.

GRAVE. (See *BURIAL*.)

GRAVITY, is that seriousness of mind, united with dignity of behavior, that commands veneration and respect. It is often enjoined in the New Testament as a branch of Christian morals. See *Dr. Watts' admirable Sermon on Gravity*, ser. 23. vol. i.—*Hend. Buck*.

GREATNESS OF GOD, is the infinite glory and excellency of all his perfections. His greatness appears by the attributes he possesses, (Deut. 32: 3, 4.) the works he hath made, (Ps. 19: 1.) by the awful and benign providences he displays, (Ps. 97: 1, 2.) the great effects he produces by his word, (Gen. 1:) the constant energy he manifests in the existence and support of all his creatures, (Ps. 145:) and the everlasting provision of glory made for his people, 1 Thes. 4: 17. This greatness is of himself, and not

derived; (Ps. 21: 13.) it is infinite, (Ps. 145: 3.) not diminished by exertion, but will always remain the same, Mal. 3: 6. The considerations of his greatness should excite veneration, (Ps. 89: 7.) admiration, (Jer. 9: 6, 7.) humility, (Job 42: 5, 6.) dependence, (Isa. 26: 4.) submission, (Job 1: 22.) obedience, Deut. 4: 39, 40. (See *ATTRIBUTES*, and books under that article.)—*Hend. Buck*.

GREAVES; defensive armor for the legs. (See *ARMS*, *MILITARY*.)

GRECIA, or GREECE, both names occurring in the English Scriptures. In the Old Testament it is often called *Javan*. The boundaries of the country which received this name differed under the different governments which ruled over it. Thus the Greece of the Old Testament is not exactly the same as that of the New: the former including Macedonia, Thessaly, Epirus, Hellas or Greece Proper, and the Peloponnusus or Morea; while the latter excludes Macedonia, Thessaly, and Epirus. But the Romans, in the time of the apostles, had, in fact, made two divisions of these countries. The first, which was that of Macedonia, included also Thessaly and Epirus; and the other, that of Achaia, all the rest of Greece, which is, properly speaking, the Greece of the New Testament. But the term *Greek* admits of a larger interpretation, and applies not only to the inhabitants of Greece Proper, but to those of Asia Minor, Syria, and Egypt, over nearly the whole of the former of which countries, and great part of the two latter, Grecian colonies and the Grecian language had extended themselves. In fact, in the two books of the Maccabees, and in those of the New Testament, the word *Greek* commonly implies a Gentile.

2. The Scripture has but little reference to Greece till the time of Alexander, whose conquests extended into Asia, where Greece had hitherto been of no importance. Yet that some intercourse was maintained with these countries from Jerusalem, may be inferred from the desire of Baasha to shut up all passage between Jerusalem and Joppa, which was its port, by the building of Ramah; and the anxiety of Asa to counteract his scheme, 1 Kings 15: 2, 17. Greece was certainly intended by the prophet Daniel under the symbol of the single-horned goat; (Dan. 8: 5—21.) and it is probable that when he calls Greece *Chittim*, he spoke the language of the Hebrew nation, rather than that of the Persian court. After the establishment of the Grecian dynasties in Asia, Judea could not but be considerably affected by them; and the books of the Maccabees afford proofs of this. The Roman power, superseding the Grecian establishments, yet left traces of Greek language, customs, &c., to the days of the Herods, when the gospel history commences. By the activity of the apostles, and especially by that of St. Paul, the gospel was propagated into those countries which used the Grecian dialects: hence, we are interested in the study of this language. Moreover, as Greece, like all other countries, had its peculiar manners, and national spirit, we are not able to estimate properly an epistle written to those who dwell where they prevailed, without a competent acquaintance with the manners themselves, with the sentiments and reasonings of those who practised them, and with the arguments employed in their defence by those who adhered to them. (See *ATHENS*, *CORINTH*, &c.)—*Watson*.

GREEK OF THE NEW TESTAMENT. The character of the New Testament diction, although pretty definitely marked, was for a long time mistaken, or was only imperfectly and partially understood, by biblical philologists, and has been the subject of much dispute. From the time of Henry Stephens (1576) down to the middle of last century, two parties existed among the interpreters of the New Testament; the one of which labored to show that the diction of the New Testament is in all respects conformed to the style of the Attic Greek writers; while the other maintained, on the contrary, and supposed themselves able to prove, from every verse, that the style was altogether mixed with Hebraisms, and came very far short of the ancient classic Greek in respect to purity. Though latterly the former of these positions has been shown to be inadmissible, yet it was not till quite lately that the imperfect notions of those who maintained the latter began to be felt, and the spirit of the New Testament diction came to be more deeply investigated.

In the age which succeeded that of Alexander the Great, the Greek language underwent an internal change of a double nature. In part a prosaic language of books was formed, (*ἡ κοινὴ διαλεκτός*), which was built on the Attic dialect, but was intermixed with not a few provincialisms; and partly a language of popular intercourse was formed, in which the various dialects of the different Grecian tribes, heretofore separate, were more or less mingled together; while the Macedonian dialect was peculiarly prominent. The latter language constitutes the basis of the diction employed by the LXX., the writers of the Apocrypha, and the New Testament. This popular Greek dialect was not spoken and written by the Jews, without some foreign intermixtures. They particularly introduced many idioms, and the general complexion of their vernacular language. Hence arose a judaizing Greek dialect. The basis of this dialect consists of the peculiarities of the later Greek; but in the use of all the parts of speech, the Hebrew idioms and modes of construction are combined with them.

It should further be noticed, that there occur in the New Testament, words that express both doctrines and practices which were utterly unknown to the Greeks; and also words bearing widely different interpretations from those which are ordinarily found in Greek writers. It contains examples of all the dialects occurring in the Greek language, as the Æolic, Bœotic, Doric, Ionic, and especially of the Attic; which, being most generally in use on account of its elegance, pervades every book of the New Testament.

2. A variety of solutions has been given to the question, why the New Testament was written in Greek. The true reason is, that it was the language most generally understood both by writers and readers; being spoken and written, read and understood, throughout the Roman empire, and particularly in the eastern provinces. Now what should that one language be, in which it was proper to write the Christian revelation, but the Greek, which was then generally understood, and in which there were many books extant; that treated of all kinds of literature, and on that account were likely to be preserved, and by the reading of which Christians, in after ages, would be enabled to understand the Greek of the New Testament? This advantage none of the provincial dialects used in the apostles' days could pretend to. Being limited to particular countries, they were soon to be disused; and few (if any) books being written in them which merited to be preserved, the meaning of such of the apostles' letters as were composed in the provincial languages could not easily have been ascertained. (See ARAMEAN LANGUAGE.)

Many Jews had two names, one Greek and the other Hebrew; others greesised their Hebrew name: of Jesus they made Jason; of Saulos, Paulos; of Simon or Simeon, Petros, &c.—*Hend. Buck; Watson.*

GREEKS, were properly the inhabitants of Greece; but this is not the only acceptation of the name in the New Testament. It seems to import, (1.) Those persons of Hebrew descent who, being settled in cities where Greek was the natural language, spoke this language rather than their parental Hebrew. They are called Greeks to distinguish them from those Jews who spoke Hebrew, Acts 6. (2.) Such persons as were Greek settlers in the land of Israel, or in any of its towns. After the time of Alexander, these aliens were numerous in some places, Mark 7: 26. Matt. 15: 21.—*Calmet.*

GREEK CHURCH. (See CHURCH, GREEK.)

GREEKS, (UNITED); certain Greek congregations in Italy, Hungary, Gallicia, Poland, and Lithuania, which have acknowledged the supremacy of the pope, and are in communion with the church of Rome. They are also to be found in some other parts of the East, but in comparatively small numbers.—*Hend. Buck.*

GREGORY NAZIANZEN, the son of the bishop of Nazianzum, in Cappadocia, was born A. D. 328, and studied at Cæsarea, Alexandria, and Athens. After having displayed great theological and other talents, he was raised by Theodosius, in 380, to the archiepiscopal throne of Constantinople. He, however, soon resigned his high office, and retired to Naziazoum, where he died, in 389. His works, which form two folio volumes, consist of sermons, poems, and letters, and are pure in their style, and highly eloquent.—*Davenport; Murdock's Mosheim.*

GREGORY, (OF NYSSA,) the younger brother of St. Basil, was born at Sebaste, about 331, and was ordained bishop of Nyssa, in Cappadocia, in 372. The zeal of Gregory against the Arians induced Valens to expel him from his see, but he was restored by Gratian. The drawing up of the Nicene creed was intrusted to him by the council of Constantinople. He died about 396. His sermons, funeral orations, scriptural commentaries, lives, and other works, form two folio volumes.—*Davenport; Mosheim.*

GREGORY I., (POPE,) who bears the surname of Great, and obtained the honors of sainthood, was born, about 544, at Rome; was raised to the papal throne in 590; and died in 604. It was by him that Augustin was commissioned to convert the Anglo-Saxons. Gregory was pious, charitable, and a reformer of the clerical discipline; but he had lofty notions of papal authority; could, for political purposes, flatter the vicious great; and was an inveterate enemy of classical literature. His works occupy four folio volumes.—*Davenport; Jones' Church History.*

GREGORY VII., (POPE,) whose real name was Hildebrand, is said to have been the son of a carpenter, at Soano, in Tuscany. After having held various clerical preferments, he was invested with the tiara, in 1073. His persecution of Henry IV. of Germany, is one of the most prominent events of his pontificate. No pope ever exceeded, and very few equalled him, in ambition, daringness, perseverance, and want of principle. The power of deposing sovereigns, releasing subjects from their allegiance and acting as lord paramount of kingdoms, he was the first pope who claimed. He died in 1085. He is the author of Letters, in eleven books; a Commentary upon the Seven Penitential Psalms, which work has been often ascribed to Gregory I.; and a Commentary upon the Gospel of St. Matthew.—*Davenport; Campbell's Lec. Eccles. His.*

GREGORY XIII., (POPE,) whose name was Hugh Buoncompagno, was born, in 1502, at Bologna; acquired a consummate knowledge of the civil and canon law; succeeded Pius V. as pope, in 1572; and died in 1587. The reformation of the calendar, which took place under his auspices, in 1582, is the most remarkable event of his pontificate.—*Davenport.*

GREGORY, (GEORGE, D. D.,) a divine and miscellaneous writer, the son of the prebendary of Ferns, in Ireland, was born in 1754, and completed his education at Edinburgh. In 1778, he took orders, and became a curate at Liverpool; whence, in 1782, he removed to London, where he obtained the curacy of Cripplegate, and was chosen evening preacher of the Foundling. As a reward for having written in defence of the Addington administration lord Sidmouth, in 1804, procured for him the living of Westham, in Essex, which Dr. Gregory held till his decease, in 1808. Among his works are, Essays, historical and moral; a Life of Chatterton; a Church History; Sermons; Letters to a Daughter; Letters on Literature; on the Composition of a Sermon; and a translation of Louth's Lectures on Hebrew Poetry.—*Davenport.*

GREY, (LADY JANE,) whose accomplishments and whose fate have rendered her an object of universal admiration and pity, was the daughter of the marquis of Dorset, and was born, about 1537, at Bradgate hall, in Leicestershire. Her talents, which were of a superior order, were early developed, and by the time that she was fourteen she had mastered Greek, Latin, Hebrew, Chaldee, and Arabic, and French and Italian. Aylmer, who was afterwards bishop of London, was her tutor. Bishop Burnet says, "She was the wonder and delight of all who knew her." In 1553, she was united to lord Guilford Dudley; and, shortly afterwards, reluctantly accepted the diadem which the intrigues of her father and her father-in-law had induced Edward VI. to settle upon her. Her brief reign of nine days ended by her being committed to the Tower with her husband, and, in February, 1554, they were brought to the scaffold by the relentless Mary. She refused to apostatize from the Protestant faith, and died with the utmost firmness, in the flower of youth and beauty.

Lady Jane was early instructed in the principles of the reformed religion, for which she was so zealous. Her great piety and concern for the reformation from popery, and the extension of the Redeemer's kingdom, are evidently displayed in her conversations and letters. The good

ness and benevolence of her heart are also strongly depicted in the affectionate and tender letter which she wrote her father, assuring him of her entire forgiveness, and joyful resignation to her fate; telling him, that there "could be nothing more welcome than from this vale of misery to aspire to that heavenly throne of all joy and pleasure with Christ her Savior." She read much of the Holy Scriptures, and attained great knowledge in divinity. She had a mind superior to the empty troubles of the world; and delighted, not only to know, but to do her Savior's will. The day appointed for the execution of lady Jane, and her husband, lord Dudley, was the 12th of February, 1551. The fatal morning having arrived, her husband was desirous to take a long farewell of his beloved wife; but she declined, saying "such a meeting would rather add to his afflictions than increase that quiet wherewith they had possessed their souls for the stroke of death; that he demanded a lenity which would put fire into the wound, and that it was to be feared her presence would rather weaken than strengthen him; that he would do well to remit this interview to the other world; that there, indeed, friendships were happy and unions indissoluble; and that theirs would be eternal, if they carried nothing with them of terrestrial, which might hinder them from rejoicing." Her Remains were published after her death, and some of her letters and devotional pieces are preserved in Fox's Martyrology.—*Davenport; Jones's Chris. Biog.*

GRIESBACH, (JOHN JAMES), an eminent German theologian, was born, in 1745, at Butzbach, in the duchy of Hesse Darmstadt; was educated at Frankfurt, Tubingen, Halle, and Leipsic; and was successively professor of theology at Halle and at Jena, rector of the university of Jena, and ecclesiastical privy councillor to the duke of Saxe Weimar. He died in 1812. Of his numerous and erudite publications, one of the most celebrated is his edition of the Greek Testament, with various readings. From Griesbach's preface to vol. 2, of this work, we quote the following words as expressive of the theological views of this distinguished critic: "There are so many arguments for the true Deity of Christ that I see not how it can be called in question; the divine authority of the Scriptures being granted, and just rules of interpretation acknowledged. The exordium of John's gospel is so perspicuous, and above all exception, that it never can be overturned by the daring attacks of critics and interpreters."—*Davenport.*

GRIEVE. God is grieved when he is highly offended with men's sinning, and provoked to execute his judgments on them, Gen. 6: 6. Heb. 3: 10. Men grieve the Holy Ghost when they resist his persuasions, abuse his gifts or grace, and so displease and offend him, and provoke him to withdraw his influences, and give them up to their corrupt lusts, Eph. 4: 30.—*Brown.*

GRIEVOUS; that which furnishes great cause of grief. (1.) What is very offensive; so sin is grievous when it is very great and aggravated, (Lam. 1: 8—20. Ezek. 14: 13.) and men are grievous revolvers when they sin exceedingly, Jer. 6: 28. (2.) What is very ill-natured, outrageous, and provoking; so grievous words stir up anger, Prov. 15: 1. (3.) What is very afflicting and hard to be borne; and so war, visions, &c. are said to be grievous, Isa. 21: 15. Matt. 23: 1. (4.) What is very hurtful and destructive; so wolves and false teachers are called grievous, Acts. 20: 29. Men write grievousness, which they have prescribed, when they establish and ratify wicked and oppressive laws, Isa. 10: 1.—*Brown.*

GRIFFIN, (EDMUND D.) a young clergyman of distinguished talents, was born at Wyoming, Pennsylvania, September 10, 1804. His parents removing to New York, he was at the age of twelve placed under the instruction of David Graham of that city. With unequalled ardor he here pursued the various branches of study, gaining the highest rank in the school. In this school it was an excellent arrangement, which required frequent exercises in composition. Young Griffin wrote nine little volumes of essays, and thus acquired a rich flow of language, and remarkable copiousness and energy of thought. In 1823, at the age of eighteen, he was graduated at Columbia college with the highest honors of his class. After prosecuting the study of law about two months in the office of his father, he determined to prepare for the ministry; and

feeling a repugnance to Calvinistic views, entered on his studies in the seminary of the Episcopal church. In August, 1826, he was admitted to deacon's orders, and soon became an assistant preacher in the church in Hamilton square, and also associate with Dr. Lyell. In the hope of promoting his ultimate usefulness, he visited Europe in 1828, from which he returned in April, 1830; and after delivering an admirable course of lectures in Columbia college, on the history of literature, died suddenly of an inflammation of the bowels, September 1, at the age of twenty-six. "In the midst of life, we are in death!"

He died in meek submission and joyful trust in the Redeemer, admonishing others to pursue the course to a blessed immortality. On reviving, after a spasm, which seemed to be fatal, he said with a smile of inexpressible sweetness, "I did not get off that time;" but, checking himself, he added, "that was a rebellious thought; I must wait God's time to die."

Probably America cannot boast of any young man, unless it be the lamented Buckminster, who at so early a period reached such a height of learning and eloquence. He had taste, and feeling, and enthusiasm; and his powers of description are unrivalled. His poetical talents also were of a high order. Two volumes of his works have been published, with the title, Remains of Rev. Edmund D. Griffin. See *Memoir, prefixed to the Remains.*—*Allen.*

GRINSHAW, (WILLIAM.) This humble, laborious, and ardent minister of Christ, was born, in 1708, at Brindle, Lancashire, and educated at Cambridge. He entered the ministry in 1731, without any true piety; but in 1734, he was brought under deep conviction of sin, and embraced Christ only as his all in all. In 1742, after his preaching had become evangelically clear and powerful, he came to Haworth, near Bradford, in Yorkshire, where his labors soon drew crowds of awakened hearers. So fully did he lay himself out to do good, that for fifteen or sixteen years together, he was accustomed, besides visiting the sick, and performing other pastoral duties, to preach fifteen, twenty, and often thirty times a week. During all this time he was only once suspended from his labors by sickness; though he ventured upon the bleak mountains in all weathers.

His soul enjoyed large manifestations of God's love, that he might not faint, and he drank deep into his Spirit. His cup ran over, and at some seasons, his faith was so strong, and his hope so abundant, that higher degrees of spiritual delight would have overpowered his mortal frame. At the very mention of his Savior's name he would often pause, and then break out into some express admiration of his love. His sublime soul was lifted above the world. He aimed to live as a king and priest unto his God. The employment of his life was in sermons, prayers, and praises. His usual hour of rising was five, and the melody of his heart rose with him. His first gratulation was constantly that excellent doxology of Watts, "Praise God from whom all blessings flow;" &c. After prayer with his family he would take an affectionate leave of them for the day, as one who might see them no more, giving them his fervent benediction. "May God bless you in your souls, and in your bodies, and in all you put your hands to do this day! Whether you live or die, may the Lord grant that you may live to him, and for him, and with him!" In like manner he parted with them at night.

God gave him very numerous seals of his ministry. His communicants rose to twelve hundred, most of whom he had good evidence were in communion with Christ. He has often preached five times in a day, rarely less than three or four, and to do this would often travel forty or fifty miles. When pressed by his friends to spare himself, he would say, "Let me labor now; I shall rest enough by and by. I cannot do enough for Christ, who has done so much for me." He died April 7, 1763, aged fifty-five. His last words in relation to his own labors were, "AN UNPROFITABLE SERVANT!"—*Middleton*, vol. iv. p. 394.

GRIND. (See MILL.)

GRINDAL, (Archbishop EDMUND.) was born in the year 1519, in Cumberland. In his early days he studied much; books were his delight and recreation, and he carried them habitually about with him. He was educated at Cambridge. He was on all occasions distinguished as a learned man at the university. He passed through

various preferments, but in 1553, on the death of king Edward the Sixth, apprehending the persecution of the Protestants, he fled to Strasburgh, in Germany, where he was well received. During his residence abroad he devoted much time to the duties of religion; to his studies; to the matter of the controversies at Frankfort; to assisting Mr. John Fox in his celebrated martyrological histories. In 1558, Grindal, on the accession of queen Elisabeth to the crown, returned to England; was diligently employed in the reformation of religion; assisted in public disputations; preached at the court and at St. Paul's, with great zeal and piety; and, in 1559, on the removal of Bonner, bishop of London, the queen thought none so fit to succeed him as Grindal. He reluctantly accepted the office, but nobly discharged its duties. In 1575, he was nominated and appointed for the see of Canterbury, which he retained until 1582, when, being afflicted with the loss of sight, he resigned. In 1583, having made his will, bequeathed most of his property to charitable objects, and devised means for the advancement of learning and piety, he expired on the 6th of July, at Croydon.

Grindal was a man of sincere personal piety, and of great firmness and resolution, though of a mild and affable temper, and friendly disposition. In the time in which he lived, he was celebrated for his episcopal abilities, and admirable endowments for spiritual government, as well as his singular learning.—*Jones' Chris. Biog.*

**GRIZZLED**; having many white spots like hail stones, Zech. 6: 3.—*Brown.*

**GROANING**, is expressive of great trouble; and of a vehement desire of relief, Exod. 2: 24. The saints *groan earnestly*, and with *groanings that cannot be uttered*; they have a deep and heart-burdening sense of their sins and afflictions; and with ardent desire, long, and cry for deliverance, 2 Cor. 5: 2, 4. Rom. 8: 26.—*Brown.*

**GROSSETESTE**, or **GREATHEAD**, (**ROBERT**), bishop of Lincoln, was born at Stradbroke, in the county of Suffolk, in the year 1175. He was a prelate of great learning and integrity; and, considering the age in which he lived, must be regarded as a phoenix. Though of obscure parentage, his studies were prosecuted at the university of Oxford, where he acquired an intimate acquaintance with the Greek and Hebrew languages; after which he went to Paris, then the first seminary in Europe, where he became a perfect master of the French language. Returning to his native country, he took up his residence at Oxford, where his reputation as a theologian procured him many scholars; till, having been appointed successively archdeacon of Chester and of Wilts, he was in 1235 raised to the mitre, and made bishop of the diocese of Lincoln. He no sooner entered upon this high station than he began to reform the abuses which he found to exist in the church. He convened the clergy of his diocese at stated times; to whom he preached, and inculcated upon them the duties of their office. But as the latter had no ear to give to these things, the bishop soon began to be involved in litigations with the monks and other popish agents.

In the year 1253, when the pope commanded him to prefer an Italian youth to a rich benefice in the cathedral of Lincoln, whom Grosseteste knew to be wholly unworthy and incompetent for the duties of the office, the noble bishop refused, saying, "No man can obey such mandates with a good conscience, even though they were seconded by the high order of angels themselves; on the contrary, every faithful Christian ought to oppose them with all his might."

This venerable and courageous reformer died Oct. 9, 1253. The pope's dread of him is strikingly displayed in the fact that when he heard of his death, he exultingly exclaimed, "I rejoice; and let every true son of the church rejoice with me, that my great enemy is removed." The following character of Grosseteste, drawn by Matthew Paris, the monk of St. Albans, is so honorable, that it deserves to be recorded.

"The holy bishop, Robert," says he, "departed this world, which he never loved; and which was always to him a place of banishment. He was the open reprover of my lord the pope, and of the king, as well as the prelates. He was the corrector of monks, the director of priests, the instructor of the clergy, the patron of scholars,

a preacher to the laity, the punisher of incontinence, the diligent investigator of various writings, and the scourge of lazy and selfish Romanists, whom he heartily despised. In regard to temporal concerns, he was liberal, copious, polite, cheerful, and affable; in spiritual things he was devout, humble, and contrite; in the execution of his episcopal office, he was diligent, venerable, and indefatigable." See *Jones' History of the Christian Church*, vol. ii. chap. v. sect. 7.—*Jones' Chris. Biog.*

**GROTIUS**, or **DE GROOT**, (**HUGO**), an eminent scholar, was born, in 1583, at Delft, in Holland, of which place



his father was burgomaster. From his childhood he manifested talents, and a love of learning, which were carefully fostered. At Leyden, Francis Junius was his tutor, and Scaliger also assisted to direct his studies. In his fifteenth year he accompanied Barneveldt, the Dutch ambassador, to Paris; was presented by Henry IV. with his picture and a gold chain; and received the most flattering attentions from men of rank and learning. On his return home, he began to practise as an advocate. His legal avocations, however, did not prevent him from making an indefatigable and effective use of his pen. The honors conferred on him kept pace with the reputation which he acquired. He was successively appointed historiographer, advocate general of Holland and Zealand, pensionary of Rotterdam, a member of the states general, and envoy to England, to adjust some disputes between the two countries. But, in 1618, his fortune changed, and, along with Barneveldt, he was involved in the proscription of the Arminian party by prince Maurice. He narrowly escaped the fate of Barneveldt, but was sentenced to perpetual imprisonment in the castle of Lovestein. At the expiration of eighteen months, however, which he had employed in writing his Treatise on the Truth of the Christian Religion, he was delivered by the contrivance of his wife, who sent him out of the castle concealed in a large chest. Grotius sought an asylum in France, and it was during his residence there that he composed his great work, *De Jure Belli et Pacis*. After an absence of twelve years he returned to Holland, but persecution still awaited him, and he quitted his native land forever. In 1635, Christina of Sweden appointed him her ambassador at Paris, and this office he held nearly eleven years. He died at Rostock, on his way to Sweden, in August, 1645. Two of his dying expressions are recorded:—"Alas! I have spent my life in laboriously doing nothing." "I place all my hopes in Jesus Christ."

On his death two medals were struck, one containing this just inscription, that he was "The Phoenix of his country, the oracle of Delft, the great genius, the light which enlighteneth the earth."

Grotius was master of all that is worth knowing in sacred and profane literature. There was no art or science with which he was not acquainted. He possessed a clear head, an excellent judgment, universal learning, immense reading, and a sincere and unwavering love of truth and Christianity. In his annotations on the Old and New Testament he discovers his amazing store of classical erudition, and the acuteness of his critical tact. He adheres rigidly to the literal sense throughout, objects to the double sense of prophecy, is rather hostile to the application of the Old Testament revelation to the Messiah, and attaches too little importance to the peculiar doctrines of Christianity, many of which, indeed, he appears grossly to have misapprehended. It has been remarked by professor Gausson, that while no commentators deserve to be

preferred to Erasmus and Grotius, whoever makes use of their writings should be aware that "he is treading on fire overspread with faithless ashes." His Socinian perversions were ably exposed by Dr. Owen, in his "Vindiciæ Evangelicæ," and by Calovius, in his "Biblia Illustrata." See *M. de Burigny's Life of Grotius*; *Jones' Chris. Biog.*—*Davenport*; *Clissold*; *Heid. Buck.*

**GROSVENOR, (BENJAMIN, D. D.)** was born in London, Jan. 1, 1675. From a very early period he was the subject of deep and abiding impressions of religion, and resolved upon dedicating himself to the service of God and his church. For this purpose he pursued a liberal course of study.

Mr. Grosvenor entered upon his public ministry in the year 1699. Soon after this he was chosen to succeed Mr. Slater, as pastor of the Presbyterian congregation in Crosby square. To this charge he was ordained July 11, 1704; and the success of his ministry was apparent in raising the church to a flourishing state, in which it continued for many years.

The popularity of Mr. Grosvenor as a preacher, his solid judgment, added to a lively imagination, his graceful elocution, and fervent devotion, occasioned his being appointed to take a part in several important lectures which were then carrying on in the metropolis. In 1730, the university of Edinburgh presented him, unsolicited, with the honorary degree of doctor in divinity. He continued to discharge the ministerial functions till the year 1749, when the infirmities of age compelled him to relinquish his pastoral office, having been a preacher half a century. He died on the 27th of October, 1758, at the age of eighty-three.

A catalogue of his published pieces, amounting to about thirty in number, may be found in Wilson's History of Dissenting Churches. As an author, he is peculiarly acceptable, for the devotional spirit which pervades his works, as well as for his ingenious remarks, and his extensive acquaintance with the history of the church. *Prot. Diss. Mag. vol. iv.—Jones' Chris. Biog.*

**GROVE.** The use of groves for religious worship is generally supposed to have been as ancient as the patriarchal ages; for we are informed, that "Abraham planted a grove in Beersheba, and called there on the name of the Lord," Gen. 21: 33. The reason and origin of planting sacred groves is variously conjectured; some imagining it was only hereby intended to render the service more agreeable to the worshippers, by the pleasantness of the shade; whereas others suppose it was to invite the presence of the gods. The one or the other of these reasons, in the case of idolaters, seem to be intimated in Hosea: "They burn incense under oaks, and poplars, and elms, because the shade thereof is good," Hosea 4: 13. Others conceive their worship was performed in the midst of groves, because the gloom of such a place is apt to strike a religious awe upon the mind; or else, because such dark concealments suited the lewd mysteries of their idolatrous worship. Another conjecture, which seems as probable as any, is, that this practice began with the worship of demons, or departed souls. It was an ancient custom to bury the dead under trees, or in woods. "Deborah was buried under an oak, near Bethel," (Genesis 35: 8.) and the bones of Saul and Jonathan under a tree at Jabesh, 1 Samuel 31: 13. Now an imagination prevailing among the heathen, that the souls of the deceased hover about their graves, or at least delight to visit their dead bodies, the idolaters, who paid divine honors to the souls of their departed heroes, erected images and altars for their worship in the same groves where they were buried; and from thence it grew into a custom afterward to plant groves, and build temples, near the tombs of departed heroes, (2 Kings 23: 15, 16.) and to surround their temples and altars with groves and trees; and these sacred groves being constantly furnished with the images of the heroes or gods that were worshipped in them, a grove and an idol came to be used as convertible terms, 2 Kings 23: 6. The use of them was therefore forbidden of God, Deut. 16: 21. 12: 2, 3, 13, 14.—*Watson.*

**GROVE, (HENRY,)** a learned divine among the English Presbyterians, was born at Taunton, in Somersetshire, January 4, 1683; and, at fourteen years of age, being

possessed of a sufficient stock of classical literature, he went through a course of academical learning under the reverend Mr. Warren, of Taunton, who was for many years at the head of a flourishing academy. Soon after his beginning to preach he married; and at the age of twenty-three, on the death of his tutor, Mr. Warren, was chosen to succeed him in the academy at Taunton. The province first assigned him was ethics and pneumatology; and he composed a system in each. His concern in the academy obliging him to a residence in Taunton, he preached for eighteen years to two small congregations in the neighborhood. In 1708, he commenced author, by a piece entitled "The Regulation of Diversions;" drawn up for the use of his pupils. In 1718 he published "An Essay towards a Demonstration of the Soul's Immortality." About 1719, when those angry disputes relating to the Trinity unhappily divided the Presbyterians, and when the animosities were carried so high as to produce excommunications, &c., Mr. Grove's moderate conduct was such as drew on him the censures and displeasure of some of his own persuasion; the reasons for this moderate conduct are mentioned in his "Essay on the Terms of Christian Communion."

In 1725, he lost his partner in the academy, the Rev. Mr. James; and was now obliged to take the students in divinity under his direction. He confined himself to no system in divinity, but directed his pupils to the best writers on natural and revealed religion, and an impartial consideration of the chief controversies therein. He likewise succeeded Mr. James in his pastoral charge at Fullwood, near Taunton, in which he continued till his death. In 1730, he published "The evidence of our Savior's Resurrection considered," and, the same year, "Some Thoughts concerning the Proof of a future State, from Reason." In 1732, he printed "A Discourse concerning the Nature and Design of the Lord's Supper," where he set that institution in the same light as bishop Hoadly. In 1734, he published without his name, "Wisdom the first Spring of Action in the Deity," which was aimed at, as to some particulars, by Mr. Balguy, who, however, allowed the discourse in general to abound with solid remarks and sound reasonings. In 1736, he published "A Discourse on saving Faith." The same year he met with an affliction, which gave him an opportunity of showing the strength of his Christian patience and resignation; this was the death of his wife; and a little more than a year after this he died himself, February 27, 1737-8. After his death, came out by subscription, his "Posthumous Works," 1740, in four volumes, octavo. The character of Mr. Grove may, in a great measure, be collected from the account we have given of his life. It was, in every respect, excellent and amiable. As a preacher, also, he was admired and esteemed.—*Jones' Chris. Biog.*

**GRYNÆUS, (SIMON,)** an eminent Protestant theologian, was born, in 1493, at Veringen, in Swabia; was professor of Greek at Heidelberg, and theology at Basil; was the friend of Luther, Melancthon, and Erasmus; and died in 1541. The last five books which we possess of Livy were discovered by Grynæus, in a monastery at Lorach. Bibliander called him "an incomparable man, in whom every Christian grace and virtue, with all learning and politeness, seemed to have taken up their habitation." *Middleton, vol. i. 149.—Davenport.*

**GRYNÆUS, (JOHN JAMES, D. D.)** an eminent Swiss divine, was born at Bern, in 1540, of pious parents, and was educated at the university. In 1559, he began to preach. In 1564, he was made doctor in divinity, and in 1565, succeeded his father in the pastoral charge at Rontela. He coincided with Zuinglius in his views of the Lord's supper, which lost him many of his Lutheran friends. In 1575, however, he was called to Basil as theological professor, where he was happily instrumental in uniting the Lutheran and Zuinglian churches, and was exceedingly useful. Two years he lectured at Heidelberg for prince Cassimire, but on the death of Senler, he succeeded him in the pastoral office at Basil, where he remained the rest of his life. His great learning and worth drew travellers from all parts to visit him. His great wit was tempered with an amiable gravity. He was remarkably patient under wrongs, which he revenged only by

Christian silence, and regarded not the reproaches of men, if his Master could by any means be glorified in his sermons and writings. The number of his published works is fourteen, among which is an Ecclesiastical History. In his old age, having lost his wife, children, and friends, and being a great sufferer in body, he sustained all with admirable patience. He would often say, "To die in Christ is sweet, but to rise in him is sweeter. At the last day we shall have lasting joys."—*Middleton*, vol. ii. 383.

GUARDIAN ANGEL. (See ANGEL.)

GUEBRES. (See GAUR.)

GUELPHS, and *Guibellines*; two religio-political factions of the thirteenth century, which filled Italy with civil wars and blood. The former took part with the pope, the latter with the emperor. *Mosheim's E. H.* vol. iii. p. 180; *Ency. Perth.*—*Williams*.

GUEST. Gospel hearers are likened to *guests*; at Christ's invitation by his ministers, or others, they come to his ordinances, professing to feed with him on his fullness, Matt. 22: 10, 11. The Chaldeans were *guests* bidden to the Lord's sacrifice; he raised them up and enabled them to execute his vengeance; and they satiated their own pride and covetousness in murdering and spoiling the Jews, and nations around, Zeph. 1: 7.—*Brown*.

GUIDE. God is a *guide*; he directs the motions of all his creatures, (Job 38: 22.) and, by his word, spirit, and providence, he directs his people in their proper course, and comforts them under their troubles, Isa. 49: 10. A first husband is called a *guide of youth*; (Prov. 2: 17.) so God was to the Hebrews, Jer. 3: 4.—*Brown*.

GUILT; the state of a person justly charged with a crime; a consciousness of having done amiss; liability to punishment.—*Hend. Buck*.

GUILTY; chargeable with crimes that expose to punishment, Gen. 42: 21. He that offends in one point is *guilty of all*; of breaking all the commandments of God; he tramples on the authority which establishes, and fails of that love which fulfils the whole law, James 2: 10. An unworthy partaker of the Lord's supper is *guilty of the body and blood of the Lord*; he is chargeable with the horrid crime of crucifying Christ afresh, and offering the highest indignity to his person and righteousness, represented by the symbols of that ordinance, 1 Cor. 11: 27.—*Brown*.

GULF. The *great gulf fixed* between Abraham and the rich man, may denote the great distance between heaven and hell, and the irremovable hindrances of coming from one to the other, Luke 16: 26.—*Brown*.

GUSTAVUS ADOLPHUS, king of Sweden, the grandson of Gustavus Vasa, was born in 1594, and succeeded to the crown at the age of seventeen. The first eighteen years of his reign were employed in ameliorating the situation of his subjects, and in bringing to a glorious conclusion a war in which his country was involved with Denmark, Russia, and Poland. In 1630, he entered upon a still more heroic career. For the noble purpose of rescuing the Protestants of Germany from the tyranny of the house of Austria, he led into the empire an army of sixty thousand men. In 1631, and 1632, he defeated Tilly, near Leipsic, and on the banks of the Lech; but, in 1633, and on the 16th of November, he fell, in the moment of victory, at the battle of Lutzen. To the virtues of a man Gustavus joined the talents of a consummate general. He was a lover of learning, humane, equitable, generous, and pious; and even the most splendid successes never prompted him to deviate from his wondrous simplicity of manners, and moderation of conduct.—*Davenport*.

GUYON, (JANE BOUVIER DE LA MOTTE,) a French lady who became celebrated through her religious enthusiasm, was born, in 1648, at Angers, and was left a widow at the age of twenty-eight. Her mind had naturally a strong devotional tendency. It has now heated by meditation; and, misled by the bishop of Geneva and two monks, she was taught to believe that heaven destined her for an extraordinary mission. For five years she wandered about, preaching her doctrines. During that period she published her Short and easy Method of Praying; and The Song of Songs interpreted according to its mystical Sense. The system of quietism which she taught, and which was first imagined in Spain by Michael Molinos, excited the attention of the French clergy, and drew upon her a long persecution, in which Bossuet was a principal actor. Fenelon in vain espoused her cause. After having been confined in the Bastille and various prisons, she was liberated in 1702, and she died at Blois, in 1719. Her works occupy thirty-nine volumes, and are now almost forgotten. Some of her poems have been translated by Cowper.—*Davenport*; *Douglas*; *Jones' Chris. Biog.*

GUYSE, (JOHN D. D.,) was born at Hertford, in 1680, of pious parents. Being religiously educated, God was pleased to call him early by his grace, and he became a member of the dissenting church, in Hertford, at the age of fourteen. His views being directed to the ministry, he diligently studied to prepare himself for usefulness. He entered into the holy work at the age of twenty, as assistant to Mr. Haworth, who soon after dying, Mr. Guyse was chosen to succeed him as pastor of the church at Hertford. Here he labored with much acceptance and usefulness, refusing many pressing invitations to remove, and guarding his flock especially against Arian sentiments, at that time prevalent in the west of England; until his health failing, his physicians recommended a change of air and situation. He accordingly accepted an invitation to remove to London, as successor to Rev. Matthew Clarke. Here his sphere of usefulness was enlarged, and his worth became widely known as a scholar, Christian, and divine. In 1732, the university of Aberdeen conferred on him the degree of D. D. He published many sermons, but his great work is his Paraphrase on the New Testament, which has been generally approved as a very judicious work. He was much beloved by those who knew him for the benevolence of his disposition. He made conscience of devoting a tenth part of his income to charitable uses. He died November 22, 1761, at the age of eighty. His last words were, "Oh my God, thou who hast always been with me, thou wilt not leave me." Blessed are they whose confidence is equally evangelical.—*Middleton*, vol. iv. p. 374.

GYMNOSOPHISTS, i. e. naked philosophers; so called, because they wore no more clothing than they found needful for decency and convenience. They were of two parties, Indian and Ethiopian. The former were a sort of wild philosophers; some of whom were, probably, Brahmans; others, hermits and devotees. The Ethiopians are said to have discharged the sacred functions in the manner of the Egyptian priests. They had colleges and disciples of different classes.

The Gymnosophists were remarkable for contempt of death, and are said to have practised suicide in the most deliberate manner, by casting themselves into the flames; it is probable this, however, was an act of devotion to their idols, and with a view to merit immortality. *Enfield's Philos.* vol. i. pp. 66, 96.—*Williams*.

## H.

HABADIM; a subdivision of the Jewish sect of *Chasidim*, founded by rabbi Solomon, in the government of Mobilie. They may not improperly be termed the "Jewish Quietists," as their distinguishing peculiarity consists in the rejection of external forms, and the complete abandonment of the mind to abstraction and contemplation. Instead of the baptisms customary among the Jews, they

go through the signs without the use of the element, and consider it their duty to disengage themselves as much as possible from matter, because of its tendency to clog the mind in its ascent to the Supreme Source of Intelligence. In prayer they make no use of words, but simply place themselves in the attitude of supplication, and exercise themselves in mental ejaculations.—*Hend. Buck*.

**HABAKKUK**, a prophet of the tribe of Simeon. He is said to have prophesied about B. C. 605, and to have been alive at the time of the destruction of Jerusalem by Nebuchadnezzar. It is generally believed that he remained and died in Judea. The principal predictions contained in this book, are, the destruction of Jerusalem, and the captivity of the Jews by the Chaldeans or Babylonians; their deliverance from the oppressor "at the appointed time" and the total ruin of the Babylonian empire. The promise of the Messiah is confirmed; and the overruling providence of God is asserted; and the concluding prayer, or rather hymn, recounts the wonders which God had wrought for his people, when he led them from Egypt into Canaan, and expresses the most perfect confidence in the fulfilment of his promises. The style of Habakkuk is highly poetical, and the hymn in the third chapter is perhaps unrivalled for sublimity, simplicity, and power.—*Watson*.

**HABERGEON.** (See **ARMS, MILITARY.**)

**HABIT**; a peculiar power and facility of doing any thing, acquired by frequent repetition of the same action. It is distinguished from custom. Custom respects the action; habit the actor. By custom we mean a frequent reiteration of the same act; and by habit the effect that custom has on the mind or body. "Man," as one observes, "is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of apprehending, methodizing, reasoning; of vanity, melancholy, fretfulness, suspicion, covetousness, &c. In a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature." To cure evil habits, we should be as early as we can in our application, *principiis obsta*; to cross and mortify the inclination by a frequent and obstinate practice of the contrary virtue. To form good habits, we should get our minds well stored with knowledge; associate with the wisest and best men; reflect much on the pleasure good habits are productive of; and, above all, supplicate the Divine Being for direction and assistance. *Kaimes's El. of Crit.* ch. xiv. vol. i.; *Grove's Mor. Phil.* vol. i. p. 143; *Paley's Mor. Phil.* vol. i. p. 46; *Jortin on Bad Habits*, ser. 1, vol. iii.; *Reid on the Active Powers*, p. 117; *Cogan on the Passions*, p. 235; *Buckminster's Sermons*; *Taylor on Character*; *Chalmers on the Intellectual and Moral Constitution of Man*.—*Hend. Buck.*

**HABITATION.** God is the habitation of his people; in him they find the most delightful rest, safety, and comfort, Ps. 91: 9. Justice and judgment are the habitation or establishment of God's throne; all his royal acts are founded on justice and judgment; he takes pleasure to execute them; and being executed on our Redeemer, they became the foundation of his exercise of mercy, and performance of his promises to us; by his righteous distribution of rewards and punishments, he supports the honor of his character, Ps. 89: 14. The land of Canaan, the city of Jerusalem, the tabernacle and temple, heaven and the heart of the saints, are represented as the habitation of God; there he did or does signally show himself present, work by his power, or bestow his favor and influence, Jer. 25: 30. Ezra 7: 15. Exod. 15: 2. Ps. 132: 5, 13. Eph. 2: 22. Eternity is represented as his habitation; he is eternal in a manner no other is, nor does his duration increase as that of angels and men, Isa. 57: 15. He inhabited the praises of Israel; he dwelt in the temple when they praised; he owns, deserves, is the object of, and kindly accepts the praises of his people. Ps. 22: 3.—*Brown*.

**HABITS, (DRESS.)** The dress of Oriental nations, to which the inspired writers often allude, has undergone almost no change from the earliest times. Their stuffs were fabricated of various materials; but wool was generally used in their finer fabrics; and the hair of goats, camels, and even of horses, was manufactured for coarser purposes, especially for sackcloth, which they wore in time of mourning and distress. Sackcloth of black goat's hair was manufactured for mournings; the color and the coarseness of which being reckoned more suitable to the circumstances of the wearer, than the finer and more valuable texture which the hair of white goats supplied. This is the reason why a clouded sky is represented, in

the bold figurative language of Scripture, as covered with sackcloth and blackness, the color and dress of persons in affliction. In Egypt and Syria, they wore also fine linen, cotton and byssus, probably fine muslin from India, (in Hebrew *bavats*;) the finest cloth known to the ancients. In Canaan, persons of distinction were dressed in fine linen of Egypt; and, according to some authors, in silk, and rich cloth, shaded with the choicest colors, or, as the Vulgate calls it, with feathered work, embroidered with gold. The beauty of their clothes consisted in the fineness and color of the stuffs; and it seems, the color most in use among the Israelites, as well as among the Greeks and Romans, was white, not imparted and improved by the dyer's art, but the native color of the wool. The general use of this color seems to be recognised by Solomon in his direction: "Let thy garments be always white," Eccles. 9: 8. But garments in the native color of the wool were not confined to the lower orders; they were also in great esteem among persons of superior station, and are particularly valued in Scripture, as the emblem of knowledge and purity, gladness and victory, grace and glory. The priests of Baal were habited in black; a color which appears to have been peculiar to themselves, and which few others in those countries, except mourners, would choose to wear. Blue was a color in great esteem among the Jews, and other Oriental nations. The robe of the ephod, in the gorgeous dress of the high-priest, was made all of blue; it was a prominent color in the sumptuous hangings of the tabernacle; and the whole people of Israel were required to put a fringe of blue upon the border of their garments, and on the fringe a riband of the same color. The palace of Ahasuerus, the king of Persia, was furnished with curtains of this color, on a pavement of red, and blue, and white marble; a proof that it was not less esteemed in Persia than on the Jordan. And from Ezekiel we learn, that the Assyrian nobles were habited in robes of this color: "She doated on the Assyrians her neighbors, which were clothed with blue, captains and rulers, all of them desirable young men."

2. The Jewish nobles and courtiers, upon great and solemn occasions, appeared in scarlet robes, dyed, not as at present with madder, with cochineal, or with any modern tincture, but with a shrub, whose red berries give an orient tinge to the cloth. Crimson or vermilion, a color, as the name imports, from the blood of the worm, was used in the temple of Solomon, and by many persons of the first quality; sometimes they wore purple, the most sublime of all earthly colors, says Mr. Harmer, having the gaudiness of red, of which it retains a shade, softened with the gravity of blue. This was chiefly dyed at Tyre, and was supposed to take the tincture from the liquor of a shell-fish, anciently found in the adjacent sea; though Mr. Bruce, in his Travels, inclines to the opinion, that the murex, or purple fish at Tyre, was only a concealment of their knowledge of cochineal, as, if the whole city of Tyre had applied to nothing else but fishing, they would not have colored twenty yards of cloth in a year. The children of wealthy and noble families were dressed in vestments of different colors. This mark of distinction may be traced to the patriarchal age; for Joseph was arrayed, by his indulgent and imprudent father, in a coat of many colors. A robe of divers colors was anciently reserved for the kings' daughters who were virgins; and in one of these was Tamar, the virgin daughter of David, arrayed, when she was met by her brother.

3. In our region of the world, the fashion is in a state of almost daily fluctuation, and different fashions are not unfrequently seen contending for the superiority; but in the East, where the people are by no means given to change, the form of their garments continues nearly the same from one age to another. The greater part of their clothes are long and flowing, loosely cast about the body, consisting only of a large piece of cloth, in the cutting and sewing of which very little art or industry is employed. They have more dignity and gracefulness than ours, and are better adapted to the burning climates of Asia. From the simplicity of their form, and their loose adaptation to the body, the same clothes might be worn, with equal ease and convenience, by many different persons. The clothes of those Philistines whom Samson slew at



Askelon, required no altering to fit his companions; nor the robe of Jonathan, to answer his friend. The arts of weaving and fulling seem to have been distinct occupations in Israel, from a very remote period, in consequence of the various and skilful operations which were necessary to bring their stuffs to a suitable degree of perfection; but when the weaver and the fuller had finished their part, the labor was nearly at an end; no distinct artizan was necessary to make them into clothes; every family seems to have made their own. Sometimes, however, this part of the work was performed in the loom; for they had the art of weaving robes with sleeves all of one piece: of this kind was the coat which our Savior wore during his abode with men. The loose dresses of these countries, when the arm is lifted up, expose its whole length; to this circumstance the prophet Isaiah refers: "To whom is the arm of the Lord revealed?" that is, uncovered; who observes that he is exerting the arm of his power?

4. The chosen people were not allowed to wear clothes of any materials or form they chose; they were forbidden by their law to wear a garment of woollen and linen. This law did not prevent them from wearing many different substances together, but only these two; nor did the prohibition extend to the wool of camels and goats, (for the hair of these animals they called by the same name,) but only to that of sheep. It was lawful for any man who saw an Israelite dressed in such a garment to fall upon him and put him to death. In the opinion of Maimonides, this was principally intended as a preservative from idolatry; for the heathen priests of those times wore such mixed garments of woollen and linen, in the superstitious hope, it was imagined, of having the beneficial influence of some lucky conjunction of the planets or stars, to bring down a blessing upon their sheep and their flax. The second restraint referred to the sexes, of which one was not to wear the dress appropriated to the other. This practice is said to be an abomination to the Lord; which critics suppose refers to some idolatrous custom, of which Moses and the prophets always spoke in terms of the utmost abhorrence. Nothing, indeed, was more common among the heathen, in the worship of some of their false deities, than for the males to assist in women's clothes, and the females in the dress appropriated to men; in the worship of Venus, in particular, the women appeared before her in armor, and the men in women's apparel; and thus the words literally run in the original Scriptures, "Women shall not put on the armor of a man, nor a man the stole of a woman." But whatever there may be in these observations, it is certain that, if there were no distinction of sexes made by their habits, there would be danger of involving mankind in all manner of licentiousness and impurity.

5. The ancient Jews very seldom wore any covering upon the head, except when they were in mourning, or worshipping in the temple, or in the synagogue. To pray with the head covered, was, in their estimation, a higher mark of respect for the majesty of heaven, as it indicated the conscious unworthiness of the suppliant to lift up his eyes in the divine presence. To guard themselves from the wind or the storm, or from the still more fatal stroke of the sunbeam, to which the general custom of walking bareheaded particularly exposed them, they wrapped their heads in their mantles, or upper garments. But during their long captivity in Babylon, the Jews began to wear turbans, in compliance with the customs of their conquerors; for Daniel informs us, that his three friends were cast into the fiery furnace with their hats, or, as the term should be rendered, their turbans. It is not, however, improbable, that the bulk of the nation continued to follow their ancient custom; and that the compliance prevailed only among those Jews who were connected with the Babylonish court; for many ages after that, we find Antiochus Epiphanes introducing the habits and fashions of the Grecians among the Jews; and as the history of the Maccabees relates, he brought the chief young men under his subjection, and made them wear a hat, or turban. Their legs, from the knee down, were generally bare, though persons of great dignity wore long and flowing robes; (Rev. 1: 13.) and they never wore

any thing upon the feet, but soles fastened in different ways, according to the taste or fancy of the wearer. (See GIRBLE; SHOE.)—*Watson; Calmet; Jones.*

HACHILAH; a mountain about ten miles south of Jericho, where David concealed himself from Saul, 1 Sam. 23: 19. Jonathan Maccabeus built here the castle of Massada.—*Calmet.*

HADAD, son to the king of East Edom, was carried into Egypt by his father's servants, when Joab, general of David's troops, extirpated the males of Edom. Hadad was then a child. The king of Egypt gave him a house, lands, and every necessary subsistence, and married him to the sister of Tahpenes, his queen. By her he had a son, named Genubath, whom queen Tahpenes educated in Pharaoh's house with the king's children. Hadad being informed that David was dead, and that Joab was killed, desired leave to return into his own country. Pharaoh wished to detain him, but at last permitted his return to Edom. Here he began to raise disturbances against Solomon; but the Scripture does not mention particulars. Josephus says, that Hadad did not return to Edom till long after the death of David, when Solomon's affairs began to decline, by reason of his impieties. He also observes, that, not being able to engage the Edomites to revolt, because of the strong garrisons which Solomon had placed there, Hadad got together such people as were willing, and carried them to Razon, then in rebellion against Hadadezer, king of Syria. Razon received Hadad with joy, and assisted him in conquering part of Syria, where he reigned, and from whence he insulted Solomon's territories.—*Watson.*

HADADEZER; king of Zobah, a country which extended from Libanus to the Orontes, whom David defeated, 2 Sam. 8: 3. B. C. 1044.—*Calmet.*

HADES, (Gr. from *a*, privative, and *idein*, to see;) *the invisible world*, or the place of the departed, in the intermediate state, prior to the resurrection. The corresponding term in Hebrew is *Sheol*, which is derived from the root *shae*, to demand, inquire; and either signifies the place with respect to which it may be asked, "Man giveth up the ghost, and where is he?" (Job 14: 10.) or the insatiable receptacle which crieth *Give, give*, and never saith, It is enough, Prov. 30: 15, 16. Both words *Sheol* and *Hades* are employed to express the state of the dead, in its most comprehensive point of view; including the grave as the invisible residence of the body, and the world of spirits as the invisible abode of the soul. At other times they are used, either of the one or the other, taken separately. They are often very improperly rendered *hell* in our common version; the instances being comparatively few in which the words have the accessory signification of the place of punishment. In other passages the term *grave* is too limited a rendering. The reader must judge from the context, and all the circumstances of the case, in which acceptation the words are to be taken.

That the Hebrews ordinarily understood something beyond the grave by the term *Sheol*, is evident from the circumstance, that the common name for that receptacle of the human body is *Keber*; so that when in any given instance they did apply it in this sense, it was only designating a part for the whole. It was the state in which the aged patriarch expected to meet his deceased son, (Gen. 37: 35.) into which the fathers had entered, and whither their posterity were removed at death to join their society, Gen. 25: 8. 35: 29. 49: 29. Deut. 32: 50. In all these passages, the being "gathered to one's people," is spoken of as something distinct from mere burial; and, indeed, in the cases of Abraham and Moses, it is obvious, that, in such a sense, no phrase can be more incongruous, since the former had no *people* in the cave of Machpelah, Sarah being the only individual who as yet had been buried in it; and of the grave of the latter, the children of Israel were profoundly ignorant. To his people he certainly was not gathered, if by the phrase be meant that his body was deposited in his family grave. It has justly been observed that *Hades*, and the corresponding Hebrew word *Sheol*, are always singular, in meaning as well as in form. The word for *grave* is often plural. The former never admit the possessive pronouns, being the receptacle of all the dead, and therefore incapable of appropriation to in-

dividuals; the latter frequently does. Where the disposal of the body or corpse is spoken of, *taphos*, or some equivalent term, is the name of its repository. When mention is made of the spirit after death, its abode is called *Hades*. *Campbell's Dissert.* No. vi.; *Dwight's Theology*; *Prof. Stuart's Exegetical Essays*; *Whitman's Letters to a Universalist*; and *the Controversy of Messrs. Balfour, Hudson, and Cooke*.—*Head. Buck.* (See *HELL*.)

**HADGEE**; the title of a Mohammedan who performs a pilgrimage to Mecca; a religious act which every orthodox Mussulman is directed to do once in his life. It is also the name of the celebration which takes place on the arrival of the caravan of pilgrims at Mecca.—*Head. Buck.*

**HADID**, or **CHADID**; a city of Benjamin, (*Ezra*. 2: 33. *Nehem.* 7: 37.) probably the Adita or Adiada of Josephus, and of 1 Mac. 12: 38. 13: 3, in Sephela, or in the plain of Judah.—*Calmet.*

**HADRACH**, or **ADRA**; a city mentioned by Zechariah, (9: 1.) who denounced dreadful threatenings against it. Ptolemy notices a city called Adra. It could not be far from Damascus; for Zechariah calls Damascus the bulwark, defence, and confidence of Hadrach.—*Calmet.*

**HÆRETICO COMBURENDO**; a writ which, in England, anciently lay against a heretic, who, having once been convicted of heresy by his bishop, and having abjured it, afterwards falling into it again, or into some other, is thereupon committed to the secular power. By 2 Henry IV. cap. 15, the diocesan alone, without the intervention of a synod, might convict of heretical tenets; and unless the convict abjured his opinions, or if after abjuration he relapsed, the sheriff was bound *ex officio*, if required by the bishop, to commit the unhappy victim to the flames, without waiting for the consent of the crown. This writ remained in force, and was actually executed on two Baptists, in the seventh year of Elisabeth, and on two Arians in the ninth of James I.—*Head. Buck.*

**HALF-WAY COVENANT**; a scheme adopted by the Congregational churches of New England, in 1657—1662, in order to extend the privileges of church membership and infant baptism beyond the pale of actual communicants at the Lord's table.

An opinion at this time began to prevail, that all persons baptized in infancy, not scandalous in life nor formally excommunicated, ought to be considered members of the church, in all respects except the right of partaking the Lord's supper, for which evidence of regeneration was still generally held to be a requisite qualification. The proposal of so great an innovation on the principles and practices of the first settlers, as would be expected, met with a decided opposition; and a contest arose which occasioned great agitation in all the New England colonies, especially in Connecticut and Massachusetts. At length, in 1657, the court of Massachusetts advised to a general council; and sent letters to the other courts, signifying their opinion. The general court of Connecticut acceded to the proposal, and appointed four delegates to the proposed council. These with the delegates from Massachusetts convened at Boston, in June, 1657. The questions submitted to this council were seventeen in number, most of them relating to baptism and church membership. Their determination was in substance, that all baptized persons ought to be considered members of the church, under its discipline, and to be admitted to all its privileges except a participation of the communion.

The churches were inflamed instead of being reconciled by this decision. The general court of Massachusetts therefore, in 1662, appointed a synod of all the ministers of that colony, to deliberate and decide on two questions; of which the most deeply interesting was, "WHO ARE THE SUBJECTS OF BAPTISM?" Their answer to the question concerning baptism, which, as they viewed it, involved that of church membership, was substantially the same as that given by the council in 1657. They were not unanimous however: several learned and pious men protesting against the decision, which was drawn up in the following propositions:—

"1. They that according to Scripture are members of the visible church, are the subjects of baptism.

"2. The members of the visible church, according to Scripture, are confederate, visible believers in particular

churches, and their infant seed, i. e. children in minority, whose next parents one or both are in covenant.

"3. The infant seed of confederate visible believers are members of the same church with their parents, and when grown up are personally under the watch, discipline, and government of that church.

"4. Those adult persons are not therefore to be admitted to full communion, merely because they are and continue members, without suitable qualifications, as the word of God requireth thereunto.

"5. Church members who were admitted in minority, understanding the doctrine of faith, and publicly professing their assent thereto, not scandalous of life, and solemnly owning the covenant before the church wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in the church, their children are to be baptized," &c. See *Mather's Magnalia*, book 5, p. 64.

Most of the New England churches after a time acquiesced in this decision. It has been called very commonly since, the *half-way covenant*; "a name which itself indicates," says Dr. Wisner, "that religion and the observance of its sacred rites were extensively becoming, in the estimation of the people, a sort of half-way business, and of course its energy and vitality dying away. According to the provisions of this arrangement, persons, who confessedly had not given their hearts to God, for the purpose of obtaining access to the (in such case) mere ceremony of baptism for their children, were permitted and encouraged to come and 'profess before God, angels, and men, to give themselves up to God the Father as their chief good; to the Son of God as their Mediator, Head, and Lord, relying upon him as the Prophet, Priest, and King of their salvation; to the Holy Spirit of God, as their Sanctifier, Guide, and Comforter, to be temples for him to dwell in;' were permitted and encouraged to come and make, in the most solemn circumstances, the most solemn of all professions, when they did not regard themselves, and those around did not regard them, as having at all in heart given themselves away to God, and trusted in Christ, and yielded themselves up to be temples of the Holy Ghost. And as to the promises which were annexed, of educating children in the fear of the Lord, and submitting to the discipline of the church, on the one hand, and of watchful care on the other, they soon came to be alike disregarded, both by those who exacted and by those who made them; parents did not, and soon were not expected to, fulfil their engagements, in form so significant and solemn; and churches did not, and were soon not expected to fulfil theirs. Thus the most solemn and impressive acts of religion came to be regarded as unmeaning ceremonies; the form only to be thought important, while the substance was overlooked and rapidly passing away.

"And now another and still more fatal step was taken in this downward course. Why should such a difference be made between the two Christian sacraments, which reason infers from the nature of the case, and the Scriptures clearly determine, require precisely the same qualifications? And why, if persons were qualified to make, in order to come to one ordinance, the very same profession, both in meaning and in terms, required to come to the other, why should they be excluded from that other? The practical result every one sees would be, that if the innovation already made were not abandoned, another would speedily be introduced. And such was the fact. Correct moral deportment, with a profession of correct doctrinal opinions, and a desire for regeneration, came to be regarded as the only qualification for admission to the communion. This innovation, though not as yet publicly advocated by any, there is conclusive proof had become quite extensive in practice previously to 1679. The churches soon came to consist very considerably, in many places, of unregenerate persons—of those who regarded themselves, and were regarded by others, as unregenerate.—Of all these things the consequence was, that within thirty years after the commencement of the eighteenth century, a large proportion of the clergy—through the country—were either only speculatively correct, or to some extent actually erroneous, in their religious opinions, maintaining regularly the forms of religion, but in some instances having well nigh lost,

and in others, it is to be feared, having never felt, its power.

"Thus was abandoned by the New England churches extensively, that principle, viz. that particular churches ought to consist of regenerate persons—the letting go of which soon after the apostolic age, a distinguished writer (Dr. Owen) has affirmed and proved, "was the occasion and means of introducing all that corruption in doctrine, worship, order, and rule, which ensued and ended in the great apostasy."

It should be added, that the half-way covenant is now universally abandoned by the evangelical Congregational churches in New England, and that if retained at all, it is at present found only among the Unitarians.—*Wisner's History of the Old South Church; Spirit of the Pilgrims; Mather's Magnalia; Hutchinson's; Trumbull.*

**HAGAR**; an Egyptian servant belonging to Sarah, who being barren, gave her to Abraham for a wife, that by her, as a substitute, she might have children, Gen. 16, and 21. The Mussulmen and Arabians, who are descended from Ishmael, speak highly in her commendation. They call her "Mother Hagar," and maintain that she was Abraham's lawful wife; the mother of Ishmael, his eldest son, who as such possessed Arabia, which very much exceeds, in their estimation, both in extent and riches, the land of Canaan, which was given to his younger son Isaac.

Hagar, according to Paul, may symbolize the synagogue, which produces only slaves—the offspring always following the condition of the mother, Gal. 4: 24.—*Calmet.*

**HAGARENES**; the descendants of Ishmael: called also Ishmaelites and Saracens, or Arabians, from their country.—*Calmet.*

**HAGGAI**, the tenth of the minor prophets, was probably born at Babylon, whence he accompanied Zerubbabel. The captives, immediately after their return to Judea, began with ardor to rebuild the temple; but the work was suspended fourteen years, till after the death of Cambyses. Darius Hystaspes succeeding to the empire, Haggai was excited by God to exhort Zerubbabel, prince of Judah, and the high-priest Joshua, to resume the work of the temple, which had been so long interrupted, (B. C. 521.) The remonstrances of the prophet had their effect, and in the second year of Darius, and the sixteenth year after the return from Babylon, they resumed this work, Hag. 1: 14. 2: 1. The Lord commanded Haggai to tell the people, that if any one recollected the temple of Solomon, and did not think this to be so beautiful and magnificent as that structure was, he ought not to be discouraged; because God would render the new temple much more august and venerable than the former had ever been; not in embellishments of gold or silver, but by the presence of the Messiah, the desire of all nations, and by the glory which his coming would add to it.

We know nothing of Haggai's death. Epiphanius asserts, that he was buried at Jerusalem among the priests; which might induce us to believe, that he was of Aaron's family: but Haggai says nothing of himself to favor this opinion.—*Calmet.*

**HAGIOGRAPHIA**, (Gr. for *holy writings*;) the name given to the third division of the Jewish Scriptures, which comprises the book of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Ruth, Lamentations, Ecclesiastes, the Song of Solomon, Esther, and the Chronicles. These books appear to have received the name of "Sacred Writings," to intimate that, though they were not written by Moses, nor by any of the prophets, strictly so called, they were nevertheless to be received as of the same divine authority, having been written or added to the canon, under the influence of that Holy Spirit by whose inspiration the other books were composed. (See **BRLE.**)—*Hend. Buck.*

**HAHIROTH**, whence Pi-hahiroth, as it is called in Exod. 14: 2, 9, but simply Hahiroth, in Numb. 33: 8; the gullet, or opening; but whether of a cave, or a passage between rocks into a wider place, or of a narrow sea into a broader, is not determined. We take it for the opening of a gullet of water, at the present Suez, in the northern extremity of the Red sea. (See **EXODS.**)—*Calmet.*

**HAICHTITES**; a Musselman sect, who attempt to unite their faith with the religion of Christ, whose second coming

they expect, as the Judge of all; quoting these words from the Koran—"O Mohammed, thou shalt see thy Lord, who will come in the clouds." *Rycaut's Ottoman Empire, cited by Broughton.—Williams.*

**HAIL!** a salutation, importing a wish for the welfare of the person addressed. It is now seldom used among us; but was customary among our Saxon ancestors, and imported as much as "joy to you;" or "health to you;" including in the term health all kinds of prosperity.—*Calmet.*

**HAIL-STONES**, are congealed drops of rain, formed into ice by the power of cold in the upper regions of the atmosphere. Hail was among the plagues of Egypt; (Exod. 9: 24.) and that hail, though uncommon, is not absolutely unknown in Egypt, we have the testimony of Volney, who mentions a hail-storm, which he saw crossing over mount Sinai into that country, some of whose frozen stones he gathered; "and so," he says, "I drank iced water in Egypt." Hail was also the means made use of by God, for defeating an army of the kings of Canaan, Josh. 10: 11. God's judgments are likened to a hail-storm, in Isa. 28: 2; but the most tremendous hail mentioned in Scripture, or in any writer, is that alluded to in Rev. 16: 21:—"Every stone was about the weight of a talent." How prodigious is this description! in comparison with it all accounts of hail-stones, and hail-storms, are diminutive. We have, in the Philosophical Transactions, mention of hail as large as pullets' eggs: but what is this to the weight of a talent!—*Calmet.*

**HAIR**. The Eastern females wear their hair, which the prophet emphatically calls the "instrument of their pride," very long, and divided into a great number of tresses. Black hair was regarded by the Hebrews as most beautiful, Cant. 5: 11. Horace represents this also as the taste of the Romans. In Barbary, the ladies all affect to have their hair hang down to the ground, which, after they have collected into one lock, they bind and plait with ribbons. Where nature has been less liberal in its ornaments, the defect is supplied by art, and foreign is procured to be interwoven with the natural hair. The apostle's remark on this subject corresponds entirely with the custom of the East, as well as with the original design of the Creator:—"Does not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering," 1 Cor. 11: 14. The men in the East, Chardin observes, are shaved; the women nourish their hair with great fondness, which they lengthen by tresses, and tufts of silk down to the heels. But among the Hebrews the men did not shave their heads; they wore their natural hair, though not long; and it is certain that they were, at a very remote period, initiated in the art of cherishing and beautifying the hair with fragrant ointments, Exod. 30: 32, 33. Ps. 23: 5. Eccl. 9: 8. Matt. 6: 17. After the hair is plaited and perfumed, the Eastern ladies proceed to dress their heads, by tying above the lock into which they collect it, a triangular piece of linen, adorned with various figures in needle-work. This, among persons of better fashion, is covered with a *sarmah*, as they call it, which is made in the same triangular shape, of thin, flexible plates of gold or silver, carefully cut through, and engraven in imitation of lace. This excessive attention to ornament is noticed and forbidden by the apostles, 1 Tim. 2: 9. 1 Pet. 3: 3. Cutting off the hair was a sign of mourning, Jer. 7: 29; but sometimes in mourning they suffered it to grow long. In ordinary sorrows they neglected their hair; and in violent paroxysms they plucked it off with their hands.—*Calmet; Watson.*

**HAIRETTITES**; a sort of Mohammedan sceptics, who affect to doubt of every thing, while they inconsistently consider themselves as Musselmen. They drink freely of opiates, and cannot be supposed very strict in conforming to a religion which they do not believe: yet there are said to have been muftis (priests) of this sect. *Rycaut's Ottoman Empire, cited by Broughton.—Williams.*

**HALAH**; a river of Media, or of Colchis.—Also, a city or country of Media, to which the kings of Assyria transplanted the ten tribes. It is mentioned with Habor; (2 Kings 17: 6,) which shows it to have been on the river Gozan. Hyde supposes it to be Holwan; Bochart thinks

it to be the metropolis of the Calachene, admitting a permutation of the first letter.—*Calmet*.

**HALCYONS**; a name assumed, in 1802, by a small body of Christians in the United States, whose tenets resembled those now known by the name of CHRISTIANS.

**HALDANITES**; the followers of Robert and James Alexander Haldane, two gentlemen of fortune, brothers, and seceders from the church of Scotland; who, between twenty and thirty years since, formed the design of devoting themselves to the propagation of the gospel in India; but, being prevented by the East India company, directed their attention to its dissemination at home, and spent considerable sums in the erection of large places of worship in Edinburgh, Glasgow, and Aberdeen; and in other means of circulating evangelical religion. In the prosecution of their inquiries after truth, they adopted many of the tenets of Sandeman, with some rigid forms of discipline. Afterwards they became Baptists, and the party divided and subdivided, till they became, as a sect, extinct; and most of their followers have either joined the Scotch Baptists, or Independents.

It should be observed, that though these gentlemen have vacillated on minor points, they have always adhered to the great and fundamental truths of revelation; and, as they have latterly relaxed in their zeal on inferior points, they have become more zealous for the great essentials of religion. Mr. Robert Haldane has recently published a work on the Evidence of Divine Revelation, which is recommended by the London Christian Observer as in some respects preferable to Paley. (See BAPTISTS, the SCOTCH.)—*J. A. Haldane's Social Worship; Morison's Theol. Dict.; Evans' Sketch*, (1817,) p. 317, &c.—*Williams*.

**HALL**, (Sir MATTHEW,) an eminent and incorruptible judge, born, in 1609, at Alderley, in Gloucestershire, was the son of a retired barrister. With the exception of one period, when his mind was corrupted by attending the theatre, from which, however, he was happily recovered by divine grace, he studied diligently at Magdalen Hall, Oxford, and Lincoln's Inn; and was called to the bar not long before the breaking out of the civil war. Though he acted as counsel for Strafford, Laud, Hamilton, and many others of the king's party, and even for Charles himself, he conformed to the republican government, and became a lay member of the Westminster assembly of divines. By dint of importunity, Cromwell prevailed upon him, in 1654, to become one of the justices of the Common bench, but he soon offended the Protector by refusing to warp the laws, and the result was, that he thenceforth refused to try criminal causes. Having promoted the Restoration, he was, in 1660, appointed chief baron of the exchequer, and, in 1671, chief justice of the king's bench. He died in 1676.

The seat of judgment was never more purely filled than by Sir Matthew Hale. No influence, no power, could turn him aside from the path of rectitude. His private character was equally estimable. He was a Protestant, and a most devout Christian. He delighted to encourage youthful genius, diligence, and piety. His "Letters to his Children," and "Grandchildren," are among his most useful works.—The knowledge of judge Hale was not confined to the law, but extended to divinity, mathematics, and history, upon all of which subjects works of his are extant. His principal religious production is, *Contemplations, Moral and Divine*. Among his legal labors are, *A History of the Pleas of the Crown*; and *A History of the Common Law of England*.—*Davenport*.

**HALL**, (JOSEPH, D. D.) bishop of Norwich, a divine and poet, was born, in 1574, at Ashby de la Zouch, in Leicestershire, and was educated at Emanuel college, Cambridge. His mother was a woman of uncommon piety. After having held the livings of Halsted and Waltham, and the deanery of Worcester, and been chosen as one of the English divines deputed to the synod of Dort, he was raised, in 1627, to the see of Exeter, whence, in 1641, he was translated to Norwich. Though he had refused to persecute the Puritans, yet, having joined the other bishops in the celebrated protest against laws made during their absence from the upper house, he was committed to the Tower, and his estate was subsequently sequestered. To insults and affronts the most paltry, yet gall-

ing and oppressive, he was compelled to submit; though he deserved the respect and esteem of all men, and of all parties. Soon after his expulsion from his bishopric, he retired to a small place called Higham, in Norfolk, where, notwithstanding the diminution of his income, he was charitable to the destitute, and distributed considerable sums to poor widows. In that retirement he finished his valuable life; and on the 8th of September, 1656, in the eighty-second year of his age, he expired, and was buried in the churchyard of that parish, without any memorial.

Bishop Hall was a man of great wit and learning, meekness, modesty, and piety. His writings, which are numerous, and which are generally known by the appellation of "Hall's Contemplations," are replete with fine thoughts, excellent morality, and sincere piety: they are a complete body of divinity. In some single pages and sentences, more of knowledge and information is communicated, than in volumes of modern treatises and sermons. Few men knew so well the human heart; and though sometimes his expressions are coarse, his style too colloquial, and his manner offensive; yet whoever can value a diamond, though its encrustation may be coarse and unpleasing, for its intrinsic excellence and value, will, on the same principle, prize the works of this very excellent man. They consist of five volumes quarto, or twelve volumes octavo, and have gained their author the name of the English Seneca.—*Davenport*; *Jones' Chr. Biog.*

**HALL**, (GORDON,) first American missionary at Bombay, was a native of Berkshire county, Massachusetts, and was graduated at Williams college in 1808. Having studied theology, he refused an invitation to settle in Connecticut, saying, "Wo is me if I preach not the gospel to the heathen." Offering himself as a missionary to the American Board of Commissioners for foreign missions, he was ordained at Salem, with Judson, Newell, Nutt, and Rice, February 6, 1812, and in the same month sailed for Calcutta. Mr. Hall arrived at Bombay in February, 1813; and there spent thirteen years in his benevolent toils, with a purpose unaltered and zeal unquenched. He had just revised the New Testament in Maharratta, when, as he was on a journey in the interior, he was seized with the cholera, which proved fatal in eight or nine hours. He died March 20, 1826, aged about thirty-six.

He was a man of great force of mind and decision of character, of ardent piety, and of entire devotedness to the work of a missionary. His vigorous frame and habits of life fitted him to endure the hardships of a missionary. His qualifications of every kind for the work to which he devoted his life, were very uncommon. He published *An Appeal to American Christians, in behalf of the Twelve Millions speaking the Maharratta Language*, 1826. He wrote also, with Mr. Newell, *The Conversion of the World, or the Claims of Six Hundred Millions, &c.* 2d ed. 1818. *The New Testament, in Maharratta*, was printed at the mission press in Bombay, in 1826. *Memoir. Miss. Her., Oct. 1826*.—*Allen*.

**HALL**, (REV. ROBERT, A. M. ;) a name rich in sacred as well as splendid associations. This extraordinary man, who, in the recorded judgment of Dr. Parr, combined "the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, and the piety of a saint," was the son of the Rev. Robert Hall, of Arnsby, (Eng.) He was born May 2, 1764. His mother is represented as a woman of sterling sense, and distinguished piety. Robert was the youngest of fourteen children, and while an infant was so delicate and feeble, that he was not expected to reach maturity, and he could neither walk nor talk till two years old. His nurse taught him his alphabet from the grave stones in a burial ground near his father's dwelling. That burial ground became afterwards, out of school hours, his favorite study, where, reclining on the grass, he would remain with his books, till the shades of evening deepened around him. It is not improbable that he here contracted the injury and pain in his back from which he suffered so much through his whole life, and which led Dr. Prichard to remark, that "no man probably ever went through more physical suffering than Mr. Hall," and that "he was a fine example of the triumph of the higher powers of mind, exalted by religion, over the infirmities of the body."

His intellect early developed its extraordinary vigor. Edwards on the Will, and Butler's Analogy, were the chosen companions of his childhood, being perused and re-perused with intense interest before he was nine years old. At eleven, his master, Mr. Simmons, declared himself unable any longer to keep pace with his pupil. At the same time he manifested such unequivocal proofs of piety, that his delighted father began to think seriously of devoting him to the sacred office. Some friends, indeed, most injudiciously drew him forward repeatedly to preach, at the age of eleven, to select companies; a circumstance, which from the vanity it inspired, he afterwards strongly reprobated. He was put under the instructions of the Rev. John Ryland, of Northampton, where he made great progress in the languages, acquired the general principles of abstract science, a thirst for knowledge of every kind, and the habit, as well as taste, for beautiful composition. In 1778, he entered the Bristol Institution as a student of theology. So precocious was the development of his pulpit talents, that he was solemnly ordained to the work of the ministry, in 1780, at the age of sixteen. The next year, he entered King's college, Aberdeen, on Dr. Ward's foundation. Here he enjoyed the instruction of Drs. Gerard, Ogilvie, Beattie, and Campbell, and here also formed that intimate friendship with Sir James Mackintosh, which continued through life, and which there is reason to believe is now made perfect in heaven. Mr. Hall was the first scholar in his class through his collegiate course, and was considered by all the students a model of social, moral, and religious excellence. Sir James said he became attached to Mr. Hall, "because he could not help it." Neither their tastes nor sentiments were alike at first, yet their cast of mind was similar, and it was not long before Sir James became, to use his own language, "fascinated with his brilliancy and acumen, in love with his cordiality and ardor, and awe-struck by the transparency of his conduct and the purity of his principles."

In 1785, Mr. Hall became assistant pastor at Broadmead, Bristol, with Dr. Evans, and also classical tutor in the Baptist Academy, which offices he filled with great popularity for five years. In 1790, he removed to Cambridge, and became successor to Mr. R. Robinson, as pastor of the Baptist church. Here, in 1791, he published his "Christianity consistent with the Love of Freedom," and, in 1793, his "Apology for the Freedom of the Press." The death of his excellent father, in 1791, led Mr. Hall to a deeper prayerfulness, and issued in the renunciation of some erroneous views which he had imbibed from the speculations of Dr. Priestley, whom as a philosopher he early admired and defended. Here also he revised and extended his knowledge in every department, re-arranged the whole furniture of his mind, and the economy of his habits, while at the same time his piety grew in seriousness, affection, and ardor. His labors were not only greatly admired, but blessed to the revival of evangelical piety, and a large increase of the church and congregation. Here also, in 1799, he preached and published his celebrated sermon on Modern Infidelity, which not only procured him the esteem of many illustrious men of all orders, but is supposed to have done more to check the growing scepticism of the times than any one work, Paley's and Burke's not excepted. It is indeed a masterly expose of the unsound principles and pernicious tendency of the atheistical French philosophy. In 1802, appeared his "Reflections on War." The threatened invasion of Bonaparte, in 1803, brought him again before the public, in the discourse entitled "Sentiments suitable to the Present Crisis," which raised Mr. Hall's reputation for large views and powerful eloquence to the highest pitch.

In November, 1804, owing chiefly to the increasing pain in his back, attended by the want of sufficient exercise and rest, the exquisitely toned mind of Mr. Hall lost its balance, and he who had so long been the theme of universal admiration, became the subject of as extensive a sympathy. He was placed under the care of Dr. Arnold of Leicester, where, by the divine blessing, his health was restored in about two months. But similar causes produced a relapse, about twelve months afterwards, from which he was soon restored; though it was deemed essential to the permanent establishment of his health, that he

should resign his pastoral charge, and remove from Cambridge. This he did, though the attachment on both sides remained undiminished until death. Two shocks of so humiliating a calamity within the compass of a year, deeply impressed Mr. Hall's mind. His own decided persuasion was, that he never before experienced a thorough transformation of character; and there can be no question that from this period his spirit was habitually more humble, dependent, and truly devotional. It became his custom to renew, every birthday, by a solemn act, the dedication of himself to God, on evangelical principles, and in the most earnest sincerity of heart.

In 1807, he became pastor of the Baptist church in Leicester, where he soon after married, and where he labored most successfully for nearly twenty years. At no period was he more happy, active, and useful. The church, when he left it, was larger than the whole congregation when he took the charge of it. But his influence was not confined to the limits of his parish. He took an active part in all the noble charities of the age, and by his sermons, speeches, and writings, exerted a wide influence on society, not only in England, but on the continent of Europe, America, and in India. His Review of Zeal without Innovation, &c. his tracts on the Terms of Communion, and his sermons on the Advantages of Knowledge to the Lower Classes, on the Discouragements and Supports of the Christian Ministry, on the Character of a Christian Missionary, on the Death of the Princess Charlotte, and of Rev. Dr. Ryland, with several others, were given to the public while residing here. Here also, in 1823, he delivered his admirable course of lectures on the Socinian Controversy, partially preserved in his Works.

Wherever he went, he was called to address overflowing congregations. Churchmen and dissenters; men of rank and influence, individuals in lower stations; men of simple piety, and others of deep theological knowledge; men who admired Christianity as a beautiful system, and those who received it into the heart by faith; men in doubt, others involved in unbelief; all resorted to the place where he was announced as the preacher.

In 1826, a sense of duty to the denomination of which he was so distinguished an ornament, induced him to accept of the unanimous invitation of the church in Broadmead, Bristol, to fill the vacancy occasioned by the death of the excellent Dr. Ryland. The separation from his flock at Leicester was mutually distressing, though soothed and sustained by Christian principles. At Bristol he was welcomed with enthusiastic joy, and the same church which enjoyed his earliest ministry, was favored with his last. Large accessions were received during the five years which preceded his death, and this, together with the society of many valued friends, among whom was the Rev. John Foster, notwithstanding his disease in the back, and increasing infirmities, made the closing years of his life eminently happy.

In February, 1831, the church of Christ, and the world at large, were deprived of the services of this great man, now in his sixty-seventh year, after an illness of ten days, a full and affecting account of which has been given to the public by Dr. Chandler. When he first announced his apprehension that he should never again minister among his people, he added, "But I am in God's hands, and I rejoice that I am. I have not one anxious thought, either for life or death. I think I would rather go than stay; for I have seen enough of the world, and I have a humble hope." After one of his severe paroxysms, being asked if he felt much pain, he replied, that his sufferings were great; "but what," he added, "are my sufferings, to the sufferings of Christ? His sufferings were infinitely greater; his sufferings were complicated. God has been very merciful to me; very merciful." During the last day, when the final paroxysm came on, Mrs. Hall in much agitation exclaimed, "This can't be dying!" to which he replied, "It is death—it is death—death! Oh the sufferings of this body!" Being asked, "But are you comfortable in your mind?" he immediately answered, "Very comfortable—very comfortable!" and exclaimed, "Come, Lord Jesus—Come." He hesitated, as if incapable of bringing out the last word; and one of his daughters involuntarily anticipated him by saying, "quickly!" on

which her departing father gave her a look of the most complacent delight. There was a solemn and awful grandeur in this last scene. He died from a failure of the vital powers of the heart, amidst the most vigorous exercises of consciousness and volition. Peacefully he closed those brilliant eyes which had so often beamed rays of benignity and intellectual fire. Calmly, yet firmly, he sealed those lips which had so often charmed the ears of thousands with messages of divine mercy and grace. "I have never before seen," says Dr. Chandler, "and scarcely shall I again witness, a death in all its circumstances so grand and impressive; so harmonious with his natural character, so consistent with his spiritual life. And when after death, we gazed upon his countenance, combining such peace, benevolence, and grandeur in its silent expressions, we felt the reaction of faith on sensible objects, exhilarating us with the consolatory conviction, that the gain of the departed was in a sense proportioned to the loss felt by the Christian church."

"The loss of Mr. Hall," says John Foster, "is reflected on with a sentiment peculiar to the event, never experienced before, nor to be expected in any future instance."

In the social circle, and in the solemn assembly, Mr. Hall appeared as a distinguished representative, a most expressive organ of our nature, in all its more familiar sentiments, or in all its more sublime conceptions and aspirations. Hence he was regarded by the multitudes who sought his public or his private presence as a kind of universal property, whom all parties had a right to enjoy, and none to monopolize: before him all forgot their denominations, as he appeared to forget his own, in the comprehensive idea of the church of Christ.

There was nothing very remarkable in Mr. Hall's manner of delivering his sermons. His simplicity, yet solemnity of deportment, engaged the attention, but did not promise any of his most rapturous effusions. His voice was feeble, but distinct, and as he proceeded trembled beneath his images, and conveyed the idea that the spring of sublimity and beauty in his mind was exhaustless, and would pour forth a more copious stream, if it had a wider channel than could be supplied by the bodily organs. The plainest and least inspired of his discourses were not without delicate gleams of imagery, and felicitous turns of expression. But he was ever best when he was intensest—when he unveiled the mighty foundations of the rock of ages—or made the hearts of his hearers vibrate with a strange joy, which they will recognise in more exalted stages of their being.

His excellence did not so much consist in the predominance of one of his powers, as in the exquisite proportion and harmony of them all. The richness, variety, and extent of his knowledge, were not so remarkable as his absolute mastery over it. There is not the least appearance of straining after greatness in his most magnificent excursions, but he rises to the loftiest heights with a childlike ease. His style as a writer is one of the clearest and simplest—the least encumbered with its own beauty—of any which ever has been written. His noblest passages do but make truth visible in the form of beauty, and "clothe upon" abstract ideas, till they become palpable in exquisite shapes. The dullest writer would not convey the same meaning in so few words, as he has done in the most sublime of his illustrations. "Whoever wishes to see the English language in its perfection," says Dugald Stewart, "must read the writings of Rev. Robert Hall. He combines the beauties of Johnson, Addison, and Burke, without their imperfections."

His "Works" have been collected and published, with a Memoir of his Life, by Dr. Gregory, and Observations on his Character as a Preacher by the profound Foster. They have been reprinted in this country, in three vols. octavo, and widely circulated. See *Memoir*, &c.

**HALLELUJAH.** (See ALLELUIA.)

**HALLER,** (Baron ALBERT VON,) a native of Switzerland, who has many claims to fame, was born in 1708, at Berne, and displayed, even in childhood, the most extraordinary talents. Having chosen the medical profession, he studied at Tübingen and Leyden, after which he visited England and France, and then proceeded to Basil, to make himself master of mathematics under James Ber-

noulli. Botany also became one of his favorite pursuits, and he began to display those poetical powers which eventually ranked him among the standard German poets. For nineteen years he was professor of anatomy, surgery, and botany, at Göttingen, at the expiration of which period he returned to his native country. There he resided, honored by his fellow citizens, for nearly a quarter of a century; continued to benefit science by his literary labors; filled several important offices in the state, and adorned the gospel by his life. He died in 1777. Among his numerous productions are the collection of *Bibliotheca*, in ten quarto volumes; *Prelections*; *Elements of Physiology*; *Outlines of Physiology*; various works on Botany; and his invaluable Letters to his Daughter on the Excellence of the Christian Religion.—*Davenport*.

**HALLET,** (JOSEPH,) a learned and celebrated minister amongst the Protestant dissenters, was born at Exeter, Eng. in the year 1692. His father (the venerable Joseph Hallet) kept an academy in the same city; where his son went through the usual course of a learned education amongst the dissenters. After this he became an assistant to his father in the academy; and, in the year 1713, he was admitted to the ministerial office. In 1715 he was ordained at Exeter; and, soon after his ordination, he was chosen pastor of a small congregation at Shobrook, in the neighborhood of that city, where he continued to preach till the year 1722, when he was called to succeed his father as co-pastor with Mr. Peirce, in his native city. His first appearance, as a writer, was in the year 1720, when he published a tract, entitled, "The Unity of God not inconsistent with the Divinity of Christ." In 1726 he published "The Reconciler; or, an Essay to show that Christians are much more agreed in their notions concerning the Holy Trinity, than has been commonly represented;" and in 1729, "A collection of Notes on some Texts of Scripture;" &c.

About this time the famous treatise of Tindal, entitled, "Christianity as Old as the Creation," made its appearance; the author of which had, amongst other things, advanced, that miracles are no proof of any religion, because they may be performed by evil beings; and, as what he had said upon this subject had puzzled many, Mr. Hallet took occasion to lay before the public "An Essay on the nature and use of Miracles; designed against the assertion, that they are no proper proof of a Divine Mission. To which is prefixed an Answer to some other objections against Revealed Religion contained in a late book, entitled, 'Christianity as old as the Creation.'" This was followed, in 1731, by "A Defence of a Discourse on the Impossibility of proving a Future State by the Light of Nature: with an Answer to the Rev. Mr. Grove's Thoughts on the same Subject." In the following year, Mr. Hallet published, "A Second Volume of Notes and Discourses."

Mr. Peirce's excellent Paraphrase and Notes on the Epistle to the Hebrews, being left unfinished, and printed in that imperfect state, our author, after having waited about five years to see whether the work would be completed by any other person, was prevailed upon, by the impertinence of some of his friends, to publish "A Paraphrase and Notes on the last Three Chapters of the Epistle to the Hebrews; being a Supplement to the learned Mr. Peirce's Paraphrase and Notes on this Epistle; with an Essay to discover the Author of the Epistle, and the Language in which it was originally written." In 1736 our author published "A Third Volume of Notes and Discourses." In the same year, likewise, he published a tract, entitled, "The Truth and Importance of the Scripture Doctrine of the Trinity and Incarnation demonstrated." In the following year, the publication of Dr. Morgan's "Moral Philosopher," making a great noise in the literary world, our author was one of the first that entered the lists against him. The piece which he wrote upon this occasion was printed the same year, under the title of "The Immorality of 'The Moral Philosopher,' being an Answer to a Book lately published, entitled, 'The Moral Philosopher.'" Dr. Morgan replying to this piece, our divine immediately published "A Letter to the Moral Philosopher; being a Vindication of a Pamphlet, entitled, 'The Immorality of the Moral Philosopher.'" This was followed, some time

after, by "A Rebuke to the Moral Philosopher for the Errors and Immoralities contained in his Third Volume," which closed the controversy on the part of our author. In 1738 Mr. Hallet published "The consistent Christian; being a Confutation of the Errors advanced in Mr. Chubb's late book, entitled, 'The True Gospel of Jesus Christ asserted,' relating to the Necessity of Faith, the Nature of the Gospel, the Inspiration of the Apostles, &c.; with Remarks on his Dissertation on Providence." He continued to prosecute his studies with his usual diligence; and faithfully discharged the duties of his profession till his death, which happened in the year 1744.

Mr. Hallet's truly Christian behavior, and mild and gentle temper, endeared him to all his acquaintance; and he enjoyed the general esteem of his contemporaries. His various publications, and particularly his "Notes and Discourses on several passages of the Old and New Testament," are, and will remain, a sufficient proof of his having possessed the greatest critical sagacity, combined with extensive learning. *Brit Biog.—Jones's Chris. Biog.*

**HALLOW;** to render sacred, set apart, consecrate. The English word is from the Saxon, and is properly *to hallow, to make holy*; hence hallowed persons, things, places, rites, &c.; hence also, the name, character, power, dignity of God, is to be hallowed; that is, profoundly revered as holy in every human heart, Matt. 6. Luke 11. (See SACRIFICIATION; HOLY.)—*Calmet.*

**HALT;** to go lame on the feet or legs. Many persons who were halt, were cured by our Lord. To halt between two opinions, (1 Kings 18: 21.) should perhaps be understood to hesitate, from indecision which to embrace; or to stagger from one to the other, repeatedly. Some say, it is an allusion to birds, who hop from spray to spray, forwards and backwards:—as the contrary influence of supposed convictions vibrated in the mind in alternate affirmation and doubtfulness.—*Calmet.*

**HALYBURTON, (THOMAS),** professor of divinity in the university of St. Andrews, was born at Duplin, Scotland, in the parish of Aberdalgy, near Perth, Dec. 25, 1674. Both his parents were eminently pious. In 1682 his father died, in the fifty-fifth year of his age; and the care of the son's morals and education devolved on his excellent mother. Never was the importance of the union of piety and literature in the maternal character more fully developed than in this instance. But for this the world might never have heard, nor the church have felt, the benefit of the talents and Christian virtues of Halyburton. He was in early youth the subject of frequent, but ineffectual religious convictions. In 1689 he began to be perplexed respecting the evidences of revealed religion, till, after having experienced some mental relief from Robert Bruce's "Fulfilling of the Scriptures," he received further aid from Mr. Donaldson, an excellent old minister, who came to preach at Perth, and paid a visit to his mother. He inquired of his young friend, if he sought a blessing from God on his learning; remarking, at the same time, with an austere look—"Sirrah, unsanctified learning has done much mischief to the kirk of God." This led him to seek divine direction in extraordinary difficulties; but this exercise, he acknowledges, left him still afar off from God." At the university of St. Andrews his regard for religion increased; and, under the ministry of Mr. Thomas Forrester, he began to discover the more secret evils of his heart. He formed many good resolutions, and thought he had found peace; but it was a structure, which had for its foundation vows made, and sometimes fulfilled with apparent success, rather than the atonement of Christ. Having applied himself closely three years to the study of philosophy, he had thought of going abroad, in search of further improvement; but fear of the sea on the one hand, and the pressing solicitations of friends on the other, prevailed with him to engage as domestic chaplain in a nobleman's family. Accordingly, in August, 1696, he went to the Wemyss. Here he met with considerable difficulties, arising out of his prominent situation, and more especially, from the debates into which he was drawn on the truth of religion.

In resorting to the works of deists, with a view to meet their arguments, his own mind was much perplexed; but the valuable fruit of his study, in reference to others, may

be seen in his admirable "Inquiry into the Principles of Modern Deists," published some years after, which has been often republished, and is still a standard work on that subject. Nor in the issue, could he regret a research which taught him an humble submission to the dictates of divine revelation, notwithstanding at first he was the subject of the most distressing doubts. He represents his state of depression, during this conflict, as of a nature too grave to have been long sustained. But about the close of January, or beginning of February, 1698, he obtained from the Scriptures that salutary relief, which was no less necessary to his earthly existence, than to his spiritual peace. New light broke in upon his mind. From the doctrine of the cross he derived that consolation which he had in vain sought elsewhere, and that purity, which is connected, as a principle, with the religion of Christ His heart was expanded towards others, and for many days together, he says, he seemed admitted into the very "secret of the divine pavilion." The most overwhelming sense of his own worthlessness pervaded his mind, and his feelings of reverence for God were exceedingly exalted;—his joy, he states to have been "truly unspeakable, and full of glory." So much was he raised above earth, that he could scarcely bend his mind to the perusal of any works but those of a devotional cast. His views of the enormity of sin, he says, grew clearer as he advanced in holiness; his contrition under it became more pungent, and his desire after freedom from its influence more ardent. "All his former doubts, respecting the being of a God, vanished in the clear light of an evangelical faith; and he had a witness to the existence of a Being, of infinite love and purity, in the internal satisfaction and holiness of his heart." The divine authority of the Scriptures, which he had previously disputed, and on which his mind could be satisfied neither by personal investigation, nor by reading the works of others, now received sufficient proof in the discoveries which they had enabled him to make of his own guilt—of the being, attributes, and purposes of God—and the transforming, quickening, supporting, and reviving influences which they had conveyed to his own mind. In short, reason now became entirely the disciple of revelation, and the thoughts of entering the ministry, which he had previously laid aside, on account of the wavering state of his mind, now returned. He was licensed to preach, June 22, 1699, and appointed minister of Ceres parish, in 1700. Within a few years after his settlement at Ceres, his health began to fail; and at length, his indisposition so much increased, that with great difficulty he went through the labors incident to so large a parish. In April, 1710, he was appointed, by patent from queen Anne, professor of divinity in the new college of St. Andrews, through the mediation of the synod of Fife, and delivered his inaugural oration in confutation of an atheistical pamphlet, entitled, "Epistola Archimedis ad Regem Gelonem." In April, 1711, he was seized with a dangerous pleurisy. This disease was removed, but he never fully recovered his former strength; and, on the 23d of September, 1712, he departed triumphantly to his eternal rest.

His last words are among the richest treasures which piety ever bequeathed to the church; and the letters which he dictated on his dying bed, are specimens of his unparalleled devotion and concern for the welfare of others. He was singularly fitted for the schools: he spoke elegant Latin with fluency: he was well skilled in the Greek, but his sickness prevented the execution of his design to learn the Oriental languages. Few lives have been more useful and distinguished by genuine piety; his death was a loss to Scotland, and the world at large. His works, in addition to those already mentioned, consist of— "The Great Concern of Salvation; in three parts, viz.—A Discovery of Man's Natural State; or, the Guilty Sinner Convicted: Man's Recovery by Faith in Christ; or, the Convinced Sinner's Case and Cure: The Christian's Duty, with respect to both Personal and Family Religion." "The Nature of Faith," in answer to Mr. Locke; Glasgow, octavo, 1770. Ten Sermons, preached before and after the celebration of the Sacrament of the Lord's supper: to which are added, Two Sermons, preached upon occasion of the Death of a Friend. To these discourses is prefixed

an excellent preface by Dr. Watts, highly expressive both of their own worth, and of their author's. See the invaluable *Memoir of Haliburton.*—*Jones' Chris. Biog.*

HAM, or CHAM, son of Noah, and brother to Shem and Japheth, is believed to have been Noah's youngest son. Ham, says Dr. Hales, signifies *burnt or black*, and this name was peculiarly significant of the regions allotted to his family. To the Cushites, or children of his eldest son, Cush, were allotted the hot southern regions of Asia, along the coasts of the Persian Gulf, Susiana, or Chusistan, Arabia, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Misraim, Egypt, and Libya, in Africa. The Hamites in general, like the Canaanites of old, were a sea-faring race, and sooner arrived at civilization and the luxuries of life, than their simpler pastoral and agricultural brethren of the other two families. The first great empires of Assyria and Egypt were founded by them; and the republics of Tyre, Sidon, and Carthage, were early distinguished for their commerce: but they sooner also fell to decay; and Egypt, which was one of the first, became the last and "basest of the kingdoms." (Ezek. 29: 15.) and has been successively in subjection to the Shemites, and Japhethites; as have also the settlements of the other branches of the Hamites. (See CANAAN, and DIVISION OF MANKIND.)—*Watson.*

HAMAN, son of Hammedatha the Amalekite, of the race of Agag; or, according to other copies, of Hamadath the Bugean; or Gogean; that is, of the race of Gog, or it may be read, Haman the son of Hamadath, which Haman was Bagua or Bagoas, eunuch, or officer, to the king of Persia. We have no proof of Haman's being an Amalekite; but Esther 3: 1, reads, of the race of Agag. In the apocryphal Greek, (ch. 9: 24.) and the Latin, (ch. 16: 6.) he is called a Macedonian. See the particulars of his monitory history in the book of Esther.

There is something so entirely different from the customs of European civilization, in Haman's proposed destruction of the Jewish people, (Esther ch. 3.) that the mind of the reader, when perusing it, is alarmed. And, indeed, it seems barely credible that a king should endure a massacre of so great a proportion of his subjects—a whole nation cut off at a stroke! However, that such a proposal might be made, is attested by a similar proposal made in later times, which narrowly escaped witnessing a catastrophe of the same nature. M. De Peyssonnel, in delineating the character of the celebrated Hassan Pacha, (who, in the war of 1770, between Russia and Turkey, became eminent as a seaman,) says of him, "He preserved the Greeks, when it was deliberated in the council [of the Grand Seignior] to EXTERMINATE THEM ENTIRELY, as a punishment for their defection, (i. e. of some of them,) and to prevent their future rebellion: he obtained for them a general amnesty, which he took care should be faithfully observed." This account has subsequently been confirmed by Mr. Elton, of Smyrna.—*Calmet.*

HAMATH; a celebrated city of Syria, which Calmet supposes to be Emesa on the Orontes. "The entering in of Hamath," is a narrow pass leading from Canaan to Syria, through the valley between Libanus and Antilibanus; and is placed as the northern boundary of Canaan, Judg. 3: 3. 1 Kings 8: 65. 2 Kings 14: 25. 2 Chron. 7: 8.—*Calmet.*

HAMET, (SECT OF;) the followers of one Hamet, supposed to be the same with Mahady, the head of a modern sect of Musselmans, (A. D. 1792.) who reject the ancient doctrine of the caliphs. See *Mahady.* *Morse's Geog.* vol. ii. Boston ed. 1796; *Grégoire's Hist.* tom. ii. p. 424.—*Williams.*

HAMILTON, (PATRICK,) the first Scotch reformer. He was of royal descent, a circumstance valuable as it drew more attention to his doctrine, life, and sufferings. He was naturally of an amiable disposition, and being well educated, was very early made abbot of Ferme. At the age of twenty-three, he visited the continent, and at Wittenberg met Luther and Melancthon, from whom he received instruction in the doctrine of the gospel. Returning to Scotland, he began to impart the knowledge of true religion to his countrymen. His fervor and boldness in opposing the corruptions of popery alarming the clergy, he was summoned before the archbishop of St. Andrews,

in Feb. 1527, condemned, and delivered over to the secular power to be burnt. It was hoped he would be induced to recant, but all endeavors proved unavailing to shake the faith and firmness of the youthful martyr.

At the place of execution he gave his servant his garments, saying, "These are the last things you can receive of me, nor have I any thing now to leave you but the example of my death, which I pray you to bear in mind: for though it be bitter to the flesh, and fearful before men, yet it is the entrance into eternal life, which none shall inherit who deny Jesus Christ, before this wicked generation." The fire burning slowly, his sufferings were long and dreadful, but his patience and piety were only more fully displayed thereby; inasmuch that many were led to inquire into his principles, and to abjure the errors of popery. "The smoke of Mr. Patrick Hamilton," said a papist, "infected as many as it blew upon." His writings called "Patrick's Places," have been esteemed by many, an admirable and invaluable performance.—*Middleton*, vol. i. p. 59.

HAMILTON, (GEN. ALEXANDER,) first Secretary of the Treasury of the United States, born in the island of Nevis in 1757. At the age of sixteen, he accompanied his mother to New York, and entered a student of Columbia college, in which he continued about three years. While a member of this institution the first buddings of his intellect gave presages of his future eminence.

His brilliant military and civil career, with its melancholy close, is well known. He died in 1804, from a mortal wound received in a duel with colonel Burr.

With all his pre-eminence of talents, he is yet a melancholy proof of the influence which intercourse with a depraved world has in perverting the judgment. In principle he was opposed to duelling, his conscience was not hardened, and he was not indifferent to the happiness of his wife and children; but in an evil hour he yielded to public prejudice. His own views of usefulness were followed, in contrariety to the injunctions of his Maker and Judge. When afterwards, in conversation with the Rev. Dr. Mason, his sin was intimated to him, he assented with strong emotion. And when the Redeemer was exhibited as the only propitiation for sin, he said with emphasis, "I have a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ." He had been for some time convinced of the truth of Christianity, and it was his intention, if his life had been spared, to have written a work upon its evidences.

His writings were collected and published in three vols. 1810. *Mason's Orat. on his Death; Not's Discourse; Morris' Fun. Orator; Otis' Eulogy; Ames' Sketch; Marshall*, p. 131, 350—360, 607—611.—*Allen.*

HAMILTON, (ELISABETH,) a female of great talents and acquisitions, was born, in 1758, at Belfast, was brought up by an uncle who resided near Stirling, in Scotland; acquired reputation by her productions, and affection and respect by her disposition and character; and died unmarried, at Harrowgate, July 23, 1846. Among her works are, *Letters of a Hindoo Rajah; Memoirs of Modern Philosophers* (a satire on modern philosophy;) *The Life of Agrippina; The Cottagers of Glenburnie; Popular Essays; Letters on the Elementary Principles of Education; and Letters on the Formation of the Religious and Moral Principle.*—*Davenport.*

HAMLIN, (PHILIP;) a French martyr of the sixteenth century. He had been a Romish priest, but on renouncing the errors of popery, was apprehended, and condemned to the stake. He began there earnestly to exhort the people, when the officer commanded the fagots to be immediately lighted, and a trumpet blown while he was burning, that none might be converted by his dying voice.—*Fox*, p. 117.

HAMMER. God's word is like a hammer; with it he breaks our hearts, Jer. 23: 29. Babylon was the hammer of the whole earth; the Chaldean armies broke in pieces and subdued a multitude of nations, Jer. 1: 23. *Neh.* 1: 1.—*Brown.*

HAMMOND, (HENRY, D. D.,) a learned and eloquent divine of the seventeenth century, was born the 18th of August, 1605, at Chertsey, in Surrey. His parents intending him for the church, he was sent at an early age to Eton, whence he removed to Magdalen college, Oxford, and became a fellow of that society in 1625. In 1633, the



then earl of Leicester presented him to the rectory of Penshurst, Kent, where he resided till 1643, having graduated as doctor of divinity in the interval. During the revolution he suffered much for his attachment to the royalist cause. In 1660, he was called in to assist in restoring the church establishment, and was nominated by Charles II. to the bishopric of Worcester, but died before his consecration, the same year. Besides his "Practical Catechism," he was the author of a paraphrase of the New Testament, with notes, and had finished the book of Psalms, with a view to the publication of a similar illustration of the Old Testament, when death hindered the completion of his design. His works were collected after his decease, and printed in four folio volumes, in 1684.

Dr. Hammond was in personal appearance very handsome, well made, and of a strong and vigorous constitution; of a clear and florid complexion, his eye remarkably quick and sprightly, and in his countenance there was a mixture of sweetness and dignity. He possessed uncommon abilities, and his learning was great and extensive. His eloquence was free, graceful, and commanding. His piety was great and fervent, and much of his time was spent in secret devotion. Bishop Burnet says that his death was an unspeakable loss to the church. See *Fell's Life of Dr. Hammond*.—*Jones' Chris. Biog.*

HAMONAH; a city where Ezekiel (39: 16.) foretold the burial of Gog and his people would be. We know not any town of this name in Palestine. Hamonah signifies *multitude*; and the prophet intended to show, that the slaughter of Gog's people would be so great, that the place of their burial might be called *Multitude*.—*Calmet.*

HANANI; the father of the prophet Jehu, 1 Kings 16: 7. Also a prophet who came to Asa, king of Judah, and said, "Because thou hast put thy trust in the king of Syria, and not in the Lord, the army of the king of Syria is escaped out of thine hands," 2 Chron. 16: 7. We know not on what occasion the prophet spake thus; but Asa ordered him to be seized and imprisoned. Some suppose him to have been father to the prophet Jehu; but this does not appear from Scripture. Jehu prophesied in Israel: Hanani in Judah. Jehu was put to death by Baasha, king of Israel, who died A. M. 3075; but Hanani reproved Asa, king of Judah, who reigned from A. M. 3049 to 3090.—*Calmet.*

HANANIAH; one of the three young men of the tribe of Judah and of the royal family, who, being carried captive to Babylon, were selected for instruction in the sciences of the Chaldeans, and to wait in Nebuchadnezzar's palace. His name was changed to Shadrach; and he became celebrated for his refusal to worship the golden image set up by Nebuchadnezzar, Dan. 1: 11. 3: 4. (See *ΑΒΔΑΝΕΟ*.) Also a false prophet of Gibeon, who coming to Jerusalem in the fourth year of Zedekiah, king of Judah, (A. M. 3409,) foretold to Jeremiah and all the people, that within two years all the vessels of the Lord's house that Nebuchadnezzar, king of Babylon, had carried to Babylon, would be restored, Jer. 28.—*Calmet.*

HANBALLITES; a sect of Mussulmen, so called from their leader, *Abu Hanbal*, (about 323,) who pretended Mahomet was seated on the throne of God, which was generally considered as impious. He, however, contrived to raise a party, which occasioned an insurrection; in which several thousand lives were sacrificed. *D'Herbelot's Bib. Orient. cited by Broughton*.—*Williams.*

HANCOCK, (THOMAS,) a benefactor of Harvard college, was the son of Mr. Hancock, of Lexington, and died in Boston, August 1, 1764. Although his nephew, governor Hancock, inherited most of his property, yet he bequeathed one thousand pounds sterling for founding a professorship of the Hebrew and other Oriental languages in Harvard college; one thousand pounds to the society for propagating the gospel among the Indians in North America; and six hundred pounds to the town of Boston, towards erecting a hospital for the reception of such persons as are deprived of their reason. *Ann. Reg.* for 1764, 116; *Holmes*.—*Allen.*

'HAND. To kiss one's hand, is an act of adoration, 1 Kings 19: 18. "If I beheld the sun when it shined, and my mouth hath kissed my hand," Job 31: 27. To lift up one's hand, is a way of taking an oath which has been in

use among all nations. To give one's hand, signifies to grant peace, to swear friendship, to promise entire security, to make alliance, 2 Kings 10: 15. The Jews say they were obliged to give the hand to the Egyptians and Assyrians, that they might procure bread; (2 Macc. 13: 22.) that is, to surrender to them, to submit.

To stretch out one's hand, signifies to chastise, to exercise severity or justice, Ezek. 25: 7. God delivered his people with a high hand, and arm stretched out; by performing many wonders, and inflicting many chastisements, on the Egyptians. To stretch out one's hand, sometimes denotes beseeching mercy:—"I have spread out my hands," entreated, "all the day unto a rebellious people," Isa. 65: 2.

To seat one on the right hand, is a token of high favor, Ps. 16: 11. 77: 10. The Son of God is often represented as sitting at the right hand of his heavenly Father:—"The Lord said to my Lord, sit thou at my right hand;" (Ps. 110: 1.) thou hast done thy work upon earth, now take possession of that sovereign kingdom and glory which by right belongeth unto thee; do thou rule with authority and honor, as thou art Mediator.

The accuser was commonly at the right hand of the accused:—"Let Satan stand at his right hand," Ps. 109: 6. And in Zech. 3: 1, Satan was at the right hand of the high-priest Joshua, to accuse him. Often, in a contrary sense, to be at one's right hand signifies to defend, to protect, to support him:—"I have set the Lord always before me; because he is at my right hand, I shall not be moved," Ps. 16: 8.

Our Savior, in Matt. 6: 3, to show with what privacy we should do good works, says that our left hand should not know what our right hand does. Above all things, we should avoid vanity and ostentation in all the good we undertake to do, and should not think that thereby we merit any thing.

Laying on hands, or imposition of hands, is understood in different ways both in the Old and New Testament. It is often taken for ordination and consecration of priests and ministers, as well among the Jews as Christians, Num. 8: 10. Acts 6: 6. 13: 3. 1 Tim. 4: 14. Thus, when Moses constituted Joshua his successor, God appointed him to lay his hands upon him, Num. 27: 18. Jacob laid his hands on Ephraim and Manasseh, when he gave them his last blessing, Gen. 48: 14. The high-priest stretched out his hands to the people, as often as he recited the solemn form of blessing, Lev. 9: 22. The Israelites who presented sin-offerings at the tabernacle, confessed their sins while they laid their hands upon them, Lev. 1: 4. This testified that the person acknowledged himself worthy of death, that he laid his sins upon the sacrifice, that he trusted in Christ for the expiation of his sins, and that he devoted himself to God. Witnesses laid their hands upon the head of the accused person, as it were to signify that they charged upon him the guilt of his blood, and freed themselves from it, Deut. 13: 9. 17: 7. Our Savior laid his hands upon the children that were presented to him, and blessed them, Mark 10: 16. And the Holy Ghost was conferred on those who were baptized by the laying on of the hands of the apostles, Acts 8: 17. 19: 6.—*Watson.*

HANDBREADTH; a measure of about four inches. *Our days are as a handbreadth*; they are very short, and their shortness ought to be ever before us, Ps. 39: 5.—*Brown.*

HANDWRITING. The ceremonial law is called a *handwriting* against us; its rites witnessed our guilt and desert of death, and it was a means of shutting out the Gentiles from the church of God, Col. 2: 14.—*Brown.*

HANNAH, wife of Elkanah, of Levi, and the excellent mother of Samuel. She dwelt at Ramath, or Ramathaim, in Ephraim, 1 Sam. 1: 2.—*Calmet.*

HANUN, son of Nabash, king of the Ammonites, is known for his ruinous insult to David's ambassadors, sent to compliment him after his father's death, 2 Sam. 10. 1 Chron. 19.—*Calmet.*

HANWAY, (JONAS,) a Christian philanthropist, was born 1712, at Portsmouth Eng.; was engaged in mercantile pursuits as a Russian merchant, in the course of which he visited Persia; and died in 1786. Hanway was a man of great, active humanity. He was the chief founder of

the Marine society and the Magdalen hospital; and contributed to the establishment of Sunday schools, and to the improvement of the condition of climbing boys. Besides his *Travels in Persia*, he published many other works, faulty in style, but benevolent in purpose.—*Davenport*.

**HAPPINESS**, absolutely taken, denotes the durable possession of perfect good, without any mixture of evil; or the enjoyment of pure pleasure unalloyed with pain, or a state in which all our wishes are satisfied; in which senses, happiness is only known by name on this earth. The word happy, when applied to any state or condition of human life, will admit of no positive definition, but is merely a relative term; that is, when we call a man happy, we mean that he is happier than some others with whom we compare him; than the generality of others; or than he himself was in some other situation.

Moralists justly observe, that happiness does not consist in the pleasures of sense or imagination; as eating, drinking, music, painting, theatrical exhibitions, &c. &c.; for these pleasures continue but a little while, by repetition lose their relish, and by high expectation often bring disappointment. Nor does happiness consist in an exemption from labor, care, business, &c.; such a state being usually attended with depression of spirits, imaginary anxieties, and the whole train of hypochondriacal affections. Nor is it to be found in greatness, rank, or elevated stations, as matter of fact abundantly testifies; but happiness consists in the exercise of the dispositions, and the enjoyment of the blessings, pointed out by our Lord in his sermon on the mount, *Matt. ch. 5-7. Rom. 5: 1-10*. In subordination to these, human happiness may be greatly promoted by the exercise of the social affections; and the pursuit of some engaging end, the prudent constitution of the habits, and the enjoyment of our health. *Fuller's Works*, vol. i. 263; *Maclaurin's Sermons and Essays*; *Foster's Essays*; *Tillotson's Sermons*; *Bolton and Lucas on Happiness*; *Henry's Pleasurateness of a Religious Life*; *Grove and Paley's Mor. Phil.*; *Barrow's Serms.*, serm. 1; *Young's Centaur*, 41-160; *Wallaston's Religion of Nature*, sec. 2; *Olivier's Hints on the Pursuit of Happiness*; *Beaumont*; *Spurzheim*; *Dwight's Theology*; and *Memoir of Rev. Samuel Pearce*.—*H. Buck*.

**IIARA**; a city or district of Media, to which the Israelites of the ten tribes were transplanted by Tiglath-Pileser, *1 Chron. 5: 26*.—*Calmet*.

**HARADAH**; a camp station of Israel, *Numb. 33: 24*. (See *EXODUS*.) From its vicinity to Egypt, the place of bustle, or hasty removal.—*Calmet*.

**HARAN**; the eldest son of Terah, and brother to Abraham and Nahor. He was the father of Lot, Milcah, and Ischah, *Gen. 11: 26*, &c. Haran died before his father Terah.

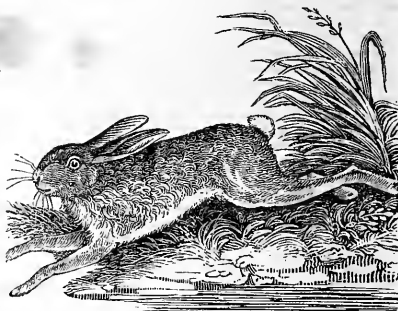
**2. HARAN**, otherwise called Charan, in Mesopotamia; a city celebrated for having been the place to which Abraham removed first, after he left Ur, (*Gen. 11: 31, 32*.) and where Terah was buried. Thither it was likewise that Jacob repaired to Laban, when he fled from Esau, *Gen. 27: 43. 28: 10*, &c. Haran was situated in the north-western part of Mesopotamia, on a river of the same name, running into the Euphrates. Mr. Kinneir says, that Haran, which is still so called, or rather Harran, is now peopled by a few families of wandering Arabs, who have been led thither by a plentiful supply of good water from several small streams. It is situated in thirty-six degrees fifty-two minutes north latitude, and thirty-nine degrees five minutes east longitude; in a flat and sandy plain. Some think that it was built by Terah, or by Haran, his eldest son.—*Watson*.

**HARD**. "A hard heart," denotes a mind void of holy affections; "a hard forehead," determined, insolent. "I have made thy forehead hard against their foreheads;" (*Ezek. 3: 8*), the Israelites are hardened to insensibility, have lost all shame; but I will make you still harder, still bolder in reproving evil, than they are in committing it, *Isa. 50: 7*.—*Calmet*.

**HARDNESS OF HEART**. (See *BLINDNESS*.)

**HARE**, (Heb. *arnabath*, Arab. *arneb*, *Lev. 11: 6. Deut. 14: 7*.) This name is derived, as Bochart and others suppose, from *areh*, to crop, and *nib*, the produce of the ground; these animals being remarkable for devouring young plants and herbage. This animal resembles the rabbit, but is

larger, and somewhat longer in proportion to its thickness. The hare in Syria, says Dr. Russell, is distinguished into



two species, differing considerably in point of size. The largest is the Turkman hare, and chiefly haunts the plains; the other is the common hare of the desert: both are abundant. The difficulty as to this animal is, that Moses says the *arnabath* chews the cud; but Aristotle takes notice of the same circumstance, and affirms that the structure of its stomach is similar to that of ruminating animals. Cowper the poet also tells us that his three hares "chewed the cud all day till evening." The animal here mentioned may then be a variety of the species.—*Watson*.

**HARLOT**; literally a common prostitute; (*Prov. 29: 3*.) but the term most commonly occurs in Scripture metaphorically, to denote the unchaste conduct of the Israelites in mingling the worship of the true God with the impure and idolatrous rites of the heathen nations, in violation of the covenant which had been ratified between God and them, *Isa. 1: 21*.—*Jones*.

**HARMER**, (THOMAS,) author of the "Observations on various Passages of Scripture," was the minister of a Dissenting congregation at Watesfield, near Bury St. Edmunds, in the county of Suffolk; a station which he filled with no inconsiderable degree of reputation and honor, for more than half a century. He was much and deservedly esteemed in the literary world, not only for his eminent attainments in Oriental literature, but also for his skill in the study of antiquities. Availing himself of some manuscripts of the celebrated Sir John Chardin, who had travelled into Persia and other Eastern countries, and in which he described the customs and manners of the inhabitants of those nations, Mr. Harmer seized the idea of applying the information thus obtained to the illustration of many portions of the prophetic writings, and of the evangelists also; and with so much success, that he was considered to have poured a flood of light on several texts which, till then, had been involved in obscurity. The first volume of the "Observations" appeared in 1764; in 1776, the work again made its appearance, in two volumes, octavo; and in 1787, were published two additional volumes; a fourth edition, in four volumes, was called for in a short time afterwards; and, since the decease of the author, a fifth edition has been brought forward by the learned Adam Clarke, LL. D., in four volumes, octavo, 1816, with considerable additions and corrections, to which is prefixed a life of the author. Mr. Harmer also published "Outlines of a New Commentary on Solomon's Song," London, 1768, one volume, octavo; reprinted in 1775: and a posthumous volume has recently made its appearance, entitled, "The Miscellaneous Works of the Rev. Thomas Harmer," with an introductory memoir, by William Youngman, London, 1823, octavo. Mr. Harmer was born at Norwich, in 1715, and died in 1788, at the advanced age of seventy-three. *Watts' Bib. Brit.—Jones' Chris. Biog.*

**HARMONISTS**; certain emigrants from Wurtemberg to America, between 1803 and 1805, under Mr. George Rapp, their pastor, being compelled to leave their native country, on account of the then government insisting upon

their attendance at the parish church, after some alteration had been made in the public service, which they did not approve. They formed an economy on the primitive plan of having "all things in common," Acts 4: 32. They laid out a town about a hundred and twenty miles north of Philadelphia, where they so well succeeded, that, in about 1814, they sold the whole concern, and removed to form a new establishment, on an improved plan, in Indiana, farther up the country. They profess the Protestant religion, but admit of universal toleration. They cultivate the learned languages and professions, and maintain strict morals, with a due observation of the Sabbath. One custom is peculiar. They keep watch by turns at night; and, after crying the hour, add, "A day is past, and a step made nearer our end. Our time runs away, and the joys of heaven are our reward." (See SHAKERS.) *Philanthropist*, No. xx.; *Philanthropic Gazette*, 1817, p. 340; 1818, p. 322; 1819, p. 61; *Birkbeck's Travels*.—*Williams*.

**HARMONY OF THE GOSPELS**; a term made use of to denote the concurrence or agreement of the writings of the four evangelists; or the history of the four evangelists, digested into one continued series. By this means each story or discourse is exhibited with all its concurrent circumstances; frequent repetitions are prevented, and a *rupture* of seeming oppositions reconciled. Among some of the most valuable harmonies, are those of Cradock, Le Clerc, Doddridge, Macknight, Newcome, Carpenter; Towson's able Harmony on the concluding part of the Gospels; and Thompson's Diatessaron. To the theological student Griesbach's Synopsis of the first three gospels, in Greek, with the various readings, is invaluable. An admirable harmony of both the Old and New Testament has recently been published in England, by the Rev. J. Townsend; in which every book, passage, and verse, is inserted as nearly as possible in the order of time.

The term harmony is also used in reference to the agreement which the gospel bears to natural religion, to the Old Testament, to the history of other nations, and to the works of God at large.—*Hend. Buck*.

**HARNESSE**; the furniture of a horse, to render him fit for work or war; (Jer. 46: 4.) but it is more frequently taken for a set of defensive armor, 1 Kings 22: 34. (See ARMOR.)—*Brown*.

**HAROD**; a well or fountain not far from Jezreel and mount Gilboa, so called from the apprehensions and fears of those who were here tried by Gideon, Judg. 7: 1, 3. "Palpitation" of the heart, as a symptom of alarm and terror.—*Calmet*.

**HAROSHETH OF THE GENTILES**; a city supposed to be situated near Hazor, in the northern parts of Canaan, called afterwards Upper Galilee, or Galilee of the Gentiles, for the same reason that this place probably obtained that title; namely, from being less inhabited by Jews, and being near the great resorts of the Gentiles, Tyre and Sidon. This is said to have been the residence of Sisera, the general of the armies of Jabin, king of Canaan, who reigned at Hazor.—*Watson*.

**HARP**; a stringed musical instrument. The Hebrew word *kinnor*, which is translated "harp" in our English version, very probably denoted all stringed instruments. By the Hebrews, the harp was called the *pleasant* harp; and it was employed by them, not only in their devotions, but also at their entertainments and pleasures. It is probable, that the harp was nearly the earliest, if not the earliest, instrument of music. David danced when he played on the harp; the Levites did the same. Hence it appears, that it was light and portable, and that its size was restricted within limits which admitted of that service, and of that manner of using it.—*Watson*.

**HARRIS**, (ROBERT, D. D.) president of Trinity college, Oxford, was born at Broad Campden, Gloucestershire, 1578, and educated at Oxford. There he became a subject of divine grace, and relinquishing the law, for which his father had designed him, devoted himself to theology. Receiving ordination from archbishop Bancroft, he became minister of Hanwell, where he continued forty years a laborious and successful pastor. God gave him so rich a harvest, that of Hanwell it was said there was not a family in it where God's name was not called upon, nor a person

that refused to be examined and instructed for the table of the Lord. Here he remained, blessed in himself and a blessing to his people, till the civil war in 1642, when he was driven by the king's soldiers to London. Here he was appointed minister of St. Botolph, and one of the assembly of divines. In 1647, he was made president of Trinity college, Oxford, and rector of Garlington, near Oxford, which is always annexed to it. He governed his college with great prudence, and was beloved by the students as a father. Here he continued till his death, in 1658, at the age of eighty. His last days were days of great suffering and great consolation. Being asked where his comfort lay, he answered, "In Christ and in the free grace of God." One having observed that he might take much comfort in the labors of his useful life, he answered, "All is nothing without a Savior. Without him my best works would condemn me. Oh, I am ashamed of them, as they were mixed with so much sin! Oh, I am an unprofitable servant! I have not done any thing for God, as I ought. Loss of time sits heavily on my spirit. Work, work, space, assuring yourselves that nothing will more trouble you when you come to die, than that you have done no more for God, who hath done so much for you. I never in all my life saw the worth of Christ, nor tasted the sweetness of God's love in that measure that I do now." So deeply were these sentiments impressed upon his heart, that he wrote in his will, "I bequeath to all my children, and to their children's children, to each of them, a Bible with this inscription: NONE BUT CHRIST!"—*Middleton*, vol. iii. 379.

**HARRIS**, (SAMUEL,) a Baptist minister, called the Apostle of Virginia, was born of respectable parentage, in Hanover county, January 12, 1724. Removing to Pittsylvania county, he there sustained various offices, as colonel of the militia, captain of Mayo fort, and commissioner for the fort and army. He was baptized about 1758. He soon began to preach diligently, but was not ordained until 1769. In his power over the affections of his hearers he was thought to be equal to Whitfield. The Virginians say, he seemed to pour forth streams of lightning from his eyes. His worldly offices he resigned, as he ascribed to them the diminution of his religious enjoyments. In 1774, the general association of Separate Baptists, thinking to re-establish the primitive order, as mentioned Eph. 4: 11, chose Mr. Harris *apostle*, and ordained him by the hands of every minister in that body. No other instance of such an extraordinary appointment is recollected. His pious zeal met the usual return of persecution. He was once pulled down from his stand, as he was preaching, and dragged by the hair, and once knocked down. Having much property, he devoted the greater part to charitable purposes.

The following anecdotes may illustrate his character. Meeting a pardoned criminal, who showed him his pardon received at the gallows, he asked, "Have you shown it to Jesus Christ?" "No, Mr. Harris, I want you to do it for me." Accordingly the good man dismounted and kneeled, and, with the pardon in one hand and the other on the offender's head, rendered thanks and prayed for God's pardon.—He once requested a debtor to pay him in wheat, as he had a good crop; but the man replied, that he did not intend to pay until he was sued. Unwilling to leave preaching to attend a vexatious suit, he wrote a receipt in full and presented it to the man, saying, he had sued him in the court of heaven; he should leave the affair with the Head of the church, with whom he might settle another day. The man soon loaded his wagon and sent him the wheat. *Benedict*, ii. 40—58, 330—339.—*Allen*.

**HARRISON**, (JOHN, A. M. ;) pastor of a congregation at Weathersfield, Essex, (Eng.) who died in 1749. He was educated at the university of Glasgow, and his fine talents, sanctified by divine grace, well rewarded cultivation. As a minister he shone with peculiar lustre, preaching his sermons to himself in private before he delivered them in public to others. The week before he was seized with his last sickness he had spent in visiting his people, and found, to his unspeakable joy, that upwards of twenty had of late been savingly wrought upon by his ministry. This powerfully affected him with humble, admiring gratitude and joy. He was favored in his last days with

great spiritual happiness. Among other things he said, "Oh, I never saw so much as I do now! Oh the astonishing, the inconceivable glory of the other world! What discoveries have I had of it this day. I long, I long to be there! I must have an eternity of praise! Oh the unspeakable, the substantial joys I feel! I know that my Redeemer liveth! This is glory begun! I am filled with God! My life is hid with Christ in God." He particularly mentioned how much Dr. Owen's work on the Person of Christ had been blessed to him, especially the last chapter concerning the exercise of the mediatory office of Christ in heaven, and the state of the worship there.—*Middleton*, vol. iv. 277.

**HART**, (*ail*, Dent. 12: 15. 14: 5. Ps. 42: 1. Isa. 35: 6;) the stag, or male deer. Dr. Shaw considers its name in



Hebrew as a generic word, including all the species of the deer kind; whether they are distinguished by round horns, as the stag; or by flat ones, as the fallow deer; or by the smallness of the branches, as the roe. Mr. Good observes that the hind and roe, the hart and the antelope, were held, and still continue to be, in the highest estimation in all the Eastern countries, for the voluptuous beauty of their eyes, the delicate elegance of their form, or their graceful agility of action. The names of these animals were perpetually applied, therefore, to persons, whether male or female, who were supposed to be possessed of any of their respective qualities. In 2 Sam. 1: 19, Saul is denominated "the roe of Israel;" and in the eighteenth verse of the ensuing chapter, we are told that "Asahel was as light of foot as a wild roe;" a phraseology perfectly synonymous with the epithet *swift-footed*, which Homer has so frequently bestowed upon his hero Achilles. Thus again: "Her princes are like harts which find no pasture; they are fled without strength before their pursuers," Lam. 1: 6. "The Lord Jehovah is my strength; he will make my feet like hinds' feet; he will cause me to tread again on my own hills," Hab. 3: 19. (See *HIND*.)—*Watson*.

**HART**, (*OLIVER*, M. A. ;) an eminent minister of Charleston, South Carolina. He was born in 1723, at Warrminster, Pennsylvania; baptized in 1740, on profession of his faith; and ordained to the gospel ministry in 1749. The same year, he succeeded Mr. Chanler at Charleston, as pastor of the Baptist church, where he labored honorably and successfully for thirty years. Many owned him as a spiritual father, among whom was the late Rev. Dr. Stillman, of Boston. Mr. Hart was a self-educated man. His countenance was open and manly; his voice clear, harmonious, and commanding; the powers of his mind were strong and capacious, enriched by a fund of useful knowledge, classical, scientific, and theolo-

gical; and his taste was elegant and refined. He wrote much devotional poetry. But as a Christian and a pastor he was most conspicuous. He walked with God. The doctrines of free and efficacious grace were precious to him. His desire of usefulness was ardent and incessant. He was a prime mover in forming an Association of the churches. He also originated a society for educating young ministers of the gospel to enlarged usefulness.

In 1775, he was chosen by the council of safety to travel, in conjunction with Rev. William Tennent and Hon. William H. Drayton, in the interior, to conciliate the inhabitants of South Carolina to the measures of congress. In consequence of his successful efforts in this way, he was obliged to leave Charleston, in 1780, to avoid falling into the hands of the British.

He settled at Hopewell, New Jersey, the same year, where he remained till his death, in 1795, at the age of seventy-two. He died in the triumph of faith, exclaiming, "Enough, enough!"—*Benedict*, vol. ii. 323.

**HART**, (*LEVI*, D. D. ;) minister of Preston, Connecticut, was graduated at Yale college, in 1760, and died, October 27, 1808, aged sixty-nine. Receiving from the gift of God a sound and vigorous mind, it was much improved by his scientific and literary acquisitions. Many young men were trained up by him for the ministry. He engaged zealously in the support of missionary institutions, and the progress of the gospel was the theme of his correspondence with a number of respectable friends of religion in Europe. He published several sermons. *Panop. and Miss. Mag.* i. 287, 288.—*Allen*.

**HARVARD**, (*JOHN* ;) the founder of Harvard college. He had been a minister in England; and after his arrival in this country, he preached a short time in Charlestown, where he died, in 1638. He left a legacy of seven hundred and seventy-nine pounds to the school at Newton, or Cambridge, afterwards the college called by his name. Precisely one hundred and ninety years after his death, a granite monument was erected to his memory, September 26, 1828, on the top of the burying-hill in Charlestown. *Magnalia*, iv. 126; *Everett's Address*; *Hist. Coll.* i. 242; *Neal*, i. 199; *Holmes*, i. 247; *Hutchinson*, i. 90.—*Allen*.

**HARVEST**. Three months intervened between the seed-time and the first reaping, and a month between this and the full harvest. Barley is in full ear all over the Holy Land, in the beginning of April; and about the middle of the same month, it begins to turn yellow, particularly in the southern district; being as forward near Jericho in the latter end of March, as it is in the plains of Acre a fortnight afterwards. The reaping continues till the middle of Sivan, or till about the end of May or beginning of June, which, as the time of wheat-harvest, finishes this part of the husbandman's labors.

2. The reapers in Palestine and Syria make use of the sickle in cutting down their crops, and, according to the present custom in this country, "fill their hand" with the corn, and those who bind up the sheaves, their "bosom," Ps. 129: 7. Ruth 2: 5. When the crop is thin and short, which is generally the case in light soils, and with their imperfect cultivation, it is not reaped with the sickle, but plucked up by the root with the hand. By this mode of reaping, they leave the most fruitful fields as naked as if nothing had ever grown on them; and as no hay is made in the East, this is done, that they may not lose any of the straw, which is necessary for the sustenance of their cattle. The practice of plucking up with the hand is perhaps referred to in Ps. 129: 7. The tops of the houses in Judea are flat, and being covered with plaster of terrace, are frequently grown over with grass. As it is but small and weak, and from its elevation exposed to the scorching sun, it is soon withered. A more beautiful and striking figure, to display the weak and evanescent condition of wicked men, cannot easily be conceived.

3. The reapers go to the field very early in the morning, and return home betimes in the afternoon. They carry provisions along with them, and leathern bottles, or dried bottle gourds, filled with water. They are followed by their own children, or by others, who glean with much success; for a great quantity of corn is scattered in the reaping, and in their manner of carrying it. The greater part of these circumstances are discernible in the

manners of the ancient Israelites. Ruth had not proposed to Naomi, her mother-in-law, to go to the field, and glean after the reapers; nor had the servant of Boaz, to whom she applied for leave, so readily granted her request, if gleaning had not been a common practice in that country. When Boaz inquired who she was, his overseer, after informing him, observes, that she came out to the field in the morning; and that the reapers left the field early in the afternoon, as Dr. Russell states, is evident from this circumstance, that Ruth had time to beat out her gleanings before evening. They carried water and provisions with them; for Boaz invited her to come and drink of the water which the young men had drawn; and at meal-time, to eat of the bread, and dip her morsel in the vinegar. And so great was the simplicity of manners in that part of the world, and in those times, that Boaz himself, although a prince of high rank in Judah, sat down to dinner in the field with his reapers, and helped Ruth with his own hand. Nor ought we to pass over in silence the mutual salutation of Boaz and his reapers, when he came to the field, as it strongly marks the state of religious feeling in Israel at the time, and furnishes another proof of the artless, the happy, and unsuspecting simplicity, which characterized the manners of that highly favored people. "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee," Ruth 2: 4.

It appears from the beautiful history of Ruth, that, in Palestine, the women lent their assistance in cutting down and gathering the harvest; for Boaz commands her to keep fast by his maidens. The women in Syria shared also in the labors of the harvest; for Dr. Russell informs us, they sang the *zirabeet*, or song of thanks, when the passing stranger accepted their present of a handful of corn, and made a suitable return. It was another custom among the Jews to set a confidential servant over the reapers, to see that they executed their work properly, that they had suitable provisions, and to pay them their wages: the Chaldees call him *rab*, the master, ruler, or governor of the reapers. Such was the person who directed the labors of the reapers in the field of Boaz. The right of the poor in Israel to glean after the reapers was secured by a positive law, couched in these words: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy land; neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them to the poor and the stranger: I am the Lord your God," Lev. 19: 9. It is the opinion of some writers, that, although the poor were allowed the liberty of gleaning, the Israelitish proprietors were not obliged to admit them immediately into the field, as soon as the reapers had cut down the corn, and bound it up in sheaves, but when it was carried off: they might choose, also, among the poor, whom they thought most deserving, or most necessitous. These opinions receive some countenance from the request which Ruth presented to the servant of Boaz, to permit her to glean "among the sheaves;" and from the charge of Boaz to his young men, "Let her glean even among the sheaves;" a mode of speaking which seems to insinuate, that though they could not legally hinder Ruth from gleaning in the field, they had a right, if they chose to exercise it, to prohibit her from gleaning among the sheaves, or immediately after the reapers.—*Watson*.

**HASSIDEANS, or ASSIDEANS;** those Jews who resorted to Mattathias, to fight for the laws of God and the liberties of their country. They were men of great valor and zeal, having voluntarily devoted themselves to a more strict observation of the law than other men. For, after the return of the Jews from the Babylonish captivity, there were two sorts of men in their church—those who contented themselves with that obedience only which was prescribed by the law of Moses, and who were called *Zadikim*, i. e. the righteous; and those who, over and above the laws, superadded the constitutions and traditions of the elders, and other rigorous observances: these latter were called the *Sadducees*, i. e. the pious. From the former sprang the *Sadducees* and *Caraites*: from the latter, the *Pharisees* and *Essenes*, which see.—*Hend. Buck*.

**HASTE; HASTEN.** To *hasten* righteousness is to execute judgment and justice with all proper speed, Isa. 16: 5. To *hasten to the coming of the day of God*, is earnestly to long after and prepare for the last judgment, 2 Pet. 3: 12.—*Brown*.

**HASTINGS, (Lady ELISABETH),** was born on the 19th of April, in the year 1682. She was the daughter of Theophilus, earl of Huntingdon. In her early years she evinced much prudence, united to a sound judgment, good temper, and an excellent understanding. But in lady Hastings these were not the only gems: she shone with a more resplendent lustre; and her heart was as excellent and as dignified, as her person was lovely. It had early been impressed with the great importance of religion; and through life she discovered, that true religion imparted solid pleasures, and, at death, yielded the most lasting and sweetest comforts.

To piety she united a great mind, and considered that learning, when blended with piety, was profitable and desirable. At the age of twenty-seven, she was noticed by Congreve, in the *Tatler*, under the name of the divine *Aspasia*, who remarked, that "her countenance was the lively picture of her mind, which was the seat of honor, truth, compassion, knowledge, and innocence." Lady Hastings chose for her companions the wise and the good; she sought not the adulation of the giddy and frivolous, but despised that praise which to her appeared censure in disguise.

She wrote much and well; but such was her modesty, that she would not consent to publish many of her valuable productions, though some were suffered to be communicated to the world. She began every day with supplications and praises to God the most ardent and sincere; and by such exercises she was rendered more fit for the occupations and trials of her life. She much delighted in public worship, which she very constantly attended; to the poor she was compassionate and kind, visiting them herself, and relieving every object that came within her search. Her ladyship's never-failing rule was, "to give the first place to *justice*, the second to *charity*, and the third to *generosity*." The last was exemplified in her ladyship in no ordinary degree. Five hundred pounds a year she gave to one relative, three thousand pounds she presented to another relative; and to a young friend, who had very much impaired her fortune by engaging in the South sea scheme, she gave three hundred guineas. But her life, though useful, at length drew to a close: disease commenced, "and she indeed learned that through much tribulation the people of God are to enter his kingdom." She annexed a codicil to her will, containing the devise of her manor of Wheldale to the provost and scholars of Queen's college, Oxford, for the education of students for the ministry; and, indeed, her whole fortune was dedicated to the cause of truth and religion. She died December 22, 1739, aged fifty-seven years.—*Jows' Chris. Biog.*

**HATE.** To hate is not always to be understood rigorously, but frequently signifies merely a less degree of love. "If a man have two wives, one beloved and another hated;" (Deut. 24: 15.) that is, less beloved. Our Savior says that he who would follow him must hate father and mother; that is, he must love them less than Christ, less than his own salvation, and not prefer them to God. "Jacob have I loved, and Esau have I hated;" that is, have deprived of the privileges of his primogeniture, through his own profaneness; and visited him with severe judgment on account of his sins.—*Watson*.

**HATRED,** is the aversion of the will to any object considered by us as evil, or to any person or thing we suppose can do us harm. (See *ANTI-PATHY*.) Hatred is ascribed to God, but it is not to be considered as a passion in him as in man; nor can he hate any of the creatures he has made, as his creatures. Yet he is said to hate the wicked, (Ps. 5.) and indignation and wrath, tribulation and anguish, will be upon every soul of man that does evil, Rom. 2: 9. (See *WRATH OF GOD*).—*Hend. Buck*.

**HATTEMISTS;** in ecclesiastical history, the name of a modern Dutch sect; so called from Pontian Van Hattem, a minister in the province of Zeeland, towards the close of the last century, who, being addicted to the sentiments of Spinoza, was on that account degraded from his pastoral office. The *Verschorists* and *Hattemists* resemble each

other in their religious systems, though they never so entirely agreed as to form one communion. The founders of these sects deduced from the doctrine of absolute decrees a system of fatal and uncontrollable necessity; they denied the difference between moral good and evil, and the corruption of human nature; from whence they further concluded, that mankind were under no sort of obligation to correct their manners, to improve their minds, or to obey the divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this one,—that we bear with cheerfulness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a perfect tranquillity of mind. Thus far they agreed: but the Hattemists further affirmed, that Christ made no expiation for the sins of men by his death; but had only suggested to us, by his mediation, that there was nothing in us that could offend the Deity: this, they say, was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguishing tenets, that God does not punish men for their sins, but by their sins. These two sects, says Mosheim, still subsist, though they no longer bear the names of their founders.—*Hend. Buck.*

**HAURAN.** The tract of country of this name is mentioned only twice in Scripture, Ezek. 47: 16, 18. It was probably of small extent in the time of the Jews; but was enlarged under the Romans, by whom it was called *Auranitis*. At present it extends from about twenty miles south of Damascus to a little below Bozra, including the rocky district of El Ledja, the ancient Trachonitis, and the mountainous one of the Djebel Haouran. Within its limits are also included, besides Trachonitis, Iturea or Itur, now called Dejedour, and part of Batanea or Bashan. It is represented by Burckhardt as a volcanic region, consisting of a porous tufa, pumice, and basalt, with the remains of a crater on the Tel Shoba, on its eastern side. It produces, however, crops of corn, and has many patches of luxuriant herbage, which are frequented in the summer by the Arab tribes for pasturage. It abounds, also, with many interesting remains of cities, scattered over its surface, with Grecian inscriptions. The chief of these are Bozra, Ezra, Medjel, Shoba, Shakka, Souerla, Kanouat, Hebran, Zarle, Oerman, and Aatyl; with Messema, Berak, and Om Ezzitoun, in the Ledja.—*Watson.*

**HAVEN, (NATHANIEL APPLETON,)** was born January 14, 1790; graduated at Harvard college in 1807; and settled as a lawyer at Portsmouth, where he died of the scarlet fever, June 3, 1826, aged thirty-six. He wrote some fine poetry, and many valuable articles for the Portsmouth Journal, which he edited from 1821 to 1825. He wrote also for the North American Review: He was a member of the Rev. Dr. Parker's church, in Portsmouth, and for six years superintended a large and flourishing Sabbath school. His Remains, with a memoir by George Ticknor, were published in 1827. *N. H. Hist. Col. ii. p. 229—235.*—*Allen.*

**HAVILAH;** the son of Cush, Gen. 10: 7. There must have been other, and perhaps many, Havilahs besides the original one, a part of the numerous and wide-spread posterity of Cush. By one and the first of these, it is probable that the western shores of the Persian gulf were peopled; by another, the country of Colchis; and by another, the parts about the southern border of the Dead sea and the confines of Judea, the country afterwards inhabited by the Amalekites.—*Watson.*

**HAVOTH-JAIR.** The Hebrew and Arabic *Havoth* or *Avoth* signifies cabins, or huts, such as belong to the Arabians, and are placed in a circle; such a collection of them forming a hamlet or village. The district mentioned in Num. 32: 41. Dent. 3: 14, were in the Batanea, beyond Jordan, in the land of Gilead, and belonged to the half-tribe of Manasseh.—*Calm.*

**HAWK, (nets;)** from the root *netsa*, to fly, because of the rapidity and length of flight for which this bird is remarkable, Lev. 11: 16. Dent. 11: 15. Job 39: 26. *Naz* is used generically by the Arabian writers to signify both falcon and hawk; and the term is given in both these senses by Meninski. There can be little doubt that such is the real meaning of the Hebrew word, and that it imports various

species of the falcon family, as jer-falcon, gos-hawk, and sparrow-hawk. As this is a bird of prey, cruel in its tem-



per, and gross in its manners, it was forbidden as food, and all others of its kind, in the Mosaic ritual. The Greeks consecrated the hawk to Apollo; and among the Egyptians no animal was held in so high veneration as the ibis and the hawk. Most of the species of hawk, we are told, are birds of passage. The hawk, therefore, is produced, in Job 39: 26, as a specimen of that astonishing instinct which teaches birds of passage to know their times and seasons, when to migrate out of one country into another for the benefit of food, or a warmer climate, or both. The common translation does not give the full force of the passage.—*Watson.*

**HAWLEY, (GIDEON,)** missionary to the Indians, was a native of Connecticut, and was graduated at Yale college in 1749. He commenced his missionary labors in February, 1752, at Stockbridge. In July, 1754, Mr. Hawley was ordained at Boston, that his usefulness might be increased by being authorized to administer the ordinances of the gospel. In 1757, the commissioners of the society for propagating the gospel persuaded him to visit the tribe of Indians at Marshpee, whose pastor, Mr. Briant, had been dismissed, and who were dissatisfied with the labors of Mr. Smith. Here he was installed, April 10, 1758, and passed the remainder of his life, being occupied in this place more than half a century in benevolent exertions to enlighten the darkened mind, and to promote the salvation of his Indian brethren. He died October 3, 1807, aged eighty years.

In his last sickness he observed, "I have hope of acceptance with God, but it is founded wholly on free and sovereign grace, and not at all on my own works. It is true, my labors have been many; but they have been so very imperfect, attended with so great a want of charity and humility, that I have no hope in them as the ground of my acceptance." *Panoplist*, iii. 431; *Hist. Col.* iii. 188—193; iv. 50—67.—*Allen.*

**HAY.** (See GRASS.)

**HAZAEI;** a striking example of self-deception, 2 Kings 8: 7—13. He was an officer of Benhadad, king of Syria, who sent him to the prophet Elisha to inquire the issue of his sickness. Looking him steadfastly in the face, Elisha burst into tears. Surprised at this conduct, Hazael inquired the cause. "Because I know," said the prophet, "the evil that thou wilt do to the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their infants against the stones, and rip up their women with child." Hazael indignantly exclaimed, "Is thy servant a dog, that he should do this great thing?" Elisha merely answered, "The Lord hath showed me that thou shalt be king over Syria." On his return home, Hazael concealed from his master Benhadad the prophet's answer, and inspired him with hopes of recovery; but, on the following day, he took effectual means to prevent it, by stifling the king with a thick cloth dipped with cold water; and, as Benhadad had no son, and Hazael was a man much esteemed in the army, he was without difficulty declared his successor, A. M. 3120. Mr. Taylor thinks Hazael did not intend the death of his master, since similar applications are sometimes used in the East, in cases of fever. This seems an

excess of charity. Hazeal soon inflicted upon Israel all the cruelties which Elisha had foretold, 2 Kings 10: 32. 12: 17, 18. 13: 22. 2 Chron. 24: 23.—*Calmet; Watson.*

**HAZERIM, HAZEROTH, HAZOR, AZEROTHAIM,** are all names which signify villages or hamlets; and are often put before the names of places. There is a town called Hazer in Arabia Petrea, in all probability the same as Hazerim, the ancient habitation of the Hivites, before they were driven away by the Caphtorim, (Deut. 2: 23.) who settled in Palestine. It seems also to be the Hazeroth, where the Hebrews encamped, Num. 11: 35. 12: 16. 33: 15.—*Calmet.*

**HAZEON-TAMAR;** a town (Gen. 14: 7.) called Engedi in Josh. 15: 62. 1 Sam. 24: 1. 2 Chron. 20: 2. Cant. 1: 14. Ezek. 47: 10.—*Calmet.*

**HEAD.** This word has several significations, besides its natural one, which denotes the head of a man.

It is taken for one that hath rule and pre-eminence over others. Thus God is the head of Christ; as Mediator, from him he derives all his dignity and authority. Christ is the only spiritual head of the church, both in respect of eminence and influence; he communicates life, motion, and strength to every believer. Also the husband is the head of his wife, because by God's ordinance he is to rule over her; (Gen. 3: 16.) also in regard to pre-eminence of sex, (1 Peter 3: 7.) and excellency of knowledge, 1 Cor. 14: 35. The apostle mentions this subordination of persons in 1 Cor. 11: 3:—"But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." "The stone which the builders rejected was made the head of the corner," Ps. 118: 22. It was the first in the angle, whether it were disposed at the top of that angle, to adorn and crown it, or at the bottom, to support it. This, in the New Testament, is applied to Christ, who is the strength and beauty of the church, to unite the several parts of it, namely, both Jews and Gentiles, together.—*Watson.*

**HEAP.** In early times heaps of stones were erected to preserve the memory of events. (See STONES.)—*Calmet.*

**HEAR, or HEARING.** It literally denotes the exercise of that bodily sense, of which the ear is the organ; to receive information by the ear; (2 Sam. 15: 10.) and, as hearing is a sense by which instruction is conveyed to the mind, and the mind excited to attention and obedience, so the ideas of attention and obedience are grafted on the expression of sense or hearing. The caution to take heed how we hear, or what we hear, as it includes application, reception, and practice, was never more necessary than in the present day among ourselves; never was the necessity greater for appealing "to the law and to the testimony."—*Calmet.*

**HEARING THE WORD OF GOD.** is an ordinance of divine appointment, Rom. 10: 17. Prov. 8: 4. Mark 4: 24.

Public reading of the Scriptures was a part of synagogue worship, (Acts 13: 15. 15: 21.) and was the practice of the Christians in primitive times. Under the former dispensation there was a public hearing of the law at stated seasons, Deut. 31: 10, 13. Neh. 8: 2, 3. It seems, therefore, that it is a duty incumbent on us to hear, and, if sensible of our ignorance, we shall also consider it our privilege. As to the manner of hearing, it should be constantly, Prov. 8: 34. Jam. 1: 24, 25. *Attentively*, Luke 21: 38. Acts 10: 33. Luke 4: 20, 22. *With reverence*, Ps. 69: 7. *With faith*, Heb. 4: 2. *With an endeavor to retain what we hear*, Heb. 2: 1. Ps. 119: 11. *With an humble, docile disposition*, Luke 10: 42. *With prayer*, Luke 18.

*The advantages of hearing are, Information*, 2 Tim. 3: 16. *Conviction*, 1 Cor. 14: 24, 25. Acts 2. *Conversion*, Ps. 11: 7. Acts 4: 4. *Confirmation*, Acts 14: 22. 15: 5. *Consolation*, Phil. 1: 25. Isa. 40: 1, 2. 35: 3, 4. *Stennet's Parable of the Sower*; *Massillon's Sermon*. vol. ii.; *Buckminster's do.*; *Gill's Body of Div.* vol. iii. p. 340, oct. ed.; *Works of Robert Hall*, vol. i. p. 249; *Dwight's Theology*.—*Hend. Buck.*

**HEART.** The Hebrews used this word for the soul, comprehending all its feelings and faculties. Hence are derived many modes of expression. "An honest and good heart," (Luke 8: 15.) is a heart studious of holiness, being prepared by the Spirit of God to receive the word with due affections, dispositions, and resolutions. We read of an

evil heart, a broken heart, a clean heart, a liberal heart. To "turn the heart of the fathers to the children, and the heart of the children to their fathers," (Mal. 4: 6.) signifies to cause them to be perfectly reconciled, on the principles of true piety. To want heart, sometimes denotes to want wisdom and resolution:—"Ephraim is like a silly dove, without heart;" Hosea 7: 11. "O fools, and slow of heart;" (Luke 24: 25.) that is, ignorant, and reluctant to admit unwelcome truth. "This people's heart is waxed gross, lest they should understand with their heart;" (Mat. 13: 15.) their heart is through sin become incapable of understanding spiritual things; they resist the light, and are proof against all impressions of truth. "The prophets prophesy out of their own heart;" (Ezek. 13: 2.) that is, according to their own imagination, without any warrant from God. To walk in the ways of one's heart, is to prefer pleasures to God, Eccl. 11: 9.

The heart is said to be dilated by joy, contracted by sadness, broken by sorrow, to grow fat, and be hardened, by prosperity. The heart melts under discouragement, forsakes one under terror, is desolate in affliction, and fluctuating in doubt. To speak to any one's heart is to comfort him, to say pleasing and affecting things to him.

The heart of man is naturally depraved and inclined to evil, Jer. 17: 9. A divine power is requisite for its renovation, Deut. 30: 6. Jer. 31: 33. 32: 38—40. Ez. 18: 31. John 3: 1—11. When thus renewed, the effects will be seen in the temper, conversation, and conduct at large.

*Hardness of heart* is that state in which a sinner is inclined to, and actually goes on in rebellion against God. This state evidences itself by light views of the evil of sin; partial acknowledgment and confession of it; frequent commission of it; pride and conceit; ingratitude; unconcern about the word and ordinances of God; inattention to divine providences; stifling convictions of conscience; shunning reproof; presumption, and general ignorance of divine things. We must distinguish, however, between that hardness of heart which even a good man complains of, and that of a *judicial nature*. 1. *Judicial hardness* is very seldom perceived, and I never lamented; a broken and contrite heart is the last thing such desire; but it is otherwise with believers, for the hardness they feel is always a matter of grief to them, Rom. 7: 21. 2. *Judicial hardness* is perpetual; or, if ever there be any remorse or relenting, it is only at such times when the sinner is under some outward afflictions, or filled with the dread of the wrath of God; but as this wears off, or abates, his stupidity returns as much as, or more than ever; (Exod. 9: 27.) but true believers, when no adverse dispositions trouble them, are often distressed because their hearts are no more affected in holy duties, or inflamed with love to God, Rom. 7: 15. 3. *Judicial hardness* is attended with a total neglect of duties, especially those that are secret; but that hardness of heart which a believer complains of, though it occasions his going uncomfortably in duty, yet does not keep him from it, Job. 23: 2, 3. 4. When a person is judicially hardened, he makes use of indirect and unwarrantable methods to maintain that false peace which he thinks himself happy in the enjoyment of; but a believer, when complaining of the hardness of his heart, cannot be satisfied with any thing short of Christ, Ps. 131: 2. 5. *Judicial hardness* generally opposes the interest of truth and godliness; but a good man considers this as a cause nearest his heart; and although he have to lament his lukewarmness, yet he constantly desires to promote it, Ps. 72: 19. (See **BLINDNESS**; and **HARDNESS OF HEART**.)

*Keeping the heart* is a duty enjoined in the sacred Scriptures. It consists, says Mr. Flavel, in the diligent and constant use and improvement of all holy means and duties to preserve the soul from sin, and maintain communion with God; and this, he properly observes, supposes a previous work of sanctification, which hath set the heart right by giving it a new bent and inclination. 1. It includes frequent observation of the frame of the heart, Ps. 77: 6. 2. Deep humiliation for heart evils and disorders, 2 Chron. 32: 26. 3. Earnest supplication for heart purifying and rectifying grace, Ps. 19: 12. 4. A constant, holy jealousy over our hearts, Prov. 27: 14. 5. It includes the realizing of God's presence with us, and setting him before us, Ps. 16: 8. Gen. 17: 1.

This is, 1. The hardest work; heart work is hard work indeed. 2. Constant work, Exod. 17: 12. 3. The most important work, Prov. 23: 26.

This is a duty which should be attended to, if we consider it in connexion with, 1. The honor of God, Isa. 66: 3. 2. The sincerity of our profession, 2 Kings 10: 31. Ezek. 33: 31, 32. 3. The beauty of our conversation, Prov. 12: 26. Ps. 45: 1. 4. The comfort of our souls, 2 Cor. 13: 5. 5. The improvement of our graces, Ps. 63: 5, 6. 6. The stability of our souls in the hour of temptation, 1 Cor. 16: 13.

The seasons in which we should more particularly keep our hearts are, 1. The time of prosperity, Deut. 6: 10, 12. 2. Under afflictions, Heb. 7: 5, 6. 3. The time of Zion's troubles, Ps. 46: 1, 4. 4. In the time of great and threatening dangers, Isa. 26: 20, 21. 5. Under great wants, Phil. 4: 6, 7. 6. In the time of duty, Lev. 10: 3. 7. Under injuries received, Rom. 11: 17, &c. 8. In the critical hour of temptation, Matt. 26: 41. 9. Under dark and doubting seasons, Heb. 12: 8. Isa. 50: 10. 10. In time of opposition and suffering, 1 Pet. 4: 12, 13. 11. The time of sickness and death, Jer. 49: 11.

The means to be made use of to keep our hearts are, 1. Watchfulness, Mark 13: 37. 2. Examination, Prov. 4: 26. 3. Prayer, Luke 18: 1. 4. Reading God's word, John 5: 39. 5. Dependence on divine grace, Ps. 86: 11. See *Flavel on Keeping the Heart*; *Jamieson's Sermons on the Heart*; *Wright on Self-possession*; *Ridgley's Div. qu.* 29; *Owen on Indwelling Sin*; *Fuller's Works*.—*Hend. Buck.*

HEATH, Jer. 17: 6. Taylor and Parkhurst render it, "a blasted tree stripped of its foliage." If it be a particular tree, the tamarisk is as likely as any. Celsius thinks it to be the juniper; but from the mention of it as growing in a salt land, in parched places, the author of "Scripture Illustrated" is disposed to seek it among the *lichenes*, a species of plants which are the last production of vegetation under the frozen zone, and under the glowing heat of equatorial deserts; so that it seems best qualified to endure parched places, and a salt land. Hasselquist mentions several kinds seen by him in Egypt, Arabia, and Syria. The Septuagint translators render it in Jer. 48: 6, *onos agrios*, (*wild ass*;) and as this seems best to agree with the flight recommended in the passage, it is to be preferred. (See *Ass*, *Wild*.)—*Watson.*

HEATHEN, (from *heath*, barren, uncultivated;) pagans who worship false gods, and are not acquainted either with the doctrines of the Old Testament or the Christian dispensation.

For many ages before Christ, the nations at large were destitute of the true religion, and gave themselves up to the grossest ignorance, the most absurd idolatry, and the greatest crimes. Even the most learned men among the heathens were in general inconsistent, and complied with, or promoted, the vain customs they found among their countrymen. It was, however, divinely foretold, that in Abraham's seed all nations should be blessed; that the heathen should be gathered to the Savior, and become his people, Gen. 22: 18. 49: 10. Ps. 2: 8. Isa. 42: 6, 7. Ps. 72: 15a. 60. In order that these promises might be accomplished, vast numbers of the Jews, after the Chaldean captivity, were left scattered among the heathen; the Old Testament was translated into Greek, the most common language of the heathen; and a rumor of the Savior's appearance in the flesh was spread far and wide among them. When Christ came, he preached chiefly in Galilee, where there were multitudes of Gentiles. He assured the Greeks that vast numbers of the heathen should be brought into the church, Matt. 4: 23. John 12: 20, 24.

For seventeen hundred years past the Jews have been generally rejected, and the church of God has been composed of the Gentiles. Upwards of four hundred and eighty millions, (nearly half the globe,) however, are supposed to be yet in pagan darkness. Considerable attempts have been made of late years for the enlightening of the heathen; and there is every reason to believe immense good has been done. From the aspect of Scripture prophecy, we are led to expect that the kingdoms of the heathen at large shall be brought to the light of the gospel, Matt. 24: 14. Isa. 60. Ps. 22: 28, 29. 2: 7, 8.

It has been much disputed whether it be possible that the heathen should be saved without the knowledge of the gospel: some have absolutely denied it, upon the authority of those texts which universally require faith in Christ; but to this it is answered, that those texts regard only those to whom the gospel comes, and are capable of understanding the contents of it. The truth, says Dr. Doddridge, seems to be this: that none of the heathens will be condemned for not believing the gospel, but they are liable to condemnation for the breach of God's natural law; nevertheless, if there be any of them in whom there is a prevailing love to the Divine Being, there seems reason to believe that, for the sake of Christ, though to them unknown, they may be accepted by God; and so much the rather, as the ancient Jews, and even the apostles, during the time of our Savior's abode on earth, seem to have had but little notion of evangelical truth, Rom. 2: 10—22. Acts 10: 34, 35. Matt. 8: 11, 12. Saurin, Mr. Grove, Dr. Watts, and Mr. Newton, favor the same opinion. Still whether there are any such where the gospel has not penetrated, must ever be a matter of uncertainty; and the language of our Lord's commission binds us to send them the gospel as the only known means of salvation, Mark 16: 16. Rom. 1: 16. 10: 1—15. *Newton's Messiah*; *Dr. Watts' Strength and Weakness of Human Reason*, p. 106; *Saurin's Sermons*, vol. ii. p. 314; *Grove's Moral Philosophy*, vol. i. p. 128; *Turret Loc.*, vol. i. quæst. 4, § 1, 2, 17; *Doddridge's Lectures*, lec. 240, vol. ii. 8vo. ed.; *Bellamy's Religion Delineated*, p. 106; *Ridgley's Body of Divinity*, qu. 60; *Gale's Court of the Gentiles*; *Considerations on the Religious Worship of the Heathen*; *Rev. W. Jones's Works*, vol. xii; *Ward's Letters*; *Wayland, Wisner, and Tyler's Missionary Sermons*; *Am. Bap. Mag.* for 1834.—*Hend. Buck.*

HEAVEN; the centre and metropolis of the universe, in which the omnipresent Deity affords a nearer and more immediate view of his perfections, and a more sensible manifestation of his glory, than in the other parts of the divine kingdom, 1 Kings 8: 27. Isa. 63: 15. 66: 1. Matt. 6: 9.

The Jews enumerated three heavens: the first was the region of the air, where the birds fly, and which are therefore called "the fowls of heaven," Job 35: 11. It is in this sense also that we read of the dew of heaven, the clouds of heaven, and the wind of heaven. The second is that part of space in which are fixed the heavenly luminaries, the sun, moon, and stars, and which Moses was instructed to call "the firmament or expanse of heaven," Gen. 1: 8. The third heaven, of which the Jewish holy of holies was the interesting type, is the seat of God and of the holy angels; the place into which Christ ascended after his resurrection, and into which St. Paul was caught up, though it is not, like the other heavens, perceptible to mortal view, John 3: 12, 13. Heb. 8: 1. 9: 24.

That there is a state of future happiness, both reason and Scripture indicate; a general notion of happiness after death has obtained among the wiser sort of heathens, who have only had the light of nature to guide them. If we examine the human mind, it is also evident that there is a natural desire after happiness in all men; and, which is equally evident, is not attained in this life. It is no less observable, that in the present state there is an unequal distribution of things, which makes the providences of God very intricate, and which cannot be solved without supposing a future state. Revelation, however, puts it beyond all doubt. The Divine Being hath promised it, (1 John 2: 25. 5: 11. James 1: 12.) hath given us some intimation of its glory, (1 Pet. 3: 4, 22. Rev. 3: 4.) declares Christ hath taken possession of it for us, (John 14: 2, 3.) and informs us of some already there, both as to their bodies and souls, Gen. 5: 24. 2 Kings 2.

Heaven is to be considered as a place as well as a state; it is expressly so termed in Scripture; (John 14: 2, 3.) and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. For if it be not a place, where can these bodies be? and where will the bodies of the saints exist after the resurrection? Where this place is, however, cannot be determined. Suppositions are more curious than edifying, and it becomes us to be silent where divine revelation is so.

Heaven, however, we are assured, is a place of inexpressible



*felicity.* The names given to it are proofs of this: it is called "paradise," (Luke 23: 43.) "light," (Rev. 21: 23.) "a building and mansion of God," (2 Cor. 5: 1. John 14: 2.) "a city," (Heb. 11: 10, 16.) "a better country," (Heb. 11: 16.) "an inheritance," (Acts 20: 32.) "a kingdom," (Matt. 25: 34.) "a crown," (2 Tim. 4: 8.) "glory," (Ps. 84: 11. 2 Cor. 4: 17.) "peace, rest, and joy of the Lord," (Isa. 57: 2. Heb. 4: 9. Matt. 25: 21, 23.) The felicity of Heaven will consist in freedom from all evil, both of soul and body; (Rev. 7: 17.) in the enjoyment of God as the chief good; in the company of angels and saints; in perfect holiness, and extensive knowledge, 1 Cor. 13: 10—12.

It has been disputed whether there are degrees of glory in Heaven. The arguments against degrees are, that all the people of God are loved by him with the same love, all chosen together in Christ, equally interested in the same covenant of grace, equally redeemed with the same price, and all predestinated to the same adoption of children; to suppose the contrary, it is said, is to eclipse the glory of divine grace, and carries with it the legal idea of being rewarded for our works. On the other side it is observed, that if the above reasoning would prove any thing, it would prove too much, viz. that we should all be upon an equality in the present world, as well as that which is to come; for we are now as much the objects of the same love, purchased by the same blood, &c., as we shall be hereafter. That rewards contain nothing inconsistent with the doctrine of grace, because those very works which it pleaseth God to honor are the effects of his own operation. That all rewards to a guilty creature have respect to the mediation of Christ. That God's graciously connecting blessings with the obedience of his people, serves to show not only his love to Christ and to them, but his regard to righteousness. That the Scriptures expressly declare for degrees, Dan. 12: 3. Matt. 10: 41, 42. 19: 28, 29. Luke 19: 16, 19. Rom. 2: 6. 1 Cor. 3: 8. 15: 41, 42. 2 Cor. 5: 10. Gal. 6: 9.

Another question has been sometimes proposed, viz. *Whether the saints shall know each other in Heaven.*

The arguments in favor of it, are taken from those instances recorded in Scripture, in which persons, who have never seen one another before, have immediately known each other in this world, by a special, immediate, divine revelation given to them, in like manner that Adam knew Eve, Gen. 2: 23. Moreover, we read that Peter, James, and John knew Moses and Elias, Matt. 17. Christ also represents the redeemed from all nations as sitting down with Abraham, Isaac and Jacob in the kingdom of heaven, Matt. 8: 11. Luke 13: 28—30. From such like arguments, it may be inferred that the saints shall know one another in Heaven, when joined together in the same assembly.

Moreover, this may be proved from the apostle's words, in 2 Cor. 1: 14. Phil. 4: 1, and especially 1 Thess. 2: 19, 20. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." Therefore it follows that they shall know one another; and consequently they who have walked together in the ways of God, and have been useful to one another as relations and intimate friends, in what respects more especially their spiritual concerns, shall bless God for the mutual advantages which they have received, and consequently shall know one another. To which may be added that expression of our Savior, in Luke 16: 9, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations;" especially if by these "everlasting habitations" be meant Heaven, as many suppose it is; and then the meaning is, that they whom you have relieved, and shown kindness to in this world, shall express a particular joy upon your being admitted into Heaven; and consequently they shall know you, and bless God for your having been so useful and beneficial to them.

It has been objected, that if the saints shall know one another in Heaven, they shall know that several of those who were their intimate friends here on earth, whom they loved with very great affection, are not there; and this will have a tendency to give them some uneasiness, and a diminution of their joy and happiness.

To this it may be replied, that if it be allowed that the saints shall know that some whom they loved on earth are not in Heaven, this will give them no uneasiness: since that affection which took its rise principally from the natural relation which we stood in to persons on earth, or the domestic intimacy that we have contracted with them, will cease in another world, Matt. 22: 29, 30. Our affections will there be excited by superior motives: namely, their relation to Christ; that perfect holiness with which they are adorned; their being joined in the same blessed society, and engaged in the same employment: together with their former usefulness one to another in promoting their spiritual welfare, as made subservient to the happiness they enjoy there. And as for others, who are excluded from their society, they will think themselves obliged, out of a due regard to the justice and holiness of God, to acquiesce in his righteous judgments. Thus, the inhabitants of Heaven are represented as adoring the divine perfections, when the vials of God's wrath were poured out upon his enemies, and saying, "Thou art righteous, O Lord, because thou hast judged thus: true and righteous are thy judgments," Rom. 16: 5, 7.

We have reason to believe then, that Heaven will be a social state, and that its happiness will, in some measure, arise from mutual communion and converse, and the expressions and exercises of mutual benevolence. All the views presented to us of this eternal residence of good men are pure and noble; and form a striking contrast to the low hopes, and the gross and sensual conceptions of a future state, which distinguish the pagan and Mahometan systems. The Christian heaven may be described to be a state of eternal communion with God, and consecration to hallowed, devotional and active services; from which will result an uninterrupted increase of knowledge, holiness, and joy to the glorified and immortalized assembly of the redeemed.

However inadequate may be our conceptions as to this and some other circumstances, thus we may be assured of, that the *happiness of Heaven will be perfect and eternal.* That it will be *progressive*, and that the saints shall always be increasing in their knowledge, joy, &c., is almost equally clear. Some indeed have supposed that this indicates an imperfection in the felicity of the saints for any addition to be made; but when we reflect that it is perfectly analogous to the dealings of God with us here; and that it corresponds with the language of Scripture, and the nature of the mind itself, it may be concluded certain, Isa. 9: 7. 2 Cor. 3: 18. 4: 17. Rev. 7: 17. 1 Pet. 1: 12. 5: 4, 10. Heb. 11: 10. *Wretts' Death and Heaven; Gill's Body of Divinity*, vol. ii. p. 495; *Saurin's Sermon*, vol. iii. p. 321; *Toplady's Works*, vol. iii. p. 471; *Botes' Works; Ridgley's Body of Divinity; Fuller's Essays; Driought's Theology and Sermons; Works of Robert Hall.*—*Ilead. Buck.*

HEAVINESS, of heart and ears. (See BLINDNESS.)

HEBER, or EBEB, the father of Peleg, and the son of Salah, who was the grandson of Shem, one of Noah's sons, was born A. M. 1723; B. C. 2281. From him some have supposed that Abraham and his descendants derived the appellation of Hebrews. But others have suggested, with greater probability, that Abraham and his family were thus called, because they came from the other side of the Euphrates into Canaan; Heber signifying in the Hebrew language *one that passes, or a pilgrim.* According to this opinion, Hebrew signifies much the same as foreigner among us, or one that comes from beyond sea. Such were Abraham and his family among the Canaanites; and his posterity, learning and using the language of the country, still retained the appellation originally given them, even when they became possessors and settled inhabitants as far as dying men ever can be.

2. HEBER the Kenite, of Jethro's family, husband to Jael, who killed Sisera, Judges 4: 17. *See—Watson.*

HEBER, (Bp. REGINALD, D. D.) a distinguished poet and divine, was born, in 1783, at Malpas, in Shropshire; received his education at Brazenose college, Oxford, where he distinguished himself by his poetical and other talents; travelled in Germany, Russia, and the Crimea; was for some years rector of Hodnet, in Shropshire; was appointed bishop of Calcutta in 1823; and had already accomplished much in his high office, and projected the accom-

plishment of more, when his career was suddenly closed by apoplexy, at Trichinopoly, April 1, 1826.

Bishop Heber was a man of high attainments and brilliant genius; but the qualities of his heart far transcended the talents of his mind. His disposition was sweet and affable, his temper most conciliating, and his piety fervent, humble, and sincere; he pursued the path of duty with cheerful alacrity, steadfast devotedness, and incessant activity; making every sacrifice to duty, even of those literary projects which his ardent spirit had once fondly cherished, and for the realization of which the circumstances and events of his life seemed to afford every facility. From the moment that he devoted himself to the ministry of the gospel among the heathen, he gave his heart to the work; and some of the latest and sweetest efforts of his muse breathe a missionary spirit of the most apostolic order. To the distinguishing doctrines of Christianity he was ardently attached; he felt their value, and was desirous to spread the knowledge of them, laboring in season and out of season, and exhibiting a bright example of faith and love, humility and meekness, gentleness and compassion for the necessities and miseries of his fellow men, both temporal and spiritual.

He is the author of Poems, full of spirit and elegance; (one of the best of which, his *Palestine*, gained the prize at Oxford;) Hymns; Bampton Lectures, for 1815; a *Life of Bishop Taylor*; and a *Narrative of a Journey in Upper India*. The last was a posthumous work, as is also the volume of his *Sermons*.—*Life of Bishop Heber*; *Davenport*; *Jones' Chris. Biog.*

**HEBREWS.** (See **Jews**; and **GOVERNMENT OF THE HEBREWS.**)

**HEBREW OF THE HEBREWS**; an appellation which the apostle Paul applies to himself, (Phil. 3: 5.) concerning the meaning of which there has been some difference of opinion. It is not likely that St. Paul would have mentioned it as a distinguishing privilege and honor, that neither of his parents were proselytes. It is more probable that a Hebrew of the Hebrews signifies a Hebrew both by nation and language, which many of Abraham's posterity, in those days, were not; or one of the Hebrew Jews who performed their public worship in the Hebrew tongue; for such were reckoned more honorable than the Jews born out of Judæa, and who spoke the Greek tongue. (See **HELLENISTS.**)—*Watson.*

**HEBREW BIBLE.** (See **BIBLE.**)

**HEBREW LANGUAGE**; one of the branches of an extensive linguistic family, which, besides Palestine, originally comprehended Syria, Phœnicia, Mesopotamia, Babylon, Arabia, and Ethiopia, and extending even to Carthage and other places along the Mediterranean sea. It is confessedly one of the oldest of the Oriental or Semitic dialects, and is deserving of particular regard, not only as containing the most ancient written documents in existence, some of which are upwards of three thousand two hundred and eighty years old, but as being the depository of the ancient divine revelations to mankind. Proofs that the Hebrew was the primitive language, have been drawn from the names of individuals, nations, and places; from the names of the heathen gods; from the traces of it in all languages; and from its great purity and simplicity. Its principal characteristics, which apply, however, more or less to the kindred Semitic dialects, are, stated by Gesenius to be the following:—1. It is fossil of gutturals, which appear to have been pronounced with considerable force, but which our organs cannot enunciate. 2. The roots, from which other words are derived, generally consist of two syllables, and are more frequently verbs than nouns. 3. The verb has only two temporal forms, the past and the future. 4. The oblique cases of the pronouns are always affixed to the verb, the substantive, or the particle, with which they stand connected. 5. The genders are only two,—masculine and feminine. 6. The only way of distinguishing the cases is by prepositions, only the genitive is formed by a noun being placed in construction with another noun, by which it is governed. 7. The comparative and superlative have distinct or separate forms. 8. The language exhibits few compounds, except in proper names. 9. The syntax is extremely simple, and the diction is in the highest degree unperiodical.

The Hebrew language is found in its greatest purity in the writings of Moses. It was in a very flourishing state in the time of David and Solomon; but towards the reign of Hezekiah it began to decline, was subjected to an intermixture of foreign words, principally Aramæan, and gradually deteriorated till the captivity, during which it became in a great measure forgotten, the Jews adopting the eastern Aramæan in Babylon; and on their return to their native land they spoke a mixed dialect, composed principally of the dialects just mentioned, and otherwise made up of Syriacisms, or western Aramæan materials. Some knowledge, however, of the ancient language continued to exist among the learned of the nation; but they no longer spoke it in purity, and mixed it up with a number of Persian, Greek, and Latin words, and thus formed the *Talmudic* dialect, which exhibits the language as preserved in the Talmud. The *rabbinical* Hebrew, which, that of a still later age, contains a further mixture from the different languages with which the rabbins were conversant. See *Robinson's Biblical Repository*.—*Hend. Buck.*

**HEBREW PHILOLOGY.** In no department of sacred learning have the wild vagaries of a playful imagination, or the stubborn hardness of preconceived opinions, and favorite theological theories, produced greater confusion, and thrown more formidable obstacles in the way of the youthful student, than that of Hebrew philology. The very facts, that some of the documents comprised in the sacred volume are upwards of three thousand years old, and were penned several centuries before the Greeks became acquainted with the use of letters; and, that a period of not fewer than twelve centuries intervened between the composition of the earliest and the most recent of its records, together with the wide difference which is known to exist between the forms and structure of the Oriental languages and those of western Europe, present considerations which are of themselves sufficiently intimidating, and calculated to make a beginner despair of ever acquiring a satisfactory knowledge of the language in which it is written; but when, in addition to these facts, we reflect on the various conflicting systems of Hebrew grammar and lexicography, the high-pretending, but contradictory hypotheses of divines eminent for their erudition and piety, and the circumstance that few years elapse without some production of novel and original claims being obtruded on the attention of the theological world in reference to this subject, it cannot be matter of surprise, that numbers even of those whose sacred engagements would naturally lead them to cultivate the study of Hebrew, are induced to abandon it as altogether unprofitable and vain.

Such as have never particularly directed their attention to the subject, can scarcely form any idea of the widely diversified views that have been entertained respecting the only proper and legitimate methods by which to determine the true meaning of the words constituting the ancient language of the Hebrews. We shall, therefore, here attempt a brief sketch of the different schools of Hebrew philology.

1. *The Rabbinical.* This school, which is properly indigenous among the Jews, derives its acquaintance with the Hebrew from the tradition of the synagogue; from the Chaldee Targums; from the Talmud; from the Arabic, which was the language of some of the most learned rabbins; and from conjectural interpretation. In this school, at one of its earlier periods, Jerome acquired his knowledge of the language; and, on the revival of learning, our first Christian Hebraists in the West were also educated in it, having had none but rabbins for their teachers. In consequence of this, the Jewish system of interpretation was introduced into the Christian church by Reuchlin, Sebastian Munster, Sanctes Pagninus, and the elder Duxtorf; and its principles still continue to exert a powerful and extensive influence through the medium of the grammatical and lexicographical works of the last-mentioned author, and the tinge which they gave to many parts of the biblical translations executed immediately after the Reformation.

2. *The Forsterian school,* founded about the middle of the sixteenth century, by John Forster, a scholar of Reuchlin's, and professor in Tübingen and Wittenberg. This author entirely rejected the authority of the rabbins;

and, not being aware of the use to be made of the versions and cognate dialects, laid it down as an incontrovertible principle of Hebrew philology, that a perfect knowledge of the language is to be derived from the sacred text alone, by consulting the connexion, comparing the parallel passages, and transposing and changing the Hebrew letters, especially such as are similar in figure. His system was either wholly adopted and extended, or, in part, followed by Bohl, Gusset, Driessen, Stock and others, whose lexicons all proceed on this self-interpreting principle; but its insufficiency has been shown by J. D. Michælis, in his "Investigation of the Means to be employed in order to attain to a Knowledge of the Dead Language of the Hebrews," and by Bauer, in his "Hermeneut. V. T."

3. The *Avenarian* school, which proceeds on the principle that the Hebrew, being the primitive language from which all others have been derived, may be explained by aid of the Greek, Latin, German, English, &c. Its founder, John Avenarius, professor at Wittenberg, has had but few followers; but among these we may reckon the eccentric Hermann van der Hardt, who attempted to derive the Hebrew from the Greek, which he regarded as the most ancient of all tongues.

4. The *Hieroglyphic*, or cabalistic system, long in vogue among the Jews, but first introduced into Christendom by Caspar Neumann, professor at Breslau. It consists in attaching certain mystical and hieroglyphical powers to the different letters of the Hebrew alphabet, and determining the signification of the words according to the position occupied by each letter. This ridiculously absurd hypothesis was ably refuted by the learned Christ. Bened. Michælis, in a dissertation printed at Halle, 1709, in 4to. and has scarcely had any abettors: but recently it has been revived by a French academician, whose work on the subject exhibits a perfect anomaly in modern literature. Its title is, "La Langue Hébraïque Restituée, et le véritable sens des mots Hébreux rétabli et prouvé par leur analyse radicale. Par Fabre D'Olivet, à Paris, 1815;" quarto.

5. The *Hutchinsonian* school, founded by John Hutchinson, originally steward to the duke of Somerset, and afterwards master of the horse to George I., who maintained, that the Hebrew Scriptures contain the true principles of philosophy and natural history; and that, as natural objects are representative of such as are spiritual and invisible, the Hebrew words are to be explained in reference to these sublime objects. His principles pervade the lexicons of Bates and Parkhurst; but though they have been embraced by several learned men in England, they are now generally scouted, and have never been adopted, as far as we know, by any of the continental philologists. The disciples of this school are violent anti-punctists.

6. The *Cocceian*, or polydynamic hypothesis, according to which the Hebrew words are to be interpreted in every way consistent with their etymological import, or, as it has been expressed, in every sense of which they are capable. Its author, John Cocceius, a learned Dutch divine, regarded every thing in the Old Testament as typical of Christ, or of his church and her enemies; and the lengths to which he carried his views on this subject, considerably influenced the interpretations given in his Hebrew lexicon, which is, nevertheless, a work of no ordinary merit. This system has been recently followed by Mr. Von Meyer, of Frankfurt, in his improved Version of the Holy Scriptures, with short Notes.

7. The *Schultensian* school, by which, to a certain extent, a new epoch was formed in Hebrew philology. Albert Schultens, professor of the Oriental languages at Leyden, was enabled, by his profound knowledge of Arabic, to throw light on many obscure passages of Scripture, especially on the book of Job; but, carrying his theory so far as to maintain, that the only sure method of fixing the primitive significations of the Hebrew words, is to determine what are the radical ideas attaching to the same words, or words made up of the same letters in Arabic, and then to transfer the meaning from the latter to the former, a wide door was opened for speculative and fanciful interpretation; and the greater number of the derivations proposed by this celebrated philologist and his

admirers, have been rejected as altogether untenable, by the first Hebrew scholars, both in England and on the continent. The great faults of the system consisted in the disproportionate use of the Arabic, to the neglect of the other cognate dialects, especially the Syriac, which, being the most closely related, ought to have the primary place allotted to it; want of due attention to the context; an inordinate fondness for emphases; and far-fetched etymological hypotheses and combinations.

8. The last school of Hebrew philology is that of *Halle*, so called from the German university of this name, where most of the Hebrew scholars have received their education, or resided, by whom its distinguishing principles have been originated, and brought to their present advanced state of maturity. Its foundation was laid by J. H. and Ch. B. Michælis, and the superstructure has been carried up by J. D. Michælis, Simon, Eichhorn, Dindorf, Schurrer, Rosenmüller, and Gesenius, who is allowed to be one of the first Hebraists of the present day.

The grand object of this school is to combine all the different methods by which it is possible to arrive at a correct and indubitable knowledge of the Hebrew language, as contained in the Scriptures of the Old Testament:—alotting to each of the subsidiary means its relative value and authority, and proceeding, in the application of the whole, according to sober and well-matured principles of interpretation.

The first of these means is the *study of the language itself*, as contained in the books of the Old Testament. Though by some carried to an unwarrantable length, it cannot admit of a doubt, that this must ever form the grand basis of Scripture interpretation. Difficulties may be encountered at the commencement; but when, as we proceed, we find from the subject-matter, from the design of the speaker or writer, and from other adjuncts, that the sense we have been taught to affix to the words must be the true one, we feel ourselves possessed of a key, which, as far as it goes, we may safely and confidently apply to unlock the sacred writings. When, however, the signification of a word cannot be determined by the simple study of the original Hebrew, recourse must then be had to the *ancient versions*, the authors of most of which, living near the time when the language was spoken in its purity, and being necessarily familiar with Oriental scenes and customs, must be regarded as having furnished us with the most important and valuable of all the subsidiary means by which to ascertain the sense in cases of *apax legomena*, words or phrases of rare occurrence, or connexions which throw no light on the meaning. Yet, in the use of these versions, care must be taken not to employ them exclusively, nor merely to consult one or two of them to the neglect of the rest. It must also be ascertained, that their text is critically correct in so far as the passage to be consulted is concerned; and the biblical student must not be satisfied with simply guessing at their meaning, or supposing that they either confirm or desert what he may have been led to regard as the sense of the original; but must be practically acquainted with the established usage obtaining in each version, and the particular character of their different renderings.

The *rabbinical Lexicons and Commentaries* furnish the next source of Hebrew interpretation. Not that this source is to be admitted as a *principium cognoscendi*, or an infallible criterion, by which to judge of the true signification of Hebrew words; but, considering that the rabbins of the tenth, eleventh, and twelfth centuries, whose works alone are here taken into account, possessed a knowledge of the Arabic as their vernacular language, or in which, at least, they were well versed; that they were familiar with the traditional interpretation of the synagogue, as contained in the Talmud and other ancient Jewish writings, or transmitted through the medium of oral communication; and, that they were mostly men of great learning, who rose superior to the trammels of tradition, and did not scruple to give their own views respecting the meaning of certain words and phrases in opposition to the voice of antiquity; it must be conceded, that no small degree of philological aid may reasonably be expected from their writings.

The last means consists in a proper use of the *cognate*

*dialectis.* These are the Chaldee, Syriac, Arabic, Ethiopic, Samaritan, Phœnician, and the Talmudical Hebrew. All these dialects possess, to a great extent, in common with the Hebrew, the same radical words, the same derivatives, the same mode of derivation, the same forms, the same grammatical structure, the same phrases, or modes of expression, and the same, or nearly the same, signification of words. They chiefly differ in regard to accentuation, the use of the vowels, the transmutation of consonants of the same class, the extent of signification in which certain words are used, and the peculiar appropriation of certain words, significations, and modes of speech, which are exhibited in one dialect to the exclusion of the rest.

These languages, when judiciously applied to the illustration of the Hebrew Scriptures, are useful in many ways. They confirm the precise signification of words, both radicals and derivatives, already ascertained and adopted from other sources. They discover many roots or primitives, the derivatives only of which occur in the Hebrew Bible. They are of eminent service in helping to a knowledge of such words as occur but once, or at least but seldom, in the sacred writings, and they throw much light on the meaning of phrases, or idiomatical combinations of words; such combinations being natural to them all as branches of the same stock, or to some of them in common, in consequence of certain more remote affinities.

The best Hebrew grammars are those of Vater, Wexherlin, Jahn, Gesenius, and Ewald, in German; and those of Marcus, Seixas, and Prof. Lee and Stuart, in English.—*Hebd. Euck.*

HEBREWS, (EPISTLE TO THE.) Though the authorship of this epistle has been disputed both in ancient and modern times, its antiquity has never been questioned. It is generally allowed that there are references to it, although the author is not mentioned, in the remaining works of Clement of Rome, Ignatius, Polycarp, and Justin Martyr; and that it contains, as was first noticed by Chrysostom and Theodoret, internal evidence of having been written before the destruction of Jerusalem, Heb. 8: 4. 9: 25. 10: 11, 37. 13: 10. The earliest writer now extant who quotes this epistle as the work of St. Paul, is Clement of Alexandria, towards the end of the second century; but, as he ascribes it to St. Paul repeatedly and without hesitation, we may conclude that in his time no doubt had been entertained upon the subject, or, at least, that the common tradition of the church attributed it to St. Paul. Clement is followed by Origen, by Dionysius and Alexander, both bishops of Alexandria, by Ambrose, Athanasius, Hilary of Poitiers, Jerome, Chrysostom, and Cyril, all of whom consider this epistle as written by St. Paul; and it is also ascribed to him in the ancient Syriac version, supposed to have been made at the end of the first century. Eusebius says, "Of St. Paul there are fourteen epistles manifest and well known; but yet there are some who reject that to the Hebrews, urging for their opinion that it is contradicted by the church of the Romans, as not being St. Paul's." In Dr. Lardner we find the following remark: "It is evident that this epistle was generally received in ancient times by those Christians who used the Greek language, and lived in the eastern parts of the Roman empire." And in another place he says, "It was received as an epistle of St. Paul by many Latin writers in the fourth, fifth, and sixth centuries." The earlier Latin writers take no notice of this epistle, except Tertullian, who ascribes it to Barnabas. It appears, indeed, from the following expression of Jerome, that this epistle was not generally received as canonical Scripture by the Latin church in his time: "*Licet eam Latina consuetudo inter canonicas Scripturas non recipiat.*" The same thing is mentioned in other parts of his works. But many individuals of the Latin church acknowledged it to be written by St. Paul, as Jerome himself, Ambrose, Hilary, and Philaster; and the persons who doubted its Pauline origin were those the least likely to have been acquainted with the epistle at an early period, from the nature of its contents not being so interesting to the Latin churches, which consisted almost entirely of gentile Christians, ignorant, probably, of the Mosaic law, and holding but little intercourse with Jews.

2. The moderns, who, upon grounds of internal evidence, contend against the Pauline origin of this epistle, rest principally upon the two following arguments: the omission of the writer's name, and the superior elegance of the style in which it is written. It is indeed certain that all the acknowledged epistles of St. Paul begin with a salutation in his own name, and that, in the epistle to the Hebrews, there is nothing of that kind; but this omission can scarcely be considered as conclusive against positive testimony. St. Paul might have reasons for departing, upon this occasion, from his usual mode of salutation, which we at this distant period cannot discover. Some have imagined that he omitted his name, because he knew that it would not have much weight with the Hebrew Christians, to whom he was in general obnoxious, on account of his zeal in converting the Gentiles, and in maintaining, that the observance of the Mosaic law was not essential to salvation: it is, however, clear, that the persons to whom this epistle was addressed knew from whom it came, as the writer refers to some acts of kindness which he had received from them, and also expresses a hope of seeing them soon, Heb. 10: 34. 13: 18, 19, 23. As to the other argument, it must be owned that there does not appear to be such superiority in the style of this epistle, as should lead to the conclusion that it was not written by St. Paul. Those who have thought differently have mentioned Barnabas, St. Luke, and Clement, as authors or translators of this epistle. But surely the writings of St. Paul, like those of other authors, may not all have the same precise degree of merit; and if, upon a careful perusal and comparison, it should be thought that the epistle to the Hebrews is written with greater elegance than the acknowledged compositions of this apostle, it should also be remembered that the apparent design and contents of this epistle suggest the idea of more studied composition. And yet, there is nothing in it which amounts to a marked difference of style: on the other hand, there is the same concise, abrupt, and elliptical mode of expression, and it contains many phrases and sentiments which are found in no part of Scripture, except in St. Paul's epistles. We may further observe, that the manner in which Timothy is mentioned in this epistle makes it probable that it was written by St. Paul. Compare Heb. 13: 23. with 2 Cor. 1: 1. and Col. 1: 1. It was certainly written by a person who had suffered imprisonment in the cause of Christianity; and this is known to have been the case of St. Paul, but of no other person to whom this epistle has been attributed. Upon the whole, both the external and internal evidence appear to preponderate so greatly in favor of St. Paul's being the author of this epistle, that it cannot but be considered as written by that apostle.

3. "They of Italy salute you," is the only expression in the epistle which can assist us in determining from whence it was written; and the only inference to be drawn from these words, seems to be, that St. Paul, when he wrote this epistle, was at a place where some Italian converts were. This inference is not incompatible with the common opinion, that this epistle was written from Rome, and therefore we consider it as written from that city. It is supposed to have been written towards the end of St. Paul's first imprisonment at Rome, or immediately after it, because the apostle expresses an intention of visiting the Hebrews shortly: we therefore place the date of this epistle in the year 63.

4. Clement of Alexandria, Eusebius, and Jerome, thought that this epistle was originally written in the Hebrew language; but all the other ancient fathers who have mentioned this subject speak of the Greek as the original work; and as no one pretends to have seen this epistle in Hebrew, as there are no internal marks of the Greek being a translation, and as we know that the Greek language was at this time very generally understood at Jerusalem, we may accede to the more common opinion, both among the ancients and moderns, and consider the present Greek as the original text. It is no small satisfaction to reflect, that those who have denied either the Pauline origin or the Greek original of this epistle, have always supposed it to have been written or translated by some fellow-laborer or assistant of St. Paul, and that

almost every one admits that it carries with it the sanction and authority of the inspired apostle.

5. There has been some little doubt concerning the persons to whom this epistle was addressed; but by far the most general and most probable opinion is, that it was written to those Christians of Judea who had been converted to the gospel from Judaism. That it was written, notwithstanding its general title, to the Christians of one certain place or country, is evident from the following passages: "I beseech you the rather to do this, that I may be restored to you the sooner," Heb. 13: 19. "Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you," Heb. 13: 23. And it appears from the following passage in the Acts, "When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews," (Acts 6: 1.) that certain persons were at this time known at Jerusalem by the name of Hebrews. They seem to have been native Jews, inhabitants of Judea, the language of which country was Hebrew, and therefore they were called Hebrews, in contradistinction to those Jews who, residing commonly in other countries, although they occasionally came to Jerusalem, used the Greek language, and were therefore called Grecians, or Hellenists.

6. The general design of this epistle was to confirm the Jewish Christians in the faith and practice of the gospel, which they might be in danger of deserting, either through the persuasion or persecution of the unbelieving Jews, who were very numerous and powerful in Judea. We may naturally suppose, that the zealous adherents to the law would insist upon the majesty and glory which attended its first promulgation, upon the distinguished character of their legislator, Moses, and upon the divine authority of the ancient Scriptures; and they might likewise urge the humiliation and death of Christ as an argument against the truth of his religion. To obviate the impression which any reasoning of this sort might make upon the converts to Christianity, the writer of this epistle begins with declaring to the Hebrews, that the same God who had formerly, upon a variety of occasions, spoken to their fathers by means of his prophets, had now sent his only Son for the purpose of revealing his will; he then describes, in most sublime language, the divine dignity of the person of Christ, (Heb. 1.) and thence infers the duty of obeying his commands, the divine authority of which was established by the performance of miracles, and by the gifts of the Holy Ghost; he points out the necessity of Christ's incarnation and passion; (Heb. 2.) he shows the superiority of Christ to Moses, and warns the Hebrews against the sin of unbelief; (Heb. 3.) he exhorts to steadfastness in the profession of the gospel, and gives an animated description of Christ as our perpetual High Priest; (Heb. 4—7.) he shows that the Levitical priesthood and the old covenant were abolished by the priesthood of Christ, and by the new covenant; (Heb. 8.) he points out the inefficacy of the ceremonies and sacrifices of the law, and the sufficiency of the atonement made by the sacrifice of Christ; (Heb. 9, 10.) he fully explains the nature, value, and effects of faith; (Heb. 11.) and in the last two chapters he gives a variety of exhortations and admonitions, all calculated to encourage the Hebrews to bear with patience and constancy any trials to which they might be exposed. He concludes with the valedictory benediction usual in St. Paul's epistles:—"Grace be with you all. Amen." The most important articles of our faith are explained, and the most material objections to the gospel are answered with great force, in this celebrated epistle. The arguments used in it, as being addressed to persons who had been educated in the Jewish religion, are principally taken from the ancient Scriptures; and the connexion between former revelations and the gospel of Christ, is pointed out in the most perspicuous and satisfactory manner.

For a more ample discussion of the above points, see *Prof. Stuart's Commentary on Hebrews*; second edition. The Reviews of the first edition of this admirable work, in the *Christian Examiner*, and the *Spirit of the Pilgrims*, together with the Notes to the *Letters of Canonici*, may be consulted with advantage.—*Watson*.

HEBRON, or CHEBRON; one of the most ancient

cities of Canaan, being built seven years before Tanis, the capital of Lower Egypt, Num. 13: 22. It is thought to have been founded by Arba, an ancient giant of Palestine, and hence to have been called Kirjath-arba, Arba's city, (Josh. 14: 15.) which name was afterwards changed into Hebron. The Anakim dwelt at Hebron when Joshua conquered Canaan, Josh. 15: 13.

Hebron, which was given to Judah, and became a city of refuge, was situated on an eminence, twenty miles south of Jerusalem, and about the same distance north of Beersheba. Abraham, Sarah, and Isaac were buried near the city, in the cave of Machpelah, Gen. 23: 7, 8, 9. After the death of Saul, David fixed his residence at Hebron, and it was for some time the metropolis of his kingdom, 2 Sam. 2: 2—5. It is now called El Ilhalil, and contains a population of about four hundred Arabs. "They are so mutinous," says D'Arvieux, "that they rarely pay [the duties] without force, and commonly a reinforcement from Jerusalem is necessary. The people are brave, and when in revolt extend their incursions as far as Bethlehem, and make amends by their pillage for what is exacted from them. They are so well acquainted with the windings of the mountains, and know so well how to post themselves to advantage, that they close all the passages, and exclude every assistance from reaching the Soubachi. The Turks dare not dwell here, believing that they could not live a week if they attempted it. The Greeks have a church in the village." The mutinous character of this people, one would think, was but a continuation of their ancient disposition; which might render them fit instruments for serving David against Saul, and Absalom against David. The advantage they possessed in their knowledge of the passes, may account also for the protracted resistance which David made to Saul, and the necessity of the latter employing a considerable force in order to dislodge his adversary. David was so well aware of this advantage of station, that when Absalom had possessed himself of Hebron, he did not think of attacking him there, but fled in all haste from Jerusalem northward.—*Cabnet*.

HECATOMB, (*hecaton bous*; a hundred oxen;) the sacrifice of a hundred oxen, or, in a large sense, of a hundred animals of any sort. Such sacrifices were offered by the ancient heathen on extraordinary occasions.—*Hend. Buck*.

HECKEWEELDER, (JONS,) many years employed by the Moravian brethren as a missionary to the Delaware Indians, was a native of England. In 1819, he published at Philadelphia a history of the Manners and Customs of the Indian nations, who once inhabited Pennsylvania; and in 1820, a narrative of the Moravian mission among the Delaware Indians, &c. from 1740 to 1808. He died at Bethlehem, in 1823, in the seventy-ninth year of his age.—*Davenport*; *Allen*.

HEDGE, for protecting fields, gardens, &c. 1-Chron. 4: 13. God's protecting providence, magistrates, government, or whatever defends from hurt and danger, is called a *hedge*, Job 1: 10. Isa. 5: 2. Ezek. 13: 6. Troubles and hinderances are called *hedges*, as they stop our way, and prevent our doing and obtaining what we please, Lam. 3: 7. Job 19: 8. Hos. 2: 6. *The way of the slothful is a hedge of thorns*: he always apprehends great difficulties in the way of doing any good, and often he entangles himself in inextricable difficulties, Prov. 15: 19.—*Brown*.

HEDIO, (CASPAR, D. D. ;) one of the reformers of the sixteenth century, the intimate friend of Capito, Eucer, and Oecolampadius. This truly excellent, learned, and useful man, was born at Eting, and studied at Friburg and Basil. He preached successively at Mentz, Strassburg, Borin; and returning to Strassburg, there died in 1552. He published many works.—*Middleton*, vol. i. 291.

HEEL. As heels are the lowest parts of the body, Christ's heel bruised by Satan is his humble manhood, and his people who are subject to him, Gen. 3: 15. To have the heels bare, denotes shame, contempt, captivity, or distress, Jer. 13: 22. To lift up the heel, or kick, is to render evil for good to a superior, as a beast when it strikes its master. So Judas acted in betraying our Lord, Ps. 41: 6 John 13: 18. Men are taken by the heels in a snare, when they suddenly fall into some calamity, from which they cannot free themselves, Job. 18: 19.—*Brown*.

**HEGIRAH**; an Arabic word, signifying *flight*, and specially used to mark the flight of Mohammed from Mecca to Medina. As from that event, which took place A. D. 622, the Mohammedans date their computations, the term is employed to denote their era or period.—*Hend. Buck.*

**HEIDELBERG CATECHISM**; a work of great celebrity in the history of the Reformation. Frederic III., elector of the palatinate, belonging to the Calvinistic church, caused it to be written, for the purpose of having an uniform rule of faith. The principal contributors were Ursinus, professor of theology at Heidelberg; and Olevianus, minister and public teacher at the same place. The catechism was first published in 1563, under the title, "Catechism, or Short System of Christian Faith, as it is taught in the Churches and Schools in the Palatinate." It has been translated into many languages.—*Hend. Buck.*

**HEIFER**; a young cow, used in sacrifice at the temple, Num. 19: 1—10. Moses and Aaron were instructed to deliver the divine command to the children of Israel that they should procure "a red heifer, without spot," that is, one that was entirely red, without one spot of any other color; "free from blemish, and on which the yoke had never yet come," that is, which had never yet been employed in ploughing the ground or in any other work; for, according to the common sense of all mankind, those animals which had been made to serve other uses, became unfit to be offered to God,—a sentiment which we find in Homer and other heathen writers. The animal was to be delivered to the priest, who was to lead her forth out of the camp, and there to slay her; the priest was then to take of the blood with his finger, and sprinkle it seven times before the tabernacle, and afterwards to burn the carcass: then to take cedar wood and hyssop, and scarlet wood, and cast them into the flames. The ashes were to be gathered up, and preserved in a secure and clean place, for the use of the congregation, by the sprinkling of which ashes in water, it became a water of separation, by means of which a typical or ceremonial purification for sin was effected, Heb. 9: 13.—*Watson.*

**HEIR**; a person who succeeds by right of inheritance to an estate, property, &c. But the principles of heirship in the East differ from those among us; so that children do not always wait till their parents are dead, before they receive their portions. Hence, when Christ is called "heir of all things" it does not imply the death of any former possessor of all things; and when saints are called heirs of the promise, of righteousness, of the kingdom, of the world, of God, "joint heirs" with Christ, it implies merely participants in such or such advantages, but no decease of any party in possession would be understood by those to whom these passages were addressed; though among ourselves there is no actual heirship till the parent, or proprietor, is departed. (See **ADOPTION**; **BERTHERIGHT**; **INHERITANCE**.)—*Calmet.*

**HELBON**, or **HEBAR**; (Judg. I: 31.) a city of Syria famous for its wines, (Ezek. 27: 18,) and supposed to be the present Haleb, or as called in Europe, Aleppo. It is situated, according to Russell, who has given a very full description of it, in lat. 36 deg. 11 min. 25 sec. north; longitude, 37 deg. 9 min. east; about one hundred and eighty miles north of Damascus, and about eighty inland from the coast of the Mediterranean sea. In 1822, Aleppo was visited by a dreadful earthquake, by which it was almost entirely destroyed.—*Calmet.*

**HELIOPOLIS**. (See **OX**.)

**HELL**. Four distinct words in the Hebrew and Greek Scriptures, *Sheol*, *Hades*, *Tartarus*, and *Gehenna*, are in our common version translated Hell. The two first signify, like the Hindoo *Padalou*, or *Patala*, the Egyptian *Amenti*, and the Latin *Pluto*, *Orcus*, and *Infernus*, the world of departed souls in general; without any distinction, in ordinary cases, between the good and the bad, the happy or the miserable. (See **HADES**.) But the two last are more specific in their character, and strictly signify, (as our English word Hell does now, in the language of theology,) the place of divine punishment after death. As all religions have supposed a future state of existence after this life, so all have their hell, or place of torment, in which the wicked are to be punished. Ancient and modern heathens, the Jews, and the Mahometans, we

find believe in a future state of retribution; it is not, therefore, a sentiment peculiar to Christianity.

We have already shown under the word *Hades*, that neither *Sheol* nor *Hades* usually denote Hell in the strict sense, but the regions of the dead in general; including both Paradise and Gehenna, the world of bliss, and the world of woe. To denote this latter, the New Testament writers make use of the Greek word *Gehenna*, which is compounded of two Hebrew words, *Ge Hinnom*, that is, "The Valley of Hinnom," a place near Jerusalem, in which children were cruelly sacrificed by fire to Moloch, the idol of the Ammonites, 2 Chron. 33: 6. This place was also called *Tophet*, (2 Kings 23: 10,) alluding, as is supposed, to the noise of drums, (*toph* signifying a drum,) there raised to drown the cries of helpless infants. (See **GEHENNA**.) As in process of time this place came to be considered an emblem of Hell, or the place of torment reserved for the punishment of the wicked in a future state, (see Dr. Campbell's sixth Dissertation;) the name *Tophet* came gradually to be used in this sense, and at length to be confined to it. In this sense, also, the word *Gehenna*, a synonymous term, is always to be understood in the New Testament, where it occurs twelve times; always in addressing Jews, to whom the analogical sense was easily intelligible, Matt. 5: 22, 29, 30, 10: 28. 18: 9, 23: 15, 33. Mark 9: 43, 45, 47. Luke 12: 5. James 3: 6. Mr. Balfour, of Charlestown, in an "Inquiry into the scriptural import of *Sheol*, *Hades*, &c." has undertaken to set aside the received meaning of *Gehenna*. He strenuously denies that it has the signification of the place of future punishment. This position is more bold than wise; since his arguments and expositions in support of it are founded in a total misapprehension of the context of the New Testament, of the philosophy and laws of language, and in the most serious perversion of the Scriptures. See *Campbell's Dissertations*; *Spirit of the Pilgrims*, 1828; *Balfour's Inquiry and Essays*; *Hudson's Reply*; *Whitman's Letters*; but especially *Cooke's Examination of the Writings of Rev. Walter Balfour*.

There have been many curious and useless conjectures respecting the location of Hell. But, as Dr. Doddridge observes, we must here confess our ignorance; and shall be much better employed in studying how we may avoid this place of horror, than in laboring to discover where it is.

Of the nature of this punishment we may form some idea from the expressions made use of in Scripture. It is called a place of torment, (Luke 16: 21.) the bottomless pit, (Rev. 20: 3—6.) a prison, (1 Pet. 3: 19.) darkness, (Matt. 8: 12. Jud. 13.) fire, (Matt. 13: 42, 50.) the worm that never dies, (Mark 9: 44, 48.) the second death, (Rev. 21: 8.) the wrath of God, Rom. 2: 5. It has been debated whether there will be a material fire in Hell. On the affirmative side it is observed, that fire and brimstone are represented as ingredients in the torment of the wicked, Rev. 14: 10, 11. 20: 10. That as the body is to be raised, and the whole man to be condemned, it is reasonable to believe there will be some corporeal punishment provided, and, therefore, probably material fire. On the negative side it is alleged, that the terms above mentioned are metaphorical, and signify no more than the violence of raging desire or acute pain; and that the Divine Being can sufficiently punish the wicked, by immediately acting on their minds, or even by delivering them up to their guilty passions and the stings of their own consciences.

According to several passages, it seems there will be different degrees of punishment in Hell, Luke 12: 47. Rom. 2: 12. Matt. 10: 20, 21. Matt. 12: 25, 32. Heb. 10: 28, 29. God will regard the measure of men's works.

As to its duration, it has been alleged that it cannot be eternal, because there is no proportion between temporal crimes and eternal punishments; that the word everlasting is not to be taken in its utmost extent; and that it signifies no more than a long time, or a time whose precise boundary is unknown. But in answer to this it is observed, that the same word is used, and that sometimes in the very same place, to express the eternity of the happiness of the righteous, and the eternity of the misery of the wicked; and that there is no reason to believe that the words express two such different ideas, as standing in the same connexion. (See **ATON**, and **ATONIOS**.) Besides, it is not

true, it is observed, that temporary crimes do not deserve eternal punishment, because the length of punishment is never measured by the time occupied in the commission of crimes, and because the infinite majesty of an offended God and the endless future existence of man, justly expose the sinner to an endless punishment; and that hereby God vindicates his injured majesty, and glorifies his justice. (See articles **DESTRUCTIONISTS**, and **UNIVERSALISTS**.) *Berry St. Lec.* vol. ii. p. 559, 562; *Daves on Hell*, ser. x.; *Whiston on ditto*; *Swinden, Drexelius, Saurin, and Edwards on ditto*; *Tillotson's Sermons*, ser. 25; *Fuller's Works*; *Dwight's Theology*.—*Hend. Buck*; *Watson*.

**HELL**, CHRIST'S DESCENT INTO. That Christ locally descended into hell, is a doctrine believed not only by the papists, but by many among the reformed. The text chiefly brought forward in support of this doctrine, is 1 Pet. 3: 19:—"By which he went and preached to the spirits in prison." But it evidently appears, 1. That the "Spirit" there mentioned was not Christ's human soul, but the Holy Spirit, (by which he was quickened, and raised from the dead;) and by the inspiration of which, granted to Noah, he preached to those notorious sinners who are now in the prison of hell for their disobedience. See a similar form of expression, in Ephes. 2: 17: "And came and preached peace," &c. where it is certain that the personal presence of Christ is not intended. 2. Christ, when on the cross, promised the penitent thief his presence that day in paradise; and accordingly, when he died, he committed his soul into his heavenly Father's hand: in heaven, therefore, and not in hell, we are to seek the separate spirit of our Redeemer in this period, Luke 23: 43, 46. That his soul was in Hades, or the unseen world, is however admitted; for this state includes both heaven and hell. 3. Had our Lord descended to preach to the damned, there is no supposable reason why the unbelievers in Noah's time only should be mentioned rather than those of Sodom, and the unhappy multitudes that died in sin, Ps. 16: 10. Acts 2: 21, 31. (See **HADES**.) *Bishop Pearson* and *Dr. Barrow on the Creed*; *Edwards' Hist. of Redemption*, notes, pp. 351, 377; *Ridgley's Body of Div.* p. 308, 3d ed.; *Doddridge and Guise* on 1 Pet. 3: 19; *Campbell's Dissertations*; *Stuart's Eschatological Essays*.—*Hend. Buck*.

**HELLENISTS**; a term occurring in the Greek text of the New Testament, and which, in the English version, is rendered **Grecians**, Acts 6: 1. The authors of the Vulgate version render it like ours, *Græci*; but the Messieurs Du Port Royal, more accurately, *Juifs Grecs*, Greek or Grecian Jews, it being the Jews who spoke Greek that are here treated of, and are hereby distinguished from the Jews called *Hebrews*—that is, who spoke the Hebrew tongue of that time.

The Hellenists, or Grecian Jews, were those who lived in Egypt, and other parts where the Greek tongue prevailed. These Hellenists first settled in Egypt about six hundred years before Christ. Their number was increased by the numerous colonies of Jews planted there by Alexander the Great, B. C. 336, and still later by Ptolemy Lagus. Under the reign of Augustus, they amounted to nearly a million. The mixture of the Jewish and Egyptian national characters, and the influence of the Greek language and philosophy, which were adopted by these Jews, laid the foundation of a new epoch of Græco-Jewish literature, which, from its prevailing character, received the name of the *Hellenistic*. The systems of Pythagoras and Plato were strangely combined with those Oriental phantasies, which had been reduced to a system in Egypt, and with which the mystical doctrines of the Gnostics were imbued. The most noted of the Jewish Hellenistic philosophers was Philo of Alexandria; and the principal of the learned labors of the Alexandrian Jews was the Greek translation of the Old Testament. The Hellenists, (Acts 6: 1, 11. 19: 20.) are properly distinguished from the *Hellenes*, or Greeks, mentioned John 12: 20, who were Greeks by birth and nation, and yet proselytes to the Jewish religion.

The term *Hellenists* is also given to those who maintained the classical purity of the New Testament Greek. Their opponents were called *Hebraists*.—*Hend. Buck*.

**HELMET**; a piece of defensive armor for the head. (See **ΑΡΜΑ**, and **ΑΡΜΟΡ**.)—*Cabnet*.

**HEMERO-BAPTISTS**; a sect among the ancient Jews, thus called from their washing and bathing every day, in all seasons; and performing this custom with the greatest solemnity, as a religious rite necessary to salvation.

Epiphanius, who mentions this as the fourth heresy among the Jews, observes, that in other points these heretics had much the same opinion as the scribes and Pharisees; only that they denied the resurrection of the dead, in common with the Sadducees, and retained a few other of the improprieties of these last. (See **CHRISTIANS** of **ST. JOHN**.)—*Hend. Buck*.

**HEMLOCK**, (*rush* and *rash*;) Deut. 29: 18. 32: 32. Ps. 69: 21. Jer. 8: 14. 9: 15. 23: 15. Lam. 3: 5, 19. Hos. 10: 4. Amos 6: 12. In the two latter places our translators have rendered the word *hemlock*, in the others, *gall*. Hiller supposes it the *centaureum*, described by Pliny; but Celsius shows it to be the hemlock. It is evident, from Deut. 29: 18, that some herb or plant is meant of a malignant or nauseous kind, being there joined with *wormwood*, and in the margin of our Bibles explained to be "a poisonous herb." In like manner see Jer. 8: 14. 9: 15, and 23: 15. In Hosea 10: 4, the comparison is to a bitter herb, which, growing among grain, overpowers the useful vegetable, and substitutes a pernicious weed. The prophet appears to mean a vegetable which should appear wholesome, and resemble those known to be salutary, as judgment, when just, properly is; but experience would demonstrate its malignity, as unjust judgment is when enforced. Hemlock is poisonous, and water-hemlock especially; yet either of these may be mistaken, and some of their parts, the root particularly, may deceive but too fatally.—*Watson*.

**HEMMENWAY**, (Moses, D. D.,) minister of Wells, Maine, was born in Framingham, and graduated at Harvard college, in 1755; was ordained Aug. 8, 1759; and died April 5, 1811, aged about seventy-five, having been a minister fifty-one years.

Dr. Hemmenway was a faithful preacher, and a learned theologian. His controversies were conducted with fairness and candor. He published seven sermons on the obligation of the unregenerate to strive for eternal life, 1767; a pamphlet on the same subject, against Dr. Hopkins, pp. 127, 1772; remarks on Hopkins' answer, pp. 166, 1774; at the election, 1784; discourse concerning the church, 1792; at the ordination of M. Calef, 1795. *Greenleaf's Sketches*, ap. 4—9.—*Allen*.

**HEN**, (*ornis*;) 2 Esdras 1: 30. Matt. 23: 37. Luke 13: 34. The affection of the hen to her brood is so strong as to have become proverbial. There is a beautiful Greek epigram in the *Anthologia*, which affords a very fine illustration of the affection of this bird in another view. It has been thus translated:—

"Beneath her fostering wing the hen defends  
Her darling offspring, while the snow descends;  
And through the winter's day unmoved sates  
The chilling fleeces and inclement skies;  
Till vanquish'd by the cold and piercing blast,  
True to her charge, she perishes at last."

Plutarch, in his book *De Philostorgia*, represents this parental attachment and care in a very pleasing manner:—"Do we not daily observe with what care the hen protects her chickens; giving some shelter under her wings, supporting others upon her back, calling them around her, and picking out their food; and if any animal approaches that terrifies them, driving it away with a courage and strength truly wonderful."—*Watson*.

**HENA**; an idol, (2 Kings 18: 34.) thought to be the Anais of the Persians; or the deity Næuea, Veaus, the star of Venus, or Lucifer.—*Watson*.

**HENOTICON**, (*Gr. unitio into one*;) a famous edict or decree of the Greek emperor Zeno, issued in the year 482, with a view to reconcile all the different parties in religion to the profession of one faith. It is generally agreed that Peter, the false patriarch of Alexandria, and Acacius, patriarch of Constantinople, were the authors of this decree, and that their design was to compliment the emperor with the right of prescribing regulations in matters of faith. Zeno was caught by their flattery, and the Henoticon was drawn up. It soon appeared that the emperor, by this decree, arrogated to himself the right of being head of the

church, and that it covertly favored the Epythian heretics, who approved the council of Chalcedon. Accordingly, pope Simplicius condemned it in the year 483, and cited Acacius, who had been the chief promoter of it, to appear before him at Rome. But it was not till the year 518, that it was entirely suppressed, when, in the reign of Justinian, and the pontificate of Hormisdas, the name of Zeno was struck out of the diptychs, or sacred registers, of such deceased persons for whom particular prayers were offered up.—*Hend. Buck.*

**HENRICIANS**; a sect so called from Henry, its founder, who, though a monk and hermit, undertook to reform the superstition and vices of the clergy. For this purpose he left Lausanne, in Switzerland, and removing from different places, at length settled at Thoulouse, in the year 1147, and there exercised his ministerial function; till, being overcome by the opposition of Bernard, abbot of Clairval, and condemned by pope Eugenius III. at a council assembled at Rheims, he was committed to a close prison, in 1148, where he soon ended his days. This reformer rejected the baptism of infants, severely censured the corrupt manners of the clergy, treated the festivals and ceremonies of the church with the utmost contempt, and held private assemblies for inculcating his peculiar doctrines.—*Hend. Buck.*

**HENRY**, (PHILIP, A. M.), was born at Hitchall, Eng. August 24, 1631. Mr. Philip Henry's mother was a very pious woman, and took great pains to bring up her children in the fear of the Lord: but of her, in early life, he was deprived. The celebrated Dr. Busby became his tutor, and under him he became eminent for his attainments in the learned languages. To him he was much attached, as from him he received the kindest attention. When Mr. Henry was ejected from the establishment, the doctor meeting him, said, "Who made you a non-conformist?" "You, Sir," replied he. "I made you a non-conformist?" "Yes, Sir; you taught me those principles which forbade me to violate my conscience." While at Westminster school, in compliance with the request of his father, he was allowed to attend the ministry of Mr. Marshall, who then preached in Westminster, at seven o'clock in the morning, and under whose ministration he derived his first serious impressions. From that establishment he removed to Christ church, Oxford, where he was soon after called to yield to the parliamentary visitation, which he did in these words:—"I submit to the power of the parliament, in the present visitation, as far as I may with a safe conscience and without perjury." Dr. Owen, when vice-chancellor, noticed the college exercises of young Henry with high approbation. Some of his Latin verses were among the poems which the university published in the year 1651, on the peace with Holland. But when he afterwards visited Oxford, he inserted in his book, "A tear dropped over my university sins."

On leaving college, he first settled at Worthenbury, in Flintshire, where he was ordained by Presbyters, and labored with so much ardor and piety, that through all the surrounding country he was known by the name of heavenly Henry. There he married Miss Catharine Matthews, of Broad Oak. She was heiress to a good estate, which promoted the temporal comfort of her husband, and enabled him not only to preach the gospel, but also to relieve many ministers in the day of persecution, while the personal excellencies of his wife were with him a constant theme of praise to God. By her he had two sons, John and Matthew, and four daughters: John died young, but his son Matthew, whose praise is in all the churches, was his father's biographer, and records, with interesting and instructive minuteness, the beautiful order of religion which was established in his paternal abode.

At the restoration, Mr. Philip Henry was first deprived, by his enemies, of his useful sphere of labor, and afterwards entirely expelled from the establishment by the act of uniformity. He says, "Our sins have made Bartholomew-day, in the year 1662, the saddest day for England since the death of Edward the Sixth, but even this for good." By the operation of the conventicle and five-mile acts, he was driven from his house, and compelled to seek the retirements of seclusion or imprisonment, for safety.

In the year 1687, when king James promulgated his

celebrated declaration for liberty of conscience, Mr. Henry immediately availed himself of it. He now fitted up an out-building of his own, and held constant worship there, according to the forms used by dissenters, and with great zeal and piety. He also preached with the same ardor around the country on every day, riding, after having delivered one sermon, six or eight miles to preach another; and the next day repeating the same laborious exercise. The joy which he felt in this opportunity for labor, the success which attended his efforts, and the happy settlement of all his children, crowned his latter end with gladness. But his labors hastened his rest; for when writing to a friend, who anxiously inquired after his health, he says, "I am always habitually weary, and expect no other till I lie down in the bed of spices." After preaching one Lord's day, with his usual vivacity and energy, he was seized with a fatal sickness. He expired June 24, 1696, exclaiming, "O death, where is thy sting?" His "Sayings," which constitute a chapter in his biography, resemble those of Holy Writ. (*See his Life by his Son.*)—*Jones' Chris. Biog.*

**HENRY**, (MATTHEW), author of the celebrated "Commentary," bearing his name, was born on the 18th of October, 1662, at Broad Oak, in Flintshire. He was the son of the celebrated Philip Henry. Matthew, like many other eminent persons, was a child of infirm health, and early displayed a mind too vigorous and active for the frame which it inspired. At the early age of ten years he was deeply affected by convictions of the evil of sin, in consequence of hearing his father preach on Ps. 51: 7.—"Furge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." When he was thirteen years of age, his diary indicates decided piety. That the child of Philip Henry should early love to imitate preaching, and wish to be a minister, is not surprising; but of those who observed his puerile essays, some wondered at the wisdom and gravity which they displayed, and many expressed their fears lest he should be too forward; but the father replied, "Let him go on: he fears God, and designs well; and I hope God will keep him and bless him."

After having been at the seminary of Mr. Thomas Doolittle, young Henry was induced, by the influence of friends, to remove to Gray's Inn, in order to study the law. But, true to his original purpose, keeping his eye on the advancement of Christianity as his polar star, he quickly returned to the work of the ministry. His first public services were at his father's residence, where he received the most pleasing testimonies of his usefulness. Being afterwards invited to spend a few days with a friend at Nantwich, in Cheshire, he preached on the words of Job, "With God is terrible majesty," which produced the most striking and delightful effects. He was now invited to Chester, where he preached at the house of Mr. Henthorne, a sugar-baker, which laid the foundation of the church of which he was many years the faithful and beloved pastor. But having been called back to London, in 1687, he found that the king, James II., was issuing out licences to empower non-conformists to preach. This led him to prepare seriously for his future office; and, in a private paper, entitled "Serious Self-Examination before Ordination," he expresses his determination to be zealous and faithful in the discharge of his ministerial duties.

By the dissenters, he was ordained with great privacy, on the 9th of May, 1687. Mr. Henry was well received at Chester, and was successful in raising a large congregation. Of his ministry, it may be truly said, that, like the apostle, he was in labors more abundant; for his constant work, on the Lord's day, was to pray six times in public, to expound twice, and preach twice. His two public services seem to have been fully equal to three in the present day. He went through the whole Bible, by way of exposition, more than once. The list of subjects on which he preached is in print, and displays a comprehensive mind, anxious to declare the whole counsel of God; but, in his private notes, he says, "I find myself most in my element when preaching Christ, and him crucified; for the more I think and speak of him, the more I love him."

Eager to seize every opportunity of usefulness, he dili



gently visited the prisoners in the castle of Chester, where his benevolent compassion and zeal introduced him to some very affecting scenes. But he never confined his labors to Chester, for he was the life of the dissenting communion through all that country; and constantly preached in the adjoining towns and villages every week. After having refused several invitations from churches in London, he at length consented to leave Chester, in order to take the pastoral charge of a congregation at Hackney, first collected by Dr. Baes. He has left on record his reasons for quitting the first scene of his labors, where he had preached nearly five-and-twenty years, where he had three hundred and fifty communicants, and probably a thousand hearers; a people of whom he said, with a heavy heart at parting, "They love me too well."

He commenced the 18th day of May, in the year 1712, his pastoral care at Hackney, expounding the first chapter of Genesis in the morning; and in the afternoon, the first of Matthew, as if beginning life anew. That he removed to the vicinity of London to enjoy, not ease, but labor, was evident; for his unexhausted zeal blazed forth with greater ardor, to fill his new and enlarged sphere. He devised additional modes of usefulness; preaching not only at Hackney, but in London also, early and late on the same Sabbath. He often preached lectures every evening in the week, and sometimes two or three on the same day; so that his biographer says, "If ever any minister, in our days, erred in excess of labors, he was the person." But one of the principal motives which led him to London, was to be able to print the remaining volumes of his "Exposition."

He now drew near to the goal for which he panted. Having alleviated the pains of separation from his friends at Chester, by promising to visit them every year, he made his last journey to them in the month of June, 1714. On his return, he was taken ill at Nantwich, where he said to his friend Mr. Illidge, *You have been used to take notice of the sayings of dying men; this is mine: that a life spent in the service of God, and communion with him, is the most pleasant life that any one can live in this world.* On the 22d of June, 1714, he expired, in the fifty-second year of his age.

The death of Henry was universally lamented; even those who loved not the communion to which he belonged, owned that it had lost its brightest ornament. He has left behind him, in his works, a library of divinity, which supercedes all eulogium on his character. His mind was not, indeed, formed for metaphysical abstraction, or elegant sublimity; nor was his pen celebrated for those splendid ornaments which feast the fancy, nor those vigorous strokes which thrill through the soul; but he possessed a peculiar faculty, which may be called a religious naïveté, which introduced well-known sentiments in an enchanting air of novel simplicity, while his style abounded with antitheses, which Attic taste would sometimes refuse, but which human nature will ever feel and admire. The mere plans of his sermons and expositions contain more vivid, lucid instruction, and less deserve the name of skeletons, than the finished discourses of many other divines. *Life of M. Henry; Jones' Chris. Biog.—Hend. Burk.*

HENRY, (PATRICK,) an American orator and statesman, was born in Virginia, in 1736, and, after receiving a common school education, and spending some time in trade and agriculture, commenced the practice of the law, after only six weeks of preparatory study. After several years of poverty, with the incumbrance of a family, he first rose to distinction in managing the popular cause in the controversy between the legislature and the clergy, touching the stipend which was claimed by the latter. In 1765, he was elected member of the house of burgesses, with express reference to an opposition to the British stamp act. In this assembly he obtained the honor of being the first to commence the opposition to the measures of the British government, which terminated in the revolution. He was one of the delegates sent by Virginia to the first general congress of the colonies, in 1774, and in that body distinguished himself by his boldness and eloquence. In 1776, he was appointed the first governor of the commonwealth, and to this office was repeatedly re-

-elected. In 1791, he retired from the bar, and died in 1799.

Without extensive information upon legal or political topics, Patrick Henry was a natural orator of the highest order, possessing great powers of imagination, sarcasm, and humor, united with great force and energy of manner, and a deep knowledge of human nature.

His principles of liberty and regard to Christianity led him to deplore the practice of slavery. On this subject, in a letter written in 1773, he inquires, "Is it not amazing, that at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty; that in such an age, and such a country we find men, professing a religion the most humane, mild, gentle, and generous, adopting a principle as repugnant to humanity as it is inconsistent with the Bible, and destructive to liberty?—Would any one believe, that I am master of slaves of my own purchase? I am drawn along by the general inconvenience of living here without them. I will not—I cannot justify it."

He was not a member of any church. He said to a friend, just before his death, who found him reading the Bible, "Here is a book worth more than all the other books that were ever printed; yet it is my misfortune never to have found time to read it, with the proper attention and feeling, till lately. I trust in the mercy of heaven, that it is not yet too late." Mr. Wirt's very interesting life of Henry was published, 3d ed. Svo. 1818.—*Davenport; Allen.*

HENRY, (THOMAS CHARLTON, D. D.,) author of the *Letters to an Anxious Inquirer*, was born in Philadelphia, Sept. 22, 1790. He was the eldest son of Alexander Henry, Esq. president of the Am. Sunday School Union, who originally intended him for enlarged mercantile pursuits, on which account he went through an unusually extended course of literature. Immediately after his graduation at Middlebury college, in Aug. 1814, the most tempting and splendid prospects of affluence and distinction, invited his entrance on a secular career; but having felt the power of renewing grace while at college, he conferred not with flesh and blood, but cordially embraced the laborious and self-denying duties of the Christian ministry. He went through his theological course at Princeton, N. J., and in 1816, entered on his great work with such rare endowments and polished eloquence, as attracted uncommon attention. In Nov. 1818, he became pastor of the Presbyterian church in Columbia, S. C., where he labored faithfully for five years, with great success.

In Jan. 1824, he accepted the invitation of the second Presbyterian church in Charleston. In this new and more ample field, his full soul was poured forth into his work, and a rich harvest of souls was gathered home to God. His health becoming impaired, he visited Europe, in 1826, and after spending six months in Great Britain and France, returned in the fall of the same year with renewed vigor and zeal to his pastoral duties. At the same time, he began to devote himself with inconceivable ardor to laborious study and composition, with a view to extend his ministerial usefulness. But, alas, on the 1st of October, of the next year, he was seized with the yellow fever, and in four days fell a victim to its ravages, at the age of thirty-seven; leaving his beloved family and flock to mourn the loss of such a husband, father, and pastor, as few ever had to lose.

Dr. Henry possessed as to person, manners, mind, voice, look and action, the attributes of a finished orator. In classical and theological learning he had few equals, of his own age and country. To a critical acquaintance with the ancient languages, he added a correct knowledge of several modern ones. Especially with the original Scriptures, and the writings of the Fathers, he was quite familiar. But the crowning excellence of his character was his entire self-consecration to the blessed Redeemer, and his deep experience of the power of religion. This it was which made him a rich blessing in life, and so richly blessed in death. His last hours afford one of the most beautiful scenes in the history of Christianity.

On the evening of his seizure, he said to a friend, "I know not what the Lord intends, but if my work is done,

I shall be glad to go home ;" and then repeated the following lines :

" Sweet to rejoice in lively hope,  
That, when my change shall come,  
Angels shall hover round my bed,  
And waft my spirit home."

" And can you leave me," said Mrs. Henry, " and the dear little children, and the church, in God's hands ?"— " Yes," he replied, " I know he can provide for you all, and I can rely on his promises and grace. I can leave you all—my work is done." Having expressed his will, as to the disposal of his affairs, he requested that he might be left alone with his wife. Afterwards he called for his children, spoke to them affectionately, and gave them his last embrace. He then said, " I shall soon know more of eternity than I now do. ETERNITY! THERE IS MY EXALTED, GLORIOUS, HOME! Oh, how vain, how little, how trifling, does every thing appear in the light of a nearing eternity." " You have chosen," it was said, " the good part." " Oh! I have won it," he replied; " I have not the shadow of a doubt, or a fear, upon my mind. I have not a wish, desire, hope, or thought on earth; they are all above; nothing can turn my thoughts." Some time after he exclaimed, " Come, Lord Jesus, come quickly, come now, come immediately, this moment, just as suits thy holy will." Observing the grief of his wife, he said, " Is that right, my dear, is that right? we shall soon meet in heaven." " I hope so," she replied. " Hope so," he answered, " we must, we shall—how could it be otherwise." He afterwards remarked, " God has been very merciful in sparing me so long, and making me an instrument of good. We have often conversed together about heaven; I shall know and love you there." He concluded a short, but comprehensive, and fervent prayer, by saying very emphatically, " for the Redeemer's sake; for the Redeemer's—Amen." In his last moments, being asked, " Do you find that gloom in death which some apprehend?" he replied, though with difficulty from the shortness of his breathing, " A sweet falling of the soul in Jesus. Oh! what mercy! what mercy!—I don't understand it!" A friend addressing him near the close of this scene of triumphant grace, when apparently lost to all earthly sounds, he exclaimed, " Oh! you interrupted me; I had a beautiful train of thought then." In a little while after, that thinking mind, which thus asserted its indestructibility, by continuing its functions active and vigorous in the very juncture of separation from the body, went rejoicing from this stage of trial, to commingle with pure spirits before the throne of God. He died at the South, the same year with Dr. Payson at the North.

Dr. Henry's published works are, *An Inquiry into the Consistency of Popular Amusements with a Profession of Christianity*; *Letters to an Anxious Inquirer*; and *Moral Etchings—Memoir prefixed to his Letters*.

HERACLEONITES; a sect of Christians, the followers of Heracleon, who refined upon the Gnostic divinity, and maintained that the world was not the immediate production of the Son of God, but that he was only the occasional cause of its being created by the demiurgus. The Heracleonites denied the authority of the prophecies of the Old Testament; maintained that they were mere random sounds in the air; and that John the Baptist was the only true voice that directed to the Messiah.—*Hend. Buck*.

HERBERT, (EDWARD,) lord of Cherbury, was born, in 1581, at Montgomery castle; was sent at the early age of twelve years to University college, Oxford; was made a knight of the Bath soon after the accession of James I.; travelled on the continent in 1608, and attracted much attention by his manners and accomplishments; served in the Netherlands in 1610 and 1614, and displayed consummate bravery; was twice sent ambassador to France, where he distinguished himself by resenting the insolence of the worthless favorite de Luynes; was made an Irish peer, in 1625, and, soon after, an English baron; espoused the parliamentary cause during the civil wars; and died in 1648. Herbert was one of the most chivalrous characters of his time, with considerable talents, and some vanity. He was a deist, and was one of the first who reduced deism into a system. His principles are expounded in his works *De Veritate*, and *De Religione Laici*, which

he believed God miraculously bid him publish. Lord Herbert also wrote his own *Memoirs*; a *Life of Henry VIII.*; and a *Treatise on the Religion of the Heathens—Davensport*.

HERBERT, (GEORGE,) brother to lord Herbert of Cherbury, was born April 3, 1593, and received a religious education under the eye and care of his prudent mother. His lovely behavior, even in childhood, with the evident marks of genius and piety, endeared him to all that knew him. He entered Cambridge at sixteen, and the same year composed a volume of poems, which he terms his *first fruits* unto God, and which he published partly, as he writes to his mother, " to reprove the vanity of those many love-poems that are daily writ and consecrated to Venus, and to bewail that so few are writ that look towards God and heaven."

In the year 1619, he was made orator of the university, and a letter of thanks which he wrote in that capacity to James I. excited the monarch's attention, who declared him to be the jewel of that university, and gave him a sinecure of one hundred and twenty pounds per annum. He became intimate with the great Bacon, Wotton, Andrews, and Donne, was much caressed by the most eminent nobility, and it was supposed would be made secretary of state. The death of his two principal friends, the duke of Richmond, and the marquis of Hamilton, followed by that of king James, frustrated these expectations, and Mr. Herbert determined to devote his fine powers to a holier employment. No sooner was this determination known, than his court friends endeavored to dissuade him from it, urging among other things that the office of a clergyman was too mean, too much below his high birth and abilities, to which he replied, " It has been formerly judged that the domestic servants of the King of heaven, should be of the noblest families on earth; and though the iniquity of the late times has made clergymen meanly valued, and the sacred name of priest contemptible, yet I will labor to make it honorable, by consecrating all my learning, and all my poor abilities to advance the glory of that God who gave them; knowing that I can never do too much for him who hath done so much for me, as to make me a CHRISTIAN. And I will labor to be like my Savior, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus."

After much preparation of heart, he was accordingly ordained, and in 1626, was made prebend of Layton church, in the diocese of Lincoln. In 1630, he was transferred to the living of Bemerton near Salisbury. Here he wrote, " I now look back upon my aspiring thoughts, and think myself more happy than if I had attained what I so ambitiously thirsted for. I can now behold the court with an impartial eye, and see plainly that it is made up of frauds, and titles, and flattery, and other such empty, imaginary pleasures; but in God and his service is a fullness of all joy, and pleasure, and no satiety; and I will now use all my endeavors to bring my relations and dependants to a love and reliance on him, who never fails those who trust him."—" I know the ways of learning; I know what nature does willingly, and what, when it is forced by fire; I know the ways of honor, and when glory inclines the soul to noble expressions; I know the court; I know the ways of pleasure, of love, of wit, of music, and upon what terms I declined all these for the service of my Master Jesus." Here he faithfully, humbly, and successfully labored in his Master's work till his happy death, in 1635, at the age of forty-two.

His poems entitled " *The Temple*," and his " *Priest to the Temple, or the Country Parson's Character and Rules of Holy Life*," are still admired for their beautiful and holy simplicity. His works have been published in one volume.—*Middleton*, vol. iii. 48.

HERDER, (JOHN GODFREY,) a German divine, philosopher, and writer, was born, in 1744, of poor parents, at Mohrungen, in Prussia; was educated for the church, became court preacher, ecclesiastical counsellor, and vice president of the consistory to the duke of Saxe Weimar; and died, beloved and venerated by all who knew him, in 1803. At the moment when he expired he was writing a hymn to the Deity, and the pen was found on the unfinished line. Though a model of virtue and piety, to

whom Germany is deeply indebted for valuable works in almost every branch of literature and taste, as well as theology, yet he often exclaimed, in moments of melancholy reflection, "O, my profitless life!" His beautiful work on the Spirit of the Hebrew Poetry is well known and highly valued. "In many respects," says DeGerando, "Herder is the Fenelon of Germany, and of the reformed religion." His works, philological, philosophical, and poetical, form forty-five volumes, octavo.—*Davenport.*

**HERESIARCH;** one who introduces or founds any particular heresy: a leader of any body of heretics.—*Hend. Buck.*

**HERESY;** a term borrowed from the Greek word *hairesis*, which, in its primary signification, implies a choice or election, whether of good or evil. It seems to have been principally applied to what we would call moral choice, or the adoption of one opinion in preference to another. Philosophy was in Greece the great object which divided the opinions and judgments of men; and hence the term *hairesis*, (heresy,) being most frequently applied to the adoption of this or that particular dogma, came by an easy transition to signify the sect or school in which that dogma was maintained. Thus, though the heresy of the academy, or of Epicurus, would sound strange to our ears, and though the expression was not common with the early Greek writers, yet in later times it became familiar, and we find Cicero speaking of the heresy to which Cato belonged, when he described him as a perfect Stoic. The Hellenistic Jews made use of the same term to express the leading sects which divided their countrymen. Thus Josephus speaks of the three *heresies* of the Pharisees, Sadducees, and Essenes; and since he was himself a Pharisee, he could only have used the term as equivalent to sect or party.

Luke also, in the Acts of the Apostles, (5: 17. 15: 5.) speaks of the *heresy* of the Pharisees and Sadducees; and we learn from the same book, (24: 5, 14.) that the Christians were called by the Jews the *heresy of the Nazarenes*. With this opprobrious addition, the term was undoubtedly used as one of insult and contempt; and the Jews were more likely than the Greeks to speak reproachfully of those who differed from them, particularly in matters of religion. The three Jewish sects already mentioned were of long standing, and none of them were considered to be at variance with the national creed; but the Christians differed from all of them; and in every sense of the word, whether ancient or modern, they formed a distinct heresy.

The apostles would be likely to use the term with a mixture of Jewish and Gentile feelings; but there was one obvious reason why they should employ it in a new sense, and why at length it should acquire a signification invariably expressive of reproach. The Jews, as we have seen, allowed of three, or perhaps more, heresies among their countrymen. In Greece, opinions were much more divided; and twelve different sects have been enumerated, which, by divisions and subdivisions, might be multiplied into many more. The shades of difference between these diverging sects were often extremely small; and there were many bonds of union, which kept them together, as members of the same family, or links of the same chain. In addition to which we must remember, that these differences were not always or necessarily connected with religion. Persons might dispute concerning the *summum bonum*, and yet they might worship, or at least profess to worship, the same God. But the doctrine of the gospel was distinct, uncompromising, and of such a nature that a person must believe the whole of it, and to the very letter, or he could not be admitted to be a Christian. *There is one body, and one Spirit, one Lord, one faith, one baptism, &c.*; (Eph. 4: 4, 5.) which words, if rightly understood, evidently mean, that the faith of the gospel is one and undivided. Hence arose the distinction between orthodox and heterodox. He who believed the gospel, as the apostles preached it, was orthodox; he who did not so believe it, was heterodox. He embraced an opinion,—it mattered not whether his own, or that of another, but he made it his own choice, and in the strict sense of the term he was an heretic. It was no longer necessary to qualify the term by the addition of the sect or party which he chose: he was not a true Christian, and therefore he was an heretic.

It was in this sense that it was applied by the early fathers. If a man admitted a part, or even the whole of Christianity, and added to it something of his own; or if he rejected the whole of it, he was equally designated as an heretic. Thus, by degrees, it came to be restricted to those who professed Christianity, but professed it erroneously; and in later times, the doctrine of the Trinity, as defined by the council of Nice, was almost the only test which decided the orthodoxy or the heresy of a Christian. Differences upon minor points were then described by the milder term of *schism*; and the distinction seems to have been made, that unity of faith might be maintained, though schism existed; but if the unity of faith was violated, the violator of it was an heretic: a distinction which appears hardly to have been observed in the apostolic age; and Paul has been thought to use the term *heresy*, where later writers would have spoken of *schisms*. (See *HERETICO COMBUREND.*) *Ency. Brit.*; *Dr. Foster and Stebbins on Heresy*; *Hallett's Discourses*, vol. iii. No. 9. p. 358, 408; *Dr. Campbell's Prel. Diss. to the Gospels*; *Dr. Burton on the Heresies of the Apostolic Age*, p. 8.—*Hend. Buck.*

**HERETIC;** a general name for all such persons under any religion, but especially the Christian, as profess or teach opinions contrary to the established faith, or to what is made the standard of orthodoxy. (See the preceding article, and *Lardner's History of the Heretics of the first two Centuries.*)—*Hend. Buck.*

**HERMAS**, a disciple mentioned Rom. 16: 14, was, according to several of the ancients, and many learned modern interpreters, the same as Hermas, whose works are said to be still extant; but this is doubtful.—*Calmet.*

**HERMENIGILDUS;** a Gothic prince of the sixth century, the eldest son of Leovigildus, king of the Goths in Spain. He was originally an Arian, but, by means of his wife Ingonda, became a convert to the orthodox faith. His father, enraged at the change, stripped him of the command of Seville, and threatened him with death. The prince put himself and the city in the posture of defence; on which his exasperated father commenced a severe persecution against the orthodox, and did all in his power to detach them from his son, who in vain sought assistance from Rome and Constantinople. Being driven, after a siege of twelve months, from Seville to Asseto, he was compelled to surrender, and depending on a promise of pardon, threw himself at his father's feet. The king, however, loaded him with chains, and finding him inflexible in his opposition to Arianism, in a fit of rage ordered his guards to cut him in pieces, which was done, April 13, A. D. 586.—*For.*, p. 78.

**HERMENEUTICS**, (from the Greek *hermeneuō*, to interpret;) the science or theory of interpretation, comprising and exhibiting the principles and rules according to which the meaning of an author may be judiciously and accurately ascertained. It consists of two parts: the *theoretical*, which includes the general principles which respect the meaning of words and the kinds of them; and the *preceptive*, which embraces the rules founded on these principles, by which we are to be guided in our philological inquiries, and all our attempts to investigate the meaning of any writer. *Sacred hermeneutics* comprise the principles and rules of this science as made to bear on the interpretation of the holy Scriptures. (See *BIBLICAL INTERPRETATION.*)—*Hend. Buck.*

**HERMES;** a Christian deacon and martyr, of the fourth century, under Diocletian. (See *PHILIP OF HERACLEA.*)

**HERMIANI;** a sect in the second century, so called from their leader Hermias. One of their distinguishing tenets was, that God is corporeal; another, that Jesus Christ did not ascend into heaven with his body, but left it in the sun.—*Hend. Buck.*

**HERMIT;** a person who retires into solitude for the purpose of devotion. Who were the first hermits cannot easily be known; though Paul, surnamed the Hermit, is generally reckoned the first. The persecutions of Decius and Valerian were supposed to have occasioned their first rise. See *Natural History of Enthusiasm.*—*Hend. Buck.*

**HERMOGENIANS;** a sect of ancient heretics, denominated from their leader Hermogenes, who lived towards the close of the second century. Hermogenes established

matter as his first principle; and regarding matter as the fountain of all evil, he maintained, that the world, and every thing contained in it, as also the souls of men and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter. The opinions of Hermetogenes with regard to the origin of the world, and the nature of the soul, were warmly opposed by Tertullian. (See Gnostics.)—*Hend. Buck.*

HERMON; a celebrated mountain in the Holy Land, often spoken of in Scripture. It was in the northern boundary of the country, beyond Jordan, and in the territories which originally belonged to Og, king of Bashan, Josh. 12: 5. 13: 5. The Psalmist connects Tabor and Hermon together, upon more than one occasion; (Ps. 89: 12. 133: 3.) from which it may be inferred that they lay contiguous to each other. This is agreeable to the account that is given us by travellers. Mr. Maundrell, in his journey from Aleppo, says that in three hours and a half from the river Kishon, he came to a small brook, near which was an old village and a good kane, called Legune; not far from which his company took up their quarters for the night, and from whence they had an extensive prospect of the plain of Esdraelon. At about six or seven hours' distance eastward, stood, within view, Nazareth, and the two mountains Tabor and Hermon. He adds, that they were sufficiently instructed by experience what the holy Psalmist means by the dew of Hermon; their tents being as wet with it as if it had rained all night, Ps. 133: 3.—*Watson.*

HERNHUTERS. (See MORAVIANS.)

HEROD, surnamed the Great; king of the Jews, second son of Antipater the Idumean, born B. C. 71. At the age of twenty-five he was made by his father governor of Galilee, and distinguished himself by the suppression of a band of robbers, with the execution of their leader, Hezekiah, and several of his comrades. In the civil war between the republican and Cæsarian parties, Herod joined Cassius, and was made governor of Cælo-Syria; and when Mark Antony arrived victorious in Syria, Herod and his brother found means to ingratiate themselves with him, and were appointed as tetrachs in Judea; but in a short time an invasion of Antigonus, who was aided by the Jews, obliged Herod to make his escape from Jerusalem, and retire first to Idumæa, and then to Egypt. He at length arrived at Rome, and obtained the crown of Judea upon occasion of a difference between the two branches of the Asmodean family. Having met with this unexpected success, he returned without delay to Judea, and in about three years got possession of the whole country. Antigonus was taken prisoner and put to death, which opened the way to Herod's quiet possession of the kingdom. His first cares were to replenish his coffers, and to repress the faction still attached to the Asmodean race, and which regarded him as a usurper. He was guilty of many extortions and cruelties in the pursuit of these objects.

2. In the war between Antony and Octavius, Herod raised an army for the purpose of joining the former; but he was obliged first to engage Malchus, king of Arabia, whom he defeated and obliged to sue for peace. After the battle of Actium, his great object was to make terms with Octavius the conqueror; and, as a preliminary step, he put to death Hyrcanus, the only surviving male of the Asmodeans; and, having secured his family, he embarked for Rhodes, where Augustus at that time was. He appeared before the master of the Roman world in all the regal ornaments excepting his diadem, and related the faithful services he had performed for his benefactor, Antony, adding, that he was ready to transfer the same gratitude to a new patron, from whom he should hold his crown and kingdom. Augustus was struck with the magnanimity of the defence, and replaced the diadem on the head of Herod, who remained the most favored of the tributary sovereigns. When the emperor afterwards travelled through Syria, in his way to and from Egypt, he was entertained with the utmost magnificence by Herod; in recompense for which he restored to him all his revenues and dominions, and even considerably augmented them. His good fortune as a prince, however, was poisoned by domestic broils, and especially by the insuperable aversion of his wife Mariamne, whom at length he brought to trial, convicted, and

executed. She submitted to her fate with all the intrepidity of innocence, and was sufficiently avenged by the remorse of her husband, who seems never after to have enjoyed a tranquil hour. At times he would fly from the sight of men, and on his return from solitude, which was ill suited to a mind conscious of the most ferocious deeds, he became more brutal than ever, and in fits of fury spared neither foes nor friends.

3. At length he recovered some portion of self-possession, and employed himself in projects of regal magnificence. Besides building Sebaste and Cesarea, and many fortresses, he erected at Jerusalem a stately theatre and amphitheatre, in which he celebrated games in honor of Augustus, to the great displeasure of the zealous Jews, who discovered an idolatrous profanation in the theatrical ornaments and spectacles. Nothing, it is said, gave them so much offence as some trophies which he had set round his theatre in honor of Augustus, and in commemoration of his victories, but which the Jews regarded as images devoted to the purposes of idol worship. For this and other acts of the king a most serious conspiracy was formed against him, which he, fortunately for himself, discovered; and he exercised the most brutal revenge on all the parties concerned in it.

4. To acquire popularity among the Jews, and to exhibit an attachment to their religion, he undertook the vast enterprise of rebuilding the temple of Jerusalem, which he finished in a noble style of magnificence in about a year and a half, although it received splendor by new additions for more than forty years. During the progress of this work he visited Rome, and brought back his sons, who had attained to man's estate. These at length conspired against their father's person and government, and were tried, convicted, and executed. Notwithstanding the execution of his sons, he was still a slave to conspiracies from his other near relations.

In the thirty-third year of his reign, our SAVIOR was born. This event was followed, according to the gospel of St. Matthew, by the massacre of the children at Bethlehem. About this time, Antipater, returning from Rome, was arrested by his father's orders, charged with treasonable practices, and was found guilty of conspiring against the life of the king. This and other calamities, joined to a guilty conscience, preying upon a broken constitution, threw the wretched monarch into a mortal disease, which was doubtless a just judgment of heaven on the many foul enormities and impieties of which he had been guilty. His disorder was attended with the most loathsome circumstances that can be imagined. A premature report of his death caused a tumult in Jerusalem, excited by the zealots, who were impatient to demolish a golden eagle which he had placed over the gate of the temple. The perpetrators of this rash act were seized, and, by order of the dying king, put to death. He also caused his son Antipater to be slain in prison, and his remains to be treated with every species of ignominy. He bequeathed his kingdom to his son Archelaus, with tetrarchies to his two other sons.

Herod, on his dying bed, planned a scheme of horrible cruelty, which was to take place at the instant of his own death. He had summoned the chief persons among the Jews to Jericho, and caused them to be shut up in the hippodrome, or circus, and gave strict orders to his sister Salome to have them all massacred as soon as he should have drawn his last breath; "for this," said he, "will provide mourners for my funeral all over the land, and make the Jews in every family lament my death, who would otherwise exhibit no signs of concern." Salome and her husband, Alexas, chose rather to break their oath extorted by the tyrant, than be implicated in so cruel a deed; and accordingly, as soon as Herod was dead, they opened the doors of the circus, and permitted every one to return to his own home. Herod died in the sixty-eighth year of his age. His memory has been consigned to merited detestation, while his great talents, and the active enterprise of his reign, have placed him high in the rank of sovereigns.—*Watson.*

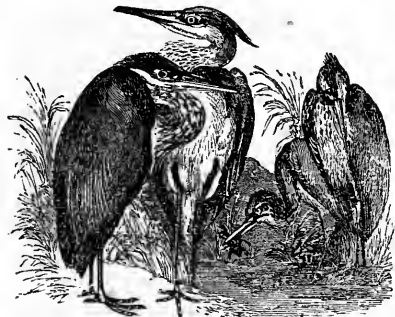
HEROD ANTIPAS. (See ANTIPAS.)

HERODIANS; a sect among the Jews, at the time of our Savior, Matt. 22: 16. Mark 3: 6. The critics and

commentators are very much divided with regard to the Herodians. St. Jerome, in his dialogue against the Luciferians, takes the name to have been given to such as owned Herod for the Messiah; and Tertullian and Epiphanius are of the same opinion. But the same Jerome, in his comment on Matthew, treats this opinion as ridiculous; and maintains that the Pharisees gave this appellation, by way of ridicule, to Herod's soldiers, who paid tribute to the Romans; agreeable to which the Syrian interpreters render the word by the *domestics of Herod*, i. e. "his courtiers." M. Simon, in his notes on the 22d chapter of Matthew, advances a more probable opinion: the name *Herodian* he imagines to have been given to such as adhered to Herod's party and interest, and were for preserving the government in his family, about which were great divisions among the Jews. F. Hardouin will have the Herodians and Sadducees to have been the same. Dr. Prideaux is of opinion that they derived their name from Herod the Great; and that they were distinguished from the other Jews by their concurrence with Herod's scheme for subjecting himself and his dominions to the Romans, and likewise by complying with many of their heathen usages and customs. This symbolizing with idolatry upon views of interest and worldly policy, was probably that leaven of Herod, against which our Savior cautioned his disciples. It is further probable that they were chiefly of the sect of the Sadducees: the leaven of Herod is also denominated the leaven of the Sadducees.—*Head. Buck.*

**HERODIAS**, daughter of Aristobulus and Berenice, and granddaughter of Herod the Great. Her first husband was her uncle Philip, by whom she had Salome; but he falling into disgrace, and being obliged to live in private, she left him, and married his brother Herod, tetrarch of Galilee, who offered her a palace and a crown. As John the Baptist censured this incestuous marriage, (Matt. 14: 3. Mark 6: 17.) Antipas ordered him to be imprisoned. Some time afterwards, Herodias suggested to her dancing daughter, Salome, to ask John the Baptist's head, which she procured. (See *ANTRAS*.) Mortified to see her husband tetrarch only, while her brother Agrippa, whom she had known in a state of indigence, was honored with the title of king, Herodias persuaded Antipas to visit Rome, and procure from the emperor Caius the royal title. Agrippa, however, sent letters to the emperor, informing him that Herod had arms in his arsenals for seventy thousand men, and by this means procured his banishment to Lyons. Herodias, who accompanied her husband, followed him in the calamity she had brought upon him.—*Calmet.*

**HERON**, (*anaph*, Lev. 11: 19. Dent. 14: 18.) This word has been variously understood. Some have rendered it



the kite, others the woodcock, others the curlew, some the peacock, others the parrot, and others the crane. The root, *anaph*, signifies to breathe short through the nostrils, to snuff, as in anger; hence to be angry; and it is supposed that the word is sufficiently descriptive of the heron, from its very irritable disposition. Bochart, however, thinks it the mountain falcon; the same that the Greeks call *ano-*

*paia*, mentioned by Homer; and this bears a strong resemblance to the Hebrew name.—*Watson.*

**HERRING**, (ΤΥΡΩΝΑΣ,) archbishop of Canterbury, an eminent prelate, was born, in 1693, at Walsoken, in Norfolk, of which his father was rector; studied at Cambridge; and, after having possessed various livings, was raised, in 1737, to the see of Bangor, whence, in 1743, he was translated to York. After the defeat of the king's troops at Preston Pans, in 1745, the archbishop exerted himself in his diocese with so much patriotism and zeal, that he repressed the disaffected, inspired the desponding, and procured, at a county meeting, a subscription of forty thousand pounds, towards the defence of the country. In 1747, he was removed to the see of Canterbury; and he died at Croydon, in 1756. Herring was a man of learning, piety, and tolerant principles. Dr. Jortin, who knew him well, tells us, that he had piety without superstition, and moderation without meanness; an open and liberal way of thinking, and a constant attachment to the cause of sober and rational liberty, both civil and religious; that he was a prelate of uncommon virtues, a man of extraordinary accomplishments, a candid divine, a polite scholar, a warm lover of his country, one whose memory can never cease to be revered. In short, "he was," says the earl of Corke, "what a bishop ought to be; and is, I doubt not, where all bishops ought to be." His Sermons and Letters were published after his death.—*Biog. Brit. and Monthly Review*, vols. 28. and 57.—*Davenport; Jones' Chris. Biog.*

**HERVEY**, (JAMES, M. A.) the distinguished author of "Meditations," bearing his name, was born at Hardingsstone, near Northampton, February 26, 1713. His father was a clergyman, then residing at Collingtree; and Mr. Hervey received from him, and his excellent mother, his early education. At the age of eighteen he was sent to the university of Oxford; and there, becoming acquainted with the distinguished John Wesley, he devoted himself with great zeal to various studies, and became seriously impressed with the importance of religion. For some years afterwards he felt a peculiar attachment to the doctrinal sentiments of Mr. Wesley; but subsequently conceiving such sentiments to be erroneous, he attached himself to the Calvinists.

At the age of twenty-two, his father appointed him to the situation of curate of Weston Favel, and he discharged the duties of his office with piety and integrity. In a few years he was curate at Biddelton, and several other places in the west of England; and, during that time, he wrote his celebrated "Meditations and Contemplations," which he published in 1746, and which have been universally read, and very generally admired. In 1750, on the death of his father, he succeeded to the livings of Weston and Collingtree, and he devoted most of his time in attention to the duties of his profession. In 1753, he published "Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c.;" in a Letter to a Lady of Quality; and a recommendatory Preface to Burnham's Pious Memorials. In 1755, he published his "Theron and Aspasio," which is regarded as decidedly the best effort of his genius; but it was attacked by Mr. Robert Sandeman, of Edinburgh, with extraordinary ability, on the nature of justifying faith, and other points connected with it, in a work, entitled, "Letters on Theron and Aspasio," two volumes. (See *SANDEMAN*.) This attack threw Mr. Hervey into the arms of Mr. W. Cudworth, a dissenting minister in London, in whom he found a powerful coadjutor; but Mr. Hervey does not appear to have understood Cudworth's system, which, in some important points, was very different from his own, though they were agreed in making appropriation essential to the nature of true faith.

The health of Mr. Hervey was generally imperfect, and for many years he was the subject of affliction; till, at length, on December the 25th, 1758, his labors were terminated by death, and his spirit, emancipated from the burdens of mortality, was conducted to regions of purity and peace.

Mr. Hervey's writings have had an extensive circulation; for many years the press could with difficulty supply the demand for them. Yet his style has been severely censured by Dr. Blair, and others, for its rigid qualities.

Of his character, however, there is little difference of opinion. He was eminently pious, though not deeply learned; habitually spiritually minded; zealous for the doctrines of divine grace; animated with ardent love to the Savior; and his humility, meekness, submission to the will of God, and patience under his afflicting hand, exemplified the Christian character, and adorned his profession. His writings were collected and published after his death, in six volumes, octavo and duodecimo, and have often been reprinted in both sizes. See *Ryland's Life of Hervey*; *Letters of Hervey*, and *Life prefixed*.—*Jones' Christ.*

**HESHBON**; a celebrated city of the Ammonites, twenty miles east of Jordan, Josh. 13: 17. It was given to Reuben; but was afterwards transferred to Gad, and then to the Levites. It had been conquered from the Moabites, by Sihon, and was taken by the Israelites a little before the death of Moses. After the ten tribes were transplanted into the country beyond Jordan, the Moabites recovered it. Pliny and Jerome assign it to Arabia. Solomon speaks of the pool of Heshboo, Cant. 7: 4. The town still subsists under its ancient name, and is situated, according to Burckhardt, on a hill.—*Calmet.*

**HESYCASTS**, or **QUIETISTS**; certain eastern monks, so called from the Greek word *hēsychazō*, which signifies to be quiet. Their distinguishing tenet was that of the Messalians, who maintained that, abandoning all labor, we should give ourselves wholly to religious exercises, especially to contemplation. They appeared about Constantinople in the year 1340; and because they fixed their eyes upon their belly, while engaged in prayer, regarding the same as the seat of the soul, they were likewise called *Omphalopsychi* or *Umbilici*. They were joined by Gregory Palamas, archbishop of Thessalonica, who was attacked by the monk Barlaam, and the order was condemned in a synod held at Constantinople, in the year 1342.—*H. Buck.*

**HESYCHIUS**, a lexicographer, appears to have been a native of Alexandria; but whether he existed in the fourth or the sixth century is doubtful. He compiled a lexicon, which is considered as one of the most valuable treasures of the Greek language.—*Davenport.*

**HETERODOX**, (*thinking otherwise*;) something contrary to the faith or doctrine established in what has been accounted the true church. (See *ORTHODOX*).—*Hend. Buck.*

**HETEROUSII**, **HETEROUSIANS**, (*of other essence*;) a sect or branch of Arians, the followers of Aëtius, and from him denominated Aëtians. (See *AETIANS*.) They were called the Heterousii, because they held, not that the Son of God was of a substance like, or similar to, that of the Father, which was the doctrine of another branch of Arians, thence called Homousians, Homoousii; but that he was of another substance different from that of the Father.—*Watson.*

**HETH**, father of the Hittites, was eldest son of Canaan, and dwelt south of the promised land, at or near Hebron, Ephron, or Hebron, was of the race of Heth; and that city, in Abraham's time, was peopled by the children of Heth. Some think there was a city called Heth; but we find no traces of it in Scripture.—*Calmet.*

**HEXAPLA**; a Bible disposed in six columns, containing the text, and divers versions thereof, compiled and published by Origen, with a view to secure the sacred text from future corruptions, and to correct those that had been already introduced. Eusebius relates that Origen, after his return from Rome under Caracalla, applied himself to learn Hebrew, and began to collect the several versions that had been made of the sacred writings, and of these to compose his Tetrapla and Hexapla; others, however, will not allow him to have begun till the time of Alexander, after he had retired into Palestine, about the year 213. To conceive what this Hexapla was, it must be observed, that, besides the translation of the sacred writings, called the Septuagint, made under Ptolemy Philadelphus, above 280 years before Christ, the Scripture had been since translated into Greek by other interpreters. The first of these versions, or (reckoning the Septuagint) the second, was that of Aquila, a proselyte Jew, the first edition of which he published in the 12th year of the emperor Adrian, or about the year of Christ 128; the third was that of Symmachus, published, as is commonly supposed,

under Marcus Aurelius, but as some say, under Septimius Severus, about the year 200; the fourth was that of Theodotian, prior to that of Symmachus, under Commodus, or about the year 175. These Greek versions, says Dr. Ken- nicott, were made by the Jews from their corrupted copies of the Hebrew, and were designed to stand in the place of the Seventy, against which they were prejudiced, because it seemed to favor the Christians. The fifth was found at Jericho, in the reign of Caracalla, about the year 217; and the sixth was discovered at Nicopolis, in the reign of Alexander Severus, about the year 228; lastly, Origen himself recovered part of a seventh, containing only the Psalms. Now, Origen, who had held frequent disputations with the Jews in Egypt and Palestine, observing that they always objected to those passages of Scripture quoted against them, appealed to the Hebrew text, the better to vindicate those passages, and confound the Jews, by showing that the Seventy had given the sense of the Hebrew; or rather to show, by a number of different versions, what the real sense of the Hebrew was, undertook to reduce all these several versions into a body, along with the Hebrew text, so as they might be easily confronted, and afford a mutual light to each other. He made the Hebrew text his standard; and allowing that corruptions might have happened, and that the old Hebrew copies might and did read differently, he contented himself with marking such words or sentences as were not in his Hebrew text, nor the later Greek versions, and adding such words or sentences as were omitted in the Seventy, prefixing an asterisk to the additions, and an obelisk to the others. In order to this, he made choice of eight columns; in the first he made the Hebrew text, in Hebrew characters; in the second, the same text in Greek characters; the rest were filled with the several versions above mentioned; all the columns answering verse for verse, and phrase for phrase; and in the Psalms there was a ninth column for the seventh version. This work Origen called *Hexapla*, or work of six columns, as only regarding the first six Greek versions. Epiphanius, taking in likewise the two columns of the text, calls the work *Octapla*, as consisting of eight columns. This celebrated work, which Montfaucon imagines consisted of sixty large volumes, perished long ago; probably with the library at Cesarea, where it was preserved in the year 653; though several of the ancient writers have preserved us pieces thereof, particularly Chrysostom on the Psalms, Phileponus in his Hexameron, &c. Some modern writers have earnestly endeavored to collect fragments of the Hexapla, particularly Flaminius, Nobilius, Drusius, and F. Montfaucon, in two folio volumes, printed at Paris, in 1713. An edition was also published by Bahrtdt, in two volumes octavo, which is convenient for reference.—*Hend. Buck.*

**HEYLIN**, (**PETER**;) a divine, was born, in 1600, at Burford, in Oxfordshire; was educated at Hart Hall and Magdalen college, Oxford; obtained various livings and clerical offices through the patronage of Laud, from which he was expelled by the republicans; was the editor of the *Mercurius Aulicus*, the royalist paper; recovered his preferments at the restoration; and died in 1662. Among his works are, *Lives of Laud*, and of Charles I.; *Histories of the Presbyterians*, and of the Reformation of the Church of England; and a *Help to English History*.—*Davenport.*

**HEYWOOD**, (**OLIVER**;) an eminent minister among the non-conformists of the seventeenth century, was born in March, 1629, at Little Lever, in the parish of Bolton, Lancashire. Soon after leaving the university, he began to preach occasionally in his own neighborhood, and received an invitation to Coley chapel, in the parish of Halifax, which he accepted, and on the 23d of June, 1652, he was solemnly invested with the pastoral office. This was the period of Oliver Cromwell's protectorate, and it was a most trying time to many of the fearers of God, and to Mr. Heywood among the rest. He, however, continued his ministerial functions for about ten years, and kept his station amidst the turbulence of those distracted times. The prudence of Mr. Heywood led him studiously to avoid, as much as possible, all meddling with the political disputes which were agitated in his day; but he was involved with the rest of his brethren in the act of uniformity, passed in August, 1662, and ejected from his living. In 1664, a

writ was issued for his apprehension as an excommunicated person, but he evaded his pursuers, and found safety in the bosom of his friends. During this trying period he was reduced to great straits and difficulties to provide for his family, consisting of a wife and several children, the means of subsistence; but he who feeds the ravens, and clothes the lilies of the field, wonderfully interposed for them, and sent them relief from unexpected quarters. It would carry us much too far into detail to trace the history of this good man, in his sufferings for conscience' sake, the privations and hardships to which he was exposed, to the period of his death, which took place on the 4th of May, 1702, in the seventy-third year of his age. He was the author of numerous detached publications, which have recently been carefully collected and reprinted, with a memoir of his life, in five volumes, octavo, by the Rev. Mr. Vint, master of a dissenting academy at Bradford, in Yorkshire.—*Jones' Chris. Biog.*

HEZEKIAH, the virtuous king of Judah, was the son of Ahaz, and born in the year of the world 3251. At the age of five-and-twenty he succeeded his father in the government of the kingdom of Judah, and reigned twenty-nine years in Jerusalem, namely, from the year of the world 3277 to 3306, 2 Kings 18: 1, 2. 2 Chron. 29: 1. His reign is distinguished by the glorious reformation from idolatry—the rapid progress of public improvements—the overthrow of the Assyrian power in Judea—Hezekiah's miraculous recovery from sickness—his weakness when left of God to his own heart—and the prophetic declaration of its fatal consequences in the Babylonish captivity.

Hezekiah bowed submissively to the will of God, and acknowledged the divine goodness towards him, in ordaining peace and truth to continue during the remainder of his reign, 2 Chron. 32: 31. He accordingly passed the latter years of his life in tranquillity, and contributed greatly to the prosperity of his people and kingdom. He died in the year of the world 3306, leaving behind him a son, Manasseh, who succeeded him in the throne: a son every way unworthy of such a father.—*Watson.*

HIACOMES, the first Indian in New England who was converted to Christianity, and a minister at Martha's Vineyard, lived upon this island when a few English families first settled there, in 1642. Under the instruction of Thomas Mayhew, he eagerly received the truths of the gospel. Having learned to read, he in 1645 began to teach his brethren the Christian doctrines, and he did not labor in vain. A number of them were soon impressed with a sense of their guilt in living as they had lived, and sought for pardon from him who is the propitiation for the sins of the world.

The sachems and pawaws, or priests, did not observe this progress of Christianity with indifference. While the latter threatened to destroy all the praying Indians with witchcraft, their menaces were particularly directed against Hiacomés; but he said to them, "I believe in God, and put my trust in him, and therefore all the pawaws can do me no hurt." In 1650, when he lost a young child, the funeral was performed in the English manner. The mourners did not discolor their faces, nor deposit any tentsils or goods in the grave, nor howl over the dead. After the death of Mr. Mayhew, in 1657, he continued his benevolent labors, though he greatly lamented the loss of that good man, by whom he had been enlightened in the knowledge of the truth, and whose instructions gave him the power of instructing others. August 22, 1670, an Indian church was regularly formed on Martha's Vineyard, and Hiacomés and Tackanash were ordained its pastor and teacher by Eliot and Cotton. Hiacomés survived his colleague, and died about the year 1690, aged near eighty. In his last sickness he expressed the hopes of a Christian, and gave exhortations to those around; and at his death he without doubt entered into that rest, from which many of the learned and refined, who love not the Lord Jesus Christ, will be excluded. *Mayhew's Indian Conv.; Martha's Magnalia*, iii. 199.—*Allen.*

HICKS, (ELIAS), a Quaker, died at Jericho, Long Island, February 27, 1830, aged eighty-one. His wife, Jimema, with whom he had lived in harmony fifty-eight years, died in 1829. In the last years of his life he was the cause, by some new doctrines of a Socinian cast, which he advanced,

of a great discord and division among the Friends.—

*Allen.*

HIDDEKEL. (See EDEN.)

HIDE; (1.) To cover, to keep secret: so God hides his commandments, when he shows not their meaning, Ps. 119: 19. To *hide* his righteousness in our heart, is sinfully to neglect the due publishing and declaring of it, Ps. 40: 10. (2.) To lay up: so saints *hide* God's word in their heart when they lay it up in their memories, judgments, consciences, and affections, that it may influence and regulate their whole exercise in heart and life, Ps. 119: 11. (3.) To protect. God *hides his people* in his pavilion, in the secret of his presence, and under the shadow of his wings; and is their *hiding-place* when, in the exercise of his perfections, he gives them the most safe and refreshing protection from danger and hurt, Ps. 27: 3, and 32: 7. *Jesus Christ is a hiding-place*; under the covert of his righteousness are we secured from the vengeance of God: and by his providence, power, and love, are we secured from the danger of sin, Satan, and the world, Isa. 32: 2. *God hides himself, hides his face*, when he forbears kindly to show his favor in his word, ordinances and providence, Ps. 89: 46. Whatever is secret, hard to be known, or found, is called *hid* or *hidden*: saints are God's *hidden ones*; their state and happy privileges are unknown to the world, and they are protected of God, Ps. 83: 3. The *gospel and Christ are a hidden treasure, and hidden wisdom*, unknown to natural men, Matt. 13: 41. 1 Cor. 2: 7.—*Brown.*

HIEL, of Bethel, rebuilt Jericho, notwithstanding the predictive curse of Joshua against the person who should attempt it, and of which he experienced the effects, by losing his eldest son Abiram, while laying the foundations, and his youngest son Segub, when hanging up the gates. (See ABIRAM: and JERICHO).—*Calmet.*

HIERACITES; heretics in the third century, so called from their leader, Hierax, a philosopher of Egypt, who taught that Melchisedec was the Holy Ghost, denied the resurrection, and condemned marriage.—*Head. Buck.*

HIERAPOLIS; a city of Phrygia, not far from Colosse and Laodicea, Colos. 4: 13. "Hierapolis, (now called by the Turks *Pambuck-Kulasi*, or the *Cotton Tower*, by reason of the white cliffs lying thereabouts,) a city of the greater Phrygia, lies under a high hill to the north, having to the southward of it a fair and large plain about five miles over, almost directly opposite to Laodicea, the river Lycus running between, but nearer the latter; now utterly forsaken and desolate, but whose ruins are so glorious and magnificent, that they strike one with horror at the first view of them, and with admiration too; such walls, and arches, and pillars of so vast a height, and so curiously wrought, being still to be found there, that one may well judge, that when it stood, it was one of the most glorious cities not only in the East, but of the world. The numerousness of the temples there erected in the times of idolatry with so much art and cost, might sufficiently confirm the title of the *holy city*, which it at first derived from the hot waters flowing from several springs, to which they ascribed a divine healing virtue, and which made the city so famous; and for this cause Apollo, whom both Greeks and Romans adored as the god of medicine, had his votaries and altars here, and was very probably their chief deity. Several tombs still remain: some of them almost entire, very stately and glorious, as if it had been accounted a kind of sacrilege to injure the dead, and upon that account they had abstained from defacing their monuments; entire stones of a great length and height, some covered with stone shaped into the form of a cube, others ridge-wise. On the 14th in the morning, we set forward for Colosse, where within an hour and a half we arrived." *Travels by T. Smith, B. D. 1678.*—*Calmet.*

HIERARCHY; an ecclesiastical establishment, or a church governed by priests, from *hier*, (*sacred*), and *arche*, (*government*.) Though elders, called presbyters and bishops, stood at the head of the primitive churches, yet their constitution was democratic, each of the members having a share in all the concerns of the association, and voting in the election of office-bearers, the admission of new members, and the expulsion of offenders. Soon, however, the government was transferred into the hands of the officers, or, more properly speaking, was assumed

by them; and, in the second century, some of their number, arrogating to themselves exclusively the title of *bishops*, acquired a superiority over the other presbyters, though these, and, in many cases, all the members of the churches, retained some share in the government. The bishops residing in the capitals of provinces soon acquired a superiority over the provincial bishops, and were called *metropolitans*. They, in their turn, became subject to a still higher order, termed *patriarchs*; and thus a complete aristocratic constitution was formed, which continues in the Greek church to this day; but in the Latin it was speedily transformed into a monarchy, centring in the person of the *pope*.

Besides thus designating the internal government of the church, the term hierarchy is sometimes used to denote the dominion of the church over the state. In the first centuries the church had no connexion with the state, and was for the most part persecuted by it. After its amalgamation with it, under Constantine the Great, it obtained protection, but was dependent on the temporal ruler, who asserted the right of convoking general councils, and nominating the metropolitans, and otherwise frequently interfering in the internal affairs of the church. It was the same in the Gothic, Lombard, and Frankish states. The hierarchical power, however, was incessantly at work; Gregory VII. especially, exerted himself to enforce its claims. It was greatly promoted by the crusades; and thus, from the end of the eleventh to the middle of the thirteenth century, the hierarchical influence was rendered predominant. The church became an institution elevated above the state, and stood, in public opinion, above all secular princes. The papal tiara was the sun; the imperial crown the moon. From the fourteenth century the hierarchy began gradually to decline; it was shaken almost to its foundations by the attacks of the reformers; and the remains of its principles, as still existing in the different Protestant establishments, as well as in the Roman, are daily becoming more and more weakened by the influence of public opinion, and a firm determination, on the part of the people, to obtain the full enjoyment of those civil and religious rights, which have been arrogantly and wantonly wrested from them.

The word is also used in reference to the subordination some suppose there is among the angels; but whether they are to be considered as having a government or hierarchy among themselves, so that one is superior in office and dignity to others; or whether they have a kind of dominion over one another; or whether some are made partakers of privileges others are deprived of, cannot be determined, since Scripture is silent as to this matter, Col. 1: 16, &c.—*Hend. Buck.*

**HIERONYMITES**, or **JEROMITES**; hermits of the order of St. Jerome, established in 1373, which wears a white habit with a black scapulary. In the Netherlands, and in Spain, where it was devoted to a contemplative life, and possessed among other convents the splendid one of St. Laurence, in the Escorial, the sepulchre of the kings, this order became one of the most opulent and considerable. In Sicily, the West Indies, and Spanish America, it possesses convents.—*Hend. Buck.*

**HIGGAION** signifies *meditation*, and imports that what is said deserves to be carefully and frequently thought upon, Ps. 9: 16.—*Brown.*

**HIGGINSON**, (FRANCIS,) first minister of Salem, Massachusetts, after receiving his education at Emanuel college, in Cambridge, became the minister of a church at Leicester, in England. While his popular talents filled his church with attentive hearers, such was the divine blessing upon his labors, that a deep attention to religious subjects was excited among his people. Becoming at length a conscientious non-conformist to the rites of the English church, some of which he thought not only were unsupported by Scripture, but corrupted the purity of Christian worship and discipline, he was excluded from the parish church, and became obnoxious to the high commission court. One day two messengers came to his house, and with loud knocks cried out, "Where is Mr. Higginson? We must speak with Mr. Higginson!" His wife ran to his chamber and entreated him to conceal himself; but he replied, that he should acquiesce in the will of God. He

went down, and as the messengers entered the hall they presented him with some papers, saying in a rough manner, "Sir, we came from London, and our business is to convey you to London, as you may see by those papers." "I thought so," exclaimed Mrs. Higginson, weeping; but a woman's tears could have but little effect upon hard-hearted pursuivants. Mr. Higginson opened the packet to read the form of his arrest, but, instead of an order from bishop Laud for his seizure, he found a copy of the charter of Massachusetts, and letters from the governor and company, inviting him to embark with them for New England. The sudden transition of feeling from despondence to joy, may be better imagined than described.

Having sought advice and implored the divine direction, he resolved to accept the invitation. In his farewell sermon, preached before a vast assembly, he declared his persuasion, that England would be chastised by war, and that Leicester would have more than an ordinary share of sufferings. It was not long before his prediction was verified. It is not meant, that he claimed the power of foretelling future events; but he could reason with considerable accuracy from cause to effect, knowing that iniquity is generally followed by its punishment; and he lived in an age, when it was usual for ministers to speak with more confidence, and authority, and efficacy, than at present. He sailed from Gravesend, April 25, 1629, accompanied by Mr. Skelton, whose principles accorded with his own. When he came to the land's end, he called his children and the other passengers on deck to take the last view of their native country; and he now exclaimed, "Farewell England, farewell the church of God in England, and all the Christian friends there. We do not go to America as separatists from the church of England, though we cannot but separate from its corruptions." He then concluded with a fervent prayer for the king, church, and state in England. He arrived at Cape Ann, June 27, 1629, and having spent the next day there, which was Sunday, on the 29th he entered the harbor of Salem. July the 20th was observed as a day of fasting by the appointment of governor Endicott, and the church then made choice of Mr. Higginson to be their teacher, and Mr. Skelton their pastor.

Thus auspicious was the commencement of the settlement of Naumkeag, or Salem; but the scene was soon changed. During the first winter about one hundred persons died, and Mr. Higginson was soon seized with a hectic, which terminated his days in August, 1630, aged forty-two. In his last sickness he was reminded of his benevolent exertions in the service of the Lord Jesus Christ. To consoling suggestions of this kind he replied, "I have been an unprofitable servant, and all my desire is to win Christ, and be found in him, not having my own righteousness." *Magnalia*, i. 18, 19; iii. 79—75; *Collect. Hist. Soc.* i. 117—124; vi. 231, 242—244; ix. 2, 3.—*Allen.*

**HIGH CHURCHMEN**; a term first given to the non-jurors, who refused to acknowledge William III. as their lawful king, and who had very proud notions of church power; but it is now commonly used in a more extensive signification, and is applied to all those who, though far from being non-jurors, yet form pompous and ambitious conceptions of the authority and jurisdiction of the church. It has generally been found that, both in the Episcopal and Presbyterian establishments, those who have been most violent in their efforts to uphold and vindicate hierarchical power, and the exclusive claims of the church, have been the most indifferent to the interests of evangelical truth, and the practice of scriptural piety; but within these few years many of those who are in repute as the advocates of gospel-doctrine, have gradually been contracting in their liberality, and assuming an air and tone of high churchmanship, approximating to those of the party who regard them as a kind of half dissenters or schismatics.—*Hend. Buck.*

**HIGH MASS**, is that mass which is read before the high altar on Sundays, feast days, and particular occasions, such as the celebration of a victory, &c. (See *MASS*.)—*Hend. Buck.*

**HIGH PLACES**, (*banath*.) The prophets reproach the Israelites for nothing with more zeal than for worshipping upon the high places. The destroying of these high places



is a commendation given only to few princes in Scripture; and many, though zealous for the observance of the law, had not courage to prevent the people from sacrificing upon these eminences. Before the temple was built, the high places were not absolutely contrary to the law, provided God only was there adored, and not idols. They seem to have been tolerated under the judges; and Samuel offered sacrifices in several places where the ark was not present. Even in David's time they sacrificed to the Lord at Shiloh, Jerusalem, and Gibeon. But after the temple was built at Jerusalem, and the ark had a fixed settlement, it was no longer allowed to sacrifice out of Jerusalem. The high places were much frequented in the kingdom of Israel. The people sometimes went upon those mountains which had been sanctified by the presence of patriarchs and prophets, and by appearances of God, to worship the true God there. This worship was lawful, except as to its being exercised where the Lord had not chosen. But they frequently adored idols upon these hills, and committed a thousand abominations in groves, and caves, and tents; and hence arose the zeal of pious kings and prophets to suppress the high places.—*Watson*.

**HILDERSHAM, (ARTHUR,)** a Puritan divine, was born at Stechworth, Cambridgeshire, October 6, 1663, of an honorable family. He was brought up a papist; but while at Cambridge university avowed himself a Protestant, and was in consequence cast off by his father. The earl of Huntingdon, a distant kinsman, on hearing of the circumstance, became his patron, and carried him through the university, where he gained great esteem and love by his uncommon piety, learning, ingenuousness and affability, and was chosen divine of Trinity hall. In 1687, he was settled as lecturer at Ashby de la Zouch, in Leicestershire, where (though often persecuted, and forced to change his dwelling) he lived for the most part of forty-three years, with great success in his ministry, and love and reverence of all sorts. He suffered for conscience' sake in 1598, 1605, 1611, 1612, 1616, and 1630, being repeatedly silenced, deprived, censured, and fined to the amount of two thousand pounds. This was the result of the high commission court in the time of James I. and Charles I. He died March 4, 1631, aged sixty-eight. His last words were in reference to 1 Tim. 3: 5, addressing himself to his son, "O son, son, that care of the flock is the main thing."

His character was rich in Christian excellence. His unwearied delight was to do good. He was a close student, frequent in ejaculations, and fervent in prayer. His published works were widely read, and highly esteemed, especially by Dr. Preston, and the celebrated John Cotton. They consist of one hundred and eight lectures on John IV.; eight sermons on Ps. XXXV.; one hundred and fifty-two sermons on Ps. LI., and a Treatise on the Doctrine of the Lord's Supper.—*Middleton*, vol. ii. p. 25.

**HILL, (GEORGE, D. D.,)** a divine of the church of Scotland, was born at St. Andrews, in 1748. He was educated in his native place, where he obtained the Greek professorship of St. Salvator's college, and that of divinity in succession. He subsequently became principal of St. Mary's, chaplain to the King for Scotland, and fellow of the Royal society of Edinburgh. He first appeared as an author in a volume of sermons, London, 1795. In 1803 was published an octavo volume, entitled "Theological Institutions;" by the Rev. George Hill, D. D.; and in 1812, "Lectures on portions of the Old Testament, illustrative of the Jewish History," one volume, octavo. But his greatest work, and that by which he will live in the recollection of posterity, is his "Lectures in Divinity," delivered to the students, while principal of St. Mary's college, St. Andrews. These lectures were given to the public, in 1821, in three volumes, octavo, with a short preface by his son. The plan is sufficiently comprehensive, and the execution everywhere discovers the hand of a master. Dr. Hill's doctrinal sentiments were in strict consonance with the standards of the church of Scotland; that is, they corresponded with those of Calvin and Knox. A second edition of this valuable work was published in 1825. *Gen's. Mag. and Watt's Bib. Brit.; Pref. to Author's Lectures.—Jones' Chris. Biog.*

**HILL, (ROWLAND, M. A.,)** author of the Village Dialogues. Few men have been more known and honored

among Christians of the present age than Rowland Hill, the Whitfield of his time. Few, in any age, have had so long a ministry, or so fruitful in conversions to God. He was born at Hawkstone, in 1744, and educated at Eton and Cambridge. While at Eton he embraced the views of the Calvinistic Methodists, and at Cambridge, before entering into holy orders, he preached in the prison and in private houses; he also preached in the tabernacle and chapel of Whitfield, in London. In imitation of his illustrious patron and pattern, he, soon after entering into orders, began to lift up his voice in a wider sphere of labor—to proclaim the gospel to listening crowds in barns, meeting-houses, and when they were too small, or too distant, or not to be procured, in streets and fields, by the highways and hedges. In 1783, he laid the foundation of Surry chapel, in the Blackfriars road, London, in the duties of which he afterwards spent about the half of each year, employing the rest of the time in provincial excursions. He died in 1833, aged eighty-nine, after a ministry of seventy years.

Mr. Hill was a wonderful, and, with all his eccentricities, an excellent man. His manner only was eccentric, and occasionally facetious; but this never appeared in the subject-matter of his preaching. The propensity to be humorous exceedingly decreased with growing years and experience. A thousand things too of this kind reported of him were false or exaggerated, to point a story or to raise a laugh. His real improprieties were only such as he was led into by the peculiarity of his genius, and his ardent desire to attract and strike, in order that he might save, the neglected multitudes of the lower orders.

Never was there, says Mr. Jay, a preacher who more entirely adhered to the determination to "know nothing save Jesus Christ and him crucified." He was never higher or lower in his sentiments. Truths were always duly balanced in his mind; and his heart was established with grace. He always blended together doctrine, experience, and practice. He fell into no errors. He embraced no whims. He made no new discoveries in religion. He never supposed any were to be made. He never pretended to speak with new tongues; and was never found neglecting his work, to break open the seals and blow the trumpets of the Apocalypse.—*Jay's Sermon on Sensibility to the Fall of Eminence; Ency. Amer.; Christian Gazette*, May, 1834.

**HILLEL**, surnamed Hassaken; a famous Jewish rabbi, who lived a little before the time of Christ. He was born at Babylon, B. C. 112, and was the disciple of Shammai. At the age of forty he went to Jerusalem, where he applied himself to the study of the law, and, at the age of fourscore, was made head of the sanhedrim. Of all their ancient doctors, he is unanimously regarded as the most learned in the Jewish laws and traditions. Differing in opinion from his master Shammai, their disciples engaged in the quarrel, and several persons were killed on both sides. By the Jews, Hillel is extolled to the skies, and is said to have educated upwards of a thousand pupils in the knowledge of the law, among whom were thirty who were worthy that the Spirit of God should have rested on them as he did on Moses; thirty who, like Joshua, were worthy to stop the sun in his course; and twenty little inferior to the first, and superior to the second. Rabbi Hillel was one of the compilers of the Talmud, and was the grandfather of Gamaliel, Paul's teacher.—*Hend. Buck*.

**HIN**; a Hebrew measure containing half a seah, or the sixth part of a bath: one gallon and two pints. The hin was a liquid measure; as of oil, (Exod. 30. Ezek. 45: 46.) or of wine, Exod. 29. Lev. 23. The prophet Ezekiel was commanded to drink an allowance of water to the quantity of the sixth part of a hin, that is, one pint, nine teen thousand six hundred and seventy-two solid inches.—*Culmet*.

**HIND, (aish; Gen. 49: 21. 2 Sam. 23: 31. Job 39: 1. Ps. 18: 33. 29: 9. Prov. 5: 19. Cant. 2: 7. 3: 5. Jer. 14: 5. Hab. 3: 19.)** the male or female of the stag. It is a lovely creature, and of an elegant shape. It is noted for its swiftness and the sureness of its step as it jumps among the rocks. David and Habakkuk both allude to this character of the hind: "The Lord maketh my feet like hind's feet, and causeth me to stand on the high places," Ps. 18:

33. Hab. 3: 19. The circumstance of their standing on the high places or mountains is applied to these animals by Xenophon. Our translators make Jacob, prophesying of the tribe of Naphtali, say, "Naphtali is a hind let loose: he giveth goodly words," Gen. 49: 21. There is a difficulty and incoherence here, which the learned Bochart remedies by altering a little the punctuation of the original; and it then reads, "Naphtali is a spreading tree, shooting forth beautiful branches." This, indeed, renders the simile uniform; but another critic has remarked, that "the allusion to a tree seems to be purposely reserved by the venerable patriarch for his son Joseph, who is compared to the boughs of a tree; and the repetition of the idea in reference to Naphtali is every way unlikely. For these reasons he proposes to read the passage, "Naphtali is a deer roaming at liberty: he shooteth forth spreading branches," or "majestic antlers." Here the distinction of imagery is preserved, and the fecundity of the tribe and the fertility of their lot intimated. In our version of Ps. 29: 9, we read, "The voice of the Lord maketh the binds to calve, and discovereth the forests." Mr. Merrick, in an ingenious note on the place, attempts to justify the rendering; but bishop Lowth, in his "Lectures on the Sacred Poetry of the Hebrews," observes that this agrees very little with the rest of the imagery, either in nature or dignity; and that he does not feel himself persuaded, even by the reasonings of the learned Bochart on this subject: whereas the oak, struck with lightning, admirably agrees with the context. The Syriac seems, for *alveh*, *hinds*, to have read *alveh*, *oaks*, or rather, perhaps, *terbinths*. The passage may be thus versified:—

"Hark! his voice in thunder breaks,  
And the lofty mountain quakes;  
Mighty trees the tempests tear,  
And lay the spreading forests bare!"

Watson; Harris; Carpenter; Abbott.

**HINDOOISM, or BRAHMINISM.** "The Hindoo religion, in one form or other, (says Mr. Ward, the missionary,) it is highly probable, is professed by more than half the human race: the doctrines of the Vedu, it is well known, are acknowledged all over India; the religion of Boodh, a Hindoo incarnation, prevails throughout the Burman empire, Siam, Ceylon, &c. Lamaism, spread throughout Tartary, may also be traced to a Hindoo origin; and if, as is conjectured, the Fo of the Chinese be the Boodh of India, then it will be evident, that for more than half the population of the world remain under the influence of the superstitions taught in the Vedu." (See BUDDHISTS; Fo, &c.)

Mr. Maurice, in his elaborate work, entitled, "A History of the Antiquities of India," (6 vols. 8vo.) traced the origin of the Hindoo nation, and developed their religious system. The following imperfect sketch of the religion of Hindostan, is chiefly taken from that author.

He supposes that the first migration of mankind took place before the confusion of tongues at Babel, from the region of Ararat, where the ark rested. By the time the earth became sufficiently dry, either Noah himself, or some descendant of Shem, gradually led on the first journey to the western frontiers of India; that this increasing colony flourished for a long succession of ages in primitive happiness and innocence; practised the purest rites of the patriarchal religion, without images and temples, till at length the descendants of Ham invaded and conquered India, and corrupted their ancient religion.

According to the Hindoo theology, *Brahme*, the great Being, is the supreme, eternal, uncreated God. Brama, the first created being, by whom he made and governs the world, is the prince of the beneficent spirits. He is assisted by *Veeshnu*, the great preserver of men, who, nine several times, appeared upon earth, and under a human form, for the most beneficent purposes. *Veeshnu* is often styled *Creeshna*, the Indian Apollo, and in his character greatly resembles the *Mithra* of Persia. This prince of benevolent Dewtas, (or demons,) has for a coadjutor *Mahadeo*, or *Seeva*, the destroying power of God. And this threefold divinity, armed with the terrors of almighty power, pursue through the whole extent of creation the

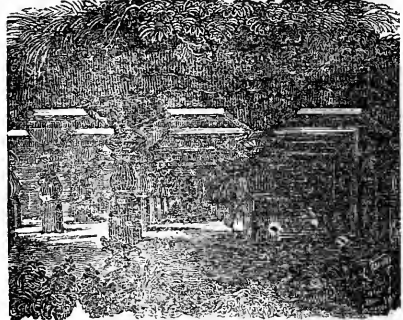
rebellious Dewtas, headed by *Mahasoor*, the great malignant spirit who seduced them, and dart upon their flying bands the fiery shafts of divine vengeance.

According to Sir William Jones, the supreme god *Brahme*, in his triple form, is the only self-existent divinity



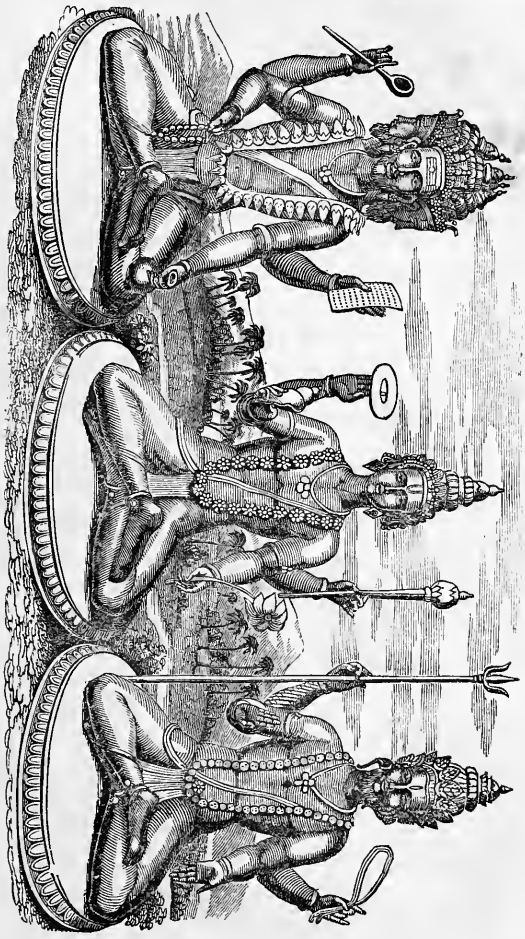
acknowledged by the philosophical Hindoos. When they consider the divine power as exerted in giving existence to that which existed not before, they call the deity *Brahme*. When they view him in the light of destroyer, or rather changer of forms, he is called *Mahadeo*, *Seeva*, and by various other names. When they consider him as the preserver of created things, they give him the name of *Veeshnu*; for since the power of preserving creation by a superintending providence belongs eminently to the god-head, they hold that power to exist transcendently in the preserving member of the triad, whom they suppose to be always everywhere; not in substance, but in spirit and energy.

Following the leading ideas of Sir William Jones, Mr. Maurice asserts, that there is a perpetual recurrence of the sacred triad in the Asiatic mythology; that the doctrine of a trinity was promulgated in India, in the geeta, fifteen hundred years before the birth of Plato; for that remote date are the Elephanta cavern, of which we pre-



sent an engraving, and the Indian history of *Mahabharat*, in which a triad of deity is alluded to and designated. Hence he supposes that the doctrine of a trinity was delivered from the ancient patriarchs, and diffused over the East during the migration and dispersion of their Hebrew posterity.

But to return to Hindooism, we are told the nine incarnations of *Veeshnu*, represent the deity descending in a human shape to accomplish certain awful and important



BRABMA.

VISHNU.

SIVA.



events, as in the instance of the three first; to confound blaspheming vice, to subvert gigantic tyranny, and to avenge oppressed innocence, as in the five following; or finally, as in the ninth, to abolish human sacrifices.

The Hindoo system teaches the existence of good and evil genii, or, in the language of Hindostan, *debtas*, *devatas*, or *devitas*. These are represented as eternally conflicting together; and the incessant conflict which subsisted between them, filled creation with uproar, and all its subordinate classes with dismay.

The doctrine of the metempsychosis, or transmigration of souls, is universally believed in India, from which country it is supposed to have originated many centuries before the birth of Plato, and was first promulgated in the *geeta* of Uyasa, the Plato of India. This doctrine teaches that degenerate spirits, fallen from their original rectitude, migrate through various spheres, in the bodies of different animals.

The Hindoos suppose that there are fourteen *bobuns*, or spheres; seven below, and seven above the earth. The spheres above the earth are gradually ascending. The highest is the residence of Brama and his particular favorites. After the soul transmigrates through various animal mansions, it ascends up the great sidereal ladder of seven gates, and through the revolving spheres, which are called in India the *bobuns* of purification.

It is the invariable belief of the Bramins, that man is a fallen creature. Their doctrine of the *transmigration* of the soul is built upon this foundation. The professed design of the metempsychosis was to restore the fallen soul to its pristine state of perfection and blessedness. The Hindoos represent the deity as punishing only to reform his creatures. Nature itself exhibits one vast field of purgatory for the classes of existence. Their sacred writings represent the whole universe as an ample and august theatre for the probationary exertion of millions of beings, who are supposed to be so many spirits degraded from the high honors of angelical distinction, and condemned to ascend, through various gradations of toil and suffering, to that exalted sphere of perfection and happiness which they enjoyed before their defection.

It is supposed that Pythagoras derived his doctrine of transmigration from the Indian Bramins; for in the Institutes of Menu, said to be compiled many centuries before Pythagoras was born, there is a long chapter on transmigration and final beatitude. It is there asserted, that so far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may suffer analogous pain.

This doctrine, so universally prevalent in Asia, that man is a fallen creature, gave birth to the persuasion, that by severe sufferings, and a long series of probationary discipline, the soul might be restored to its primitive purity. Hence, oblations the most costly, and sacrifices the most sanguinary, in the hope of propitiating the angry powers, forever loaded the altars of the pagan deities. They had even sacrifices denominated those of *regeneration*, and those sacrifices were always profusely stained with blood.

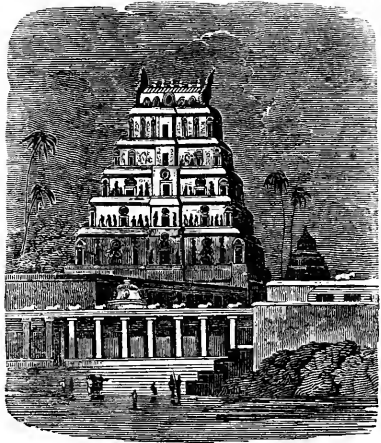
The Hindoos suppose that the vicious are consigned to perpetual punishment in the animation of successive animal forms, till, at the stated period, another renovation of the four yugs, or grand astronomical periods, shall commence upon the dissolution of the present. Then they are called to begin anew the probationary journey of souls, and all will be finally happy.

The destruction of the existing world by fire is another tenet of the Bramins.

Besides their various and frequent ablutions, and the daily offerings of rice, fruits, and ghee, at the pagodas, the Hindoos have a grand annual sacrifice, not very unlike that of the *scape-goat* among the Hebrews, only that it is a horse, and not a goat, which they offer with great ceremony.

The temples, or pagodas, for divine worship in India, are magnificent; and their religious rites are pompous and splendid. Since the Hindoos admit that the deity occasionally assumes an elementary form, without defiling

his purity, they make various idols to assist their magi-



nations, when they offer up their prayers to the invisible deity.

From the same conviction of human depravity, and the necessity of atonement, arises the practice of voluntary



torture which they inflict upon themselves. Mr. Swartz, one of the Malabarian missionaries, who was instrumental in converting two thousand persons to the Christian religion, relates, that a certain man on the Malabar coast had inquired of various devotees and priests how he might make atonement; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk about four hundred and eighty miles. If, through loss of blood, or weakness of body, he was necessitated to halt, he was obliged to wait for healing and strength. He undertook his journey; and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words: "The blood of Jesus Christ cleanseeth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, *This is what*

*I want*; and he became a living witness of the truth of that passage of Scripture, which had such a happy effect upon his mind. See *Baptist Annual Register* for 1791.

Mr. Ward, one of the Baptist missionaries at Serampore, has published an elaborate work on "the Religion, History, and Literature of the Hindoos," which it would be unpardonable not to notice; and we shall avail ourselves of a summary of their principles, as given in his "Farewell Letters, on returning to India."

We have already mentioned, under the term *Castes*, the various tribes into which the nation is divided. As to the number of their gods, it is stated by Mr. Ward at three hundred and thirty millions; and their representative idols are diversified into almost every form the imagination could suggest: some highly ridiculous, (as the monkey gods,) and others grossly obscene, as the *Lingu*, the *Phallus* of Hindostan. This is worshipped by the women to promote fruitfulness.

Kartikeya, the god of war, is represented as riding on a peacock, with six faces and twelve arms, and presents a



singular specimen of the curious manner in which the Hindoos portray their deities.

Their sects were numerously diversified, but the following three are stated as the principal:—

1. The *Saivus*, the worshippers of Shivu, who is repre-



Shivu and his wife Doorga.

sented as a white man, with five faces and four arms, riding on a bull. In one hand he holds an axe to destroy

the wicked; in a second, a deer, alluding to one said to have fled from sacrifice, and taken refuge under his protection, &c. He resembles the Greek Bacchus, both in his form, and the obscenity of his rites.

2. The *Voisnavus*, or worshippers of Vishnu, who is drawn as a black man with four arms, sitting on a monster called *Guroora*. He bears in his hands the sacred shell, the chukra, the lotus, and a club. Vishnu is called the preserver, and though without temples, has the greatest number of worshippers.

3. The *Shaktus*, or worshippers of Doorga, the wife of Shivu, who is represented as a yellow female, with arms, (holding weapons,) and sitting on a bier. She is the Minerva of India, and her festivals are numerously attended. The Brahmans have chiefly worshippers of Shivu and Doorga.

Beside these, there are two other sects of some celebrity. 1. The *Sourus*, or worshippers of Sooryu, or the sun; and, 2. The *Ganuputyus*, or worshippers of Guneshu, a fat, short, red man, with four arms and an elephant's head, sitting on a rat; a very popular and common idol.

But these are merely images to amuse the vulgar: the Brahmans have a secret doctrine, as well as the Greek philosophers; and that doctrine, according to Mr. Ward, is a specious atheism:—

"Three of the six schools of philosophy once famous in India, were atheistical. The doctrines of these atheists were established, for a considerable period, in India; and they are still taught in the *Boodhist* system which prevails throughout China, Japan, the Burman empire, Siam, Ceylon, &c. What an awful thought, that three hundred millions of the human race are, to this hour, under a system of avowed atheism! (See *BUDHISM*.)

"A view of the speculations of the Hindoo theists, or Brahminism, will unfold a system little better, I presume, than atheism.

"These philosophers, of whom *Vedras*, the compiler of the *Védu*, was one of the most distinguished, taught that every thing we can see, or form any conception of, is to be referred to one or the other of these two principles: it is either *spirit* or *matter*; since, besides these, nothing else exists: that all spirit is God; that God exists, without attributes, in a state of eternal repose, intangible, unconnected with any forms of matter. A state of profound sleep, in which the individual has no mental exercise whatever, and the state of the unruffled ocean, are alluded to by this philosopher as emblems of the state and blessedness of spirit. Speculations, like these, making known a being without attributes, and having no connexion with creatures, is surely nothing better than pure atheism; nor is the practical system founded on these theories an atom better than the theory.

"These philosophers further teach, that the spirit in man is individuated deity; that, in this connexion with matter, spirit is degraded and imprisoned; that the great and only business of man on earth is to seek emancipation, and return to the blessed source from which he (that is, spirit; for I, thou, and he, are referable only to spirit) has been severed. (See *PANTHEISM*.)

"The mode of obtaining emancipation, is by the practice of the ceremonies denominated *jogee*, all which ceremonies are connected with bodily austerities, having for their object the annihilation of all conscious connexion with the body, and with material things. Deliverance from the influence of the body, and all material things, will leave spirit, even while in the body, in a state of divine tranquility, resembling that of God; (for the passions alone are the sources of pain;) and will fit the individuated spirit for reunion to God; for the passions are the sources of life and death, and confine the individuated spirit to a continued course of transmigration, and rivet its union to matter.

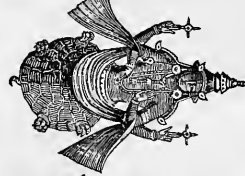
"And now comes a long list of these jogees, exhibited to us as practising these austerities, which are intended to extinguish all attachments, all desires, all cherished union between the spirit and the body, and between the spirit and the material existences with which it is surrounded. We see these jogees retiring to forests, renouncing all communion with other beings, living in solitude and silence, inflicting on the body the most shocking austerities, and increasing as the body is able to bear them, till the poor wretches sink under the experiment."

This, however, is still not the worst part of Hindooism:

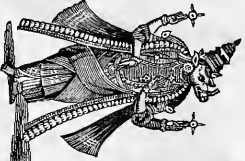
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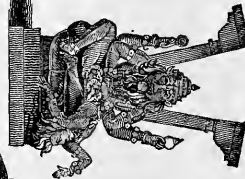
Tortoise Avatar.



Hog Avatar.



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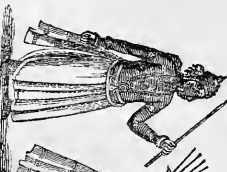


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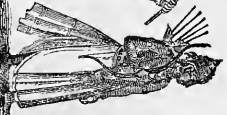


I. VII. VIII. III. IX. IV. V. X.

Purusho-Rain Avatar.



Ram Avatar.



Kishnu Avatar.

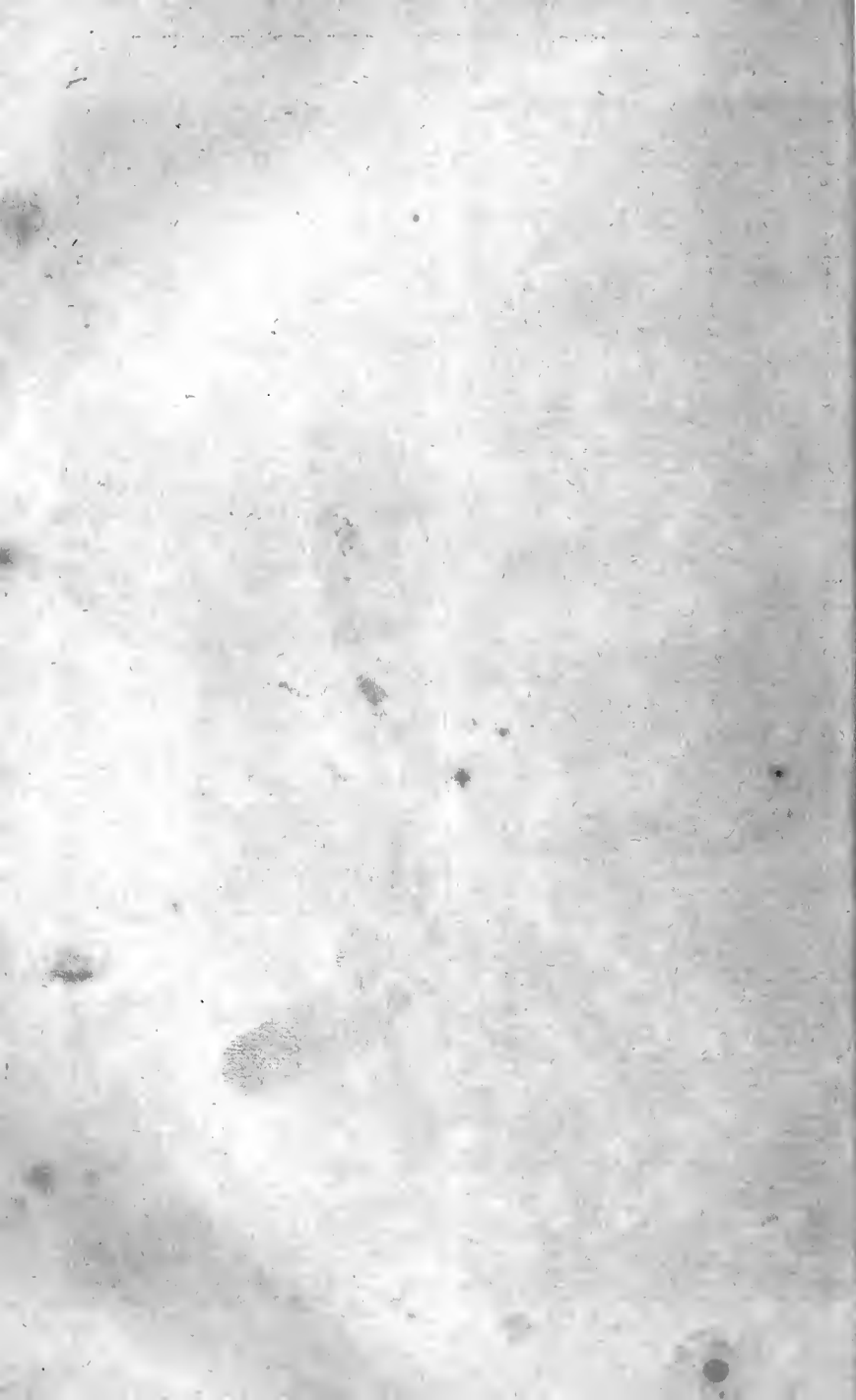


Booth Avatar.



Kulkee Avatar.







the following is a sketch of its farther cruelties, from the same pen as the above:—

“One tribe puts to death its female offspring! A few were saved by the benevolent efforts of colonel Walker, when in India; but, since his return, the very families among whom the horrible practice had ceased, have again returned to the work of murder; not one survives. In and around Benares, infanticide is practised to a horrible extent.

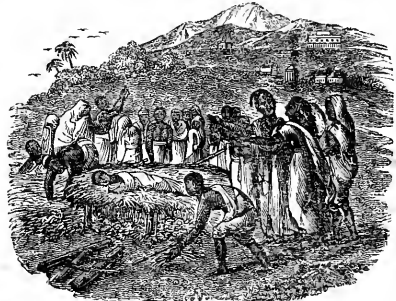
“Instigated by the demon of superstition, many mothers, in fulfilment of a vow entered into for the purpose of procuring the blessing of children, drown their first-born! When the child is two or three years old, the mother takes it to the river, encourages it to enter, as though about to bathe it, but suffers it to pass into the midst of the current, when she abandons it, and stands an inactive spectator, beholding the struggles, and hearing the screams, of her perishing infant! At Sangur island, formerly, mothers were seen casting their living offspring among a number of alligators, and standing to gaze on these monsters quarrelling for their prey; beholding the writhing infant in the jaws of the successful animal, and standing motionless while it was breaking the bones, and sucking the blood, of the poor innocent! What must be that superstition, which can thus transform a being, whose distinguishing quality is tenderness, into a monster, more unnatural than the tiger prowling through the forests for its prey?

“The Hindoo writings encourage persons, afflicted with incurable distempers, to cast themselves under the wheels

own head. An English officer assured a friend of mine, that he saw a Hindoo sacrifice himself in a boat in the Ganges: laying his head over the side of the boat, with a scimitar he aimed a dreadful blow at his own neck; and though he failed to sever the head from the body, he fell senseless into the river, and perished!

“Human sacrifices, not very different from these, are still very common, especially at Allahabad. While the late Dr. Robinson, of Calcutta, resided at that place, twelve men were immolated at once, as sixteen females had been. Earthen pans were fastened to a stick tied to the waist. As long as these pans remained empty, they kept the men afloat; but each man with a cup continued filling the pans from the river; and, as soon as filled, they dragged the victim to the bottom.

“But the most horrible of all the immolations among the Hindoos, is the burning alive of widows; between



eight and nine hundred, in the presidency of Bengal alone, every year! This is the official statement, signed by the English magistrates. How many in the presidencies of Madras and Bombay? And then how many more, where the British power does not extend? Where shall we find any thing like this in all the annals of time? Let us suppose, that in each of the other presidencies four hundred each year are immolated, and five hundred in all the other parts of India; and then we have the awful spectacle of two thousand widows burnt or buried alive annually, in India! Search every human record, and bring forward every thing that has ever been practised by the scalping Indian, the cannibals in the South seas, &c., and all is civilization and the most refined benevolence, compared with this!”

Among other happy fruits of missionary labors in India, may be mentioned the recent abolition of this last horrid custom, by the British government. The public honor of suppressing the *suttees*, as they are termed, belongs to lord Bentick, governor-general of British India. It took place in 1831.

But the burying alive of widows manifests, if that

of the car of Juggernaut, or into some sacred river, or into a fire prepared for the purpose; promising such self-murderers, that they shall rise to birth again in a healthful body; whereas, by dying a natural death, they would be liable to have the disease perpetuated in the next and succeeding births. Multitudes of lepers, and other children of sorrow, perish annually in these prescribed modes. Mr. W. Carey was one morning informed that some people had dug a deep hole in the earth, not far from his own house, and had begun to kindle a fire at the bottom. He immediately proceeded to the spot, and saw a poor leper, who had been deprived of the use of his limbs by the disease, roll himself over and over, till at last he fell into the flames. Smarting with agony, his screams became most dreadful. He called upon his family, who surrounded the pit, and entreated them to deliver him from the flames. But he called in vain. His own sister, seeing him lift his hands to the side, and make a dreadful effort to escape, pushed him back again; when (these relations still coolly gazing upon the sufferer) he perished, enduring indescribable agonies.

“Human sacrifices are enjoined in the sacred books, and made a part of the Hindoo superstitions in very early times. They describe the rites to be observed at the sacrifice of a man; and declare the degree of merit attached to such a sacrifice, compared with the offering of a goat, a buffalo, &c. The Hindoos speak of an instrument used in times not very remote, by which, with the jerk of his foot, a man, lying prostrate before an image, might cut off his



were possible, a still more abominable state of feeling

towards women, than even burning them alive, as the process of burying is more deliberate—more diabolical. In this kind of sacrifice, the children and relations dig the grave. This horrid practice, we believe, is not yet abolished. *Ward's Farewell Letters*, nos. vi. and vii.; *Ward's Hindoos*, vol. i. book i., vol. ii. book vii.—*Williams*.

**HINNOM**, (VALLEY OF;) called also Tophet, and by the Greeks (or rather Grecian Jews) Gehenna; a small valley on the south-east of Jerusalem, at the foot of mount Zion, where the Canaanites, and afterwards the Israelites, sacrificed their children to the idol Moloch, by making them "pass through the fire," or burning them. (See **GEHENNA**, and **HELL**.)—*Watson*.

**HIPPOLITUS**; a Christian bishop of Cappadocia, who suffered martyrdom in the persecution under Maximinus, A. D. 235. He was tied to a wild horse, and dragged through fields, stony places, bushes, &c. till he expired.—*Fox*, 25.

**HIRAM**; a king of Tyre, distinguished in profane authors for his magnificence, and for adorning the city of Tyre. When David was acknowledged king by Israel, Hiram sent ambassadors with artificers, and cedar, to build his palace. He also sent ambassadors to Solomon, to congratulate him on his accession to the crown; and subsequently supplied him with timber, stones, and laborers for building the temple. These two princes lived in mutual friendship for many years. It is said that in Josephus' time, their letters, with certain riddles, which they proposed one to the other, were extant.—*Calmet*.

**HIRESLING**. Moses requires that the hiresling should be paid as soon as his work is over: "The wages of him that is hired shall not abide with thee all night unto the morning," Lev. 19: 19. An hiresling's days, or year, is a kind of proverb, signifying a full year, without abating any thing of it: "His days are like the days of an hiresling;" (Job 7: 1.) the days of man are like those of an hiresling; as nothing is deducted from them, so nothing, likewise, is added to them. And again: "Till he shall accomplish as an hiresling his day;" (Job 14: 6.) to the time of death, which he waits for as the hiresling for the end of the day.

The following passage from Morier's Travels in Persia, illustrates one of our Lord's parables:—"The most conspicuous building in Hamadan is the Mesjid Jumah, a large mosque now falling into decay, and before it a maiden or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Savior's parable of the laborers in the vineyard, in Matt. 20; particularly when, passing by the same place late in the day, we still found others standing idle, and remembered his words, 'Why stand ye here all the day idle?' as most applicable to their situation; for, in putting the very same question to them, they answered us, 'Because no man hath hired us.'"—*Watson*.

**HISS**, usually expresses insult and contempt: "All they, who shall see the destruction of this temple, shall be astonished and shall hiss, and say, How comes it that the Lord hath thus treated this city?" 1 Kings 9: 8. Job 27: 23. Jer. 19: 8. 49: 17. 51: 13. Lam. 2: 15, 16. Ezek. 28: 36. Zeph. 2: 15.

To call any one with hissing, is a mark of power and authority, Isa. 5: 26. 7: 18. Theodoret and Cynl of Alexandria, writing on Isaiah, remark, that in Syria and Palestine, those who looked after bees drew them out of their hives, carried them into the fields, and brought them back again with the sound of a flute, and the noise of hissing. Zechariah, (10: 8.) speaking of the return from Babylon, says, that the Lord will gather the house of Judah, as it were, with a hiss, and bring them back into their own country; which shows the ease and authority with which he would perform that great work.—*Calmet*.

**HISTORY**, ECCLESIASTICAL. (See **ECCLESIASTICAL HISTORY**.)

**HITCHIN**, (EDWARD, B. D.), an excellent minister and so-lid divine, of London, was born 1726, of pious parents, whose

care of his education was early blessed to lead his soul to God. His fine understanding was early devoted to the Christian ministry. He was a dissenter of most catholic and unbogoted spirit. He was settled as an assistant to Mr. Richard Rawlin, to whom, as well as to the flock of their common charge, he was highly acceptable. He was chosen successor to Mr. Andrews, and continued with the congregation till his death, in 1774, in the forty-eighth year of his age. It was pleasing to witness the cheerful resignation, and firm trust which he manifested in his last sickness, while committing his family to the care of a covenant God, and desiring to depart and be with Christ.—*Middleton*, vol. iv. p. 466.

**HITTITES**; the descendants of Heth, Gen. 15: 20. (See **HETH**.)

**HIVITES**; a people descended from Canaan, Gen. 10: 17. They are also mentioned, Deut. 2: 23. The inhabitants of Shechem, and the Gibeonites, were Hivites, Josh. 11: 19. Gen. 34: 2. Mr. Bryant supposes the Hivites to be the same as the Ophites, or ancient worshippers of the sun under the figure of a serpent; which was, in all probability, the deity worshipped at Baal-Hermon.—*Watson*.

**HOADLEY**, (BENJAMIN, D. D.) an eminent prelate, distinguished equally for learning, liberality, piety, and usefulness, was born, in 1676, at Westerham, in Kent; was educated partly by his father, and partly at Catharine hall, Cambridge; was for some years lecturer of St. Mildred's; and, in 1704, was made rector of St. Peter le Poor, Broad street. He soon distinguished himself as a champion of freedom, in his controversy with Calamy and Atterbury; and the commons addressed the queen to promote him, but, as may be supposed, no favor was dispensed to him by a tory government. The accession of George I., however, brightened his prospects. In 1715 he was raised to the see of Bangor; whence he was translated to Hereford, Salisbury, and Winchester, in 1720, 1723, and 1734. He died in 1761. It was in 1717 that he preached the celebrated sermon which drove the high church party almost to madness, and gave rise to the Bangorian controversy. His works form three folio volumes. (See **BANGORIAN CONTROVERSY**.)—*Jones' Chris. Biog.*; *Davenport*.

**HOBAB**; son of Jethro, and brother-in-law of Moses. The inspired legislator prevailed upon him to accompany Israel when departing from mount Sinai for the promised land, Num. 10: 29. Some think that the Kenites, who dwelt south of Judah, were the descendants of Hobab, Judg. 1: 16. 1 Sam. 15: 6.—*Calmet*.

**HOBABH**, (Gen. 14: 15.) is thought by *Calmet* to be Abila, in the valley between Libanus and Antilibanus. Mr. Taylor takes it for the present Habaya, west of Damascus. It is, probably, some hollow, between mountains, which effectually secludes those who occupy it.—*Calmet*.

**HOBART**, (JOHN HENRY, D. D.) was born in Philadelphia, on the 14th of September, 1775. He was educated at the college in Princeton, New Jersey, and was noted in early life for his industry and proficiency in his studies. On leaving this institution he was engaged a short time in mercantile pursuits, was subsequently a tutor at Nassau hall, and after two years service in this capacity, he was determined upon the study of theology. In 1798, he was admitted into orders, and was first settled in the two churches at Perkiomen, near Philadelphia, but soon after accepted a call to Christ church, New Brunswick. In about a year he removed from this place to become an assistant minister of the largest spiritual cure in the country, comprising three associated congregations in the city of New York. In 1811, he was elected assistant bishop, and in 1816, became diocesan of New York; and in performing the severe duties of the office, his labors were indefatigable. From 1818 to 1823, he was employed in editing the American edition of D'Oyley and Mant's Bible, with notes. In September, 1823, the state of his health required a visit to Europe, where he remained about two years. He died in 1830. He was incessantly active in performing his religious offices, and made several valuable compilations for the use of the church.—*Davenport*.

**HOBBS**, (THOMAS,) a celebrated philosopher, was born, in 1588, at Malmesbury, in Wiltshire, and was educated at Magdalen hall, Oxford. In 1608, he became tutor to lord Hardwick, who was subsequently earl of Devonshire;

and, after their return from travelling, he resided in the family for many years, during which period he translated Thucydides, and made a Latin version of some of lord Bacon's works. In 1640 he retired to Paris, to avoid being involved in the contest which was about to take place in his country. It was during this voluntary exile that he produced his celebrated works, *De Cive*; *Human Nature*; *De Corpore Politico*; and the still more famous and obnoxious *Leviathan*. About 1652 he returned to England, and in 1654 published a *Letter on Liberty and Necessity*, which led to a controversy with bishop Bramhall. He now again resided in the Devonshire family, and continued to do so for the remainder of his days. Charles II. gave him a pension of one hundred pounds a-year. Among his later works are, *Decameron Physiologicum*; a Dialogue between a Philosopher and a Student of the Common Law; *Behemoth*, or a History of the Civil Wars; and translations of the *Iliad* and *Odyssey*. He died in 1679. The charge of atheism, which has been urged against him, is undoubtedly groundless; but it seems to require no small share of hardihood to maintain, that his doctrines, religious and political, do not lead to consequences of the most pernicious nature.—*Davenport*.

**HOFFMANIANS, or HOFFMANISTS**; those that espoused the sentiments of Daniel Hoffman, professor of theology in the university of Helmstadt, who, in 1598, distinguished himself by his opposition to the philosophy of Plato and Aristotle. They appear to have been Lutheran dissenters; nor is it unlikely that they imbibed the dread of philosophical inquiry, lest it should lead them to that *rational* theology (so called) which reasons away the great principles of the Reformation. There seems no doubt, but these Hoffmannians, by all that we can learn, were offended by some alterations in the established liturgy, intended to gratify the Socinian party; such as, in baptism, the omission of the words, "renouncing the devil," &c. Their being called Pietists and Enthusiasts, looks the same way; and it is not unlikely, that observing how much these philosophical divines leaned towards Socinianism, might lead them to abjure all philosophical inquiries. See *Philanthropic Gazette*, 1819, pp. 237—8; and see **HARMONISTS** above, p. 598.—*Williams*.

**HOHENLOHE, (Prince)**—the eighteenth son of Charles Albert, the crown prince of Austria, who was disqualified for taking the reins of government by mental derangement. At the wish of his mother, he determined to study for the clerical profession, and an ex-Jesuit was his first instructor. He studied in Vienna and Berne, and finished his studies at Ellwangen, under the care of his uncle, the suffragan bishop, and was ordained deacon by the chapter of Olmutz. At this time he was fond of conversing with such as believed in wonders; and after visiting Rome, where he lived in a Jesuits' college, he returned to Germany, where he was considered by his colleagues as devoted to the interests of Jesuitism, and the inveterate enemy of knowledge.

In 1820 he wrote a pamphlet, dedicated to the emperors Francis and Alexander, and the king of Prussia, in which he attempts to prove that none but a true Christian, by which he means a Roman Catholic, can be a faithful subject of government. Having become acquainted with a Baden peasant, Martin Michel, who for several years had the repute of working miraculous cures, he was persuaded by this pretended thaumaturgist, that, being a priest, it would be much easier for him to perform miracles! The experiment was made. The princess Matilda, of Schwartzenberg, who had been grievously afflicted with a distortion of the spine, from which she had been partially cured by a skillful physician, was called on by the priest and the peasant to walk, and she succeeded.

He now tried his powers alone, and multitudes flocked to him for cures. Many were in fact benefited; many believed that they were; but many went away in despair, because they could not believe. His attempts in the hospitals of Würzburg and Bamberg failed, and the police were ordered not to allow him to try his experiments, except in their presence. A prince of Hildburghausen called in his aid; but his suffering eyes soon became worse in consequence of his exchanging the use of medicine for faith in the miraculous energies of Hohenlohe. In 1821

he laid a statement of his miracles before the pope, the answer to which is not known; only it is rumored that his Holiness expressed much doubt respecting them, and hints were received from Rome, that the process should no longer be called the *working of miracles*, but *priestly prayers for healing*. Since then he has pretended to cure persons at a distance, and cases have been published of cures performed, in one instance at Marseilles, and in another in Ireland, and several others, by appointing an hour in which the individuals should unite their prayers with his. Much has been done by Mr. Horntal, an officer of Bamberg, towards checking the progress of this delusion. The price is a person of fine exterior, gentle manners, a most insinuating voice, and good pulpit talents.—*Hend. Buck*.

**HOLD.** *To take hold of God and his covenant* is to embrace him as given in the gospel, and by faith to plead his promises and relations, Isa. 64: 7, and 56: 4. *Christians hold forth the word of life*; they, by practising it in their lives, give light and instruction to others, Phil 2: 16. *Not holding of Christ the head*, is neglecting to draw gracious influence from him, and to yield due subjection to him; and admitting saints and angels as mediators in his stead, Col. 2: 18.—*Brown*.

**HOLINESS**; devotedness to the great end, of being and doing good; hence, *consequently*, freedom from sin, or the conformity of the heart to God. It does not consist in knowledge, talents, nor outward ceremonies of religion, but hath its seat in the heart, and is the effect of the love of God shed abroad in the heart by the Holy Spirit, Eph. 2: 8, 10. John 3: 5. Rom. 5: 5. 6: 22. It is the essence of happiness and the basis of true dignity, Prov. 3: 17. 4: 8. It will manifest itself by the propriety of our conversation, regularity of our temper, and uniformity of our lives. It is a principle progressive in its operation, (Prov. 4: 18.) and absolutely essential to the enjoyment of God here and hereafter, Heb. 12: 14. (See **SANCTIFICATION**; **WORKS**.)—*Hend. Buck*.

**HOLINESS OF GOD**, is the purity and rectitude of his character, or the consecration of all his high attributes to promote the highest good of the universe. It is an *essential* attribute of God, and the glory, lustre, and harmony of all his other perfections, Ps. 27: 4. Exod. 15: 11. He could not be God without it, Deut. 32: 4. It is *infinite and unbounded*; it cannot be increased or diminished. *Immutable and invariable*, Mal. 3: 6. God is *originally* holy; he is so of and in himself, and the *author* and *promoter* of all holiness among his creatures. The holiness of God is visible by his *works*; he made all things holy, Gen. 1: 31. By his *providences*, all which are to promote holiness in the end, Heb. 12: 10. By his *grace*, which influences the subjects of it to be holy, Tit. 2: 10, 12. By his *word*, which commands it, 1 Pet. 1: 15. By his *ordinances*, which he hath appointed for that end, Jer. 44: 4, 5. By the *punishment of sin* in the death of Christ, (Isa. 53.) and by the *eternal punishment* of it in wicked men, Matt. 25, last verse. (See **ATTRIBUTES**.)—*Hend. Buck*.

**HOLLAND, (THOMAS, D. D.)** This excellent man was born in Shropshire, 1539, and graduated at Exeter college, Oxford, (where he received his education,) with great applause. But he valued knowledge only as the nutriment and instrument of piety. In process of time he was chosen master of his college, and afterward Regius professor of divinity. He was esteemed and admired in this station for every kind of attainment, divine and human, and his fame extended to foreign universities. Like the eloquent Apollon, he was mighty in the Scriptures; like the illuminated Paul, he was faithful in explaining them. His example answered to his doctrine; he lived himself what he preached to others. Such was his zeal for the reformed religion, that whenever he left his college on a journey, he used to call the society together, and commend them to the love of God and the abhorrence of popery. Nor was this perpetual caution at that time unnecessary.

Thus for twenty years he filled his high office with honor and usefulness. And as age and death drew near, his ardor increased for the presence and enjoyment of God. His soul was framed for heaven, and could find no rest till it came there. All the comforts he found on earth resulted from heaven, or related to it. In the solemn moments of dissolution, he often prayed, "Come, O come, Lord

Jesus, thou morning star! Come, Lord Jesus; I desire to be dissolved, and to be with thee." He died in 1612, aged seventy-three.—*Middleton*, vol. ii. 372.

**HOLDEN**, (SAMUEL,) a benevolent Christian, died in London, in 1740. Mr. Holden was at the head of the dissenters in England, and at the head of the bank of England. Such was his benevolence and regard to religion, that he sent to Dr. Colman, of Boston, thirty-nine sets of Baxter's Practical Works, in four massy folios, to be distributed among the churches of Massachusetts. The amount of these charities for promoting the gospel and other useful purposes, was four thousand eight hundred and forty-seven pounds. After his death his widow and daughters gave, in the same liberal and benevolent spirit, five thousand five hundred and eighty-five pounds. Holden chapel for the college at Cambridge was built by their donation.

Mr. Holden was a man of unfeigned piety. He says in a letter, "I hope my treasure is in heaven, and would to God my heart were more there. Abstract from God and futurity, I would not accept of an eternity here in any given circumstances whatever." *Colman's Sermon*.—*Allen*.

**HOLLEY**, (HORACE, LL. D.), a distinguished pulpit orator, and president of Transylvania university, Kentucky, was born in Salisbury, Connecticut, February 13, 1781; was graduated at Yale college in 1803; in 1805 was ordained as the minister of Greenfield hill, Fairfield, and in 1809, installed the minister of Hollis street, Boston. In 1818, he became the president of the university of Kentucky, in Lexington; but his Unitarian views giving offence, he was induced to resign his office in 1827. On his voyage to New York, he died of the yellow fever, July 31, 1827, aged forty-six. He published a discourse on the death of Col. James Morrison, 1823. Interesting *Memoirs* of his Life were written by his widow.—*Allen*.

**HOLLIS**, (TUOMAS,) of London, a most liberal benefactor of Harvard college, was born in 1659, of pious parents. At the age of twenty he became pious, and having embraced the principles of the Baptists, was baptized in 1679. He died in February, 1731, aged about seventy-two.

Mr. Hollis was for many years an eminent merchant, and, while success attended his exertions, it pleased God to incline him also to charitable and benevolent deeds in proportion to his wealth. He founded two professorships in Harvard college, the professorship of divinity and mathematics. He also presented a valuable apparatus for mathematical and philosophical experiments, and at different times augmented the library with many valuable books. In 1727, the net produce of his donation, exclusive of gifts not vendible, amounted to four thousand nine hundred pounds, the interest of which he directed to be appropriated to the support of the two professors, to the treasurer of the college, and to ten poor students in divinity of suitable qualifications.

The liberality of Mr. Hollis flowed from a Christian heart. He says in a letter, after speaking of some of his efforts to do good, "I think not hereby to be justified. My rejoicing is in Christ, my God and Savior." He also ascribes all his virtues and hopes "to rich, free, and sovereign, electing love."

Being a Calvinist in his sentiments, he required his professor of divinity to be "of sound or orthodox principles." Still he was not governed by a sectarian spirit; he did not require the preference of his own denomination, the Baptist; but the professorship was open to every one, who, in his view, embraced the important and fundamental doctrines of the gospel. *Colman's and Wigglesworth's Sermons, Greenwood's Discourse, and Rudd's Poem on his Death; Memoirs of T. Hollis*, i. 1; ii. 598—601; *Morse's true Reasons, &c.*; *Holmes; Backus; Benedict; Finney*.—*Allen*.

**HOLLIS**, (TUOMAS,) nephew of the above, born in London, in 1720, was in his principles a dissenter and a warm advocate for liberty. He was a man of large fortune, and devoted above half of it to charitable purposes. He presented to the library of Harvard college, works to the value of fourteen hundred pounds sterling. He died in 1774.—*Davenport*.

**HOLMES**, (OBADIAH,) This noble sufferer for conscience' sake was born in Preston Lancashire, (Eng.) in

1606, of highly respectable parents, from whom he received a good education. He became pious at an early age, and came to America in 1639. He was a member of the Congregational church first at Salem, and then at Rehoboth, about eleven years; when he became a Baptist, and on joining the church in Newport, in 1650, like Roger Williams, was excommunicated from that at Salem. In 1651, in company with Messrs. Clark and Crandal, he was arrested at Lynn, on a charge of heresy, for denying infant baptism, and sent to prison in Boston. The sentence of the court on these worthy men was, that they should pay, Mr. Crandal five, Mr. Clark twenty, and Mr. Holmes thirty pounds, or be publicly whipped. All declined paying the fine, but Mr. Clark's friends paid his fine without his consent, and Mr. Crandal was released on his promise of appearing at the next court. On Mr. Holmes the sentence was executed with such severity, (thirty strokes with a three-corded whip,) "that for many days," governor Jenks remarks, "he could take no rest, but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

Nothing can be more touching than his own simple narrative of the whole transaction, as preserved by Benedict, or more honorable to his Christian character. On hearing his sentence pronounced, the good man said, "I bless God I am counted worthy to suffer for the name of Jesus." While in private, seeking strength of God, he was strongly tempted with this thought, "Remember thyself, thy birth, breeding, and friends; thy wife, children, name, and credit;" but, he adds, "as this was sudden, so there came in sweetly from the Lord as sudden an answer: 'Tis for my Lord; I must not deny him before the sons of men, (for that were to set men above him,) but rather lose all, yea, wife, children, and mine own life also.'" And at the place of execution, his supports were such as to illustrate the source of the astonishing fortitude of the early martyrs. "It pleased the Lord," he observes, "to come in, and so to fill my heart and tongue as a vessel full, that with an audible voice I broke forth, praying unto the Lord not to lay this sin to their charge; and telling the people that now I found he did not fail me, and therefore now I should trust him forever who failed me not; for in truth as the strokes fell on me, I had such a spiritual manifestation of God's presence as I never had, nor felt, nor can with fleshly tongue express, and the outward pain was now so removed from me that in a manner I felt it not. I told the magistrates, You have struck me as with roses. I pray God, (who hath made it easy to me,) that it may not be laid to your charge." On his recovery and return home, he observes, "the brethren of our town and Providence, having taken pains to meet me four miles in the woods, we there rejoiced together in the Lord."

When Mr. Clark went to England, in 1652, Mr. Holmes was invested with the pastoral office of the first Baptist church in Newport, which he filled thirty years, till his death in 1682, at the age of seventy-six. He left eight children, and his descendants in 1790 were estimated at five thousand. At the same ratio, the second centenary of his sufferings, 1851, will find eighty thousand descendants of this venerable patriarch spread abroad in the United States.—*Allen; Farmer; Benedict*, vol. i. 496, and 364—376.

**HOLOCAUST**, formed from *holos*, "whole," and *kaiō*, "I consume with fire;" a kind of sacrifice, wherein the whole burnt-offering was burnt or consumed by fire, as an acknowledgment that God, the Creator, Preserver, and Lord of all, was worthy of all honor and worship, and as a token of men's giving themselves entirely up to him. It is called in Scripture a burnt-offering. Sacrifices of this sort are often mentioned by the heathens as well as Jews. They appear to have been in use long before the institution of the other Jewish sacrifices by the law of Moses, Job 1: 5. 42: 8. Gen. 22: 13. 8: 20. On this account, the Jews, who would not allow the Gentiles to offer on their altar any other sacrifices peculiarly enjoined by the law of Moses, admitted them by the Jewish priests to offer holocausts, because these were a sort of sacrifice prior to the law, and common to all na-

tions. During their subjection to the Romans, it was no uncommon thing for those Gentiles to offer sacrifices to the God of Israel at Jerusalem. Holocausts were deemed by the Jews the most excellent of all their sacrifices. (See SACRIFICE.)—*Hend. Buck.*

**HOLY**; set apart from a common to a special use; devoted to God. (See HOLINESS.)

**HOLY ALLIANCE**; a misnomer used for—1. A confederation formed by Heldo, vice-chancellor of the emperor, in the year 1538, to counteract the privileges derived by the Protestants from the league of Smalcald, and support and further the Catholic faith. It was acceded to by the archbishops of Metz and Salzburg, by William and Lewis, dukes of Bavaria, George, duke of Saxony, and Eric and Henry, dukes of Brunswick. It was to have remained a profound secret, but the rumor of it soon got abroad, and the Protestants were greatly alarmed; it was feared that their rights and liberties would be suppressed; and they concerted how to raise a sufficient force to defend themselves. But the convention of Frankfurt, in 1539, allayed their fears, and effectually prevented the evils that had been apprehended.

2. **HOLY ALLIANCE**; the league entered into by the emperor Alexander of Russia, the emperor Francis of Austria, and Frederic William king of Prussia, after the defeat of Napoleon in 1815, consisting of a declaration signed by them personally, that, in accordance with the precepts of the gospel of Jesus Christ, the principles of justice, charity, and peace, should be the basis of the internal administration of their empires, and of their international relations; and that the happiness and religious welfare of their subjects should be the great objects they should ever keep in view. It originated with Alexander, who, it is said, imagined that it would introduce a new era of Christian government; but whatever may have been the original intentions, it soon became, in the hands of the wily Metternich, an instrument for the support of tyranny and oppression, and laid the foundation of the congressional system of politics, which, while it professes to have for its object the support of *legitimacy*, is a horrid conspiracy against the rights and privileges of the subject.—*Hend. Buck.*

**HOLY DAY**; a day set apart by the church for the commemoration of some saint, or some remarkable particular in the life of Christ. It has been a question agitated by divines, whether it be proper to appoint or keep any holy days, (the Sabbath excepted.) The advocates for holy days suppose that they have a tendency to impress the minds of the people with a greater sense of religion; that if the acquisitions and victories of men be celebrated with the highest joy, how much more those events which relate to the salvation of man, such as the birth, death, and resurrection of Christ, &c. On the other side it is observed, that if holy days had been necessary under the present dispensation, Jesus Christ would have ordained something respecting them, whereas he was silent about them; that it is bringing us again into that bondage to ceremonial laws from which Christ freed us; that it is a tacit reflection on the head of the church in not appointing them; that such days, on the whole, are more pernicious than useful to society, as they open a door for indolence and profaneness; yea, that Scripture speaks against such days, Gal. 4: 9—11. *Cave's Prim. Christ.*; *Nelson's Fasts and Feasts*; *Robinson's History and Mystery of Good Friday, and Lectures on Non-conformity*; *A Country Vicar's Sermon on Christmas Day, 1753*; *Brown's Nat. and Rev. Rel. p. 535*; *Neal's Hist. of the Puritans*, vol. ii. p. 116, qu.—*Hend. Buck.*

**HOLY GHOST**; the third person in the Trinity, the conforter of the church of Christ. (See PROCESSION.)

1. The Holy Ghost is a real and distinct person in the Godhead. 1. Personal powers of rational understanding and will are ascribed to him, 1 Cor. 2: 10, 11. 12: 11. Eph. 4: 3. 2. He is joined with the other two divine persons, as the object of divine worship and fountain of blessings, Matt. 28: 19. 2 Cor. 13: 14. 3. In the Greek, a masculine article or epithet is joined to his name, *Pneuma*, which is naturally of the neuter gender, John 14: 26. 15: 26. 16: 13. Eph. 1: 13. 4. He appeared under the emblem of a dove, and of cloven tongues of fire, Matt.

3. Acts 2. 5. Personal offices of an intercessor belong to him, Rom. 8: 26. 6. He is represented as performing a multitude of personal acts,—as teaching, speaking, witnessing, &c., Mark 13: 11. Acts 20: 23. Rom. 8: 15, 16. 1 Cor. 6: 19. Acts 15: 28. 16: 6, 7, &c. &c.

11. It is no less evident that the Holy Ghost is a divine person, equal in power and glory with the Father and Son. 1. Names proper only to the Most High God are ascribed to him; as *Jehovah*, Acts 28: 25, with Is. 6: 9, and Hebrews 3: 7, 9, with Exod. 17: 7. Jer. 31: 31, 34. Heb. 10: 15, 16. *God*, Acts 5: 3, 4. *Lord*, 2 Cor. 3: 17, 19. "The Lord, the Spirit." 2. Attributes proper only to the Most High God are ascribed to him; as omniscience, 1 Cor. 2: 10, 11. Is. 40: 13, 14. Omnipresence, Ps. 139: 7. Eph. 2: 17, 18. Rom. 8: 26, 27. Omnipotence, Luke 1: 35. Eternity, Heb. 9: 14. 3. Divine works are evidently ascribed to him, Gen. 2: 2. Job 26: 13. Ps. 32: 6. 104: 30. 4. Worship, proper only to God, is required and ascribed to him, Is. 6: 3. Acts 28: 25. Rom. 9: 1. Rev. 1: 4. 2 Cor. 13: 14. Matt. 28: 19.

III. The agency or work of the Holy Ghost is divided by some into extraordinary and ordinary. The former by immediate inspiration, making men prophets; the latter by his regenerating and sanctifying influences, making men saints. It is only the latter which is now to be expected. This is more particularly displayed in—1. *Conviction*, Luke 1: 16. 8, 9. 2. *Conversion*, 1 Cor. 12: 2, 10, 12. Eph. 1: 17, 18. John 3: 5, 6. 3. *Sanctification*, 2 Thess. 2: 13. 1 Cor. 6: 11. Rom. 15: 16. 4. *Consolation*, John 14: 16, 26. 5. *Direction*, John 14: 17. Rom. 8: 14. 6. *Confirmation*, Rom. 8: 16, 26. 1 John 2: 21. Eph. 1: 13, 14.

As to the gift of the Holy Spirit, though bestowed in answer to our prayers, it is not expected. 1. To inform us immediately, as by a whisper, when either awake or asleep, that we are the children of God; or in any other way than by enabling us to exercise repentance and faith and love to God and our neighbor. 2. We are not to suppose that he reveals any thing contrary to the written word, or more than is contained in it, or through any other medium. 3. We are not so led by, or operated upon by the Spirit, as to neglect the means of grace. 4. The Holy Spirit is not promised nor given to render us infallible. 5. Nor is the Holy Spirit given in order that we may do any thing, which was not before our duty. See *TRINITY*; and *Scott's Four Sermons on Repentance, the Evil of Sin, Love to God, and the Promise of the Holy Spirit*, pp. 86—89; *Hancker's Sermons on the Holy Ghost*; *Pearson on the Creed*, eighth article; *Dr. Owen on the Spirit*; *Hurrius's Sixteen Sermons on the Spirit*; *Wardlaw's Lectures*; *Heber's Bampton Lectures*; *Hinton on the Holy Spirit*; *Robert Hall on the Work of the Spirit*; *Wardlaw on Prayer*.—*Watson*; *Jones*; *Hend. Buck.*

**HOLY WATER**: in the Greek and Roman Catholic churches, water which has been consecrated by prayer, exorcism, and other ceremonies, for the purpose of sprinkling the faithful, and things used in the church. It is placed, in vases, at the doors of churches, and also within them at certain places, from which the Catholics sprinkle themselves before prayer. Holy water is also often found in their chambers, and is used before prayer, particularly before going to bed. The Romanists consider it an effectual exorcism. In Rome, animals are also sprinkled, on a certain feast, with holy water, to keep them healthy and thriving. The same thing is done at Moscow, where there is a particular church, to which the horses are annually driven on purpose. It does not appear that vessels were placed at the doors of churches, for washing the hands, till the fourth century, or that the water was blessed or consecrated till the sixth.—*Hend. Buck.*

**HOMER**, the same as the *Cor*, a Hebrew measure of ten baths, or six hundred and five pints, our measure, Isa. 5: 10. It is about seventy-six gallons. (See *COR*.)

**HOMILETICS**; the technical term for the art of preaching; or rather of composing sermons. (See *SERMONS*.) *Dr. Porter's Lectures on Homiletics*.

**HOMILY**, (*Gr. homilia*); a sermon or discourse upon some point of religion delivered in a plain manner, so as to be easily understood by the common people. The Greek, says M. Fleury, signifies a familiar discourse, like the Latin

*sermo*; and discourses delivered in the church took these denominations, to intimate that they were not harangues, or matters of ostentation and flourish, like those of profane orators, but familiar and useful discourses, as of a master to his disciples, or a father to his children. All the homilies of the Greek and Latin fathers are composed by bishops.

The practice of compiling homilies which were to be committed to memory, and recited by ignorant or indolent priests, commenced towards the close of the eighth century; when Charlemagne ordered Paul the deacon, and Alcuin, to form homilies or discourses upon the gospels and epistles from the ancient doctors of the church. This gave rise to that famous collection entitled the "Homiliarium of Charlemagne;" and which, being followed as a model by many productions of the same kind, composed by private persons, from a principle of pious zeal, contributed much (says Mosheim) to nourish the indolence and to perpetuate the ignorance of a worthless clergy. There are still extant several fine homilies composed by the ancient fathers, particularly St. Chrysostom and St. Gregory. The "Clementine Homilies" are forgeries.

"Homilies of the church of England," are those which were composed at the Reformation, to be read in churches, in order to supply the defect of sermons. See the quarto edition of the *Homilies*, with notes, by a divine of the church of England.—*Hend. Buck.*

**HOMIOUSIANS**; a branch of the high Arians, who maintained that the nature of the Son, though not the same, was very similar to that of the Father. (See **ARIANS**.)—*Williams.*

**HOMOUSIANS**, or **HOMUSIANS**, was, on the other hand, a name applied to the Athanasians, who held the Son to be *homousios*, or consubstantial, with the Father. (See **ATHANASIANS**.)—*Williams.*

**HONESTY**, is that principle which makes a person prefer his promise or duty to his passion or interest. (See **JUSTICE**.)—*Hend. Buck.*

**HONEY**, was formerly very plentiful in Palestine; and hence frequent expressions of Scripture, which import that that country was a land flowing with milk and honey. Moses says, that the Lord brought his people into a land whose rocks drop oil, and whose stones produce honey, Deut. 32: 13. See also Psal. 81: 16. Modern travellers observe, that it is still very common there, and that the inhabitants mix it in all their sauces. Forskal says, the caravans of Mecca bring honey from Arabia to Cairo; and often in the woods in Arabia has been honey flowing. It would seem that this flowing honey is bee-honey, which may illustrate the story of Jonathan, 1 Sam. 14: 27. John the Baptist, too, fed on wild honey, Matt. 3: 4.

There is, however, a vegetable honey that is very plentiful in the East. Burckhardt, speaking of the productions of the Ghor, or valley of the Jordan, says, one of the most interesting productions of this place is the Beyrouk honey, or as the Arabs call it, Assal Beyrouk. It was described to him as a juice dropping from the leaves and twigs of a tree called gharrab, of the size of an olive tree, with leaves like those of the poplar, but somewhat broader. The honey collects upon the leaves like dew, and is gathered from them, or from the ground under the tree, which is often found completely covered with it. It is very sweet when fresh, but turns sour after being kept for two days. The Arabs eat it with butter; they also put it into their gruel, and use it in rubbing their water-skins, for the purpose of excluding the air. *Travels in Syria*, p. 392.

Children were fed with milk, cream, and honey. (Isa. 7: 15.) which was the sweetest substance in use before sugar was manufactured. The following extracts will give a different idea of this mixture from that generally entertained:—"D'Arvieux, (p. 205.) speaking of the Arabs, says, "One of their chief breakfasts is cream, or fresh butter, MIXED IN A MESS OF HONEY: these do not seem to suit very well together, but experience teaches that this is no bad mixture, nor disagreeable in its taste, if one is ever so little accustomed to it." "Honey and milk are under thy tongue," says the spouse, Cant. 4: 11. Perhaps this mixture was not merely a refreshment, but an elegant refreshment; which heightens the inference from the predictions of Isaiah, and the description of Zophar, who

spoke of its abundance; and it increases the respect paid to David, by his faithful and loyal subjects at Mahanaim.

—*Calmet.*

**HONOR**; a testimony of esteem or submission, expressed by words and an exterior behavior, by which we make known the veneration and respect we entertain for any one, on account of his dignity or merit. The word is also used in general for the esteem due to virtue, glory, reputation, and probity; as also, for an exactness in performing whatever we have promised; and in this last sense we use the term, *a man of honor*. It is also applied to two different kinds of virtue; *bravery* in men, and *chastity* in women. In every situation of life, religion only forms the true honor and happiness of man. "It cannot," as one observes, "arise from riches, dignity of rank or office, nor from what are often called splendid actions of heroes, or civil accomplishments; these may be found among men of no real integrity, and may create considerable fame; but a distinction must be made between fame and true honor. The former is a loud and noisy applause; the latter is a more silent and internal homage. Fame floats on the breath of the multitude; honor rests on the judgment of the thinking. In order, then, to discern where true honor lies, we must not look to any adventitious circumstance, not to any single sparkling quality, but to the whole of what forms a man; in a word, we must look to the soul. It will discover itself by a mind superior to fear, to selfish interest, and corruption; by an ardent love to the Supreme Being, and by a principle of uniform rectitude. It will make us neither afraid nor ashamed to discharge our duty, as it relates both to God and man. It will influence us to be magnanimous without being proud; humble without being mean; just without being harsh; simple in our manners, but manly in our feelings. This honor, thus formed by religion, or the love of God, is more independent, and more complete, than what can be acquired by any other means. It is productive of higher felicity, and will be commensurate with eternity itself; while that honor, so called, which arises from any other principle, will resemble the feeble and twinkling flame of a taper, which is often clouded by the smoke it sends forth, but is always wasting, and soon dies totally away." *Barron's Works*, vol. i. ser. 4; *Blair's Sermons*, vol. iii. ser. 1; *Watts's Sermons*, ser. 30, vol. ii.; *Ryland's Cont.*, vol. i. p. 343; *Jortin's Sermons*, vol. iii. ser. 6; *Thatcher's Sermons*.—*Hend. Buck.*

**HOODS**; another name for turbans, which see, **ISA.** 3: 23.

**HOOKER, (RICHARD)**, an eminent divine, of the church of England, was born, in 1553, at Heavitree, near Exeter; and, under the patronage of bishop Jewel, was educated at Corpus Christi college, Oxford, where he was distinguished for his piety and exemplary conduct. An unhappy marriage, which he contracted before he was thirty, with a scold who had neither beauty, money, nor manners, lost him his college fellowship, and was a fertile source of annoyance to him. In 1585, he was made master of the Temple; but, weary of disputes with the afternoon lecturer, a violent Presbyterian, and longing for rural retirement, he relinquished this preferment, and obtained the rectory of Bishop's Bourne, in Kent, at which he resided till his decease, in 1600. His great work is the treatise on Ecclesiastical Polity; of which pope Clement VIII. said, "there are in it such seeds of eternity as will continue till the last fire shall devour all learning."—*Davenport.*

**HOOPER, (JOHN)**, an English bishop and martyr, was a native of Somersetshire, born in 1495; was educated at Merton college, Oxford; and, having embraced the reformed faith, was made bishop of Gloucester and Worcester by Edward VI. In the reign of the sanguinary Mary he was brought to the stake. He firmly refused the offered pardon, and though, the wood being green, he suffered for nearly an hour the severest torments, his lower parts being consumed, and one of his hands dropping off before he expired, he manifested unshaken fortitude. He died in 1555. Hooper wrote some sermons and controversial pieces.—*Davenport.*

**HOPE**, is the desire of some good, attended with the possibility, at least, of obtaining it; and is enlivened with

joy, greater or less, according to the probability there is of possessing the object of our hope. Scarcely any passion seems to be more natural to man than *hope*, and, considering the many troubles he is encompassed with, none is more necessary; for life, void of all hope, would be a heavy and spiritless thing, very little desirable, perhaps hardly to be borne; whereas hope infuses strength into the mind, and, by so doing, lessens the burdens of life. If our condition be not the best in the world, yet we hope it will be better, and this helps us to support it with patience. The hope of the Christian is an expectation of all necessary good both in time and eternity, founded on the promises, relations, and perfections of God, and on the offices, righteousness, and intercession of Christ. It is a compound of desire, expectation, patience, and joy, Rom. 8: 24, 25. It may be considered, 1. As *pure*, (1 John 3: 2, 3.) as it is resident in that heart which is cleansed from sin. 2. As *good*, (2 Thess. 2: 16, in distinction from the hope of the hypocrite) as deriving its origin from God, and centering in him. 3. It is called *lively*, (1 Pet. 1: 3.) as it proceeds from spiritual life, and renders one active and lively in good works. 4. It is *courageous*, (Rom. 5: 5. 1 Thess. 5: 8.) because it excites fortitude in all the troubles of life, and yields support in the hour of death, Prov. 14: 32. 5. *Sure*, (Heb. 6: 19.) because it will not disappoint us, and is fixed on a sure foundation. 6. *Joyful*, (Rom. 5: 2.) as it produces the greatest felicity in the anticipation of complete deliverance from all evil. *Grove's Moral Phil.*, vol. i. p. 381; *Gill's Body of Div.* p. 82. vol. iii.; No. 471, *Spect.*; *Jay's Sermons*, vol. ii. ser. 2.—*Hend. Buck.*

**HOPHNI**, and **PHINEHAS**, sons of Eli, the high-priest, were sons of Belial; that is, wicked and dissolute persons, 1 Sam. 2: 12. They knew not the Lord, nor performed the functions of their ministry, as they ought, but disgraced their office by the most odious rapacity and impurity. The Lord threatened them and their father by the young prophet Samuel, (1 Sam. 3: 11, 12.) and soon afterwards Hophni and Phinehas were slain in battle by the Philistines, together with thirty thousand men of Israel. (See **ELI**.)—*Calmet.*

**HOPHRAH**. (See **APRIES**.)

**HOPKINS**, (**EZEKIEL**, D. D.), bishop of Londonderry, the son of an English clergyman, of Stamford, in Devonshire, was born in 1663. His father got him admitted into the choir of Magdalen college, Oxford, of which society he afterwards became chaplain. Being presented to the rectory of St. Mary Woolnoth, in the city of London, the bishop of that diocese made some difficulty of instituting him, on account of his opinions, which leaned towards Presbyterianism. This circumstance, and the breaking out of the plague, induced him to remove to Exeter; where, forming an acquaintance with the family of lord Robartes, afterwards earl of Truro, he married Araminta, a daughter of that nobleman; and, on the appointment of his father-in-law to the lord lieutenancy of Ireland, accompanied him to his seat of government. Before his patron's recall, he had already obtained the deanery of Raphoe; and, in 1671, the new lord lieutenant, the earl of Berkeley, raised him, on the strong personal recommendation of his predecessor, to the bishopric of the same diocese. In this see he continued ten years, when he was translated to that of Londonderry. On the city's being besieged in 1688, he came to London, and the following year was made minister of St. Mary, Aldermanbury, and continued so till his death, in June, 1690. Three editions of his works, among which are "Expositions of the Decalogue and the Lord's Prayer," besides Sermons, &c. have been printed in folio, quarto, and octavo.

He was a pious and learned prelate, of excellent doctrinal sentiments, richly impregnated with evangelical truth; and his elaborate "Discourse on the Vanity of the World" should be read by every one who would form a just estimate of human life. An edition of his works was published a few years ago, in four volumes, octavo, to which was prefixed a *Memoir*, by the Rev. Josiah Pratt.—*Jones' Chris. Biog.*

**HOPKINSIANS**, so called from the Rev. Samuel Hopkins, D. D., an American divine, who, in his sermons and tracts, has made several additions to the sentiments first ad-

vanced by the celebrated Jonathan Edwards, late president of New Jersey college. Dr. Hopkins was born at Waterbury, in Connecticut, 1721, and graduated at Yale college, in 1741. Soon after, he engaged in theological studies, at Northampton, Massachusetts, under the superintendance of Jonathan Edwards, and, in 1743, was ordained at Housatonic, now Great Barrington, Massachusetts, where he continued till he removed to Newport, Rhode Island, in consequence of the diminution of his congregation, and his want of support. When he had resided some time in this place, the people became dissatisfied with his sentiments, and resolved, at a meeting, to intimate to him their disinclination to his continuance among them. On the ensuing Sabbath, he preached his farewell discourse, which was so interesting and impressive, that they besought him to remain, which he did till his death, in 1803. He was a pious and zealous man, of considerable talents, and almost incredible powers of application. He is said to have been sometimes engaged during eighteen hours in his studies. His doctrinal views are contained in his "System of Divinity," published in a second edition at Boston, in 1811, in two vols. 8vo.

The following is a summary of the distinguishing tenets of the Hopkinsians, together with a few of the reasons they bring forward in support of their sentiments.

I. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God, and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude or holiness. This is reduced into love to God, and our neighbor as ourselves; and universal good-will comprehends all the love to God, our neighbor, and ourselves, required in the divine law, and therefore must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety; when he has viewed each one by itself, he will find that disinterested friendly affection is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from the fear of the wicked, consists in love. Again; holy gratitude is nothing but good-will to God and our neighbor, in which we ourselves are included; and correspondent affection, excited by a view of the good-will and kindness of God. Universal good-will also implies the whole of the duty we owe to our neighbor, for justice, truth, and faithfulness, are comprised in universal benevolence; so are temperance and chastity. For an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all virtue is nothing but benevolence acted out in its proper nature and perfection; or love to God and our neighbor, made perfect in all its genuine exercises and expressions.

II. That all sin consists in selfishness. By this is meant an interested, selfish affection, by which a person sets himself up as supreme, and the only object of regard; and nothing is good or lovely in his view, unless suited to promote his own private interest. This self-love is, in its whole nature, and every degree of it, enmity against God; it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and therefore the source of all the open idolatry in the heathen world, and false religion under the light of the gospel; all this is agreeable to that self-love which opposes God's true character. Under the influence of this principle, men depart from truth; it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing above universal existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness, acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue

methods to invade the property of others. Self-love produces all the violent passions—envy, wrath, clamor, and evil speaking : and every thing contrary to the divine law is briefly comprehended in this fruitful source of all iniquity—supreme self-love.

III. That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end ; for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded : their impotent doings are wholly opposed to repentance and conversion ; therefore not implied in the command to repent, &c. : so far from this, they are altogether disobedient to the command. Hence it appears that there are no promises of salvation to the doings of the unregenerate.

IV. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral ; for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotency of the sinner is owing to a disaffection of heart, is evident from the promises of the gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotence in us with respect to obtaining it, beside the disapprobation of the will ; and that inability, which consists in disinclination, never renders any thing improperly the subject of precept or command.

V. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off forever ; which, however, neither implies love of misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it. The Judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood, who is set forth to be a propitiation to declare God's righteousness, that he might be just, and yet be the justifier of him who believeth in Jesus.

VI. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existed, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonorable to God than to imagine that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

VII. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good ; and the existence of moral evil has undoubtedly occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature than could otherwise have been made to the view of creatures. If the extensive manifestation of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it, it must necessarily follow that the introduction of sin is for the greatest good.

VIII. That repentance is before faith in Christ. By this is not intended, that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ ; but only that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations.

1. As repentance and faith respect different objects, so they are distinct exercises of the heart ; and therefore one not only may, but must be prior to the other. 2. There may be genuine repentance of sin without faith in Christ, but there cannot be true faith in Christ without repentance of sin ; and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ. 3. John the Baptist, Christ and his apostles, taught that repentance is before faith. John cried, "Repent, for the kingdom of heaven is at hand ;" intimating, that true repentance was necessary in order to embrace the gospel of the kingdom. Christ commanded, "Repent ye, and believe the gospel." And Paul preached "repentance toward God, and faith toward our Lord Jesus Christ."

IX. That though men became sinners by Adam, according to a divine constitution, yet they have, and are accountable for no sins but personal ; for, 1. Adam's act, in eating the forbidden fruit, was not the act of his posterity : therefore they did not sin at the same time he did. 2. The sinfulness of that act could not be transferred to them afterwards, because the sinfulness of an act can no more be transferred from one person to another than an act itself. 3. Therefore Adam's act, in eating the forbidden fruit, was not the cause, but only the occasion of his posterity's being sinners. God was pleased to make a constitution, that, if Adam remained holy through his state of trial, his posterity should in consequence be holy also ; but if he sinned, his posterity should in consequence be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. By Adam's sin we are become sinners, not for it ; his sin being only the occasion, not the cause of our committing sins.

X. That though believers are justified through Christ's righteousness, yet his righteousness is not transferred to them. For, 1. Personal righteousness can no more be transferred from one person to another, than personal sin. 2. If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ ; and so stand in no need of forgiveness. 3. But believers are not conscious of having Christ's personal righteousness, but feel and bewail much indwelling sin and corruption. 4. The Scripture represents believers as receiving only the benefits of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness sake, and this is the proper Scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth when David showed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence ; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists. *Adam's View of Religions ; Hopkins on Holiness ; Edwards on the Will*, p. 234, 282 ; *Edwards on Virtue ; West's Essay on Moral Agency*, p. 170, 181 ; *Spring's Nature of Duty*, 23 ; *Moral Disquisitions*, p. 40.—*Hend. Buck.*

HOR ; a mountain in Arabia Petrea, on the confines of Idumea, and probably the same with mount Seir. One particular mountain of this tract, however, seems to be particularly intended in Scripture. Here Aaron died and was buried, in the fortieth year after the departure from Egypt, Deut. 33: 50. Num. 20: 26. 27: 13. A small building is shown in mount Hor, which is said to be the tomb of Aaron. It is a white building, surmounted by a cupola, and having a descent of several steps into a chamber excavated in a rock.—*Calmet.*

HORITES ; an ancient people, who dwell in the mountains of Seir, Gen. 14: 6. They had princes, and were powerful before Esau conquered their country. The Horites and the Edomites seem afterwards to have composed but one people, Deut. 2: 1. 23: 2. Judg. 5: 4.—*Calmet.*

HORN ; an eminence or angle, a corner or rising, Isa. 5: 1. By horns of the altar of burnt-offerings, many understand the angles of that altar ; but there were also horns or eminences at these angles, Exod. 27: 2. 30: 2. (See ALTAR.) As the ancients frequently used horns to



hold liquors, vessels containing oil, and perfumes, are often so called, whether made of horn or not, 1 Sam. 16: 1. 1 Kings 1: 39.

"Horns" also signify, by a natural metaphor, rays of light; the face of Moses was encompassed with horns, that is, it was radiant, or, as it were, horns of light issued from it. This illustrates the true sense of Heb. 3: 4.

The principal defence and strength of many animals are in their horns; and hence the horn is often a symbol of power. The Lord exalted the horn of David, and the horn of his people; he breaketh the horn of the ungodly; he cutteth off the horn of Moab; he cutteth off, in his fierce anger, all the horn of Israel. He promises to make the horn of Israel to bud forth; to re-establish its honor, and restore its vigor. Kingdoms and great powers are also described by the symbol of horns, 1 Mac. 7: 46. In Dan. 7, 8, horns represent the power of the Persians, of the Greeks, of Syria, and of Egypt. The prophet describes these animals as having many horns, one of which grew from another. In 1 Mac. 9: 1, the wings of an army are called its horns.—*Calmet*.

HORNE, (GEORGE, D. D.) a pious and learned prelate, was born, in 1730, at Otham, in Kent, and was edu-



cated at Maidstone grammar-school, and at University college, Oxford. He took orders in 1753, and his graceful elocution and excellent style rendered him a popular preacher. He was successively president of Magdalen college, chaplain to the king, vice-chancellor of the university, and dean of Canterbury. In 1790, he was raised to the see of Norwich, which, however, he held less than two years; he dying in January, 1792. In early life he was a strenuous Hutchinsonian, and attacked the system of Newton with a violence which he subsequently regretted. Of his numerous works the principal is, a Commentary on the Book of Psalms, on the composition of which he bestowed nearly twenty years.

He was a prelate of no inconsiderable learning, and universally respected for his excellent qualities as a man and a Christian. His writings, which are invariably characterized by their pious and evangelical tendency, have been held in high repute, and as deservedly esteemed by the friends of piety and virtue. They were published in six volumes, octavo, London, 1795, with a life of the author prefixed, by the Rev. W. Jones, of Nayland. *Aikin's Gen. Biog.—Davenport; Jones' Chris. Biog.*

HORNET; a kind of large wasp, which has a powerful sting. The Lord drove out the Canaanites before Israel by means of this insect, Deut. 7: 20. Josh. 24: 12. (See FLY.) For an illustration of the manner in which this might be effected, it should be remarked, that the Israelites, in the sandy wilderness, would escape this creature.—*Calmet*.

HORROR; a passion excited by an object which causes a high degree of fear and detestation. It is a compound of wonder and fear. Sometimes it has a mixture of pleasure, from which, if predominant, it is denominated a pleasing horror. Such a horror seizes us at the view of vast and hanging precipices, a tempestuous ocean, or wild and solitary places. This passion is the original of superstition, as a wise and well-tempered awe is of religion. Horror and terror seem almost to be synonymous; but the former refers more to what disgusts; the latter to that which alarms us.—*Hend. Buck*.

HORROX, (JEREMIAH,) a young and religious astronomer, was born, about 1619, at Toxteth, near Liverpool;

was educated at Emanuel college, Cambridge; and died prematurely, to the great loss of science, in 1640-1, aged twenty-one. Horrox was the first who observed the transit of Venus over the solar disk; and he formed a theory of lunar motion, which Newton did not disdain to adopt. He is the author of *Venus in Sole visus*; and of astronomical papers, which were published by Dr. Wallis, under the title of *Opera Posthuma*.—*Davenport*.

HORSE, (*mum*.) Horses were very rare among the Hebrews in the early ages. The patriarchs had none; and after the departure of the Israelites from Egypt, God expressly forbade their ruler to procure them:—"He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said, Ye shall henceforth return no more that way." Deut. 17: 16. As horses appear to have been generally furnished by Egypt, God prohibits these, 1. Lest there should be such commerce with Egypt as might lead to idolatry. 2. Lest the people might depend on a well-appointed cavalry, as a means of security, and so cease from trusting in the promised aid and protection of Jehovah. 3. That they might not be tempted to extend their dominion by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease, in process of time, to be that distinct and separate people which God intended they should be, and without which the prophecies relative to the Messiah could not be known to have their due and full accomplishment.

In the time of the judges we find horses and war chariots among the Canaanites, but still the Israelites had none; and hence they were generally too timid to venture down into the plains, confining their conquests to the mountainous parts of the country. David's enemies brought against him a strong force of cavalry into the field; and in the book of Psalms the horse commonly appears only on the side of the enemies of the people of God, 2 Sam. 8: 4. Solomon, having married a daughter of Pharaoh, procured a breed of horses from Egypt; and so greatly did he multiply them, that he had four hundred stables, forty thousand stalls, and twelve thousand horsemen, 1 Kings 4: 26. 2 Chron. 9: 25. It seems that the Egyptian horses were in high repute, and were much used in war. When the Israelites were disposed to place too implicit confidence in the assistance of cavalry, the prophet remonstrated in these terms:—"The Egyptians are men, and not God; and their horses are flesh, not spirit," Isaiah 31: 3.

Josiah took away the horses which the kings of Judah, his predecessors, had consecrated to the sun, 2 Kings 23: 11. This luminary was worshipped over all the East, and was represented as riding in a chariot, drawn by the most beautiful and swiftest horses in the world, and performing every day his journey from east to west, to enlighten the earth. In Persia, and among the Massagetæ, horses were sacrificed to the sun, (Herodot. lib. i. cap. 55. Ovid. Fast. lib. viii. Xenoph. Cyropæd. lib. viii.) It is thought that those which Josiah removed from the court of the temple, were appointed for a similar purpose.—*Watson; Calmet*.

HORSE-LEECH, (*olukch*;) from a root which signifies to adhere, stick close, or hang fast, Prov. 30: 15. A sort of worm that lives in the water, of a black or brown color, which fattens upon the flesh, and does not quit it till it is entirely full of blood. Solomon says, "The horse-leech hath two daughters, Give, give." This is so apt an emblem of an insatiable rapacity and avarice, that it has been generally used by different writers to express it. Thus Plautus makes one say, speaking of the determination to get money, "I will turn myself into a horse-leech, and suck out their blood;" and Cicero, in one of his letters to Atticus, calls the common people of Rome horse-leeches of the treasury. Solomon, having mentioned those that devoured the property of the poor as the worst of all the generations which he had specified, proceeds to state the insatiable cupidity with which they prosecuted their schemes of rapine and plunder. As the horse-leech had two daughters, cruelty and thirst of blood, which cannot be satisfied, so the oppressor of the poor has two dispositions, rapacity and avarice, which never say they

have enough, but continually demand additional gratifications.—*Calnet.*

**HORSLEY, (SAMUEL, D. D.)** a celebrated prelate and mathematician, was born in 1733; was educated at Westminster, and Trinity college, Cambridge; and became curate to his father. After having held the livings of Albury, Newington, Thorley, and South Weald, the archdeaconry of St. Alban's, and prebends of St. Paul's and of Gloucester, he was raised, in 1788, to the see of St. David's, whence, in 1793, he was removed to Rochester, and, in 1802, to St. Asaph. For a part of this preferment he was indebted to his controversy with Dr. Priestly, on the subject of the divinity of Christ; his tracts relating to which he collected and published in an 8vo volume. While he was thus rising in the church, he was not neglectful of science. In 1769, he printed an edition of Apollonius, and in 1775, an edition of Newton's works, in five 4to volumes. From 1773 till the election of Sir Joseph Banks, he was secretary of the Royal society; when, deeming the dignity of the society lessened by the choice of a man who was ignorant of the higher sciences, he resigned his office. Bishop Horsley died at Brighton, in 1806. He was a very eloquent preacher, and performed all his episcopal duties in an admirable manner. Besides the works already mentioned, he produced many others, biblical, theological, classical, and scientific.

He was the author of "Critical Disquisitions on the Eighteenth Chapter of Isaiah," 4to; "Hosea, a new Translation, with Notes," 4to; a "Translation of the Psalms," 2 vols.; "Biblical Criticisms," 4 vols. 8vo; Sermons; Charges; elementary Treatises on the Mathematics, on the Prosodies of the Greek and Latin Languages; and papers in the Philosophical Transactions. *Nichol's Lit. Anec.*

Dr. Horsley has been, not inaptly, described as the last of the race of episcopal giants of the Warburtonian school. He was a man of an original and powerful mind, of very extensive learning, and profoundly versed in the article of ecclesiastical history, of which he gave ample evidence in his controversy with Dr. Priestly, while archdeacon of St. Alban's. Even Gibbon says, "his spear pierced the Socinian's shield. His sermons and critical disquisitions frequently display a rich fund of theological acumen, and of successful illustration of the sacred writings; but his temper did not exhibit much of the meekness and gentleness of his divine Master; and he was too fond of meddling in political discussions, for which he did not escape the censure of Mr. Pitt. *Jones' Chris. Biog.—Davenport; Hend. Buck.*

**HOSAI**; a prophet or seer, in the time of Manasseh, king of Judah, 2 Chron. 33: 19, margin. The Jews are of opinion, that Hosai and Isaiah are the same person; the LXX take Hosai in a general sense for prophets and seers; the Syriac calls him Hanan; the Arabic Saphan.—*Calnet.*

**HOSANNA**; "Save, I beseech thee," or; "Give salvation;" a well-known Jewish form of blessing, Matt. 21: 9, 15. Mark 11: 9, 10. John 12: 13.—*Watson.*

**HOSEA**; son of Beeri, the first of the minor prophets. He is generally considered as a native and inhabitant of the kingdom of Israel, and is supposed to have begun to prophesy about B. C. 800. He exercised his office sixty years; but it is not known at what periods his different prophecies now remaining were delivered. Most of them are directed against the people of Israel, whom he reproves and threatens for their idolatry and wickedness, and exhorts to repentance, with the greatest earnestness, as the only means of averting the evils impending over their country. The principal predictions contained in this book, are the captivity and dispersion of the kingdom of Israel; the deliverance of Judah from Sennacherib; the present state of the Jews; their future restoration, and union with the Gentiles in the kingdom of the Messiah; the call of our Savior out of Egypt, and his resurrection on the third day. The style of Hosea is peculiarly obscure; it is sententious, concise, and abrupt; the transitions of persons are sudden; and the connexive and adversative particles are frequently omitted. The prophecies are in one continued series, without any distinction as to the times when they were delivered, or the different subjects to which they relate. They are not so clear and

detailed, as the predictions of those prophets who lived in succeeding ages. When, however, we have surmounted these difficulties, we shall see abundant reason to admire the force and energy with which this prophet writes, and the boldness of the figures and similitudes which he uses.

As the circumstances recorded in the third chapter appear sufficiently strange to us, it may be worth while to add Baron du Tot's account of marriages by *Capin*;—which agrees with the relations of other travellers into the East: "There is another kind of marriage, which, stipulating the return to be made, fixes likewise the time when the divorce is to take place. This contract is called *Capin*; and, properly speaking, is only an agreement made between the parties to live together, for such a price, during such a time." (Preliminary Discourse, p. 23.) It is scarcely possible to expect more direct illustration of the prophet's conduct than this extract affords. We learn from it that this contract is a regular form of marriage, and that it is so regarded, generally, in the East; consequently, such a connexion and agreement could give no scandal, in the days of Hosea, though it would not be justifiable under Christian manners. It may easily be imagined that this kind of marriage was liable to be abused; and that it was glanced at, and included, in our Lord's prohibition of hasty divorces, need not be doubted.—*Watson; Calnet.*

**HOSPINIEN, (RALPH)**, a learned Swiss writer, who did eminent service to the Protestant cause, was born at Altorf, in 1547, and studied at Zurich, Marburg, and Heidelberg. He was settled in the ministry, in 1568, at Zurich, obtained the freedom of the city, and was made provisor of the Abbey school, in 1571. It was here he undertook his great work, a History of the Errors of Popery, to which he was led by accidentally hearing the landlord of a country ale-house express the silly idea that the monastic life came immediately from paradise. He published it in six parts, folio, from 1587 to 1602, enlarging each succeeding edition, and adding confutations of Bellarmine, Baronius, and Gretser. He published besides several works, the most important being a History of the Jesuits, from their origin to 1619, in which he fully exposes the abominable maxims and intrigues of the order. These works gave him the very highest reputation. In 1623, his powers of intellect began to fail, and in 1626, he rested from his labor, at the age of seventy-nine.—*Middleton, vol. ii. 443.*

**HOSPITALITY**; kindness exercised in the entertainment of strangers. This virtue, we find, is explicitly commanded by, and makes a part of the morality of the New Testament. Indeed, that religion which breathes nothing but charity, and whose tendency is to expand the heart, and call forth the benevolent exertions of mankind, must evidently embrace the practice.

If it be asked, of whom is this required? it is answered, that the principle is required of all, though the duty itself can only be practised by those whose circumstances will admit of it. Dr. Stennet, in his discourse on this subject, (Domestic Duties, ser. 10.) justly observes, that hospitality is a species of charity to which every one is not competent. But the temper from which it proceeds, I mean a humane, generous, benevolent temper, that ought to prevail to every breast. Some are miserably poor, and it is not to be expected that their doors should be thrown open to entertain strangers; yet the cottage of the peasant may exhibit noble specimens of hospitality. Here distress has often met with pity, and the persecuted an asylum. Nor is there a man who has a house to sleep in, but may be benevolent to strangers. But there are persons of certain characters and stations who are more especially obliged to it; as, particularly, magistrates and others in civil offices, who would forfeit the esteem of the public, and greatly injure their usefulness, were they not to observe the rites of hospitality. Ministers also, and such Christians as are qualified by their particular offices in the church, and their affluent circumstances, may be eminently useful in this way. The two grand virtues which ought to be studied by every one, in order that he may have it in his power to be hospitable, are industry and economy.

But it may be asked *o' n*, to whom is this duty to be practised? To strangers: but here it is

necessary to observe, that the term strangers hath two acceptations. It is to be understood of travellers, or persons who come from a distance, and with whom we have little or no acquaintance; and more generally of all who are not of our house,—strangers, as opposed to domestics. Hospitality is especially to be practised to the poor; they who have no houses of their own, or possess few of the conveniences of life, should occasionally be invited to our houses, and refreshed at our tables, Luke 14: 13, 14. Hospitality also may be practised to those who are of the same character and of the same community with ourselves. As to the various offices of hospitality, and the manner in which they should be rendered, it must be observed, that the entertainments should be plentiful, frugal, and cordial, Gen. 18: 6, 8. John 12: 3. Luke 15: 17.

The obligations to this duty arise from the fitness and reasonableness of it; it brings its own reward, Acts 20: 35. It is expressly commanded by God, Lev. 25: 35, 38. Luke 16: 19. 14: 13, 14. Rom. 12. Heb. 13: 1, 2. 1 Pet. 4: 9. We have many striking examples of hospitality on divine record: Abraham, Gen. 18: 1, 8. Lot, Gen. 19: 1, 3. Job. 31: 17, 22. Shunamite, 2 Kings 4: 8, 10. The hospitable man mentioned in Judges, 19: 16, 21. David, 2 Sam. 6: 19. Obadiah, 1 Kings 18: 4. Nehemiah, Neh. 5: 17, 18. Martha, Luke 10: 38. Mary, Matt. 26: 6, 13. The primitive Christians, Acts 2: 45, 46. Priscilla and Aquila, Acts 18: 26. Lydia, Acts 16: 15, &c. &c. Lastly, what should have a powerful effect on our minds, is the consideration of divine hospitality. God is good to all, and his tender mercies are over all his works. His sun shines and his rain falls on the evildoers as well as the good. His very enemies share of his bounty. He gives liberally to all men, and upbraids not; but especially we should remember the exceeding riches of his grace, in his kindness towards us through Christ Jesus. Let us lay all these considerations together, and then ask ourselves whether we can find it in our hearts to be selfish, parsimonious, and inhospitable.—*Hend. Buck.*

**HOST**, (from the Latin *hostia*, in the church of Rome, a victim or sacrifice;) a name given to the elements used in the eucharist, or rather to the consecrated wafer, which they pretend to offer up every day, as a new host or sacrifice for the sins of mankind. They pay adoration to the host upon a false presumption that the elements are no longer bread and wine, but transubstantiated into the real body and blood of Christ. (See **TRANSUBSTANTIATION**.) Pope Gregory IX. first decreed a bell to be rung, as a signal for the people to betake themselves to the adoration of the host. The vessel wherein the hosts are kept is called the cibory, being a large kind of covered chalice.—*Hend. Buck.*

**HOSTAGE**; a person delivered into the hand of another as the security for the performance of some engagement. Conquered kings or nations often gave hostages for the payment of their tribute, or continuance of subjection, 2 Kings 14: 14.—*Brown.*

**HOTTENTOTS**; the native inhabitants of South Africa, who are gross pagans, having no idea of a Supreme Being, though they pay a superstitious regard to evil demons. Their only object of worship worthy of mention, is a peculiar insect, called the *Mantis*, or walking-leaf, from its resemblance to the leaf of a tree in the path-way. The Hottentots call it "the Child of Heaven;" and, when it alights on any person, consider it as a celestial visitant, and a token of great good fortune.—*Williams.*

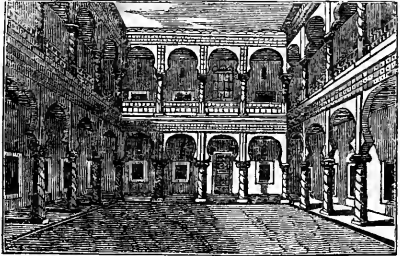
**HOURS**. (See **DAY**; **DIAL**; and **WATCH**.)

**HOUSE**; a place of residence. The purpose of a house being for dwelling, and that of tents being the same, they are called by one name (*beth*) in the Hebrew. On the same principle, the tabernacle of God, though only a tent, is sometimes called the temple; that is, the residence of God.

The general method of building, in the East, seems to have continued the same, from the earliest ages, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of the climate, where the summer heats are generally so intense. The jealousy likewise of the people is less apt to

be alarmed, whilst all the windows open into their respective courts, if we except a latticed window or balcony which sometimes looks into the streets.

The streets of the cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gateway, with benches on each side, where the master of the family receives visits and despatches business; few persons, not even the nearest relations, having a further admission, except upon extraordinary occasions. From hence we are received into the court, or quadrangle, which



lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials as will immediately carry off the water into the common sewers. There is something very analagous betwixt this open space in these buildings, and the *Impluvium*, or *Cava Edium*, of the Romans; both of them being alike exposed to the weather, and giving light to the house.

For the accommodation of the guests, the pavement is covered with mats or carpets; and as it is secured against all interruption from the street, is well adapted to public entertainments. It is called, says Dr. Shaw, the middle of the house, and literally answers to the (*to meson*) "the midst" of the evangelist, into which the man afflicted with the palsy was let down through the ceiling, with his couch, before Jesus, Luke 5: 19. Hence, he conjectures that our Lord was at this time instructing the people in the court of one of these houses; and it is by no means improbable, that the quadrangle was to him and his apostles a favorite situation, while they were engaged in disclosing the mysteries of redemption. To defend the company from the scorching sun-beams, or "windy storm and tempest," an awning or canopy was expanded upon ropes from one side of the parapet wall to the other, which might be unfolded or folded as pleasure. This is the covering which was removed on the occasion above referred to; though our translation conveys a different idea. The court is for the most part surrounded with a cloister, over which, when the house has a number of stories, a gallery is erected of the same dimensions with the cloister, having a balustrade, or else a piece of carved or latticed work, going round about, to prevent people from falling from it into the court.

The doors of the inclosure round the house are made very small; but the doors of the houses very large, for the purpose of admitting a copious stream of fresh air into their apartments. The windows which look into the street are very high and narrow, and defended by lattice work; as they are only intended to allow the cloistered inmate a peep of what is passing without, while he remains concealed behind the casement. This kind of window the ancient Hebrews called *arubah*, which is the same term that they used to express those small openings through which pigeons passed into the cavities of the rocks, or into those buildings which were raised for their reception. Irwin describes the windows in Upper Egypt as having the same form and dimensions; and says expressly, that one of the windows of the house in which they lodged, and through which they looked into the street, more resembled a pigeon-hole than any thing else. But the sacred writers mention another kind of window, which

was large and airy; it was called *halum*, and was large enough to admit a person of mature age being cast out of it; a punishment which that profligate woman Jezebel suffered by the command of Jehu, the authorized exterminator of her family. These large windows admit the light and the breeze into spacious apartments of the same length with the court, but which seldom or never communicate with one another.

In the houses of the fashionable and the gay, the lower part of the walls is adorned with rich hangings of velvet or damask, tinged with the liveliest colors, suspended on hooks, or taken down at pleasure, Esther 1: 6. The upper part of the walls is adorned with the most ingenious wreathings and devices, in stucco and fret-work. The ceiling is generally of wainscot, painted with great art, or else thrown into a variety of pannels with gilded mouldings. In the days of Jeremiah the prophet, when the profusion and luxury of all ranks in Judea were at their height, their chambers were ceiled with fragrant and costly wood, and painted with the richest colors, Jer. 22: 14. The floors of these splendid apartments were laid with painted tiles, or slabs of the most beautiful marble. Plaster of terrace is often used for the same purpose; and the floor is always covered with carpets, which are for the most part of the richest materials.

Upon these carpets, a range of narrow beds, or mattresses, is often placed along the sides of the wall, with velvet or damask bolsters, for the greater ease and convenience of the company. To these luxurious indulgences the prophets occasionally seem to allude, Ezek. 13: 18. Amos 6: 4. At one end of each chamber is a little gallery, raised three or four feet above the floor, with a balustrade in front, to which they go up by a few steps. Here they place their beds; a situation frequently alluded to in the Holy Scriptures, Gen. 49: 4. 2 Kings 1: 4, 16. Ps. 132: 3.

The roof of the house is always flat, and often composed of branches of wood laid across rude beams; and, to defend it from the injuries of the weather, to which it is peculiarly exposed in the rainy season, it is covered with a strong terrace of plaster. It is surrounded by a wall breast high, which forms the partition with the contiguous houses, and prevents one from falling into the street on the one side, or into the court on the other, 2 Kings 1: 2. This answers to the battlements which Moses commanded the people of Israel to make for the roof of their houses, for the same reason, Dent. 22: 8. "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." Deut. 22: 8. Instead of the parapet wall, some terraces are guarded, like the galleries, with balustrades only, or latticed work.

In Judea, the inhabitants sleep upon the tops of their houses during the heats of summer, in arbors made of the branches of trees, or in tents of rushes. When Dr. Pococke was at Tiberias in Galilee, he was entertained by the sheik's steward, and with his company supped upon the top of the house for coolness, according to their custom, and lodged there likewise, in a sort of closet of about eight feet square, formed of wicker work, plastered round towards the bottom, but without any door, each person having his cell. In like manner, the Persians take refuge during the day in subterraneous chambers, and pass the night on the flat roofs of their houses.

The houses of the poorer class of people in the East are very bad constructions, consisting of mud walls, reeds and rushes; whence they become apt comparisons to the fragility of human life. Niebuhr describes and represents an Arabian hut, in Yemen, composed of stakes, and plastered with clay. To such a one Job seems to allude, (chap. 4: 19.) "God putteth no confidence in his angels; how much less in them who dwell in houses of clay, whose foundation is in the dust; who are crushed by a moth striking against them!" He compares the human body and constitution to one of these tenements of clay, by reason of its speedy dissolution under any one accident of the many to which it is exposed. How uncertain is health, strength, favor! a breeze of wind too strong, a shower of rain too heavy, often produces disorders which demolish the tenement.

The expression, "to dig through houses," occurs, Job 24: 16. "Thieves," says Mr. Ward, "in Bengal very frequently dig through the mud walls, and under the clay floors of houses, and, entering unperceived, plunder them while the inhabitants are asleep."

Our Lord's parable of the foolish man who built his house on the sand, derives illustration from the following passage in Ward's valuable "View of the Hindoos." "The fishermen in Bengal build their huts in the dry season on the beds of sand, from which the river has retired. When the rains set in, which they often do very suddenly, accompanied by violent north-west winds, the water pours down in torrents from the mountains. In one night multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscoverable."

Heaven is considered as the house of God: (John 14: 2.) "In my Father's house are many mansions;" where we observe a remarkable implication—mansions are great, noble, hereditary dwellings, among men, abounding with conveniences, &c. "My Father's house—his ordinary residence—contains many of what the sons of men esteem capital residences—mansions."

2. House is taken for household, or family: "The Lord plagued Pharaoh and his house," Gen. 12: 17. "What is my house, that thou hast brought me hitherto?" 2 Sam. 7: 18. So Joseph was of the house of David, (Luke 1: 27. 2: 4.) but more especially he was of his royal lineage, or family; and, as we conceive, in the direct line or eldest branch of the family; so that he was next of kin to the throne, if the government had still continued in possession of the descendants of David. House is taken for kindred; it is a Christian's duty to provide first for those of his own house, (1 Tim. 5: 8.) his family, his relatives.—*Calmet* & *Watson*.

HOUSEHOLD. (See HOUSE.)

HOWARD, (JOHN,) the celebrated philanthropist, was born, in 1726, at Hackney, and was bound apprentice to a



grocer by his guardians; but, being possessed of a fortune, he purchased his indentures, and made two tours on the continent; one of them for the purpose of viewing the ruins of Lisbon. Having lost his first wife, who was much older than himself, and whom he married out of gratitude for her attention during sickness, he made a second choice in 1758. For several years he resided on his estate at Cardington, near Bedford, occupied in educating his son, and in executing plans to render comfortable the situation of his tenants and laborers. Nor was his kindness limited to worldly benefits; it extended to eternity; watching over their morals, and inculcating the principles of vital Christianity in their hearts; in short, he was a universal blessing. He had already obtained experimentally some knowledge of a prison, having been captured on his return to Lisbon, and confined in France; but his appointment, in 1773, to the office of high sheriff of Bedford, induced him to look more narrowly into the subject, with the hope of ameliorating the condition of the captive. Here, then, commenced that philanthropical career which closed but with his life. Not only were all the prisons of his own country repeatedly visited, but, in several journeys, he examined minutely those of the continent, "to remember (as Mr. Burke beautifully expresses it) the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries." His glorious course was terminated, by fever, at Cherson, in Russia, January 20, 1790,

The amavity and the benevolence of a man, who, at the expense of thirty thousand pounds, travelled between fifty and sixty thousand miles, enduring the fatigues, and dangers, and changes of heat and cold, rain and snow, is indeed above all praise. Yet it was unstained by pride. The love of Christ which ruled his heart in life, led him to request that no other inscription might be put on his grave than this: "Christ is my hope."

He wrote the State of the Prisons in England and Wales; and an Account of the principal Lazarettos in Europe. See his *Life*, by J. B. Brown, Esq., of the *Inner Temple*.—*Davenport*; *Jones' Chris. Biog.*

HOWE, (John, A. M.,) was born at Loughborough, in the year 1630. His father was minister of that place, who, having lost his benefice for strong attachment to the Puritans, settled in Lancashire. There his son acquired his classical knowledge, and was sent early to Cambridge. After continuing some years in that university, and taking his first degree, he removed to Oxford; where he made considerable progress in literature, obtained the degree of master of arts, and was then elected fellow of Magdalen college, Oxford. Soon after taking his second degree, he was ordained by Mr. Herle, of Witwick, assisted by the ministers of the chapels in this very extensive parish. The field of ministerial labor, to which he afterwards removed, was Great Torrington, in Devon; and his eminent services were crowned with considerable success. Business calling him to London, he had the curiosity to go to the chapel at Whitehall. Cromwell observing him, thought that he saw something extraordinary in him, and after hearing him two or three times, insisted that Mr. Howe should come to Whitehall, and be his domestic chaplain. With very great reluctance he was compelled to gratify a man who would have his own way; as Howe felt that it did not appear disinterested so to act. Such, however, really was his disinterestedness, that once, when he was applying for a favor, the Protector said, "Mr. Howe, you often come to me in behalf of others, but you never have asked one benefit for your own family: how comes it that you do not rather seek to advance their interest?"

He was a man of unalterable fidelity, and nothing could move him from the path of duty. After Cromwell's death, he continued about three months in the service of his son Richard, and then returned to his old people at Torrington, and labored among them till the act of uniformity passed. Soon after the restoration, he was unjustly accused of having uttered something seditious, if not treasonable, in his sermon; but by the testimony of more than twenty of his most judicious hearers, he was cleared from the malicious charge. Nothing, however, could free him from the effects of the Bartholomew act; and he retired from the station of a parish minister to be a silenced non-conformist.

He was now compelled to steal opportunities of usefulness, and to preach the gospel in secret. For several years he was an itinerant preacher in the habitations of his friends. Seeing no prospect of extensive usefulness at home, he accepted an offer from lord Mazarene, to be his chaplain; and in the year 1671, went over with his family to Ireland. The mansion of his patron was in the neighborhood of Antrim. There Mr. Howe stately officiated in the church of that city, and was admitted into the churches in the neighboring towns.

From this situation he was, in the year 1675, called to be pastor of a church, formed of persons who had belonged to his congregation; and he returned to London to exercise the office of the ministry. For ten years he labored with extraordinary acceptance in the service of his people, among whom were not a few eminently distinguished, not only for their piety, but their talents, their education, and their respectability in social life.

In the year 1685, he complied with an invitation from lord Wharton, to travel with him to the continent; and after visiting many foreign parts, as it was still unsafe for him to return to England, he took up his residence at Utrecht, and continued there some time, greatly respected by all ranks of people, preaching stately at his own house, and frequently in the English church. In the year 1687, when king James afforded to the dissenters in England more enlarged toleration, Mr. Howe returned with

pleasure to his flock, and took the benefit of the indulgence. After the revolution, Mr. Howe continued to labor among his people in Silver street, who are said to have been a society peculiarly select. He took an active part in every thing relating to the concerns of religion; and ever appeared the powerful advocate of truth, of piety, of moderation, and liberality. In every part of his conduct, his entire devotedness to the service of God shone forth; and in the end, he exhibited the resemblance of the sun in a summer evening, setting in mildness of glory. He died on the 2d of April, 1705, in the seventy-fifth year of his age.

Mr. Howe's person was the index of his mind. He was above the common size; there was a dignity in his countenance, and something unusually great and venerable in his whole deportment. His talents were of the highest order. His application to study was close and unremitting; and his faculties were roused with their utmost energies, in order to attain every branch of knowledge which could conduce to improve, and aid the researches and pursuits of a divine.

Unfeigned and exalted piety filled the soul of John Howe: the great end of his life was to please God, and to advance his glory; and it would not be easy to find a man equal to him in universal benevolence, and in that purity and humility which adorn the Christian character. He had his sentiments as to lesser points in religion, and as to church government; he acted according to his own judgment, and would be guided by no other man's opinion. But his soul appears to have been filled with the great things of Christianity, and with them alone. His works, in the estimation of the public, have deserved a high place in the theological library. They have lately been collected into eight octavo volumes, and published, in both the demy and royal size, with his *Life* prefixed; also in *one royal octavo volume*.—*Jones' Chris. Biog.*

HUGUENOTS; a term of uncertain origin, which was given, by way of contempt to the French Protestants. Though Francis I. used every effort to prevent the principles of the Reformation from spreading in France, and persecuted the Calvinists, by whom they were most zealously propagated, yet they took root, in the same proportion as they were attempted to be suppressed. The persecutions of such as professed them, were frequently most cruel and bloody; owing to the cupidity of certain parties at court, who thought to enrich themselves by seizing on the estates of the heretics. Under Francis II. the Huguenots were made a hand-ball to gratify the political intrigues of the day. They were dreadfully harassed by the princes of the house of Guise, through whose influence a chamber of parliament was established, called the *burning chamber*, the duty of which was to convict and burn heretics. Still they suffered in a most exemplary manner; and would not have thought of a rebellion, had they not been encouraged to it, in 1560, by a prince of the blood, Louis of Condé, to whom they leagued themselves, having previously consulted lawyers and theologians, both in France and Germany, as to the legality of such a measure. In pursuance of their plan, it was determined, that on an appointed day, a certain number of Calvinists should appear before the king at Blois, to present a petition for the free exercise of their religion; and in case this request was denied, as it was foreseen it would be, a chosen band of armed Protestants were to make themselves masters of the city at Blois, seize the Guises, and compel the king to name the prince of Condé regent of the realm. The plot, however, was betrayed, and most of the armed conspirators were executed or imprisoned. The contest between the two parties became yet more violent, in the reign of Charles IX., but, from motives of policy, the Protestants were allowed the privilege of toleration, chiefly owing to the influence of the queen mother; but her instability and intrigues, at last, only rendered their case the more deplorable, and produced the horrible St. Bartholomew massacre, in 1572. (See *BARTHOLOMEW'S DAY*.) After many struggles, they had their civil rights secured to them under Henry IV., by the edict of Nantes, in 1598, which gave them equal claims with the Catholics to all offices and dignities, and left them in possession of the fortresses which had been ceded to them. In the reign of Louis

XIII. they were again molested, again took to arms, but were again worsted, and ultimately obliged to surrender all their strong holds. They were now left at the mercy of the monarch; but were not disturbed till Louis XIV., led on by his confessor and Madame de Maintenon, was induced to persecute them, with a view to bring them back to the true church. In 1681, he deprived them of most of their civil rights, and sent large bodies of dragoons into the provinces to compel them to renounce their principles. Though the frontiers were vigilantly guarded, upwards of five hundred thousand Huguenots made their escape to Switzerland, Germany, Holland, and England. Supposing them either to be extirpated or converted to Catholicism, Louis revoked the edict of Nantes in 1685. Since that time, at which there were still half a million of them in France, they have alternately enjoyed repose, and been the subjects of alarm and persecution. In 1746, they ventured to appear publicly in Languedoc and Dauphiny; and as the principles of toleration and general liberty matured, they gradually recovered their place in society, till at last the revolution placed them on the same footing with their fellow-citizens. The troubles, attended with bloodshed, which occurred at Nismes, soon after the restoration, were merely accidental, and were suppressed by the judicious measures of government.—*Hend. Buck.*

**HUMANITARIANS;** those who believe in the simple humanity of Christ, or that he was nothing more than a mere man, born according to the usual course of nature, and who lived and died according to the ordinary circumstances of mankind. (See **SOCINIANS.**)—*Hend. Buck.*

**HUMANITY;** the exercise of the social and benevolent virtues; a fellow-feeling for the distresses of another. It is properly called humanity, because there is little or nothing of it in brutes. The social affections are conceived by all to be more refined than the selfish. Sympathy and humanity are universally esteemed the finest temper of mind; and for that reason the prevalence of the social affections in the progress of society is held to be a refinement of our nature. *Kaime's El. of Crit.*, p. 104, vol. i.; *Robinson's Sermon on Christianity a System of Humanity*; *Pratt's Poem on Humanity*.—*Hend. Buck.*

**HUMANITY OF CHRIST,** is his possessing a true human body, and a true human soul, and which he assumed for the purpose of rendering his mediation effectual to our salvation. (See **JESUS CHRIST.**)—*Hend. Buck.*

**HUMANITY,** *NEUL;* a term recently introduced by Mr. Irving, late of the Scotch church, London, in reference to the human nature of our Lord; respecting which he maintains, in opposition to the express statements of Scripture, that it possessed sinful properties, dispositions, and inclinations, till the period of his resurrection; when, having condemned sin in his flesh, he entered into glory in flesh free from sin, and consequently free from death and corruption.—*Hend. Buck.*

**HUMILIATION OF CHRIST,** is that state of meanness and distress to which he voluntarily descended for the purpose of executing his mediatorial work. This appears, 1. *In his birth.* He was born of a woman—a sinful woman; though he was without sin, Gal. 4: 4. A poor woman, Luke 2: 7, 24. In a poor country village, John 1: 46. In a stable, an abject place. Of a nature subject to infirmities, (Heb. 2: 9.) hunger, thirst, weariness, pain, &c. 2. *In his circumstances:*—laid in a manger when he was born; lived in obscurity for a long time; probably worked at the trade of a carpenter; had not a place where to lay his head; and was oppressed with poverty while he went about preaching the gospel. 3. *It appeared in his reputation:*—he was loaded with the most abusive railing and calumny; (Is. 53.) the most false accusations; (Matt. 26: 59, 67.) and the most ignominious ridicule; Ps. 22: 6. Matt. 22: 68. John 7: 35. 4. *In his soul* he was often tempted; (Matt. 4: 1, &c. Heb. 2: 17, 18. 1: 15.) grieved with the reproaches cast on himself, and with the sins and miseries of others; (Heb. 12: 3. Matt. 11: 19. John 11: 35.) was burdened with the hidings of his Father's face, and the fears and impressions of his wrath, Ps. 22: 1. Luke 22: 43. Heb. 5: 7. 5. *In his death:*—scourged, crowned with thorns, received gall and vine-

gar to drink, and was crucified between two thieves, Luke 23. John 19. Mark 15: 24, 25. 6. *In his burial:*—not only was he born in another man's house, but he was buried in another man's tomb; for he had no tomb of his own, or family vault to be interred in, Isa. 53: 10, &c. Matt. 13: 46. The humiliation of Christ was necessary, 1. To execute the purpose of God, and covenant engagements of Christ, Acts 2: 23, 24. Ps. 40: 6, 7, 8. 2. To fulfil the manifold types and predictions of the Old Testament. 3. To satisfy the broken law of God, and procure eternal redemption for us, Is. 53. Heb. 9: 12, 15. 4. To leave us an unspotted pattern of holiness and patience under suffering. *Tillotson's Sermons*; *Gill's Body of Divinity*, p. 66. vol. ii.; *Brown's Natural and Revealed Religion*, p. 357; *Ridgley's Body of Divinity*, qu. 48; *Maclaurin's Sermons*; *Works of Robert Hall*, vol. iii.—*Hend. Buck.*

**HUMILITY;** a lovely disposition of mind, wherein a person has a low opinion of himself in comparison with God and good men. It is a branch of internal worship, or of experimental religion and godliness. It is the effect of divine grace operating on the soul, and always characterizes the true Christian. The heathen philosophers were so little acquainted with this virtue, that they had no name for it: what they meant by the word we use, was meanness and baseness of mind.

To consider this grace a little more particularly, it may be observed, 1. That humility does not oblige a man to wrong the truth or himself, by entertaining a meaner or worse opinion of himself than he deserves. 2. Nor does it oblige a man, right or wrong, to give every body else the preference to himself. A wise man cannot believe himself inferior to the ignorant multitude; nor the virtuous man that he is not so good as those whose lives are vicious. 3. Nor does it oblige a man to treat himself with contempt in his words or actions: it looks more like affectation than humility, when a man says such things in his own dispraise as others know, or he himself believes, to be false; and it is plain, also, that this is often done merely as a bait to catch the praises of others.

Humility consists, 1. In not attributing to ourselves any excellence or good which we have not. 2. In not overrating anything we do. 3. In not taking an immoderate delight in ourselves. 4. In not assuming more of the praise of a quality or action than belongs to us. 5. In an inward sense of our many imperfections and sins. 6. In ascribing all we have and are to the grace of God.

True humility will express itself, 1. By the modesty of our appearance. The humble man will consider his age, abilities, character, function, &c., and act accordingly. 2. By the modesty of our pursuits. We shall not aim at anything above our strength, but prefer a good to a great name. 3. It will express itself by the modesty of our conversation and behavior: we shall not be loquacious, obstinate, forward, envious, discontented, or ambitious.

The advantages of humility are numerous: 1. It is well-pleasing to God, 1 Pet. 3: 4. 2. It has great influence on us in the performance of all other duties, praying, hearing, converse, &c. 3. It indicates that more grace shall be given, James 4: 6. Ps. 25: 9. 4. It preserves the soul in great tranquillity and contentment, Ps. 69: 32, 33. 5. It makes us patient and resigned under afflictions, Job 1: 22. 6. It enables us to exercise moderation in every thing.

To obtain this excellent spirit, we should remember, 1. The example of Christ, Phil. 2: 6, 7, 8. 2. That heaven is a place of humility, Rev. 5: 8. 3. That our sins are numerous, and deserve the greatest punishment, Lam. 3: 39. 4. That humility is the way to honor, Prov. 16: 18. 5. That the greatest promises of good are made to the humble, Isa. 57: 15. 56: 2. 1 Pet. 5: 5. Ps. 147: 6. Matt. 5: 5. *Grove's Mor. Phil.*, vol. ii. p. 286; *Evans' Christian Temper*, vol. i. ser. 1; *Watts on Humility*; *Baxter's Christian Directory*, vol. i. p. 496; *Hale's Cont.*, p. 110; *Gill's Body of Div.*, vol. iii. p. 151; *Walker's Sermons*, iv. ser. 3; *Dwight's Theology*; *Fuller's Works*; *Works of Robert Hall.*—*Hend. Buck.*

**HUNGER.** Spiritual desire after Jesus and his righteousness is called *hunger*; how it pains men till the blessings desired are obtained! Matt. 5: 6. Luke 1: 53. *Such as feed on Christ never hunger nor thirst*; finding enough in him, they never desire any thing else as the chief portion

of their soul, John 5: 35. *A man's strength is hunger-bitten when it decays for want of food, Job 18: 12.—Brown.*

HUNTER, (HENRY, D. D. ;) an eloquent Presbyterian divine, born at Culross, in Perthshire, in 1741. At the age of thirteen he was sent to the university of Edinburgh, where his literary acquirements were such, that when but seventeen he became tutor to a gentleman who was afterwards one of the lords of the session. The illness and death of his father having prevented him from retaining that situation, he next accepted one of the same description in the family of lord Dundonald, at Culross Abbey. In 1764, he obtained a license to preach, and in 1766, was ordained minister of South Leith. In 1771, he removed to London, to become pastor to the Scottish congregation at London Wall; and about the same time, he was admitted to the degree of doctor in divinity by the university of Edinburgh. His most popular literary production, the "Sacred Biography," a series of discourses on the lives of the most eminent persons mentioned in the Bible, was commenced in 1783, and was subsequently extended to seven volumes, octavo. During the progress of this work, Dr. Hunter became a convert to the physiognomical system of Lavater, and in 1787 he made a visit to Switzerland, for the purpose of procuring intelligence from the author, preparatory to an English translation of his works, which he executed and published, with splendid graphic illustrations, by Mr. Thomas Holloway, the engraver. In 1790, he was chosen secretary to the corresponding board of the Society for Propagating Christian Knowledge in the Highlands of Scotland. In 1795, he published "Sermons preached on various Occasions," to which were subjoined illustrative Memoirs and Anecdotes; and in 1798, appeared his "Lectures on the Evidences of Christianity," in conjunction with those of the Rev. John Fell. He died at Bristol hot wells, October 27, 1802.

Besides his original literary performances, he translated from the French, Euler's Letters on Natural Philosophy, two volumes; St. Pierre's Studies of Nature, four volumes; a volume of Saurin's Sermons, additional to those translated by Mr. Robinson; Sonnini's Travels, two volumes; and Castern's Memoirs of Catharine the Second of Russia, two volumes. Two volumes of his Sermons, &c., with a biographical memoir, were published posthumously. *Aikin's Gen. Biog.—Jones's Chris. Biog.*

HUNTING. Hunting is a kind of apprenticeship to war, and an imitation of the hazards and occurrences of the chase. Nimrod was a mighty hunter (persecutor) before God, Gen. 10: 9. He was a warrior, a conqueror, a tyrant, who subdued free people, and who put to death those who would not submit to his dominion. The prophets sometimes depict war under the idea of hunting: "I will send for many hunters," says Jeremiah, "and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks," ch. 16: 16. He speaks of the Chaldeans or Persians, who hunted or subdued the Jews, and held them under their dominion.—*Calmet.*

HUNTINGDON, (Countess of,) the founder of the denomination of Christians bearing her name, was the daughter of Washington, earl of Ferrers, and was born August 24, 1707. When very young, her mind was impressed with the importance of religion, and she frequently retired to her chamber to supplicate the favor and blessing of God. At the age of twenty-one she was married to Theophilus, earl of Huntingdon, and was thus connected with a family distinguished alike for piety and respectability. She attended on the ministry of the celebrated George Whitfield; and although lord Huntingdon entertained different opinions, he did not oppose such attendance, deeming the rights of conscience as sacred and unalienable. To Mr. Whitfield she was particularly attached, and warmly supported the erection of chapels, and the diffusion of those principles and opinions which he professed and inculcated.

Lady Huntingdon, after the death of lord Huntingdon, devoted a great part of her large property to the building of chapels in London and throughout Wales; and for the supply of which she first confined herself to the ministers of the established church, as her preachers, many of whom accepted her invitation, and labored in the places which she had opened; but finding that the ministers, who be-

fore labored for her, were unequal to the task, she determined on erecting a college in South Wales, for the purpose of providing, successively, able and pious teachers. That college, and an accompanying chapel, in the parish of Talgarth, in Brecknockshire, was erected in the year 1768. From that seminary many students emanated, not indeed celebrated for their learning, but many of them for their piety and devotedness to God. They were itinerant—moved from congregation to congregation, in an established rotation; and she alone maintained a correspondence with them, by which she regulated and provided a constant supply.

In 1769, she erected a chapel at Tunbridge Wells; and a large building at Spa-fields, London, called the Pantheon, which had been erected for the entertainment of parties of pleasure, especially on the Sabbath day, she purchased for religious worship, and it was first opened in the year 1777. In that chapel, the Rev. Herbert Jones and William Taylor officiated as clergymen; and as some alterations had been made by the countess in the liturgy, although the Episcopalian mode of worship was used, a suit was instituted against them, by the minister of the parish of Clerkenwell, in the consistorial court of the bishop of London. That court determined, that if they proceeded in preaching there any longer, they should be expelled from the church. The threatened expulsion did not intimidate them; and they, with several other clergymen, seceded from the establishment, and put themselves under the protection of the toleration act. Those clergymen drew up, and subscribed the Confession of Faith, which was afterwards signed by all the ministers of her ladyship's connexion, and by candidates for ordination. The first six were ordained at Spa-fields chapel, in 1783. Some years afterwards, she purchased another large place in Whitechapel, which had been intended for a theatre, but which, with a few alterations, she converted into a place of worship, and which is now called Sion chapel.

The companions of lady Huntingdon, for many years, were Miss Scutt and lady Ann Erskine, who co-operated with her for several years in all her exertions. Notwithstanding the prodigious efforts of this lady, she lived to the age of eighty-four, and died at her house in Spa-fields, on June 17, 1791: her body was buried in the family vault, at Ashby de la Zouch, in Leicestershire. The seminary in Wales ceased at her death, the lease being just expired; but a new college has been erected at Cheshunt, in Hertfordshire, in which a number of students are yearly educated. The temper of lady Huntingdon was warm and sanguine; her predilections and prejudices were too hastily adopted, and she therefore frequently formed conclusions not correspondent with truth and wisdom. Notwithstanding such failings, she was distinguished for a fervent zeal to propagate the gospel of Jesus Christ; and multitudes have, doubtless, through her instrumentality, been converted.—*Hend. Buck.*

HUNTINGDON, (WILLIAM, S. S., *Sinner Saved*;) a notorious Antinomian preacher in London, towards the end of the eighteenth century. He was the son of a farmer's laborer in Kent, and passed the early part of his life in menial service, and in the occupation of a coal-heaver. Having been reclaimed from dissipated and irreligious courses, he became a zealous preacher; and, though a man of little education, he possessed considerable natural talent, and soon succeeded in drawing together a large body of followers; to whom, in the most familiar and popular, but frequently in the most absurd, eccentric, and unwarrantable manner, he expounded the Scriptures; crying down all other ministers as unsound in the faith, and exalting his own system as the paragon of gospel divinity. Travelling throughout the country, he collected disciples wherever he went; and there still exist a considerable number of chapels, especially in Sussex, in which his Antinomian tenets continue to be taught. After having lost his first wife by death, Mr. Huntingdon married the wealthy relict of Sir James Sanderson, a London alderman, and passed the latter part of his life in affluence. His publications are very numerous, and some of them contain curious details relative to his personal history and experience.—*Hend. Buck.*

HUNTINGTON, (JOSEPH, D. D.,) minister of Coventry.

Connecticut, was graduated at Yale college, in 1762, and died in the year 1795. He is well known as the author of a work, entitled, "Calvinism Improved, or the Gospel illustrated as a System of real Grace, issuing in the Salvation of all Men," which was published, after his death, in 1796. It was answered, in the same year, by Dr. Strong. Setting out with the grand error of an absolute decree of sin, and the consequent denial of human responsibility, Dr. Huntington founds his argument for universal salvation on another error in regard to the atonement of Christ, which, he thought, included the endurance of all the punishment threatened the sinner, and thus a satisfaction of the law, so that all sinful men are released from its curse. Hence he says, by a wild perversion of the plain language of Scripture, that sinners, "in their surety, vicar, or substitute, i. e. in Christ, the Head of every man, go away into everlasting punishment, in a true gospel sense. In him they suffer infinite punishment, i. e. he suffers for them, in their room and stead." By another strange perversion, revolting to common sense, he represents that in the day of judgment, not men of all nations, but "characters shall be separated one from another, as a shepherd divideth the sheep from the goats." "The character of sinners was always at God's left hand, and always will be." In the resurrection, he maintains that our sins will arise, "in the holy voice of the law," and that this will be the only resurrection to condemnation and everlasting shame and contempt, while all men will arise to everlasting life. It is by such strange departure from Scripture and common sense, that error is built up and miserable men are deluded.—*Allen*.

HUNTINGTON, (JOSHUA,) minister of Boston, son of the excellent Gen. Huntington, of New London, (Conn.,) was born January 31, 1786, and graduated at Yale college, in 1804. During a revival, in 1802, he became pious. He was ordained colleague with Dr. Eckley, May 18, 1803, and on his return from a journey for his health to Canada, died at Groton, September 11, 1819, aged thirty-three. He was a very faithful and useful minister, and an humble, disinterested, excellent Christian. When, in his sickness, told that he was about to meet his father, he replied, "Yes; it will be a glorious meeting." He published *Memoirs of the Life of Abigail Waters*, 1817. *Panoplist*, xvi. 529—535.—*Allen*.

HUNTINGTON, (SUSAN,) wife of the preceding, the daughter of Achilles Mansfield, minister of Killingworth, Connecticut, was born January 27, 1791. At the age of sixteen she made a profession of religion. She was married May 18, 1809. After surviving her husband four years, she died in Boston, December 4, 1823, aged thirty-two. Her four surviving children have become partakers of the same grace, in which their parents rejoiced.

Mrs. Huntington was a very intelligent and remarkably pious woman. She wrote a letter to a friend recovered from sickness, which is tract No. 88 of the American Tract society, and the story of Little Lucy. Her *Memoirs* by B. B. Wisner, with an introductory essay and poem by James Montgomery, were published, third edition, 1829, containing her letters, journal, and some pieces of poetry. Five editions have been published in Scotland.—*Allen*.

HUR, son of Caleb, of Ebron, and, according to Josephus, husband of Miriam, sister of Moses. We know but few particulars concerning his life; but by the little which Scripture relates, we see that Moses had a great affection for him, Exod. 17. 10. 24: 14.—*Calmet*.

HURD, (RICHARD, D. D.,) an eminent prelate and writer, the son of a farmer, was born, in 1720, at Congreve, in Staffordshire; was educated at Emanuel college, Cambridge; and, after having been rector of Hurcaston, preacher of Lincoln's Inn, and archdeacon of Gloucester, was raised, in 1767, to the bishopric of Litchfield and Coventry, and, soon after, was appointed preceptor to the prince of Wales and duke of York. In 1781, he was translated to Worcester, and in 1783, he declined the see of Canterbury. He died in 1808. Among his works are, *Sermons*; *Commentaries on Horace's Art of Poetry*; *Dialogues*; and *Letters on Chivalry and Romance*. He was the bosom friend of Warburton; and his friendship for that eminent man (which has been censured as of

somewhat too subservient a nature) led him to attack Dr. Jortin in a pamphlet. He also wrote a biographical sketch of Warburton, edited an edition of his writings, and published a volume of his *Correspondence*.—*Davenport*.

HUSBAND, (DUTIES OF.) (See MARRIAGE STATE.)

HUSBANDMAN; one whose profession and labor is to cultivate the earth; to dress it, to render it fertile, and generally to manage it. This is the most noble as well as the most ancient of all professions; it was begun by Adam, resumed by Noah, and has been always the most comfortable state of human life. (See AGRICULTURE.)

God is compared to a husbandman; (John 15: 1. 1 Cor. 3: 9.) and the simile of land carefully cultivated, or of a vineyard carefully dressed, is often used in the sacred writings.—*Calmet*.

HUSBANDRY. (See AGRICULTURE.)

HUSHAI, the Archite, David's friend, 2 Sam. 15: 32, &c. Hushai, by defeating the counsel of Ahithophel, and gaining time for David, to whom he sent advices, was the cause of Ahithophel's suicide, and of Absalom's miscarriage, ch. 16: 16—19. 18: 5, &c.—*Calmet*.

HUSKS, (*keratia*; *siliqua*;) shells, as of peas or beans. The prodigal son, oppressed by want, and pinched by hunger, desired to feed on the husks given to the hogs, Luke 15: 16. The most learned interpreters are of opinion, that the Greek word signifies carob-beans, the fruit of a tree of the same name. There was a sort of wine or liquor much used in Syria drawn from it, and the lees of it were given to the hogs. The Greeks and Latins both name carob-beans *Ceratia*; and Pliny, as well as the Vulgate, calls them *Siliqua*. This fruit is common in Palestine, Greece, Italy, Provence, and Barbary: it is suffered to ripen and grow dry on the tree; the poor eat it, and cattle are fattened with it. The tree is of a middle size, full of branches, and abounding with round leaves, an inch or two in diameter. The blossoms are little red clusters, with abundance of yellowish stalks. The fruits are flat pods, from half a foot to fourteen inches long, and an inch and a half broad; they are brown at the top, sometimes crooked, composed of two husks, separated by membranes into several cells, and containing flat seeds, something like those of cassia. The substance of these husks is filled with a sweetish, honey-like kind of juice, not unlike that of the pith of cassia. In all probability its crooked figure occasioned its being called in Greek *Keratia*, which signifies little horns.—*Calmet*.

HUSS, (JOHN,) the celebrated Bohemian reformer, was born near Prague, in Bohemia, about the year 1376, at a village called Hussinez, upon the borders of the Black forest. His parents were not affluent, but his father paid great attention to his education, which he improved by his strong mental capacities, and by close application to his studies in the university of Prague, where he obtained the degree of bachelor of arts in 1393, master of arts in 1395, and bachelor in divinity in 1408. During the course of his university honors, he obtained also a benefice. John Mulheim, a person of large fortune in Prague, erected a chapel, which he called Bethlehem; and, having amply endowed it, appointed Huss as minister. Huss was at this time a Catholic. The opinions of Wickliffe, though then extending, had not reached Bohemia. Having, about the year 1382, perused, through the medium of a young Bohemian nobleman, the writings of Wickliffe, his mind was greatly impressed by them; and he would call him an angel sent from heaven to enlighten mankind. He would mention, among his friends, his meeting with the works of that reformer, as the most fortunate circumstance of his life. From this time, both in the schools and in the pulpit, he would inveigh with great warmth against ecclesiastical abuses; point out the bad government of the church, and the bad lives of the clergy; and lament the state of the people who were under the government of the one, and the influence of the other. The state of religion in Bohemia was, indeed, at that time, very low; it was the subject of barter, and the clergy were most corrupt; Huss, therefore, attracted not only notice, but attention. The followers of Huss became numerous; many members of the university followed him. The works of Wickliffe were translated into the Slav-



ian tongue, and read with great attention in every part of Bohemia; and as soon as pope Alexander V. was seated in the chair, observing the diffusion of Protestant principles and writings, he issued a bull, directed to the archbishop of Prague, ordering him to collect the writings of Wickliffe, and to apprehend and imprison his followers. By virtue of that bull, the archbishop condemned the writings of Wickliffe, proceeded against four doctors who had not delivered up their copies of his writings, and prohibited them from again preaching. Pope John XXIII. soon after followed it up by the excommunications of Huss and his followers.

This treatment had no tendency to lessen the popularity of Huss. His sufferings increased his influence; and multitudes of all ranks, either impelled by gratitude or by compassion, hastened to enlist themselves in his cause. Thus supported, he did not despond; and, although he was prohibited from preaching, he continued to discharge every other branch of the pastoral office; and, among other plans adopted by him, he gave out questions, which he encouraged the people to discuss in private, and to come to him with their difficulties. Thus disappointed and chagrined in his attempts to suppress the reformed, the new archbishop convened a council of doctors, who drew up and published some articles against Huss and his adherents. But to them he wrote a spirited and judicious reply. Soon after this performance, Huss published another piece against the usurpations of the court of Rome; and to this the archbishop and council replied. But with writing alone they were dissatisfied, and therefore applied to the pope for assistance, who merely recommended the subject to the king of Bohemia. The letters which Huss wrote at this time are very numerous. He justified Wickliffe's book on the Trinity, and defended the character of that reformer against a charge brought by a man of the name of Stokes, and others, who accused him of disobedience. He also wrote many discourses against the peculiar doctrines of the Catholic church.

About this time Peter of Dresden was obliged to fly from Saxony, and seek a refuge at Prague, where he encouraged a priest of St. Michael's chapel to preach up the establishment of the communion under the species of wine. Huss embraced these sentiments, for which he was exposed to persecution; but eventually the Hussites were permitted to continue their sermons, and their sentiments became general. In 1412, Huss left his retirement, and returned to Prague. Pope John XXIII. at this time published his bulls against the king of Naples, ordering a crusade against him, and granting indulgences to all who engaged in that war. Huss declaimed against such bulls, crusades, and indulgences. The populace espoused the opinions of Huss: the magistrates imprisoned and persecuted them, and a massacre ensued; but through the whole affair he displayed a true Christian spirit. Immediately after that melancholy affair, Huss retired to his native place, where he lived protected by the principal persons of the country. Thither some of the most eminent men of every country resorted, to obtain his directions, his assistance, and his advice. During his retreat at Hussinez, he spent much of his time in writing. There he wrote his treatise "Upon the Church;" his paper entitled "The Six Errors," levelled against indulgences, simony, excommunication, &c. These treatises were much opposed, and Huss defended them. Huss, soon after, once more returned to Prague, and engaged in other controversies. At Constance, at this time, the famous council was held, at which it was determined, that a reformation was necessary; and pope John was deposed and imprisoned. But against Huss and his followers, it also directed its thunderbolts. Wickliffe was now dead; but they reviled his memory, burnt his books, and even ordered his bones to be dug up and consigned to ashes. To Constance Huss travelled, there determined to defend his principles, and support the cause of truth. On his journey he was received with acclamations, and in three weeks arrived at that place. He was nominally examined before the pope and the cardinals; and, after remaining there some time, he was one day suddenly seized by a party of guards, in the gallery of the council, although the pope had assured him of liberty and protection. At

such perfidy the assembly was surprised; and the pope, confounded and alarmed, could only say that it was the act of the cardinals.

In a lonely monastery on the banks of the Rhine, he longed to the Franciscans, who, as an order, were bitterly opposed to him, Huss was now confined. Yet even there he composed some interesting tracts, among which was one entitled, "A Comment upon the Commandments;" another, "Upon the Lord's Prayer;" a third, "On the Knowledge and Love of God;" and a fourth, "On the Three great Enemies of Mankind." For a long time Huss remained in prison. Catholics of more liberal principles interceded for his acquittal, but in vain. Many sessions elapsed prior to the exhibition of articles against him; but on the 5th and 6th of June, 1415, after a previous examination, he was tried for maintaining the doctrines afterwards professed in the Reformed church, and was advised to abjure his books and recant. But he magnanimously refused: and on the 7th of July, the council censured him for being obstinate and incorrigible, and ordered "that he should be degraded from the priesthood, his books publicly burnt, and himself delivered to the secular power." That sentence he heard without emotion. He immediately prayed for the pardon of his enemies. The bishops appointed by the council stripped him of his priestly garments, and put a mitre of paper on his head, on which devils were painted, with this inscription: "A Ringleader of Heretics." The bishops delivered him to the emperor, and he delivered him to the duke of Bavaria. His books were burnt at the gate of the church, and he was led to the suburbs to be burnt alive. Prior to his execution, he made a solemn, public appeal to God, from the judgment of the pope and council, which was fervent and energetic. He was then surrounded with fagots, his mind all the while composed and happy. The flames were then applied to the fagots; when the martyr sang a hymn, with so loud and cheerful a voice, that he was distinctly heard through all the noise of the combustibles and of the multitude. At last he uttered, "Jesus Christ, thou Son of the living God, have mercy upon me!" and he was consumed; after which, his ashes were carefully collected and cast into the Rhine. Huss was a true ecclesiastic, and a real Christian. Gentle and condescending to the opinions of others, this amiable pattern of virtue was strict only in his principles. His great contest was with vice. His piety was calm, rational, and manly; his fortitude was undaunted. "From his infancy," said the university of Prague, "he was of such excellent morals, that during his stay here, we may venture to challenge any one to produce a single fault against him." His writings were simple, pious, affectionate, and intelligent. Luther said he was the most rational expounder of Scripture he ever met with.—*Hend. Buck.*

HUSSITES; the followers of John Huss. (See TABORITES.)

HUTCHESON, (Dr. FRANCIS,) a Christian divine, philosopher and writer, was born, in 1694, in the north of Ireland; studied at the university of Glasgow; and, after having for many years kept an academy at Dublin, was invited, in 1729, to Glasgow, to fill the chair of professor of philosophy; a situation which he held till his decease, in 1747. He is the author of an Inquiry into the Ideas of Beauty and Virtue; a Treatise on the Passions; and a System of Moral Philosophy. Hutcheson is an elegant writer; his metaphysics are of the school of Shaftesbury.

According to professor Dugald Stuart, his fame rests on the taste that his works and lectures contributed to diffuse for analytical discussion in Scotland, which led to the production of some of the most valuable writings of the eighteenth century. *Biog. Brit. and Stewart's Life of Dr. Adam Smith.—Davenport; Jones' Chris. Biog.*

HUTCHINSONIANS, the followers of John Hutchinson, who was born in Yorkshire, in 1674. In the early part of his life he served the duke of Somerset in the capacity of steward; and in the course of his travels from place to place employed himself in collecting fossils. We are told that the large and noble collection bequeathed by Dr. Woodward to the university of Cambridge was actually

made by him, and even unfairly obtained from him. In 1724, he published the first part of his curious book, called "Moses' Principia," in which he ridiculed Dr. Woodward's Natural History of the Earth, and exploded the doctrine of gravitation established in Newton's Principia. In 1727, he published a second part of "Moses' Principia," containing the principles of the Scripture philosophy. From this time to his death he published a volume every year or two, which, with the manuscripts he left behind, were published in 1748, in twelve volumes 8vo. On the Monday before his death, Dr. Mead urged him to be blest; saying, pleasantly, "I will soon send you to Moses," meaning his studies; but Mr. Hutchinson, taking it in the literal sense, answered in a mattering tone, "I believe, doctor, you will;" and was so displeased, that he dismissed him for another physician; but he died in a few days after, August 28, 1737.

It appears to be a leading sentiment of his disciples, that all our ideas of divinity are formed from the ideas in nature; that nature is a standing picture, and Scripture an application of the several parts of the picture, to draw out to us the great things of God, in order to reform our mental conceptions. To prove this point, they allege, that the Scriptures declare the invisible things of God from the formation of the world are clearly seen, being understood by the things which are made; even his eternal power and Godhead, Rom. 1: 20. The heavens must declare God's righteousness and truth in the congregation of the saints, Ps. 89: 5. And, in short, the whole system of nature, in one voice of analogy, declares and gives us ideas of his glory, and shows us his handy work. We cannot have any ideas of invisible things till they are pointed out to us by revelation: and as we cannot know them immediately, such as they are in themselves, after the manner in which we know sensible objects, they must be communicated to us by the mediation of such things as we already comprehend. For this reason the Scripture is found to have a language of its own, which does not consist of words, but of signs or figures taken from visible things: in consequence of which the world which we now see becomes a sort of commentary on the mind of God, and explains the world in which we believe. The doctrines of the Christian faith are attested by the whole natural world: they are recorded in a language which has never been confounded; they are written in a text which shall never be corrupted.

The Hutchinsonians maintain that the great mystery of the Trinity is conveyed to our understandings by ideas of sense; and that the created substance of the air, or heaven, in its threefold agency of fire, light, and spirit, is the enigma of the one essence or one Jehovah in three persons. The unity of essence is exhibited by its unity of substance; the trinity of conditions, fire, light, and spirit. Thus the one substance of the air, or heaven in its three conditions, shows the unity in trinity; and its three conditions in or of one substance, the trinity in unity. For (says this denomination) if we consult the writings of the Old and New Testament, we shall find the persons of the Deity represented under the names and characters of the three material agents, fire, light, and spirit, and their actions expressed by the actions of these their emblems. The Father is called a consuming fire; and his judicial proceedings are spoken of in words which denote the several actions of fire: Jehovah is a consuming fire; our God is a consuming fire, Deut. 4: 24. Heb. 12: 29. The Son has the name of light, and his purifying actions and offices are described by words which denote the actions and offices of light. He is the true light, which lighteth every man that cometh into the world, John 1: 9. Mal. 4: 2. The Comforter has the name of Spirit; and his animating and sustaining offices are described by words, for the actions and offices of the material spirit. His actions in the spiritual economy are agreeable to his type in the natural economy; such as inspiring, impelling, driving, leading, Matt. 2: 1. The philosophic system of the Hutchinsonians is derived from their views of the Hebrew Scriptures. It rests on these suppositions:—1. That the Hebrew language was formed under divine inspiration, either all at once, or at different times, as occasion required; and that the Divine Being had a view, in constructing it, to the va-

rious revelations which he in all succeeding times should make in that language: consequently, that its words must be the most proper and determinate to convey such truths as the Deity, during the Old Testament dispensation, thought fit to make known to the sons of men. Farther than this: that the inspired penmen of those ages at least were under the guidance of heaven in the choice of words for recording what was revealed to them; therefore that the Old Testament, if the language be rightly understood, is the most determinate in its meaning of any other book under heaven.—2. That whatever is recorded in the Old Testament is strictly and literally true, allowing only for a few common figures of rhetoric; that nothing contrary to truth is accommodated to vulgar apprehensions.

In proof of this the Hutchinsonians argue in this manner:—The primary and ultimate design of revelation is indeed to teach men divinity; but in subserviency to that, geography, history, and chronology, are occasionally introduced; all which are allowed to be just and authentic. There are also innumerable references to things of nature, and descriptions of them. If, then, the former are just, and to be depended on, for the same reason the latter ought to be esteemed philosophically true. Farther: they think it not unworthy of God, that he should make it a secondary end of his revelation to unfold the secrets of his works; as the primary was to make known the mysteries of his nature, and the designs of his grace, that men might thereby be led to admire and adore the wisdom and goodness which the great Author of the universe has displayed throughout all his works. And as our minds are often referred to natural things for ideas of spiritual truths, it is of great importance, in order to conceive aright of divine matters, that our ideas of the natural things referred to be strictly just and true.

Mr. Hutchinson imagined he found that the Hebrew Scriptures had some capital words, which he thought had not been duly considered and understood; and which, he has endeavored to prove, contain in their radical meaning the greatest and most comfortable truths. The *cherubim* he explains to be a hieroglyphic of divine construction, or a sacred image, to describe, as far as figures could go, the humanity united to Deity: and so he treats of several other words of similar import. From all which he concluded, that the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer; that the early Jews knew them to be types of his actions and sufferings; and, by performing them as such, were so far Christians both in faith and practice.

The Hutchinsonians, how fanciful soever many of their views of philosophy, and how utterly untenable their system of Hebrew philology, have, for the most part, been men of devout minds, zealous in the cause of Christianity, and untainted with heterodox opinions, which have so often divided the church of Christ. The names of Romaine, bishop Horne, Parkhurst, and others of this denomination, will be long esteemed, both for the piety they possessed, and the good they have been the instruments of promoting amongst mankind. Should the reader wish to know more of the philosophical and theological opinions of Mr. Hutchinson, he may consult a work, entitled "An Abstract of the Works of John Hutchinson, Esq., Edinburgh, 1753." See also *Jones' Life of Bishop Horne*, second edition; *Jones' Works*; *Spearman's Inquiry*, pp. 260, 273.—*Hend. Buck.*

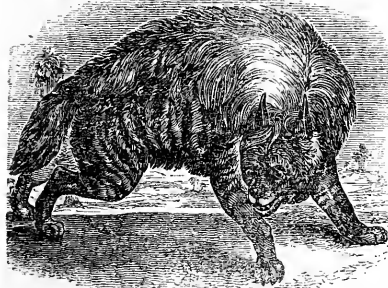
HYACINTH. By this word we understand, (1.) a precious stone; (2.) a sort of flower; and, (3.) a particular color. The flower hyacinth is not spoken of in Scripture, but the color and the stone of this name are. The sponse compares her beloved's hands to gold rings set with hyacinth; (Cant. 5: 14.) [Eng. Tr. beryl;] and John (Rev. 21: 20.) says, that the eleventh foundation of the heavenly Jerusalem is of a hyacinth. There are four sorts of hyacinths. The first is something of the color of a ruby; the second is of a gilded yellow; the third of a citron yellow; the fourth the color of a granite. The Hebrew of Canticles, instead of hyacinth, reads the stone of *Tarshish*, mentioned also in Exod. 28: 20. [Eng. Tr. beryl.] We do not certainly know what stone it is, but interpreters

generally explain it of the chrysolite; or the yellow topaz of modern travellers.

Of the hyacinth color—according to the most learned interpreters, an azure blue, or very deep purple, like a violet color—Moses often speaks. It was dyed with the blood of a shell-fish, in Latin, *murex*, in Hebrew, *chilson*.—*Calmet*.

HYDE, (THOMAS, D. D.,) an eminent orientalist, was born, in 1636, at Billingsley, in Shropshire, and studied at King's college, Oxford. Before he was eighteen he assisted Walton in the Polyglot Bible. He was successively Hebrew reader, keeper of the Bodleian library, prebendary of Salisbury, archdeacon of Gloucester, and Arabic and Hebrew professor. He died in 1703. Of his numerous learned works the principal is, a History of the Religion of the Ancient Persians.—*Davenport; Jones' Chris. Biog.*

HYENA; a wild beast. The Hebrew, Lev. 11: 16, and Job 30: 29, &c. reads, "the daughter of the *kicna*,"



(*Ueth-hoiana*; Eng. Tr. "owl,") instead of *struthio*, as the Vulgate. The same in several other places of the Hebrew, where it is generally translated *struthio*, the *ostrich*; though it is not clear that this is its true signification. (See *OS-TRICH*.) The animal known to us as the hyena, is a quadruped almost as large as a wolf; whose hair is rough, and its skin spotted or streaked. It has no length of neck, but is forced to turn itself quite round, when it would look behind. It is very cruel and voracious; drags dead bodies out of their graves, and devours them: instead of teeth, has one continued bone in the jaw. It is said to imitate the voice of a man, and by this it often deceives travellers. Hyenas were formerly produced at Rome in the public games, and they are represented on ancient medals.—*Calmet*.

HYMENÆUS, was probably a citizen of Ephesus, converted by some of the early discourses of Paul. He fell afterwards into the heresy which denied the resurrection of the body, and said it was already accomplished, 2 Tim. 2: 17. Augustine thinks, that the error of such opinions consisted in saying, there was no resurrection beside that of the soul, which by faith, profession, and baptism is revived from sin to grace. Paul informs Timothy, that he had excommunicated Hymenæus, and given him over to Satan, 1 Tim. 1: 20. Two years afterwards Hymenæus engaged with Philetus in some new error, 2 Tim. 2: 17. We know nothing of the end of Hymenæus.—*Calmet*.

HYMN; a song, or ode, composed in honor of God. The Jewish hymns were accompanied with trumpets, drums, and cymbals, to assist the voices of the Levites and people. The word is used as synonymous with canticle, song, or psalm, which the Hebrews scarcely distinguish, having no particular term for a hymn, as distinct from a psalm or canticle. St. Paul requires Christians to edify themselves and one another with "psalms, and hymns, and spiritual songs." St. Matthew says, that Christ, having supped, sung a hymn, and went out. It is supposed he recited the hymns or psalms which the Jews were used to sing after the passover; which they called the *Hallel*; that is, the Hallelujah Psalms.—*Watson*.

HYPERBOLE. Hyperbolic language is among the loftiest flights of poetic composition—of untraiated imagination; and it prevails principally among those who are in the habit of associating combinations of fanciful imagery; or these who, being well acquainted with the ideas drawn from natural things, which it means to convey, readily admit such exalted phraseology, because they understand its import, and the intention of the author who employs it. On the contrary, those who have little or no acquaintance with the natural ideas meant to be conveyed by hyperbolic extravagances, are always surprised, and sometimes shocked, when they meet with them in works where simple truth is the object of the reader's researches. Hyperbolic expressions are but rare in Scripture, though figurative or poetic expressions are abundant; rare as they are, however, they have been severely commented on by infidels, and have occasionally embarrassed believers. There is certainly some force in the reflection, "What would infidels have said, had it pleased God to have chosen eastern Asia, instead of western Asia, for the seat of revelation? What would they have thought of the most correct truth, had it happened, under the influence of such locality, to have been arrayed in the hyperbolic attire of that country?"

It is hoped that the style of the following extracts may moderate the surprise of some at certain poetic phrases which occur in Holy Writ. They are transcribed from the Asiatic Researches. "Gospaat, king of the world, possessed matchless good fortune: he was lord of two brides, the earth and her wealth. When his innumerable army marched, the heavens were so filled with the dust of their feet, that the birds of the air could rest upon it." "At Moodgohiree, where is encamped his victorious army; across whose river a bridge of boats is constructed for a road, which is mistaken for a chain of mountains; where immense herds of elephants, like thick black clouds, so darken the face of day, the people think it the season of the rains; whether the princes of the north send so many troops of horse, that the dust of their hoofs spreads darkness on all sides; whether resort so many mighty chiefs of Iumbodweep to pay their respects, that the earth sinks beneath the weight of their attendants."—After this, how flat and low is the fulsome toast of the haughty Sennacherib! 2 Kings 19: 24.

By making western Asia the seat of revelation, a medium is obtained between European frigidity, as Asiatics would think it, and Asiatic hyperbole, as Europeans would think it; so that the Asiatic may find some similarity to his own metaphorical manner, and suited to excite his attention; while the European, who professes to be charmed with the simplicity of truth, may find in Scripture abundance of that simplicity, most happily adapted to his more sober judgment, his more correct and better regulated taste.—*Calmet*.

HYPOCRISY, is a seeming or professing to be what in truth and reality we are not. It consists in assuming a character which we are conscious does not belong to us, and by which we intentionally impose upon the judgment and opinion of mankind concerning us. The name is borrowed from the Greek tongue, in which it primarily signifies the profession of a stage-player, which is to express in speech, habit, and action, not his own person and manners, but his whom he undertakes to represent. And so it is; for the very essence of hypocrisy lies in apt imitation and deceit; in acting the part of a member of Christ without any saving grace. The hypocrite is a double person; he has one person, which is natural; another, which is artificial: the first he keeps to himself; the other he puts on as he doth his clothes, to make his appearance in before men. It was ingeniously said by Basil, "that the hypocrite has not put off the old man, but put on the new upon it."

Hypocrites have been divided into four sorts:—1. The worldly hypocrite, who makes a profession of religion, and pretends to be religious, merely from worldly considerations, Matt. 23: 5.—2. The legal hypocrite, who relinquishes his vicious practices, in order thereby to merit heaven, while at the same time he has no real love to God, Rom. 10: 3.—3. The evangelical hypocrite, whose religion is nothing more than a bare conviction of sin;

who rejoices under the idea that Christ died for him, and yet has no desire to live a holy life, Matt. 13: 20. 2 Pet. 2: 20.—4. The *enthusiastic hypocrite*, who has an imaginary sight of his sin, and of Christ; talks of remarkable impulses and high feelings; and thinks himself very wise and good while he lives in the most scandalous practices, Matt. 13: 39. 2 Cor. 11: 14. *Crook on Hypocrisy; Deceit-legend's Sermon on Ps. 51: 6; Grove's Moral Philosophy*, vol. ii. p. 253; *South's Sermon on Job 8: 13*, vol. x.; *Bellamy's Relig. Delin.* p. 166; *R. Walker's Sermons.*—Hend. Buck.

**HYPOSTASIS**; a term literally signifying substance or subsistence, or that which is put and stands under another thing, and supports it, being its base, ground, or foundation. Thus faith is the substantial foundation of things hoped for, Heb. 11: 1. The word is Greek, *hypostasis*, compounded of *hupo*, under, and *istēmi*, I stand, I exist, q. d. subsistentia. It hence likewise signifies confidence, stability, firmness, 2 Cor. 9: 4. It is also used for *person*, Heb. 1: 3. Thus we hold that there is but one nature or essence in God, but three hypostases or persons. The word has occasioned great dissensions in the ancient church, first among the Greeks, and afterwards among the Latins; but an end was put to them by a synod held at Alexandria, about the year 362, at which Athanasius assisted; from which time the Latins made no great scruple of saying *three hypostases*, nor the Greeks of *three persons*. The *hypostatical union* is the union of the human nature of Christ with the divine: constituting two na-

tures in one person, and not two persons in one nature, as the Nestorians believe. (See **JESUS CHRIST.**)—Hend. Buck.

**HYSSISTARII**; the same as **ΚΑΛΥΚΟΛΑΞ**, which see.

**HYSSOP**, is an herb generally known, and often mentioned in Scripture. It was commonly used in purifications as a sprinkler. God commanded the Hebrews, when they came out of Egypt, to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and sprinkle the lintel and the two side-posts of the door-way with it. Sometimes they added a little scarlet wool to it, as in the purification of lepers. Hyssop is mentioned as one of the smallest of herbs, 1 Kings 4: 33. It is of a bitter taste, and grows on the mountains near Jerusalem. The hyssop of John 19: 29 is probably what is called a reed, or cane, in Mark 15: 36. Matt. 27: 48; or else this hyssop was like a sponge imbedded with the drink; it was perhaps a handful gathered of the nearest herbs to the spot, which might be mostly hyssop. Hasselquist says, there grows out of Jerusalem, near the fountain of Siloam, a very minute moss; and he asks, "Is not this the hyssop? It is at least as diminutive as the cedar is tall and majestic." *Letter, Sept. 22, 1751.*—Calmet.



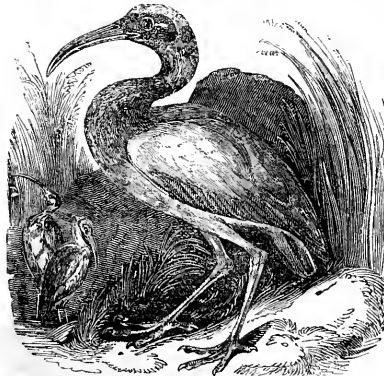
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**I**, is often used emphatically in Scripture. When it relates to God, it is expressive of his dignity; (Ps. 81: 14.) his power; (Gen. 17: 1.) his self-existence and unchangeableness; (Exod. 3: 14.) or the certainty of his promises and threatenings, Exod. 6: 2. Numb. 14: 35. When used with reference to men it expresses their pride; (Isa. 47: 8.) or the certainty of what they say; (Gal. 5: 2. Phil. 3: 19.) and their readiness to perform their duty, Mic. 3: 8. Matt. 21: 30.—Evren.

**IBERIAN**s; a denomination of Eastern Christians, who derive their name from Iberia, a province of Asia, now called Georgia: hence they are also called Georgians. Their tenets are nearly the same with those of the Greek church; which see.—Hend. Buck.

**IBEX**; a wild goat. (See **GOAT.**)

**IBIS**, (Heb. *yanshuph*; Eng. Trans. *owī*;) an unclean bird, common in Egypt, Lev. 11: 17. Strabo describes it



as being like a stork; some are black, and others white. The Egyptians worshipped them because they devour the

serpents, which otherwise would overrun the country. It was a capital crime to kill an ibis, though inadvertently. Cambyses, king of Persia, being acquainted with this, placed some of them before his army, while he besieged Damietta. The Egyptians, not daring to shoot against them, suffered the town to be taken. Mr. Taylor is of opinion that the *yanshuph* is not the ancient ibis, but the *ardea ibis*, described by Hasselquist. (See **EGYPT.**)—Calmet.

**ICHABOD**; son of Phinehas, and grandson of Eli, the high-priest. He was born at the moment when his mother heard the fatal news of the ark being taken; whence he obtained his name—"where is the glory?" 1 Sam. 4: 19—21.—Calmet.

**ICHTHUS**, (*a fish*;) a word found on many seals, rings, lamps, urns, and tombstones, belonging to the earliest Christian times. Each character forms an initial letter in the following Greek words: *Iēsous Christos Theos Uios Sōtēr*; i. e. *Jesus Christ, the Son of God, the Savior*. The picture of a fish is sometimes engraved on similar objects, bearing doubtless the same mystical meaning. By whom, on what occasion, and for what particular purpose, this symbol was introduced, has never been determined.—Hend. Buck.

**ICONIUM**; formerly the chief city of Lycaonia, in Asia Minor. It is situated about a hundred and twenty miles inland from the Mediterranean, on the lake Trogilis. Mr. Kinner says, Iconium, the capital of Lycaonia, is mentioned by Xenophon, and afterwards by Cicero and Strabo. It is represented as enjoying a fine climate, and pleasantly situated among gardens and meadows; while it is nearly surrounded, at some distance, with mountains which rise to the regions of perpetual snow. Here St. Paul miraculously escaped with his life, Acts 14. The church planted at this place by St. Paul (Acts 13.) A. D. 45, and visited by him again A. D. 51, continued to flourish, until, by the persecutions of the Saracens, and afterwards of the Seljukian Turks, who made it the capital of one of their sultanies, it was nearly extinguished. But some Christians of the Greek and Armenian churches, with a Greek archbishop, are yet found in the suburbs of this city, who are not permitted to reside within the walls.

Iconium is now called Cogni, and is still a considerable city; being the capital of the extensive province of Caramania; as it was formerly of Lycaonia, and the seat of a Turkish beglerberg, or viceroy. It is the place of chief

strength and importance in the central parts of Asiatic Turkey, being surrounded by a strong wall of four miles in circumference; but, as is the case with most Eastern cities, much of the inclosed space is waste. The modern city has an imposing appearance from the number and size of its mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, whilst the houses of the inhabitants consist of a mixture of small huts built of sun-dried bricks, and wretched hovels thatched with reeds. The city contains about eighty thousand inhabitants, principally Turks, with only a small proportion of Christians.—*Watson*.

ICONOCLASTES, image-breakers; or ICONOMACHI, image-opposers, were names given to those who rejected the use of images in churches, and, on certain occasions, vented their zeal in destroying them. The word is Greek, formed from *eikōn*, an image, and *klastein*, to break. The great opposition to images began under Bardanes, a Greek emperor, in the beginning of the eighth century; and was revived again, a few years after, under Leo the Isaurian, who issued an edict against image-worship, which occasioned a civil war in the islands of the Archipelago, and afterwards in Italy; the Roman pontiffs and Greek councils alternately supporting it. At length images were rejected by the Greek church, which however retains pictures in churches, though her members do not worship them; but the Latin church, more corrupt, not only retained images, but made them the medium, if not the object, of their worship, and are therefore *Iconoduli*, or *Iconolatæ*, image-worshippers.

The worship of images was disapproved, and opposed by several considerable parties, as the Petrobussians, Albigenes, Waldenses, &c.; till at length this idolatrous practice was abolished in many parts of the Christian world by the Reformation. (See *IMAGE*).—*Watson*; *Hend. Buck*.

ICONOLATRY, (from *eikōn*, an image, and *latría*, worship;) the worship or adoration of images. Hence image-worshippers are called *Iconolatæ*, or *Iconolaters*.—*H. Buck*.

IDDO; a prophet of Judah, who wrote the history of Rehoboam and Abijah. It seems by 2 Chron. 13: 22, that he had entiled his work *Midrash*, or *Inquiries*. Probably he also wrote prophecies against Jeroboam, son of Nebat, chap. 10: 2. Josephus and others are of opinion, that he was sent to Jeroboam, at Bethel, and that it was he who was killed by a lion, 1 Kings 13.—*Calmet*.

IDLENESS; a reluctance to be employed in any kind of work. The idle man is in every view both foolish and criminal. He neither lives to God, to the world, nor to himself.

"He does not live to God, for he answers not the end for which he was brought into being. Existence is a sacred trust; but he who misemploys and squanders it away, thus becomes treacherous to its Author. Those powers which should be employed in his service, and for the promotion of his glory, lie dormant. The time which should be sacred to Jehovah is lost; and thus he enjoys no fellowship with God, nor any way devotes himself to his praise.

"He lives not to the world, nor for the benefit of his fellow-creatures around him. While all creation is full of life and activity, and nothing stands still in the universe, he remains idle, forgetting that mankind are connected by various relations and mutual dependencies, and that the order of the world cannot be maintained without perpetual circulation of active duties.

"He lives not to himself. Though he imagines that he leaves to others the drudgery of life, and betakes himself to enjoyment and ease, yet, in fact, he has no true pleasure. While he is a blank in society, he is no less a torment to himself; for he who knows not what it is to labor, knows not what it is to enjoy. He shuts the door against improvement of every kind, whether of mind, body, or fortune. Sloth enfeebles equally the bodily and the mental powers. His character falls into contempt. Disorder, confusion, and embarrassment, mark his whole situation. Idleness is the inlet to a variety of other vices. It undermines every virtue in the soul. Violent passions, like rapid torrents, run their course; but after having overflowed their banks, their impetuosity subsides: but sloth,

especially when it is habitual, is like the slowly-flowing putrid stream, which stagnates in the marsh, breeds venomous animals, and poisonous plants, and infects with pestilential vapors the whole country round it. Having once tainted the soul, it leaves no part of it sound; and at the same time gives not those alarms to conscience which the eruptions of bolder and fiercer emotions often occasion." *Logan's Sermons*, vol. i. ser. 4; *Blair's Sermons*, vol. iii. ser. 4; *Idler*, vol. i. p. 5, 171, 172; *Cooper's Poems*, 228, vol. i. duod.; *Johnson's Rambler*, vol. ii. p. 162, 163.—*Hend. Buck*.

IDOLATRY, (Gr. *eidōlon*, an idol, and *latría*, worship;) the worship of idols, or the act of ascribing to things and persons, properties which are peculiar to God alone. The principal sources of idolatry seem to be the extravagant veneration for creatures and beings from which benefits accrue to men. Dr. Jortin says, that idolatry had four privileges to boast of. The first was a venerable antiquity, more ancient than the Jewish religion; and idolaters might have said to the Israelites, "Where was your religion before Moses and Abraham? Go, and inquire in Chaldea, and there you will find that your fathers served other gods." 2. It was wider in its spread than the Jewish religion. It was the religion of the greatest, the wisest, and the politest nations of the Chaldeans, Egyptians, and Phœnicians—the parents of civil government, and of arts and sciences. 3. It was more adapted to the Lent which men have towards visible and sensible objects. Men want gods who shall go before them, and be among them. God, who is everywhere in power, and nowhere in appearance, is hard to be conceived. 4. It favored human passions; it required no morality; its religious ritual consisted of splendid ceremonies, revelling, dancing, nocturnal assemblies, impure and scandalous mysteries, debauched priests, and gods, who were both slaves and patrons to all sorts of vices. (See *GODS*.)

"All the more remarkable false religions that have been or are in the world, recommend themselves by one or other of these four privileges and characters."

The first objects of idolatrous worship are thought to have been the sun, moon, and stars. Others think that angels were first worshipped. Soon after the flood, we find idolatry greatly prevailing in the world. Abraham's father's family served other gods beyond the river Euphrates; and Laſan had idols which Rachel brought along with her. In process of time, noted patriots, or kings deceased, animals of various kinds, plants, stones, and, in fine, whatever people took a fancy to, they idolized. The Egyptians, though high pretenders to wisdom, worshipped pied bulls, snipes, leeks, onions, &c. The Greeks had about thirty thousand gods. The Gomerinns deified their ancient kings; nor were the Chaldeans, Romans, Chinese, &c. a whit less absurd. Some violated the most natural affections by murdering multitudes of their neighbors and children, under pretence of sacrificing them to their god. Some nations of Germany, Scandinavia, and Tartary, imagined that violent death in war, or by self-murder, was the proper method of access to the future enjoyment of their gods. In far later times, about sixty-four thousand and eighty persons were sacrificed at the dedication of one idolatrous temple in the space of four days in America. The Hebrews never had any idols of their own, but they adopted those of the nations around.

The veneration which the papists pay to the virgin Mary, and other saints and angels, and to the bread in the sacrament, the cross, relics, and images, lays a foundation for the Protestants to charge them with idolatry, though they deny the charge. It is evident that they worship them, and that they justify the worship, but deny the idolatry of it, by distinguishing *subordinate* from *supreme* worship: the one they call *latría*, the other *adlía*; but this distinction is thought by many of the Protestants to be vain, futile, and nugatory.

Idolatry has been divided into *metaphorical* and *proper*. By *metaphorical* idolatry is meant that inordinate love of riches, honors, and bodily pleasures, whereby the passions and appetites of men are made superior to the will of God: man, by so doing, making a god of himself and his sensual temper. *Proper* idolatry is giving the divine honor to another. The objects or idols of that honor which are

given, are either *personal*, i. e. the idolatrous themselves, who become their own idols; or *internal*, such as fancying God to be a light, flame, matter, &c., or which is perhaps more common, entertaining and admiring false ideas of his moral character; or *external*, as worshipping angels, the sun, stars, animals, &c., instead of God. *Tenison on Idolatry*; *A. Young on Idolatrous Corruptions*; *Ridgley's Body of Divinity*, qu. 106; *Fell's Idolatry of Greece and Rome*; *Stillingfleet's Idolatry of the Church of Rome*; *Jortin's Sermons*, vol. vi. ser. 18.—*Hend. Buck.*

IDUMEA, or EDOM. (See EDOM.)

IGNATIUS, (bishop of Antioch,) an illustrious martyr of the second century, was educated under the apostle John, and intimately acquainted in early life with St. Peter and St. Paul. Being chosen bishop of Antioch (see ANTIOCH) about the time of the destruction of Jerusalem, (A. D. 70,) he continued to fill it for upwards of forty years, in the face of persecution, being from the excellence of his character at once an honor and a safeguard to the Christian religion. When the emperor Trajan came to Antioch, in A. D. 107, (or, as some say, A. D. 116,) to carry on his war against the Parthians and Armenians, Ignatius was summoned before him, and avowing his Christian faith, was cast into prison, and sentenced to be sent to Rome, and there be devoured by wild beasts. The venerable man received his sentence with joy. "I thank thee, O Lord," he exclaimed, "that thou hast condescended to honor me with thy love, and hast thought me worthy, with thy apostle Paul, to be bound in iron chains." With these words he cheerfully embraced his chains, and commending the church by fervent prayer to the care of the Savior, embarked for Rome. From Smyrna he wrote to the churches at Ephesus, Magnesia, Trallia, Rome, and Philadelphia, and on his voyage, to Polycarp and the church at Smyrna. These letters are still extant, though the genuineness of the three first is doubted by some learned men.

In the letter to Rome, he says, "Now I begin to be a disciple; nor shall any thing move me, whether visible or invisible, that I may attain to Christ Jesus. Let fire and the cross; let the companies of wild beasts; let breaking of bones, and tearing of members; let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me; only let me enjoy Jesus Christ. All the ends of the world and the kingdoms of it, will profit me nothing; I would rather die for Jesus Christ, than rule to the utmost ends of the earth. Him I seek who died for us; him I desire that rose again for us. This is the gain that is laid up for me. My love is crucified."

The Christians at Rome received Ignatius with an equal mixture of joy and sorrow. The interval of a few months, before his martyrdom, was spent in prayers for the peace and prosperity of the church. December 20, he was brought out into the amphitheatre, and the lions, being let loose upon him, quickly despatched him; leaving nothing but a few bones, which being gathered up by the two deacons who had been the companions of his journey, were transported to Antioch, and there interred in the cemetery without the gate. They were afterwards, by command of the emperor Theodotus, removed to the Tycheion, a temple within the city, now consecrated to the memory of St. Ignatius.—*Chalmers*; *Cave*; *Fox*; *Clissold*.

IGNATIUS DE LOYOLA, the founder of the order of the Jesuits, was born, in 1491, of a noble family, in the



Spanish province of Guipuscoa. In 1521, he was severely wounded at the siege of Pampluna. The result of his

meditations on a bed of pain was, sorrow for his past debauched life, and a determination to devote himself to works of piety. He began by a pilgrimage to Jerusalem; after which he studied at Alcalá, Salamanca, and Paris; and began to preach and to make disciples. At first he was opposed, and even imprisoned; but at length the pope, in 1540, gave his sanction to the new order which Loyola had established, and appointed him its first general. He died in 1556, and was canonized in 1622. (See JESUITS.)—*Davenport*.

IGNORANCE; the want of knowledge or instruction. It is often used to denote illiteracy. Mr. Locke observes, that the causes of ignorance are chiefly three:—1. Want of ideas. 2. Want of a discoverable connexion between the ideas we have. 3. Want of tracing and examining our ideas. As it respects religion, ignorance has been distinguished into three sorts:—1. An *invincible* ignorance, in which the will has no part. It is an insult upon justice to suppose it will punish men because they were ignorant of things which they were physically incapable of knowing. 2. There is a *wilful* and *obstinate* ignorance; such an ignorance, far from exculpating, aggravates a man's crimes. 3. A sort of voluntary ignorance, which is neither entirely wilful, nor entirely invincible; as when a man has the means of knowledge, and does not use them. (See KNOWLEDGE; and SIX.) *Locke on the Understanding*, vol. ii. p. 178; *Groove's Moral Philosophy*, vol. ii. p. 26, 29, 64; *Watts on the Mind*.—*Hend. Buck.*

ILLUMINATI; a term anciently applied to such as had received baptism. The name was occasioned by a ceremony in the baptism of adults, which consisted in putting a lighted taper in the hand of the person baptized, as a symbol of the faith and grace he had received in the sacrament. This was unknown in primitive times.

ILLUMINATI, was also the name of a sect which appeared in Spain about the year 1575. They were charged with maintaining that mental prayer and contemplation had so intimately united them to God, that they were arrived to such a state of perfection, as to stand in no need of good works, or the sacraments of the church, and that they might commit the grossest crimes without sin.

After the suppression of the Illuminati in Spain, there appeared a denomination in France which took the same name. They maintained that one Anthony Bucket had a system of belief and practice revealed to him, which exceeded every thing Christianity had yet been acquainted with: that by this method persons might in a short time arrive at the same degrees of perfection and glory to which the saints and the Blessed Virgin have attained; and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They said further, that none of the doctors of the church knew any thing of religion; that Paul and Peter were well-meaning men, but knew nothing of devotion; that the whole church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that God regarded nothing but himself; and that within ten years their doctrine would be received all over the world; then there would be no more occasion for priests, monks, and such other religious distinctions.

ILLUMINATI; a name assumed by a secret society, founded on the 1st of May, 1776, by Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt. The avowed object of this order was, "to diffuse from secret societies, as from so many centres, the light of science over the world; to propagate the purest principles of virtue, and to reinstate mankind in the happiness which they enjoyed during the golden age fabled by the poets." Such a philanthropic object was doubtless well adapted to make a deep impression on the minds of ingenious young men; and to such alone did Dr. Weishaupt at first address himself. But "the real object," we are assured by professor Robison and abbé Barruel, "was, by clandestine arts, to overturn every government and every religion; to bring the sciences of civil life into contempt; and to reduce mankind to that imaginary state of nature, when they lived independent of each other on the spontaneous productions of the earth." Freemasonry being in high reputation all over Europe when Weishaupt first formed the plan of his society, he availed himself of its secrecy to

introduce his new order; of which he constituted himself *general*, after initiating some of his pupils, whom he styled *areopagites*, into its mysteries. And when report spread the news throughout Germany of the institution of the order of Illuminées, it was generally considered as a mere college lodge, which could interest the students no longer than during the period of their studies. Weishaupt's character, too, which at this time was respectable for morality as well as erudition, prevented all suspicion of his harboring any such dark designs as have since come to light.

But it would far exceed the limits to which this work is restricted, to give even an outline of the nature and constitution of this extraordinary society—of its secrets and mysteries—of the deep dissimulation, consummate hypocrisy, and shocking impiety of its founder and his associates—of their Jesuitical art in concealing their real objects, and their incredible industry and astonishing exertions in making converts—of the absolute despotism and complete system of *espionage* established throughout the order—of its different degrees of *novices*, *minerals*, *minor* and *major Illuminées*, *aposts*, or *priests*, *regents*, *magi*, and *man-kings*—of the *recruiters* or *insinulators*, with their various subtle methods of insinuating into all characters and companies—of the blind obedience exacted of the *novices*, and the absolute power of life and death assumed by the order, and conceded by the *novices*—of the dictionary, geography, calendar, and cipher of the order—of the new names assumed by the members, such as *Spartacus* by Weishaupt, because he pretended to wage war against oppressors; *Cato* by Zwack; *Ajax* by Massenhausen, &c.—of the Mineral academy and library—of the questions proposed to the candidates for degrees, and the various ceremonies of admission to each—and of the pretended morality, real blasphemies, and absolute atheism, of the founder and his tried friends. Such of our readers as wish to be fully informed of these matters, we must refer to the abbé Barruel's works, and to professor Robison's "Proofs of a Conspiracy against all the Religions and Governments of Europe."

But while credit may be given to the general facts related in these works, some doubts respecting the *ultimate object* of Dr. Weishaupt and his associates in this conspiracy may be expressed. That men of their principles should secretly conspire to overthrow all the religions and governments at present in Europe, is by no means incredible; that they should even prevail on many well-meaning philanthropists, who are no enemies to rational religion or good government to join them, is also very credible;—but that a set of men of learning and abilities, such as Weishaupt and his associates are allowed to be, should form a conspiracy to overturn, and with more than Gothic rage utterly abolish the arts and sciences, and to restore the *supposed original savage state* of man, appears to us a phenomenon in the history of the human heart totally unaccountable. That "the heart of man is deceitful above all things, and desperately wicked," is a melancholy truth, which not Scripture alone, but the history of mankind in all ages and nations, affords full proof of, as well as the shocking history of the Illuminati; but while pride and vanity have a place in the human heart, to say nothing of our other passions, which are more or less interested in the preservation of the discoveries and improvements in arts, sciences, and their inseparable concomitant, luxury, we are persuaded no man, or body of men, who have enjoyed the sweets of civilized life, ever formed a serious wish for the total abolition of the arts and sciences. In the fury and rage of war, Goths, Vandals, and Turks, may burn and destroy monuments of art and repositories of science; but when the wars are over, instead of returning to the savage state, the barbarous conquerors mix and amalgamate with the conquered, and become themselves more or less civilized. Dr. Weishaupt is allowed to have been influenced by a high degree of vanity; as an evidence of which he communicated as the *last secret* to his most favored adepts, that the mysteries of ILLUMINISM, which, in going through the inferior degrees, had been successively attributed to the most ancient patriarchs and philosophers, and even to Christ himself, owed its origin to no other than Adam Weishaupt, known in the order by the name of Spartacus.

The same vanity which led the doctor to take this traditional method, (while secrecy is deemed necessary,) of securing to himself the honor of having founded the society, would lead him, were the Illuminati actually victorious over all religions and governments, to wish to have his memory recorded in a more durable manner by writing or printing. But if these and all the other arts were to perish in a mass, then the memory of the doctor, and the important services he had done to the order and to *savagism*, must, within a century at the utmost, perish along with them. But if, in fact, the total annihilation of the arts and sciences, as well as of all religion and government, had been really the object of Weishaupt and his Illuminées, then we may agree with the celebrated Mandeville, that "human nature is the true Libyan desert, daily producing *new monsters*," and that of these monsters the doctor and his associates were beyond a doubt the most extraordinary.

Professor Robison informs us, that the order of the Illuminati was abolished in 1786 by the elector of Bavaria, but revived immediately after, under another name, and in a different form, all over Germany. It was again detected, and seemingly broken up; but it had by this time taken so deep a root, that it still subsists in some degree in different countries of Europe.—*Hend. Buck.*

ILLYRICUM; a province lying to the north and north-west of Macedonia, along the eastern coast of the Adriatic gulf, or gulf of Venice. It was distinguished into two parts: Liburnia to the north, where is now Croatia; and Dalmatia to the south, which still retains the same name, and to which, as St. Paul informs Timothy, Titus went, 2 Tim. 4: 10. St. Paul says, that he preached the gospel from Jerusalem round about to Illyricum, Rom. 15: 19. Hence it appears that this single missionary had evangelized Syria, Phœnicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lycia, Ionia, Lydia, the isles of Cyprus and Crete, Thracia, Macedonia, Thessalia, and Achaia; and this in less than twenty years!—*Watson; Calmet.*

IMAGE, in a religious sense, is an artificial representation of some person or thing used as an object of adoration; in which sense it is used synonymously with idol.

Professor Michaëlis, in his "Commentaries on the Laws of Moses," has marked a distinction between idols and images, or rather between idolatry and image-worship, which merits attention.

Micah, an Ephraimite, made an image of the deity, and, without doubt, of the true God; for it was not only made of silver which had been consecrated to Jehovah, (Judg. 17: 3.) but Micah expressed the greatest joy in having got a Levite to become its priest, in the expectation that Jehovah would thus do him good, and bless him, Judg. 17: 13. This image, so far from being kept in concealment in his house, was actually consulted as an oracle, and soon after, publicly set up by the Danites. The grandson of Moses, from poverty, became its priest; and that office descended hereditarily to his posterity for a long period, Judg. 18: 4—6, 14—17, 30, 31.

Gideon was an enemy of the worship of Baal; cut down the groves of that false god, and demolished his altars; but this same Gideon, from a mistaken idea of gratitude to Jehovah, as the author of his victories, made an image of the Deity, with the gold he had got in plunder from the Midianites, and set it up publicly in Ophra, Judg. 6: 25—33. 8: 24—27.

Jeroboam, who, from political reasons, wished to prevent his subjects from frequenting the high festivals at Jerusalem, set up in Dan and Bethel two golden calves, in which the God who had conducted the Israelites out of Egypt, was to be worshipped, 1 Kings 12: 26—31. This worship of the calves, which continued under the kings of the ten tribes, until the Assyrian captivity, and is, in the books of Kings, termed the sin of Jeroboam, the son of Nebat, differed very materially from idolatry, properly so called, and is represented as a less heinous sin. When Ahab first allowed himself to be led astray by his superstitious consort, Jezebel, and introduced the worship of Baal, we find the historian making use of the following language:—"And as if it had not been enough that he continued the sin of Jeroboam, the son of Nebat, he mar-

ried Jezebel, the daughter of Echaal, king of Sidon, served Baal, adored him, and erected to him an image in the temple, which he had built to him in Samaria. And Ahab did more to provoke the wrath of Jehovah, than all the kings of Israel who had reigned before him," 1 Kings 16: 31—33. Concerning his son Joram, on the other hand, it is said, that "he did what was displeasing to Jehovah, though not in the same measure as his father and mother; for he caused the image of Baal, which his father had made, to be removed; only he still hankered after the sin of Jeroboam, the son of Nebat, and departed not from it," 2 Kings 3: 3. In the ninth and tenth chapters of the same book, we find Jehu showing himself a mortal enemy and violent persecutor of the worship of Baal, which had been introduced in opposition to the fundamental laws; and as he himself expresses it, a zealot for Jehovah; on which account he was commended, and obtained a promise from God, that his descendants, down to his great great grandchildren, should fill the Israelitish throne, 2 Kings 10: 16, 30. At the same time, however, it is remarked, that from the sin of Jeroboam, the son of Nebat, he had not abstained; and the very same thing is repeated of his posterity; of his son, (ch. 13: 6.) his grandson, (ch. 13: 11.) his great grandson, (ch. 14: 21.) and his great great grandson, ch. 15: 9. In the prophecies, also, of the lesser prophets, as they are called, we see the same distinction between calf-worship and Baal-worship duly observed.

All manner of image-worship, not excepting that which was paid to the true God, is, however, prohibited in Exod. 20: 4, 5; or if any doubt remain as to the extent of the prohibition in that passage, it is completely removed by the decision in ch. 32; where we find that the worship of a golden calf, set up, certainly not as the image of an Egyptian idol, but of Jehovah, the true God, is imputed to the Israelites as a great crime.

The use and adoration of images have been long controverted in Christendom. It is plain, from the practice of the primitive church, recorded by the earlier fathers, that Christians, during the first three centuries, and the greater part of the fourth, neither worshipped images, nor used them in their worship. The primitive Christians abstained from the worship of images, not, as the papists pretend, from tenderness to heathen idolaters, but because they thought it unlawful in itself to make any images of the Deity. Tertullian, Clemens Alexandrinus, and Origen, were even of opinion, that, by the second commandment, painting and engraving were unlawful to a Christian, styling them evil and wicked arts. *Tert. de Idol. cap. 3; Clem. Alex. Admon. ad Gent. p. 41; Origen contra Celsum, lib. vi. p. 182.* This opinion however is untenable.

The use of images in churches, as ornaments, was first introduced by some Christians in Spain, in the beginning of the fourth century; but the practice was condemned as a dangerous innovation, in a council held at Eliberis, in 305. Epiphanius, in a letter preserved by Jerome, (tom. ii. ep. 6.) bears strong testimony against images; and he may be considered as one of the first iconoclasts. The custom of admitting pictures of saints and martyrs into churches, (for this was the first source of image-worship,) was rare in the end of the fourth century, but became common in the fifth. But they were still considered only as ornaments, and, even in this view, they met with very considerable opposition. In the following century, the custom of thus adorning churches became almost universal, both in the East and West. Petavius expressly says, (de Incar., lib. xv. cap. 14.) that no statues were yet allowed in the churches, because they bore too near a resemblance to the idols of the Gentiles. Towards the close of the fourth, or beginning of the fifth century, images, which were introduced by way of ornament, and then used as an aid to devotion, began to be actually worshipped. However, it continued to be the doctrine of the church in the sixth and in the beginning of the seventh century, that images were to be used only as helps to devotion, and not as objects of worship. The worship of them was condemned in the strongest terms by Gregory the Great, as appears by two of his letters written in 601. From this time to the beginning of the eighth century, there occurs no instance of any worship given, or allowed to be given, to any images, by any council or assembly of bishops

whatever. But they were commonly worshipped by the monks and populace in the beginning of the eighth century; inasmuch, that in 726, when Leo published his famous edict, it had already spread into all the provinces subject to the empire. The Lutherans condemn the Calvinists for breaking the images in the churches of the Catholics, looking on it as a kind of sacrilege; and yet they condemn the Romanists (who are professed image-worshippers) as idolaters; nor can these last keep pace with the Greeks, who go far beyond them in this point, which has occasioned abundance of disputes among them. (See *ICONOCLASTES.*)

The Jews absolutely condemn all images, and do not so much as suffer any statues or figures in their houses, much less in their synagogues, or places of worship. The Mohammedans have an equal aversion to images; which led them to destroy most of the beautiful monuments of antiquity, both sacred and profane, at Constantinople. *Bingham's Orig. Eccl., b. viii. c. 8; Middleton's Letters from Rome, p. 21; Burnet on the Art., p. 209, 219; Doddridge's Lect., lect. 193; Tenison on Idolatry, p. 269, 275; Ridgley's Body of Div., qu. 110; Dnright's Theology; Douglas on Errors; Ward's History of the Hindoos.—Jones; Hend. Buck.*

**IMAGE OF GOD**, in the soul, is distinguished into natural and moral. By natural is meant the understanding, reason, will, and other intellectual faculties. By the moral image, the right use of those faculties, or what we term holiness. (See *ADAM.*)—*Hend. Buck.*

**IMAGE OF NEBUCHADNEZZAR.** (See *BAEYLON.*)

**IMAGINATION**, is the faculty of the mind, by which it conceives and combines anew ideas of things originally communicated to it by the outward organs of sense. The cause of the pleasures of the imagination in whatever is great, uncommon, or beautiful, is this: that God has annexed a secret pleasure to the idea of any thing that is new or rare, that he might encourage and stimulate us in the eager and keen pursuit after knowledge, and inflame our best passions to search into the wonders of creation and revelation; for every new idea brings such a pleasure along with it, as rewards any pains we have taken in its acquisition, and consequently serves as a striking and powerful motive to put us upon fresh discoveries in learning and science, as well as in the word and works of God. See *Rev. W. Jones' Works, vol. vi. ser. 17; Ryland's Contemplations, vol. i. p. 64; Akenside's Pleasures of Imagination; Addison's beautiful Papers on the Imagination, vol. vi. Spect. p. 64, &c.; Grove's Mor. Phil., vol. i. pp. 354, 355, 410.*—*Hend. Buck.*

**IMAN**; a Mohammedan priest, or minister, who superintends the service and concerns of the mosques, reads prayers, and instructs the people. The term is also given, by way of eminence, to the chiefs or founders of the principal sects among the Mohammedans; and this dignity, or what is commonly called the *Imanate*, is hereditary, and possessed by the chief members of particular families in succession.—*Hend. Buck.*

**IMMANUEL.** (See *EMMANUEL.*)

**IMMATERIALISM**, the belief that the soul is a spiritual substance distinct from the body. (See *MATERIALISM, and SOUL.*)—*Hend. Buck.*

**IMMENSITY**, or unbounded or incomprehensible greatness; an unlimited extension, which no finite and determinate space, repeated ever so often, can equal. (See *INFINITY OF GOD.*)—*Hend. Buck.*

**IMMORALITY**; an action inconsistent with our duty towards men, and consequently a sin against God, who hath commanded us to do justly, and love mercy. (See *MORALITY.*)—*Hend. Buck.*

**IMMORTALITY**; a state which has no end; the impossibility of dying. It is applied to God, who is absolutely immortal, or incorruptible, (1 Tim. 1: 17.) and the human soul, which is only immortal by the will of God; as God, who at first gave it, could, if he please, deprive us of existence, Matt. 10: 28. (See *SOUL, and INTERMEDIATE STATE.*)—*Hend. Buck.*

**IMMUTABILITY OF GOD**, is his unchangeableness. He is immutable in his essence, Jam. 1: 17. In his attributes, Ps. 102: 27. In his purposes, Isa. 25: 1. Ps. 33: 11. In his promises, Mal. 3: 6. 2 Tim. 2: 12. And in his threatenings, Matt. 25: 41.



"This is a perfection," says Dr. Blair, "which, perhaps, more than any other, distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration. From hence are derived the regular order of nature, and the steadfastness of the universe. Hence flows the unchanging tenor of those laws which from age to age regulate the conduct of mankind. Hence the uniformity of that government, and the certainty of those promises, which are the ground of our trust and security. An objection, however, may be raised against this doctrine from the commands given us to prayer, and other religious exercises. To what purpose, it may be urged, is homage addressed to a being whose plan is unalterably fixed? This objection would have weight, if our religious addresses were designed to work any alteration in God, either by giving him information of what he did not know, or by exciting affections which he did not possess; or by inducing him to change measures which he had previously formed: but they are only crude and imperfect notions of religion which can suggest such ideas." The change which our devotions actually make is upon ourselves, in order to bring us within the range of the divine promises, which are always in harmony with the plan of God. By pouring out our sentiments and desires before God; by adoring his perfections, and confessing our unworthiness; by expressing our dependence on his aid, our gratitude for his past favors, our submission to his known will, and our trust in his promised mercy, we cultivate such affections as suit our place and station in the universe, and are to be exercised by us as men and as Christians. God is immutably determined to give or withhold blessings accordingly.

The contemplation of this divine perfection should raise in our minds admiration; should teach us to imitate, as far as our frailty will permit, that constancy and steadfastness which we adore; (2 Cor. 3: 18.) and, lastly, should excite trust and confidence in the Divine Being, amidst all the revolutions of this uncertain world. *Blair's Sermons*, ser. 4, vol. ii.; *Charnock's Works*, vol. i. p. 203; *Gill's Body of Div.*, vol. i. p. 50; *Lambert's Sermons*, ser. on Mal. 3: 6; *Magee on Atonement*; *Dwight's Theology*.—*Hend. Buck.*

**IMPANATION**; a term used by divines to signify the opinion of the Lutherans with regard to the eucharist, who believe that the species of bread and wine remain together with the body of our Savior after consecration.—*Hend. Buck.*

**IMPECCABLES**; a name given to those heretics who boasted that they were impeccable, that is, incapable of sin, and that there was no need of repentance; such were the Gnostics, Priscillianists, &c.—*Hend. Buck.*

**IMPECCABILITY**; the state of a person who cannot sin; or a grace, privilege, or principle, which puts him out of a possibility of sinning. Divines have distinguished several kinds of impeccability; that of God belongs to him by nature; that of Jesus Christ, considered as man, belongs to him by the hypostatical union; that of the blessed, in consequence of their condition, &c.—*Hend. Buck.*

**IMPLICIT FAITH**, is that by which we take up any system or opinion of another, without examination. This has been one of the chief sources of ignorance and error in the church of Rome. The divines of that community teach, "that we are to observe, not how the church proves any thing, but what she says: that the will of God is, that we should believe and confide in his ministers in the same manner as himself." Cardinal Toletus, in his instructions for priests, asserts, "that if a rustic believes his bishop, proposing an heretical tenet for an article of faith, such belief is meritorious." Cardinal Cusaanus tells us, "that irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver." In an epistle to the Bohemians he has these words: "I assert, that there are no precepts of Christ but those which are received as such by the church, (the church of Rome.) When the church changes her judgment, God changes his judgment likewise."

What madness! What blasphemy! For a church to demand belief of what she teaches, and a submission to what she enjoins, merely upon her assumed authority, must appear, to unprejudiced minds, the height of unrea-

sonableness and spiritual despotism. We could wish this doctrine had been confined to this church; but, alas! it has been too prevalent in other communities. A theological system, says Dr. Jortin, is too often no more than a temple consecrated to implicit faith; and he who enters in there to worship, instead of leaving his shoes, after the Eastern manner, must leave his understanding at the door; and it will be well if he find it when he comes out again.—*Hend. Buck.*

**IMPOSITION OF HANDS**; an ecclesiastical action, by which a bishop lays his hand on the head of a person in ordination, confirmation, or in uttering a blessing. This practice is also usually observed by the Dissenters at the ordination of their preachers; when the ministers present place their hands on the head of him whom they are ordaining, while one of them prays for a blessing on him, and on his future labors. They are not agreed, however, as to the propriety of this ceremony. Some suppose it to be confined to those who received extraordinary gifts in the primitive times: others think it ought to be retained, as it was an ancient practice used where no extraordinary gifts were conveyed, Gen. 48: 14. Matt. 19: 15. They do not suppose it to be of such an important and essential nature, that the validity and usefulness of a man's future ministry depend upon it in any degree.

Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom; it being the practice among those people, whenever they pray to God for any person, to lay their hands on his head. Our Savior observed the same custom, both when he conferred his blessing on children, and when he healed the sick, adding prayer to the ceremony. The apostles, likewise, laid hands on those upon whom they bestowed the Holy Ghost. The priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh every time they entered upon any new design. In the ancient church, imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe. *Maurice's Dial. on Soc. Relig.*, pp. 163, 168; *Watts's Rational Foundation of a Christian Ch.*, p. 31; *Turner on Church Gov.*, p. 70; *King's Primitive Christian Ch.*, p. 49; *Fuller's Works*.—*Buck. Buck.* (See **HAND**.)

**IMPOSTORS, RELIGIOUS**, are such as pretend to an extraordinary commission from heaven, and who terrify the people with false denunciations of judgments. Too many of these have abounded in almost all ages. They are punishable in the temporal courts of England, with fine, imprisonment, and corporeal punishment. (See **FALSE MESSIAHS**.)—*Hend. Buck.*

**IMPROPRIATION**; a parsonage or ecclesiastical living, the profits of which are in the hands of a layman; in which case it stands distinguished from *appropriation*, which is where the profits of a benefice are in the hands of a bishop, college, &c., though the terms are now used promiscuously. There are computed to be, in England, three thousand eight hundred and forty-five *impropriations*, which, on the dissolution of the monasteries, were granted by the king's letters-patent to lay persons.

**IMPULSE**; an influence, idea, or motive acting upon the mind. We must be careful how we are guided by impulses in religion. "There are many," as one observes, "who frequently feel singular impressions upon their minds, and are inclined to pay a very strict regard unto them. Yea, some carry this point so far, as to make it almost the only rule of their judgment, and will not determine any thing until they find it in their hearts to do it, as their phrase is. Others take it for granted, that the divine mind is notified to them by sweet or powerful impressions of some passages of sacred writ. There are others who are determined by visionary manifestations, or by the impressions made in dreams, and the interpretations they put upon them. All these things being of the same general nature, may very justly be considered together; and it is a matter of doubt with many how far these things are to be regarded, or attended to by us; and how we may distinguish any divine impressions of this kind from the delusions of the tempter, or of our own evil hearts. But, whoever makes any of these things his rule and standard, he forsakes the divine word; and nothing tends more to

make persons unhappy in themselves, unsteady in their conduct, or more dangerously deluded in their practice, than paying a random regard to these impulses, as notifications of the divine will." (See *ENTHUSIASM; PROVIDENCE.*)—*Hend. Buck.*

**IMPURITY**; want of that regard to decency, chastity, or holiness, which our duty requires. Impurity, in the law of Moses, is any legal defilement. Of these there were several sorts: some were voluntary, as the touching a dead body, or any animal that died of itself; or any creature that was esteemed unclean; or touching things holy by one who was not clean, or was not a priest; the touching one who had a leprosy, one who had a gonorrhoea, or who was polluted by a dead carcass, &c. Sometimes these impurities were involuntary; as when any one inadvertently touched bones, or a sepulchre, or any thing polluted; or fell into such diseases as pollute, as the leprosy, &c.

The ba's, clothes, and movables, which had touched any thing unclean, contracted also a kind of impurity, and in some cases communicated it to others.

These legal pollutions were generally removed by bathing, and lasted no longer than the evening. The person polluted plunged over head in the water; and either had his clothes on when he did so, or washed himself and his clothes separately. Other pollutions continued seven days; as that which was contracted by touching a dead body. Some impurities lasted forty or fifty days; as that of women who were lately delivered, who were unclean forty days after the birth of a boy, and fifty after the birth of a girl. Others, again, lasted till the person was cured.

Many of these pollutions were expiated by sacrifices, and others by a certain water or lye made with the ashes of a red heifer, sacrificed on the great day of expiation. When the leper was cured, he went to the temple, and offered a sacrifice of two birds, one of which was killed, and the other set at liberty. He who had touched a dead body, or had been present at a funeral, was to be purified with the water of expiation, and this upon pain of death. The woman who had been delivered, offered a turtle and a lamb for her expiation; or if she was poor, two turtles, or two young pigeons.

These impurities, which the law of Moses has expressed with the greatest accuracy and care, were only figures of other more important impurities, such as the sins and iniquities committed against God, or faults committed against our neighbor. The saints and prophets of the Old Testament were sensible of this; and our Savior, in the gospel, has strongly inculcated, that they are not outward and corporeal pollutions which render us unacceptable to God, but such inward pollutions as infect the soul, and are violations of justice, truth, and charity.—*Hend. Buck.*

**IMPUTATION**, is the attributing of any matter, quality, or character, whether good or evil, to any person as his own; or the treating of him according to the character which he thus sustains. It may refer to what was originally his, antecedently to such imputation; or to what was not antecedently his, but becomes so by virtue of such imputation only, 2 Sam. 19: 19. Ps. 106: 31.

The imputation that respects our justification before God is of the latter kind, and may be defined thus: it is God's gracious reckoning of the righteousness of Christ to believers, and his acceptance of their persons as righteous on the account thereof. Their sins being imputed to him, and his obedience being imputed to them, they are, in virtue hereof, both acquitted from guilt, and accepted as righteous before God, Rom. 4: 6, 7. 5: 18, 19. 2 Cor. 5: 21.

When we speak of sin being imputed to Christ, it is not meant that there was such a transfer of it as actually to constitute him a sinner; such an idea being at once infinitely derogatory to the holy character which the Redeemer is ever represented as sustaining, and utterly repugnant to the moral principles of the divine government; but the meaning is, that sin was charged to his account, as a voluntary responsible agent, acting in the room of the guilty, in order that, in virtue of his expiating its guilt, such of them as should avail themselves of his atonement might be freed from their liability to suffer in their own persons the punishment they had merited. In like man-

ner, the imputation of the righteousness of Christ does not consist in a transfer of his personal acts and sufferings in such a sense as would imply that they were really the acts and sufferings of those to whom they are imputed, but in a dealing with them on the ground of that righteousness, so as that they shall reap all the benefits resulting from it. Neither sin nor righteousness can ever be imputed so as to become the act and deed of any but the individual by whom it was performed. As our sins never were, and never could become Christ's sins, so his righteousness, strictly speaking, always continues his own, and can only be said to be ours in the sense of our enjoying its benefits or effects; a mode of speech, however, which receives no countenance from Scripture. He *himself* is spoken of as "our righteousness," and *we* are said to be made "the righteousness of God" in him; but these forms do not warrant the use of the phraseology to which we have adverted. (See *RIGHTeousNESS; SIN.*) *Dickinson's Letters*, p. 156; *Hervey's Theron and Aspasio*, vol. ii. p. 43; *Doddridge's Works*, vol. iv. p. 562; *Watts' Works*, vol. iii. p. 532; *Works of Pres. Edwards; Fuller's Works.*—*Hend. Buck.*

**IMPUTED RIGHTEOUSNESS.** (See *JUSTIFICATION.*) **IN.** The accurate consideration of the sense of this preposition *IN*, is often of great use to lead to the true meaning of many texts of Scripture. God is *in* Christ; is one with him as God; has the closest connexion, is well-pleased with, and reconciled to men *in* him; and Christ is *in* him; has the same nature as his Father, John 14: 10. 2 Cor. 5: 19. The truth is *in* Christ; he is the substance and exemplification of it; by his death it is ratified; and in beholding and receiving of him, its light and glory are perceived, and its power felt, Eph. 4: 21. 2 Cor. 1: 21. *The law of the Spirit of life is in Christ*; the new covenant is established with him; he is the great agent in it, and the means of its operation. The Holy Ghost, as the spirit of Christ, operates *in* us, by uniting us to, and maintaining our fellowship with Christ, Rom. 8: 2. We are blessed, chosen, called, justified, adopted, sanctified, and obtain an inheritance in Christ; our whole salvation was concerted with him as our Surety, purchased by him as our Ransomer, is lodged in him as our Treasury, and in a state of union to him we share of it; and the enjoyment of him as the Lord over wisdom, righteousness, sanctification, and redemption, is the sum of it, Eph. 1: 3, 4, 6, &c. We are *in* Christ, and he *in* us. He dwells in our hearts by faith, and we are closely united to him as our Surety, our Head, Husband, and root of spiritual influence, John 17: 26. Rom. 16: 7. But persons are said to be *in* Christ, if they are members of his visible church, and in outward profession joined to him, John 15: 6. To believe or trust in Christ, or in God, or in his name, is, in a way of receiving Christ, and God in him, as the Husband and Savior of our souls, offered in the promises, to expect from his perfections, relations, and work, whatever is good and necessary for us, John 14: 1. To be strong *in* the Lord, faithful *in* the Lord, to labor *in* the Lord, and salute others *in* the Lord, is, in a state of union to Christ's person, and exercise of daily receiving out of his fulness, to study faithfulness and diligence in the work of preaching the gospel, or practising holiness, and to salute others from love to the Lord, and on account of their bearing his image, Eph. 6: 10. 1 Cor. 4: 17. Rom. 16: 12—22.—*Brown.*

**INABILITY**; want of power sufficient for the performance of any particular action or design. It has been divided into *natural* and *moral*. We are said to be naturally unable to do a thing when we cannot do it if we wish, because of some impeding defect or obstacle that is extrinsic to the will, either in the understanding, constitution of the body, or external objects. *Moral* inability consists not in any of these things, but either in the want of inclination, or the strength of a contrary inclination; or the want of sufficient motives in view to induce and excite the act of the will, or the strength of apparent motives to the contrary.

Infants and idiots are under a natural incapacity of knowledge; and every one of weak mental powers, though he should be neither infant nor idiot, yet in proportion to that weakness, is the subject of a natural inability. The

same may be said of a defect of bodily powers; and a want of opportunities or external advantages constitutes the same thing. A man, for instance, in the perfect possession of all his faculties, may be cast upon an island, where there may be no Bible, nor any of the means of grace to be obtained: in which case he will be under a natural incapacity to read and hear God's word, just as much as if he were blind and deaf. In this point of view, that part of the heathen world who never heard the gospel are under a natural inability to believe it. By a *moral ability* to do good, is meant a disposition to use our natural ability to right purposes. It consists in a heart to know and love God, to devote all the powers of our souls and members of our bodies to be instruments of righteousness to serve him, to improve every opportunity that offers to glorify his name. Every wicked man is destitute of this, and consequently under the dominion of a moral inability.

*Natural* inability, so far as it prevails, excuses from all obligation and blame. It may be, and often is, an effect of sin; but it is not sin itself. But *moral* inability is so far from excusing men from blame, that it is itself that in which blame consists. Whatever good thing any person could do, not being hindered by any natural impediment; but will not; the common sense of mankind criminalizes him for not performing it.

It has been questioned whether the term *inability*, in the moral view of it, should be used at all, since it has been so fearfully abused, to the lulling of sinners asleep in carnal security, and the preventing of them from viewing and feeling the responsibility under which they lie, as God's rational creatures, if they do not render an immediate and unreserved compliance with his will. The substitution of the word *indisposition* is certainly to be approved; and there is reason to hope that the time is not distant, when preachers and theological writers will entirely banish from their vocabulary every phrase which in the smallest degree goes to diminish the sinner's criminality, and abate his sense of obligation. See *Fuller's Gospel Worthy of All Acceptation*; and *Hinton on the Work of the Spirit in Conversion*.—*Hend. Buck.*

**INCARNATION**; the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ, the Eternal Word, was made man, in order to accomplish the work of our salvation. See **NATIVITY**; *Tillotson's Sermons*, and *Meldrum on the Incarnation*; *Dwight's Theology*; *Works of Robert Hall*.—*Hend. Buck.*

**INCENSE**, (*thur*;) so called by the dealers of drugs in Egypt, from *thur*, or *thor*, the name of a harbor in the north bay of the Red sea, near mount Sinai; thereby distinguishing it from the gum arabic, which is brought from Suez, another port in the Red sea, not far from Cairo. It differs also in being more pellucid and white. This gum is said to distil from incisions made in the tree during the heat of summer. At the present day it is brought from the East Indies, but not of so good a quality as that from Arabia. It burns with a bright and strong flame, not easily extinguished. It was used in the temple service as an emblem of prayer, Ps. 141: 2. Rev. 8: 3, 4.

The "sweet incense," mentioned Exodus 30: 7, and elsewhere, was a compound of several spices, agreeably to the direction in the thirty-fourth verse. To offer incense was an office peculiar to the priests. They went twice a day into the holy place; namely, morning and evening, to burn incense there. Upon the great day of expiation, the high-priest took incense, or perfume, pounded and ready for being put into the censer, and threw it upon the fire, the moment he went into the sanctuary. One reason of this was, that so the smoke which rose from the censer might prevent his looking with too much curiosity on the ark and mercy-seat. God threatened him with death upon failing to perform this ceremony, Lev. 16: 13. Generally, incense is to be considered as an emblem of the "prayers of the saints," and is so used by the sacred writers.—*Watson.*

**INCEST**; the crime of criminal and unnatural commerce with kindred within the degrees forbidden by the law of God. By the rules of the church, incest was formerly very absurdly extended even to the seventh degree; but it is now restricted to the third or fourth.

Most nations look on incest with horror, Persia and Egypt excepted. In the history of the ancient kings of those countries we meet with instances of brothers marrying their own sisters, because they thought it too mean to join in alliance with their own subjects, and still more so to marry into any foreign family. Vortigern, king of South Britain, equalled, or rather excelled them in wickedness, by marrying his own daughter. The queen of Portugal was married to her uncle; and the prince of Brazil, the son of that incestuous marriage, was wedded to his aunt. But they had dispensations for these unnatural marriages from his holiness.

"In order," says Dr. Paley, "to preserve chastity in families, and between persons of different sexes brought up and living together in a state of unreserved intimacy, it is necessary, by every method possible, to inculcate an abhorrence of incestuous conjunctions; which abhorrence can only be upheld by the absolute reprobation of all commerce of the sexes between near relations. Upon this principle the *marriage*, as well as other cohabitation of brothers and sisters of lineal kindred, and of all who usually live in the same family, may be said to be forbidden by the law of nature. Restrictions which extend to remoter degrees of kindred than what this reason makes it necessary to prohibit from inter-marriage, are founded in the authority of the positive law which ordains them, and can only be justified by their tendency to diffuse wealth, to connect families, or to promote some political advantage.

"The Levitical law, which is received in this country, and from which the rule of the Roman law differs very little, prohibits marriage between relations within three degrees of kindred; computing the generations not from, but through the common ancestor, and accounting affinity the same as consanguinity. The issue, however, of such marriages are not bastardized, unless the parents be divorced during their lifetime." *Paley's Mor. Phil.* vol. i. p. 316.—*Hend. Buck.*

**INCEST**, (SPIRITUAL;) an ideal crime, committed between two persons who have a spiritual alliance, by means of baptism or confirmation. This ridiculous fancy was made use of as an instrument of great tyranny in times when the power of the pope was unlimited, even queens being sometimes divorced upon this pretence. *Incest Spiritual* is also understood of a vicar, or other beneficiary, who enjoys both the mother and daughter; that is, holds two benefices, one whereof depends upon the collation of the other. Such spiritual incest renders both the one and the other of these benefices vacant.—*Hend. Buck.*

**INCHANTMENTS**. The law of God condemns enchantments and enchanters. Several terms are used in Scripture to denote enchantments:—1. *Lelech*, which signifies to mutter, to speak with a low voice, like magicians in their evocations and magical operations, Psalm 58: 6. 2. *Letim*, secrets, whence Moses speaks of the enchantments wrought by Pharaoh's magicians. 3. *Kashaph*, meaning those who practice juggling, legerdemain, tricks, and witchery, deluding people's eyes and senses, 2 Chron. 33: 6. 4. *Hebar*, which signifies, properly, to bind, assemble, associate, re-write: this occurs principally among those who charm serpents, who tame them, and make them gentle and sociable, which before were fierce, dangerous, and untractable, Deut. 18: 11. We have examples of each of these ways of enchanting. It was common for magicians, sorcerers, and enchanters, to speak in a low voice, to whisper: they are called *ventriloqui*, because they spake, as one would suppose, from the bottom of their stomachs. They affected secrecy and mysterious ways, to conceal the vanity, folly, or infamy of their pernicious art. Their pretended magic often consisted in cunning tricks only, in sleight of hand, or some natural secrets, unknown to the ignorant. They affected obscurity and night, or would show their skill only before the uninformed, or mean persons, and feared nothing so much as serious examinations, broad day-light, and the inspection of the intelligent. Respecting the enchantments practised by Pharaoh's magicians, (see Exod. 8: 18, 19,) in order to imitate the miracles which were wrought by Moses, it must be said, either that they were mere illusions, whereby they imposed on the spectators; or that, if they performed such

miracles, and produced real changes of their rods, and the other things said to be performed by them, it must have been by a supernatural power which God had permitted Satan to give them, but the further operation of which he afterwards thought proper to prevent.—*Iverson*.

**INCLINATION**, is the propensity of the mind to any particular object or action; or a kind of bias upon nature, by the force of which it is carried towards certain actions previously to the exercise of thought and reasoning about the nature and consequences of them. Inclinations are of two kinds—natural or acquired. 1. *Natural* are such as we often see in children, who from their earliest years differ in their tempers and dispositions. In one you see the dawning of a liberal, diffusive soul; another gives us cause to fear he will be altogether as narrow and rigid. Of one we may say he is naturally revengeful; of another, that he is patient and forgiving.

2. *Acquired* inclinations are such as are superinduced by custom, which are called habits; and these are either good or evil. (See **HABIT**).—*Head. Buck.*

**IN CENA DOMINI**; the most remarkable of all the papal bulls, on account of the proofs which it furnishes of the arrogance of the popes, and their pretensions as absolute rulers of the church, and the authority which they claimed over temporal princes. It is founded on more ancient papal decrees, which declared all heretics, and favorers of heretics, without distinction, and those who imposed taxes on the clergy to supply the wants of the state, solemnly excommunicated. After the fourteenth century, it was modified and extended by several popes, and received its latest form from Urban VIII. in 1627. This pope, in behalf of God, and by virtue of the power committed to the apostles Peter and Paul, and himself, excommunicated and anathematized all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Ana-baptists, &c.; all who had apostatized from the Catholic faith; all who trusted, received, favored, or defended them; all who read heretical books without permission from the pope; all who possessed or printed such books, or defended them in any way, either in public or private, or on any pretence whatever; and, finally, all schismatics who obstinately avoided communion with the Roman church. It also goes on to denounce all who in any way shall injure the temporal possession or rights of the pope, the clergy, papal ambassadors, &c. This awful anathema the pope alone can remove, and that only at the hour of death, when the excommunicated person has satisfied the claims of the church. The bull was publicly posted up at Rome; and once a year, or oftener, every bishop was to read it to the assembled people. This was done till the middle of the eighteenth century, every Monday Thursday, in all the principal churches.—*Head. Buck.*

**INCOMPREHENSIBILITY OF GOD**. This is a relative term, and indicates a relation between an object and a faculty; between God and a created understanding; so that the meaning of it is this, that no created understanding can comprehend God; that is, have a perfect and exact knowledge of him, such a knowledge as is adequate to the perfection of the object, Job 11: 7. Isa. 40.

God is incomprehensible, 1. As to the nature of his essence. 2. The excellency of his attributes. 3. The depth of his counsels. 4. The works of his providence. 5. The dispensation of his grace, Eph. 3: 8. Job 37: 25. Rom. 11.

The incomprehensibility of God follows, 1. From his being a spirit endued with perfections greatly superior to our own. 2. There may be (for any thing we certainly know) attributes and perfections in God of which we have not the least idea. 3. In those perfections of the divine nature of which we have some idea, there are many things to us inexplicable, and with which, the more deeply and attentively we think of them, the more we find our thoughts swallowed up: such as his self-existence, eternity, omnipresence, &c.

This should teach us, therefore, 1. To admire and reverence the Divine Being, Zech. 9: 17. Neh. 9: 5. 2. To be humble and modest, Ps. 8: 1, 4. Eccl. 5: 2, 3. Job 37: 19. 3. To be serious in our addresses, and sincere in our behavior towards him. *Caryl on Job 27: 25; Tillotson's Sermons*, sermon 156; *Abernethy's Sermons*, vol. ii. nos. 6, 7; *Doddridge's Lect.*, lect. 59.—*Head. Buck.*

**INCONTINENCY**, not abstaining from unlawful desires. (See **CONTINENCY**).—*Head. Buck.*

**INCORPOREALITY OF GOD**, is his being without a body. That God is incorporeal is evident; for 1. Materiality is incompatible with self-existence, and God being self-existent, must be incorporeal. 2. If God were corporeal, he could not be present in any part of the world where body is; yet his presence is necessary for the support and motion of body. 3. A body cannot be in two places at the same time; yet he is everywhere, and fills heaven and earth. 4. A body is to be seen and felt, but God is invisible and impalpable, John 1: 18. *Charnock's Works*, vol. i. p. 117; *Doddridge's Lect.*, lect. 47; *Gill's Body of Div.* vol. i. p. 45, 8vo.—*Head. Buck.*

**INCORRUPTIBLES**, or **INCORRUPTIBLES**; the name of a sect which sprang out of the Eutychiens. Their distinguishing tenet was, that the body of Jesus Christ was incorruptible; by which they meant, that, after and from the time wherein he was formed in the womb of his mother, he was not susceptible of any change or alteration; not even of any natural or innocent passion, as of hunger, thirst, &c.; so that he ate without occasion before his death, as well as after his resurrection.—*Head. Buck.*

**INCREDULITY**; the withholding our assent to any proposition, notwithstanding arguments sufficient to demand assent. See *Duncan Forbes's* piece, entitled, *Reflections on the Sources of Incredulity with regard to Religion*, and *Casaubon on Credulity and Incredulity*. Also, *Gambies on Moral Evidence*.—*Head. Buck.*

**INCUMBENT**; a clergyman holding a living; and so called, because he does, or at least ought to, bend his whole study to discharge the cure of his church.—*Head. Buck.*

**INDEED**. 1. Truly; assuredly, Deut. 2: 15. 2. Eminently; in a very singular manner. So Christ makes *free indeed*, with a glorious liberty which can never be taken away, John 8: 35, 36. His flesh and blood are *meat indeed*, suited to every necessity, and quickening to the soul; secure everlasting life and strength; and are infinitely sweet and substantial, John 6: 55. And an *Israelite indeed* is one truly and eminently holy, and noted for wrestling with God, John 1: 47. Widows *indeed* are such as behave gravely and piously, suitably to their condition, and are really poor and destitute, 1 Tim. 5: 3, 5, 16.—*Brown.*

**INDEPENDENCE OF GOD**, is his existence in and of himself, without depending on any other. "His being and perfections," as Dr. Ridgley observes (Body of Div. qu. 7.) "are underived, and not communicated to him, as all finite perfections are by him to the creature. This attribute of independence belongs to all his perfections. 1. He is independent as to his knowledge. He doth not receive ideas from any object out of himself, as intelligent creatures do. This is elegantly described by the prophet, Isa. 60: 13, 14. 2. He is independent in power. As he receives strength from no one, so he doth not act dependently on the will of the creature, Job 36: 23. 3. He is independent as to his holiness, hating sin necessarily, and not barely depending on some reasons out of himself inducing him thereto; for it is essential to the divine nature to be infinitely opposite to sin, and, therefore, to be independently holy. 4. He is independent as to his bounty and goodness. He communicates blessings not by constraint, but according to his sovereign will. Thus he gave being to the world, and all things therein, which was the first instance of bounty and goodness; and this not by constraint, but by his free will; "for his pleasure they are and were created." In like manner, whatever instances of mercy he extends to miserable creatures, he acts independently, and not by force. He shows mercy, because it is his pleasure to do so, Rom. 9: 18.

That God is independent, let it farther be considered, 1. That all things depend on his power, which brought them into and preserves them in being. If, therefore, all things depend on God, then it would be absurdity to say that God depends on any thing, for this would be to suppose the cause and the effect to be mutually dependent on and derived from each other, which infers a contradiction. 2. If God be infinitely above the highest creatures, he can-

not depend on any of them, for dependence argues inferiority, Isa. 40: 15, 17. 3. If God depend on any creature, he does not exist necessarily; and if so, then he might not have been; for the same will by which he is supposed to exist, might have determined that he should not have existed, which is altogether inconsistent with the idea of a God.

From God's being independent, we infer, 1. That we ought to conclude that the creature cannot lay any obligation on him, Rom. 11: 35. Job 22: 2, 3. 2. If independence be a divine perfection, then let it not in any instance, or by any consequence, be attributed to the creature; let us conclude that all our springs are in him; and that all we enjoy and hope for is from him, who is the author and finisher of our faith, and the fountain of all our blessedness.—*Hend. Buck.*

INDEPENDENTS; a denomination of Protestants, in England and Holland, originally called Brownists. They derive their name from their maintaining that every particular congregation of Christians has, according to the New Testament, a full power of ecclesiastical jurisdiction over its members, independent of the authority of bishops, synods, presbyteries, or any other ecclesiastical assemblies.

This denomination appeared in England, in the year 1516. John Robinson, a Norfolk divine, who, being banished from his native country for non-conformity, afterwards settled at Leyden, was considered as their founder and father. He possessed sincere piety, and no inconsiderable share of learning. Perceiving defects in the denomination of the Brownists, to which he belonged, he employed his zeal and diligence in correcting them, and in new modelling the society. Though the Independents considered their own form of ecclesiastical government as of divine institution, and as originally introduced by the authority of the apostles, nay, by the apostles themselves; yet they did not always think it necessary to condemn other denominations, but often acknowledged that true religion might flourish in those communities which were under the jurisdiction of bishops, or the government of presbyteries. They approved, also, of a regular and educated ministry; nor is any person among them now permitted to speak in public before he has submitted to a proper examination of his capacity and talents, and has been approved of by the church to which he belonged.

Their grounds of separation from the established church are different from those of other Puritans. Many of the latter objected chiefly to certain rites, ceremonies, vestments, or forms, or to the government of the church; while yet they were disposed to arm the magistrate in support of the truth, and regretted and complained that they could not on these accounts conform to it. But Robinson and his companions not only rejected the appointments of the church on these heads, but denied its authority to enact them; contending, that every single congregation of Christians was a church, and independent of all legislation, save that of Christ; standing in need of no such provision or establishment as the state can bestow, and incapable of soliciting or receiving it. Hence they sought not to reform the church, but chose to dissent from it. They admitted there were many godly men in its communion, and that it was reformed from the grossest errors of the man of sin; but thought it still wanted some things essential to a true church of Christ; in particular, a power of choosing its own ministers, and a stricter discipline among its members.

The creed of the Independents is uniformly Calvinistic, though with considerable shades of difference; and many in Scotland and Ireland have symbolized with the Sandemanians, or the Scottish Baptist denominations. Congregationalist and Independent have been generally considered as convertible and synonymous: many, however, in the present day, prefer the former appellation, considering it desirable, in many cases, to unite, for mutual advice and support, more closely than the term *independent* seems to warrant. (See CONGREGATIONALISTS.)—*Watson.*

INDEX, EXPURGATORY; a catalogue of prohibited books in the church of Rome. The first catalogues of this kind were made by the inquisitors, and these were afterwards approved of by the council of Trent, after some

alteration was made in them by way of retrenchment or addition. Thus an index of heretical books being formed, it was confirmed by a bull of Clement VIII., in 1595, and printed with several introductory rules; by the fourth of which, the use of the Scriptures in the vulgar tongue is forbidden to all persons without a particular license; and by the tenth rule it is ordained, that no book shall be printed at Rome without the approbation of the pope's vicar, or some person delegated by the pope; nor in any other places, unless allowed by the bishop of the diocese, or some person deputed by him, or by the inquisitor of heretical pravity. The Trent Index being thus published, Philip II. of Spain ordered another to be printed at Antwerp in 1571, with considerable enlargements. Another index was published in Spain, in 1554, a copy of which was snatched out of the fire when the English plundered Cadiz. Afterwards there were several expurgatory indexes printed at Rome and Naples, and particularly in Spain.—*Hend. Buck.*

INDIA; the appellation which the ancients appear to have given to that vast region of Asia, stretching east of Persia and Bactria, as far as the country of *Sinae*, or China; its northern boundary being the Scythian desert, and its southern limit the ocean. The name is generally supposed to have been derived from the river Indus, which waters its western extremity, and which signifies, the Blue or Black river. Mr. Conder thinks, however, that the extensive application of the word renders it more probable, that it was employed to denote the country of the *Indi*, or Asiatic Ethiopians; answering to the Persian Hindostan, or the country of the Hindoos. In support of the idea that there are several allusions to this country in the Old Testament, Mr. Taylor has some remarks that are not without interest and weight, in support of the former opinion.

It is said in Esth. 1: 1, that Ahasuerus reigned from India to Ethiopia. This fixes the extent of the Persian dominions eastward to the original station of the Hindoos, at the head of the Indus. There is not, we believe, any memorial of the Persian power having permanently maintained itself east of the Indus, Alexander the Great only having ever thought of establishing a dominion in those countries. The Mahometans, indeed, have so done; but then they have renounced the west. Nadir Shah penetrated to Delhi, but he returned to Persia, and did not attempt to retain both regions under his rule. The Hindoos could not have adopted religious rites from the Romans, the Greeks, the Egyptians, or the Persians. Whoever has bestowed a moment's attention on this people, must know, that it would be in utter violation of their most sacred tenets to do so; and whoever recollects that the sages of Greece travelled into India to learn wisdom, will be confirmed in the persuasion, that others derived information from them, not they from others. In fact, all testimony brings letters, learning, and knowledge from the East.—*Calnet.*

INDIANS; the term is alike applicable to the natives of India and America; but as we have considered the former under the article *HIPOCROISIS*, we shall confine this article to the latter, and begin with the natives of North America, noticing some striking peculiarities of their ancient pagan notions and idolatries.

The Aborigines of *New England* not only believed a plurality of gods, who made and govern the several nations of the world, but they made deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind; yet they conceived an almighty being, who dwells in the south-west regions of the heavens, to be superior to all the rest. This almighty being they called *Kichtan*, who at first, according to their tradition, made a man and woman out of a stone; but upon some dislike destroyed them again, and then made another couple out of a tree, from whom descended all the nations of the earth; but how they came to be scattered and dispersed into countries so remote from one another, they cannot tell. They believed their supreme god to be a good being, and paid a sort of acknowledgment to him for plenty, victory, and other benefits; but there is another power, which they call *hobamocko*, (i. e. the devil,) of whom they stood in greater awe, and worshipped merely from a prin-

ciple of fear. The immortality of the soul was in some sort universally believed among them. When good men die, they said, their spirits go to Kichtan, where they meet their friends, and enjoy all manner of pleasures. When wicked men die, they go to Kichtan also; but are commanded to walk away, and to wander about in restless discontent and darkness forever.

Mr. Brainerd, in 1744, gives, in his journal, the following account of their religious sentiments:—"After the coming of the white people, the Indians in New Jersey who once held a variety of deities, supposed there were only three, because they saw people of three kinds of complexion; viz. English, negroes, and themselves. It is a notion pretty generally prevailing among them, that it was not the same god that made them who made us, but that they were created after the white people; and it is probable, they suppose, their god gained some special skill by seeing the white people made, and so made them better. With regard to a future state of existence, many of them imagine that the *chichung*, i. e. the shadow, or what survives the body, will at death go southward, to some unknown place, and enjoy some kind of happiness—such as hunting, feasting, dancing, or the like; and never be weary of these entertainments. They believe that most will be happy; and that those who are not so will be punished only with privation, being excluded from the walls of the good world, where happy spirits reside. These rewards and punishments they suppose to depend entirely on their behavior towards mankind; and to have no reference to any thing which relates to the worship of the Supreme Being."

The original inhabitants of *Canada*, like other heathen, had an idea of a Supreme Being, whom they considered as the creator and governor of the world. It is said that most of the nations of the Algonquin language give this being the appellation of the *Great Hare*, but some call him *Michabou*, and others *Atahocan*. They believe that he was born upon the waters, together with his whole court, who were composed of four-footed animals, like himself; that he formed the earth of a grain of sand taken from the bottom of the ocean, and that he created men of the bodies of the dead animals. Some mention a god of the waters, who opposed the designs of the Great Hare, who is called the *Great Tiger*. They have a third, called *Matcomek*, whom they invoke in the winter season.

The *Agreskoui* of the Hurons, and the *Agreskoué* of the Iroquois, is, in the opinion of these nations, the sovereign being, and god of war. These Indians do not give the same original to mankind with the Algonquins; for they do not ascend so high as the first creation. According to them, there were in the beginning six men in the world; but they cannot tell who placed them there.

The gods of the Indians are supposed to have bodies, and to live much in the same manner as themselves; but without any of the inconveniences to which they are subject. The word *spirit*, among them, signifies only a being of a more excellent nature than others.

According to the *Iroquois*, in the third generation there came a deluge, in which not a soul was saved; so that, in order to re-people the earth, it was necessary to change beasts into men. Beside the First Being or Great Spirit, they admit an infinite number of genii, or inferior spirits, both good and evil, who have each their peculiar form of worship. They ascribe to these beings a kind of immensity and omnipresence, and constantly invoke them as the guardians of mankind; and they only address themselves to the evil genii, to beg of them to do them no hurt. They believe the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the souls are several months in arriving at it, and have vast difficulties to surmount. The happiness that they hope to enjoy is not believed to be the recompense of virtue only; but to have been a good hunter, brave in war, &c., are the chief merits which entitle them to their paradise: this they, and other American natives, describe as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish; where famine is never felt, but uninterrupted plenty shall be enjoyed without labor or fatigue.

The number of native Indians within the United States

is, by a recent census, stated within a half a million; and the most active measures are using by the government, and benevolent societies, for their civilization and instruction. See *Report of the Secretary of War*, and *Dr. Morse's Tour*; New Haven, 1822.

Most of the natives of South America have an idea of a Supreme Being, whom they call the *Great Spirit*, by way of excellence; and whose perfections are as much superior to other beings, as the fire of the sun is to elementary fire. They believe this omnipotent Being is so good, that he could not do evil to any one, if he were even inclined. That though he created all things by his will, yet he had under him spirits of an inferior order, who, by his assistance, formed the beauties of the universe; but that man was the work of the Creator's own hands. These spirits are, by the Natches, termed *free servants or agents*; but at the same time they are as submissive as slaves: they are constantly in the presence of God, and prompt to execute his will. The air, according to them, is full of other spirits of more mischievous dispositions; and these have a chief, who was so eminently mischievous, that God Almighty was obliged to confine him; and ever since, those aerial spirits do not commit so much mischief as they did before, especially if they are intreated to be favorable. For this reason, the savages always invoke them when they want either rain or fair weather. They give this account of the creation of the world, viz. that God first formed a little man of clay, and breathed on his work; and that he walked about, grew up, and became a perfect man: but they are silent as to the creation of women.

The greatest part of the natives of Louisiana had formerly their temples, as well as the Natches; and in all these temples a perpetual fire was preserved.

The Aborigines of East and West Florida own a supreme benevolent Deity, and a subordinate one, who is malevolent: neglecting the good god, who does no harm, they bend their whole attention to soften the latter, who, they say, torments them day and night.

The Apalachians, bordering on Florida, worship the sun, but sacrifice nothing to him which has life: they hold him to be the parent of life, and think he can take no pleasure in the destruction of any living creature. Their devotion is exerted in perfumes and songs.

The divinities of the ancient inhabitants of *Mexico* were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of the gods: but of all offerings, human sacrifices were deemed the most acceptable. At the dedication of the great temple at *Mexico*, it is reported there were sixty or seventy thousand human sacrifices. The usual amount of them was about twenty thousand.

The city of *Mexico* is said to have contained nearly two thousand small temples, and three hundred and sixty which were adorned with steeples. The whole empire of *Mexico* contained above forty thousand temples, endowed with very considerable revenues. For the service in the grand temple of *Mexico* itself, above five thousand priests were appointed; and the number in the whole empire is said to have amounted to nearly a million. The whole priesthood, except that of the conquered nations, was governed by two high-priests, who were also the oracles of the kings. Beside the service in the temple, their clergy were to instruct youth, to compose the calendars, and to paint the mythological pictures. The *Mexicans* had also priestesses, but they were not allowed to offer up sacrifices. They likewise had monastic orders, especially one, into which no person was admitted under sixty years of age.

Notwithstanding the vast depopulation of America, a very considerable number of the native race still remains both in *Mexico* and *Peru*. Their settlements in some places are so populous, as to merit the name of cities. In the three audiences into which New Spain is divided, there are at least two millions of Indians; a pitiful remnant indeed of its ancient population: but such as still

forms a body of people, superior in number to all the other inhabitants of this vast country.

The sun, as the great source of light, of joy, and fertility in the creation, attracted the principal homage of the native *Peruvians*. The moon and stars, as co-operating with him, were offered to secondary honors. They offered to the sun a part of those productions which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals who were indebted to his influence for nourishment. They presented to him choice specimens of those works of ingenuity which his light had guided the heart of man in forming. But the Incas never stained his altars with human blood; nor could they conceive that their beneficent father, the sun, would be delighted with such horrid victims.

The savage tribes of *Guiana* believe the existence of one supreme Deity, whose chief attribute is benevolence; and to him they ascribe every good which happens. But as it is against his nature to do ill, they believe in subordinate malevolent beings, like our devil, who occasion thunders, hurricanes, and earthquakes; and who are the authors of death and diseases, and of every misfortune.

The natives of *Amazonia* have a vast variety of idols, whom they consider as subordinate to one Supreme Being; but of that Being they have very confused notions. They stand in great awe of their priests, and hold them in the utmost veneration. They have a particular house, or rather hut, for the celebration of their ceremonies; and this is to them what others call a church, or temple. Here the priests address themselves to their gods, and receive answers from their oracles. When they go to war, they apply to their priests for assistance against their enemies; and the first thing the priests do, is to curse them. Upon their going out to war, they hoist at the prow of their canoes that idol, under whose auspices they look for victory; but, like too many called Christians, they never pray to their gods, except in cases of difficulty, when they feel their need of divine assistance or support. *Neal's History of New England*, vol. i. pp. 33—4; *Dr. Trumbull's Hist. of the United States*, vol. i. ch. 1. (N. York, 1810); *Charlevoix's Voyage to N. Amer.* vol. ii. pp. 141—156, 273; *Dr. Robertson's Hist. of S. Amer.* vol. i. p. 357, &c. vol. ii. pp. 309, 310, 384, 385; *Lord Kaime's Sketches*, vol. iv. pp. 155, 216; *Dr. Priestley's Lectures on History*, p. 440. *Ency. Am.*; *Miss. Herald*; *Am. Bap. Mag.—Williams*.

**INDIGNATION**; a strong disapprobation of mind, excited by something flagitious in the conduct of another. It does not, as Mr. Cogan observes, always suppose that excess of depravity which alone is capable of committing deeds of horror. Indignation always refers to culpability of conduct, and cannot, like the passion of horror, be extended to distress either of body or mind. It is produced by acts of treachery, abuse of confidence, base ingratitude, &c., which we cannot contemplate without being provoked to anger, and feeling a generous resentment.—*Hend. Buck*.

**INDUCTION**, (ECCLESIASTICAL;) the act of giving a clergyman formal possession of his church, to which he has been appointed by institution; which see. It is performed by the archdeacon, or some person appointed by him for the purpose, who takes the clergyman to be inducted by the hand, lays it upon the key of the church, the ring of the door, the latch of the church gate, or on the church wall, and pronounces these words:—"By virtue of this commission, I induct you into the real and actual possession of the rectory of —," &c. He then opens the church door, and puts the parson in possession of it, who commonly tolls a bell to give notice to the people that he has taken possession. Induction may likewise be made by simply delivering a clod or turf of the glebe.—*Hend. Buck*.

**INDULGENCES**, in the Romish church, are a remission of the punishment due to sin, granted by the church, and supposed to save the sinner from purgatory.

According to the doctrine of the Romish church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were com-

mitted to St. Peter, and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested, from the pains of purgatory. Such indulgences were first invented in the eleventh century, by Urban II., as a recompense for those who went in person upon the glorious enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the church of Rome. Pope Leo X., in order to carry on the magnificent structure of St. Peter's at Rome, published indulgences and a plenary remission to all such as should contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighboring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the value of the ware. The form of these indulgences was as follows:—"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be: even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost." According to a book, called the "Tax of the sacred Roman Chancery," in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:—

	s.	d.
For procuring abortion . . . . .	7	6
For simony . . . . .	10	6
For sacrilege . . . . .	10	6
For taking a false oath in a criminal case . . . . .	9	0
For robbing . . . . .	12	0
For burning a neighbor's house . . . . .	12	0
For defiling a virgin . . . . .	9	0
For lying with a mother, sister, &c. . . . .	7	6
For murdering a layman . . . . .	7	6
For keeping a concubine . . . . .	10	6
For laying violent hands on a clergyman . . . . .	10	6
And so on.		

The terms in which the retailers of indulgences described their benefits, and the necessity of purchasing them, were so extravagant, they they appear almost incredible. If any man, said they, purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. That the efficacy of indulgences was so great, that the most heinous sins, even if one should violate (which was impossible) the Mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile man to himself. That the cross erected by the preachers of indulgences was equally efficacious with the cross of Christ itself. "Lo," said they, "the heavens are open: if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory: and are

you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip yourself instantly and sell it, in order to purchase such benefit," &c. It was this great abuse of indulgences that contributed not a little to the reformation of religion in Germany, where Martin Luther began first to declaim against the preachers of indulgences, and afterwards against indulgences themselves. Since that time the popes have been more sparing in the exercise of this power; although it is said they still carry on a great trade with them to the Indies, where they are purchased at two rials a piece, and sometimes more. We are told, also, that a gentleman not long since being at Naples, in order that he might be fully ascertained respecting indulgences, went to the office, and for two sequins purchased a plenary remission of all sins for himself, and any two other persons of his friends or relations, whose names he was empowered to insert. *Hawes's Church Hist.*, vol. iii. p. 147; *Smith's Errors of the Church of Rome*; *Watson's Theol. Tracts*, v. p. 274; *Mosheim's Ecl. Hist.*, vol. i. p. 594, 4to. *Ency. Amer.*—*Hend. Buck.*

**INDUSTRY**; diligence; constant application of the mind, or exercise of the body. (See **DILIGENCE**, and **INDUSTRY**.)—*Hend. Buck.*

**INDWELLING SCHEME**; a scheme which derives its name from that passage in Col. 2: 9: "In him dwelleth all the fulness of the Godhead bodily," which, according to some, asserts the doctrine of Christ's consisting of two beings; one the self-existent Creator, and the other a creature, made into one person by an ineffable union and *indwelling*, which renders the same attributes and honors equally applicable to both. (See **PRE-EXISTENCE**.) *Dr. Owen's Glory of Christ*, pp. 368, 369, London ed., 1679; a Sermon entitled, *The true Christ of God above the false Christ of men*, Ipswich, 1799; *Watts's Glory of Christ*, p. 6—203; *Adams's View of Religions*, p. 267.—*Hend. Buck.*

**INFALLIBILITY**; the quality of not being able to be deceived or mistaken.

The infallibility of the church of Rome has been one of the great controversies between the Protestants and papists. By this infallibility, it is understood, that she cannot at any time cease to be orthodox in her doctrine, or fall into any pernicious errors; but that she is constituted, by divine authority, the judge of all controversies of religion, and that all Christians are obliged to acquiesce in her decisions. This is the chain which keeps its members fast bound to its communion; the charm which retains them within its magic circle; the opiate which lays asleep all their doubts and difficulties: it is likewise the magnet which attracts the desultory and unstable in other persuasions within the sphere of popery; the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks.

Under the idea of this infallibility, the church of Rome claims, 1. To determine what books are and what are not canonical, and to oblige all Christians to receive or reject them accordingly. 2. To communicate authority to the Scripture; or, in other words, that the Scripture, (quoad nos,) as to us, receives its authority from her. 3. To assign and fix the sense of Scripture, which all Christians are submissively to receive. 4. To decree as necessary to salvation whatever she judges so, although not contained in Scripture. 5. To decide all controversies respecting matters of faith. These are the claims to which the church of Rome pretends, but which we shall not here attempt to refute, because any man with the Bible in his hand, and a little common sense, will easily see that they are all founded upon ignorance, superstition, and error. It is not a little remarkable, however, that the Roman Catholics themselves are much divided as to the seat of this infallibility, and which, indeed, may be considered as a satisfactory proof that no such privilege exists in the church. For is it consistent with reason to think that God would have imparted so extraordinary a gift to prevent errors and dissensions in the church, and yet have left an additional cause of error and dissension, viz. the uncertainty of the place of its abode? No, surely.—Some place this infallibility in the pope or bishop of Rome; some in a general council; others in neither pope nor council separately, but in both conjointly; whilst others

are said to place it in the church diffusive, or in all churches throughout the world. But that it could not be deposited in the pope, is evident, for many popes have been heretics, and on that account censured and deposed, and therefore could not have been infallible. That it could not be placed in a general council, is as evident; for general councils have actually erred. Neither could it be placed in the pope and council conjointly; for two fallible could not make one infallible, any more than two ciphers could make an integer. To say that it is lodged in the church universal or diffusive, is equally as erroneous; for this would be useless and insignificant, because it could never be exercised. The whole church could not meet to make decrees, or to choose representatives, or to deliver their sentiments on any question started; and, less than all would not be the whole church, and so could not claim that privilege.

The most general opinion, however, it is said, is that of its being seated in a pope and general council. The advocates for this opinion consider the pope as the vicar of Christ, head of the church, and centre of unity; and therefore conclude that his concurrence with and approbation of the decrees of a general council are necessary, and sufficient to afford it an indispensable sanction and plenary authority. A general council they regard as the church representative, and suppose that nothing can be wanting to ascertain the truth of any controversial point, when the pretended head of the church and its members, assembled in their supposed representatives, mutually concur and coincide in judicial definitions and decrees, but that infallibility attends their coalition and conjunction in all their determinations.

Every impartial person who considers this subject with the least degree of attention, must clearly perceive that neither any individual nor body of Christians have any ground, from reason or Scripture, for pretending to infallibility. It is evidently the attribute of the Supreme Being alone, which we have all the foundation imaginable to conclude he has not communicated to any mortal, or associations of mortals. The human being who challenges infallibility, seems to imitate the pride and presumption of Lucifer, when he said, "I will ascend, and will be like the Most High." A claim to it was unheard of in the primitive and purest ages of the church; but became, after that period, the arrogant pretension of papal ambition. History plainly informs us that the bishops of Rome, on the declension of the western Roman empire, began to put in their claim of being the supreme and infallible heads of the Christian church, which they at length established by their deep policy and unremitting efforts; by the concurrence of fortunate circumstances; by the advantages which they reaped from the necessities of some princes, and the superstition of others; and by the general and excessive credulity of the people. However, when they had grossly abused this absurd pretension, and committed various acts of injustice, tyranny, and cruelty; when the blind veneration for the papal dignity had been greatly diminished by the long and scandalous schism occasioned by contending popes; when these had been for a considerable time roaming about Europe, fawning on princes, squeezing their adherents, and cursing their rivals; and when the councils of Constance and Basil had challenged and exercised the right of deposing and electing the bishops of Rome, then their pretensions to infallibility were called in question, and the world discovered that councils were a jurisdiction superior to that of the towering pontiffs. Then it was that this infallibility was transferred by many divines from popes to general councils; and the opinion of the superior authority of a council above that of a pope spread vastly, especially under the profligate pontificate of Alexander VI., and the martial one of Julius II. The popes were thought by numbers to be too unworthy possessors of so rich a jewel; at the same time it appeared to be of too great a value, and of too extensive consequence, to be parted with entirely. It was, therefore, by the major part of the Roman church, deposited with, or made the property of general councils, either solely or conjointly with the pope. See *Smith's Errors of the Church of Rome detected*; and a list of writers under article **POPERY**.—*Hend. Buck.*



## INFANT BAPTISM. (See BAPTISM.)

INFANT COMMUNION; the admission of infants to the ordinance of the Lord's supper. It has been debated by some, whether or not infants should be admitted to this ordinance. One of the greatest advocates for this practice was Mr. Pierce. He pleads the use of it even unto this day among the Greeks, and in the Bohemian churches till near the time of the Reformation; but especially from the custom of the ancient churches, as it appears from many passages in Photius, Augustin, and Cyprian. But Dr. Doddridge observes, that Mr. Pierce's proof from the more ancient fathers is very defective. His arguments from Scripture chiefly depend upon this general medium; that Christians succeeding to the Jews as God's people, and being grafted upon that stock, their infants have a right to all the privileges of which they are capable, till forfeited by some immoralities; and consequently have a right to partake of this ordinance, as the Jewish children had to eat of the passover, and other sacrifices: besides this, he pleads those texts which speak of the Lord's supper as received by all Christians.

The most obvious answer to all this, is that which is taken from the incapacity of infants to examine themselves, and discern the Lord's body; but he answers that this precept is only given to persons capable of understanding and complying with it, as those which require faith in order to baptism are interpreted by the Pædo-baptists. As for his argument from the Jewish children eating the sacrifice, it is to be considered that this was not required as circumcision was; the males were not necessarily brought to the temple till they were twelve years old, (Luke 2: 42.) and the sacrifices they ate of were chiefly *peace-offerings*, which became the common food to all that were clean in the family, and were not looked upon as acts of devotion to such a degree as our eucharist is: though, indeed, they were a token of their acknowledging the divinity of that God to whom they had been offered; (1 Cor. 10: 18.) and even the passover was a commemoration of a temporal deliverance; nor is there any reason to believe that its reference to the Messiah was generally understood by the Jews.

On the whole, it is certain there would be more danger of a contempt arising to the Lord's supper from the admission of infants, and of confusion and trouble to other communicants; so that not being required in Scripture, it is much the best to omit it. When children are grown up to a capacity of behaving decently, they may soon be instructed in the nature and design of the ordinance; and if they appear to understand it, and behave for some competent time of trial in a manner suitable to that profession, it would probably be advisable to admit them to communion, though very young; which, by the way, might be a good security against many of the snares to which youth are exposed. *Doddridge's Lectures*, lect. 207; *Pierre's Essay on the Eucharist*, p. 76, &c.; *Witsius on Cov. b. 4. c. 17. § 30, 32*; *J. Frid. Mayer, Diss. de Eucharistia Infantum*; *Zornius, Hist. Eucharist. Infantum*, p. 18; *Theol. and Bib. Mag.* January and April, 1806.—*Head. Buck.*

INFANTS, SALVATION OF. "Various opinions," says an acute writer, "concerning the future state of infants have been adopted. Some think, all dying in infancy are annihilated; for, say they, infants, being incapable of moral good or evil, are not proper objects of reward or punishment. Others think that they share a fate similar to adults; a part saved and a part perish. Others affirm all are saved because all are immortal, and all are innocent. Others, perplexed with these divers sentiments, think best to leave the subject untouched;—cold comfort to parents who bury their families in infancy! The most probable opinion seems to be that they are all saved, through the merits of the Mediator, with an everlasting salvation. This has nothing in it contrary to the perfections of God, or to any declaration of the Holy Scriptures; and it is highly agreeable to all those passages which affirm where sin hath abounded, grace hath much more abounded. On these principles, the death of Christ saves more than the fall of Adam lost." If the reader be desirous of examining the subject, we refer him to p. 415, v. ii. *Robinson's Claude*; *Gillord and Williams' Essay on Infant Salvation*; *An attempt to elucidate Rom. 5: 12*, by an

anonymous writer; *Watts' Ruin and Recovery*, pp. 324, 327; *Edwards on Original Sin*, pp. 431, 434; *Doddridge's Lect. lect. 168*; *Ridgley's Body of Div. v. i. p. 330—336*, *Harris and Russell on the Salvation of Infants.—Head. Buck.*

INFIDELS, or unbelievers in divine revelation, and consequently in Christianity, may be divided into two great classes—*Atheists and Deists*, which see.

INFIDELITY; absolute want of faith in God, or the disbelief of the truths of revelation, and the great principles of religion. If we inquire into the source of infidelity, we shall find it is not in ordinary cases the result of sober inquiry, close investigation, or full conviction; but it is rather, as one observes, "the slow production of a careless and irreligious life, operating together with prejudices and erroneous conceptions concerning the nature of the leading doctrines of Christianity. It may, therefore, be laid down as an axiom, that 'infidelity is, in general, a disease of the heart more than of the understanding;' for we always find that infidelity increases in proportion as the general morals decline."

As to its progress, it has ever been from bad to worse. Lord Herbert did not, indeed, so much impugn the doctrine or the morality of the Scriptures, as to attempt to supersede their necessity, by endeavoring to show that the great principles of the unity of God, a moral government, and a future world, are taught with sufficient clearness by the light of nature. Bolingbroke, and others of his successors, advanced much farther, and attempted to invalidate the proofs of the moral character of the Deity, and consequently all expectation of rewards and punishments, leaving the Supreme Being no other perfections than those which belong to a first cause, or Almighty contriver. After him, at a considerable distance, followed Hume, the most subtle of all, who boldly aimed to introduce an universal scepticism, and to pour a more than Egyptian darkness into the whole region of morals. Since his time, meaner writers have sprung up in abundance, and infidelity has allured multitudes to its standard; the young and superficial, by its dexterous sophistry; the vain, by the literary fame of a few of its champions; and the profligate, by the licentiousness of its principles.

If we consider the nature and effects of infidelity, we shall find that it subverts the whole foundation of morals; it tends directly to the destruction of a taste for moral excellence, and promotes the growth of those vices which are the most hostile to social happiness, especially vanity, ferocity, and unbridled sensuality. Facts have recently come to light in this country, illustrating its connexion with licentiousness, of a most astounding character. Still it is destined to be banished from the earth. Its inconsistency with reason; its incongruity with the nature of man; its cloudy and obscure prospects; its unsatisfying nature; its opposition to the dictates of conscience; its pernicious tendency to efface every just principle from the breast of man, and to lead the way to every species of vice and immorality, show that it cannot flourish, but must finally fall. See *Hall's admirable Ser. on Modern Infidelity*; *Fuller's Gospel of Christ its own Witness*; *Bishop Watson's Apology for the Bible*; *Wilberforce's Practical View*, § 3. ch. 7; *Ep. Horne's Letters on Infidelity*; *M'Ilvaine's Lectures*; *Christian Watchman*, 1833-4. and books under articles ATHEISTS and DEISTS.—*Head. Buck.*

INFIRMITY, applied to the mind, denotes frailty, weakness. It has been a question what may properly be denominated sins of infirmity.

1. Nothig, it is said, can be excused under that name which at the time of its commission is known to be a sin.—2. Nothing can be called a sin of infirmity which is contrary to the express letter of any of the commandments.—3. Nothing will admit of a just and sufficient excuse upon the account of infirmity, which a man beforehand considers and deliberates with himself, whether it be a sin or not. A sin of infirmity is, 1. Such a failing as proceeds from excusable ignorance.—2. Or unavoidable surprise.—3. Or want of courage and strength, Rom. 15: 1.

By infirmity also we understand the corruptions that are still left in the heart, (notwithstanding a person may be sanctified in part,) and which sometimes break out. These may be permitted to humble us; to animate our vi-

science; perhaps that newly-convinced sinners might not be discouraged by a sight of such perfection they might despair of ever attaining to; to keep us prayerful and dependent; to prevent those honors which some would be ready to give to human nature rather than to God; and, lastly, to excite in us a continual desire for heaven. Let us be cautious and watchful, however, against sin in all its forms: for it argues a deplorable state of mind when men love to practise sin, and then lay it upon constitution, the infirmity of nature, the decree of God, the influence of Satan, and thus attempt to excuse themselves by saying they could not avoid it. *Clarke's Serms.*, ser. 12. vol. ix.; *Maclaurin and Massillon's Sermon*.—*Hend. Buck.*

**INFINITE**; without bounds or limits. Many have objected to the common opinion that sin is an *infinite evil*, but without sufficient grounds, since every sin is committed against a God of infinite excellence, in violation of infinite obligations, and in its natural results leads to the perpetuation of innumerable, inconceivable, and interminable miseries. Objectors usually confound the finite act with the infinite evil—the metaphysical or physical quantity, with the moral quality; which is an absurdity founded on a double sophism.—*Hend. Buck.*

**INFINITY OF GOD.** Infinity is taken in two senses entirely different, i. e. in a positive and a negative one. *Positive infinity* is a quality being perfect in itself, or capable of receiving no addition. *Negative* is the quality of being boundless, unlimited, or endless. That God is infinite is evident; for, as Doddridge observes, 1. If he be limited, it must either be by himself, or by another; but no wise being would abridge himself, and there could be no other being to limit God.—2. Infinity follows from self-existence; for a necessity that is not universal must depend on some external cause, which a self-existent Being does not.—3. Creation is so great an act of power, that we can imagine nothing impossible to that Being who has performed it, but must therefore ascribe to him infinite power.—4. It is more honorable to the Divine Being to conceive of him as infinite than finite.—5. The Scriptures represent all his attributes as infinite. His understanding is infinite, *Psal.* 147: 5. His knowledge and wisdom, *Rom.* 11: 33. His power, *Rom.* 1: 20. *Heb.* 11: 3. His goodness, *Psal.* 16: 2. His purity, holiness, and justice, *Job* 4: 17, 18. *Isa.* 6: 2, 3.—6. His omnipotence and eternity prove his infinity; for were he not infinite, he would be bounded by space and by time, which he is not.—*Doddridge's Lect.*, lect. 49; *Watts' Ontology*, ch. 17; *Locke on Underst.*, vol. i. ch. 17; *Howe's Works*, vol. i. pp. 63, 64, 67; *Saurin's Sermons*.—*Hend. Buck.*

**INFLUENCE, DIVINE**; a term made use of to denote the operations of the Divine Being upon the mind. This doctrine of divine influence has been much called in question of late; but we may ask, 1. What doctrine can be more reasonable? “The operations which the power of God carries on in the natural world are no less mysterious than those which the Spirit performs in the moral world. If men, by their counsels and suggestions, can influence the minds of one another, must not divine suggestion produce a much greater effect? Surely the Father of Spirits, by a thousand ways, has access to the spirits he has made, so as to give them what determination, or impart to them what assistance he thinks proper, without injuring their frame or disturbing their rational powers.”

We may observe, 2. Nothing can be more scriptural. Eminent men from the patriarchal age down to St. John, the latest writer, believed in this doctrine, and ascribed their religious feelings to this source. Our Lord strongly and repeatedly inculcated this truth; and that he did not mean miraculous, but moral influences of the Spirit, is evident, *John* 3: 3. *Matt.* 7: 22, 23. *John* 6: 44, 46; see also *John* 12: 32, 40. *Rom.* 8: 9. *1 Cor.* 2: 14. And we may add, 3. Nothing can be more necessary, if we consider the natural depravity of the heart, and the insufficiency of all human means to render ourselves either holy or happy without a supernatural power. See *Williams' History: Defence of Experimental Religion*; *Williams' Answer to Belsham*, let. 13; *Hurrian's Sermons on the Spirit*; *Owen, Hall, and Hinton on the Spirit*; *Dwight's Theology*; and especially *Letters on the Christian Religion*, by *Olivinus Gregory, L.L.D.* and *Natural History of Enthusiasm*.—*Hend. Buck.*

**INGATHERING, (THE FEAST OF,)** after all the fruits of fields and vineyards were gathered in, was the same with the feast of tabernacles, *Exod.* 23: 16.—*Brown.*

**INGHAM, (BENJAMIN, ESQ.)** was born at Ossett, York, June 11, 1712. He received a liberal education, first at Batley school, and afterwards at Queen's college, Oxford, where, in 1733, he became acquainted with Messrs. Charles and John Wesley, the founders of Methodism, and, for a time, was somewhat attached to them, partly from witnessing their exemplary moral conduct and zeal to do good, and partly from a spirit of sympathy which he felt towards them, on hearing them ridiculed and reproached for what, he thought, merited commendation. Mr. Ingham, in 1735, received episcopal ordination. He received a pressing invitation from Mr. John Wesley to accompany him across the Atlantic, which he accepted, and they embarked for Georgia, in October, 1735. He remained in Georgia about two years, visited Carolina and Pennsylvania, and then returned to England, where, on his arrival, he began to preach, in the established church, the doctrines of the gospel, according to the best light he then had into them. Numbers flocked to hear him; the clergy became jealous, and took the alarm, and in about two years, he found himself entirely excluded from their pulpits, which drove him into the fields, where he often had large congregations.

When the schism took place between Messrs. Whitfield and Wesley, Mr. Ingham stood aloof from both, and was inclined rather to unite with the Moravians, who about this period began to form their establishment at Fulneck, near Leeds.

In 1741, Mr. Ingham married lady Margaret Hastings, sister to the earl of Huntingdon; on which he removed his residence from Ossett to Aberford, where he continued to reside till his death. After forming this connexion, he was so far from relaxing in his exertions to preach the gospel, that he greatly extended the sphere of his operations, and, in process of time, may be said to have evangelized all the surrounding country. Ministers rose up to co-operate with him; many societies were collected; and, though amidst much opposition from the high church party, the cause went forward, and “the little one became a thousand.” About the year 1760, Mr. Ingham, having perused Mr. Glas' Testimony of the King of Martyrs, and obtained much information from it, concerning the nature of Christ's kingdom, the order of gospel churches, and its peculiar laws, precepts, and institutions, together with his friends resolved on constituting their churches on the same model. Two years afterwards, he published his “Treatise on the Faith and Hope of the Gospel,” in which these important subjects are discussed with much simplicity and regard to the New Testament. Mr. Ingham died in the year 1772. The churches formerly in connexion with Mr. Ingham, and commonly known by the appellation of Inghamites, have lately united with the second class of Scotch Independents, known by the name of *Daleites*, after the late Mr. David Dale, of Glasgow, who was an elder among them. Mr. Ingham's character and conduct were highly exemplary, and in all respects becoming the gospel of Christ; and at his death he left behind him “a good name,” which is better than precious ointment. See *New Evang. Mag.* 1819; *Jones' Chris. Biog.*—*Hend. Buck.*

**INGHAMITES.** (See the preceding Article.)

**INGLIS, (HENRY DAVID, ESQ.)** was born 1757, probably in the city of Edinburgh. Young Inglis, having received the rudiments of education, and discovering unusual quickness of parts, was destined by his father for the bar; but at the age of seventeen, his mind became awakened to the concerns of eternity, in consequence of a sermon which he heard, preached by his honored relative, Dr. John Erskine; and, after a time, he resolved upon exchanging the profession of the law for the ministry of the gospel of peace, having his views at that moment directed, probably by Dr. Erskine, to a station in the church of Scotland. His design, however, in this respect, was frustrated, in consequence of the light which, in a little time, poured into his mind, respecting the nature of Christ's kingdom, as not of this world; and, in 1777, he was baptized by the late Mr. N'Lean, and added to the church under his pastoral care. In the year 1784, he became

one of its elders or pastors, in conjunction with Messrs. M'Lean and Bradwood, and a first-rate preacher of the gospel. His labors in this respect were not confined to the church under his charge: but he went out "into the highways and hedges," explored the streets and lanes of the city; and wherever the Lord opened a door for him, he was ready to testify the gospel of the grace of God, and show unto perishing sinners the way of salvation. And in this way his labors were crowned with wonderful success; many, by his means, were made acquainted with the saving truth; the church greatly increased, and he had the satisfaction of seeing numerous seals to his ministry.

From the time that Mr. Inglis abandoned all thoughts of being a clergyman of the establishment, he resumed the study and practice of the law; and, in the year 1794, he was admitted advocate, and took his seat at the bar, where he continued to plead as a barrister for ten or twelve years, with considerable repute: his powers of elocution, combined with a clear understanding, and the most inflexible integrity, procured him considerable business. But, about the close of the year 1805, his health began visibly to decline; and on the twelfth of May, 1806, he was removed from the scene of his labors and sufferings, at the age of forty-nine, to the great grief of the church, and a large circle of friends, to whom he was much endeared by his amiable deportment, his unostentatious manners, and by his learning, piety, and zeal for the cause of the Redeemer. His friends published, in 1812, an octavo volume, entitled "Letters, Sermons, and Tracts, on various important Subjects, by the late Henry David Inglis, Esq., to which is prefixed an Account of the Author."—*Jones' Chris. Biog.*

**INGRATITUDE**; the vice of being insensible to favors received, without any endeavor to acknowledge and repay them. It is sometimes applied to the act of returning evil for good. Ingratitude, it is said, is no passion: for the God of nature has appointed no motion of the spirits whereby it might be excited; it is, therefore, a mere vice, arising from pride, stupidity, or narrowness of soul.—*Hend. Buck.*

**INHERITANCE**; a portion which appertains to another, after some particular event. As the principles of inheritance differ in the East, from those which are established among ourselves, it is necessary to notice them particularly. The reader will observe, that there is no need of the death of the parent in these countries, as there is among us, before the children possessed their inheritance. (See **HEIR**.)

Among the Hindoos, the rights of inheritance are laid down with great precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is considered but as tenant for life in his own property; and, as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances also, he is hindered from dispossessing his children of his property in favor of aliens, and from making a blind and partial allotment in behalf of a favorite child, to the prejudice of the rest; by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws strongly elucidate the story of the prodigal son in the Scriptures, since it appears from hence to have been an immemorial custom in the East for sons to demand their portion of inheritance during their father's lifetime, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.—*Calmet.*

**INIQUITY**. This word means not only sin, but by a metonymy, the punishment of sin, and the expiation of it: "Aaron will bear the iniquities of the people;" he will atone for them, Exod. 28: 38. The Lord "visits the iniquities of the fathers upon the children;" (Exod. 20: 5.) he sometimes causes visible effects of his wrath to fall on the children of criminal parents.

"To bear iniquity," is to endure the punishment of it, to be obliged to expiate it. The priests bear the iniquity of the people; that is, they are charged with the expiation of it, Exod. 28: 38. Lev. 10: 17.—*Calmet.*

**INJURY**; a violation of the rights of another. Some, says Grove, distinguish between *injustitia* and *injuria*. Injustice is opposed to justice in general, whether negative or positive; an injury, to negative justice *alone*. (See **JUSTICE**.) An injury is, wilfully doing to another what ought not to be done. This is injustice, too, but not the whole idea of it; for it is injustice, also, to refuse or neglect doing what ought to be done. An injury must be wilfully committed; whereas it is enough to make a thing unjust, that it happens through a culpable negligence.

1. We may injure a person in his soul, by misleading his judgment; by corrupting the imagination; perverting the will, and wounding the soul with grief. Persecutors who succeed in their compulsive measures, though they cannot alter the real sentiments by external violence, yet sometimes injure the soul by making the man a hypocrite.

2. We may injure another in his body, by homicide, murder, preventing life, dismembering the body; by wounds, blows, slavery, and imprisonment, or any unjust restraint upon its liberty: by robbing it of its chastity, or prejudicing its health.

3. We may injure another in his name and character, by our own false and rash judgments of him; by false witness; by charging a man to his face with a crime which either we ourselves have forged, or which we know to have been forged by some other person; by detraction or backbiting; by reproach, or exposing another for some natural imbecility either in body or mind; or for some calamity into which he is fallen, or some miscarriage of which he has been guilty; by innuendoes, or indirect accusations that are not true. Now if we consider the value of character, the resentment which the injurious person has of such treatment when it comes to his own turn to suffer it, the consequence of a man's losing his good name, and finally, the difficulty of making reparation, we must at once see the injustice of lessening another's good character. There are these two considerations which should sometimes restrain us from speaking the whole truth of our neighbor, when it is to his disadvantage:—(1.) That he may possibly live to see his folly, and repent and grow better.—(2.) Admitting that we speak the truth, yet it is a thousand to one but, when it is handed about for some time, it will contract a deal of falsehood.

4. We may injure a person in his relations and dependencies. In his servants, by corrupting them; in his children, by drawing them into evil courses; in his wife, by sowing strife, or attempting to alienate her affections.

5. We may be guilty of injuring another in his worldly goods or possessions. (1.) By doing him a mischief, without any advantage to ourselves, through envy and malice.—(2.) By taking what is another's, which is theft. See *Grove's Mor. Phil.* ch. 8. p. 2; *Watts' Sermons*, vol. ii. ser. 33; *Tillotson's Sermons*, ser. 42.—*Hend. Buck.*

**INJURIES**, (FORGIVENESS OF.) (See **FORGIVENESS**.)

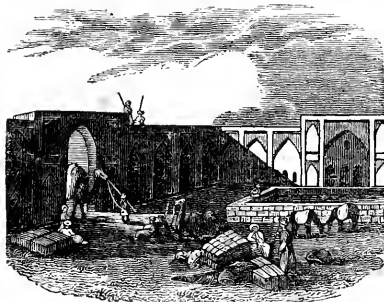
**INJUSTICE**. (See **INJURY**.)

**INK**. The ink of the ancients was not so fluid as ours. Demosthenes reproaches Æschines with laboring in the grinding of ink, as painters do in the grinding of their colors. The substance also found in an ink-stand at Herculaneum, looks like a thick oil or paint, with which the manuscripts there have been written in a relievio visible in the letters, when you hold a leaf to the light in a horizontal direction. Such vitriolic ink as has been used on the old parchment manuscripts would have corroded the delicate leaves of the papyrus, as it has done the skins of the most ancient manuscripts of Virgil and Terence, in the Vatican library; the letters are sunk into the parchment, and some have eaten quite through it, in consequence of the corrosive acid of the vitriolic ink, with which they were written.—*Watson.*

**INKHORN**. The modern inhabitants of Egypt appear to make use of ink in their sealing, as well as the Arabs of the desert, who may be supposed not to have such conveniences as those that live in such a place as Egypt; for Dr. Pococke says, that "they make the impression of their name with their seal, generally of corneelian, which they wear on their finger, and which is blacked when they have occasion to seal with it." This may serve to show us, that there is a closer connexion between the

vision of John, (Rev. 7: 2.) and that of Ezekiel, (chap. 9: 2.) than commentators appear to have apprehended. They must be joined, we imagine, to have a complete view of either. John saw an angel with the seal of the living God, and therewith multitudes were sealed in their foreheads; but, to understand what sort of mark was made there, you must have recourse to the inkhorn of Ezekiel. On the other hand, Ezekiel saw a person with an inkhorn, who was to mark the servants of God on their foreheads, that is, with ink; but how the ink was to be applied is not expressed; nor was there any need that it should be, if in those times ink was applied with a seal; a seal being in the one case plainly supposed; as in the Apocalypse, the mention of a seal made it needless to take any notice of any inkhorn by his side. (See GIRDLE.)—*Calmet*.

INN. The inns or caravansaries of the East, in which travellers are accommodated, are not all alike, some being



simply places of rest, by the side of a fountain, if possible, and at a proper distance on the road. Many of these places are nothing more than naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers; others are more considerable establishments, where families reside, and take care of them, and furnish the necessary provisions. "Caravansaries," says Campbell, "were originally intended for, and are now pretty generally applied to, the accommodation of strangers and travellers, though, like every good institution, sometimes perverted to the purposes of private emolument, or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller an asylum from the inclemency of the weather; are in general built of the most solid and durable materials, have commonly one story above the ground floor, the lower of which is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cooks' shops and other conveniences to supply the wants of lodgers. In Aleppo, the caravansaries are almost exclusively occupied by merchants, to whom they are, like other houses, rented." The Orientals, says Volney, "contrive their equipage in the most simple and portable form. The baggage of a man who wishes to be completely provided, consists in a carpet, a mattress, a blanket, two sauce-pans with lids contained within each other, two dishes, two plates, and a coffee-pot, all of copper, well tinned; a small wooden box for salt and pepper, a round leathern table, which he suspends from the saddle of his horse, small leathern bottles or bags for oil, melted butter, water and brandy; if the traveller be a Christian, a tinder-box, a cup of cocoa-nut, some rice, dried raisins, dates, Cyprus cheese, and, above all, coffee-berries, with a roaster and wooden mortar to pound them." The Scriptures use two words to express a caravansary, in both instances translated inn: *katalumati*, (Luke 2: 7.) "the place of untying," that is, of beasts for rest: *pasodochion*, (Luke 10: 34.) "a receptacle open to all comers."—*Calmet; Watson*.

INNOCENT; INNOCENCE. The signification of these

words is well known. The Hebrews considered innocence as consisting chiefly in an exemption from external faults committed contrary to the law; hence they often join innocent with hands, Gen. 37: 22. Ps. 24: 4. 26: 6. "I will wash my hands in innocency." And, (Ps. 73: 13.) "Then have I cleansed my heart in vain, and washed my hands in innocency." Josephus admits of no other sins than those actions which are put in execution. Sins in thought, in his account, are not punished by God. To be innocent, is used sometimes for being exempt from punishment. "I will not treat you as one innocent;" (Jer. 46: 28.) literally, I will not make thee innocent.—*Calmet*.

INQUISITION; in the church of Rome, a tribunal, in several Roman Catholic countries, erected by the popes for the examination and punishment of heretics. Its first objects and victims were more especially the Waldenses. This court was founded in the twelfth century, under the patronage of pope Innocent, who issued out orders to excite the Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called inquisitors, and gave birth to this formidable tribunal, called the inquisition. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the emperor Frederick II. and Louis IX., king of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors, but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederick II. are well known; edicts sufficient to have excited the greatest horror, and which rendered the most illustrious piety and virtue incapable of saving from the most cruel death such as had the misfortune to be disagreeable to the inquisitors. These abominable laws were not, however, sufficient to restrain the just indignation of the people against those inhuman judges, whose barbarity was accompanied with superstition and arrogance, with a spirit of suspicion and perfidy, nay, even with temerity and imprudence. Accordingly, they were insulted by the multitude in many places, were driven in an ignominious manner out of some cities, and were put to death in others: and Conrad, of Marburg, the first German inquisitor who derived his commission from Gregory IX., was one of the many victims that were sacrificed on this occasion to the vengeance of the public, which his incredible barbarities had raised to a dreadful degree of vehemence and fury.

This diabolical tribunal takes cognizance of heresy, Judaism, Mahometanism, sodomy, and polygamy; and the people stand in so much fear of it, that parents deliver up their children, husbands their wives, and masters their servants, to its officers, without daring in the least to murmur. The prisoners are kept for a long time, till they themselves turn their own accusers, and declare the cause of their imprisonment, for which they are neither told their crime, nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects. The sentence against prisoners is pronounced publicly, and with extraordinary solemnity. In Portugal they erect a theatre capable of holding three thousand persons, in which they place a rich altar, and raise seats on each side, in the form of an amphitheatre. There the prisoners are placed, and over against them is a high chair, whither they are called one by one to hear their doom from one of the inquisitors. These unhappy persons know what they are to suffer by the clothes they wear that day: those who appear in their own clothes are discharged on paying a fine; those who have a *santo benito*, or strait yellow coat without sleeves, charged with St. Andrew's cross, have their lives, but forfeit all their effects; those who have the resemblance of flames made of red serge sewed upon their *santo benito*,

without any cross, are pardoned, but threatened to be burnt if ever they relapse; but those who, besides those flames, have on their santo benito their own picture surrounded with devils, are condemned to expire in the



flames. We have here given a representation of the procession of inquisitors and the condemned. For the conclusion of this horrid scene, see ACT OF FAITH.

The Inquisition was put down by Napoleon in 1808; though restored at Rome over the clergy by Pius VII. In 1826, it condemned to death Casehir, a pupil of the Propaganda, who was appointed patriarch of Memphis, but not accepted by the viceroy of Egypt. His crime is unknown; but the pope commuted his punishment into imprisonment for life. Works on the Inquisition have been published by Baker, Limborch, Geddes, Lavalle, Llorente, and Puigblanch. The Records of the Inquisition, from the original manuscripts taken from the inquisitorial palace at Barcelona, when it was stormed in 1819, were published at Boston, (Mass.) in 1828. In Spain alone near half a million have suffered as its victims.—*Hend. Euck.*

**INSPIRATION**; divine dictation; the communication by the Holy Spirit of certain supernatural ideas and emotions to the human soul; or any supernatural influence of God upon the mind of a rational creature, whereby he is raised to a degree of information or excellence, to which he could not, or would not, in fact, have attained in his present circumstances in a natural way. By the Inspiration of the Scriptures we are to understand, that the sacred writers composed their works under so plenary and immediate an influence of the Holy Spirit, that God may be said to speak by those writers to men, and not merely that they spoke to men in the name of God, and by his authority. There is a considerable difference between the two propositions. Each supposes an authentic revelation from God; but the former secures the Scriptures from all error, both as to the subjects spoken, and the manner of expressing them. This too is the doctrine taught in the Scriptures themselves, Heb. 1: 1. 4: 12, 13. Acts 4: 24—28. 28: 25.

It is generally allowed that the Scriptures were written by divine inspiration. That they claim this, in every variety of form, implied and express, is certain. See for example, 2 Tim. 3: 16, 17. John 10: 35. 5: 39, 46. Rom. 3: 1, 2. 2 Sam. 23: 2. Acts 1: 16. 3: 21. 26: 22. Ps. 119: 111. Luke 16: 29—31. 1 Pet. 1: 10—12. Acts 11: 14. Rom. 3: 4. Prov. 30: 5, 6. Rev. 22: 18, 19. John 17: 17. Rom. 2: 12. John 12: 47, 48. 1 Cor. 4: 3, 4. Luke 10: 10—16. 12: 47, 48. Phil. 3: 16. 1 Joh. 4: 1—6. Isa. 8: 20. Acts 17: 10, 11. Gal. 1: 11, 12. Eph. 3: 3—5. 1 Cor. 2: 10—16. 1 Thes. 2: 13. 4: 8. 5: 27. The celestial ideas in them; the spirituality and elevation of their design; the majesty and simplicity of their style; the candor, disinterestedness, and uprightness of the penmen; the harmonious agreement of their various parts; their wonderful efficacy on the consciences and character of mankind; their astonishing preservation; the multitude of miracles wrought in confirmation of the doctrines they contain, and the exact fulfilment of all their predictions up to this hour, sufficiently prove this.

The inspiration of the Old Testament Scriptures is so expressly attested by our Lord and his apostles, that among those who receive their authority the only question relates to the inspiration of the New Testament. It is

true we do not find the claim to inspiration formally advanced in the Four Gospels. This omission has sometimes been stated by those superficial critics, whose prejudices serve to account for their haste, as an objection against the existence of inspiration. But if we attend to the reason of the omission, we shall perceive that it is only an instance of that delicate propriety which pervades all the New Testament. The gospels are the records of the great facts which vouch the truth of Christianity. These facts are to be received upon the testimony of men who had been eye-witnesses of them. The foundation of Christian faith being laid in an assent to these facts, it would have been preposterous to have introduced in support of them that influence of the Spirit which preserved the minds of the apostles from error. For there can be no proof of the inspiration of the apostles unless the truth of the facts be previously admitted. The apostles therefore bring forward the evidence of Christianity in its natural order, when they speak in the gospels as the companions and eye-witnesses of Jesus, claiming that credit which is due to honest men who had the best opportunities of knowing what they declared. But after the respect which their character and conduct procured to their testimony, and the visible confirmation which it received from heaven by miracles, &c. had established the truth of the facts they testified, no room was left to doubt of their inspiration. Without it they were indeed credible witnesses of facts, but without it they were not qualified to execute the higher office of apostles, Luke 24: 49. And therefore whenever the circumstances of the church required the execution of that office, we find the claim which had been conveyed to them by the promise of their Master, (John 14—17. Acts 1—2.) and which is implied in the apostolical character, asserted in their history and writings. They uniformly demanded from all who had received the faith of Christ, submission to the doctrines and commandments of his apostles, as the inspired messengers of heaven, 1 John 4: 6. 1 Cor. 14: 37. 1 Thess. 4: 8.

It has been disputed, however, whether this inspiration is, in the most absolute sense, plenary or entire. As this is a subject of importance, and ought to be carefully studied by every Christian, in order that he may render a reason of the hope that is in him, we shall here subjoin the remarks of an able writer, who, though he may differ from some others, as to the terms made use of, yet we are persuaded his arguments will be found weighty and powerful. They express also the latest and best views.

“There are many things in the Scriptures, which the writers might have known, and probably did know, by ordinary means. As persons possessed of memory, judgment, and other intellectual faculties which are common to men, they were able to relate certain events in which they had been personally concerned, and to make such occasional reflections as were suggested by particular subjects and occurrences. In these cases no supernatural influence was necessary to invigorate their minds; it was only necessary that they should be infallibly preserved from error. It is with respect to such passages of Scripture alone, as did not exceed the natural ability of the writers to compose, that I would admit the notion of *superintendence*, if it should be admitted at all. Perhaps this word, though of established use and almost undisputed authority, should be entirely laid aside, as insufficient to express even the lowest degree of inspiration. In the passages of Scripture which we are now considering, I conceive the writers to have been not merely superintended, that they might commit no error, but likewise to have been moved or excited by the Holy Ghost to record particular events, and set down particular observations. The passages written in consequence of the direction and under the care of the Divine Spirit, may be said, in an inferior sense, to be inspired; whereas if the men had written them at the suggestion of their own spirit, they would not have possessed any more authority, though they had been free from error, than those parts of profane writings which are agreeable to truth.

2. “There are other parts of the Scriptures in which the faculties of the writers were supernaturally invigorated and elevated. It is impossible for us, and perhaps it was not possible for the inspired person himself, to ac-

termine where nature ended, and inspiration began. It is enough to know, that there are many parts of Scripture in which, though the unassisted mind might have proceeded some steps, a divine impulse was necessary to enable it to advance. I think, for example, that the evangelists could not have written the history of Christ if they had not enjoyed miraculous aid. Two of them, Matthew and John, accompanied our Savior during the space of three years and a half. At the close of this period, or rather several years after it, when they wrote their gospels, we may be certain that they had forgotten many of his discourses and miracles; that they recollected others indistinctly; and that they would have been in danger of producing an inaccurate and unfair account, by confounding one thing with another. Besides, from so large a mass of particulars, men of uncultivated minds, who were not in the habit of distinguishing and classifying, could not have made a proper selection; nor would persons unskilled in the art of composition have been able to express themselves in such terms as should insure a faithful representation of doctrines and facts, and with such dignity as the nature of the subject required. A divine influence, therefore, must have been exerted on their minds, by which their memories and judgments were strengthened, and they were enabled to relate the doctrines and miracles of their Master, in a manner the best fitted to impress the readers of their histories. The promise of the Holy Ghost to bring to their remembrance all things whatsoever Christ had said to them, proves that, in writing their histories, their mental powers were endowed, by his agency, with more than usual vigor, John 14: 16—26. 16: 12—15.

“Further, it must be allowed that in several passages of Scripture there is found such elevation of thought and of style, as clearly shows that the powers of the writers were raised above their ordinary pitch. If a person of moderate talents should give as elevated a description of the majesty and attributes of God, or reason as profoundly on the mysterious doctrines of religion, as a man of the most exalted genius and extensive learning, we could not fail to be convinced that he was supernaturally assisted; and the conviction would be still stronger, if his composition should far transcend the highest efforts of the human mind. Some of the sacred writers were taken from the lowest ranks of life; and yet sentiments so dignified, and representations of divine things so grand and majestic, occur in their writings, that the noblest flights of human genius, when compared with them, appear cold and insipid.

3. “It is manifest, with respect to many passages of Scripture, that the subjects of which they treat must have been directly revealed to the writers. They could not have been known by any natural means, nor was the knowledge of them attainable by a simple elevation of the faculties. With the faculties of an angel we could not discover the purposes of the divine mind. This degree of inspiration we attribute to those who were empowered to reveal heavenly mysteries, ‘which eye had not seen, and ear had not heard;’ to those who were sent with particular messages from God to his people, and to those who were employed to predict future events. The plan of redemption being an effect of the sovereign counsels of heaven, it could not have been known but by a communication from the Father of Lights, 1 Cor. 2: 6—16.

“This kind of inspiration has been called the inspiration of suggestion. It is needless to dispute about a word; but suggestion seeming to express an operation on the mind, by which ideas are excited in it, is of too limited signification to denote the various modes in which the prophets and apostles were made acquainted with supernatural truths. God revealed himself to them not only by suggestion, but by dreams, visions, voices, and the ministry of angels. This degree of inspiration, in strict propriety of speech, should be called revelation; a word preferable to suggestion, because it is expressive of all the ways in which God communicated new ideas to the minds of his servants. It is a word, too, chosen by the Holy Ghost himself, to signify the discovery of truths formerly unknown to the apostles. The last book of the New Testament, which is a collection of prophecies, is called the Revelation of Jesus Christ. Paul says, that he received the gospel by revelation; that ‘by revelation

the mystery was made known to him, which in other ages was not made known unto the sons of men, as it was then revealed unto his holy apostles and prophets by the Spirit;’ and, in another place, having observed that ‘eye had not seen, nor ear heard, neither had entered into the heart of man the things which God had prepared for them that love him,’ he adds, ‘But God hath revealed them unto us by his Spirit,’ Rev. 1: 1. Gal. 1: 12. Eph. 3: 5. 1 Cor. 2: 9, 10.

“I have not names to designate the other two kinds of inspiration. The names used by Doddridge, and others, superintendence, elevation, and suggestion, do not convey the ideas stated in the three preceding particulars, and are liable to other objections, besides those which have been mentioned. This account of the inspiration of the Scriptures has, I think, these two recommendations: that there is no part of Scripture which does not fall under one or other of the foregoing heads; and that the different degrees of the agency of the Divine Spirit on the minds of the different writers are carefully discriminated.”

Some men have adopted very strange and dangerous notions respecting the inspiration of the Scriptures. Dr. Priestley denies that they were written by a particular divine inspiration; and asserts that the writers, though men of the greatest probity, were fallible, and have actually committed mistakes in their narrations and their reasonings. But Dr. Priestley and his followers find it necessary to weaken and set aside the authority of the Scriptures, as they have adopted a system of religion from which all the distinguishing doctrines of revelation are excluded. Others consider the Scriptures as inspired in those places where they profess to deliver the word of God; but in other places, especially in the historical parts, they ascribe to them only the same authority which is due to the writings of well-informed and upright men. But as this distinction is perfectly arbitrary, having no foundation in any thing said by the sacred writers themselves, so it is liable to very material objections. It represents our Lord and his apostles, when they speak of the Old Testament, as having attested, without any exception or limitation, a number of books as divinely inspired, while some of them were partly, and some were almost entirely, human compositions: it supposes the writers of both Testaments to have profanely mixed their own productions with the dictates of the Spirit, and to have passed the unallowed compound on the world as genuine. In fact, by denying that they were constantly under infallible guidance, it leaves us utterly at a loss to know when we should or should not believe them. If they could blend their own stories with the revelations made to them, how can I be certain that they have not, on some occasions, published, in the name of God, sentiments of their own, to which they were desirous to gain credit and authority? Who will assure me of their perfect fidelity in drawing a line of distinction between the divine and the human parts of their writings? The denial of the plenary inspiration of the Scripture tends to unsettle the foundations of our faith, involves us in doubt and perplexity, and leaves us no other method of ascertaining how much we should believe, but by an appeal to reason. But when reason is invested with the authority of a judge, not only is revelation dishonored, and its Author insulted, but the end for which it was given is completely defeated.

A question of very great importance demands our attention, while we are endeavoring to settle, with precision, the notion of the inspiration of the Scriptures: it relates to the words in which the sacred writers have expressed their ideas. Some think, that in the choice of words they were left to their own discretion, and that the language is human, though the matter be divine; while others believe, that in their expressions, as well as in their sentiments, they were under the infallible direction of the Spirit. The last opinion has been supported by the following reasoning:—

“Every man, who hath attended to the operations of his own mind, knows that we think in words, or that, when we form a train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed, are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of lan

guage, and we will either experience a total cessation of thought, or, as this seems impossible, at least while we are awake, he will feel himself constrained, notwithstanding his utmost endeavors, to have recourse to words as the instrument of his mental operations. As a great part of the Scriptures was suggested or revealed to the writers; as the thoughts or sentiments, which were perfectly new to them, were conveyed into their minds by the Spirit, it is plain that they must have been accompanied with words proper to express them; and, consequently, that the words were dictated by the same influences on the mind which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object may be produced by subjecting it to our senses; but there is no conceivable method of making us acquainted with new abstract truths, or with things which do not lie within the sphere of sensation, but by conveying to the mind, in some way or other, the words significant of them. In all those passages of Scripture, therefore, which were written by revelation, it is manifest that the words were inspired; and this is still more evident with respect to those passages which the writers themselves did not understand. No man could write an intelligible discourse on a subject which he does not understand, unless he were furnished with the words as well as the sentiments: and that the penmen of the Scriptures did not always understand what they wrote, might be safely inferred from the comparative darkness of the dispensation under which some of them lived; and is intimated by Peter, when he says, that the prophets 'inquired and searched diligently what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow,' 1 Pet. 1: 10, 11.

"In other passages of Scripture, those not excepted in which the writers relate such things as had fallen within the compass of their own knowledge, we shall be disposed to believe that the words are inspired, if we calmly and seriously weigh the following considerations. If Christ promised to his disciples, that, when they were brought before kings and governors for his sake, 'it should be given them in that same hour what they should speak, and that the spirit of their Father should speak in them,' (Matt. 10: 19, 20. Luke 12: 11, 12).—a promise which cannot be reasonably understood to signify less than that both words and sentiments should be dictated to them,—it is fully as credible that they should be assisted in the same manner when they wrote, especially as the record was to last through all ages, and to be a rule of faith to all the nations of the earth. Paul affirms, that he and the other apostles spoke 'not in the words which man's wisdom teacheth, but which the Holy Ghost taught;' (1 Cor. 2: 13.) and this general assertion may be applied to their writings as well as to their sermons. Besides, every person who hath reflected upon the subject, is aware of the importance of a proper selection of words in expressing our sentiments; and knows how easy it is for a heedless or unskilful person, not only to injure the beauty and weaken the efficacy of a discourse by the impropriety of his language, but, by substituting one word for another, to which it seems to be equivalent, to alter the meaning, and perhaps render it totally different. If, then, the sacred writers had not been directed in the choice of words, how could we have been assured that those which they have chosen were the most proper? Is it not possible, nay, is it not certain, that they would have sometimes expressed themselves inaccurately, and, as many of them were illiterate, by consequence, would have obscured and misrepresented the truth? In this case, how could our faith have securely rested on their testimony? Would not the suspicion of error in their writings have rendered it necessary, before we received them, to try them by the standard of reason? and would not the authority and the design of revelation have thus been overthrown? We must conclude, therefore, that the words of Scripture are from God, as well as the matter; or we shall charge him with a want of wisdom in transmitting his truths through a channel by which they might have been, and most probably have been polluted.

"To the inspiration of the words, the diversity of the style of the sacred writers seems to be an objection; because if the Holy Ghost were the author of the words, the style might be expected to be uniformly the same. But in answer to this objection it may be observed, that the Divine Spirit, whose operations are various, might act differently on different persons, according to the natural turn of their minds. He might enable one man, for instance, to write more sublimely than another, because he was naturally of a more exalted genius than the other, and the subject assigned to him demanded more elevated language: or he might produce a difference in the style of the same man, by raising, at one time, his faculties above their ordinary state, and by leaving them, at another, to act according to their native energy, under his inspection and control. We should not suppose that inspiration, even in its higher degrees, deprived those who were the subjects of it of the use of their faculties. They were, indeed, the organs of the Spirit; but they were conscious, intelligent organs. They were dependent, but distinct agents; and the operation of their mental powers, though elevated and directed by superior influence, was analogous to their ordinary mode of procedure. It is easy, therefore, to conceive that the style of the writers of the Scriptures should differ, just as it would have differed if they had not been inspired. A perfect uniformity of style could not have taken place, unless they had been all inspired in the same degree, and by inspiration their faculties had been completely suspended, so that divine truths were conveyed by them in the same passive manner in which a pipe affords a passage to water, or a trumpet to the breath."

A more serious objection to plenary verbal inspiration is founded on the indisputable fact, that there are numerous passages of Scripture containing a repetition or new representation of what is found in other passages, between which there are many verbal discrepancies, though it be expressly stated before each, that the Lord made the communications in *these words*. It is sufficient, however, to say that the Holy Spirit, the Author of all wisdom, should here be allowed the same latitude in the use of language, universally allowed to men in like cases. As the words were spoken only once, it is obvious they could not be communicated exactly under both the forms in which they now appear, and therefore the words now exhibited in the original text are not, in every respect, though to every useful purpose, the identical words spoken on the occasion. See *Dick's Essay on the Inspiration of the Scriptures*; *Hanker on Plenary Inspiration*; *Appendix to the third volume of Doddridge's Expositor*; *Calamy and Bennett on Inspiration*; *Dr. Stennett on the Authority and Use of Scripture*; *Parry's Inquiry into the Nature and Extent of the Inspiration of the Apostles*; *Brown's Natural and Revealed Religion*, p. 78; *Oren on Hebrews*; *Macknight on the Epistles*; *Haldane's Evidence of Divine Revelation*; *Dwight's Theology*; *Fuller's Works*; *Scott's Essays on Important Subjects*; *Christian Observer*; *Spirit of the Pilgrims*; and especially *Dr. Woods on Inspiration*; and articles **CHRISTIANITY** and **SCRIPTURE**, in this work.—*Jones*; *Watson*; *Hend. Buck*.

**INSTINCT**; that power which acts on and impels any creature to any particular manner of conduct, not by a view of the beneficial consequences, but merely from a strong impulse, supposed necessary in its effects, and to be given them to supply the place of reason.—*Hend. Buck*.

**INSTITUTE**; **INSTITUTION**; an established custom or law; a precept, maxim, or principle. Institutions may be considered as positive, moral, and human. 1. Those are called *positive* institutions or precepts which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them. 2. *Moral* are those, the reasons of which we see, and the duties of which arise out of the nature of the case itself, prior to external command. 3. *Human*, are generally applied to those inventions of men, or means of honoring God, which are not appointed by him, and which are numerous in the church of Rome, and too many of them in Protestant churches. *Butler's Analogy*, p. 214; *Doddridge's Lectures*, lect. 158; *Robinson's Claude*, 217, vol. 1. and 258, vol. ii.; *Burrough's two Diss. on Positive Institutions*; *Ep. Hoadly's Plain Account*, p. 3.—*Hend. Buck*.

**INSTITUTION**; an act in the church of England, by which a clergyman is approved as a fit person for a living, and is preparatory to his induction into it. The former renders him complete as to spiritual rights: the latter gives him a right to the temporalities. The words used by the bishop on the occasion are, "I institute you rector of such a church, with care of souls, and receive your care and mine."—*Hend. Buck.*

**INSTRUMENT.** The second causes whereby God executes his works of mercy or judgment are his *instruments*, Isa. 41: 15. Sword, famine, pestilence, and diseases, are his *instruments of death*, Ps. 7: 13. The *evil instruments of the churl* are the sinful methods which he uses to increase his wealth, Isa. 32: 7. Men's bodies or members, are *instruments of righteousness or unrighteousness*; are, as it were, tools by which they work the one or the other in outward acts, Rom. 6: 13.—*Brown.*

**INSTRUMENTAL MUSIC**; music produced by instruments, in contradistinction from vocal music. (See *Music*.)—*Hend. Buck.*

**INTANGLE**; to bring into trouble or danger, that one can hardly escape. The Hebrews were *intangled* at the Red sea, the sea being before them, the Egyptians behind them, and rocks on each side of them, Exod. 14: 3. The Jews thought to *intangle* Christ in his talk, by deceiving him to speak something criminal, and which he could not excuse or defend, Matt. 22: 15. The Jews were *intangled* with the enslaving yoke of ceremonies; so fully accustomed to it, as neither to be able or willing to free themselves from it, Gal. 5: 1. Men are *intangled* by their usings when so invigiled and fixed in a course of sin that they neither will nor can leave it, 2 Pet. 2: 20. Men are *intangled* in the affairs of this life when their care of, and labor therein, distract and captivate their minds, 2 Tim. 2: 4.—*Brown.*

**INTEGRITY**; purity of mind, free from any undue bias or principle, Prov. 11: 3. Many hold, that a certain artful sagacity, founded upon knowledge of the world, is the best conductor of every one who would be a successful adventurer in life, and that a strict attention to integrity would lead them into danger and distress. But in answer to this, it is justly observed, 1. That the guidance of integrity is the safest under which we can be placed; that the road in which it leads us is, upon the whole, the freest from dangers, Prov. 3: 21, &c. 2. It is unquestionably the most honorable; for integrity is the foundation of all that is high in character among mankind, Prov. 4: 8. 3. It is the most conducive to felicity, Phil. 4: 6, 7. Prov. 3: 17. 4. Such a character can look forward to eternity without dismay, Rom. 2: 7.—*Hend. Buck.*

**INTEMPERANCE**; excess in eating or drinking. This is the general idea of it; but we may observe, that whatever indulgence undermines the health, impairs the senses, inflames the passions, clouds and sullies the reason, perverts the judgment, enslaves the will, or in any way disorders or debilitates the faculties, may be ranked under this vice. (See *TEMPERANCE*.)—*Hend. Buck*; *Bap. Repos.* 1834.

**INTERCESSION OF CHRIST**; his interposing for sinners by virtue of the satisfaction he made to divine justice.

1. As to the fact itself, it is evident, from many places of Scripture, that Christ pleads with God in favor of his people, Rom. 8: 34. Heb. 7: 25. 1 John 2: 1. 2. As to the manner of it: the appearance of the high-priest among the Jews, in the presence of God, on the day of atonement, when he offered before him the blood of the sin-offering, is at large referred to by St. Paul, as illustrating the intercession of Christ, Heb. 9: 11, 14, 22, 26. 10: 13, 21. Christ appears before God with his own body; but whether he intercedes vocally or not cannot be known, though it is most probable that he does not; however, it is certain that he does not intercede in like manner as when on earth, with prostration of body, cries and tears, which would be quite inconsistent with his state of exaltation and glory; nor as supplicating an angry judge, for peace is made by the blood of the cross; nor as litigating a point in a court of judicature: but his intercession is carried on by showing himself as having done, as their surety, all that law and justice could require, by representing his blood and sacrifice as the ground of his people's acceptance with the Father, Rev. 5: 6. John 17: 24. 3. The end of

Christ's intercession is not to remind the Divine Being of any thing which he would otherwise forget, nor to persuade him to any thing which he is not disposed to do; but it may serve to illustrate the holiness and majesty of the Father, and the wisdom and grace of the Son; not to say that it may have other unknown uses with respect to the inhabitants of the invisible world. He is represented, also, as offering up the prayers and praises of his people, which become acceptable to God through him, Rev. 8: 3, 4. Heb. 13: 15. 1 Pet. 2: 5. He there pleads for the conversion of his unconverted ones; and for the consolation, preservation, and glorification of his people, John 17: 1. 1 John 2: 1, 2.

4. Of the properties of Christ's intercession, we may observe, 1. That it is authoritative. He intercedes not without right, John 17: 24. Ps. 2: 8. 2. Wise: he understands the nature of his work, and the wants of his people, John 2: 25. 3. Righteous; for it is founded upon justice and truth, 1 John 3: 5. Heb. 7: 26. 4. Compassionate, Heb. 2: 17. 5: 8. Is. 63: 9. 5. He is the sole advocate, 1 Tim. 2: 5. 6. It is perpetual, Heb. 7: 25. 7. Efficacious, 1 John 2: 1, 2. John 11: 42.

5. The use we should make of Christ's intercession is this:—1. We may learn the wonderful love of God to man, Rom. 5: 10. 2. The durability and safety of the church, Luke 22: 31, 32. Is. 17: 24. 3. The ground we have for comfort, Heb. 9: 24. Rom. 8: 34. 4. It should excite us to offer up prayers to God, as they are acceptable through him, Rev. 8: 3, 4. (See *ADVOCATE*.) *Charnock's Works*, vol. ii. p. 1109; *Flavel's Works*, vol. i. p. 72; *Doddridge's Lectures*, vol. ii. p. 294, octavo; *Gill's Body of Divinity*, vol. ii. p. 126, octavo edit.; *Brown's Natural and Revealed Religion*, p. 348; *Berry Street Lectures*, no. 18; *Ridgley's Body of Divinity*, qu. 55; *Dwight's Theology*.—*Hend. Buck.*

**INTERDICTION**; an ecclesiastical censure, by which the church of Rome forbids the performance of divine service in a kingdom, province, town, &c. This censure has been frequently executed in France, Italy, and Germany; and, in the year 1170, pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents; but this censure being liable to ill consequences, of promoting libertinism and a neglect of religion, the succeeding popes have very seldom made use of it. There was also an interdict of persons, who were deprived of the benefit of attending on divine service. Particular persons were also anciently interdicted of fire and water, which signifies a banishment for some particular offence: by this censure, no person was permitted to receive them, or allow them fire or water; and being thus wholly deprived of the two necessary elements of life, they were, doubtless, under a kind of civil death.—*Hend. Buck.*

**INTEREST IN CHRIST**; a term often made use of in the religious world, and implies an actual participation in the blessings of salvation. In one sense, every human being has an interest in the mediation of our Redeemer, inasmuch as it is only through that mediation that his eternal well-being can be secured, and eternal blessedness is thus procured to all; but it is not till a sinner receives the divine testimony respecting the way of salvation, that he becomes possessed of a real personal interest in Christ.—*Hend. Buck.*

**INTERIM**; the name of a formulary, or confession of faith, obtained upon the Protestants, after the death of Luther, by the emperor Charles V., when he had defeated their forces. It was so called, because it was only to take place in the interim, till a general council should decide all the points in question between the Protestants and Catholics. The occasion of it was this:—The emperor had made choice of three divines, viz. Julius Pflug, bishop of Naumberg; Michael Helling, titular bishop of Sidon; and John Agricola, preacher to the elector of Brandenburg; who drew up a project, consisting of twenty-six articles, concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were, the state of Adam before and after his fall; the redemption of mankind by Jesus Christ; the justification of sinners; charity and good works; the confidence we ought to have in God; that our sins are remitted; the church



and its true marks, its power, its authority, and ministers; the pope and bishops; the sacraments; the mass; the commemoration of saints; their intercession, and prayers for the dead.

The emperor sent this project to the pope for his approbation, which he refused: whereupon Charles V. published the imperial constitution, called the "Interim," wherein he declared, that "it was his will, that all his Catholic dominions should, for the future, inviolably observe the customs, statutes, and ordinances of the universal church; and that those who had separated themselves from it, should either reunite themselves to it, or at least conform to this constitution; and that all should quietly expect the decisions of the general council." A ordinance was published in the diet of Augsburg, May 15, 1548: but this device not being agreeable to the Protestants: the Lutheran preachers openly declared they would not receive it, alleging that it re-established popery: some chose rather to quit their chairs and livings than to subscribe it; nor would the duke of Saxony receive it. Calvin and several others wrote against it. On the other side, the emperor was so severe against those who refused to accept it, that he disannexed the territory of Magdeburg and Constance for their opposition.—*Hend. Buck.*

**INTERMEDIATE STATE**; a term made use of to denote the state of the soul between death and the resurrection. From the Scriptures speaking frequently of the dead as sleeping in their graves, many have supposed that the soul sleeps till the resurrection, i. e. is in a state of entire insensibility. But against this opinion, and that the soul, after death, enters immediately into a state of reward or punishment, the following passages seem to be conclusive: Matt. 17: 3. Luke 23: 42. 2 Cor. 5: 6. Phil. 1: 21. Luke 16: 22, 23. Rev. 6: 9. See **HADES**; **RESURRECTION**; **SOUL**; and **FUTURE STATE**; *Campbell's Dissertations*; *Bishop Law's Appendix to his Theory of Religion*; *Search's Light of Nature Pursued*; *Bennet's Olam Haneshamoth, or View of the Intermediate State*; *Archibald Campbell's View of the Middle State*; *Archdeacon Blackburne's Historical View of the Controversy concerning an Intermediate State, and the separate Existence of the Soul between Death and the general Resurrection*; in which last the reader will find a large account of the writings on this subject, from the beginning of the Reformation to almost the present time. See also *Doddridge's Lectures*, lect. 219; *Watts' World to Come*; *Fuller's Letters on the Socinian Controversy*; *Dwight's Theology*; *Watson's Theological Institutes*; *Stuart's Essays*; *Balfour's Essays*, and *Cooke's Examination*.—*Hend. Buck.*

**INTERNUNTIVS**; the messenger or representative of the pope, sent to small foreign courts and republics. The papal ambassador sent to emperors and kings is called *nuntius*.—*Hend. Buck.*

**INTERPRETATION**. (See **BIBLICAL INTERPRETATION**.)

**INTERPRETING OF TONGUES**; a gift bestowed on the apostles and primitive Christians, so that in a mixed assembly, consisting of persons of different nations, if one spoke in a language understood by one part, another could repeat and translate what he said into the different languages understood by others, 1 Cor. 12: 10. 14: 5, 6, 13.—*Hend. Buck.*

**INTOLERANCE**, is a word chiefly used in reference to those persons, churches, or societies, who do not allow men to think for themselves, but impose on them articles, creeds, ceremonies, &c. of their own devising. (See **TOLERATION**.)

Nothing is more abhorrent from the genius of the Christian religion than an intolerant spirit, or an intolerant church. "It has inspired its votaries with a savage ferocity; has plunged the fatal dagger into innocent blood; depopulated towns and kingdoms; overthrown states and empires, and brought down the righteous vengeance of heaven upon a guilty world. The pretence of superior knowledge, sanctity, and authority for its support, is the disgrace of reason, the grief of wisdom, and the paroxysm of folly. To fetter the conscience, is injustice; to insure it, is an act of sacrilege; but to torture it by an attempt to force its feelings, is horrible intolerance; it is the most abandoned violation of all the maxims of religion and morality. Jesus Christ formed a kingdom purely spiritual: the apostles exercised only a spiritual authority under the

direction of Jesus Christ; particular churches were united only by faith and love; in all civil affairs they submitted to civil magistracy; and in religious concerns they were governed by the reasoning, advice, and exhortations of their own officers: their censures were only honest reproofs; and their excommunications were only declarations that such offenders, being incorrigible, were no longer accounted members of their communities."

Let it ever be remembered, therefore, that no man or men have any authority whatever from Christ over the consciences of others, or to persecute the persons of any whose religious principles agree not with their own. See *Lowell's Sermons*; *Robinson's Claude*, vol. ii. p. 227, 229; *Saurin's Sermons*, vol. iii. preface; *Locke on Government and the State of Man*; *Mem. of Roger Williams*.—*Hend. Buck.*

**INTREPIDITY**, is a disposition of mind unaffected with fear at the approach of danger. Resolution either banishes fear or surmounts it, and is firm on all occasions. Courage is impatient to attack, undertakes boldly, and is not lessened by difficulty. Valor acts with vigor, gives no way to resistance; but it pursues an enterprise in spite of opposition. Bravery knows no fear; it runs nobly into danger, and prefers a glorious life itself. Intrepidity encounters the greatest perils with the most coolness, and dares even present death. (See **COURAGE**; **FORTITUDE**).—*Hend. Buck.*

**INTROITO**; part of the fifth verse of the forty-second Psalm, with which the Catholic priest, at the foot of the altar, after having made the sign of the cross, begins the mass; on which the servitor answers with the rest of the verse. The whole psalm is then recited alternately by the priest and the servitor. In masses for the dead, and during passion-week, the psalm is not pronounced.—*Hend. Buck.*

**INVESTITURE**, in ecclesiastical policy, is the act of conferring any benefice on another. It was customary for princes to make investiture of ecclesiastical benefices, by delivering to the person they had chosen a pastoral staff and a ring. The account of this ceremony may be seen at large in *Mosheim's Ecclesiastical History*, cent. xi. part ii. chap. 2.—*Hend. Buck.*

**INVISIBLES**; a name of distinction given to the disciples of Oslander, Flaccius Illyricus, Swenfeld, &c., because they denied the perpetual visibility of the church.—*Hend. Buck.*

**INVOCATION**; a calling upon God in prayer. It is generally considered as the first part of that necessary duty, and includes, 1. A making mention of one or more of the names or titles of God, indicative of the object to whom we pray. 2. A declaration of our desire and design to worship him. And, 3. A desire of his assistance and acceptance, under a sense of our own unworthiness.

In the church of Rome, invocation also signifies adoration of, and prayers to, the saints. The council of Trent expressly teaches, that the saints who reign with Jesus Christ are employed as the intercessors of men, and offer up their prayers to God, and condemn those who maintain the contrary doctrine. The Protestants censure and reject this opinion, as contrary to Scripture; deny the truth of the fact; and think it highly unreasonable to suppose that a limited, finite being should be in a manner omnipresent, and, at one and the same time, hear and attend to the prayers that are offered up to him in England, China, and Peru; and from hence infer, that the saints cannot hear their request, it is inconsistent with common sense to address any kind of prayer to them.—*Hend. Buck.*

**IONIC PHILOSOPHY**; the doctrine of Thales, one of the seven wise men of Greece, who taught philosophy at Miletus, in Ionia. He taught that water was the origin of all things; which doctrine he probably derived from a tradition of the Mosaic chaos. He taught the doctrine of a Supreme Being, who is sometimes represented by him as the soul of the world, and the source of all motion and intelligence. He invented several mathematical propositions, which were afterwards adopted by Euclid, and had sufficient skill in astronomy to foretell an eclipse. His doctrines were, however, superseded by those of Plato and Aristotle, and sunk into obscurity, until, in the close of the sixteenth century, it was revived by Claude Berigard, of Spain. *Enfield's Philosophy*, vol. i. book ii. ch. 3; vol. ii. p. 422.—*Williams.*

**IRENÆUS**; bishop of Lyons, in France, one of the best

Christian writers of the second century. He was a Greek by birth, and probably born of Christian parents. He was in early life a disciple of the venerable Polycarp, bishop of Smyrna, by whom he was sent to preach the gospel among the Gauls. His labors were remarkably useful. He employed his pen against the internal and domestic enemies of the church, by attacking the monstrous errors adopted by some classes of professed Christians. His five Books against Heresies are yet preserved in a Latin translation, through the barbarity of which, though excessive, it is easy to discern the eloquence and erudition that reign throughout the original. Only the first book is yet extant in the original Greek.—*Mosheim*.

IRON, (*brenel*), occurs first in Gen. 4: 22, and afterwards frequently; and the Chaldee *prenel* in Dan. 2: 33, 41, and elsewhere often in that book; Greek *sideros*, Rev. 18: 12, and the adjectives, Acts 12: 10. Rev. 2: 27. 9: 12. 5: 19: 15; a well-known and very serviceable metal. The knowledge of working it was very ancient, as appears from Gen. 4: 22. We do not, however, find that Moses made use of iron in the fabric of the tabernacle in the wilderness, or Solomon in any part of the temple at Jerusalem. Yet, from the manner in which the Jewish legislator speaks of iron, the metal, it appears, must have been in use in Egypt before his time. He celebrates the great hardness of it; (Lev. 26: 19. Deut. 28: 23, 48.) takes notice that the bedstead of Og, king of Bashan, was of iron; (Deut. 3: 11.) he speaks of mines of iron; (Deut. 8: 9.) and he compares the severity of the servitude of the Israelites in Egypt to the heat of a furnace for melting iron, Deut. 4: 20. We find, also, that swords, (Num. 35: 16.) axes, (Deut. 19: 5.) and tools for cutting stones, (Deut. 27: 5.) were made of iron.

By the "northern iron," (Jer. 15: 12.) we may probably understand the hardened iron, called in Greek *chalups*, from the Chalybes, a people bordering on the Euxine sea, and consequently lying on the north of Judea, by whom the art of tempering steel is said to have been discovered. Strabo speaks of this people by the name of Chalybes, but afterwards Chaldei; and mentions their iron mines. These, however, were a different people from the Chaldeans, who were united with the Babylonians.—*Watson*.

ISAAC, the son of Abraham and Sarah, was born in the year of the world 2108. His name, which signifies *laughter*, was given him by his mother, because when it was told her by an angel that she should have a son, and that at a time of life when, according to the course of nature, she was past child-bearing, she privately laughed, Gen. 18: 10—12. And when the child was born she said, "God hath made me to laugh, so that all that hear will laugh with me," Gen. 21: 6. The life of Isaac, for the first seventy-five years of it, is so blended with that of his illustrious father, that the principal incidents of it have been already noticed under the article ABRAHAM.

His birth was attended with some extraordinary circumstances: it was the subject of various promises and prophecies; an event most ardently desired by his parents, and yet purposely delayed by divine providence till they were both advanced in years, no doubt for the trial of their faith, and that Isaac might more evidently appear to be the gift of God, and "the child of promise." At an early period of life he was the object of the profane contempt of Ishmael, the son of the bond-woman, by whom he was persecuted; and as in the circumstances attending his birth there was something typical of the birth of Abraham's greater Son, the Messiah, the promised Seed; so, in the latter instance, we contemplate in him a resemblance of real Christians, who, as Isaac was, are "the children of promise," invested with all the immunities and blessings of the new covenant; but, as then, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now," Gal. 4: 29. (See ESAR, and JACOB)—*Watson*.

ISAIAH. Though fifth in the order of time, the writings of the prophet Isaiah are placed first in order of the prophetic books, principally on account of the sublimity and importance of his predictions, and partly also because the book which bears his name is larger than all the twelve minor prophets put together.

1. Concerning his family and descent, nothing certain

has been recorded, except what he himself tells us, (Isa. 1: 1.) namely, that he was the son of Amos, and discharged the prophetic office "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah," who successively flourished between A. M. 3194 and 3305. There is a current tradition that he was of the blood-royal; and some writers have affirmed that his father Amos or Amos was the son of Josiah, and consequently brother of Uzziah, king of Judah. He must have exercised the office of a prophet during a long period of time; for the lowest computation, beginning from the year in which Uzziah died, when he is by some supposed to have received his first appointment to that office, to the reign of Manasseh, brings it to sixty-one years. But the tradition of the Jews, which has been adopted by most Christian commentators, that he was put to death by Manasseh, is very uncertain; and Aben Ezra, one of the most celebrated Jewish writers, is rather of opinion that he died before the decease of Hezekiah; which bishop Lowth thinks most probable. Of his wife and two sons, we have notices in Isa. 8: 1—3. The name of Isaiah, as Vitringa has remarked, after several preceding commentators, is in some measure descriptive of his high character, since it signifies the *Salvation of Jehovah*; and was given with singular propriety to him, who foretold the advent of the Messiah, through whom "all flesh shall see the salvation of God," Isa. 40: 5. Luke 3: 6. Acts 4: 12. Isaiah was contemporary with the prophets Amos, Hosea, Joel, and Micah.

2. Besides the volume of prophecies, which we are now to consider, it appears from 2 Chron. 26: 22, that Isaiah wrote an account of "the acts of Uzziah," king of Judah: this has perished with some other writings of the prophets, which, as probably not written by inspiration, were never admitted into the canon of Scripture. There are also two apocryphal books ascribed to him, namely, the Ascension of Isaiah, and the Apocalypse of Isaiah; but these are evidently forgeries of a later date, and the Apocalypse has long since perished.

3. Isaiah is uniformly spoken of in the Scriptures as a prophet of the highest dignity. Bishop Lowth calls him the prince of all the prophets, and pronounces the whole of his book to be poetical, with the exception of a few detached passages. The scope of Isaiah's predictions is threefold, namely, 1. To detect, reprove, aggravate, and condemn, the sins of the Jewish people especially, and also the iniquities of the ten tribes of Israel, and the abominations of many gentile nations and countries; denouncing the severest judgments against all sorts and degrees of persons, whether Jews or Gentiles. 2. To invite persons of every rank and condition, both Jews and Gentiles, to repentance and reformation, by numerous promises of pardon and mercy. It is worthy of remark, that no such promises are intermingled with the denunciations of divine vengeance against Babylon, although they occur in the threatenings against every other people. (See BABYLON.) 3. To comfort all the truly pious, in the midst of all the calamities and judgments denounced against the wicked, with prophetic promises of the true Messiah, which seem almost to anticipate the gospel history, so clearly do they foreshew the divine character of Christ.

4. Isaiah has, with singular propriety, been denominated the evangelical prophet, on account of the number and variety of his prophecies concerning the advent and character, the ministry and preaching, the sufferings and death, and the extensive, permanent kingdom of the Messiah. So explicit and determinate are his predictions, as well as so numerous, that he seems to speak rather of things past than of events yet future; and he may rather be called an evangelist than a prophet. No one, indeed, can be at a loss in applying them to the mission and character of Jesus Christ, and to the events which are cited in his history by the writers of the New Testament. This prophet, says bishop Lowth, abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery, the utmost propriety, elegance, dignity, and diversity; in his language, uncommon beauty and ener-

gy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, that there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that, if the Hebrew poetry at present is possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah: so that the saying of Ezekiel may most justly be applied to this prophet:—

“Thou art the confirmed exemplar of measures,  
Full of wisdom, and perfect in beauty.”

Ezekiel 28: 12.

Isaiah also greatly excels in all the graces of method, order, connexion, and arrangement: though in asserting this we must not forget the nature of the prophetic impulse, which bears away the mind with irresistible violence, and frequently in rapid transitions from near to remote objects, from human to divine. We must likewise be careful in remarking the limits of particular predictions, since, as in our version, they are often improperly connected, without any marks of discrimination; which injudicious arrangement, on some occasions, creates almost insuperable difficulties.—*Wats.*

ISRANIKI; a denomination which appeared in Russia about the year 1662, and assumed this name, which signifies the multitude of the elect. But they were called by their adversaries Raskolniki, or the seditious faction. They professed a rigorous zeal for the letter of the Holy Scriptures. They maintained that there is no subordination of rank among the faithful, and that a Christian may kill himself for the love of Christ.—*Hend. Buck.*

ISHBOSHETH, or ISHBAAL; son of Saul, and also his successor. Abner, Saul's kinsman and general, so managed, that Ishbosheth was acknowledged king at Mahanaim by the greater part of Israel, while David reigned at Hebron over Judah. He was forty-four years of age when he began to reign, and he reigned two years peaceably; after which he had skirmishes, with loss, against David, 2 Sam. 2: 8, &c. With this prince terminated the royal family of Saul, B. C. 1048.—*Calmet.*

ISHMAEL, son of Abraham and Hagar, was born A. M. 2094. The angel of the Lord appeared to Hagar in the wilderness, when she fled from her mistress, and bade her return, adding, “Thou shalt bring forth a son, and call his name Ishmael, ‘the Lord hath heardened;’ because the Lord hath heard thee in thy affliction. He shall be a fierce, savage man, whose hand shall be against all men, and the hands of all men against him.” Hagar returned therefore to Abraham's house, and had a son, whom she named Ishmael. (See HAGAR.) Fourteen years after this the Lord visited Sarah, and Isaac being born to Abraham, Ishmael, who till then had been considered as the sole heir, saw his hope disappointed, and was filled with envy and hatred against his younger brother. Five or six years afterwards, Ishmael by his persecuting spirit displeased Sarah, who prevailed on Abraham to expel him and his mother. Hagar, with Ishmael, wandered in the wilderness of Beersheba, and when reduced to great distress, a voice from heaven said, “Fear not, Hagar, the Lord hath heard the child's voice. I will make him the father of a great people.” They abode in the wilderness of Paran, where Ishmael became expert in archery, and his mother married him to an Egyptian woman. He had twelve sons; viz. Nabajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hader or Hadad, Tema, Jetur, Naphish, Kedemah. He had likewise a daughter, named Mahalath or Bashemath. (Gen. 36: 3.) who married Esau, Gen. 28: 9. From the twelve sons of Ishmael are derived the twelve tribes of the Arabians, still subsisting; and Jerome says that in his time they called the districts of Arabia by the names of their several tribes. The descendants of Ishmael inhabited from Havilah to Shur, and are usually mentioned in history under the general name of Arabians and Ishmaelites. Since the seventh century, they have almost all embraced the religion of Mahomet. Ishmael died in the presence of all his brethren, (Gen. 25: 18.) as the Vulgate renders; or, according to another translation, his inheritance lay opposite to that of all his brethren. See Gen. 16: 12. The year of his death is not known. (See ARABIA.)—*Calmet.*

ISHMAELITES, or ISMAIANS. (See ASSASSINS.)

ISHTOB; a country situated at the northern extremity of the mountains of Gilead, towards mount Libanus, 2 Sam. 10: 6. (See TOB.)—*Watson.*

ISLAMISM; the orthodox religion of the followers of Mohammed. (See MOHAMMEDANISM.) The word signifies an entire submission or devotion to the will of another, and especially of God, and thence the security, peace, and prosperity which those who thus submit themselves enjoy. The profession of faith in the unity of God, and the divine apostleship of Mohammed, is called *aslana*; and every one who makes such a profession, receives the name of *Moslem*, i. e., one who has entirely embraced the true faith, and surrendered himself to the will of God. The plural of this would be *Muslim*; but the dual number, *Muslimani*, being commonly substituted for the singular by the Persians and Turks, the word *Mussulman*, or *Musliman*, has in these, as well as in the European languages, nearly superseded the shorter and more correct term.—*H. Buck.*

ISLANDS; ISLES. Considerable errors in sacred geography have arisen from taking the word rendered *islands*, for a spot surrounded by water. It rather imports a *settlement*, or *plantation*; that is to say, a colony or establishment, as distinct from an open, unappropriated region. Thus we should understand Gen. 10: 5: “By these were the settlements of the Gentiles divided in their lands.” The sacred writer evidently had enumerated countries, which were not isles in any sense whatever. So Job 22: 30: “He (God) shall deliver the island of the innocent,” i. e. settlement, or establishment. Isa. 42: 15: “I will make the rivers islands;” rather *settlements* of human population. In these places, and many others, the true idea of the Hebrew word is establishments, or colonies, understood to be at some distance from others of a similar nature. The oases of Africa, which are small districts comprising wells, verdure, and population, surrounded by immense deserts of sand, are called islands, in Arabic, to this day; and no doubt but such were so called by the Hebrews, notwithstanding that they had no stream of water within many days' journey around them. (See JARRETH.)—*Calmet.*

ISRAEL, (*who prevails with God*;) a name given to Jacob, after having wrestled with him at Mahanaim, or Penael, Gen. 32: 1, 2, and 28, 29, 30. Husea 12: 3. (See JACOB.) By the name Israel is sometimes understood the person of Jacob; sometimes the people of Israel, the race of Jacob; and sometimes the kingdom of Israel, or the ten tribes, as distinct from the kingdom of Judah.—*Calmet.*

ISRAELITES. (See JEWS.)

ISSACHAR, the fifth son of Jacob and Leah, was born about B. C. 1749. He had four sons, Tola, Phuvah, Job, and Shimron, Gen. 46: 13. We know nothing particular of his life. Jacob, blessing him, said, “Issachar is a strong ass, couching down between two burdens. And he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute.” The Chaldee translates it in a quite contrary sense: “He shall subdue provinces, and make those tributary to him, who shall remain in his land.” The tribe of Issachar had its portion among the best parts of the land of Canaan, along the great plain, or valley of Jezreel, with the half-tribe of Manasseh to the south, Zebulun to the north, the Mediterranean sea west, and Jordan, with the south point of the sea of Tiberias, east. (See CANAAN.)—*Calmet.*

ISSUE. The *issues from death*, that is, all the means of escape from sin or misery, and all the persons redeemed, belong to the Lord, Ps. 68: 20. *Out of the heart are the issues of life*; the holy thoughts and good works of men demonstrate spiritual life to be in their heart, and prepare them for eternal life, Prov. 4: 23.—*Brown.*

ITALA. (See ANCIENT BIBLE VERSION, under the article BIBLE, No. 10.)

ITALY; a Latin word, which some derive from *Vitulu* or *Vitula*, because this country abounded in calves and heifers; but others, from a king called Italus. We know not the ancient name of Italy in the Hebrew language. Jerome has sometimes rendered *chittim*, Italy; (Numb. 24: 24. Ezek. 27: 6.) and in Isa. 66: 19. he translates *thubal*. Italy, though, according to others, the Tibarenians are

here meant. In the sacred books written in Greek, there is no ambiguity in the word Italy; it signifies that country of which Rome is the capital. (See Rome.)

The Italian band mentioned in Acts 10: 1. is thought by Calmet to have been a cohort, named from Italica, a city in Spain, built by Scipio, A. U. C. 654, at the beginning of a peace with the Carthaginians. Appian (de Bello Hisp.) informs us that Scipio collected his wounded soldiers into one city, which, from Italy, he named Italica.—*Calmet.*

**ITHAMAR**; Aaron's fourth son, who, with his descendants, exercised the functions of common priests only, till the high-priesthood passed into his family in the person of Eli. The successors of Eli, of the family of Ithamar, were Abitub, Ahiah, Ahimelech, and Abiathar, whom Solomon deposed, 1 Kings 2: 27.—*Calmet.*

**ITINERANT PREACHERS**; those who are not settled over any particular congregation, but go from place to place for the purpose of preaching to and instructing the ignorant. A great deal has been said against persons of this description; and it must be acknowledged, that there would not be so much necessity for them, were every minister to do his duty. But the sad declension of morals in many places, the awful ignorance that prevails as to God and real religion, the little or no exertion of those who are the guides of the people; "villages made up of a train of idle, profligate, and miserable poor, and where the barbarous rhymes in their church-yards inform us that they are all either gone or going to heaven;" these things, with a variety of others, form a sufficient reason for every able and benevolent person to step forward, and to do all that he can to enlighten the minds, lessen the miseries, and promote the welfare of his fellow-creatures.

"Notwithstanding the prejudices of mankind, and the indiscretions of some individuals, an itinerant teacher is one of the most honorable and useful characters that can be found upon earth; and there needs no other proof than the experience of the church in all ages, that, when this work is done properly and with perseverance, it forms the grand method of spreading wide, and rendering efficacious religious knowledge; for great reformatations and revivals of religion have uniformly been thus effected; and it is especially sanctioned by the example of Christ and his apostles, and recommended as the divine method of spreading the gospel through the nations of the earth, itinerant preaching having almost always preceded and made way for the solid ministry of regular pastors. But it is a work which requires peculiar talents and dispositions, and a peculiar call in God's providence; and is not rashly and hastily to be ventured upon by every novice who has learned to speak about the gospel, and has more zeal than knowledge, prudence, humility, or experience. An unblemished character, a disinterested spirit, an exemplary deadness to the world, unaffected humility, deep acquaintance with the human heart, and preparation for enduring the cross not only with boldness, but with meekness, patience, and sweetness of temper, are indispensably necessary for such a service." *Hall's Works.—Hend. Buh.*

**ITUREA**; a province of Syria or Arabia, beyond Jordan, east of the Batanea, and south of Trachonitis. Luke 3: 1. speaks of Iturea; and 1 Chron. 5: 19. of the Itureans,

or of Jethur, who was one of the sons of Ishmael, and gave name to Iturea. In Gen. 25: 15, and in 1 Chron. 1: 31, Iturea is included in Arabia Petraea. Early in his reign Aristobolus made war with the Itureans, subdued the greater part of them, and obliged them to embrace Judaism, as Hircanus his father had some years before obliged the Idumeans to do. He gave them their choice, either to be circumcised and embrace the Jewish religion, or to leave the country. They chose the former. Philip, one of Herod's sons, was tetrarch of Iturea, when John the Baptist entered on his ministry, Luke 3: 1.—*Calmet.*

**IVORY**; (Heb. *shenhalim*, from *shen*, a tooth, and *halim*, elephants; Greek, *elephantinos*, Rev. 18: 12.) The first time that ivory is mentioned in Scripture is in the reign of Solomon. If the forty-fifth Psalm was written before the Canticles, and before Solomon had constructed his royal and magnificent throne, then that contains the first mention of this commodity. It is spoken of as used in decorating those boxes of perfume, whose odors were employed to exhilarate the king's spirits. It is probable that Solomon, who traded to India, first brought thence elephants and ivory to Judea, 1 Kings 10: 23. 2 Chron 9: 21. It seems that Solomon had a throne decorated with ivory, and inlaid with gold; the beauty of these materials relieving the splendor, and heightening the lustre of each other, 1 Kings 10: 18. Cabinets and wardrobes were ornamented with ivory, by what is called *marquetry*, Ps. 45: 8.

*Quelle per artem  
Incisum buxo aut Oricta terebintho  
Lucret eburt. VIRGIL.*

"So shines a gem, illustrious to behold,  
On some fair virgin's neck, encased in gold:  
So the surrounding ebony's darker hue  
Improves the polish'd ivory to the view."

PITT.

These were named "houses of ivory," probably because made in the form of a house, or palace; as the silver *naos* of Diana, mentioned Acts 19: 24, were in the form of her temple at Ephesus; and as we have now ivory models of the Chinese pagodas, or temples. In this sense we may understand what is said of the ivory house which Ahab made, 1 Kings 22: 39. As to dwelling-houses, the most we can suppose in regard to them is, that they might have ornaments of ivory, as they sometimes have of gold, silver, or other precious materials, in such abundance as to derive an appellation from the article of their decoration; as the emperor Nero's palace, mentioned by Suetonius, was named *aurca*, or "golden," because *lita auro*, "overlaid with gold." This method of ornamenting buildings, or apartments, was very ancient among the Greeks. Homer mentions ivory as employed in the palace of Menelaus, at Lacedaemon:—

"Above, beneath, around the palace, shines  
The sunless treasure of exhausted mines;  
The spoils of elephants the roof inlay,  
And studded amber darts a golden ray."  
Odys. iv. 72. FORN.

Bacchylides, cited by Athenæus, says, that, in the island of Ceos, one of the Cyclades, the houses of the great men "glisten with gold and ivory." *Harris' Nat. His.—Watson.*

## J.

**JABAL**; son of Lamech and Adah, father of those who lodge under tents, and of shepherds; (Gen. 4: 20.) that is, the first distinguished example of that class of men, who, like the Arab Bedouens, live under tents, and are shepherds. (See FATHER.)—*Calmet.*

**JABOK**; a small river rising in the mountains of Gilead, which falls into the Jordan on the east, below the sea of Tiberias. Near the ford of this brook the angel wrestled with Jacob, Gen. 32: 22.

Mr. Buckingham thus describes it: "The banks of this stream are so thickly wooded with oleander and plane-trees, wild olives, and wild almonds in blossom, with many flowers, the names of which were unknown to us; with

tall and waving reeds, at least fifteen feet in height; that we could not perceive the water through them from above, though the presence of these luxuriant borders marked the winding of its course, and the murmur of its flow, echoing through its long, deep channel, was to be heard distinctly from afar. The river, where we crossed it at this point, was not more than ten yards wide, but it was deeper than the Jordan, and nearly as rapid; so that we had some difficulty in fording it. As it ran in a rocky bed, its waters were clear, and we found their taste agreeable." It is now called El Zerka.—*Watson.*

**JABESH**, or **JABESH-GILEAD**; the name of a city in the half-tribe of Manasseh, east of Jordan. Naash, king

of the Ammonites, besieged it, 1 Sam. 11: 1, &c. The inhabitants were friendly to Saul and his family, 1 Sam. 31: 11, 12.—*Watson*.

**JABIN**; king of Hazor, in the northern part of Canaan, Josh. 11: 1, &c. Discomfited at the conquests of Joshua, who had subdued the south of Canaan, he formed with other kings in the northern part along the Jordan, and the Mediterranean, and in the mountains, a league offensive and defensive. With their troops they rendezvoused at the waters of Merom, but Joshua attacked them suddenly, defeated them, and pursued them to great Zidon, and the valley of Mizpeh. He lamed their horses, burnt their chariots, took Hazor, and killed Jabin, about A. M. 2555.—2. Another king of Hazor, who oppressed the Israelites twenty years, from A. M. 2699 to 2719, Judg. 4: 2, &c. Sisera, his general, was defeated by Barak at the foot of mount Tabor; and the Israelites were delivered.—*Calmet*.

**JABNEH**, or **JABNIA**; a city of the Philistines, thirty miles east of Jerusalem, (2 Chron. 26: 6.) called Januia, (1 Mac. 4: 15.) and Jamneia, chap. 5: 58. 2 Mac. 12: 8. Its situation may be gathered from the passage last cited, as being not far from Jaffa or Joppa. The following is Dr. Witman's account of it: "Yebna is a village about twelve miles distant from Jaffa; in a fine open plain, surrounded by hills and covered with herbage. A rivulet formed by the rains supplies water. It is conjectured that the rock Etam, where Samson was surprised by the Philistines, was not far from Yebna. North-east of Yebna is a lofty hill, from which is an extensive and pleasing view of Ramla, distant about five miles. On sloping hills of easy ascent, by which the plains are bordered, Yebna, Ekron, Asdod, and Ashkalon, were in sight." Comp. 2 Chron. 26: 6.—*Calmet*.

**JACHIN**, (*stability*;) the name of a brass pillar placed at the porch of Solomon's temple. (See *Boaz*.)—*Calmet*.

**JACINTH**. This precious gem, which is mentioned in Rev. 21: 20, where it is called in the Greek text hyacinth, as it also is in Pliny, is now thought to be the amethyst of the moderns. The amethysts of the ancients are now called garnets. There seems to be no reason for doubting the propriety of rendering the Hebrew *ahalmah*, and the Greek *amethystos*, by *amethyst*. Pliny says the reason assigned for its name is, that though it approaches to the color of wine, it falls short of it and stops at a violet color. Others think it is called amethyst, because its color resembles wine mixed with water; and in this view, also, it derives its name from *a*, negative, and *methy*, wine. The Oriental amethyst or jacinth is an extremely rare gem. If heated, it loses its color and becomes transparent, in which state it is hardly distinguishable from the diamond.—*Harris*.

**JACOB**; the younger twin son of Isaac and Rebekah. It was observed, that at his birth he held his brother Esau's heel; and for this reason was called Jacob, (Gen. 25: 26.) which signifies "he supplanted." Jacob was of a meek and peaceable temper, and loved a quiet, pastoral life; whereas Esau was of a fierce and turbulent nature, and was fond of hunting. Isaac had a particular fondness for Esau; but Rebekah was more attached to Jacob. The manner in which Jacob purchased his brother's birthright for a mass of pottage, and supplanted him by obtaining Isaac's blessing, is already referred to in the article *ESAU*.

The events of the interesting and chequered life of Jacob are so plainly and consecutively narrated by Moses, that they are familiar to all; but upon some of them a few remarks may be useful.

1. As to the purchase of the birthright, Jacob appears to have been innocent, so far as any guile on his part or real necessity from hunger on the part of Esau is involved in the question; but his obtaining the ratification of this by the blessing of Isaac, though agreeable, indeed, to the purpose of God, that the elder should serve the younger, was blamable as to the means employed. Indeed all the parties were more or less culpable; Isaac, for endeavoring to set aside the oracle which had been pronounced in favor of his younger son; but of which he might have an obscure conception; Esau, for wishing to deprive his brother of the blessing which he had himself relinquished; and Rebekah and Jacob, for securing it by fraudulent

means, not trusting wholly in the Lord. That their principal object, however, was the spiritual part of the blessing, and not the temporal, was shown by the event. For Jacob afterwards revered Esau, as his elder brother, and insisted on Esau's accepting a present from his hand, in token of submission, Gen. 33: 3—15. Esau also appears to have possessed himself of his father's property during Jacob's long exile.

But though the intention of Rebekah and Jacob might have been free from worldly or mercenary motives, they ought not to have done evil that good might come. And they were both severely punished in this life for their fraud, which destroyed the peace of the family, and planted a mortal enmity in the breast of Esau against his brother, Gen. 27: 36—41. And there can be little doubt of his intention of executing his threat, when he came to meet him on his return, with such an armed force as strongly alarmed Jacob's fears, had not God in answer to Jacob's wrestling prayer changed the spirit of Esau into mildness, so that "he ran to meet Jacob, and fell on his neck, and they wept," Gen. 33: 4. Rebekah, also, was deprived of the society of her darling son, whom "she sent away for one year," as she fondly imagined, "until his brother's fury should turn away," (Gen. 27: 42—44.) but whom she saw no more; for she died during his long exile of twenty years, though Isaac survived, Gen. 35: 27. Thus was "she pierced through with many sorrows."

2. Jacob, also, had abundant reason subsequently to say, "Few and evil have been the days of the years of my pilgrimage," Gen. 47: 9. At the period of his flight how forcible would have been the question—*By whom shall Jacob arise?* Amos 7: 5. Though he had the consolation of having the blessing of Abraham voluntarily renewed to him by his father, before he was forced to fly from his brother's fury, (Gen. 28: 1—4.) and had the satisfaction of obeying his parents in going to Padan-aram, or Charran, in quest of a wife of his own kindred, (Gen. 28: 7.) yet he set out on a long and perilous journey of six hundred miles and upwards, through barren and inhospitable regions, unattended and unprovided, like a pilgrim, indeed, with only his staff in his hand, Gen. 32: 10. And though he was supported with the assurance of the divine protection, and the renewal of the blessing of Abraham by God himself, in his remarkable vision at Bethel, and solemnly devoted himself to his service, wishing only for food and raiment, and vowing to profess the worship of God, and pay tithes unto him, should he return back in peace, (Gen. 28: 10—22.) yet he was forced to engage in a tedious and thankless servitude of seven years, at first for Rachel, with Laban, who retaliated upon him the imposition he had practised on his own father, and substituted Leah, whom he hated, for Rachel, whom he loved; and thereby compelled him to serve seven years more; and changed his wages several times during the remainder of his whole servitude of twenty years; in the course of which, as he pathetically complained, "the drought consumed him by day, and the frost by night, and the sleep departed from his eyes," in watching Laban's flocks; (Gen. 31: 40.) and at last he was forced to steal away, and was only protected from Laban's vengeance, as afterwards from Esau's, by divine interposition. Add to these his domestic troubles and misfortunes; the impatience of his favorite wife, "Give me children, or I die;" her death in bearing her second son, Benjamin; the rape of his daughter Dinah; the perfidy and cruelty of her brothers, Simeon and Levi; to the Shechemites, the misbehavior of Reuben; the supposed death of Joseph, his favorite and most deserving son:—these were, all together, sufficient to have brought down his grey hairs with sorrow to the grave, had he not been divinely supported and encouraged throughout the whole of his pilgrimage. For the circumstances which led Jacob into Egypt, (Gen. 47: 1—10.) see *JOSEPH*.

Jacob spent the remainder of his days in tranquillity and prosperity, enjoying the society of his beloved child seventeen years. The close of his life was a happy calm, after a stormy voyage.

3. Of all the predictions which he pronounced with his expiring breath, (Gen. 49.) the most remarkable and the most interesting is that relating to Judah: "The sceptre shall not

depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," Gen. 49: 10. One grand personage was in the mind of the patriarch, as it had been in the contemplation of his predecessors, even the illustrious Deliverer who should arise in after ages to redeem his people, and bring salvation to the human race. (See SHILOH.) Here, then, in this prediction and its fulfilment, we have a glorious proof not only of the piety and faith of Jacob, but of the veracity of Scripture, and the truth of our religion, Gen. 50: 1—11. See *Calmet*.—*Watson*.

**JACOBITES**; a sect of Christians in Syria and Mesopotamia; so called, either from Jacob, a Syrian, who lived in the reign of the emperor Mauritius, or from one Jacob, a monk, who flourished in the year 550.

The Jacobites are of two sects, some following the rites of the Latin church, and others continuing separated from the church of Rome. There is also a division among the latter, who have two rival patriarchs, and consist of about thirty or forty thousand families, living in Syria and Mesopotamia. As to their belief, they hold but one nature in Jesus Christ. (See *HYPOSTASIS*, and *MONOPHYSITES*.) With respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks and other Eastern Christians. They consecrate unleavened bread at the eucharist, and are against confession, believing that it is not of divine institution. They also practise circumcision before baptism. (See *NESTORIANS*.)

The name of *Jacobites* is also applied to the adherents of James II., particularly to the non-jurors who separated from the high Episcopal church, simply because they would not take the oath of allegiance to the new king, and who in their public services prayed for the Stuart family. They were most numerous in Scotland, but were very much lessened by the defeat of the Pretender, in 1745, and at his death, in 1788, they began to pray for George III.—*Hend. Buck*.

**JACOB'S WELL**; a fountain near Sychar or Shechem, Gen. 35. John 4: 6. "The principal object of veneration here is Jacob's well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages, but particularly since the Christian era, as the place where our Savior revealed himself to the woman of Samaria. The spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the fourth chapter of St. John without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from Josephus seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee; the cause of it; his passage through the territory of Samaria; his approach to the metropolis of this country; its name; his arrival at the Amorite field, which terminates the narrow valley of Sichem; the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is obviously implied; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression, 'living water'; the history of the well, and the customs thereby illustrated; the worship upon mount Gerizim; all these occur within the space of twenty verses: and if to these be added, what has already been referred to in the remainder of the same chapter, we shall perhaps consider it as a record which, in the words of him who sent it, 'WE MAY LIFT UP OUR EYES, AND LOOK UPON, FOR IT IS WHITE ALREADY TO HARVEST.'" *Dr. E. D. Clarke*, p. 517.—*Calmet*.

**JACOMB**, (THOMAS, D. D.), an English divine, of great

learning and piety, was born in 1622, studied at Oxford and Cambridge, and was settled at Ludgate parish, London, in 1647; where he continued till ejected for non-conformity, in 1662. He was received as chaplain into the house of the countess dowager of Exeter, where he labored faithfully, and with great usefulness, until his death, in 1687, aged sixty-five.

His complaint was a cancer; but through his long and painful sickness he was a model of Christian patience and resignation; with comfort reviewing his course, and with joy expecting his crown from Christ his Savior, "who was made unto him of God, wisdom and righteousness, and sanctification and redemption." Once indeed he said to a friend, while longing to be above, "Death flies from me; I make no haste to my Father's house. I lie here, but get no ground for heaven or earth." It being said, "Yes, in your preparations for heaven," he replied, "O yes, there I sensibly get ground, I bless God. It will not be long before we meet in heaven, never to part more; but to be with Christ is best of all."

His works consist of a Commentary on Rom. VIII.; a Treatise of Holy Dedication; Life and Death of Mr. William Whitaker; and several occasional Sermons.—*Middleton*, vol. iv. p. 3.

**JAEI**, or **JAEH**, wife of Heber the Kenite, killed Sisera, general of the Canaanitish army, Judg. 4: 17, 21. Why this woman violated the sacred rites of hospitality, by murdering her guest, does not appear. Mr. Taylor suggests as probable, (1.) That Jael had herself felt the severity of the late oppression of Israel by Sisera; (2.) That she was actuated by motives of patriotism, and of gratitude toward Israel; (3.) That the general character of Sisera might be so atrocious, that at any rate his death was desirable. We find a similar proceeding in the case of Judith.—*Calmet*.

**JAH**; one of the names of God; which is combined with many Hebrew words; as Adonijah, Halleluiah, Malachia:—God is my Lord, praise the Lord, the Lord is my King, &c. (See *JEHOVAH*).—*Calmet*.

**JAIR**, of Manasseh, possessed the whole country of Argob beyond Jordan, to the borders of Geshur and Maachathi, Judg. 10: 3. He succeeded Tola in the government of Israel, and was succeeded by Jephthah. His government continued twenty-two years, from A. M. 2795 to 2817. Comp. Num. 32: 41. Deut. 3: 14. Josh. 13: 30. 1 Kings 4: 13. 1 Chron. 2: 22.

**2. JAIR**; the eighth month of the Hebrew civil year, and the second of the sacred year. It corresponded partly to March and April.—*Calmet*.

**JAIRUS**; chief of the synagogue at Capernaum, whose only daughter, an interesting girl of twelve, falling dangerously sick, was healed by Jesus, Mark 5: 22.—*Calmet*.

**JAMBRES**. (See *JANNES*.)

**JAMES**, (Gr. *Jakobos*;) of the same import as Jacob. James, surnamed the Greater, or the Elder, to distinguish him from James the Younger, was brother to John the evangelist, and son to Zebedee and Salome, Matt. 4: 21. He was of Bethsaida, in Galilee, with his brother John, a fisherman, and left all to follow Christ, Mark 1: 18, 19. They were witnesses of our Lord's transfiguration, Matt. 17: 2. When certain Samaritans refused to admit Jesus Christ, James and John wished leave to pray for fire from heaven to consume them, Luke 9: 54. Some days after the resurrection of our Savior, James and John went to fish in the sea of Tiberias, where they saw Jesus. They were present at the ascension of our Lord. St. James is said to have preached to all the dispersed tribes of Israel; but for this there is only report. His martyrdom is related, Acts 12: 1, 2, about A. D. 42, or 44, for the date is not well ascertained. Herod Agrippa, king of the Jews, and grandson of Herod the Great, caused him to be seized and executed at Jerusalem. Clemens Alexandrinus informs us, that he who brought St. James before the judges, was so much affected with his constancy in confessing Jesus Christ, that he also declared himself a Christian, and was condemned, as well as the apostle, to be beheaded. (See *BOANERGES*.)

**2. JAMES THE LESS**, surnamed the brother of our Lord, (Gal. 1: 19.) was the son of Cleophas, otherwise called Alphaeus, and Mary, sister to the blessed virgin; conse

quently, he was cousin-german to Jesus Christ. He was surnamed the Just, on account of the admirable holiness and purity of his life. He is said to have been a priest, and to have observed the laws of the Nazarites from his birth. Our Savior appeared to James the Less, eight days after his resurrection, 1 Cor. 15: 7. He was at Jerusalem, and was considered as a pillar of the church, when St. Paul first came thither after his conversion, (Gal. 1: 19.) A. D. 37. In the council of Jerusalem, held in the year 51, St. James gave his vote last; and the result of the council was principally formed from what St. James said, who, though he observed the ceremonies of the law, and was careful that others should observe them, was of opinion, that such a yoke was not to be imposed on the faithful converted from among the heathens, Acts 15: 13, &c. About A. D. 63, it is said James was commanded by the Jews to proclaim from one of the galleries of the temple, that Jesus of Nazareth was not the Messiah; instead of which he proclaimed him to be the Son of God, and Judge of the world. For this he was thrown from the battlement, and while praying for his murderers, was stoned to death.

James the Less was a person of great prudence and discretion, and was highly esteemed by the apostles and other Christians. Such, indeed, was his general reputation for piety and virtue, that, (as we learn from Origen, Eusebius, and Jerome,) Josephus thought, and declared it to be the common opinion, that the sufferings of the Jews, and the destruction of their city and temple, were owing to the anger of God, excited by the murder of James. This must be considered as a strong and remarkable testimony to the character of this apostle, as it is given by a person who did not believe that Jesus was the Christ. The passages of Josephus, referred to by those fathers upon this subject, are not found in his works now extant.

3. JAMES, GENERAL EPISTLE OF. Clement of Rome and Hermas allude to this epistle; and it is quoted by Origen, Eusebius, Athanasius, Jerome, Chrysostom, Augustine, and many other fathers. But though the antiquity of this epistle had been always undisputed, some few formerly doubted its right to be admitted into the canon. Eusebius says, that in his time it was generally, though not universally, received as canonical, and publicly read in most, but not in all, churches; and Estius affirms, that after the fourth century, no church or ecclesiastical writer is found who ever doubted its authenticity; but that, on the contrary, it is included in all subsequent catalogues of canonical Scripture, whether published by councils, churches, or individuals. It had, indeed, been the uniform tradition of the church, that this epistle was written by James the Just; but it was not universally admitted, till after the fourth century, that James the Just was the same as James the Less, one of the twelve apostles; that point being ascertained, the canonical authority of this epistle was no longer doubted.

It has always been considered as a circumstance very much in favor of this epistle, that it is found in the Syriac version, which was made as early as the end of the first century, and for the particular use of converted Jews,—the very description of persons to whom it was originally addressed. Hence we infer, that it was from the first acknowledged by those for whose instruction it was intended; and “I think,” says Dr. Doddridge, “it can hardly be doubted that they were better judges of the question of its authenticity than the Gentiles, to whom it was not written; among whom, therefore, it was not likely to be propagated so early; and who at first might be prejudiced against it, because it was inscribed to the Jews.”

The immediate design of this epistle was to animate the Jewish Christians to support with fortitude and patience any sufferings to which they might be exposed, and to enforce the genuine doctrine and practice of the gospel, in opposition to the errors and vices which then prevailed among them. St. James begins by showing the benefits of trials and afflictions, and by assuring the Jewish Christians that God would listen to their sincere prayers for assistance and support: he reminds them of their being the distinguished objects of divine favor, and exhorts them to practical religion; to a just and impartial regard for the poor, and to an uniform obedience to all the commands of

God, without any distinction or exception; he shows the inefficacy of faith without works, that is, unless followed by moral duties; he inculcates the necessity of a strict government of the tongue, and cautions them against censoriousness, strife, malevolence, pride, indulgence of their sensual passions, and rash judgment; he denounces threats against those who make an improper use of riches; he intimates the approaching destruction of Jerusalem; and concludes with exhortations to patience, devotion, and a solicitous concern for the salvation of others.

This epistle is written with great perspicuity and energy, and it contains an excellent summary of those practical duties and moral virtues which are required of Christians. Although the author wrote to the Jews dispersed throughout the world, yet the state of his native land passed more immediately before his eyes. Its final overthrow was approaching; and oppressions, factions, and violent scenes troubled all ranks, and involved some professing Christians in suffering, others in guilt, James 5: 8, 9.—*Watson*.

JAMES, (THOMAS,) a learned English critic and divine, was born 1571, and educated at Oxford. In 1602, he was designated first keeper of the public library in that university, to which were soon added some other preferments. In 1620 he resigned his place as keeper, and devoted himself more intensely to study. In 1624, he thus writes to archbishop Usher: “I have of late given myself wholly to the reading of manuscripts, and in them I find so many and so pregnant testimonies either fully for our religion, or against the papists, that it is to be wondered at.” He had published more than twenty learned works, and had commenced the collation of all the manuscripts of the fathers in all the libraries of England, in order to detect the forgeries of the popish editions, when he was arrested by death, in August, 1629. No man exceeded him in indefatigable industry.—*Middleton*, vol. ii. p. 486.

JANEWAY, (JOHN.) This very pious and extraordinary young man was born at Lyly, Hertford, in 1633, of religious parents, to whom he gave early hopes of much comfort, by his mental superiority. He entered Cambridge at seventeen, and at eighteen it pleased God to bring his soul to the Savior, in part by means of Baxter's Saint's Rest. He now looked upon human learning as useless, if not fixed below Christ, and pursued for Christ; without whom it can only augment the soul's capacity for guilt and misery. His zeal now glowed for the salvation of souls, especially of those nearly related to him. Secret prayer now became his element, his joy, and his strength, and his great instrument of success. On leaving college, his father being dead, he went to live in the family of Dr. Cox, where his health sunk under his studies and labors; and he finished his short course in June, 1657, aged twenty-four. His lying bed was a scene of triumph. “I am going,” said he, “to him whom I love above life. I charge you all, do not pray for my life any more. You do me wrong if you do. Oh that glory, that unspeakable glory that I behold. My heart is full.”—*Middleton*, vol. iii. p. 362.

JANNES and JAMBRES; the two chief magicians who resisted Moses, in Egypt, by pretending to perform similar wonders, 2 Tim. 3: 8. The paraphrast Jonathan, on Num. 23: 22, says they were the two sons of Balaam, who accompanied him to Balak, king of Moab. They are called by several names, in several translations. Artapanus affirms, that Pharaoh sent for magicians, from Upper Egypt, to oppose Moses; and Ambrosiaster or Hilary the Deacon says they were brothers. Numenius, cited by Aristobulus, says, “Jannes and Jambres were sacred scribes of the Egyptians, who excelled in magic, at the time when the Jews were driven out of Egypt. These were the only persons whom the Egyptians found capable of opposing Moses, who was a man whose prayers to God were very powerful. These two men, Jannes and Jambres, were alone able to frustrate the calamities which Moses brought upon the Egyptians.”

The Mussulmen have several particulars to the same purpose. Their recital supposes, that the magicians wrought no miracle, but only played conjuring tricks, in which they endeavored to impose upon the eyes of spectators. Moses, however, expresses himself as if Pharaoh's magicians operated the same effects as himself; so that Pharaoh and his whole court were persuaded, that the

power of their magicians was equal to that of Moses, till those magicians themselves were constrained to acknowledge, *This is the finger of God!* Exod. 8: 18, 19. (See PLAGUES OF EGYPT.)—*Calmet*.

**JANSENISTS**; a denomination of Roman Catholics in France, which was formed in the year 1640. They follow the opinions of Jansenius, bishop of Ypres, from whose writings the following propositions are said to have been extracted:—1. That there are divine precepts which good men, notwithstanding their desire to observe them, are, nevertheless, absolutely unable to obey; nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience. 2. That no person in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind. 3. That, in order to render human actions capable of merit or demerit, it is not requisite that they be exempt from necessity; but that they be free from constraint. 4. That the Semi-Pelagians err greatly, in maintaining that the human will is endowed with the power either of obeying or resisting the aids and influences of preventing grace. 5. That whoever affirms that Jesus Christ made expiation, by his sufferings and death, for the sins of *all* mankind, is a Semi-Pelagian. Of these propositions, pope Innocent X. condemned the first four as heretical, and the last as rash and impious. But he did this without asserting that these were the doctrines of Jansenius, or even naming him; which did not satisfy his adversaries, nor silence him. The next pope, however, Alexander VII., was more particular, and determined the said propositions to be the doctrines of Jansenius; which excited no small trouble in the Gallican church.

This denomination was also distinguished from many of the Roman Catholics, by their maintaining that the Holy Scriptures and public liturgies should be given to the people in their mother tongue; and they consider it as a matter of importance to inculcate upon all Christians, that true piety does not consist in the performance of external devotions, but in inward holiness and divine love.

As to Jansenius, it must be confessed that he was more diligent in the search of truth, than courageous in its defence. It is said that he read through the whole of St. Augustine's works ten, and some parts thirty, times. From these he made a number of *excerpta*, which he collected in his book called "Augustinus." This he had not the courage to publish; but it was printed after his death, and from it his enemies, the Jesuits, extracted the propositions above named; but the correctness and fidelity of their extracts may be justly questioned. Jansenius himself, undoubtedly, held the opinions of Calvin on unconditional election, though he seems to have been reserved in avowing them.

The Jansenists of Port Royal may be denominated the evangelical party of the Catholic church: among their number were the famous Father Quessel, Pierre Nicole, Pascal, De Sacy, Duguet, and Arnauld; the last of whom is styled by Boileau, "the most learned mortal that ever lived." They consecrated all their great powers to the service of the cross; and for their attachment to the grand article of the Protestant Reformation,—justification by faith, with other capital doctrines, they suffered the loss of all things. The Jesuits, their implacable enemies, never ceased until they prevailed upon their sovereign, Louis XIV., to destroy the abbey of Port Royal, and banish its inhabitants. It must be confessed, however, that all the Jansenists were not like the eminent men whom we have just mentioned; and even these were tinged with enthusiasm and superstition. Some of them even pretended to work miracles, by which their cause was greatly injured.—*Watson*; *Hend. Buck*.

**JAPHETH**, the son of Noah, who is commonly named the third in order of Noah's sons, was born in the five hundredth year of that patriarch; (Gen. 5: 32.) but Moses (Gen. 10: 21.) says expressly he was the oldest of Noah's sons, according to our translation, and those of the Septuagint and Symmachus. Abraham was named the first of Terah's sons, "not from primogeniture, but from pre-eminence," as the father of the faithful, and the illustrious ancestor of the Israelites, and of the Jews, whose "seed was Christ," according to the flesh; with whose history

the Old Testament properly commences: "Now these are the generations of Terah," &c.; (Gen. 11: 27.) all the preceding parts of Genesis being only introductory to this. By the same analogy, Shem, the second son of Noah, is placed first of his three sons, (Gen. 5: 32.) and Japheth, "the eldest," last. Compare Gen. 10: 21. 11: 20. Thus Isaac is put before Ishmael, though fourteen years younger, 1 Chron. 1: 28. And Solomon, the eldest, is reckoned the last of Bathsheba's children, 1 Chron. 3: 5.

Japheth signifies *enlargement*; and how wonderfully did Providence enlarge the boundaries of Japheth! His posterity diverged eastwards and westwards; from the original settlement in Armenia, through the whole extent of Asia, north of the great range of Taurus, distinguished by the general names of Tartary and Siberia, as far as the Eastern ocean; and in process of time, by an easy passage across Behring's straits, the entire continent of America; and they spread in the opposite direction, throughout the whole of Europe, to the Atlantic ocean; thus literally encompassing the earth, within the precincts of the northern temperate zone. While the enterprising and warlike genius of this hardy hunter-race frequently led them to encroach on the settlements, and to dwell in "the tents of Shem," whose pastoral occupations rendered them more inactive, peaceable, and unwarlike; as when the Scythians invaded Media, and overran western Asia southwards, as far as Egypt, in the days of Cyaxares; and when the Greeks, and afterwards the Romans, subdued the Assyrians, Medes, and Persians, in the East, and the Scythians and Jews in the South, as foretold by the Assyrian prophet, Balaam:—

"And ships shall come from the coast of Chittim,  
And shall afflict the Assyrians, and afflict the Hebrews;  
But he [the invader] shall perish himself at last."

Núm. 24: 24.

Chittim here denotes the southern coasts of Europe, bordering on the Mediterranean sea, called the "isles of the Gentiles," Gen. 10: 5. And, in later times, the Tartars in the East have repeatedly invaded and subdued the Hindoos and Chinese; while the warlike and enterprising genius of the British isles has spread their colonies, their arms, their arts, and their language, and, in some measure, their religion, from the rising to the setting sun. (See DIVISION OF THE EARTH.)

Japheth was known, by profane authors, under the name of Japetus. The poets make him father of heaven and earth. The Greeks believed that Japheth was the father of their race, and acknowledged nothing more ancient than him. Hence the phrase, *Old as Japetus*.—*Watson*.

JAR. (See JAIR.)

**JAREB**; (Hos. 5: 13. 10: 6.) the name of a king, or more probably of an idol, for it was common among the heathen to call their idols kings.—*Calmet*.

**JASHER**, (Book of;) a modern apocryphal work, intended to impose on the credulous and ignorant, to sap the credit of the books of Moses, and to blacken the character of Moses himself. It pretends to be a translation of the ancient record, mentioned Josh. 10: 13, and 2 Sam. 1: 18, but is one of the most clumsy and impudent forgeries that ever were attempted to be palmed on the public. It was first published by Jacob Ilive, a printer, in 1751, in quarto, who worked it off secretly by night, at a private press.—*Hend. Buck*.

**JASON**, a high-priest of the Jews, and brother of Onias III., was a man of unbounded ambition, who scrupled not to divest his brother of the high-priesthood, in order to seize that dignity himself, sacrilegiously purchasing it of Antiochus Epiphanes. Jason did all he could to abolish the worship of God in Jerusalem, and to prevail with the very priests to adopt the religion of the Greeks. He is to be considered as the cause of all the calamities which befel the Jews under Antiochus. He died at Lacedæmon, a city in alliance with the Jews, to which he had fled from Aretas, or Menelaus; and his body remained without burial, the greatest indignity that could be offered to him.

2. Paul's kinsman, and his host at Thessalonica, (Rom. 16: 21.) hazarded his life to preserve him during a sedition in that city, Acts 17: 7.—*Calmet*.

**JASPER**; (Heb. *jaspeth*, Exod. 28: 20. 39: 13, and Ezek. 28: 13. Gr. *iaspis*, Rev. 4: 3, and 21: 11, 18, 19.)



The Greek and Latin name, *jaspis*, as well as the English jasper, is plainly derived from the Hebrew, and leaves little room to doubt what species of gem is meant by the original word. The jasper is usually defined, a hard stone, of a bright, beautiful, green color; sometimes clouded with white, and spotted with red or yellow.—*Watson*.

JAVAN, or Iov, (for the Hebrew word, differently pointed, forms both names,) was the fourth son of Japheth, and the father of all those nations which were included under the name of Grecians, or Ionians, as they were invariably called in the East. (See DIVISION OF THE EARTH, and GREECE.)—*Watson*.

JAVELIN. (See ARMS, MILITARY.)

JEALOUSY, is that particular uneasiness which arises from the fear that some rival may rob us of the affection of one whom we greatly love, or suspicion that he has already done it. The first sort of jealousy is inseparable from love, before it is in possession of its object; the latter is unjust, generally mischievous, and always troublesome.

God's tender love towards his church is sometimes called jealousy. Paul says to the Corinthians, that he is jealous over them with a godly jealousy, that he might present them as a chaste virgin to Christ. The word, however, is frequently used to express the vindictive acts of dishonored love. Thus the Psalmist, (79: 5.) representing the church as smarting under divine judgments, occasioned by her infidelity to God, says, "How long, Lord, shall thy jealousy burn like fire?" See also 1 Cor. 10: 22.

WATERS OF JEALOUSY.—There is something very striking in the solemn process prescribed in Num. 5: 11—31, for the detection and punishment of a woman who had excited her husband's jealousy, without affording him the ordinary means of proving her infidelity. (See ADULTERY.)—*Hend. Buck; Calmet*.

JEARIM, (mount;) Josh. 15: 10; a boundary of the inheritance of Judah. It was a woody mountain, on which the city of Balah, or Kirjath-jearim, was situated.—*Calmet*.

JEBUS; the son of Canaan, (Gen. 10: 16.) and father of the people of Palestine called Jebusites. Their dwelling was in Jerusalem and round about, in the mountains. This people were very warlike, and held Jerusalem till David's time, Josh. 15: 65. 2 Sam. 5: 6, &c.—*Watson*.

JEDUTHUN; a Levite of Merari's family; and one of the four great masters of music belonging to the temple, 1 Chron. 16: 41. He is the same as Ethan; and some of the psalms are said to have been composed by him, as Psalm 89, entitled, "Of Ethan the Ezrahite;" also 39, 62, and 77, under the name of Jeduthun. There are some psalms with the name of Jeduthun affixed to them, which seem to have been composed during, or after, the captivity. These were probably composed, or sung, by his descendants, or class.—*Calmet*.

JEGAR-SHADUTHA; (*the heap of witness*, Gen. 31: 47, &c.) The term is Chaldee, and it is usually thought to prove that the Chaldee language was different from the Hebrew. It might be so; but, we should remember that Jacob gave two names to this place, "Galed, and Mizpah." Might not Laban do the same? varying the term, as Mizpah differs from Galed; for it does not appear that Laban when speaking afterwards uses the Chaldee words, *Jegar shadutha*; but the Hebrew words which Jacob used, "this (*gal*) heap be witness, and this (*mizpeth*) pillar be witness." So that in these instances he certainly retained his Hebrew. (See STONES.)—*Calmet*.

JEHOAHAZ, otherwise SHALLEN; the son of Josiah, king of Judah, Jer. 22: 11. Jehoahaz was made king in his room, though he was not Josiah's eldest son, 2 Kings 23: 30—32. He was in all probability thought fitter than any of his brethren to make head against the king of Egypt. He reigned, however, only three months in Jerusalem, B. C. 609.—*Watson*.

JEHOIACHIN; king of Judah, otherwise called Coniah, (Jer. 22: 24.) and Jeconiah, 1 Chron. 3: 17. He ascended the throne, and reigned only three months. It seems he was born about the time of the first Babylonish captivity, A. M. 3398, when Jehoiahim, or Eliakim, his father, was carried to Babylon. Jehoiahim returned from Babylon, and reigned till A. M. 3405, when he was killed by the Chaldeans, in the eleventh year of his reign; and was succeeded by this Jehoiahin, who reigned alone three months

and ten days; but he reigned about ten years in conjunction with his father. Thus 2 Kings 24: 8, is reconciled with 2 Chron. 36: 9. In the former of these passages, he is said to have been eighteen when he began to reign, and in Chronicles only eight; that is, he was only eight when he began to reign with his father, and eighteen when he began to reign alone. The words of the prophet Jeremiah, (22: 30,) are not to be taken in the strictest sense; since he was the father of Salathiel and others, 1 Chron. 3: 17, 18. Matt. 1: 12. It signifies that he should have no heir to his throne; as proved to be the fact.—*Watson*.

JEHOIADA, by Josephus called Joadus, succeeded Azariah in the high-priesthood. In 1 Chron. 6: 9, 10, Johanan and Azariah seemed to be confounded with Jehoiaad and Zechariah. This excellent high-priest, with his wife Jehoshabath, rescued Joash, son of Joram, king of Judah, when but one year old, from the murderous violence of Athaliah, and concealed him in the temple. After seven years, he set him on the throne of David, 2 Kings 11, 12, and 2 Chron. 23, 24. (See ATHALIAH, and JOASH.) While Jehoiaad lived, and Joash followed his advice, every thing happily succeeded. The high-priest formed a design of repairing the temple, and collected considerable sums in the cities of Judah; but the Levites did not acquit themselves of their commission with diligence till after the king was of age, and the prince and the high-priest united their authority in promoting the design, 2 Kings 12, and 2 Chron. 24: 5, &c. He died B. C. 834, aged one hundred and thirty.—*Calmet*.

JEHOIAKIM, or ELIAKIM, brother and successor of Jehoahaz, king of Judah, was made king by Necho, king of Egypt, at his return from an expedition against Carchemish, (2 Kings 23: 34—36.) B. C. 609.

In 2 Chron. 36: 6, according to the Hebrew, it is said, that Nebuchadnezzar bound Jehoiakim in chains to carry him to Babylon; and Daniel relates, that the Lord delivered Jehoiakim into the hands of Nebuchadnezzar; that that prince carried to Babylon a great part of the vessels belonging to the house of God, with some captives, among whom were Daniel and his companions; but he does not say that Jehoiakim was carried there. The books of Kings and Chronicles inform us, that Jehoiakim reigned eleven years at Jerusalem, 2 Kings 23: 36. 2 Chron. 36: 5. Jeremiah says, that Nebuchadnezzar retook Carchemish from Necho, king of Egypt, in the fourth year of Jehoiakim; and elsewhere, that the first year of Nebuchadnezzar agreed with the fourth of Jehoiakim. All these chronological marks evince, that Nebuchadnezzar did not come into Judea till A. M. 3399, which is the fourth year of Jehoiakim; that Jehoiakim was not carried into Babylon, but put in chains in order to be removed thither, yet afterwards was set at liberty, and left at Jerusalem; and lastly, that Jehoiakim was four years subject to Necho, before he became tributary to Nebuchadnezzar.

After a vile and turbulent reign of eleven years, Jehoiakim was taken, slain, and thrown into the common sewer, B. C. 599, as Jeremiah had predicted, Jer. 22: 18, 19. 26: 23.—*Calmet*.

JEHORAM, son and successor of Jehoshaphat, king of Judah, (2 Kings 8: 16,) was born A. M. 3060, and associated with his father in the kingdom, A. M. 3112. He reigned alone after the death of Jehoshaphat, and died, according to Usher, B. C. 885. His queen, Athaliah, daughter of Omri, engaged him in idolatry, and other sins, which produced calamities throughout his reign. Jehoram, being settled in the kingdom, began his career with the murder of all his brothers, whom Jehoshaphat had removed from public business, and placed in the fortified cities of Judah. To punish his impiety, the Lord permitted the Edomites who had been subject to the kings of Judah to revolt, 2 Kings 8: 20, 21. 2 Chron. 21: 8, 9. He died and was buried in Jerusalem, but not in a royal sepulchre, B. C. 885.—*Calmet*.

JEHOSHAPHAT, son of Asa, a pious and illustrious king of Judah, ascended the throne when aged thirty-five, and reigned twenty-five years. He prevailed against Baasha, king of Israel; and placed garrisons in the cities of Judah and Ephraim, which had been conquered by his father. He demolished the high places and groves, and God was with him, because he was faithful. In the third

year of his reign he sent officers, with priests and Levites, throughout Judah, with the book of the law, to instruct the people, and God blessed his zeal. He was feared by all his neighbors; and the Philistines and Arabians were tributaries to him. He built several houses in Judah in the form of towers, and fortified several cities. He generally kept an army, or more probably an enrolled militia, of a million of men, without reckoning the troops in his strong holds.

Scripture, however, reproaches Jehoshaphat on account of his alliance with the idolatrous Ahab, king of Israel, 1 Kings 22: 44. 2 Chron. 18: 35. 19: 1, &c. Jehoshaphat repaired his fault by the regulations and good order which he afterwards established in his dominions, both as to civil and religious affairs; by appointing honest and able judges, by regulating the discipline of the priests and Levites, and by enjoining them to perform punctually their duty. After this, God gave him in answer to his prayers a complete triumph over the Moabites, Ammonites, and Meonians, people of Arabia Petraea.

Some time afterwards, Jehoshaphat, repeating his error, agreed with Ahaziah, the idolatrous king of Israel, jointly to equip a fleet in the port of Ezion-gaber, on the Red sea, in order to go to Tarshish, (ver. 35, 36,) and was punished by the loss of his fleet. He died, after reigning twenty-five years, and was buried in the royal sepulchre, B. C. 889, 2 Chron. 21: 1, &c. 1 Kings 22: 42.—*Calmet*.

**JEHOSHAPHAT, (VALLEY OF.)** This valley is a deep and narrow gulf, which runs from north to south, between the mount of Olives and mount Moriah; the brook Cedron flowing through the middle of it, which is dry the greatest part of the year, but has a current of a red color, after storms, or in rainy seasons.

The prophet Joel (3: 2, 12,) says, "The Lord will gather all nations in the valley of Jehoshaphat, and will plead with them there." Some maintain that the ancient Hebrews had named no particular place the valley of Jehoshaphat; but that Joel intended generally the place where God would judge the nations, and will appear at the last judgment in the brightness of his majesty. *Jehoshaphat*, in Hebrew, signifies "the judgment of God." It is very probable that the valley of Jehoshaphat, that is, of God's judgment, is symbolical, as well as the valley of slaughter, in the same chapter. From this passage, however, the Jews and many Christians have been of opinion, that the last judgment will be solemnized in the valley of Jehoshaphat.—*Calmet; Watson*.

**JEHOVAH, (SELF-EXISTENT;)** the awful and incommunicable name of the Divine Essence. It seems to be a compound of JAH, *the Essence*, and HAVAH, *existing*; that is, *always existing*; whence the word ETERNAL appears best to express its import. It is well rendered, "He who is, and who was, and who is to come," (Rev. 1: 4. 11: 17.) that is, as the schoolmen speak, ETERNAL, both *a parte ante*, and *a parte post*. Compare John 8: 58. That this name was known to the heathens, as the God of the Hebrews, there can be no doubt. Sanchoniaton writes it *Jebo*; Diodorus the Sicilian, Macrobius, Clemens Alexandrinus, Jerome, and Origen, write it *Jao*; Epiphanius, Theodoret, and the Samaritans, *Jabe, Jaré*. The Latins hence took their *Jovis Pater*. The Egyptians also seem to have some acquaintance with its sublime meaning, for on the temple of Isis was the following inscription, evidently borrowed from it: "I am whatever is, was, and will be, and no mortal has ever raised my veil."

According to Exod. 6: 2, 3, God never revealed himself by this peculiar and glorious name before the time of Moses; though Moses himself employs it in narrating the history of patriarchs.

The Jews, after their captivity in Babylon, out of an excessive and superstitious respect for this name, left off to pronounce it, and thus lost the true pronunciation. The Septuagint generally renders it *Kurios*, "the Lord." Origen, Jerome, and Eusebius, testify that in their time the Jews left the name of Jehovah written in their copies in Samaritan characters, instead of writing it in the common Chaldee or Hebrew characters; which shows their veneration for this holy name; and the fear they were under, lest strangers who were not unacquainted with the Chaldee letters and language, should discover and misap-

ply it. Josephus calls this Tetragrammaton, or four-lettered name, (Heb. JHVH,) the shuddering name of God.

The Jewish cabalists have refined much on the name Jehovah. The letters which compose it they affirm to abound with mysteries. He who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in it; it governs the world; is the fountain of graces and blessings; the channel through which God's mercies are conveyed to men.

It would be waste of time and patience to repeat all that has been said on this INCOMMUNICABLE NAME. It may not be amiss, however, to remind the reader, 1. That although it signifies the state of being, yet it forms no verb. 2. It never assumes a plural form. 3. It does not admit an article, or take an affix. 4. Neither is it placed in a state of construction with other words; though other words may be in construction with it.

It is usually marked in Jewish books, where it must be alluded to, by an abbreviation, (*Jod*.) It is also abbreviated in the term JAH, which, the reader will observe, enters into the formation of many Hebrew appellations. (See JAH.) In our version it is printed LORD, in large capitals. As applied to Christ, it becomes a decisive testimony to his divine nature, Ps. 97, and 103. Jer. 23: 5, 6, and 33: 15, 16. Mal. 3: 1. Isa. 40: 3—11.—*Hend. Buck; Calmet; Watson; Jones; Robinson's Bib. Repos.*, 1833, 1834.

**JEHOVAH JIREH; (Jehovah will provide; or, perhaps, shall be seen.)** Abraham used this expression in allusion to the question of Isaac, (Gen. 22: 8.) touching the victim for sacrifice, and gave this name to a place, (Gen. 22: 14.) in such a manner that in after ages, (at the time when Ezra revised the copy,) it became usual to say, "In this mountain Jehovah shall provide; this is where we expect his appearance." When we consider the building of the temple of Solomon nearly adjacent, (if not on the very spot,) where "the Lord had chosen to put his name;" (Deut. 12: 5. 1 Kings 14: 21. 2 Chron. 12: 13.) and also the crucifixion of Jesus, at, or near, perhaps on, this very spot, we cannot but think that such titles not only commemorated past facts, but predicted future expectations.—*Calmet*.

**JEHOVAH NISSI; (Jehovah my banner.)** Among the most perplexing passages of Scripture, is Exod. 17: 15, 16: "And Moses built an altar—rather, consecrated a piece of ground for a sacrificial—*and called its name, JEHOVAH NISSI: the Lord exalthee me; or, Jehovah my banner—or streamer—or signal; [or, perhaps, 'To Jehovah of lifting up;'] i. e. he to whom I lifted up my hands, in prayer against Amalek.* And he said, *Because the Lord hath smorn war with Amalek—so our translation; but the Hebrew is, 'Because of the hand upon—above—or against the throne of Jehovah, war against Amalek.'* Either of these renderings, implies two memorials of the vengeance to be taken on Amalek: (1.) The writing in the book of the law, which the king was to copy out for his personal study, mentioned in the preceding verse; (2.) A consecrated trophy, or elevation of some kind, to commemorate the battle fought under Moses, and to prefigure the future punishment of Amalek.—*Calmet*.

**JEHOVAH SHALOM; (Jehovah of peace;)** a name given by Gideon to an altar which he built in a place where an angel of Jehovah had appeared to him, and saluted him by saying, "Peace be to thee," Judg. 6: 24. Probably the name may be taken, (1.) To Jehovah of peace, that is, taking peace for general welfare; to the Divine Protector; (2.) As the words are usually rendered—Jehovah shall send peace; that is, we expect prosperity under the auspices of Jehovah. The phrase appears to have become, in after ages, a kind of proverb, as probably was the case with all those remarkable titles, which are come down to us. What else has been their preservation, when so many thousand other titles have perished?—*Calmet*.

**JEHOVAH SHAMMAH; (Jehovah is there; or, the residence of Jehovah;)** a name given by Ezekiel to a future holy city, which he describes in the close of his prophecy, chap. 48: 35, margin.—*Calmet*.

**JEHOVAH TZIDEKENU; (Jehovah our righteousness, Jer. 23: 6. 33: 16, margin.)** In the first of these passages we read of a branch, a king, called the Lord our righteousness; in the second passage we read, "This is the name

wherewith she [Jerusalem] shall be called, the Lord our righteousness." Now the impropriety of calling a female, she, by the name of the Lord, masculine, is apparent; and the words "is the name" are supplied by our translators; but the word "name" is in the original in the former passage; where the words are, "and this his name is, which they shall call him, Jehovah our righteousness:" but in the latter passage the words are, literally, "and this is he that shall call her, Jehovah our righteousness."—*Calmet*.

**JEHOZADAK**; son and successor of Seraiah, high-priest of the Jews, (1 Chron. 6: 14, 15. Ezra 3: 2.) though it does not appear that he ever exercised the sacred functions.—*Calmet*.

**JEHU**, the son of Jehoshaphat, and grandson of Nimshi, captain of the troops of Joram, the king of Israel, was appointed by God to reign over Israel, and to avenge the sins committed by the house of Ahab, 1 Kings 19: 16. His history may be found in full in the books of Kings.

Yet, though Jehu had been the instrument in the hand of God for taking vengeance on the profane house of Ahab, we find him accused in Scripture of not entirely forsaking the sins of Jeroboam, the son of Nebat, who made Israel to sin in worshipping the golden calves, 2 Kings 10: 29, 31. It appears also that, in executing the divine indignation on the wicked house of Ahab, he was actuated more by the spirit of ambition and animosity than the fear of God, or a regard to the purity of his worship. And thus it is that God, in the course of his providence, makes use of tyrants and wicked men, as his instruments to execute his righteous judgments in the earth. After a reign of eight-and-twenty years over Israel, Jehu died, and was succeeded by his son, Jehoahaz; but his reign was embittered by the war which Hazaiah, king of Syria, long waged against him, 2 Kings 10: 32—36. His four descendants who succeeded him in the throne were Jehoahaz, Joash, Jeroboam II., and Zechariah.

**2. JEHU**, the prophet, son of Hanani, was sent by God to Baasha, king of Israel, to predict punishment for his misdeeds, 1 Kings 16: 1, 4. The Vulgate adds that Baasha, incensed at this message, put Jehu to death; but the Hebrew says, "Jehu having declared to Baasha what the Lord had pronounced against him, and that the Lord would treat his house as he had treated the house of Jeroboam; for this he slew him;" leaving it doubtful whether Baasha slew Jehu, or the Lord slew Baasha. What renders the latter more credible, is, that about thirty years after the death of Baasha, we find Jehu, son of Hanani, again sent by God to Jehoshaphat, king of Judah, 2 Chron. 19: 1, &c. Some think there were two persons named Jehu, sons of Hanani; but *Calmet* is of opinion that in the passage above quoted, the death of Baasha, not that of Jehu, is intimated.

It is said in chap. 20: 34, that the rest of the acts of Jehoshaphat first and last, are written in the book of Jehu, son of Hanani, who is mentioned in the book of the Kings of Israel; whence it appears that the prophets employed themselves in recording the transactions of their times, and that what Jehu had written of this kind, was thought worthy to be inserted in the memoirs, in which the several events in every prince's reign were registered.—*Watson; Calmet*.

**JENNINGS**, (DAVID, D. D.,) a learned dissenting divine, was the son of an ejected minister, and born at Kibworth, in Leicestershire, in 1691. He was respectably educated in London; and, in 1714, entered on the sacred ministry. After some time he succeeded to the pastoral office in the Independent congregation, meeting in Old Gravel lane, Wapping. In 1743, he became a trustee of the charities of Mr. William Coward, and one of his lecturers at Little St. Helen's, and in the following year theological tutor at the academy founded by that gentleman. He now published several works of merit for the use of the students, particularly an "Introduction to the Use of the Globes and Orrery, and also, the Application of Astronomy to Chronology," &c. octavo, 1747; "An Appeal to Reason and Common Sense for the Truth of the Holy Scriptures;" "An Introduction to the Knowledge of Medals," octavo; and "A Treatise on Jewish Antiquities, with a Dissertation on the Hebrew Language," two volumes, octavo, which has been deservedly esteemed, and still maintains its reputation as one of the best works in our language on the subject.

Dr. Jennings died on the 16th of September, 1762. Besides the pieces already mentioned, he was the author of "Sermons to Young Persons," 1743, and a number of single sermons on particular occasions, especially one "On Preaching Christ," which has been often reprinted.—*Jones' Chris. Biog.*

**JENYNS**, (SOAME, Esq.,) a celebrated English writer, was born in London, in 1704. He was the only son of Sir Roger Jenyns, of Botolphsham. At St. John's college, Cambridge, his genius appeared in juvenile essays and poetical effusions, many of which were published in Dodsley's collection. He was elected member of parliament for Cambridge in 1741, and, being repeatedly re-elected, continued to sit in parliament till 1780. In 1775, he was appointed one of the lords of trade, which post he held till the board was abolished, in 1780.

For a considerable part of his life Mr. Jenyns was an avowed infidel, and is said to have sat down to read the Scriptures with a view to expose their spurious claims; but in the course of examination his mind was so overpowered with the evidence of their divine origin and authority, that he published the result in a small volume, entitled, "A View of the Internal Evidences of the Christian Religion," London, 1776; a book which has been extensively read, and which has produced no little controversy. Mr. Jenyns's works were collected and published in four volumes, octavo, London, 1790, with a Memoir of the author prefixed. He died at London, the 18th of December, 1787.

The intellectual powers of Mr. Jenyns were of a superior order; and Mr. Burke pronounced his style to be that of the purest English, the simplest, and most aboriginal language, the least tinged with foreign impregnation. *Life by Cole, prefixed to his Works.—Jones' Chris. Biog.*

**JEPHTHAH**, one of the judges of Israel, was the son of Gilead by a concubine, Judg. 11: 1, 2. Though early rejected by his brethren, he was subsequently called by the people to lead them in battle against the Ammonites, who had invaded Israel. At this time the Spirit of the Lord came upon him, and he made his celebrated vow to the Lord, that if he delivered the Ammonites into his hand, whatever came forth out of the doors of his house to meet him when he returned should be the Lord's; it is also added in our English version, "and I will offer it up for a burnt-offering," Judg. 11: 31. The battle terminated auspiciously for Jephthah; the Ammonites were defeated, and the Israelites ravaged their country. But on returning towards his own house, his daughter, an only child, came out to meet her father with timbrels and dances, accompanied by a chorus of virgins, to celebrate his victory. On seeing her, Jephthah rent his clothes, and said, "Alas, my daughter! thou hast brought me very low; for I have opened my mouth to the Lord, and cannot go back," Judg. 11: 34—39.

**2. JEPHTHAH'S VOW.** It is scarcely necessary to mention, that almost from the days of Jephthah to the present time, it has been a subject of warm contest among the critics and commentators, whether the judge of Israel really sacrificed his daughter, or only devoted her to a state of celibacy. Among those who contend for the former opinion, may be particularly mentioned the very learned professor Michælis, who insists most peremptorily that the word, "did with her as he had vowed," cannot mean any thing else but that her father put her to death, and burnt her body as a burnt-offering. On this point, however, the following remarks of Dr. Hales are of great weight:—When Jephthah went forth to battle against the Ammonites, "he vowed a vow unto the Lord, and said, if thou wilt surely give the children of Ammon into my hand, then it shall be, that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall either be the Lord's, or I will offer it up for a burnt-offering," Judg. 11: 30, 31. According to this rendering of the conjunctions, (*etiam*), in the last clause, *either, or*, (which is justified by the Hebrew idiom, the paucity of connecting particles in that language making it necessary that this conjunction should often be understood disjunctively,) the vow consisted of two parts: 1. That what *person* soever met him should be the Lord's, or be dedicated to his service. 2. That what *best* soever

met him, if clean, should be offered up for a burnt-offering unto the Lord. This rendering, and this interpretation, is warranted by the Levitical law about vows. The *neder*, or *nom*, in general, included either persons, beasts, or things, dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age and sex of the person, Lev. 27: 1—8. This was a wise regulation to remedy rash vows. But if the vow was accompanied with *cherem*, *devotement*, it was irredemable, as in the following cases:—"Notwithstanding, no devotement which a man shall devote unto the Lord, [either] of man, or of beast, or of land of his own property, shall be sold or redeemed. Every thing devoted is most holy unto the Lord," Lev. 27: 28. Here the three *vows* in the original should necessarily be rendered disjunctively, *or*; as the last actually is in our public translation, because there are three distinct subjects of devotement, to be applied to distinct uses; the *man*, to be dedicated to the service of the Lord, as Samuel by his mother, Hannah; (1 Sam. 1: 11.) the *cattle*, if clean, such as oxen, sheep, goats, turtle-doves, or pigeons, to be sacrificed; and if unclean, as camels, horses, asses, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands*, to be sacred property. This law, therefore, expressly applied, in its first branch, to Jephthah's case, who had *devoted* his daughter to the Lord, or opened his mouth unto the Lord, and therefore could not go back; as he declared in his grief at seeing his daughter, and his only child, coming to meet him with timbrels and dances. She was, therefore, necessarily devoted, but with her own consent, to perpetual virginity, in the service of the tabernacle, Judg. 11: 36, 37. And such service was customary; for in the division of the spoils taken in the first Midianite war, of the whole number of captive virgins, "the Lord's tribute was thirty-two persons," Num. 31: 35—40. This instance appears to be decisive of the nature of her devotement. Her father's extreme grief on this occasion, and her requisition of a respite of two months to bewail her virginity, are both perfectly natural: having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women every where, was peculiarly so among the Israelites; and was therefore no ordinary sacrifice on her part, who, though she generously gave up, could not but regret the loss of becoming "a mother in Israel." "And he did with her according to his vow which he had vowed, and she knew no man," or remained a virgin all her life, Judg. 11: 34—49.

Dr. Hales adds, "The other case of devotement, (Lev. 27: 27.) is utterly irrelative to Jephthah's vow, which did not regard a foreign enemy, or a domestic transgressor, devoted to destruction, but, on the contrary, was a vow of thanksgiving, and therefore properly came under the former case. And that Jephthah could not possibly have sacrificed his daughter, according to the vulgar opinion, founded on incorrect translation, may appear from the following considerations:—1. The sacrifice of children to Moloch was an abomination to the Lord, of which, in numberless passages, he expresses his detestation; and it was prohibited by an express law, under pain of death, as "a defilement of God's sanctuary, and a profanation of his holy name," Lev. 20: 2, 3. Such a sacrifice, therefore, unto the Lord himself, must be a still higher abomination. And there is no precedent of any such under the law, in the Old Testament. 2. The case of Isaac, before the law, is irrelevant; for Isaac was not sacrificed; and it was only proposed for a trial of Abraham's faith. 3. No father, merely by his own authority, could put an offending, much less an innocent, child to death, upon any account, without the sentence of the magistrates, (Deut. 21: 18—21.) and the consent of the people, as in Jonathan's case. 4. The Mischna, or traditional law of the Jews, is pointedly against it:—"If a Jew should devote his son or daughter, his man or maid servant, who are Hebrews, the devotement would be void; because no man can devote what is not his own, or of whose life he has not the absolute disposal."

These arguments appear to be decisive against the sa-

crifice; and that Jephthah could not even have devoted his daughter to celibacy against her will, is evident from the history, and from the high estimation in which she was always held by the daughters of Israel, for her filial duty, and her hapless fate, which they celebrated by a regular anniversary commemoration four days in the year, Judg. 11: 40. We may, however, remark, that, if it could be clearly established that Jephthah actually immolated his daughter, there is not the least evidence that his conduct was sanctioned by God. Jephthah was manifestly like Samson, an instrument of God's power, rather than an example of his grace.—*Watson; Calmet; Jones.*

**JERAHMEEL**, a district in the south of Judah, possessed by the descendants of Jerahmeel, son of Hezron, 1 Sam. 27: 10. 30: 29. David told Achish that he invaded the country of Jerahmeel, while he was ravaging the territories of the Amalekites, Geshurites, and Jezrites.—*Calmet.*

**JEREMIAH**. This amiable, but afflicted prophet, was of the sacerdotal race. ΑΝΑΘΟΥΡΑ, his native place, was only three miles north of Jerusalem. Some have supposed his father to have been that Hilkiah the high-priest, by whom the book of the law was found in the temple in the reign of Josiah: but for this there is no other ground than his having borne the same name.

Jeremiah appears to have been very young when he was called to the exercise of the prophetic office, from which he modestly endeavored to excuse himself by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity during a period of at least forty-two years, reckoned from the thirtieth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees, whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions, in the bitterness of his soul, which many have thought hard to reconcile with his religious principles; but which, when duly considered, may be found to demand our pity for his unremitting sufferings, rather than our censure for any want of piety and reverence towards God. He was, in truth, a man of unblemished piety and conscientious integrity; a warm lover of his country, whose misery he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favor of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, being carried with the remnant of the Jews into Egypt, whither upon the murder of Gedaliah, whom the Chaldeans had left governor in Judea, they had resolved to retire, though contrary to his advice, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for the Jews at Tahpanhes, according to tradition, took such offence at him that they stoned him to death. Their wickedness, however, did not long pass without its reward; for, in a few years after, they were miserably destroyed by the Babylonian armies which invaded Egypt, according to the prophet's prediction, Jer. 44: 27, 28.

2. The idolatrous apostasy, and other criminal enormities of the people of Judah, and the severe judgments which God was prepared to inflict upon them, but not without a distant prospect of future restoration and deliverance, are the principal subject matters of the prophecies of Jeremiah; excepting only the forty-fifth chapter, which relates personally to Baruch, and the six succeeding chapters, which respect the fortunes of some particular heathen nations. It is observable, however, that though many of these prophecies have their particular dates annexed to them, and other dates may be tolerably well conjectured from certain internal marks and circumstances, there appears much disorder in the arrangement, not easy to be accounted for on any principle of regular design, but probably the result of some accident or other, which has disturbed the original order. The best arrange-

ment of the chapters appears to be according to the list which will be subjoined; the different reigns in which the prophecies were delivered were most probably as follows: the first twelve chapters seem to contain all the prophecies delivered in the reign of the good king Josiah. During the short reign of Shallum, or Jehoahaz, his second son, who succeeded him, Jeremiah does not appear to have had any revelation. Jehoiaikim, the eldest son of Josiah, succeeded. The prophecies of this reign are continued on from the thirteenth to the twentieth chapter inclusively; to which we must add the twenty-second, twenty-third, twenty-fifth, twenty-sixth, thirty-fifth, and thirty-sixth chapters, together with the forty-fifth, forty-sixth, forty-seventh, and most probably the forty-eighth, and as far as the thirty-fourth verse of the forty-ninth chapter. Jeconiah, the son of Jehoiaikim, succeeded. We read of no prophecy that Jeremiah actually delivered in this king's reign; but the fate of Jeconiah, his being carried into captivity, and continuing an exile till the time of his death, were foretold early in his father's reign, as may be particularly seen in the twenty-second chapter. The last king of Judah was Zedekiah, the youngest son of Josiah. The prophecies delivered in his reign are contained in the twenty-first and twenty-fourth chapters, the twenty-seventh to the thirty-fourth, and the thirty-seventh to the thirty-ninth inclusively, together with the last six verses of the forty-ninth chapter, and the fiftieth and fifty-first chapters, concerning the fall of Babylon. The siege of Jerusalem, in the reign of Zedekiah, and the capture of the city, are circumstantially related in the fifty-second chapter; and a particular account of the subsequent transactions is given in the fortieth to the forty-fourth inclusively. The arrangement of the chapters, alluded to above, is here subjoined: 1—20, 22, 23, 25, 26, 35, 36, 45, 24, 29, 31, 27, 28, 21, 34, 37, 32, 33, 38, 39, from the fifteenth to the eighteenth verse, 39, from the first to the fourteenth verse, 40—44, 46, and so on.

3. The prophecies of Jeremiah, of which the circumstantial accomplishment is often specified in the Old and New Testament, are of a very distinguished and illustrious character. He foretold the fate of Zedekiah, (Jer. 34: 2—5. 2 Chron. 36: 11—21. 2 Kings 25: 5. Jer. 52: 11.) the Babylonian captivity, the precise time of its duration, and the return of the Jews. He describes the destruction of Babylon, and the downfall of many nations, Jer. 25: 12. 9: 26. 25: 19—25. 42: 10—18. 46., and the following chapters, in predictions, of which the gradual and successive completion kept up the confidence of the Jews for the accomplishment of those prophecies, which he delivered relative to the Messiah and his period, Jer. 23: 5, 6. 30: 9. 31: 15. 32: 14—18. 33: 9—26. He foreshadowed the miraculous conception of Christ, (Jer. 31: 22.) the virtue of his atonement, the spiritual character of his covenant, and the inward efficacy of his laws, Jer. 31: 31—36. 33: 6. The reputation of Jeremiah had spread among foreign nations, and his prophecies were deservedly celebrated in other countries. Many heathen writers also have undesignedly borne testimony to the truth and accuracy of his prophetic and historical descriptions.

4. As to the style of Jeremiah, says bishop Lowth, this prophet is by no means wanting either in elegance or sublimity, although, generally speaking, inferior to Isaiah in both. His thoughts, indeed, are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate; but it is often visible also in his Prophecies, in the former part of the book more especially, which is principally poetical; the middle parts are chiefly historical; but the last part, consisting of six chapters, is entirely poetical, and contains several oracles distinctly marked, in which this prophet falls very little short of the lofty style of Isaiah.

Jeremiah survived to behold the sad accomplishment of all his darkest predictions. He witnessed all the horrors of the famine, and, when that had done its work, the triumph of the enemy. He saw the strong holds of the city cast down, the palace of Solomon, the temple of God,

with all its courts, its roofs of cedar and of gold, levelled to the earth, or committed to the flames; the sacred vessels, the ark of the covenant itself, with the cherubim, pillaged by profane hands. What were the feelings of a patriotic and religious Jew at this tremendous crisis, he has left on record in his unrivalled elegies. Never did city suffer 2 more miserable fate, never was ruined city lamented in language so exquisitely pathetic. Jesusa-<sup>er</sup>ez is, as it were, personified, and bewailed with the passionate sorrow of private and domestic attachment; while the more general pictures of the famine, the common misery of every rank, and age, and sex, all the desolation, the carnage, the violation, the dragging away into captivity, the remembrance of former glories, of the gorgeous ceremonies and the glad festivals, the awful sense of the divine wrath heightening the present calamities, are successively drawn with all the life and reality of an eye-witness. They combine the truth of history with the deepest paths of poetry. (See LAMENTATIONS.)—Watson.

JERICHO was a city of Benjamin, about twenty miles north-east from Jerusalem, and six from the Jordan, Josh. 18: 21. Moses calls it the city of palm-trees, Deut. 34: 3. Josephus says, that in the territory of this city were not only many palm-trees, but also the balsam-tree. (See BALSAM TREE.) The valley of Jericho was watered by a rivulet which had been formerly salt and bitter, but was sweetened by the prophet Elisha, 2 Kings 2: 19. Jericho was the first city in Canaan taken by Joshua, 2: 1, 2, &c. It being devoted by God, they set fire to the city, and consecrated all the gold, silver, and brass. Then Joshua said, "Cursed be the man before the Lord who shall rebuild Jericho." About five hundred and thirty years after this, Hiel, of Bethel, undertook to rebuild it; but he lost his eldest son, Abiram, at laying the foundations, and his youngest son, Segub, when he hung up the gates.

However, we are not to imagine that there was no city of Jericho till the time of Hiel. There was a city of palm-trees, probably the same as Jericho, under the judges, Judges 3: 13. David's ambassadors, who had been insulted by the Ammonites, resided at Jericho till their beards were grown, 2 Sam. 10: 4. There was, therefore, a city of Jericho which stood in the neighborhood of the original Jericho. These two places are distinguished by Josephus. After Hiel of Bethel had rebuilt old Jericho, no one scrupled to dwell there. In the days of Christ it was the second city in Judea. It had a circus and an amphitheatre, and in the beautiful palace he had here erected Herod died. Our Savior also wrought miracles at Jericho.

The modern village of Jericho is described by Mr. Buckingham as a settlement of about fifty dwellings, all very mean in their appearance, and fenced in front with thorny bushes, while a barrier of the same kind, the most effectual that could be raised against mounted Arabs, encircles the town. A fine brook flows by it, which empties itself into the Jordan; the nearest point to that river is about three miles distant. The grounds in the immediate vicinity of the village, being fertilized by this stream, bear crops of dourra, Indian corn, rice, and onions. The population is entirely Mahometan, and is governed by a sheik; their habits are those of Bedouins, and robbery and plunder form their chief and most gainful occupation.

According to Pococke, the mountains around this place are the highest in all Judea; and he is probably correct; they form part of a chain extending from Scythopolis into Idumea. The hills nearest to Jerusalem consist, according to Hasselquist, of a very hard limestone; and different sorts of plants are found on them, in particular the myrtle, the carob-tree, and the turpentine-tree; but further towards Jericho they are bare and barren, the hard limestone giving way to a looser kind, sometimes white and sometimes greyish, with interjacent layers of a reddish micaceous stone, *saxum purum micaceum*. The vales contain good red mould, which would amply reward the husbandman's toil, though now bare and uncultivated, and full of pebbles.

Nothing can be more savage than the present aspect of these wild and gloomy solitudes, through which runs the very road where is laid the scene of that exquisite

parable, the good Samaritan; and from that time to the present, it has been the haunt of the most desperate banditti, being one of the most dangerous in Palestine. Sometimes the track leads along the edges of cliffs and precipices, which threaten destruction on the slightest false step; at other times it winds through craggy passes, overshadowed by projecting or perpendicular rocks. At one place the road has been cut through the very apex of a hill, the rocks overhanging it on either side. Here, in 1820, an English traveller, Sir Frederic Henniker, was attacked by the Arabs with fire-arms, who stripped him naked, and left him severely wounded:—"It was past mid-day, and burning hot," says Sir Frederic; "I bled profusely; and two vultures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me." Here, pillage, wounds, and death would be accompanied with double terror, from the frightful aspect of every thing around. Here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavoring to rescue his fellow-creature.—*Watson; Calmet.*

JEROBOAM, the son of Nebat, was born at Zereda, in the tribe of Ephraim, 1 Kings 11: 26. He is stigmatized in Scripture, as "he who made Israel to sin," by instituting the idolatrous worship of the golden calves at Dan and Bethel, 1 Kings 12: 26—33. He seems to have been a bold, unprincipled, and enterprising man, with much of the address of a deep politician about him; qualities which probably pointed him out to king Solomon as a proper person to be intrusted with the obnoxious commission of levying certain taxes throughout the tribes of Ephraim and Manasseh, 1 Kings 11: 14—39. Whether it were that the promises made by Ahijah prompted Jeroboam to aim at taking their accomplishment into his own hands, and, with a view to that, began to solicit the subjects of Solomon to revolt; or whether the bare information of what had passed between the prophet and Jeroboam, excited his fear and jealousy, it appears evident that the aged monarch took the alarm, and attempted to apprehend Jeroboam, who, getting notice of what was intended him, made a precipitate retreat into Egypt, where he remained till the death of Solomon. He then returned, and found that Rehoboam, who had succeeded his father Solomon in the throne of David, had already excited the disgust of ten of the tribes by some arbitrary proceedings, in consequence of which they had withdrawn their allegiance from the new monarch. These tribes no sooner heard of his return than they invited him to appear among them in a general assembly, in which they elected him to be king over Israel. Jeroboam fixed his residence at Shechem, and there fortified himself; he also rebuilt Penuel, a city beyond Jordan, putting it into a state of defence, in order to keep the tribes quiet which were on that side Jordan, 1 Kings 12: 1—25.

But Jeroboam soon forgot the duty which he owed to God, who had given him the kingdom; and thought of nothing but how to maintain himself in the possession of it, though he discarded the worship of the true God. The first suggestion of his unbelieving heart was, that if the tribes over whom he reigned were to go up to Jerusalem to sacrifice and keep the annual festivals, they would be under continual temptations to return to the house of David. To counteract this, he caused two golden calves to be made as objects of religious worship, one of which he placed at Dan, and the other at Bethel, the two extremities of his dominions; and caused a proclamation to be made throughout all his territories, that in future none of his subjects should go up to Jerusalem to worship; and, directing them to the two calves which had been recently erected, he cried out, "Behold thy gods, O Israel, which brought thee up out of Egypt!" He also caused idolatrous temples to be built, and priests to be ordained of the low-

est of the people, who were neither of the family of Aaron nor of the tribe of Levi, 1 Kings 12: 26—33. Notwithstanding the manifest indication of the displeasure of Heaven, (1 Kings 13: 1—10.) it failed of recovering Jeroboam from his impious procedure. He continued to encourage his subjects in idolatry, by appointing priests of the high places, and engaging them in such worship as was contrary to the divine law. This was the sin of Jeroboam's family, and it was the cause of its utter extirpation. After a reign of two-and-twenty years, Jeroboam died, and Nadab, his son, succeeded for a moment to the crown, 1 Kings 13: 33, 34. 14: 1—20.

2. JEROBOAM, the second of that name, was the son of Jehoash, king of Israel. He succeeded to his father's royal dignity, A. M. 3179, and reigned forty-one years. Though much addicted to the idolatrous practices of the son of Nebat, yet the Lord was pleased so far to prosper his reign, that by his means, according to the predictions of the prophet Jonah, the kingdom of the ten tribes was restored from a state of great decay, into which it had fallen, and was even raised to a pitch of extraordinary splendor. The prophets Amos and Hosea, as well as Jonah, lived during this reign.—*Watson.*

JEROME, one of the most learned and productive authors of the early Latin church, was born about 331, in Dalmatia, of wealthy parents, educated with care in literary studies, and made familiar with the Roman and Greek classics, under the grammarian Donatus, at Rome. He did not escape the contaminating licentiousness of the capital, but his feelings were excited by the catacombs and tombs of the martyrs, and becoming inclined towards the Christian faith, he became acquainted with several of its preachers in Gaul, and on the Rhine, and was baptized before his fortieth year at Rome.

Having formed a high idea of the ascetic life, he retired in 374 into the deserts of Chalcis, where for four years he practised the severest mortifications, and applied himself to the most laborious studies. He now obtained ordination as presbyter of Antioch; went soon after to enjoy the instruction of Gregory Nazianzen at Constantinople; and at length proceeded to Rome, where his public exposition of the Scriptures procured him great favor, especially among the ladies; some of whom, matrons of rank in the fashionable world, together with their daughters, complied with his exhortations, and became nuns. Marcella and Paula are celebrated for the epistles which he wrote to them; and the latter accompanied him to Palestine in 386, where he founded a convent at Bethlehem, with her funds, and in her society, and where he died in A. D. 420.

His biblical labors are highly valuable. His Latin version of the Old Testament from the original Hebrew is the foundation of the Vulgate, and his commentaries contain much useful matter. He was the only one of the fathers who seems to have thoroughly studied the Hebrew, which he did, with the assistance of learned rabbins in Palestine. He engaged much in controversy, on which occasions he frequently displayed great acerbity. He had neither the philosophical genius nor the scriptural views of his celebrated contemporary Augustine; but he possessed a more extensive knowledge of the languages, and a glowing and lively imagination, which gave attractions to his style, and rendered him the most distinguished writer of his time.—*Hend. Buck.*

JEROME, (of Prague,) the celebrated lay-reformer, was born at Prague, about the year 1370. Very little is extant relative to the early part of his life; but he was very eager in the pursuit of knowledge, and spent his youth in the universities of Prague, Paris, Heidelberg, Cologne, and Oxford. At the latter university, he became acquainted with the works of Wickliffe; translated them into his native language; professed himself, on his return to Prague, to be an open favorer of him, and attached himself to the reformed in Bohemia, over whom Huss presided. Before the council of Constance, Jerome was cited on the 17th of April, 1415, when Huss was confined at that place. On his arrival, he found that he could not render any assistance to Huss, and therefore thought it prudent to retire; and on behalf of Huss, he wrote to the emperor. At Kirsaw, Jerome was seized by an officer of

# PLAN OF THE CITY OF JERUSALEM

BY THOS. STALLAN.

## REFERENCE

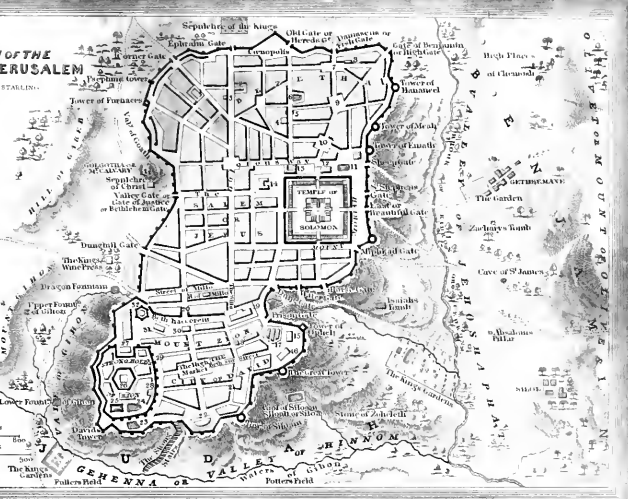
- 1 Josephs House
- 2 Helens Palace
- 3 Ananias House
- 4 Herods Palace
- 5 The Second Gate
- 6 Lower Fish Pool
- 7 Fish Market
- 8 Zenobias House
- 9 Wood Market
- 10 Sheep Market
- 11 Pool of Bethesda
- 12 Plate House
- 13 Fort Antonia
- 14 Solomon House
- 15 Eleazars House
- 16 Azanahs House
- 17 The Prison
- 18 The Queens House
- 19 The Palace
- 20 Zion Gate
- 21 House of Lehanan W.
- 22 The Sanctuary
- 23 Pool of Bethesda
- 24 Kings Fish Pools
- 25 House of David
- 26 Appias House
- 27 Caphas House
- 28 Davids Tomb
- 29 Davids Wall
- 30 Azanahs House
- 31 The Stone House
- 32 The Tower

## SCALES

Sacred Cubits

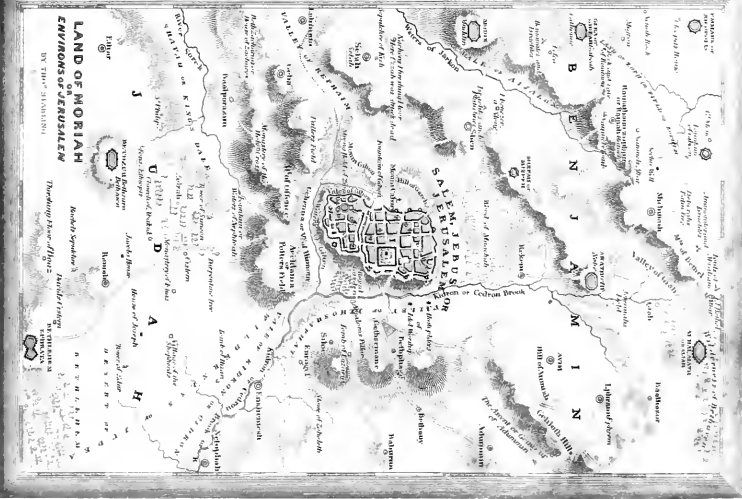
English Yards

100 200 300



# LAND OF MORIAH ENVIRONS OF JERUSALEM

BY THOS. STALLAN.







the duke of Sullybach, who immediately wrote to the council concerning him, and they directed him to send his prisoner to Constance. On his arrival at that place, he was immediately brought before the council, accused of his attachment to Protestant principles, and was remanded from the assembly into a dungeon. As he was there sitting, ruminating on his approaching fate, he heard a voice calling out in these words: "Fear not, Jerome, to die in the cause of that truth which, during thy life, thou hast defended." It was the voice of Madderwitz, who had contributed to the comfort of Huss; but, in consequence of it, Jerome was conveyed to a strong tower, and exposed to torture and want.

This suffering brought on him a dangerous illness, and attempts were then made to induce him to retract his principles; but he remained immovable. Unhappily, however, for his subsequent peace of mind, he was at length induced to retract, and acknowledged the errors of Wickliffe and Huss; assented to the condemnation of the latter; and declared himself a firm believer in the church of Rome. But the conscience of Jerome would not allow him to suffer that retraction to remain; and he accordingly recanted, and demanded a second trial.

Accordingly, in the month of May, 1416, Jerome was again called before the council, and charged with his adherence to the errors of Wickliffe; his having had a picture of him in his chamber; his denial of transubstantiation; with other matters of a similar description. On these articles he answered with equal spirit. Through the whole oration he manifested an amazing strength of memory. His voice was sweet, distinct, and full. Firm and intrepid, he stood before the council; collected in himself, and not only despising, but seeming even desirous of death.

His speech did not, however, excite pity; and he was delivered over to the civil power for martyrdom. When surrounded by blazing fagots, he cried out, "Oh, Lord God, have mercy upon me!" and a little afterwards, "Thou knowest how I have loved thy truth." With cheerful countenance he met his fate; and observing the executioner about to set fire to the wood behind his back, he cried out, "Bring thy torch hither: perform thy office before my face. Had I feared death, I might have avoided it." As the wood began to blaze, he sang a hymn, which the violence of the flames did not interrupt.

Jerome was, unquestionably, an excellent man. His Christianity must have been sincere thus to have supported him; and the uniform tenor of his aged and virtuous life corroborated the truth of that opinion. His temper was mild and affable, and the relations of life he supported with great piety and benevolence. He was a light set upon a hill; and though for a few moments it was obscured and darkened, yet it again burst forth, and continued to shine with splendor and advantage. See *Life of Jerome*; *Gilpin's Lives of the Reformers*; and a *Letter from Poggio of Florence to Leonard Aretin*. *Jones's Christian Biography*.—Hend. Buck.

JERUBBAAL. (See GIDEON.)

JERUEL; a wilderness west of the Dead sea, and south of Judah, where Jehoshaphat obtained a great victory over the Ammonites, Moabites, &c. It was called the valley of Berachah, or blessing; and lay between Engaddi and Tekoah, 2 Chron. 20: 26.—*Calmet*.

JERUSALEM; (*the abode of peace*; corrupted in the Greek, *Hierosolyma*, the sacred *Solyma*;) the celebrated capital of Palestine, originally the royal residence of Melchisedec, then the possession of the Jebusites, and ultimately the sacred metropolis of the Hebrews, situated on the boundary line of the tribes of Judah and Benjamin.

As Jerusalem was the centre of the true worship, (Ps. 122: 4.) and the place where God did in a peculiar manner dwell, first in the tabernacle, (2 Sam. 6: 7, 12. 1 Chron. 15: 1. 16: 1. Ps. 132: 13. 135: 2.) and afterwards in the temple, (1 Kings 6: 13.) so it is used figuratively to denote the church, or the celestial society, to which all that believe, both Jews and Gentiles, are come, and in which they are initiated, Gal. 4: 56. Heb. 12: 22. Rev. 3: 12. 21: 2, 10.

Jerusalem was situated in a stony and barren soil, and was about sixty furlongs in length, according to Strabo. The territory and places adjacent were well watered,

having the fountains of Gihon and Siloam, and the brook Cedron, at the foot of its walls; and, besides these, there were the waters of Ethan, which Pilate had conveyed through aqueducts into the city. The ancient city of Jerusalem or Jebus, which David took from the Jebusites, was not very large. It was seated upon a mountain southward of the temple. The opposite mountain, situated to the north, is Sion, where David built a new city, which he called the city of David, wherein was the royal palace, and the temple of the Lord. The temple was built upon mount Moriab, which was one of the little hills belonging to mount Sion.

Through the reigns of David and Solomon, Jerusalem was the metropolis of the whole Jewish kingdom, and continued to increase in wealth and splendor. It was resorted to at the festivals by the whole population of the country; and the power and commercial spirit of Solomon, improving the advantages acquired by his father David, centred in it most of the eastern trade, both by sea, through the ports of Elath and Ezion-Geber, and over land, by the way of Tadmor or Palmyra. Or, at least, though Jerusalem might not have been made a depot of merchandise, the quantity of precious metals flowing into it by direct importation, and by duties imposed on goods passing to the ports of the Mediterranean, and in other directions, was unbounded. Some idea of the prodigious wealth of Jerusalem at this time may be formed, by stating, that the quantity of gold left by David for the use of the temple amounted to twenty-one million six hundred thousand pounds sterling, besides three million one hundred and fifty thousand pounds in silver; and Solomon obtained three million two hundred and forty thousand pounds in gold by one voyage to Ophir, while silver was so abundant, "that it was not any thing accounted of." These were the days of Jerusalem's glory. Universal peace, unmeasured wealth, the wisdom and clemency of the prince, and the worship of the true God, marked Jerusalem, above every city, as enjoying the presence and the especial favor of the Almighty.

But these days were not to last long: intestine divisions and foreign wars, wicked and tyrannical princes, and last of all, the crime most offensive to Heaven, and the one least to be expected amongst so favored a people, led to a series of calamities, through the long period of nine hundred years, with which no other city or nation can furnish a parallel. After the death of Solomon, ten of the twelve tribes revolted from his successor Rehoboam, and, under Jeroboam, the son of Nebat, established a separate kingdom: so that Jerusalem, no longer the capital of the whole empire, and its temple frequented only by the tribes of Judah and Benjamin, must have experienced a mournful declension. Four years after this, the city and temple were taken and plundered by Shishak, king of Egypt, 1 Kings 14: 26, 27. 2 Chron. 12: 2—9. One hundred and forty-five years after, under Amaziah, they sustained the same fate from Joash, king of Israel, 2 Kings 14. 2 Chron. 25. One hundred and sixty years from this period, the city was again taken, by Esarhaddon, king of Assyria; and Manasseh, the king, carried a prisoner to Babylon, 2 Chron. 33. Within the space of sixty-six years more, it was taken by Pharaoh-Necho, king of Egypt, whom Josiah, king of Judah, had opposed in his expedition to Carchemish; and who, in consequence, was killed at the battle of Megiddo, and his son Eliakim placed on the throne in his stead by Necho, who changed his name to Jehoiakim, and imposed a heavy tribute upon him, having sent his elder brother, Jehozabaz, who had been proclaimed king at Jerusalem, a prisoner to Egypt, where he died, 2 Kings 23. 2 Chron. 35.

Jerusalem was three times besieged and taken by Nebuchadnezzar, king of Babylon, within a very few years. The first, in the reign of the last-mentioned king, Jehoiakim, who was sent a prisoner to Babylon, and the vessels of the temple transported to the same city, 2 Chron. 36. The second, in that of his son Jehoiachin: when all the treasures of the palace and the temple, and the remainder of the vessels of the latter which had been hidden or spared in the first capture, were carried away or destroyed, and the best of the inhabitants, with the king, led into captivity, 2 Kings 24. 2 Chron. 36. And the third, in the

reign of Zedekiah, the successor of Jehoiachin ; in whose ninth year the most formidable siege which this ill-fated city ever sustained, except that of Titus, was commenced. It continued two years ; during a great part of which the inhabitants suffered all the horrors of famine : when, on the ninth day of the fourth month, in the eleventh year of Zedekiah, which answers to July, in the year B. C. 588, the garrison, with the king, endeavored to make their escape from the city, but were pursued and defeated by the Chaldeans in the plains of Ribicho ; Zedekiah taken prisoner ; his sons killed before his face at Riblah, whither he was taken to the king of Babylon ; and he himself, after his eyes were put out, was bound with fetters of brass, and carried prisoner to Babylon, where he died : thus fulfilling the prophecy of Ezekiel, which declared that he should be carried to Babylon, but should not see the place, though he should die there, Ezek. 12: 13. In the following month, the Chaldean army, under their general, Nel uzaradan, entered the city, took away every thing that was valuable, and then burnt and utterly destroyed it, with its temple and walls, and left the whole razed to the ground. The entire population of the city and country, with the exception of a few husbandmen, were then carried captive to Babylon.

During seventy years, the city and temple lay in ruins : when those Jews who chose to take immediate advantage of the proclamation of Cyrus, under the conduct of Zerubbabel, returned to Jerusalem, and began to build the temple ; all the vessels of gold and silver belonging to which, that had been taken away by Nebuchadnezzar, being restored by Cyrus. Their work, however, did not proceed far without opposition ; for in the reign of Cambyes, the son of Cyrus, who in Scripture is called Ahasuerus, the Samaritans presented a petition to that monarch to put a stop to the building, Ezra 4: 6. Cambyes appears to have been too busily engaged in his Egyptian expedition to pay any attention to this malicious request. His successor, Smerdis the Magian, however, who in Scripture is called Artaxerxes, to whom a similar petition was sent, representing the Jews as a factious and dangerous people, listened to it, and, in the true spirit of a usurper, issued a decree putting a stop to the further building of the temple, (Ezra 4: 7, &c.) which, in consequence, remained in an unfinished state till the second year, according to the Jewish, and third, according to the Babylonian and Persian account, of Darius Hystaspes, who is called simply Darius in Scripture. To him also a representation hostile to the Jews was made by their inveterate enemies, the Samaritans ; but this noble prince refused to listen to it, and having searched the rolls of the kingdom, and found in the palace at Achmetha the decree of Cyrus, issued a similar one, which reached Jerusalem in the subsequent year, and even ordered these very Samaritans to assist the Jews in their work ; so that it was completed in the sixth year of the same reign, Ezra 4: 24. 5: 6: 1—15. But the city and walls remained in a ruinous condition until the twentieth year of Artaxerxes, the Artaxerxes Longimanus of profane history ; by whom Nehemiah was sent to Jerusalem, with a power granted to him to rebuild them. Accordingly, under the direction of this zealous servant of God, the walls were speedily raised, but not without the accustomed opposition on the part of the Samaritans ; who despairing of the success of an application to the court of Persia, openly attacked the Jews with arms. But the building, notwithstanding, went steadily on ; the men working with an implement of work in one hand, and a weapon of war in the other ; and the wall, with incredible labor, was finished in fifty-two days, in the year B. C. 445 ; after which, the city itself was gradually rebuilt, Neh. 2, 4, 6. From this time Jerusalem remained attached to the Persian empire, but under the local jurisdiction of the high-priests, until the subversion of that empire by Alexander, fourteen years after. (See ALEXANDER.)

At the death of Alexander, and the partition of his empire by his generals, Jerusalem, with Judea, fell to the kings of Syria. But in the frequent wars which followed between the kings of Syria and those of Egypt, called by Daniel, the kings of the north and south, it belonged sometimes to one and sometimes to the other ; an unsettled and

unhappy state, highly favorable to disorder and corruption ; the high-priesthood was, openly sold to the highest bidder ; and numbers of the Jews deserted their religion for the idolatries of the Greeks. At length, in the year B. C. 170, Antiochus Epiphanes, king of Syria, enraged at hearing that the Jews had rejoiced at a false report of his death, plundered Jerusalem, and killed eighty thousand men. Not more than two years afterwards, this cruel tyrant, who had seized every opportunity to exercise his barbarity on the Jews, sent Apollonius with an army to Jerusalem ; who pulled down the walls, grievously oppressed the people, and built a citadel on a rock adjoining the temple, which commanded that building, and had the effect of completely overawing the seditious. Having thus reduced this unfortunate city into entire submission, and rendered resistance useless, the next step of Antiochus was to abolish the Jewish religion altogether, by publishing an edict which commanded all the people of his dominions to conform to the religion of the Greeks : in consequence of which, the service of the temple ceased, and a statue of Jupiter Olympus was set up on the altar. But this extremity of ignominy and oppression led, as might have been expected, to rebellion ; and those Jews who still held their insulted religion in reverence, fled to the mountains, with Mattathias and Judas Maccabæus ; the latter of whom, after the death of Mattathias, who, with his followers and successors, are known by the name of Maccabees, waged successful war with the Syrians ; defeated Apollonius, Nicanor, and Lysias, generals of Antiochus ; obtained possession of Jerusalem, purified the temple, and restored the service, after three years' defilement by the gentile idolatries. (See ANTIOCHUS.)

From this time, during several succeeding Maccabæan rulers, who were at once high-priests and sovereigns of the Jews, but without the title of king, Jerusalem was able to preserve itself from Syrian violence. It was, however, twice besieged, first by Antiochus Eupator, in the year 163, and afterwards by Antiochus Sidetes, in the year B. C. 134. But the Jews had caused themselves to be sufficiently respected to obtain conditions of peace on both occasions, and to save their city ; fill, at length, Hyrcanus, in the year 130 B. C., shook off the Syrian yoke, and reigned, after this event, twenty-one years in independence and prosperity. His successor, Judas, made an important change in the Jewish government, by taking the title of king, which dignity was enjoyed by his successors forty-seven years ; when a dispute having arisen between Hyrcanus II. and his brother Aristobulus, and the latter having overcome the former, and made himself king, was, in his turn, conquered by the Romans under Pompey, by whom the city and temple were taken, Aristobulus made prisoner, and Hyrcanus created high-priest and prince of the Jews, but without the title of king. By this event Judea was reduced to the condition of a Roman province, in the year 63 B. C. Nor did Jerusalem long after enjoy the dignity of a metropolis, that honor being transferred to Cæsarea. Julius Cæsar, having defeated Pompey, continued Hyrcanus in the high-priesthood, but bestowed the government of Judea upon Antipater, an Idumean by birth, but a Jewish proselyte, and father of Herod the Great. For the siege and destruction of Jerusalem by the Romans, see Jews.

Jerusalem lay in ruins about forty-seven years, when the emperor Ælius Adrian began to build it anew, and erected a heathen temple, which he dedicated to Jupiter Capitolinus. (See ÆLIA CAPITOLINA.) In this state Jerusalem continued, under the name of Ælia, and inhabited more by Christians and pagans than by Jews, till the time of the emperor Constantine, styled the Great ; who, about the year 323, having made Christianity the religion of the empire, began to improve it, adorned it with many new edifices and churches, and restored its ancient name. About thirty-five years afterwards, Julian, named the Apostate, not from any love he bore the Jews, but out of hatred to the Christians, whose faith he had abjured, and with the avowed design of defeating the prophecies, which had declared that the temple should not be rebuilt, wrote to the Jews, inviting them to their city, and promising to restore their temple and nation. He accordingly employed great numbers of workmen to clear the foundations ;

but balls of fire bursting from the earth, soon put a stop to their proceeding. This miraculous interposition of Providence is attested by many credible witnesses and historians; and, in particular, by Ammianus Marcellinus, a heathen, and friend of Julian; Zemus David, a Jew; Nazianzen, Chrysostom, Ambrose Rufinus, Theodoret, Sozomen, and Socrates, who wrote his account within fifty years after the transaction, and while many eye-witnesses of it were still living. So stubborn, indeed, is the proof of this miracle, that even Gibbon, who strives to invalidate it, is obliged to acknowledge the general fact.

Jerusalem continued in nearly the same condition till the beginning of the seventh century, when it was taken and plundered by the celebrated Chosroes, king of Persia, by whom many thousands of the Christian inhabitants were killed, or sold for slaves. The Persians, however, did not hold it long, as they were soon after entirely defeated by the emperor Heraclius, who rescued Jerusalem, and restored it, not to the unhappy Jews, who were forbidden to come within three miles of it, but to the Christians. A worse calamity was, however, speedily to befall this ill-fated city. The Mohammedan imposture arose about this time; and the fanatics who had adopted its creed carried their arms and their religion with unprecedented rapidity over the greater part of the East. The caliph Omar, the third from Mohammed, invested the city, which, after once more suffering the horrors of a protracted siege, surrendered on terms of capitulation in the year 637; and has ever since, with the exception of the short period that it was occupied by the crusaders, been trodden under foot by the followers of the false prophet.

2. The accounts of modern Jerusalem by travellers are very numerous. Mr. Conder, in his "Palestine," has abridged them with judgment. Dr. Clarke was fortunate in catching his first view of Jerusalem under the illusion of a brilliant evening sunshine; but his description is decidedly overcharged. Mr. Buckingham, Mr. Brown, Mr. Jolliffe, Sir F. Henniker, and almost every other modern traveller, confirm the darker representation of Chateaubriand and Dr. Richardson.

The following is a very spirited sketch of modern Jerusalem, from the pen of Mr. Buckingham.

"Reposing beneath the shade of an olive-tree upon the brow of this hill, (the mount of Olives,) we enjoyed from hence a fine prospect of Jerusalem on the opposite one. This city occupies an irregular square, of about two miles and a half in circumference. Its shortest apparent side, is that which faces the east, and in this is the supposed gate of the ancient temple, now closed up, and the small projecting stone on which Mohammed is to sit when the world is to be assembled to judgment in the vale below. The southern side is exceedingly irregular, taking quite a zigzag direction; the south-west extreme being terminated by the mosque built over the supposed sepulchre of David, on the summit of mount Zion. The form and exact direction of the western and southern walls are not distinctly seen from hence; but every part of this appears to be a modern work, and executed at the same time. The walls are flanked at irregular distances by square towers, and have battlements running all around on their summits, with loop-holes for arrows or musquetry close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. The northern wall runs over slightly declining ground; the eastern brow runs straight along the brow of mount Moriah, with the deep valley of Jehoshaphat below; the southern wall runs over the summit of the hill assumed as mount Zion, with the vale of Hinnom at its feet; and the western wall runs along on more level ground, near the summit of the high and stony mountains over which we had first approached the town. As the city is thus seated on the brow of one large hill, divided by name into several smaller hills, and the whole of these slope gently down towards the east; this view, from the mount of Olives, a position of greater height than that on which the highest part of the city stands, commands nearly the whole of it at once.

"On the north, it is bounded by a level and apparently fertile space, now covered with olive-trees, particularly near the north-east angle. On the south, the steep side

of mount Zion, and the valley of Hinnom, both show patches of cultivation and little garden inclosures. On the west, the sterile summits of the hills there barely lift their outlines above the dwellings. And, on the east, the deep valley of Jehoshaphat, now at our feet, has some partial spots relieved by trees, though as forbidding in its general aspect as the vale of death could ever be desired to be, by those who have chosen it for the place of their interment.

"Within the walls of the city are seen crowded dwellings, remarkable in no respect, except being terraced by flat roofs, and generally built of stone. On the south are some gardens and vineyards, with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end, and the mosque of Zion and the sepulchre of David in the same quarter. On the west is seen the high square, castle, and palace of the same monarch, near the Bethlehem gate. In the centre rise the two cupolas, of unequal form and size; the one blue, and the other white, covering the church of the Holy Sepulchre. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings. And on the east is seated the great mosque of Al Harrem, or, as called by Christians, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king." *Travels in Palestine*, &c. p. 203—205, 4to.

Chateaubriand's description is very striking and graphical. After citing the language of the prophet Jeremiah, in his lamentations on the desolation of the ancient city, as accurately portraying its present state, (Lam. 1: 1—6. 2: 1—9, 15.) he thus proceeds:—

"When seen from the mount of Olives, on the other side of the valley of Jehoshaphat, Jerusalem presents an inclined plane, descending from west to east. An embattled wall, fortified with towers and a Gothic castle, encompasses the city all round; excluding, however, part of mount Zion, which it formerly inclosed. In the western quarter, and in the centre of the city, the houses stand very close; but, in the eastern part, along the brook Cedron, you perceive vacant spaces; among the rest, that which surrounds the mosque erected on the ruins of the temple, and the nearly deserted spot where once stood the castle of Antonia, and the second palace of Herod. The houses of Jerusalem are heavy square masses, very low, without chimneys or windows; they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, the summits of a few cypresses, and the clumps of nopals, break the uniformity of the plan. On beholding these stone buildings, encompassed by a stony country, you are ready to inquire if they are not the confused monuments of a cemetery in the midst of a desert.

"Enter the city, but nothing will you there find to make amends for the dulness of its exterior. You lose yourself among narrow, unpaved streets, here going up hill, there down, from the inequality of the ground; and you walk among clouds of dust or loose stones. Canvass stretched from house to house increases the gloom of this labyrinth. Bazaars, roofed over, and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view; and even these are frequently shut, from apprehension of the passage of a *cadî*. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labor, lest he should be robbed of his hard earnings by the rapacious soldier. Aside, in a corner, the Arab butcher is slaughtering some animal suspended by the legs from a wall in ruins: from his haggard and ferocious look, and his bloody hands, you would suppose that he had been cutting the throat of a fellow-creature, rather than killing a lamb. The only noise heard from time to time in the city is the galloping of the steed of the desert: it is the janissary who brings the head of the Bedouin, or who returns from plundering the unhappy Fellah.

"Amid this extraordinary desolation, you must pause a moment to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem, two classes of independent people find in their religion sufficient fortitude to enable them to surmount such complicated horrors and wretchedness. Here reside communities of Christian monks, whom nothing can compel to forsake the tomb of Christ; neither plunder, nor personal ill-treatment, nor menaces of death itself. Night and day they chant their hymns around the holy sepulchre. Driven by the cudgel and the sabre, women, children, flocks, and herds, seek refuge in the cloisters of these recluses. What prevents the armed oppressor from pursuing his prey, and overthrowing such feeble ramparts? The charity of the monks: they deprive themselves of the last resources of life to ransom their suppliants. Cast your eyes between the temple and mount Zion; behold another petty tribe cut off from the rest of the inhabitants of this city. The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice; they sink beneath repeated blows without sighing; if their head be required, they present it to the scimitar. On the death of any member of this proscribed community, his companion goes at night, and interms him by stealth in the valley of Jehoshaphat, in the shadow of Solomon's temple. Enter the abodes of these people, you will find them, amid the most abject wretchedness, instructing their children to read a mysterious book, which they in their turn will teach their offspring to read. What they did five thousand years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces towards Zion. To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise. But to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judea living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a king who is to deliver them. Crushed by the cross that condemns them, skulking near the temple, of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, the Romans, are swept from the earth; and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land."

To the same effect are the remarks of Dr. Richardson: "The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would kiss the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in imagination, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered: and when, after all their longings, and all their struggles up the steep of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that God would have mercy on the darkness of Judah; and that the day-star of Bethlehem might arise in their hearts."

"Jerusalem," remarks Sir Frederic Henniker, "is called, even by Mohammedans, the Blessed City, (*El Gootz, El Koudes.*) The streets of it, however, are narrow and deserted, the houses dirty and ragged, the shops few and forsaken; and throughout the whole there is not one symptom of either commerce, comfort, or happiness. The best view of it is from the mount of Olives: it commands the exact shape and nearly every particular; namely, the church of the holy sepulchre, the Armenian convent, the mosque of Omar, St. Stephen's gate, the round-topped houses, and the barren vacancies of the city. Without the walls are a Turkish burial-ground, the tomb of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few numberless trees."

The Jerusalem of sacred history is, in fact, no more. Not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. (See CALVARY.) "A few gardens," says Dr. Richardson, "still remain on the sloping base of mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive-trees decaying, as if the hand that dressed and fed them were withdrawn; the mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward; and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless."

3. On the accomplishment of prophecy in the condition in which this celebrated city has lain for ages, Keith well remarks:—It formed the theme of prophecy from the death-bed of Jacob; and, as the seat of the government of the children of Judah, the sceptre departed not from it till the Messiah appeared, on the expiration of seventeen hundred years after the death of the patriarch, and till the period of its desolation, prophesied of by Daniel, had arrived. It was to be trodden down, of the Gentiles, till the time of the Gentiles should be fulfilled. The time of the Gentiles is not yet fulfilled, and Jerusalem is still trodden down of the Gentiles. The Jews have often attempted to recover it: no distance of space or of time can separate it from their affections: they perform their devotions with their faces towards it, as if it were the object of their worship as well as of their love; and, although their desire to return be so strong, indelible, and innate, that every Jew, in every generation, counts himself an exile, yet they have never been able to rebuild their temple, nor to recover Jerusalem from the hands of the Gentiles.

But greater power than that of a proscribed and exiled race has been added to their own, in attempting to frustrate the counsel that professed to be of God. Julian, the emperor of the Romans, not only permitted but invited the Jews to rebuild Jerusalem and their temple; and promised to re-establish them in their paternal city. By that single act, more than by all his writings, he might have destroyed the credibility of the gospel, and restored his beloved but deserted paganism. The zeal of the Jews was equal to his own; and the work was begun by laying again the foundations of the temple. It was never accomplished, and the prophecy stands fulfilled. But even if the attempt of Julian had never been made, the truth of the prophecy itself is unassailable. The Jews have never been reinstated in Judea. Jerusalem has ever been trodden down of the Gentiles. The edict of Adrian was renewed by the successors of Julian; and no Jews could approach unto Jerusalem but by bribery or by stealth. It was a spot unlawful for them to touch. In the crusades, all the power of Europe was employed to rescue Jerusalem from the heathens, but equally in vain. It has been trodden down for nearly eighteen centuries by its successive masters; by Romans, Grecians, Persians, Saracens, Mamelukes, Turks, Christians, and again by the worst of rulers, the Arabs and the Turks.

And could any thing be more improbable to have happened, or more impossible to have been foreseen by man, than that any people should be banished from their own capital and country, and remain expelled and expatriated for nearly eighteen hundred years? Did the same fate ever befall any nation, though no prophecy existed respecting it? Is there any doctrine in Scripture so hard to be believed as was this single fact at the period of its prediction? And even with the example of the Jews before us, is it likely, or is it credible, or who can foretell, that the present inhabitants of any country upon earth shall be banished into all nations, retain their distinctive character, meet with an unparalleled fate, continue a people, without a government and without a country, and remain

for an indefinite period, exceeding seventeen hundred years, till the fulfilment of a prescribed event which has yet to be accomplished? Must not the knowledge of such truths be derived from that prescience alone which scans alike the will and the ways of mortals, the actions of future nations, and the history of the latest generations?

—*Hend. Buck; Watson.*

**JERUSALEM, THE NEW.** The city of Jerusalem, like Gehenna, Paradise, &c., furnishes a metaphorical application of its name, in an exalted and spiritual sense. The first hint of this in the New Testament, occurs in Gal. 4: 25, where the apostle refers to the formation of the Hebrew nation into a church state, by the giving of the law from Sinai; under which terrific and slavish dispensation, the "Jerusalem that now is," he says, "continues; but the Jerusalem above is free, which is the mother of us all," believing Gentiles as well as Jews; (perhaps *pau-tôn môtêr, the Universal Mother.*)

The name seems to denote the formation of all mankind, as it were; (not of a single nation,) into the church of God, beginning at Jerusalem; though properly originating in heaven, the seat of the celestial Jerusalem, the mansion of complete and uninterrupted tranquility.

The metaphor is resumed and enlarged by the writer of the Revelation; who describes a new Jerusalem, after the destruction of the former city by Titus: (Rev. 3: 12.) "The city of my God, the new Jerusalem, which cometh down out of heaven, from my God." Also, (ch. 21.) "And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and I saw the holy city, new Jerusalem." ver. 1. This he describes at large, (ver. 10, *et seq.*) in a strain of Oriental metaphor, that can only agree to the celestial state: similar allusions to certain parts of its decorations are found, Isa. 54: 11.

This celestial city, called the holy city, and the great city, had no temple, nor other peculiarities of the Jewish service; and the whole description of it, the dimensions, the parts, and the properties of it, are magnificent in the highest degree. The new Jerusalem on earth should be carefully distinguished from the new Jerusalem in heaven, in explaining this book.—*Calmet.*

**JESHIMON;** probably the same as Hesmona, Asemona, Esom, Esemon, and Esemona; a city in the wilderness of Maon, belonging to Simeon; in the south of Palestine, or Arabia Petrea, 1 Sam. 23: 24.—*Calmet.*

**JESHURUN;** a name given to the collective political body of Israelites. Some derive the word from *jeshur, just, or righteous*, and so make it to signify, that though, in general, and on the whole, they were a righteous people, yet they were not without great faults. Cocceus, however, derives the word from *shur*, which signifies to see, behold, or discover; from whence, in the future tense, plural, comes *jeshuru*, which, with the addition of *naun paragogicum*, makes *Jeshurua*; that is, "the people who had the vision of God." This makes the name of Jeshurun to be properly applied to Israel, not only when Moses is called their king, but when they are upbraided with their rebellion against God; since the peculiar manifestation which God had made of himself to them, was a great aggravation of their ingratitude and rebellion.—*Watson.*

**JESSE.** (See *DAVID*, and *RUTH*.)

**JESUITS,** or the Society of Jesus, one of the most celebrated monastic orders of the Romish church, was founded in the year 1540, by Ignatius Loyola. (See *IGNATIUS LOYOLA*.) He produced a plan of its constitution and laws, which he affirmed to have been suggested by the immediate inspiration of heaven, and applied to the Roman pontiff, Paul III., for the sanction of his authority to confirm the institution. At a time when the papal authority had received so severe a shock from the progress of the Reformation, and was still exposed to the most powerful attacks in every quarter, this was an offer too tempting to be resisted. The reigning pontiff, though naturally cautious, and though scarcely capable, without the spirit of prophecy, of foreseeing all the advantages to be derived from the services of this nascent order, yet clearly perceiving the benefit of multiplying the number of his devoted servants, instantly confirmed by his bull the institution of the Jesuits, granted the most ample

privileges to the members of the society, and appointed Loyola to be the first general of the order.

The recent revival of this subtle and dangerous order, together with its widely diffused and increasing influence in the United States, makes it desirable to give as full a view of its character and history, as our work will admit.

It was, indeed, a fundamental maxim with the Jesuits, from their first institution, not to publish the rules of their order: they kept concealed as an impenetrable mystery. They never communicated them to strangers, nor even to the greater part of their own members; they refused to produce them when required by courts of justice; and by a strange solecism in policy, the civil power in different countries authorized or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude which alone was a good reason for having excluded them. During the prosecutions, however, which have been carried on against them in Portugal and France, the Jesuits have been so inconsiderate as to produce the mysterious volumes of their institute, the *Mania Secreta*, copious extracts from which may be seen in the British Review for 1815. By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated, with a degree of certainty and precision which, previous to that event, it was impossible to attain.

1. *Constitution of the Order.*—The simple and primary object of the society, says a writer in the Edinburgh Encyclopedia, was to establish a spiritual dominion over the minds of men, of which the pope should appear as the ostensible head, while the real power should reside with themselves. To accomplish this object, the whole constitution and policy of the order were singularly adapted, and exhibited various peculiarities which distinguished it from all other monastic orders. The immediate design of every other religious society was to separate its members from the world; that of the Jesuits, to render them masters of the world. The inmate of the convent devoted himself to work out his own salvation by extraordinary acts of devotion and self-denial; the follower of Loyola considered himself as plunging into all the bustle of secular affairs, to maintain the interests of the Romish church. The monk was a retired devotee of heaven; the Jesuit a chosen soldier of the pope. That the members of the new order might have full leisure for this active service, they were exempted from the usual functions of other monks. They were not required to spend their time in the long ceremonial offices and numberless mummeries of the Romish worship. They attended no processions, and practised no austerities. They neither chanted nor prayed. "They cannot sing," said their enemies; "for birds of prey never do." They were sent forth to watch every transaction of the world which might appear to affect the interests of religion, and were especially enjoined to study the dispositions and cultivate the friendship of persons in the higher ranks. Nothing could be imagined more open and liberal than the external aspect of the institution, yet nothing could be more strict and secret than its internal organization. Loyola, influenced, perhaps, by the notions of implicit obedience which he had derived from his military profession, resolved that the government of the Jesuits should be absolutely monarchical. A general, chosen for life by deputies from the several provinces, possessed supreme and independent power, extending to every person, and applying to every case. Every member of the order, the instant that he entered its pale, surrendered all freedom of thought and action; and every personal feeling was superseded by the interests of that body to which he had attached himself. He went wherever he was ordered; he performed whatever he was commanded; he suffered whatever he was enjoined; he became a mere passive instrument, incapable of resistance. The gradation of ranks was only a gradation in slavery; and so perfect a despotism over a large body of men, dispersed over the face of the earth, was never before realized.

2. *Policy of the Order.*—The maxims of policy adopted by this celebrated society were, like its constitution, remarkable for their union of laxity and rigor. Nothing could divert them from their original object; and no

means were ever scrupled which promised to aid its accomplishment. They were in no degree shackled by prejudice, superstition, or real religion. Expediency, in its most simple and licentious form, was the basis of their morals, and their principles and practices were uniformly accommodated to the circumstances in which they were placed; and even their bigotry, obdurate as it was, never appears to have interfered with their interests. The paramount and characteristic principle of the order, from which none of its members ever swerved, was simply this, that its interests were to be promoted by all possible means, at all possible expense. In order to acquire more easily an ascendancy over persons of rank and power, they propagated a system of the most relaxed morality, which accommodated itself to the passions of men, justified their vices, tolerated their imperfections, and authorized almost every action which the most audacious or crafty politician would wish to perpetrate. To persons of stricter principles they studied to recommend themselves by the purity of their lives, and sometimes by the austerity of their doctrines. While sufficiently compliant in the treatment of immoral practices, they were generally rigidly severe in exacting a strict orthodoxy in opinions. "They are a sort of people," said the abbé Boileau, "who lengthen the creed and shorten the decalogue." They adopted the same spirit of accommodation in their missionary undertakings; and their Christianity, chameleon-like, readily assumed the color of every religion which it happened to be introduced. They freely permitted their converts to retain a full proportion of the old superstitions, and suppressed, without hesitation, any point in the new faith which was likely to bear hard on their prejudices or propensities. They proceeded to still greater lengths; and, besides suppressing the truths of revelation, devised the most absurd falsehoods, to be used for attracting disciples, or even to be taught as parts of Christianity. One of them in India produced a pedigree to prove his own descent from Brama; and another in America assured a native chief that Christ had been a valiant and victorious warrior, who, in the space of three years, had scalped an incredible number of men, women, and children. It was, in fact, their own authority, not the authority of true religion, which they wished to establish; and Christianity was generally as little known, when they quitted the foreign scenes of their labors, as when they entered them.

3. *Progress of the Order.*—These detestable objects and principles, however, were long an impenetrable secret: and the professed intention of the new order was to promote, with unequalled and unfettered zeal, the salvation of mankind. Its progress, nevertheless, was at first remarkably slow. Charles V., who is supposed, with his usual sagacity, to have discerned its dangerous tendency, rather checked than encouraged its advancement; and the universities of France resisted its introduction into that kingdom. Thus, roused by obstacles, and obliged to find resources within themselves, the Jesuits brought all their talents and devices into action. They applied themselves to every useful function and curious art; and neither neglected nor despised any mode, however humble, of gaining employment or reputation. The satirist's description of the Greeks in Rome has been aptly chosen to describe their indefatigable and universal industry:—

*Grammaticus, rhetor, geometres, pictor, aliptes, Agur, schanobates, medicus, magus; omnia novit Græcibus.* Juvenal, lib. iii. 76.

"A Protean tribe, one knows not what to call.

Which shifts to every form, and shines in all:

Grammatian, painter, agur, rhetorician,

Rope-dancer, conjurer, fiddler, and physician,—

All trades his own, your hungry Greekling counts."

GIFFORD.

They labored with the greatest assiduity to qualify themselves as the instructors of youth; and succeeded, at length, in supplanting their opponents in every Catholic kingdom. They aimed, in the next place, to become the spiritual directors of the higher ranks; and soon established themselves in most of the courts which were attached to the papal faith, not only as the confessors, but frequently also as the guides and ministers, of superstitious princes. The governors of the society, pursuing one uni-

form system, with unwearied perseverance, became entirely successful; and, in the space of half a century, had in a wonderful degree extended the reputation, the number, and influence of the order. When Loyola, in 1540, petitioned the pope to authorize the institution of the Jesuits, he had only ten disciples; but in 1608 the number amounted to ten thousand five hundred and eighty-one. Before the expiration of the sixteenth century, they had obtained the chief direction of the education of youth in every Catholic country in Europe, and had become the confessors of almost all its noblest monarchs. In spite of their vow of poverty, their wealth increased with their power; and they soon rivalled, in the extent and value of their possessions, the most opulent monastic fraternities. About the beginning of the seventeenth century, they obtained from the court of Madrid the grant of the large and fertile province of Paraguay, which stretches across the southern continent of America, from the mountains of Potosi to the banks of the river La Plata; and, after every deduction which can reasonably be made from their own accounts of their establishment, enough will remain to excite the astonishment and applause of mankind. They found the inhabitants in the first stage of society, ignorant of the arts of life, and unacquainted with the first principles of subordination. They applied themselves to instruct and civilize these savage tribes. They commenced their labors by collecting about fifty families of wandering Indians, whom they converted and settled in a small township. They taught them to build houses, to cultivate the ground, and to rear tame animals; trained them to arts and manufactures, and brought them to relish the blessings of security and order. By a wise and humane policy, they gradually attracted new subjects and converts; till at last they formed a powerful and well-organized state of three hundred thousand families.

But even in this meritorious effort of the Jesuits for the good of mankind, the genius and spirit of their order was discernible: they plainly aimed at establishing in Paraguay an independent empire, subject to the society alone, and which, by the superior excellence of its constitution and police, could scarcely have failed to extend its dominion over all the southern continent of America. With this view, in order to prevent the Spaniards or Portuguese in the adjacent settlements from acquiring any dangerous influence over the people within the limits of the province subject to the society, the Jesuits endeavored to inspire the Indians with hatred and contempt of these nations; they cut off all intercourse between their subjects and the Spanish or Portuguese settlements. When they were obliged to admit any person in a public character from the neighboring governments, they did not permit him to have any conversation with their subjects; and no Indian was allowed even to enter the house where these strangers resided, unless in the presence of a Jesuit. In order to render any communication between them as difficult as possible, they industriously avoided giving the Indians any knowledge of the Spanish, or of any other European language; but encouraged the different tribes which they had civilized to acquire a certain dialect of the Indian tongue, and labored to make that the universal language throughout their dominions. As all these precautions, without military force, would have been insufficient to have rendered their empire secure and permanent, they instructed their subjects in the European art of war, and formed them into bodies completely armed and well disciplined.

Even Henry IV., either dreading their power, or pleased with the exultation of his licentious habits, which he found in their flexible system of morality, became their patron, and selected one of their number as his confessor. They were favored by Louis XIII. and his minister Richelieu, on account of their literary exertions; but it was in the succeeding reign of Louis XIV., that they reached the summit of their prosperity. The fathers La Chaise and Le Tellier were successively confessors to the king; and did not fail to employ their influence for the interest of their order: but the latter carried on his projects with so blind and fiery a zeal, that one of the Jesuits is reported to have said of him, "He drives at such a rate, that he will overturn us all." The Jansenists were peculiarly the

objects of his machinations, and he rested not till he had accomplished the destruction of their celebrated college and convent at Port Royal.

4. *Gradual overthrow of the Order.*—Before the fall, however, of the Port Royal seminary, a shaft from its bow had reached the heart of its proud oppressor. The "Provincial Letters of Pascal" had been published, in which the quibbling morality and unintelligible metaphysics of the Jesuits were exposed in a strain of inimitable humor, and a style of unrivalled elegance. The impression which they produced was wide and deep, and gradually sapped the foundation of public opinion, on which the power of the order had hitherto rested. Voltaire afterwards directed against them all the powers of his ridicule, and finished the piece which Pascal had sketched. Their power was brought to a very low ebb, when the war of 1756 broke out, which occasioned the famous lawsuit that led to their final overthrow.

In the mean time, the king of Portugal was assassinated; and Carvalho, the minister, who detested the Jesuits, found means to load them with the odium of the crime. Malagrida, and a few more of these fathers, were charged with advising and absolving the assassins; and, having been found guilty, were condemned to the stake. The rest were banished with every brand of infamy, and even treated with the most iniquitous cruelty. On the sixth of August, 1762, their institute was condemned by the parliament of France, as contrary to the laws of the state, to the obedience due to the sovereign, and to the welfare of the kingdom. The order was dissolved, and their effects alienated. But in certain quarters, where the provincial parliaments had not decided against them, Jesuits still subsisted; and a royal edict was afterwards promulgated, which formally abolished the society in France, but permitted its members to reside within the kingdom under certain restrictions.

In Spain, where they conceived their establishment to be perfectly secure, they experienced an overthrow equally complete, and much more unexpected. At midnight, March 31, 1767, large bodies of military surrounded the six colleges of the Jesuits in Madrid, forced the gates, secured the bells, collected the fathers in the refectory, and read to them the king's order for their instant transportation. They were immediately put into carriages previously placed at proper stations; and were on their way to Carthagena before the inhabitants of the city had any intelligence of the transaction. Three days afterwards, the same measures were adopted with regard to every other college of the order in the kingdom; and, ships having been provided at the different sea-ports, they were all embarked for the ecclesiastical states in Italy. All their property was confiscated, and a small pension assigned to each individual as long as he should reside in a place appointed, and satisfy the Spanish court as his peaceable demeanor. All correspondence with the Jesuits was prohibited, and the strictest silence on the subject of their expulsion was enjoined under penalties of high treason. A similar seizure and deportation took place in the Indies, and an immense property was acquired by the government. The example of the king of Spain was immediately followed by Ferdinand VI., of Naples, and soon after by the prince of Parma. They had been expelled from England in 1604; from Venice in 1606; and from Portugal in 1759, upon the charge of having instigated the families of Tavora and D'Aveiro to assassinate king Joseph I. Frederic the Great, of Prussia, was the only monarch who showed a disposition to afford them protection; but in 1773 the order was entirely suppressed by pope Clement XIV., who is supposed afterwards to have fallen a victim to their vengeance.

5. *Recent revival of the Order.*—In 1801 the society was restored in Russia by the emperor Paul; and in 1804, by king Ferdinand, in Sardinia. In August, 1814, a bull was issued by pope Pius VII., restoring the order to all their former privileges, and calling upon all Catholic princes to afford them protection and encouragement. This act of their revival is expressed in all the solemnity of papal authority; and even affirmed to be above the recall or revision of any judge, with whatever power he may be clothed; but to every enlightened mind it cannot fail to appear as

a measure altogether incapable of justification, from any thing either in the history of Jesuitism, or in the character of the present times.

6. *Incidental benefits of the Order.*—It would be in vain to deny that many considerable advantages were derived by mankind from the labors of the Jesuits. Their ardor in the study of ancient literature, and their labors in the instruction of youth, greatly contributed to the progress of polite learning. They have produced a greater number of ingenious authors than all the other religious fraternities taken together; and though there never was known among their order one person who could be said to possess an enlarged philosophical mind, they can boast of many eminent masters in the separate branches of science, many distinguished mathematicians, antiquarians, critics, and even some orators of high reputation. They were in general, also, as individuals, superior in decency, and even purity of manners, to any other class of regular clergy in the church of Rome. But all these benefits by no means counterbalanced the pernicious effects of their influence and intrigues on the best interests of society.

7. *Essential Evils of the Order.*—The essential principles of the institution, namely, that their order is to be maintained at the expense of society at large, and that the end sanctifies the means, are utterly incompatible with the welfare of any community of men. Their system of lax and pliant morality, justifying every vice, and authorizing every atrocity, has left deep and lasting ravages on the face of the moral world. Their zeal to extend the jurisdiction of the court of Rome over every civil government, gave currency to tenets respecting the duty of opposing princes who were hostile to the Catholic faith, which shook the basis of all political allegiance, and loosened the obligations of every human law. Their indefatigable industry, and countless artifices in resisting the progress of the reformed religion, perpetuated the most pernicious errors of popery, and postponed the triumph of tolerant and Christian principles. Whence, then, it may well be asked, whence the recent restoration? What long-latent proof has been discovered of the excellence, or even the expediency, of such an institution? The sentence of their abolition was passed by the senates, and monarchs, and statesmen, and divines, of all religions, and of almost every civilized country in the world. Almost every land has been stained and torn by their crimes; and almost every land bears on its public records the most solemn protests against their existence. The evils of Jesuitism arise not from the violation of the principles of the order; on the contrary, they are the natural and necessary fruits of the system; they are confined to no age, place, or person; they follow, like the tail of the comet, the same disastrous course with the luminary itself; and, in consequence, not this or that nation, but humanity, is startled at the reappearance of this common enemy of man.

The number of Jesuits at present in Europe and America amounts to several thousand. Their general resides at Rome. In Italy, including Sicily, there are seven hundred, who possess eighteen colleges for the instruction of youth. The number in France is not exactly known. The society, it has been said, is a sword, of which the hilt is at Rome! But if the hilt be there, the blade is everywhere, and that with so fine an edge as to make itself felt before it can be seen. *Edin. Brit. Enc. and Enc. Am.; Mosheim's Ecc. Hist.; Harleian Misc.*, vol. v. p. 566; *Broughton's Dict.; Pascal's Provincial Letters*, Am. ed.; *Works of Robert Hall; New York Evangelist*, for 1831; *British Review*.—*Watson; Hend. Buck.*

JESUS CHRIST; the son of God, the Messiah, and Savior of the world; the first and principal object of the prophecies; prefigured and promised in the Old Testament; expected and desired by the patriarchs; the hope of the Gentiles; the glory, salvation, and consolation of Christians. The name Jesus, or, as the Hebrews pronounce it, *Jehoshua*, or *Joshua*, signifies, *he who shall save*. No one ever bore this name with so much justice, nor so perfectly fulfilled the signification of it, as Jesus Christ, who saves even from sin and hell, and hath merited heaven for us by the price of his blood. It is not necessary here to narrate the history of our Savior's life, which can nowhere be

read with advantage except in the writings of the four evangelists; but there are several general views which require to be noticed under this article.

I. Jesus of Nazareth was the Christ or Messiah promised under the Old Testament. That he professed himself to be that Messiah to whom all the prophets gave witness, and who was, in fact, at the time of his appearing, expected by the Jews; and that he was received under that character by his disciples, and by all Christians ever since, is certain. And if the Old Testament Scriptures afford sufficiently definite marks by which the long-announced Christ should be infallibly known at his advent, and these presignations are found realized in our Lord, then is the truth of his pretensions established. From the books of the Old Testament we learn that the Messiah was to authenticate his claim by *miracles*; and in those *predictions* respecting him, so many circumstances are recorded, that they could meet only in one person; and so, if they are accomplished in him, they leave no room for doubt, as far as the evidence of prophecy is deemed conclusive. As to *MIRACLES*, we refer to that article; here only observing, that if the miraculous works wrought by Christ were really done, they prove his mission, because, from their nature, and having been wrought to confirm his claim to be the Messiah, they necessarily imply a *divine attestation*. With respect to *PROPHECY*, the principles under which its evidence must be regarded as conclusive will be given under that head; and here therefore it will only be necessary to show the completion of the prophecies of the sacred books of the Jews relative to the Messiah in one person, and that person the Founder of the Christian religion.

The time of the Messiah's appearance in the world, as predicted in the Old Testament, is defined, says Keith, by a number of concurring circumstances, which fix it to the very date of the advent of Christ, Gen. 49: 10. Mal. 3: 1. Hag. 2: 7. Dan. 9: 24, 25. Isa. 40: 3—11. The plainest inference may be drawn from these prophecies. All of them, while, in every respect, they presuppose the most perfect knowledge of futurity; while they were unquestionably delivered and publicly known for ages previous to the time to which they referred; and while they refer to different contingent and unconnected events, utterly undeterminable and inconceivable by all human sagacity; accord in perfect unison to a single precise period where all their different lines terminate at once,—the very fullness of time when Jesus appeared. A king then reigned over the Jews in their own land; they were governed by their own laws; and the council of their nation exercised its authority and power. Before that period, the other tribes were extinct or dispersed among the nations. Judah alone remained, and the last sceptre in Israel had not then departed from it. Every stone of the temple was then unmoved; it was the admiration of the Romans, and might have stood for ages. But in a short space, all these concurring testimonies to the time of the advent of the Messiah passed away. During the very year, the twelfth of his age, in which Christ first publicly appeared in the temple, Archelaus the king was dethroned and banished; Coponius was appointed procurator; and the kingdom of Judea, the last remnant of the greatness of Israel, was debased into a part of the province of Syria. The sceptre was smitten from the tribe of Judah; the crown fell from their heads; their glory departed; and, soon after the death of Christ, of their temple one stone was not left upon another; their commonwealth itself became as complete a ruin, and was broken in pieces; and they have ever since been scattered throughout the world, a name but not a nation. After the lapse of nearly four hundred years posterior to the time of Malachi, another prophet appeared who was the herald of the Messiah. And the testimony of Josephus confirms the account given in Scripture of John the Baptist. Every mark that denoted the time of the coming of the Messiah was erased soon after the crucifixion of Christ, and could never afterwards be renewed. And with respect to the prophecies of Daïeïl, it is remarkable, at this remote period, how little discrepancy of opinion has existed among the most learned men, as to the space from the time of the passing out of the edict to rebuild Jerusalem, after the Babylonish cap-

tivity, to the commencement of the Christian era, and the subsequent events foretold in the prophecy.

The predictions contained in the Old Testament respecting both the family out of which the Messiah was to arise, and the place of his birth, are almost as circumstantial, and are equally applicable to Christ, as those which refer to the time of his appearance. He was to be an Israelite, of the tribe of Judah, of the family of David, and of the town of Bethlehem. That all these predictions were fulfilled in Jesus Christ; that he was of that country, tribe, and family, of the house and lineage of David, and born in Bethlehem, we have the fullest evidence in the testimony of all the evangelists; in two distinct accounts of the genealogies, by natural and legal succession, which, according to the custom of the Jews, were carefully preserved; in the acquiescence of the enemies of Christ in the truth of the fact, against which there is not a single surmise in history; and in the appeal made by some of the earliest Christian writers to the unquestionable testimony of the records of the census, taken at the very time of our Savior's birth by order of Cæsar. Here, indeed, it is impossible not to be struck with the exact fulfilment of prophecies which are apparently contradictory and irreconcilable, and with the manner in which they were providentially accomplished. The spot of Christ's nativity was distant from the place of the abode of his parents, and the region in which he began his ministry was remote from the place of his birth; and another prophecy respecting him was in this manner verified: "In the land of Zebulun and Naphtali, by the way of the sea beyond Jordan, in Galilee of the nations, the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them both the light shined," Isaiah 9: 1, 2. Matt. 4: 16. Thus, the time at which the predicted Messiah was to appear; the nation, the tribe, and the family from which he was to be descended; and the place of his birth,—no populous city, but of itself an inconsiderable place,—were all clearly foretold; and as clearly refer to Jesus Christ; and all meet their completion in him.

But the facts of his life, and the features of his character, are also drawn with a precision that cannot be misunderstood. The obscurity, the meanness, and the poverty of his external condition are represented, Isa. 53: 2, 49: 7. His riding in humble triumph into Jerusalem; his being betrayed for thirty pieces of silver, and scourged, and buffeted, and spit upon; the piercing of his hands and of his feet; the last offered draught of vinegar and gall; the parting of his raiment, and casting lots upon his vesture; the manner of his death and of his burial, and his rising again without seeing corruption, were all expressly predicted, and all these predictions were literally fulfilled, Zech. 9: 9, 11: 12. Isaiah 1: 6. Psalm 22: 16, 69: 21, 22: 18. Isaiah 53: 9. Psalm 16: 10. If all these prophecies admit of any application to the events of the life of any individual, it can only be to that of the Author of Christianity. And what other religion can produce a single fact which was actually foretold of its founder?

The death of Christ was as unparalleled as his life; and the prophecies are as minutely descriptive of his sufferings as of his virtues. Not only did the paschal lamb, which was to be killed every year in all the families of Israel, which was to be taken out of the flock, to be without blemish, to be eaten with bitter herbs, to have its blood sprinkled, and to be kept whole that not a bone of it should be broken; not only did the offering up of Isaac; and the lifting up of the brazen serpent in the wilderness, by looking upon which the people were healed, and many ritual observances of the Jews, prefigure the manner of Christ's death, and the sacrifice which was to be made for sin; but many express declarations abound in the prophecies, that Christ was indeed to suffer. But Isaiah, who describes, with eloquence worthy of a prophet, the glories of the kingdom that was to come, characterizes, with the accuracy of an historian, the humiliation, the trials, and the agonies which were to precede the triumphs of the Redeemer of a world; and the history of Christ forms, to the very letter, the commentary and the completion of his every prediction. In a single passage, (Isaiah 52: 13, &c. 53.) the connexion of which is uninterrupted, its



antiquity indisputable, and its application obvious, the sufferings of the servant of God (who, under that same denomination, is previously described as he who was to be the light of the Gentiles, the salvation of God to the ends of the earth, and the elect of God in whom his soul delighted, Isaiah 42: 10. 49: 6.) are so minutely foretold, that no illustration is requisite to show that they testify of Jesus. The whole of this prophecy thus refers to the Messiah. It describes both his debasement and his dignity; his rejection by the Jews; his humility, his affliction, and his agony; his magnanimity and his charity; how his words were disbelieved; how his state was lowly; how his sorrow was severe; how he opened not his mouth but to make intercession for the transgressors. In diametrical opposition to every dispensation of Providence which is registered in the records of the Jews, it represents spotless innocence suffering by the appointment of Heaven; death as the issue of perfect obedience; God's righteous servant as forsaken of him; and one who was perfectly immaculate bearing the chastisement of many guilty; sprinkling many nations from their iniquity, by virtue of his sacrifice; justifying many by his knowledge; and dividing a portion with the great and the spoil with the strong, because he hath poured out his soul in death. This prophecy, therefore, simply as a prediction prior to the event, renders the very unbelief of the Jews an evidence against them, converts the scandal of the cross into an argument in favor of Christianity, and presents us with an epitome of the truth, a miniature of the gospel in some of its most striking features. The simple exposition of it sufficed at once for the conversion of the eunuch of Ethiopia. To these prophecies may, in fact, be added all those which relate to his spiritual kingdom, or the circumstances of the promulgation, the opposition, and the triumphs of his religion; the accomplishment of which equally proves the divine mission of its Author, and points him out as that great personage with whom they stand inseparably connected.

II. But if Jesus of Nazareth was the Messiah, in that character his Deity also is necessarily involved, because the Messiah is surrounded with attributes of divinity in the Old Testament; and our Lord himself as certainly lays claim to those attributes as to the office of "the Christ."

The divinity of Jesus Christ seems evident, if we consider, 1. The language of the New Testament, and compare it with the state of the pagan world at the time of its publication. If Jesus Christ were not God, the writers of the New Testament discovered great injudiciousness in the choice of their words, and adopted a very incautious and dangerous style. The whole world, except the small kingdom of Judea, worshipped idols at the time of Jesus Christ's appearance. Jesus Christ; the evangelists, who wrote his history; and the apostles, who wrote epistles to various classes of men, proposed to destroy idolatry, and to establish the worship of one only living and true God. To effect this purpose, it was absolutely necessary for these founders of Christianity to avoid confusion and obscurity of language, and to express their ideas in a cool and cautious style. The least expression that would tend to deify a creature, or countenance idolatry, would have been a source of the greatest error. Hence Paul and Barnabas rent their clothes at the very idea of the multitude's confounding the creature with the Creator, Acts 14. The writers of the New Testament knew that, in speaking of Jesus Christ, extraordinary caution was necessary; yet, when we take up the New Testament, we find such expressions as these: "The word was God," John 1: 1. "God was manifest in the flesh," 1 Tim. 3: 16. "God with us," Matt. 1: 23. "The Jews crucified the Lord of glory," 1 Cor. 2: 8. "Jesus Christ is Lord of all," Acts 10: 36. "Christ is over all, God blessed for ever," Rom. 9: 5. These are a few of many propositions, which the New Testament writers lay down relative to Jesus Christ. If the writers intended to affirm the divinity of Jesus Christ, these are words of truth and soberness; if not, the language is incautious and unwarrantable; and to address it to men prone to idolatry, for the purpose of destroying idolatry, is a strong presumption against their inspiration. It is remarkable, also, that the richest words in the Greek

language are made use of to describe Jesus Christ. This language, which is very copious, would have afforded lower terms to express an inferior nature; but it could have afforded none higher to express the nature of the Supreme God. It is worthy of observation, too, that these writers addressed their writings, not to philosophers and scholars, but to the common people, and consequently used words in their plain, popular signification. The common people, it seems, understood the words in our sense of them; for in the Diocletian persecution, when the Roman soldiers burnt a Phrygian city inhabited by Christians, men, women, and children submitted to their fate, "calling upon Christ, the God over all."

2. Compare the style of the New Testament with the state of the Jews at the time of its publication. In the time of Jesus Christ, the Jews were zealous defenders of the unity of God, and of that idea of his perfections which the Scriptures excited. Jesus Christ and his apostles professed the highest regard for the Jewish Scriptures; yet the writers of the New Testament described Jesus Christ by the very names and titles by which the writers of the Old Testament had described the Supreme God. Compare Exod. 3: 14, with John 8: 58. Is. 44: 6, with Rev. 1: 11, 17. Deut. 10: 17, with Rev. 17: 14. Ps. 24: 10, with 1 Cor. 2: 8. Hos. 1: 7, with Luke 2: 11. Dan. 5: 23, with 1 Cor. 15: 47. 1 Chron. 29: 11, with Col. 2: 10. If they who described Jesus Christ to the Jews by these sacred names and titles intended to convey an idea of his deity, the description is just and the application safe; but if they intended to describe a mere man, they were surely of all men the most preposterous. They chose a method of recommending Jesus to the Jews the most likely to alarm and enrage them. Whatever they meant, the Jews understood them in our sense, and took Jesus for a blasphemer, John 10: 33.

3. Compare the perfections which are ascribed to Jesus Christ in the Scriptures, with those which are ascribed to God. Jesus Christ declares, "All things that the Father hath are mine;" (John 16: 15.) a very dangerous proposition, if he were not God. The writers of revelation ascribe to him the same perfections which they ascribe to God. Compare Jer. 40: 10, with Is. 9: 6. Exod. 15: 13, with Heb. 1: 8. Jer. 32: 19, with Is. 9: 6. Ps. 102: 24, 27, with Heb. 13: 8. Jer. 23: 24, with Eph. 1: 20, 23. 1 Sam. 2: 5, with John 14: 30. If Jesus Christ be God, the ascription of the perfections of God to him is proper: if he be not, the apostles are chargeable with weakness or wickedness, and either would destroy their claim to inspiration.

4. Consider the works that are ascribed to Jesus Christ, and compare them with the claims of Jehovah. Is creation a work of God? "By Jesus Christ were all things created," Col. 1: 16. Is preservation a work of God? "Jesus Christ upholds all things by the word of his power," Heb. 1: 3. Is the mission of the prophets a work of God? Jesus Christ is the Lord God of the holy prophets; and it was the spirit of Christ which testified to them beforehand the sufferings of Christ, and the glory that should follow, Neh. 9: 30. Rev. 22: 6, 16. 1 Pet. 1: 11. Is the salvation of sinners a work of God? Christ is the Savior of all that believe, John 4: 42. Heb. 5: 9. Is the forgiveness of sin a work of God? The Son of man hath power to forgive sins, Matt. 9: 6. The same might be said of the illumination of the mind; the sanctification of the heart; the resurrection of the dead; the judging of the world; the glorification of the righteous; the eternal punishment of the wicked; all which works, in one part of Scripture, are ascribed to God; and all which, in another part of Scripture, are ascribed to Jesus Christ. Now, if Jesus Christ be not God, into what contradictions these writers must fall! They contradict one another: they contradict themselves. Either Jesus Christ is God, or their conduct is unaccountable.

5. Consider that divine worship which the Scriptures claim for Jesus Christ. It is a command of God, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. 4: 20. Yet the Scriptures command "all the angels of God to worship Christ," Heb. 1: 6. Twenty times, in the New Testament, grace, mercy, and peace, are implored of Christ, together with the Father. Baptism is an act of worship performed in his name, Matt.

28: 19. Swearing is an act of worship: a solemn appeal in important cases to the omniscient God; and this appeal is made to Christ, Rom. 9: 1. The committing of the soul to God at death is a sacred act of worship: in the performance of this act, Stephen died, saying, Lord Jesus, receive my spirit, Acts 7: 59. The whole host of heaven worship him that sitteth upon the throne, and the Lamb forever and ever, Rev. 5: 13, 14.

6. Observe the application of Old Testament passages which belong to Jehovah, to Jesus in the New Testament, and try whether you can acquit the writers of the New Testament of misrepresentation, on supposition that Jesus is not God. Paul says, "We shall all stand before the judgment-seat of Christ." That we shall all be judged, we allow; but how do you prove that Christ shall be our judge? Because, adds the apostle, it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God;" Rom. 14: 10, 11, with Isa. 45: 20, &c. What sort of reasoning is this? How does this apply to Christ, if Christ be not God? And how dare a man quote one of the most guarded passages in the Old Testament for such a purpose? John the Baptist is he who was spoken of by the prophet Esaias, saying, Prepare ye the way, Matt. 3: 1, 3. Isaias saith, Prepare ye the way of the Lord; make straight a highway for our God, Isa. 40: 3, &c. But what has John the Baptist to do with all this description if Jesus Christ be only a messenger of Jehovah, and not Jehovah himself? for Isaias saith, Prepare ye the way of Jehovah. Compare also Zech. 12: 10, with John 19: 34, 37. Isa. 6, with John 12: 39. Isa. 8: 13, 14, with 1 Pet. 2: 8. Allow Jesus Christ to be God, and all these applications are proper. If we deny it, the New Testament, we must own, is one of the most unaccountable compositions in the world, calculated to make easy things hard to be understood.

7. Examine whether events have justified that notion of Christianity which the prophets gave their countrymen of it, if Jesus Christ be not God. The calling of the Gentiles from the worship of idols to the worship of the one living and true God is one event, which, the prophets said, the coming of the Messiah should bring to pass. If Jesus Christ be God, the event answers the prophecy; if not, the event is not come to pass, for Christians in general worship Jesus, which is idolatry, if he be not God, Isa. 2, 3, and 4. Zeph. 1: 11. Zech. 14: 9. The primitive Christians certainly worshipped him as God. Pliny, who was appointed governor of the province of Bithynia by the emperor Trajan, in the year 103, examined and punished several Christians for their non-conformity to the established religion of the empire. In a letter to the emperor, giving an account of his conduct, he declares, "they affirmed the whole of their guilt, or their error, was that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ as to some God." Thus Pliny meant to inform the emperor that Christians worshipped Christ. Justin Martyr, who lived about 150 years after Christ, asserts, that the Christians worshipped the Father, the Son, and the Spirit. Besides his testimony there are numberless passages in the fathers that attest the truth in question; especially in Tertullian, Hippolytus, Felix, &c. Mahomet, who lived in the sixth century, considers Christians in the light of infidels and idolaters throughout the Koran; and, indeed, had not Christians worshipped Christ, he could have had no shadow of a pretence to reform their religion, and to bring them back to the worship of one God. That the far greater part of Christians have continued to worship Jesus will not be doubted; now if Christ be not God, then the Christians have been guilty of idolatry; and if they have been guilty of idolatry, then it must appear remarkable that the apostles, who foretold the corruptions of Christianity, (2 Tim. 3.) should never have foreseen nor warned us against worshipping Christ. In no part of the Scripture is there the least intimation of Christians falling into idolatry in this respect. Surely if this had been an error which was to be so universally prevalent, those Scriptures which are able to make us wise unto salvation, would have left us warning on so important a topic. Lastly, consider what numberless passages of Scripture have no sense, or a very absurd one, if Jesus Christ be a mere man.

See Rom. 1: 3. 1 Tim. 3: 16. John 14: 9. 17: 5. Phil. 2: 6. Ps. 110: 1, 4. 1 Tim. 1: 2. Acts 22: 12, and 9: 17.

III. But though Jesus Christ in his original nature be divine, yet for our sakes, and for our salvation, he took upon him human nature; this is, therefore, called his humanity. Marcion, Apelles, Valentins, and many other heretics, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not a mere human shape, or a body that was not real flesh, is very evident from the sacred Scriptures, Isa. 7: 12. Luke 24: 39. Heb. 2: 14. Luke 1: 42. Phil. 2: 7, 8. John 1: 14. Besides, he ate, drank, slept, walked, worked, and was weary. He groaned, bled, and died upon the cross. It was necessary that he should thus be human, in order to fulfil the divine designs and prophecies respecting the shedding of his blood for our salvation, which could not have been done had he not possessed a real body. It is also as evident that he assumed our whole nature, soul as well as body. If he had not, he could not have been capable of that sore amazement and sorrow unto death, and all those other acts of grieving, feeling, rejoicing, &c. ascribed to him. It was not, however, our sinful nature he assumed, but the likeness of it, (Rom. 8: 2.) for he was without sin, and did no iniquity. His human nature must not be confounded with his divine; for though there be an union of natures in Christ, yet there is not a mixture or confusion of them or their properties. His humanity is not changed into his deity, nor his deity into humanity; but the two natures are distinct in one person. How this union exists is above our comprehension; and, indeed, if we cannot explain how our own bodies and souls are united, it is not to be supposed we can explain this astonishing mystery of God manifest in the flesh. (See MEDIATOR.)

The doctrine of the union of divine and human perfections in the person of Christ, derives further confirmation from the consideration, that in no sound sense without admitting it, can the Scriptures of the Old and New Testaments be interpreted, so as to make their very different and often apparently contradictory statements respecting him harmonize. How, for instance, is it that he is arrayed in the attributes of divinity; and yet is capable of being raised to a kingdom and glory?—that he is addressed, "Thy throne, O God, is forever and ever," and yet that it should follow "God, even thy God, hath anointed thee with the oil of gladness above thy fellows?"—that he should be God, and yet, by a human birth, "God with us?"—that he should say, "I and my Father are one," and, "My Father is greater than I?"—that he is supreme, and yet a servant? that he is equal and yet subordinate?—that he, a man, should require and receive worship and trust?—that he should be greater than angels, and yet "made lower than the angels?"—that he should be "made flesh," and yet be the Creator of all things?—that he should raise himself from the dead, and yet be raised by the power of the Father? These and many other declarations respecting him, all accord with the orthodox view of his person; and are intelligible so far as they state the facts respecting him; but are wholly beyond the power of interpretation into any rational meaning on any theory which denies to him a real humanity on the one hand, or a real and personal divinity on the other. So powerfully, in fact, has this been felt, that, in order to evade the force of the testimony of Scripture, the most licentious criticisms have been resorted to by the deniers of his divinity; such as would not certainly have been tolerated by scholars in the case of an attempt to interpret any other ancient writing.

IV. We now proceed to the character of Jesus Christ, which, while it affords us the most pleasing subject for meditation, exhibits to us an example not only of the most binding authority, but of the most perfect and delightful kind.

1. "Here," as an elegant writer observes, "every grace that can recommend religion, and every virtue that can adorn humanity, are so blended as to excite our admiration and engage our love. In abstaining from licentious pleasures, he was equally free from ostentatious singularity and churlish sullenness. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or supersti-

tion; when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguishing zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him; his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity: he was firm without obstinacy, and humble without meanness. Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty: we see him daily exposed to almost every species of want and distress; afflicted without a comforter, persecuted without a protector, and wandering about, according to his own pathetic complaint, because "he had not where to lay his head." Though regardless of the pleasures, and sometimes destitute of the comforts of life, he never provokes our disgust by the sourness of the misanthrope, or our contempt by the inactivity of the recluse. His attention to the welfare of mankind was evidenced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress and administering to their wants. In every period and circumstance of his life, we behold dignity and elevation blended with love and pity; something which, though it awakens our admiration, yet attracts our confidence. We see power; but it is power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold an heroic firmness which no terrors could restrain. In the private scenes of life, and in the public occupations of his ministry, whether the object of admiration or ridicule, of love or of persecution, whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing, with unwearied constancy, the same end, and preserving the same integrity of life and manners." *White's Sermons*, ser. 5.

2. Considering him as our great MORAL TEACHER, we must be struck with the greatest admiration. As Dr. Paley observes, "he preferred solid to popular virtues: a character which is commonly despised, to a character universally extolled; he placed, on our licentious vices, the check in the right place, viz., upon the thoughts; he collected human duty into two well-devised rules; he repeated these rules, and laid great stress upon them, and thereby fixed the sentiments of his followers: he excluded all regard to reputation in our devotion and alms; and, by parity of reason, in our other virtues: his instructions were delivered in a form calculated for impression; they were illustrated by parables, the choice and structure of which would have been admired in any composition whatever: he was free from the usual symptoms of enthusiasm, heat, and vehemence in devotion, austerity in institutions, and a wild particularity in the description of a future state: he was free, also, from the depravities of his age and country, without superstition among the most superstitious of men; yet not decriing positive distinctions or external observances, but soberly recalling them to the principle of their establishment, and to their place in the scale of human duties: there was nothing of sophistry or trifling, though amidst teachers remarkable for nothing so much as frivolous subtleties and quibbling expositions: he was candid and liberal in his judgment of the rest of mankind, although belonging to a people who affected a separate claim to divine favor, and, in consequence of that opinion, prone to uncharitableness, partiality and restriction: in his religion there was no scheme of building up a hierarchy, or of ministering to the views of human governments: in a word, there was every thing so grand in doctrine, and so delightful in manner, that the people might well exclaim,—'Surely never man spake like this man!'"

3. As our exalted FRIEND and PATTERN, says archbishop Newcome, "he sets an example of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to man. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity: his meekness does not degenerate into apathy;

his humility is signal, amidst a splendor of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings. His patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shows obedience and affection to his earthly parents; he approves, loves, and attaches himself to amiable qualities in the human race; he respects authority, religious and civil; and he evidences regard for his country by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon; one who can command legions of angels; and give of life to whomsoever he pleaseth; the Son of God, and who shall sit on his glorious throne to judge the world: at other times we find him embracing young children; not lifting up his voice in the streets, nor quenching the smoking flax; calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly; searched and laid open the inmost recesses of the heart; rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God who inhabiteth light inaccessible." Such a character must have been a real one. There is something so extraordinary, so perfect, and so godlike in it, that it could not have been thus supported throughout by the utmost stretch of human art, much less by men confessedly unlearned and obscure."

A great deal has been written concerning the form, stature, and beauty of Jesus Christ. Some have asserted, that he was in form the noblest of all the sons of men. Others have maintained, that there was no beauty nor any graces in his outward appearance. This difference in opinion shows that no certain tradition was handed down on this subject. The truth probably is, that all which was majestic and attractive in the person of our Lord, was in the expression of the countenance, the full influence of which was displayed chiefly in his confidential intercourse with his disciples; whilst his general appearance presented no striking peculiarity to the common observer. See *Robinson's Plea for the Divinity of Christ*, from which many of the above remarks are taken; *Bishop Bull's Judgment of the Catholic Church*; *Abadie, Waterland, Hancker, and Hey, on the Divinity of Christ*; *Stackhouse, Wright, and D'Oyley's Lives of Christ*; *Dr. Jannison's View of the Doctrine of Scripture, and the Primitive Faith concerning the Deity of Christ*; *Oslen on the Glory of Christ's Person*; *Hurriam's Christ Crucified*; *Dwight's Theology*; *J. P. Smith's Scripture Testimony to the Messiah*; *Wardlaw's Discourses*; *Fuller's Works*; *Works of Robert Hall*; *Bishop Newcome's Observations on our Lord's Conduct*; and *Paley's Evidences of Christianity*.—*Watson*: *Houd. Buck*.

JETHRO, priest, or prince, of Midian, (for the Hebrew, *cohen*, signifies a prince as well as a priest;) the father-in-law of Moses. It is believed that he was a priest of the true God, and maintained the true religion, being descended from Midian, son of Abraham and Keturah. Moses

does not conceal his alliance with Jethro's family, but invites him to offer sacrifices to the Lord, on his arrival in the camp of Israel, as one who adored the same God, Ex. 18: 11, 12. Some assert that he had four names, Jethro, Raguel, Hobab, and Ceni. Others, that Jethro and Raguel were the same person; that Hobab was son of Jethro, and brother of Zipporah; and that Ceni is a common name, signifying the country of the Kenites, inhabited by the posterity of Hobab, south of the promised land. The Hebrew *chothen*, which Jerome translates kinsman, is used in Numb. 10: 29. and Ex. 18: 1, 27, to denote the relation between Moses and Hobab; in Numbers, however, Hobab is called son of Raguel, whence others are of opinion that Raguel was the father of Jethro, and Jethro the father of Hobab. On the other side, Raguel gives Zipporah to Moses, Ex. 2: 18. The signification of the Hebrew *chothen* not being fixed, it is impossible to determine this question with certainty.—*Calmet*.

JEW, (THE WANDERING;) a fictitious person, who, according to popular tradition, was a Jew that drove our Savior away with curses, when, oppressed with the weight of his cross, he wished to rest on a stone before his house. The calm reply of Jesus was, "Thou shalt wander on the earth till I return." The astonished Jew did not come to himself till the crowd had passed, and the streets were empty; since which time, driven by fear and remorse, he has been obliged to wander from place to place, and has never yet been able to find a grave. Numerous Jews have been suspected and even persecuted as the unhappy wanderer; and doubtless the fable has been realized by many thousands of that hapless race; but it was most likely invented to characterize their condition from the time of the destruction of Jerusalem to the present period, and their rejection of the Savior as the cause of their wanderings. See *Croly's "Salathiel."*—*Hend. Budk*.

JEWS; a name derived from the patriarch Judah, and given to the descendants of Abraham by his eldest son, Isaac. We shall here present as comprehensive a view of this singular people as we can.

1. JEWS, HISTORY OF THE.—As the reader of this article may be supposed familiar with their history as recorded in Scripture, we shall pass over here all that preceded the Babylonish captivity, under Nebuchadnezzar. It was then the kingdom of Judah, as well as Israel, was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year of the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldaea, returned to their own country. (See NEMEMIAH; EZRA.) After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God. Vast numbers of them, who had agreeable settlements, remained in Babylon.

About A. M. 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confined to them all their privileges; and, having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, ravaged Judea, and carried one hundred thousand prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator, having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jew slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered forty thousand of them; and about two years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were killed, and ten thousand prisoners carried off: the temple was dedicated to Olympius, an idol of Greece, and the Jews exposed to the basest treatment. Mattath-

ias, the priest, with his sons, chiefly Judas, Jonathan and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, and dedicated it anew, restored the daily worship, and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him; and both wisely and bravely promoted the welfare of the church and state. Simon was succeeded by his son Hircanus, who subdued Idumea, and reduced the Samaritans. In 3899 he was succeeded by his son Jannæus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Jannæus, who governed nine years, the nation was almost ruined with civil broils. In 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not into the holy of holies, to view the furniture thereof. Nine years after, Crassus, the Roman general, pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, and twenty-four of which it had been oppressed by Herod the Great, Herod got himself installed in the kingdom. Twenty years before our Savior's birth, he, with the Jews' consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A. M. 4000, Christ actually came, whom Herod (instigated by the fear of losing his throne) sought to murder. The Jews, however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah; and Judea, about twenty-seven years before, reduced to a province. At the destruction of Jerusalem about eleven hundred thousand Jews perished, and since that disastrous event they have been scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

2. JEWS, CALAMITIES OF.—All history cannot furnish us with a parallel to the calamities and miseries of the Jews—rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Savior wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw, Dent. 28, 29. Matt. 24. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the Scripture assigns? (1 Thess. 2: 15, 16.) "They both killed the Lord Jesus and his own prophets, and persecuted the apostles, and so filled up their sins, and wrath came upon them to the uttermost." It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them, Matt. 27: 25: "His blood be on us and our children." At Cesarea twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus ten thousand unarmed Jews were killed; and at Bethshan the heathen inhabitants caused their Jewish neighbors to assist them against their brethren, and then murdered thirteen thousand of these inhabitants. At Alexandria the Jews murdered multitudes of the heathens, and were murdered in their turn to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within, murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a

pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple, but could not: there were six thousand Jews, who had taken shelter in it, all burnt or murdered. The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, was razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Macheroa were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said one million one hundred thousand perished by sword, famine, and pestilence. In other places we hear of two hundred and fifty thousand that were cut off, besides vast numbers sent into Egypt to labor as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barchochab pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war, it is said, about sixty thousand Jews were slain, and perished. Adrian built a city on mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. In 360 they began to rebuild their city and temple; but a terrible earthquake and flames of fire issuing from the earth, killed the workmen, and scattered their materials. Nor till the seventh century durst they so much as creep over the rubbish to bewail it, without bribing the guards. In the third, fourth, and fifth centuries, there were many of them furiously harassed and murdered. In the sixth century, twenty thousand of them were slain, and as many taken and sold for slaves. In 602 they were severely punished for their horrible massacre of the Christians at Antioch. In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused: in some places they were made to wear leather girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish war and crusades, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France, multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I., the mob fell upon them and murdered a great many of them. About one thousand five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the crusaders still harassed them. Provoked with their mad running after pretended Messiahs, Khalif Nasser scarcely left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1249, the terrible massacre of them at Toledo forced many to murder themselves, or change their religion. About 1253, many were murdered, and others banished from France; but in 1275 recalled. In 1320 and 1330 the crusades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358 they were totally banished from France, since which few of them have entered that country. In 1291 king Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Persia they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey. In Portugal and Spain they have been miserably handled. About 1392, six or eight hundred thousand were banished from Spain; some were drowned in their passage to Africa; some died by hard usage; and many

of their carcasses lay in the fields till the wild beasts devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburg, and Vienna: they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, and at Frankfort and Hamberg, they have their liberty. They have repeatedly, but in vain, attempted to obtain a naturalization in England, and other nations among whom they are scattered.

3. JEWS, PRESERVATION OF.—“The preservation of the Jews,” says Basnage, “in the midst of the miseries which they have undergone during seventeen hundred years, is the greatest prodigy that can be imagined. Religions depend on temporal prosperity; they triumph under the protection of a conqueror; they languish and sink with sinking monarchies. Paganism, which once covered the earth, is extinct. The Christian church, glorious in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the breaches in it, made by those acts of violence. But here we behold a church hated and persecuted for seventeen hundred years, and yet sustaining itself, and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, pagans, Mohammedans, Christians, disagreeing in so many things, have united in the design of exterminating it, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, in different times, from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and the hatred which hath pursued them in all places, whilst the greatest monarchies are fallen, and nothing remains of them besides the name.

“The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwell. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendor on the national worship, and struck the pagans so much, that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mohammedans, in a word, almost all nations, have by turns seized and held Jerusalem. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain. A Jewish writer hath affirmed, that it is long since any Jew has been seen settled near Jerusalem: scarcely can they purchase there six feet of land for a burying-place.

“In all this there is no exaggeration: I am only pointing out known facts; and, far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending; since, in spite of evils so durable, and a patience so long exercised, it is preserved by a particular providence. The Jew ought to be weary of expecting a Messiah, who so unkindly disappoints his vain hopes; and the Christian ought to have his attention and his regard excited towards men whom God preserves for so great a length of time, under calamities which would have been the total ruin of any other people.”

4. JEWS, MODERN NUMBER AND DISPERSION OF.—They are looked upon to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at three millions, and others more than double that number. Their dispersion is a remarkable particular in this people. They swarm all over the East, and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonichi than in any other place: they are spread through most of the nations of Europe and

Africa, and many families of them are established in the West Indies; not to mention whole nations in middle Asia, and some discovered in the inner parts of America, if we may give any credit to their own writers. Their being always in rebellions (as Addison observes) while they had the holy temple in view, has excited most nations to banish them. Besides, the whole people are now a race of such merchants as are wanderers by profession; and at the same time are in most, if not in all places, incapable of either lands or offices, that might engage them to make any part of the world their home.—In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. Their firm adherence to their religion, and being dispersed all over the earth, has furnished every age and every nation with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all other prophecies which tend to their own confusion, and the establishment of Christianity. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

5. JEWS, MODERN, SENTIMENTS OF.—A summary of the Jewish creed was drawn up by Moses Maimonides, otherwise called the Great *Rambam*, (i. e. Rabbi Moses Ben Maimon,) an Egyptian rabbi of the eleventh century, which is still acknowledged as their confession of faith. It consists of thirteen articles, and reads as follows:—

I. I believe, with a perfect faith, that the Creator, blessed be his name! is the governor and creator of all the creatures, and that it is he who made, maketh, and will make all things.

II. I believe, with a perfect faith, that the Creator, blessed be his name! is one, and that no unity is like his, and he alone, our God, was, is, and shall be.

III. I believe, with a perfect faith, that the Creator, blessed be his name! is incorporeal; that he is not to be comprehended by those faculties which comprehend corporeal objects; and that there is no resemblance to him whatever.

IV. I believe, with a perfect faith, that the Creator, blessed be his name! is the first and the last.

V. I believe, with a perfect faith, that the Creator, blessed be his name! is alone worthy of adoration; and that none besides him is worthy of adoration.

VI. I believe, with a perfect faith, that all the oracles of the prophets are true.

VII. I believe, with a perfect faith, that the prophecies of Moses, our master, on whom be peace, are true; and that he is the father of all the wise men who were before him, and who came after him.

VIII. I believe, with a perfect faith, that the whole law of commandments which we now have in our hands, was given to Moses, our master, on whom be peace.

IX. I believe, with a perfect faith, that this law will not be changed, and that there will not be any other law from the Creator, blessed be his name!

X. I believe, with a perfect faith, that the Creator, blessed be his name! knows all the actions of the children of men, and all their thoughts; as it is said—“Who frameth all their hearts; who understandeth all their actions.”

XI. I believe, with a perfect faith, that the Creator, blessed be his name! will recompense good to him who observeth his commandments, and that he will punish him that transgresseth them.

XII. I believe, with a perfect faith, in the advent of the Messiah, and though he should tarry, yet I will patiently wait for him every day till he come.

XIII. I believe, with a perfect faith, that there will be a revivification of the dead, at the period when it shall please the Creator, blessed be his name! and let his remembrance be exalted forever and ever!

The modern Jews still adhere as closely to the Mosaic dispensation, as their dispersed and despoiled condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occa-

sions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read the Bible in the original Hebrew, but without understanding the meaning of the words. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a twofold law of God, a written and an unwritten one; the former is contained in the Pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs; one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner forever, while others continue only for a limited time; and this they call purgatory, which is not different from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.

Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were; and assert, that whoever rejects the oral law deserves death.

Hence they entertain an implacable hatred to the Karaites, who adhere to the text of Moses, rejecting the rabbinical interpretation. (See KARAITES.)

There are still some of the Sadducees in Africa, and in several other places; but they are few in number—at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no Sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the East; but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on mount Gerizim.

David Levi, a learned Jew, who in 1796 published “Dissertations on the Prophecies of the Old Testament,” observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism by reading Bolingbroke, Hume, Voltaire, &c., that they scarcely believe in a revelation, much less have they any hope in their future restoration.

6. JEWS, RESTORATION OF.—From the declarations of Scripture we have reason to suppose the Jews shall be called to a participation of the blessings of the gospel, (Rom. 11. 2 Cor. 3. 16. Hos. 1. 11.) and some suppose shall return to their own land, Hos. 3. 5. Is. 65. 17. &c. Ezek. 36. As to the time, some think about 1866 or 2016; but this, perhaps, is not so easy to determine altogether,

though it is probable it will not be before the fall of Anti-christ and the Ottoman empire. Let us, however, avoid putting stumbling-blocks in their way. If we attempt any thing for their conversion, let it be with peace and love. Let us, says one, propose Christianity to them, as Christ proposed it to them. Let us lay before them their own prophecies. Let us show them their accomplishment in Jesus. Let us applaud their hatred of idolatry. Let us show them the morality of Jesus in our lives and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences. *Josephus' History of the Jews; Spectator*, no. 495, vol. iv.; *Levi's Ceremonies of the Jewish Religion; Buxtorf de Synagoga Judaica; Spencer de Legibus, Heb. Rit.; Newton on Proph.; Warburton's Address to the Jews, in the Dedication of the second volume of his Legation; Sermons preached to the Jews at Berry Street, by Dr. Hameis and others; Basnage's and Ockley's Histories of the Jews; Shaw's Philosophy of Judaism; Hartley on Man*, vol. ii. iii.; *Pascal's Thoughts; Bicheno's Restoration of the Jews; Jortin's Remarks on Ecclesiastical History*, vol. iii. p. 427, 447; *Dr. H. Jackson's Works*, vol. i. p. 153; *Neal's History of the Jews; Works of Robert Hall*, vol. ii.; *Fuller's Sermon on the Messiah; H. Adams' and Milman's Life of S. C. F. Frey; Jewish Expositor*.—*Hend. Buck.*

**JEWELL, (JOHN)**, a learned English writer and bishop, was born, in 1522, at Buden, in the county of Devon, and educated at Oxford, where he took the degree of bachelor of arts in 1540, became a noted tutor, and was soon after chosen lecturer in rhetoric in his college. He had early imbibed the principles of the Reformation, and inculcated them upon his pupils, though it was done privately till the accession of king Edward the Sixth, which took place in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr. On the accession of queen Mary, in 1553, he was one of the first to feel the rage of the storm then raised against the Reformation; he was obliged to fly; and, after encountering many difficulties, arrived at Frankfort, in the second year of queen Mary's reign, where he made a public recantation of his forced subscription to the popish doctrines. He then went to Strasburg, and afterwards to Zurich, where he resided with Peter Martyr. He returned to England in 1558, after the death of queen Mary, and in the following year was consecrated bishop of Salisbury. Two years afterwards he published his famous "Apologia pro Ecclesia Anglicana." But his watchful and laborious manner of life impaired his health, and brought him quickly to the grave. He died at Monkton Farley, the 22d of September, 1571, in the fiftieth year of his age.

He was a prelate of great learning, piety, and moderation; irreproachable in his private life; extremely generous and charitable to the poor, to whom, it is said, his doors stood always open. He was of a pleasant and affable temper, modest, meek, and temperate, and a great master of his passions. His memory was naturally strong and retentive, but he is said to have greatly improved it by art, inasmuch that marvellous things are related of it by his biographers.

He wrote, besides his Apology for the Church of England, "A View of a seditious Bull sent into England by pope Pius V. in 1569;" "A Treatise on the Holy Scriptures;" "An Exposition of the Two Epistles to the Thessalonians;" "A Treatise on the Sacrament;" besides several sermons and controversial treatises. His works were collected and published in one folio volume, London, 1609. *Brit. Biog.—Jones' Chris. Biog.*

**JEWELS**; valuables, whether for store, or for apparel. This word does not mean jewellery works, gems, &c. but whatever is stored up in consequence of its superior estimation. God calls his people jewels; (Mal. 3: 17.) the lips of knowledge are a jewel, Prov. 20: 15.—*Calmet.*

**JEZEBEL**; daughter of Ethbaal, king of the Zidonians, and wife of Ahab, king of Israel, 1 Kings 16: 31. This princess introduced into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician deities, which the Lord had expressly forbidden; and with this impious worship, a general prevalence of those abominations which had formerly incensed God against the Canaanites, to their utter extirpation. Jezebel was so zealous, that she fed at her own table four hundred prophets be-

longing to the goddess Astarte; and her husband Ahab, in like manner, kept four hundred of Baal's prophets, as ministers of his false gods. The name of Jezebel is used proverbially, Rev. 2: 20. (See **JEUU.**)—*Watson.*

**JEZIRAH**; a cabalistic term, denoting the third world, or the world of thinking substances. It is also the name of a book on cabalistic theology, containing six chapters, and treating of the world, of motion, of time, and of the soul. It is extremely obscure; every thing in it is expressed in numbers and letters. It is mentioned in the Mishna, and therefore must have existed before the Talmud.—*Hend. Buck.*

**JEZREEL**; a royal city of the kings of Israel, who sometimes resided here as well as at Samaria. Ahab, in particular, is known to have made this his residence; near to whose palace was the vineyard of the unfortunate Naboth. The name of Jezreel was by the Greeks moulded into that of Esdraela; which is described by Eusebius and Jerome, in the fourth century, as a considerable town. In like manner, the valley of Jezreel obtained the name of the valley or plain of Esdraeloon. (See **ESDRAELON.**)—*Watson.*

**JOAB**, was the son of Zeruiah, David's sister, and brother to Abishai and Asahel. He was one of the most valiant soldiers and greatest generals in David's time; but he was also cruel, revengeful, and imperious. He performed great services for David, to whose interests he was always firm, and was commander-in-chief of his troops, when David was king of Judah only. His history is related in the second book of Samuel and the first book of Kings. (See **DAVID**; **ABNER**; and **AMASA.**)—*Watson.*

**JOACHIMITES**; the disciples of Joachim, abbot of Flora, in Calabria. Joachim was a Cistercian monk, and a great pretender to inspiration. He relates of himself, that, being very young, he went to Jerusalem in the dress of a hermit to visit the holy places; and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the Holy Scriptures. He wrote against Lombard, the master of the sentences, who had maintained that there was but one essence in God, though there were three persons; and he pretended, that, since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings were followed by the fourth Lateran council.

His followers, the Joachimites, were particularly fond of certain ternaries. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to theirs, viz. the year 1260; and the Holy Spirit then took it up, and was to operate in his turn. They likewise divided every thing relating to men, doctrine, and manner of living, into three classes, according to the three persons of the Trinity. The first ternary was that of men; of whom, the first class was that of married men, which had lasted during the whole period of the Father; the second was that of clerks, which lasted during the time of the Son; and the last was that of monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. The second ternary was that of doctrine, viz. the Old Testament, the New, and the everlasting Gospel: the first they ascribed to the Father, the second to the Son, and the third to the Holy Spirit. A third ternary consisted in the manner of living; viz. under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the spirit; and under the Holy Ghost, they were to live according to the spirit only.—*Hend. Buck.*

**JOANNA**, wife of Chnza, Herod's steward, (Luke 8: 3.) was one of those women who followed our Savior, and assisted him with their property. Luke observes, that these women had been delivered by Christ from evil spirits; or cured of diseases. Perhaps Joanna was not a widow. It was customary among the Jews, for men who dedicated themselves to preaching, to accept services from women of piety, who attended them, without any scandal.—*Calmet.*

**JOASH**; son of Ahaziab, king of Judah, 2 Kings 11. (See **JEHOIAH**, and **JESHOSHEBA.**)—*Watson.*

**JOB**; a patriarch celebrated for his patience, and the constancy of his piety and virtue.

1. *His reality.*—That Job was a real, and not a fictitious, character, may be inferred from the manner in which he

is mentioned in the Scriptures, Ezck. 14: 14. James 5: 11. But, besides the authority of the inspired writers, we have the strongest internal evidence, from the book itself, that Job was a real person; for it expressly specifies the names of persons, places, facts, and other circumstances usually related in true histories. Thus, we have the name, country, piety, wealth, &c., of Job described; (Job 1.) the names, number, and acts of his children are mentioned; the conduct of his wife is recorded as a fact; (2.) his friends, their names, countries, and discourses with him in his afflictions are minutely delineated, (Job 2: 11, &c.) Further: no reasonable doubt can be entertained respecting the real existence of Job, when we consider that it is proved by the concurrent testimony of all Eastern tradition: he is mentioned by the author of the book of Tobit, who lived during the Assyrian captivity; he is also repeatedly mentioned by Arabian writers as a real character. The whole of his history, with many fabulous additions, was known among the Syrians and Chaldeans; and many of the noblest families among the Arabs are distinguished by his name, and boast of being descended from him.

2. *Date of the History.*—The following are the principal circumstances from which the era of Job may be collected and ascertained:—1. The Usurian or Bible chronology dates the trial of Job about the year 1520 before the Christian era, twenty-nine years before the departure of the Israelites from Egypt; and that the book was composed before that event, is evident from its total silence respecting the miracles which accompanied the exode; such as the passage of the Red sea, the destruction of the Egyptians, the manna in the desert, &c.; all of which happened in the vicinity of Job's country, and were so apposite in the debate concerning the ways of Providence, that some notice could not but have been taken of them, if they had been coeval with the poem of Job. 2. That it was composed before Abraham's migration to Canaan, may also be inferred from its silence respecting the destruction of Sodom and Gomorrah, and the other cities of the plain, which were still nearer to Idumea, where the scene is laid. 3. The length of Job's life places him in the patriarchal times. He survived his trial one hundred and forty years, (Job 42: 16.) and was probably not younger at that time; for we read that his seven sons were all grown up, and had been settled in their own houses for a considerable time, Job 1: 4, 5. He speaks of the sins of his youth, (Job 13: 26.) and of the prosperity of his youth; and yet Eliphaz addresses him as a novice: "With us are yet the gray-headed and very aged men, much elder than thy father;" Job 15: 10. 4. That he did not live at an earlier period, may be collected from an incidental observation of Bildad, who refers Job to their forefathers for instruction in wisdom:—

"Inquire, I pray thee, of the former age,  
And prepare thyself to the search of their fathers:"

assigning as a reason the comparative shortness of human life, and consequent ignorance of the present generation:—

"For we are but of yesterday, and know nothing;  
Because our days upon earth are a shadow:"

Job 8: 8, 9.

But the fathers of the former age, or grandfathers of the present, were the contemporaries of Peleg and Joktan, in the fifth generation after the deluge, and they might easily have learned wisdom from the fountain-head by conversing with Shem, or perhaps with Noah himself; whereas, in the seventh generation, the standard of human life was reduced to about two hundred years, which was a shadow compared with the longevity of Noah and his sons. 5. The general air of antiquity which pervades the manners recorded in the poem, is a further evidence of its remote date. The manners and customs, indeed, critically correspond with that early period. Thus, Job speaks of the most ancient kind of writing, by sculpture; (Job 19: 24.) his riches also are reckoned by his cattle, Job 42: 12. Further: Job acted as high-priest in his family, according to the patriarchal usage; (Gen. 8: 20.) for the institution of an established priesthood does not appear to have taken place anywhere until the time of Abraham. Melchizedec, king of Salem, was a priest of the primitive order; (Gen. 14: 18.) such also was Jethro, the father-in-law of Moses, in the vic-

inity of Idumea, Exod. 18: 12. The first regular priesthood was probably instituted in Egypt, where Joseph was married to the daughter of the priest of On, Gen. 41: 45. 6. The slavish homage of prostration to princes and great men, which prevailed in Egypt, Persia, and the East in general, and which still subsists there, was unknown in Arabia at that time. Though Job was one of the greatest men of all the East, we do not find any such adoration paid to him by his contemporaries, in the zenith of his prosperity, among the marks of respect so minutely described in the twenty-ninth chapter. With this description correspond the manners and conduct of the genuine Arabs of the present day, a majestic race, who were never conquered, and who have retained their primitive customs, features, and character, with scarcely any alteration. 7. The allusion made by Job to that species of idolatry alone, which by general consent is admitted to have been the most ancient, namely, Zabianism, or the worship of the sun and moon, and also to the exertion of the judicial authority against it, (Job 31: 26—28.) is an additional and most complete proof of the high antiquity of the poem, as well as a decisive mark of the patriarchal age. 8. A further evidence of the remote antiquity of this book is the language of Job and his friends; who, being all Idumeans, or at least Arabians of the adjacent country, yet conversed in Hebrew. This carries us up to an age so early as that in which all the posterity of Abraham, Israelites, Idumeans, and Arabians, yet continued to speak one common language, and had not branched into different dialects.

3. *Its Locality.*—The country in which the scene of this poem is laid, is stated (Job 1: 1.) to be the land of Uz, which by some geographers has been placed in Sandy, and by others in Stony, Arabia. Bochart strenuously advocated the former opinion, in which he has been powerfully supported by Spaheim, Calmet, Carpzov, Heidegger, and some later writers; Michaëlis and Iigen place the scene in the valley of Damascus; but bishops Louth and Magee, Dr. Hales, Dr. Good, and some later critics and philologists, have shown that the scene is laid in Edom, or Idumea. In effect, nothing is clearer than that the history of an inhabitant of Idumea is the subject of the poem which bears the name of Job, and that all the persons introduced into it were Idumeans, dwelling in Idumea, in other words, Edomite Arabs. These characters are, Job himself, of the land of Uz; Eliphaz, of Teman, a district of as much repute as Uz, and which, it appears from the joint testimony of Jeremiah, Ezekiel, Amos, and Obadiah, (Jer. 49: 7, 20. Ezek. 25: 13. Amos 1: 11, 12. Obadiah 8: 9.) formed a principal part of Idumea; Bildad, of Shuah, who is always mentioned in conjunction with Sheba and Dedan, the first of whom was probably named after one of the brothers of Joktan or Kahtan, and the two last from two of his sons, all of them being uniformly placed in the vicinity of Idumea; (Gen. 25: 2, 3. Jer. 49: 8.) Zophar, of Naama, a city importing pleasantness, which is also stated by Joshua (15: 21, 41.) to have been situate in Idumea, and to have lain in a southern direction towards its coast, on the shores of the Red sea; and Elihu, of Buz, which, as the name of a place, occurs only once in sacred writ, (Jer. 25: 23.) but is there mentioned in conjunction with Teman and Dedan; and hence necessarily, like them, a border city upon Uz or Idumea. Allowing this chorography to be correct, (and such, upon a fair review of facts, we may conclude it to be,) there is no difficulty in conceiving that hordes of nomadic Chaldeans, as well as Sabæans, a people addicted to rapine, and roving about at immense distances for the sake of plunder, should have occasionally infested the defenceless country of Idumea, and roved from the Euphrates even to Egypt.

4. *Its Author.*—The different parts of the book of Job are so closely connected together, that they cannot be detached from each other. Hence it is evident, that the poem is the composition of a single author; but who that was, is a question concerning which the learned are very much divided in their sentiments. Moses, Elihu, Job; Solomon, Isaiah, an anonymous writer in the reign of Manasseh, Ezekiel, and Ezra, have all been contended for. The arguments already adduced respecting the age of Job, prove that it could not be either of the latter per-



sons. But, independently of the characters of antiquity already referred to, and which place the book of Job very many centuries before the time of Moses, the total absence of every the slightest allusion to the manners, customs, ceremonies, or history of the Israelites, is a direct evidence that the great legislator of the Hebrews was not, and could not have been, the author. Upon the whole, then, we have sufficient ground to conclude that this book was not the production of Moses, but of some earlier age. Bishop Lowth favors the opinion of Schultens, Peters, and others, which is adopted by bishop Tomline and Dr. Hales, who suppose Job himself, or some contemporary, to have been the author of this poem; and there seems to be no good reason for supposing that it was not written by Job himself. It appears, indeed, highly probable that Job, who, it appears, was also an inspired prophet, was the writer of his own story, 42: 1.

The original work was probably more ancient than the time of Moses, and seems to have been written in the old Hebrew, or perhaps the Arabic. Our present copy is evidently altered in its style, so as to have transfused into it a Hebrew phraseology, resembling that in the age of Solomon, to the writings of which author the style bears a great resemblance. This idea, for which we are indebted to Dr. J. P. Smith, meets the difficulty that has been urged from the style of the book, against its antiquity, and unites the discordant opinions that have been entertained on the subject.

5. *Its contents, style, &c.*—The book of Job contains the history of a man equally distinguished for purity and uprightness of character, and for honors, wealth, and domestic felicity, whom God permitted, for the trial of his faith, to be suddenly deprived of all his numerous blessings, and to be at once plunged into the deepest affliction, and most accumulated distress. His trial is unspeakably aggravated by the false judgments of his three friends. It gives an account of his eminent piety, patience, and resignation under the pressure of these severe calamities, of their humbling and purifying effects upon him, and of his subsequent elevation to a degree of prosperity and happiness, still greater than that which he had before enjoyed. How long the sufferings of Job continued, we are not informed; but it is said, that after God turned his captivity, and blessed him a second time, he lived one hundred and forty years, Job 42: 16. Through the whole work we discover religious instruction shining forth amidst the venerable simplicity of ancient manners. It everywhere abounds with the noblest sentiments of piety, uttered with the spirit of inspired conviction.

It is a work unrivalled for the magnificence of its language, and for the beautiful and sublime images which it presents. In the wonderful speech of the Deity, (Job 38, 39.) every line delineates his attributes, every sentence opens a picture of some grand object in creation, characterized by its most striking features. Add to this, that its prophetic parts reflect much light on the economy of God's moral government, revealing the consoling truth, that in this transitory state of discipline, it is whom the Lord loveth he chasteneth; and every admirer of sacred antiquity, every inquirer after religious instruction, will seriously rejoice that the sublime wish of Job 19: 23, is realized to a more effectual and unforeseen accomplishment; that while the memorable records of antiquity have mouldered from the rock, the prophetic assurance and sentiments of Job are graven in Scriptures that no time shall alter, no changes shall efface. The best translation of this book is that of Mr. Noyes. The best analysis by far, of its arguments, is that of Dr. Good. See *Horne's Introduction; Magee on Atonement, Notes; Memoir, Translation, and Notes, of Dr. Good.—Calmet; Jones; Watson.*

JOEL; the second of the twelve lesser prophets. It is impossible to ascertain the age in which he lived, but it seems most probable that he was contemporary with Hosea. No particulars of his life or death are certainly known. His prophecies are confined to the kingdom of Judah. He inveighs against the sins and impieties of the people, and threatens them with divine vengeance; he exhorts to repentance, fasting, and prayer; and promises the favor of God to those who should be obedient. The principal predictions contained in this book are the Chal-

dean invasion, under the figurative representation of locusts; the destruction of Jerusalem by Titus; the blessings of the gospel dispensation; the conversion and restoration of the Jews to their own land; the overthrow of the enemies of God; and the glorious state of the Christian church in the end of the world. The style of Joel is perspicuous and elegant, and his descriptions are remarkably animated and poetical.—*Watson; Horne.*

JOGEES, or JOGUIS. (See YOGUES.)

JOHANAN; high-priest, son of Azariah the high-priest, and father of another Azariah, 1 Chron. 6: 9, 10. Some believe him to be Jehoiaida, the father of Zechariah, in the reign of Joash, king of Judah, 2 Chron. 24: 11, &c.—*Calmet.*

JOHN HIRCANUS; son of Simon Maccabeus, and high-priest of the Jews. He made himself master of all Judea, Samaria, Galilee, and many frontier towns; so that he was one of the most powerful princes of his time. At home, however, he was troubled by the Pharisees, who envied his exaltation, and at length their mutual ill-will broke out into open enmity. John forbade the observance of such ceremonies as were founded on tradition only; and he enforced his orders by penalties on the contumacious. He is said to have built the castle of Baris, on the mount of the temple; which became the palace of the Asmonean princes; and where the pontifical vestments were kept. After having been high-priest twenty-nine years, John died, B. C. 107. Josephus says he was endowed with the spirit of prophecy, Antiq. lib. xiii. 17, 18; xviii. 6. 2 Mac. 3: 11, et al.—*Calmet.*

JOHN THE BAPTIST, (*qui immergit*.) the greatest of prophets, and the forerunner of the Messiah, was the son of Zechariah and Elisabeth, and born about six months before the Savior, Luke 1: 5—15.

Of the early part of his life, we have but little information. It is only observed, "that he grew and waxed strong in the Spirit, and was in the deserts till the day of his showing unto Israel," ver. 80. Though consecrated from the womb to the ministerial office, John did not enter upon it in the heat of youth, but after several years spent in solitude, and a course of self-denial. He had gained the conquest of his own passions, and was mortified to the temptations of the world, before he went forth to preach repentance to others. Divine knowledge is not to be acquired in the busy scenes of life, amidst the noise of folly, the clamor of parties, the confusion of opinions, and the allurements of vice. In the world we may learn much of what is generally admired; but if we would gain spiritual wisdom, obtain the mastery of our passions, and an habitual love of holiness, we must, at least occasionally, retire from the world, to commune with our own hearts, and be still.

The prophetic descriptions of the Baptist in the Old Testament are various and striking. That by Isaiah is direct and unequivocal, ch. 40: 3. The voice which was thus sounded in the prophet's ears before it was really heard upon the earth, was that of the Baptist, who, at a proper season, was sent to dispose the hearts of men for the reception of the Savior.

Malachi has the following prediction: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse," ch. 4: 5. "That this was meant of the Baptist, we have the testimony of our Lord himself, who declared, "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias who was to come," Matt. 11: 14.

The appearance and manners of the Baptist, when he first came out into the world, excited general attention. His clothing was of camel's hair, bound around him with a leathern girdle, and his food consisted of locusts and wild honey, Matt. 3: 4. The message which he declared was authoritative: "Repent ye, for the kingdom of heaven is at hand;" and the impression produced by his faithful reproofs and admonitions was powerful and extensive, and in a great number of instances lasting. Most of the first followers of our Lord appear to have been awakened to seriousness and religious inquiry by John's ministry. His first station for preaching and baptizing was at Be-

thabara, on the river Jordan. (See JORDAN; BETHABARA; JUDEA; WILDERNESS.) He afterwards went up the river to Enon. (See ENON.)

His character was so eminent, that many of the Jews thought him to be the Messiah; but he plainly declared that he was not that exalted personage. Nevertheless, he was at first unacquainted with the person of Jesus Christ; only the Holy Ghost had told him that he on whom he should see the Holy Spirit descend and rest was the Messiah. When Jesus Christ presented himself to receive baptism from him, the sign was vouchsafed; and from that time he bore his testimony to Jesus, as the Christ.

A beautiful feature in John's character is the lowly spirit which on every occasion he manifested. Great popularity is dangerous to the most sanctified minds. But in what a critical situation was the Baptist placed, when followed by men of all ranks, sects, and parties: his fame echoed far and near, and "all men mused in their hearts concerning him, whether he was the Christ?" John 1: 19—28, and 3: 23—36. Let every minister of Christ imitate John in turning the public attention from himself to the Savior. (See the article BAPTISM.)

Herod Antipas, having married his brother Philip's wife while Philip was still living, occasioned great scandal. John the Baptist, with his usual liberty and vigor, reproved Herod to his face; and told him that it was not lawful for him to have his brother's wife, while his brother was yet alive. Herod, incensed at this freedom, ordered him into custody, in the castle of Machærus; where he ultimately put him to death. (See ANTIPAS.) Thus (A. D. 32.) fell this honored prophet, a martyr to ministerial faithfulness. Other prophets testified of Christ; he pointed to him as already come. Others saw him afar off; he beheld the advancing glories of his ministry eclipsing his own, and rejoiced to "decrease" whilst his Master "increased." His ministry stands as a type of the true character of evangelical repentance: it goes before Christ and prepares his way; it is humbling, but not despairing; for it points to "the Lamb of God which taketh away the sins of the world."

The Jews had such an opinion of this prophet's sanctity, that they ascribed the overthrow of Herod's army, which he had sent against his father-in-law Aretas, to the just judgment of God for putting John the Baptist to death.

The death of John was sharp, but momentary; and though sudden, it did not find him unprepared. From the darkness and confinement of a prison, he passed to the liberty and light of heaven: and while malice was gratified with a sight of his head, and his body was carried by a few friends in silence to the grave, his immortal spirit repaired to a court, where no Herod desires to have his brother's wife; where no Herodias thirsts after the blood of a prophet; where he who hath labored with sincerity and diligence in the work of reformation is sure to be well received; where holiness, zeal, and constancy, "are crowned, and receive palms from the Son of God, whom they confessed in the world." *Bishop Horne's Life of John the Baptist; Robinson's History of Baptism.—Jones; Watson.*

JOHN, (ST., CHRISTIANS OF.) (See CHRISTIANS OF ST. JOHN.)

JOHN, (THE EVANGELIST,) was a native of Bethsaida, in Galilee, son of Zebedee and Salome, by profession a fisherman. Some have thought that he was a disciple of John the Baptist before he attended Jesus Christ. He was brother to James the Greater. It is believed that St. John was the youngest of the apostles. Tillemont is of opinion that he was twenty-five or twenty-six years of age when he began to follow Jesus. Our Savior had a particular friendship for him; and he describes himself by the name of "that disciple whom Jesus loved." St. John was one of the four apostles to whom our Lord delivered his predictions relative to the destruction of Jerusalem, and the approaching calamities of the Jewish nation, Mark 13: 3. St. Peter, St. James, and St. John were chosen to accompany our Savior on several occasions, when the other apostles were not permitted to be present. When Christ restored the daughter of Jairus to life, (Mark 5: 37. Luke 8: 51.) when he was transfigured on the mount, (Matt. 17: 1, 2. Mark 9: 2. Luke 9: 28.) and when he endured his agony in the garden, (Matt. 26: 36, 37. Mark

14: 32, 33.) St. Peter, St. James, and St. John were his only attendants. That St. John was treated by Christ with greater familiarity than the other apostles, is evident from St. Peter's desiring him to ask Christ who should betray him, when he himself did not dare to propose the question, John 13: 24. He seems to have been the only apostle present at the crucifixion, and to him Jesus, just as he was expiring upon the cross, gave the strongest proof of his confidence and regard, by consigning to him the care of his mother, John 19: 26, 27. As St. John had been witness to the death of our Savior, by seeing the blood and water issue from his side, which a soldier had pierced, (John 19: 34, 35.) so he was one of the first made acquainted with his resurrection. Without any hesitation, he believed this great event, though "as yet he knew not the Scripture, that Christ was to rise from the dead," John 20: 9. He was also one of those to whom our Savior appeared at the sea of Galilee; and he was afterwards, with the other ten apostles, a witness of his ascension into heaven, Mark 16: 19. Luke 24: 51. St. John continued to preach the gospel for some time at Jerusalem: he was imprisoned by the sanhedrim, first with Peter only, (Acts 4: 1, &c.) and afterwards with the other apostles, Acts 5: 17, 18. Some time after this second release, he and St. Peter were sent by the other apostles to the Samaritans, whom Philip the deacon had converted to the gospel, that through them they might receive the Holy Ghost, Acts 8: 14, 15. St. John informs us, in his Revelation, that he was banished to Patmos, an island in the Ægean sea, Rev. 1: 9. This banishment is mentioned by many of the early ecclesiastical writers; all of whom, except Epiphanius in the fourth century, agree in attributing it to Domitian. Sir Isaac Newton was of opinion that John was banished to Patmos in the time of Nero; but even the authority of this great man is not of sufficient weight against the unanimous voice of antiquity. Dr. Lardner has examined and answered his arguments with equal candor and learning.

It is not known at what time John went into Asia Minor. Lardner thought that it was about the year 66. It is certain that he lived in Asia Minor the latter part of his life, and principally at Ephesus. He planted churches at Smyrna, Pergamos, and many other places; and, by his activity and success in propagating the gospel, he is supposed to have incurred the displeasure of Domitian. Irenæus, speaking of the vision which he had in Patmos, says, "It is not very long ago that it was seen, being but a little before our time, at the latter end of Domitian's reign." An opinion has prevailed, that he was, by order of Domitian, thrown into a caldron of boiling oil at Rome, and came out unhurt; but this account rests almost entirely on the authority of Tertullian, and seems to deserve little credit. On the succession of Nerva to the empire, in the year 96, John returned to Ephesus, where he died at an advanced age, in the third year of Trajan's reign, A. D. 100.

The genuineness of St. John's gospel has always been unanimously admitted by the Christian church. It is universally agreed that St. John published his gospel in Asia; and that, when he wrote it, he had seen the other three gospels. It is, therefore, not only valuable in itself, but also a tacit confirmation of the other three; with none of which it disagrees in any material point. The time of its publication is placed by some rather before, and by others considerably after, the destruction of Jerusalem. If we accede to the opinion of those who contend for the year 97, this late date, exclusive of the authorities which support it, seems favored by the contents and design of the gospel itself. The immediate design of St. John in writing his gospel, as we are assured by Irenæus, Jerome, and others, was to refute the Cerinthians, Ebonites, and other heretics, whose tenets, though they branched out into a variety of subjects, all originated from erroneous opinions concerning the person of Christ, and the creation of the world. These points had been scarcely touched upon by the other evangelists; though they had faithfully recorded all the leading facts of our Savior's life, and his admirable precepts for the regulation of our conduct. St. John, therefore, undertook, perhaps at the request of the true believers in Asia, to write what Clement of Alexandria called a *spiritual* gospel; and, accordingly, we find in

it more of doctrine, and less of historical narrative, than in any of the others. It is also to be remembered, that this book, which contains so much additional information relative to the doctrines of Christianity, and which may be considered as a standard of faith for all ages, was written by that apostle who is known to have enjoyed, in a greater degree than the rest, the affection and confidence of the divine Author of our religion; and to whom was given a special revelation concerning the state of the Christian church in all succeeding generations.

His object in writing, as stated by himself, (John 20: 31.) is *threefold*; to prove, 1. That Jesus is the promised Messiah; 2. That his person is truly divine; and, 3. That eternal life may be obtained by faith in his name. The first fourteen verses of the first chapter lay down the same propositions at large; and the selection of facts, testimony, and evidence throughout the whole book, is made to bear with admirable skill and irresistible force on their illustration and establishment.

3. We have three epistles by this apostle. Some critics have thought that all these epistles were written during St. John's exile in Patmos; the first, to the Ephesian church; the others to individuals; and that they were sent along with the gospel, which the apostle is supposed also to have written in Patmos. Thus Hug observes, in his "Introduction:"—If St. John sent his gospel, to the continent, an epistle to the community was requisite, commending and dedicating it to them. Other evangelists, who deposited their works in the place of their residence, personally superintended them, and delivered them personally; consequently they did not require a written document to accompany them. An epistle was therefore requisite, and, as we have abundantly proved the first of John's epistles to be inseparable from the gospel, its contents demonstrate it to be an accompanying writing, and a dedication of the gospel. It went consequently to Ephesus. We can particularly corroborate this by the following observation: John, in the Apocalypse, has individually distinguished each of the Christian communities, which lay the nearest within his circle and his superintendence, by criteria, taken from their faults or their virtues. The church at Ephesus he there describes by the following traits: It was thronged with men who arrogated to themselves the ministry and apostolical authority, and were impostors. But in particular he feelingly reproaches it because its "first love was cooled." The circumstance of impostors and false teachers happens in more churches. But decreasing love is an exclusive criterion and failing, which the apostle reprimands in no other community. According to his judgment, want of love was the characteristic fault of the Ephesians: but this epistle is from beginning to the end occupied with admonitions to love, with recommendations of its value, with corrections of those who are guilty of this fault, 1 John 2: 5, 9—11, 15. 3: 1, 11, 12, 14—18, 23. 4: 7—10, 12, 16—21. 5: 1—3. Must not we therefore declare, if we compare the opinion of the apostle respecting the Ephesians with this epistle, that, from its peculiar tenor, it is not so strikingly adapted to any community in the first instance as to this?

The second epistle is directed to a matron, who is not named, but only designated by the honorable mention, "the elect lady." The two chief positions, which are discussed in the first epistle, constitute the contents of this brief address. He again alludes to the words of our Savior, "a new commandment," &c., as in 1 John 2: 7, and recommends love, which is manifested by observance of the commandments. After this he warns her against false teachers, who deny that Jesus entered into the world as the Christ, or Messiah, and forbids an intercourse with them. At the end, he hopes soon to see her himself, and complains of the want of writing materials. The whole is a short syllabus of the first epistle, or it is the first in a renewed form. The words also are the same. It is still full of the former epistle; nor are they separated from each other as to time. The matron appears before his mind in the circumstances and dangers of the society, in instructing and admonishing which he had just been employed. If we may judge from local circumstances, she also lived at Ephesus. But as for the author, his residence

was in none of the Ionian or Asiatic cities, where the want of writing materials is not conceivable: he was still therefore in the place of his exile. The other circumstances noticed in it, are probably the following: The sons of the elect lady had visited John, 2 John 4. The sister of this matron wishing to show to him an equal respect and sympathy in his fate, sent her sons likewise to visit the apostle. Whilst the latter were with the apostle, there was an opportunity of sending to the continent, (2 John 13.) namely, of despatching the two epistles and the gospel.

The third epistle is written to Caius. The author consoles himself with the hope, as in the former epistle, of soon coming himself, 3 John 14. He still experiences the same want of writing materials, 3 John 13. Consequently, he was still living in the same miserable place. Also, if we may judge from his hopes, the time was not very different. The residence of Caius is determined by the following criteria: The most general of them is the danger of being misled by false teachers, 3 John 3, 4. That which leads us nearer to the point, is the circumstance of John sometimes sending messages thither, and receiving accounts from thence; (3 John 5—8.) that he supposes his opinions to be so well known and acknowledged in this society, that he could appeal to them, as judges respecting them; (3 John 12.) and that, finally, he had many particular friends among them, 3 John 15. The whole of this is applicable to a considerable place, where the apostle had resided for a long time; and in the second epoch of his life, it is particularly applicable to Ephesus. He had lately written to the community, of which Caius was a member, "I wrote to the church," 3 John 9. If this is to be referred to the first epistle, (for we are not aware of any other to a community,) then certainly Ephesus is the place to which the third epistle was also directed, and was the place where Caius resided. From hence, the rest contains its own explanation. John had sent his first epistle thither; it was the accompanying writing to the gospel, and with it he also sent the gospel. Who was better qualified to promulgate the gospel among the believers than Caius, especially if it was to be published at Ephesus?

The above view is ingenious, and in its leading parts satisfactory; but the argument from the apostle's supposed want of "writing materials" is founded upon a very forced construction of the texts. There seems, however, no reason to doubt of the close connexion, in point of time, between the epistles and the gospel; and, that being remembered, the train of thought in the mind of the apostle sufficiently explains the peculiar character of the latter.—*Watson; Horne's Introduction.*

JOHN MARK. (See MARK.)

JOHN A LASCO, a Polish reformer, was born of a noble family in Poland, and received a learned and accomplished education. He also travelled to extend his knowledge; and his distinguished abilities, learning, and eloquence, gained him access to several crowned heads, and made him acceptable everywhere. It seems that while visiting Switzerland, divine grace first visited his heart, and not only visited, but fixed its abode within him. Zuinglius was the instrument of this important change, who also prevailed on him to study divinity. Leaving Zurich he returned to his own country, and was appointed provost of Gaesna, and bishop of Vesprim, in Hungary; but these popish appointments he declined, and left Poland again in 1540. He became pastor at Embden, in Friesland; in 1542. The following year he was engaged by Anne, countess dowager of Oldenburg, in East Friesland, to introduce and establish the reformed religion in that territory.

In 1549, he was invited by Cromer into England, to assist the Reformation, and here many privileges were conferred on him and his friends. He however was dissatisfied with the English ritual, and wrote against it. Notwithstanding this, Edward VI. highly honored him, and so arranged religious affairs, "that every stranger, who was not protected by John a Lasco, became amenable to the English governors." After Edward's death, a Lasco fled to Denmark, where he was refused shelter, because a Zuinglian in regard to the sacrament, and he therefore landed in Embden. In 1555, he went to Frankfort, and in 1560, returned to Poland, where he died, greatly es-

teemed. He left a number of writings behind him.—*Middleton*, vol. i. p. 492.

JOHNSON, (SAMUEL, LL. D.), the English moralist, and one of the greatest literary characters of the eighteenth cen-



ture, was the son of a bookseller; was born, in 1709, at Litchfield; and completed his education at Pembroke college, Oxford. After having been usher at Market Bosworth school, and having married Mrs. Porter, the widow of a mercer, and vainly endeavored to establish an academy at Edial, he settled in the metropolis, in 1737. In the following year he published his *London*, a satire, which established his poetical reputation, and was praised by Pope. For some years his subsistence was chiefly derived from supplying biographical and miscellaneous articles, including the debates in parliament, to the *Gentleman's Magazine*. His *Life of Savage* appeared in 1744. From 1747 to 1755, he was engaged on his English dictionary. In the interval, however, he gave to the world the *Vanity of Human Wishes*; the *Rambler*; and the tragedy of *Irene*. These labors, however, were more productive of fame than of profit. He was still obliged to toil to provide for the passing day, and thus necessity called into existence the *Idler*, *Rasselas*, and various productions of less consequence. At length, in 1762, a pension of three hundred pounds was granted to him by the crown; and, in 1765, a large increase was made to his comforts by his becoming intimate with the family of Mr. Thrale. In the course of the last twenty years of his life he produced his political pamphlets; an edition of *Shakspeare*; a *Journey to the Western Islands of Scotland*; and the *Lives of the Poets*. He died December 13, 1784.

The powerful and lofty mind of Johnson was capable of scorning the ridicule, and defying the opposition of wits and worldlings to religious seriousness. And yet the nature of his social life was unfavorable to a deep and simple consideration of Christian truth, and the cultivation of Christian sentiments; and the very ascendancy by which he intimidated and silenced impiety contributed to the injury. His writings contain more explicit and solemn references to the grand purpose of human life, to a future judgment, and to eternity, than almost any other of our elegant moralists has had the piety or the courage to make. Yet it was not till the closing scene of life, that his views became perfectly evangelical, and his Christian character received its full development.

It was truly an instructive scene. It was then that on a deliberate review of life he said, "I have written like a philosopher, but I have not lived like one;" adding with evident agony of spirit, the affecting exclamation, "Shall I, who have been a teacher of others, be myself a castaway?" His sun did not however set in this cloud. He at length obtained comfort where alone true comfort could be obtained, in the sacrifice and mediation of Jesus Christ. *Hankins*; *Boswell*; *Wilkes's Chris. Essays*.—*Davenport*.

JOHNSON, (SAMUEL, D. D.), president of King's college, New York, was a native of Connecticut, and was graduated at Yale college. He studied divinity, became an Episcopalian, and in 1722, went to England to obtain ordination. In 1754, he was chosen president of the college just established at New York, and filled the office with much credit until 1763, when he resigned and returned to Stratford to resume his pastoral duties. He died in 1772, in the seventy-sixth year of his age. He was the author of some controversial works, and of a Hebrew and an English grammar.—*Davenport*.

JOHNSONIANs; the followers of Mr. John Johnson,

many years Baptist minister at Liverpool, in the last century, of whose followers there are still several congregations in different parts of England. He denied that faith was a duty, or even action of the soul, and defined it "an active principle" conferred by grace; and denied also the duty of ministers to exhort the unconverted, or preach any moral duties whatever.

Though Mr. Johnson entertained high supralapsarian notions on the divine decrees, he admitted the universality of the death of Christ. On the doctrine of the trinity, his followers are said to have embraced the indwelling scheme, with Calvinistic views of justification and the atonement. *Johnson's Faith of God's Elect*; *Brine's Mistakes of Mr. Johnson*, 1745.—*Williams*.

JOIN. *To be joined to the Lord* is to be spiritually espoused to his Son, and solemnly devoted to his service, 1 Cor. 6: 17. Jer. 1: 5. To be joined to idols is to be firmly intent on worshipping them, Hos. 4: 17.—*Brown*.

JOINTS, are, (1.) The uniting of bones in an animal body, Dan. 5: 6. (2.) The uniting parts of a harness, 2 Chron. 18: 33. The joints and bands which unite Christ's mystical body are his Spirit, ordinances, and influences, and their mutual relation to him and to one another, and their graces of faith and love fixed on him, and in him loving one another, Col. 2: 19. Eph. 4: 16. The joints and marrow of men's hearts are their secret dispositions, which the searching word of God, with no small pain to them, shows and affects them with, Heb. 4: 12.—*Brown*.

JOKSHAN, second son of Abraham and Keturah, (Gen. 25: 2.) is thought to have peopled part of Arabia, and to be the person whom the Arabians call Cahtan, and acknowledge as the head of their nation. He dwelt in part of Arabia Felix, and part of Arabia Deserta. This Moses expressly mentions, Gen. 25: 6. Jokshan's sons were Sheba and Dedan, who dwelt in the same country, ver. 3. (See DIVISION OF THE EARTH.)—*Calmet*.

JOKTAN; the eldest son of Eber, who had for his portion all the land which lies "from Mesha as thou goest unto Sephar, a mount of the east," or Kedem, Gen. 10: 25. Mesha, *Calmet* takes to be the place where Masias was situated, in Mesopotamia, and Sephar the country of the Sepharvaim, or Sepharrenians, or Sapirores, or Serapares; for these all denote the same, that is, a people, which, according to Herodotus, were placed between the Colchians and the Medes. Now this was in the provinces which Moses commonly describes by the name of Kedem, or the East. We find traces in this country of the names of Joktan's sons; which is a further confirmation of this opinion. These sons were Almodah, Saleph, Hazarmaveth, Jerah, Hadoran, Uzal, Diklah, Obal, Abimeel, Sheba, Ophir, Havilah, and Jobab, Gen. 10: 26, &c.—*Calmet*.

JOKTHEEL, (*obedience to the Lord*;) a place previously called Selah, which Amaziab, king of Judah, took from the Edomites, and which is supposed to have been the city of Petra, the celebrated capital of the Nabathæi, in Arabia Petræa, by the Syrians called Rekem, 2 Kings 14: 7.

There are two places, however, which dispute this honor; Kerek, a town two days' journey south of Syault, the see of a Greek bishop, who resides at Jerusalem; and Wady-Mousa, a city which is situated in a deep valley at the foot of mount Hor, and where Burckhardt and more recent travellers describe the remains of a magnificent and extensive city. The latter is no doubt the Petra described by Strabo and Pliny.—*Calmet*.

JONADAB, son of Rechab, and head of the Rechabites, lived in the time of Jehu, king of Israel. He is thought to have added to the ancient austerity of the Rechabites, that of abstinence from wine; and to have introduced the non-cultivation of their lands, 2 Kings 10: 15.—*Calmet*.

JONAH, son of Amittai, the fifth of the minor prophets, was born at Gath-hepher, in Galilee. He is generally considered as the most ancient of the prophets, and is supposed to have lived B. C. 840. The book of Jonah is chiefly narrative.

Upon the repentance of the Ninevites under his preaching, God deferred the execution of his judgment till the increase of their iniquities made them ripe for destruction, about a hundred and fifty years afterwards. The last chapter gives an account of the murmuring of Jonah at this instance of divine mercy, and of the gentle and conde-

scending manner in which it pleased God to reprove the prophet for his unjust complaint.

The style of Jonah is simple and perspicuous; and his prayer, in the second chapter, is strongly descriptive of the feelings of a pious mind under a severe trial of faith. Our Savior mentions Jonah in the gospel, Matt. 12: 41. Luke 11: 32. (See NINEVER, and GODD.)—*Watson*.

JONAS, (JOSÉPH.) This famous German divine was born at Northausen, in Thuringia, June 5, 1493, where his father was chief magistrate. He first studied law, but afterwards applied himself to theology, when the light of the gospel dawned upon him. He united in one person the characters of a most able divine and learned civilian; and as the state of religion at that time was unavoidably connected with human politics, he became a very necessary man to the Protestants in being a skilful politician. He assisted Luther and Melancthon in the assembly at Marburg, in 1529, and was afterwards with Melancthon at the famous diet of Augsburg, in which he was a principal negotiator.

In 1521, he was made pastor, principal, and professor at Wittenberg. He aided the Reformation greatly in Misnia, Thuringia, and also Saxony. After the death of Luther, being placed over the church in Eisfield, he there ended his days in much peace and comfort, October 9, 1555, in his sixty-third year. His loss was widely and deeply regretted.

Jonas was one of the moderate reformers. His motives in receding as little as possible from the church of Rome might be good, but the result of this course in the Lutheran church has not demonstrated its wisdom. He wrote in defence of the marriage of priests; upon the study of divinity; Notes on the Acts; with some other treatises; and translated several of Luther's works into Latin.—*Middleton*, vol. i. p. 373.

JONATHAN; the son of Saul, a prince of an excellent disposition, and in all varieties of fortune a sincere and steady friend to David. Jonathan gave signal proofs of courage and conduct upon all occasions that offered, during the wars between his father and the Philistines. The death of Jonathan was lamented by David, in one of the noblest and most pathetic odes ever uttered by genius consecrated by pious friendship. See I Sam. 13: 16, &c. 14: 1, 2, &c.—*Watson*.

JONES, (JEREMIAH,) a learned English Dissenting minister, was born, as is supposed, of parents in opulent circumstances, in the north of England, in 1693. He was educated by the Rev. Samuel Jones, of Tewkesbury, who was also the tutor of Chandler, Butler, Secker, and many other distinguished divines. After finishing his education he became minister of a congregation of Protestant Dissenters near Naisworth, in Gloucestershire, where he also kept an academy. He died in 1724, at the early age of thirty-one. His works are, a "Vindication of the former Part of the Gospel by Matthew, from Mr. Whiston's Charge of Dislocation, &c." Also a "New and full Method of settling the Canonical Authority of the New Testament," in three volumes, octavo. These works, which are highly and deservedly esteemed by the learned, have been lately republished by the conductors of the Clarendon press, of Oxford. *Gentlemen's Magazine*, vol. xxxii.; *Monthly Magazine*, April, 1803.—*Jones's Chris. Biog.*

JONES, (GRIFFITH,) called the Welsh Apostle, was born at Kildreid, in the county of Carmarthen, in 1684, of a religious and reputable family. A thirst for learning, joined with a quickness of genius, engaged him in an early and successful application to study. From his youth he was inclined to religious seriousness, which ripening into unfeigned piety, he devoted himself to the weighty responsibilities of the Christian ministry, and was ordained by bishop Bull, September 19, 1708. He was made rector of Llandowor by his friend Sir John Philips, who was capable of appreciating the worth of his learning and Christian character.

Here he soon developed all the best qualities of a man of God and a most eloquent and evangelical preacher. Christ was all to him; and it was his greatest delight to publish and exalt the unsearchable riches of his Redeemer's righteousness. A sacred pathos distinguished his address. He spoke naturally, for he spoke feelingly. Every thing he uttered bore that stamp of sincerity, which

art may mimic, but cannot reach. Great was the power of the Divine Spirit that attended his preaching, both at home and abroad. Nor was he less blessed in his pastoral conversations, and various plans of doing good. By means of his circulating Welsh free-schools more than a hundred and fifty thousand poor people were taught to read, and thirty thousand copies of the Welsh Bible circulated among them, besides other useful religious books.

His humility gave lustre to all these labors of love.—On his dying bed, he said, "I must bear witness to the goodness of God! Oh! how wonderful is the love of God to me! Blessed be God, his comforts fill my soul!" He died April, 1761, aged seventy-seven. At his funeral, multitudes of poor and disconsolate people testified their grief in the most affecting manner for the loss of so good a man, in whom were united the judicious divine, the eminent preacher, the loving pastor, and the faithful friend, who had labored among them forty-five years. It may be truly said of him, that few lives were more heavenly and useful, and few deaths more triumphant. He left behind him twelve or thirteen volumes, chiefly written for the benefit of the pious poor, which he had printed and distributed by thousands.—*Middleton*, vol. iv. p. 333.

JONES, (THOMAS, M. A.,) chaplain of St. Saviour's, Southwark, was born in 1729, and educated at Queen's college, Cambridge. This excellent man was called to stand forth in support of the truths of the gospel, at a period, when those truths seemed to have little impression among the members of the established church to which he belonged. An evangelic minister was hardly to be found in its pale. It might truly be said of them,

*Apparent videntes in gurgite vaste.*

The pulpit then sounded with morality, deduced from the principles of nature, and the fitness of things, with no relation to Christ or the Holy Spirit; and in consequence the streets resounded with heathen immorality. Flowery language was heard in the church and loose language out of it. Only one pulpit of the establishment, in or about the great metropolis, it is said, and that only on a Sunday or Thursday afternoon during term-time, was accessible for the pure doctrines of the gospel.

Mr. Jones was endowed with great gifts and great grace; and he needed both for the work to which Providence called him. His sweetness of natural temper, great as it was, would never have supported him under the numberless insults he met with, had it not been strengthened, as well as adorned, by a sublimer influence. He lived by faith in the Son of God. Various were the methods prompted by his love and zeal, besides the stated duties of his office, to win souls to the Savior; and when opposed in one direction, his warm heart was sure to find out another. His health at length gave way under these manifold labors, at the early age of thirty-three; but his death-bed was triumphant. Once, after praying, "Lord, secure a soul thou hast died to save," he added joyfully, "He will, he will: I have part here; I shall have all soon!"—*Middleton*, vol. iv. p. 380.

JONES, (WILLIAM,) a divine, who was a strenuous champion of the Hutchinsonian philosophy, was born, in 1726, at Lovick, in Northamptonshire; was educated at the Charter house, and at University college, Oxford; and died in 1800, perpetual curate of Nayland, and rector of Paston and Hollingbourne. His theological and philosophical works form twelve octavo volumes. Among them are, *The Catholic Doctrine of the Trinity*; *Physiological Disquisitions*; *The Scholar Armed*; *Memoirs of Bishop Horne*; and *Lectures on the Figurative Language of the Scriptures*.—*Davenport*.

JONES, (SIR WILLIAM,) an eminent poet, scholar, and lawyer, the son of an excellent mathematician, was born, in 1746, in London. Mr. Jones, his father, survived the birth of his son William but three years: his family was respectable, and his character was excellent. The care of the education of William now devolved upon his mother, who, in many respects, was eminently qualified for the task: she had, by nature, a strong understanding, which was improved by conversation and instruction. In the plan adopted by Mrs. Jones for the instruction of her son, she proposed to reject the severity of discipline, and

to lead his mind insensibly to knowledge and exertion, by exciting his curiosity, and directing it to useful objects. William greatly distinguished himself, at Harrow, and at University college, Oxford; and, in 1765, became tutor to lord Althorpe, now earl of Spencer, with whom he travelled on the continent. In 1770, he was admitted into the Inner Temple; in 1776 he was made a commissioner of bankrupt; in 1783 he was knighted, and appointed judge of the supreme court of judicature in Bengal. One of his early acts in India was the establishment, at Calcutta, of an institution on the plan of the Royal society, of which he was chosen the first president. Another was, to take vigorous measures for procuring a digest of the Hindoo and Mohammedan laws. After a life of great usefulness, he died, at Calcutta, in 1794.

His poems, translations, philological essays, and other works, form twelve volumes. In his command of languages he had few rivals; he being more or less acquainted with "no fewer than twenty-eight. His poems are always elegant, often animated, and their versification is mellifluous. His learning was extensive; his legal knowledge was profound; and he was an enlightened and zealous champion of constitutional principles.

Above all, Sir William Jones was a Christian. To devotional exercises he was habitually attentive. He knew the duty of resignation to the will of his Maker, and of dependence on the merits of a Redeemer; and these sentiments were expressed in a short prayer, which he composed during an indisposition, in September, 1784, and which is here inserted, to show the habit of his mind.

"O thou Bestower of all good! if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of thee. Thy will be done!"

Learning, that wantons in irreligion, may, like the Sirius of Homer, flash its strong light upon us; but though brilliant, it is hateful, and while it dazzles, makes us tremble for our safety. The belief of Sir William Jones in divine revelation is openly and distinctly declared in his works; but the above unostentatious effusion of sequestered adoration, whilst it proves the sincerity of his conviction, gives an additional weight to his avowed opinions.

"I have," says he, "carefully and regularly perused the Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written." Noble testimony, from a competent judge!

This sketch of the life and character of Sir William Jones would be imperfect did we not say, that few such luminaries have ever enlightened the world; and that, distinguished as he was for learning, wisdom, taste, and imagination, he was yet more distinguished for his sincerity. See *Life of Sir William Jones, by Lord Teignmouth.—Davenport; Jones' Chris. Biog.*

JOPPA; called also Japho in the Old Testament, which is still preserved in its modern name of Jaffa or Yafah; a sea-port of Palestine, situated on an eminence in a sandy soil, about forty-five miles north-west of Jerusalem. Joppa was anciently the port to Jerusalem. Its traditional history stretches far back into the twilight of time. Pliny assigns it a date anterior to the deluge! Here all the materials sent from Tyre for the building of Solomon's temple were brought and landed: it was, indeed, the only port in Judea, though rocky and dangerous. It possesses still, in times of peace, a considerable commerce with the places in its vicinity; and is well inhabited, chiefly by Arabs. This was the place of landing of the western pilgrims; and here the promised pardons commenced during the crusades.

The present town of Jaffa is seated on a promontory jutting out into the sea, rising to the height of about one hundred and fifty feet above its level, and offering on all sides picturesque and varied prospects. Towards the west is extended the open sea; towards the south spread fertile

plains, reaching as far as Gaza; towards the north, as far as Carmel, the flowery meads of Sharon present themselves; and to the east, the hills of Ephraim and Judah raise their towering heads. The town is walled round on the south and east, towards the land, and partially so on the north and west, towards the sea.—*Josephus, Ant. iii. c. 9. s. 2; Calmet; Watson.*

JORDAN; the largest and most celebrated stream in Palestine. It is much larger, according to Dr. Shaw, than all the brooks and streams of the Holy Land united together; and, excepting the Nile, is by far the most considerable river either of the coast of Syria or of Barbary. He computed it to be about thirty yards broad, and found it nine feet deep at the brink.

This river, which divides the country into two unequal parts, has been commonly said to issue from two fountains, or to be formed by the junction of two rivulets, the *Jor* and the *Dan*; but the assertion seems to be destitute of any solid foundation. Leaving the cave of Panion, it crosses the bogs and fens of the lake Semichonitis; and after a course of fifteen miles, passes under the city of Julias, the ancient Bethsaida; then expands into a beautiful sheet of water, named the lake of Gennesareth; and, after flowing a long way through the desert, empties itself into the lake Asphaltites, or the Dead sea. As the cave Panion lies at the foot of mount Lebanon, in the northern extremity of Canaan, and the lake Asphaltites extends to the southern extremity, the river Jordan pursues its course through the whole extent of the country from north to south. It is evident, also, from the history of Josephus, that a wilderness or desert of considerable extent stretched along the river Jordan in the times of the New Testament; which was undoubtedly the wilderness mentioned by the evangelists, where John the Baptist came preaching and baptizing. The author of "Letters from Palestine" states, that the stream when it enters the lake Asphaltites is deep and rapid, rolling a considerable volume of waters; the width appears from two to three hundred feet, and the current is so violent, that a Greek servant belonging to the author, who attempted to cross it, though strong, active, and an excellent swimmer, found the undertaking impracticable.

It may be said to have two banks, of which the inner marks the ordinary height of the stream; and the outer, its ancient elevation during the rainy season, or the melting of the snows on the summits of Lebanon. In the days of Joshua, and, it is probable, for many ages after his time, the harvest was one of the seasons when the Jordan overflowed his banks, Josh. 3: 15. This happens in the first month of the Jewish year, which corresponds with March, 1 Chron. 12: 15. But in modern times, whether the rapidity of the current has worn the channel deeper than formerly, or whether its waters have taken some other direction, the river seems to have forgotten his ancient greatness. When Maundrell visited Jordan, on the thirtieth of March, the proper time for these inundations, it ran at least two yards below the brink of its channel. After having descended the outer bank, he went about a furlong upon the level strand, before he came to the immediate bank of the river. This inner bank was so thickly covered with bushes and trees, among which he observed the tamarisk, the willow, and the oleander, that he could see no water till he had made his way through them.

In this entangled thicket, so conveniently planted near the cooling stream, and remote from the habitations of men, several kinds of wild beasts were accustomed to repose, till the swelling of the river drove them from their retreats. This circumstance gave occasion to that beautiful allusion of the prophet: "He shall come up like a lion, from the swelling of Jordan, against the habitation of the strong," Jer. 49: 19. The figure is highly poetical and striking. It is not easy to present a more terrible image to the mind, than a lion roused from his den by the roar of the swelling river, and chafed and irritated by its rapid and successive encroachments on his chosen haunts, till, forced to quit his last retreat, he ascends to the higher grounds and the open country, and turns the fierceness of his rage against the helpless sheep-cots, or the unsuspecting villages. A destroyer equally fierce, and cruel, and

irresistible, the devoted Edomites were to find in Nebuchadnezzar and his armies.

The rapidity and depth of the river, which are admitted by every traveller, although the volume of water seems now to be much diminished, illustrate those parts of Scripture which mention the fords and passages of Jordan. It no longer, indeed, rolls down into the Salt sea so majestic a stream as in the days of Joshua; yet its ordinary depth is still about ten or twelve feet, so that it cannot even at present be passed but at certain places, Judg. 3: 28. 12: 6.

The regular passages over the Jordan were, (1.) Jacob's bridge, between the lakes Semechon and Gennesareth, said to be the place where Jacob met his brother Esau, and where he wrestled with an angel.—(2.) A bridge at Chammath, at the issue of the river from the lake of Gennesareth.—(3.) A ferry at Beth-abara, 2 Sam. 19: 18. 2 Kings 2: 8. John 1: 28.—(4.) It is probable that there was another at Bethshan, or Scythopolis.

The difficulty, felt by Mr. Maundrell, will be completely removed, by supposing, that it does not, like the Nile, overflow every year, but, like the Euphrates, only in some particular years; but when it does, it is in the time of harvest. Even the Nile, however, sometimes (though rarely) fails; and it may be so with the Jordan. If it did not in ancient times annually overflow its banks, the majesty of God in dividing its waters to make way for Joshua and the armies of Israel, was certainly the more striking to the Canaanites; who, when they looked upon themselves as defended in an extraordinary manner by the casual swelling of the river, its breadth and rapidity being both so extremely increased, yet, found it in these circumstances part asunder, and leave a way on dry land for the people of Jehovah.

The phrase "beyond Jordan," in the early books of Moses and in Joshua, means the west of the river; but subsequently, that is, when the Hebrews had taken possession of the country, the term has the opposite meaning, denoting the country east of the river.

The Talmudists say, that "the waters of the Jordan are not fit to sprinkle the unclean, because they are mixed waters;" meaning, mixed with the waters of other rivers and brooks, which empty themselves into it. The reader will compare with this the opinion of Naaman the Syrian, (2 Kings 5: 11, 12.) who probably had received the same notion. Perhaps, too, this their inferiority was well understood, and not forgotten by the prophet of Israel. *Robinson on Baptism.*—Watson; Calmet; *Robinson's Bible Dic.*

JORTIN, (Dr. JOHN,) an eminent theologian and scholar, and the son of a French refugee, was born, in 1698, in London; was educated at the Charter house, and Jesus college, Oxford; and held, successively, the livings of Swavesey, St. Dunstan's in the East, and Kensington. He was also a prebendary of St. Paul's, and archdeacon of London. He died, at Kensington, in 1770, as much beloved for his private virtues as admired for his piety, learning, abilities, liberality of mind, and contempt of subserviency. Among his works are, Discourses concerning the Truth of the Christian Religion; *Lusus Poetici*; a *Life of Erasmus*; *Remarks on Ecclesiastical History*; *Sermons*; and *Six Dissertations on different subjects*. His "*Remarks on Ecclesiastical History*" is a work universally allowed to be curious, interesting, and impartial; full of manly sense, acuteness, and profound erudition. Few will be found whose names stand higher in the esteem of the judicious than Dr. Jortin's.—*Davenport*; *Jones' Chris. Biog.*

JOSEPH; son of Jacob and Rachel, and brother to Benjamin, Gen. 30: 22, 24. The history of Joseph is so fully and consecutively given by Moses, that it is not necessary to abridge so familiar an account. In place of this, the following beautiful argument by Mr. Blunt for the veracity of the account, drawn from the identity of Joseph's character, will be read with pleasure.

"I have already found an argument for the veracity of Moses in the identity of Jacob's character; I now find another in the identity of that of Joseph. There is one quality, as it has been often observed, though with a different view from mine, which runs like a thread through his whole history—his affection for his father. Israel loved him, we read, more than all his children; he was the

child of his age; his mother died whilst he was yet young, and a double care of him consequently devolved upon his surviving parent. He made him a coat of many colors; he kept him at home when his other sons were sent to feed the flocks. When the bloody garment was brought in, Jacob, in his affection for him, that same affection which, on a subsequent occasion, when it was told him that after all Joseph was alive, made him as slow to believe the good tidings as he was now quick to apprehend the sad; in this his affection for him, I say, Jacob at once concluded the worst, and 'he rent his clothes and put sackcloth upon his loins, and mourned for his son many days, and all his daughters rose up to comfort him; but he refused to be comforted, and he said, For I will go down into the grave unto my son mourning.'

"Now, what were the feelings in Joseph which responded to these? When the sons of Jacob went down to Egypt, and Joseph knew them, though they knew not him; for they, it may be remarked, were of an age not to be greatly changed by the lapse of years, and were still sustaining the character in which Joseph had always seen them; whilst he himself had meanwhile grown out of the strippling into the man, and from a shepherd-boy was become the ruler of a kingdom; when his brethren thus came before him, his question was, 'Is your father yet alive?' Gen. 43: 7. They went down a second time, and again the question was, 'Is your father well, the old man of whom ye spake, is he yet alive?' More he could not venture to ask, whilst he was yet in his disguise. By a stratagem he now detains Benjamin, leaving the others, if they would, to go their way. But Judah came near unto him, and entreated him for his brother, telling him how that he had been surety to his father to bring him back; how that his father was an old man, and that this was the child of his old age, and that he loved him; how it would come to pass that if he should not see the lad with him he would die, and his gray hairs be brought with sorrow to the grave; for 'how shall I go to my father, and the lad be not with me, lest, peradventure, I see the evil that shall come on my father?' Here, without knowing it, he had struck the string that was the tenderest of all. Joseph's firmness forsook him at this repeated mention of his father, and in terms so touching: he could not refrain himself any longer; and, causing every man to go out, he made himself known to his brethren. Then, even in the paroxysm which came on him, (for he wept aloud, so that the Egyptians heard,) still his first words uttered from the fulness of his heart were, 'Doth my father yet live?' He now bids them hasten and bring the old man down, bearing to him tokens of his love and tidings of his glory. He goes to meet him; he presents himself unto him, and falls on his neck, and weeps on his neck a good while; he provides for him and his household out of the fat of the land; he sets him before Pharaoh. By and by he hears that he is sick, and hastens to visit him; he receives his blessing; watches his death-bed; embalms his body; mourns for him threescore and ten days; and then carries him, as he had desired, into Canaan to bury him, taking with him, as an escort to do him honor, 'all the elders of Israel, and all the servants of Pharaoh, and all his house, and the house of his brethren, chariots and horsemen, a very great company.' How natural was it now for his brethren to think that the tie by which alone they could imagine Joseph to be held to them was dissolved; that any respect he might have felt or feigned for them must have been buried in the cave of Machpelah, and that he would now requite to them the evil they had done! 'And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil.' And then they add of themselves, as if well aware of the surest road to their brother's heart, 'Forgive, we pray thee, the trespass of the servants of the God of thy father.' In every thing the father's name is still put foremost: it is his memory which they count upon as their shield and buckler.

"It is not the singular beauty of these scenes, or the moral lesson they teach, excellent as it is, with which I am now concerned, but simply the perfect artless consid-

teny which prevails through them all. It is not the constancy with which the son's strong affection for his father had lived through an interval of twenty years' absence, and, what is more, through the temptation of sudden promotion to the highest estate; it is not the noble-minded frankness with which he still acknowledges his kindred, and makes way for them, 'shepherds' as they were, to the throne of Pharaoh himself; it is not the simplicity and singleness of heart which allow him to give all the first-born of Egypt, men over whom he bore absolute rule, an opportunity of observing his own comparatively humble origin, by leading them in attendance upon his father's corpse to the valleys of Canaan and the modest cradle of his race; it is not, in a word, the grace, but the *identity*, of Joseph's character, the light in which it is exhibited by himself, and the light in which it is regarded by his brethren, to which I now point as stamping it with marks of reality not to be gainsayed."

Some writers have considered Joseph as a type of Christ; and it requires not much ingenuity to find out some resemblances, as his being hated by his brethren, sold for money, plunged into deep affliction, and then raised to power and honor, &c.; but as we have no intimation in any part of Scripture that Joseph was constituted a figure of our Lord, and that this was one design of recording his history at length, all such applications want authority, and cannot safely be indulged. The account seems rather to have been left for its moral uses, and that it should afford, by its inimitable simplicity and truth to nature, a point of irresistible internal evidence of the truth of the Mosaic narrative.

2. JOSEPH, the pious husband of Mary, and reputed father of Jesus, was the son of Jacob and grandson of Mathan, Matt. 1: 15, 16, 19. 13: 55.

It is probable that Joseph died before Christ entered upon his public ministry; for upon any other supposition we are at a loss to account for the reason why Mary, the mother of Jesus, is frequently mentioned in the evangelic narrative, while no allusion is made to Joseph; and, above all, why the dying Savior should recommend his mother to the care of the beloved disciple John, if her husband had been then living, John 19: 25—27.

3. JOSEPH OF ARIMATHEA; a Jewish senator, and a believer in the divine mission of Jesus Christ, John 19: 38. St. Luke calls him a counsellor, and also informs us that he was a good and just man, who did not give his consent to the crucifixion of Christ, Luke 23: 50, 51. And though unable to restrain the sanhedrim from their wicked purposes, he went to Pilate by night, and solicited from him the body of Jesus, and laid it in his own new and unoccupied tomb, Matt. 27: 57—60. John 19: 38—42.—*Watson*.

JOSEPHUS, (FLAVIUS;) born thirty-seven years after Christ, at Jerusalem, of the sect of the Pharisees, and, for a long time, the governor of Galilee. He afterwards obtained the command of the Jewish army, and supported with skill, courage, and resolution, a siege of seven weeks, in the fortified town of Jotapha, where he was attacked by Vespasian and Titus. The town was betrayed to the enemy; forty thousand of the inhabitants were cut to pieces, and twelve hundred made prisoners. Josephus was discovered in a cave in which he had concealed himself, and was given up to the Roman general, who was about to send him to Nero, when, as it is related, he predicted that Vespasian would one day enjoy the imperial dignity, and thereupon obtained both freedom and favor. This induced him, when he went with Titus to Jerusalem, to advise his countrymen to submission.

After the conquest of Jerusalem, he went with Titus to Rome, and wrote his "History of the Jewish War," of which he had been an eye-witness, in seven books, both in the Hebrew and Greek languages—*a work which resembles the writings of Livy more than any other history. His "Jewish Antiquities,"* in twenty books, is likewise an excellent work. It contains the history of the Jews, from the earliest times till near the end of the reign of Nero. His two books on the "Antiquity of the Jewish People" contain valuable extracts from old historians, and are written against Appion, an Alexandrian grammarian, and a declared enemy of the Jews. The best edition of his works is that of Havercamp, Amsterdam, 1729, in two

volumes, folio, Greek and Latin. The last edition, by Oberther, Leipsic, 1781—5, is in octavo.—*Hend. Buck*.

JOSHUA, the heroic son of Nun. He was of the tribe of Ephraim, and born A. M. 2460. He devoted himself to the service of Moses, and in Scripture he is commonly called the servant of Moses, Exod. 24: 13. 33: 11. Deut. 1: 38, &c. His first name was Hoseah, or Oseha; Hoseah signifying *Savior*; Jehoshua, *the salvation of Jehovah*, or *Jehovah will save*.

Joshua succeeded Moses in the government of Israel, about the year of the world 2553, and died at Timnath-serah, in the hundred and tenth year of his age, A. M. 2570.

His piety, courage, and disinterested integrity are conspicuous throughout his whole history; and, exclusive of the inspiration which enlightened his mind and writings, he derived divine information, sometimes by immediate revelation from God, (Josh. 3: 7. 5: 13—15.) at others, from the sanctuary, through the medium of Eleazer, the high-priest, the son of Aaron, who, having on the breast-plate, presented himself before the mercy-seat, on which the Shechinah, or visible symbol of the divine presence, rested, and there consulted Jehovah by the Urim and Thummim, to which an answer was returned by an audible voice.

2. The book of JOSHUA continues the sacred history from the period of the death of Moses to that of the death of Joshua and of Eleazer; a space of about thirty years. It contains an account of the conquest and division of the land of Canaan, the renewal of the covenant with the Israelites, and the death of Joshua. There are two passages in this book which show that it was written by a person contemporary with the events it records, Josh. 5: 1. 6: 25.

Upon the miracle wrought at the word of Joshua, recorded in Josh. 10: 12—14, much has been written. Objectors have urged that the language of Joshua, in correspondence with which the miracle is said to have occurred, is not in accordance with the ascertained economy of the universe; and that if even this objection could be disposed of, an unanswerable one against the fact would remain, because such an occurrence must have involved the whole system in a common ruin. To these objections it has been replied, (1.) That the Hebrew general expressed himself in popular language, as, indeed, he was compelled to do, unless he would have incurred the charge of insanity; and, (2.) That the miracle consisted in an extraordinary refraction of the solar and lunar rays, and did not imply any cessation of the motion of the heavenly bodies.

Though there is not a perfect agreement among the learned concerning the author of this book, yet by far the most general opinion is, that it was written by Joshua himself; and, indeed, in the last chapter it is said that "Joshua wrote these words in the book of the law of God;" which expression seems to imply that he subjoined this history to that written by Moses. The last five verses, giving an account of the death of Joshua, were added by one of his successors; probably by Eleazer, Phinehas, or Samuel.—*Watson*; *Calmet*.

JOSIAH, king of Judah, deserves particular mention on account of his wisdom and piety, and some memorable events that occurred in the course of his reign.

He succeeded to the throne, upon the assassination of his father Amon, at the age of eight years, B. C. 640; and at a period when idolatry and wickedness, encouraged by his father's profligate example, very generally prevailed. Josiah, who manifested the influence of pious and virtuous principles at a very early age, began in his sixteenth year to project the reformation of the kingdom, and to adopt means for restoring the worship of the true God. At the age of twenty years he vigorously pursued the execution of the plans which he had meditated. He began with abolishing idolatry, first at Jerusalem, and then through different parts of the kingdom; destroying the altars which had been erected, and the idols which had been the objects of veneration and worship. He then proceeded, in his twenty-sixth year, to a complete restoration of the worship of God, and the regular service of the temple. Whilst he was prosecuting this pious work, and repairing the temple, which had been long neglected, and which had sunk into



a state of dilapidation, the book of the law, which had been concealed in the temple, was happily discovered. This was, probably, a copy of the Pentateuch, which had been lodged there for security by some pious priest in the reign of Ahaz or Manasseh. Josiah, desirous of averting from himself and the kingdom threatened judgments, determined to adhere to the directions of the law, in the business of reformation which he had undertaken; and to observe the festivals enjoined by Moses, which had been shamefully neglected.

But, in pursuing his laudable plans of reformation, he was resisted by the inveterate habits of the Israelites; so that his zealous and persevering efforts were ineffectual. Their degeneracy was so invincible, that the Almighty Sovereign was provoked to inflict upon them those calamities which were denounced by the prophet Zephaniah. Josiah was slain at Megiddo, in the thirty-ninth year of his age, B. C. 609. His death was greatly lamented by all his subjects; and an elegy was written on the occasion by the prophet Jeremiah, which is not now extant, 2 Kings 22, 23. 2 Chron. 34, 35.—*Watson*.

JOT, a shortened form of the Greek letter *Iota*, and the Hebrew *Yod* or *Jod*. It is the smallest letter in each of these alphabets, and is therefore used emphatically to denote the *smallest part*, or *least particle*. This also is its meaning in English, Matt. 5: 18. *Robinson's Bib. Dict.*

JOTBATHAH; an encampment of Israel, in the wilderness, between Gidgad and Ebronah, (Numb. 33: 34.) which Mr. Taylor takes to be the same as the graves of lust; *Je-taabatha*, signifying a heap of lust.—*Calmet*.

JOURNEY. A day's journey is reckoned about sixteen or twenty miles. To this distance around the Hebrew camp were the quails scattered for food for the people, Numb. 11: 31. Shaw computes the *eleven days' journey* from Sinai to Kadesh-barnea to be about one hundred and ten miles, Deut. 1: 2. A *Sabbath day's journey* is reckoned by the Hebrews at about seven furlongs, or one mile and three quarters; (Matt. 24: 20.) and it is said that if any Jew travelled above this from the city on the Sabbath he was beaten; but it is probable they were allowed to travel as far to the synagogue as was necessary, Acts. 1: 12. 2 Kings 4: 23. The Hebrews seem to have had fifty-two journeys or marches from Rameses to Gilgal, Numb. 33.—*Brown*.

JOY; a delight of the mind, arising from the consideration of a present or assured approaching possession of a future good. When it is moderate, it is called *gladness*; when raised on a sudden to the highest degree, it is then *exultation* or *transport*; when we limit our desires by our possessions, it is *contentment*; when our desires are raised high, and yet accomplished, this is called *satisfaction*; when our joy is derived from some comical occasion or amusement, it is *mirth*; if it arise from considerable opposition that is vanquished in the pursuit of the good we desire, it is then called *triumph*; when joy has so long possessed the mind that it is settled into a temper, we call it *cheerfulness*; when we rejoice upon the account of any good which others obtain, it may be called *sympathy*, or *congratulation*.

This is *natural joy*; but there is,—2. A *moral joy*, which is a self-approbation, or that which arises from the performance of any good actions; this is called *peace*, or serenity of conscience: if the action be honorable, and the joy rise high, it may be called *glory*.

3. There is also a *spiritual joy*, which the Scripture calls a "fruit of the Spirit," (Gal. 5: 22.) "the joy of faith," (Phil. 1: 25.) and "the rejoicing of hope," Heb. 3: 6. *The objects of it are*, 1. God himself, Ps. 43: 4. Is. 61: 10. 2. Christ, Phil. 3: 3. 1 Pet. 1: 8. 3. The promises, Ps. 119: 162. 4. The administration of the gospel, and gospel ordinances, Ps. 89: 15. 5. The prosperity of the interest of Christ, Acts. 15: 3. Rev. 11: 15, 17. 6. The happiness of a future state, Rom. 5: 2. Matt. 25: 21. *The nature and properties of this joy*: 1. It is or should be constant, Phil. 4: 4. 2. It is unknown to the men of the world, 1 Cor. 2: 14. 3. It is unspeakable, 1 Pet. 1: 8. 4. It is permanent, John 16: 22. *Watts on Pass.*, sect. 11; *Gill's Body of Div.*, vol. iii. p. 111, 8vo. edit.; *Grave's Mor. Phil.*, vol. i. p. 356; *Dwight's Theology*.—*Hend. Buck*.

JOVINIANISTS; the followers of Jovinian, an Italian monk, who, towards the end of the fourth century, according to Dr. Mosheim, wrote against the growing superstitions of the age, which was enough to gain him a place in Augustine's list of heretics, and to procure him persecution both from church and state. The emperor Honorius cruelly ordered him, and his accomplices, to be whipped with scourges armed with lead, and then to be banished to different islands; himself to the isle of Boas, where he died, about A. D. 406. The church of Rome charges upon these good people several heresies, for which there appears no good foundation; "to which they added," says Jerome, "this *shocking doctrine*, that a virgin is no better than a married woman! *Mosheim's E. H.* vol. i. p. 388, 389; *Hieronymus*, epist. 50.—*Williams*.

JUBILEE; a public festivity. Among the Jews, it denotes every fiftieth year; being that following the revolution of seven weeks of years; at which time all the slaves were made free, and all lands reverted to their ancient owners. The jubilees were not regarded after the Babylonish captivity. The political design of the law of the jubilee was to prevent the too great oppression of the poor, as well as their being liable to perpetual slavery. By this means the rich were prevented from accumulating lands for perpetuity, and a kind of equality was preserved through all the families of Israel. The distinction of tribes was also preserved, in respect both to their families and possessions; that they might be able, when there was occasion, on the jubilee year, to prove their right to the inheritance of their ancestors. Thus, also, it would be known with certainty of what tribe or family the Messiah sprung. It served, also, like the Olympiads of the Greeks, and the Lustra of the Romans, for the readier computation of time. The jubilee has also been supposed to be typical of the gospel state and dispensation, described by Is. 61: 1, 2, in reference to this period, as "the acceptable year of the Lord."

The word *jubilee*, in a more modern sense, denotes a grand church solemnity or ceremony celebrated at Rome, in which the pope grants a plenary indulgence to all sinners; at least, to as many as visit the churches of St. Peter and St. Paul at Rome. The jubilee was first established by Boniface VII., in 1300, which was only to return every hundred years; but the first celebration brought in such store of wealth, that Clement VI., in 1343, reduced it to the period of fifty years. Urban VI., in 1389, appointed it to be held every thirty-five years, that being the age of our Savior; and Paul II. and Sixtus IV., in 1475, brought it down to every twenty-five, that every person might have the benefit of it once in his life. Boniface IX. granted the privilege of holding jubilees to several princes and monasteries; for instance, to the monks of Canterbury, who had a jubilee every fifty years; when people flocked from all parts, to visit the tomb of Thomas-a-Becket. Afterwards, jubilees became more frequent: there is generally one at the inauguration of a new pope; and he grants them as often as the church or himself have occasion for them. To be entitled to the privileges of the jubilee, the bull enjoins fasting, alms, and prayers. It gives the priests a full power to absolve in all cases, even those otherwise reserved to the pope; to make commutations of vows, &c.; in which it differs from a plenary indulgence. During the time of jubilee, all other indulgences are suspended.—*Watson*; *Hend. Buck*.

JUDAH; the son of Jacob and Leah, who was born in Mesopotamia, Gen. 29: 35. It was he who advised his brethren to sell Joseph to the Ishmaelite merchants, rather than stain their hands with his blood, Gen. 37: 26. There is little said of his life, and the little that is recorded does not raise him high in our estimation. In the last prophetic blessing pronounced on him by his father Jacob, (Gen. 49: 8, 9.) there is a promise of the regal power; and that it should not depart from his family before the coming of the Messiah. The whole southern part of Palestine fell to Judah's lot; but the tribes of Simeon and Dan possessed many cities which at first were given to Judah. This tribe was so numerous, that at the departure out of Egypt it contained seventy-four thousand six hundred men capable of bearing arms, Numb. 1: 26, 27. The crown passed from the tribe of Benjamin, of which Saul

and his sons were, to that of Judah, which was David's tribe, and the tribe of the kings, his successors, until the Babylonish captivity.—*Watson*.

**JUDAISING CHRISTIANS**; those who attempted to mingle Judaism and Christianity together. This was done to some extent in the apostles' days, which gave occasion to the council recorded in the fifteenth of the Acts. But the origin of the sect of this name, is placed under the reign of Adrian; for when this emperor had at length razed Jerusalem, entirely destroyed its very foundations, and enacted laws of the severest kind against the whole body of the Jewish people, the greatest part of the Christians who lived in Palestine, to prevent their being confounded with the Jews, abandoned entirely the Mosaic rites, and chose a bishop, namely, Mark, a foreigner by nation, and an alien from the commonwealth of Israel. Those who were strongly attached to the Mosaic rites separated from their brethren, and founded at Pera, a country of Palestine, and in the neighboring parts, particular assemblies, in which the law of Moses maintained its primitive dignity, authority, and lustre. The body of judaising Christians, which set Moses and Christ upon an equal footing in point of authority, were afterwards divided into two sects, extremely different both in their rites and opinions, and distinguished by the names of **NAZARENES** and **EBIONITES**; which see.—*Hend. Buck*.

**JUDAISM**; the religious doctrines and rites of the Jews, the descendants of Abraham. The religion of the ancestors of the Jews, before the time of Moses, from Abraham downward, consisted in the worship of the one living and true God, under whose immediate direction they were; in the hope of a Redeemer; in a firm reliance on his promises under all difficulties and dangers; and in a thankful acknowledgment for all his blessings and deliverances. In that early age, we read of altars, pillars, and monuments raised, and sacrifices offered to God. They used circumcision as a seal of the covenant which God had made with Abraham. As to the mode and circumstances of divine worship, they were much at liberty till the time of Moses; but that legislator, by the direction and appointment of God himself, prescribed an instituted form of religion, and regulated ceremonies, feasts, days, priests, and sacrifices, with the utmost exactness. Ancient Judaism, compared with all religions except the Christian, was distinguished for its superior purity and spirituality; and the whole Mosaic ritual was of a typical nature. (See **HEBREWS**.) Judaism was but a temporary dispensation, and was to give way, at least the ceremonial part of it, at the coming of the Messiah.

The principal sects among the Jews were the Pharisees, who placed religion in external ceremony; the Sadducees, who were remarkable for their incredulity; and the Essenes, who were distinguished for their austere sanctity.

At present, the Jews have two sects; the Karaites, who admit no rule of religion but the law of Moses; and the Rabbinites, who add to the law the traditions of the Talmud. See those articles, and books recommended under article Jews, in this work.—*Hend. Buck*.

**JUDAS GAULANITIS**, or the Gaulanite, opposed the enrolment of the people made by Cyrenius in Judea; (see **CYRENIUS**;) and raised a very great rebellion, pretending that the Jews, being free, ought to acknowledge no dominion besides that of God. His followers chose rather to suffer extreme torments than to call any power on earth lord or master. The same Judas is named Judas the Galilean, (Acts 5: 37.) because he was a native of the city of Gamala, in the Gaulanitis, which was comprised in Galilee. Calmet believes that the Herodians were the followers of Judas.—*Calmet*.

**JUDAS ISCARIOT**, or, as he is usually called, the Traitor, and betrayer of our Lord.

"The treachery of Judas Iscariot," says Dr. Hales, "his remorse, and suicide, are occurrences altogether so strange and extraordinary, that the motives by which he was actuated require to be developed, as far as may be dooe, where the evangelists are, in a great measure, silent concerning them, from the circumstances of the history itself, and from the feelings of human nature. Judas, the leading trait in whose character was covetousness, was probably induced to follow Jesus at first with a view to the

riches, honors, and other temporal advantages, which he, in common with the rest, expected the Messiah's friends would enjoy. The astonishing miracles he saw him perform left no room to doubt of the reality of his Master's pretensions, who had, indeed, himself in private actually accepted the title from his apostles; and Judas must have been much disappointed when Jesus repeatedly refused the proffered royalty from the people in Galilee, after the miracle of feeding the five thousand, and again after his public procession to Jerusalem. He might naturally have grown impatient under the delay, and dissatisfied also with Jesus, for openly discouraging all ambitions views among his disciples; and, therefore, he might have devised the scheme of delivering him up to the sanhedrim, or great council of the nation, (composed of the chief priests, scribes, and elders,) in order to compel him to avow himself openly as the Messiah before them; and to work such miracles, or to give them the sign which they so often required, as would convince and induce them to elect him in due form, and by that means enable him to reward his followers. Even the rebukes of Jesus for his covetousness, and the detection of his treacherous scheme, although they unquestionably offended Judas, might only serve to stimulate him to the speedier execution of his plot, during the feast of the passover, while the great concourse of the Jews, from all parts assembled, might powerfully support the sanhedrim and their Messiah against the Romans. The success of this measure, though against his Master's will, would be likely to procure him pardon, and even to recommend him to favor afterwards. Such might have been the plausible suggestions by which Satan tempted him to the commission of this crime.

"But when Judas, who attended the whole trial, saw that it turned out quite contrary to his expectations, that Jesus was capitally convicted by the council as a false Christ and false prophet, notwithstanding he had openly avowed himself, and that he wrought no miracle, either for their conviction or for his own deliverance, as Judas well knew he could, even from the circumstance of healing Malchus, after he was apprehended; when he further reflected, like Peter, on his master's merciful forewarnings of his treachery, and mild and gentle rebuke at the commission of it; he was seized with remorse, and offered to return the paltry bribe of thirty pieces of silver to the chief priests and elders instantly on the spot, saying, 'I sinned in delivering up innocent blood;' and expected that on this they would have desisted from the prosecution. But they were obstinate, and not only would not relent, but threw the whole load of guilt upon him, refusing to take their own share; for they said, 'What is that to us? see thou to that;' thus, according to the aphorism, loving the treason, but hating the traitor, after he had served their wicked turn. Stung to the quick at their refusal to take back the money, while they condemned himself, he went to the temple, cast down the whole sum in the treasury, or place for receiving the offerings of the people; and, after he had thus returned the wages of iniquity, he retired to some lonely place, not far, perhaps, from the scene of Peter's repentance; and, in the frenzy of despair, and at the instigation of the devil, hanged himself; crowning with suicide the murder of his master and his friend; rejecting his compassionate Savior, and plunging his own soul into perdition! In another place it is said that, 'falling headlong, he burst asunder, and all his bowels gushed out.' Acts 1: 18. Both these accounts might be true: he might first have hanged himself from some tree on the edge of a precipice; and, the rope or branch breaking, he might be dashed to pieces by the fall."

It will, however, be recollected, that the only key which the evangelic narrative affords, is, Judas' covetousness; which passion was, in him, a growing one. It was this which destroyed whatever of honest intention he might at first have in following Jesus; and when fully under its influence he would be blinded by it to all but the glittering object of the reward of iniquity. In such a mind there could be no true faith, and no love; what wonder then, when avarice was in him a ruling and unrestrained passion, that he should betray his Lord? Still it may be admitted that the knowledge which Judas had of our Lord's miraculous power, might lead him the more readily to put

him into the hands of the chief priests. He might suppose that he would deliver himself out of their hands; and thus Judas attempted to play a double villainy, against Christ and against his employers.

It has been disputed whether Judas was present at the Lord's supper; but there is really no ground to suppose it. He went out during the paschal supper, but the eucharist was not instituted till *after* the paschal supper had been concluded; and the last action of that supper was what gave opportunity to the institution of the new rite. To suppose that Jesus would give to Judas the sacramental cup in token of his blood "shed for the remission of sins"—of sins which Judas had traitorously committed, or which he designed traitorously to commit, is to trifle with this most solemn of subjects.

Some of the fathers seem to speak favorably of Judas' repentance; others justly think it defective and unprofitable, since it only led him to despair. Origen and Theophylact, writing on Matthew, say, that Judas, seeing his master was condemned, and that he could not obtain pardon from him in this life, made haste to get the start of him, and wait for him in the other world, in order to beg mercy of him there! Some in our day seem to adopt this Origenian fancy, in the very face of the Scriptures which affirm that he was "the son of perdition," and "went to his own place," and that "it had been good for him that he had not been born." The original term employed is not the one used to designate true evangelical repentance. See *Campbell's Sixth Dissertation*.—*Watson*; *Calmet*.

JUDAS, or JUDE, surnamed Barsabas, was sent from Jerusalem, with Paul and Barnabas, to the church at Antioch, to report the resolution of the apostles at Jerusalem, concerning the non-observance of the law by the Gentiles, (Acts 15: 22, 23.) A. D. 54. Some think, that this Judas was the brother of Joseph, surnamed also Barsabas, who was proposed, with Matthias, to fill up the place of the traitor Judas, Acts 1: 23. Luke says that Judas Barsabas was a prophet, and one of the chief among the brethren; and it is also believed that he was one of the seventy disciples.—*Calmet*.

JUDE, (EPISTLE OF;) a canonical book of the New Testament, written against the heretics, who, by their impious doctrines and disorderly lives, corrupted the faith and good morals of Christians. The author of this epistle, called Judas, and also Thaddeus and Lebheus, was one of the twelve apostles; he was the son of Alpheus, brother of James the Less, and one of those who were called our Lord's brethren. We are not informed when, or how, he was called to be an apostle; but it has been conjectured, that, before his vocation to the apostleship, he was an husbandman, that he was married, and that he had children. The only account we have of him in particular, is that which occurs in John 14: 21—23. It is not unreasonable to suppose that, after having received, in common with other apostles, extraordinary gifts at the Pentecost, he preached the gospel for some time in several parts of the land of Israel, and wrought miracles in the name of Christ. And, as his life seems to have been prolonged, it is probable that he afterwards left Judea, and went abroad preaching the gospel to Jews and Gentiles in other countries. Some have said that he preached in Arabia, Syria, Mesopotamia, and Persia; and that he suffered martyrdom in the last-mentioned country. But we have no account of his travels upon which we can rely; and it may be questioned whether he was a martyr.

In the early ages of Christianity, several rejected the epistle of St. Jude, supposing the apocryphal books of Enoch, and the ascension of Moses, are quoted in it. Nevertheless, it is to be found in all the ancient catalogues of the sacred writings; and Clement of Alexandria, Tertullian, and Origen quote it as written by Jude, and reckon it among the books of sacred Scripture. In the time of Eusebius it was generally received. As to the objections that have been urged against its authority, Dr. Lardner suggests, that there is no necessity for supposing that St. Jude quoted a book called Enoch, or Enoch's prophecies; and even allowing that he did quote it, he gives it no authority; it was no canonical book of the Jews; and if such a book existed among the Jews, it was apocryphal, and yet there might be in it some right things.

Instead of referring to a book called the "Assumption or Ascension of Moses," which probably was a forgery much later than his time, it is much more credible that St. Jude refers to the vision in Zech. 3: 1—3. It has been the opinion of several writers, and, among others, of Hammond and Benson, that St. Jude addressed his epistle to the Jewish Christians; but Dr. Lardner infers, from the words of the inscription of the epistle, (verses 1, 3.) that it was designed for the use of all in general who had embraced the Christian religion. The last-mentioned author supposes that this epistle was written A. D. 64, 65, or 66.—*Calmet*; *Watson*.

JUDEA; a province of Asia, successively called Canaan, Palestine, the Land of Promise, the Land of Israel, and Judea, after the Jews returned from the Babylonish captivity; because then the tribe of Judah was the principal; the territories belonging to the other tribes being possessed by the Samaritans, Idumeans, Arabians, and Philistines. (See CANAAN.) The Jews, when returned from the captivity, settled about Jerusalem, and in Judah, from whence they spread over the whole country.

Judea may be considered as divided into four parts: (1.) The western district, Palestine, inhabited by the Philistines; on the east of this, (2.) The mountainous district, called the hill country, (Josh. 21: 11. Luke 1: 39.) which the rabbins affect to call the king's mountain; whether, because on the northern part of this ridge Jerusalem is situated, or for any other reason, is not known. East of these mountains was, (3.) The wilderness of Judea, along the shore of the Dead sea; (4.) The valleys, &c. west of Jerusalem, towards the Mediterranean. Judea no doubt derived its name from Judah, which tribe was settled in the south of the land, and maintained its kingdom after the northern tribes had been expatriated. This circumstance, together with that of Judah being principally peopled with the Israelites, after the return from the captivity, and being first settled, on account of the temple being established in it, accounts for the general name of Jews being given to the Hebrew nation. Judea was one of the principal divisions of the Holy Land in the days of Christ: it included from the Mediterranean sea west, to the Dead sea east, and was bounded north by Samaria, and south by Edom, or the Desert. It is extremely mountainous in some parts, as from Hebron to Jerusalem. West of these mountains is the principal extent of country; but this has many hills. East of them running along the course of the Jordan, is

THE WILDERNESS OF JUDEA. Here John Baptist first taught, (Matt. 3: 1.) and Christ was tempted; probably towards the north of it, not far from Jericho. Some parts of it were not absolutely barren or uninhabited; of other parts the following descriptions are, we believe, very accurate. Dr. Carlyle, who visited the monastery of St. Saba, which stands in this wilderness, says, "The valley of St. Saba is an immense chasm in a rided mountain of marble. It is not only destitute of trees, but of every other species of vegetation; and its sole inhabitants, except the wretched monks in the convent, are eagles, tigers, and wild Arabs."

Chateaubriand says, "I doubt whether any convent can be situated in a more dreary and desolate spot than the monastery of St. Saba. As we advanced, the aspect of the mountains continued the same; that is, white, dusty, without shade, without tree, without herbage, without moss." Mr. Buckingham, who visited the same part in 1816, says, "As we proceeded to the northward, we had on our left a lofty peak of the range of hills which border the plain of the Jordan on the west, and ended in this direction the mountains of Judea. This peak is considered to be that to which Jesus was transported by the devil during his fast of forty days in the wilderness: 'after which he was an hungered.' Nothing can be more forbidding than the aspect of these hills; not a blade of verdure is to be seen over all their surface, and not the sound of any living being is to be heard throughout all their extent." A most appropriate scene for the temptation of the Son of God, where he is said to have dwelt with the wild beasts, and where also "the angels ministered unto him."

There are several medals of Judea extant, representing a woman (the daughter of Zion) sitting under a

palm-tree, in a mournful attitude; and having around her a heap of arms, shields, &c. on which she is seated. The inscription is, *JUDEA CAPTA. S. C.*

This may remind us of the captives in Babylon, who "sat down and wept." "But what is more remarkable," says Mr. Addison, "we find Judea represented as a woman in sorrow, sitting on the ground, in a passage of the prophet which foretells the very captivity recorded on these medals." See Isa. 3: 26. 47: 1.—*Watson, Calnet.*

JUDGES, (*shopetim.*) governed the Israelites from Joshua to Saul. The Carthaginians, a colony of the Tyrians, had likewise governors, whom they called Suffetes, or Sopherim, with authority like those of the Hebrews, almost equal to that of kings. Some are of opinion, that the archontes among the Athenians, and dictators among the Romans, were similar to the judges among the Hebrews. Grotius compares the government of the Hebrews under the judges, to that of Gaul, Germany, and Britain, before the Romans changed it. This office was not hereditary among the Israelites; they were no more than God's vicegerents. When the Hebrews desired a king, God said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them," 1 Sam. 8: 7. See also Judg. 8: 23.

Salian remarks seven points wherein they differed from kings: 1. They were not hereditary. 2. They had no absolute power of life and death, but only according to the laws, and dependently upon them. 3. They never undertook war at their own pleasure, but only when they were commanded by God, or called to it by the people. 4. They exacted no tribute. 5. They did not succeed each other immediately, but after the death of one there was frequently an interval of several years before a successor was appointed. 6. They did not use the ensigns of sovereignty, the sceptre or diadem. 7. They had no authority to make any laws, but were only to take care of the observance of those of Moses. Godwin, in his "Moses and Aaron," compares them to the Roman dictators, who were appointed only on extraordinary emergencies, as in case of war abroad, or conspiracies at home, and whose power, while they continued in office, was great, and even absolute. Thus the Hebrew judges seem to have been appointed only in cases of national trouble and danger. This was the case particularly with respect to Othniel, Ehud, and Gideon. The power of the judges, while in office, was very great: nor does it seem to have been limited to a certain time, like that of the Roman dictators, which continued for half a year; nevertheless, it is reasonable to suppose, that, when they had performed the business for which they were appointed, they retired to a private life. This Godwin infers from Gideon's refusing to take upon him the perpetual government of Israel, as being inconsistent with the theocracy. (See *GOVERNMENT, &c.*)

Besides these superior judges, every city in the commonwealth had its elders, who formed a court of judicature, with a power of determining lesser matters in their respective districts. (See *JUSTICE, ADMINISTRATION OF.*)—*Calnet; Watson.*

JUDGES, (THE BOOK OF,) is by some ascribed to Phinehas, by others to Ezra, or to Hezekiah, and by others to Samuel, or to all the judges, who wrote each the history of his time and judicature. But it appears to be the work of one author, who lived after the time of the judges; and he is generally thought to be Samuel, for the following reasons:—(1.) The author lived at a time when the Jebusites were masters of Jerusalem, and consequently before David, Judg. 1: 21. (2.) It appears that the Hebrew commonwealth was then governed by kings, since the author observes, in several places, that at such a time there was no king in Israel.

There are considerable difficulties, however, against this opinion, as Judg. 18: 30, 31. "And the children of Dan made Jonathan and his sons priests in the tribe of Dan, until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh." Now, the tabernacle or house of God was not at Shiloh till about the time of Samuel's first appearance as a prophet; for then it was brought from Shiloh and carried to the camp, where it was taken by the Philistines: and after this time

it was sent back to Kirjath-jearim, 1 Sam. 4: 4, 5, &c. 6: 21. As to the captivity of the tribe of Dan, it can scarcely, one would think, be understood of any other than that under Tiglath-pileser, many hundred years after Samuel, and consequently he could not write this book; unless it be supposed that this passage has been added since, perhaps under the inspired hand of Ezra.—*Calnet.*

JUDGE; to try and determine a cause, Exod. 18: 13. Christ does not judge according to the seeing of the eye, or hearing of the ear; that is, does not esteem persons or things, or give sentence merely according to outward appearances, Isa. 11: 3. Saints judge the world—judge angels; they now condemn the wickedness of the world, by their holy profession and practice; at the last day, they shall assent to the sentences of damnation pronounced against wicked angels and men, 1 Cor. 6: 2. The saints are judged according to men in the flesh, and live according to God in the spirit, when they are outwardly corrected for their sins, or persecuted by wicked men, and yet inwardly live a life of fellowship with God, 1 Pet. 4: 6. Men become judges of evil thoughts when, in a partial manner, they prefer one person to another, Jam. 2: 4.—*Brown.*

JUDGING, (*Rasu*); the act of carelessly, precipitately, wantonly, or maliciously censuring others.

This is an evil which abounds too much among almost all classes of men. "Not contented with being in the right ourselves, we must find all others in the wrong. We claim an exclusive possession of goodness and wisdom; and from approving warmly of those who join us, we proceed to condemn, with much acrimony, not only the principles, but the characters of those from whom we differ. We rashly extend to every individual the severe opinion which we have unwarrantably conceived of a whole body. This man is of a party whose principles we reckon slavish; and therefore his whole sentiments are corrupted. That man belongs to a religious sect, which we are accustomed to deem bigoted, and therefore he is incapable of any generous and liberal thought. Another is connected with a sect, which we have been taught to account relaxed, and therefore he can have no sanctity."

We should do well to consider, 1. That this practice of rash judging is absolutely forbidden in the sacred Scriptures, Matt. 7: 1.—2. We thereby authorize others to re-quire us in the same kind.—3. It often evidences our pride, envy, and bigotry.—4. It argues a want of charity, the distinguishing feature of the Christian religion.—5. They who are most forward in censuring others are often most defective themselves. *Barrow's Works*, vol. i. ser. 20; *Blair's Ser.*, vol. ii. ser. 10; *Saurin's Ser.*, vol. v. ser. 4. (See *EVIL SPEAKING.*)—*Hend. Buck.*

JUDGMENT, is that act of the mind whereby one thing is affirmed or denied of another; or that power of the soul which passes sentence on things proposed to its examination, and determines what is right or wrong; and thus it approves or disapproves of an action, or an object considered as true or false, fit or unfit, good or evil.

Dr. Watts gives us the following directions to assist us in judging right. 1. We should examine all our old opinions afresh, and inquire what was the ground of them, and whether our assent were built on just evidence; and then we should cast off all those judgments which were formed heretofore without due examination. 2. All our ideas of objects concerning which we pass judgment, should be clear, distinct, complete, comprehensive, extensive, and orderly. 3. When we have obtained as-clear ideas as we can, both of the subject and predicate of a proposition, then we must compare those ideas of the subject and predicate together with the utmost attention, and observe how far they agree, and wherein they differ. 4. We must search for evidence of truth with diligence and honesty, and be heartily ready to receive evidence, whether for the agreement or disagreement of ideas. 5. We must suspend our judgment, and neither affirm nor deny until this evidence appear. 6. We must judge of every proposition by those proper and peculiar means or mediums whereby the evidence of it is to be obtained, whether it be sense, consciousness, intelligence, reason, or testimony. 7. It is very useful to have some general principles of truth settled in the mind, whose evidence is great and obvious, that they may be always ready at hand

to assist us in judging of the great variety of things which occur. 8. Let the degrees of our assent to every proposition bear an exact proportion to the different degrees of evidence. 9. We should keep our minds always open to receive truth, and never set limits to our own improvements. *Watts' Logic*, ch. iv. p. 231; *Locke on the Understanding*, vol. i. pp. 222, 256; vol. ii. pp. 271, 278; *Hedge and Duncan's Logic*; *Reid on the Intellectual Powers*, p. 497, &c.; *Gambier on Moral Evidence*; *Upham's Philosophy*.—*Hend. Duch.*

**JUDGMENT**, (DAY OF,) is that important period which shall terminate the present dispensation of grace towards the fallen race of Adam, put an end to time, and introduce the eternal destinies of men and angels, Acts 16: 31. 1 Cor. 15: 24—26. 1 Thess. 4: 14—17. Matt. 25: 31—46. It is in reference to this solemn period that the apostle Peter says, "The heavens and the earth which now exist are by the word of God reserved in store unto fire, against the day of judgment, and perdition of ungodly men," 2 Pet. 3: 7. (See PETER, EPISTLES OF.)

Some commentators understand this prophecy as a prediction of the destruction of Jerusalem. In support of their interpretation, they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations are foretold in the same forms of expression with those introduced in Peter's prediction. The following are the prophecies to which they appeal:—Isaiah 34: 4, where the destruction of Idumea is foretold under the figures of dissolving the host of heaven, and of rolling the heaven together as a scroll, and of the falling down of all their host as the leaf falleth off from the vine. Ezek. 32: 7, where the destruction of Egypt is described by the figures of covering the heaven, and making the stars thereof dark; and of covering the sun with a cloud, and of hindering the moon from giving her light. In Joel 2: 10, the invasion of Judea by foreign armies is thus foretold: "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining." And in verses 30, 31, the destruction of Jerusalem by the Romans is thus predicted: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." God, threatening the Jews, is introduced saying, "In that day I will cause the sun to go down at noon, and I will darken the earth in the clear day," Amos 8: 9. The overthrow of Judaism and heathenism is thus foretold: "Yet once and I will shake the heavens and the earth, and the sea and the dry land," Haggai 2: 6. Lastly: our Lord, in his prophecy of the destruction of Jerusalem, has the following expressions: "After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken," Matt. 24: 29.

Now it is remarkable that, in these prophecies, none of the prophets have spoken, as Peter has done, of the entire destruction of this mundane system, nor of the destruction of any part thereof. They mention only the rolling of the heavens together as a scroll, the obscuring of the light of the sun and of the moon, the shaking of the heavens and the earth, and the falling down of the stars: whereas Peter speaks of the utter destruction of all the parts of this mundane system by fire. This difference affords room for believing that the events foretold by the prophets are different in their nature from those foretold by the apostle; and that they are to be figuratively understood, while those predicted by the apostle are to be understood literally. To this conclusion, likewise, the phraseology of the prophets, compared with that of the apostle, evidently leads: for the prophetic phraseology, literally interpreted, exhibits impossibilities; such as the rolling of the heavens together as a scroll; the turning of the moon into blood, and the falling down of the stars from heaven as the leaf of a tree. Not so the apostolic phraseology: for the burning of the heavens, or atmosphere, and its passing away with a great noise; and the burning of the earth and the works thereon, together with the burning and melting of the elements, that is, the constituent parts of which this terrene globe is com-

posed; are all things possible, and therefore may be literally understood; while the things mentioned by the prophets can only be taken figuratively. This, however, is not all. There are things in the apostle's prophecy which show that he intended it to be taken literally. As, 1. He begins with an account of the perishing of the old world, to demonstrate against the scoffers the possibility of the perishing of the present heavens and earth. But that example would not have suited his purpose, unless by the burning of the present heavens and earth, he had meant the destruction of the material fabric. Wherefore, the opposition stated in this prophecy between the perishing of the old world by water, and the perishing of the present world by fire, shows that the latter is to be as real a destruction of the material fabric as the former was. 2. The circumstance of the present heavens and earth being treasured up and kept, ever since the first deluge, from all after deluges, in order to their being destroyed by fire at the day of judgment, shows, we think, that the apostle is speaking of a real, and not of a metaphorical, destruction of the heavens and earth. 3. This appears, likewise, from the apostle's foretelling that, after the present heavens and earth are burned, new heavens and a new earth are to appear, in which the righteous are forever to dwell. 4. The time fixed by the apostle for the burning of the heavens and the earth, namely, the day of judgment, and punishment of ungodly men, shows that the apostle is speaking, not of the destruction of a single city or nation during the subsistence of the world, but of the earth itself, with all the wicked who have dwelt thereon. These circumstances persuade us that this prophecy, as well as the one recorded in 2 Thess. 1: 9, is not to be interpreted metaphorically of the destruction of Jerusalem; but should be understood literally of the general judgment, and of the destruction of our mundane system.

I. The proofs of a general judgment are these:—  
1. The justice of God requires it; for it is evident that this attribute is not clearly displayed in the dispensation of things in the present state, 2 Thess. 1: 6, 7. Luke 14: 26. 2. The accusations of natural conscience are testimonies in favor of this belief, Rom. 2: 1—15. Dan. 5: 5, 6. Acts 24: 25. 3. It may be concluded, from the relation men stand in to God, as creatures to a Creator. He has a right to give them a law, and to make them accountable for the breach of it, Rom. 14: 12. 4. The resurrection of Christ is a certain proof of it. See Acts 17: 31. Rom. 14: 9. 5. The Scripture, in a variety of places, sets it beyond all doubt, Jude 14, 15. 2 Cor. 5: 10. Matt. 25. Rom. 14: 10, 11. 2 Thess. 1: 7, 10. 1 Thess. 4: 16, 17. Rom. 2: 1—16. 3: 6. Acts 24: 25.

II. As to the Judge.—The Bible declares that God will judge the world by Jesus Christ, Acts 17: 31. The triune God will be the Judge, as to original authority, power, and right of judgment; but, according to the economy settled between the three divine persons, the work is assigned to the Son, (Rom. 14: 9, 10.) who will appear in his human nature; (John 5: 27. Acts 17: 31.) with great power and glory; (1 Thess. 4: 16, 17.) visible to every eye; (Rev. 1: 7.) penetrating every heart; (1 Cor. 4: 5. Rom. 2: 16.) with full authority over all; (Matt. 28: 18.) and acting with strict justice, 2 Tim. 4: 8. As for the concern of others in the judgment, angels will be no otherwise concerned than as attendants, gathering the elect, raising the dead, &c., but not as advising or judging. Saints are said to judge the world, not as co-judges with Christ, but as approvers of his sentence, and as their holy lives and conversations will rise up in judgment against their wicked neighbors.

III. As to the beings that will be judged; these will be men and devils. The righteous, probably, will be tried first, as represented in Matt. 25. They will be raised first, though not a thousand years before the rest, as Dr. Gill supposes; since the resurrection of all the bodies of the saints is spoken of as in a moment, in the twinkling of an eye, at the last trump, in order to their meeting the Lord in the air, and being with him, not on earth, but forever in heaven, 1 Cor. 15: 52. 1 Thess. 4: 16, 17.

Here we may take notice of a question which is proposed by some, viz. Whether the sins of God's people shall be published in the great day, though it is certain they

shall not be alleged against them to their condemnation? The objections urged against this are of little weight. It seems indispensable that the sins of believers, though forgiven, should be made manifest, that so the glory of that grace which has pardoned them may appear more illustrious, and their obligation to God for this farther enhanced. 2. The justice of the proceedings of that day requires it, since it is presumed and known by the whole world that they were prone to sin, as well as others; and, before conversion, as great sinners as any, and after it their sins had a peculiar aggravation. Therefore, why should they not be made public, as a glory due to the justice and boliness of God, whose nature is opposite to all sin? And, 3. This is necessary, because their sins are often connected with those of others. Moreover, 4. Since God, by recording the sins of his saints in Scripture, has perpetuated the knowledge thereof; and if it is to their honor that the sins there mentioned were repented of, as well as forgiven, why may it not be supposed that the sins of believers shall be made known in the great day? And, Lastly, this alone seems agreeable to those expressions of every word, every work, and every secret thing, being brought into judgment, whether it be good or whether it be bad, 2 Cor. 4: 10, 11. 1 Cor. 4: 1—5.

As to the wicked, they also shall be judged, and all their thoughts, words, and deeds be brought into judgment, Eccl. 12: 14. The fallen angels, also, are said to be reserved unto the judgment of the great day, Jude 6. They shall then receive their final sentence, and be shut up in the prison of hell, Rev. 20: 10. Matt. 8: 29.

IV. As to the rule of judgment:—we are informed the books will be opened, Rev. 20: 12. 1. The book of divine omniscience, (Mal. 3: 5.) or remembrance, Mal. 3: 16. 2. The book of conscience, Rom. 1: 15. 3. The book of Providence, Rom. 2: 4, 5. 4. The book of Revelation, law, and gospel, John 12: 48. Rom. 2: 16. 2: 12. 5. The book of Life, in which the names of the justified are enrolled, Luke 10: 20. Rev. 3: 5. 20: 12, 15.

V. As to the time of judgment:—the soul will be either happy or miserable immediately after death, but the general judgment will not be till after the resurrection, Heb. 6: 2. 9: 27. 2 Tim. 4: 1. There is a day appointed, (Acts 17: 31.) but it is unknown to men, 2 Thes. 2: 1—14.

VI. As to the place:—this is of no consequence, when compared with the state in which we shall appear. And as the Scriptures represent it as certain; (Eccl. 11: 9.) universal; (2 Cor. 5: 11.) righteous; (Rom. 2: 5.) decisive; (1 Cor. 15: 52.) and eternal as to its consequences; (Heb. 6: 2.) let us be concerned for the welfare of our immortal interests, flee to the refuge set before us, improve our precious time, depend on the merits of the Redeemer, and adhere to the dictates of the divine word, that we may be found of him in peace, 2 Pet. 3: 14.

“It is appointed unto men once to die, and after this the judgment.” These two events are inseparably linked together in the divine decree, and they reciprocally reflect importance on each other. Death is, indeed, the terror of our nature. Men may contrive to keep it from their thoughts, but they cannot think of it without fearful apprehensions of its consequences. It was justly to be dreaded by man in his state of innocence; and to the un-renewed man it ever was, and ever will be, a just object of abhorrence. The gospel of Jesus Christ, which has brought life and immortality to light, is the only sovereign antidote against this universal evil. To the believer in Christ, its rough aspect is smoothed, and its terrors cease to be alarming. To him it is the messenger of peace; its sting is plucked out; its dark valley is the road to perfect bliss and life immortal. To him, “to live is Christ, and to die is gain,” Phil. 1: 21. To die! Speaking properly, he cannot die, John 6: 47—58. 8: 51. 11: 26. Rev. 2: 11. He has already died in Christ, and with him: his “life is hid with Christ in God,” Rom. 6: 8. Col. 3: 3.

With this conquest of the fear of death is nearly allied another glorious privilege resulting from union with the Redeemer; that, when he shall appear, we may have confidence, and “not be ashamed before him at his coming,” 1 John 2: 28. 4: 16. Were death all that we have to dread, death might be braved. But after death there is a judgment, a judgment attended with circumstances so tremendous, as

to shake the hearts of the boldest of the sons of nature. Then “men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them,” Rev. 9: 6. Then shall come indeed an awful day; a day to which all that have preceded it are intended to be subservient; when the Lord shall appear in the united splendor of creating, of governing, and of judicial majesty, to finish his purposes respecting man and earth, and to pronounce the final, irreversible sentence, “It is done!” Rev. 21: 6. Nothing of terror or magnificence hitherto beheld,—no glory of the rising sun after a night of darkness and of storm,—no convulsions of the earth,—no wide irruption of waters,—no flaming comet dragging its burning train over half the heaven, can convey to us an adequate conception of that day of terrible brightness and irresistible devastation. Creation then shall be uncreated. “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burnt up,” 2 Pet. 3: 10. The Lord shall be revealed from heaven in flaming fire, (2 Thess. 1: 7, 8.) arrayed in all the glory of his Godhead, and attended by his mighty angels, Matt. 16: 27. 25: 31. All that are in the grave shall hear his voice, and shall come forth, John 5: 28, 29. Earth and sea shall give up the dead which are in them. All that ever lived shall appear before him, Rev. 20: 12, 13. The judgment shall sit; and the books shall be opened, Dan. 7: 10. The eye of Omniscience detects every concealment by which they would screen from observation themselves, or their iniquity. The last reluctant sinner is finally separated from the congregation of the righteous; (Ps. 1: 5.) and inflexible justice, so often disregarded, derided, and defied, gives forth their eternal doom! But to the saints this shall be a day of glory and honor. They shall be publicly acknowledged by God as his people; publicly justified from the slanders of the world; invested with immortal bodies; presented by Christ to the Father; and admitted into the highest felicity in the immediate presence of God forever. These are the elevating, the transporting views, which made the apostle Paul speak with so much desire and earnest expectation of “the day of Christ.” *Bates’ Works*, p. 449; *Bishop Hopkins and Stoddard on the Last Judgment*; *Gill’s Body of Divinity*, vol. ii. p. 467, 8vo.; *Boston’s Fourfold State*; *Davies’ Sermons*; *Paley’s Works*; *Herey’s Works*; *Faller’s Works*, vol. ii. pp. 78, 106, 152, 211, 367, 392, 437, 841, 859, 871, 883, 906; *Dwight’s Theology*; *Irvine’s Argument for Judgment to come*; *Payson’s Sermons*; *Massillon’s do.*; *Saurin’s do.*; *Nat. His. of Enthusiasm*; *Saturday Evening*; *Foster’s Essays*; and books under the articles HEAVEN and HELL.—*Hend. Buck*; *Watson*.

JUDGMENTS OF GOD, are the punishments inflicted by him for particular crimes. The Scriptures give us many awful instances of the display of divine justice in the punishment of nations, families, and individuals, for their iniquities. See Gen. 7: 19—25. Exod. 15. Judg. 1: 6, 7. Acts 12: 23. Esther 5: 14, with chap. 7: 10. 2 Kings 11. Lev. 10: 1, 2. Acts 5: 1—10. Is. 30: 1—5. 1 Sam. 15: 9. 1 Kings 12: 25, 33. It becomes us, however, to be exceedingly cautious how we interpret the severe and afflictive dispensations of Providence, in the present world.

Dr. Jortin justly observes, that there is usually much rashness and presumption in pronouncing that the calamities of sinners are particular judgments of God; yet, saith he, if from sacred and profane, from ancient and modern historians, a collection were made of all the cruel, persecuting tyrants, who delighted in tormenting their fellow-creatures, and who died not the common death of all men, but whose plagues were horrible and strange, even a sceptic would be moved at the evidence, and would be apt to suspect that it was *thicon ti*, that the hand of God was in it. As Dr. Jortin was no enthusiast, and one who would not overstrain the point, we shall here principally follow him in his enumeration of some of the most remarkable instances.

Herod the Great was the first persecutor of Christianity. He attempted to destroy Jesus Christ himself, while he was yet but a child, and for that wicked purpose slew all the male children that were in and about Bethlehem. What was the consequence? Josephus hath told us: he had long and grievous sufferings, a burning fever, a vora-

scious appetite, a difficulty of breathing, swellings of his limbs, loathsome ulcers within and without, breeding vermin, violent torments and convulsions, so that he endeavored to kill himself, but was restrained by his friends. The Jews thought these evils to be divine judgments upon him for his wickedness. And what is still more remarkable in his case is, he left a numerous family of children and grandchildren, though he had put some to death; and yet, in about the space of one hundred years, the whole family was extinct.

Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously when he was brought before him, was defeated by Aretas, an Arabian king, and afterwards had his dominions taken from him, and was sent into banishment along with his infamous wife, Herodias, by the emperor Caius.

Herod Agrippa killed James, the brother of John, and put Peter in prison. The angel of the Lord soon after smote him, and he was eaten of worms, and gave up the ghost.

Judas, that betrayed our Lord, died, by his own hands, the most ignominious of all deaths.

Pontius Pilate, who condemned our blessed Savior to death, was not long afterwards deposed from his office, banished from his country, and died by his own hands; the divine vengeance overtaking him soon after his crime.

The high-priest Caiaphas was deposed by Vitellius, three years after the death of Christ. Thus this wicked man, who condemned Christ for fear of disobliging the Romans, was ignominiously turned out of his office by the Roman governor, whom he had sought to oblige.

Ananias, the high-priest, persecuted Paul, and insolently ordered the by-standers to smite him on the mouth. Upon which the apostle said, "God shall smite thee, thou whited wall." Whether he spake this prophetically or not, let the event determine; for certain it is, that some time after he was slain, together with his brother, by the hands of his own son.

Ananus, the high-priest, slew James the Less; for which and other outrages he was deposed by king Agrippa the younger, and probably perished in the last destruction of Jerusalem.

Nero, in the year 64, turned his rage upon the Christians, and put to death Peter and Paul, with many others. Four years after, in his great distress, he attempted to kill himself; but being as mean-spirited and dastardly as he was wicked and cruel, he had not the resolution to do that piece of justice to the world, and was forced to beg assistance.

Domitian persecuted the Christians also. It is said he threw John into a caldron of boiling oil, and afterwards banished him into the isle of Patmos. In the following year this monster of wickedness was murdered by his own people.

The Jewish nation persecuted, rejected, and crucified the Lord of Glory. Within a few years after, their nation was destroyed, and the Lord made their plagues wonderful.

Flaccus was governor of Egypt near the time of our Savior's death, and a violent persecutor of the Jews. The wrath of God, however, ere long overtook him, and he died by the hands of violence.

Catullus was governor of Lybia, about the year 73. He was also a cruel persecutor of the Jews, and he died miserably. For though he was only turned out of his office by the Romans, yet he fell into a complicated and incurable disease, being sorely tormented both in body and mind. He was dreadfully terrified, and continually crying out that he was haunted by the ghosts of those whom he had murdered; and, not being able to contain himself, he leaped out of his bed, as if he were tortured with fire and put to the rack. His distemper increased till his entrails were all corrupted, and came out of his body; and thus he perished, as signal an example as ever was known of the divine justice rendering to the wicked according to their deeds.

Caius, the Roman emperor, was a great persecutor of the Jews and Christians, and a blasphemer of the God of heaven. Soon after his atrocities, however, he was murdered by one of his own people.

Severus, emperor of Rome, was a violent and cruel persecutor of the followers of Christ. He also, and all his family, perished miserably, about the year 200 after our Savior.

About the same time, Saturninus, governor of Africa, persecuted the Christians, and put several of them to death. Soon after, he went blind.

Heliogabalus, the emperor, brought a new god to Rome, and would needs compel all his subjects to worship him. This was sure to have ended in a persecution of the Christians. But, soon after, this vile monster was slain by his own soldiers, about the year 222.

Claudius Herminianus was a cruel persecutor of the Christians in the second century, and he was eaten of worms while he lived.

Decius persecuted the church about the year 250: he was soon after killed in battle.

Gallus succeeded and continued the persecution. He, too, was killed the year following.

Valerian, the emperor, had many good qualities; but yet he was an implacable enemy to the Lord Jesus Christ and his gospel. Some time after he came to the throne, he was taken prisoner by Sapor, king of Persia, and used like a slave and a dog; for the Persian monarch, from time to time, obliged this unhappy emperor to bow himself down, and offer him his back, on which to set his foot, in order to mount his chariot or his horse. He died in this miserable state of captivity.

Æmilian, governor of Egypt, about 263, was a virulent persecutor of the church of Christ. He was soon after strangled by order of the emperor.

Aurelian, the emperor, just intending to begin a persecution against the followers of Christ, was killed in the year 274.

Maximinus was a persecutor of the church. He reigned only three years, and then fell under the hands of violence.

About the year 300, was the greatest possible contest between Christ and the Roman emperors, which should have the dominion. These illustrious wretches seemed determined to blot out the Christian race and name from under heaven. The persecution was far more fierce and brutal than it had ever been. It was time, therefore, for the Lord Jesus Christ, the great Head of the church, to arise and plead his own cause; and so, indeed, he did. The examples we have mentioned are dreadful: those that follow are not less astonishing, and they are all delivered upon the best authorities.

Diocletian persecuted the church in 303. After this nothing ever prospered with him. He underwent many troubles: his senses became impaired; and he quitted the empire.

Severus, another persecuting emperor, was overthrown and put to death in the year 307.

About the same time Urbanus, governor of Palestine, who had signalized himself by tormenting and destroying the disciples of Jesus, met with his due reward; for almost immediately after the cruelties committed, the divine vengeance overtook him. He was unexpectedly degraded and deprived of all his honors; and, dejected, dispirited, and meanly begging for mercy, was put to death by the same hand that raised him.

Firmilianus, another persecuting governor, met with the same fate.

Maximianus Herculeus, another of the wretched persecuting emperors, was compelled to hang himself, in the year 310.

Maximianus Galerius, of all the tyrants of his time the most cruel, was seized with a grievous and horrible disease, and tormented with worms and ulcers to such a degree, that they who were ordered to attend him could not bear the stench. Worms proceeded from his body in a most fearful manner; and several of his physicians were put to death because they could not endure the smell, and others because they could not cure him. This happened in the year of our Lord 311.

Maxentius, another of the inhuman monsters, was overthrown in battle by Constantine; and in his flight he fell into the Tiber, and was drowned in the year 312.

Maximianus put out the eyes of many thousands of

Christians. Soon after the commission of his cruelties, a disease arose among his people, which greatly affected their eyes, and took away their sight. He himself died miserably, and upon the rack, his eyes starting out of his head through the violence of his distemper, in the year 313. All his family likewise were destroyed, his wife and children put to death, together with most of his friends and dependents, who had been the instruments of his cruelty.

A Roman officer, to oblige this Maximinus, greatly oppressed the church at Damascus: not long after, he destroyed himself.

Licinius, the last of these persecuting emperors before Constantine, was conquered and put to death in the year 323. He was equally an enemy to religion, liberty, and learning.

Cyril, the deacon, was murdered by some pagans, at Heliopolis, for his opposition to their images. They ripped open his belly, and ate his liver: the divine vengeance, however, pursued all those who had been guilty of this crime; and their teeth came out, their tongues rotted, and they lost their sight.

Valens was made emperor in 364; and though an Arian Christian himself, he is said to have caused fourscore presbyters, who differed from him in opinion, to be put to sea, and burnt alive in a ship. Afterwards, in a battle with the Goths, he was defeated and wounded, and fled to a cottage, where he was burnt alive, as most historians relate: all agree that he perished.

The last pagan prince, who was a formidable enemy to Christianity, was Radagaisus, a king of the Goths. He invaded the Roman empire with an army of four hundred thousand men, about the year 405, and vowed to sacrifice all the Romans to his gods. The Romans, however, fought him, and obtained a complete victory, taking him and his sons prisoners, whom they put to death.

Hueneric, the Vandal, though a Christian, was a most cruel persecutor of those who differed from him in opinion, about the year of our Lord 484. He spared not even those of his own persuasion, neither his friends nor his kindred. He reigned, however, not quite eight years, and died with all the marks of divine indignation upon him.

Julian the apostate greatly oppressed the Christians: and he perished soon after, in his rash expedition against the Persians.

Several of those who were employed or permitted by Julian to persecute the Christians, are said to have perished miserably and remarkably. I will here relate the fate of a few of those unhappy wretches in the words of Tilletmont, who faithfully collected the account from the ancients. We have observed, says that learned man, that count Julian, with Felix, superintendent of the finances, and Elpidius, treasurer to the emperor, apostates all three, had received orders to go and seize the effects of the church at Antioch, and carry them to the treasury. They did it on the day of the martyrdom of St. Theodoret, and drew up an account of what they had seized. But count Julian was not content with taking away the sacred vessels of the church, and profaning them by his impure hands: carrying to greater lengths the outrage he was doing to Jesus Christ, he overturned and flung them down on the ground, and sat upon them in a most criminal manner; adding to this all the banter and blasphemies that he could devise against Christ, and against the Christians, who, he said, were abandoned of God.

Felix, the superintendent, signalized himself also by another impity; for as he was viewing the rich and magnificent vessels which the emperors Constantine and Constantius had given to the church, "Behold," said he, "with what plate the son of Mary is served!" It is said, too, that count Julian and he made it the subject of banter, that God should let them thus profane his temple, without interposing by visible miracles.

But these impieties remained not long unpunished, and Julian had no sooner profaned the sacred utensils than he felt the effects of divine vengeance. He fell into a grievous and unknown disease; and his inward parts being corrupted, he cast out his liver and his excrements, not from the ordinary passages, but from his miserable mouth

which had uttered so many blasphemies. His secret parts, and all the flesh round about them, corrupted also, and bred worms; and to show that it was a divine punishment, all the art of physicians could give him no relief. In this condition he continued forty days, without speech or sense, preyed on by worms. At length he came to himself again. The imposthumes, however, all over his body, and the worms which gnawed him continually, reduced him to the utmost extremity. He threw them up, without ceasing, the last three days of his life, with a stench which he himself could not bear.

The disease with which God visited Felix was not so long. He burst suddenly in the middle of his body, and died of an effusion of blood in the course of one day.

Elpidius was stripped of his effects in 366, and shut up in prison, where, after having continued for some time, he died without reputation and honor, cursed of all the world, and surnamed the Apostate.

To these instances many more might be added nearer our own times, did our room permit. These, however, are sufficient to show us what a fearful thing it is to fall into the hands of the living God, and how fruitless and awful it is to oppose his designs, and to attempt to stop the progress of his gospel. "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thou shalt break them with a rod of iron; thou shalt dash them to pieces as a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." Ps. 2. *Jortin's Remarks on Ecclesiastical History*, vol. iii. p. 246, &c.; *Simpson's Key to the Prophecies*, 29; *Newton on the Prophecies*, dis. 24; *Bryant's Observations on the Plagues of Egypt*; *Tilletmont, Histoire des Emp.*—*Hend. Buck.*

JUDICIUM DEI, or Judgment of God, was a term anciently applied to all extraordinary trials of secret crimes; as those by arms and single combat; and the ordeals, or those by fire, or red hot plough-shares, by plunging the arm in boiling water, or the whole body in cold water, in hopes that God would work a miracle, rather than suffer truth and innocence to perish. These customs were a long time kept up even among Christians, and they are still in use in some nations. Trials of this sort were usually held in churches, in the presence of the bishop, priest, and secular judges, after three days' fasting, confession, communion, and many adjurations and ceremonies, described at large by Du Cange.—*Hend. Buck.*

JUDSON, (ANN H.,) first female missionary to Burmah, was the daughter of John and Rebecca Hasseltine, of Bradford, Mass., and was born December 22, 1789. In early life she was gay, enterprising, active, and eager for the acquisition of knowledge. At the age of sixteen, she became pious. She was educated at the academy of her native town, where she was adjudged to be the best scholar in the school. She was then remarkably beautiful, and was among many well educated young ladies, of highly respectable families; but she bore her honors so meekly that she was the general favorite. She often adjusted those little disputes which spring up in every seminary, and sometimes, if not settled at once, produce lasting effects.

She married the Rev. Adoniram Judson, appointed a missionary to India, February 5, 1812. In his letter to her father, asking his consent to the marriage, Mr. Judson said—"I have now to ask, whether you can consent to her departure for a heathen land; whether you can consent to her exposure to the dangers of the ocean; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death? Can you consent to all this for the sake of Him, who left his heavenly home and died for her and you?"

She was the first American female, who made up her mind to go to India as a missionary. She sailed from Salem, February 19, with Mrs. Harriet Newell, and arrived in June at Calcutta. While there, she and her husband, having on their passage embraced the principles of the Baptists, were baptized, Sept. 6, 1812. As the missionaries were ordered to quit India, she sailed to the isle of



France, where, on her arrival, January 17, 1813, she was informed of the death of Mrs. Newell. She proceeded in July to Rangoon, in Burmah. After studying the language several years, Mr. Judson began to preach and to publish tracts in the Burman language. He was also joined by the missionaries, Hough, Colman, and Wheelock. In January, 1820, Mr. Judson made a fruitless visit to the emperor to obtain permission to propagate the Christian religion. In consequence of this refusal, Mr. Colman was induced to remove to Chittagong, near which place he died, July 4, 1822. Mr. Wheelock was also deceased, and Mr. Hough had departed, so that in March, 1820, Mr. and Mrs. Judson were left alone at Rangoon. Several converts, however, were baptized in 1820.

In consequence of alarming illness, Mrs. Judson left Rangoon in August, 1821, and repaired to Calcutta, and thence to England. In September, 1822, she arrived at New York. After visiting her friends at Bradford for a few weeks, she was induced, on account of her health, to pass the winter in the milder climate of Baltimore, where Dr. Elnathan Judson, an only brother of her husband, resided. Here she lived in retirement, and wrote an interesting work, a History of the Burmaa Mission, in a series of letters to Mr. Butterworth, a member of parliament, in whose house she was received while in England.

She sailed on her return June 22, 1823, from Boston, with the missionaries Mr. and Mrs. Wade, and arrived at Calcutta in October, and in December proceeded to Rangoon. In the same month she accompanied her husband to Ava, the capital. Just as they were getting under way in their missionary labors, the Burmese war broke out. The Bengal government invaded Burmah, in the spring of 1824. The war was a bloody one to the Burmese. June 8th, Mr. Judson was seized and imprisoned, with Dr. Price, and others. During his imprisonment of more than a year and a half; nine months in three pair of fetters, two months in five pair, amidst indescribable sufferings, Mrs. Judson repaired every day two miles to the prison, prepared food for her husband, and administered to the wants of the prisoners, and made constant application to the government for their lives and their deliverance. But for her they must have perished.

"O woman—  
When pain and anguish wring the brow,  
A ministering angel thou!"

Her appeals, written in elegant Burmese, were given to the king when no one of his officers dared mention the subject to him. At length he directed her with her husband, to go to the English army, then marching on victoriously under general Sir Archibald Campbell, and prepare the way for a treaty of peace. She was sent with all the honors of an ambassador, and the British commander-in-chief received her in this character. She came to every point in the business with great singleness of heart and clearness of understanding. She gave the English a better account of the court of the king of Ava, than they had ever had from any other source. The treaty was made through her influence, and even that proud monarch did not hesitate to acknowledge her merits, though her own narrative modestly conceals them.

Mr. and Mrs. Judson now settled in the new town of Amherst, on the Salween river. But after a few months, and during the absence of Mr. Judson, she died there of a fever, October 24, 1826, aged thirty-six. This fatal event is to be ascribed to her sufferings at Ava. In a few months her only surviving child, Maria, died. Her little son, Roger Williams, had died at Rangoon, and was buried there. Her grave, which is under a large tree, called the Hopia, or hope-tree, will be hereafter visited by Christian missionaries, as a place made sacred by the ashes of a woman of no ordinary character.

For beauty, talents, piety, dignity of demeanor, and perseverance of mind, Mrs. Judson has had but few equals. She acquired languages with great facility, and used her acquirements to the best purposes of her calling. She wrote with ease and elegance. She was a pattern of conjugal affection and missionary ardor. She was chivalrous and romantic without being giddy or vain. She was engaged in a great work, and she went fearlessly on to

death. She shrunk from no danger, nor turned back from any peril. She saw martyrdom before her, but it was surrounded by beatific visions. She saw the seeds of the gospel planted in a heathen land, and she believed, that, if it was long in springing up, it would in time flourish, and break asunder the chains of superstition and sin. Every day confirms the wisdom of her anticipations.

No female missionary ever passed through such scenes of suffering, or made such efforts of benevolence in sickness and amidst perils and difficulties of every kind. When, at a future time, the gospel shall fully triumph over the superstitions of the East, her name will be honored throughout Burmah, as it is already honored throughout the Christian and civilized world. A very interesting *Memoir of the Life of Mrs. Judson*, was published by James D. Knowles, Boston, 1829. *N. Y. Mirror*, 1834.

JUGGERNAUT, or JAGANATH; (i. e. *The Lord of the World*;) the most celebrated and sacred temple in Hin-



dostan, in the district of Cuttack, on the coast of Orissa. It stands near the shore, not far from the Chilka lake, in a waste, sandy tract, and appears like a huge, shapeless mass of stone. The idol is a carved block of wood, with a hideous face, painted black, and a distended, blood-red mouth. See *Sutton's Orissa Mission*, Boston, 1833.

On festival days the throne of the idol is placed on a tower sixty feet high, moving on wheels, accompanied by two other idols, that likewise sit on their separate thrones. Six long ropes are attached to the tower, by which the people draw it along. The priests and their attendants stand round the throne on the tower, and occasionally turn to the worshippers with indecent and disgusting songs and gestures. The walls of the temple and the sides of the car are also covered with obscene images, in large, durable sculpture. While the tower moves along, numbers of devout worshippers throw themselves on the ground in order to be crushed by the wheels; and the multitude shout in approbation of the act, as a pleasing sacrifice to the idol.

In the temple itself, a number of prostitutes are kept for the pilgrims who frequent it, the number of which latter, it is calculated, amounts to at least one million two hundred thousand annually; of whom it is said, nine out of ten die on the road of famine and sickness; at any rate, it is a well-known fact, that the country for miles round the sacred place is covered with human bones. Not far from the temple is a place called by Europeans *Golghata*, where the corpses are thrown, and dogs and vultures are always feeding on the carrion. The whole scene presents one of the most revolting and harrowing spectacles of the cruelties and abominations of idolatry to be met with on the face of the globe; yet, from the contributions of the poor deluded pilgrims, the East India

company receive an annual revenue of twelve thousand pounds, deducting the expenses of the temple, repairs of roads, &c. Since 1810, a road has been made to the place from Calcutta, to which a wealthy Hindoo, Rajah Sukmoy Roy, contributed sixteen thousand pounds, on condition of its being called by his name.—*Hend. Buck.*

**JULITTA**, a martyr of the fourth century, under Diocletian, was a Lyconian lady of royal descent, but more celebrated for her Christian virtues than her noble blood. To avoid the bigoted rage of the pagan governor, she withdrew from Iconium, her native city, to Tarsus. But here, with her young son Cyricus, she was seized, and confessing herself a Christian was ordered to the rack. Her beautiful boy for repeating his mother's words, "I am a Christian," was dashed in pieces on the pavement before her eyes; for which the dying mother gave thanks to God. After patiently suffering various torments, she was beheaded, April 16, A. D. 305.—*Fox*, p. 55.

**JULITTA**, of Cappadocia; a lady of distinguished capacity, virtue and courage, who having had part of her estate unjustly seized by a pagan, made an appeal to the protection of the laws. This was refused, unless she would sacrifice to idols. On her nobly declaring that she would not, for the sake of her property or life, renounce her God and Savior, she was condemned to be burnt, which sentence was executed, A. D. 305.—*Fox*, 55.

**JULIAN, THE APOSTATE**; a Roman emperor, son of Julius Constantine, (brother of Constantine the Great,) born at Constantinople in the year 331. With his younger brother Gallus he was intrusted for his education to Eusebius of Nicomedia, who gave them Mardonius for their tutor. They were brought up in the Christian religion, and compelled to enter the order of priests, which appears to have disgusted Julian, who, at the age of twenty-four, repaired to Athens, where he enjoyed the instruction of some renowned heathen philosophers, and embraced their religion.

On his coming to the throne, he sought to restore the pagan worship in all its splendor; opposed the Christians; took from the churches their riches, which were often very great; and after failing in the attempt to induce the Christians, by flattery, to renounce their faith, he did all in his power to make their situation disagreeable, forbidding them to plead before a court of justice, or to receive offices under the state. He did not even permit them publicly to profess their religion; and to falsify the prophecy of Christ with regard to the temple at Jerusalem, he encouraged the Jews to rebuild it, about three hundred years after its destruction. In this, however, he was completely foiled, for flames of fire belching forth from subterraneous caverns slew many of the workmen, and caused the undertaking to be entirely abandoned.

Julian died in 365, in the thirty-fourth year of his age. His last words were, "O Galilean, thou hast conquered!" (See *GALILEAN*.) His character was full of contradictions: while, on the one hand, he was learned, magnanimous, moderate, temperate, and humane, he was, on the other, fickle, inconsistent, eccentric, fanatical and superstitious in the highest degree; and at the bottom of all these features of his character there appears to have lain a sarcastic, sophistic coldness, and dissimulation.—*Hend. Buck.*

**JULIANO**; a Spanish Roman Catholic of the seventeenth century, who on travelling into Germany became a convert to the Protestant faith. His zeal for the diffusion of the word of God, led him to undertake the dangerous enterprise of conveying into Spain a large quantity of Bibles, concealed in casks, and packed up as Rhenish wine. A pretended Protestant betrayed him. He was seized by the Inquisition, and together with eight hundred purchasers of his precious treasure, was condemned to the torture and to death.—*Fox*, p. 136.

**JULIUS CÆSAR**, the first Roman emperor, had some connexion with Jewish affairs. He was the son of Lucius Cæsar and Aurelia, daughter of Cotta, and born in the year of Rome 651; ninety-eight years before Jesus Christ. After having passed through the offices of tribune, quaestor, ædile, high-priest, and prætor or governor of Spain, he obtained the consulship, in the year of Rome 695, and chose the government of Gaul, which he reduced into the form of a province, after nine or ten years

of government. After the death of his daughter Julia, he went to war with Pompey; but when he entered Italy with his victorious army, he so terrified his enemies, that they fled. Passing into Egypt, Cæsar was shut up in Alexandria, with some troops, where he was very much embarrassed, and pressed by the Egyptian army. Antipater induced the Jews to declare for Cæsar, who obtained a complete victory, and thus became master of Egypt. Cæsar always preserved a grateful recollection of the important service which Antipater had rendered him. He confirmed all the privileges of the Jews in Egypt, and caused a pillar to be erected, on which he ordered them all to be engraved, with the decree which confirmed them. In his fifth and last consulship, Cæsar permitted Hyrcanus to rebuild the walls of Jerusalem, which Pompey had demolished. He was assassinated, March 15, B. C. 54.—*Calmet.*

**JULIUS**; a centurion of the cohort of Augustus, to whom Festus, governor of Judea, committed Paul, to be conveyed to Rome. Julius had great regard for Paul, Acts 27: 1, &c. He suffered him to land at Sidon, and to visit his friends there; and in a subsequent part of the voyage he opposed the violence of the soldiers directed against the prisoners, generally; in order to save the apostle. When he delivered his charge to the custody of the chief captain of the guard, there can be no doubt, but that his favorable report of the apostle contributed essentially to the indulgence he afterwards met with, and by which his imprisonment was greatly moderated.—*Calmet.*

**JULIUS**; a Roman senator of the second century, who becoming a convert to Christianity, was ordered by the emperor to sacrifice to him as Hercules. This Julius absolutely refused to do, at the same time avowing himself a Christian. After a long imprisonment, pursuant to his sentence, he was beat to death with clubs, which he patiently suffered for his Savior's sake.—*Fox*, p. 22.

**JUMPERS**; persons so called from the practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760.—*Hend. Buck.*

**JUNIUS**, (FRANCIS, S. T. P.) This extraordinary man was born at Bourges, in France, in 1543. Under a kind and learned father he received the rudiments of his education; and though feeble in health, gave such striking indications of wisdom as led his mother to remark that he would be second Socrates. At Lyons, however, where he was sent to complete his education, he found many temptations, and at length became a complete and avowed atheist. His father being informed of the state of his mind, sent for him, and with the utmost tenderness requested him to read the New Testament with attention. He obeyed, and God appeared for him, while reading the first chapter of John. "I was so impressed," he observes, "with what I read, that I could not but perceive the divinity of the subject, and the authority and majesty of the Scriptures, to surpass greatly all human eloquence. I shuddered in my body with horror at myself; my soul was astonished; and I was so strongly affected all that day, that I scarce knew who, or what, or where I was." From this time he became a Christian indeed, and gave up the study of law for theology. In 1565, he became minister of Antwerp, then at Lunbourg, and in 1581, professor of divinity at Heidelberg. In 1592, he was called to the same office in Leyden, which he filled till his much lamented death, in 1602. Junius, though he suffered much from persecution, was by universal acknowledgment one of the greatest and best of men. His learning and judgment, transparent probity, his pacific temper, deep humility, and ardent piety, have rarely been surpassed. His last hours were rich in Christian consolation, drawn from the free grace and faithfulness of God in Christ. His Latin works fill two vols. folio. His Latin Translation of the Old Testament, in which he was aided by Tremellius, is in high esteem.—*Middleton*, vol. ii. p. 309.

**JUNIPER**, (Heb. *retem*.) It is very questionable whether this shrub is mentioned in Scripture, though it is found in our translation, 1 Kings 19: 4. Job 30: 3, 4.

The Psalmist (120: 4.) mentions the coals of the juniper as affording the fiercest fire of any combustible matter

that he found in the desert, and therefore the fittest punishment for a deceitful tongue: "What shall be given unto thee, or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." That is, the wrath of God, like a keen and barbed arrow from the bow of the mighty, shall pierce the strongest armor, and strike deep into the hardest heart, and, like the fierce and protracted flame of the juniper, shall torment the liar with unutterable anguish.—*Abbott.*

**JUPITER**; the supreme god of the Roman and Greek mythology, whom the people of Lystra supposed to have descended from heaven in the form of Barnabas, Acts 14: 12. (See *Gods*.)

**JUST**; conformed to the principles of right and equity; acquitted of the charge of guilt, and according to the divine law entitled to the rewards of righteousness. This may take place either on legal or evangelical principles. (See *Justice of God*; and *Justification*.)

**JUSTICE**, consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate. It is often divided into *commutative* and *retributive* justice. The former consists in an equal exchange of benefits; the latter in an equal distribution of rewards and punishments. Dr. Watts gives the following rules respecting justice.—"1. It is just that we honor, reverence, and respect those who are superiors in any kind, Eph. 6: 1, 3. 1 Pet. 2: 17. 1 Tim. 5: 17.—2. That we show particular kindness to near relations, Prov. 17: 17.—3. That we love those who love us, and show gratitude to those who have done us good, Gal. 4: 15.—4. That we pay the full due to those whom we bargain or deal with, Rom. 13. Deut. 24: 14.—5. That we help our fellow-creatures in cases of great necessity, Exod. 22: 4.—6. Reparation to those whom we have wilfully injured." *Watts' Sermon*. ser. 24, 26, vol. ii.; *Berry Street Lect.* ser. iv.; *Grove's Mor. Phil.* p. 332, vol. ii.; *Wollaston's Relig. of Nature*, pp. 137, 141; *Jay's Sermon*. vol. ii. p. 131; *Dwight's Theology*; *Payson's Sermons*.—*Hend. Buck.*

**JUSTICE**, (ADMINISTRATION OF.) According to the Mosaic law, there were to be judges in all the cities, whose duty it was likewise to exercise judicial authority in the neighboring villages; but weighty causes and appeals went up to the supreme judge or ruler of the commonwealth, and, in case of a failure here, to the high-priest, Deut. 17: 8, 9. In the time of the monarchy, weighty causes and appeals went up, of course, to the king, who, in very difficult cases, seems to have consulted the high-priest, as is customary at the present day among the Persians and Ottomans. The judicial establishment was reorganized after the captivity, and two classes of judges, the inferior and superior, were appointed, Ezra 7: 25. The more difficult cases, nevertheless, and appeals, were either brought before the ruler of the state, called *Pahhah*, or before the high-priest; until, in the age of the Maccabees, a supreme, judicial tribunal was instituted, which is first mentioned under Hyrcanus II. This tribunal is not to be confounded with the seventy-two counsellors, who were appointed to assist Moses in the civil administration of the government, but who never filled the office of judges. (See *SANHEDRIM*.)

Josephus states, that in every city there was a tribunal of seven judges, with two Levites as apparitors, and that it was a Mosaic institution. That there existed such an institution in his time, there is no reason to doubt; but he probably erred in referring its origin to so early a period as the days of Moses. (See *JUDGES*.) This tribunal, which decided causes of less moment, is once alluded to by our Lord, by the name of the *judgment*, Matt. 5: 22. The Talmudists mention a tribunal of twenty-three judges, and another of three judges; but Josephus is silent in respect to them. The courts of twenty-three judges were the same with the synagogue tribunals, mentioned in John 18: 2, which merely tried questions of a religious nature, and sentenced to no other punishment than "forty stripes save one," 2 Cor. 11: 21. The court of three judges was merely a session of referees, which was allowed to the Jews by the Roman laws; for the Talmudists themselves, in describing this court, go on to observe,

that one judge was chosen by the accuser, another by the accused, and a third by the two parties conjointly; which shows at once the nature of the tribunal.

The time at which courts were held, and causes were brought before them for trial, was in the morning, Jer. 21: 12. Ps. 101: 8. According to the Talmudists, it was not lawful to try causes of a capital nature in the night, and it was equally unlawful to examine a cause, pass sentence, and put it in execution on the same day. The last particular was very strenuously insisted on. It is worthy of remark, that all of these practices, which were observed in other trials, were neglected in the tumultuous trial of Jesus, Matt. 26: 37. John 18: 13—18. The places for judicial trials were in very ancient times the gates of cities, which were well adapted to this purpose. (See *GATES*.) Originally, trials were everywhere very summary, excepting in Egypt; where the accuser committed the charge to writing, the accused replied in writing, the accuser repeated the charge, and the accused answered again, &c., Job 14: 17. It was customary in Egypt for the judge to have the code of laws placed before him; a practice which still prevails in the East. Moses interdicted, in the most express and decided manner, gifts or bribes, which were intended to corrupt the judges, Exod. 22: 20, 21. 23: 1—9. Lev. 19: 15. Deut. 24: 14, 15. Moses also, by legal precautions, prevented capital punishments, and corporal punishments which were not capital, from being extended, as was done in other nations, both to parents and their children, and thus involving the innocent and the guilty in that misery which was justly due only to the latter, Exod. 23: 7. Deut. 24: 15. Dan. 6: 21.

The ceremonies which were observed in conducting a judicial trial, were as follows: 1. The accuser and the accused both made their appearance before the judge or judges, (Deut. 25: 1.) who sat with legs crossed upon the floor, which was furnished for their accommodation with carpet and cushions. A secretary was present, at least in more modern times, who wrote down the sentence, and, indeed, every thing in relation to the trial; for instance, the articles of agreement that might be entered into previous to the commencement of the judicial proceedings, Isa. 10: 1, 2. Jer. 32: 1—14. The Jews assert that there were two secretaries, the one being seated to the right of the judge, who wrote the sentence of not guilty, the other to the left, who wrote the sentence of condemnation, Matt. 25: 33—46. That an apparitor or beadle was present, is apparent from other sources. 2. The accuser was denominated in Hebrew *satan*, or the *adversary*, Zech. 3: 1—3. Ps. 109: 6. (See *ADVERSARY*.) The judge or judges were seated, but both of the parties implicated stood up, the accuser standing to the right hand of the accused: the latter, at least after the captivity, when the cause was one of great consequence, appeared with hair dishevelled, and in a garment of mourning. 3. The witnesses were sworn, and, in capital cases, the parties concerned, 1 Sam. 14: 37—40. Matt. 26: 63. In order to establish the charges alleged, two witnesses were necessary, and, including the accuser, three. The witnesses were examined separately, but the person accused had the liberty to be present when their testimony was given in, Num. 35: 30. Deut. 17: 1—15. Matt. 26: 59. Proofs might be brought from other sources: for instance, from written contracts, or from papers in evidence of any thing purchased or sold, of which there were commonly taken two copies, the one to be sealed, the other to be left open, as was customary in the time of Jerome, Jer. 32: 10—13. 4. The parties sometimes, as may be inferred from Prov. 18: 18, made use of the lot in determining the points of difficulty between them, but not without a mutual agreement. The sacred lot of Urim and Thummim was anciently resorted to, in order to detect the guilty, (Josh. 7: 14—24. 1 Sam. 14.) but the determination of a case of right or wrong in this way was not commanded by Moses. 5. The sentence, very soon after the completion of the examination, was pronounced; and the criminal, without any delay, even if the offence were a capital one, was hastened away to the place of punishment, Josh. 7: 22, &c. 1 Sam. 22: 18. 1 Kings 2: 23.

A few additional remarks will cast some light upon

some passages of Scripture. The station of the accused was in an eminent place in the court, that the people might see them, and hear what was alleged against them, and the proofs of it, together with the defence made by the criminals. This explains the reason of the remark by the evangelist Matthew, concerning the posture of our Lord at his trial: "Jesus stood before the governor;" and that, in a mock trial, many ages before the birth of Christ, in which some attention was also paid to public forms, Naboth was set on high among the people, 1 Kings 21: 9. The accusers and the witnesses also stood, unless they were allowed to sit by the indulgence of the judges, when they stated the accusation, or gave their testimony. To this custom of the accusers rising from their seats, when called by the court to read the indictment, our Lord alludes in his answer to the scribes and Pharisees, who expressed a wish to see him perform some miracle: "The queen of the South shall rise up in the judgment with this generation, and shall condemn it," Matt. 12: 42. According to this rule, which seems to have been invariably observed, the Jews who accused the apostle Paul at the bar of Festus the Roman governor, "stood round about," while they stated the crimes which they had to lay to his charge, Acts 25: 7. They were compelled to stand as well as the prisoner, by the established usage of the courts of justice in the East.

The Romans often put criminals to the question, or endeavored to extort a confession from them by torture. Agreeably to this cruel and unjust custom, "the chief captain commanded Paul to be brought into the castle, and bade that he should be examined by scourging," Acts 22: 24.

It was usual, especially among the Romans, when a man was charged with a capital crime, and during his arraignment, to let down his hair, suffer his beard to grow long, to wear filthy, ragged garments, and appear in a very dirty and sordid habit; on account of which they were called *sordidati*. When the person accused was brought into court to be tried, even his near relations, friends and acquaintances, before the court voted, appeared with dishevelled hair, and clothed with garments foul and out of fashion, weeping, crying, and deprecating punishment. The accused sometimes appeared before the judges clothed in black, and his head covered with dust. In allusion to this ancient custom, the prophet Zechariah represents Joshua, the high-priest, when he appeared before the Lord, and Satan stood at his right hand to accuse him, as clothed with filthy garments, Zech. 3: 3.

After the cause was carefully examined, and all parties impartially heard, the public crier, by command of the presiding magistrate, ordered the judges to bring in their verdict. The most ancient way of giving sentence, was by white and black sea-shells, or pebbles. This custom has been mentioned by Ovid in these lines:—

*Mos erat antiquis, nireis atrisque lapidis  
His damnare reos, illis absolvere culpa.*

"It was a custom among the ancients, to give their votes by white or black stones; with these they condemned the guilty, with those acquitted the innocent." In allusion to this ancient custom, our Lord promises to give the spiritual conqueror "a white stone," (Rev. 2: 17.) the white stone of absolution or approbation.

When sentence of condemnation was pronounced, if the case was capital, the witnesses put their hands on the head of the criminal, and said, "Thy blood be upon thine own head!" To this custom the Jews alluded, when they cried out at the trial of Christ, "His blood be on us and on our children." Then was the malefactor led to execution, and none were allowed openly to lament his misfortune. His hands were secured with cords, and his feet with fetters; a custom which furnished David with an affecting allusion, in his lamentation over the dust of Abner: "Thy hands were not bound, nor thy feet put in fetters;" (2 Sam. 3: 31.) that is, he was put treacherously to death, without form of justice.

2. Executions in the East are often very prompt and arbitrary, when resulting from royal authority. In many cases the suspicion is no sooner entertained, or the cause of offence given, than the fatal order is issued; the mes-

senger of death hurries to the unsuspecting victim, shows his warrant, and executes his orders that instant in silence and solitude. Instances of this kind are continually occurring in the Turkish and Persian histories. To such silent and hasty executioners the royal preacher seems to refer in that proverb, "The wrath of a king is as messengers of death; but a wise man will pacify it;" (Prov. 16: 14.) his displeasure exposes the unhappy offender to immediate death, and may fill the unsuspecting bosom with terror and dismay, like the appearance of a *capidagi*, or executioner; but by wise and prudent conduct a man may sometimes escape the danger. From the dreadful promptitude with which Benaiah executed the commands of Solomon on Adonijah and Joab, it may be concluded that the executioner of the court was as little ceremonious, and the ancient Jews, under their kings, nearly as passive, as the Turks or Persians. The prophet Elisha is the only person on the inspired record who ventured to resist the bloody mandate of the sovereign, 2 Kings 6: 32.

Criminals were at other times executed in public; and then commonly without the city. To such executions without the gate, the Psalmist undoubtedly refers in his complaint: "The dead bodies of thy saints have they given to be meat unto the fowls of the heaven; the flesh of thy saints unto the beasts of the earth; their blood have they shed like water round about Jerusalem, and there was none to bury them," Ps. 79: 2, 3. The last clause admits of two senses: 1. There was no friend or relation left to bury them. 2. None were allowed to perform this last office. The despotism of Eastern princes often proceeds to a degree of extravagance which is apt to fill the mind with astonishment and horror. It has been thought, from time immemorial, therefore, highly criminal to bury those who had lost their lives by the hand of an executioner, without permission. To such a degree of savage barbarity it is probable the enemies of God's people carried their opposition, that no person dared to bury the dead bodies of their innocent victims.

In ancient times, persons of the highest rank and station were employed to execute the sentence of the law. They had not then, as we have at present, public executioners; but the prince laid his commands on any of his courtiers whom he chose, and probably selected the person for whom he had the greatest favor. Sometimes the chief magistrate executed the sentence of the law with his own hands; for when Jether shrunk from the duty which his father required, Gideon, at that time the supreme magistrate in Israel, did not hesitate to do it himself. In these times such a command would be reckoned equally barbarous and unbecoming; but the ideas which were entertained in those primitive ages of honor and propriety, were in many respects extremely different from ours. In Homer, the exasperated Ulysses commanded his son Telemachus to put to death the suitors of Penelope, which was immediately done. The custom of employing persons of high rank to execute the sentence of the law, is still retained in the principality of Senaar, where the public executioner is one of the principal nobility; and, by virtue of his office, resides in the royal palace.—*Watson*.

JUSTICE OF GOD, is that perfection whereby he is infinitely righteous and just, in his principles and in all his proceedings with his creatures. Mr. Ryland defines it thus: "The ardent inclination of his will to prescribe equal laws as the supreme governor, and to dispense equal rewards and punishments as the supreme judge," Rev. 16: 5. Ps. 145: 7. 97: 1, 2. It is distinguished into remunerative and punitive justice. Remunerative justice is a distribution of rewards, the rule of which is not the merit of the creature, but his own gracious promise, Jam. 1: 12. 2 Tim. 4: 8. Punitive or vindictive justice, is the infliction of punishment for any sin committed by men, 2 Thes. 1: 6. That God will not let sin go unpunished is evident,—1. From the word of God, Exod. 34: 6, 7. Num. 14: 18. Neh. 1: 3.—2. From the character of God, Isa. 1: 13, 14. Ps. 5: 6. Heb. 12: 29.—3. From sin being punished in Christ, the surety of his people, 1 Pet. 3: 18.—4. From all the various natural evils which men feel in the present state. The use we should make of this doctrine is this:—1. We should learn the dreadful

nature of sin, and the inevitable ruin of impenitent sinners, Ps. 9: 17.—2. We should highly appreciate the Lord Jesus Christ, in whom justice is satisfied, 1 Pet. 3: 18.—3. We should imitate the justice of God, by cherishing an ardent regard to the rights of God and to the rights of mankind.—4. We should abhor all sin, as it strikes directly at the justice of God.—5. We should derive comfort from the consideration that the judge of all the earth will do right, as it regards ourselves, the church, and the world at large, Ps. 97: 1, 2. *Ryland's Contemp.*, vol. ii. p. 439; *Witsius' Economy*, lib. xi. chap. 8. § 11; *Dr. Owen on the Justice of God*; *Gill's Body of Divinity*, vol. i. p. 155, 8vo.; *Elisha Cole on the Righteousness of God*; *Maclaurin's Sermons*; *Dwight's Theology*; *Fuller's Works*.—*Hend. Buck.*

**JUSTIFICATION**; a forensic term, which signifies the declaring or the pronouncing a person righteous according to law. It stands opposed to condemnation; and this is the idea of the word whenever it is used in an evangelical sense, Rom. 5: 18. Deut. 25: 1. Prov. 17: 15. Matt. 12: 37. It does not signify to make men holy, but the holding and declaring them to be free from punishment. It has been defined, "An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone."

The doctrine of justification was styled by Luther, *the article of a standing or falling church*. It is a capital article of that faith which was once delivered to the saints. Far from being a merely speculative point, it spreads its vital influence through the whole body of theology, runs through all Christian experience, and operates in every part of practical godliness. Such is its grand importance, that a mistake about it has a malignant efficacy, and is attended with a long train of dangerous consequences. Nor can this appear strange, when it is considered, that the doctrine of justification is no other than the way of a sinner's acceptance with God. Being of such peculiar moment, it is inseparably connected with many other evangelical truths, the harmony and beauty of which we cannot behold while this is misunderstood. It is, if any thing may be so called, an essential and fundamental truth of Christianity; and as our very salvation depends on it through eternity, it deserves and demands our most serious consideration. (See ACCEPTANCE WITH GOD.)

Justification, in a theological sense, is either legal or evangelical. If any person could be found that had never broken the divine law, he might be justified by it in a manner strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. For all have sinned; there is none righteous; no, not one, Rom. 3. As sinners, they are under the sentence of death by his righteous law, and excluded from all hope and mercy. That justification, therefore, about which the Scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law, (Rom. 3: 21.) provided by grace and revealed in the gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called evangelical. In this affair there is the most wonderful display of divine justice and boundless grace. Of divine justice, if we regard the meritorious cause and ground on which the Justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of boundless grace, if we consider the state and character of those persons to whom the blessing is granted. Justification may be further distinguished as being either at the bar of God, and in the court of conscience; or in the sight of the world, and before our fellow-creatures. The former is by mere grace through faith; and the latter is by works.

To justify, is evidently a divine prerogative. It is God that justifieth, Rom. 8: 33. That sovereign Being, against whom we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. He appoints the way, provides the means, and imputes the righteousness; and all in perfect agreement with the demands of his offended law, and the rights

of his violated justice. But although this act is in some places of the infallible word more particularly appropriated personally to the Father, yet it is manifest that all the Three Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The eternal Father is represented as appointing the way, and as giving his own Son to perform the conditions of our acceptance before him; (Rom. 8: 32.) the divine Son as engaged to sustain the curse and make the atonement; to fulfil the terms, and provide the righteousness by which we are justified; (Tit. 2: 14.) and the Holy Spirit as revealing to sinners the perfection, suitableness, and freeness of the Savior's work, enabling them to receive it as exhibited in the gospel of sovereign grace; and testifying to their consciences complete justification by it in the court of heaven, John 16: 8, 14.

As to the objects of justification, the Scripture says, they are sinners, and ungodly. For thus runs the divine declaration: To him that worketh is the reward (of justification, and of eternal life as connected with it), not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth—whom? the righteous? the holy? the eminently pious? nay, verily, but the ungodly; his faith, or that in which he believes, is counted unto him for righteousness, Rom. 4: 4, 5. Gal. 2: 17. Here, then, we learn, that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no good works at all. They are denominated and considered as the ungodly, when the blessing is bestowed upon them. Not that we are to understand that such remain ungodly. "All," says Dr. Owen, "that are justified, were before ungodly: but all that are justified, are at the same instant made godly." That the mere sinner, however, is the subject of justification appears from hence. The Spirit of God, speaking in the Scripture, repeatedly declares that we are justified by grace. But grace stands in direct opposition to works. Whoever, therefore, is justified by grace is considered as absolutely unworthy in that very instant when the blessing is vouchsafed to him, Rom. 3: 24. The person, therefore, that is justified, is accepted without any cause in himself. Hence it appears, that if we regard the persons who are justified, and their state prior to the enjoyment of the immensely glorious privilege, divine grace appears, and reigns in all its glory.

As to the way and manner in which sinners are justified, it may be observed that the Divine Being can acquit none without a complete righteousness. Justification, as before observed, is evidently a forensic term, and the thing intended by it a judicial act. So that, were a person to be justified without a righteousness, the judgment would not be according to truth; it would be a false and unrighteous sentence. That righteousness by which we are justified must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification. Many persons talk of conditions of justification; (see article CONTRITION;) but the only condition is that of perfect righteousness: this the law requires, nor does the gospel substitute another. But where shall we find, or how shall we obtain a justifying righteousness? Shall we flee to the law for relief? Shall we apply with diligence and zeal to the performance of duty, in order to attain the desired end? The apostle positively affirms, that there is no acceptance with God by the works of the law; and the reasons are evident. Our righteousness is imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace: it would not be a righteousness without works; there would be no need of the righteousness of Christ. And, lastly, if justification were by the law, then boasting would be encouraged; whereas God's design, in the whole scheme of salvation, is to exclude it, Rom. 3: 27. Eph. 2: 8, 9. Nor is faith itself our righteousness, or that for the sake of which we are justified; for, though believers are said to be justified by faith, yet not for faith; faith can only be considered as the instrument, and not the cause. That faith is not our righteousness, is evident from the following consideration: No man's faith is perfect; and, if it were, it would not be equal to the demands of the divine law. It could

not, therefore, without an error in judgment, be accounted a complete righteousness. But the judgment of God, as before proved, is according to truth, and according to the rights of the law. That obedience by which a sinner is justified is called the righteousness of faith, righteousness by faith, and is represented as revealed to faith; consequently it cannot be faith itself. Faith, in the business of justification, stands opposed to all works; "to him that worketh not, but believeth." Now, if it were our justifying righteousness, to consider it in such a light would be highly improper. For in such a connexion it falls under the consideration of a work; a condition, on the performance of which our acceptance with God is manifestly suspended. If faith itself be that on account of which we are accepted, then some believers are justified by a more, and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith. That which is the end of the law is our righteousness, which certainly is not faith, but the obedience of our exalted Substitute, Rom. 10: 4. Were faith itself our justifying righteousness, we might depend upon it before God, and rejoice in it: so that according to this hypothesis not Christ, but faith is the capital thing; the object to which we must look; which is absurd. When the apostle says, "faith was imputed to him for righteousness," his main design was to prove that the eternal Sovereign justifies freely, without any meritorious cause in the believer.

Nor is man's obedience to the gospel, as to a new and milder law, the matter of his justification before God. It was a notion that some years ago obtained, that a relaxation of the law, and the severities of it, has been obtained by Christ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the gospel; the terms of which are faith, repentance, and obedience; and though these are imperfect, yet, being sincere, they are accepted of by God in the room of a perfect righteousness. But every part of this scheme is wrong, for the law is not relaxed, nor any of its severities abated; there is no alteration made in it, either with respect to its precepts or penalty: besides the scheme is absurd, for it supposes that the law which a man is now under requires only an imperfect obedience; but an imperfect righteousness cannot answer its demands; for every law requires perfect obedience to its own precepts and prohibitions.

Nor is a profession of religion, nor sincerity, nor good works, at all the ground of our acceptance with God, for all our righteousness is imperfect, and must therefore be entirely excluded. By grace, saith the apostle, ye are saved, not of works, lest any man should boast, Eph. 2: 8, 9. Besides, the works of sanctification and justification are two distinct things: the one is a work of grace within men; the other an act of grace for or towards men; the one is imperfect, the other complete; the one carried on gradually, the other done at once. (See **SANCTIFICATION**.)

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself, nor even by the graces of the Holy Spirit, where then shall we find a righteousness by which we can be justified? The Scripture furnishes us with an answer—"By Jesus Christ all that believe are justified from all things from which they could not be justified by the law of Moses," Acts 13: 38, 39. "He was delivered for our offences, and raised again for our justification," Rom. 4: 25. "Being justified by his blood, we shall be saved from wrath through him," Rom. 5: 9. The spotless obedience, therefore, the bitter sufferings, and the accursed death of our heavenly Surety, constitute that very righteousness by which sinners are justified before God. That this righteousness is imputed to us, and that we are not justified by a personal righteousness, appears from the Scriptures with superior evidence. "By the obedience of one shall many be made righteous," Rom. 5: 19. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. 5: 21. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith," Phil. 3: 9. See also Jer. 23: 6. Dan. 9: 24, and the whole of chaps. 2 and

3 of Galatians. (See articles **RECONCILIATION**; **RIGHT-EOUSNESS**.)

As to the properties of justification: 1. It is an act of God's free grace, without any merit whatever in the creature, Rom. 3: 24.—2. It is an act of justice as well as grace: the law being perfectly fulfilled in Christ, and divine justice satisfied, Rom. 3: 26. Ps. 85: 10.—3. It is an individual and instantaneous act, done at once, admitting of no degrees, John 19: 30.—4. It is an irreversible, and unalterable act, Mal. 3: 6. Rom. 5: 17. 8: 30.

As to the time of justification, divines are not agreed. Some have distinguished it into decretive, virtual, and actual. 1. Decretive, is God's eternal purpose to justify sinners in time by Jesus Christ. 2. Virtual justification has a reference to the satisfaction made by Christ. 3. Actual, is when we are enabled to believe in Christ, and by faith are united to him. Others say that it is eternal, because his purpose respecting it was from everlasting; and that, as the Almighty viewed his people in Christ, they were, of consequence, justified in his sight. But the principle on which the advocates for this doctrine have proceeded is most absurd. They have confounded the design with the execution; for if this distinction be not kept up, the utmost perplexity will follow the consideration of every subject which relates to the decrees of God; nor shall we be able to form any clear ideas of his moral government whatever. To say, as one does, that the eternal will of God to justify men is the justification of them, is not to the purpose; for, upon the same ground, we might as well say that the eternal will of God to convert and glorify his people is the real conversion and glorification of them. That it was eternally determined that there should be a people who should believe in Christ, and that his righteousness should be imputed to them, is not to be disputed; but to say that these things were really done from eternity, (which we must say if we believe eternal justification,) this would be absurd. It is more consistent to believe, that God from eternity laid the plan of justification; that this plan was executed by the life and death of Christ; and that the blessing is only manifested, received, and enjoyed, when we are regenerated; so that no man can say, or has any reason to conclude, he is justified, until he believes in Christ, Rom. 5: 1. 8: 1.

The effects or blessings of justification, are, 1. An entire freedom from all penal evils in this life, and that which is to come, 1 Cor. 3: 22.—2. Peace with God, Rom. 5: 1.—3. Access to God, through Christ, Eph. 3: 12.—4. Acceptance with God, Eph. 5: 27.—5. Holy confidence and security under all the difficulties and troubles of the present state, 2 Tim. 1: 1, 12.—6. Finally, eternal salvation, Rom. 8: 30. 5: 18.

Thus we have given as comprehensive a view of the doctrine of justification as the nature of this work will admit; a doctrine which is founded upon the sacred Scriptures, and which so far from leading to licentiousness, as some suppose, is of all others the most replete with motives to love, dependence, and obedience, Rom. 6: 1, 2. A doctrine which the primitive Christians held as constituting the very essence of their system; which the reformers considered as the most important point; which the venerable martyrs gloried in, and sealed with their blood; and which, as the church of England observes, is a "very wholesome doctrine, and full of comfort." See *Booth's Reign of Grace*; *Luther on Galatians*; *Dr. Owen on Justification*; *Ravelston on Justification*; *Pres. Edwards's Sermons on ditto*; *Lime Street Lectures*, p. 350; *Hervey's Theron and Aspasio*, and *Eleven Letters*; *Witherspoon's Connexion between Justification and Holiness*; *Gill and Ridgely's Div.*; *Disnight's Theology*; *Works of Robert Hall*; *Chalmers's Works*; but especially the *Complete Works of Andrew Fuller*.—*Hend. Buck*.

JUSTIN, surnamed the MARTYR, one of the fathers of the church, was born at Neapolis, anciently Sichem, in Palestine; and was a philosopher of the Platonic school. He is believed to have preached the gospel in Italy, Asia Minor, and Egypt. He was beheaded at Rome, in 165. Of his works the principal are, two Apologies for the Christians.—*Davenport*; *Spirit of the Pilgrims*.

JUSTINIAN I., emperor of the East, was born, in 483, of an obscure family, at Tauresium, in Dardania, oa

the Illyrian and Thracian frontier ; was associated in the government of the empire by his uncle Justin ; and, on the death of that monarch, succeeded to the sole autho-

ry. Personally, Justinian was a bigot, and a man of a weak mind ; yet, in some points of view, his reign was a glorious one. He died in 565.—*Davenport*.

## K.

**KAABA** ; originally a temple at Mecca, in great esteem among the heathen Arabs, who, before they embraced Mohammedanism, called a small building of stone in the same temple *kaaba*, which has in its turn become an object of the highest reverence with the Mohammedans. They say it was built by Abraham and Ishmael. On the side of it is a black stone, surrounded with silver, called *braktan*, set in the wall, about four feet from the ground. This stone has served, since the second year of the Hegira, as the *kibla*, or point towards which the Mohammedan turns his face during prayer. The *hadjis* or pilgrims touch and kiss this stone seven times, after which they enter the kaaba, and offer up their prayers. At first the Mohammedans turned their face towards Jerusalem, until their leader ordered the present direction. It appears from Burekhardt, that this same holy kaaba is the scene of such indecencies as cannot with propriety be particularized : indecencies which are practised not only with impunity, but publicly and without a blush.—*Hend. Buck.*

**KADESH**, (*holy or holiness*) ; the name of a wilderness, (Gen. 20: 1. Num. 20: 22.) which appears to be the same as that called the wilderness of Paran in Num. 13: 26, and in chap. 33: 36, the desert of Tziu. Simon thinks that Kadesh implies a sacred place, or asylum ; and he refers it to two cities : (1.) In the desert of Paran, (Num. 13: 26.) which he thinks is the same as Kadesh-Barnea, Num. 34: 4. Deut. 1: 2, 19. 2: 14. Judith 5: 14. (2.) A place on the confines of Edom, (Num. 20: 16.) in the desert of Tziu, Num. 27: 14. 33: 36. Kadesh-Barnea was eight leagues south from Hebron.—*Calmet.*

**KADESH-BARNEA.** (See **KADESH**.)

**KADMONITES** ; (Gen. 15: 19.) a tribe of people who inhabited the promised land east of the Jordan, about mount Hermon. They were descended from Canaan, the son of Ham. Cadmus, the founder of Thebes in Bœotia, has been conjectured to have been originally a Kadmonite, and his wife Hermione to have been so named from mount Hermon. The Kadmonites, says Calmet, were Hivites ; the word Hivites is derived from a root which signifies a serpent ; and fable says, that Cadmus sowed serpent's teeth, from which sprung up armed men ; because he settled at Thebes his Hivites, or Kadmonites, who were valiant and martial.—*Calmet.*

**KANAH** ; a brook on the borders of Ephraim and Manasse, (Josh. 16: 8. 17: 9.) which falls into the Mediterranean a few miles south of Cesarea.—*Calmet.*

**KANT**, (**IMMANUEL**), a celebrated metaphysician, and founder of a new sect, was born, in 1724, at Königsberg, in Prussia, and was the son of a saddler. He was educated at the Frederician college, on leaving which he became a private tutor. At a later period he gave lectures on mathematics. He commenced as an author in his twenty-third year ; but it was not till 1781, that he began to publish the works which have excited so much admiration and controversy, especially in Germany. In that year, he published his Critique of pure Reason, which contains his system of philosophy, commonly called the critical philosophy. A second part of it, published in 1783, bore the title of Prolegomena for future Metaphysics. The principles contained in them he had, however, long been promulgating from the chair of logic and metaphysics at Königsberg, to which he was appointed in 1770. In 1786 and 1788, he was chosen rector of the university. He died in 1804, having for some years been in a state of gradual decay. Kant was a man of talent, an acute thinker, but more fond of abstraction, than of experiment. His fame is consequently on the decline, and must sink lower as the inductive philosophy of Bacon advances in the study of the mind. His religious system is little better than deism in disguise. *Robinson's Bibl. Repos. for 1831.—Davenport.*

**KARAITES**, (Heb. *Karoin* ; ) i. e. Scripturists, a Jewish sect residing chiefly in Poland and the Crimea, but to be found also in different parts of Lithuania, Austria, the Caucasus, Turkey, Egypt, Abyssinia, India, and the Holy Land. They principally differ from the Rabbinites in their rejection of the oral law, and their rigid appeal to the text of Scripture as the exclusive source and test of religious truth. It is on this account that they are called Scripturists. Not that they never consult the Talmud, but they will not allow that it has any binding authority over their consciences. They also differ from them in the interpretation of Scripture itself. While the Talmudist chiefly applies the cabalistical art to bring out recondite and mysterious meanings from the sacred text, the Karaites maintains that the Scripture is its own interpreter, and that the sense of a passage is to be determined by the grammatical meaning of the words, the scope and connexion, and a comparison of parallel passages. They are very strict in their adherence to the letter of the law, are free from many of the superstitions common among the Jews in general, correct and exemplary in their domestic habits and arrangements, and characterized in their dealings by probity and integrity. They are scarcely ever known to be embroiled in a lawsuit, or to become the subject of legal prosecution.

This sect claims a very high antiquity, and seems originally to have been the same with that of the Sadducees, from whom, however, it is supposed they separated when the latter adopted the errors by which they were distinguished in the time of our Lord. They were afterwards reformed by rabbi Anan, about the middle of the eighth century. According to accounts current among them, the first place where a Karaite synagogue was established after the destruction of Jerusalem was Grand Cairo, where they exist to this day. The number of the Karaites is not great, probably not much above eight thousand. Those in the south of Russia possess a translation of the Hebrew Bible in the Tartar language, which is vernacular among them.—*Hend. Buck.*

**KATTATH** ; the limit of the tribe of Zebulun, Josh. 19: 15 ; in Judg. 1: 30. called Kithron, which is the same in sense.—*Calmet.*

**KEDAR** ; a region in the desert of the Agarænes, Gen. 25: 13. 1 Chron. 1: 29.—2. A city, as some think, called by Josephus, Canala, Isa. 42: 11. 60: 7. Ezek. 27: 21. Ps. 120: 5. Jer. 2: 10. 49: 28.—3. A son of Ishmael, (Gen. 25: 13.) the father of the Kedareniens, mentioned by Pliny, who dwelt in the neighborhood of the Nabathæans, in Arabia Deserta. These people living in tents, it is not possible to show the place of their habitation, because they often changed it. Arabia Deserta is sometimes called Kedar ; but the Kedareniens dwelt principally in the south of Arabia Deserta, or in the north of Arabia Petrea : there were some as far as the Red sea, Cant. 1: 5. Ps. 42: 11.—*Calmet.*

**KEDRON.** (See **CEDRON**.)

**KEACH**, (**BENJAMIN**), the famous author of the "Scripture Metaphors," the "Travels of True Golliness," &c. was a Baptist minister of Winslow, Bucks, Eng. in the latter part of the seventeenth century. Being a bold and zealous preacher during the reign of Charles II., he was frequently seized and committed to prison, where he was sometimes bound, but often released by bail. On one occasion four dragoons determined to trample him to death with their horses. They had already bound him, and laid him on the ground, and were just putting spurs to their horses to accomplish their horrid design, when an officer rode up, and interposed his authority. In 1695, he was prosecuted before lord Clarendon, the great patron of persecuting power, and sentenced to the pillory for pub-

lishing a work entitled *The Child's Instructor*, or a New and Easy Primer. While in the pillory he said, "Good people, I am not ashamed to stand here this day with this paper on my head. My Lord Jesus was not ashamed to suffer on the cross for me, and it is for his cause that I am made a gazingstock. You that are acquainted with the Scriptures know the way to the crown is by the cross. The cause for which I stand here, will plead its own innocence, when the strongest of its opposers shall be ashamed. I do sincerely desire that the Lord would convert them, and convince them of their errors, that their souls may be saved in the day of the Lord Jesus." He added, "This is one yoke of Christ's which I experience is easy to me, and a burden which he doth make light. Oh, did you but experience the great love of God, and the excellences that are in him, it would make you willing to go through any sufferings for his sake. I do account this the greatest honor that ever the Lord was pleased to confer on me."

Mr. Keach was the author of eighteen practical, sixteen polemical, and nine poetical works, in all forty-three; besides a number of prefaces and recommendations for the works of others.—*Benedict*, i. 215; *Ivimey*, i. 338.

**KEEP.** To keep God's word, statutes, or laws, is to believe them firmly as indeed the word of God; to love, esteem, and delight in them; and diligently endeavor to have our whole life exactly conformed thereto, Ps. 119: 17, 34. *God keeps covenant and mercy*: according to the tenor of his covenant, he is ever ready to forgive his people's sins, and to grant free favors to them, 1 Kings 8: 23. *He keeps the door of men's lips*, in preserving them from vain, imprudent and sinful words, Ps. 141: 3. *Ministers are keepers of the vineyard*; they watch over and labor in the church, and preserve the truths, ordinances, and members thereof from spiritual injuries, Sol. Song 8: 11. The saints are made slavish *keepers of the vineyard* to the neglect of their own, when, by administering public offices, intermeddling too much with carnal business, or by oppression from the impositions of men, they are made to neglect the due management of their own hearts and lives, Sol. Song 1: 6. *To keep the heart with all diligence*, is watchfully to observe its inclinations and motions, that it comply with no temptation, no appearance of evil; and earnestly to study that its whole temper, thoughts, and the words and works proceeding therefrom, correspond with the unerring law of God, Prov. 4: 23.—*Brown*.

**KEHELATHAH**; an encampment of Israel in the wilderness, Numb. 33: 22. As it appears to denote "the place of assembly," some have thought the gathering and revolt of Korah, Dathan, and Abiram happened here. It is probably the same as Keilah, a town in the south of Judah.—*Calmet*.

**KEILAH**; a town of Judah, (Josh. 15: 44.) which Eusebius places seventeen miles from Eleutheropolis, on the side of Hebron; and Jerome eight miles from the late city. It is said that the prophet Habakkuk's tomb was shown there.—*Calmet*.

**KEITHIANS**; a party which separated from the Quakers in Pennsylvania in the year 1691. They were headed by the famous George Keith, from whom they derived their name. Those who persisted in their separation, after their leader deserted them, adopted Baptist views, practised immersion, and received the Lord's supper. This party were also called Quaker Baptists, because they retained the language, dress, and manner of the Quakers. See *Benedict's History of the Baptists*.—*Hend. Buck*.

**KEMPIS**, (THOMAS A.) whose real name was Hammerlein, was born, in 1388, at Kempen, in the diocese of Cologne, and died, in 1471, superior of the monastery of mount Agnes, at Zwoll. He was born of poor, but pious parents, who early devoted him to the church. His character was distinguished for apostolic simplicity and purity. Much of his time was spent in transcribing the Bible, and other works, which he performed in a very beautiful manner. His original works are all in Latin, and consist of sermons, hymns, prayers, lives and ascetic treatises. The treatise on the Imitation of Christ is his masterpiece, and has gone through more than a thousand editions. It has been said, perhaps without solid ground, that it was written by Gerson.—*Davenport*; *Ency. Am.*

**KEMUEL**; the third son of Nahor. Kemuel may

have given name to the Kamilites, a people of Syria, lying west of the Euphrates.—*Calmet*.

**KEN**, (THOMAS, D. D.) a pious prelate and poet, was born in 1637, at Berkhamstead; was educated at Winchester, and at New College, Oxford; was made bishop of Bath and Wells by Charles II.; was one of the seven bishops who were tried for petitioning James II.; declined taking the oaths to William III., for which he was deprived of his see; was pensioned by queen Anne; and died in 1711. His Sermons, Poems, and other works, were published in four volumes 8vo. Bp. Ken was a learned and excellent man, immovable in what he deemed to be right, but of a pacific temper, and generally honored and beloved. Several of his hymns are very fine.—*Davenport*.

**KENI**; a region of the Philistine country, 1 Sam. 27: 10. Judg. 1: 16. "The children of the Kenite," should be, according to the LXX, "of Jethro the Kenite."—*Calmet*.

**KENITES**; a people who dwelt west of the Dead sea, and extended themselves far into Arabia Petraea. Jethro, the father-in-law of Moses, was a Kenite, and out of regard to him all of this tribe who submitted to the Hebrews, were suffered to live in their own country. The rest fled, in all probability, to the Edomites and Amalekites. See 1 Sam. 15: 6. The lands of the Kenites were in Judah's lot, Num. 24: 21. They were carried into captivity by Nebuchadnezzar.—*Calmet*.

**KENIZZITES**; an ancient people of Canaan, whose land God promised to the descendants of Abraham, (Gen. 15: 19.) and who dwelt, it is thought, in Idumea. Kenaz, son of Eliphaz, probably took his name from the Kenizzites, among whom he settled.—*Calmet*.

**KENNICOTT**, (BENJAMIN, D. D.) well known in the literary world for his elaborate edition of the Hebrew Bible, and other publications, was born at Totnes, in Devonshire, A. D. 1718. His early display of talents recommended him to some gentlemen, who sent him to Oxford, and there supported him while he went through his academical studies. He had not been long at Oxford before he distinguished himself by the publication of two dissertations, one on the Tree of Life, the other on the Oblations of Cain and Abel, on account of which the degree of bachelor of arts was conferred upon him *gratis* a year before the statutable time. He soon after acquired additional fame by the publication of several occasional sermons, which were well received. In the year 1753, he laid the foundation of his great work, and spent a long time in searching out and examining Hebrew manuscripts, with a view to the elucidation of his subjects. He appealed to the Jews themselves regarding the state of the Hebrew text, and gave a compendious history of it from the close of the Hebrew canon to the time of the invention of printing, with an account of one hundred and three Hebrew manuscripts. In 1760 he published his proposals for collecting all the Hebrew MSS. prior to the invention of the art of printing, that could be found in Great Britain and, at the same time, for procuring as many collections of foreign MSS. as his time and money would permit.

The utility of the proposed collation being very generally admitted, a subscription was made to defray the expense of it, amounting to nearly ten thousand pounds. Various persons were employed, both at home and abroad; but of the foreign literati the principal was professor Brons, of the university of Helmstadt, who not only collated Hebrew MSS. in Germany, but went for that purpose into Switzerland and Italy. In consequence of these efforts, more than six hundred Hebrew MSS., and sixteen MSS. of the Samaritan Pentateuch were discovered in different libraries in England, and on the continent; many of which were wholly collated, and others consulted in important passages.

During the progress of his work he was rewarded with the canony of Christ church. His first volume was published in 1776, and the whole was completed in 1780, at Oxford, in two vols. folio, entitled "Vetus Testamentum Hebraicum, cum Variis Lectionibus." The text of Van der Hooght was adopted; but it was printed without the points. The poetical portions are divided into stanzas according to the nature of the poetry; and the various readings are printed at the bottom of the page.



When we contemplate his diligence and learning, it must be confessed that Hebrew literature and sacred criticism are more indebted to him than to any scholar of the age in which he lived. He was a good and conscientious man; and, in the decline of life, resigned a valuable living, because he was unable to discharge the duties which it imposed upon him. He died at Oxford, in 1783, and, at the time of his death, was employed in printing remarks on sundry passages of the Old Testament, which were afterwards published from his papers. Dr. Kennicott was also keeper of the Radcliffe library, and maintained a correspondence for several years with some of the most eminent literary men in Europe, particularly the celebrated professor Michaelis, to whom he addressed a Latin epistle, in 1777, in defence of his great work. *Watts' Bib. Brit.*; *Jones's Christ. Biog.*; and *Ep. Marsh's Lect.*, lect. 11; *Ency. Amer.—Hend. Buck.*

**KERCHEIFS**, an article of dress used by the false prophetesses, are thought to have been headtires, or veils bound to the head, so as to cover most, if not all of the face. "They make kerchiefs on the head of every statue to hunt souls;" they put them on the head of the idolatrous statues; or they put them on the head of those they spoke to, as if a divine token of their protection; or it may mean that they blindfolded people with their delusive speeches, Ezek. 13: 18.—*Brown.*

**KETT**, (HENRY,) a divine and scholar, was born, in 1761, at Norwich; was educated at Trinity college, Oxford; became perpetual curate of Hykeham, in Lincolnshire; and was drowned, in 1825, while bathing. He wrote *Juvenile Poems*; *History the Interpreter of Prophecy*; a *Tour to the Lakes*; *Emily*, a moral tale; and *Logic* made easy; edited the *Flowers of Wit*, and *Headley's Beauties*; and contributed to the *Olla Podrida*.—*Davenport.*

**KETTLEWELL**, (JOHN,) a divine of the church of England, distinguished by his piety and learning, was born at North Allerton, in Yorkshire, on the 10th of March, 1653, and educated at Oxford, where he became eminent as a tutor. While a youth he wrote his celebrated book, entitled "Measures of Christian Obedience," which occasioned him to be much noticed. Lord Digby presented him, July, 1682, to the vicarage of Coleshill, in Warwickshire. When he had been about seven years at this place, a great change for the worse took place in his circumstances; for soon after the revolution, he was deprived of his living, in consequence of his refusing to take the oaths of supremacy to king William and queen Mary. He now came to London, and occupied himself in literary pursuits. He had the happiness to become acquainted with Mr. Nelson, whose friendship was valuable to him, and with whom he concerted the "Model of a fund of charity for the needy, suffering, that is, the non-juring Clergy." He was naturally of a delicate constitution, and inclined to consumption, of which he died at the age of forty-two, on the 12th of April, 1695.

Mr. Nelson, who must have known him well, gives the following great and noble character of him, in a preface to his "Five Discourses," a volume printed after his death: "He was learned without pride; wise and judicious without cunning; he served at the altar without either covetousness or ambition; he was devout without affectation; sincerely religious without moroseness; courteous and affable without flattery or mean compliances; just without rigor; charitable without vanity; and heartily zealous for the interest of religion without faction." His works were collected and printed in 1718, in two volumes folio.—*Jones' Chris. Biog.*

**KETURAH**; the name of Abraham's second wife. (See **ABRAHAM**.) It seems evident from the whole tenor of the history, that Abraham was childless until the birth of Ishmael, (Gen. 15: 2, 3.) that he had no other son than Ishmael when he received the promise of Isaac, (Gen. 17: 18.) and that Isaac and Ishmael jointly, as his eldest sons, celebrated his funeral, Gen. 25: 9. His second marriage, at the age of one hundred and forty years, shows his faith in the divine promise, that he should be "a father of many nations;" for which purpose his constitution might be miraculously renewed as Sarah's was. Besides, Abraham himself was born when his father Terah was one hundred

and thirty years of age. Abraham settled the sons of Keturah in the east country of Arabia, near the residence of Ishmael.—*Watson.*

**KEY**; the grand instrument and symbol of complete authority. "And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open," Isa. 22: 22. The keys of the ancients were very different from ours; because their doors and trunks were closed generally with bands, and the key served only to loosen or fasten these bands in a certain manner.

The rabbins say, that God has reserved to himself four keys; the key of rain, the key of the grave, the key of fruitfulness, and the key of barrenness. Christ reproaches the scribes and Pharisees with having taken away the key of knowledge; (Luke 11: 52.) that is, with putting such false glosses on the Scriptures, that they read them without advantage to themselves, and without discovering to others the truth; which in this way they suppressed in unrighteousness, Rom. 1: 18.

Christ promised to Peter, that he should first open the gate of his kingdom, both to Jew and Gentile, in making the first converts among them, Matt. 16: 19. It is observable that no supremacy is here given to Peter; as the power of binding and loosing belonged equally to all the apostles, Matt. 18: 18. The term binding and loosing was customarily applied by the Jews to a decision respecting doctrines or rites, establishing which were lawful and which unlawful. (See **BIND**.) And it may also denote, to bind with sickness, and to loose by restoring to health. Jesus Christ says that he has the key of David, and also, the keys of death and Hades; (see **HABES**;) (Rev. 1: 18.) that is, it is in his power to bring to the grave, or to deliver from it; to appoint to life or to death; to summon to the state of departed spirits, or to release from that state at the resurrection of the last day, Rev. 20: 13—15.—*Watson*; *Calmet.*

**KEYS**, (POWER OF THE;) a term made use of in reference to ecclesiastical jurisdiction, denoting the power of excommunicating and absolving. The Romanists say that the pope has the power of the keys, and can open and shut paradise as he pleases; grounding their opinion on that expression of Jesus Christ to Peter—"I will give thee the keys of the kingdom of heaven," Matt. 16: 19. But every one must see that this is an absolute perversion of Scripture. (See **KEY**, and **ABSOLUTION**.)

In St. Gregory we read that it was the custom for the popes to send a golden key to princes, wherein they inclosed a little of the filings of St. Peter's chain, kept with such devotion at Rome; and that these keys were worn in the bosom, as being supposed to contain some wonderful virtues. Such has been the superstition of past ages.—*Hend. Buck.*

**KIBROTH-HATTAVAH**, (*the graves of lust*;) was one of the encampments of Israel in the wilderness, where they desired of God flesh for their sustenance, declaring they were tired with manna, Num. 11: 34, 35. Quails were sent in great quantities, but while the meat was in their mouths, (Ps. 78: 30.) God smote so great a number of them, that the place was called the graves of those who lusted. A most monitory example! 1 Cor. 10: 6.—*Calmet.*

**KICK**; a metaphor taken from a fed horse, or like animal, kicking with his heels at his owner when he gives him provision, pricks him forward, or the like. To kick against God is wantonly and stubbornly to rebel against him, and make his benefits an occasion of rebelling against him, Deut. 32: 15. 1 Sam. 2: 19. Acts 9: 5.—*Brown.*

**KID**, (*gedi*;) the young of the goat. Among the Hebrews the kid was reckoned a great delicacy; and appears to have been served for food in preference to the lamb. (See **GOAT**.) It continues to be a choice dish in the neighboring countries.—*Watson.*

**KIDDER**, (RICHARD,) bishop of Bath and Wells, was born in Sussex or Suffolk, and educated at Emanuel college, Cambridge, of which he became a member in 1649. Succeeding to fellowship, he took holy orders, and obtained from the college the benefice of Stanground, Huntingdonshire, of which, however, he was deprived in 1662, for refusing episcopal ordination. His firmness on his conviction appears eventually to have given way, and on his conforming, he was presented to the living of Rayne, in

Essex, 1; the earl of Essex. In 1674, he was collated to St. Mary Outwick, in the city of London; seven years after which he obtained a stall in Norwich cathedral, and in 1684 was farther promoted to the deanery of Peterborough. In 1691, bishop Ken being deprived of the see of Bath and Wells, on account of his adherence to the cause of James the Second, dean Kidder was selected by king William as his successor, and he was in consequence raised to the episcopal bench. Two years after his elevation, he preached the lecture founded by Mr. Boyle, and continued to preside over his diocese for more than twelve years, till the memorable storm which passed over most parts of the west of England, on the night of the 26th November, 1703, when he fell a victim to its fury. The bishop and his wife had retired to rest, when they were overwhelmed by the sudden fall of a stack of chimneys in the episcopal palace at Wells, and were not extricated till life in both had become extinct.

Many of the bishop's works, however, survive him, the principal of which are, "A Demonstration of the Messiah," in three parts; "A Commentary on the Pentateuch," in two volumes, octavo; and an octavo volume, comprising twelve sermons. He was a very clear, elegant, learned writer; and one of the best divines of his time.—*Watts' Bib. Brit.; Jones' Chris. Biog.*

KIDNEYS; metaphorically, the inmost powers, thoughts, and desires of the soul, and which are sometimes called reins, Ps. 16: 7.—*Brown.*

KIFFIN (WILLIAM;) one of the most distinguished ministers among the English Baptists of the seventeenth century, and one of the very few on whom the great Disposer of all events saw fit to bestow much of the perilous riches and honors of this world. He was personally known to both Charles II., and James II., his successor. Crosby informs us, that on one occasion when Charles wanted money, he sent to Mr. Kiffin to borrow of him forty thousand pounds. Mr. Kiffin, knowing the unprincipled character of the monarch, replied that he could not command so much, but that if it could be of any service to his majesty he would present him with ten thousand pounds, that is, upwards of forty thousand dollars. This the king accepted, and Mr. Kiffin afterwards remarked that he thereby saved thirty thousand pounds. Mr. Kiffin had great influence at court, and was hence enabled to render great service to his brethren. By his means the false and scurrilous pamphlet, entitled Baxter baptized in Blood, was examined and condemned; and by his intercession also, twelve Baptists, who had been condemned to death at Aylesbury, received the king's pardon. But with all his wealth and influence, he was a meek and modest man.

In 1683, two of his grandsons, Benjamin and William Hewling, young gentlemen of great fortunes, accomplished education, and eminent piety, were concerned in the ill-fated expedition of the duke of Monmouth, which terminated in the destruction of almost all who had any hand in it. These interesting young men, the last male descendants of their house, the one twenty-one years of age and the other not quite twenty, who added uncommon beauty and gracfulness of person to spotless morals, high talent, devoted love of the Protestant cause, and ardent courage in the field, were taken prisoners, and condemned to death. Large ransoms and earnest petitions were offered for their lives, but the cruel James was inexorable. The scene at their execution was so affecting, yet so bright with the heavenly joy and sweetness of their behavior, that even the soldiers declared they scarcely knew how to bear it, and many others present said it both broke and rejoiced their hearts. A full account of it may be found in the first volume of Ivimey's History of the English Baptists.

Mr. Kiffin, in 1688, was nominated by James II. one of the aldermen of the city of London in his new charter. This was an honor the venerable minister by no means desired. Waiting on the king by his request, he said, "Sire, I am an old man, and have withdrawn myself from all kinds of business for some years past, and am incapable of doing any service in such an affair to your majesty, in the city. Besides, sire," the old man went on, fixing his eyes steadfastly upon the king, while the tears ran down his cheeks, "the death of my grandsons gave a wound

to my heart, which is still bleeding, and never will close but in the grave."

The king was deeply struck by the manner, the freedom, and the spirit of the rebuke. A total silence ensued, while the galled countenance of James seemed to shrink from the horrid remembrance. In a minute or two, however, he recovered himself sufficiently to say, "Mr. Kiffin, I shall find a balsam for that sore," and immediately turned to other business.

Mr. Kiffin was compelled, with three or four others of his Baptist brethren, to accept the office, till by the coming of the prince of Orange, in about six months, he was permitted to retire from its burdens and snares. He died a few years after, not far from eighty years of age, leaving behind him a character of rare excellence, tried alike by the fires of prosperity and adversity, in the most eventful times.

—*Crosby's History of the English Baptists; Ivimey; Benedict.*  
KILLEN; an Irish bishop, missionary, and martyr of the seventh century. He received from his parents a pious education, and having deeply imbibed the truth of the Scriptures, took unwearied delight in diffusing the gospel. With eleven others he crossed to the continent, and by his evangelical labors in Germany, was instrumental of converting to Christianity Gozbert, governor of the city of Wurtzburg, with many others. As a last proof of Gozbert's sincerity, Killien required him to dissolve his incestuous marriage with his brother's widow, Guilana. Gozbert complied, but Guilana in revenge put all the missionaries to the sword, A. D. 689.—*Fox. p. 81.*

KILL. The desire of the slothful kills them; their delight in ease hurts their constitution, and exposes them to great straits and poverty; or their desire after things, for which they care not to labor, leads them to methods that bring them to an unhappy end, Prov. 21: 25. The letter, or covenant of works kills; it is the strength of sin, and condemns men to death, spiritual, temporal, and eternal. The letter or external part of ceremonies, without regard to the gospel signification killed men and hindered them from Christ and salvation, and cleaving thereto hastened ruin on the Jewish nation. The letter or unsanctified head-knowledge of divine truth kills; it encourages pride, and makes men esteem themselves, and condemn Christ, and to their own ruin refuse the offers of the gospel, 2 Cor. 3: 6.—*Brown.*

KIMCHI, (DAVID,) a learned rabbi, was born at Narbonne, about the end of the twelfth century; and died, in Provence, in 1240. His contemporaries regarded him with almost superstitious reverence. He is the author of a Hebrew Grammar; a Treatise on Hebrew Roots; Dictionary Talmudicum; and Commentaries on the Psalms and several other books of the Scriptures.—*Davenport.*

KINDNESS; the spirit of love, favorable treatment, or a constant and habitual practice of friendly offices and benevolent actions. (See BENEFICENCE; CHARITY; GENEROSITY.)—*Hend. Buck.*

KINDRED; a number of people related to one another by blood or marriage. The kindreds of the earth that still mourn at Christ's second appearing, are the vast multitudes of wicked and worldly men, Rev. 1: 7. The kindreds over which Antichrist rules, are vast multitudes of different nations, sexes, and conditions, Rev. 13: 7, and 11: 9.—*Brown.*

KING, (PETER,) lord chancellor of England, and famous for his ecclesiastical learning, as well as his knowledge in the law, was born in 1669, at Exeter, in Devonshire. His father was an eminent grocer and salter, in that city; and, though possessed of considerable property, and descended from a good family, determined to bring up his son to his own business. With this view he gave him only the common rudiments of education, and took him into the shop, where he kept him for some years. The son's inclination, however, being strongly bent on learning, he took all opportunities of gratifying his thirst after knowledge. He laid out all the money he could muster in books, and devoted every moment of his leisure hours to study. His acquaintance with Mr. Locke, who was his maternal uncle, and who, at his death, left him half his library, was of vast advantage to him. That gentleman availed himself of an opportunity to examine his nephew, and being greatly surprised and pleased with his prodigious

rious attainments in literature, prevailed upon his father to send him to the university of Leyden, where he prosecuted his studies with great success. He appears to have turned his attention chiefly to divinity; and when only twenty-two years of age, gave good proof of his acquirements, by publishing the first part of his celebrated "Inquiry into the Constitution, Discipline, Unity, and Worship of the primitive Church, that flourished within the first three hundred years after Christ, faithfully collected out of the extant writings of those ages," 1691, octavo. In the preface to this work, the author modestly requested to be shown, either publicly or privately, any mistakes he might have fallen into, in handling the subject; and his request was first complied with by Mr. Edmund Elys, between whom and the author there passed several letters in 1692, which were published by Mr. Elys, in 1694, in octavo, under the title of "Letters on several Subjects."

On his return from Leyden, Mr. King, and it is said to have been by the advice of Mr. Locke, entered himself a student at the Inner Temple, and applied himself to the law; in which profession his great parts and indefatigable industry, for both of which he was remarkable, soon made him eminent. He had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law, as he previously had for his theological attainments. In 1702, he published "The History of the Apostles' Creed, with Critical Observations on its several Articles," octavo. This treatise displayed extraordinary learning and judgment, and established the author's literary fame. On the accession of George the First, he was appointed lord chief justice of the court of common pleas, and soon after sworn of the privy council. He was created a peer, the 25th of May, 1725, by the title of lord King, baron of Oakham, in Sarry; and the great seal being taken from lord Macclesfield, was delivered to him. He continued in the office of lord high chancellor, till the 26th of November, 1733, when he resigned the seals, and on the 22d of July, 1734, his life also.—*Jones' Chris. Biog.*

KING. It appears to have been a maxim of the Hebrew law, that the person of the king was inviolable, whatever his character may have been, 1 Sam. 24: 5—8. 2 Sam. 1: 14. We have already seen, that by the law of Moses the Israelitish monarchy was to be hereditary, and the history of the Jews shows that this law was strictly attended to. Nevertheless, it appears from the history of David, that the succession did not necessarily go by the right of primogeniture, for he appointed Solomon as his successor, in preference to Adonijah, his elder brother.

The inauguration of the king next demands our attention. There can be little doubt, that all the kings were anointed; hence *king* and *anointed* seem to have been used as synonymous terms, 1 Sam. 2: 10. 2 Sam. 1: 14, 21. This anointing was sometimes performed privately by a prophet, (1 Sam. 10: 1. 16: 1—13. 1 Kings 19: 16. 2 Kings 9: 1—6,) and was a symbolical prediction that the person so anointed would, at some future period, ascend the throne. After the monarchy was established, this unction was performed by a priest, (1 Kings 1: 39.) at first in some public place, (1 Kings 1: 32—34.) and afterwards, in the temple, the monarch elect being surrounded by his guards, 2 Kings 11: 12, 13. 2 Chron. 13. Some are of opinion that he was at the same time girded with a sword, Ps. 45: 3. The next step was to place the diadem or crown upon the sovereign's head, and the sceptre in his hand. To the former of these there is an allusion in Ps. 21: 3, and also in Ezek. 21: 26, and to the latter in Ps. 45: 6. When the diadem was placed on the head of the monarch, he entered into a solemn covenant with his subjects, that he would govern according to the law; (2 Sam. 5: 3. 1 Chron. 11: 3.) after which the nobles pledged themselves to obedience, and confirmed the pledge with the kiss of homage, or, as the Jews call it, the kiss of majesty, 1 Sam. 10: 1. This ceremony is probably alluded to in the following passage of the Psalmist: "Kiss the Son, lest he be angry," &c.; (Ps. 2: 12.) that is, acknowledge him as your king, pay him homage, and yield him subjection. Loud acclamations, accompanied with music, then followed, after which the king entered the city, 1 Kings 1: 39, 40. 2 Kings 11: 12, 19. 2 Chron. 23: 11. To this practice there are numerous allusions both in the Old Testa-

ment (Ps. 47: 2—9. 97: 1. 99: 9, &c.) as well as in the New; (Matt. 21: 9, 10. Mark 11: 9, 10. Luke 19: 35, 38.) in which last cited passages the Jews, by welcoming our Savior in the same manner as their kings were formerly, manifestly acknowledged him to be the Messiah whom they expected.

In noticing the state and grandeur of the Jewish monarchs, we must not omit mentioning their attendants and guards; particularly the Cherethites and Pelethites, of whom there is frequent mention in the histories of David and Solomon, 2 Sam. 15: 18. 20: 7. 8: 16, 18. They seem to have been the king's body-guard, like the prætorian band among the Romans. Their number may probably be gathered from the targets and shields of gold, which Solomon made for his guards; which were five hundred, 1 Kings 10: 16, 17, compared with 2 Chron. 12: 9—11. Yet, notwithstanding all this royal state and grandeur, they were only God's viceroys, bound to govern according to the statute-law of the land, which they, as well as their subjects, were required to obey. (See GOVERNMENT OF THE HEBREWS; HABITS; HORSES; JUSTICE, ADMINISTRATION OF; REVENUE; TRIBUTE.)—*Calmet.*

KINGDOM OF GOD, in Scripture, is a term of frequent occurrence, and variously applied to the providential, moral, and evangelical government of JEHOVAH. Thus we read of the kingdom of God, (Ps. 103: 19. Dan. 4: 3.) or his universal empire and dominion over all creatures; in reference to which it is said, "Jehovah is a great God, and a great King above all gods," Ps. 95: 3. "His throne is established in the heavens, and his kingdom ruleth over all."

Again: we frequently read in the evangelists of the kingdom of heaven; a phrase, says Dr. Campbell, in which there is a manifest allusion to the predictions in which the dispensation of the Messiah was revealed by the prophets in the Old Testament, particularly by Daniel, who mentions it as "a kingdom which the God of heaven would set up, and which should never be destroyed," Dan. 2: 44. The same prophet also speaks of it as a kingdom to be given, with glory and dominion over all people, nations, and languages, to one like unto the Son of man, Dan. 7: 13, 14. See also Micah 4: 6, 7. The Jews, accustomed to this way of speaking, expected the kingdom of the Messiah to resemble that of a temporal king, exercising power on his enemies, restoring the Hebrew monarchy, and the throne of David to all its splendor; subduing the nations, and rewarding his friends and faithful servants, in proportion to their fidelity and services. Hence the early contests among the apostles about precedence in his kingdom; and hence the sons of Zebedee desired the two chief places in it.

According to the prophecy of Daniel, this kingdom was to take place during the existence of the Roman empire, the last of the four great monarchies that had succeeded each other, Dan. 2: 44. And as it was set up by the God of heaven, it is, in the New Testament, termed "the kingdom of God," or "the kingdom of heaven." It was typified by the Jewish theocracy, and declared to be at hand by John the Baptist, and by Christ and his apostles also in the days of his flesh; but it did not come with power till Jesus rose from the dead and sat down on the right hand of the Majesty on high, Acts 2: 32—37. Then was he most solemnly inaugurated, and proclaimed King of the universe, and especially of the New Testament church, amidst adorning myriads of attendant angels, and "the spirits of just men made perfect." Then were fulfilled the words of Jehovah by David, "I have set my King upon my holy hill of Zion," Ps. 2: 6. This is that spiritual, evangelical, and eternal empire to which he himself referred when interrogated before Pontius Pilate, and in reference to which he said, "My kingdom is not of this world," John 18: 36, 37. His empire, indeed, extends to every creature; for "all authority is committed into his hands, both in heaven and on earth," and he is "head over all things to the church;" but his kingdom primarily imports the gospel Church, which is the subject of his laws, the seat of his government, and the object of his care; and, being surrounded with powerful opposers, he is represented as ruling in the midst of his enemies.

This kingdom is not of a worldly origin, or nature, nor

has it this world for its end or object, Rom. 14: 17. 1 Cor. 4: 20. It can neither be promoted nor defended by worldly power, influence, or carnal weapons, but by bearing witness unto the truth, or by the preaching of the gospel with the Holy Ghost sent down from heaven, 2 Cor. 10: 4, 5. Its establishment among men is progressive, but it is destined at last to fill the whole earth, Dan. 2. Rev. 11: 15. Its real subjects are only those who are of the truth, and hear Christ's voice; for none can enter it but such as are born from above; (John 3: 3—5. Matt. 18: 3. 19: 14. Mark 10: 15.) nor can any be visible subjects of it, but such as appear to be regenerated, by a credible profession of faith and obedience, Luke 16: 16. Matt. 20: 28—44. Its privileges and immunities are not of this world, but such as are spiritual and heavenly; they are all spiritual blessings in heavenly things in Christ Jesus, Eph. 1: 3. Over this glorious kingdom death has no power; it extends as well to the future as the present world; and though entered here by renewing grace, (Col. 1: 13.) it is inherited in its perfection in the world of glory, Matt. 25: 34. 1 Cor. 15: 50. 2 Pet. 1: 11. Hypocrites and false brethren may indeed insinuate themselves into it here; but they will have no possible place in it hereafter, Matt. 13: 41, 47—50. 22: 11—14. Luke 13: 28, 29. 1 Cor. 6: 9, 10. Gal. 5: 21. Rev. 21: 27.—*Watson; Calmet.*

**KINGDOM OF HEAVEN**, is an expression used in the New Testament, to signify the reign, or administration, of Jesus Christ on earth and in heaven, Matt. 4: 17. 5: 3, 10, 12, 20. 6: 10, 33. 7: 21. (See **KINGDOM OF GOD**.)

**KINGS**, Books or. The first book of Kings commences with an account of the death of David, and contains a period of a hundred and twenty-six years, to the death of Jehoshaphat; and the second book of Kings continues the history of the kings of Israel and Judah through a period of three hundred years, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar. These two books formed only one in the Hebrew canon, and they were probably compiled by Ezra from the records which were regularly kept, both in Jerusalem and Samaria, of all public transactions. These records appear to have been made by the contemporary prophets, and frequently derived their names from the kings whose history they contained. They are mentioned in many parts of Scripture; thus, (1 Kings 11: 41.) we read of the Book of the Acts of Solomon, which is supposed to have been written by Nathan, Ahijah, and Iddo, 2 Chron. 9: 29. We elsewhere read that Shemaiah the prophet, and Iddo the seer, wrote the Acts of Rehoboam, (2 Chron. 12: 15.) that Jehu wrote the Acts of Jehoshaphat, (2 Chron. 20: 34.) and Isaiah those of Uzziah and Hezekiah, 2 Chron. 26: 22. 32: 32. We may therefore conclude, that from these public records, and other authentic documents, were composed the two books of Kings; and the uniformity of their style favors the opinion of their being put into their present shape by the same inspired person.—*Watson.*

**KING'S MOTHER**. That "king's mother" was a title of dignity, is obvious by 1 Kings 2: 19.

From the travels of Bruce we learn, (1.) That the title and place of Iteghé, or, "king's mother," is of great consequence; we find her interfering much in public affairs, keeping a separate palace and court, possessing great influence and authority. (2.) That while any Iteghé is living, it is contrary to law to crown another; which accounts at once for Asa's Iteghé, or king's mother, being his grandmother, the same person as held that dignity before he came to the crown. (3.) That this title occurs also in other parts of the East; and is given without consideration of natural maternity. (4.) It should seem, that "Queen," in our sense of the word, is a title and station unknown in the royal harem throughout the East. If it be taken at all, it is by that wife who brings a son after the king's coronation; such son being presumptive heir to the crown, his mother is sometimes entitled "Sultana Queen," or "prime Sultana;" but not with the English ideas annexed to the title queen. (5.) That this person is called indifferently, "Queen," or "Iteghé," or "King's Mother," even by Bruce; whence arises the very same ambiguity in him, as has been remarked in Scripture, 1 Kings 15: 1—10. 2 Chron. 13: 4, 16. 2 Kings 24: 12, 15, comp. with Jer. 29: 2. This illustration

also sets in its proper light the interference of the "queen," in the story of Belshazzar, Dan. 5: 10. In order to determine who was this "queen," which has been a desideratum among learned men, it is not enough to know who might be Belshazzar's wife, or wives, at the time; but also who was Iteghé, or king's mother, before he came to the crown; and who, therefore, being well acquainted with former events, and continuing in the same dignity, might naturally allude to them on this occasion. Had inquiry into this matter been conducted on these principles, in all probability, it had been more conformable to the manners of the East, and had superseded many ineffectual conjectures.—*Calmet.*

**KIPPIS**, (ANDREW,) a dissenting divine, biographer, and miscellaneous writer, the son of a silk mercer, was born, in 1725, at Nottingham; was educated by Dr. Doddridge; and, after having been minister at Boston and at Dorking, was appointed, in 1753, pastor to a congregation in Prince's street, Westminster. In 1763, he was chosen classical and philological tutor to the academy founded by Mr. Coward; and this office he held for more than a quarter of a century. He was subsequently connected with the Hackney Institution. Dr. Kippis was a member of the Royal and Antiquarian societies. He died in 1795, leaving behind him a well-earned reputation for learning, character, and talents. Kippis contributed to the Monthly Review, and other periodicals; projected and wrote in the New Annual Register; and produced, besides various occasional pamphlets, Lives of Cook, Pringle, Doddridge, and Lardner; but his great work was the new edition of the Biographical Britannica, of which only five volumes were published. It was conducted on a plan so elaborate, that no termination of it on the same scale is ever likely to be attempted.—*Davenport.*

**KIR**; a city of Moab, Isa. 15: 1. 2. Part of Albania and Media, where the river Kyrus flows, 2 Kings 16: 9. Isa. 22: 6. Amos 1: 5. 9: 7.—*Calmet.*

**KIRJATH-HUZOTH**, (*the city of squares*), was the royal seat of Balak, king of Moab; and therefore may well be supposed to have had handsome streets, &c. Num. 22: 39.—*Calmet.*

**KIRJATH-JEARIM**. (See **DEBIR**.)

**KIRJATH-SEPHER**, (*the city of books*), otherwise Debir, Kirjath-debir, *the city of words*; a city in the tribe of Judah, afterwards given to Caleb. It was taken by Othniel, to whom Caleb for his reward gave his daughter Achsah in marriage, Josh. 15: 15. Judg. 1: 11, &c. This city was so called long before Moses; at least it would seem so by the manner of mentioning it, which proves that books were known before that legislator, and that he is not the oldest writer, as the fathers have asserted; a character which it is to be observed he never assumes. It is possible that the Canaanites might lodge their records in this city, and those few monuments of antiquity which they had preserved; or it might be something like the cities of the priests in Israel, the residence of the learned; a kind of college. This idea receives confirmation from its other name, *Debir*, which designates an oracle; and seems to hint at a seat of learning, a college, or university; an establishment, probably, of priests, for the purpose of educating the younger members of their body. The circumstance is very remarkable, because it occurs so early as the days of Joshua; and is evidently an establishment by the Canaanites, previous to the Hebrew invasion. It contributes, therefore, greatly to prove that the origin of letters was not the revelation of them to Moses on mount Sinai, as some have imagined; since, beside the silence of Moses on that matter, we find indications of their being already in use elsewhere.—*Calmet.*

**KIRK SESSIONS**, the name of a petty ecclesiastical judicatory in Scotland. Each parish, according to its extent, is divided into several particular districts, every one of which has its own elders and deacons to oversee it. A consistory of the minister, elders, and deacon of a parish, form a kirk session. These meet once a week, the minister being their moderator, but without a negative voice. It regulates matters relative to public worship, elections, catechising, visitations, &c. It judges in matters of less scandal; but greater, as adultery, are left to the presbytery, and in all cases an appeal lies from it to the presby-

tery. Kirk sessions have likewise the care of the poor, and poor's funds. (See CHURCH OF SCOTLAND, and PRESBYTERIANISM.)—*Hend. Buck.*

**KIRKLAND, (SAMUEL,)** a missionary among the Indians. His father was minister of Norwich, Con. He was graduated at the college in New Jersey, in 1765. While at school he had learned the language of the Mohawks; and he commenced a journey to the Seneca Indians in order to acquire their language, Nov. 20, 1764, and did not return till May, 1766. He was ordained at Lebanon, June 19th, as a missionary to the Indians. He removed his wife to Oneida castle in 1769. In the spring following he went to the house of his friend, general Herkimer, at Little Falls; and there his twin children were born, Aug. 17, 1770, of whom one is Dr. Kirkland, late president of Harvard college. For more than forty years his attention was directed to the Oneida tribe in New York, and he died at Paris, in that state, the place of his residence, in the neighborhood of Oneida, March 28, 1808, aged sixty-six.

Mr. Kirkland was instrumental in the conversion of Shenandoah, the famous Oneida chief, whose subsequent life illustrated the power of the gospel, and whose last words were, "Bury me by the side of my minister and friend, that I may go up with him at the great resurrection!" *Wheelock's Narratives; Panoplist*, iii. 536; *Christian Orator*.—*Allen.*

**KIRWAN, (WALTER BLAKE,)** an eloquent Irish divine, born about 1754, at Galway; was educated at St. Omer's and Louvain; took orders as a Catholic priest; and, in 1778, was appointed chaplain to the Neapolitan ambassador. In 1787, becoming a Protestant, he conformed to the established church of England, and, after having held the living of St. Nicholas, in Dublin, was promoted to the deanery of Killala. He died in 1805. As a pulpit orator, Kirwan had no rival among his contemporaries; and his powers were often exerted with astonishing success in favor of charitable institutions. The collection on one occasion was not less than thirteen hundred pounds. A volume of his Sermons was published after his decease. Of Kirwan it was being fluently said, that "he came to rouse one world with the thunders of another." *London Chris. Observer*, 1814.—*Davenport.*

**KISHON.** "That ancient river, the river Kishon," falls into the bay of Acre, and has its source in the hills to the east of the plain of Esdraelon, which it intersects. Being enlarged by several small streams, it passes between mount Carmel and the hills to the north, and then falls into the sea at this point. In the condition we saw it, says Maundrell, its waters were low and inconsiderable; but in passing along the side of the plain, we discerned the tracks of many lesser torrents, falling down into it from the mountains, which must needs make it swell exceedingly upon sudden rains, as doubtless it actually did at the destruction of Siser's host. (See ESRAELON.) *Robinson's Bib. Repos.* for 1831.—*Watson.*

**KISS;** a mode of salutation, and token of respect, which has been practised in all nations. It was also in ordinary use among the Jews; hence Judas in this way saluted his master. But there was also the kiss of homage, as one of the ceremonies performed at the inauguration of the kings of Israel. The Jews called it the kiss of majesty. Ps. 2: 12. seems to be an allusion to this. (See KINGS.) St. Paul speaks frequently of the kiss of peace, which was in use among believers, and was given by them to one another as a token of charity and union, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Thess. 5: 26. 1 Peter 5: 14. Acts 20: 37. Kissing the feet is in Eastern countries expressive of exuberant gratitude or reverence, Luke 7: 45.

Catholics kiss the bishop's hand, or rather the ring which he wears in virtue of his episcopal office. Kissing the foot or toe has been required by the popes as a sign of respect from the secular power since the eighth century. The first who received this honor was pope Constantine I. It was paid him by the emperor Justinian II, on his entry into Constantinople, in 710. Valentine I., about 827, required every one to kiss his foot; and, from that time, this mark of reverence appears to have been expected by all popes. When the ceremony takes place, the pope wears a slipper with a cross, which is kissed. In

more recent times, Protestants have not been obliged to kiss the pope's foot, but merely to bend the knee slightly.

The *kiss of peace* forms part of one of the Catholic rites. It is given immediately before the communion; the clergyman who celebrates mass kissing the altar, and embracing the deacon, saying, "Pax tibi, frater, et ecclesie sancta Dei;" the deacon does the same to the sub-deacon, saying "Pax tecum;" the latter salutes the other clergy.

The *kiss of charity*, which still obtains among certain sects as an ordinance to be observed in public, is only the same custom under a different form. That such a practice obtained in the church at a very early period cannot be denied, as it is mentioned by Justin, Tertullian, and other fathers, when referring to the *Agape*; a practice on which the pagans founded the calumny of promiscuous embraces; but it is without any warrant from Scripture; the salutation there called the "holy kiss," and the "kiss of charity," not being enjoined as a public rite, or church observance, but simply an occasional greeting of Christian kindness, as circumstances of meeting afforded an opportunity. It should be remembered also, that in both Jewish and Christian assemblies, the two sexes sat apart.—*Watson; Hend. Buck.*

**KITE, (ajah;)** Lev. 11: 14. Deut. 14: 13. Job 28: 7. Bochart supposes this to be the bird which the Arabians call the *ja-jao*, from its note; and which the ancients named *asalon*, "the merlin," a bird celebrated for its sharp-sightedness. This faculty is referred to in Job 28: 7, where the word is rendered "vulture." As a noun masculine plural, *ajim*, in Isa. 13: 22. 34: 14, and Jer. 1: 39, Bochart says that jackals are intended; but, by the several contexts, particularly the last, it may well mean a kind of unclean bird, and so be the same with that mentioned above.—*Watson.*

**KITRON;** a city of Zebulun, which that tribe could not take from the Canaanites, Judg. 1: 30. Kitron is Sippor, (Sepphoris,) says Bab. Megill. (fol. 6. 1.) a very strong place, and the largest city in Galilee. It is noted in the Talmuds for being a university; in which taught rabbi Judah the Holy, who died here.—*Calmet.*

**KLOPSTOCK, (FREDERIC THEOPHILUS,)** one of the most eminent poets of Germany, was born, in 1724, at Quedlinburg, and was educated at the college of that place, at Jena, and at Leipsic. The first three cantos of his *Messiah* were published, in 1748, in a Bremen periodical work; in 1751 the first five appeared, and, in 1755, the first ten; the concluding ten did not appear till 1769. In 1750, the king of Denmark invited him to Copenhagen, and gave him a pension. Klopstock continued to reside in the Danish capital till 1771, when he removed to Hamburg, to fill the offices of Danish legate, and counsellor from the court of Baden. He died March 14, 1803. As a lyrical writer Klopstock is perhaps among the most successful of any age. He may well be called the Pindar of modern poetry; but that he is superior to him in richness and deep feeling, as the spiritual world which he paints, excels in intrinsic magnificence the subjects celebrated by the Grecian poet. His religious odes exhibit the elevation of the Psalmist. Purity and noble feeling were the characteristics of his mind. The most illiterate cannot fail to understand and venerate Klopstock as a writer of sacred poetry.

His first wife, MARGARET, whom he married in 1754, and who died in 1758, was a woman of genius. Among her works are *Letters from the Dead to the Living*; and the *Death of Abel*, a tragedy. Her husband placed over her remains this simple and beautiful epitaph:—"Seed sown by God, to ripen for the harvest."

The *Messiah* is a work of great sublimity and beauty; but Klopstock has certainly failed to accomplish that which some of his countrymen sanguinely hoped from him; namely, to eclipse the *Paradise Lost*. His patriotic Odes glow with poetic fire, and his Tragedies, though not calculated for the stage, are worthy of their author. *Ency. Ame.*—*Davenport.*

**KNEADING-TROUGHS.** In the description of the departure of the Israelites from Egypt, (Exod. 12: 34.) we read that "the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders." Persons who know how

cumbersome our kneading-troughs are, and how much less important they are than many other utensils, may wonder at this statement, and find a difficulty in accounting for it. But this wonder will cease, when it is understood that the vessels which the Arabs make use of, for kneading the unleavened cakes they prepare for those who travel in the very desert through which Israel passed, are only small wooden bowls; and that they seem to use no other in their own tents for that purpose, or any other; these bowls being used by them for kneading their bread, and serving up their provisions when cooked. It will appear, that nothing could be more convenient than kneading-troughs of this sort for the Israelites in their journey. Besides, Dr. Pococke gives us a description of a round leather coverlid, which the Arabs lay on the ground, and which serves them to eat off. This piece of furniture has, he says, rings round it by which it is drawn together with a chain, that has a hook to it, to hang it by. It is drawn together, and in this manner they bring it full of bread, and when the repast is over, carry it away at once, with all that is left. Perhaps this utensil is rather to be understood by the word translated kneading-troughs, than the Arab wooden bowl. There is nothing, in the other three places in which the word occurs, to contradict this explanation. These places are Exod. 8: 3. Deut. 28: 5. and 17; in the two last of which places it is translated *store*.

Many of the sneers that pass for wit, while they are nothing better than sheer ignorance, lose even that shadow of support to their profaneness, at which they catch, by more correct information.—*Calmet*.

KNEE, not only signifies that part of the body so called, but the whole body, a part being put for the whole, Ps. 109: 24. Also for persons; so, *weak* and *feeble knees* denote weak and disconsolate persons, Job 4: 4. Heb. 12: 12. Isa. 35: 3.—*Brown*.

KNIFE. To put a *knife* to our throat at the table of the great, is carefully to restrain our appetite, as if we were in the utmost hazard of eating too much, Prov. 23: 2.—*Bronn*.

KNOCK. Jesus *knocks* at the door of our heart; by his word, spirit, and providence he awakens, invites, and urges us to receive himself as the free gift of God, and Savior come to seek and save that which was lost, Rev. 3: 20. Sol. Song 5: 2. Our *knocking* at his door of mercy is fervent and frequent prayers for his distinguished presence and favor, Matt. 7: 7, 8. Luke 11: 10.—*Bronn*.

KNOLLYS, (HANSARD;) a very eminent minister among the English Baptists of the seventeenth century. He was a man of great learning, sound principles, solid piety, and true pulpit eloquence. He was deservedly popular as a preacher, and suffered greatly for conscience' sake. Few men of his age were more useful. He was an Episcopal minister some years, but came to this country in 1633, a Baptist. For some hard things said of the Massachusetts government he ingeniously made a confession in Boston. He was the first minister ever settled in Dover, N. H. where he preached from 1635 to 1639. He was afterwards involved in some disturbances, and went to Long Island. Most of the New England historians have abused his character in a shameful manner. Only Cotton Mather has done him justice. About 1642, he returned to England, and formed a large Baptist church in London, of which he was near fifty years the minister. He died, September 19, 1691, aged ninety-three. He published Rudiments of the Hebrew Grammar, 1648.—*Backus*; *Veimey*.

KNOWLEDGE, is defined by Mr. Locke to be the perception of the connexion and agreement, or disagreement and repugnancy of our ideas. It also denotes *learning*, or the improvement of our faculties by reading; *experience*, or the acquiring new ideas or truths, by seeing a variety of objects, and making observations upon them in our own minds. No man, says the admirable Dr. Watts, is obliged to learn and know every thing; this can neither be sought nor required, for it is utterly impossible: yet all persons are under some obligation to improve their own understanding, otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance, or infinite error, will over-spread the mind which is utterly neglected and lies without any cultivation.

The following rules, therefore, should be attended to for the improvement of knowledge:—1. Deeply possess your mind with the vast importance of a good judgment, and the rich and inestimable advantage of right reasoning.—2. Consider the weaknesses, failings, and mistakes of human nature in general.—3. Be not satisfied with a slight view of things, but take a wide survey now and then of the vast and unlimited regions of learning, the variety of questions and difficulties belonging to every science.—4. Presume not too much upon a bright genius, a ready wit, and good parts; for this, without study, will never make a man of knowledge.—5. Do not imagine that large and laborious reading, and a strong memory, can denominate you truly wise, without meditation and studious thought.—6. Be not so weak as to imagine that a life of learning is a life of laziness.—7. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths, animate your daily industry.—8. Do not hover always on the surface of things, nor take up suddenly with mere appearances.—9. Once a day, especially in the early years of life and study, call yourselves to an account what new ideas you have gained.—10. Maintain a constant watch, at all times, against a dogmatical spirit.—11. Be humble and courageous enough to retract any mistake, and confess an error.—12. Beware of a fanciful temper of mind, and a humorous conduct.—13. Have a care of trifling with things important and momentous, or of sporting with things awful and sacred.—14. Ever maintain a virtuous and pious frame of spirit.—15. Watch against the pride of your own reason, and a vain conceit of your own intellectual powers, with the neglect of divine aid and blessing.—16. Offer up, therefore, your daily requests to God, the Father of Lights, that he would bless all your attempts and labors in reading, study, and conversation.—*Watts on the Mind*; *Dr. John Edwards' Uncertainty, Deficiency, and Corruption of Human Knowledge*; *Reid's Intellectual Powers of Man*; *Stennett's Sermon on Acts 26: 24, 25*. *Upham's Intellectual Philosophy*; *Douglas on the Advancement of Society*; *Works of Robert Hall*; *Amer. Library of Useful Knowledge*.—*Hend. Buck*.

KNOWLEDGE OF GOD, is often taken for the fear of God, and the whole of religion. There is, indeed, a speculative knowledge, which consists only in the belief of his existence, and the acknowledgment of his perfections, but has no influence on the heart and conduct. A spiritual, saving knowledge is attended with veneration for the Divine Being, (Ps. 89: 7.) love to him as an object of beauty and goodness, (Zech. 9: 17.) humble confidence in his mercy and promise, (Ps. 9: 10.) and sincere, uniform, and persevering obedience to his word, 1 John 2: 3. It may further be considered as a knowledge of God, the Father; of his love, faithfulness, power, &c. Of the Son, as it relates to the dignity of his nature, (1 John 5: 20.) the suitability of his offices, (Heb. 9.) the perfection of his work, (Ps. 68: 18.) the brightness of his example, (Acts 10: 38.) and the prevalence of his intercession, Heb. 7: 25. Of the Holy Ghost, as equal with the Father and the Son; of his agency as an enlightener and comforter; as also in his work of witnessing, sanctifying, and directing his people, John 15, 16. 2 Cor. 3: 17, 18. John 3: 5, 6. Rom. 8: 16.

This knowledge may be considered as experimental, (2 Tim. 1: 12.) confiding, (Job 13: 15, 16.) affectionate, (1 John 3: 19.) influential, (Ps. 9: 16. Matt. 5: 16.) self-abasing, (Is. 6. Job 42: 5, 6.) satisfying, (Psal. 36: 7. Prov. 3: 17.) and superior to all other knowledge, Phil. 3: 8.

The advantages of religious knowledge are very great. It forms the basis of true honor and felicity. Not all the lustre of a noble birth, not all the influence of wealth, not all the pomp of titles, not all the splendor of power, can give dignity to the soul that is destitute of inward improvement. By this we are allied to angels, and are capable of rising forever in the scale of being. Such is its inherent worth, that it hath always been represented under the most pleasing images. In particular, it hath been compared to light, the most valuable and reviving of nature's works, and to that glorious luminary which is the most beautiful and transporting object our eyes behold. If we entertain any doubts concerning the intrinsic value

of religious knowledge, let us look around us, and we shall be convinced how desirable it is to be acquainted with God, with spiritual, with eternal things. Observe the difference between a cultivated and a barren country. While the former is a lovely, cheerful, and delightful sight, the other administers a spectacle of horror. There is an equal difference between the nations among whom the principles of piety prevail, and the nations that are overrun with idolatry, superstition, and error. Knowledge, also, is of great importance to our personal and private felicity: it furnishes a pleasure that cannot be met with in the possession of inferior enjoyments; a fine entertainment, which adds a relish to prosperity, and alleviates the hour of distress. It throws a lustre upon greatness, and reflects an honor upon poverty. Knowledge will also instruct us how to apply our several talents for the benefit of mankind. It will make us capable of advising and regulating others. Hence we may become the lights of the world, and diffuse those munificent beams around us, which shall shine on benighted travellers, and discover the path of rectitude and bliss. This knowledge, also, tends to destroy bigotry and enthusiasm. To this we are indebted for the important change which hath been made since the beginning of the Reformation. To this we are indebted for the general cultivation and refinement of the understandings of men. It is owing to this that even arbitrary governments seem to have lost something of their original ferocity, and that there is a source of improvement in Europe which will, we hope, in future times, shed the most delightful influences on society, and unite its members in harmony, peace, and love. But the advantages of religious knowledge are still greater, for it points out to us an eternal felicity. The several branches of human science are intended only to bless and adorn our present existence; but religious knowledge bids us provide for an immortal being, sets the path of salvation before us, and is our inseparable companion in the road to glory. As it instructs in the way to endless bliss, so it will survive that mighty day when all worldly literature and accomplishments shall forever cease. At that solemn period, in which the records and registers of men shall be destroyed, the systems of human policy be dissolved, and the grandest works of genius die, the wisdom which is spiritual and heavenly shall not only subsist, but be increased to an extent that human nature cannot in this life admit. Our views of things, at present, are obscure, imperfect, partial, and liable to error; but when we arrive at the realms of everlasting light, the clouds that shadowed our understanding will be removed; we shall behold, with amazing clearness, the attributes, ways, and works of God; shall perceive more distinctly the design of his dispensations; shall trace with rapture the wonders of nature and grace, and become acquainted with a thousand glorious objects, of which the imagination can as yet have no conception, 1 Cor. 13: 9—12.

In order to increase in the knowledge of God, there must be dependence on him from whom all light proceeds, (Jas. 1: 6.) attention to his revealed will, (John 5: 39.) a watchful spirit against corrupt affections, (Luke 21: 34.) a humble frame of mind, (Ps. 25: 9.) frequent meditation, (Ps. 101: 34.) a persevering design of conformity to the divine image, Hos. 6: 3. *Charnock's Works*, vol. ii. p. 331; *Saurin's Sermon*, vol. i. ser. 1; *Gill's Body of Div.*, vol. iii. p. 12, 8vo; *Tillotson's Sermon*, ser. 113; *Watts' Works*, vol. i. ser. 45; *Hall's Sermon on the Advantages of Knowledge to the Lower Classes*; *Foster's Essay on Popular Ignorance*; *Dwight's Theology*.—*Hend. Buck*.

KNOX, (JOHN,) the great champion of the Scottish reformation, was born, in 1505, at Gifford, in East Lothian, and was educated at Haddington and St. Andrews. After he was created master of arts, he taught philosophy, most probably as a regent in one of the colleges of the university. His class became celebrated, and he was considered as equalling, if not excelling, his master, in the subtleties of the dialectic art. About the same time, although he had no interest but what was procured by his own merit, he was advanced to clerical orders, and ordained a priest before he reached the age fixed by the canons of the church. At this time, the fathers of the Christian church, Jerome and Augustine, attracted his particular attention. By the

writings of the former, he was led to the Scriptures as the only pure fountain of divine truth, and instructed in the



utility of studying them in the original languages. In the works of the latter he found religious sentiments very opposite to those taught in the Romish church, who, while she retained his name as a saint in her calendar, had banished his doctrine as heretical from her pulpits. From this time he renounced the study of scholastic theology; and, although not yet completely emancipated from superstition, his mind was fitted for improving the means which Providence had given for leading him to a fuller and more comprehensive view of the system of evangelical religion. It was about the year 1535, when this favorable change commenced; but it does not appear that he professed himself a Protestant before the year 1542. He was converted from the Romish faith by Wishart, and became a zealous preacher of the new doctrines. Having been compelled to take shelter in the castle of St. Andrews, he fell into the hands of the French in July, 1547, and was carried with the garrison to France, where he remained a captive on board of the galleys till 1549. Subsequent to his liberation he was for a short time chaplain to Edward VI., after which he visited Geneva and Frankfort, and, in 1555, returned to his native country. After having for twelve months labored actively and successfully to strengthen the Protestant cause in Scotland, he revisited Geneva, where he remained till 1559. During his residence in Geneva he published his *First Blast of the Trumpet* against the monstrous Government of Women; a treatise which was levelled against Mary of England, but which gave serious offence to Elizabeth. From April, 1559, when he once more and finally set foot on Scottish earth, till his decease, which took place November 24, 1572, the reformed church was triumphant, and he was one of its most prominent, admired, and honored leaders.

When his body was laid in the grave, the regent of Scotland emphatically pronounced his eulogium, in the well-known words, "There lies he who never feared the face of man."

Knox has been styled the intrepid reformer; and that character he unquestionably deserves. In personal intrepidity, and popular eloquence, he resembled Luther. His doctrinal sentiments were those of Calvin; and like Zuinglius, he felt an attachment to the principles of religious liberty. He effected much in the great work of the reformation; but his manners were so severe, and his temper so acrid, that whilst he may be equally respected with Luther and Melancthon, he is not equally beloved. Knox was, however, known and beloved by the principal persons among the reformed in France, Switzerland, and Germany; and the affectionate veneration in which his memory was held in Scotland after his death, evinced that the influence he possessed among his countrymen, during his life, was not constrained, but founded on the high opinion which they entertained. Banatyne has thus drawn his character, and it is unquestionably entitled to consideration:—"In this manner (says he) departed this man of God; the light of Scotland, the comfort of the church within the same, the mirror of godliness, and pattern, and example to all true ministers, in purity of life, soundness of doctrine, and boldness in reproving of wickedness; one that cared not for the favor of men, how great soever they were."

Of his works the principal is a *History of the Reformation in Scotland*: the fourth edition of it includes all his

other writings. *Life of Knox by Dr. McCre. Jones' Chris. Biog.—Hend. Buck; Davenport.*

KNOX, (Dr. VICIUSMUS,) a divine and miscellaneous writer, was born in 1752; was educated at Merchant Tailors school, and at St. John's college, Oxford; succeeded his father as head master of Tunbridge school; held that situation for thirty-three years; obtained the livings of Runwell and Ramsden Crays, in Essex, and the chapelry of Shipbourne, in Kent; and died December 6, 1821. Among his original works are, *Essays, Moral and Literary; Liberal Education; Winter Evenings; Personal Nobility; Christian Philosophy; and The Spirit of Despotism.* He was the compiler of the *Elegant Extracts and Epistles.—Davenport.*

KOHATH; the second son of Levi, and father of Amram, Izhar, Hebron, and Uzziel, Gen. 46: 11. Exod. 6: 18. Kohath's family was appointed to carry the ark and sacred vessels of the tabernacle, while the Israelites marched through the wilderness, Num. 4, &c.—*Watson.*

KOLLOCK, (HENRY, D. D.,) minister of Savannah, was born at New Providence, New Jersey, December 14, 1778, and was graduated at Princeton, in 1794. In December, 1800, he was ordained at Elizabethtown. In December, 1803, he was appointed professor of theology at Princeton, having a care also of the church. His abilities and eloquence procured him great respect.

In 1806, he removed to Savannah, where he was a minister about thirteen years. For a time some ecclesiastical difficulties, founded on a charge of intemperance, threw a cloud over his good name. He went to Europe in 1817, and returned with invigorated health. He died, December 19, 1819, aged forty-one. After his death, his sermons were published in four volumes.—*Allen.*

KORAH, was the son of Izhar, of the race of Levi, and father of Asher, Elkanah, and Alisaph, and head of the Korites, a celebrated family among the Levites. Korah, being dissatisfied with the rank he held among the sons of Levi, and envying the authority of Moses and Aaron, formed a party against them, in which he engaged Dathan, Abiram, and On, with two hundred and fifty of the principal Levites, Num. 16: 1—3, &c. When Korah, for his rebellion, was swallowed up in the earth, his sons were preserved from his misfortunes.

In succeeding generations the sons of Korah continued as before to serve in the tabernacle of the Lord. David appointed them their office in the temple, to guard the doors, and sing the praises of God. To them are ascribed several psalms, which are designated by the name of Korah; as the forty-second, forty-fourth to the forty-ninth, eighty-fourth to the eighty-seventh; in all, eleven psalms.—*Watson.*

KORAN, or with the article, AL-KORAN, (Alcoran,) i. e. *the Koran*, which originally means *the reading, or that which is to be read*, is the Bible, or religious code of the Mohammedans, written in Arabic by Mohammed. It is also called *Al-Forkan*, either from its division into distinct portions, or because it is regarded as that which divides right from wrong; *Al-Moshaf*, the volume; and *Al-Kitab*, the book.

1. KORAN, HISTORY OF THE.—It is the common opinion, that Mohammed, assisted by one Sergius, a monk, composed this book. The Koran, while Mohammed lived, was only kept in loose sheets: his successor, Abubeker, first collected them into a volume, and committed the keeping of it to Haphsa, the widow of Mohammed, in order to be consulted as an original; and there being a good deal of diversity between the several copies already dispersed throughout the provinces, Ottoman, successor of Abubeker, procured a great number of copies to be taken from that of Haphsa, at the same time suppressing all the others not conformable to the original. There are seven principal editions of the Koran; two at Medina, one at Mecca, one at Cufa, one at Bassora, one in Syria, and the common, or vulgar edition. The first contains six thousand verses, the others surpassing this number by two hundred or two hundred and thirty-six verses; but the number of words and letters is the same in all; viz. seventy-seven thousand six hundred and thirty-nine words, and three hundred and twenty-three thousand and fifteen letters. The number of commentaries on the Koran is so large, that the bare titles would make a huge volume. Ben Os-

chair has written the history of them, entitled *Tarikh Ben Oshair*. The principal among them are, Reidhari, Thaalabi, Zamalchshari, and Bacai. The Mohammedans have a positive theology built on the Koran and tradition, as well as a scholastical one built on reason. They have likewise their casuists, and a kind of canon law, wherein they distinguish what is of divine and what of positive right. They have their beneficiaries, too, chaplains, almoners, and canons, who read a chapter every day out of the Koran in their mosques, and have prebends annexed to their office. The *hatib* of the mosque is what we call the parson of the parish; and the *sheikhs* are the preachers, who take their texts out of the Koran.

2. KORAN, MOHAMMEDAN FAITH CONCERNING.—It is the general belief among the Mohammedans that the Koran is of divine original; nay, that it is eternal and uncreated; remaining, as some express it, in the very essence of God, and the first transcript has been from everlasting, by God's throne, written on a table of vast bigness, called the *preserved table*, in which are also recorded the divine decrees, past and future; that a copy from this table, in one volume, upon paper, was, by the ministry of the angel Gabriel, sent down to the lowest heaven, in the month of Ramadan, on the night of *power*, from whence Gabriel revealed it to Mohammed in parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him, however, the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favor to see it twice. In fine, the book of the Koran is held in the highest esteem and reverence among the Mussulmen. They dare not so much as touch the Koran without being first washed, or legally purified; to prevent which an inscription is put on the cover or label,—“Let none touch but they who are clean.” It is read with great care and respect, being never held below the girdle. They swear by it; take omens from it on all weighty occasions; carry it with them to war; write sentences of it on their banners; adorn it with gold and precious stones; and knowingly suffer it not to be in the possession of any of a different religion. Some say that it is punishable even with death, in a Christian, even to touch it; others, that the veneration of the Mussulmen leads them to condemn the translating it into any other language as a profanation: but these seem to be exaggerations. The Mohammedans have taken care to have their Scripture translated into the Persian, the Javan, the Malayan, and other languages; though out of respect to the original, these versions are generally, if not always, interlined.

3. KORAN, THE STYLE AND MERITS OF THE, EXAMINED.—The praise of all the productions of genius is invention; that quality of the mind, which, by the extent and quickness of its views, is capable of the largest conceptions, and of forming new combinations of objects the most distant and unusual. But the Koran bears little impression of this transcendent character. Its materials are wholly borrowed from the Jewish and Christian Scriptures, from the Talmudical legends and apocryphal gospels then current in the East, and from the traditions and fables which abounded in Arabia. The materials collected from these several sources are here heaped together with perpetual and heedless repetitions, without any settled principle or visible connexion. When a great part of the life of Mohammed had been spent in preparatory meditation on the system he was about to establish, its chapters were dealt out slowly and separately during the long period of twenty-three years. Yet, thus defective in its structure, and no less objectionable in its doctrines, was the work which Mohammed delivered to his followers as the oracles of God. The most prominent feature of the Koran, that point of excellency in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally impresses of the nature and attributes of God. If its author had really derived these just conceptions from the inspiration of that Being whom they attempt to describe, they would not have been surrounded, as they now are, on every side, with error and absurdity. But it might be easily proved, that whatever it justly defines of the divine



tributes, was borrowed from our Holy Scripture; which even from its first promulgation, but especially from the completion of the New Testament, has extended the views and enlightened the understandings of mankind; and thus furnished them with arms which have too often been effectually turned against itself by its ungenerous enemies. In this instance, particularly, the copy is far below the great original, both in the propriety of its images and the force of its descriptions.

It is, therefore, abundantly apparent, that no miracle was either externally performed for the support, or is internally involved in the composition of the Mohammedan revelation. See *Sale's Koran*; *Prideaux's Life of Mahomet*; *White's Sermons at the Dampton Lecture*; and *MORHAMMEDANISM.—Hend. Buck.*

**KORNTHAL**, (SOCIETY OF;) a religious community in the kingdom of Wurtemberg, which originated in the following circumstances:—In the year 1818, Theophilus William Hoffmann, a notary-public, and burgomaster of Leonberg, perceiving that a difference of religious belief led a great number of the inhabitants of Wurtemberg to Russia and America, thought it would be an efficacious means of preventing other dissenters from following their example, if they were removed from under the jurisdiction of the Lutheran consistory, and obtained toleration for the exercise of their religious worship. A royal decree, of the 22d of August, 1819, sanctioned their separation from the Lutheran church, and gave its approbation to regulations, formed by themselves, for their organization as a religious body, and for their relation to the state. They consisted, at that time, of about forty families; but their numbers rapidly increased. They purchased the lordship of Kornthal, a bailiwick of Leonberg, two leagues from Stutgard, containing a thousand acres of arable and woody land, with some buildings, for a hundred and fifteen thousand florins. One of their first cares was to erect a commodious place of worship, capable of holding two thousand persons. Their mode of worship nearly resembles that of the Protestant churches, from which they are legally separated, although they adopt the tenets and teach the catechism of Luther, and have a liturgy similar, not to that introduced into certain Lutheran churches in the seventeenth and eighteenth centuries, but to that of 1582. It will be seen from what follows, that their discipline resembles that of the Moravian Brethren.

Their service consists of a succession of hymns, prayers, and Scripture reading; the Lord's supper is administered every fourth week, eight days previous to which, separate meetings are held of married men and widowers, married women and widows, bachelors, and spinsters. Besides the Sundays, they celebrate the festivals of Jesus Christ, the Apostles, St. Stephen, the New Year, Epiphany, Holy Thursday, Good Friday, Easter, Ascension, Pentecost, St. John the Baptist, Annunciation, and Purification of the Virgin Mary. They have also, once a month, a day of fasting and prayer. Their clergy consist of readers, elders, and a

president, called bishop, who in public service appear in white robes. A secular president administers their temporal affairs; who, like all their civil and ecclesiastical officers, is elected by the community, whose suffrage is also requisite in the admission of members. A community of goods is not held by them: any member, on quitting the society, may carry away his movables; but he can only sell his fixtures to another member, or, in default of a purchaser, to the community. The two sexes have separate burial places. Feasts at baptisms and funerals are abolished; also salutations on the new year. Mourning is never worn. Oaths are forbidden. Benevolence towards persons of other communions is commanded. Begging is prohibited, and care is taken of the poor and aged. A portion of the money collected for charitable uses, is applied to carrying the knowledge of the gospel to heathen lands. They have schools for each sex, in which they are mainly solicitous to inculcate piety and virtue. No member may marry without the advice of the presidents, especially out of the society. Every one must have some trade. For every thing there is a fixed price. No brother may borrow money but from the common chest. No member may lodge a foreigner, or take a foreign servant, without informing the president. The various branches of agriculture, and the mechanical arts, form the habitual employment of this colony. Since 1821, a kind of journal has, at indefinite periods, presented to the public a view of the civil and religious state of this society, whose prosperity will augment while it shall retain its primitive zeal, its purity of manners, and its love of labor.—*Hend. Buck.*

**KRUDENER**, (BARONESS VALERIA,) a religious enthusiast, daughter of count Wittenkoff, was born, in 1766, at Riga; married baron Krudener when she was only fourteen; and was for a considerable period one of the gayest of the gay in the Parisian circles. At length she became a fanatical devotee, announced herself as an envoy from Heaven, and wandered from state to state preaching, and surrounded by thousands of people. In many places she was driven out by the magistrates. She died, in the Crimea, in 1824. Alexander of Russia was among those who listened to her doctrines. She wrote Valeria, a novel, which is believed to depict some of her early adventures.—*Davenport*; *Hend. Buck*; *Eney. Amr.*

**KTISTOLATRÆ**, a branch of the Monophysites, which maintained that the body of Christ before his resurrection was corruptible.—*Hend. Buck.*

**KYRLE**, (JOHN,) a man remarkable for his active benevolence, was born, in 1640, at Whitehouse, in Gloucestershire, and died at Ross, in Herefordshire, in 1724. Pope, in his Moral Essays, has commemorated the good deeds of this estimable character. With his small fortune, however, Kyrle could not solely have accomplished all that is attributed to him; but his example prompted some, and his solicitations induced others, to associate with him in the work of charity and public utility.—*Davenport.*

## L.

**LABADISTS**, were so called from their founder, John Labadie, a native of France. He was originally in the Romish communion; but leaving that, he became a member of the reformed church, and performed with reputation the ministerial functions in France, Switzerland, and Holland. He at length erected a new community, which resided successively at Middleburg, in Zealand, Amsterdam, Hervorden, and at Aitona, where he died, about 1674. After his death, his followers removed their wandering community to Wiewert, in the district of North Holland, where it soon fell into oblivion. If we are to judge of the Labadists by their own account, they did not differ from the reformed church so much in their tenets and doctrines as in their manners and rules of discipline; although it seems that Labadie had some strange notions.—*H. Buck.*

**LABARUM**; the name given to the imperial banner, upon which Constantine, after his conversion, blazoned the monogram of Christ.—*Hend. Buck.*

**LACTANTIUS**, (LUCIUS CÆLIUS,) a father of the church, the purity of whose Latinity has gained for him the title of the Christian Cicero, was born in the third century, but whether in Africa, or at Fermo, in Italy, is undecided. He studied under Arnobius; became celebrated for his eloquence; and was appointed tutor to Crispus, the son of Constantine. He is supposed to have died at Treves, about 325. His principal works are, *De Opificio Dei*; and *Divinarum Institutionum*.—*Davenport.*

**LAITY**; the people, as distinguished from the clergy. (See **CLERGY**.)

**LAKE**; a confluence of waters. The principal lakes in Judea, were the lake Asphaltites, the lake of Tiberias, and the lake Semechon; and, towards Egypt, the lake Sirbon. (See the respective articles).—*Calcut.*

**LAMAISM**; the religion of the people of Thibet. The *Delai Lama*, "Grand Lama," is at once the high-priest, and the visible object of adoration, to this nation: to the

hordes of wandering Tartars, and to the prodigious population of China. He resides at Patoli, a vast palace on a mountain near the banks of the Burampooter, about seven miles from Lahasse. The foot of the mountain is surrounded by twenty thousand lamas, or priests, in attendance on their sovereign pontiff, who is considered as the vicegerent of the Deity on earth; and the more remote Tartars are said to regard him absolutely as the Deity himself, and call him God, the everlasting father of heaven. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Mantchou Tartar, does not fail in acknowledgments to him in his religious capacity; and entertains in the palace at Pekin a inferior lama, deputed as his nuncio from Thibet.

The grand Lama is only to be seen in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones; while, at a distance, the people prostrate themselves before him, it being not lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks, even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded that they thereby receive a full forgiveness of their sins. The *suantsassés*, or Indian pilgrims, often visit Thibet as a holy place; and the Lama entertains a body of two or three hundred in his pay. Besides his religious influence and authority, he is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous as well as the most powerful body in the state, have the priesthood entirely in their hands, and, besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the rich presents sent them from the utmost extent of Tartary, from the empire of the great mogul, and from almost all parts of the Indies.

The opinion of the orthodox among the Thibetians is, that when the grand lama seems to die, either of old age or infirmities, his soul, in fact, only quits a crazy habitation to enter another, younger and better; and is discovered again in the body of some child, by certain tokens, known only to the lamas, or priests, in which order he always appears. Almost all the nations of the East, except the Mohammedans, believe the *metempsychosis*, or transmigration of the soul, as the most important article of their faith; especially the inhabitants of Thibet, Burmah, and Anan, the Siamese, the greater part of the Chinese and Japanese, and the Monguls and Kalmucks. According to their doctrine, the soul no sooner leaves her old habitation than she enters a new one. The *delai lama*, therefore, or rather the god Foe or Foh, residing in the *delai lama*, passes to his successor; and he being a god, to whom all things are known, the grand Lama is therefore acquainted with every thing which happened during his residence in his former bodies.

This religion, which was early adopted in a large part of the globe, is said to have been of three thousand years' standing; and neither time, nor the influence of men, has had the power of shaking the authority of the grand Lama. This theocracy, which extends as fully to temporal as to spiritual concerns, is professed all over Thibet and Mongolia; is almost universal in Greater and Less Bucharina, and several provinces of Tartary; has some followers in the kingdom of Cashmere, in India; and is the predominant religion of China.

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water, and a singing service. They also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to thirty thousand, and confessors chosen by their superiors. They use beads, wear the mitre, like the bishops; and their *delai lama* is nearly the same among them as the sovereign pontiff was formerly, in the zenith of his power, among the Roman Catholics. So complete is the resemblance, that, when one of the first Roman missionaries penetrated Thibet, he came to the

conclusion, that the devil had set up there an imitation of the rites of the Catholic church, in order the more effectually to destroy the souls of men.

Captain Turner, speaking of the religion of Thibet, says, "It seems to be the schismatical offspring of the religion of the Hindoos, deriving its origin from one of the followers of that faith, a disciple of Bouddhu, who first broached the doctrine which now prevails over the wide extent of Tartary. It is reported to have received its earliest admission in that part of Tibet, or Thibet, bordering upon India, which from hence became the seat of the sovereign lamas; and to have traversed over Mantchieux Tartary, and to have been ultimately disseminated over China and Japan. Though it differs from the Hindoo in many of its outward forms, yet it still bears a very close affinity with the religion of Brumba in many important particulars. The principal idol in the temples of Tibet, or Thibet, is Muha-Moonee, the Boodhu of Bengal, who is worshipped under these and various other epithets, throughout the great extent of Tartary, and among all nations to the eastward of the Brumhapooter. In the wide-extended space over which this faith prevails, the same object of veneration is acknowledged under numerous titles: among others, he is styled Godumu, or Gotumu, in Assam and Ava, Shummuu in Siam, Amida Butu in Japan, Fohi in China," &c.—*Watson*.

LAMB OF GOD. By this name John the Baptist called our Savior, (John 1: 29, 36.) to signify his innocence, and his quality as a victim to be offered for the sins of the world. Or, he might allude to these words of the prophet: "He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth," Isa. 53: 7. If it were a little before the passover, then the sight of a number of lambs going to Jerusalem to be slain on that occasion, might suggest the idea; as if he had said, "Behold the true, the most excellent Lamb of God," &c.—*Calmet*.

LAMBETH ARTICLES. (See ARTICLES.)

LAMBERT, (JOHN,) the English martyr. His real name was Nicholson, Lambert being assumed in the latter part of his life to avoid the dangers that beset his life. He was born in Norfolk, and educated at Cambridge, where the excellent Bilney was the means of his conversion, not only to Protestant principles, but to God. He was soon obliged to seek refuge in Holland; whence in 1532 he was brought to London by means of Sir Thomas More, and tried before the archbishop of Canterbury on forty-nine articles, preserved, with his answers, by Fox. In 1534, Warham dying, Cranmer succeeded to the primacy, and Lambert was released. In 1538, he was apprehended at the instigation of bishop Gardiner, and tried before Henry VIII. with great pomp. Lambert defended himself with the firmness of a man, the learning of a scholar, and the humility of a Christian. But the cause was already prejudged, and he was condemned to be burnt. Lord Cromwell and Cranmer, afterwards such distinguished friends of the Reformation, that day were against him.

No man was used at the stake with greater cruelty than was Lambert. But God was with him. Just before he expired, he lifted up his hands, all flaming with fire, and cried out to the people, with his dying voice, in these glorious words, NONE BUT CHRIST! NONE BUT CHRIST! A volume could not have conveyed the energy of divine truth like these words, in these circumstances.—*Middleton*, vol. i. p. 139.

LAME. Persons weak in body, or in their intellect and grace, and halting between different opinions, are called lame, Isa. 33: 23. Heb. 12: 13.—*Brown*.

LAMECH; a descendant of Cain, the son of Mathusael, and father of Jabal, Jubal, Tubal-Cain, and Naamah, Gen. 4: 18—20, &c. He stands branded as the father of polygamy, the first who dared to violate the sacred command; (Gen. 2: 24.) giving way to his unbridled passion, and thus overleaping the divine mound raised by the wisdom of our great Creator; which restraint is enforced by the laws of nature herself, who peoples the earth with an equal number of males and females, and thereby teaches foolish man that polygamy is incompatible with her wise regulations. He married Adah and Zillah: the former

was the mother of Jabel and Jubal, and the latter of Tubal-Cain and Naamah, his sister.—*Watson*.

**LAMENTATIONS OF JEREMIAH**; a mournful poem, composed by the prophet, on occasion of the destruction of Jerusalem by Nebuchadnezzar. The first two chapters principally describe the calamities of the siege of Jerusalem; the third deploras the persecutions which Jeremiah himself had suffered; the fourth adverts to the ruin and desolation of the city and temple, and the misfortune of Zedekiah; and the fifth is a kind of form of prayer for the Jews in their captivity. At the close the prophet speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and threatens them with the wrath of God. (See **JEREMIAH**.)

The first four chapters of the Lamentations are in the acrostic form; every verse or couplet beginning with a letter of the Hebrew alphabet, in regular order. The first and second chapters contain twenty-two verses, according to the letters of the alphabet; the third chapter has triplets, beginning with the same letter; and the fourth is like the first two, having twenty-two verses. The fifth chapter is not an acrostic. The style of Jeremiah's Lamentations is lively, tender, pathetic, and affecting. It was the talent of this prophet to write melancholy and moving elegies; and never was a subject more worthy of tears, nor written with more tender and affecting sentiments.—*Calmet*.

**LAMPETIANS**; a denomination in the seventeenth century, the followers of Lampetius, a Syrian monk. He pretended that as man is born free, a Christian, in order to please God, ought to do nothing by necessity; and that it is, therefore, unlawful to make vows, even those of obedience. To this system it is said he added the doctrines of the Arians, Carpocratians, and other denominations.—*Hend. Buck*.

**LAMP**. There is frequent mention of lamps in Scripture, and the word is often used figuratively. The invention of lamps is ascribed to the Egyptians. They also were the first who put burning lamps in the tombs with their dead, as an emblem of the immortality of the soul. Lamps were known to the Hebrews as early as the time of Moses and Job.

To do this subject justice, it might be considered under several distinctions: as, (1.) Military lamps, those intended to meet the exigencies of night, in the external air, when the breeze is lively, or when the wind is high. (2.) Domestic lamps, those intended for service in the interior of a dwelling, or to be carried about into all parts of it; but not powerful enough to resist a gale of wind in the open air. (3.) Lamps for religious uses; those hung up in temples, or deposited in the sacred recesses of edifices, public or private, &c. We shall, however, attend only to the distinction between lamps for the exterior, the open air; and lamps for the interior, domestic purposes.

1. We meet with the Hebrew term *lappid*, properly *lampid*, (whence the word lamp,) in that remarkable history of the "smoking furnace and the burning lamp," which ratified the covenant made with Abraham; (Gen. 15: 17.) where the text observes that, (1.) it was after the sun was gone down, (2.) when it was dark, what is rendered, a furnace, passed; and this is expressly noted as (3.) smoking. Whatever light, or splendor, overcame the darkness of the evening, with the much greater darkness occasioned by the density of the smoke by which it was immediately surrounded, and in the centre of which it blazed, was certainly not feeble, or dim, but lively, vigorous, and even powerful. The action took place in the open air; and this lamp, described as burning, was competent to resist, and more than resist, every impulse of the atmosphere. With this we may compare the appearances at the giving of the law, (Exod. 20: 18.) and in Daniel's vision, Dan. 10: 6. Also Jndg. 7: 15. 15: 4. Isa. 62: 1. Ez. 1: 13, and Zech. 12: 6, in all of which the same word is used in the original. To this word answers the Greek *lampas*, Matt. 25: 1.

2. A lamp for domestic use is called *ner* in the Hebrew, and is frequently, though erroneously, rendered candle in our version. See Prov. 31: 18. Job. 29: 3. 18: 5, 6. 2 Sam. 21: 18. Num. 21: 30. This household lamp is in Greek usually called the *luchnos*, Matt. 5: 15. The houses in the East were, from the remotest antiquity, lighted with

lamps; and hence it is so common in Scripture to call every thing which enlightens the body or mind, which guides or refreshes, by the name of a lamp. These lamps were sustained by a large candlestick set upon the ground. The houses of Egypt, in modern times, are never without lights: they burn lamps all the night long, and in every occupied apartment. So requisite to the comfort of a family is this custom reckoned, or so imperious is the power which it exercises, that the poorest people would rather retrench part of their food than neglect it. As this custom no doubt prevailed in Egypt and the adjacent regions of Arabia and Palestine in former times, it imparts a beauty and force to some passages of Scripture which have been little observed. Thus, in the language of Jeremiah, to extinguish the light in an apartment is a convertible phrase for total destruction; and nothing can more properly and emphatically represent the total destruction of a city than the extinction of the lights: "I will take from them the light of a candle, and this whole land shall be a desolation and an astonishment." See also Job 21: 17. 18: 5, 6. A brilliant lamp, on the other hand, the chosen symbol of prosperity, a beautiful instance of which occurs in the complaint of Job, 29: 2, 3. When the ten tribes were taken from Rehoboam, and given to his rival, Jehovah promised to reserve one tribe, and assigns this reason: "That David my servant may have a light always before me in Jerusalem," 1 Kings 11: 36. In many parts of the East, and in particular in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp full of oily rags in the other. (See **MARRIAGE**.)—*Calmet*; *Watson*.

**LAND**, in the Old Testament, often denotes the country of the Israelites, or the particular country, or district, spoken of; the land of Canaan, the land of Egypt, the land of Ashur, the land of Moab. In many places of our public version the phrase "all the earth" is used, where the meaning should be restricted to the land, or all the land.—*Calmet*.

**LANFRANC**, a pious and learned Romish prelate, was born, in 1005, at Pavia; became prior of Bec, in Normandy, in 1044; and was made abbot of St. Stephen, at Caen, in 1062. When William the Conqueror ascended the English throne, he raised Lanfranc to the archbishopric of Canterbury, who held the see till his decease, in 1089. Lanfranc rebuilt the cathedral of Canterbury, and founded the hospitals of St. John and Harbledown. He was the antagonist of the great Berengarius, and wrote, in good Latin, various theological works.—*Davenport*.

**LANGDON**, (SAMUEL, D. D.), minister of Portsmouth, N. H., and president of Harvard college, was a native of Boston; was graduated in 1740; ordained as the successor of Mr. Fitch in 1747; inducted into the office of president as the successor of Mr. Locke in 1774, but resigned it, in consequence of the disaffection of his pupils, occasioned by his want of the requisite dignity and authority, in 1780. He settled at Hampton Falls, N. H., in 1781. His extensive knowledge, hospitality, patriotism, and piety secured to him, in this calm retreat, the affection and respect of the people of his charge, and of his numerous acquaintance. He died, November 29, 1797, aged seventy-four. He published many sermons, besides an Examination of R. Sandeman's letters on Theron and Aspasio, 1765; a Summary of Christian Faith and Practice, 1768; and Remarks on the Leading Sentiments of Dr. Hopkins' System of Doctrines, 1794. *Alden's Acc. of the Relig. Soc. of Portsmouth*; *Hist. Col.*, vol. x. p. 51.—*Allen*.

**LANGUAGE**, in general, denotes those articulate sounds by which men express their thoughts. Much has been said respecting the invention of language. On the one side, it is observed, that it is altogether a human invention, and that the progress of the mind, in the invention and improvement of language, is, by certain natural gradations, plainly discernible in the composition of words. But on the other side it is alleged, that we are indebted to divine revelation for the origin of it. Without supposing this, we see not how our first parents could so early hold converse with God, or the man with his wife. Admitting, however, that it is of divine origin, we cannot suppose that a perfect system of it was all at once given to man. It is much more natural to think that God taught our first

parents only such language as suited their present occasion, leaving them, as he did in other things, to enlarge and improve it, as their future necessities should require.

Without attempting, however, to decide this controversy, we may consider language as one of the greatest blessings belonging to mankind. Destitute of this, we should make but small advancements in science, be lost to all social enjoyments, and religion itself would feel the want of such a power. Our wise Creator, therefore, has conferred upon us this inestimable privilege: let us then be cautious that our tongues be not the vehicle of vain and useless matter, but used for the great end of glorifying him, and doing good to mankind.

What was the first language taught man, is matter of dispute among the learned, but most think it was the Hebrew. There are, however, other opinions on the oft-disputed subject as to the primitive language. The Armenians allege, that as the ark rested in their country, Noah and his children must have remained there a considerable time, before the lower and marshy country of Chaldea could be fit to receive them; and it is therefore reasonable to suppose they left their language there, which was probably the very same that Adam spoke. Some have fancied the Greek the most ancient tongue, because of its extent and copiousness. The Teutonic, or that dialect of it which is spoken in the Lower Germany and Brabant, has found a strenuous patron in Geropius Becanus, who endeavors to derive even the Hebrew itself from that tongue. The pretensions of the Chinese to this honor have been allowed by several Europeans. The patrons of this opinion endeavor to support it, partly, by the great antiquity of the Chinese, and their having preserved themselves so many ages from any considerable mixture or intercourse with other nations. It is a notion advanced by Dr. Alix, and maintained by Mr. Whiston with his usual tenacity and fervor, that the Chinese are the posterity of Noah, by his children born after the flood; and that Fohi, the first king of China, was Noah. As for those which are called the Oriental languages, they have each their partisans. The generality of Eastern writers allow the preference to the Syriac, except the Jews, who assert the antiquity of the Hebrew with the greatest warmth; and with them several Christian writers agree, particularly Chrysostom, Austin, Origen, and Jerome, among the ancients; and among the moderns, Bochart, Heidegger, Selden, and Buxtorf. The Sanscrit has also put in its claims; and some have thought that the Path bears the character of the highest antiquity.

All these are however useless speculations. The only point worth contending for is, that language was conveyed at once to the first pair in sufficient degree for intellectual intercourse with each other, and devotional intercourse with God; and that man was not left, as infidel writers have been pleased to say, to form it for himself out of rude and inarticulate sounds.

It is true that many languages bear marks of being raised to their improved state from rude and imperfect elements, and that all are capable of being enriched and rendered more exact; and it is this which has given some color to those theories which trace all language itself up from elemental sounds, as the necessities of men, their increasing knowledge, and their imagination led to the invention of new words and combinations. All this is, however, consistent with the Scripture fact, that language was taught at first by God to our first parents. The dispersion of mankind carried many tribes to great distances, and wars still further scattered them, and often into wide regions, where they were further dispersed to live chiefly by the chase, by fishing, or at best but an imperfect agriculture. In various degrees we know they lost useful arts; and for the same reasons they would lose much of their original language; those terms being chiefly retained which their immediate necessities, and the common affairs of a gross life, kept in use. But when civilization again overtook these portions of mankind, and kingdoms and empires were founded among them, or they became integral parts of the old empires, then their intercourse with each other becoming more rapid, and artificial, and intellectual, their language was put into a new process of improvement, and to the eye of the critic would exhibit the various stages of advancement; and in many it would be

pushed beyond that perfection which it had when it first began to deteriorate. (See LETTERS.) *Dr. Adam Smith's Dissertation on the Formation of Languages; Harris' Hermes; Warburton's Divine Legation of Moses, vol. iii.; Traité de la Formation Mécanique des Langues, par le Président de Brosses; Blair's Rhetoric; Gregory's Essays, ess. 6; Lord Monboddo on the Origin and Progress of Language; Good's Book of Nature.—Watson; Hend. Buck.*

**LANTERN, (lampadôn.)** The word occurs, John 18: 3; but appears to denote a sort of military lamp. (See LAMP.) The soldiers came thus furnished to apprehend our Lord, lest he should escape through the darkness of the night.—*Watson.*

**LAODICEA.** There were several cities of this name, but the Scripture speaks only of that in Phrygia, upon the river Lycus, near Colosse. Its ancient name was Diospolis; it was afterwards called Rhoas. Lastly, Antiochus, the son of Stratonice, rebuilt it, and called it Laodicea, from the name of his wife Laodice. It increased towards the time of Augustus Cæsar. The fertility of the soil, and the good fortune of some of its citizens, raised it to greatness. Hiero, who adorned it with many offerings, bequeathed to the people more than two thousand talents; and though an inland town, it grew more potent than the cities on the coast, and became one of the largest towns in Phrygia. Such was its state when Christianity was planted in it, and also at the date of the epistle to the Colossians, A. D. 60, or 61. Whether the church here was numerous, we know not; but it seems they boasted of their splendid garments, and wealth, and knowledge; which agrees with their history, that they were enriched by the fleeces of their sheep, and eminent in polite studies.

Its three theatres, and the immense circus, which was capable of containing upwards of thirty thousand spectators, the spacious remains of which (with other ruins buried under ruins) are yet to be seen, give proof of the greatness of its ancient wealth and population; and indicate too strongly, that in that city where Christians were rebuked, without exception, for their lukewarmness, there were multitudes who were lovers of pleasure more than lovers of God. The amphitheatre was built after the Apocalypse was written, and the warning of the Spirit had been given to the church of the Laodiceans to be zealous and repent, Rev. 3: 14—22. It became the mother-church of sixteen bishoprics.

There are no sights of grandeur, nor scenes of temptation, around it now. Its tragedy may be briefly told. It was lukewarm, and neither cold nor hot; and therefore it was loathsome in the sight of God; and with the city of its abode, it has been blotted from the world. "Laodicea," says Dr. Smith, "is utterly desolated, and without any inhabitant, except wolves, and jackals, and foxes. It can boast of no human inhabitants, except occasionally when wandering Turcomans pitch their tents in its spacious amphitheatre. Colonel Lake observes, "There are few ancient cities more likely than Laodicea to preserve many curious remains of antiquity beneath the surface of the soil. Its opulence, and the earthquakes to which it was subject, render it probable that valuable works of art were often there buried beneath the ruins of the public and private edifices." The finest sculptured fragments are to be seen at a considerable depth, in excavations which have been made among the ruins.—*Watson; Calmet.*

**LAPWING, (dukiphath.)** Levit. 11: 19. Deut. 14: 18. The bird intended by the Hebrew name in these places is



undoubtedly the *hoopoe*; a very beautiful, but most unclean and filthy, species of birds. The Septuagint renders

it *epopa*; and the Vulgate, *upupa*; which is the same with the Arabian interpreters. The Egyptian name of the bird is *kukuphah*, and the Syrian, *kikuphah*; which approach the Hebrew *dukuphath*. It may have its name from the noise or cry it makes, which is very remarkable, and may be heard a great way.—*Harris; Abbott; Watson.*

LARDNER, (NATHANIEL, D. D.), a learned dissenting divine, was born, in 1681, at Hawkhurst, in Kent, of pious parents; studied at Utrecht and Leyden; became a minister in his twenty-fifth year; and, after having been chaplain and tutor in the family of lady Treby, acquired equal reputation as a preacher and a writer. During the year 1724, he was engaged, with several other ministers, in preaching a lecture, on Tuesday evenings, at the Old Jewry, from whence originally sprung his great work, "The Credibility of the Gospel History." On the 24th of August, 1729, he received an unexpected invitation from the church at Crutched Friars, which he accepted. He maintained a large correspondence, both in Great Britain and foreign parts, particularly in America and Germany. On account of his deafness, he in 1751 resigned the place of morning preacher at Crutched Friars, having been assistant there near twenty-two years. As he lived very retired, especially the latter part of his life, he engaged in very few public things; however, as a private man, he was always ready in every good word and work, affording his assistance, according to his ability, to those in distress. He died, at his native place, in 1768. The collected edition of his works forms eleven volumes, octavo. Of these the chief is, *The Credibility of the Gospel History*, a production which is deserving of the highest praise, for its learning, faithfulness, and candor. See *Memoirs*, by Dr. Kippis.—*Jones' Chris. Biog.; Davenport.*

LARNED, (SYLVESTER), the eloquent minister of New Orleans, was the son of colonel Simon Larned, of Pittsfield, Massachusetts. His mother was a woman of extraordinary intellectual power and pious zeal. He was born August 31, 1796, and in his senior year at college his mind was first impressed by religious truth. He graduated, at Middlebury, (Vt.) in 1813, having the English oration.

His talents were very early developed. His theological education was at Andover and Princeton. At this period no one equalled him in extemporary debate. After he became a preacher, in 1817, and was ordained as an evangelist, he repaired to New Orleans. On the arrival of Mr. Larned the society was quickly established, and he was settled as the minister of the first Presbyterian congregation. He fell a victim to the yellow fever, Thursday, August 31, 1820, aged twenty-four. He preached on the preceding Sabbath from the words, "For to me to live is Christ and to die is gain;" and closed his discourse in tears. Probably no preacher in the United States occupied a more important station, or was more admired for his eloquence. By his death, a kind of sacrifice to duty, he left a deep impression of the courage and value of true piety.—*Allen.*

LAS CASAS. (See CASAS.)

LATIMER, (HUGH), a pious prelate, one of the victims of the sanguinary Mary, was the son of a yeoman, and was born, about 1470, at Thurston, in Leicestershire. He was educated at Christ's college, Cambridge. In early life he was a zealous papist, but, being converted at fifty-three, he became an equally zealous champion of the Reformation.

The credit to the Protestant cause, which he gained in the pulpit, he maintained by a holy life out of it. Mr. Bilecy and he gave daily instances of goodness, which malice could not scandalize, nor envy misinterpret. They visited the prisoners, relieved the poor, and fed the hungry. Cambridge was full of their good works; their charities to the poor, and friendly visits to the sick, were constant topics of discourse. (See BILECY.)

After having encountered many perils, he was made bishop of Worcester, in 1535, by Henry VIII. The bishopric, however, he resigned, on the passing of the act of the six articles; and was punished by being imprisoned during the remainder of Henry's reign. He had the courage, while in favor at court, to write a letter of remonstrance to Henry VIII., on the evil of prohibiting the use of the Bible in English, and even presented him for a new

year's gift, instead of a purse as was usual, a New Testament, having the leaf turned down to this passage: "Whoremongers and adulterers God will judge." The accession of Edward VI. set Latimer at liberty, and he resumed his preaching, but refused to resume the mitre. On Mary ascending the throne, he was again incarcerated; and, in 1555, was brought to the stake, where he suffered with unshaken courage. Ridley was his fellow-martyr. When they came to the stake, he lifted up his eyes and said, "Fidelis est Deus;" i. e. God is faithful, who will



not suffer us to be tempted above what we are able to bear. He then prepared himself, saying to the bishop of London, "We shall this day, brother, light such a candle in England, as shall never be put out."

Such was the death of Hugh Latimer, bishop of Worcester. He had a happy temper, improved by the best principles; and such was his cheerfulness, that none of the circumstances of life were seen to discompose him: such was his Christian fortitude, that not even the severest trials could unman him. Indeed, for Latimer, no eulogy is wanting, when it is recollected that he was one of the leaders of that noble army of martyrs who introduced the Reformation into England.

"He, more than any other man, promoted the Reformation by his preaching. The straight forward honesty of his remarks, the liveliness of his illustrations, his homely wit, his racy manner, his manly freedom, the playfulness of his temper, the simplicity of his heart, the sincerity of his understanding, gave life and vigor to his sermons when they were delivered, and render them now the most amusing productions of that age, and to us, perhaps, the most valuable." See *Gilpin's Lives of Reformers; Middleton's Evang. Biog.—Davenport; Jones' Chris. Biog.*

LATITUDINARIANS; persons who, disregarding fixed, determinate, or exclusive views of doctrine or worship, maintain that men will be saved, independently of any particular persuasion which they entertain. The term was given "to More, Hales, Chillingworth, Wilkins, Cudworth, Whitecot, Gale, Tillotson, and others, mostly Cambridge men, who endeavored to examine all the principles of morality and religion on philosophical principles, and to maintain them by the reason of things. They declared against superstition on the one hand, and enthusiasm on the other." They were attached to the constitution and forms of the church; but moderate in their opposition to those who dissented from it. They were mostly Arminians of the Dutch school, but admitted of a considerable latitude of sentiment, both in philosophy and theology, on which account they were denominated *Latitudinarians*. In conjunction with other clergymen of that period, they introduced a very inefficient mode of preaching into the established church; learnedly defeating the truth of Christianity as a system, but modifying the statements of the gospel, obscuring the glory of divine grace, and thus neutralizing its influence on the heart of a man. They were, in fact, low churchmen, of Arminian principles; moderate in piety, in sentiment, and in zeal; though some of them gradually became "fierce for moderation."—*Hend. Enck.*

LAUD, (WILLIAM, D. D.), a prelate, the son of a clothier, was born, in 1573, at Reading, in Berkshire; was educated at the free school of his native place, and at St. John's college, Oxford; was ordained in 1601; became president of

his college in 1611; and, after having held various livings, was at length patronised by James I., who had long looked upon him with coldness. His first preferment from the sovereign was the deanery of Gloucester, which he obtained in 1616. In 1620 he was nominated to the see of St. David's, whence he was successively translated, in 1626, 1628, and 1633, to Bath and Wells, London, and Caoterbury. From the moment of his attaining power he acted the part of a furious persecutor of those who differed from him on religious points, and an enemy to public liberty. His ingratitude, too, was equal to his violence. The meeting of the long parliament was the signal of his downfall. He was impeached, and confined during three years in the Tower. On his being brought to trial he defended himself with great courage and acuteness. A bill of attainder was at length passed against him by the commons, and he was executed, January 10, 1644-5. Laud was intolerant, tyrannical, and superstitious; but it would be unjust to conceal that he was a patron of learning. The most interesting of his works is his *Diary*.—*Davenport; Clissold; Ency. Amer.*

**LAUGHTER**, is an indication either of delight and assurance; or of mirth and mockery. Sarah in her transport of joy called her son Isaac; that is, laughter, Gen. 21: 6. "At destruction and famine thou shalt laugh;" i. e. thou shalt not fear it, thou shalt be perfectly secure against those evils. God laughs at the wicked; he despises their vain efforts. Ishmael laughed at Isaac; he insulted him, he vexed him. See Gal. 4: 29. Laughter in general implies rejoicing. "There is a time to laugh, and a time to weep;" that is, a time to rejoice, and a time to be afflicted, Eccl. 3: 4. "Blessed are ye who weep now, for ye shall laugh," Luke 6: 21, 25. It is frequently used for excessive and irreligious mirth. "I said of laughter, it is mad," Eccl. 2: 2. "Your laughter shall be turned into mourning;" your worldly joy shall terminate in sorrow and remorse, James 4: 9. Abraham's laughter, when God promised him a son, was an expression of admiration and gratitude, not of doubt: the Scripture which relates it does not disapprove of it, as it does of Sarah's, Gen. 17: 17.—*Calmet.*

**LAURA**; in church history, a name given to a collection of little cells at some distance from each other, in which the hermits of ancient times lived together in a wilderness. These hermits did not live in community, but each monk provided for himself in his distinct cell. The most celebrated lauras mentioned in ecclesiastical history were in Palestine; as the laura of St. Enythmus, St. Saba, the laura of the towers, &c.—*Hend. Buck.*

**LAUREATE**, as a passive verb, to be crowned with the prize, as a successful theological candidate, in ancient times, at the Scotch universities.—*Hend. Buck.*

**LAURENTIUS**, (commonly called St. Laurence,) a Christian martyr of the third century, was one of the deacons of the church at Rome. Being seized and commanded to produce the church treasures, he collected together the helpless poor Christians, who were supported by their brethren, and said, "These are the true treasures of the church!" The governor of the city, exasperated by disappointment, and by what he took to be an intended insult, ordered him to immediate tortures and death; which (though actually roasted on a gridiron) Laurentius endured with a fortitude inconceivable. He died August 2, A. D. 258.—*Fox, 32.*

**LAVATER**, (JOHN CASPAR,) the philosopher and divine,



a native of Zurich, in Switzerland, was born in 1741; be-

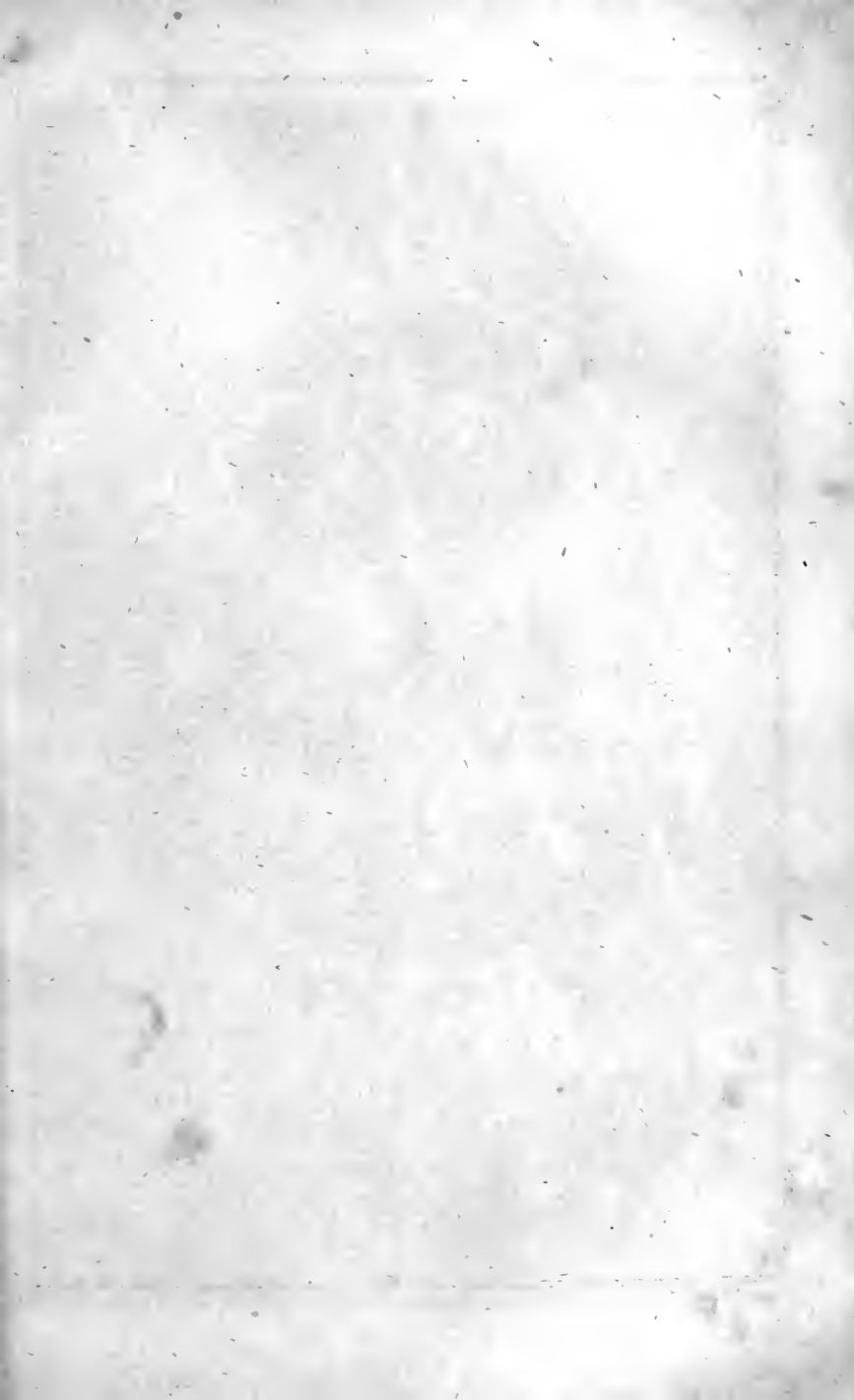
came pastor to the Orphan's church, in his birthplace, and afterwards to that of St. Peter; and received a wound from a French soldier in 1799, of which he died in 1801. He was the author of *Swiss Lays*; *Spiritual Canticles*; *The Journal of a Secret Observer*; and other productions; but the work which has made him universally known is his *Fragments on Physiognomy*. These *Fragments* have been translated in several languages; but their popularity has been long on the wane. Dr. Spurzheim, however, has followed his steps in this department with better success. Lavater was an enthusiastic, but eminently worthy and benevolent man. His Christian piety was of the highest order.—*Davenport; Ency. Amer.*

**LAVER**, (BRAZEN.) Moses was directed (Exod. 30: 18.) to make, among other articles of furniture for the services of the tabernacle, a laver of brass, Exod. 38: 8. (See GLASS.) This is not particularly described as to form; but the lavers made for the temple were borne by four cherubim, standing upon bases or pedestals mounted on brazen wheels, and having handles belonging to them, by means of which they might be drawn, and conveyed from one place to another, as they should be wanted. These lavers were double, that is to say, composed of a basin, which received the water that fell from another square vessel above it, from which they drew water with cocks. The whole work was of brass; the square vessel was adorned with the heads of a lion, an ox, and a cherub; that is to say, of extraordinary hieroglyphic creatures. Each of the lavers contained forty baths, or four bushels, forty-one pints, and forty cubic inches of Paris measure. There were ten made in this form, and of this capacity; five of them were placed to the right, and five to the left of the temple, between the altar of burnt-offerings and the steps which led to the porch of the temple.—*Calmet.*

**LAW**; a rule of action; a precept or command, coming from a superior authority, which an inferior is bound to obey. The manner in which God governs rational creatures is by a law, as the rule of their obedience to him, and this is what we call God's moral government of the world.

The term, however, is used in Scripture with considerable latitude of meaning; and to ascertain its precise import in any particular place, it is necessary to regard the scope and connexion of the passage in which it occurs. Thus, for instance, sometimes it denotes the whole revealed will of God as communicated to us in his word. In this sense it is generally used in the book of Psalms, 1: 2. 19: 7. 119. Isa. 8: 20. 42: 21. Sometimes it is taken for the Mosaic institution as distinguished from the gospel, John 1: 17. Matt. 11: 13. 12: 5. Acts 25: 8. Hence we frequently read of the law of Moses as expressive of the whole religion of the Jews, Heb. 9: 19. 10: 28. Sometimes, in a more restricted sense, for the ritual or ceremonial observances of the Jewish religion. In this sense the apostle speaks of "the law of commandments contained in ordinances," (Eph. 2: 15. Heb. 10: 1.) and which, being only "a shadow of good things to come," Christ Jesus abolished by his death, and so in effect destroyed the ancient distinction between Jew and Gentile, Gal. 3: 17.

Very frequently it is used to signify the decalogue, or ten precepts which were delivered to the Israelites from mount Sinai. It is in this acceptation of the term that the Lord Jesus declares he "came not to destroy the law, but to fulfil it;" (Matt. 5: 17.) and he explains its import as requiring perfect love to God and man, Luke 10: 27. It is in reference to this view that St. Paul affirms, "By the deeds of the law shall no flesh living be justified; for by the law is the knowledge of sin," Rom. 3: 20. The language of this law is, "The soul that sinneth it shall die," and "Cursed is every one that continueth not in all things that are written," or required, "in the book of the law, to do them," Gal. 3: 10. To deliver believers from this penalty, "Christ hath redeemed us from the curse of the law, being himself made a curse for us," Gal. 3: 13. The law, in this sense, was not given that men should obtain righteousness or justification by it, but to convince them of sin, to show them their need of a Savior, to shut them up, as it were, from all hopes of salvation from that source, and





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to recommend the gospel of divine grace to their acceptance, Gal. 3: 19—25.

Again, this term denotes the rule of good and evil, or of right and wrong, revealed by the Creator and inscribed on man's conscience, even at his creation, and consequently binding upon him by divine authority; and in this respect it is in substance the same with the decalogue. That such a law was connate with, and, as it were, implanted in, man, appears from its traces, which, like the ruins of some noble building, are still extant in every man. It is from those common notions, handed down by tradition, though often imperfect and perverted, that the heathens themselves distinguished right from wrong, by which "they were a law unto themselves, showing the work of the law written in their hearts, their conscience bearing witness;" (Rom. 2: 12—15.) although they had no express revelation.

The term law is, however, eminently given to the moral law, as given by Moses; on the principles and spirit of which, a few general remarks may be offered. The right consideration of this divine institute, says Dr. Graves, will surround it with a glory of truth and holiness, not only worthy of its claims, but which has continued to be the light of the world on theological and moral subjects, and often on great political principles, to this day.

1. *Illustration of the Moral Law as given to the Jews.*—It is an obvious, but it is not therefore a less important remark, that to the Jewish religion we owe that admirable summary of moral duty, contained in the ten commandments. All fair reasoners will admit that each of these must be understood to condemn, not merely the extreme crime which it expressly prohibits, but every inferior offence of the same kind, and every mode of conduct leading to such transgression; and, on the contrary, to enjoin opposite conduct, and the cultivation of opposite dispositions. Thus, the command, "Thou shalt not kill," condemns not merely the single crime of deliberate murder, but every kind of violence, and every indulgence of passion and resentment, which tends either to excite such violence, or to produce that malignant disposition of mind, in which the guilt of murder principally consists: and similarly of the rest. In this extensive interpretation of the commandments, we are warranted, not merely by the deductions of reason, but by the letter of the law itself. For the addition of the last, "Thou shalt not covet," proves clearly that in all, the dispositions of the heart, as much as the immediate outward act, is the object of the divine Legislator; and thus it forms a comment on the meaning, as well as a guard for the observance, of all the preceding commands. Interpreted in this natural and rational latitude, how comprehensive and important is this summary of moral duty! It inculcates the adoration of the one true God, who "made heaven and earth, the sea, and all that in them is;" who must, therefore, be infinite in power, and wisdom, and goodness; the object of exclusive adoration; of gratitude for every blessing we enjoy; of fear, for he is a jealous God; of hope, for he is merciful. It prohibits every species of idolatry; whether by associating false gods with the true, or worshipping the true by symbols and images. Commanding not to take the name of God in vain, it enjoins the observance of all outward respect for the divine authority, as well as the cultivation of inward sentiments and feelings suited to this outward reverence; and it establishes the obligation of oaths, and, by consequence, of all compacts and deliberate promises; a principle, without which the administration of laws would be impracticable, and the bonds of society must be dissolved. By commanding to keep holy the Sabbath, as the memorial of the creation, it establishes the necessity of public worship, and of a stated, and outward profession of the truths of religion, as well as of the cultivation of suitable feelings; and it enforces this by a motive which is equally applicable to all mankind, and which should have taught the Jew that he ought to consider all nations as equally creatures of that Jehovah whom he himself adored; equally subject to his government, and, if sincerely obedient, entitled to all the privileges his favor could bestow. It is also remarkable, that this commandment, requiring that the rest of the Sabbath should include the man-servant, and the maid-servant, and the stranger that

was within their gates, nay, even their cattle, proved that the Creator of the universe extended his attention to all his creatures; that the humblest of mankind were the objects of his paternal love; that no accidental differences, which so often create alienation amongst different nations, would alienate any from the divine regard; and that even the brute creation shared the benevolence of their Creator, and ought to be treated by men with gentleness and humanity.

When we proceed to the second table, comprehending more expressly our social duties, we find all the most important principles on which they depend clearly enforced. The commandment which enjoins, "Honor thy father and mother," sanctions the principles, not merely of filial obedience, but of all those duties which arise from our domestic relations; and, while it requires not so much any one specific act, as the general disposition which should regulate our whole course of conduct in this instance, it impresses the important conviction, that the entire law proceeds from a Legislator able to search and judge the heart of man. The subsequent commands coincide with the clear dictates of reason, and prohibit crimes which human laws in general have prohibited as plainly destructive of social happiness. But it was of infinite importance to rest the prohibitions, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness," not merely on the deductions of reason, but also on the weight of a divine authority. How often have false ideas of public good in some places, depraved passions in others, and the delusions of idolatry in still more, established a law of reputation contrary to the dictates of reason, and the real interests of society. In one country we see theft allowed, if perpetrated with address; in others, piracy and rapine honored, if conducted with intrepidity. Sometimes we perceive adultery permitted, the most unnatural crimes committed without remorse or shame; nay, every species of impurity enjoined and consecrated as a part of divine worship. In others, we find revenge honored as spirit, and death inflicted at its impulse, with ferocious triumph. Again, we see every feeling of nature outraged, and parents exposing their helpless children to perish for deformity of body or weakness of mind; or, what is still more dreadful, from mercenary or political views; and this inhuman practice familiarized by custom, and authorized by law. And, to close the horrid catalogue, we see false religions leading their deluded votaries to heap the altars of their idols with human victims; the master butchers his slave, the conqueror his captive; nay, dreadful to relate, the parent sacrifices his children, and, while they shriek amidst the tortures of the flames, or in the agonies of death, he drowns their cries by the clangor of cymbals and the yells of fanaticism. Yet these abominations, separate or combined, have disgraced ages and nations which we are accustomed to admire and celebrate as civilized and enlightened.—Babylon and Egypt, Phœnicia and Carthage, Greece and Rome. Many of these crimes legislators have enjoined, or philosophers defended. What, indeed, could be hoped from legislators and philosophers, when we recollect the institutions of Lycurgus, especially as to purity of manners, and the regulations of Plato on the same subject, in his model of a perfect republic; when we consider the sensuality of the Epicureans, and immodesty of the Cynics; when we find suicide applauded by the Stoics, and the murderous combats of gladiators defended by Cicero, and exhibited by Trajan? Such variation and inconstancy in the rule and practice of moral duty, as established by the feeble or fluctuating authority of human opinion, demonstrates the utility of a clear divine interposition, to impress these important prohibitions; and it is difficult for any sagacity to calculate how far such an interposition was necessary, and what effect it may have produced by influencing human opinions and regulating human conduct, when we recollect that the Mosaic code was probably the first written law ever delivered to any nation; and that it must have been generally known in those Eastern countries, from which the most ancient and celebrated legislators and sages derived the models of their laws and the principles of their philosophy.

But the Jewish religion promoted the interests of moral

virtue, not merely by the positive injunctions of the decalogue; it also inculcated clearly and authoritatively the two great principles on which all piety and virtue depend, and which our blessed Lord recognised as the commandments on which hang the law and the prophets,—the principles of love to God and love to our neighbor. The love of God is everywhere enjoined in the Mosaic law, as the ruling disposition of the heart, from which all obedience should spring, and in which it ought to terminate, Deut. 6: 4, 5. 10: 12. Lev. 19: 13, 33, 34.

Thus, on a review of the topics we have discussed, it appears that the Jewish law promulgated the great principles of moral duty in the decalogue, with a solemnity suited to their high pre-eminence; that it enjoined love to God with the most unceasing solicitude, and love to our neighbor, as extensively and forcibly, as the peculiar design of the Jewish economy, and the peculiar character of the Jewish people, would permit; that it impressed the deepest conviction of God's requiring, not mere external observances, but heart-felt piety, well regulated desires, and active benevolence; that it taught sacrifice could not obtain pardon without repentance, or repentance without reformation and restitution; that it described circumcision itself, and, by consequence, every other legal rite, as designed to typify and inculcate internal holiness, which alone could render men acceptable to God; that it represented the love of God as designed to act as a practical principle, stimulating to the constant and sincere cultivation of purity, mercy, and truth; and that it enforced all these principles and precepts by sanctions the most likely to operate powerfully on minds unaccustomed to abstract speculations and remote views, even by temporal as well as eternal rewards and punishments; the assurance of which was confirmed from the immediate experience of similar rewards and punishments, dispensed to their enemies and to themselves by that supernatural Power which had delivered the Hebrew nation out of Egypt, conducted them through the wilderness, planted them in the land of Canaan, regulated their government, distributed their possessions, and to which alone they could look to obtain new blessings, or secure those already enjoyed. From all this we derive another presumptive argument for the divine authority of the Mosaic code; and it may be considered, that a moral system thus perfect, promulgated at so early a period, to such a people, and enforced by such sanctions as no human power could undertake to execute, strongly bespeaks a divine original.

2. *Illustration of the Moral Law as given to Christians.*—It is important to remark, however, that, although the moral laws of the Mosaic dispensation pass into the Christian code, they stand there in other and higher circumstances; so that the New Testament is a more perfect dispensation of the knowledge of the moral will of God than the Old. In particular, (1.) They are more expressly extended to the heart, as by our Lord, in his sermon on the mount; who teaches us that the thought and inward purpose of any offence, is a violation of the law prohibiting its external and visible commission. (2.) The principles on which they are founded are carried out in the New Testament into a greater variety of duties, which by embracing more perfectly the social and civil relations of life, are of a more universal character. (3.) There is a much more enlarged injunction of positive and particular virtues, especially those which constitute the Christian temper. (4.) By all overt acts being inseparably connected with corresponding principles in the heart, in order to constitute acceptable obedience, which principles suppose the regeneration of the soul by the Holy Ghost. This moral renovation is, therefore, held out as necessary to our salvation, and promised as a part of the grace of our redemption by Christ. (5.) By being connected with promises of divine assistance, which is peculiar to a law connected with evangelical provisions. (6.) By their having a living illustration in the perfect and practical example of Christ. (7.) By the higher sanctions derived from the clearer revelation of a future state, and the more explicit promises of eternal life, and threatenings of eternal punishment. It follows from this, that we have in the gospel the most complete and perfect revelation of moral law ever given to men; and a more exact manifestation of the bright-

ness, perfection, and glory of that law, under which angels and our progenitors in paradise were placed, and which it is at once the delight and the interest of the most perfect and happy beings to obey.

3. *Law, remedial*, a fancied law, which some believe in, who hold that God, in mercy to mankind, has abolished that rigorous constitution or law that they were under originally, and instead of it has introduced a more mild constitution, and put us under a new law, which requires no more than imperfect sincere obedience, in compliance with our poor, infirm, impotent circumstances since the fall. I call this a fancied law, because it exists nowhere except in the imagination of those who hold it. (See NEONOMIANS; and JUSTIFICATION.)

3. *Law of honor* is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose. Consequently nothing is adverted to by the law of honor but what tends to incommode this intercourse. Hence this law only prescribes and regulates the duties betwixt equals, omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors; and, in most instances, is favorable to the licentious indulgence of the natural passions. Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme, and lays no stress upon the virtues opposite to these.

5. *Laws of nations* are those rules which by a tacit consent are agreed upon among all communities, at least among those who are reckoned the polite and humanized part of mankind. *Graves on the Pentateuch; Witherspoon's Moral Philosophy; Gill's Body of Div.*, vol. i. p. 454, 8vo. vol. iii. 425, ditto; *Paley's Mor. Phil.*, vol. i. p. 2; *Cumberland's Law of Nature; Grove's Mor. Phil.*, vol. ii. p. 117; *Booth's Death of Legal Hope; Works of Pres. Edwards; Taylor, English, and Burder's Pieces on the Moral Law; Watts' Works*, vol. i. ser. 49, 8vo. edition, and vol. ii. p. 443, &c.; *Scott's Essays; Fuller's Works; Dwight's Theology; Bridges' Christian Ministry; Tyng's Lectures on the Law and Gospel.—Watson; Hend. Buck.*

LAW, (WILLIAM,) a non-juring divine, was born, in 1686, at King's Cliffe, in Northamptonshire; was educated at Emanuel college, Cambridge; and died in 1761. Law was a man of piety, acuteness and talent; but a firm believer in the absurdities of Behmen. Of his works the most popular are, *The Serious Call to a Devout and Holy Life*; and a *Practical Treatise on Christian Perfection.*—*Jones' Chris. Biog.; Davenport.*

LAW, (EDMUND, D. D.,) a learned prelate, was born, in 1703, near Cartmel, in Lancashire; was educated at St. John's college, Cambridge; and after having held some lesser preferments, among which were the living of Greystock, the archdeaconry of Carlisle, and the mastership of Peterhouse, Cambridge, he was raised, in 1769, to the bishopric of Carlisle. He died in 1787. He wrote *Considerations on the Theory of Religion; Inquiry into the Ideas of Space, Time, &c.*; and various tracts; and published an edition of *Locke's works.*—*Davenport.*

LAWYERS. These functionaries, so often mentioned in the New Testament, were men who devoted themselves to the study and explanation of the law; particularly of the traditional or oral law. They belonged to the sect of the Pharisees, and fell under the reproof of our Savior for having taken from the people the key of knowledge. They were as the blind leading the blind.—*Calmet.*

LAY-BROTHERS; among the Romanists, illiterate persons, who devote themselves at some convent to the service of the religious. They wear a different habit from that of the religious, but never enter into the choir, nor are present at the chapters; nor do they make any other vow than that of constancy and obedience.—*Hend. Buck.*

LAYMAN; one who follows a secular employment, and is not in orders; opposed to a clergyman. The distinction is purely ecclesiastical; and being founded on misinterpretation and misapplication of the word of God, is most preposterously adopted by some dissenters, whose professed principles are totally at variance with the unscriptural idea which it is calculated to foster. (See CLERGY.)—*Hend. Buck.*

**LAZARUS**; brother to Martha and Mary. He dwelt at Bethany with his sisters, near Jerusalem; and the Lord Jesus did him the honor sometimes of lodging at his house when he visited the city. See the account of his resurrection related at large in John 11: 5, &c.—*Watson*.

**LEAD**, is a very heavy metal, sufficiently well known. The mode of purifying it from the dross which is mixed with it, by subjecting it to a fierce flame, and melting off its *scoria* or dross, furnishes several allusions in Scripture to God's punishing, or purifying his people. The prophet Ezekiel (22: 18, 20.) compares the Jews to lead, because of their guilt, and dross, from which they must be purged as by fire. Mention is made of a talent of lead in Zech. 5: 7, 8, which probably was of a figure and size as well known as any of our weights in ordinary use; so that though weights are usually called in Hebrew stones, yet, perhaps, they had some of metal only; as this talent of lead, for instance.

Lead was one of the substances used for writing upon by the ancients. (See Book.)—*Calvet*.

**LEADLYANS**; the followers of Jean Leadly, an English lady, who, about the beginning of the eighteenth century, pretended to visions, and insisted that if all who bear the Christian name, regardless of external doctrines and discipline, would commit their souls to the care of the internal guide, the church would speedily become a glorious scene of charity, concord, and happiness. Her disciples she formed into a body, to which she gave the name of the *Philadelphina Society*. She predicted a period when all intellectual beings should be finally restored to perfection and happiness. She had two principal associates, Bromely and Pordage, the former of whom had nothing to recommend him but his mystical piety; and the latter surpassed Jacob Behmen himself in obscurity and nonsense; and could only excite in his hearers a stupid awe, by the sonorous jingle of his words.—*Hend. Buck*.

**LEAGUE**, (*SMALCALDIC*;) a solemn alliance first formed at Smalcald, in 1530, and afterwards at Frankfort, by the elector of Saxony, and those princes who were confederate with him, with a view to defend, with the utmost vigor, their religion and liberties against the dangers and encroachments with which they were menaced by the diet which had just been framed at the diet of Augsburg. Into this confederacy they invited the kings of England, France, and Denmark, with several other states and republics, and left no means unemployed that might tend to corroborate and cement it. *Mosheim's Church Hist.*, iv. p. 98.—*Hend. Buck*.

**LEAGUE AND COVENANT**, (*SOLENN.*) (See *COVENANT*.)

**LEAN**. Men *lean* to their own understanding, when, without serious consulting of God, they trust to their own wisdom and prudence to direct their management, Prov. 3: 5. Saints *lean* upon Christ when, trusting in his word, they cleave to his person, depend on his righteousness and strength, and delight themselves in his love, Sol. Song 8: 5. Hypocrites *lean on the Lord* when they profess a strong attachment to his truth, ordinances and ways; and expect that he will show them singular favors and deliverances, Eccl. 3: 11.—*Brown*.

**LEARN**. (1.) To get the knowledge of things by hearing or observing, 1 Cor. 14: 31. Ps. 119: 71. (2.) To imitate; to follow as a pattern, Ps. 106: 35. Matt. 11: 29. (3.) To take heed, 1 Tim. 1: 20. (4.) To know the sentiments of others, Gal. 3: 2. Christ *learned obedience* by the things which he suffered; by his sufferings he experimentally felt what it was to obey the divine law; and he improved them all to excite his holy manhood to fulfil the obedience required of him, Heb. 5: 8. Some are *ever learning and yet never come to the knowledge of the truth*; have long the means of instruction, and profess to use them, and yet never have any solid knowledge of divine things, 2 Tim. 3: 7.—*Brown*.

**LEARNING**; skill in any science, or that improvement of the mind which we gain by study, instruction, observation, &c. An attentive examination of ecclesiastical history will lead us to see how greatly learning is indebted to Christianity, and that Christianity, in its turn, has been much served by learning. "All the useful learning," says Dr. Jortin, "which is now to be found in

the world, is in a great measure owing to the gospel. The Christians, who had a great veneration for the Old Testament, have contributed more than the Jews themselves to secure and explain those books. The Christians, in ancient times, collected and preserved the Greek versions of the Scriptures, particularly the Septuagint, and translated the originals into Latin. To Christians were due the old Hexapla; and in later times Christians have published the Polyglots and the Samaritan Pentateuch. It was the study of the Holy Scriptures which excited Christians from early times to study chronology, sacred and secular; and here much knowledge of history, and some skill in astronomy, were needful. The New Testament, being written in Greek, caused Christians to apply themselves also to the study of that language. As the Christians were opposed by the pagans and the Jews, they were excited to the study of pagan and Jewish literature, in order to expose the absurdities of the Jewish traditions, the weakness of paganism, and the imperfections and insufficiency of philosophy. The first fathers, till the third century, were generally Greek writers. In the third century the Latin language was much upon the decline, but the Christians preserved it from sinking into absolute barbarism. Monks, indeed, produced many sad effects; but Providence here also brought good out of evil; for the monks were employed in the transcribing of books, and many valuable authors would have perished if it had not been for the monasteries. In the ninth century, the Saracens were very studious, and contributed much to the restoration of letters. But whatever was good in the Mohammedan religion, it is in no small measure indebted to Christianity for it, since Mohammedanism is made up for the most part of Judaism and Christianity. If Christianity had been suppressed at its first appearance, it is extremely probable that the Latin and Greek tongues would have been lost in the revolutions of empires, and the irruptions of barbarians in the East and in the West; for the old inhabitants would have had no conscientious and religious motives to keep up their language; and then, together with the Latin and Greek tongues, the knowledge of antiquities and the ancient writers would have been destroyed. To whom, then, are we indebted for the knowledge of antiquity, for every thing that is called philosophy, or the *littera humaniores*?—to Christians. To whom, for grammars and dictionaries of the learned languages?—to Christians. To whom for chronology, and the continuation of history through many centuries?—to Christians. To whom for rational systems of morality, and improvements in natural philosophy, and for the application of these discoveries to religious purposes?—to Christians. To whom for metaphysical researches carried as far as the subject will permit?—to Christians. To whom for the moral rules to be observed by nations in war and peace?—to Christians. To whom for jurisprudence, and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation?—to Christians. To whom for the Reformation?—to Christians.

"As religion hath been the chief preserver of erudition, so erudition hath not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful expositions of the Scriptures, the sober and sensible defences of revelation, the faithful representations of pure and undefiled Christianity; these have been the works of learned, judicious, and industrious men." Nothing, however, is more common than to hear the ignorant decry all human learning as entirely useless in religion; and what is still more remarkable, even some, who call themselves preachers, entertain the same sentiments. But to such we can only say what a judicious preacher observed upon a public occasion, that if all men had been as unlearned as themselves, they never would have had a text on which to have displayed their ignorance. *Dr. Jortin's Sermons*, vol. vii. charge 1; *Miss H. More's Hints to a Young Princess*, vol. i. p. 64; *Cook's Miss. Ser. on Matt. 6: 3*; *Dr. Stennett's Ser. on Acts 20: 24, 25*; *Buckminster's Oration*.—*Hend. Buck*.

**LEAST**. The wilful breaker of the *least* of God's commandments shall be called *least* in the kingdom of heaven; i. e. shall be of little use or esteem in the visible church,

and, without repentance, shall never be admitted into the kingdom of glory, Matt. 5: 19.—*Brown*.

**LEAVE.** God may leave his people so as to withdraw his sensible presence and comfort for a time; but never leaves them, nor forsakes them, so as to break his covenant relation to them, as their God, Savior, and Portion; or, as to withhold what continued supplies of gracious influence are necessary to maintain the existence of their new nature, Ps. 141: 8. Heb. 13: 5. Dying parents leave their fatherless children with God, when by the effectual, fervent prayer of faith, they commit them to his care, and trust in his promise that he will preserve, direct, and provide for them, Jer. 49: 11.—*Brown*.

**LEAVEN;** well known for its gradually transforming power, Matt. 13: 33. 16: 11. 1 Cor. 5: 6. It was forbidden to the Hebrews, during the seven days of the passover, in memory of what their ancestors did, when they went out of Egypt; they being then obliged to carry unleavened meal with them, and to make bread in haste; the Egyptians pressing them to be gone, Exod. 12: 15, 19. Lev. 2: 11. They were hence very careful in cleansing their houses from it before this feast began.

God forbade either leaven or honey to be offered to him in his temple; that is, in cakes, or in any baked meats. But on other occasions they might offer leavened bread or honey. See Num. 15: 20, 21, where God requires them to give the first fruits of the bread, which was kneaded in all the cities of Israel, to the priests and Levites. Paul (1 Cor. 5: 7, 8.) expresses his desire, that Christians should celebrate their passover with unleavened bread; which figuratively signifies sincerity and truth.—*Calmet*.

**LEBANON, or LIBANUS;** signifying white, from its snows; the most elevated mountain or mountain-chain in Syria, celebrated in all ages for its cedars; which, as is well known, furnished the wood for Solomon's temple. This mountain is the centre, or nucleus, of all the mountain-ridges which, from the north, the south, and the east, converge towards this point; but it overtops them all. This configuration of the mountains, and the superiority of Lebanon, are particularly striking to the traveller approaching both from the Mediterranean on the west, and the Desert on the east. Dr. E. D. Clarke, in the month of July, saw some of the eastern summits of Lebanon, or Anti-Libanus, near Damascus, covered with snow, not lying in patches, as is common in the summer season with mountains which border on the line of perpetual congelation, but do not quite reach it, but with that perfectly white, smooth, and velvet-like appearance which snow only exhibits when it is very deep,—a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire. At the time this observation was made, the thermometer, in an elevated situation near the sea of Tiberias, stood at one hundred and two degrees in the shade. Sir Frederic Henniker passed over snow in July; and Ali Bey describes the same eastern ridge as covered with snow in September.

The cedar of Lebanon has, in all ages, been reckoned an object of unrivalled grandeur and beauty in the vegetable kingdom. It is, accordingly, one of the natural images which frequently occur in the poetical style of the Hebrew prophets; and is appropriated to denote kings, princes, and potentates of the highest rank. (See CEDAR.)

The stupendous size, the extensive range, and great elevation of Libanus; its towering summits capped with perpetual snow, or crowned with fragrant cedars; its olive plantations; its vineyards producing the most delicious wines; its clear fountains, and cold-flowing brooks; its fertile vales, and odoriferous shrubberies,—combine to form, in Scripture language, "the glory of Lebanon," Isa. 35: 4. But that glory, liable to change, has, by the unanimous consent of modern travellers, suffered a sensible decline. The extensive forests of cedar, which adorned and perfumed the summits and declivities of those mountains, have almost disappeared. Only a small number of these "trees of God, planted by his almighty hand," which, according to the usual import of the phrase, signally displayed the divine power, wisdom, and goodness, now remain. Their countless number in the days of Solomon, and their prodigious bulk, must be recollected, in

order to feel the force of that sublime declaration of the prophet: "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering," Isa. 40: 16. Though the trembling sinner were to make choice of Lebanon for the altar; were to cut down all its forests to form the pile; though the fragrance of this fuel, with all its odoriferous gums, were the incense; the wine of Lebanon pressed from all its vineyards, the libation; and all its beasts, the propitiatory sacrifice; all would prove insufficient to make atonement for the sins of men; would be regarded as nothing in the eyes of the supreme Judge for the expiation of even one transgression. The just and holy law of God requires a nobler altar, a costlier sacrifice, and a sweeter perfume,—the obedience and death of a divine Person to atone for our sins, and the incense of his continual intercession to secure our acceptance with the Father of mercies, and admission into the mansions of eternal rest.—*Watson*.

**LEBBÆUS;** otherwise Judas or Thaddæus, brother of James the Less, son of Mary sister of the Virgin, and of Cleophas, and brother of Joseph. He was married and had children. Nicephorus calls his own wife Mary. The Muscovites believe, that they received the faith from him.—*Calmet*.

**LEBONAH;** (Judg. 21: 19.) a place which Maundrell takes for Chan-Leban, four leagues from Sichem southward, and two from Bethel.—*Calmet*.

**LECLERC, (JOHN,)** an eminent critic, was born, in 1657, at Geneva; and died, in 1736, in a state of childishness, at Amsterdam, where he was a clergyman, and professor of philosophy, belles-lettres, and Hebrew. Leclerc was impatient of contradiction, acrimonious and satirical in debate, irascible, and fond of singularity. He has been called the self-constituted inquisitor of the republic of literature. Among his works are, *Arts Critica;* *Harmonia Evangelica;* and the three *Bibliothèques, or Libraries*, in twenty-five, twenty-eight, and twenty-nine volumes.—*Davenport;* *Ency. Am.*

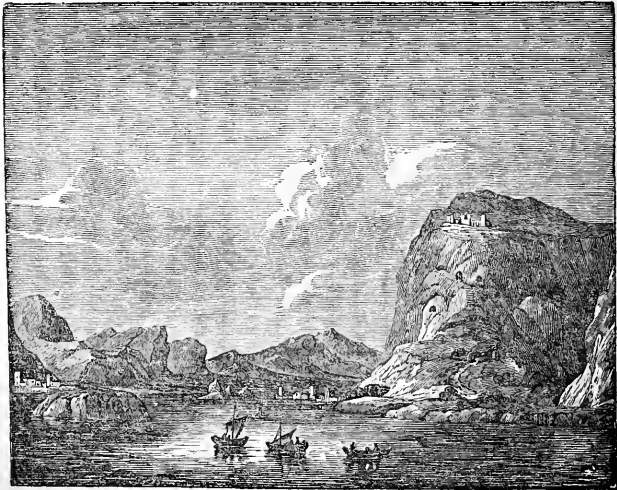
**LECTURE, (RELIGIOUS;)** a discourse or sermon delivered on any subject in theology. Beside lectures on the Sabbath day, many think proper to preach on weekdays; sometimes at five in the morning, before people go to work, and at seven in the evening, after they have done. In London there is preaching almost every forenoon and evening in the week, at some place or other. It may be objected, however, against week-day preaching, that it has a tendency to take people from their business, and that the number of places open on a Sabbath day supercedes the necessity of it. But in answer to this may it not be observed,—1. That people stand in need at all times of religious instruction, exhortation, and comfort?—2. That there is a probability of converting sinners then as well as at other times?—3. That ministers are commanded to be instant in season and out of season?—And, 4. It gives ministers an opportunity of hearing one another, which is of great utility. After all, it must be remarked, that he who can bear the truth on a Sabbath day does not act consistently to neglect his family or business to be always present at week-day lectures; nor is he altogether wise who has an opportunity of receiving instruction, yet altogether neglects it.—*Head. Buck*.

**LECTURES, (BAMPTON;)** a course of eight sermons preached annually at the university of Oxford, set on foot by the reverend John Bampton, canon of Salisbury. According to the directions in his will, they are to be preached upon either of the following subjects: To confirm and establish the Christian faith, and to confute all heretics and schismatics; upon the divine authority of the Holy Scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive church; upon the divinity of our Lord and Savior Jesus Christ; upon the divinity of the Holy Ghost; upon the articles of the Christian faith, as comprehended in the Apostles' and Nicene creeds. For the support of this lecture, he bequeathed his lands and estates to the chancellor, masters, and scholars of the university of Oxford forever, upon trust that the vice-chancellor for the time being take and receive all the rents and profits thereof; and, after all taxes, reparations, and necessary deductions made, to pay all the remainder to the endowment of





BAALBÈC



LEBANON.

these divinity lecture sermons. He also directs in his w.l., that no person shall be qualified to preach these lectures unless he have taken the degree of master of arts, at least in one of the two universities of Oxford or Cambridge, and that the same person shall never preach the same sermon twice. A number of excellent sermons preached at this lecture are now before the public. A more enlarged account of this lecture may be seen in the Christian Observer for May, 1809.—*Hend. Buck.*

**LECTURE, (MERCHANTS';)** a lecture set up in the year 1672, by the Presbyterians and Independents, to show their agreement among themselves, as well as to support the doctrines of the Reformation against the prevailing errors of Popery, Socinianism, and Infidelity. The principal ministers for learning and popularity were chosen as lecturers; such as Dr. Bates, Dr. Manton, Dr. Owen, Mr. Baxter, Mr. Collins, Jenkins, Mead, and afterwards Mr. Alsop, Howe, Cole, and others. It was encouraged and supported by some of the principal merchants and tradesmen of the city. Some misunderstanding taking place, the Presbyterians removed to Salter's hall, and the Independents remained at Pinner's hall, and each party filled up their numbers out of their respective denominations. This lecture is kept up to the present day, and is now held at Broad street meeting every Tuesday morning.—*Hend. Buck.*

**LECTURE, (MONTHLY.)** A lecture preached monthly by the Congregational ministers of London in their different chapels, taken in rotation. These lectures have of late been systematically arranged, so as to form a connected course of one or more years. A valuable volume on the Evidences of Revelation, published in 1827, is one of the fruits of these monthly exercises.—*Hend. Buck.*

**LECTURES, (MORNING.)** Certain casuistical lectures, which were preached by some of the most able divines in London. The occasion of these lectures seems to be this: During the troublesome times of Charles I., most of the citizens having some near relation or friend in the army of the earl of Essex, so many bills were sent up to the pulpit every Lord's day for their preservation, that the minister had neither time to read them, nor to recommend their cases to God in prayer; it was, therefore, agreed by some London divines to separate an hour for this purpose every morning, one half to be spent in prayer, and the other in a suitable exhortation to the people. When the heat of the war was over, it became a casuistical lecture, and was carried on till the restoration of Charles II. These sermons were afterwards published in several volumes quarto, under the title of the Morning Exercises. The authors were the most eminent preachers of the day; Mr. (afterwards archbishop) Tillotson was one of them. It appears that these lectures were held every morning for one month only; and from the preface to the volume, dated 1689, the time was afterwards contracted to a fortnight. Most of these were delivered at Cripple-gate church, some at St. Giles', and a volume against popery in Southwark. Mr. Neale observes, that this lecture was afterwards revived in a different form, and continued in his day. It was kept up long afterwards at several places in the summer, a week at each place; but lately the time was exchanged for the evening.—*Hend. Buck.*

**LECTURES, (MOYER'S;)** a course of eight sermons preached annually, set on foot by the beneficence of lady Moyer, about 1720, who left by will a rich legacy, as a foundation for the same. A great number of English writers having endeavored, in a variety of ways, to invalidate the doctrine of the Trinity, this opulent and orthodox lady was influenced to think of an institution, which should produce to posterity an ample collection of productions in defence of this branch of the Christian faith. The first course of these lectures was preached by Dr. Waterland, on the Divinity of Christ, and are well worthy of perusal.—*Hend. Buck.*

**LECTURE, (WARBURTONIAN;)** a lecture founded by bishop Warburton, to prove the truth of revealed religion in general, and the Christian in particular, from the completion of the prophecies in the Old and New Testament which relate to the Christian church, especially to the apostasy of papal Rome. To this foundation we owe the

admirable discourses of Hurl, Halifax, Bagon, and many others.—*Hend. Buck.*

**LECTURERS,** in the church of England, are an order of preachers distinct from the rector, vicar, and curate. They are chosen by the vestry, or chief inhabitants of the parish, supported by voluntary subscriptions and legacies, and are usually the afternoon preachers, and sometimes officiate on some stated day in the week. Where there are lectures founded by the donations of pious persons, the lecturers are appointed by the founders, without any interposition or consent of the rectors of churches, &c. though with the leave and approbation of the bishop; such as that of lady Moyer at St. Paul's. But the lecturer is not entitled to the pulpit without the consent of the rector or vicar, who is possessed of the freehold of the church.—*Hend. Buck.*

**LEE, (ANN,)** founder of the sect of Shakers in America, was born in Manchester, England, about 1736, and was the daughter of a blacksmith, who lived in Toad lane. Her trade was that of a cutter of hatter's fur. She married at an early age Abraham Standley, a blacksmith, who lived in her father's house. She had four children, who all died in infancy.

At the age of twenty-two, about 1758, she became a convert to James Wardley, who was originally a Quaker, but who in 1747, imagining that he had supernatural visions and revelations, established the sect, called *Shakers*, from their bodily agitations. Having become a member of this society, which was merely a new form of the fanaticism of the *French prophets* fifty years before, she passed through the exercises of the sect. In her fits, as she clenched her hands, it is said, the blood flowed through the pores of her skin. Her flesh wasted away, and in her weakness she was fed like an infant. Thus was she exercised nine years, by the end of which time, it might be thought, she had lost her reason. At length, about 1770, she made the discovery of the wickedness of marriage, and opened her testimony against it. She called herself "Ann, the Word," signifying, that in her dwelt the *Word*; and to this day her followers say, that "the man who was called *Jesus*, and the woman who was called *Ann*, are verily the two first pillars of the church, the two anointed ones," &c.

Soon after Mrs. Standley, alias Ann Lee, begun her testimony against "the root of human depravity," her exercises induced the people of Manchester to shut her up in a *mad-house*, where she was kept several weeks. She came to America in the ship *Maria*, Capt. Smith, and arrived at New York in May, 1774, having as her companions her brother, William Lee, James Whitaker, John Hocknell, called elders, and others. In the spring of 1776, she went to Albany, and thence to Nissequana, now Water-Vliet, eight miles from Albany. Here she and her followers lived unknown a few years, holding their meetings as usual. (See *SHAKERS*.)

But the beginning of 1780, when there was an unusual religious commotion, brought her in a fine harvest of deluded followers. One of these, Valentine Rathbun, was a Baptist minister, who however in about three months recovered his senses, and published a pamphlet against the imposture. He says, that there attended this infatuation an inexplicable agency upon the body, to which he himself was subjected, that afforded the nerves suddenly and forcibly like the electric fluid, and was followed by tremblings and the complete deprivation of strength. When the good mother had somewhat established her authority with her new disciples, she warned them of the great sin of following the vain customs of the world, and having fleeced them of their ear-rings, necklaces, buckles, and every thing which might nourish pride, and having cut off their hair close by their ears, she admitted them into her church. Thus metamorphosed, they were ashamed to be seen by their old acquaintance, and would be induced to continue Shakers to save themselves from further humiliation.

The impostor asserted, that she was not liable to the assaults of death, and that, when she left this world, she should ascend in the twinkling of an eye to heaven. But unhappily for her claims, she died at Water-Vliet, September 8, 1784.

As to the moral character of another Ann, Reuben Rathbun, who was once a Shaker, testifies, that he once saw her come to hard blows with William Lee. He adds, "It appears to me, that the mother, at that time, was very much overcome with strong liquor." He considered her also as well skilled in profane and indecent language. But, whatever might have been her moral deportment, it is one of the deplorable facts, of which the history of the world is full, evincing the blindness and depravity of man, that rational beings should yield their minds to her blasphemous religious pretensions. *New York Theol. Mag.*, i. 82; *V. Rathbun's Hints*; *D. Rathbun's, Taylor's, West's and Brown's Account of Shakers*.—Allen.

LEECH. (See HORSE-LEECH.)

LEEK, (*chetsir*;) in Num. 11: 5, translated "leek;" in 1 Kings 18: 5. 2 Kings 19: 26. Job 40: 15. Ps. 37: 2. 90: 5. 103: 15. 104: 14. 129: 6. 147: 8. Isa. 35: 7. 37: 27. 40: 6; it is rendered "grass;" in Job 8: 12, "herb;" in Prov. 27: 25. Isa. 15: 6, "hay;" and in Isa. 34: 13, "a court."

The leek is much of the same nature with the onion. The kind called *karrat* by the Arabians, the *allium porrum* of Linnaeus, Hasselquist says, must certainly have been one of those desired by the children of Israel, as it has been cultivated and esteemed from the earliest times to the present in Egypt. The inhabitants are very fond of eating it raw, as sauce for their roasted meat; and the poor people eat it raw with their bread, especially for breakfast.

There is reason, however, to doubt whether this plant is intended in Num. 11: 5, and so differently rendered everywhere else: it should rather intend such vegetables as grow promiscuously with grass. Ludolphus supposes that it may mean lettuce and salads in general; and Maillet observes, that the succory and endive are eaten with great relish by the people in Egypt. Bishop Lowth thinks it is the lotus, a sort of water lily, peculiar to Egypt, which forms one of the most common aliments of the Egyptians now, as we learn from history it did in ancient times. The root of this plant is round, of the size of an apple, of an agreeable flavor and refreshing quality, especially in the heats of summer. Some or all of these may be meant.—*Watson*.

LEES; *dregs*. To drink up the cup of God's wrath, "even to the lees," is to drink the whole cup to the bottom, Ps. 75: 8. Isa. 51: 17. Ezek. 23: 34. "The lees of the people," signifies the vilest part of them, Isa. 49: 6, 7. God threatens by Zephaniah, to visit those who are settled on their lees; i. e. hardened in their sins, Zeph. 1: 12.—*Calmet*.

LEGAL or MOSAIC DISPENSATION. (See DISPENSATION.)

LEGALIST, strictly speaking, is one who acts according to or consistent with the law; but in general the term is made use of to denote one who expects salvation by his own works. (See LAW.) We may further consider a legalist as one who has no proper conviction of the evil of sin; who, although he pretends to abide by the law, yet has not a just idea of its spirituality and demands. He is ignorant of the grand scheme of salvation by free grace: proud of his own fancied righteousness, he submits not to the righteousness of God; he derogates from the honor of Christ, by mixing his own works with his; and in fact denies the necessity of the work of the Spirit, by supposing that he has ability in himself to perform all those duties which God has required. Such is the character of the legalist; a character diametrically opposite to that of the true Christian, whose sentiment corresponds with that of the apostle, "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." Eph. 2: 8, 9.—*Hend. Buck*.

LEGATE; a cardinal or bishop, whom the pope sends as his ambassador to sovereign princes.—*Hend. Buck*.

LEGEND, (*legenda*;) originally a book, in the Romish church, containing the lessons that were to be read in divine service; from hence the word was applied to the histories of the lives of saints, because chapters were read out of them at matins; but as the *golden legend*, compiled by James de Varase, about the year 1290, contained in it several ridiculous and romantic stories, the word is now

used by Protestants to signify any incredible or inauthentic narrative. Hence, as Dr. Jortin observes, we have false legends concerning the miracles of Christ, of his apostles, and of ancient Christians; and the writers of these fables had, in all probability, as good natural abilities as the disciples of Christ, and some of them wanted neither learning nor craft; and yet they betray themselves by faults against chronology, against history, against manners and customs, against morality, and against probability. A liar of this kind can never pass undiscovered; but an honest relater of truth and matter of fact is safe; he wants no artifice, and fears no examination.—*Hend. Buck*.

LEGION. The Roman legions were composed each of ten cohorts, a cohort of fifty maniples, and a manipule of fifteen men; consequently, a full legion contained six thousand soldiers, Matt. 26: 53.—*Calmet*.

LEGION, (THEBEAN;) a name given, in the time of Diocletian, to a whole legion of Christians, consisting of more than six thousand men, who were said to have suffered martyrdom by the order of Maximian. Though this story hath never wanted patrons, yet it is disbelieved by many. Dr. Jortin, in his usual facetious way, says, that it stands upon the authority of one Eucherius, bishop of Lyons, and a writer of the fifth century, who had it from Theodorus, another bishop, who had the honor and felicity to find the relics of these martyrs by revelation, and perhaps by the smell of the bones!—*Hend. Buck*.

LEGION, (THUNDERING;) a name given to those Christians who served in the Roman army of Marcus Antonius, in the second century. The occasion of it was this:—When that emperor was at war with the Marcomanni, his army was inclosed by the enemy, and reduced to the most deplorable condition by the thirst under which they languished in a parched desert. Just at this time they were remarkably relieved by a sudden and unexpected rain. This event was attributed to the Christians, who were supposed to have effected this by their prayers; and the name of the thundering legion was given to them, on account of the thunder and lightning that destroyed the enemy, while the shower revived the fainting Romans. Whether this was really miraculous or not, has been disputed among learned men. Those who wish to see what has been said on both sides, may consult *Witsius Dissertat. de Legione Fulminatrice*, which is subjoined to his *Aegyptiaca*, in defence of this miracle; as also what is alleged against it by Dan. Lauroque, in a discourse upon that subject, subjoined to the *Adversaria Sacra* of Matt. Lauroque, his father. The controversy between Sir Peter King and Mr. Moyle upon this subject is also worthy of attention.—*Hend. Buck*.

LEHI, (*jaw-bone*;) Judg. 15: 18. *Calmet* remarks, that the Hebrews sometimes called naked, sharp, and steep rocks, teeth, (1 Sam. 14: 4, 5. Job 39: 28.) and that in this case God opened a rock called Maches, or the Cheek-tooth, which was at the place where Samson obtained his victory, and which, for this reason, he called Lehi, the Jaw-bone. This fountain issuing out of a rock called the Cheek-tooth, at a place named the Jaw-bone, has induced some to believe that it came immediately out of a tooth-hole in the ass's jaw-bone, which would be a surprising miracle indeed. But as *Calmet* explains the matter, the miracle of the fountain issuing out of the rock at Samson's prayer is acknowledged; and wonders are not to be multiplied without necessity. This opinion is adopted by Josephus, by the paraphrast Jonathan, and by many commentators. En-hakkore signifies "the fountain of invocation." The fountain subsisted long, and still subsists, probably, in Palestine. Glycas, and the martyr Antoninus, speak of it as in the suburbs of Eleutheropolis.—*Calmet*.

LEIBNITZ, (GODFREY WILLIAM;) baron, a philosopher and scholar of almost universal genius, was born, in 1646, at Leipsic; and studied at the universities of that place and of Jena. He was first in the service of the elector of Mentz, as counsellor of revision in the chancery; and, after the death of that prince, was patronised by the house of Hanover. He also received pensions and flattering distinctions from Peter the Great, the king of Prussia, and the emperor of Germany; and was a member of various learned bodies. France he visited once, and



England twice, and was received with the respect which was due to his merits. He died at Hanover, in 1716. The major part of the numerous works of Leibnitz has been collected in six quarto volumes by Dutens. Some of the rest were published by Raspe, with the title of Philosophic Works.

"Leibnitz, who was thus occupied with the most abstruse metaphysical inquiries, (says a modern writer,) was also in his day the rival of Newton himself in physical science; possessed unequalled erudition, classical and scholastic; was distinguished by his knowledge of Roman jurisprudence and German antiquities; and was a profound and masterly controversial theologian."

Gibbon also has drawn his character at full length, and in glowing colors. But unlike Gibbon, Leibnitz was a Christian. He was a Protestant, and a Trinitarian. One of his works is entitled "A Logical Defence by new arguments of the Most Holy Trinity." *Ency. Am.—Davenport.* LEIGHTON, (Abp. ROSECR.,) the most pious and popular preacher of his time, was the eldest son of Dr. Alexander Leighton, and born in London, in the year 1613. After being instructed in the common parts of education, and initiated into the higher branches, he was sent to the university of Edinburgh. He was pious from his youth; early indicating considerable talents, as well as a strong desire to serve God in the sacred ministry; and his studies were directed with that important view. He soon commanded the admiration of his fellow-students by his quick progress in the mathematics and philosophy, and by his familiar acquaintance with the learned languages; while he gained their esteem by the gentleness of his temper, and the prudence of his conduct. Having finished his academical course with great success and applause, he was sent abroad, and lived several years in France. He early imbibed a strong aversion to prelacy, and to the tyranny which the leaders in the church of England practised; an aversion, doubtless, greatly heightened by the sufferings of his father, who was a conscientious, zealous, and persecuted Puritan. The son, accordingly, on his return to Britain, attached himself to the church of Scotland, which was strictly formed on the Presbyterian model; and having been unanimously called by the congregation of Newbottle, near Edinburgh, he was ordained there about the thirtieth year of his age. He remained at Newbottle several years, and was most assiduous in discharging the various duties of his office. His preparation for the pulpit was very exact: he diligently visited the poor, the sick, and the afflicted of his flock; and promoted personal, domestic, social, and public religion, to the utmost of his power, by precept, example, and many prayers.

At the time when Charles I. was confined, by the commissioners of the parliament, in Holmby house, and the engagement was formed to rescue him, Leighton, disgusted with animosity, unable perhaps to ascertain the point where resistance to the authority of a prince becomes lawful and necessary, and probably dreading the downfall of monarchy, declared for the engagement, and gave up his connexion with the Presbyterians, to form one with the Episcopalians. For this conduct, the Presbyterians denounced him as an apostate, and the Episcopalians welcomed him as a convert.

The office of principal in the university of Edinburgh becoming vacant soon after Leighton's resignation of his charge, the magistrates and common-council of that city, who had the gift of presentation, unanimously chose him to fill the chair, and pressed his acceptance of it, by the powerful motive, that he would serve the church, signally, without taking any part in public measures. He delivered lectures, especially to the students of theology, and occasionally supplied the place of divinity professor. His theological lectures are known to the learned world, and have been translated into English. For pure Latin, sublime thought, and warm diction, they have never been surpassed, and seldom equalled. In that office Dr. Leighton remained ten years, the ornament and delight of the university, and a blessing to studious youth.

The conduct of bishop Leighton in accepting a bishopric, in 1662, has been much blamed; but it appears that he hoped, by such conduct, to accommodate differences,

and soften animosities; but still, afterwards, he was not satisfied with his own conduct.

The good bishop, who had expressly declared to Charles, that he would not plant even Christianity itself by violence, and far less a particular mode of government and worship, in 1667, went to London the second time, and remonstrated earnestly with the king, against the oppressive measures pursued. Charles, as usual, gave him fair speeches and promises, but nothing effectual was done. Leighton returned to his diocese with a heavy heart, and labored in word and doctrine, preaching and catechising throughout his diocese.

In the year 1670, he was, without his solicitation, and against his will, appointed to the archbishopric of Glasgow, though he did not take possession of that see for twelve months after the appointment. While he was archbishop of Glasgow, he did all in his power to reform the clergy; to correct wickedness, and promote piety among the people; to suppress violence, and to soothe the minds of the Presbyterians. Finding his new situation more and more disagreeable, and seeing no hope of uniting the different parties, he again determined to resign his dignity, and went to London for that purpose, in the summer of 1673. The king, however, still refused to accept his resignation, but gave a written engagement to allow him to retire, after the trial of another year; and, when that period had elapsed, his resignation was accepted.

After resigning the dignity of archbishop of Glasgow, he resumed that of bishop of Dunblane; but, wearied and disgusted with the court, he retired to Broadhurst, in Sussex, and there, in domestic and peaceful habits, spent the remainder of his days with a relative. In 1684, he expired, serene and happy. The works of this learned and pious man consist of various sermons; "A Commentary on the First Epistle of Peter;" "A Critical Exposition of some of the Psalms;" and "Lectures on the First Nine Chapters of St. Matthew;" and have been frequently published. Few uninspired writings, says Dr. Doddridge, are better adapted to mend the world. They continually overflow with love to God and man.

For a further account of this excellent man, see *Leighton's Works*; *Burnet's History of his Own Times*; *Burnet's Pastoral Care*; *Doddridge's Preface to Leighton's Works*; *The Remains of Archbishop Leighton, by Jernett*; *his Select Works by Chubb*, Boston, 1832.—*Jones' Chris. Biog.*

LELAND, (Joux, D. D.,) a learned English dissenting minister, well known by his writings in defence of Christianity, was born at Wigan, in Lancashire, in 1691, of eminently pious and virtuous parents. They took the earliest care to imbue his mind with virtuous principles; but in his sixth year, the small pox deprived him of his understanding and memory, obliterating from the tablet of his mind all his former ideas. In this deplorable state he continued nearly a year, when his faculties seemed to spring up anew; and though he did not retain the least trace of any impressions made on him prior to his disorder, yet he now discovered a quick apprehension and strong memory. In a few years after, his parents settled at Dublin, which situation gave him an early introduction to learning and the sciences.

When properly qualified by years and study, he was called to the pastoral office, in a congregation of Protestant dissenters in that city. He was an able and acceptable preacher, but his labors were not confined to the pulpit. The numerous attacks that, at that period, were made upon Christianity, and some of them by writers of no contemptible ability, determined him to consider the subject with the exactest care and most faithful examination. The result was a firm conviction of the divine authority, as well as the importance and excellency of Christianity, which he now set himself to defend against a host of assailants. He was indeed a master in this controversy, and his history of it, entitled "A View of the Deistical Writers that have appeared in England, in the last and present Century," is greatly and deservedly esteemed. His calm and dispassionate manner of treating his opponents, and his solid confutation of their objections and reasonings, contributed more to depress the cause of atheism and infidelity, than the angry zeal of warm disputants.

In the decline of life, he published another laborious work, entitled "The Advantages and Necessity of the Christian Revelation, shown from the state of Religion in the Ancient Heathen World, especially with respect to the Knowledge and Worship of the One true God; a Rule of Moral Duty, and a State of Rewards and Punishments; to which is prefixed, a long preliminary Discourse on Natural and Revealed Religion," two volumes quarto. This noble and extensive subject, the several parts of which have been slightly and occasionally handled by other writers, Leland has treated at large with superior ability. The work has been subsequently reprinted, in two volumes, octavo. Dr. Leland died in 1766, in the seventy-fifth year of his age, highly respected for his learning and talents. After his death, his Sermons were published, in four volumes, octavo, with a preface, giving some account of the life, character, and writings of the author, by the Rev. Dr. Isaac Weld; London, 1769.—*Jones' Chris. Biog.*

LELAND, (THOMAS,) a divine and miscellaneous writer, was born, in 1722, at Dublin, and was educated at Trinity college, where, in 1763, he became professor of oratory. In 1768, the lord lieutenant appointed him his chaplain, and subsequently gave him the vicarage of Bray, and a prebend in St. Patrick's cathedral. Dr. Leland died in 1785. He wrote Sermons; The History of Ireland; The Life of Philip of Macedon; and a Dissertation on the Principles of Human Eloquence, (which was anonymously attacked by Hurd;) and translated the Orations of Demosthenes and Æschines.—*Davenport.*

LEMPRIERE, (JOHN,) a native of Jersey, was educated at Winchester, and at Pembroke college, Oxford; was head master of Abington grammar-school, and afterwards of the school at Exeter; and, on resigning the latter, was presented to the livings of Meeth and Newton Petrock, in Devonshire, which he held till his decease, in 1824. He compiled the Bibliotheca Classica; and Universal Biography; and printed the first volume of a translation of Herodotus.—*Davenport.*

LENT, a Teutonic word,—in German, *Lenz*, the spring; a time of fasting in the church, observed as a period of humiliation before Easter. The Romish church, and some of the Protestant communion, maintain, that it was always a fast of forty days, and, as such, of apostolical institution. Others think that it was of ecclesiastical institution, and that it was variously observed in different churches, and grew by degrees from a fast of forty hours to a fast of forty days. This is the sentiment of Morton, bishop Taylor, Du Moulin, Daille, and others.

Anciently, the manner of observing Lent among those who were piously disposed, was to abstain from food till evening: their only refreshment was a supper, and it was indifferent whether it was flesh or any other food, provided it was used with sobriety and moderation. Lent was thought the proper time for exercising more abundantly every species of charity: thus what they spared of their own bodies by abridging them of a meal, was usually given to the poor: they employed their vacant hours in visiting the sick and those that were in prison; in entertaining strangers, and reconciling differences. The imperial laws forbade all prosecution of men in criminal actions, that might bring them to corporal punishment and torture, during the whole season. This was a time of more than ordinary strictness and devotion; and, therefore, in many of the great churches, they had religious assemblies for prayer and preaching every day. All public games and stage plays were prohibited at this season, and also the celebration of all festivals, birthdays, and marriages.

The Christians of the Greek church observe four Lents; the first commences on the 15th of November; the second is the same with our Lent; the third begins the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul; and the fourth commences on the 1st of August, and lasts no longer than till the 15th. These Lents are observed with great strictness and austerity, but on Saturdays and Sundays they indulge themselves in drinking wine and using oil, which are prohibited on other days.—*Hend. Duck.*

LENTIL, (*odeshim*; Gen. 25: 34. 2 Sam. 17: 28. 23: 11. Ezek. 4: 9.) a sort of pulse; in the Septuagint *phakos*,

and Vulgate *lens*. The lentils of Egypt were very much esteemed among the ancients. St. Austin says, they grow abundantly in Egypt, are much used as a food there, and those of Alexandria are considered particularly valuable. Dr. Shaw says, beans, lentils, kidney-beans, and garvancos are the chief of their pulse kind. Beans, when boiled, and stewed with oil and garlic, are the principal food of persons of all distinctions. Lentils are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage of a chocolate color. This, we find, was the "red pottage" which Esau, from thence called Edom, exchanged for his birthright.—*Watson.*

LEO X., Pope, *JOHN DE MEDICI*, the son of the illustrious Lorenzo, was born, in 1475, at Florence, and was nominated a cardinal in his thirteenth year. In 1505, he was made governor of Perugia; was intrusted with the command of the papal army in 1511; and was made prisoner, in the following year, at the battle of Ravenna. He attained the papal crown in 1513, on the death of Julius II. He died in 1521. Leo was one of the most magnificent patrons of learning and of the arts; but he was prodigal, and on some occasions grossly violated the principles of justice. To his shameless sale of indulgences, to raise money to complete St. Peter's church at Rome, the world is indebted for the Reformation of the church, by Luther.—*Davenport.*

LEO, (JOH. Z.) This great and good divine was born in Alsace, Germany, in 1482, and took his degree at the university of Basil in 1512. Here he was associated with Zuinglius, and imbibed from Dr. Wittenbush, his preceptor, the true principles of the gospel. He also studied the Oriental languages, the fathers, particularly Jerome and Augustine, and the books of Luther, Erasmus, and Reuchlin, the famous Hebraist. Called to the pastoral charge at Zurich, where he labored eighteen years, he openly opposed the abominations of popery, both from the pulpit and the press; and became distinguished among the great and burning lights of the Reformation.

Assisted by other learned men, he undertook, by request of his brethren, the translation of the Old Testament, to which he devoted himself with such intense application as destroyed his health. He died in 1542, leaving most of the poetical books unfinished; which however were completed by his friend Bibliander, and published by Conrad Pellican. It is said that Robert Stephens in a great measure pirated this translation. He was also the author of Annotations on Genesis, Exodus, and the Epistles, besides translating some of the Works of Zuinglius into Latin.

In his last moments he said, "To my Lord and Savior Jesus Christ, my hope and my salvation, I wholly give up my soul and body. I cast myself wholly upon his mercy and grace. In this confidence I fear not to die."—*Middleton*, i. p. 152.

LEONARD, (GEORGE,) a young minister of great loveliness and promise, was born in Raynham, Mass., August 17, 1802, of pious parents. His father dying when he was five years old, his religious education devolved on his excellent mother. He became pious in 1818, was baptized in 1820, and graduated at Brown university in 1824. He was immediately chosen tutor of Columbian college, Washington. In 1826, he accepted an invitation to become pastor of the second Baptist church in Salem, (Mass.) where he labored till the failure of his health, in 1829. Having in some measure recovered in 1831, he settled as pastor of the Baptist church in Portland, (Me.) where he fell a victim to the ardor of his zeal. He died of an affection of the lungs, August 11, 1832, in the calm triumph of the Christian believer. His last words were, "Prepare to meet your God." He was eminent as a biblical scholar.—*Memoir*, prefixed to his Sermons.

LEONIDAS, father of the celebrated Origen, was a Christian martyr of the third century. Previous to the execution, his son, in order to encourage him, wrote to him as follows: "Beware that your care for us does not make you change your resolution!" The father accepted the heroic exhortation of the son, and yielded his neck joyfully to the stroke of the executioner.—*Fox*, p. 23.

LEOPARD, (*nimir*; Cant. 4: 8. Isa. 11: 6. Jer. 5: 6. 13: 23. Hosea 13: 7. Hab. 1: 8. Dan. 7: 6.) *pardalis*,

Rev. 13: 2. Ecclus. 28: 23. There can be no doubt that the pard or leopard is the animal mentioned. Bochart



shows that the name is similar in the Chaldee, Syriac, Arabic, and Ethiopic. The LXX uniformly render it by *pardalis*; and Jerome, *pardus*. The leopard is a fierce animal, spotted with a diversity of colors; it has small white eyes, wide jaws, sharp teeth, round ears, a large tail; five claws on his fore feet, four on those behind. It is said to be extremely cruel to man. Its name, leopard, implies that it has something of the lion and of the panther in its nature. Probably, these animals were numerous in Palestine; as we find places with a name intimating their having been the haunts of leopards: *Nimrah*, (Num. 32: 3.) *Beth-Nimrah*, (Num. 32: 36. Joshua 13: 27.) and "waters of *Nimrim*," (Isaiah 15: 6. Jer. 48: 34.) and "mountains of leopards," Cant. 4: 8. Brocard says, that the mountain called by the name of *Leopards* is two leagues from Tripoli northwards, and one league from Libanus. Nimrod might have his name from this animal.—*Watson; Calmet.*

LEPER. (See LEPROSY.)

LEPROSY. Moses mentions three sorts of leproisies; in (1.) men; (2.) houses; and (3.) clothes.

1. *Leprosy in men*: this disease affects the skin, and sometimes increases in such a manner, as to produce scurf, scabs, and violent itchings, and to corrupt the whole mass of blood. At other times it is only a deformity.

The Jews regarded the leprosy as a disease sent from God, and Moses prescribes no natural remedy for the cure of it. He requires only that the diseased person should show himself to the priest, and that the priest should judge of his leprosy; if it appeared to be a real leprosy, capable of being communicated to others, he separated the leper from the company of mankind. He appoints certain sacrifices and particular ceremonies already mentioned for the purification of a leper, and for restoring him to society. The marks which Moses gives for the better distinguishing a leprosy, are signs of the increase of this disease. Those who have treated of this disease, have made the same remarks, but have distinguished a recent leprosy from one already formed and become inveterate. A recent leprosy may be healed, but an inveterate one is incurable.

The common marks by which, as physicians tell us, an inveterate leprosy may be discerned are these: The voice becomes hoarse, like that of a dog which has been long barking, and comes through the nose rather than the mouth: the pulse is small and heavy, slow and disordered: the blood abounds with white and bright corpuscles, like millet-seeds; is, in fact, all a scurfy serum, without due mixture; so that salt put into it does not melt, and is so dry, that vinegar mixed with it bubbles up; the urine is undigested, settled, ash-colored, and thick; the sediment like meal mixed with bran: the face is like a coal half extinguished, shining, unctuous, bloated, full of very hard pimples, with small kernels round about the bottom of them: the eyes are red and inflamed, and project out of the head, but cannot be moved either to the right or left: the ears are swelled and red, corroded with ulcers about the root of them, and encompassed with small kernels: the nose sinks, because the cartilage rots: the nostrils are open, and the passages stopped with ulcers at the bottom:

the tongue is dry, black, swelled, ulcerated, shortened, divided in ridges, and beset with little white pimples; the skin of it is uneven, hard, and insensible; even if a hole be made in it, or it be cut, a putrefied saues issues from it instead of blood. Leprosy is very easily communicated; and hence Moses has taken so much precaution to prevent lepers from communication with persons in health. His care extended even to dead bodies thus infected, which he directed should not be buried with others.

We can hardly fail of observing the character, and terror in consequence, of this disease; how dreadful is the leprosy in Scripture! how justly dreadful, when so fatal, and so hopeless of cure! Mungo Park states that the Negroes are subject to a leprosy of the very worst kind; and Mr. Grey Jackson, in his "Account of Morocco;" (p. 192.) informs us, that the species of leprosy called *jeddem*, is very prevalent in Barbary. "At Morocco there is a separate quarter, outside of the walls, inhabited by lepers only. Those who are affected with it are obliged to wear a badge of distinction whenever they leave their habitations; so that a straw hat, with a very wide brim, tied on in a particular manner, is the signal for persons not to approach the wearer.

Niebuhr gives the best account of the various kinds of leprosy in Arabia.

2. *The leprosy of houses*, mentioned in Lev. 11: 34. The rabbins and others conclude, that this leprosy of houses was not natural, but was a punishment inflicted by God on wicked Israelites; but Calmet is of opinion that it was caused by *animalculæ* which erode the stones like mites in a cheese. Might it be similar to the dry-rot in timber?

3. *The leprosy in clothes* is also noticed by Moses, as common in his time. Calmet thinks it very credible, that the leprosy in clothes and skins was caused by vermin.—*Calmet.*

LESHEM, perhaps Laish, also Dan.—*Calmet.*

LESLIE, (CHARLES,) was born in Ireland but the date of his birth is unknown. His father, John Leslie, whose life exceeded a hundred years, was made bishop of the Orkney islands, by Charles the First, and afterwards successively translated to the Irish sees of Raphoe and Clogher. Charles was his second son, and received his education at Trinity college, Dublin, where he graduated master of arts. He afterwards became a student in the Temple, but relinquished the law for divinity, and entered into orders in 1680.

In 1687, he was made chancellor of Connor, and displayed great firmness in resisting the measures of the popish party, by disputation and otherwise; and in particular, withstood the admission of a sheriff of that religion, although nominated by James the Second himself. But notwithstanding this resistance to what he deemed an illegal mandate, he did not fall in with the principles of the revolution, and declined taking the oath to king William, which necessarily deprived him of all his preferments; and he withdrew, with his family, from England. He returned to his own country, and died at his own house at Glaslough, in the county of Monaghan, April the 13th, 1732. He wrote, with singular acuteness and ability, against Deists, Jews, and Socinians, and his works have been collected and published, in two volumes, folio.

Bayle styles him a man of great merit and learning, and adds, that he was the first who wrote, in Great Britain, against the fanaticism of madame Boitron; his books, he further says, are much esteemed, and especially his treatise of "The Snake in the Grass." Salmon observes, that his works must transmit him to posterity as a man thoroughly learned and truly pious. Dr. Hickeys says that he made more converts to a sound faith and holy life than any man of the age in which he lived; that his consummate learning, attended by the lowest humility, the strictest piety without the least tincture of narrowness, a conversation to the last degree lively and spirited, yet to the last degree innocent, made him the delight of mankind. *Biog. Brit. and Ency. Brit.—Jones' Chris. Biog.*

LESSONS, among ecclesiastical writers, are portions of the Holy Scriptures read in churches at the time of divine service. In the ancient church, reading the Scripture was one part of the service of the catechumen, at which all persons were allowed to be present, in order to obtain instruction. (See BIBLE.)—*Hend. Evcl.*

**LETECH**; a Hebrew measure, half an omer; containing sixteen pecks, or four bushels, Hos. 3: 2.—*Calmet*.

**LETTERS**; marks for the purpose of expressing sounds, used in writing. Few subjects have given rise to more discussion than the origin of alphabetic characters. If they are of human invention, they must be considered as one of the most admirable efforts of the ingenuity of man. So wonderful is the facility which they afford for recording human thought; so ingenious, and at the same time so simple, is the analysis which they furnish for the sounds of articulate speech, and for all the possible variety of words; that we might expect the author of this happy invention to have been immortalized by the grateful homage of succeeding ages, and his name delivered down to posterity with the ample honors it so justly merited. But the author and the era of this discovery, if such it be, are both lost in the darkness of remote antiquity. Even the nation to which the invention is due cannot now be ascertained. The Egyptians, the Assyrians, the Phœnicians, the Persians, the Indians, have all laid claim to the honor of it; and each has named its inventor among the remote, and probably fabulous, personages that figure in the earlier ages of their history.

Lucan affirms, that the Phœnicians invented the common letters before the Egyptians were acquainted with the use of paper, or with the art of writing in hieroglyphical characters; (lib. 3.) it was probably in imitation of the Phœnicians, therefore, that the Egyptians used letters in their writing. Of this we cannot be certain, but two things we know; first, that there were great resemblances in the ancient characters of the two people; and secondly, that Moses, who was instructed in all the learning of Egypt, wrote in Phœnician characters. The old Egyptian letters are at present unknown, though many of them remain. This people lost the use of their writing when under the dominion of the Greeks, and the Coptic or modern Egyptian character is formed from the Greek.

The Phœnicians spread the use of their letters throughout all their colonies. Cadmus carried them into Greece; the Greeks perfected them, and added others. They communicated them to the Latins, and after the conquests of Alexander, extended them over Egypt and Syria. So that the Phœnician writing, which is so ancient, and the parent of so many others, would at this day have been entirely forgotten, had not the Samaritans preserved the Pentateuch of Moses, written in the old Cœnaanite or Hebrew character; by the help of which, medals, and the small remains of Phœnician monuments, have been deciphered.

Some learned men, however, maintain that the square Hebrew character still in use, is the same as was used by Moses; but the greater number suppose that the Jews gradually abandoned the original character, while in captivity at Babylon, and that ultimately Ezra substituted the Chaldee, which is now used; while the Samaritans preserved their Pentateuch, written in old Hebrew and Phœnician characters. (See *WARRISO*.)

It is generally said, that the Hebrews have no vowels, and that to supply the want of them, they invented the vowel points, sometimes used by them in their books. But it is certain that they have vowels; though they do not always express them in their writing; and that the sound, powers, and quantity of these vowels are not always the same, as happens also in other languages. *Aleph*, *Vau*, *Jod*, and *Ain* are vowels; *He* is an aspirate only. The vowel points are modern, and the invention of the Massorets, about the middle of the ninth, or the beginning of the tenth, century. The honor of them is ascribed principally to the rabbins Asher and Naphtali, who lived at that time. They are ten in number, and express the five vowels according to their different changes and pronunciations. The inquisitive reader may find the substance of the dispute for and against the antiquity of the vowel points clearly and concisely represented by Prideaux, in the first part of his *Connection*, book v., and from thence may have a distinct view of the chief arguments produced pro and con in this controversy, by those eminent antagonists Capellus, the two Buxtorfs, &c.

The Hebrews have certain acrostic verses, which begin with the letters of the alphabet, ranged in order.

The most considerable of these is Psalm 119., which

contains twenty-two stanzas of eight verses each, all acrostic; that is, the first eight begin with *Aleph*, the next eight with *Beth*, and so on. Other Psalms, as 25, 33, have but twenty-two verses, each beginning with one of the twenty-two letters of the alphabet. Others, as 111, 112, have one half of the verse beginning with one letter, and the other half with another. Thus:—

Blessed is the man who feareth the Lord,  
Who delighteth greatly in his commandments.

The first half of the verse begins with *Aleph*; the second with *Beth*. The Lamentations of Jeremiah are also in acrostic verse, as well as the thirty-first chapter of Proverbs, from the eighth verse to the end.

The Jews use their characters not only for writing, but for numbers, as did the Greeks, who in their arithmetical computations fixed a numerical value on their letters. But we do not believe the ancient Hebrews did so, nor that letters were numerical among them. The sacred authors always write the numbers entire and without abbreviation. We know that some learned men have attempted to rectify dates, or supply years, on a supposition that the letters served for numerals in the Scripture; but it was incumbent on them first, to prove that the ancient Hebrews used that manner.

In consequence of this uncertainty respecting the author of alphabetic writing, and the high value and extreme difficulty of the invention itself, many have been inclined to attribute this art to an immediate revelation from the Deity; contending that it was communicated with other invaluable gifts from above, in remote ages, to the descendants of Abraham, and probably to the patriarch Moses, who was the author of the most ancient compositions in alphabetical writing that we at present possess. The arguments which are brought in support of the divine revelation of the alphabet, are chiefly these: 1. The high antiquity of the use of letters; the Hebrew characters having existed in a perfect state when Moses composed the Pentateuch, the most ancient writing now known to be extant. 2. The similarity between the various alphabets of different nations, which, for the most part, are the same, in the order, power, and even form, of their letters with the Hebrew. 3. The complete want of alphabetic characters among those nations, which have been cut off from all communication with the ancient civilized world, as the aboriginal Americans; or that part of the human race which had no opportunity of borrowing the system of written characters revealed to the Hebrews, as China. (See *WARRISO*, and *BOOKS*).—*Watson*: *Calmet*.

**LETTER**, (*τὸν*) Paul places the letter in opposition to the spirit; a way of speaking very common in the ecclesiastical style, Rom. 2: 27, 29. 7: 6. 2 Cor. 3: 6, 7. "God hath made us ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit quickeneth;" that is, the law of Moses is incapable of giving life to the soul, and justifying before God those who are most servilely addicted to the literal observance of it. These things can be effected only by means of the gospel of Christ, and of that Spirit of truth and holiness which attends it, and makes it effectual to the salvation of the soul.—*Calmet*.

**LEUCOPETRIANS**; the name of a fanatical sect which sprung up in the Greek and Eastern churches towards the close of the twelfth century; they professed to believe in a double trinity, rejected wedlock, abstained from flesh, treated with the utmost contempt the sacraments of baptism and the Lord's supper, and all the various branches of external worship; placed the essence of religion in internal prayer alone; and maintained, as it is said, that an evil being or genius dwelt in the breast of every mortal, and could be expelled from thence by no other method than by perpetual supplication to the Supreme Being. The founder of this sect is said to have been a person called *Leucopetrus*, and his chief disciple, *Tychicus*, who corrupted by fanatical interpretations several books of Scripture, and particularly the gospel of Matthew. This account is not undoubted.—*Hend. Burk*.

**LEVI**, the third son of Jacob and Leah, was born in Mesopotamia, A. M. 2248, Gen. 29: 31. 34: 25, 26. 46: 11. 49: 5, 6.

Levi was, according to his father's prediction, scattered

over all Israel, having no share in the division of Canaan, but certain cities in the portions of other tribes. He was not the worse provided for, however, since God chose the tribe for the service of the temple and priesthood, and bestowed on it many privileges above the other tribes, in dignity, and in the advantages of life. (See LEVITES.)—*Calmet*.

LEVIATHAN; Job 3: 8. 41: 1. Psalms 74: 14. 104: 26. Isaiah 27: 1. The old commentators concurred in re-



garding the whale as the animal here intended. Beza and Diodati were among the first to interpret it the crocodile: and Bochart has since supported this last rendering with a train of argument which has nearly overpowered all opposition, and brought almost every commentator over to his opinion. It is very certain that it could not be the whale, which does not inhabit the Mediterranean, much less the rivers that empty themselves into it; nor will the characteristics at all apply to the whale. The crocodile, on the contrary, is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight sharp, but strong and massy, teeth; and is furnished with a coat of mail, so scaly and callous as to resist the force of a musket-ball in every part, except under the belly. Indeed, to this animal the general character of the leviathan seems so well to apply, that it is unnecessary to seek farther.—*Calmet; Harris; Abbott; Watson*.

LEVIRATE; a Hebrew law, in obedience to which, when a man died without issue, his brother was obliged to marry his widow, with the view of raising up a first-born son to succeed to the inheritance. The term is derived from the word *Levir*, which, though not of classical authority, is found in the Vulgate and the Pandects, and is explained by Festus to signify a husband's brother. *Michaëlis on the Laws of Moses*, article 98.—*Hend. Buck*.

LEVITES. Under this name may be comprised all the descendants of Levi; but it principally denotes those who were employed in the lowest ministries of the temple, by which they were distinguished from the priests, who, being descended from Aaron, were likewise of the race of Levi by Kohath, but were employed in higher offices. The Levites were descendants of Levi, by Gershom, Kohath, and Merari, excepting the family of Aaron; for the children of Moses had no part in the priesthood, and were only common Levites.

God chose the Levites instead of the first-born of all Israel, for the service of his tabernacle and temple, Num. 3: 6, &c. They obeyed the priests in the ministrations of the temple, and brought to them wood, water, and other things necessary for the sacrifices. They sung, and played on instruments, in the temple, &c.; they studied the law, and were the ordinary judges of the country, but subordinate to the priests. Moses ordained that the Levites should not begin in the service of the tabernacle till they were five-and-twenty years of age, (Num. 8: 24—26.) or, as he says elsewhere, from thirty to fifty years old, Num. 4: 3. But David, finding that they were no longer employed in these grosser offices of transporting the vessels of the tabernacle, appointed them to enter on service at the temple at twenty years of age. The priests and Levites waited by turns, weekly, in the temple. They began their weeks on one Sabbath day, and on the Sabbath day in the following week went out of waiting, 1 Chron. 23: 24. 2 Chron. 21: 17. Ezra 3: 8.

God provided for the subsistence of the Levites, by giving them the tythe of corn, fruit, and cattle; but they paid to the priests the tenth of their tythes; and as the Levites possessed no estates in the land, the tythes which the priests received from them were looked on as the first-fruits which they were to offer to the Lord, Num. 18: 21—24. God assigned them for their habitations forty-eight cities, with fields, pastures and gardens, Num. 35. Of these, thirteen were given to the priests, six of which were cities of refuge, Joshua 20: 7. 21: 19, 20, &c. While the Levites were actually employed in the temple, they were subsisted out of the provisions in store there, and out of the daily offerings there made; and if any Levite quitted the place of his abode, to serve the temple, even out of the time of his half-yearly or weekly waiting, he was received there, kept and provided for, in like manner as his other brethren, who were regularly in waiting, Deut. 18: 6—8. When an Israelite made a religious entertainment in the temple, God required that the Levites should be invited to it, Deut. 12: 18, 19.

The consecration of Levites was without much ceremony. They were no peculiar habit to distinguish them from the other Israelites, and God ordained nothing particularly for their mourning, 2 Chron. 29: 34. The manner of their consecration may be seen in Num. 8: 5—7, &c.—*Watson*.

LEVITES, (MILITARY;) a name given to such ministers in the time of the Commonwealth, as filled the office of chaplain to the regiments of the parliamentary army.—*Hend. Buck*.

LEVITICUS; a canonical book of Scripture, being the third book of the Pentateuch of Moses; thus called because it contains principally the laws and regulations relating to the Levites, priests, and sacrifices; for which reason the Hebrews call it the law of the priests, because it includes many ordinances concerning their services. (See PENTATEUCH.)—*Watson*.

LEVITY; lightness of spirit, in opposition to gravity. Nothing can be more proper than for a Christian to wear an air of cheerfulness, and to watch against a morose and gloomy disposition. But though it be his privilege to rejoice, yet he must be cautious of that volatility of spirit which characterizes the unthinking, and marks the vain professor. To be cheerful without levity, and grave without austerity, form both a happy and dignified character.—*Hend. Buck*.

LEWIS DE DIEU. This great man, minister of Leyden, and professor in the Walloon college of that city, was born, in 1590, at Flushing, where his father was minister. He was a scholar of great abilities, and well versed in the Oriental tongues. He was held in high esteem by archbishop Usher. While yet a youth, prince Maurice being in Zealand, heard him preach, and some time after sent for him to court. Our young divine modestly excused himself, declaring that he designed in the exercise of his ministry to satisfy his conscience, and to censure freely what he should find deserved censure; a liberty which courts did not care to allow; while at the same time he thought the post offered him, more proper for a man in years than a student.

He was called to Leyden in 1619, and discharged his duties with great diligence till his death, in 1642. He declined the offer which was made him of the divinity professorship in the new university of Utrecht. He published in 1631, a Commentary on the Four Gospels, and Notes on the Acts of the Apostles, of which father Simon speaks highly. He drew up likewise rudiments of the Hebrew and Persian tongues, and edited several works in both languages. The learned Constantine l'Emperor says that for practical piety, knowledge of theology, and science of all kinds, he was a star of the first magnitude.—*Middleton*, vol. iii. p. 154.

LIBATION. This word is used in sacrificial language, to express an effusion of liquors, poured upon victims to be sacrificed to the Lord. The quantity of wine for a libation was the fourth part of a hin, rather more than two pints. Libations among the Hebrews were poured on the victim after it was killed, and the several pieces of it were laid on the altar, ready to be consumed by the flames, Lev. 6: 20. 8: 25, 26. 9: 4. 16: 12. 20. These libations

consisted in offerings of bread, wine, and salt. The Greeks and Latins offered libations with the sacrifices, but they were poured on the victim's head while it was living. So Sinon, relating the manner in which he was to be sacrificed, says he was in the priest's hands ready to be slain; was loaded with bands and garlands; that they were preparing to pour upon him the libations of grain and salted meal:—

*Jamque dies infanda aderat, nili sacra parari,  
Et salsa fruges, et circum tempora ritte.*  
Æneid ii. 130, 131.

"The salted barley on my front was spread,  
The sacred filets bound my destined head."

PITT.

St. Paul describes himself, as it were, a victim about to be sacrificed, and that the accustomed libations were already, in a manner, poured upon him: "For I am ready to be offered, and the time of my departure is at hand," 2 Tim. 4: 6. The same expressive sacrificial term occurs in Philip. 2: 17, where the apostle represents the faith of the Philippians as a sacrifice, and his own blood as a libation poured forth to hallow and consecrate it: "Yea, and if I be offered, *spendomai*, upon the sacrifice and service of your faith, I joy and rejoice with you all."—*Watson*; *Calmet*.

**LIBELLATICI**; a term in ecclesiastical history, applied to certain Christians, who saved themselves from persecution, either by privately signing *libels* (writings) of abjuration; or by procuring, either through interest or by money, *libels* of security, excusing them from the heathen sacrifices. *Broughton's Dict.*—*Williams*.

**LIBERALITY**; bounty; a generous disposition of mind, exerting itself in giving largely. It is thus distinguished from generosity and bounty:—Liberality implies acts of mere giving or spending; generosity, acts of greatness; bounty, acts of kindness. Liberality is a natural disposition; generosity proceeds from elevation of sentiment; bounty from religious motives. Liberality denotes freedom of spirit; generosity, greatness of soul; bounty, openness of heart.—*Hend. Buck*.

**LIBERALITY OF SENTIMENT**; a generous disposition a man feels towards another who is of a different opinion from himself; or, as one defines it, "that generous expansion of mind which enables it to look beyond all petty distinctions of party and system, and, in the estimate of men and things, to rise superior to narrow prejudices."

As liberality of sentiment is often a cover for error and scepticism on the one hand, and as it is too little attended to by the ignorant and bigoted on the other, we shall here lay before our readers a view of it by a masterly writer. "A man of liberal sentiments must be distinguished from him who hath no religious sentiments at all. He is one who hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies and in private conversations, the important articles of religion. He hath laid down principles, he hath inferred consequences; in a word, he hath adopted sentiments of his own.

"He must be distinguished, also, from that tame, undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentiment beyond another.

"Now, a generous believer of the Christian religion is one who will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no undue influence of any kind, will he apply to make his sentiments receivable; and no living thing will be less happy for his being a Christian. He will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can.

"There are, among a multitude of arguments to enforce such a disposition, the following worthy our attention:—  
"First, We should exercise liberality in union with sentiment, because of the different capacities, advantages, and tasks of mankind. Religion employs the capacities of mankind just as the air employs their lungs and their organs of speech. The fancy of one is lively, of another dull. The judgment of one is elastic; of another feeble, a damaged spring. The memory of one is retentive;

that of another is treacherous as the wind. The passions of this man are lofty, vigorous, rapid; those of that man crawl, and hum, and buzz, and, when on wing, sail only round the circumference of a tulip. Is it conceivable that capability, so different in every thing else, should be all alike in religion? The advantages of mankind differ. How should he who hath no parents, no books, no tutor, no companions, equal him whom Providence hath gratified with them all; who, when he looks over the treasures of his own knowledge, can say, this I had of a Greek, that I learned of a Roman; this information I acquired of my tutor, that was a present of my father; a friend gave me this branch of knowledge, an acquaintance bequeathed me that? The tasks of mankind differ; so I call the employments and exercises of life. In my opinion, circumstances make great men; and if we have not Cæsars in the state, and Pauls in the church, it is because neither church nor state are in the circumstances in which they were in the days of those great men. Push a dull man into a river, and endanger his life, and suddenly he will discover invention, and make efforts beyond himself. The world is a fine school of instruction. Poverty, sickness, pain, loss of children, treachery of friends, malice of enemies, and a thousand other things, drive the man of sentiment to his Bible, and, so to speak, bring him home to a repast with his benefactor, God. Is it conceivable that he whose young and tender heart is yet unpractised in trials of this kind, can have ascertained and fasted so many religious truths as the sufferer has?

"We should believe the Christian religion with liberality, in the second place, because every part of the Christian religion inculcates generosity. Christianity gives us a character of God; but what a character does it give! God is Love. Christianity teaches the doctrine of Providence; but what a providence! Upon whom doth not its light arise? Is there an animalcule so little, or a wretch so forlorn, as to be forsaken and forgotten of his God? Christianity teaches the doctrine of redemption; but the redemption of whom?—of all tongues, kindred, nations, and people; of the infant of a span, and the sinner of a hundred years old: a redemption generous in its principle, generous in its price, generous in its effects; fixed sentiments of divine munificence, and revealed with a liberality for which we have no name. In a word, the liberal Christian always acts contrary to the spirit of his religion: the liberal man alone thoroughly understands it.

"Thirdly, We should be liberal, because no other spirit is exemplified in the infallible guides whom we profess to follow. I set one Paul against a whole army of uninspired men: 'Some preach Christ of good-will, and some of envy and strife. What then? Christ is preached; and I therein do rejoice, yea, and will rejoice. One eateth all things, another eateth herbs; but why dost thou judge thy brother? We shall all stand before the judgment-seat of Christ.' We often inquire, What was the doctrine of Christ, and what was the practice of Christ? Suppose we were to institute a third question, Of what TEMPER was Christ?

"Once more: We should be liberal as well as orthodox, because truths, especially the truths of Christianity, do not want any support from our illiberality. Let the little bee guard its little honey with its little sting; perhaps its little life may depend a little while on that little nourishment. Let the fierce bull shake his head, and nod his horn, and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death: poor fellow! his life is in danger; I forgive his bellowing and his rage. But the Christian religion,—is that in danger? And what human efforts can render that false which is true, that odious which is lovely? Christianity is in no danger, and therefore it gives its professors life and breath, and all things except a power of injuring others.

"In fine, liberality in the profession of religion is a wise and innocent policy. The bigot lives at home; a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous Christian goes out of his own party, associates with others, and gains improvement by all. It is a Persian proverb, 'A liberal hand is better than a strong arm.' The dignity of Christianity is better supported by acts of liberality than by accuracy of rea-

soning; but when both go together, when a man of sentiment can clearly state and ably defend his religious principles, and when his heart is as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree." See *Theol. Misc.* vol. i. p. 39; *Draper on Bigotry*; *Newton, Cecil, and Fuller's Works*; *Wayland's Discourses*.—*Hend. Buck.*

**LIBERTINE**; one who acts without restraint, and pays no regard to the precepts of religion. (See **LIBERTINES**).—*Hend. Buck.*

**LIBERTINES**. 1. Mention is made of the synagogue of the Libertines, (Acts 6: 9,) concerning whom there are different opinions, two of which bid fairest for the truth. The first is that of Grotius and Vitringa, adopted by Guise and Doddridge, that they were Italian Jews or proselytes. The ancient Romans distinguished between *libertus* and *libertinus*. *Libertus* was one who had been a slave, and obtained his freedom; *libertinus* was the son of a *libertus*. But this distinction in after ages was not strictly observed; and *libertinus* also came to be used for one not born, but made free, in opposition to *ingenuus*, or one born free. But as all the other people of the several synagogues, mentioned in this passage of the Acts, are denominated from the places from whence they came, it is probable that the Libertines were so too; and as the Cyrenians and Alexandrians, who came from Africa, are placed next to the Libertines in that catalogue, it is probable they also belonged to the same country. So that, upon the whole, there is little reason to doubt of the Libertines being so called from the place from whence they came; and the order of the names in the catalogue might lead us to think, that they were farther off from Jerusalem than Alexandria and Cyrenia, which will carry us to the proconsular province in Africa about Carthage. That a city called Libertina did exist in that province is certain; and that it became the seat of a flourishing Christian church.

2. A religious sect which arose in the year 1525, whose principal tenets were, that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; that, consequently, the distinctions of good and evil, which had been established with regard to those actions, were false, and groundless, and that men could not, properly speaking, commit sin; that religion consisted in the union of the spirit, or rational soul, with the Supreme Being; that all those who had attained this happy union, by sublime contemplation and elevation of mind, were then allowed to indulge without exception or restraint, their appetites or passions; that all their actions and pursuits were then perfectly innocent; and that, after the death of the body, they were to be united to the Deity. These maxims occasioned their being called *Libertines*, and the word has been used in an ill sense ever since.

3. *Libertines of Geneva* were a cabal of rakes rather than of fanatics; for they made no pretence to any religious system, but pleaded only for the liberty of leading voluptuous and immoral lives. This cabal was composed of a certain number of licentious citizens, who could not bear the severe discipline of Calvin. There were also among them several who were not only notorious for their dissolute and scandalous manner of living, but also for their atheistical impiety and contempt of all religion.—*Hend. Park*; *Watson*.

**LIBERTY**, denotes a state of freedom, in contradistinction to slavery or restraint.—1. *Liberty of conscience* is freedom from restraint in our choice, and judgment about matters of religion.—2. *Internal liberty*, or liberty of choice, is that in which our volitions are not determined by any foreign cause or consideration whatever offered to it, but by our own understanding or pleasure.—3. *External liberty*, or liberty of action, is opposed to a constraint laid on the executive powers; and consists in a power of rendering our volitions effectual.—4. *Philosophical or moral liberty* consists in a prevailing disposition to act according to the dictates of reason, i. e. in such a manner as shall, all things considered, most effectually promote our happiness.—5. *Spiritual liberty* consists in freedom from the curse of the moral law; from the servitude of the Jewish ritual; from the love, power, and guilt of sin; from the dominion of Satan; from the corruptions of the world; from the fear of death, and the wrath to come,

Rom. 6: 14. 8: 1. Gal. 3: 13. John 8: 36. Rom. 8: 21. Gal. 5: 1. Thess. 1: 10. See articles **MATERIALISTS**; **NECESSITY**; **WILL**; **PREDESTINATION**; and *Doddridge's Lect.*, vol. i. p. 50, oct.; *Watts' Phil.*, sect. v. p. 288; *Jon. Edwards on the Will*; *Locke on Und.*; *Grave's Mor. Phil.*, sect. 18, 19; *J. Palmer on Liberty of Man*; *Martin's Queries and Remarks on Human Liberty*; *Charnock's Works*, vol. ii. p. 175, &c.; *Saurin's Serm.*, vol. iii. ser. 4; *Bronn's Philosophy*; *Oliver's Hints*; *M. Necker on Religion*; *Fuller's Works*; *Works of Robert Hall*; *Wilkes's Essays*.—*Hend. Buck.*

**LIBYA**. This name, in its largest sense, was used by the Greeks to denote the whole of Africa. But Libya Proper, or the Libya of the New Testament, the country of the Lubims of the Old, was a large country lying along the Mediterranean, on the west of Egypt. It was called Pentapolitana Regio by Pliny, from its five chief cities, Berenice, Arsinoe, Ptolemais, Apollonia, and Cyrene; and Libya Cyrenica by Ptolemy, from Cyrene, its capital. Libya is supposed to have been first peopled by, and to have derived its name from, the Lehabim, or Lubim. These, its earlier inhabitants, appear, in the times of the Old Testament, to have consisted of wandering tribes, who were sometimes in alliance with Egypt, and at others with the Ethiopians of Arabia; as they are said to have assisted both Shishak and Zerah in their expeditions into Judea, 2 Chron. 12, 14, 16. They were for a time sufficiently powerful to maintain a war with the Carthaginians, by whom they were in the end entirely overcome. Since that period, Libya, in common with the rest of the East, has successively passed into the hands of the Greeks, Romans, Saracens, and Turks. The city Cyrene, built by a Grecian colony, was the capital of this country, in which, and other parts, dwelt many Jews, who came up to Jerusalem at the feast of Pentecost, together with those dispersed among other nations, and are called by St. Luke "dwellers in the parts of Libya about Cyrene," Acts 2: 10.—*Watson*; *Calmet*; *Jones*.

**LICE**. Swarms of lice was the third plague with which God punished the Egyptians, Exod. 8: 16. The Hebrew word *kamin*, which the LXX. render *sknipes*, some translate "flies," and think them the same as gnats. But Josephus, the Jewish rabbins, and most of the modern translators render the Hebrew word at large *lice*; and Bochart and Bryant support this interpretation. The former argues that *gnats* could not be meant; 1. Because the creatures here mentioned sprang from the dust of the earth, and not from the waters. 2. Because they were both on men and cattle, which cannot be spoken of gnats. 3. Because their name comes from the radix *kann*, which signifies *to make firm, fix, establish*; which can never agree to gnats, flies, &c., which are ever changing their place, and are almost constantly on the wing. 4. Because *kanah* is the term by which talmudists express the term louse, &c. To which may be added, that if they were winged and stinging insects, as Jerome, Origen, and others have supposed, the plague of flies is unduly anticipated; and the next miracle will be only a repetition of the former.

Mr. Bryant, in illustrating the aptness of this miracle, has the following remarks: "The Egyptians affected great external purity, and were very nice both in their persons and clothing; bathing and making ablutions continually. Uncommon care was taken not to harbor any vermin. They were particularly solicitous on this head; thinking it would be a great profanation of the temple which they entered, if any animalculæ of this sort were concealed in their garments. The priests, says Herodotus, are shaved, both as to their heads and bodies, every third day, to prevent any louse, or any other detestable creature, being found upon them when they are performing their duty to the gods. The judgment, therefore, inflicted by the hands of Moses, was, consequently, not only most noisome to the people in general, but it was no small odium to the most sacred order in Egypt, that they were overrun with these filthy and detestable vermin."—*Watson*.

**LIE**. (See **LYING**.)

**LIFE**; properly a state of active and happy existence. 1. *Mortal life*, since the fall, is the continuance or duration of our present state, which the Scriptures represent as blended largely with death, and consequently short and

vain, Gen. 3: 17. 19: 22—24. Job 14: 1, 2. James 4: 14. 2. *Spiritual life* consists in our being in the favor of God, influenced by a principle of sanctifying grace, and living in dependence on him to his glory. It is considered as of divine origin, (Col. 3: 4.) hidden, (Col. 3: 3.) peaceful, (Rom. 8: 6.) secure, John 10: 28. 3. *Eternal life* is the consummation of *spiritual*, (Rom. 6: 22.) that never ending state of existence which the saints shall enjoy in heaven; and is glorious, (Col. 3: 4.) holy, Rev. 21: 27. and blissful, 1 Pet. 1: 4. 2 Cor. 4: 17. (See *HEAVEN*.)—*Head. Buck.*

LIFE, BOOK OF. (See *BOOK*.)

LIFE, TREE OF. (See *TREE OF LIFE*.)

LIFTERS, and ANTLIFTERS; so were called two congregations at Killmaurs, in North Britain, who, according to Sir John Sinclair, differed on the paltry question, whether it was necessary for the minister to *lift* in his hand the plate of bread before its distribution in the Lord's supper. They were also called *New Lights*, and the others *Old Lights*; terms that have been applied in other cases somewhat similar. *Grégoire's Hist.* tom. i. p. 61, quoted from *Sinclair's Works*, vol. ix. pp. 375-6.—*Williams*.

LIFTING UP THE HANDS, is among the Orientals a common part of the ceremony of taking an oath:—"I have lift up mine hand unto the Lord," says Abraham, Gen. 14: 22. And, "I will bring you into the land concerning which I lift up mine hand," (Exod. 6: 8.) which I promised with an oath.

To LIFT UP ONE'S HANDS, EYES, SOUL, or HEART, unto the Lord, are also expressions describing the sentiments and emotion of one who prays earnestly, or desires a thing with ardor.—*Calmet*.

LIGHT, (*phōs*;) is used in a physical sense, (Matt. 17: 2. Acts 9: 3. 12: 7. 2 Cor. 4: 6.) for a fire giving light, (Mark 14: 54. Luke 22: 56.) for a torch, candle, or lamp, (Acts 16: 29.) and for the material light of heaven, as the sun, moon, or stars, Ps. 136: 7. James 1: 17. Figuratively taken, it signifies a manifest or open state of things; (Matt. 10: 27. Luke 12: 3.) also, in a still higher sense, the eternal source of truth, purity, and joy, 1 John 1: 5. James 1: 17.

God is said to dwell in light inaccessible, 1 Tim. 6: 16. This seems to contain a reference to the glory and splendor which shone in the holy of holies, where Jehovah appeared in the luminous cloud above the mercy-seat, and which none but the high-priest, and he only once a year, was permitted to approach unto; (Lev. 16: 2. Ezek. 1: 22, 26, 28.) but this was typical of the glory of the celestial world.

Light frequently signifies, also, instruction, both by doctrine and example; (Matt. 5: 16. John 5: 35.) or persons considered as giving such light, Matt. 5: 14. Rom. 2: 19. It is applied in the highest sense to Christ, the true Light, the Sun of Righteousness, who is that in the spiritual, which the material light is in the natural world; who is the great Author, not only of illumination and knowledge, but of spiritual life, health, and joy to the souls of men.

The images of light and darkness, says bishop Lowth, are commonly made use of in all languages to imply or denote prosperity and adversity, agreeably to the common sense and perception which all men have of the objects themselves. But the Hebrews, upon a subject more sublime indeed, in itself, and illustrating it by an idea which was more habitual to them, more daringly exalt their strains, and give a loose rein to the spirit of poetry. They display, for instance, not the image of the spring, of Aurora, or of the dreary night; but the sun and stars as rising with increased splendor in a new creation, or again involved in chaos and primeval darkness, Isa. 30: 26. 60: 19, 20. 24: 25. Ezek. 27: 7, 8.

The expressions are bold and daring; but the imagery is well known, the use of it is common, the signification definite; they are therefore perspicuous, clear, and truly magnificent.—*Watson*.

LIGHT OF NATURE. (See *NATURE*.)

LIGHT, DIVINE. (See *KNOWLEDGE*; & *RELIGION*.)

LIGHTFOOT, (JOHN, D. D.) a most learned English divine, was the son of a minister, and born in March, 1602, at Stoke-upon-Trent, in Staffordshire. At Cambridge, he applied himself to eloquence, and succeeded so well in it as

to be thought the best orator of the under graduates in the university. He also made an extraordinary proficiency in Latin and Greek. When he took the degree of bachelor of arts he left the university, and became assistant to a school at Repton, in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton-under-Hales, in Shropshire. He now began to study the Hebrew language, persuaded that no man could be well versed in the Scriptures but an Hebraist. Not long after he removed to Hornsey, where he wrote his Emblems, or Miscellanies, Christian and Judaical, in 1629. He was then only twenty-seven, and yet was well acquainted with the Latin and Greek fathers, as well as the ancient heathen writers. He, at that time, satisfied himself in clearing up many of the abstruse passages in the Bible: and therein had provided the chief materials, as well as formed the plan of his "Harmony." An opportunity of inspecting it at the press, was a motive for his going to London, where he had not long been, before he was chosen minister of St. Bartholomew's, behind the royal exchange. The great assembly of divines meeting in 1643, our author gave his attendance there, and made a distinguished figure in their debates; where he used great freedom, and gave signal proofs of his courage as well as learning, in opposing many of those tenets which the divines were endeavoring to establish. In 1653, he was presented to the living of Much Munden, in Hertfordshire. In 1655, he entered upon the office of vice-chancellor of Cambridge. The year of Dr. Lightfoot's decease is not exactly known. He was a true Christian. In the discharge of his clerical duties, he was zealous and active. As to his learning in the rabbinical way, he was excelled by none, and had few equals. The most complete edition of the works of this learned author is that edited by Pitman, comprised in thirteen volumes, octavo; London, 1825. *Jones' Chris. Biog.*—*Head. Buck.*

LIGURE, (*lithim*; Exod. 28: 19. 39: 12.) a precious stone, of a deep red color, with a considerable tinge of yellow. Theophrastus and Pliny describe it as resembling the carbuncle, of a brightness sparkling like fire.—*Watson*.

LILLY, (WILLIAM,) an astrologer, was born, in 1602, at Diseworth, in Leicestershire; and, after having been servant to a mantuamaker, and bookkeeper to a tradesman, he became a professor of astrology. Lilly, who had a tolerable spice of the knave in his composition, soon acquired both fame and money in his new vocation. During the civil wars he was consulted by both parties as to events; but it was the cause of the parliament that he finally espoused. He died in 1681. Among his works are, *Observations on the Life and Death of Charles I.*; and his own *Life*.—*Davenport*.

LILY, (*shushan*;) 1 Kings 7: 19, 22, 26. 2 Chron. 4: 5. Cant. 2: 16. 4: 5. 5: 13. 6: 2, 3. 7: 2. Hos. 14: 5. *Krimon*, Matt. 6: 28. Luke 12: 27.) a well known, sweet, and beautiful flower, which furnished Solomon with a variety of charming images in his Song, and with graceful ornaments in the fabric and furniture of the temple. The title of some of the Psalms "upon Shushan," or "Shoshanin," (Ps. 45, 60, 69, 80.) probably means no more than that the music of these sacred compositions was to be regulated by that of some odes, which were known by those names or appellations.

By "the lily of the valley," (Cant. 2: 2.) we are not to understand the humble flower, generally so called with us, the *lilium convallium*, but the noble flower which ornaments our gardens, and which in Palestine grows wild in the fields, and especially in the valleys. In the East, as with us, it is the emblem of purity and moral excellence. So the Persian poet, Sadi, compares an amiable youth to "the white lily in a bed of narcissuses," because he surpassed all the young shepherds in goodness.

As, in Cant. 5: 13, the lips are compared to the lily, bishop Patrick supposes the lily here instanced to be the same Patrick, on account of its deep red color, is particularly called by Pliny *rubens lilium*, and which, he tells us, was much esteemed in Syria. Such may have been the lily mentioned in Matt. 6: 28—30; for the royal robes were purple. Sir James E. Smith observes, "It is natural to presume the divine Teacher, according to his usual custom, called the attention of his hearers to some object at



hand; and as the fields of the Levant are overrun with the *amaryllis lutea*, whose golden lilaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, the expression of 'Solomon in all his glory not being arrayed like one of these,' is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honor ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact respecting the season of the year when the sermon on the mount was delivered." (See GRASS.)—*Watson*.

LIMBO, in Roman Catholic divinity, signifies a place on the borders of hell, where the patriarchs remained until the advent of Christ, who, before his resurrection, appeared to them, and opened for them the doors of heaven. It is commonly called *limbus patrum*; besides which, some adopt a *limbus infantum*, to which those infants go who die without having been baptized.—*Head, Duck*.

LIME, (*shid*); Deut. 27: 2, 4. Isa. 33: 12. Amos 2: 1.) a soft friable substance, obtained by calcining or burning stones, shells, or the like. From Isaiah 33: 12, it appears that it was made in a kiln lighted with thorn bushes; and from Amos 2: 1, that bones were sometimes calcined for lime. The use of it was for plaster or cement, the first mention of which is in Deut. 27.—*Watson*.

LIMITER, (*limitour*;) an itinerant and begging friar, employed by the convent to collect its dues, and promote its temporal interests, within certain *limits*, though under the direction of the brotherhood who employed him; he was occasionally a person of considerable importance. *Russell's Notes; Works of the English and Scottish Reformers*, vol. ii. pp. 536, 542.—*Head, Duck*.

LINCOLN. (ENSIGN.) This estimable man, "the memorial of whose virtues will be imperishable," was born in Hingham, (Mass.) Jan. 8, 1779. His early years were blest with the care of an eminently pious mother. He was regularly bred to the profession of a printer by Messrs. Manning and Loring, of Boston.

About the age of nineteen Mr. Lincoln felt the power of the gospel under the ministry of the Rev. Dr. Baldwin, and was baptized by him on profession of his faith. To the Baptist communion, though enlarged and catholic in his affections, he continued conscientiously and ardently attached to the end of his days. He soon became intimate with other young men of character and religious principle, and with them spent many of his evenings in social religious meetings, while as an apprentice he was a model of faithfulness and purity. Here were the germs of his subsequent life.

In the year 1800, he commenced business on his own account. The first work he printed was Cowper's Poems, in two volumes, the first edition of the works of that immortal bard of Christianity which appeared in this country.

When Mr. Samuel Hall (a name well known and respected among booksellers at the beginning of the present century) was looking round among the younger members of the profession for a successor, his eye rested on Mr. Lincoln; and he and Mr. T. Edmands, with whom he had just formed a partnership, became the purchasers of Mr. Hall's stock in trade, and the occupants of the long celebrated stand, No. 59, Cornhill, (now Washington street,) Boston. Very few partnerships have been of so long duration, or have contributed more to the furtherance of sound knowledge, especially religious knowledge, in our country; and it is but justice to add, that no partnership in trade has more deservedly enjoyed the esteem and confidence of the public, by the uniform exercise of all the mercantile and Christian virtues for the space of thirty years; none more enterprising, industrious, and economical; none more fair and honorable in the sight of all men. It was dissolved only by the lamented death of Mr. Lincoln, Dec. 2, 1832, at the age of fifty-three.

Mr. Lincoln had been from 1811, a licensed minister of the gospel of Christ; and though he never was ordained, and therefore never relinquished the secular profession to which he had been educated, and in which he thought it his duty to persevere with all the constancy of a man of the world, yet he preached, and prayed, and performed the ordinary offices of a minister of the gospel with all the holy fervor of an apostle. He won the unaffected re-

spect of all men, as a generous neighbor, an honest friend, and a virtuous citizen. "A purer mind," says Mr. Buckingham, "never inhabited a mortal frame. A love of truth and goodness was the ruling passion of his soul. His manners were frank and open; his deportment was as free from prudery and affectation, as his heart was from hypocrisy. He delighted in the social intercourse of friends, and was always an object around which they might gather to indulge in the pleasures of conversation; to be pleased, improved, refined. There are few who combine so many of the useful qualities with so much retiring modesty. There are few who have done so much good in so noiseless a manner."

Mr. Lincoln's death, though in the meridian of life and usefulness, and watched by the breaking hearts of his family and friends, was not only peaceful but triumphant. He had lived to see the prosperity of the cause he loved, and labored to promote; to see the churches he had assisted largely in planting, flourishing in all directions around him; to see all his children who were grown up, become the devoted followers of the Savior, and preparing to fill his place in society, and in the church of God; and he felt that death was welcome. "If I should live to the age of Methuselah," he remarked, "I could find no better time to die." To an inquiry whether he enjoyed the presence of Christ, he readily answered, "The Savior promised to be with me a great while ago, and he will fulfil every word." Being asked on another occasion how he felt, "Oh, delightfully," was his characteristic reply; "the Lord reigneth; he will do infinitely well for me and mine. I feel entire confidence in his wisdom and goodness." A prayer which he offered audibly, about an hour before his death, concluded with these touching words: "Gracious Redeemer, what has been wrong do thou forgive; what has been gracious do thou record." The glory of Christ being afterwards alluded to, he said, (and they were his last words,) "Yes, not to behold *his* glory would be no heaven!" Thus in the full view of the near approach of death, and with an intellect calm and collected, he expressed his unshaken reliance on God, and his hope in his Redeemer.

At his funeral the church was dressed in the habiliments of mourning; and the general aspect and solemnity of the audience, composed in part of ministers and distinguished citizens of different denominations in the city and vicinity, seemed in silent eloquence to say that a saint of eminent usefulness had departed to the rewards of grace in the world of glory.

Mr. Lincoln was active in the organization of the Evangelical Tract society, the Howard Benevolent society, the Boston Baptist Foreign Mission society, the Massachusetts Baptist Education society, and other institutions of a similar character. To these he not only gave his name, but much of his time, and thoughts, and pen, as well as his property.

Among the numerous valuable works issued from the press of Lincoln and Edmands, for which the public are indebted to Mr. Lincoln, may be mentioned particularly, Winchell's Watts, the Pronouncing Bible, and the series of beautiful volumes, styled *The Christian Library*. Lincoln's Scripture Questions, and Sabbath School Class Book, prepared by him, are well known.—*Rev. Dr. Sturp's Funeral Sermon; Boston Courier; Christian Watchman; Am. Baptist Magazine for April, 1833.*

LINDSEY, (THEOPHILUS.) a Unitarian divine, was born, in 1723, at Middlewich, in Cheshire, and was educated at St. John's college, Cambridge. He, after ten years vacillation, resigned the living of Catterick in 1773, in consequence of his having embraced the principles of Unitarianism. On account of this resignation Mr. Belshams calls him "the venerable confessor." Upon this title Robert Hall admirably observes:—"The nature of the doctrine professed must be taken into consideration before we can determine that profession to be a Christian profession; nor is martyrdom entitled to the high veneration justly bestowed on acts of heroic piety, on any other ground than its being what the term imports, *an attestation of the truth*. It is the saint which makes the martyr, not the martyr the saint."

From 1774 till 1793, he was minister of a congregation

r1 Essex street, in the Strand. He died in 1803. He wrote among other works, an Apology for himself; a Sequel to the Apology; Considerations on the Divine Government; an Examination of Mr. Robinson's Plea; an Historical View of the Unitarian Doctrine and Worship; and Sermons. See *Belsham's Memoirs of Lindsey, Reviews of Robert Hall; Jones' Chris. Biog.—Davenport.*

LINE. To stretch a line over a city, is to destroy it, Zech. 1: 16. Jer. 2: 8.—*Calmet.*

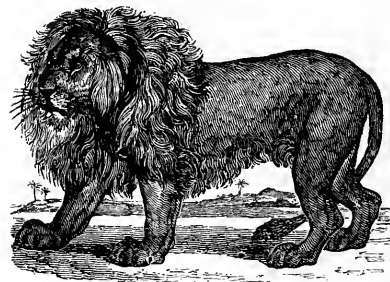
LINEN, (*bed*;) the product of a well known plant, (flax,) whose bark, being prepared, serves to make fine and much esteemed linen clothes. Another sort of linen Scripture calls *shesh*; which we believe to be cotton. Under the name of linen *byssus* is included; but this was something different from both linen and cotton. It was a kind of silk yielded by fish of the muscle kind, which Rondelet calls *pinna magna*. (See *FLAX*.)—*Calmet.*

LINN, (JOHN BLAIR,) an American divine and poet, son of William Linn, D. D., was born in Pennsylvania, in 1777, and after graduating at Columbia college, entered on the study of law, in the office of Alexander Hamilton, in New York. Finding but little agreeable to him in this pursuit, and having felt the power of religion on his heart, he determined to embrace the ministry; and after completing a course of theological study, he was settled as a preacher, in Philadelphia, in 1799. He died of consumption, in 1805. He is the author of *Valerian*, a poem on the influence of Christianity, and of the *Powers of Genius*, a poem possessing much beauty, and which has gone through several editions, both in England and the United States. *Life by C. B. Brown; Allen.—Davenport.*

LINUS; a Christian mentioned by Paul, (2 Tim. 4: 21.) an whom Irenæus, Eusebius, Optatus, Epiphanius, Austin, Jerome, and Theodoret, affirm to have succeeded Peter as bishop of Rome.

Mr. Taylor thinks there is little hazard in taking LINUS for the British *CyLLIN*, brother of *Claudia*. (See *CLAUDIA*, and *POMONIA GRECIA*.) If so, it agrees with the history that Christianity had made converts in the family of Brennus, king of Britain, and Caractacus, his son, then prisoners at Rome; and the first (Gentile) bishop of Rome was a Briton. (See *CHRISTIANITY*.)—*Calmet.*

LION. The name by which this noble animal is generally designated in the Hebrew Scriptures is translated, to



pluck or tear off, and has been supposed to have originated in his remarkable habit of tearing his prey to pieces, Ps. 7: 2. 22: 13. Mic. 5: 8. But there are several other names given to him by the inspired writers, each of which is characteristic either of his age or some feature in his character.

We now proceed to describe this noble animal, whose outward form seems to speak his internal generosity. His figure is striking, his look confident and bold, his gait proud, and his roar is terrible. His stature is not overgrown, like that of the elephant, or rhinoceros; nor is his shape clumsy, like that of the hippopotamus, or the ox. It is compact, well proportioned, and sizable; a perfect model of strength, joined with agility. It is muscular and bold, neither charged with fat or unnecessary flesh.

It is sufficient but to see him in order to be assured of his superior force. His large head, surrounded with a dreadful mane; all those muscles that appear under the skin swelling with the slightest exertions; and the great breadth of his paws, with the thickness of his limbs, plainly evince that no other animal in the forest is capable of opposing him. His face is very broad, and is surrounded with very long hair, which gives it a most majestic air. His huge eyebrows; his round and fiery eyeballs, which, upon the least irritation, seem to glow with peculiar lustre; together with the formidable appearance of his teeth; exhibit a picture of terrific grandeur which it is impossible to describe. The length of a large lion is between eight and nine feet; and its height about four feet and a half. The top of the head, the temples, the cheeks, the under jaw, the neck, the breast, the shoulders, the hinder part of the legs, and the belly, are furnished with long hair, while all the rest of the body is covered with very short hair, of a tawny color. The mane of the lion grows every year longer as the animal grows older: but the lioness is without this appendage at every age. This mane is not coarse or rough as in a horse, but is composed of the same hair as covers the rest of the body.

It is usually supposed that the lion is not possessed of the sense of smelling in such perfection as many other animals. It is also observed, that too strong a light greatly incommodates him: this is apparent, indeed, from the formation of his eyes, which, like those of the cat, seem fitted for seeing best in the dark. For this reason, he seldom appears in open day, but ravages chiefly by night. With this fact, corresponds the language of the royal prophet, Ps. 104: 20—22.

The most fierce and terrible of these animals are found in Africa, and the hottest parts of Asia. It is particularly in the frightful deserts of these scorching regions that those enormous and ferocious beasts are found, that seem to be the scourge and terror of the neighboring kingdoms. Happily, indeed, says Buffon, the species is not very numerous, and it seems to be diminishing daily; for those who have travelled through these countries, assure us, there are by no means so many there at present, as were known formerly. (See *JORDAN*.)

Accustomed to measure his strength with every animal he meets, the habit of conquering renders the lion intrepid and terrible. In those regions where he has not experienced the dangerous arts and combinations of man, he has no apprehensions from his power. He boldly faces him, and seems to brave the force of his arms. Wounds rather serve to provoke his rage than to repress his ardor. Nor is he daunted by the opposition of numbers; a single lion of the desert often attacks an entire caravan, and, after an obstinate combat, when he finds himself overpowered, instead of flying he continues to combat, retreating, and still facing the enemy till he dies. To this trait in his character Job alludes, when, complaining of his trials, he hastily said to the Almighty, "Thou huntest me as a fierce lion," ch. 10: 16. We see, also, the propriety with which Hushai describes the valiant among the troops of Absalom, as possessing "the heart of a lion," 2 Sam. 17: 10.—*Calmet.*

LIP, is sometimes used for the bank of a river, for the border of a vessel or table, Exod. 25: 24. 2 Chron. 4: 2. It also signifies language, Gen. 11: 1. Exod. 6: 12, &c. "We will render thee the calves of our lips," says Hosea; (14: 2.) that is, sacrifices of praise, instead of bloody victims. "I do not send thee," says the Lord to Ezekiel, (3: 5.) "to a people deaf of lip," of an unknown language.—*Calmet.*

LITANY; a general supplication used in public worship to appease the wrath of the Deity, and to request those blessings a person wants. The word comes from the Greek *litanea*, "supplication." At first, the use of litanies was not fixed to any stated time, but were only employed as exigencies required. They were observed, in imitation of the Ninevites, with ardent supplications and fastings, to avert the threatened judgments of fire, earthquakes, inundations, or hostile invasions. About A. D. 400, litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion; and it is pretended that by this means several countries were delivered from great calamities. The days on which

they were used were called Rogation days; these were appointed by the canons of different councils, till it was decreed by the council of Toledo, that they should be used every month throughout the year; and thus, by degrees, they came to be used weekly on Wednesdays and Fridays, the ancient stationary days for fasting. To these days the rubric of the church of England has added Sundays, as being the greatest day for assembling at divine service.

Almost every saint in the Roman calendar has his litany, in which the people respond, *Ora pro nobis*, "pray for us." Litanies are found in the old Lutheran hymn books; but they are no longer used by German Protestants.—*Hend. Buck.*

LITHGOW, (WILLIAM,) a gentleman of Scotland, who, while travelling in Spain, in 1620, fell into the hands of the Inquisition, and was subjected to unheard of tortures, but was providentially delivered. The history may be found at length in *Fox*, pp. 167—173.

LITURGY, denotes all the ceremonies in general belonging to divine service. The word comes from the Greek *leitourgia*, "service, public ministry," formed of *leitōs*, "public," and *ergon*, "work." In a more restrained signification, liturgy is used among the Romanists to signify the mass, and among Protestants, the common prayer. All who have written on liturgies agree, that in primitive days, divine service was exceedingly simple, clogged with very few ceremonies, and consisted of but a small number of prayers; but, by degrees, they increased the number of ceremonies, and added new prayers, to make the office look more awful and venerable to the people. At length, things were carried to such a pitch, that a regulation became necessary: and it was found necessary to put the service and the manner of performing it into writing, and this was what they called a liturgy.

Liturgies have been different at different times and in different countries. The Armenians, Copts, Ethiopians, Greeks, Syrians, Jacobites, Maronites, and Nestorians, have their several liturgies, and some of them from three to forty different ones.

The liturgy of the Roman church consists of the *Breviary*, containing the matins, lauds, &c.; the *Missal*, or volume employed in saying mass, and containing the calendar, the general rubrics, or rites of that mass; the *Ceremonial*, containing the offices peculiar to the pope, such as consecration, benediction, canonization, &c.; the *Pontifical*, which describes the functions of bishops at ordinations, consecrations of churches, &c.; and the *Ritual*, containing the services as performed by the simple priests both in public worship and in private. The whole of this liturgy is performed in Latin.

The liturgy of the church of England was composed in the year 1517, and established in the second year of king Edward VI. In the fifth year of this king it was revised, because some things were contained in that liturgy which showed a compliance with the superstition of those times, and some exceptions were taken against it by some learned men at home, and by Calvin abroad. Some alterations were made in it, which consisted in adding the general confession and absolution, and the communion to begin with the ten commandments. The use of oil in confirmation and extreme unction was left out, and also prayers for souls departed, and what related to a belief of Christ's real presence in the eucharist. This liturgy, so reformed, was established by the acts of the fifth and sixth Edward VI. cap. 1. However, it was abolished by queen Mary, who enacted, that the service should stand as it was most commonly used in the last year of the reign of king Henry VIII. That of Edward VI. was re-established, with some alterations, by Elizabeth. Some further alterations were introduced, in consequence of the revision of the common prayer book, by order of king James, in the first year of his reign, particularly in the office of private baptism, in several rubrics, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the catechism which contains the doctrine of the sacraments. The book of common prayer, so altered, remained in force from the first year of king James to the fourteenth of Charles II. The last revision of the liturgy was in the year 1661. Many petitions have been since made for a revision, but without success.

The common prayer book of the Protestant Episcopal Church, in the United States, which was adopted in 1789, omits the Athanasian creed, and leaves to the officiating minister the discretionary power to substitute for the article "he descended into hell," the words "he went into the place of departed spirits." *Bingham's Orig. Ecl.* p. 13; *Broughton's Dict.*; *Bennett, Robinson, and Clarkson, on Liturg. passim*; *A Letter to a Dissenting Minister on the Expediency of Forms, and Brekell's Answer*; *Roger's Lectures on the Liturgy of the Church of England*; *Biddulph's Essays on the Liturgy*; *Orton's Letters*, vol. i. pp. 16, 24.—*Hend. Buck.*

LIVERPOOL LITURGY. A liturgy so called from its first publication at Liverpool. It was composed by some of the Presbyterians, who, growing weary of extempore prayer, thought a form more desirable. It made its appearance in 1652. Mr. Orton says of it. "It is scarcely a Christian liturgy. In the collect the name of Christ is hardly mentioned; and the Spirit is quite banished from it." It was little better than a deistical composition. *Orton's Letters*, vol. i. pp. 80, 81; *Bogue and Bennett's Hist. of Diss.* vol. iii. p. 342.—*Hend. Buck.*

LIVE. To be inwardly quickened, nourished, and actuated by the influence of God, Gal. 2: 20. (2.) To be greatly refreshed and comforted, Ps. 22: 16. 1 Thess. 3: 8. (3.) To have the continued possession of grace here, and glory hereafter, John 14: 19. *God lives in and of himself*; he has incomprehensible and everlasting activity and happiness, Num. 14: 21. Christ now *lives* possessed of all happiness for himself, Rev. 1: 18. *He lives* for his people, perpetually interceding for them, and conveying to them his purchased blessings; (Heb. 7: 25.) and *he lives* in them as a quickening Spirit; he dwells in their hearts by faith, and is the life-giving principle from which their spiritual activity and comforts proceed; and they *live on him* by faith, drawing virtue from his word, person, righteousness, and fullness, for their quickening, activity, and comfort, Gal. 2: 20. *Men live not by bread alone, but by every word that proceedeth out of the mouth of God.* Even when there are no apparent means of subsistence, we are to trust to the power and promise of God for our support in life, Matt. 4: 4. *Men live not to themselves, but unto God, or Christ, when they make, not their carnal case, profit, or honor their great end, but his glory, and the edification of his church, Rom. 14: 7, 8. 2 Cor. 5: 14, 15. To live in God's sight is to be preserved by his favor, live under his special care, and in the exercise of loving and pleasing him, Hos. 6: 2. Gen. 17, 18.* The religious service of saints is called a *living and reasonable sacrifice*, to distinguish it from the ancient sacrifices of beasts; and because proceeding from a soul spiritually quickened, it is performed in a lively and active manner, Rev. 12: 1.—(See LIFE.) *Brown.*

LIZARD. Several species of lizards are well known. There are some in Arabia, a cubit in length; but in the Indies there are some much longer. In America they are eaten, as they probably were in Arabia and Judea, since Moses forbids them as food.

We find several sorts of lizards mentioned in Scripture; *letoth*; *chomet*; *tinshemeth*; (Lev. 11: 30.) and *shemamith*. The third is translated mole; but Bochart maintains that it is the chameleon, (which is a kind of lizard.)—*Calmet.*

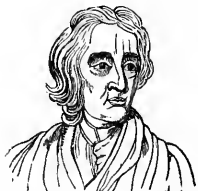
LLORENTE, (JOHN ANTHONY,) a Spanish ecclesiastic, was born, in 1756, at Rincon del Soto, and obtained various preferments, among which was that of secretary-general to the Inquisition. Having accepted a considerable post under Joseph Bonaparte, and written in his favor, he was compelled to quit Spain on the return of Ferdinand. He died in 1823. He is the author of a History of the Inquisition; Memoirs relative to the History of the Spanish Revolution; Political Portraits of the Popes; and other works.—*Davenport.*

LLOYD, (WILLIAM, D. D.) a learned prelate of the church of England, was born at Tilehurst, in Berkshire, 1627, where his father was rector of the parish. After having resided at the university of Oxford for several years, and gone through his degrees, he obtained a prebend in the collegiate church of Ripon, soon after the restoration, and in 1666 was appointed chaplain to the king. After holding various other ecclesiastical preferments, among which was the deanery of Bangor, he, in 1676, was instituted to the

vicarage of St. Martin's in the Fields, Westminster; and, in 1680, he was raised to the bishopric of St. Asaph. While he held this benefice, he joined archbishop Sancroft, and other prelates, in presenting a petition to king James II., deprecating his assumed power of suspending the laws against popery. The prosecution and acquittal of the petitioner is a well known and important fact in English history. On the revolution taking place, bishop Lloyd was made almoner to king William III.; and, in 1692, he was translated to the see of Litchfield. Thence he was promoted to the see of Worcester, where he sat till his death, in 1717, in the ninety-first year of his age.

His writings, which amount to about twenty distinct publications, display much learning and acuteness. He assisted Dr. Wilkins in his "Essay toward a real Character;" but his most important work is a "Dissertation on the Seventy Weeks of Daniel; and an Exposition of that Prophecy." We are also indebted to him for the chronology, and many of the references and parallel passages printed in most of our English Bibles. *Biog. Brit.; Aikin's Gen. Biog.—Jones' Chris. Biog.*

LOCKE, (JOHN,) one of the greatest of English philosophers and metaphysicians, was born, in 1632, at Wrington,



in Somersetshire; and was educated at Westminster school, and at Christ church, Oxford; though he often said that what he had learned there was of little use to him, to enlighten and enlarge his mind. The first books which gave him a relish for the study of philosophy, were the writings of Des Cartes; for though he did not always approve of his sentiments, he found that he wrote with great perspicuity. After some time, he applied himself very closely to the study of medicine: not with any design of practising as a physician, but principally for the benefit of his own constitution, which was but weak. He went to the continent, in 1664, as secretary to the envoy sent to Berlin; resumed his medical studies after his return; and graduated as a bachelor of physic, in 1674, though he never entered upon general practice. Locke was introduced, in 1666, to lord Ashley, afterwards earl of Shaftesbury, who esteemed him highly, confided to him the superintendance of his son's education, and the forming of a constitution for the colony of Carolina, and when he himself became chancellor, appointed him secretary of presentations, and, at a later period, secretary to the board of trade. When Shaftesbury withdrew to Holland, Locke accompanied him, and he remained on the continent for some years. Here he formed a friendship with Limborch and Leclerc. So obnoxious was he to James' government, that the British envoy demanded that he should be delivered up; a fate which he escaped only by concealing himself for a year.

It was while he resided in Holland that he completed his Essay on the Human Understanding, and wrote his first Letter on Toleration. Having returned to England at the revolution, he published his Essay in 1690. It was virulently but vainly assailed, and rapidly spread his fame in all quarters. That fame he enhanced by his additional Letters on Toleration; his two Treatises on Government, which annihilated Filmer and the whole tribe of non-resistance teachers; his Thoughts on Education; Reasonableness of Christianity; and other pieces. His merit was rewarded by his being made a commissioner of appeals, and, subsequently, of trade and plantations.

The last fourteen or fifteen years of his life, Mr. Locke spent chiefly at Oates, seldom coming to town; and during this agreeable retirement, he applied himself to the study

of the Scriptures, of the divine origin of which he was thoroughly persuaded. It has been said that Mr. Locke was a Unitarian, at least so far as to disbelieve the doctrine of the Trinity. The confidence with which his name has been quoted of late, to this effect, will appear remarkable, if it is remembered, 1. That no positive evidence of it is to be found in his writings. 2. That to Dr. Stillingfleet, who accused him of it, he expressly denied having written a sentence unfavorable to the doctrine of the Trinity. 3. That in a letter to Limborch, alluding to Dr. Allix's work on the Trinity, he uses this remarkable language: "I have not been in the habit of expecting any aid in this cause from the Jews and rabbins; but light is very delightful, from whatever source it may shine." His Common Place Book of the Scriptures is an invaluable fruit of his scriptural studies. He admired the wisdom and goodness of God in the method found out for the salvation of mankind; and when he thought upon it, he could not forbear crying out, "O, the depth of the riches of the goodness and knowledge of God!" He was persuaded that men would be convinced of this by reading the Scriptures without prejudice; and he frequently exhorted those with whom he conversed, to a serious study of these sacred writings. A relation inquired of him, what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion? "LET HIM STUDY," said Mr. Locke, "THE HOLY SCRIPTURE, ESPECIALLY IN THE NEW TESTAMENT. THEREIN ARE CONTAINED THE WORDS OF ETERNAL LIFE. IT HAS GOD FOR ITS AUTHOR; SALVATION FOR ITS END; AND TRUTH, WITHOUT ANY MIXTURE OF ERROR, FOR ITS MATTER." These words deserve to be written in letters of gold.

In 1704, his strength began to fail him more than ever in the beginning of the summer, a season which, for many years, had restored him some degree of strength. He then saw how short a time he had to live, and prepared to quit this world, with a deep sense of the manifold mercies of God to him, which he took delight in recounting to his friends; and full of a sincere resignation to the divine will, and in firm hopes of his promises of a future life, he expired, on the 28th of October, 1704, in the seventy-third year of his age.

There is no occasion to attempt a panegyric on this great man; his writings are now well known and valued, and will last as long as the English language. Averse to all mean complaisance, his wisdom, his experience, his gentle manners, gained him the respect of his inferiors, the esteem of his equals, the friendship and confidence of those of the highest quality. He was very exact to his word, and religiously performed whatever he promised. As he always kept the useful in his eye, he esteemed the employments of men only in proportion to the good they were capable of producing; for which reason he had no great value for those critics, and mere grammarians, who waste their lives in comparing words and phrases, and in coming to a determination in the choice of a various reading in a passage of no importance.

But, above all, Locke was a Christian, habitual and sincere. The ways of religion he loved, and he found them the ways of pleasantness and peace: thus he combined wisdom and knowledge, and truly benefited the world. He left several manuscripts behind him, besides his "Paraphrase on some of St. Paul's Epistles," which were published at different times after his death. His collected works form four quarto volumes. Great as are his merits in other respects, it is principally as the champion of civil and religious liberty that Locke is entitled to the reverence and gratitude of mankind.—*Jones' Chris. Biog.; Davenport.*

LOCUST; a voracious insect, belonging to the grasshopper or grylli genus, and a great scourge in Oriental countries.

Moses describes four sorts of locusts, or, it may be, the same sort in different states:—*arbeh, salam, chargol, and chageb*; which Jerome translates *bruchus, attacus, ophiomachus, and locusta*.

On many occasions the locust has been employed by the Almighty for chastising his guilty creatures. A swarm of locusts were among the plagues of Egypt, when they covered the whole land, so that the earth was dark-

ened; and they devoured every green herb of the earth, and the fruit of every tree which the hail had left, Exod.



10: 15. But the most particular description of this insect, and of its destructive career, mentioned in the sacred writings, is to be found in Joel 2: 3—10. This is, perhaps, one of the most striking and animated descriptions to be met with in the whole compass of prophecy. The contorture of the passage is extremely curious; and the double destruction to be produced by locusts, and the enemies of which they were the harbingers, is painted with the most expressive force, and described with the most terrible accuracy. We may fancy the destroying army to be moving before us while we read, and imagine that we see the desolation spreading. The following extracts may furnish a commentary upon this and other passages in the Holy Scriptures:—

“The locusts were no sooner hatched, in June, than each of the broods collected itself into a compact body of a furlong or more in square, and marching afterwards directly forward towards the sea, they let nothing escape them; eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm, and the apple tree, even all the trees of the field, (Joel 1: 12.) in doing which, they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered in our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark, and the young branches of such trees, as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to a great army, who further observes, that the land is as the garden of Eden before them, and behind them a desolate wilderness.”—*Shaw's Travels*, p. 187, 4to.

“I cannot better represent their flight to you,” says Ecauplan, “than by comparing it to the flakes of snow in cloudy weather, driven about by the wind; and when they alight upon the ground to feed, the plains are all covered, and they make a murmuring noise as they eat, and in less than two hours they devour all close to the ground; then rising, they suffer themselves to be carried away by the wind; and when they fly, though the sun shines ever so bright, it is no lighter than when most clouded. The air was so full of them, that I could not eat in my chamber without a candle; [Joel 2: 10.] all the houses being full of them, even the stables, barns, chambers, garrets, and cellars,” ver. 9.

“These insects seek each other,” says M. Baron, “the moment they are able to use their wings; after their union, the female lays her eggs in a hole which she makes in the earth; and for this purpose she seeks light sandy earth, avoiding moist, compact, and cultivated grounds. The eggs lie all the winter, till the warmth of spring calls them into life.

“There is no doubt on the changes to which the locust is subject. The animal which appears at first in the form of a worm, passes afterwards into the state of a nymph; and undergoes a third metamorphosis by quitting its skin, and becoming a perfect animal, capable of continuing its species. A locust remains in its nymph state twenty-four or twenty-five days, more or less, according to the season: when, having acquired its full growth, it refrains some days from eating; and, gradually bursting its skin, comes forth a new animal, full of life and vigor. These insects leap to a height two hundred times the length of their bodies, by means of those powerful legs and thighs, which are articulated near the centre of the body. When raised to a certain height in the air, they spread their wings, and are so closely embodied together as to form but one mass, intercepting the rays of the sun, almost by a total eclipse.

“Even when dead they are hurtful. The infection spread by their corrupting carcasses is insupportable. Surinus and Cornelius Gemma both, mentioning a prodigious incursion of locusts in 1542, report, that after their death, they infected the air with such a stench, that the ravens, crows, and other birds of prey, though hungry, yet would not come near their carcasses. We have ourselves experienced two years ago the truth of this fact; the pits where they had been buried, after twenty-four hours, could not be passed. In A. D. 591, it is said that nearly a million of men and beasts were carried off in Spain, by a pestilence arising from their stench.”

Upon this information Mr. Taylor submits the following remarks:—

1. Heat and dryness are favorable to the increase of locusts. We think, therefore, that when God threatens to bring a plague of locusts over Israel, as in Joel, (chap. 2.) it may imply also a summer of drought. The prophet Nahum says of the locusts, that they camp in the hedges in the cold day, but when the sun ariseth they flee away. Every observer notices the torpid effect of cold, and the invigorating powers of heat, on the locust. But,

2. Another remarkable particular appears to have considerable connexion with some things said on Exod. 16: 13, that “in the morning, or evening, or in misty weather, locusts do not see equally well, nor fly so high; they suffer themselves to be more closely approached; they are stiff and slow in their motions; and are more easily destroyed.” This supports those who consider the word *selav* as denoting a mist, or fog; and think it possible that the word *selavim* (Num. 11: 31.) may express those clouds of locusts, which compose these flying armies.—The opposition of two winds was likely to produce a calm, and a calm to cause a fog; the lower flight of the locusts, the gathering them during the evening, all night, and the next morning, agree with these extracts; and the fatal effects (verses 33, 34.) while the flesh was yet between the teeth of the people, seem to be precisely such as might be expected, from the stench of the immense masses of locusts, spread all abroad round about the camp. Could a more certain way of generating a pestilence have been adopted, considering the stench uniformly attributed to them, and the malignity attending such infection as their dead carcasses so exposed must occasion?

As locusts are commonly eaten in Palestine, and in the neighboring countries, there is no difficulty in supposing, that the word *acrides*, used by Matthew, (3: 4.) speaking of the food on which John subsisted, might signify these insects. The ancients affirm, that in Africa, Syria, Persia, and almost throughout Asia, the people did commonly eat these creatures. Some nations were called *Acridophagi*, or eaters of locusts, because these insects formed their principal food.

To explain Rev. 9: 1—11, Mr. Taylor has translated the following passage from Niebuhr: (Descrip. Arab. p. 153.)—“An Arab of the desert near Basra [Bassorah] informed me of a singular comparison of the locust with other animals. The terrible locust of chap. 9. of the Apocalypse not then occurring to me, I regarded this comparison as a jest of the Bedouin, [Arab] and paid no attention to it, till it was repeated by another from Bagdad. It was thus:—He compared the head of the locust to that of the horse; its breast to that of the lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scor-

pion; its horns, [*antennæ*] if I mistake not, to the locks of hair of a virgin; and so of other parts."

It seems more natural to compare their teeth to those of lions, than their breasts to those of lions; but this is more especially proper to the Apocalyptic writer's purpose, as he had already informed us of their resemblance to "horses prepared for battle." As to the armor, &c. of horses prepared for battle, in the East, Knolles informs us, that the Mamelukes' horses were commonly furnished with silver bridles, gilt trappings, and rich saddles; and that their necks and breasts were armed with plates of iron. It is not therefore unlikely, that they had also ornaments resembling crowns of gold, to which the horns of the locust might be, with propriety, compared: we find they had really "breast-plates of iron;" and by their rushing on the enemy, and the use they made of their mouths, as described by Knolles, the comparison of them to locusts seems very applicable.

It is remarkable that Solomon says, (Prov. 30: 27.) "The locusts have no king;" but the locusts of the Apocalypse have a king, and a dreadful king too; *Abaddon*,—the destroyer. (See *ABADDON*.)—*Calmet*.

LOG; a Hebrew measure, which held five-sixths of a pint; it is called the fourth part of a cab, 2 Kings 6: 25. Lev. 14: 10, 12, 24.—*Calmet*.

LOGAN, (JOHN,) a divine and poet, was born, in 1748, at Fala, in Scotland; was educated at Edinburgh; and, after having been minister at South Leith, he removed to London, in 1786, and became a writer in the English Review. He died in 1788. Logan wrote a volume of poems; the tragedy of *Runnemed*; *Sermons*; a Dissertation on the Manners and Spirit of Asia; and a Review of the Charges against Mr. Hastings. For the last, which appeared anonymously, Stockdale, the publisher, was prosecuted; but was successfully defended by Erskine.—*Davenport*.

LOGOS, the word; a term employed by the evangelist John to designate the mediatorial character of our Redeemer, with special reference to his revelation of the character and will of the Father. It appears to be used as an abstract for the concrete, just as we find this same writer employing *light* for *enlightener*, *life* for *life-giver*, &c.; so that it properly signifies the *speaker* or *interpreter*, than which nothing can more exactly accord with the statement made, John 1: 18: "No man hath seen God at any time; the only-begotten, who is in the bosom of the Father, hath declared him," i. e. communicated to us the true knowledge of his mind and character. That the term is merely expressive of a divine attribute, a position which has been long and variously maintained by Socinians, though abandoned as untenable by some of their best authorities, is in total repugnance to all the circumstances of the context, which distinctly and expressly require personal subsistence in the subject which it describes. He whom John styles the Logos, has the creation of all things ascribed to him; is set forth as possessing the country and people of the Jews; as the only-begotten (son) of the Father; as assuming the human nature, and displaying in it the attributes of grace and truth, &c. Such things could never, with the least degree of propriety, be said of any mere attribute or quality. Nor is the hypothesis of a personification to be reconciled with the universally admitted fact, that the style of John is the most simply historical, and the furthest removed from that species of composition to which such a figure of speech properly belongs. To the Logos, the apostle attributes eternal existence, distinct personality, and strict and proper Deity—characters which he also ascribes to him in his first epistle—besides the possession and exercise of perfections which absolutely exclude the idea of derived or created being. See *Dr. Lawrence's Dissertation on the Logos*; *J. J. Gurney's Biblical Notes*; *Stuart's Letters to Channing*; *Spirit of the Pilgrims*; and *Dr. J. P. Smith on the Person of Christ*.—*Hend. Buck*. (See *JOHN*, GOSPEL OF.)

LOLLARDS; a religious sect, differing in many points from the church of Rome, which arose in Germany about the beginning of the fourteenth century; so called, as many writers have imagined, from Walter Lollard, their chief leader and champion, a native of Mentz, and equally famous for his eloquence and his writings, who was burnt

at Cologne; though others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed what was deemed error under the appearance of piety.

The monk of Canterbury derives the origin of the word Lollard from *lolum*, "a tare," as if the Lollards were the tares sown in Christ's vineyard. Abelley says, that the word signifies "praising God," from the German *loben*, "to praise," and *herr*, "lord;" because the Lollards employed themselves in travelling about from place to place, singing psalms and hymns. Others, much to the same purpose, derive *lollhard*, *lullhard*, or *lollert*, *lullert*, as it was written by the ancient Germans, from the old German word *lullen*, *lollen*, or *lallen*, and the termination *hard*, with which many of the high Dutch words end. *Lollen* signifies, "to sing with a low voice," and therefore Lollard is a singer, or one who frequently sings; and in the vulgar tongue of the Germans it denotes a person who is continually praising God with a song, or singing hymns to his honor.

Fuller, however, informs us, that in the reign of Edward III., about A. D. 1315, Walter Lollard, a German preacher, or, (as Perrin, in his History of the Waldenses, calls him,) one of their barbs, (pastors,) of great renown among them, came into England; and who was so eminent in England, that as in France they were called Berengarians, from Berengarius, and Petrobrusians, from Peter Bruis, and in Italy and Flanders, Arnoldists, from the famous Arnold of Brescia; so did the Waldensian Christians for many generations after bear the name of this worthy man, being called Lollards. Bishop Newton having mentioned the Lollards, says, "There was a man more worthy to have given name to the sect, the deservedly famous John Wickliffe, the honor of his own, and the admiration of succeeding times." In England, the followers of Wickliffe were called, by way of reproach, Lollards, though the first English Lollards came from Germany.

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and penances for sin; arguing that Christ's sufferings were sufficient. He is likewise said to have set aside baptism, as a thing of no effect; but this appears to be a mistake, founded on their rejection of infant baptism, and their denial of its saving efficacy.

That this was the case, appears from the laws made against them in the reign of Henry IV.; for among the articles by which the inquisitors were to examine them, one was, "Whether an infant dying unbaptized can be saved?" This the Lollards constantly asserted, in opposition to the church of Rome, which decreed that no infant could be saved without it. Fox says, that among the errors they were charged with, were these: "That they spoke against the opinion of such as think children are damned who depart before baptism, and said that Christian people be sufficiently baptized in the blood of Christ, and need no water; and that infants be sufficiently baptized, if their parents are baptized before them." Fox thinks they were slandered in this matter; we think justly, so far as the denial of believers' baptism is concerned, for the last of the three charges is itself a plain contradiction of it. Besides, Sir Lewis Clifford, who had been a friend of Wickliffe, expressly affirmed, that "the Lollards would not baptize their new-born children;" and Thomas Walden, who had access to the writings of Wickliffe, calls him "one of the seven heads that came out of the bottomless pit for denying infant baptism, that heresie of the Lollards, of whom he was so great a ringleader."

Fox says, that it was upon these charges, that in the space of four years, one hundred and twenty Lollards, men and women, were apprehended, and suffered greatly; a number of them being burnt at the stake. William Sawtry, the parish priest of St. Osith, in London, was the first martyr in this English persecution. Rapin says, "In 1389, the Wickliffites or Lollards began to separate from the church of Rome, and appoint priests from among themselves to perform divine service after their way." From this period to the Reformation, their sufferings were very great. More than one hundred are recorded by name who were burnt to death.

The Lollards' tower still stands as a monument of their miseries, and of the cruelty of their implacable enemies.

This tower is at Lambeth palace, and was fitted up for this purpose by Chicheby, archbishop of Canterbury, who came to this see in 1144. It is said that he expended two hundred and eighty pounds to make this prison for the Lollards. The vast staples and rings to which they were fastened, before they were brought out to the stake, are still to be seen in a large lumber-room at the top of the palace; and ought to make Protestants look back with gratitude upon the hour which terminated so bloody a period. (See WICKLIFFE; and OLCASTLE.) *Mosheim*, vol. i. pp. 398, 404; *Fox*, p. 235—240; *Ivimey*, vol. i. pp. 25, 59, 64, 68—73, 83—85.—*Hend. Buck.*

LOMBARD, (PETER), otherwise known by the title of *Maſter of the Sentences*; an author of great repute in the twelfth century. He was born at Novara, in Lombardy, and died archbishop of Paris, in 1164. His work on the sentences is divided into four books, and has been largely commented upon. He has also left commentaries on the Psalms and Paul's Epistles.—*Hend. Buck.*

LONG-SUFFERING OF GOD. (See PATIENCE OF GOD.)

LONG; to desire very earnestly, as one hungry or thirsty desires refreshment: (Gen. 34: 8. 2 Sam. 23: 15.) so persons grievously afflicted long for death, Job 3: 21. David's soul longed for his banished son Absalom, 2 Sam. 13: 39. Exiles long to see their native country, Gen. 31: 50. Faithful ministers sick or imprisoned long to visit their people, Phil. 2: 66. Saints long for the experience of God's presence or power in his ordinances, and for his salvation from the guilt, power, and pollution of sin, to perfect holiness and happiness, Ps. 84: 2. 119: 40, 174.—*Brown.*

LOOK. God's looking on men imports his perfect knowledge of their conduct; his care of and kindness to them; (Ps. 53: 2. Lam. 3: 50.) his delightful contemplation of their graces, (Sol. Song 6: 13.) or his apparent unconcern about them, as if he were a mere by-stander; (Hab. 1: 13. Ps. 35: 17.) or his terrifying and punishing them, Exod. 14: 24. Men's looking to God or Christ imports their viewing him by faith in his excellencies and new covenant relations, desiring direction, support, and every blessing of salvation from him, and their viewing him as their pattern, Ps. 34: 5. Isa. 45: 22. 17: 7. Heb. 12: 2.—*Brown.*

LOOKING-GLASSES. Moses says, that the devout women who sat up all night at the door of the tabernacle in the wilderness, offered cheerfully their "looking-glasses" to be employed in making a brazen laver for the purifications of the priests, Exod. 38: 8. These looking-glasses were, without doubt, of brass, since the laver was made out of them. (See GLASS, and LAVER.)—*Calmet.*

LORD; a term properly denoting one who has dominion, whether in a family or community; or whether on earth or in heaven. Applied to God, it signifies the supreme Governor and Disposer of all things. When printed with large capitals in the English Bible, it stands for the Hebrew *Jehovah*, and when in small, *Adonai*; names exclusively given to the Divine Being. (See GOD, and JEHOVAH.)—*Hend. Buck.*

LORD'S DAY. (See SABBATH.)

LORD'S NAME TAKEN IN VAIN, consists first, in using it lightly or rashly, in exclamations, adjurations, and appeals in common conversation. 2. Hypocritically in our prayers, thankgivings, &c. 3. Superstitiously, as when the Israelites carried the ark to the field of battle, to render them successful against the Philistines, 1 Sam. 4: 3, 4. Wantonly, in swearing by him, or creatures in his stead, Matt. 5: 34, 37. 5. Angrily, or sportfully, cursing, and devoting ourselves or others to mischief and damnation. 6. Perjuring ourselves, attesting that which is false, Mal. 3: 5. 7. Blasphemously reviling God, or causing others to do so, Rom. 2: 24.

Perhaps there is no sin more common as to the practice, and less thought of as to the guilt of it, than this. Nor is it thus common with the vulgar only, but with those who call themselves wise, humane, and moral. They tremble at the idea of murder, theft, adultery, &c., while they forget that the same law which prohibits the commission of these crimes, does, with equal force, forbid that of profaning his name. No man, therefore, whatever his sense,

abilities, or profession may be, can be held guiltless, or be exonerated from the charge of being a wicked man, while he lives in the habitual violation of this part of God's sacred law.

A very celebrated female writer justly observes, that "it is utterly inexcusable; it has none of the palliatives of temptation which other vices plead, and in that respect stands distinguished from all others, both in its nature and degree of guilt. Like many other sins, however, it is at once cause and effect; it proceeds from want of love and reverence to the best of Beings, and causes the want of that love both in themselves and others. This species of profaneness is not only swearing, but, perhaps, in some respects, swearing of the worst sort; as it is a direct breach of an express command, and offends against the very letter of that law, which says, in so many words, "Thou shalt not take the name of the Lord thy God in vain." It offends against politeness and good breeding, for those who commit it little think of the pain they are inflicting on the sober mind, which is deeply wounded when it hears the holy name it loves dishonored; and it is as contrary to good breeding to give pain, as it is to true piety to be profane. It is astonishing that the refined and elegant should not reprobate this practice for its coarseness and vulgarity, as much as the pious abhor it for its sinfulness.

"I would endeavor to give some faint idea of the grossness of this offence by an analogy, (O! how inadequate!) with which the feeling heart, even though not seasoned with religion, may yet be touched. To such I would earnestly say—Suppose you had some beloved friend—to put the case still more strongly, a departed friend—a revered parent, perhaps, whose image never occurs without awakening in your bosom sentiments of tender love and lively gratitude; how would you feel if you heard this honored name bandied about with unfeeling familiarity and indecent levity; or, at best, thrust into every pause of speech as a vulgar expletive? Does not your affectionate heart recoil at the thought? And yet the hallowed name of your truest Benefactor, your heavenly Father, your best Friend, to whom you are indebted for all you enjoy; who gives you those very friends in whom you so much delight, those very talents with which you dishonor him, those very organs of speech with which you blaspheme him, is treated with an irreverence, a contempt, a wantonness, with which you cannot bear the very thought or mention of treating a human friend. His name is impiously, is unfeelingly, is ungratefully singled out as the object of decided irreverence, of systematic contempt, of thoughtless levity. His sacred name is used indiscriminately to express anger, joy, surprise, impatience; and, what is almost still more unpardonable than all, it is wantonly used as a mere unmeaning expletive, which, being excited by no temptation, can have nothing to extenuate it; which causing no emotion, can have nothing to recommend it, unless it be the pleasure of the sin." *H. More on Education*, vol. ii. p. 87; *Gill's Body of Div.*, vol. iii. p. 427; *Brown's System of Relig.*, p. 526; *Dwight's Theology*.—*Hend. Buck.*

LORD'S PRAYER is that which our Lord gave to his disciples on the mount. According to what is said in the sixth chapter of Matthew, it was given as a directory; but from Luke 11: 1, some argue that it was given as a form. Some have thought that the second and fourth petition of that prayer could be intended only for temporary use; but it is always our highest duty to pray that Christ's kingdom may be advanced in the world, and also to profess our daily dependence on God's providential care. Nevertheless, there is no reason to believe that Christ meant that his people should always use this as a set form; for, if that had been the case, it would not have been varied as it is by the two evangelists, Matt. 6. Luke. 11. Besides, we do not find that the disciples ever used it as a form.

It is, however, a most exquisite summary of prayer, for its matter, brevity, and order; and Christians should study its meaning, and enter into its spirit, far more deeply than they do. Frequently as it is repeated in the course both of public and domestic devotion, it is far from being universally known, or if known, from being always recollected, what is the nature and extent of the petitions it in

volves. This may in a great measure be accounted for by the consideration that the prayer is often impressed upon the youthful memory, without any explanation of its meaning or its views; and recited mechanically in after life, with an habitual feeling that whatever the child could learn, the man must understand. What is familiar to the memory, is by a very natural process of association supposed to be also familiar to the mind. See *Doddridge's Lectures*, lect. 194; *Barron's Works*, vol. i. p. 48; *Archbishop Leighton's Explanation of it*; *West on the Lord's Prayer*; *Gill's Body of Div.*; *Hannah More's Works*; *Forde's Expo. on Edification by Public Instruction*, pp. 11, 12; *Mendham's Expo. of the Lord's Prayer*; *Fuller's Works*.—*Hend. Buck.*

**LORD'S SUPPER** is an ordinance which our Savior instituted as a commemoration of his death and sufferings. 1. It is commonly called a sacrament, that is, a sign and an oath: an outward and visible sign of an inward and spiritual grace; an oath by which we bind our souls with a bond unto the Lord. Some, however, reject this term as not being scriptural; as likewise the idea of swearing or vowing to the Lord. (See *Vow*.) 2. It is called the Lord's supper, because it was first instituted in the evening, and at the close of the passover supper; and because we therein feed upon Christ, the bread of life, Rev. 3: 20. 1 Cor. 11: 3. It is called the communion, as herein we have communion with Christ, and with his people, 1 Cor. 12: 13. 10: 17. 4. It is called the eucharist, a thanksgiving, because Christ, in the institution of it, gave thanks, (1 Cor. 11: 24.) and because we, in the participation of it, must give thanks likewise. 5. It is called a feast, and by some a feast upon a sacrifice, (though not a sacrifice itself,) in allusion to the custom of the Jews feasting upon their sacrifices, 1 Cor. 10: 18.

As to the nature of this ordinance, we may observe, that, in participating of the bread and wine, we do not consider it as expiatory, but, 1. As a commemorating ordinance. We are here to remember the person, love, and death of Christ, 1 Cor. 11: 24. 2. A confessing ordinance. We hereby profess our esteem for Christ, and dependence upon him. 3. A communicating ordinance; blessings of grace are here communicated to us. 4. A covenanting ordinance. God, in and by this ordinance, declares that he is ours, and we by it declare ourselves to be his, Matt. 26: 28. Heb. 8: 8. 5. A standing ordinance, for it is to be observed to the end of time, 1 Cor. 11: 26. It seems to be quite an indifferent thing what bread is used in this ordinance, or what colored wine, for Christ took that which was readiest. The eating of the bread and drinking of the wine being always connected in Christ's example, they ought never to be separated; whenever one is given, the other should not be withheld. This bread and wine are not changed into the real body and blood of Christ, but are only emblems thereof. (See *TRANSUBSTANTIATION*.)

The subjects of this ordinance should be such as make a credible profession of the gospel in the mode appointed his disciples by the Savior; the ignorant, and those whose lives are immoral, have no right to it; nor should it be ever administered as a test of civil obedience, for this is sacrilegiously perverting the design of it. None but true believers can approach it with profit; yet we cannot exclude any who make a credible profession of faith in Christ; for God only is the judge of the heart, while we can only act according to outward appearances.

Much has been said respecting the time of administering it. Some plead for the morning, others the afternoon, and some for the evening; which latter, indeed, was the time of the first celebration of it, and is most suitable to a supper. How often it is to be observed has been disputed. Some have been for keeping it every day in the week; others four times a week; some every Lord's day, which many think is nearest the apostolic practice; (Acts 20: 7.) a practice which was long kept up in Christian antiquity, and only deviated from when the love of the Christians began to wax cold. Others have kept it three times a year, and some once a year; but the most common is once a month. It evidently appears, however, both from Scripture, (1 Cor. 11: 26.) and from the nature of the ordinance, that it ought to be frequent.

As to the posture, Dr. Doddridge justly observes, that it is greatly to be lamented that Christians have perverted

an ordinance, intended as a pledge and means of their mutual union, into an occasion of discord and contention, by laying such a stress on the manner in which it is to be administered, and the posture in which it is to be received. As to the latter, a table posture seems most eligible, as having been used by Christ and his apostles, and being peculiarly suitable to the notion of a sacred feast; and kneeling, which was never introduced into the church till transubstantiation was received, may prove an occasion of superstition.

We will only subjoin a few directions in what frame of mind we should attend upon this ordinance. It should be with sorrow for our past sins, and a tender composure of affection, free from the disorders and ruffles of passion; with a holy awe and reverence of the divine Majesty, yet with a gracious confidence and earnest desires towards God; with raised expectations; prayer, joy, and thanksgiving, and love to all men. When coming from it, we should admire the condescensions of divine grace; watch against the snares of Satan, and the allurements of the world; rejoice in the finished work of Christ; depend upon the gracious influence of the Spirit, that we may live more to the glory of God; keep up a sense of the divine favor; and be longing for heaven, where we hope at last to join the general assembly of the first-born.

The advantages arising from the participation of the Lord's supper are numerous. 1. It is a means of strengthening our faith in the Lord Jesus Christ. 2. It affords great consolation and joy. 3. It increases love. 4. It has a tendency to enlighten our minds in the mystery of godliness. 5. It gives us an utter aversion to all kinds of sin, and occasions a hearty grief for it. 6. It has a tendency to excite and strengthen all holy desires in us. 7. It renews our obligations to our Lord and Master. 8. It binds the souls of Christians one to another.

In the early times of the gospel the celebration of the Lord's supper was both frequent and numerously attended. Voluntary absence was considered as a culpable neglect; and exclusion from it, by the sentence of the church, as a severe punishment. Every one brought an offering proportioned to his ability; these offerings were chiefly of bread and wine; and the ministers appropriated as much as was necessary for the administration of the eucharist. They then had a part of what was left for their maintenance; and the rest furnished supplies for the poor. See *Saurin's Sermons*; and *Henry, Earle, Doहित, Grove, and Robertson on the Lord's Supper*; *Dr. Owen's, Charnock's, Dr. Cudworth's, Mr. Willet's, Dr. Worthington's, Dr. Watts's, Bishop Warburton's, Bishop Cleaver's, Dr. Bell's Pieces on the subject*; *Orme's Discourses on the Lord's Supper*; *Dwight's Theology*; *Works of Robert Hall*; *Works of Andrew Fuller*; and *Erskine, Haldane, and Mason on Frequency of Communion*. A variety of other treatises, explanatory of the nature and design of the Lord's supper, may be seen in almost any catalogue.—*Watson*; *Hend. Buck.*

**LO-RUHAMA**H; not beloved. (See *AMMI*.)

**LOSADA**, (*CHRISTOPHER*;) an eminent physician, and learned philosopher of Spain, in the sixteenth century, who was arrested by the Inquisition in consequence of his zeal to diffuse Protestant principles among his countrymen. Neither the prison nor the rack availing to make him renounce his principles, he was condemned to the flames, which he bore with admirable Christian patience, committing his soul to a faithful Creator.—*Fox*, p. 136.

**LOT**; the son of Haran, and nephew to Abraham. He accompanied his uncle from Ur to Haran, and from thence to Canaan; a proof of their mutual attachment, and similarity of principles respecting the true religion. With Abraham he descended into Egypt, and afterwards returned with him into Canaan: but the multiplicity of their flocks, and still more the quarrels of their servants, rendered a friendly separation necessary. When God destroyed the cities of the plain with fire and brimstone, he delivered "just Lot" from the conflagration, according to the account of the divine historian.

The whole time that Lot resided there was twenty-three years. During all this period he had been a preacher of righteousness among this degenerate people. In him they had before their eyes an illustrious example of the exercise of genuine piety, supported by unsullied justice



and benevolent actions. And doubtless it was for these purposes that divine Providence placed him for a time in that city. The losses which Lot sustained on this melancholy occasion were very great; his wife, property, and all the prospects of the future settlement of his family. Some think it was in judgment for a worldly choice.

Lot left Zoar, and retired with his two daughters to a cave in an adjacent mountain. Conceiving that all mankind was destroyed, and that the world would end, unless they provided new inhabitants for it, they made their father drink, and the eldest lay with him without his perceiving it; she conceived a son whom she called Moab. The second daughter did the same, and had Ammon. The crime of incest was not then clearly understood, as now.

2. Several questions are proposed concerning Lot's wife being changed into a pillar of salt. Some are of opinion, that being surprised and suffocated with fire and smoke, she continued in the same place, as immovable as a rock of salt; others, that a column or monument of salt stone was erected on her grave; others, that she was stifled in the flame, and became a monument of salt to posterity; that is, a permanent and durable monument of her imprudence. The common opinion is, that she was suddenly petrified and changed into a statue of rock salt, which is as hard as the hardest rocks.

The words of the original, however, have been much too strictly taken by translators. *Getsib*, rendered statue, by no means expresses form, but fixation; hence a military post; that is, a fixed station; and as the Hebrews reckoned among salts both nitre and bitumen, so the term salt here used, denotes the bituminous mass which overwhelmed this woman, fixed her to the place where it fell upon her, raised a mound over her, of a height proportioned to that of her figure, and was long afterwards pointed out by the inhabitants as a *memento* of her fate, and a warning against loitering, when divinely exhorted, Luke 17: 32.—*Watson; Calmet.*

LOTS are a mutual agreement to determine an uncertain event, no other ways determinable, by an appeal to the providence of God, on casting or throwing something. This is a decisory lot, Prov. 16: 33. 18: 18. The matter, therefore, to be determined, in order to avoid guilt, should be important, and no other possible way left to determine it; and the manner of making the appeal solemn and grave, if we would escape the guilt of taking the name of God in vain. Wantonly, without necessity, and in a ludicrous manner, to make this appeal, must be therefore highly blamable. And if thus the decisory lot, when wantonly and unnecessarily employed, be criminal, equally, if not more so, must the divinatory lot be, which is employed for discovering the will of God; this, being no means of God's appointment, must be superstitious, and the height of presumption.

The manner of casting lots is not described in the Scriptures; but several methods appear to have been used. Solomon observes, (Prov. 16: 33.) that "the lot," pebble, "is cast into the lap," (*bechif*.) probably, of an urn, or vase. Literally, "in a lot-vase the lots are shaken in all directions; nevertheless, from the Lord is their whole decision—judgment."

The wise man also acknowledges the usefulness of this custom, Prov. 18: 18. "The lot causeth contentions to cease, and parteth between the mighty." It is sometimes forbidden, however; as, when it is practised without necessity; or with superstition; or with a design of tempting God; or, in things in which there are other natural means of discovering truth, reason and religion furnish better ways to guide us. Haman (Esth. 3: 7, &c.) used lots, not only out of superstition, but likewise in an unjust and criminal matter, when he undertook to destroy the Jews. Nebuchadnezzar did so in a superstitious manner, when, being on the way to Jerusalem, and Rabbath of the Ammonites, he cast lots to determine which of the two cities he should first attack, Ezek. 21: 18, &c.

The Moravian Brethren employ the appeal to lot in the case of marriage and other appointments in their community.—*Hend. Buck; Calmet.*

LOVE; an attachment of the affections to any object, accompanied with an ardent desire to promote its happiness. It has been distinguished into, 1. Love of *com-*

*placency*, which arises from the consideration of any object agreeable to us, and calculated to afford us pleasure. 2. Love of *esteem*, which arises from the mere consideration of some excellency in an object, and belongs either to persons or things. 3. Love of *gratitude*, which arises from the sense of kindness conferred on us. 4. Love of *benevolence*, which is an inclination to seek the happiness and welfare of any being. Usually these elements are blended in our attachments; but they often exist in a separate state, or in very different degrees of combination.

It is the excellency of the Christian system, that it ennobles, regulates, and directs this passion to proper objects, and moderates it within due bounds. Finding this principle in the human mind, it does not banish but encourage it; does not depress but exalt it; does not abate but promote it. It is conducted by piety to proper objects, is animated with the noblest expectations, and is trained up for perpetual exercise in a world where it shall be perfectly purified, perfectly extended, and perfectly rewarded.

Love is the greatest of all graces; (1 Cor. 13: 13.) it awakens the end of the law; (1 Tim. 1: 5.) resembles the inhabitants of a better world; and without it every other attainment is of no avail, 1 Cor. 13. (See CHARITY.)—*Dwight's Theology; Hend. Buck; Calmet.*

LOVE OF OUR NEIGHBOR, is that humane, tender, and benevolent regard for our fellow-men required by the divine law, which is to be exercised towards all without exception, according to their degree of proximity to us, in kindred, place, acquaintance, and opportunity. It is a settled disposition of the soul, in the view of time and eternity, prompting us to every act of kindness towards them. It does not consist merely in pity and relief of others; (1 Cor. 13.) in love to our benefactors only, and those who are related to us, Matt. 5: 46, 47. It must flow from love to God, and extend to all mankind; yea, we are required by the highest authority to love even our enemies; (Matt. 5: 44.) not so as to countenance them in their evil actions, but to forgive the injuries they have done to us; and promote as well as pray for their happiness, conversion, and salvation. (See CHARITY.)—*Hend. Buck.*

LOVE, BROTHERLY, is that peculiar attachment among Christians arising from their common faith, interest, object, and hope. Its foundation is their common love of Christ, and truth, and virtue, or Christian holiness. Love to good men must be particularly cultivated, for it is the command of Christ; (John 13: 3.) they belong to the same Father and family; (Gal. 5: 10.) we hereby give proof of our discipleship; (John 13: 35.) the example of Christ should allure us to it, (1 John 3: 16.) it is creative of a variety of pleasing sensations, and prevents a thousand evils.

This love should show itself by praying for our brethren, (Eph. 6: 18.) bearing one another's burdens, by assisting and relieving each other, (Gal. 6: 2.) by forbearing with one another, (Col. 3: 13.) by reproving and admonishing in the spirit of meekness, (Prov. 27: 5, 6.) by establishing each other in the truth, by conversation, exhortation, and stirring up one another to the several duties of religion, both public and private, Jude 20, 21. Heb. 10: 24, 25. (See CHARITY.) *Dwight's Theology; Fuller's Works; Works of Robert Hall; Douglas on Truth and Error.*—*Hend. Buck.*

LOVE, FAMILY OF. A peculiar sect of Baptists, that arose in Holland, in the sixteenth century, (1555,) founded by Henry Nicholas, a Westphalian. He maintained that he had a commission from above to teach men that the essence of religion consisted in the feelings of divine love; that all other theological tenets, whether they related to objects of faith or modes of worship, were of no sort of moment; and, consequently, that it was a matter of indifference what opinions Christians entertained concerning the divine nature, provided their hearts burned with the pure and sacred flame of piety and love.—*Hend. Buck.*

LOVE FEASTS. (See ΑΓΑΠΕ.)

LOVE OF GOD, is either his natural delight in that which is good, (Isa. 61: 8.) or his special benevolence to mankind, (John 3: 16.) or that gracious, sovereign affection he bears to his people, Eph. 2: 4. 1 John 4: 19. Not that he possesses the passion of love as we do; but it implies his benevolent purpose and will to deliver, bless, and save his people. The love of God to his people appears in his all-

wise designs and plans for their happiness, Eph. 3: 10. 2. In the choice of them, and determination to sanctify and glorify them, 2 Thess. 2: 13. 3. In the gift of his Son to die for them, and redeem them from sin, death, and hell, Rom. 5: 9. John 3: 16. 4. In the revelation of his will, and the declaration of his promises to them, 2 Peter 1: 4. 5. In the awful punishment of their enemies, Ex. 19: 4. 6. In his actual conduct towards them; in supporting them in life, blessing them in death, and bringing them to glory, Rom. 8: 30—39. 6: 23.

The properties of this love may be considered as, 1. Everlasting, Jer. 31: 3. Eph. 1: 4. 2. Immutable, Mal. 3: 6. Zeph. 3: 17. 3. Free; neither the sufferings of Christ nor the merits of men are the cause, but his own good pleasure, John 3: 16. 4. Great and unspeakable, Eph. 2: 4, 6. 3: 19. Ps. 36: 7. *Gill's Div.*; *Hall's Help to Zion's Travellers*; *Fuller's Works*.—*Hend. Buck.*

LOVE TO GOD; the disposition which lies at the foundation of all true holiness, or real virtue. To serve and obey God on the conviction that it is right to serve and obey him, is in Christianity joined with that love to God which gives life and animation to service, and renders it the means of exalting our pleasures, at the same time that it accords with our convictions. The supreme love of God is the chief, the noblest, therefore, of all our affections. It is the sum and the end of law; and though lost by us in Adam, it is restored to us by Christ.

When it regards God absolutely, and in himself, as a Being of infinite and harmonious perfections and moral beauties, it is that movement of the soul towards him which is produced by admiration, approval, and delight. When it regards him relatively, it fixes upon the ceaseless emanations of his goodness to us all in the continuance of the existence which he at first bestowed; the circumstances which render that existence felicitous; and, above all, upon that "great love wherewith he loved us," manifested in the gift of his Son for our redemption, and in saving us by his grace; or, in the forcible language of St. Paul, upon "the exceeding riches of his grace in his kindness to us through Christ Jesus." Under all these views an unbounded gratitude overflows the heart which is influenced by this spiritual affection. But the love of God is more than a sentiment of gratitude: it rejoices in his perfections and glories, and devoutly contemplates them as the highest and most interesting subjects of thought; it keeps the idea of this supremely beloved object constantly present to the mind; it turns to it with adoring ardor from the business and distractions of life; it connects it with every scene of majesty and beauty in nature, and with every event of general and particular providence; it brings the soul into fellowship with God, real and sensible, because vital; it moulds the other affections into conformity with what God himself wills or prohibits, loves or hates; it produces an unbounded desire to please him, and to be accepted of him in all things; it is jealous of his honor, unwearied in his service, quick to prompt to every sacrifice in the cause of his truth and his church; and it renders all such sacrifices, even when carried to the extent of suffering and death, unreluctant and cheerful. It chooses God as the chief good of the soul, the enjoyment of which assures its perfect and eternal interest and happiness. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," is the language of every heart, when its love of God is true in principle and supreme in degree.

If, then, the will of God is the perfect rule of morals; and if supreme and perfect love to God must produce a prompt, an unwearied, a delightful subjection to his will, or rather, an entire and most free choice of it as the rule of all our principles, affections, and actions; the importance of this affection in securing that obedience to the law of God in which true morality consists, is manifest; and we clearly perceive the reason why an inspired writer has affirmed, that "love is the fulfilling of the law." The necessity of keeping this subject before us under those views in which it is placed in the Christian system, and of not surrendering it to mere philosophy, is, however, an important consideration. (See AFFECTIONS.)

With the philosopher the love of God may be the mere approval of the intellect; or a sentiment which results

from the contemplation of infinite perfection, manifesting itself in acts of power and goodness. In the Scriptures it is much more than either, and is produced and maintained by a different process. We are there taught that "the carnal mind is enmity against God," and is not, of course, capable of loving God. Yet this carnal mind may consist with deep attainments in philosophy, and with strongly impassioned poetic sentiment. The mere approval of the understanding, and the susceptibility of being impressed with feelings of admiration, awe, and even pleasure, when the character of God is manifested in his works, as both may be found in the carnal mind which is enmity to God, are not therefore the love of God. They are principles which enter into that love, since it cannot exist without them; but they may exist without this affection itself, and be found in a vicious and unchanged nature.

The love of God is a fruit of the Holy Spirit; that is, it is truly exercised only in the souls which he has regenerated; and, as that which excites its exercise is chiefly, and in the first place, a sense of the benefits bestowed by the grace of God in our redemption, and a humble persuasion of our personal interest in those benefits, it necessarily presupposes our reconciliation to God through faith in the atonement of Christ, and that attestation of it to the heart by the Spirit of adoption. We here see, then, another proof of the necessary connexion of Christian morals with Christian doctrine, and how imperfect and deceptive every system must be which separates them.

Love is essential to true obedience; for when the apostle declares love to be "the fulfilling of the law," he declares, in effect, that the law cannot be fulfilled without love; and that every action which has not this for its principle, however virtuous in its show, fails of accomplishing the precepts which are obligatory upon us. But this love to God cannot be fully exercised so long as we are sensible of his wrath, and are in dread of his judgments. These feelings are incompatible with each other, and we must be assured of his readiness to forgive, before we are capable of loving him with the whole heart, and soul, and mind, and strength. Thus the very existence of love to God implies the doctrines of atonement, repentance, faith, and the gift of the Spirit of adoption to believers; and unless it be taught in this connexion, and through this process of experience, it will be exhibited only as a bright and beautiful object to which man has no access; or a fictitious and imitative sentimentalism will be substituted for it, to the delusion of the souls of men.

It is not either from the visionary mystic, the sensual fanatic, or the frantic zealot, but from the plain word of God, that we are to take our ideas of this divine sentiment. There we find it described in all its native purity and simplicity. The marks by which it is there distinguished contain nothing enthusiastic or extravagant. It may be considered, 1. As sincere, Matt. 22: 36, 38. 2. Constant, Rom. 8. 3. Universal of all his attributes, commandments, ordinances, &c. 4. Progressive, 1 Thess. 5: 12. 2 Thess. 1: 3. Eph. 3: 19. 5. Superlative, Lam. 3: 24. 6. Eternal, Rom. 8. This love manifests itself, 1. In a desire to be like God. 2. In making his glory the supreme end of our actions, 1 Cor. 11: 31. 3. In delighting in communion with him, 1 John 1: 3. 4. In grief under the hidings of his face, Job 23: 2. 5. In relinquishing all that stands in opposition to his will, Phil. 3: 8. 6. In regard to his house, worship, and ordinances, Ps. 84. 7. In love for his truth and people, Ps. 119. John 13: 35. 8. By confidence in his promises, Ps. 71: 1. And lastly, by obedience to his word, John 14: 15. 1 John 2: 3. *Gill's Body of Div.*, vol. iii. p. 94, 8vo; *Watts' Discourses on Love to God*; *Scott's Ser.*, ser. 14; *Maclaurin's Essays*; *Edwards' Works*; *Bellamy on True Religion*, and *Signs of Counterfeit Love*, p. 82; *Bishop Porteus' Ser.*, vol. 1. ser. 1; *Wilberforce's View*; *Works of Hannah More*; *Newton's Works*; *Scott's Works*; *Cecil's Works*; *Fuller's do.*; *Hall's do.*; but above all, *Dwight's Theology*.—*Watson*.—*Hend. Buck.*

LOVE OF THE WORLD. (See WORLD.)

LOW. Let the rich Christian rejoice in that *he is made low*; humble in the temper of his mind; or even that he has his outward wealth and honor taken from him, as that tends to his real good, James 1: 10. Christ was made for a little while, or in a little degree, *lower than the*

angels, in his state of humiliation, Ps. 8: 5. Heb. 2: 7, 9. —*Bronn.*

**LOW CHURCHMEN**; those who disapproved of the schism made in the church by the non-jurors, and who distinguished themselves by their moderation towards Dissenters, and were less ardent in extending the limits of ecclesiastical authority. (See **HIGH CHURCHMEN.**)—*Hend. Buck.*

**LOWER PARTS OF THE EARTH** are (1.) *Valleys*, which diversify the face of the globe, and are evidently lower than hills, which also contribute to that diversity, Isa. 44: 23. (2.) *The grave*, which is the lowest part of the earth, usually opened to men, Ps. 63: 9. (3.) *Sheol*, or *Hades*, sometimes called *the deep*, or abyss; and, indeed, it is secluded from our cognizance, till we are called to visit "that bourne from whence no traveller returns," Eph. 4: 9. (4.) As to the phrase "*lower parts of the earth*," in Ps. 139: 15, it is obscure. It does not appear necessary to take the Hebrew word, rendered "lower parts," as expressing the *extremely deep*, or central parts, in reference to the general globe of the earth; (see Ps. 63: 9. Eph. 4: 9. Isa. 44: 23.) so that the dust of the earth, of which man was originally made, being taken from the valley, not from high hills, may be understood by the phrase. "The formation of my body was not without thy knowledge, though as wonderful as the composition of the globe itself!" Comp. Job 10: 9—12.—*Calmet.*

**LOWTH, (WILLIAM,)** a distinguished divine, and father of bishop Lowth, was born in London, the 11th of September, 1661. He was educated at the Merchant Tailors' school, whence he was elected, in 1675, into St. John's college, Oxford; where, in 1683, he graduated master of arts, and proceeded to bachelor of divinity in 1688. His studies were strictly confined within his own province, and applied solely to the duties of his function; yet, that he might acquire himself the better, he acquired an uncommon share of critical learning. He was scarcely any ancient author, Greek or Latin, profane or ecclesiastical, especially the latter, that he had not read with care and attention, constantly accompanying his reading with critical and philological remarks. But the most valuable part of his character was that which least appeared in the eyes of the world. His piety, diligence, hospitality, and beneficence, rendered his life highly exemplary, and greatly enforced his public exhortations.

The works of this learned divine, who died in 1732, are, "A Vindication of the Divine Authority and Inspiration of the Old and New Testament;" "Directions for the profitable reading of the Holy Scriptures;" "A Commentary on the Prophetical Books of the Old Testament," which generally accompanies Patrick and Whitby. *Biog. Brit.*—*Jones' Chris. Biog.*

**LOWTH, (ROBERT, D. D.,)** a distinguished English prelate, was born at Buriton, the 27th of Nov. 1710. In 1737,



he graduated master of arts, at Oxford, and in 1741, was elected professor of poetry in the university of Oxford. The first preferment which he obtained in the church, was the rectory of Ovington, in Hampshire, in 1744; and four years afterwards he accompanied Mr. Legge, afterwards chancellor of the exchequer, to Berlin. He was, about this time, appointed tutor to the sons of the duke of Devonshire, during their travels on the continent. On his return he was appointed archdeacon of Winchester, by bishop Hoadley, who, three years after, presented him with the rectory of East Woodhay.

In 1753, he published his valuable work, "De Sacra Poesi Hebræorum, Prælectiones Academicæ," quarto. Of this work, to which the duties of the author's professor-

ship gave occasion, all the best critics speak in unqualified praise. In 1751, he received the degree of doctor in divinity, from the university of Oxford, by diploma; and in 1755, went to Ireland as chaplain to the marquis of Hartington, then appointed lord-lieutenant, who nominated him bishop of Limerick, a preferment which he exchanged for a prebend of Durham, and the rectory of Sedgfield. In the year 1753, he preached a sermon in favor of free inquiry in matters of religion, which has been often reprinted, and has been much admired. In the same year he published his "Life of William of Wykeham," octavo; and in 1762, "A Short Introduction to English Grammar;" a production that has gone through a great number of editions, and may be considered the precursor of that attention to grammatical accuracy and precision which has since distinguished the best writers of English prose. In 1766, Dr. Lowth was appointed bishop of St. David's, whence, in a few years afterwards, he was translated to the see of Oxford.

In 1777, he succeeded Dr. Terrick in the diocese of London: and, in the following year, published the last of his literary labors, namely, "Isaiah; a new Translation, with a Preliminary Dissertation, and Notes." This elegant and beautiful version of the evangelical prophet, of which learned men in every part of Europe have been unanimous in their eulogiums, is alone sufficient to transmit his name to posterity. On the death of archbishop Cornwallis, the primacy was offered to Dr. Lowth; a dignity which he declined on account of his advanced age and family afflictions. In 1768, he lost his eldest daughter; and in 1783, his second daughter suddenly expired while presiding at the tea-table: his eldest son was also suddenly cut off in the prime of life. This amiable prelate died on the 3d of November, 1787, at his palace of Fulham, in the seventy-seventh year of his age. *Dodsley's An. Register, and Brit. Plutarch.—Jones' Chris. Biog.*

**LUCIAN**; a philosopher and wit, who appeared as one of the early opposers of the Christian religion and its followers.

The hostile sentiments of the heathens towards Christianity, says Dr. Neander, were different, according to the difference of their philosophical and religious views. There entered then upon the contest two classes of men, who have never since ceased to persecute Christianity. These were the superstitious, to whom the honoring God in spirit and in truth was a stumbling-stone, and the careless unbeliever, who, unacquainted with all feelings of religious wants, was accustomed to laugh, and to mock at every thing which proceeded from them, whether he understood it or not, and at all which supposed such feelings and proposed to satisfy them.

Such was Lucian. To him Christianity, like every other remarkable religious phenomenon, appeared only as a fit object for his sarcastic wit. Without giving himself the trouble to examine and to discriminate, he threw Christianity, superstition, and fanaticism into the same class. It is easy enough, in any system which lays deep hold on man's nature, to find out some side open to ridicule, if a man bring forward only that which is external in the system, abstracted from all its inward power and meaning, and without either understanding, or attempting to understand this power. He, therefore, who looked on Christianity with cold indifference, and the profane every-day feelings of worldly prudence, might easily here and there find objects for his satire. The Christian might indeed have profited by that ridicule, and have learned from the children of darkness to join the wisdom of the serpent with the meekness of the dove. In the end the scoffer brings himself to derision, because he ventures to pass sentence on the phenomena of a world of which he has not the slightest conception, and which to his eyes, buried as they are in the films of the earth, is entirely closed.

Such was Lucian. He sought to bring forward all that is striking and remarkable in the external conduct and circumstances of Christians, which might serve for the object of his sarcastic railery, without any deeper inquiry as to what the religion of the Christians really was. And yet even in that at which he scoffed, there was much which might have taught him to remark in Christianity no common power over the hearts of men, had he been capable of such serious impressions. The firm hope of

eternal life, which taught them to meet death with tranquillity, their brotherly love one towards another, might have indicated to him some higher spirit which animated these men; but instead of this he treats it all as delusion, because many gave themselves up to death with something like fanatical enthusiasm. He scoffs at the notion of a crucified man having taught them to regard all mankind as their brethren, the moment they should have abjured the gods of Greece; as if it were not just the most remarkable part of all this, that an obscure person in Jerusalem, who was deserted by every one, and executed as a criminal, should be able, a good century after his death, to cause such effects as Lucian, in his own time, saw extending in all directions, and in spite of every kind of persecution. How blinded must he have been to pass thus lightly over such a phenomenon! But men of his ready wit are apt to exert it with too great readiness on all subjects. They are able to illustrate every thing out of nothing; with their miserable "*nil admirari*;" they can close their hearts against all lofty impressions. With all his wit and keenness, with all his undeniably fine powers of observation in all that has no concern with the deeper impulses of man's spirit, he was a man of very little mind. But hear his own language: "The wretched people have persuaded themselves that they are altogether immortal, and will live forever; therefore they despise death, and many of them meet it of their own accord. Their first lawgiver has persuaded them also to regard all mankind as their brethren, as soon as they have abjured the Grecian gods; and, honoring their crucified Master, have begun to live according to his laws. They despise every thing heathen equally, and regard all but their own notions as profaneness, while they have yet embraced those notions without sufficient examination." He has no further accusation to make against them here, except the ease with which they allowed their benevolence towards their fellow-Christians to be abused by impostors, in which there may be much truth, but there is nevertheless some exaggeration. *Neander's Church History.*—*Watson.*

**LUCIANISTS, or LUCANISTS;** a sect so called from Lucianus, or Lucanus, a heretic of the second century, being a disciple of Marcion, whose errors he followed, adding some new ones to them. Epiphanius says he abandoned Marcion, teaching that people ought not to marry, for fear of enriching the Creator; and yet other authors mention that he held this error in common with Marcion and other Gnostics. He denied the immortality of the soul, asserting it to be material.

There was another sect of Lucianists, who appeared some time after the Arians. They taught that the Father had been a Father always, and that he had the name even before he begot the Son, as having in him the power and faculty of generation; and in this manner they accounted for the eternity of the Son.—*Hend. Buck.*

**LUCIFER.** This word signifies literally the morning star. Isaiah (14: 12, &c.) speaks of the fall of Lucifer, which most commentators are of opinion denotes the king of Babylon, who, like Satan, fell from his state of glory and elevation, and was cast headlong into hell, or *hades*, the state of the dead, 1 Tim. 3: 6.—*Calmet.*

**LUCIFERIANIS;** a sect who adhered to the schism of Lucifer, bishop of Cagliari, in the fourth century, who was banished by the emperor Constantius, for having defended the Nicene doctrine concerning the three persons in the Godhead. It is said, also, that they believed the soul to be corporeal, and to be transmitted from the father to the children. The Luciferians were numerous in Gaul, Spain, Egypt, &c. The occasion of this schism was, that Lucifer would not allow any acts he had done to be abolished. There were but two Luciferian bishops, but a great number of priests and deacons. The Luciferians bore a great aversion to the Arians.—*Hend. Buck.*

**LUCIFUGÆ, or LIGHT-HATERS;** a name of reproach given to the early Christians, because, in times of persecution, they frequently held their religious assemblies at night, or before the break of day.—*Hend. Buck.*

**LUCIUS,** (of Cyrene,) mentioned Acts 13: 1, was one of the prophets of the Christian church at Antioch. Some think that he was one of the seventy.

2. A disciple, mentioned Rom. 16: 21, and styled Paul's

kinsman, is thought by some to be the same as Lucius the Cyrenian; but he is generally distinguished from him. We know nothing of this Lucius, unless he and Luke be the same person, which seems very credible. (See *LUKE*.)—*Calmet.*

**LUUD;** the fourth son of Shem, (Gen. 10: 22.) who is believed to have peopled Lydia, a province of Asia Minor. Arias Montanus places the Ludim where the Tigris and Euphrates meet, and M. le Clerc, between the rivers Charabos and Saccoras or Masca.—*Calmet.*

**LUDIM;** the son of Mizraim, (Gen. 10: 13.) and also a people frequently mentioned in Scripture, Isa. 66: 19. Jer. 46: 9. Ezek. 27: 10. 30: 5. We may admit of two countries under this name. (1.) Lydia in Asia; and (2.) Lydia, or Ludim, in Africa. Josephus affirms, that the descendants of Ludim had long been extinct, having been destroyed in the Ethiopian wars. The Jerusalem paraphrast translates Ludim, the inhabitants of the Mareotis, a part of Egypt. The truth is, that although these people were in Egypt, it is not easy to show exactly where they dwelt.—*Calmet.*

**LUHITH;** a mountain, in the opinion of Lyra, and the Hebrew commentators on Isa. 15: 5; but Eusebius thinks it to be a place between Areopolis and Joara; others suppose between Petra and Sihor. From Jer. 48: 5, it is evident that it was an elevated station, but whether a town on a hill, or a place for prospect, or simply the prospect up a hill, the road lying that way, does not appear. The order of the places named is not the same in both prophets, though both refer to the calamities of Moab, to which dominion Luhith belonged.—*Calmet.*

**LUKE,** the evangelist, is the author of the gospel bearing his name, and also of the Acts of the Apostles. Mr. Taylor has bestowed much labor on an historical biography of this evangelist, with a view to the elucidation and authentication of several of the Scripture narratives. He says, "We have traced the evangelist under the names of Lucius and Luke, from Jerusalem to Antioch, from Antioch to Troas and Philippi; again from Philippi to Jerusalem, and from Jerusalem to Malta, and to Rome. We have found him a learned, confidential, and considerate man, advanced in years, endowed with the Holy Ghost from on high, an inspired teacher, a valuable companion and counsellor of the apostle Paul; a correct, judicious, and spirited writer, a man of research, and of no less fortitude than composure. We now part with him, at the conclusion of his history, on his last remove into Achaia; where he soon after died, at the great age of eighty-four."

"Nothing so fully establishes our confidence in a writer, as a knowledge of his personal character. If he be loose, inaccurate, heedless, we hardly know how to trust him when he declares the most solemn truths in the most solemn manner. If he be studious, particular, punctual, we pay a deference even to his current discourse; and if he affirm a thing, we rest satisfied of its truth and reality. But, persons of strict accuracy seldom trust to their memory entirely on important affairs; they make *memoranda*, or keep some kind of journal, in which they minute transactions as they arise; so that, at after-periods, they can refer to events thus recorded, and refresh their memories by consulting their former observations. This, too, is customary, chiefly, if not wholly, among men of letters, men of liberal and enlarged education, men who are conversant with science, and who know the value of hints made on the spot, *pro re nata*."

"We turn now to the preface of Luke's gospel, and we find it completely in union with this strongly marked exactness and precision:—'Whereas many good people enough, and not to be blamed, have taken in hand, but did not complete their intention, to publish an orderly narration of certain events, as they have been delivered to us by those who, from the beginning of these events, were (some of them) eye-witnesses, and (others) parties concerned in them, promoters of them by personal participation; it has seemed good to me, having accurately examined all points from a much earlier period than they had done, indeed from the very first rise of the matter, to write an orderly history of these things; and thereby to accomplish that desirable purpose in which those writers have failed.' We say, this profession of correctness and order is perfectly in character with the man who tells us how

many days he staid in such a place, in what point the wind was, what was the name of the ship he sailed in, on what occasion a council was held in the vessel, and what was the language and observations of the seamen, as to the bearing of the port they intended to make, &c. This man could not bear the imperfections of the books which came under his notice on a certain subject; they did not begin early enough, and they ended too soon. He therefore determined to begin his history much earlier, and to continue it much later. This he accomplished in a manner which we shall see hereafter.

"We have presumed, that Luke, at our first acquaintance with him, was of mature age, a reasoning and considerate man; and we further presume, a physician. Such was the companion of Cleopas, Luke 24: 18. But, there is another personage of greater importance than Cleopas, on whose account the character of Luke peculiarly demands notice. For if we reflect, we shall find that Mary, the mother of Jesus, was of much about the age of Luke; (say nearly fifty years, at the time of the crucifixion;) that she was no less reasoning and no less considerate than he was; and that his profession of physician admitted access to the confidence of the sex, without offence. The inference we wish to draw is, that this evangelist received from the holy mother those papers which he has preserved in the early part of his gospel; with that information which enabled him to assert his 'perfect understanding (or diligent tracing) of all things connected with this history, from the very first.' It is probable, that this confidence was the result of prolonged intercourse.

"By tracing the chronology of Luke's life in an inverted order, we obtain a stronger conviction of the truth of the facts stated, than others have allowed themselves to indulge; nevertheless, that these facts have been already admitted, may appear from the words of the equally cautious and learned Lardner. 'It is probable, that he is Lucius, mentioned Rom. 16: 21. If so, he was related to St. Paul the apostle. And it is not unlikely, that that Lucius is the same as Lucius of Cyrene, mentioned by name, (Acts 13: 1.) and in general with others, chap. 11: 20. It appears to me very probable, that St. Luke was a Jew by birth, and an early Jewish believer. This must be reckoned to be a kind of requisite qualification for writing a history of Christ, and the early preaching of his apostles, to advantage; which certainly St. Luke has performed. He may, also, have been one of the two whom our Lord met in the way to Emmaus, on the day of his resurrection, as related Luke 24: 13—35. He is expressly styled by the apostle his fellow-laborer, Philem. ver. 24. If he be the person intended Col. 4: 14, (which seems very probable,) he was or had been by profession a physician. And he was greatly valued by the apostle, who calls him beloved. He accompanied Paul when he first went into Macedonia. And we know, that he went with the apostle from Greece through Macedonia and Asia, to Jerusalem, and thence to Rome, where he stayed with him two years of his imprisonment. We do not exactly know when Luke formed the design of writing his two books; but, probably, they are the labor of several years. Nor can any hesitate to allow the truth of what is said by some of the ancients, that Luke, who for the most part was a companion of Paul, had likewise more than a slight acquaintance with the rest of the apostles.'

"We have no design of enlarging on the life of Luke; but would point out a few incidental allusions to him, in their regular order. For, notwithstanding what appears so conspicuously, his habitual correctness and diligence, we, by placing him in the number of the one hundred and twenty, on whom the Holy Ghost fell, in a visible form, insist on his unquestionable inspiration; and that in no ordinary degree. He was, in this respect, though no apostle, yet equal to the apostles: and there can be no doubt, but what the extraordinary gifts of the Holy Spirit qualified him abundantly for the discharge of every duty to which he might be called, whether as a teacher, or as a writer. (See INSPIRATION.)

"We suppose him, he being a Cyrenian, to have felt a special interest in the opposition raised by 'those of the synagogue of the Libertini, of the Cyrenians, and the Alexandrians' (all Africans) against Stephen; which end-

ed in the death of that protomartyr, Acts 6: 9. And here, perhaps, began his acquaintance with the 'young man, whose name was Saul.' We suppose him, also, to have sympathized much with those who were scattered abroad on the persecution that followed the death of Stephen; 'some of whom were men of Cyprus and Cyrene, who went as far as Antioch,' Acts 11: 20. But, whether he quitted Jerusalem at this time, cannot be determined without reserve. If he did, he was now a sufferer through the persecution of that very man, Saul, with whom he afterwards contracted the most confidential intimacy. 'Little did either of them see the events of a few years!'

2. LUKE, (GOSPEL OF.) Lardner thinks that there are a few allusions to Luke's gospel in some of the apostolical fathers, especially in Hermas and Polycarp; and in Justin Martyr there are passages evidently taken from it; but the earliest author, who actually mentions St. Luke's gospel, is Irenæus; and he cites so many peculiarities in it, all agreeing with the gospel which we now have, that he alone is sufficient to prove its genuineness. We may however observe, that his testimony is supported by Clement of Alexandria, Tertullian, Origen, Eusebius, Jerome, Chrysostom, and many others. Dr. Owen and Dr. Townson have compared many parallel passages of St. Mark's and St. Luke's gospels; and Dr. Townson has concluded that St. Luke had seen St. Mark's gospel, and Dr. Owen, that St. Mark had seen St. Luke's; but there does not appear to be a sufficient similarity of expression to justify either of these conclusions. There was among the ancients a difference of opinion concerning the priority of these two gospels; and it must be acknowledged to be a very doubtful point.

There is also some doubt about the place where this gospel was published. It seems most probable that it was published in Greece, and for the use of Gentile converts. Dr. Townson observes, that the evangelist has inserted many explanations, particularly concerning the scribes and Pharisees, which he would have omitted if he had been writing for those who were acquainted with the customs and sects of the Jews. The accounts to which he refers in his preface are now entirely lost, and the names of their authors are not known. When the four authentic gospels were published, and came into general use, all others were quickly disregarded and forgotten.

St. Luke's gospel is addressed to Theophilus; but there was a doubt, even in the time of Epiphanius, whether a particular person, or any good Christian in general, be intended by that name. Theophilus was probably a real person, that opinion being more agreeable to the simplicity of the sacred writings. We have seen that St. Luke was for several years the companion of St. Paul; and many ancient writers consider this gospel as having the sanction of St. Paul, in the same manner as St. Mark's had that of St. Peter. Whoever will examine the evangelist's and the apostle's account of the eucharist in their respective original works, will observe a great coincidence of expression, Luke 22: 1 Cor. 11.

St. Luke seems to have had more learning than any other of the evangelists, and his language is more varied, copious, and pure. This superiority in style may perhaps be owing to his longer residence in Greece, and greater acquaintance with Gentiles of good education, than fell to the lot of the writers of the other three gospels. This gospel contains many things which are not found in the other gospels; among which are the following: the birth of John the Baptist; the Roman census in Judea; the circumstances attending Christ's birth at Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; Christ's conversation with the doctors in the temple when he was twelve years old; the parables of the good Samaritan, of the prodigal son, of Dives and Lazarus, of the wicked judge, and of the publican and Pharisee; the miraculous cure of the woman who had been bowed down by illness eighteen years; the cleansing of the ten lepers; and the restoring to life the son of a widow at Nain; the account of Zaccheus, and of the penitent thief; and the particulars of the journey to Emmaus. It is very satisfactory that so early a writer as Irenæus has noticed most of these peculiarities; which proves not only that St. Luke's gospel, but that the other gospels

also, are the same now that they were in the second century. (See ACTS OF THE APOSTLES.)—*Calmet; Watson.*

**LUKEWARMNESS;** applied to the affections, indifference, or want of ardor. In respect to religion, hardly any thing can be more culpable than this spirit. If there be a God possessed of unspeakable rectitude in his own nature, and unbounded goodness towards his creatures, what can be more inconsistent and unbecoming than to be frigid and indifferent in our devotions to him? Atheism, in some respects, cannot be worse than lukewarmness. The atheist disbelieves the existence of a God, and, therefore, cannot worship him at all; the lukewarm owns the existence, sovereignty, and goodness of the Supreme Being, but denies him that fervor of affection, that devotedness of heart, and activity of service, which the excellency of his nature demands, and the authority of his word requires. Such a character, therefore, is represented as absolutely loathsome to God, and obnoxious to his wrath, Rev. 3: 15, 16.

The general signs of a lukewarm spirit are such as these:—Neglect of private prayer; a preference of worldly to religious company; a lax attendance on public ordinances; omission or careless perusal of God's word; a zeal for some appendages of religion, while languid about religion itself; a backwardness to promote the cause of God in the world, and a rashness of spirit in censuring those who are desirous to be useful.

If we inquire the causes of such a spirit, we shall find them to be—worldly prosperity; the influence of carnal relatives and acquaintances; indulgence of secret sins; the fear of man; and sitting under an unfaithful ministry.

The inconsistency of it appears if we consider, that it is highly unreasonable; dishonorable to God; incompatible with the genius of the gospel; a barrier to improvement; a death-blow to usefulness; a direct opposition to the commands of Scripture; and tends to the greatest misery.

To overcome such a state of mind, we should consider how offensive it is to God; how incongruous with the very idea and nature of true religion; how injurious to peace and felicity of mind; how ungrateful to Jesus Christ, whose whole life was labor for us and our salvation; how grievous to the Holy Spirit; how dreadful an example to those who have no religion; how unlike the saints of old, and even to our enemies in the worst of causes; how dangerous to our immortal souls, since it is indicative of our want of love to God, and exposes us to just condemnation, Amos 6: 1. *Massillon's Sermons; Davies' Sermons; Walkers' Sermons; Fuller's Works—Hend. Buck.*

**LUNATICS;** a name given to those diseased persons, who suffer most severely on the changes of the moon; for example, epileptical persons, or those who have the falling sickness; insane persons, or those tormented with fits of morbid melancholy; as well as persons possessed by the devil; for often those have been believed to be really possessed by the devil, who were tormented only with great degrees of melancholy or fury. Jerome (in Matt. 4: 24.) is of opinion, that the lunatics in the gospel were possessed persons, whom the people through mistake called lunatics, because they saw them most tormented during the change of the moon; the devil affecting to make them suffer most in these circumstances, that simple people might impute the cause of it to the moon, and from thence take occasion to blaspheme the Creator. Others maintain, that all the difference between an epileptic and a lunatic was, that one was more disordered than the other. Persons subject to epilepsies are not all equally attacked. Some fall more frequently, others more rarely: some every day. Lunatics are affected chiefly on the declension of the moon. Comp. Matt. 17: 15. (See DEMONIAES.)—*Calmet.*

**LUST;** the irregular love of pleasure, riches, or honors, Rom. 7: 7—25. 1 John 2: 6. As in both Testaments, evil desires, as well as evil actions, are equally proscribed, so the first care of every man who would please God should be to crucify his lusts, Gal. 5: 24.—*Calmet.*

**LUTHER, (MARTIN,)** the celebrated reformer, was born the 10th of November, 1483, at the town of Eisleben, in the electorate of Saxony. His father, John Luther, was remarkable for his industry. He was a local magistrate, a man of respectability, and good character. His mo-

ther, Margaret Lindeman, was a woman of eminent piety; and Luther was much benefited by her maternal instruc-



tions. At an early age, he was placed under the tuition of George Omlius, who instructed him in the elements of knowledge, and from whom he was early removed, to be placed in a superior school at Magdeburg. At the age of fifteen, he was sent to a distinguished seminary in Eisenach; his master's name was John Trebonius, and the school was conducted by Franciscans. Here was laid the foundation of his future eminence; and he soon composed Latin verses, which alike surprised and gratified his instructors. At the age of nineteen, he repaired to the seminary of Erfurt, where he diligently studied logic and Latin, and most probably Greek; and attained so much proficiency, that, when only twenty years of age, he took the degree of master of arts.

Luther at this time was in an unregenerate state; but in the following year, 1504, walking out one day with a friend, named Alexius, they were overtaken by a thunder-storm, and his friend was struck dead by his side. Perceiving the vanity of all terrestrial good, he then determined on ending his days in a monastery; and notwithstanding the contrary advice of his friends, and the pleasure he derived from social intercourse, in 1505 he entered the Augustinian monastery at Erfurt. On embracing the monastic profession, he was very imperfectly acquainted with the routine of the discipline. It was in 1507, (2d of May,) and in Luther's twenty-fourth year, that he entered into orders, and celebrated his first mass. This date is the more remarkable, because he discovered, about the same time, a Latin copy of the Bible, lying in the library of the monastery; he eagerly laid hold of this neglected book, and persevered in studying it with so much diligence, that he was able, in a short time, to refer with ease and promptitude to any particular passage. In the zealous prosecution of his studies, he had little opportunity of deriving assistance from the labors of others. The writings of the fathers, with the exception of those of Augustine, were wholly unknown to him. His knowledge of Greek was very imperfect, and with Hebrew he was entirely unacquainted. Besides, the only copy of the Scriptures as yet in his possession, was the Latin Vulgate. Erasmus had not then published his edition of the New Testament; and since the days of Jerome, no very eminent example had been given of the application of sound criticism to the sacred canon. Deprived thus of information, from the researches of others, Luther would often spend a whole day in meditating on a few particular passages. To this he was prompted equally by a thirst for information, and the disquieted state of his mind. Before his acquaintance with the Bible, he had, like other persons, been satisfied with the current doctrines, and had never thought of examining a subject in which he suspected no error. Now, however, he was sufficiently advanced to perceive that his early creed must be abandoned, without having gone far enough to find another in its place. His former melancholy returned, and continued to do so at intervals, until his views of divine truth acquired clearness and consistency. During this state of uncertainty, when reflecting on the wrath of God, and on the extraordinary examples of punishment recorded in Scripture, he was sometimes struck with such terror as almost to faint away. He has been so much agitated by eagerness of temper, when engaged in a dispute on doctrine, as to find it necessary to throw himself on a bed in an adjoining chamber, where he would fall down in prayer, and frequently repeat these

words: "He hath concluded all in unbelief, that he might have mercy upon all." In those agitations of mind, Luther's resort was to the works of Augustine, who was, in his eyes, an oracle of equal price, as Jerome in those of Erasmus. Luther, absorbed in study, and averse to consume time in the uniostructive routine of Romish ceremonies, became unmiſodful of the forms of the monastery; he would read and write with such ardor, for days together, as to overlook the hours prescribed for divine service by the canons; he was, on the other hand, rigid in the observance of the penance enjoined to his profession.

At a diet held at Worms, in 1495, it had been agreed among the electors, that each should become the founder of a university. Luther's sovereign, Frederick, elector of Saxony, surnamed the Sage, was fully alive to the advantages of erecting such an establishment in his territory. In 1508, Luther was appointed to an academical chair in the university of Wittenberg, at the early age of twenty-five. He now felt the necessity of acquiring a knowledge of Hebrew. Luther was, in many respects, not only a sincere but a zealous Catholic. In addition to the duty of teaching his class and preaching, Luther occasionally heard confessions. In the exercise of this function, in the year 1517, some persons came to him to confess, and though guilty of serious crimes, refused to undergo the penance prescribed by him, because they had already received remission in the shape of an indulgence. Luther, revolting at this evasion, flatly refused them the absolution for which they applied. As he persisted in this negative determination, the persons in question, considering themselves aggrieved, entered a serious complaint against him with Tetzel, who was at that time in the neighborhood of the town of Interbock. In an evil hour for the papacy, Tetzel became violently incensed against Luther; and being one of the holy commission charged with the extirpation of heresy, he threatened to subject Luther, and those who might adhere to him, to the horrors of the inquisition. The manner in which Luther proceeded, affords a convincing proof that he acted with no deliberate hostility to the church. Conformably to the custom of the age, in the case of doubtful points, he came to the determination of stating his ideas in a series of propositions, with a view to a public disputation. Accordingly, on the 31st of October, 1517, he published ninety-five, discussing copiously the doctrines of penitence, charity, indulgences, purgatory, &c. Having affixed the propositions to the church adjacent to the castle of Wittenberg, an invitation to a public disputation on them was subjoined, accompanied with a request, that those who were necessarily absent, would transmit him their observations in writing. A long and tedious contest ensued between Tetzel and Luther; they wrote much and violently; and, resolute as was his character, a considerable time elapsed before he came to an open rupture with the court of Rome. Towards the end of the year 1519, Luther began to express, without reserve, his dissent from the church of Rome, on the subject of the sacrament.

In the year 1521, Luther published his celebrated essay, "De Captivitate Babylonica Ecclesie." He here examined into the nature and use of the sacraments, which, as is well known, are, according to the Romanists, seven in number. From this enumeration Luther dissented; and denied the name of sacrament to confirmation, holy orders, marriage, or extreme unction. But he continued to include penance in the list, as well as baptism and the Lord's supper. The universities of Cologne and Louvain having openly burned Luther's books, and a similar example having been given at Rome, the reformer now determined to retaliate. He caused public notice to be given at Wittenberg, that he purposed burning the antichristian decretals, on Monday, the 10th of December. So novel a scene excited great interest, and the concourse, accordingly, was immense. The people assembled at nine o'clock in the morning, and proceeded, in regular divisions, to the spot in the neighborhood where the ceremony was to be performed. Having there partaken of a slight repast, an eminent member of the university erected a kind of funeral pile, and set it on fire; after which Luther took Gratian's Abridgment of the Canon Law, the Letters commonly called Decretals of the Pontiffs, the Clementines

and Extravagants, and, last of all, the Bull of Leo X. A. these he threw into the fire, and exclaimed with a loud voice, "Because ye have troubled the saints of the Lord, therefore let eternal fire trouble you." Having remained to witness their consumption, he returned into the city, accompanied by the same multitude, without the occurrence of the slightest disorder. Luther, according to his usual practice, replied with great spirit to the condemning sentence of the universities of Cologne and Louvain. The adherents of the court of Rome were much disappointed at the inefficient operation of the bull against Luther; and the conduct of that court, in this business, has been subjected to those charges of impolicy which are generally applied to unsuccessful counsels. It has been said by many persons, that the bull was too long delayed; by others, that its language was too violent and arbitrary. The term granted to Luther having expired, a new bull made its appearance on the 3d of January, 1521, confirming the preceding in all its extent, with the serious addition of Luther's excommunication. But this edict made very little impression, and its reception tended only to show the diminished efficacy of papal fulminations against the progress of opinion.

The time had now arrived for holding Charles' first diet. The city of Nuremberg being infested with the plague, the place of meeting was fixed at Worms. The diet assembled in January, and the agents of the court of Rome were indefatigable in their efforts to get a summons for Luther speedily issued. Frederick, apprized of all their machinations, gave Luther information, through the medium of Spalatin, of what was likely to happen, and caused him to be asked what course he would pursue in the event of his being summoned by the emperor to appear before the diet?—a step which, in consequence of the urgency of the pope's agents, he thought very probable. Luther's answer was conveyed in a very spirited and well-written letter to Spalatin, in which he says, "If there were as many devils in Worms as there are tiles on the roofs of the houses, I would go on." When drawing towards the close of his journey, Luther received an invitation from Glasio, the emperor's confessor, to meet him at the residence of one of Luther's friends, at some distance from the road. But Luther, whether suspicious of Glasio, or, as is more likely, afraid of exceeding the limited term of twenty-one days, replied, "that he was determined to go whither he had been ordered by the emperor." Accordingly, he reached Worms on the 16th of April, attired in his friar's cowl, seated in an open chariot, preceded by the emperor's herald on horseback, in his official dress. Next day, the 17th of April, notice was sent from the emperor to Luther, that his presence was required at the diet in the afternoon. Even the roofs are said to have been covered with spectators. An intimation having been privately given to Luther not to speak, except in reply, the proceedings commenced on the part of one John Eckius, *official*, as it is termed, of the archbishop of Treves, and equally hostile to Luther as his namesake, the disputant. This orator, in an audible voice, first in Latin, and next in German, proposed two questions:—"Whether Luther avowed himself the author of the books bearing his name?" to a collection of which he then pointed; and "Whether he was disposed to retract, or persist in their contents?" Luther instantly acknowledged himself the author of these works; but, in regard to the second question, he asked, no doubt by the suggestion of his counsel, that "time might be given him to consider his answer." On entering the diet next day, Eckius recapitulated, with great form, the proceedings of the day before, and asked Luther once more whether he retracted or persisted? Luther delivered an answer at great length, first in German, and afterwards in Latin. Notwithstanding the awe of the assembly, and the excessive heat from the great numbers present, he spoke in a tone of clearness and confidence for two hours, and ended in these noble words: "Let me then be refuted and convinced by the testimony of the Scriptures, or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand. I can do no otherwise, so help me God! Amen."

Eckius, who had discovered symptoms of impatience during the delivery of the defence, declared, as soon as it was ended, that Luther had not answered to the point, and ought not to express doubts about things that had been already defined and condemned by so many councils. Luther replied. The emperor being, in a great measure, unacquainted with the mode of conducting the affairs of Germany, and impatient at the continuance of the controversy, allowed himself to be persuaded that the fittest course would be to excommunicate Luther at once. This took place, accordingly, next day, the 19th of April; but, being done without the assent of the princes, the efficacy of the decree was very different from what would have attended a concurrent resolution of the diet. Many persons of distinction continued to visit Luther, and the multitude gave evident signs of their interest in his cause. The subsequent proceedings of the diet were such as to show the expediency of this step, extraordinary as it was. After some delay, incurred, probably, for the purpose of taking advantage of the departure of Luther's principal friends from the diet, an imperial edict was issued, which declared him a schismatic and heretic, and put him under the ban of the empire. This edict was not published until the 26th of May, although dated, for the sake of appearing the act of the diet at large, so far back as the 8th of May.

Luther was now confined in the castle of Wittemberg; but though secluded from intercourse with the world, he was incapable of passing his time in inactivity or indifference. The first essay which Luther found means to publish from his retreat, was a short treatise in German, "On the Abuse of Auricular Confession." His next publication was a short practical work, consisting of "Notes on the Evangelists," the merit of which was acknowledged, even by his adversaries. He carried on, likewise, a controversy with James Latomus, a divine of Louvain, already known to the public by his disputes with Renclin and Erasmus, and who had undertaken the defence of the decision given by his university in Luther's cause. In 1521, he also composed his celebrated work on "Monastic Vows."

Luther was now to encounter an adversary of a new kind. Henry VIII. of England, having, in the early part of life, paid some attention to the study of scholastic theology, was flattered by his courtiers into the belief of being able to obtain an easy triumph over the arguments of Luther. Henry's book, considering the badness of his cause, and the wretched system of learning then in vogue, is not destitute of merit. But Luther was not to be discouraged, either by high-sounding encomiums, or by the rank of his assailant. He made a prompt reply, and had no scruple in describing the king by the most uncourteous epithets. Luther having, after a short absence, returned from the castle of Wittemberg, began, in 1522, to devote himself to a labor of great importance,—the translation of the Scriptures into German. The magnitude of the design was in correspondence with his ardent and enterprising cast of mind; and the seclusion of his present residence was favorable to the commencement of its execution. The church of Rome was well aware of the danger to her superstitious legends and extravagant assumptions, from a good translation of the Bible. Her defenders have, therefore, directed many attacks against Luther's labor, and have presumed to accuse it of frequently vitiating the sense of the original. Meanwhile the civil authorities in Germany continued their efforts to crush the Lutheran doctrine.

In the same year Luther returned to Wittemberg, which gave occasion to lively demonstrations of joy; the learned and unlearned partaking equally in the general exultation. It was about this time that Luther had occasion to write to the Bohemians. They were beginning, he heard, to waver in their favorable disposition towards the new creed, in consequence of the divisions arising among its followers. He argued strongly, that to return to the church of Rome was not the way to escape the evils of discussions, since no communion was more distracted by multiplicity of schisms. Indefatigable in his labors against the papacy, he soon after published a work, entitled, "Adversus falso nominatum ordinem Episcoporum." The

next of his numerous publications was a small treatise, entitled, "De Doctrinis Hominum Vitandis." This may be considered an abridgment of his former book on "Monastic Vows."

It is now time to direct our attention to the proceedings of the court of Rome. The virtuous but inexperienced Adrian had paid the debt of nature on the 14th of September, 1523. His death gave occasion, as usual, to strong contentions of interest in the conclave. At last, Julius of Medicis was elected in the end of November, and assumed the name of Clement VII. The chief difficulty which he apprehended, in regard to the Reformation, arose from the extraordinary admissions made by his predecessor. He deemed it expedient, therefore, to negotiate as if Adrian had taken no active part in these unpleasant proceedings. Blind, like most bad governments, to the real cause of public discontent, Clement and his advisers looked in particular circumstances and events, for that which they should have sought in the general diffusion of information. On the 7th of December, therefore, Clement addressed a letter to the elector Frederick, alluding, in general terms, to the disturbances existing in Germany, and expressing a confident belief that the elector would advocate the cause of the church. This letter, in imitation of the example of his predecessors, was intended to pave the way for the further progress of Campeggio's negotiation. Accordingly, on the 15th of January, 1524, that legate being about to repair to the diet assembled at Nuremberg, the pope wrote another letter to Frederick, still expressed in general terms, but in a style of studied complaisance, and intimating a wish that the elector would consult with the legate, in regard to the best means of restoring peace and tranquillity to the empire. Aply as this letter was penned, it does not appear to have extracted any answer from the wary Frederick. The publication of "The Recess of the Diet" took place on the 18th of April. It was divided into two general heads; the first regarding Luther and his doctrine, the second treating of the dangers which threatened Germany.

Luther having speedily obtained a copy of the "Recess" published by the diet, was strongly agitated by the conduct of the princes of Germany. With that disregard of consequences which so frequently marked his conduct, he instantly republished the Edict of Worms, of May 8th, 1521, and contrasting it with that of Nuremberg, had no hesitation to call the princes "miserable, infatuated men, set over the people by God in his anger." His views in other respects began to expand, and he ventured, on the 9th of October, 1524, to lay aside his monastic habit, and to assume the dress of a professor or preacher. A part of this year was passed by Luther in a manner much more profitable than controversy. He translated the Psalms into German verse, for the use of the common people; and added sacred hymns of his own composition. Luther now determined to settle himself in marriage. This step, remarkable in itself, on the part of one who had sworn celibacy, was rendered still more so by the existence of a similar obligation on the part of her whom he espoused. (See BORE, CATHERINE VON.) The advocates of the church of Rome poured out the most vehement declamations against Luther, on the occasion of his marriage with a nun. Some affirmed that he was mad, or possessed with an evil spirit. The elector, John, now consented to take steps to make the Lutheran the predominant religion in his dominions. Though the majority of his subjects were favorably inclined to it, the change was too great to be effected otherwise than by degrees.

Towards the end of 1525, an attempt, it was said, was intended to be made to cut off Luther by poison. In consequence of the suspicion of some of Luther's friends, a Jew and several other persons were arrested at Wittemberg; but, on their examination, nothing could be discovered, and Luther interceded that they might not be put to the torture. They were accordingly set at liberty. Hitherto Luther had been not only the origin, but the main spring, of the opposition to the papacy; but the range which it now embraced, was too wide to be directed by the exertions of an individual. The further progress of this opposition belongs, therefore, to general history, and would be wholly misplaced in a biographical relation. In di-



recting the translation of the Bible, Luther now devoted much time. He had divided this stupendous labor into three parts,—the books of Moses; the subsequent history of the Jews; and, lastly, the prophetic and other books of the Old Testament. The version of the prophets did not begin to appear till 1527; and, in completing this part of his task, Luther received benefit from the assistance of some Jews of the city of Worms. The book of Isaiah was printed in 1528. Daniel followed soon after; and, in 1530, the whole was completed. His chief coadjutors in this noble undertaking were Bugenhagen, better known by the name of Pomeranus, Justus Jonas, Melancthon, and Matthew, surnamed Aurogallus.

The year 1526 was the first, since 1517, that Luther allowed to pass without publishing a book against the Romanists. In the course of the year, however, he published his "Commentaries on Jonah and Habakkuk," along with some lesser pieces of Scripture criticism. The imperial diet, at midsummer, was held at the city of Spire, and the pressure of business was such as to require the attendance of the elector John, during several months. Luther continued occupied in plans for the progress of the Reformation, which were to be submitted to the elector, as soon as more urgent business permitted him to give them his attention. Next year, 1528, Luther published his "Commentary on Genesis and Zechariah," as well as a Letter to the bishop of Misnia, respecting the Eucharist. Luther, while residing at Cobourg, suffered several attacks of ill health, but nothing could relax his application to his studies. He employed his time in the translation of the books of the prophets, and in composing his "Commentary on the Psalms." From the fatigue of these graver employments, he sought relaxation in composing an Admonition to the Clergy assembled at Augsburg, which he thought proper to send to that city to be printed. It was entitled, "Admonitio ad Ecclesiasticis ordinis Congregationes in Comitibus Augustanis." During the following year, 1532, Luther published commentaries on different portions of Scripture. It was now that he was destined to lose a valuable friend and protector, in the person of John, elector of Saxony, who expired of apoplexy, on the 16th of August, being cut off, like his brother Frederick, in his sixty-third year.

The year 1536 was remarkable for the death of the great Erasmus. It is much to be lamented, that his dispute with Luther was revived two years before, with a great share of mutual asperity; Luther having gone so far as to bring the charge of atheism against his antagonist. Improperly as Erasmus acted in his latter years, he deserves to be regarded as one of the principal founders of the Reformation. (See ERASMUS.) Luther's last controversy with Erasmus was followed by one with very different opponents, the Anabaptists. (See ANABAPTISTS.) In the beginning of 1537, Luther was afflicted with a stragury, and the symptoms were so severe, that both he and his friends began to despair of his life. During this alarming illness, much anxiety was manifested for his recovery, as well by his friends as by the public characters who favored the Reformation. His recovery appears to have been complete, and he was able to resume his labors in the cause of religion. He prepared for the press two editions of his great work, the translation of the Bible, and published them successively in 1541 and 1545.

It was in 1545, in Luther's sixty-second year, that his constitution began to exhibit strong symptoms of decline. But bodily infirmity was not the only misfortune of Luther. That constitutional ardor which enabled him to brave the threats of ecclesiastical and temporal rulers, was connected with a temper productive, in several respects, of much uneasy sensation to its possessor. It happened, also, very unfortunately, that the evening of Luther's day was clouded by an altercation with the lawyers on the subject of clandestine marriages. So strong was the effect of this accumulation of chagrin, that Luther lost his attachment to his favorite city, Wittemberg, and left it in the month of July, 1545. His companions were his three sons, John, Martin, and Paul, and his steady friend, Justus Jonas. His health now, however, rapidly declined; and, on the 18th of February, he expired at Eisleben. His last words were, "O my heavenly Fa-

ther, eternal and merciful God, thou hast revealed to me thy Son, our Lord Jesus Christ! I have preached him, I have confessed him, I love him, and I worship him as my dearest Savior and Redeemer; him whom the wicked persecute, accuse, and blaspheme." He then repeated three times the words of the psalm, "Into thy hands I commit my spirit; God of truth, thou hast redeemed me."

Luther was no ordinary man. In all his proceedings, various as they were, in his preachings, his treatises, and disputations, we discern no step taken for the gratification of personal advantage; all is disinterested and zealous; all is prompted by an anxiety to understand and promulgate the word of God.

In considering Luther as an author, we are struck with the extent and variety of his labors. They consist of controversial tracts, of commentaries on Scripture, of sermons, of letters, and of narratives of the chief events of his life. The leading feature of his controversial writings is an unvaried confidence of the goodness of his arguments. His compositions of all kinds, including sermons and epistolary disquisitions, are calculated, by his distinguished biographer, Seckendorff, at the extraordinary number of eleven hundred and thirty-seven. Where the mass of writing was so large, we must expect little polish of style. Luther's imagination was vigorous, but the cultivation of taste engaged no part of his attention. His inelegance of style has been chiefly remarked in his Latin publications. His theological system he professed to found altogether on the authority of Scripture.

Warm as he was in temper, and unaccustomed to yield to authoritative demands, he yet possessed much of the milk of human kindness. His frankness of disposition was apparent at the first interview, and his communicative turn, joined to the richness of his stores, rendered his conversation remarkably interesting. The visitor of Luther's domestic circle was assured of witnessing a pleasing union of religious service with conjugal and paternal affection. The diffusion of religious knowledge being always foremost in Luther's mind, he was fond, when along with his friends, of turning the conversation in that direction. Nor was there any objection on the part of his associates.

As a preacher, he was justly celebrated. He mounted the pulpit full of his subject, and eager to diffuse a portion of his stores among his audience. The hearer's attention was aroused by the boldness and novelty of the ideas; it was kept up by the ardor with which he saw the preacher inspired. In the discourse, there was nothing of the stiffness of labored composition; in the speaker, no affectation in voice or gesture. Luther's sole object was to bring the truth fully and forcibly before his congregation. His delivery was aided by a clear elocution, and his diction had all the copiousness of a fervent imagination. Few men have conferred on posterity so many benefits as this learned, pious, and zealous reformer. *Jones' Chris. Biog.; Bowers' Life of Luther; Ency. Amer.; Mosheim; Robertson's Charles V.—Hend. Buck.*

**LUTHERANISM;** the system of Protestantism adopted by the followers of Luther. It has undergone some alterations since the time of its founder.

Luther reduced the number of sacraments to two, viz. baptism and the eucharist; but he believed the impanation or consubstantiation; that is, that the matter of the bread and wine remain with the body and blood of Christ; and it is in this article that the main difference between the Lutheran and the English churches consists.

Luther maintained the mass to be no sacrifice; exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatory, the worship of images, &c., which had been introduced in the corrupt times of the Romish church. He also opposed the doctrine of free will, maintained predestination, and asserted our justification to be solely by the imputation of the merits and satisfaction of Christ. He also opposed the fastings of the Romish church, monastical vows, the celibacy of the clergy, &c.

The Lutherans, however, of all Protestants, are said to differ least from the Romish church; as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's supper, though in an incompre-

hensible manner; and likewise represent some religious rites and institutions, as the use of images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's supper, the form of exorcism in the celebration of baptism, and other ceremonies of the like nature, as tolerable, and some of them as useful. The Lutherans maintain, with regard to the divine decrees, that they respect the salvation or misery of men, in consequence of a previous knowledge of their sentiments and characters, and not as free and unconditional, or as founded on the gratuitous mercy and sovereign will of God.

Towards the close of the seventeenth century, the Lutherans began to entertain a greater laxity of sentiment than they had before adopted. Their public teachers now use an unbounded liberty of dissenting from the decisions of those symbols or creeds which were once deemed almost infallible rules of faith and practice, and of declaring their dissent in the manner they judge the most expedient. Mosheim attributes this change in their sentiments to the maxim which they generally adopted, that Christians were accountable to God alone for their religious opinions; and that no individual could be justly punished by the magistrate for his erroneous opinions, while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society. This just maxim has however been made a cover for the vilest hypocrisy of scepticism. On the present state of the Lutheran church in Germany, see *Spirit of the Pilgrims*, 1828—1833; *Robinson's Bibl. Repos.* for 1831; *N. Y. Bap. Reg.* 1834. See also the article **NEOLOGY**; and **PROTESTANT EVANGELICAL CHRISTIAN CHURCH**.

In Sweden, the Lutheran church is episcopal; in Norway the same. In Denmark, the episcopal authority is retained, and the name of bishop re-adopted instead of that of *superintendent*, which still obtains in most parts of Germany; though the superior power is vested in a *consistory*, over which there is a president, with a distinction of rank and privileges, and a subordination of inferior clergy to their superiors, different from the parity of Presbyterianism. *Mosheim's Eccles. History*; *Life of Luther*; *Hanveit's Ch. Hist.*, vol. ii. p. 454; *Enc. Brit.*; *Robertson's History of Charles V.* vol. ii. p. 42; *Luther on Galatians.—Hend. Buck.*

**LUTHERAN CHURCH IN THE UNITED STATES.** (See **Appendix to this work.**)

**LUXURY**; a disposition of mind addicted to pleasure, riot, and superfluities. Luxury implies a giving one's self up to pleasure; voluptuousness, an indulgence in the same to excess. Luxury may be further considered as consisting in, 1. Vain and useless expenses. 2. In a parade beyond what people can afford. 3. In affecting to be above our own rank. 4. In living in a splendor that does not agree with the public good. In order to avoid it, we should consider that it is ridiculous, troublesome, sinful, and ruinous. *Robinson's Claude*, vol. i. p. 382; *Ferguson on Society*, part vi. sect. 2.—*Hend. Buck.*

**LUZ.** (See **BETHEL.**)

**LYCAONIA**; a province of Asia Minor, and forming part of Cappadocia, having Galatia north, Pisidia south, Cappadocia east, and Phrygia west. In it were the cities of Iconium, Derbe, and Lystra, Acts 14: 6, &c. The "speech of Lycaonia" is generally believed to have been a corrupt Greek; that is, Greek mingled with a great deal of Syriac.—*Calmet.*

**LYCIA**; a province of Asia Minor, having Phrygia on the north, the Mediterranean on the south, Pamphylia on the east, and Caria on the west, 1 Mac. 15: 23. Acts 27: 5. Paul landed at the port of Myra in this province, when going to Rome, A. D. 60.—*Calmet.*

**LYDDA**, in Hebrew, *Lud*, or *Lod*, by the Greeks and Latins called *Lydda*, or *Diopolis*, is a city in the way from Jerusalem to Caesarea Philippi. It lay east of Joppa four or five leagues; and belonged to Ephraim. It seems to have been inhabited by the Benjamites, after the Babylonish captivity, (Neh. 11: 35.) and was one of the three toparchies which were dismembered from Samaria, and given to the Jews, 1 Mac. 11: 34. Peter coming to Lydda, cured Æneas, who was sick of the palsy, Acts 9: 33, 34.

Lydda was denominated by the Greeks *Diopolis*, [the city,] or temple of Jupiter, probably because a temple had

been dedicated in its vicinity to that deity. Since the crusades it has received from the Christians the name of St. George, on account of its having been the scene of the martyrdom and burial of that saint. In this city tradition reports that the emperor Justinian erected a church." It is now a ruined village.—*Calmet.*

**LYDIA**; a woman of Thyatira, a seller of purple, who dwelt in the city of Philippi, in Macedonia, Acts 16: 14, 40. Her household was the first in Europe converted by Paul's preaching. This woman was not by birth a Jewess, but a proselyte. Whether she was married, and had children, is unknown.—*Calmet.*

**LYDIA**; a Roman province, once a celebrated kingdom of Asia Minor, peopled by the sons of Lud, son of Shem, Gen. 10: 23. We have very little notice of these Lydians in Scripture. They are mentioned in Isa. 66: 19, if these be not rather the Lydians in Egypt.—*Calmet.*

**LYING**; speaking falsehoods wilfully, with an intent to deceive. Thus, by Grove, "A lie is an affirmation or denial by words, or any other signs to which a certain determinate meaning is affixed, of something contrary to our real thoughts and intentions." Thus, by Paley, "A lie is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that the truth is expected." There are various kinds of lies. 1. The pernicious lie, uttered for the hurt or disadvantage of our neighbor. 2. The officious lie, uttered for our own or our neighbor's advantage. 3. The ludicrous and jocosely lie, uttered by way of jest, and only for mirth's sake in common converse. 4. Pious frauds, as they are improperly called, pretended inspirations, forged books, counterfeit miracles, are species of lies. 5. Lies of the conduct, for a lie may be told in gestures as well as in words; as when a tradesman shuts up his windows to induce his creditors to believe that he is abroad. 6. Lies of omission, as when an author wilfully omits what ought to be related; and may we not add, 7. That all equivocation and mental reservation come under the guilt of lying?

The evil and injustice of lying appear, 1. From its being a breach of the natural and universal right of mankind to truth in the intercourse of speech. 2. From its being a violation of God's sacred law, Phil. 4: 8. Lev. 19: 11. Col. 3: 9. 3. The faculty of speech was bestowed as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them. 4. It is esteemed a reproach of so heinous and hateful a nature for a man to be called a liar, that sometimes the life and blood of the slanderer have paid for it. 5. It has a tendency to dissolve all society, and to indispose the mind to religious impressions. 6. The punishment of it is tremendous: the loss of credit, the hatred of those whom we have deceived, and an eternal separation from God in the world to come, Rev. 21: 8. 22: 15. Psalm 101: 7. (See **EQUIVOCATION.**) *Grove's Moral Phil.*, vol. i. ch. 11; *Paley's Moral Phil.*, vol. i. ch. 15; *Doddridge's Lect.*, lect. 68; *Watts' Serm.*, vol. i. ser. 22; *Evans' Serm.*, vol. ii. ser. 13; *South's Serm.*, vol. i. ser. 12; *Dr. Lamont's Serm.*, vol. i. ser. 11 and 12; *Mrs. Opie's Illustrations of Lying*; and *Dwight's Theology.*—*Hend. Buck.*

**LYSANIAS**, or **LYSIAS**, tetrarch of Abilene, a small province in Lebanon, (Luke 3: 1.) was probably son or grandson of another Lysanias known in history, (Dio. lib. xlix. p. 44.) and put to death by Mark Antony, who gave part of his kingdom to Cleopatra. (See **ABILA.**)—*Calmet.*

**LYSIAS**; a friend and relation of king Antiochus Epiphanes, to whom he left the regency of Syria when he passed beyond the Euphrates. (See **ANTIOCHUS EPIPHANES.**)—*Calmet.*

**LYSIMACHUS**; brother of Menelaus, high-priest of the Jews, who, in an attempt to pillage the treasury of the temple, was killed, 2 Mac. 4: 39, 40. He is sometimes reckoned among the high-priests, because he was vicegerent to his brother Menelaus; but he never himself possessed that dignity.—*Calmet.*

**LYSTRA**; a city of Lycaonia, of which Timothy was a native, and where Paul and Barnabas, in the space of a few hours, were first deified, and then stoned by the people. What a lesson on the instability of popular favor! Acts 14. (See **LYCAONIA.**)—*Calmet.*

## M.

**MAACAH**, **MAACHAH**, **MAACHATI**, or **BETH-MAACHA**; a little province of Syria, east and north of the sources of Jordan, toward Damascus. It was called Abel-beth-maacha, because Abel was situated in it. (See **ABEL**, *the plain*.)—*Calmet*.

**MAACHAH**; daughter of Abishalom, wife of Rehoboam, king of Judah, and mother of Abijam his successor, 1 Kings 15: 2. In 2 Chron. 13: 2, she is called Micaiah, daughter of Uriel of Gibeah. (See **KING'S MOTHER**.)—2. The daughter of Abishalom, wife of Abijam, king of Judah, and mother of Asa his successor, 1 Kings 15: 10, 13, 14. Asa deprived her of the office of priestess of the groves. There are several other persons of this name, mentioned in the Old Testament.—*Calmet*.

**MAALEH-ACRABBIM**; a mountain, so called from the multitude of scorpions that infested it, at the southern end of the Salt sea, Num. 34: 4. Josh. 15: 3.—*Calmet*.

**MACARIANS**; the followers of Macarius, an Egyptian monk, who was distinguished, towards the close of the fourth century, for his sanctity and virtue. In his writings there are some superstitious tenets, and also certain opinions that seem tainted with Origenism. The name has been also applied to those who adopted the sentiments of Macarius, a native of Ireland, who, about the close of the ninth century, propagated in France the tenet afterwards maintained by Averroës, that one individual intelligence or soul performed the spiritual and rational functions in all the human race.—*Hend. Buck*.

**MACCABEES**; two apocryphal books of the Old Testament, which contain the history of Judas, surnamed Maccabæus, and his brothers, and the wars which they maintained against the kings of Syria, in defence of the Jewish religion, and the independence of their country. The author and age of these books are uncertain. The first is a valuable historical document, supplying important information respecting the Jewish affairs at the time to which it refers. The second contains a considerable quantity of spurious matter, and requires to be read with caution. (See **ΑΠΟΚΡΥΦΑ**; **JERUSALEM**, and **JEWS**.)

There are a *third* and *fourth* book of Maccabees, but they are of no authority whatever. They are found in some manuscripts and editions of the LXX., but have never been admitted even into the Vulgate.—*Hend. Buck*.

**MACEDONIA**; a kingdom of Greece, having Thrace to the north, Thessaly south, Epirus west, and the Ægean sea east. Alexander the Great, son of Philip, king of Macedonia, having conquered Asia, and subverted the Persian empire, the name of the Macedonians became very famous throughout the East; and it is often given to the Greeks, the successors of Alexander in the monarchy. In like manner, the name of Greeks is often put for Macedonians, 2 Maccabees 4: 36. When the Roman empire was divided, Macedonia fell to the share of the emperor of the East. After it had long continued subject to the Romans, it fell under the power of the Ottoman Turks, who are the present masters of it.

St. Paul was invited by an angel of the Lord, who appeared to him at Troas, to come and preach the gospel in Macedonia, Acts 16: 9. After this vision, the apostle no longer doubted his divine call to preach the gospel in Macedonia; and the success that attended his ministry confirmed him in his persuasion. Here he laid the foundation of the churches of Philippi and Thessalonica.—*Calmet*; *Watson*.

**MACEDONIANS**; the followers of Macedonius, bishop of Constantinople, who, through the influence of the Eunomians, was deposed by the council of Constantinople, in 360, and sent into exile. He considered the Holy Ghost as a divine energy diffused throughout the universe, and not as a person distinct from the Father and the Son. The sect of the Macedonians was crushed before it had arrived at its full maturity, by the council assembled by Theodosius, in 381, at Constantinople. (See **SEMI-ARIANS**.)—*Hend. Buck*.

**MACHIAVELLIANISM**; the doctrine or principles of Machiavel, as laid down in his treatise entitled "The Prince," and which consists in doing any thing to compass a design, without any regard to the peace or welfare of subjects, the dictates of honesty and honor, or the precepts of religion. This work has been translated into many languages, and written against by many authors, though the world is not agreed as to the motives of the writer; some thinking he meant to recommend tyrannical maxims; others, that he only delineated them to excite abhorrence.—*Hend. Buck*.

**MACKINTOSH**, (Sir **JAMES**, LL. D.) This distinguished man, who united in no ordinary degree the rarest qualities of the philosopher, the jurist, the orator, the historian, and the man of letters, was born at Alldowrie, in the county of Inverness, Scotland, October 24, 1765. His early instruction and training fell into the hands of his grandmother, a woman of great excellence. In 1783, he entered King's college, Aberdeen, where his acquaintance with the celebrated Robert Hall commenced, and gave a tone to his mind which it ever after in some degree retained. At Edinburgh he studied medicine, but on going to London to practise, he soon embarked on the more congenial current of politics. In 1791, the powerful talent displayed in his *Vindicia Gallica*, brought him into the notice of Sheridan, Fox, and even of Burke. He now studied law thoroughly, and his Lectures on the Law of Nature and of Nations, in 1798, and his defence of Peltier in 1803, won him the highest reputation. He received the honor of knighthood and was appointed Recorder of Bombay, where he for several years discharged his official duties with distinguished zeal, ability, and philanthropy. In 1811, his health failing, he returned to England, with a pension from the East India company of twelve hundred pounds a year. In 1813, he entered the house of commons as representative of the county of Nairn, and in 1818, for Knareborough. The part he took on the question of natural rights, won him the name of *the Friend of America*. On all questions of foreign policy, and international law, on the alien bill, the liberty of the press, religious tolerations, slavery, the settlement of Greece, parliamentary reform, and especially the reform of the criminal law, Sir James took a prominent part, and was always found on the side of freedom, justice, and humanity. The rich gifts of profound and original thought, the delightful combination of philosophy and taste, were exhibited by Mackintosh in higher perfection than by any parliamentary orator since the time of Burke. In 1822, he was elected lord rector of the university of Glasgow, and in 1830, commissioner for the affairs of India. He died May 30, 1832, greatly lamented.

Sir James Mackintosh was a Christian; always in conviction, but in his last days vitally. His principal works, besides those mentioned above, are *Life of Sir Thomas More*, *Progress of Ethical Philosophy*, and *History of England*.—*Museum*, 1833; *Life of Robert Hall*.

**MACKNIGHT**, (JAMES, D. D.) an eminent Scotch divine and critic, was born in 1721, at Irvine, in Argyleshire; studied at Glasgow and Leyden; was first settled at Maybole and Jedburgh, and was, for thirty years, one of the ministers of Edinburgh. He died in 1800. He published a *Harmony of the Four Gospels*; *The Truth of the Gospel History*; and a much admired Translation, with Commentaries and Notes, of all the Apostolic Epistles. This last was the great labor of his life.—*Davenport*.

**MACLAURIN**, (JOHN,) one of the brightest ornaments of the Christian name, was born in October, 1693, at Glenderule, in Argyleshire, of which parish his father was minister. He had two brothers, one of whom, Daniel, died young; and the other, Colin, is well known as one of the ablest mathematicians of the age. Losing their parents at an early period, they were taken under the care of an uncle, Mr. Daniel Maclaurin, minister of Kilsinnan, who sent them to the university of Glasgow, where they

pursued their studies with great effect; after which, John was sent to finish his education at Leyden, under professor Wesselius. In 1717, he was licensed to preach, by the presbytery of Dumbarton; and in 1719, ordained minister of Luss, a country parish situated on the banks of Loch Lomond, about twenty miles north-west of Glasgow.

He was not allowed, however, to continue long in so obscure a station. His uncommon talents attracted the attention of all who had access to know him; and, in 1723, he accepted an invitation from the city of Glasgow, to become the minister of the north-west parish, a station which afforded an ample field for his talents and usefulness, and in which he continued to labor with great acceptance, till removed by death, on the 5th of September, 1754.

Mr. MacLaurin was a correspondent of president Edwards, and with him it appears originated the proposal of a union of Christians in extraordinary prayer, which Edwards so ably recommended, and which was the germ of the present Monthly Concert. His mind was of the very highest order, and imbued with a piety pure and profound as that of a seraph, and as active and unwearied in planning and doing good. The fruits of his pen that remain, though small in quantity, are of sterling value, and prove him to have been a profound thinker, an accurate and cogent reasoner, deeply versed in the mysteries of redemption, and zealous for the glory of his divine Master. His works consist of "Essays and Sermons," in one volume duodecimo, which has often been published; and an octavo volume on the "Prophecies concerning the Messiah," of which the late Dr. Hurd has been thought to avail himself in his excellent "Introductory Sermons at Lincoln's Inn."

It has been remarked, by a late writer and competent judge, that Mr. MacLaurin's "Essay on Prejudices against the Gospel," and the sermons on "The Sins of men not Chargeable on God," and "On Glorifying in the Cross of Christ," are compositions, the two first for profundity and acuteness, and the last for impressive eloquence, to which, in the whole range of theological literature, we shall not easily find any thing superior. See *Mr. Brown's Introductory Essay, prefixed to a new edition of his works, 1824.—Jones' Chris. Biog.*

MAD, MADNESS. Insanity, or deprivation of reason; medically defined to be delirium without fever. Our Lord cured, by his word, several who were deprived of the exercise of their rational powers; and the circumstances of their histories prove, that there could neither be mistake nor collusion respecting them. How far madness may be allied to, or connected with, demoniacal possession, is a very intricate inquiry; and whether in the present day (as perhaps anciently) evil spirits may not take advantage from distemperature of the bodily frame, to augment evils endured by the patient, is more than may be affirmed, though the idea seems to be not absolutely repugnant to reason. Nevertheless, what may be, is probably different on most inquiries from what we can prove really is.

The epithet mad, is applied to several descriptions of persons in Scripture; as (1.) To one deprived of reason, Acts 26: 21. 1 Cor. 14: 23.—(2.) To one whose reason is depraved, and overruled by the fury of his angry passions, Acts 2: 11.—(3.) To one whose mind is perplexed and bewildered, so disturbed that he acts in an uncertain, extravagant, irregular manner, Deut. 28: 34. Eccl. 7: 7.—(4.) To one who is infatuated by the vehemence of his desires after idols, and vanities, Jer. 1: 33,—or (5.) After folly, deceit, and falsehood, Hosea 9: 7.

David's madness (1 Sam. 21: 13.) is by many supposed not to have been feigned, but a real epilepsy, or falling sickness; and the LXX. use words which strongly indicate this sense. It is urged in support of this opinion, that the troubles which David underwent might very naturally weaken his constitutional strength; and that the force he suffered in being obliged to seek shelter in a foreign court, would disturb his imagination in the highest degree. See *Saurin's Sermons.—Calmet.*

MADAI, the third son of Japheth, (Gen. 10: 2.) is commonly thought to be father of the Medes; but, beside that Media is too distant from the other countries peopled by Japheth, it cannot be comprehended under the name of "The Isles of the Gentiles," which were allotted to the

sons of Japheth. These reasons have induced some learned men to suggest, that Madai was father of the Macedonians; whose country was called Emathia, as if from the Hebrew or Greek Ei, an island, and Madai; q. d. the isle of Madai. Near this country is mentioned a people called Mædi or Madi. (See *MEDIA.*)—*Calmet.*

MAGDALA; a city on the west side of the sea of Galilee, near Dalmanutha; Jesus, after the miracle of the seven loaves, being said by St. Matthew to have gone by ship to the coasts of Magdala; (Matt. 15: 39.) and by St. Mark, to "the parts of Dalmanutha," Mark 8: 10. Mr. Buckingham came to a small village in this situation called Migdal, close to the edge of the lake, beneath a range of high cliffs, in which small grottoes are seen, with the remains of an old square tower, and some larger buildings, of rude construction, apparently of great antiquity. Migdol implies a tower, or fortress; and this place, from having this name particularly applied to it, was doubtless, like the Egyptian Migdol, one of considerable importance; and may be considered as the site of the Migdal of the Naphthalites, as well as the Magdala of the New Testament.—*Watson.*

MAGDALEN, (RELIGIOUS or SR.) a denomination given to divers communities of nuns, consisting generally of penitent courtizans; sometimes also called *Magdalennes*. They were established at Mentz in 1542; at Paris in 1492; at Naples in 1324; at Rouen and Bordeaux in 1618. In each of these monasteries there were three kinds of persons and congregations: the first consisted of those who were admitted to make vows, and those bear the name of *St. Magdalen*; the congregation of St. Martha was the second, and was composed of those whom it was not thought proper to admit to vows finally; the congregation of St. Lazarus was composed of such as were detained by force. The religious of St. Magdalen at Rome were established by pope Leo X. Clement VIII. settled a revenue on them; and further appointed, that the effects of all public prostitutes dying intestate should fall to them; and that the testaments of the rest should be invalid, unless they bequeathed a portion of their effects, which was to be at least a fifth part of them. The term originated in the mistaken notion, that Mary Magdalen, of whom we read in the gospel, was a woman of bad character; a notion which is still very prevalent, notwithstanding the increased attention which has been excited to the interpretation of Holy Scripture. (See *MARY MAGDALEN.*)—*Hend. Buck.*

MAGI, or MAGIANS; from *mag*, or *mag*, which signifies a priest, in the Pehlvi language; an ancient caste of priests with the Persians and Medians, who, abominating the adoration of images, worshipped God only by fire, in which they were directly opposite to the Sabians. (See *SABIAN.*) The Magi believed that there were two principles, one the cause of all good, and the other the cause of all evil; in which opinion they were followed by the sect of the Manichees. (See *MANICHEES.*) They called the good principle *Jezden*, and *Ormuzd*; and the evil principle *Akriman*, or *Ahermen*. The former was by the Greeks called *Oromasdes*, and the latter, *Arimanius*. The reason of their worshipping fire was, because they looked upon it as the truest symbol of *Oromasdes*, or the good god; as darkness was of *Arimanius*, or the evil god. In all their temples they had fire continually burning upon their altars, and in their own private houses.

The religion of the Magi fell into disgrace on the death of the ringleaders, who had usurped the sovereignty after the death of Cambyses; and the slaughter that was made of the chief men among them sunk it so low, that Sabianism everywhere prevailed against it, Darius and most of his followers on that occasion going over to it. But the affection which the people had for the religion of their forefathers not being easily to be rooted out, the famous Zoroaster, some ages after, undertook to revive and reform it.

The reformation which this great man made in the Magian religion was in the first principle of it; for he introduced a God superior both to Oromasdes and Arimanius. Dr. Prideaux is of opinion that Zoroaster took the hint of this alteration in their theology from the prophet Isaiah, who brings in God, saying to Cyrus, king of

Persia, "I am the Lord, and there is none else: I form the light, and create darkness; I make peace and create evil," ch. 45: 7. In short, Zoroaster held that there was one supreme independent Being, and under him two principles, or angels; one the angel of light, or good, and the other the angel of evil, or darkness; that there is a perpetual struggle between them, which shall last to the end of the world; that then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall go into a world of their own, where they shall be rewarded in everlasting light.

Zoroaster was the first who built temples; the Magians before his time performing their devotions on the tops of hills, and in the open air, by which means they were exposed to the inconvenience of rain and tempests, which often extinguished their sacred fires. To procure the greater veneration for these sacred fires, he pretended to have received fire from heaven, which he placed on the altar of the first fire-temple he erected, which was that of Xis, in Media, from whence they say it was propagated to all the rest. The Magian priests kept their sacred fire with the greatest diligence, watching it day and night, and never suffering it to be extinguished. They fed it only with wood stripped of the bark, and they never blowed it with their breath or with bellows, for fear of polluting it; to do either of these was death by their law. The Magian religion, as reformed by Zoroaster, seems in many things to be built upon the plan of the Jewish. The Jews had their sacred fire which came down from heaven upon the altar of burnt-offerings, which they never suffered to go out, and with which all their sacrifices and oblations were made. Zoroaster, in like manner, pretended to have brought this holy fire from heaven; and as the Jews had a Shekinah of the divine presence among them, resting over the mercy-seat in the holy of holies, Zoroaster likewise told his Magians to look upon the sacred fire in their temples as a Shekinah, in which God especially dwelt.—From these and some other instances of analogy between the Jewish and Magian religion, Prideaux infers that Zoroaster had been first educated and brought up in the Jewish religion.

Zoroaster made his first appearance in Media, in the city of Xis, now called Aderbajan, as some say; or, according to others, in Ecbatana, now called Tauris, in the age of Daniel. Instead of admitting the existence of two first causes, with the Magians, he asserted the existence of one supreme God, who created both these, and out of these two produced, according to his sovereign pleasure, every thing else. He had the address to bring over Darius to his new reformed religion, notwithstanding the strongest opposition of the Sabians; and from that time it became the national religion of all that country, and so continued for many ages after, till it was supplanted by that of Mohammed. Zoroaster composed a book containing the principles of the Magian religion. It is called *Zendavesta*, and by contraction *Zend*. (See *ZEND*.)

So great an improvement in the moral character and influence of the religion of a whole nation as was effected by Zoroaster, a change which certainly is not paralleled in the ancient history of the religion of mankind, can scarcely be thought possible, except we suppose a divine interposition, either directly, or by the occurrence of some very impressive events. Now as there are so many authorities for fixing the time of Zoroaster or Zeratust to not many years subsequent to the death of the great Cyrus, the events connected with the conquest of Babylon may account for his success in that reformation of religion of which he was the author. For, had not the minds of men been prepared for this change by something extraordinary, it is not supposable that they would have adopted a purer faith from him. That he gave them a better doctrine, is clear from the admission of Prideaux, who has very unjustly branded him as an impostor. Let it then be remembered, that as "the Most High ruleth in the kingdoms of men," he often overrules great political events for moral purposes. The Jews were sent into captivity to Babylon to be reformed from their idolatrous propensities, and their reformation commenced with their calamity. A miracle was there wrought in favor of three

Hebrew confessors of the existence of the one only God, and that under circumstances to put shame upon a popular idol in the presence of the king and "all the rulers of the provinces," that the issue of this controversy between Jehovah and idolatry might be made known throughout that vast empire.

Nor are we to suppose the impression confined to the court; for the history of the three Hebrew youths, of Nebuchadnezzar's dream, sickness, and reformation from idolatry, of the interpretation of the handwriting on the wall by Daniel the servant of the living God, of his deliverance from the lions, and the publicity of the prophecy of Isaiah respecting Cyrus, were too recent, too public, and too striking in their nature, not to be often and largely talked of. (See *CYRUS*.) Besides, in the prophecy respecting Cyrus, the intention of Almighty God in recording the name of that monarch in an inspired book, and showing beforehand that he had chosen him to overturn the Babylonian empire, is expressly mentioned as having respect to two great objects; first, the deliverance of Israel, and, second, the making known his supreme divinity among the nations of the earth. We quote from Lowth's translation:—

"For the sake of my servant Jacob,  
And of Israel my chosen,  
I have even called thee by thy name;  
I have surnamed thee, though thou knewest me not.  
I AM JEHOVAH, and none else,  
Beside me there is no God;  
I will gird thee, though thou hast not known me,  
That they may know, from the rising of the sun,  
And from the West, that there is NONE BESIDE ME," &c.

It was therefore intended by this proceeding on the part of Providence to teach, not only Cyrus, but the people of his vast empire, and surrounding nations, 1. That the God of the Jews was Jehovah, the self-subsistent, the eternal God; 2. That he was God alone, there being no Deity beside himself; and, 3. That good and evil, represented by light and darkness, were neither independent nor eternal subsistences, but his great instruments, and under his control.

The Persians, who had so vastly extended their empire by the conquest of the countries formerly held by the monarchs of Babylon, were thus prepared for such a reformation of their religion as Zoroaster effected. The principles he advocated had been previously adopted by Cyrus and other Persian monarchs, and probably by many of the principal persons of that nation. Zoroaster himself thus became acquainted with the great truths contained in this famous prophecy, which attacked the very foundations of every idolatrous and Manichean system. From the other sacred books of the Jews, who mixed with the Persians in every part of the empire, he evidently learned more. This is sufficiently proved from the many points of similarity between his religion and Judaism, though he should not be allowed to speak so much in the style of the Holy Scriptures as some passages in the *Zendavesta* would indicate. He found the people, however, "prepared of the Lord" to admit his reformations, and he carried them.

This cannot but be looked upon as one instance of several merciful dispensations of God to the Gentile world, through his own peculiar people, the Jews, by which the idolatries of the heathen were often checked, and the light of truth rekindled among them. This renders pagan nations more evidently "without excuse." That this dispensation of mercy was afterwards neglected among the Persians, is certain. How long the effect continued we know not, nor how widely it spread; perhaps longer and wider than may now distinctly appear. If the Magi, who came from the East to seek Christ, were Persians, some true worshippers of God would appear to have remained in Persia to that day; and if, as is probable, the prophecies of Isaiah and Daniel were retained among them, they might be among those who "waited for redemption," not at Jerusalem, but in a distant part of the world. The *Parsees*, who were nearly extirpated by Mohammedan fanaticism, were charged by their oppressors with the idolatry of fire, and this was probably true of the multitude. Some of their writers, however, warmly defended themselves against the charge. A considerable

number of them remain in India to this day, and profess to have the books of Zoroaster.

2. The term *Magi* was also anciently used generally throughout the East, to distinguish philosophers, and especially astronomers. Pliny and Ptolemy mention Arabi as synonymous with Magi; and it was the opinion of many learned in the first ages of Christianity, that the Magi who presented offerings to the infant Savior, (Matt. 2: 1.) came from southern Arabia; for it is certain that "gold, frankincense, and myrrh," were productions of that country. They were philosophers among whom the best parts of the reformed Magian system, which was extensively diffused, were probably preserved. They were pious men, also, who had some acquaintance, it may be, with the Hebrew prophecies, and were favored themselves with divine revelations. They are to be regarded as members of the old patriarchal church, never quite extinguished among the heathen; and they had the special honor to present the homage of the Gentile world to the infant Savior.—*Hend. Buck; Watson.*

MAGIC; a term originally conveying a good or laudable meaning, being used purely to signify the study of wisdom, and the more sublime parts of knowledge, as taught by the Magi; but as some of them engaged in astrology, divination, sorcery, &c., it became odious, and was, in length of time, only used to signify an unlawful and diabolical kind of science, supposed to depend on the influence of the devil and departed spirits.

Magie has been divided into *natural*, which consists in the application of natural active causes to passive subjects, by means of which many surprising, but yet simply natural effects are produced; *celestial*, which attributes to spirits a kind of rule or dominion over the planets, and to these an influence over the affairs of men; and *diabolical*, which consists in the invocation of demons, the entering into compact with the devil, &c., with a view to produce effects seemingly surpassing the powers of nature. All indulgence in such arts of imposture was strictly prohibited by the law of Moses, under pain of death, as a form of idolatry.—*Hend. Buck.*

MAGICIANS; persons pretending to a supernatural acquaintance with, and control over the powers of nature. They abounded in Egypt; and, according to the earliest accounts which we have of them in the book of Exodus, they appear to have possessed great dexterity; but how great soever their sleight of hand, so that they seemed to work miracles equally great with those recorded in these accounts, they were themselves obliged to acknowledge the limitation of their power. (See JANNES.)

God by Moses forbids recourse to such on pain of destruction, Lev. 19: 31. 20: 6. It was such sort of people that Saul extirpated out of the land of Israel, 1 Sam. 28: 3. Daniel also speaks of magicians and diviners in Chaldea, under Nebuchadnezzar, Dan. 1: 20, &c. He names four sorts: *Chartumim*, *Asaphim*, *Mecaspim*, and *Casdim*, Dan. 2: 2. The first, *Chartumim*, according to Theodotion, signifies "enchanters;" according to the LXX., "sophists;" according to Jerome, *harialas*, "diviners, fortune-tellers, casters of nativities." The second word, *Asaphim*, has a great resemblance to the Greek word *sophos*, "wise man;" whether the Greeks took this word from the Babylonians, or *vice versa*. Theodotion and Jerome have rendered it "magicians;" the LXX., "philosophers." The third word, *Mecaspim*, by Jerome and the Greeks, is translated *malefici*, "enchanters;" such as used noxious herbs and drugs, the blood of victims, and the bones of the dead, for their superstitious operations. The fourth word, *Casdim*, or Chaldeans, has two significations: first, the Chaldean people, over whom Nebuchadnezzar was monarch; the second, a sort of philosophers, who dwelt in a separate part of the city, who were exempt from all public offices and employments. Their studies were physic, astrology, divination, foretelling of future events by the stars, interpretation of dreams, augury, worship of the gods, &c. All these inquisitive and superstitious arts were prohibited among the Israelites, as founded on imposture or devilism, and as inconsistent with faith in God's providence, and trust in his supremacy.—*Hend. Buck; Watson.*

MAGISTER DISCIPLINÆ, or MASTER OF DISCIPLINE;

the appellation of a certain ecclesiastical officer in the ancient church. It was a custom in some places, particularly in Spain, in the time of the Gothic kings, about the end of the fifth century, for parents to dedicate their children very young to the service of the church. For this purpose they were taken into the bishop's family, and educated under him by some grave and discreet person whom the bishop deputed for that purpose, and set over them, by the name of *Presbyter*, or *Magister Disciplina*, whose chief business it was to inspect their behavior, and instruct them in the rules and discipline of the church.—*Hend. Buck.*

MAGNANIMITY; greatness of soul; a disposition of mind exerted in contemning dangers and difficulties, in scorning temptations, and despising earthly pomp and splendor. *Cic. de Offic.*, lect. i. ch. 20; *Grove's Moral Phil.*, vol. ii. p. 268. See articles COURAGE; FORTITUDE; in this work; *Steele's Christian Hero*; *Watts on Self-Murder*.—*Hend. Buck.*

MAGNIFY; to make great, or declare to be great. God *magnifies* his own mercy or name, when, by the fulfillment or powerful application of his word, he discovers the unbounded nature of his mercy, and other perfections. Gen. 19: 19. Acts 19: 7. He *magnifies his word above all his name* when he clearly discovers his mercy and faithfulness contained and pledged in it, Ps. 138: 2. Jesus *magnified* the law and made it honorable; his subjection to it, as he was the great Lawgiver, highly demonstrated the honor and immutable obligation of it: and he rendered to it an infinitely more valuable obedience than it could ever have received of men, Isa. 42: 21. Men *magnify* God or his works when they publish and declare his greatness and glory, Ps. 34: 2. Job 46: 24.—*Brown.*

MAGOG; son of Japheth, (Gen. 10: 2.) and father, as is believed, of the Scythians and Tartars; a name which comprehends the Getæ, the Goths, the Sarmatians, the Saccæ, the Massagettæ, and others. The Tartars and Muscovites possess the country of the ancient Scythians, and retain several traces of the names Gog and Magog. They were formerly called Mogli, and in Tartary are the provinces Lug, Mongug, Cangigu, and Gigui; Engui, Cor-gangui, Caigni, &c. Gog and Magog have in a manner passed into a proverb, to express a multitude of powerful, cruel, barbarous, and implacable enemies to God and his worship. (See GOG.)—*Calmet.*

MAHALATH, is the title of Psalms 53 and 88. "To the chief musician on Mahalath;" which some think signifies a musical instrument; but Calmet rather thinks it imports dancing, which is certainly its proper signification in Hebrew; as if the title of the Psalm imported to be, "An instructive Psalm of David, for the chief master of dancing;" or, for the chorus of singers and dancers.—*Calmet.*

MAHANAIM; a city of the Levites, of the family of Merari, in the tribe of Gad, upon the brook Jabbok, Josh. 21: 38. 13: 26. The name *Mahanaim* signifies "two hosts," or "two fields." The patriarch gave it this name because in this place he had a vision of angels coming to meet him, Gen. 32: 2. Mahanaim was the seat of the kingdom of Ishbosheth, after the death of Saul, 2 Sam. 2: 9, 12. It was also to this place that David retired, during the usurpation of Absalom; (2 Sam. 17: 24.) and this rebellious son was subdued, and suffered death, not far from this city.—*Watson.*

MAHER-SHALAL-HASH-BAZ, (*he hasteneth to the prey*;) a name given to one of the sons of the prophet Isaiah, by way of prediction. The prophet observes, that his children were for signs and wonders, and this name is evidence of the fact. Of the same nature we are to consider Emmanuel, and some other names.—*Calmet.*

MAHOMET. (See MOHAMMED; MOHAMMEDANISM.) MAIMED, implies the loss of a limb or member; often the absolute loss of it, not a suspension of its use, by a contraction, or diminution. This total loss is clearly the import of the original word: "If thine hand or foot offend thee, cut them off, and cast them from thee—enter into life maimed, rather than, having two hands," &c. Matt. 18: 8. And this should the rather be observed, to distinguish it from withered, contracted, &c.; and because it may be asked, what we should think of a person who

could restore a lost limb, or member. Perhaps we are not always sensible of the full import of this word, when reading the history of the miraculous cures performed by our Lord.—*Calmet*.

**MAIMONIDES, or BEN MAIMON, (MOSSES,)** one of the most celebrated of the Jewish rabbis, who is called the eagle of the doctors, and the lamp of Israel, was born, in 1131, at Cordova; was profoundly versed in languages, and in all the learning of the age; became chief physician to the sultan of Egypt; and died in 1204. Among his works are, a Commentary on the Mishna; an Abridgment of the Talmud; and The Book of Precepts.—*Davenport*.

**MAJORISTS;** those who held with Major in the Lutheran controversy, about the time of the Interim, relative to good works; it being maintained by those so called, that they were necessary to salvation; whereas their opponents were of opinion that such a position only swelled the errors of popery, already countenanced by some of the reformers; and one of them went so far as to avow, that good works were hurtful to salvation.—*Head. Buck.*

**MAKAZ;** a city probably of Dan, (1 Kings 4: 9.) supposed by Calmet to be the Maktesh, the jaw-tooth, or En-hakkore, of Judg. 15: 19. Zeph. 1: 11.—*Calmet*.

**MAKELOTH;** an encampment of Israel in the desert; (Num. 33: 25, 26.) thought to be Malathis, which Eusebius and Jerome place twenty miles from Hebron, in the south of Judah.—*Calmet*.

**MALACHI;** the last of the twelve minor prophets. It is doubted whether his name be a proper name, or only a general one, signifying the angel of the Lord, a messenger, a prophet. It appears by Hag. 1: 13, and Mal. 3: 1, that in these times the name of *Malach-Jehovah*, messenger of the Lord, was given to prophets. The author of the Lives of the Prophets, under the name of Epiphanius Dorotheus, and the Chronicon Alexandrinum, say, that Malachi was of the tribe of Zebulun, and native of Sapha; that the name Malachi was given to him because of his angelical mildness. He died very young, as they say, and was buried near the place of his ancestors. It is much more probable, however, that Malachi was the same as Ezra; and this is the opinion of the ancient Hebrews, of the Chaldee paraphrast, of Jerome, and of abbot Rupert.

It appears certain that Malachi prophesied under Nehemiah, and after Haggai and Zechariah, at a time of great disorder among the priests and people of Judah; whom he reproves. He inveighs against the priests; reproves the people for having taken strange wives, for inhumanity to their brethren, for too frequently divorcing their wives, and for neglect of paying tithes and first-fruits. He seems to allude to the covenant that Nehemiah renewed with the Lord, together with the priests and the chief of the nation. Malachi is the last of the prophets of the synagogue, and lived about four hundred years before Christ. He prophesied of the coming of John the Baptist, and of the twofold coming of our Savior very clearly, ch. 3. He speaks of the abolition of sacrifices under the old law, and of the sacrifice of the new covenant, ch. 1: 10, 13. 4: 5, 6.—*Calmet*.

**MALEVOLENCE,** is that disposition of mind which inclines us to wish ill to any person. It discovers itself in frowns and a lowering countenance; in uncharitableness, in evil sentiments; hard speeches to or of its object; in cursing and reviling; and doing mischief either with open violence or secret spite, as far as there is power. It is a sort of habitual hatred. (See *HATRED*).—*Head. Buck.*

**MALICE,** is a settled or deliberate determination to revenge or do hurt to another. It more frequently denotes the disposition of inferior minds to execute every purpose of mischief within the more limited circle of their abilities. It is a most hateful temper in the sight of God, (Rom. 1: 29.) strictly forbidden in his holy word, (Col. 3: 8—12.) disgraceful to rational creatures, (1 Cor. 14: 20.) and every way inimical to the spirit of Christianity, Matt. 5: 44. 1 Pet. 2: 1. (See *CHARITY; LOVE*).—*Head. Buck.*

**MALIGNITY,** a disposition obstinately bad or malicious. Malignancy and malignity are words nearly synonymous. In some connexions, malignity seems rather more pertinently applied to a radical depravity of nature; and malignancy to indications of this depravity in temper

and conduct in particular instances. It differs only in degree from malevolence.—*Head. Buck.*

**MALTA.** (See *MELITA*.)

**MAMMON;** the Syriac god of wealth, or worldly acquisitions of all kinds, Matt. 6: 24.

**MAMRE;** a city; (Gen. 13: 18.) either the same as Hebron and Arba, (Gen. 23: 17, 19. 35: 27.) or a place at a short distance from it.—*Calmet*.

**MAN;** the head and lord of the animal creation, in whose complex structure the organic or vegetable, the animal or sensitive and the intellectual or spiritual world, are wonderfully united, and his condition on earth modified by the laws of each. (See *ADAM; PHYSIOLOGY; MATERIALISM; SOUL; DEPRIVITY; SALVATION*.)

In the present article we design to notice the natural history of man; his characteristics as a distinct species; the principal varieties observable in the race; the unity of the species; and the sources to which naturalists trace the individual and generic varieties.

I. The natural history of man in its most comprehensive sense constitutes a subject of immense extent and of endless variety; or rather includes several very important subjects, if we attempt to describe both the individual and the species. In a complete history of man it would be necessary in respect to the former to relate the phenomena of his first production, to examine his anatomical structure, his bodily and intellectual functions, his propensities and feelings and diseases, and progress from birth to death; to point out the circumstances that distinguish him from other animals, and determine the precise degree of resemblance or difference, of specific affinity or diversity between them and ourselves; to compare or contrast with each other the various nations or tribes of human beings; to delineate the physical and moral characters of the people inhabiting the different portions of the globe, and to trace their progress from the first rudiments of civil society to the state at which they are now arrived. To write such a history of our species, says Mr. Lawrence, would demand a familiar acquaintance with nearly the whole circle of human knowledge, and a combination of the most opposite talents and pursuits. This labor, much too extensive to be properly executed by any individual, is divided into several subordinate branches. The anatomist and physiologist unfold the construction, and uses of the corporeal mechanism; the surgeon and physician describe its diseases; while the metaphysician and moralist employ themselves with the functions of the mind and moral sentiments. Man in society, his progress in the various countries and ages of the world, his multiplication and extension, are the province of the historian and political economist; while the divine traces the higher relations that connect man with his Creator, with superior beings, and the future world. (See *HEAVEN; and HELL*.)

II. The distinctive characteristics of man as a species are the following:

1. Smoothness of the skin, and want of natural offensive weapons or means of defence.
2. Possession of two hands, and very perfect structure of the hand.
3. Slow growth; long infancy; late puberty.
4. Menstruation of the female sex; exercise of the sexual functions not confined to particular seasons; reined and honorable conjugal sentiments.
5. Erect stature; to which the conformation of the body in general, and that of the pelvis, lower limbs, and their muscles in particular, are accommodated.
6. Capability of inhabiting all climates and situations, and of living on all kinds of food.
7. Great proportion of the brain to the face.
8. Great number and development of mental faculties, whether intellectual, moral, or religious.
9. Speech; letters; arts and sciences; REVELATION.
10. Perfectibility; or capacity of indefinite individual and social improvement; REVEALED IMMORTALITY.

III. The differences which exist between inhabitants of the different regions of the globe, both in bodily formation, and in the faculties of the mind, have led some naturalists, as Linnaeus and Buffon, to the supposition of distinct species. "With those forms, proportions, and colors, which we consider so beautiful in the fine figures of

Greece, contrast," it has been said, "the woolly hair, the flat nose, the retreating forehead and advancing jaws, and black skin of the Negro; or the broad square face, narrow oblique eyes, beardless chin, coarse straight hair, and olive color of the Calmuck. Compare the ruddy and sanguine European with the jet-black African, the red man of America, the yellow Mongolian, or the brown South sea Islander; the gigantic Patagonian with the dwarfish Laplander; the highly civilized nations of Europe, so conspicuous in arts, science, and literature, in all that can strengthen and adorn society, or exalt and dignify human nature, with a troop of naked, shivering and starved New Hollanders, a horde of filthy Hottentots, or the whole of the more or less barbarous tribes that cover nearly the entire continent of Africa. Are these all brethren? have they descended from one stock, or must we trace them to more than one? and if so, how many Adams must we admit?"



reduced to five—(1) the Caucasian, (2) the Mongolian, (3) the American, (4) the African, and (5) the Australian; and will probably be yet reduced to three—the Japhetite, the Shemite, and the Hamite; while the unity of the species on anatomical and scientific principles is now generally acknowledged. See *Cuvier's Animal Kingdom*.

IV. The differences of physical organization, and of moral and intellectual qualities, which characterize the several races, says Dr. Lawrence, (himself a sceptic,) are,

"1. Analogous in kind and degree to those which distinguish the breeds of domestic animals, and must therefore be accounted for on the same principles.

"2. They are produced in both instances as native or congenial varieties, and these transmitted to the offspring in hereditary succession.

"3. Of the circumstances that favor this production of varieties in the animal kingdom, the most powerful is the state of domestication.

"4. External or adventitious causes, such as climate, situation, food, way of life, have considerable effect in altering the constitution of man, and animals; but this effect, as well as that of art and accident, is confined usually to the individuals, not being transmitted by generation, and not therefore affecting the race.

"5. That the human species, therefore, is single, and that all the differences it exhibits are to be regarded merely as varieties." Thus again does the progress of true science corroborate the Bible!

*Good's Book of Nature; Lawrence's Lectures on Physiology; Spurzheim's Works; Combe and Chalmers on the Constitution of Man; Mason on Self-Knowledge.*

MAN OF GOD, generally signifies a prophet; a man devoted to God; to his service. Moses is called peculiarly "the man of God," Deut. 33: 1. Josh. 14: 6. Our Savior frequently calls himself "the son of man," in allusion, probably, to the prophecy of Daniel, in which the Messiah is spoken of, Dan. 7: 13.—*Calmet*.

MAN OF SIN. (See *ΑΝΤΙΧΡΙΣΤΗΣ*.)

MANAEN; a Christian prophet and teacher, who had been in early life a foster-brother of Herod Antipas, Acts 13: 1. It is thought that he was one of the seventy disciples, but no particulars of his life are known.—*Calmet*.

MANASSEH, the eldest son of Joseph, (Gen. 41: 50.) was born, A. M. 2290, B. C. 1714. The name Manasseh

The testimony of revelation on this point is well known; and the time has been when certain men of science thought that they had discovered facts that must set aside that testimony. But since the subject has been more fully investigated by Blumenbach, Pritchard, and others, a better state of opinion has prevailed. However easy it may be to observe distinct, well-marked differences between the particular specimens of the human race, we find the case very different when we come to make the division, and reduce all the specimens to one or the other of them. Whatever number we may fix upon, and however well we may distinguish them, we see them, after all our attempts, constantly running into each other by every shade of gradation. Bory de St. Vincent divided the human race into fifteen species! Linnæus and Buffon into six! The differences are now called by the more correct name of varieties; the generic ones, or races, are

signifies *forgetfulness*, because Joseph said, "God hath made me forget all my toil, and all my father's house." When Jacob was going to die, Joseph brought his two sons to him, that his father might give them his last blessing, Gen. 48. Jacob adopted them, though the birthright was given to Ephraim.

The tribe of Manasseh came out of Egypt in number thirty-two thousand two hundred men, upwards of twenty years old, under the conduct of Gamaliel, son of Pedahzur, Num. 2: 20, 21. This tribe was divided in the land of promise. One half-tribe of Manasseh settled beyond the river Jordan, and possessed the country of Bashan, from the river Jabbok to mount Libanus; and the other half-tribe of Manasseh settled on this side Jordan, and possessed the country between the tribe of Ephraim south, and the tribe of Issachar north, having the river Jordan east, and the Mediterranean sea west, Josh. 16, 17.—*Watson*.

MANASSEH, the fifteenth king of Judah, and son and successor of Hezekiah, was twelve years old when he began to reign, and reigned fifty-five years, 2 Kings 20: 21. 21: 1, 2. 2 Chron. 33: 1, 2, &c.

His history is remarkable as a strong illustration of divine forbearance and mercy. He did evil in the sight of the Lord; worshipped the idols of the land of Canaan; rebuilt the high places that his father Hezekiah had destroyed; set up altars to Baal; and planted groves to false gods. He raised altars to the whole host of heaven, in the courts of God's house; made his son pass through the fire in honor of Moloch; was addicted to magic, divinations, auguries, and other superstitions; set up the idol Astarte in the house of God; finally, he involved his people in all the abomination of the idolatrous nations to that degree, that Israel committed more wickedness than the Canaanites, whom the Lord had driven out before them.

To all these crimes Manasseh added cruelty; and he shed rivers of innocent blood in Jerusalem. The Lord being provoked by so many crimes, threatened him by his prophets, 2 Chron. 33: 11, 12, &c. It was probably Sargon or Esar-haddon, king of Assyria, who sent Tartan into Palestine, and who taking Azoth, attacked Manasseh, put him irons, and led him away, not to Nineveh, but to Babylon, of which Esar-haddon had become master, and



had reunited the empires of the Assyrians and the Chaldeans.

Manasseh, in bonds at Babylon, humbled himself before God, who heard his prayers, and brought him back to Jerusalem; and Manasseh acknowledged the hand of the Lord. Manasseh was probably delivered out of prison by Saosduchia, the successor of Esar-haddon, 2 Chron. 33: 13, 14, &c. Being returned to Jerusalem, he restored the worship of the Lord; broke down the altars of the false gods; abolished all traces of their idolatrous worship; but he did not destroy the high places: which is the only thing Scripture reproaches him with, after his return from Babylon. He caused Jerusalem to be fortified; and he inclosed with a wall another city, which in his time was erected west of Jerusalem, and which went by the name of the second city, 2 Chron. 33: 11. He put garrisons into all the strong places of Judah. Manasseh died at Jerusalem, and was buried in the garden of his house, in the garden of Uzza, 2 Kings 21: 18. He was succeeded by his son Amon.—*Watson*.

MANDEVILLE, (BERNARD,) a sceptical physician and writer, was born, about 1670, at Dort, in Holland; settled in England at the beginning of the eighteenth century; and died in 1733. He is the author of several productions, among which are, an Inquiry into the Origin of Honor; Free Thoughts on Religion; and The Virgin Unmasked; but his principal work is The Fable of the Bees, or Private Vices made Public Benefits. This last most false and extravagant position was attacked by Berkeley, to whom Mandeville replied, and was presented, as flagrantly immoral, by the grand jury of Middlesex.—*Davenport*.

MANDRAKE, (*dūdaim*; Gen. 30: 14—16. Cant. 7: 13.) Interpreters have wasted much time and pains in endeavoring to ascertain what is intended by the Hebrew word *dūdaim*. Some translate it by "violet," others, "lilies," "jasmines," "truffle or mushroom," and some think that the word means "flowers," or "fine flowers," in general. Bochart, Calmet, and Sir Thomas Browne, suppose the citron intended; Celsus is persuaded that it is the fruit of the lote tree; Hiller, that cherries are spoken of; and Ludolf maintains that it is the fruit which the Syrians call mauz, resembling in figure and taste the Indian fig.

But the generality of interpreters and commentators understand by *dūdaim*, mandrakes, a species of melon; and it is so rendered in the Septuagint, and in both the Targums, on Gen. 29: 32—34. 30: 14. It appears from Scripture, that they were in perfection about the time of wheat harvest, have an agreeable odor, may be preserved, and are placed with pomegranates, Cant. 7: 13.

Nor was the opinion of their prolific virtue confined to the Jews; the Greeks and the Romans had the same notion of mandrakes. They gave to the fruit the name of "Apple of Love," and to Venus that of *Man-dragoritis*. The emperor Julian in his epistle to Calixenes says, that he drank the juice of mandrakes to excite his inclinations. And before him, Dioscorides had observed of it, "The root is supposed to be used in philters or love-potions." On the whole, there seems little doubt but this plant had a provocative quality, and therefore its Hebrew name *dūdaim* may be properly deduced, says Calmet, from *dudim*, *pleasures of love*.—*Watson*; *Calmet*.

MANICHÆANS, or MANICHÆES; a denomination founded in the latter part of the third century, by Mani, Manes, or Manicheus. Being a Persian or Chaldean by birth, and educated among the Magi, he attempted a coalition of their doctrine with the Christian system, or rather, the explication of the one by the other. Dr. Lardner, so far from taking Mani and his followers for enthusiasts, as some have done, thinks they erred on the other side, and were rather a sect of reasoners and philosophers, than visionaries and enthusiasts. So Faustus, one of their leaders, says, the doctrine of Mani taught him not to receive every thing recommended as said by our Savior, but first to examine and consider whether it be true, sound, right, genuine; while the Catholics, he says, swallowed every thing, and acted as if they despised the benefit of human reason, and were afraid to examine and distinguish between truth and falsehood. Augustine, it is well known, was for some time among this sect; but it was not pretensions to inspiration, but specious and alluring

promises of rational discoveries, by which Augustine was deluded, as he particularly states in his letter to his friend Honoratus. So Beausobre remarks: "These heretics were philosophers, who, having formed certain systems, accommodated revelation to them, which was the servant of their reason, not the mistress."

Mani, according to Dr. Lardner, believed in an eternal, self-existent Being, completely happy and perfect in goodness, whom alone he called God, in a strict and proper sense; but he believed, also, in an evil principle, or being, which he called *hyle*, or the devil, whom he considered as the god of this world, blinding the eyes of them that believe not, 2 Cor. 4: 4. God, the supreme and good, they considered as the Author of the universe; and, according to Augustine, they believed, also, in a consubstantial Trinity, though they strangely supposed the Father to dwell in light inaccessible, the Son to have his residence in the solar orb, and the Holy Spirit to be diffused throughout the atmosphere; on which account they paid a superstitious, and perhaps an idolatrous, reverence to the sun and moon. Their belief in the evil principle was, no doubt, adopted to solve the mysterious question of the origin of evil, which, says Dr. Lardner, was the ruin of these men, and of many others. As to the *hyle*, or the devil, though they dared not to consider him as the creature of God, neither did they believe in his eternity; for they contended, from the Greek text of John 8: 44, that he had a father. But they admitted the eternity of matter, which they called darkness; and supposed *hyle* to be the result of some wonderful and unaccountable commotion in the kingdom of darkness, which idea seems to be borrowed from the Mosaic chaos. In this commotion darkness became mingled with light, and thus they account for good and evil being so mixed together in the world. Having thus brought *hyle*, or Satan, into being, they next found an empire and employment for him. Every thing, therefore, which they conceived unworthy of the fountain of goodness, they attributed to the evil being; particularly the material world, the Mosaic dispensation, and the Scriptures on which it was founded. This accounts for their rejecting the Old Testament. Dr. Lardner contends, however, that they received generally the books of the New Testament, though they objected to particular passages as corrupted, which they could not reconcile to their system.

On Rom. 7. Mani founded the doctrine of two souls in man, two active principles; one, the source and cause of vicious passions, deriving its origin from matter; the other, the cause of the ideas of just and right, and of inclinations to follow those ideas, deriving its origin from God. Considering all sensual enjoyments to be in some degree criminal, they were enemies to marriage; though, at the same time, knowing that all men cannot receive this saying, they allowed it to the second class of their disciples, called auditors; but by no means to the perfect or confirmed believers. Another absurd consequence of believing the moral evil of matter was, that they denied the real existence of Christ's human nature, and supposed him to suffer and die in appearance only. According to them, he took the form only of man; a notion that was afterwards adopted by Mahomet, and which necessarily excludes all faith in the atonement. Construing too literally the assertion that flesh and blood could not inherit the kingdom of God, they denied the doctrine of the resurrection. Christ came, they said, to save the souls of men, and not the bodies. No part of matter, according to them, could be worthy of salvation. In many leading principles they thus evidently agreed with the Gnostics, of whom, indeed, they may be considered a branch. (See Gnostics; and MAGI.)—*Watson*.

MANIFEST; to show a thing clearly, and render it visible, Eccl. 3: 18. 1 Tim. 3: 16. The Son of God was manifest when he appeared visibly in our nature, 1 John 3: 5. The apostles were manifest when it fully appeared by their behavior, doctrine, and success, that they were sent of God, 2 Cor. 11: 6. The saints and the wicked are manifest when the difference between their characters and states is clearly discovered, 1 John 3: 10. The manifestation of the Spirit is either that which the Holy Ghost shows to men, the doctrines of the gospel, the love of God, and

our interest in it, and the things of another world; or, his gifts and graces, whereby his power and residence in us are plainly evinced, 1 Cor. 12: 7. *The manifestation of the sons of God* is the public display of their station and happiness, in their being openly acknowledged and honored by Christ at the last day, Rom. 8: 19.—*Brown*.

**MANIFOLD.** God's wisdom, mercy, and grace, are manifold; unbounded in their nature, showed forth in a variety of ways, and numerous in their fruits, Eph. 3: 10. Neh. 9: 19. 1 Pet. 4: 10. Temptations and trials are manifold when very numerous, and in many different forms, and from various sources, 1 Pet. 1: 6. Transgressions are manifold when many in number, and of many different forms, and in many various degrees of aggravation, Amos 6: 12.—*Brown*.

**MANNA;** a substance which God gave to the children of Israel for food, in the deserts of Arabia. It began to fall on Friday morning, the sixteenth day of the second month, which from thence was called *Ijar*, and continued to fall daily in the morning, except on the Sabbath, till after the passage over Jordan, and to the passover of the fortieth year from the exodus, that is, from Friday, June 5, A. M. 2513, to the second day of the passover, Wednesday, May 5, A. M. 2553. It was a small grain, white, like hoar-frost, round, and the size of coriander seed, Ex. 16: 14. Num. 11: 1—5. It fell every morning with the dew, about the camp of the Israelites, and in so great quantities during the whole forty years of their journey in the wilderness, that it was sufficient to feed the entire multitude, of above a million of souls, every one of whom gathered, for his share every day, the quantity of an omer, i. e. about three quarts. It maintained all this multitude, and yet none of them found any inconvenience from the constant eating of it. Every Friday there fell a double quantity, (Exod. 16: 5.) and though it putrefied and bred maggots when kept on any other day, yet on the Sabbath it suffered no such alteration. And the same manna that was melted by the heat of the sun, when left in the field, was of so hard a consistence when brought into the house, that it was beat in mortars, and would even endure the fire. It was baked in pans, made into paste, and so into cakes. Instead of "It is manna," read "What is it?" in Ex. 16: 14.

Scripture gives to manna the name of "bread of heaven," and "food of angels;" perhaps, as intimating its superior quality, Ps. 78: 25. There is a vegetable substance called manna which falls in Arabia, in Poland, in Calabria, in mount Libanus, and elsewhere. The most common and the most famous is that of Arabia, which is a kind of condensed honey, found in the summer time on the leaves of trees, on herbs, on the rocks, or the sand of Arabia Petraea. That which is gathered about mount Sinai has a very strong smell, which it receives from the herbs on which it falls. It easily evaporates, insomuch that if thirty pounds of it were kept in an open vessel, hardly ten would remain at the end of fifteen days. Several writers think that the manna with which the Israelites were fed was like that now found in Arabia, and that the only thing that was miraculous in the occurrence was the regularity of the supply, and its cessation on the Sabbath. The Jews, however, with the majority of critics, for good reasons, are of opinion that it was a totally different substance from the vegetable manna, and was specially provided by the Almighty for his people. And this is confirmed by the language of our Lord, John 6.—*Calmet*.

**MANNER.** God spake unto the fathers under the Old Testament, in *divers manners*; not fully, and all at once, but by little and little, sometimes more, and sometimes less clearly; and by the different means of angels, prophets, visions, dreams, voices from heaven, *Urim and Thummim*, &c., Heb. 1: 1. To say the manner of *Beersheba liveth*, was to swear by the idol there worshipped, Amos 8: 14.—*Brown*; *Owen on the Spirit*.

**MANNING**, (JAMES, D. D.) first president of the college in Rhode Island, was born in New Jersey, October 22, 1738, and graduated at Nassau hall, in 1762. Not long after he began to preach, several of his Baptist brethren in New Jersey and Pennsylvania proposed the establishment of a college in Rhode Island, on account of the religious freedom which was there enjoyed. He was chosen its first president. The charter was obtained in February, 1764,

and in 1765 he removed to Warren, Rhode Island, to make preparations for carrying the design into execution. In 1770, the institution was removed to Providence, where a spacious building had been erected, to which two others have since been added, and the whole called Brown University. He was soon chosen pastor of the Baptist church in that town also, and he continued in the active discharge of the duties of these two offices, (except in an interval of about six months, in 1786, when he was a member of congress,) till his death, by apoplexy, July 29, 1791, aged fifty-two.

Dr. Manning was equally known in the religious, political, and literary world. Nature had given him distinguished abilities. The resources of his genius seemed adequate to all duties and occasions. He was of a kind and benevolent disposition, social and communicative in mind, and enchanting in manners. His life was a scene of labor for the benefit of others. His piety, and his fervent zeal in preaching the gospel, evinced his love to God and man. With a most graceful form, a dignified and majestic appearance, his address was manly, familiar, and engaging, his voice harmonious, and his eloquence irresistible. In the government of the college he was mild, yet energetic. He lived beloved and died lamented, beyond the lot of ordinary men. The good order, learning, and respectability of the Baptist churches in the eastern states, under God are much owing to his personal influence, and assiduous attention to their welfare. *Benedict*, ii. p. 346.

**MANOAH**, the father of Samson, was of the tribe of Dan, and a native of the city of Zorah, Judg. 13: 6—23. (See *SAMSON*.)—*Watson*.

**MANSLAYER.** (See *AVENGER*, and *REFUGEE*.)

**MANTON**, (THOMAS, D. D.) a laborious and zealous divine of the seventeenth century, was born, in 1620, at Laurence-Lydiard, Somerset, England. His father and both his grandfathers were ministers. He was educated at Oxford, and received orders from bishop Hall, before he was twenty; being regarded by the good bishop as an extraordinary young man. Alluding to his extreme youth he afterwards said, "The Lord forgive my rash intrusion." He soon settled at Stoke-Newington, near London. Here he prepared and published his Expositions of James and Jude. During the revolution he was frequently called to preach before the parliament, where he had the courage to preach against the death of the king, though he gave great offence. Some years after he was chosen preacher of St. Paul's, Covent-Garden, where he had a numerous congregation of persons of great note and rank, and was eminently successful in his ministry. Usher calls him one of the best preachers in England. He was also chaplain to the Protector, and one of the committee for examining ministers under the commonwealth. He was forward however to promote the restoration, and was chosen one of the king's chaplains, and one of the Savoy commissioners; but soon fell under suspicion for non-conformity, and, in 1662, was deprived and imprisoned for six months. He died October 18, 1677. Perhaps few men of the age had more virtue, and fewer failings; but his only trust was in the *Lamb of God*. He left numerous writings, chiefly sermons and expositions.—*Middleton*, iii. p. 429.

**MAON;** a city in the south of Judah, (Josh. 15: 55. 1 Sam. 23: 24, 25. 2: 2.) and about which Nabal the Carmelite had great possessions. It is thought to be the Mænois, or Mæonis, which Eusebius places in the neighborhood of Gaza; and the Mænum of the Codex Theodosianus, which is near Beersheba.—*Calmet*.

**MARAH**, (*bitterness*.) When the Israelites coming out of Egypt, arrived at the desert of Etham, they there found the water to be so bitter, that neither themselves nor their cattle could drink it, Exod. 15: 23. They therefore began to murmur against Moses, who praying to the Lord, was shown a kind of wood; which being thrown into the water, made it potable. This wood is called *alvah* by the Mahometans. The word *alva* has some relation to *aloes*, which is a very bitter wood; and some interpreters have hinted, that Moses took a very bitter sort of wood, on purpose that the power of God might be more remarkable, in sweetening these waters. Josephus says, that this legislator used the wood which he found by chance, lying at his feet.

We believe that the colonists who first peopled some parts of America, corrected the qualities of the water they found there, by infusing in it branches of saffron; and it is understood that the first inducement of the Chinese to the general use of tea, was to correct the water of their rivers; it follows, therefore, that some kinds of wood possess such a quality: and it may be, that God directed Moses to the very wood proper for his purpose. But then, it must be confessed, that the water of those parts continues bad to this day, and is so greatly in want of something to improve it, that had such a discovery been communicated by Moses, it could hardly have been lost. It must therefore be admitted to have been a miracle, wrought by divine power upon a special occasion.—*Calmet*.

MARAN-ATHA. (See ANATHEMA.)

MARBLE, (*shish* ; 1 Chron. 29: 2. Esth. 1: 6. Cant. 5: 15.) a valuable kind of stoe, of a texture so hard and compact, and of a grain so fine, as readily to take a beautiful polish. It is dug out of quarries in large masses, and is much used in buildings, ornamental pillars, &c. Marble is of different colors,—black, white, &c.; and is sometimes elegantly clouded and variegated. The Seventy and Vulgate render it "Parian stone," which was remarkable for its bright white color. Probably the cliff Ziz, (2 Chron. 20: 16.) was so called from being a marble crag: the place was afterwards called Petra. The variety of stones mentioned in the pavement of Ahasuerus might be marble of different colors. The ancients sometimes made pavements wherein were set very valuable stones.—*Watson*.

MARCELLA; a Roman widow, the intimate friend of Paula, and of Eustochium. The latter received instruction from her; and it is easy to judge, says Jerome, of the merit of one who could form such disciples. Marcella was a Christian, and deeply learned in the Scriptures. She was greatly opposed to the errors of Origen, who mingled the dogmas of oriental philosophy with the truths of Christianity. On difficult passages of Scripture she consulted Jerome; but she herself was consulted from all parts as a great theologian, and her answers were always dictated by prudence and humility. She died A. D. 409, soon after Rome was taken by the Goths.—*Betham*.

MARCELLANS; a sect of ancient heretics, towards the close of the second century; so called from Marcellus of Ancyra, their leader, who was accused of reviving the errors of Sabellius. Some, however, are of opinion that Marcellus was orthodox, and that they were his enemies, the Arians, who fathered their errors upon him.—*Hend. Buck*.

MARCIONITES, or MARCIONISTS, *Marcionistæ*; a very ancient and popular sect of heretics, who, in the time of Epiphanius, were spread over Italy, Egypt, Palestine, Syria, Arabia, Persia, and other countries; they were thus denominated from their author, Marcion. Marcion was of Pontus, the son of a bishop, and at first made profession of the monastic life; but he was excommunicated by his own father, who would never admit him again into communion with the church, not even on his repentance. On this he abandoned his own country, and retired to Rome, where he began to broach his doctrines.

He flourished between the years 130 and 160, and was one of the most distinguished and influential heretics of the second century. He was the second person before Manes who mixed the Eastern doctrines with Christianity. His celebrity arose, not so much from his introducing any new doctrines, as from his enlarging upon those which had been taught before him, which he did in a work which he entitled *Antitheses*, which was celebrated by the ancients, and regarded by his followers as a symbolical book.

He laid down two principles, the one good, the other evil; between these he imagined an intermediate kind of deity, of a mixed nature, who was the creator of this inferior world, and the god and legislator of the Jewish nation. The other nations, who worshipped a variety of gods, were supposed to be under the empire of the evil principle. These two conflicting powers exercised oppressions upon rational and immortal souls; and therefore the supreme God, to deliver them from bondage, sent to the Jews a being more like unto himself, even his Son Jesus Christ, clothed with a certain shadowy resemblance of a

body: this celestial messenger was attacked by the prince of darkness, and by the god of the Jews, but without effect. Those who followed the directions of this celestial conductor, mortify the body by fastings and austerities, and renounce the precepts of the god of the Jews and the prince of darkness, shall after death ascend to the mansions of felicity and perfection. The rule of manners which Marcion prescribed to his followers was excessively austere, containing an express prohibition of wedlock, wine, flesh, and all the external comforts of life.

Marcion denied the real birth, incarnation, and passion of Jesus Christ, and held them to be apparent only. He denied the resurrection of the body, and allowed none to be baptized but those who preserved their continence; but these he granted might be baptized three times. In many things he followed the sentiments of the heretic Cerdon, and rejected the law and the prophets, or, according to Theodoret, the whole of the Old Testament. He pretended the gospels had been corrupted, and received only one, which has been supposed to be that of Luke; but they are so very different, that the most distinguished modern critics are decidedly of opinion that Marcion's was merely an apocryphal gospel, and a mutilated or garbled copy of Luke's, as some of the fathers alleged on conjecture. He rejected the two epistles to Timothy, that to Titus and the Hebrews, and the Apocalypse. Whoever would wish to investigate the history of this heretic, can hardly avoid studying the five books written expressly against him by Tertullian; but they must be read with some allowance for invective. *Dr. Burton on the Early Heresies*, Note 13.—*Hend. Buck*.

MARCITES, *Marcitæ*; a sect of heretics in the second century, who also called themselves *perfecti*, and made profession of doing every thing with a great deal of liberty and without fear. This doctrine they borrowed from Simon Magus, who however was not their chief; for they were called Marcites from one Marcus, who conferred the priesthood, and the administration of the sacraments, on women.—*Hend. Buck*.

MARCOSIANS, or COLOBARIANS; an ancient sect in the church, making a branch of the Valentines.

Ireneus speaks at large of the leader of this sect, Marcus, who, it seems, was reputed a great magician. The Marcosians had a great number of apocryphal books, which they held for canonical, and of the same authority with ours. Out of these they picked several idle fables touching the infancy of Jesus Christ, which they put off for true histories. Many of these fables are still in use and credit among the Greek monks.—*Hend. Buck*.

MARCUS; a Christian bishop of Arethusa, who having destroyed a heathen temple, and erected a Christian church in its room, was accused before the emperor Julian. His persecutors stripped and beat him, and after various torments covered him with honey, and hung him up in a basket to be stung to death by wasps.—*Fox*, p. 69.

MARESHAH, or MARISSA; a city of Judah, called also Moresbeth and Morasthi. The prophet Micah was a native of this city. It was two miles from Eleutheropolis; and near to it, in the vale of Zephathah, was fought a famous battle between Asa, king of Judah, and Zerah, king of Cush, in which Asa defeated a million of men, 2 Chron. 14: 9—13. In the latter times of the Jewish commonwealth, Mareshah belonged to Idumea, as did several other southerly cities of Judah.—*Calmet*.

MARGARET, (queen of Scotland;) a woman of the rarest piety, and of a character fitted to throw a lustre on the purest ages. She was granddaughter to Solomon, king of Hungary. With her brother, Edgar Atheling, she was wrecked on the coast of Scotland, and was there, in 1066, married to Malcolm, who had just recovered the throne of Scotland from the usurper Macbeth. Through her influence the ferocious spirit of her husband received a happy tincture of humanity, and through his high opinion of her wisdom she was enabled greatly to reform the kingdom, to diminish taxes, purify the courts of justice, repress the insolence of the soldiery, revive the spirit of piety, and introduce a more serious regard to the duties of the Sabbath. She made laws to enforce temperance. The poor and unfortunate shared her kindest regard. Her children she carefully and successfully educated on Chris-

tian principles. Theoderic, a monk of Durham, who wrote her life, says, "She would discourse with me concerning the sweetness of everlasting life, in such a manner as to draw tears from my eyes." In 1093, while suffering from sickness, she heard of the death of her husband, who was slain at Alnwick, in Northumberland, in the reign of William Rufus. She received the bitter news as a Christian. "I thank thee, O Lord," she said, "that in sending me so great an affliction, thou wouldst purify me from my sins. Thou, who by thy death hast given life to the world, deliver me from evil." This excellent queen survived but a few days.—*Betham.*

MARGARET, of FRANCE, duchess of Berri and Savoy, daughter of Francis I., was born in 1523, and received a superior education. She was the patroness of the sciences and learned men; and after the death of her father gained a high reputation by her beauty, piety, learning, and amiable qualities. She married Philibert, duke of Savoy, in 1559, and died, 1574, aged fifty-one. The most illustrious of the literati contended who should praise her best, and her subjects called her the *Mother of her People*.—*Betham.*

MARIAMNE. (See HEROD.)

MARK was the nephew of Barnabas, being his sister's son. He is supposed to have been converted to the gospel by St. Peter, who calls him his son; (1 Peter 5: 13.) but no circumstances of his conversion are recorded. The first historical fact mentioned of him in the New Testament is, that he went, in the year 41, from Jerusalem to Antioch, with Paul and Barnabas. Not long after, he set out from Antioch with those apostles upon a journey, which they undertook by the direction of the Holy Spirit, for the purpose of preaching the gospel in different countries: but he soon left them, probably without sufficient reason, at Perga in Pamphylia, and went to Jerusalem, Acts 13. Afterwards, when Paul and Barnabas had determined to visit the several churches which they had established, Barnabas proposed that they should take Mark with them; to which Paul objected, because Mark had left them in their former journey. This difference of judgment ended in their separation, though it did not break their friendship, or cool their zeal for the diffusion of the gospel. Mark accompanied his uncle Barnabas to Cyprus, but it is not mentioned whether they went when they left that island. We may conclude that St. Paul was afterwards reconciled to Mark, from the manner in which he mentions him in his epistles written subsequently to this dispute; and particularly from the direction which he gives to Timothy: "Take Mark, and bring him with thee; for he is profitable to me for the ministry," 2 Tim. 4: 11. No further circumstances are recorded of Mark in the New Testament; but it is believed, upon the authority of ancient writers, that soon after his journey with Barnabas he met Peter in Asia, and that he continued with him for some time; perhaps till Peter suffered martyrdom at Rome. Epiphanius, Eusebius, and Jerome, all assert that Mark preached the gospel in Egypt; and the two latter call him bishop of Alexandria, where he suffered martyrdom.

2. Dr. Lardner thinks that Mark's Gospel is alluded to by Clement of Rome: but the earliest ecclesiastical writer upon record who expressly mentions it is Papias. It is mentioned, also, by Irenæus, Clement of Alexandria, Tertullian, Origen, Eusebius, Epiphanius, Jerome, Augustine, Chrysostom, and many others. The works of these fathers contain numerous quotations from this gospel; and as their testimony is not contradicted by any ancient writer, we may safely conclude that the gospel of Mark is genuine. The authority of this gospel is not affected by the question concerning the identity of Mark the evangelist, and Mark the nephew of Barnabas; since all agree that the writer of this gospel was the familiar companion of St. Peter, and that he was qualified for the work which he undertook, by having heard, for many years, the public discourses and private conversation of that apostle.

Some writers have asserted that St. Peter revised and approved this gospel, and others have not scrupled to call it the gospel according to St. Peter; by which title they did not mean to question St. Mark's right to be considered as the author of this gospel, but merely to give it the sanction of St. Peter's name. The following passage in

Eusebius appears to contain so probable an account of the occasion of writing this gospel, and comes supported by such high authority, that we think it right to transcribe it: "The lustre of piety so enlightened the minds of Peter's hearers at Rome, that they were not contented with the bare hearing and unwritten instruction of his divine preaching, but they earnestly requested St. Mark, whose gospel we have, being an attendant upon St. Peter, to leave with them a written account of the instructions which had been delivered to them by word of mouth; nor did they desist till they had prevailed upon him; and thus they were the cause of the writing of that gospel, which is called according to St. Mark; and they say, that the apostle being informed of what was done, by the revelation of the Holy Ghost, was pleased with the zeal of the men, and authorized the writing to be introduced into the churches. Clement gives this account in the sixth book of his Institutions; and Papias, bishop of Hierapolis, bears testimony to it." Jerome also says, that St. Mark wrote a short gospel from what he had heard from St. Peter, at the request of the brethren at Rome, which, when St. Peter knew, he approved, and published it in the church, commanding the reading of it by his own authority.

Different persons have assigned different dates to this gospel; but there being almost an unanimous concurrence of opinion, that it was written while Mark was with St. Peter at Rome, and not finding any ancient authority for supposing that St. Peter was in that city till A. D. 64, we are inclined to place the publication of this gospel about A. D. 65. St. Mark having written this gospel for the use of the Christians at Rome, which was at that time the great metropolis and common centre of all civilized nations, we accordingly find it free from all peculiarities, and equally accommodated to every description of persons. Quotations from the ancient prophets, and allusions to Jewish customs, are, as much as possible, avoided; and such explanations are added as might be necessary for Gentile readers at Rome; thus, when Jordan is first mentioned in this gospel, the word *river* is prefixed, (Mark 1: 5) the Oriental word *carban* is said to mean a gift, (Mark 7: 11.) *the preparation* is said to be the day before the Sabbath, (Mark 15: 42.) and defiled hands are said to mean unwashed hands; (Mark 7: 2.) and the superstition of the Jews upon that subject is stated more at large than it would have been by a person writing at Jerusalem. Some learned men, from a collation of St. Matthew's and Mark's gospels, have pointed out the use of the same words and expressions in so many instances, that it has been supposed Mark wrote with St. Matthew's gospel before him; but the similarity is not strong enough to warrant such a conclusion; and seems no greater than might have arisen from other causes. St. Peter would naturally recite in his preaching the same events and discourses which St. Matthew recorded in his gospel; and the same circumstances might be mentioned in the same manner by men who sought not after "excellency of speech," but whose minds retained the remembrance of facts or conversations which strongly impressed them, even without taking into consideration the idea of supernatural guidance. (See INSPIRATION.) We may farther observe, that the idea of Mark's writing from St. Matthew's gospel does not correspond with the account given by Eusebius and Jerome, as stated above.—*Watson.*

MARK ON THE FOREHEAD. (See FOREHEAD.)

MARKET. The market or forum, in the cities of antiquity, was very different from our markets, where meat, &c. is usually sold. When we read (Acts 17: 17.) of the apostle Paul disputing with philosophers in the "market," at Athens, we are apt to wonder what kind of philosophers these market-folks could be; or why the disputants could not engage in a place fitter for investigation, and discussion, of abstruse and difficult subjects. But the fact is, that the forum was usually a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. In short, the forums were sumptuous squares, surrounded by decorations &c. of various, and often of magnificent, kinds. Here the philosophers met, and taught; here laws were promulgated; and here devotions, as well as amusements, occupied the populace. The nearest ap

proach to the composition of an ancient forum, is Covent-garden, in England; where we have a market in the middle, a church at one end, a theatre at one corner, and sitting magistrates close adjacent. In short, if we add a school for philosophical instruction, or divinity lectures, we have nearly the composition of an ancient forum, or market-place. Hence, when the Pharisees desired salutations in the market-places, (Mark 12: 38.) it was not merely from the country people who brought their produce for sale, but, as they loved to be admired by religious people at the temple, the synagogues, &c. so they desired salutations from persons of consequence, judges, magistrates, dignitaries, &c. in the forum, in order to display their importance to the people, to maintain their influence, &c.—*Calmet*.

**MARLORATUS**; one of the reformers of the sixteenth century. This excellent minister of Christ was born in Lorraine, in 1506. His parents dying while he was young, he obtained his education in a monastery of Augustine friars. Thence he went to the university of Saussane, where it pleased God to bring him to the knowledge of the truth. He soon became pastor first of Vivia, and then of Rouen, in Normandy, where he gathered, and watched over a large congregation with signal fidelity and success. In 1561, he distinguished himself at the conference at Poissy, in defence of the Protestants. The next year, in the civil war, Rouen was taken by the papists, and Marloratus, on a false charge of high treason, was sentenced to an infamous death. He died, glorifying God by his faith, patience, and meekness, in the fifty-sixth year of his age. He left several excellent writings.—*Middleton*, ii. p. 82.

**MARONITES**; a sect of Eastern Christians who follow the Syrian rites, and are subject to the pope; their principal habitation being on mount Libanus, or between the Ansarians to the north and the Druses to the south. Mosheim informs us, that the Monothelites, condemned and exploded by the council of Constantinople, found a place of refuge among the Mardaites, signifying in Syriac *rebels*, a people who took possession of Lebanon, A. D. 676, which became the asylum of vagabonds, slaves, and all sorts of rable; and about the conclusion of the seventh century they were called Maronites, after Maro, their first bishop; a name which they still retain. None, he says, of the ancient writers, give any certain account of the first person who instructed these mountaineers in the doctrine of the Monothelites; it is probable, however, from several circumstances, that it was John Maro, whose name they have adopted; and that this ecclesiastic received the name of Maro from his having lived in the character of a monk, in the famous convent of St. Maro, upon the borders of the Orontes, before his settlement among the Mardaites of mount Libanus. One thing is certain, from the testimony of Tyrius, and other unexceptionable witnesses, as also from the most authentic records, namely, that the Maronites retained the opinions of the Monothelites until the twelfth century, when, abandoning and renouncing the doctrine of one will in Christ, they were readmitted into the communion of the Roman church. The most learned of the modern Maronites have left no method unemployed to defend their church against this accusation; they have labored to prove, by a variety of testimonies, that their ancestors always persevered in the Catholic faith, and in their attachment to the Roman pontiff, without ever adopting the doctrine of the Monophysites or Monothelites. But all their efforts are insufficient to prove the truth of these assertions, and the testimonies they allege will appear absolutely fictitious and destitute of authority.

The nation may be considered as divided into two classes, the common people and the *shaiks*, by whom must be understood the most eminent of the inhabitants, who, from the antiquity of their families, and the opulence of their fortunes, are superior to the ordinary class. They all live dispersed in the mountains, in villages, hamlets, and even detached houses; which is never the case in the plains. The whole nation consists of cultivators. Every man improves the little domain he possesses, or farms, with his own hands. Even the *shaiks* live in the same manner, and are only distinguished from the rest by a bad pelisse, a horse, and a few slight advantages in food

and lodging; they all live frugally, without many enjoyments, but also with few wants, as they are little acquainted with the inventions of luxury. In general, the nation is poor, but no one wants necessities; and if beggars are sometimes seen, they come rather from the sea-coast than the country itself. Property is as sacred among them as in Europe; nor do we see there those robberies and extortions so frequent with the Turks. Travellers may journey there, either by night or by day, with a security unknown in any other part of the empire, and the stranger is received with hospitality, as among the Arabs: it must be owned, however, that the Maronites are less generous, and rather inclined to the vice of parsimony. Conformably to the doctrines of Christianity, they have only one wife, whom they frequently espouse without having seen, and always without having been much in her company. Contrary to the precepts of that same religion, however, they have admitted, or retained, the Arab custom of retaliation, and the nearest relation of a murdered person is bound to avenge him. From a habit founded on distrust, and the political state of the country, every one, whether *shaiks* or peasant, walks continually armed with a musket and poinards. This is, perhaps, an inconvenience; but this advantage results from it, that they have no novices in the use of arms among them, when it is necessary to employ them against the Turks. As the country maintains no regular troops, every man is obliged to join the army in time of war; and if this militia were well conducted, it would be superior to many European armies. From accounts taken in late years, the number of men, fit to bear arms, amounts to thirty-five thousand.

In religious matters the Maronites are dependent on Rome. Though they acknowledge the supremacy of the pope, their clergy continue, as heretofore, to elect a head, with the title of *batrak*, or patriarch of Antioch. Their priests marry, as in the first ages of the church; but their wives must be maidens, and not widows; nor can they marry a second time. They celebrate mass in Syriac, of which the greatest part of them comprehend not a word. The gospel, alone, is read aloud in Arabic, that it may be understood by the people. The communion is administered in both kinds. In the small country of the Maronites there are reckoned upwards of two hundred convents for men and women. These religions are of the order of St. Anthony, whose rules they observe with an exactness which reminds us of earlier times. The court of Rome, in affiliating the Maronites, has granted them an *hospitium* at Rome, to which they may send several of their youth to receive a gratuitous education. It should seem that this institution might introduce among them the ideas and arts of Europe; but the pupils of this school, limited to an education purely monastic, bring home nothing but the Italian language, which is of no use, and a stock of theological learning, from which as little advantage can be derived; they accordingly soon assimilate with the rest. Nor has a greater change been operated by the three or four missionaries maintained by the French capuchins at Gazir, Tripoli, and Bairout. The most valuable advantage that has resulted from their labors is, that the art of writing has become more common among the Maronites, and rendered them, in this country, what the Copts are in Egypt; that is, they are in possession of all the posts of writers, intendants, and *kaiyas* among the Turks, and especially of those among their allies and neighbors, the Druses.

Mosheim observes, that the subjection of the Maronites to the spiritual jurisdiction of the Roman pontiff was agreed to with this express condition, that neither the popes nor their emissaries should pretend to change or abolish any thing that related to the ancient rites, moral precepts, or religious opinions of this people; so that, in reality, there is nothing to be found among the Maronites that savors of popery, if we except their attachment to the Roman pontiff. It is also certain that there are Maronites in Syria, who still behold the church of Rome with the greatest aversion and abhorrence; nay, what is still more remarkable, great numbers of that nation residing in Italy, even under the eye of the pontiff, opposed his authority during the seventeenth century, and threw the court of Rome into great perplexity. One body of these

non-conforming Maronites retired into the valleys of Piedmont, where they joined the Waldenses; and another, above six hundred in number, with a bishop, and several ecclesiastics at their head, flew into Corsica, and implored the protection of the republic of Genoa, against the violence of the inquisitors.—*Watson; Hend. Buck.*

**MARRIAGE**; a civil and religious contract, by which a man is intimately and permanently united to one woman, for the various important ends ordained of God, Gen. 1: 28. 2: 18—24. Mal. 2: 14, 15. Matt. 19: 3—11. Eph. 5: 22—33. 6: 1—4. 1 Cor. 7: 2—39. It is founded on the original constitution of the sexes, and dignified by peculiar sentiments of affection, delicacy, and honor. Marriage is a part of the law of nations.

The public use of the marriage institution consists, according to Paley, in their promoting the following beneficial effects: 1. The private comfort of individuals. 2. The production of the greatest number of healthy children, their better education, and the making of due provision for their settlement to life. 3. The peace of human society, in cutting off a principal source of contention, by assigning one or more women to one man, and protecting his exclusive right by sanctions of morality and law. 4. The better government of society, by distributing the community into separate families, and appointing over each the authority of a master of a family, which has more actual influence than all civil authority put together. 5. The additional security which the state receives for the good behavior of its citizens, from the solicitude they feel for the welfare of their children, and from their being confined to permanent habitations. 6. The encouragement of industry. See also *Dwight's Theology* on this topic; and *Anderson on the Domestic Constitution*.

Whether marriage be a civil or a religious contract, has been a subject of dispute. The truth seems to be that it is both. It has its engagements to men, and its vows to God. A Christian state recognises marriage as a branch of public morality, and a source of civil peace and strength. It is connected with the peace of society by assigning one woman to one man, and the state protects him, therefore, in her exclusive possession. Christianity, by allowing divorce in the event of adultery, supposes, also, that the crime must be proved by proper evidence before the civil magistrate; and lest divorce should be the result of unfounded suspicion, or be made a cover for license, the decision of the case could safely be lodged nowhere else. Marriage, too, as placing one human being more completely under the power of another than any other relation, requires laws for the protection of those who are thus so exposed to injury. The distribution of society into families, also, can only be an instrument for promoting the order of the community, by the cognizance which the law takes of the head of a family, and by making him responsible, to a certain extent, for the conduct of those under his influence. Questions of property are also involved in marriage and its issue. The law must, therefore, for these and many other weighty reasons, be cognizant of marriage; must prescribe various regulations respecting it; require publicity of the contract; and guard some of the great injunctions of religion in the matter by penalties.

In every well-ordered society marriage must be placed under the cognizance and control of the state. But then those who would have the whole matter to lie between the parties themselves, and the civil magistrate, appear wholly to forget that marriage is also a solemn religious act, in which vows are made to God by both persons, who, when the rite is properly understood, engage to abide by all those laws with which he has guarded the institution; to love and cherish each other; and to remain faithful to each other until death. For if, at least, they profess belief in Christianity, whatever duties are laid upon husbands and wives in the Holy Scriptures, they engage to obey, by the very act of their contracting marriage.

2. We find but few laws in the books of Moses concerning the institution of marriage. Though the Mosaic law nowhere obliges men to marry, the Jews have always looked upon it as an indispensable duty implied in the words, "increase and multiply;" (Gen. 1: 28.) so that a man who did not marry his daughter before she was

twenty years of age, was looked upon as accessory to any irregularities the young woman might be guilty of for want of being timely married. Moses restrained the Israelites from marrying within certain degrees of consanguinity; which had till then been permitted, to prevent their taking wives from among the idolatrous nations among whom they lived, Gen. 34: 3. A man was at liberty to marry not only in the twelve tribes, but even out of them, provided it was to a proselyte, or among such nations as used circumcision; such were the Midianites, Ishmaelites, Edomites, Moabites, and Egyptians. Accordingly, we find Moses himself married to a Midianite, and Boaz to a Moabite. Amasa was the son of Jether, an Ishmaelite, by Abigail, David's sister; and Solomon, in the beginning of his reign, married Pharaoh's daughter. Whenever we find him and other kings blamed for marrying strange women, we must understand it of those nations which were idolatrous and uncircumcised.

The laws of revelation, as well as most civilized countries, have made several exceptions of persons marrying who are nearly related by blood. (See *LEVIRATE*; and *INCEST.*) Some have supposed from those passages, 1 Tim. 3: 2. Tit. 1: 6, that bishops or pastors ought never to marry a second wife. But such a prohibition would be contrary to natural right, and the design of the law itself; neither of which was ever intended to be set aside by the gospel dispensation. It is more probably designed to guard against polygamy, and against divorce on frivolous occasions; both of which were frequent among the Jews, but condemned by our Lord, Matt. 19: 3—9. (See *POLYGAMY*; and *DIVORCE.*)

Marriage should always be entered into with deliberation; at a proper age; and with mutual consent; as well as with the consent of parents and guardians, under whose care single persons may be. It is an honorable state, (Heb. 13: 4.) being an institution of God, and that in Paradise, (Gen. 2.) Christ also honored marriage by his presence, and at such a solemnity wrought his first miracle, (John 2.) Moreover, it is honorable, as fornication, self-pollution, and seduction, are thereby prevented; the world peopled with inhabitants; families are formed and built up, supplying the important elements of churches and of states; candidates for heaven multiplied; and, by its various duties, life rendered an unspeakable blessing.

3. Among the Jews, at weddings, the bridegroom had a Paranympus, or bride-man, called by our Savior "the friend of the bridegroom;" John 3: 29. A number of young people kept him company during the days of the wedding, to do him honor; as also young women kept company with the bride all this time. The companions of the bridegroom are expressly mentioned in the history of Samson; (Judg. 14, and Cant. 5: 1. 8: 13.) also the companions of the bride; Cant. 1: 4. 2: 7. 3: 5. 8: 4. Ps. 45: 9, 14, 15. The office of the bride-man was to perform the ceremonies of the wedding, instead of the bridegroom, and to obey his orders. Some think that the Architrictinus or governor of the feast, at the marriage in Cana, was the bride-man, Paranympus, or friend of the bridegroom, who presided at the feast, and had the care of providing for the guests, John 2: 9. The friends and companions of the bride sang the Epithalamium, or wedding song, at the door of the bride the evening before the wedding. Psalm 45. is a sacred Epithalamium, entitled "a song of rejoicing of the well-beloved." The ceremony of the wedding was performed with great decorum, the young people of each sex being kept separate, in distinct apartments, and at different tables. The reservedness of the Eastern people towards their women required this; and we see proofs of it in the marriage of Samson, in that of Esther, and in the Canticles. The young men diverted themselves sometimes in proposing riddles, and the bridegroom appointed the prize to those who could explain them, Judg. 14: 14.

The wedding ceremonies commonly lasted seven days for a maid, and three days for a widow. So Laban says to Jacob, respecting Leah—"fulfil her week;" Gen. 29: 27. The ceremonies of Samson's wedding continued seven whole days, (Judg. 14: 17, 18.) as also those of that of Tobias, ch. 11: 12. These seven days of rejoicing were commonly spent in the house of the woman's father,

after which they conducted the bride to her husband's home. (See MARRIAGE CEREMONY.)

The procession accompanying the bride from the house of her father to that of the bridegroom was generally one of great pomp, according to the circumstances of the married couple; and for this they often chose the night. "At a marriage, the procession of which I saw some years ago," says Mr. Ward, (View of Hist. of Hindoos, vol. iii. p. 171, 172.) "the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold! the bridegroom cometh, go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment:—*and the door was shut.*" See Matt. 25: 1—13.

From a parable of Christ, in which a great king is represented as making a most magnificent entertainment at the marriage of his son, (Matt. 22.) we learn that all the guests, who were honored with an invitation, were expected to be dressed in a manner suitable to the splendor of such an occasion, and as a token of just respect to the new married couple; and that after the procession, in the evening, from the bride's house was concluded, the guests, before they were admitted into the hall where the entertainment was served up, were examined, that it might be known if any *stranger* had intruded, or if any of the company were apparelled in raiment unsuitable to the genial solemnity they were going to celebrate; and such, if found, were expelled the house with every mark of ignominy and disgrace. From the knowledge of this custom the following passage receives great light and lustre. When the king came in to see the guests, he discovered among them a person who had not on a wedding garment. He called him and said: Friend, how came you to intrude into my palace in a dress so unsuitable to this occasion?—The man was struck dumb; he had no apology to offer for this disrespectful neglect. The king then called to his servants, and bade them bind him hand and foot—to drag him out of the room—and thrust him out into the midnight darkness. (See HABITS IN DRESS.)

3. When this important contract is once made, then certain rights are acquired by the parties mutually, who are also bound by reciprocal duties, in the fulfilment of which the practical virtue of each consists. And here the superior character of the morals of the New Testament, as well as their higher authority, is illustrated. It may, indeed, be within the scope of mere moralists to show that fidelity, and affection, and all the courtesies necessary to maintain affection, are rationally obligatory upon those who are connected by the nuptial bond; but in Christian nuptial fidelity is guarded by the express law, "Thou shalt not commit adultery," and by our Lord's exposition of the spirit of that law which forbids the indulgence of loose thoughts and desires, and places the purity of the heart under the guardianship of that hallowed fear which his authority tends to inspire. Affection, too, is made a matter of diligent cultivation upon considerations, and by a standard, peculiar to our religion. Husbands are placed in a relation to their wives, similar to that which Christ bears to his church, and his example is thus made their rule. As Christ loved the church, so husbands are to love their wives; as Christ "gave himself," his life, "for the church," (Eph. 4: 25.) so are they to hazard life for their wives; as Christ saves his church, so

is it the bounden duty of husbands to endeavor, by every possible means, to promote the religious edification and salvation of their wives. The connexion is thus exalted into a religious one; and when love which knows no abatement, protection at the hazard of life, and a tender and constant solicitude for the salvation of a wife, are thus enjoined, the greatest possible security is established for the exercise of kindness and fidelity. The reciprocal duties on the part of the wife are, affectionate reverence, subjection, obedience, assistance, sympathy, modesty, love, chaste, single, Christian, constant and faithful unto death, Eph. 5: 32, 33. Tit. 2: 5. 1 Tim. 5: 11, 12. Ruth 1: 16. (See articles DIVORCE; PARENT.) *Grove's Mor. Phil.*, vol. ii. p. 470; *Paley's Mor. Phil.*, vol. i. ch. viii. p. 339; *Doddridge's Lectures*, vol. i. pp. 225, 234, 265, 8vo ed.; *Bean's Christian Minister's Advice to a New-married Couple*; *Guide to Domestic Happiness; Advantages and Disadvantages of the Married State*; *Stennett on Domestic Duties*; *Jay's Essay on Marriage*; *James' Family Monitor*; *Cælebs*; *Abbott's Family at Home*; *Dwight's Theology*; *Fuller's Works*; *Spirit of the Pilgrims*, vol. v.; and especially *Anderson on the Domestic Constitution*.—*Watson and Calnet*; *Head. Buck.*

MARRIAGE, (CHRISTIAN RULE OF.) The importance of regulating the conjugal alliance on religious principles, was, according to the record of the Old Testament, practically recognised at a very early period. The intermixture, by marriage, of the professed servants and worshippers of God, with those by whom his authority was disowned, was first branded, and afterwards positively forbidden by divine authority; denounced as an evil, the results of which were most injurious to the interests of religion, and which exposed those who fell into it to the condign and awful displeasure of the Most High. Now, although there were some circumstances attending the marriages in this manner denounced, which do not directly apply to the state of society in our own country, (especially the circumstance that the people with whom such intercourse was forbidden, were idolaters,) yet there is much, as must be evident to every pious observer, that illustrates the sin and danger of forming so intimate and permanent a union in life with the ungodly. The general fact is hence clearly deducible, that there is an influence in marriage strongly affecting the character, which demands from those who are anxious for moral rectitude and improvement, much of caution as to the manner in which their affections are fixed; and that unequal alliances—alliances where the parties are actuated by different spiritual habits and desires, and where good is made to meet and combine with bad, encountering most imminently the danger of seduction and pollution—are guilty, unnatural, and monstrous. The expression of the divine authority, in application to the Jews, is to be regarded as comprehending the principle of his people in all ages, that here they ought not to walk in the counsel of the ungodly, nor to stand in the way of sinners.

What we thus are enabled to conclude from the Old Testament, will be still more distinctly exemplified from the New. The evangelical writings do not indeed frequently offer directions expressly on the subject of marriage; the point appearing rather to be assumed than argued, that in Christian marriage, the husband and wife ought both, in the emphatic terms of the apostle Peter, to be and walk as being "heirs together of the grace of life."

In the first epistle to the Corinthians, the apostle Paul applies himself to a question which seems at that time have been agitated—whether Christians, who, previous to their conversion, had contracted marriages with unbelievers, ought not to be actually divorced from the wives or husbands remaining in unbelief, because of the evil and peril attending the continuance of the alliance. Such an extreme, advocated by some, he considers as uncalled for 1 Cor. 7: 10—17. But respecting the formation of a new matrimonial connexion by a believer, (the case taken being that of a believing widow, though the rule of course extends to all,) this is the direction:—"She is at liberty to be married to whom she will, only in the Lord," 1 Cor. 7: 39. Here is a simple proclamation, the force of which is permanent, and in submission to which Christians, in every period, should act. They are to marry "only in

the Lord." They, being themselves "in the Lord,"—united to the Lord Jesus by the Divine Spirit, and possessing an interest in the redeeming blessings he has purchased, are to marry only on Christian principles, and of course only such as are thus also "in the Lord"—believer with believer, and with none else. This is the obvious meaning of the passage, which no sophism can evade or fritter away.

It would be easy to employ the attention further, on the general statements contained in the word of God, respecting the character of separation from the world, which ought to be sustained by his church, the ends for which it is called, and the objects it is bound to perform; statements which all bear on the principle as to marriage; operating to enforce and to confirm it. See especially 2 Cor. 6: 14—18. 7: 1. But, without amplifying here, and satisfied that this principle receives, from the testimony already quoted, a convincing and solemn establishment, the reader is requested to ponder a truth, which is as indubitable as it ought to be impressive; namely, that marriages formed by Christians in violation of the religious design of the institute, and of the express principles of their religion, are connected with evils many and calamitous, most earnestly to be deprecated, and most cautiously to be avoided. Is it indeed to be expected on the ground of religion, that an act can be committed against the expressed will of the Most High God, without exposing the transgressor to the scourge of his chastisement? Is it to be expected, on the ground of reason, that an alliance can be formed between individuals whose moral attributes and desires are essentially incompatible, without creating the elements of uneasiness, discord, and disappointment? Excited imagination and passion may delude with the belief of innocence and hope of escape; but religion and reason speak the language of unchangeable veracity, and are ever justified in the fulfilments of experience, and of fact.

The operation of the evil results whose origin is thus deduced, is of course susceptible of modifications from several circumstances in domestic and social life; and, for many reasons, the degrees of public exhibition and of personal pressure may vary. Yet it may be remarked uniformly, respecting these results,—*they are such as deeply affect the character.* A reference has already been made to the moral influence of marriage; and as the marriages stigmatized under the patriarchal, and forbidden and punished under the Jewish dispensation, were obnoxious on account of the contamination into which they led the professed people of God, so are the marriages of Christians with worldlings in this age, *a worldly spirit being still the essence of idolatry*, (James 4: 4. Col. 3: 5. 1 John 2: 15—17. Matt. 6: 24.) the objects of censure and deprecation, because of the baneful effect they exert on those who are numbered among the redeemed of the Lord. Such marriages as these present constant and insinuating temptations to seduce Christians to worldly dispositions and pursuits; they enfeeble their spiritual energies; interfere with their communion with God; hinder their growth in the attainments of divine life; check and oppose their performance of duty and their pursuit of usefulness, in the family, the church, and the world. The writer of this article has never known or heard of (what he feels justified in terming) a forbidden marriage, which, if its original character were continued, did not pollute and injure. Some instances have been most palpable and painful; nor can it be considered but as a truth unquestionable and notorious, that whoever will so transgress, invokes a very blighting of the soul. It may be remarked respecting these results, again, *they are such as deeply affect happiness.* Christian religion and Christian happiness are closely connected: if the one be hurt, the other will not remain untouched. And who sees not in the unhalloved alliance a gathering of the elements of sorrow? Are there not ample materials for secret and pungent accusations of conscience, that agitate the heart with the untold pangs of self-condemnation and remorse? Is there not reason for the bitterness of disappointment, and the sadness of foreboding fear, because the best intercourse is unknown—the purest affection is impossible—the noblest union is wanting—and the being on whom the spirit

would repose, is, to all that is the sweetest and most sublime in human sympathies, human joys, and human prospects, an alien and a stranger? And what must be the horror of that anticipation which sets forth the event of a final separation at the bar of God, when, while the hope of personal salvation may be preserved, the partner of the bosom is seen as one to be condemned by the Judge, and banished with everlasting destruction from his presence and the glory of his power! O the infatuation of the folly which leads to unite, where are created evils like these, rather than where God will sanction, and where time and eternity will both combine to bless!

Its effects upon what may be regarded as the supreme end of the marriage relation—the religious education of children, is another most distressing consideration. What must it be! What has it ever been!

That much injury therefore has arisen to the public interests of the church of Christ from this transgression cannot be doubted. Injury done to individual character, is injury done to the community to which the individual is attached. It has always been a fact, that whoever sins in the household of faith, sins not only against himself, but against others; and that this transgression is one peculiarly extended in its influence; operating more than, perhaps, any one else which can be named, to bring religion from its vantage ground, to clog its progress, and to retard its triumph. *Cong. Mag.*, May, 1831; *Jay on Marriage*; *Malcom on the Christian Rule of Marriage*; *H. More's Catechism in Search of a Wife*; and the works referred to under the article MARRIAGE.—*Hend. Buck.*

**MARRIAGE CEREMONY.** The forms of solemnizing marriage, even among Christians, differ in different places. In Lutheran countries, as in the United States, it is generally celebrated in private houses. In Scotland, like all other religious services of that country, it is extremely simple, and is performed in the session house, the residence of the minister, or the private house of some friend of one of the parties. But in England, it can only be legally administered at the altar, before which, in the body of the church, the parties are placed, after having mutually joined hands and pledged their mutual troth, according to a set form of words, which they say after the minister. Quakers and Jews are the only exceptions at present; although efforts are now making to so alter the marriage law, as to allow all dissenters the liberty of solemnizing marriage in their own way. See an *Appeal to Dissenters*, by J. Wilson, Esq. of the Inner Temple, 1832.

The ancient Jews celebrated their marriages in a manner much like that which still prevails in the East. The wedding festival lasted several days, as may be seen in the case of Samson, and of Jacob at an earlier period. On the last day the bride was conducted to the house of the bridegroom's father. The procession generally set off in the evening with much ceremony and pomp. The



companions of each attended them with songs and music of instruments. The way as they went along was lighted by numerous torches. In the mean time, another company, consisting of the young friends of the bridegroom, was waiting at the bridegroom's house, ready at the first notice of their approach to go forth and meet them. They joined themselves to the procession, and the whole company moved forward to the house, where an entertainment was provided for them, and the remainder of the



evening was spent in cheerful participation of the marriage supper, with such social merriment as suited the joyous occasion. (See MARRIAGE.)

In modern times, the Jews have a regular formal marriage rite by which the union is solemnly ratified. The parties stand up under a canopy, each covered by a veil;



some grave person takes a cup of wine, pronounces a short blessing, and hands it to be tasted by both; the bridegroom puts a ring on the finger of the bride, saying, *By this ring thou art my spouse according to the custom of Moses and the children of Israel!* The marriage contract is then read and given to the bride's relations; another cup of wine is brought and blessed six times, when the married couple taste it, and pour the rest out in token of cheerfulness; and to conclude all, the husband dashes the cup itself against the wall, and breaks it all to pieces, in memory of the sad destruction of their once glorious temple.—*Hebd. Buck.*

**MARRIAGE VEIL.** (See VEIL.)

**MARROW-MEN;** otherwise called the *Twelve Brethren*, and the *Representers*; those ministers of the Scotch church who, about the beginning of last century, advocated the evangelical views contained in a book called the "*Marrow of Modern Divinity*," which at that time had been republished and widely circulated in Scotland, and paved the way for the secession which afterwards followed. This book having been condemned by an act of the general assembly, a representation was drawn up and signed by the following twelve ministers:—James Hogg, Thomas Boston, John Bonnar, James Kidd, Gabriel Wilson, Ebenezer Erskine, Ralph Erskine, James Wardlaw, James Bathgate, Henry Davidson, William Hunter, and John Williamson. This representation they gave in to the Assembly; but after a great deal of vexation and opposition, they were dismissed from its bar with a rebuke and admonition. The Representers were not only accurate and able divines, and several of them learned men, but ministers of the most enlightened and tender consciences, enemies in doctrine and practice to all licentiousness, and shining examples of true holiness in all manner of conversation. They were at the same time zealous adherents to the Confession of Faith and the Catechisms. The term *Marrowmen* and *Anti-Marrowmen* now became denominative of evangelical and legal preachers; and from this time may be dated the commencement of an extensive and remarkable revival of religion in Scotland.—*Hebd. Buck.*

**MARS' HILL.** (See ATHENS; and AREOPAGUS.)

**MARTHA;** sister of Lazarus and Mary, and mistress of the house where our Savior was entertained, in the village of Bethany. Martha is always named before Mary, probably because she was the elder sister. Whether she was truly pious, previous to the time referred to Luke 10: 38, is extremely doubtful. That she was afterwards, at the period of her brother's death, is certain, John 11: 1—27. May we not hope that the Savior's well-known reproof was the means of her real conversion from the world to God?

**MARTIN**, bishop of Rome in the seventh century, was born at Todi, in Italy, and received from his parents an excellent education. Accomplished by the united endowments of divine grace and human science, he was elected in the death of Theodore to succeed him in the church at

Rome, by the unanimous voice of the people. His character seems to have well merited the important trust; the duties of which he discharged in the most faithful and affectionate manner. His zeal however in calling a council which condemned the opinion of the Monothelites, incensed the emperor, who seized him under the false pretence of treason; and after various indignities, which he mockingly endured, put him to death, A. D. 665.—*Fox*, p. 80.

**MARTINA**, a Christian martyr in the reign of the tyrant Maximinus, was a noble and beautiful virgin of Rome, who for the sake of Christ suffered manifold tortures, which were finished at length by the sword of the executioner, A. D. 235.

Multitudes of Christians in the course of this three years' persecution were slain without trial, and buried indiscriminately in heaps, fifty or sixty being sometimes cast into a pit together.—*Fox*, p. 25, 26.

**MARTYN**, (HENRY,) missionary to India and Persia, was born at Truro, in the county of Cornwall, on the 18th of February, 1781. His father educated him piously and respectfully. His residence at St. John's college, where his name had been previously entered in the summer, commenced in the month of October, 1797.

The tenor of Henry Martyn's life, during this and the succeeding year he passed at college, was, to the eye of the world, in the highest degree amiable and commendable. He was outwardly moral; with little exception, was unwearied in application, and exhibited marks of no ordinary talent. But whatever may have been his external conduct, and whatever his capacity in literary pursuits, he seems to have been totally ignorant of spiritual things, and to have lived "without God in the world." At length, however, it pleased God to convince Henry, by a most affecting visitation of his providence, that there was a knowledge far more important to him than any human science; and that, whilst contemplating the heavens by the light of astronomy, he should devote himself to his service, who, having made those heavens, did, in his nature, pass through them as his mediator and advocate. But his conversion did not improperly interfere with his literary pursuits. His decided superiority in mathematics, therefore, soon appeared; and the highest academical honor was adjudged him in January, 1801, a period when he had not completed the twentieth year of his age. Mr. Martyn's engagements consisted chiefly in instructing some pupils, and preparing himself for the examination, which was to take place previous to the election in the month of March, 1802, when he was chosen fellow of St. John's. Soon afterwards, he obtained the first prize for the best Latin prose composition in the university. But with such exertions Mr. Martyn became dissatisfied, and he resolved to devote his future life to the service of God, as a CHRISTIAN MISSIONARY, in connexion with the Church Missionary society. The situation of a chaplain to the East India company, had long appeared to many of those who took a lively interest in him and his work, to be peculiarly eligible, as offering singular facilities for missionary exertions amongst millions of idolaters.

The commencement of Mr. Martyn's ministry, amongst the Europeans at Dinapore, in India, was not of such a kind as either to gratify or encourage him. At first he read prayers to the soldiers at the barracks, on the long drum, and as there was no place for them to sit, was desired to omit his sermon. On Sunday, March 15, 1805, he commenced the performance of divine worship in the vernacular language of India, concluding with an exhortation from the Scripture in the same tongue. The spectacle was as novel as it was gratifying, to behold two hundred women, Portuguese, Roman Catholics, and Mohammedans, crowding to attend the service. In addition to Mr. Martyn's studies in Sanceri, Persian, and Hindostanee, we find him now sedulously employed in reading Leland against the deistical writers; and thence drawing out arguments against the Koran. Throughout the year 1808, Mr. Martyn's life flowed on in the same course of uniformity and usefulness. He continued to minister to the Europeans and the natives at the hospitals, and daily received the more religious part of his flock at his own house, whilst his health permitted: to this was added the

revisal of the sheets of the Hindostanee version of the New Testament, which he had completed; the superintendence of the Persian translation, confided to Sabat; and the study of Arabic, that he might be fully competent to superintend another version of the New Testament into that tongue.

Mr. Martyn's removal from Dinapore to Cawnpore was to him, in many respects, a very unpleasant arrangement. He was several hundred miles farther distant from Calcutta, and was far more widely separated than before from his friend Mr. Corrie: he had new acquaintances to form at his new abode; and, after having, with much difficulty, procured the erection of a church at Dinapore, he was transported to a spot where none of the conveniences, much less the decencies and solemnities, of public worship were visible. We find him, soon after he arrived there, preaching to a thousand soldiers, drawn up in a hollow square, when the heat was so great, although the sun had not risen, that many actually dropped down, unable to support it.

The close of the year 1809 was distinguished by the commencement of Mr. Martyn's first public ministrations among the heathen. A crowd of mendicants, whom, to prevent perpetual interruptions, he had appointed to meet on a stated day, for the distribution of alms, frequently assembled before his house in immense numbers, presenting an affecting spectacle of extreme wretchedness. To this congregation he determined to preach the word of life. The following Sunday he preached again to the beggars, in number about five hundred, when all he said was received with great applause. And on the last day of the year he again addressed them, their number amounting to above five hundred and fifty.

The two last years of his life were spent at Shiraz, in Persia, among the Mohammedans. Here, however, his health rapidly declining, after having preached a sermon on the anniversary of the Calcutta Bible society, which was afterwards printed, and entitled, "Christian India; or, an Appeal on behalf of nine hundred thousand Christians in India who want the Bible;" Mr. Martyn departed forever from those shores, where he had fondly and fully purposed to spend all his days. At Teocat, on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there, or sinking under that disorder, which so greatly reduced him, he surrendered his soul into the hands of his Redeemer. He had not completed the thirty-second year of a life of eminent activity and usefulness, and he died whilst hastening towards his native country, that, having there repaired his shattered health, he might again devote it to the glory of Christ, amongst the nations of the East.

With respect to his labors:—his own "works praise him in the gate," far above human commendation. By him, and by his means, the whole of the New Testament was translated into Hindostanee—a language spoken from Delhi to cape Comorin, and intelligible to many millions of immortal souls. The Psalms of David and the New Testament were rendered into Persian—the vernacular language of two hundred thousand who bear the Christian name, and known over one fourth of the habitable globe. By him, also, the imposture of the prophet of Mecca was daringly exposed, and the truths of Christianity openly vindicated, in the very heart and centre of a Mohammedan empire. A light has been kindled by him there, that will never go out. Even the Persian mollahs say of him, "Henry Martyn was never beat in an argument. He was a good man; a man of God!" But when it is considered, that the Persian and Hindostanee Scriptures are in wide and extensive circulation, who can ascertain the consequences which may have already followed, or foresee what may hereafter accrue, from their dispersion? Mr. Ward, of Scrampore, publicly acknowledged that the most successful missionary that had then visited India, was HENRY MARTYN! See *Memoir, by Mr. Sargent*, last Am. edition, 1832.—*Jones' Chris. Biog.*

MARTYR, (PETER,) a celebrated reformer and theologian, whose real name was Vermigli, was born, in 1500, at Florence. He was originally an Augustin monk, and became an eminent preacher, and prior of St. Fridian's, at Lucca. Having, however, embraced the Protestant doc-

trines, he found it necessary to quit his native country. After having been for some time professor of divinity at



Strasburg, he was invited to England, and appointed professor of theology at Oxford. He left England, on the accession of Mary, and died in 1561, theological professor at Zurich. He wrote several works, of great erudition, among which are Commentaries upon parts of the Scriptures. His personal character is said to have been extremely amiable.—*Davenport; Middleton*, vol. i. p. 499.

MARTYR, is one who lays down his life or suffers death for the sake of his religion. The word is Greek, and properly signifies a "witness." It is applied by way of eminence to those who suffer in witness of the truth of the gospel.

The Christian church is illustrious with martyrs. Prophecy had foretold that so it should be, and history is filled with surprising accounts of their singular constancy and fortitude under the most cruel torments human nature was capable of suffering.

The primitive Christians were accused by their enemies of paying a sort of divine worship to martyrs. Of this we have an instance in the answer of the church of Smyrna to the suggestion of the Jews, who, at the martyrdom of Polycarp, desired the heathen judge not to suffer the Christians to carry off his body, lest they should leave their crucified master, and worship him in his stead. To which they answered, "We can neither forsake Christ, nor worship any other; for we worship him as the Son of God; but love the martyrs as the disciples and followers of the Lord, for the great affection they have shown to their King and Master." A like answer was given at the martyrdom of Fructuosus, in Spain; for when the judge asked Eulogius his deacon, whether he would not worship Fructuosus, as thinking, that, though he refused to worship the heathen idols, he might yet be inclined to worship a Christian martyr, Eulogius replied, "I do not worship Fructuosus, but him whom Fructuosus worships."

The primitive Christians believed that the martyrs enjoyed very singular privileges; that upon their death they were immediately admitted to the beatific vision, and that God would grant to their prayers the hastening of his kingdom, and shortening the times of persecution. Perhaps this consideration might excite many to court martyrdom, as we believe many did. It must be recollected, however, that martyrdom in itself is no proof of the goodness of our cause, only that we ourselves are persuaded that it is so. "It is not the blood, but the cause, that makes the martyr." (*Mead.*) Yet we may consider the number and fortitude of those who, in the first ages, suffered for Christianity as a collateral proof at least of its truth and excellence; for the thing for which they suffered was not a point of speculation, but a plain matter of fact, in which (had it been false) they could not have been mistaken. The martyrdom, indeed, of so many wise and good men, in succeeding ages, taken with a view of the whole system of Christianity, will certainly afford something considerable in its favor.—*Hend. Buck.*

MARTYRS, FESTIVALS OF. The festivals of the martyrs are of very ancient date in the Christian church, and may be carried back at least to the time of Polycarp, who suffered martyrdom about the year of Christ 168. On these days the Christians met at the graves of the martyrs, and offered prayers and thanksgivings to God for the example they had afforded them: they celebrated the eucharist, and gave alms to the poor; which, together

with a pænegyrical oration or sermon, and reading the acts of the martyrs, were the spiritual exercises of these anniversaries.—*Hend. Buck.*

**MARTYROLOGY**; a catalogue or list of martyrs, including the history of their lives and sufferings for the sake of religion. Only a small proportion, however, have been rescued from destruction and oblivion. It is enough that their names are in the Lamb's Book of Life.

The martyrologies generally draw their materials from the calendars of particular churches, in which the several festivals dedicated to them are marked; and which seem to be derived from the practice of the ancient Romans, who inserted the names of heroes and great men in their fasti, or public registers.

The papal martyrologies are very numerous, and contain many ridiculous, and even contradictory narratives; which is easily accounted for, if we consider how many forged and spurious accounts of the lives of saints and martyrs appeared in the first ages of the church, which the legendary writers afterwards adopted, without examining into the truth of them. However, some good critics, of late years, have gone a great way towards clearing the lives of the saints and martyrs from the monstrous heap of fiction they labored under. (See article **LEGEND.**)

The martyrology of Eusebius of Caesarea was the most celebrated in the ancient church. It was translated into Latin by Jerome; but the learned agree that it is not now extant. The martyrology of Jerome, says Du Sollier, is the great Roman martyrology; from this was made the little Roman one printed by Rosweyde: of this little Roman martyrology was formed that of Bede, augmented by Florus. Ado compiled his in the year 858. The martyrology of Nevelon, monk of Corbie, written about the year 1089, is little more than an abridgment of that of Ado: father Kircher also makes mention of a Coptic martyrology, preserved by the Maronites at Rome.

We have also several Protestant martyrologies, containing the sufferings of the reformed under the papists; viz. an English martyrology, by John Fox; with others by Clark, Bray, &c. (See **PERSECUTION.**)—*Hend. Buck.*

**MARY**; the mother of Jesus, and wife of Joseph. She is called by the Jews the daughter of Eli; and by the early Christian writers, the daughter of Joakim and Anna: but Joakim and Eliakim are sometimes interchanged, (2 Chron. 36: 4.) and Eli, or Heli, is therefore the abridgment of Eliakim, Luke 3: 23. She was of the royal race of David, as was also Joseph her husband; and she was also cousin to Elisabeth, the wife of Zacharias the priest, Luke 1: 5, 36.

Mary being espoused to Joseph, the angel Gabriel appeared to her, to announce to her that she should be by a miracle of divine power, the mother of the Messiah, Luke 1: 26, 27, &c. To confirm this message, and to show that nothing is impossible to God, he added that her cousin Elisabeth, who was old, and had been hitherto barren, was then in the sixth month of her pregnancy. Mary, thus convinced, answered, "Behold the handmaid of the Lord; be it unto me according to thy word." (See **LUKE.**)

Infidelity has busied itself with the basest conjectures, and most malignant misrepresentations of the extraordinary facts, recorded by the evangelists with such unpretending historical simplicity. But it should never be forgotten that *this is but one link in a long chain of undoubted miracles.* The subsequent scenes connected with the birth, and the presentation of Christ in the temple, the flight into Egypt, the slaughter of the innocents, and other events in the infancy of our Lord, are plainly related in the gospels. But his mother, it is said—and it marks her character of quiet thoughtfulness, profound piety, and deep maternal love—laid up all these things in her heart, Luke 2: 51, &c.

The gospel speaks nothing more of the virgin Mary till the marriage at Cana of Galilee, at which she was present with her son Jesus. She was at Jerusalem, at the last passover our Savior celebrated there. There she saw all that was transacted; followed him to Calvary; and stood at the foot of his cross with an admirable constancy and courage, though the sword, as Simeon foretold, pierced through her own heart. Jesus seeing his mother, and his beloved disciple near, he said to his mother, "Woman,

behold thy son; and to the disciple, Behold thy mother. And from that hour the disciple took her home to his own house." No further particulars of this favored woman are mentioned, except that she was a witness of Christ's resurrection. A veil is drawn over her character and history; as though with the design to prove that wretched idolatry of which she was made the subject when Christianity became corrupt and paganized.

2. **MARY**, the mother of John Mark, a disciple of the apostles. She had a house in Jerusalem, whither, it is thought, the apostles retired after the ascension of our Lord, and where they received the Holy Ghost. After the imprisonment of St. Peter, the faithful assembled in this house, and were praying there when Peter, delivered by the ministry of an angel, knocked at the door of the house, Acts 12: 12.

3. **MARY**, of Cleophas. The best critics take Mary mother of James, and Mary wife of Cleophas, to be the same person, Matt. 27: 56. Mark 15: 40, 41. Luke 24: 10. John 19: 25. St. John gives her the name of Mary of Cleophas; and the other evangelists, the name of Mary, mother of James. Cleophas and Alpheus are the same person; as James, son of Mary, wife of Cleophas, is the same as James, son of Alpheus. It is thought she was the sister of the virgin Mary, and that she was the mother of James the Less, of Joseph, of Simon, and of Judas, who in the gospel are named the brethren of Jesus Christ, (Matt. 13: 55. 27: 56. Mark 6: 3.) that is, his cousin-germans. She was an early believer in Jesus Christ, and attended him on his journeys, to minister to him. She was present at the last passover, and at the death of our Savior she followed him to Calvary; and during his passion she was with the mother of Jesus at the foot of the cross. She was also present at his burial; and on the Friday before had, in union with others, prepared the perfumes to embalm him, Luke 23: 59. But going to his tomb very early on the Sunday morning, with other women, they there learned, from the mouth of an angel, that he was risen; of which they carried the news to the apostles, Luke 24: 1—5. Matt. 28: 9. By the way, Jesus appeared to them; and they embraced his feet, worshipping him. This is all we know with certainty concerning Mary, the wife of Cleophas.

4. **MARY**, sister of Lazarus, who has been preposterously confounded with that female sinner spoken of, Luke 7: 37—39. She lived with her brother and her sister Martha at Bethany; and Jesus Christ, having a particular affection for this family, often retired to their house with his disciples. Six days before the passover, after having raised Lazarus from the dead, he came to Bethany with his disciples, and was invited to sup with Simon the leper, John 12: 1, &c. Matt. 26: 6, &c. Mark 14: 3, &c. Mary, grateful for the recovery of so dear a brother, expressed her feelings in a costly manner. Judas Iscariot murmured; but Jesus justified Mary in what she had done, saying that by this solemn unction she had prevented his embalment, and in a manner had declared his death and burial, which were at hand. From this period the Scriptures make no mention of either Mary or Martha.

5. **MARY MAGDALENE**; so called, it is probable, from Magdala, a town of Galilee, of which she was a native, or where she had resided during the early part of her life. Out of her, St. Luke tells us, Jesus had cast seven devils, by whose malignant power she had been afflicted, Luke 8: 2. Some, without a shadow of proof, have supposed her to be the sinful woman spoke of, Luke 7: 37—39; as others have as erroneously imagined her to be Mary, the sister of Lazarus.

There is no doubt but that Mary Magdalene, both in character and circumstances, was a woman of good reputation, and high standing in society. She is mentioned by the evangelists as being one of those women that followed our Savior, to minister to him, according to the custom of the Jews. She attended him in the last journey he made from Galilee to Jerusalem, and was at the foot of the cross with the holy virgin; (John 19: 25. Mark 15: 47.) after which she returned to Jerusalem, to buy and prepare with others certain perfumes, that she might embalm him after the Sabbath was over, which was then about to begin. All the Sabbath day she remained in the city; and the next day, early in the morning, went to the

sepulchre along with Mary, the mother of James, and Salome, Mark 16: 1, 2. Luke 24: 1, 2. For other particulars respecting her, see also Matt. 28: 1—5. John 20: 11—17.—*Watson*.

**MASCARON, (JULIUS),** a distinguished French prelate and pulpit orator, was born in 1634; entered among the priests of the Oratory; and soon became so popular a preacher that multitudes thronged from all quarters to hear him. In 1666, he was called to the court, to preach before Louis XIV.; and in 1671, he was raised to the see of Tulle, whence, in 1679, he was translated to that of Agen. He died in 1703. Of his funeral orations the most admired are those on Henrietta of England, the duke of Beaufort, and marshal Turenne.—*Davenport*.

**MASCHIL;** a title, or inscription, at the head of several psalms of David and others, in the book of Psalms. Thus Psalm 32 is inscribed, "A Psalm of David, Maschil;" and Psalm 42, "To the chief musician, Maschil, for the sons of Korah." The word *Maschil*, in the Hebrew, signifies, "he that instructs;" though some interpreters take it for the name of a musical instrument. Some of the rabbins believe that, in repeating the psalms which have this inscription, it was usual to add an interpretation or explication to them. Others, on the contrary, think it shows the clearness and perspicuity of such psalms, and that they needed no particular explication. The most probable opinion is, that Maschil means an instructive song.—*Watson*.

**MASHAM, (Lady DAMARIS),** daughter of the celebrated Cudworth, was born at Cambridge, England, in 1658. Her father perceiving the bent of her genius, took particular care of her education, so that she was early distinguished for piety and uncommon learning. She became the second wife of Sir Francis Masham, of Oates, in Essex; and repaid her father's care of her, in the admirable pains she took in the education of her only son.

In the study of divinity and philosophy she was greatly assisted by Mr. Locke, who lived in her family many of the last years of his life. She wrote a Discourse concerning the Love of God, 1691, 12mo; and Occasional Thoughts in reference to a Virtuous or Christian Life, 1700, 12mo; and drew up the account of Mr. Locke published in the great Historical Dictionary. She died in 1708.—*Betham*.

**MASON, (JOHN MITCHELL, D. D.),** a distinguished American divine and pulpit orator, was born in the city of New York, in 1770, and after graduating at Columbia college, prepared himself for the sacred ministry. His theological studies were completed in Europe. In 1792, he returned to New York, and was established in the ministry at that place till 1811, when he accepted the appointment of provost in Columbia college. This situation his ill health obliged him to resign, and he visited Europe to repair his constitution. On his return in 1817, he again resumed his labors in preaching, and in 1821, undertook the charge of Dickinson college, in Pennsylvania. In 1824, he returned to New York, and died in 1829. He was the author of Letters on Frequent Communion; a Plea for Sacramental Communion on Catholic Principles; and a number of Essays, Reviews, Orations, and Sermons, published at different times. They have recently been collected and published, in four volumes, octavo.

The mind of Dr. Mason was of the most robust order; his theology Calvinistic; and his style of eloquence powerful and irresistible as a torrent. When Robert Hall first heard him deliver before the London Missionary Society, in 1802, his celebrated discourse on Messiah's Throne, it is said he exclaimed, "I can never preach again!"—*Davenport*.

**MASORA;** a term, in the Jewish theology, signifying a work on the Bible, performed by several learned rabbins, to secure it from any alterations which might otherwise happen.

The work regards merely the letter of the Hebrew text, in which they have first fixed the true reading by vowels and accents; they have, secondly, numbered not only the chapters and sections, but the verses, words, and letters of the text; and they find in the Pentateuch five thousand two hundred and forty-five verses, and in the whole Bible twenty-three thousand two hundred and six. The

Masora is called by the Jews the "hedge or fence of the law," because this enumeration of the verses, &c. is a means of preserving it from being corrupted and altered. They have, thirdly, marked whatever irregularities occur in any of the letters of the Hebrew text; such as the different size of the letters, their various positions and inversions, &c.; and they have been fruitful in finding out reasons for these mysteries and irregularities in them. They are, fourthly, supposed to be the authors of the *Keri* and *Chetibh*, or the marginal corrections of the text in our Hebrew Bibles.

According to Elias Levita, they were the Jews of a famous school at Tiberias, about five hundred years after Christ, who composed, or at least began, the Masora; whence they are called *Masorites*, and *Masoretic doctors*. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it, and which serve for vowels.

The age of the Masorites, however, has been much disputed. Archbishop Usher places them before Jerome; Capel at the end of the fifth century; father Morin in the tenth century. Basnage says that they were not a society, but a succession of men; and that the Masora was the work of many grammarians, who, without associating and communicating their notions, composed this collection of criticisms on the Hebrew text. It is urged, that there were Masorites from the time of Ezra and the men of the great synagogue, to about the year of Christ 1030; and that Ben Asher and Ben Naphtali, who were the best of the profession, and who, according to Basnage, were the inventors of the Masora, flourished at this time. Each of these published a copy of the whole Hebrew text, as correct, says Dr. Prideaux, as they could make it. The eastern Jews have followed that of Ben Naphtali, and the western that of Ben Asher: and all that has been done since is to copy after them, without making any more corrections or masoretic criticisms.

There is a great and little Masora printed at Venice and at Basil, with the Hebrew text in a different character. Buxtorf has written a work on the Masorites, which he calls *Tiberias*.—*Hend. Buck*.

**MASS, MISSA;** in the church of Rome, the office of prayers used at the celebration of the eucharist; or, in



other words, the consecrating the bread and wine so that it is transubstantiated into the body and blood of Christ, and offering them as an expiatory sacrifice for the quick and the dead. Nicod, after Baronius, observes that the word comes from the Hebrew *mischach*, (*oblatum*), or from the Latin *missa missorum*; because in former times the catechumens and excommunicated were sent out of the church, when the deacons said, "*Ite, missa est*," after sermon and reading of the epistle and gospel; they not being allowed to assist at the consecration. Menage derives the word from *missio*, "dismissing;" others, from *missa*, "sending;" because in the mass the prayers of men on earth are sent up to heaven.

As the mass is in general believed to be a representation of the passion of our blessed Savior, so every action of the priest, and every particular part of the service, are

supposed to allude to the particular circumstances of his passion and death. The general division of masses is into high and low mass. The first is that sung by the choristers, and celebrated with the assistance of a deacon and sub-deacon: low masses are those in which the prayers are barely rehearsed without singing. There are a great number of different or occasional masses in the Romish church, many of which have nothing peculiar but the name. Such are the masses of the saints: that of St. Mary of the Snow, celebrated on the fifth of August; that of St. Margaret, patroness of lying-in women; that at the feast of St. John the Baptist, at which are said three masses; that of the Innocents, at which the *gloria in excelsis* and hallelujah are omitted; and, it being a day of mourning, the altar is of a violet color. As to ordinary masses, some are said for the dead, and, as is supposed, contribute to extricate the soul out of purgatory. At these masses the altar is put in mourning, and the only decorations are a cross in the middle of six yellow wax lights; the dress of the celebrant, and the very mass-book, are black; many parts of the office are omitted, and the people are dismissed without the benediction. If the mass be said for a person distinguished by his rank or virtues, it is followed with a funeral oration; they erect a *chapelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax, either in the middle of the church, or near the deceased's tomb, where the priest pronounces a solemn absolution of the deceased. There are likewise private masses said for stolen or strayed goods or cattle, for health, for travellers, &c., which go under the name of votive masses. There is still a further distinction of masses, denominated from the countries in which they were used: thus the Gothic mass, or *missa mosarabum*, is that used among the Goths when they were masters of Spain, and which is still observed at Toledo and Salamanca; the Ambrosian mass is that composed by St. Ambrose, and used only at Milan, of which city he was bishop; the Gallic mass, used by the ancient Gauls; and the Roman mass, used by almost all the churches in the Roman communion.—*Watson*.

**MASSALIANS, or MESSALIANS;** a sect which sprung up about the year 361, in the reign of the emperor Constantius, who maintained that men have two souls, a celestial and a diabolical; and that the latter is driven out by prayer. From these words of our Lord, "Labor not for the meat that perisheth," it is said, that they concluded they ought not to do any work to get their bread. We may suppose, says Dr. Jortin, that this sect did not last long; that these sluggards were soon starved out of the world; or rather, that cold and hunger sharpened their wits, and taught them to be better interpreters of Scripture. It is more probable, however, that they have been misrepresented by their enemies.—*Hend. Buck*.

**MASSILLON, (JEAN BAPTISTE,)** the most eloquent of the French divines, was born in 1663, the son of a notary, at Hieres, in Provence. In 1681, he entered into the congregation of the Oratory, and wherever he was sent gained all hearts, by the liveliness of his character, the agreeableness of his wit, and a natural fund of sensible and captivating politeness. These advantages, united with his great talents, excited the envy of his brethren, no less than the admiration of others; and he was sent, by his superiors, to one of their houses, in the diocese of Meaux.

The first efforts of his eloquence were made at Vienne, while he was a public teacher of theology, and his funeral oration on Henri de Villars, archbishop of that city, was universally admired. The fame of this discourse induced father de la Tour, then general of the congregation of the Oratory, to send for him to Paris. After some time, being asked his opinion of the principal preachers in that capital—"They display," said he, "great genius and abilities; but, if I preach, I shall not preach as they do." He kept his word, and took up a style of his own, not attempting to imitate any one, except it was Bourdaloue, whom, at the same time, the natural difference of his disposition did not suffer him to follow very closely. A touching and natural simplicity is the characteristic of his style, and has been thought, by able judges, to reach the heart, and produce its due effects, with much more certainty than all the logic of Bourdaloue. His powers

were immediately distinguished when he made his appearance at court; and at Versailles, he received this compliment from Louis XIV.: "My father, when I hear other preachers, I go away much pleased with them; but whenever I hear you, I go away much displeas'd with myself." On one occasion, the effect of a discourse preached by him, "On the Small Number of the Elect," was so extraordinary, that it raised the hearers from their seats, and produced a general, though involuntary murmur of applause in the congregation. The preacher himself was confus'd by it; but the effect was only increased, and the pathetic was carried to the greatest height that can be supposed possible.

His mode of delivery contributed not a little to his success. "We seem to behold him still in imagination," said they who had been fortunate enough to attend his discourses, "with that simple air, that modest carriage, those eyes so humbly directed downwards, that unstudied gesture, that touching tone of voice, that look of a man fully impressed with the truths which he enforced, conveying the most brilliant instruction to the mind, and the most pathetic movements to the heart." The famous actor, Baron, after hearing him, told him to continue as he had begun. "You," said he, "have a manner of your own; leave the rules to others." At another time, he said to an actor who was with him, "My friend, this is the true orator; we are mere players."

Massillon was not the least inflated by the praises he received. His modesty continued unaltered, and the charms of his society attracted those who were likely to be alarmed at the strictness of his lessons. In 1717, the regent, being convinced of his merits, by his own attendance on his sermons, appointed him bishop of Clermont. The French academy received him as a member in 1719. The funeral oration of the duchess of Orleans, in 1723, was the last discourse he pronounced at Paris. From that time he resided altogether in his diocese, where the mildness, benevolence, and piety of his character, gained all hearts. His love of peace led him to make many endeavors to conciliate his brethren of the Oratory and the Jesuits; but he found, at length, that he had less influence over divines, than over the hearts of sinners.

He died, resident on his diocese, in September, 1742, at the age of seventy-nine. His name has since been almost proverbial in France, where he is considered a consummate master of eloquence. His works were published, complete, by his nephew, at Paris, in 1745 and 1746, forming fourteen volumes of a larger, and twelve of a smaller kind of duodecimo.—*Jones's Chris. Biog.; D'Alcembert*.

**MASTER;** a person who has servants under him; a ruler or instructor. The duties of masters relate, 1. *To the civil concerns of the family.* To arrange the several businesses required of servants; to give particular instructions for what is to be done, and how it is to be done; to take care that no more is required of servants than they are equal to; to be gentle in our deportment towards them; to reprove them when they do wrong, to commend them when they do right; to make them an adequate recompense for their services, as to protection, maintenance, wages, and character. 2. *As to the morals of servants.* Masters must look well to their servants' characters before they hire them; instruct them in the principles and confirm them in the habits of virtue; watch over their morals, and set them good examples. 3. *As to their religious interests.* They should instruct them in the knowledge of divine things; (Gen. 14: 14. 18: 19.) pray with them, and for them; (Joshua 24: 15.) allow them time and leisure for religious services, &c., Eph. 6: 9. See *Stennett on Domestic Duties*, ser. 8; *Paley's Moral Philosophy*, vol. i. pp. 233, 235; *Beattie's Elements of Moral Science*, vol. i. pp. 150, 153; *Doddridge's Lectures*, vol. ii. p. 266; *Dwight's Theology*; *Lindsay's Lectures to the Middle Aged*; *Anderson on the Domestic Constitution*.—*Hend. Buck*.

**MATERIALISTS;** a sect in the ancient church, composed of persons who, being prepossessed with that maxim in philosophy, "ex nihilo nihil fit," out of nothing, nothing can arise, had recourse to an eternal matter, on which they supposed God wrought in the creation, instead of admitting him alone as the sole cause of the existence of all things. Tertulian vigorously opposed them in his

treasure against Hermogenes, who was one of their number.

Materialists are also those who maintain that the soul of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. Most of these theorists are sceptics; but some of them are professed believers in Christianity. We shall here state the views of this latter class, with their necessary consequences, and then briefly give the reasonings of their opponents.

1. The followers of the late Dr. Priestley are Materialists, and hence philosophical necessarians. According to the doctor's writings, he believed,

1. That man is no more than what we now see of him: his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution till it shall please that Almighty Being who called it into existence, to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct, before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude that the body was mortal, from observing that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of the resurrection of the dead, which is peculiar to revelation; on which alone the sacred writers build all our hope of future life; and it explains the uniform language of the Scriptures, which speak of one day of judgment for all mankind; and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. In the Scriptures, the heathens are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead.

The apostle Paul asserts, in 1 Cor. 15, 16, that "if the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain, ye are yet in your sins: then they also who are fallen asleep in Christ are perished." And again, ver. 32, "If the dead rise not, let us eat and drink, for to-morrow we die." In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the Scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of sense, thought, or enjoyment. See Ps. 6: 5. Job 14: 7, &c.

2. That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and every thing else in the constitution of nature; and, consequently, that it is never determined without some real or apparent cause foreign to itself; i. e. without some motive of choice; or that motives influence us in some definite and invariable manner, so that every volition, or choice, is constantly regulated and determined by what precedes it: and this constant determination of mind, according to the motives presented to it, is what is meant by its necessary determination. This being admitted to be fact, there will be a necessary connexion between all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world; so that, according to the established laws of nature, no event could have been otherwise than it has been, or is to be, and therefore all things past, present, and to come, are precisely what the Author of nature really intended them to be, and has made provision for.

To establish this conclusion, nothing is necessary but that throughout all nature the same consequences should invariably result from the same circumstances. For if this be admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it and their respective situations were appointed by the Deity, the first change would take place according to a certain rule established by himself, the result of which

would be a new situation; after which, the same laws continuing, another change would succeed, according to the same rules, and so on forever; every new situation invariably leading to another, and every event, from the commencement to the termination of the system, being strictly connected; so that, unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was. In all these cases, the circumstances preceding any change, are called the causes of that change; and since a determinate event, or effect, constantly follows certain circumstances, or causes, the connexion between cause and effect is concluded to be invariable, and therefore necessary.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the necessarian asserts, that if, in any given state of mind, with respect both to dispositions and motives, two different determinations, or volitions, be possible, it can be on no other principle than that one of them should come under the description of an effect without a cause; just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

This scheme of philosophical necessity implies a chain of causes and effects established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system; and, according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions.

This scheme of philosophical necessity the doctor distinguishes from the Calvinistic doctrine of predestination in the following particulars:—

1. No necessarian supposes that any of the human race will suffer eternally; but that future punishments will answer the same purpose as temporal ones are found to do; all of which tend to good, and are evidently admitted for that purpose. Upon the doctrine of necessity, also, the most indifferent actions of men are equally necessary with the most important; since every volition, like any other effect, must have an adequate cause depending upon the previous state of the mind, and the influence to which it is exposed.

2. The necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness; so that, in the most proper sense of the words, it depends entirely on himself whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free will, viz., the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it. [The doctor misrepresents CALVINISM.]

4. The necessarian believes nothing of the posterity of Adam's sinning in him, and of their being liable to the wrath of God on that account; or the necessity of an infinite Being making atonement for them by suffering in their stead, and thus making the Deity propitious to them. He believes nothing of all the actions of any man being necessarily sinful; but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in many things that they do; and, likewise, that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon the principles of the necessarian, also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily ineffectual; there not being sufficient time left to produce a change of disposition and character, which can only be done by a change of conduct of proportionably long continuance.

In short, in three doctrines of Materialism, Philosophi-

cal Necessity, and Socinianism, are considered as equally parts of one system. The scheme of necessity is the immediate result of the materiality of man; for mechanism is the undoubted consequence of materialism; and that man is wholly material, is eminently subservient to the proper or mere humanity of Christ. For if no man have a soul distinct from his body, Christ, who in all other respects appeared as a man, could not have a soul which had existed before his body: and the whole doctrine of the pre-existence of souls, of which the opinion of the pre-existence of Christ is a branch, will be effectually overturned. Such is the reasoning of Dr. Priestley.

II. Much has been written of late years against the doctrine of Materialism, and the different modifications which it has assumed; but the able and condensed argument of Wollaston, in his "Religion of Nature delineated," if well considered, will furnish every one with a most clear and satisfactory refutation of this antisciptural and irrational error. We can offer only a brief abstract. The soul cannot be mere matter: for if it is, then either all matter must think; or the difference must arise from a peculiar system of organization; or a faculty of thinking must be superadded to some systems of it, which is not superadded to others.

1. But, in the first place, that position which makes all matter to be cogitative, is contrary to all the apprehensions and knowledge we have of the nature of it; nor can it be true, unless our senses and faculties be contrived only to deceive us. Why doth the scene of thinking lie in our heads, and all the ministers of sensation make their reports to something there, if all matter be apprehensive and cogitative? For in that case there would be as much thought and understanding in our heels, and everywhere else, as in our heads. If all matter be cogitative, then it must be so as matter, and thinking must be of the essence and definition of it; but if so, we should not only continue to think always, till the matter of which we consist is annihilated, and so the assessor of this doctrine would stumble upon immortality unawares; but we must also have thought always in time past, ever since that matter was in being; nor could there be any the least intermission of actual thinking; which does not appear to be our case.

2. In the next place, the faculties of thinking, &c., cannot arise from a peculiar system of organization, because by organization bodies can only become greater or less, round or square, rare or dense, &c.; all which ideas are quite different from that of thinking; there can be no relation between them, except that of an instrument to an agent. These modifications and affections of matter are so far from being principles or causes of thinking and acting, that they are themselves but effects, proceeding from the action of some other matter or thing upon it, and are proofs of its passivity, deadness, and utter incapacity of becoming cogitative: this is evident to sense.

3. That faculty of thinking, so much talked of by some as superadded to certain systems of matter, fitly disposed, by virtue of God's omnipotence, though it be so called, must in reality amount to the same thing as another being, or nature, with the faculty of thinking. For a faculty of thinking alone will not make up the idea of a human soul, which is endued with many faculties; apprehending, reflecting, comparing, judging, making deductions and reasonings, willing, putting the body in motion, continuing the animal functions by its presence, and giving life; and therefore, whatever it is that is superadded, it must be something which is endued with all those other faculties. And whether that can be a faculty of thinking, and so these other faculties be only faculties of a faculty, or whether they must not all be rather the faculties of some spiritual nature, which being, by their own concession, superadded to matter, must be different from it, we leave the unprejudiced to determine. If men would but seriously look into themselves, the soul would not appear to them merely as a faculty of the body, or a kind of appurtenance to it, but rather as some intelligent being, properly placed in it, not only to use it as an instrument, and act by it, but also to govern it, or the parts of it, as the tongue, hands, feet, &c., according to its own reason. For we think it is plain enough, that the mind, though it acts under great limitations, doth, however, in many instances

govern the body by its own will; and it is monstrous to suppose this governor to be nothing but some fit disposition, or accident, superadded, of that matter which is governed. A ship, it is true, would not be fit for navigation, if it was not built and provided in a proper manner; but then, when it has its proper form, and is become a system of materials fitly disposed, it is not this disposition that governs it: it is the man, that other substance, who sits at the helm, and they who manage the sails and tackle, that do this. So our vessels without a proper organization and conformity of parts would not be capable of being acted as they are; but still it is not the shape, or modification, or any other accident, that can govern them. The capacity of being governed or used can never be the governor, applying and using that capacity. No, there must be at the helm something distinct, that commands the body, and without which the vessel would run adrift, or rather sink.

For the foregoing reasons it is plain, that matter cannot think, cannot be made to think. But if a faculty of thinking can be superadded to a system of matter, without uniting an immaterial substance to it; yet a human body is not such a system, being plainly void of thought, and organized in such a manner as to transmit the impressions of sensible objects up to the brain, where the percipient, and that which reflects upon them, certainly resides; and therefore that which there apprehends, thinks, and wills, must be that system of matter to which a faculty of thinking is superadded. But all the premises well considered, judge whether, instead of saying that this inhabitant of our heads (the soul) is a system of matter to which a faculty of thinking is superadded, it might not be more reasonable to say, it is a thinking nature intimately united to that fine material vehicle, more or less perfectly organized, the brain. During our earthly life, by the will of the Father of spirits, these act in conjunction, that which affects the one affecting the other: the soul is detained in the body till the habitation is spoiled, and their mutual tendency to improvement interrupted, by some hurt or disease, or by the decays and ruins of old age, or the like.

By an accidental blow, the skull is beaten in, the brain is pressed upon, and the patient lies without sense or feeling. No sooner is the pressure removed than the power of thought immediately returns. It is known, again, that the phenomena of fainting arise from a temporary deficiency of blood in the brain; the vessels collapse, and the loss of sense immediately ensues. Restore the circulation, and the sense is as instantly recovered. On the contrary, when the circulation in the brain is too rapid, and inflammation of the organ succeeds, we find that delirium, frenzy, and other disorders of the mind arise in proportion to the inflammatory action, by which they are apparently produced. It is observed, also, that when the stomach is disordered by an excess of wine, or of ardent spirits, the brain is also affected through the strong sympathies of the nervous system, the intellect is disordered, and the man has no longer a rational command over himself or his actions. From these, and other circumstances of a similar nature, it is concluded, that thought is a quality or function of the brain; that it is inseparable from the organ in which it resides; and as Mr. Lawrence, after the French physiologists, represents it, that "medullary matter thinks."

Now it must certainly be inferred from all these circumstances, that there is a close connexion between the power of thinking and the brain; but it by no means follows, that they are, therefore, one and the same. Allowing, however, for a moment, the justice of the inference, from the premises which have been stated, we must remember, that we have not as yet taken in all the circumstances of the case. We have watched the body rather than the mind, and that only in a diseased state; and from this partial and imperfect view of the subject, our conclusions have been deduced.

But let us take the matter in another point of view. We have observed the action of the brain upon thought, and have seen that when the former is unnaturally compressed, the latter is immediately disordered or lost. Let us now turn our attention to the action of thought upon the brain. A letter is brought to a man containing some

afflicting intelligence. He casts his eye upon its contents, and drops down without sense or motion. What is the cause of this sudden affection? It may be said that the vessels have collapsed, that the brain is consequently disordered, and that loss of sense is the natural consequence. But let us take one step backward, and inquire what is the cause of the disorder itself, the effects of which are thus visible. It is produced by a sheet of white paper distinguished by a few black marks. But no one would be absurd enough to suppose, that it was the effect of the paper alone, or of the characters inscribed upon it, unless those characters conveyed some meaning to the understanding. It is thought then which so suddenly agitates and disturbs the brain, and makes its vessels to collapse. From this circumstance alone we discover the amazing influence of thought upon the external organ; of that thought which we can neither hear, nor see, nor touch, which yet produces an affection of the brain fully equal to a blow, a pressure, or any other sensible injury. Now this very action of thought upon the brain clearly shows that the brain does not produce it, while the mutual influence which they possess over each other, as clearly shows that there is a strong connexion between them. But it is carefully to be remembered, that *connexion* is not *identity*. While we acknowledge then, on the one side, the mutual connexion of the understanding and the brain, we must acknowledge, on the other, their mutual independence. The phenomena which we daily observe lead us of necessity to the recognition of these two important principles.

If then from the observations which we are enabled to make on the phenomena of the understanding and of the brain, we are led to infer mutual independence, we shall find our conclusions still further strengthened by a consideration of the substance and composition of the latter. Not only is the brain a material substance, endowed with all those properties of matter which we have before shown to be inconsistent with thought, but it is a substance, which, in common with the rest of our body, is undergoing a perpetual change. Indeed experiments and observations give us abundant reason for concluding that the brain undergoes within itself precisely the same change with the remainder of the body. A man will fall down in a fit of apoplexy, and be recovered; in a few years he will be attacked by another, which will prove fatal. Upon dissection it will be found that there is a cavity formed by the blood effused from the ruptured vessel, and that a certain action had been going on, which gradually absorbed the coagulated blood. If then an absorbent system exists in the brain, and the organ thereby undergoes, in the course of a certain time, a total change, it is impossible that this flux and variable substance can be endowed with consciousness or thought. If the particles of the brain, either separately or in a mass, were capable of consciousness, then after their removal the consciousness which they produced must forever cease. The consequence of which would be, that personal identity must be destroyed, and that no man could be the same individual being that he was ten years ago. But our common sense informs us, that as far as our understanding and our moral responsibility are involved, we are the same individual beings that we ever were. If the body alone, or any substance subject to the laws of body, were concerned, personal identity might reasonably be doubted: but it is something beyond the brain that makes the man at every period of his life the same: it is consciousness, that, amidst the perpetual change of our material particles, unites every link of successive being in one indissoluble chain. The body may be gradually changed, and yet by the deposition of new particles, similar to those which absorption has removed, it may preserve the appearance of identity. But in consciousness there is real, not an apparent, individuality, admitting of no change or substitution.

So inconsistent with reason is every attempt which has been made to reduce our thoughts to a material origin, and to identify our understanding with any part of our corporeal frame! The more carefully we observe the operation, both of the mind and of the brain, the more clearly we shall distinguish, and the more forcibly shall we feel,

the independence of the one upon the other. We know that the brain is the organ or instrument by which the mind operates on matter, and we know that the brain again is the chain of communication between the mind and the material world. That certain disorders therefore in the chain should either prevent or disturb this communication is reasonably to be expected; but nothing more is proved from thence than we knew before, namely, that the link is imperfect. And when that link is again restored, the mind declares its identity, by its memory of things which preceded the injury or the disease; and where the recovery is rapid, the patient awakes as it were from a disturbed dream. How, indeed, the brain and the thinking principle are connected, and in what manner they mutually affect each other, is beyond the reach of our faculties to discover. We must, for the present, be contented with our ignorance of the cause, while from the effects we are persuaded both of their connexion on the one hand, and of their independence on the other. For the arguments from Scripture see *FUTURE STATE; INTERMEDIATE STATE; NECESSITY; PRE-EXISTENCE; SOUL; SOCIANIAN*; and books under those articles.—*Hend. Buck; Watson.*

MATHER, (INCREASE, D. D.,) a very pious and learned American divine, was born at Dorchester, in 1639; was educated to the ministry, and was settled in the North church, Boston, in 1664. He continued there for sixty-two years, discharging the duties of his sacred office with zeal and ability. In 1685, he was appointed to the presidency of Harvard college, which he resigned in 1701. He died in 1723. He was an indefatigable student, and published a variety of works on religion, politics, history, and philosophy.—*Davenport.*

MATHER, (COTTON, D. D.,) son of Increase Mather, and author of the celebrated "Essays to do Good," to which Franklin ascribes his desire to be useful, was born at Boston, Feb. 12, 1662-3. At twelve years old he had made such uncommon progress in the Latin and Greek languages, besides entering on the Hebrew, that it was thought proper to remove him to the university. Accordingly, he was admitted into Harvard college, where the progress he made in his academical studies was no way short of what he had made at school. Here he soon set himself to draw up systems of the sciences as he studied them, which he found to be an excellent means of perfecting himself in them. His systems of logic and physics were so far from contemptible, (though composed at an age when few lads are attempting any thing superior to themes at school,) that they have been valued and used for systems by some others since. Another excellent means of improvement, by the books he read, which he used from the beginning of his studies, was to write remarks upon them. Multitudes of such remarks were found among his papers, after his death. He took his first degree at sixteen years of age, and, in his nineteenth year, he proceeded master of arts. The thesis he exhibited and defended on that occasion was, concerning the divine authority of the Hebrew points, in which he maintained their authority. But the best and brightest ornament of Dr. Mather's character, was his early piety, for which he was no less remarkable than for his natural capacity, and his wonderful progress in learning. When he was grown a little above the age of childhood, he joined himself to a religious society of young men, who met on Lord's day evenings; and he used afterwards to ascribe much of the skill which he had attained in speaking and praying, to his early exercises in that society.

Dr. Mather had, from his cradle, an impediment in his speech, which seemed so opposed to his usefulness as a minister, that, for some time, he quite laid aside all thoughts of the ministry, and applied himself to the study of physic. But, by habituating himself to a deliberate way of speaking, he, in time, got rid of his impediment; and then, by the advice of his friends, he returned to the study of divinity; which he prosecuted with such successful application, that before he was eighteen years old, he was thought to be prepared for public service, and was advised to begin to preach; which accordingly he did, August 22, 1680, and accepted a call from the North church, at Boston.

Though, from the account which has been given of Dr.



Mather's labors in the ministry, one might naturally be led to think, that he could have time for nothing else, yet his heart was so set on doing good, in every possible way, that he redeemed time for several other valuable and useful services. He published a proposal for an evangelical treasury, in order to build churches where they were wanted, distribute books of piety, relieve poor ministers, &c., which his own church, and some others, readily acceded to. That he might the better extend his usefulness beyond the limits of his own country, he applied himself to the study of the modern languages. He learned the French and Spanish; and, in his forty-fifth year, he made himself so far master of the Iroquois Indian tongue, that he wrote and published treatises in each of those languages. In short, it was the great ambition of his whole life to do good. His heart was set upon it; he did not therefore content himself with merely embracing opportunities of doing good, that occasionally offered themselves, but he very frequently set apart much time on purpose to devise good; and he seldom came into any company without having this directly in his view. It was constantly one of his first thoughts in the morning, What good may I do this day? And that he might more certainly attend to the various branches of so large and comprehensive a duty, he resolved this general question, What good shall I do? into several particulars, one of which he took into consideration, while he was dressing himself, every morning; and as soon as he came into his study, he set down some brief hints of his meditations upon it. He had ordinarily a distinct question for each morning in the week. His question for the Lord's day morning constantly was, What shall I do, as a pastor of a church, for the good of the flock under my charge? Upon this he considered, what subjects were most suitable and seasonable for him to preach on; what families of his flock were to be visited, and with what particular view; and how he might make his ministry still more acceptable and useful.

He published, in his lifetime, three hundred and eighty-two books. Though many of them are indeed but small volumes, as single Sermons, Essays, &c. yet there are several among them of a much larger size: as his "Magnalia Christi Americana;" his "Christian Philosopher;" his "Ratio Discipline Fratrum Nov-Anglorum;" his "Directions to a Candidate for the Ministry," a book which brought him as many letters of thanks as would fill a volume. Besides all these, the doctor left behind him several books in manuscript; one of which, viz. his "Biblia Americana, or Illustrations of the Sacred Scriptures," was proposed to be printed in three volumes folio. The true motive that prompted him to write and publish so great a number of books, appears from the motto that he wrote on the outside of the catalogue, which he kept of his own works, viz. John 15: 8, "Herein is my Father glorified, that ye bear much fruit." He received various public honors with a grateful sense of his obligations to those that conferred them: he also considered them as encouragements, which the providence of God designedly ministered to his zeal and diligence in his sacred work; and he begged grace from on high to make a right improvement of them.

It might be said of Dr. Mather, with peculiar propriety, that "he was in the fear of the Lord all the day long," for he was almost continually conversing with God in his thoughts; and there was hardly a single occurrence that he met with in life, but he improved it, to awaken in his mind some pious thoughts, and, very commonly, into an occasion of short ejaculatory prayers. At length the life of Dr. Mather drew to a close, and he was, for a long time, confined to a bed of sickness. Many were the solemn blessings he pronounced on those that came to see him, and the serious charges which he gave them at parting. How earnestly did he wish and pray that the blessing of him, in whom all nations are to be blessed, might rest on the persons and families of his friends. Dr. Mather died the 13th of Feb. 1727-8, which was the next day after he had completed his sixty-fifth year. God was graciously pleased to favor him with an easy dismission out of life, and with a sweet composure of mind to the very last; blessings which he often and earnestly prayed for. "Mark the perfect man, and behold the upright, for

the end of that man is peace." See his *Life*, written by Dr. Jennings.—*Jones' Chris. Biog.*

MATTHEW, called also Levi, was the son of Alpheus, but probably not of that Alpheus who was the father of the apostle James the Less. He was a native of Galilee; but it is not known in what city of that country he was born, or to what tribe of the people of Israel he belonged. Though a Jew, he was a publican or tax-gatherer under the Romans; and his office seems to have consisted in collecting the customs due upon commodities which were carried, and from persons who passed, over the lake of Gennesareth. St. Matthew, soon after his call, made an entertainment at his house, at which were present Christ and some of his disciples, and also several publicans. After the ascension of our Savior, he continued, with the other apostles, to preach the gospel for some time in Judea; but as there is no farther account of him extant, in any writer of the first four centuries, we must consider it as uncertain into what country he afterwards went, and likewise in what manner and at what time he died, though the general opinion is, that he preached and suffered martyrdom in Persia or Parthia.

2. In the few writings which remain of the apostolical fathers, Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp, there are manifest allusions to several passages in St. Matthew's gospel. This gospel is repeatedly quoted by Justin Martyr, but without mentioning the name of St. Matthew. It is both frequently quoted, and St. Matthew mentioned as its author, by Irenæus, Origen, Athanasius, Cyril, Epiphanius, Jerome, Chrysostom, and a long train of subsequent writers. It was, indeed, universally received by the Christian church; and we do not find that its genuineness was controverted by any early profane writer. We may therefore conclude, upon the concurrent testimony of antiquity, that this gospel is rightly ascribed to St. Matthew.

It is generally agreed, upon the most satisfactory evidence, that St. Matthew's gospel was the first which was written. Eusebius, who lived a hundred and fifty years after Irenæus, says, that Matthew wrote his gospel just before he left Judea to preach the religion of Christ in other countries; but when that was, neither he nor any other ancient author informs us with certainty. The impossibility of settling this point upon ancient authority has given rise to a variety of opinions among moderns. Of the several dates assigned to this gospel, which deserve any attention, the earliest is A. D. 38.

It appears very improbable that the Christians should be left any considerable number of years without a written history of our Savior's ministry. We may with reason conceive that the apostles would be desirous of losing no time in writing an account of the miracles which Jesus performed, and of the discourses which he delivered, because the sooner such an account was published, the easier it would be to inquire into its truth and accuracy; and, consequently, when these points were satisfactorily ascertained, the greater would be its weight and authority. We must own that these arguments are so strong in favor of an early publication of some history of our Savior's ministry, that we cannot but accede to the opinion of Jones, Wetstein, and Dr. Owen, that St. Matthew's gospel was written A. D. 35.

There has also of late been a difference of opinion concerning the language in which this gospel was originally written. In a question of this sort, however, which is a question of fact, the concurrent voice of antiquity is decisive. Though the fathers are unanimous, in declaring that St. Matthew wrote his gospel in Hebrew, yet they have not informed us by whom it was translated into Greek. It is, however, universally allowed, that the Greek translation was made very early, and that it was more used than the original. This last circumstance is easily accounted for. After the destruction of Jerusalem, the language of the Jews, and every thing which belonged to them, fell into great contempt; and the early fathers, writing in Greek, would naturally quote and refer to the Greek copy of St. Matthew's gospel, in the same manner as they constantly used the Septuagint version of the Old Testament. There being no longer any country in which the language of St. Matthew's original gospel was com-

monly spoken, that original would soon be forgotten; and the translation into Greek, the language then generally understood, would be substituted in its room. This early and exclusive use of the Greek translation is a strong proof of its correctness, and leaves us but little reason to lament the loss of the original.

"As the sacred writers," says Dr. Campbell, "especially the evangelists, have many qualities in common, so there is something in every one of them, which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes St. Matthew, is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these, his sermon on the mount, his charge to the apostles, his illustration of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eye-witness and ear-witness of most of the things which he relates; and though I do not think it was the scope of any of these historians, to adjust their narratives to the precise order of time wherein the events happened, there are some circumstances which incline me to think, that St. Matthew has approached at least as near that order as any of them." And this, we may observe, would naturally be the distinguishing characteristic of a narrative, written very soon after the events had taken place. The most remarkable things recorded in St. Matthew's gospel, and not found in any other, are the following: the visit of the eastern Magi; our Savior's flight into Egypt; the slaughter of the infants at Bethlehem; the parable of the ten virgins; the dream of Pilate's wife; the resurrection of many saints at our Savior's crucifixion; and the bribing of the Roman guard, appointed to watch at the holy sepulchre, by the chief priests and elders. *Horne, and Hug's Introductions.—Watson.*

MATTHIAS, the apostle, was first in the rank of our Savior's disciples, and one of those who continued with him from his baptism to his ascension, Acts 1: 21, 22. It is very probable he was of the number of the seventy, as Clemens Alexandrinus and other ancients inform us. We have no particulars of his youth or education, for we may reckon as nothing what is read in Abdias, or Obadiah, concerning this matter. The Greeks believe that Matthias preached and died at Colchis.—*Watson.*

MAURY, (JOHN SIFFREIN,) a French cardinal and statesman, was born, in 1746, at Vaurens, in the comtat Venaissin, and acquired great reputation by his eloquence as a preacher. He was one of the deputies of the clergy to the states general, and was conspicuous for his opposition to revolutionary measures. In 1791, he quitted France, and the pope made him a cardinal. Napoleon, in 1810, gave him the archbishopric of Paris. Maury died in 1817. He wrote an Essay on Eloquence; and other works.—*Davenport.*

MAXCY, (JONATHAN, D. D.,) a distinguished Baptist minister, and president of three colleges, was born at Atleborough, Mass., Sept. 2, 1763, and was graduated in 1787, at the college in Providence, of the Baptist church in which town he was ordained the pastor, Sept. 8, 1791. He was also professor of divinity in the college, and eleven years the president, from Sept. 6, 1792. In 1801, he succeeded Dr. Edwards as the president of Union college, Schenectady, in which office he was succeeded by Dr. Nott, in 1804. For the next fifteen years he was the first president of the college of South Carolina, in Columbia, where he died June 4, 1820, aged fifty-two. Dr. Maxcy was one of the most accomplished scholars and pulpit orators this country has produced. His character was very amiable, and his piety sincere. His health through life was delicate, and hence his change of situation. His death was that of the believer in Jesus, and his memory is widely revered. He published a Discourse on the Death of President Manning; on the Existence of God; on the Atonement, 1796; Address to a class, 1797; a Funeral Sermon before the legislature of South Carolina, 1818.—*Allen.*

MATURIN, (CHARLES ROBERT,) a divine, dramatist, and poet, was born, in 1782, in Ireland, and was educated at Trinity college, Dublin. Though he was popular for his

eloquence as a preacher, his only church preferment was the curacy of St. Peter's, in the Irish metropolis. His pen was fertile, but the remuneration which he received could not save him from frequent embarrassments. His first three novels, *The Fatal Revenge*, *The Wild Irish Boy*, and *The Milesian Chief*, were published under the assumed name of Dennis Jasper Murphy. He died in 1825. Besides the works already mentioned, he wrote *Sermons*; *The Universe*, a poem; the novels of *Melmoth*, and *Woman*; and the tragedies of *Bertram*, *Manuel*, and *Fredolpho*. The genius of Maturin was great, but it was not always under the control of a pure taste.—*Davenport.*

MAYHEW, (EXPERIENCE,) minister on Martha's Vineyard, was born Jan. 27, 1673. His father, grandfather, and great-grandfather, were all engaged as missionaries to the Indians before him, and several hundred of them were converted to Christ. In March, 1694, about five years after the death of his father, he began to preach to the Indians, taking the oversight of five or six of their assemblies. The Indian language had been familiar to him from infancy, and he was employed by the commissioners of the society for propagating the gospel in New England to make a new version of the Psalms and of John, which work he executed with great accuracy in 1709. He died Nov. 29, 1758, aged eighty-five. He published a sermon, entitled, *All Mankind by Nature equally under Sin*, 1724; *Indian Converts*, 8vo, 1727; in which he gives an account of the lives of thirty Indian ministers, and about eighty Indian men, women, and youth, worthy of remembrance on account of their piety; a *Letter on the Lord's Supper*, 1741; *Grace Defended*, 8vo, 1744; in which he contends, that the offer of salvation, made to sinners in the gospel, contains in it a conditional promise of the grace given in regeneration. In this, he says, he differs from most Calvinists; yet he supports the doctrines of original sin, of eternal decrees, and of the sovereignty of God in the salvation of man.

His son Zechariah succeeded him in the missionary field, making five generations thus engaged. The age attained by the Mayhews is remarkable; the first, Thomas, died aged ninety; Experience, eighty-four; John, grandson of the first John, eighty-nine; his brother, Jeremiah, eighty-five; Dr. Matthew, eighty-five; Zechariah, seventy-nine. *Indian Conv.*, Appen. 306, 307; *Chauncy's Remarks on Landoff's Sermon*, 23.—*Allen.*

MAYHEW, (JONATHAN, D. D.,) a divine of Boston, was born in Martha's Vineyard, in 1720, and educated at Harvard college. In 1747, he was ordained pastor of the West church, in Boston, and continued in this station the remainder of his life. He possessed a mind of great acuteness and energy, and in his principles was a determined republican. He had no little influence in producing the American revolution. His sermons and controversial tracts obtained for him a high reputation, and many of them were republished several times in England. He died in 1766.—*Davenport.*

MAZZAROTH, Job 38: 32. Our margin supposes this word to denote the twelve signs of the zodiac, a broad circle in the heavens, comprehending all such stars as lie in the path of the sun and moon. As these luminaries appear to proceed throughout this circle annually, so different parts of it progressively receive them every month, and this progression seems to be what is meant by "bringing forth mazzaroth in his season;" q. d. "Canst thou by thy power cause the revolutions of the heavenly bodies in the zodiac, and the seasons of summer and winter, which ensue on their progress into the regular annual or monthly situations?"—*Calmet.*

M'KEEN, (JOSEPH, D. D.,) first president of Bowdoin college, was born at Londonderry, New Hampshire, Oct. 15, 1757. He was graduated at Dartmouth college in 1774, and after being some time an assistant in the academy at Andover, he directed his attention to theology, and was ordained successor of Dr. Willard, as pastor of the church in Beverly, in May, 1785. Here he continued with reputation and usefulness seventeen years. Being chosen president of Bowdoin college, which had been incorporated eight years, but had not yet been carried into operation, he was inducted into that important office, Sept. 2, 1802. He died July 15, 1807, aged forty-nine, leav-

ing the seminary, over which he had presided, in a very flourishing condition.

Dr. M'Keen possessed a strong and discriminating mind; his manners were conciliating though dignified, and his spirit mild though firm and decided. He was indefatigable in his exertions to promote the interests of science and religion. He was respectable for his learning and exemplary for his Christian virtues, being pious without ostentation, and adhering to evangelical truth without bigotry or superstition. He published several sermons, and some papers in the Transactions of the American academy: his inaugural address, with Mr. Jenks' eulogy, 1802.—*Allen*.

**MEANS OF GRACE**; those ordinances God has established as the channels of his mercy in Christ, and which we are to use for the purpose of improving our minds, affecting our hearts, and obtaining spiritual blessings; such are hearing the gospel, reading the Scriptures, self-examination, meditation, prayer, praise, Christian conversation, &c. The means are to be used without any reference to merit, solely with a dependence on the Divine Being; nor can we ever expect happiness in ourselves, nor be good examples to others, while we live in the neglect of them. It is in vain to argue that the divine decrees supersede the necessity of them, since God has as certainly appointed the means as the end. Besides, he himself generally works by them; and the more means he thinks proper to use, the more he displays his glorious perfections. Jesus Christ, when on earth, used means; he prayed, he exhorted, and did good, by going from place to place. Indeed, the systems of nature, providence, and grace, are all carried on by means. The Scriptures abound with exhortations to them, (Matt. 5. Rom. 12.) and none but enthusiasts or immoral characters ever refuse to use them. See *Griffin's Park Street Lectures*; *Dwight's Theology*; and *Fulter's Works*.—*Hend. Buck*.

**MEASURE**; that by which any thing is measured, adjusted, or proportioned. See the general table of Weights, Measures, and Money, of the Hebrews, at the end of this work. Also the particular names of each, as SHEKEL, TALENT, BATH, EPHAH, &c.—*Calmet*.

**MEATS**. (See FOOD, and ANIMALS.)

**MEDAD** and **ELDAD**; two men who were among those whom God inspired with his Holy Spirit, to assist Moses in the government, Num. 11: 26—30. The Jews affirm, that they were brothers by the mother's side to Moses, and sons of Jochbed and Elizaphan. They are divided about the subject of their prophecies; some thinking they prophesied concerning the quails that the Israelites were quickly to receive; others concerning the death of Moses, and the exaltation of Joshua.—*Calmet*.

**MEDAN**, or **MAOAN**, the third son of Abraham and Keturah, (Gen. 25: 2.) is thought, with Midian his brother, to have peopled the country of Midian or Madian, east of the Dead sea.—*Calmet*.

**MEDE**, (JOSEPH, B. D.), a learned English divine, was descended from a respectable family at Berden, in Essex, and born in 1586. He became a commoner of Christchurch, Cambridge, in 1602, where he took the degree of master of arts in 1610, having at this time made such progress in all kinds of learning, that he was universally esteemed an accomplished scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologist, a master of many languages, and a good proficient in history and chronology. He was appointed Greek lecturer on Sir Walter Mildmay's foundation, and particularly employed himself in studying the history of the Chaldeans and Egyptians. In 1627, he published at Cambridge his "Clavis Apocalypica," in quarto, to which he added, in 1632, "In Saucti Joannis Apocalypsin Commentarius, ad amussim Clavis Apocalypicae." An English translation of this celebrated work was published in London in 1650, entitled "The Key of the Revelation searched and demonstrated out of the natural and proper Characters of the Visions, &c., to which is added, a Conjecture concerning Gog and Magog." This work has been honored with high commendation from the learned Dr. Hurd, in his "Introduction to the Study of the Prophecies," vol. ii. p. 122, &c., where he characterizes him as "a sublime genius, without vanity, interest, or

spleen, but with a single, unmixed love of truth, dedicating his great talents to the study of the prophetic Scriptures, and unfolding the mysterious prophecies of the Revelation." Mr. Mede died in 1638. A collection of the whole of his works was published in 1677, in two volumes, folio, by Dr. Worthington, who added to them a life of the author. He was a pious and profoundly learned man; and in every part of his works the talents of a sound and learned divine are eminently conspicuous. *Biog. Brit.—Jones's Chris. Biog.*

**MEDIA**. It has been commonly thought that Media was peopled by the descendants of Madai, son of Japheth, Gen. 10: 2. The Greeks maintain that this country took its name from Medus, the son of Medea. If, however, Madai and his immediate descendants did not peopple this country, some of his posterity might have carried his name thither, since we find it so often given to Media from the times of the prophets Isaiah and Jeremiah, and from the transportation of the ten tribes, and the destruction of Samaria under Shalmaneser, A. M. 3253.

Media Proper was bounded by Armenia and Assyria Proper on the west, by Persia on the east, by the Caspian provinces on the north, and by Susiana on the south. It was an elevated and mountainous country, and formed a kind of pass between the cultivated parts of eastern and western Asia. Hence, from its geographical position, and from the temperature, verdure, and fertility of its climate, Media was one of the most important and interesting regions of Asia.

Into this country the ten tribes who composed the kingdom of Israel were transplanted, in the Assyrian captivity, by Tiglath-pileser and Shalmaneser, 1 Chron. 5: 26. 2 Kings 17: 6. The geographical position of Media was wisely chosen for the distribution of the great body of the captives; for, it was so remote, and so impeded and intersected with great mountains and numerous and deep rivers, that it would be extremely difficult for them to escape from this natural prison, and return to their own country. They would also be opposed in their passage through Kir, or Assyria Proper, not only by the native Assyrians, but also by their enemies, the Syrians, transplanted thither before them. The superior civilization of the Israelites, also, and their skill in agriculture, and in the arts, would tend to civilize and improve those wild and barbarous regions.—*Watson*.

**MEDIATOR**; a person that intervenes between two parties at variance, in order to reconcile them. Thus Jesus Christ is the Mediator between an offended God and sinful man, 1 Tim. 2: 5. Both Jews and Gentiles have a notion of a Mediator: the Jews call the Messiah *Amezoa*, the Mediator, or Middle One. The Persians call their god Mithras, *mesîrê*, a mediator; and the demons, with the heathens, seem to be, according to them, mediators between the superior gods and men. Indeed, the whole religion of paganism was a system of mediation and intercession. The idea, therefore, of salvation by a Mediator, is not so novel or restricted as some imagine; and the Scriptures of truth inform us, that it is only by this way human beings can arrive at eternal felicity, Acts 4: 12. John 14: 6.

Man, in his state of innocence, was in friendship with God; but, by sinning against him, he exposed himself to his just displeasure; his powers became enfeebled, and his heart filled with enmity against him: (Rom. 8: 6.) he was driven out of his paradisaical Eden, and totally incapable of returning to God, and making satisfaction to his justice. Jesus Christ, therefore, was the appointed Mediator to bring about reconciliation; (Gen. 3: 12. Col. 1: 21.) and in the fulness of time he came into this world, obeyed the law, satisfied justice, and brought his people into a state of grace and favor; yea, into a more exalted state of friendship with God than was lost by the fall, Eph. 2: 18.

Now, in order to the accomplishing of this work, it was necessary that the Mediator should be God and man in one person. It was necessary that he should be man,—1. That he might be related to those of whom he was a Mediator and Redeemer.—2. That sin might be satisfied for, and reconciliation be made for it, in the same nature which sinned.—3. It was proper that the Mediator should be capable of obeying the law broken by the sin of man, as a divine person could not be subject to the law, and yield

obedience to it, Gal. 4: 4. Rom. 5: 19.—4. It was met that the Mediator should be man, that he might be capable of suffering death; for, as God, he could not die, and without shedding of blood there was no remission, Heb. 2: 10, 15: 8: 3.—5. It was fit he should be man, that he might be a faithful high-priest, to sympathize with his people under all their trials, temptations, &c., Heb. 2: 17, 18: 4: 15.—6. It was fit that he should be a holy and righteous man, free from all sin, original and actual, that he might offer himself without spot to God, take away the sins of men, and be an advocate for them, Heb. 7: 26: 9: 14: 1 John 3: 5. (See INCARNATION.)

But it was not enough to be truly man, and an innocent person; he must be more than a man: it was requisite that he should be God also, for,—1. No mere man could have entered into a covenant with God to mediate between him and sinful men.—2. He must be God, to give virtue and value to his obedience and sufferings; for the sufferings of men or angels would not have been sufficient.—3. Being thus God-man, we are encouraged to hope in him. In the person of Jesus Christ the object of trust is brought nearer to ourselves; and those well-known, tender affections which are only figuratively ascribed to the Deity, are in our great Mediator thoroughly realized. Further, were he God, and not man, we should approach him with fear and dread; were he man and not God, we should be guilty of idolatry to worship and trust him at all, Jer. 17: 5. The plan of salvation, therefore, by such a Mediator, is the most suitable to human beings that possibly could be; for here "mercy and truth meet together, righteousness and peace kiss each other." Ps. 85: 10. (See JESUS CHRIST.)

The properties of Christ as Mediator are these:—1. He is the only Mediator, 1 Tim. 2: 4. Praying, therefore, to saints and angels, is an error of the church of Rome, and has no countenance from the Scripture.—2. Christ is a Mediator of men only, not of angels; good angels need not any; and as for evil angels, none is provided nor admitted.—3. He is the Mediator both for Jews and Gentiles, Eph. 2: 18. 1 John 2: 2.—4. He is Mediator both for Old and New Testament saints.—5. He is a suitable, constant, willing, and prevalent Mediator; his mediation always succeeds, and is infallible. (See ATONEMENT, and ADVOCATE.) *Gill's Body of Divinity*, vol. i. oct. p. 336; *Witsii Econ. Fæd.* lib. ii. c. 4; *Fuller's Gospel its own Witness*, ch. iv. p. 2; *Hurrius's Christ Crucified*, p. 103, &c.; *Dr. Owen on the Person of Christ*; *Dr. Goodwin's Works*, b. iii.; *Maclaurin's Works*; *Butler's Analogy*; *Works of Robert Hall*; *Dwight's Theology*.—*Hend. Buck.*

MEDICINE, or the healing art, is an invention ascribed by Jesus, son of Sirach, to God himself, Ecclus. 38: 1, &c.

Scripture makes no mention of physicians before the time of Joseph, who commanded his servants, the physicians of Egypt, to embalm the body of Jacob, Gen. 50: 2. The art of medicine, however, was very ancient in Egypt. They ascribed the invention of it to Thaut, or to Hermes, or to Osiris, or to Isis; and some of the learned have thought that Moses having been instructed in all the learning of the Egyptians, must also have known the chief secrets of medicine. They also argue it from his accurate diagnosis, or indications concerning diseases, the leprosy, infirmities of women, animals, clean and unclean, &c. It does not appear that physicians were common among the Hebrews, especially for internal maladies; but for wounds, fractures, bruises, and external injuries, they had physicians, or surgeons, who understood the dressing and binding up of wounds, with the application of medicaments. See Jer. 8: 22. 46: 11. Ezek. 30: 21. But there was no remedy known for the leprosy, or for distempers which were the consequences of incontinence.

The low state of the art of medicine, with the persuasion that distempers were effects of God's anger, or were caused by evil spirits, was the reason that in extraordinary maladies the sufferers applied to various empirics, diviners, magicians, enchanters, or false gods. Sometimes they applied to the prophets of the Lord for cure; or, at least, to know whether they should recover or not, 2 Kings 5: 5, 6. 8: 8. 20: 7. Isa. 28: 21. Asa being diseased in his feet, and having applied to physicians, is upbraided with it, as contrary to that confidence which he ought to have had in the Lord, 1 Kings 15: 23. 2 Chron. 16: 12. And when our

Savior appeared in Palestine, although there can be no doubt that there were physicians in the country, it is evident that the people placed but little confidence in them. Compare Mark 5: 26. Luke 8: 43. They brought to our Savior and his apostles multitudes of diseased people from all parts of the land. (See DISEASES.)

Medicine, which may be termed a science of facts, is indebted for its present distinction to observation, and on it must depend for its further advancement. To observation, the physician owes the most exact and valuable part of his knowledge, and upon it he rests the basis of his diagnosis, prognosis, and treatment of disease. It is at the bedside of the patient that the observer must study disease; there he will see it in its true characters, stripped of those false shades by which it is so frequently disguised in books. There, freed from the vagueness and illusion of systems, the student can acquire fixed and definite notions of diseases, and learn the difficult art of distinguishing them. If physicians had always confined themselves within the limits of strict observation—if they had restricted themselves to such conclusions as are fairly deducible from facts, the science of medicine would not now be overloaded, as it is, by hypothesis, and we should possess a sufficient body of materials to enable us to establish sound general principles.

In man, the most artificial of all animals, the most exposed to all the circumstances that can act unfavorably on his frame, diseases are so numerous and diversified as to exhaust the ingenuity of the nosologist, and fatigue the memory of the physician. It is only of late years that pathology—the knowledge of the alterations induced by disease in the organs and textures of which the system is composed—has begun to assume the rank of a special department of medical science. The improved means of investigating diseases which have been devised, by rendering the methods of examination more strict and rigorous, have given a very decided impulse to medicine. Pathological anatomy has raised it to a level with the descriptive sciences, when considered in reference to organic alterations, and the "Consultation Mediate" has placed it among the physical sciences so far as the doctrine of symptoms is concerned. Nosology, or the classifications of diseases, has also been greatly improved.

"Perhaps nosological catalogues," says Dr. Lawrence, "would afford the most convincing argument that man has departed from the way of life to which nature has destined him; unless, indeed, it should be contended that these afflictions are a necessary part of his nature; a distinction from animals, of which he will not be very likely to boast.

"The accumulation of numbers in large cities—the noxious effects of impure air, sedentary habits, and unwholesome employments—the excesses in diet, the luxurious food, the heating drinks, the monstrous mixtures, and the pernicious seasonings, which stimulate and oppress the organs—the unnatural activity of the great cerebral circulation, excited by the double impulse of our luxurious habits and undue mental exertions, the violent passions which agitate and exhaust us, the anxiety, chagrin, and vexation from which few entirely escape, reacting on, and disturbing the whole frame—the delicacy and sensibility to external influences caused by our heated rooms, warm clothing, inactivity, and other indulgences—are so many fatal proofs that our most grievous ills are our own work, and might be obviated by a more simple and uniform way of life."—*Lawrence's Lectures*; *Martinet's Pathology*; *Good's Study of Medicine*; *Calmet*.

MEDITATION, is an act by which we consider any thing closely, or wherein the soul is employed in the search or consideration of any truth. In religion it is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice. Mystic divines make a great difference between meditation and contemplation: the former consists in discursive acts of the soul, considering methodically and with attention the mysteries of faith and the precepts of morality; and is performed by reflections and reasonings which leave behind them manifest impressions on the brain. The purely contemplative, they say have no need of meditation—*as seeing all things in God's*

glance, and without any reflection. (See *BEGINS*, and *QUIETISTS*.)

1. Meditation is a duty which ought to be attended to by all who wish well to their spiritual interests. It ought to be deliberate, close, and perpetual, Ps. 119: 97. 1: 2.

2. The subjects which ought more especially to engage the Christian mind are the works of creation; (Ps. 19.) the perfections of God; (Deut. 32: 4.) the excellencies, offices, characters, and works of Christ; (Heb. 12: 2, 3.) the offices and operations of the Holy Spirit; (John 15: and 16.) the various dispensations of Providence; (Ps. 97: 1, 2.) the precepts, declarations, promises, &c. of God's word; (Ps. 119.) the value, powers, and immortality of the soul; (Mark 8: 36.) the noble, beautiful, and benevolent plan of the gospel; (1 Tim. 1: 11.) the necessity of our personal interest in and experience of its power; (John 3: 3.) the depravity of our nature, and the freedom of divine grace in choosing, adopting, justifying, and sanctifying us; (1 Cor. 6: 11.) the shortness, worth, and swiftness of time; (James 4: 14.) the certainty of death; (Heb. 9: 27.) the resurrection and judgment to come; (1 Cor. 15: 50, &c.) and the future state of eternal rewards and punishments, Matt. 25. These are some of the most important subjects on which we should meditate.

3. To perform this duty aright, we should be much in prayer; (Luke 18: 1.) avoid a worldly spirit; (1 John 2: 15.) beware of sloth; (Heb. 6: 11.) take heed of sensual pleasures; (James 4: 4.) watch against the devices of Satan; (1 Pet. 5: 8.) be often in retirement; (Ps. 4: 4.) embrace the most favorable opportunities—the calmness of the morning; (Ps. 5: 1, 3.) the solemnity of the evening; (Gen. 24: 63.) Sabbath days; (Ps. 118: 24.) sacramental occasions, &c., 1 Cor. 11: 28.

4. The advantages resulting from this are, improvement of the faculties of the soul; (Prov. 16: 22.) the affections are raised to God; (Ps. 39: 1, 4.) an enjoyment of divine peace and felicity; (Phil. 4: 6, 7.) holiness of life is promoted; (Ps. 119: 59, 60.) and we thereby experience a foretaste of eternal glory, Ps. 73: 25, 26. 2 Cor. 5: 1, &c.; *Baxter's Saints' Rest*.—*Hend. Buck*.

**MEEKNESS**; a calm, serene temper of mind, not easily ruffled, or provoked to resentment. In the Greek language it is *praos*, easiness of spirit, and thus it may be justly called; for by quietly acquiescing in the dispensations and will of God, and leaving to him the avenging of injuries, it accommodates the soul to every occurrence, and so makes a man easy to himself, and to all about him. The Latins call a meek man *mansuetus*, used to the hand; which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar, Jam. 3: 7, 8. So where the great principles of Christianity have disciplined the soul, where the holy grace of meekness reigns, it subdues the impetuous disposition, and teaches it, trusting in God, both to submit and to forgive. It teaches us to govern our own anger whenever we are at any time provoked, and patiently to bear the anger of others, that it may not be a provocation to us. The former is its office, especially in superiors; the latter in inferiors, and both in equals, James 3: 13.

The excellency of such a spirit appears, if we consider that it enables us to gain a victory over corrupt nature; (Prov. 16: 32.) that it is a beauty and an ornament to human beings; (1 Pet. 3: 4.) that it is obedience to God's word, and conformity to the best patterns; Eph. 5: 1, 2. Phil. 4: 8. It is productive of the highest peace to the professor, Luke 21: 19. Matt. 11: 28, 29. It fits us for any duty, instruction, relation, condition, or persecution, Phil. 4: 11, 12.

To obtain this spirit, consider that it is a divine injunction, Zeph. 2: 3. Col. 3: 12. 1 Tim. 6: 11. Observe the many examples of it: Jesus Christ; (Matt. 11: 28.) Abraham; (Gen. 13: 16: 5, 6.) Moses; (Num. 12: 3.) David; (Zech. 12: 8. 2 Sam. 16: 10, 12. Ps. 131: 2.) Paul, 1 Cor. 9: 19. How lovely a spirit it is in itself, and how it secures us from a variety of evils. That peculiar promises are made to such, Matt. 5: 5. Isa. 66: 2. That such give evidence of their being under the influence of divine grace, and shall enjoy the divine blessing, Isa. 57: 15. See *Merry on Meekness*; *Dunlop's Sermons*, vol. ii. p. 434; *Watts's Sermons on the Christian Temper* ser. 29; *Tillotson*

on 1 Pet. 2: 21; and on Matt. 5: 44; *Logan's Sermons*, vol. i. ser. 10; and *Jortin's Sermons*, vol. iii. ser. 11.—*H. Buck*.

**MEETING-HOUSE**; a place appropriated for the purpose of public worship. (See *CHURCH*, *CHAPEL*, and *BELL*.)—*Hend. Buck*.

**MEGIDDO**; a city of Manasseh, (Josh. 17: 11. Judg. 1: 27.) famous for the defeat of king Josiah, 2 Kings 23: 29, 30. It is alluded to under this character, Rev. 16: 16 (See *ESDRAELON*).—*Calmet*.

**MELANCHOLY**; sadness or gloom, arising either from habit of body, or the state of the mind. To remove it, the following remedies may be applied:—1. Early rising. 2. Plain, nourishing food. 3. Strict temperance. 4. Exercise in the open air. (See *MEDICINE*.)

Or, if it arises particularly from the mind, 1. Associate with the cheerful. 2. Study the Scriptures. 3. Consider the amiable character of God, and the all-sufficient atonement of his Son. 4. Avoid all sin. 5. Be much in prayer, that you may enjoy the promised presence of the Holy Spirit, the infallible Comforter. 6. Be constantly engaged in such employments as combine the sense of duty and the feelings of benevolence. See *Burton, Baxter*, and *Rogers on Melancholy*; *Cecil's Remains*; *Fuller's Works*; *Natural History of Enthusiasm*.—*Hend. Buck*.

**MELANCTHON**, (PHILIP,) Luther's fellow-laborer in the Reformation, was born February 16, 1497, at Bretten, in the palatinate of the Rhine. He was distinguished, at an early age, by his intellectual endowments. His rapid progress in the ancient languages, during his boyhood, made him a peculiar favorite with Reuchlin. At his advice he changed his name, according to the custom of the learned at that time, from Schwartzerd (Black earth) into the Greek name Melancthon, of the same signification; and, in 1510, went to the university of Heidelberg. Here he was pre-eminent in philological and philosophical studies, so that the following year he was deemed qualified for the degree of bachelor of philosophy, and was made the instructor of several young counts. But as this university denied him the dignity of magister, on account of his youth, he went to Tübingen, in 1512, where, in addition to his former studies, he devoted himself particularly to theology; and, in 1514, after obtaining the degree of master, delivered lectures on the Greek and Latin authors.

In 1518, he received from the great Erasmus the praise of uncommon research, correct knowledge of classical antiquity, and of an eloquent style. On Reuchlin's recommendation, he was appointed, the same year, to be professor of the Greek language and literature, at the university of Wittenberg, where he was brought into contact with Luther; and, by his enlightened mind, ripened judgment, philosophical and critical acumen, the uncommon distinctness and order of his ideas, his extraordinary caution, yet steadfast zeal, contributed greatly to the progress and success of the Reformation, in connexion with the activity, spirit, and enterprise of Luther. His superiority as a scholar, his mild, amiable character, and the moderation and candor with which he treated the opposite party, rendered him peculiarly suitable to be a mediator. No one knew better than he how to soften the rigor of Luther, and to recommend the new doctrines to those who were prepossessed against them. His "*Loci Theologici*," which first appeared in 1521, opened the path to an exposition of the Christian creed, at once scientific and intelligible, and became the model to all Protestant writers on dogmatics. He urged decidedly, in 1529, the protest against the resolutions of the diet of Spire, which gave his party its name. In 1530, he drew up the celebrated Confession of Augsburg. This and the Apology for it, which he composed soon after, carried the reputation of his name through all Europe. Francis I. invited him to France, in 1535, with the view to a pacific conference with the doctors of the Sorbonne; and he soon after received a similar invitation to England; but political reasons prevented his accepting either of the invitations.

He went to Worms, in 1541, and soon after to Ratisbon, to defend the cause of the Protestants; but failing by his wisdom and moderation to produce the peace which he so earnestly desired, he was reproached by his own party for the steps which he had taken, which they considered as leading to an unworthy compromise with the Catholics.

The same happened to him at Bonn, in 1543; but neither Luther nor any of his friends, how much soever they disapproved of his measures, ever entertained a doubt of the purity of his intentions, or his fidelity to the cause of gospel truth. Much as Melancthon had to suffer from Luther's vehemence, the friendship of these two noble-spirited men, agreeing in their religious belief, remained unbroken till Luther's death, when Melancthon lamented for him with the feelings of a son.

A great part of the confidence which Luther enjoyed, was now transferred to his surviving friend. Germany had already called him her teacher, and Wittemberg revered in him its only support, and the restorer of its university after the Smalcaldic war. The new elector, Maurice, treated him with distinction, and did nothing in religious matters without his advice. But some theologians, who would fain have been the sole inheritors of Luther's glory, attacked his dogmas, and raised suspicions of his orthodoxy. The approximation of his views, on the subject of the Lord's supper, to those of the Swiss reformers, occasioned him much censure, as did still more his acquiescence in the introduction of the Augsburg Interim into Saxony, in 1549. Flacius and Oslander greatly annoyed him: the former on the subject of religious ceremonies, and the latter on that of justification; but the investigation of his orthodoxy, which was instituted at Naumberg, in 1554, resulted in his entire justification. The unity of the church, to promote which he made another attempt at Worms, in 1557, was his last wish. He died at Wittemberg, April 19, 1560, aged sixty-three years.

A more amiable, benevolent, open, and unsuspecting character, never ornamented the Christian name. His endeavors to promote education are never to be forgotten; and while the history of the Reformation continues to be a subject of interest, Melancthon will command respect and esteem. See the admirable *Life of Melancthon*, lately written by F. A. Cox, LL. D.; *Jones' Chris. Biog.—Hend. Bkch.*

**MELCHIZEDEK**, (*king of justice*;) king of Salem, and priest of the Most High God. Scripture tells us nothing of his father, or of his mother, or of his genealogy, or of his birth, or of his death, Gen. 14: 17. Heb. 7: 1—3. And in this sense he was, as Paul says, a figure of Jesus Christ, who is a priest forever, according to the order of Melchizedek; and not according to the order of Aaron, whose origin, consecration, life, and death, are known.

The person of Melchizedek presents an interesting subject of inquiry. He has been variously and absurdly supposed to be the Holy Spirit, the Son of God, Enoch, or an angel; more probably, Shem. The latter opinion has been elaborately supported by Mr. Taylor, the substance of whose statements and reasonings is as follows:—

From the allusions to the history of Melchizedek in Scripture, we gather, 1. That he had undergone deep distress; had implored the Preserving Power to interfere in his behalf, and had been heard. 2. That he had exemplified great piety and obedience. 3. That he was not a priest by regular official descent, that is, by birth, but by divine appointment. 4. That he was a king. 5. That the Levitical priesthood is very inferior to his; as—(1.) It is comparatively modern.—(2.) It has not equal dignity, wanting royalty.—(3.) It often changes hands; and sometimes is held by persons not very holy.—(4.) It concerns only a single small nation; and does not so much as assume to officiate for mankind in general.

We turn to the Bible history of Shem, a person of conspicuous piety after the deluge; witness his behavior to his father, Noah, whom Ham, his brother, had exposed. It is natural to infer the same pious disposition of character before that catastrophe. His name, imposed, apparently, prior to that event, signifies *settled, steady*: and, as Noah was "a preacher of righteousness" to the antediluvians, we may think the same of his son Shem, who succeeded in the priesthood. That dreadful event which was coming on the earth was certainly foretold to Noah; and if to Noah to Shem, who also assisted in the preparation of the ark. Deeply pious, and eminently sedate, he could not but look forward with apprehension, and every thing warrants the belief, that both the son and the father would deprecate and deplore the judgment they awaited. In

other words—the piety of Shem prompted him, under these trying circumstances, to address with prayers and supplications, with strong cryings and tears, that celestial Power which was able to save him from death; in which this patriarch was the counterpart of our Lord Jesus; who, foreseeing his descent into the silent tomb, (as Shem foresaw his enclosure in the floating tomb of the ark,) prayed, "If it were possible let this cup pass from me;"—but, in the issue, as Shem in obedience to the divine injunction entered the ark, so did Jesus enter the grave:—"nevertheless, not my will, but thine be done." Shem was saved, and revived; so was Jesus; one from the ark, the other from the sepulchre.

The ark discharged its inhabitants on the mountains of Caucasus; whence it is probable the patriarch Shem travelled, in process of time, to Canaan; there he was acknowledged as a royal priest; being, first, king of justice. And who could more properly exercise this office? To promulgate laws, or to apply them; to direct in matters of jurisprudence; to combine the dignity of the magistrate with the affection of the patriarch; to promote the welfare of those communities which were his posterity—who could be more suitable than Shem? he was truly "the king of justice." His tribunal was adjacent to his residence in "the king's valley;" so called, because here sat the king; and here, according to the duty of a king, he administered justice in mercy; "the royal valley, for despatch of public and official affairs."

This not only explains the reason why Abraham visited Shem in triumph; but also why that patriarch takes so great interest in a victory, by which the country was cleared from its Hamite invaders; why he blesses Abraham, and treats him with such distinction; why the tithes of the spoils are presented to Melchizedek; why the tribunal in the king's valley is selected for the solemnities of the occasion; why Abraham takes nothing from his kindred, the kings he had delivered; and, in short, why this history is preserved in the sacred records, as being one of those remarkable events of which posterity ought not to be ignorant.

These hints lead us to contemplate this venerable patriarch, Shem, whom hitherto we have rather considered as a king, in his character of a priest also; a priest of no ordinary description. Many are his qualifications for this office; but natural descent must not be enumerated among them; for the apostle reports him "fatherless, and motherless;" that is, as he immediately explains himself, "without pedigree"—genealogy-less. This was an insuperable blemish in a Levitical priest, and incapacitated from priestly privileges; see Neh. 7: 65. Besides this, it may be said, in conformity to the import of the tradition, that this priest of the Most High God had neither father nor mother, in the *postdiluvian* world; he was of the former world, of the former people; and now pedigree, descent, was reckoned from him. We prefer, however, the Levitical idea; and suppose the apostle adopts priestly terms, to express the absence of claim to the priestly office by descent; according to another expression of the same sentiment, "he whose pedigree is not reckoned from them (the Levitical orders) received tithes." We know, also, that the principle of respectable descent was so powerful, not only among the Jews, but among the heathen, that the most venerated of their sacred personages—the Vestals, for instance—were ineligible to that dignity, unless both parents were unblemished, and both were living at the time of the election. Such a virgin is described by Aulus Gellius (Noct. Att. i. 12.) as *patrima et matrima*, or what the Greeks called *amphithalés*, possessing both parents. And this, probably, was one of the most ancient regulations of patriarchal religion; and, perhaps, coeval with sacerdotal appointments and institutions.

But why had Shem no right, by descent, to the priesthood? We take the fact to be, that Japheth was the eldest by birth; (see JAPHETH;) whence his name, and his double portion, as befitted his birthright; but Shem, being appointed to the priesthood, received an official precedence, and in consequence is named (among his own descendants, at least) before his brother Japheth.

We have now considered those particulars which are usually thought perplexing, except that one which is ad

muted to be the most perplexing of all. What is this unchangeable priesthood? Is it unchangeable by reason of the continued life of him who possesses it? In what could originate a conception so extraordinary, so contrary to experience? Providence has interposed, to assist in answering this question also; and when the usual stores of learning are exhausted, has opened fresh repositories to elucidate a subject hitherto impenetrable.

In what sense is it said of Shem that he is living? Observe, the apostle uses a word which does not imply strict demonstration of this; but a current report, general belief: "it is witnessed," not by myself, nor by any to whom I refer confidence; but, it is admitted; this may be taken as the fair import of the term. But how is even this looser sense, this immortality, not strict but popular, to be justified?—The question is answered, by producing from the Purānas the following extract; the tenor of which no one in our part of the world would ever have imagined.

"Atri [Noah] for the purpose of making the Vedas [the sacred books] known to mankind, had three sons; or, as it is [elsewhere] declared in the Purānas, the Trimurti, or Hindoo Triad, was incarnated in his house. The eldest, [son] called Soma, or the moon in a human shape, was a portion, or form, of Brahma. To him the sacred isles in the west were allotted. He is still alive, though invisible, and is acknowledged as the chief of the sacerdotal tribe, to this day." (Asiatic Researches, vol. v. p. 261.) Every word of this testimony is important, and it agrees with the western reports concerning Melchizedek. The comparison is striking, and justifies attention.

The parallel is exact; it assists us even beyond what appears at first sight. No wonder now, that this patriarch, as "king of peace," was a character too sacred to be molested by war; no wonder that Abraham, and in him Levi, paid tithes to this most venerated personage, &c. The multiplicity of names for the same person in the East is notorious: Vishnu has a thousand; Siva also has a thousand; and other ancient characters in proportion: so that no doubt, on the identity of Atri's being Noah, arises from the dissimilarity of appellation. The name *Soma* is known as *Sem*, or *Shem*, in other writings; indeed the Seventy constantly write, *Sem*, or perhaps *Sēm*.

This curious history, thus brought to light from a far country, affords several inferences;—as (1.) The apostle says, many things might be uttered respecting Melchizedek, but they were hard to be understood. This hint seems to point at various reports concerning him, which, not improbably, were in traditionary circulation among those Hebrews to whom the writer addressed his epistle. (2.) The priesthood of Shem being exercised in his person during so long a period as five hundred years, suggests, almost naturally, an idea of perpetuity. (3.) The access of Abraham to the divine presence, by means of this royal priest, with the communications this patriarch might make to Abraham, must not be allowed to escape notice. When Abraham was divinely directed to quit Kedem, was Shem the agent? When he offered up Isaac, was it near the Salem of Shem? When Rebekah inquired of the Lord, was it by the ministration of Shem? was he the person who prophetically informed her, "two nations are in thy womb," &c. &c. (4.) This may show the propriety and the bearing of the Psalmist's expression, (Ps. 110: 4.) "A priest forever," like Melchizedek; like him who is "still alive, though invisible; and chief of the sacerdotal tribe," though not acting as such now in a public capacity, [but thought to continue his office in heaven itself.]

It may be proper to anticipate an objection, not new, indeed, but forcible, were it just, by an observation in vindication of the chronology of Shem's life.—That patriarch lived, by the shortest computation, till Isaac was fifty years of age; but other computations add forty or fifty years to his life. At the shortest period, however, he outlived his father Noah about one hundred and fifty years; and his son Arphaxad, sixty years; consequently, no chronological difficulty attends the principles adopted as the basis of these arguments.

If it be asked—Why does not Moses in Genesis, or the apostle to the Hebrews, call Melchizedek by the name of Shem? It may be sufficient to answer, that he was much better known at that time, and in that country, un-

der his title, "King of Justice." He was better known: for though we find him called *Shana*, *Sharna*, or *Soma*, in India, yet that name has not been preserved in the West. Moreover, Bochart says: (p. 784.) The Orientals call the planet Jupiter by the name *Zedek*, in honor of Shem; as appears by the old Jewish writings. Indeed, that Jewish tradition considered Shem as the same with Melchizedek, is evident from the Targums of Jonathan, and of Jerusalem, the Midrash Agada, as cited by rabbi Solomon; and the Cabalists in Baal-haturim. Now, if this were an article not denied among the Jews, the reason why it needed no elucidation is clear: probably, too, the inhabitants of Jerusalem would have been highly offended with any doubt on the subject; or any question whether the Salem of this king were their own Jerusalem. Is there any allusion to the title of this king, in 2 Sam. 23: 5. Isa. 41: 26. Acts 3: 14. 7: 52. Jam. 5: 7?

It is but fair to apprise the reader, that these principles, if well established, lead to important consequences; for as we have elsewhere supposed the art of writing to be extant, in ages prior to the Abrahamic migration, and confessedly a priestly study, it will follow, that Shem might bring into the west, and communicate to Abraham, and by him to his family, the then extant parts of that volume which we esteem sacred. He might, indeed, communicate much other information, and many additional predictions; while, possibly, only those which referred to the land allotted to Abraham and his posterity are come down to us; those referring to other nations having been neglected among the Jewish historians. This has great effect on the authority of that system of which Moses was the minister. It supersedes tradition; it allows no interval of time wherein the books written could become obsolete, or so much as difficult to a linguist like Moses. It accounts also for the knowledge diffused throughout Canaan, that this country had been authoritatively, that is, divinely, allotted to the Hebrew nation in remote ages.—*Calmat*.

MELCHITES; the name given to the Syriac, Egyptian, and other Christians of the Levant. The Melchites, excepting some few points of little or no importance, which relate only to ceremonies and ecclesiastical discipline, are, in every respect, professed Greeks; but they are governed by a particular patriarch, who assumes the title of Patriarch of Antioch. The name of *Melchites*, or *Royalists*, was given to them because they agreed with the Greeks who submitted to the council of Chalcedon, and was designed by their enemies to brand them with the reproach of having done so merely in conformity to the religion of the emperor. They celebrate mass in the Arabic language. The religious among the Melchites follow the rule of St. Basil, the common rule of all the Greek monks.—*Hend. Buck*.

MELCHIZEDEKIANS; a denomination which arose about the beginning of the third century. They affirmed that Melchizedek was not a man, but a heavenly power superior to Jesus Christ; for Melchizedek, they said, was the intercessor and mediator of the angels; and Jesus Christ was only so for man, and his priesthood only a copy of that of Melchizedek.—*Hend. Buck*.

MELETIANS; the name of a considerable party who adhered to the cause of Meletius, bishop of Lycopolis in Upper Egypt, after he was deposed, about the year 360, by Peter, bishop of Alexandria, under the charge of his having sacrificed to the gods, and having been guilty of other heinous crimes; though Epiphanius makes his only failing to have been an excessive severity against the lapsed. This dispute, which was at first a personal difference between Meletius and Peter, became a religious controversy; and the Meletian party subsisted in the fifth century, but was condemned by the first council of Nice. They joined with the Arians against the orthodox party of Athanasius, without, however, adopting their heresy.

Schismatics of the same name arose at Antioch, in 360, when Meletius, of Melitene, in Armenia, was chosen bishop of the Arians, and was afterwards driven out, on account of his orthodoxy. The Roman and Greek churches reckon this Meletius among their saints.—*Hend. Buck*.

MELITONI; so called from one Melito, who taught

that not the soul, but the body of man, was made after God's image.—*Hend. Buck.*

**MELITA**, perhaps that now called Malta; an island in the Mediterranean sea, between Africa and Sicily, twenty miles in length and twelve in breadth, formerly reckoned a part of Africa, but now belonging to Europe. St. Paul suffered shipwreck upon the coast, Acts 28: 1—3.

In the opinion of Dr. Hales, the island where this happened was not Malta, but Meleida. His words are: "That this island was Meleida, near the Illyrian coast, not Malta, on the southern coast of Sicily, may appear from the following considerations: 1. It lies confessedly in the Adriatic sea, but Malta a considerable distance from it. 2. It lies nearer the mouth of the Adriatic than any other island of that sea; and would, of course, be more likely to receive the wreck of any vessel driven by tempests towards that quarter. And it lies north-west by north of the south-west promontory of Crete; and came nearly in the direction of a storm from the south-east quarter. 3. An obscure island called Melita, whose inhabitants were 'barbarous,' was not applicable to the celebrity of Malta at that time, which Cicero represents as abounding in curiosities and riches, and possessing a remarkable manufacture of the finest linen; and Diodorus Siculus more fully: 'Malta is furnished with many and very good harbors, and the inhabitants are very rich; for it is full of all sorts of artificers, among whom there are excellent weavers of fine linen. Their houses are very stately and beautiful, adorned with graceful caves, and pargetted with white plaster. The inhabitants are a colony of Phœnicians, who, trading as merchants, as far as the Western ocean, resorted to this place on account of its commodious ports and convenient situation for maritime commerce; and by the advantage of this place, the inhabitants frequently became famous both for their wealth and their merchandise.' 4. The circumstance of the viper, or venomous snake, which fastened on St. Paul's hand, agrees with the damp and woody island of Meleida, affording shelter and proper nourishment for such, but not with the dry and rocky island of Malta, in which there are no serpents now, and none in the time of Pliny. 5. The disease with which the father of Publius was affected, dysentery combined with fever, probably intermittent, might well suit a country woody and damp, and probably, for want of draining, exposed to the putrid effluvia of confined moisture; but was not likely to affect a dry, rocky, and remarkably healthy island like Malta."—*Calmet; Watson.*

**MELON**; (*abattchim, cingers*, Num. 11: 5.) a luscious fruit, so well known that a description of it would be superfluous. It grows to great perfection, and is highly esteemed, in Egypt, especially by the lower class of people, during the hot months.

There are varieties of this fruit; but that more particularly referred to in the text must be the water-melon, which in Egypt is now called *battich*. It is cultivated, says Haselquist, on the banks of the Nile, in the rich clayey earth, which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. The juice is peculiarly cooling and agreeable in that sultry climate, where it is justly pronounced one of the most delicious refreshments that nature, amidst her constant attention to the wants of man, affords in the season of violent heat. This well explains the regret expressed by the Israelites for the loss of this fruit, whose pleasant liquor had so often quenched their thirst, and relieved their weariness in their servitude, and which would have been exceedingly grateful in a dry, scorching desert.—*Harris; Watson.*

**MEMBER**, properly denotes a part of the natural body, 1 Cor. 12: 12—25. Figuratively, sinful habits or affections, which in an unrenewed state compose a system, like a body consisting of many members; (Rom. 7: 23.) also, true believers, members of Christ's mystical body, as forming one society or body, of which Christ is the head, Eph. 4: 25.—*Calmet.*

**MEMORY**; a faculty of the mind, or rather that state of the mind, in which ideas or notions of things past are accompanied with a persuasion that the things themselves were formerly real and present to the individual consciousness. When we remember with little or no effort, it is called remembrance simply, or memory, and sometimes

passive memory. When we endeavor to remember what does not immediately and of itself occur, it is called active memory, or recollection.

A good memory has these several qualifications: 1. It is ready to receive and admit with great ease the various ideas, both of words and things, which are learned or taught.—2. It is large and copious to treasure up these ideas in great number and variety.—3. It is strong and durable to retain, for a considerable time, those words or thoughts which are committed to it.—4. It is faithful and active to suggest and recollect, upon every proper occasion, all those words or thoughts which it hath treasured up. (See *ΑΤΤΕΧΝΟΝ*.)

As this faculty may be injured by neglect and slothfulness, we will here subjoin a few of the best rules which have been given for the improvement of it. 1. We should form a clear and distinct apprehension of the things which we commit to memory.—2. Beware of every sort of intemperance, for that greatly impairs the faculties.—3. If it be weak, we must not overload it, but charge it only with the most useful and solid notions.—4. We should take every opportunity of uttering our best thoughts in conversation, as this will deeply imprint them.—5. We should join to the idea we wish to remember, some other idea that is more familiar to us, which bears some similitude to it, either in its nature, or in the sound of the word.—6. We should think of it before we go to sleep at night, and the first thing in the morning, when the faculties are fresh.—7. Method and regularity in the things we commit to memory are necessary.—8. Often thinking, writing, or talking, on the subjects we wish to remember.—9. Fervent and frequent prayer. See *Watts on the Mind*, chap. 17; *Grey's Memoria Technica*; *Rogers' Pleasures of Memory*; *Reid's Intellectual Powers of Man*, pp. 303, 310, 338, 356; *Brown*; *Abercrombie*; *Chalmers*; and *Upham's Intellectual Philosophy*; *Spurzheim's Works*.—*Hend. Buck.*

**MENANDRIANS**; a denomination in the first century, from Menander, a Samaritan, and supposed disciple of Simon Magus. He pretended to be one of the *aimos* sent from the *pleroma*, or celestial regions, to succor the souls that lay groaning under oppression; and to support them against the demons, that hold the reins of empire in this sublunary world. But his notions were so extravagant, that he was rather considered as a lunatic than a heretic, and very justly. *Mosheim's E. H.* vol. i. p. 143.—*Williams.*

**MENDEÆANS, MENDEAITES, Mendai Ijahi**, or disciples of St. John, that is, the Baptist. From twenty to twenty-five thousand families of this sect still remain, chiefly in the neighborhood of Bassora, a city between Arabia and Persia, on the extremity of the desert of Iraq. They are sometimes called Christians of St. John; a name which they probably received from the Turks, and to which they contentedly submit for the sake of the toleration it affords them; but they are better known in ecclesiastical history as *Henero* (or every day) *Baptists*, from their frequent washings. (See *CHRISTIANS OF ST. JOHN*, and *HEMERO BAPTISTS*.)—*Williams.*

**MENDELSONH, (MOSES)**, a learned Jewish writer, was born, in 1729, at Dessau, in the principality of Anhalt. Though in his youth he was extremely indigent, yet, by incessant study, he acquired an extensive knowledge of philosophy and languages, and became a celebrated author. He died at Berlin, in 1786. Among his productions are, *Phædon*, a Dialogue on the Immortality of the Soul, which gained him the title of the Jewish Socrates; *Philosophical Works*; *Morning Hours*; and a Letter to Lavater. He was a disciple of Locke.—*Davenport; De Sraeli.*

**MENDICANTS, or BEGGING FRIARS**; several orders of religious in popish countries, who, having no settled revenues, are supported by charitable contributions. They were instituted by pope Innocent III. in 1215, for the express purpose of opposing heretics, and maintaining the authority of the pope and the church of Rome. Their affectation of humility and poverty, travelling barefooted, with a cord for a girdle round their loins, and begging from door to door, gave them great influence with the people, which they uniformly employed to the support of ignorance and superstition, and, in many cases, of persecution. They multiplied like locusts in the earth, and formed four great swarms—Dominicans, Franciscans, Carmelites, and Her-



mits of St. Augustine; which will be found severally noticed in their proper places. *Mosheim's E. H.*, vol. iii. p. 193, &c.—*Williams; Hend. Duck.*

MENE; a Chaldean word, signifying *he has numbered, or he has counted.* Daniel explained this ill-boding inscription to the king of Babylon. (See *BELSHAZZAR.*)—*Calmet.*

MENI; an idol representing the moon. Jeremiah (7: 18. 44: 17. 18.) speaks of her as queen of heaven, and, with Isaiah, (65: 11. Heb.) shows that her worship was popular in Palestine, and among the Hebrews. Meni is probably Astarte, and Venus Coelestis, who was worshipped by the Phœnicians and Carthaginians, from whom Israel learned her worship. Isaiah reproaches them with setting up a table to Gad—fortune, good fortune, or the lord of fortune—and with making libations to Meni. (See *IDOLATRY, GAD, and GODS.*)—*Calmet.*

MENNO, (SIMONS,) one of the illustrious reformers of the sixteenth century, a man whose apostolical spirit and labors have never yet been appreciated, was born at Witmarsum, in Friesland, in 1505. In his twenty-fourth year (1528) he entered into orders as a Romish priest in the village of Pingum, although in utter darkness of mind and worldliness of spirit, yet not without some tenderness of conscience and apparent piety. In 1530, he was induced to examine the New Testament with diligence, in consequence of doubts concerning transubstantiation. He now became through grace gradually enlightened, his preaching changed, and he was called by some an evangelical preacher, though he says of himself that at the time, "the world loved me, and I the world." At length an account of the martyrdom of Sieke Snyder at Leuwarden, for Anabaptism, roused him to a similar inquiry concerning the other sacrament, which resulted in his embracing the views of the persecuted Baptists, though he for several years struggled to suppress his secret convictions, on account of the odium and suffering the avowal must incur. "By the gracious favor of God," he observes, "I have acquired my knowledge, as well of baptism as of the Lord's supper, through the enlightening of the Holy Spirit, attendant on my much reading and contemplating the Scriptures, and not through the efforts and means of seducing sects, as I am accused."

There is the fullest evidence that his change of views and practice was sincere. It was the result of a true conversion of God. There is no color for the injurious assertion of Mosheim, that he held a "clandestine intercourse with the Anabaptists," until he found it convenient to "throw off the mask." Menno asserts in the work from which we quote, (which has recently been translated into English, and published in this country,) that he had no communication whatever with the Baptists, until he had been led by the word and Spirit of God to adopt their principles. After this, he says, "I besought my God with sighing and tears, that to me a troubled sinner he would grant the gift of his grace; that he would endue me with wisdom, spirit, frankness, and manly fortitude, so that I might preach his worthy name and holy word unadulterated, and proclaim his truth to his praise."

"At length the great and gracious Lord, perhaps after the course of nine months, extended to me his fatherly spirit, help, and mighty hand, so that I freely abandoned at once my character, honor, and fame, which I had among men, as also my anti-christian abominations, mass, infant baptism, loose and careless life, and all, and put myself willingly in all trouble and poverty under the pressing cross of Christ my Lord. In my weakness I feared God; I sought pious people, and of these I found some, though few, in good zeal and doctrine. I disputed with the perverted, and some I gained through God's help and power, and led them by his word to the Lord Christ; but the stiff-necked and obdurate I commended to the Lord."

"Thus has the gracious Lord drawn me, through the free favor of his great grace. He first stirred in my heart; he has given me a new mind; he has humbled me in his fear; he has led me from the way of death, and, through mere mercy, has called me upon the narrow path of life into the company of the saints. To him be praise forever. Amen."

About the year 1537, Menno was earnestly solicited by many of the Christians with which he connected himself,

to assume among them the rank and functions of a public teacher; and as he looked upon the persons who made this proposal to be exempt from the fanatical phrensy of their brethren at Munster, he yielded to their entreaties. From this period to the end of his life he travelled from one country to another with his wife and children, exercising his ministry, under pressures and calamities of various kinds, that succeeded each other without interruption, and constantly exposed to the danger of falling a victim to the severity of the laws. "East and West Friesland," says Mosheim, "with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; whence he directed his course into Holland, Guelderland, Brabant, and Westphalia; continued it through the German provinces that lie on the coast of the Baltic sea, and penetrated so far as Livonia. In all these places his ministerial labors were attended with remarkable success, and added to his sect a prodigious number of followers. Hence he is deservedly considered as the common chief of almost all the Anabaptists, and the parent of the sect that still subsists under that denomination." Now hear Menno himself.

"And, through our feeble service, teaching, and simple writing, with the careful deportment, labor, and help of our faithful brethren, the great and mighty God has made so known and public, in many cities and lands, the word of true repentance, the word of his grace and power, together with the wholesome use of his holy sacraments, and has given such growth to his churches, and endued them with such invincible strength, that not only many proud, stout hearts have become humble, the impure chaste, the drunken temperate, the covetous liberal, the cruel kind, the godless godly, but also, for the testimony which they bear, they faithfully give up their property to confiscation, and their bodies to torture and to death; as has occurred again and again, to the present hour. These can be no fruits nor marks of false doctrine; (with that God does not co-operate;) nor under such oppression and misery could any thing have stood so long were it not the power and word of the Almighty."

"See, this is our calling, doctrine, and fruit of our service, for which we are so horribly calumniated, and persecuted with so much enmity. Whether all the prophets, apostles, and true servants of God, did not through their service also produce the like fruits, we would gladly let all the pious judge."

"He who bought me with the blood of his love, and called me to his service, unworthy as I am, searches me, and knows that I seek neither gold and goods, nor luxury, nor ease on earth, but only my Lord's glory, my salvation, and the souls of many immortals. Wherefore I have had, now the eighteenth year, to endure so excessive anxiety, oppression, trouble, sorrow, and persecution, with my poor, feeble wife and little offspring, that I have stood in jeopardy of my life and in many a fear. Yes, while the priests lie on soft beds and cushions, we must hide ourselves commonly in secret corners. While they at all nuptials and christenings, and other times, make themselves merry in public with fides, drums, and various kinds of music, we must look out for every dog, lest he be one employed to catch us. Instead of being greeted by all as doctors and masters, we must be called Anabaptists, clandestine holders-forth, deceivers, and heretics. In short, while for their services they are rewarded, in princely style, with great emoluments and good days, our reward and portion must be fire, sword and death."

"What now I, and my true coadjutors in this very difficult, hazardous service, have sought, or could have sought, all the well disposed may easily estimate from the work itself and its fruit. I will then humbly entreat the faithful and candid reader once more, for Jesus' sake, to receive in love this my forced acknowledgment of my enlightening, and make of it a suitable application. I have presented it out of great necessity, that the pious reader may know how it has happened, since I am on all sides calumniated and falsely accused, as if I were ordained and called to this service by a seditious and misleading sect. Let him that fears God read and judge."

Menno was a man of whom the world was not worthy. The age in which he lived was, least of all, fitted and disposed to do justice to his character. He espoused opi

nions, which not only provoked the hostility of the Catholic church, but which found little favor among the "powerful large sects," the Lutherans and Calvinists. It is not surprising, therefore, that his conduct has been misunderstood and misrepresented. We take pleasure in assisting to circulate an authentic exposition of his principles; and we offer our thanks to the translator for the service which he has rendered to us and to our readers, as well as to the interests of truth. A good memoir is still a desideratum.

Menno was a man of genius, and sound judgment. He possessed a natural and persuasive eloquence, and such a degree of learning as made him pass with many for an oracle. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, affable in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. He died in 1561, in the duchy of Holstein, at the country seat of a certain nobleman not far from the city of Oldesloe, who, moved with compassion by the view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. The writings of Menno, which are almost all composed in the Dutch language, were published in folio, at Amsterdam, in the year 1651.—*Hend. Buck; Mosheim; Menno's Departure from Popsy.*

**MENNONITES**; a society of Baptists in Holland, so called from Menno Simons. (See *MENNO*.) This great man, as Mosheim observes, reduced the system of the scattered sect then called Anabaptists, to consistency and moderation. (See *ANABAPTISTS, and BAPTISTS.*)

The Mennonites maintain that practical piety is the essence of religion, and that the surest mark of the true church is the sanctity of its members. They plead for universal toleration in religion; and debar none from their societies who lead pious lives, and own the Scriptures for the word of God. They teach that infants are not the proper subjects of baptism; that ministers of the gospel ought to receive no salary [from the state.] They also object to the terms, *person and trinity*, as not consistent with the simplicity of the Scriptures.

They are, like the society of Friends, utterly averse to oaths and war, and to capital punishments, as contrary to the spirit of the Christian dispensation.

In their private meetings every one has the liberty to speak, to expound the Scriptures, and to pray. They assemble (or used to do so) twice every year from all parts of Holland, at Rynsburg, a village two leagues from Leyden, at which time they receive the communion, sitting at a table in the manner of the Independents; but in their form of discipline they are said more to resemble the Presbyterians. [This last statement wants authority.]

The ancient Mennonites professed a contempt of erudition and science, [only when put in competition with piety in their ministers.] and excluded all from their communion who deviated in the least from the most rigorous rules of simplicity and gravity: but this primitive austerity is greatly diminished in their most considerable societies. Those who adhere to their ancient discipline are called Flemings, or Flaudrians. The whole sect were formerly called Waterlandians, from the district in which they lived. An unspeakable number have been martyrs.

The Mennonites in Pennsylvania do not baptize by immersion, though they administer the ordinance to none but believers. Their common method is this: the person to be baptized kneeling, the minister holds his hands over him, into which the deacon pours water, and through which it runs on the head of the baptized; after which follow imposition of hands and prayer. *Mosheim*; though his account is written with violent prejudices; *Edwards' and Benedict's History of American Baptists*, vol. i. p. 94.

Such is the account published by Mrs. H. Adams, to which we are now able to make considerable corrections from the Letters of Mr. Ward the missionary, who recently visited both Holland and America:

An "Account of the Origin of the Dutch Baptists," or Mennonites, was published at Breda, in 1819, by Dr. Ypeij, professor of theology at Groningen, and the Rev. J. J. Dermont, chaplain to the king of the Netherlands, learned

Pedobaptists. With this account Mr. Ward fills several letters, and from it we shall make some extracts. In the opinion of these learned writers, "the Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who during the latter part of the twelfth century fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were therefore in existence long before the Reformed church of the Netherlands.

"There were then two sects among them: the one distinguished by the name of the *perfect*, (who held to a community of goods,) and the other the *imperfect*. By far the greater part of the first sect, and the whole of the second, were certainly among the most pious Christians the church ever saw, and the worthiest citizens the state ever had. History removes every doubt on this subject.

"In the year 1530, their scattered community obtained a regular state of church order, separate from all Dutch and German Protestants, who at that time had not been formed into one body by any bonds of unity. This advantage was procured them by the sensible management of a Friesland Protestant, Menno Simons, who had formerly been a popish priest. This learned, wise, and prudent man, was chosen by them as their leader, that they might by his paternal efforts, in the eyes of all Christendom, be cleared from the blame which some of them had incurred. This object was accomplished accordingly; some of the perfectionists he reclaimed to order, and others he excommunicated. He purified also the religious doctrines of the Baptists.

"We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination, tends to confirm the truth, disputed by the Romish church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient." Thus far, Dr. Ypeij and Dermont.

This testimony, from the highest official authority in the Dutch Reformed church, is certainly a rare instance of liberality towards another denomination. It is conceding all the Mennonites or Baptists claim. It should be added, that they have constantly, but politely, declined the salaries, which the government of Holland offers to all denominations under its authority.

The Mennonites, it appears, form one undivided Christian body. Associations are held at different times, similar to those in England and the United States, though some churches, as among the English and American Baptists, decline all union with any association. The business of the Association connected with Rotterdam is chiefly to provide supplies for destitute churches, and examine into the state of the Mennonite college at Amsterdam. There are no buildings connected with this college; but the students receive theological instruction in a room, containing the library, over the Mennonite chapel. The lectures are delivered in Latin; and each student before his entrance must be acquainted with Latin and Greek. They attend at a literary institution for instruction in Hebrew, ecclesiastical history, physics, natural and moral philosophy, &c. They have private lodgings in different parts of the city. The college was established nearly a century ago, and was at first supported by the Amsterdam Mennonites alone; but lately other churches send in their contributions. Some of the students receive support from the public fund; they are all intended for the Christian ministry.

Divine worship is conducted among the Mennonites as among the churches of the reformed. They have preaching only once on the Sabbath, and the ministers are

chosen in some places by the congregation, and in others by the elders and deacons.

With respect to their confession of faith, as stated by one of their ministers, Mr. Gan, of Ryswick, it appears to be moderate orthodox.

On baptism Mr. Gan says, it "consists in immersion or pouring upon of water, in the name," &c. Conversion and faith are necessary; and those "who are the children of Christian parents, and have been educated in the Christian church, are under an obligation to be baptized, as well as converted Jews and heathens. They train up catechumens under their ministers, and, about the age of sixteen, baptize them, taking from the candidate, before the minister and elders, an account of his repentance and faith. They reject infant baptism, and refuse to commune at the Lord's table with any who administer the ordinance to children, *unless re-sprinkled.*" According to Mr. Ward's account, (given him verbally by Rev. N. Messchaert,) the modern Mennonites plead the authority of Menno for the use of pouring and sprinkling as baptism. But in reality it is a wide departure from the views of Menno, who says, "After we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God and approved in his word."

With respect to the number of Mennonites in Holland, they are calculated at thirty thousand, including children, and form about one hundred and thirty churches.

In the United States of America, it appears, "there are more than two hundred Mennonite churches, some of which contain as many as three hundred members in each; and," Mr. Ward says, "they are mostly the descendants of the Mennonites, who emigrated in great numbers from Palz.

The Dutch Baptists have published a large history of themselves, and of their numerous martyrs. There is reason to hope, from recent intelligence, that a new and brighter era is beginning among them.—*Ward's Farewell Letters*, lett. 19—22; *Am. Bap. Mag.* 1834.

**MEN OF UNDERSTANDING.** This title distinguished a fanatical sect which appeared in Flanders and Brussels, in the year 1511. They owed their origin to an illiterate man, whose name was Egidius Cantor, and to William of Hildension, a Carmelite monk. With some great truths they mingled egregious errors. They pretended to be honored with celestial visions, denied that any could arrive at perfect knowledge of the Holy Scriptures without the extraordinary succors of a divine illumination, and declared the approach of a new revelation from heaven, more perfect than the gospel of Christ. They said that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end; and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity.

This denomination appears to have been a branch of the Brethren and Sisters of the Free Spirit.—*Hend. Buck.*

**MENOLOGIUM,** (from *mēnē*, the moon, and *logos*, a discourse,) in the Greek church, nearly corresponds to the martyrologium of the Roman church. It is a book in which the festivals of every month are recorded, with the names and biographies of the saints and martyrs, in the order in which they are read in the masses, &c.—*Hend. Buck.*

**MEPHIBOSHETH**; a son of Jonathan, whose proper name was Meribbaal. (See **BAAL**.) Mephibosheth was very young when his father was killed in the battle of Gilboa, (2 Sam. 4: 4.) and his nurse was in such consternation at the news, that she let the child fall, who from this accident was lame all his life. When David found himself in peaceable possession of the kingdom, he sought for all that remained of the house of Saul, that he might show them kindness, in consideration of the friendship between him and Jonathan. He told Mephibosheth, that for the sake of Jonathan his father he should have his grandfather's estate, and eat always at the royal table, 2 Sam. 9: 1, &c. See also 1 Chron. 8: 34.—*Calmet.*

**MERAB, or MEROB,** the eldest daughter of king Saul, was promised to David in marriage, in reward for his vic-

tory over Goliath; but was given to Adriel, son of Barzilai the Meholathite, 1 Sam. 14: 49. 18: 17, 19. Merab had six sons by him, who were delivered to the Gibeonites and hanged before the Lord. The text intimates, that the six men delivered to the Gibeonites were sons of Michal, daughter of Saul, and wife of Adriel; but it is thought, that the name of Michal has slipped into the text instead of Merab; for (1.) Michal did not marry Adriel, but Phaltiel; and (2.) we nowhere read that Michal had six sons. Others think, these were six sons of Merab by birth, but of Michal by adoption.—*Calmet.*

**MERCURY**; a fabulous god of the ancient heathen, the messenger of the celestials, and the deity that presided over learning, eloquence, and traffic. The Greeks named him Hermes, an interpreter, because they considered him as interpreter of the will of the gods. Probably, it was for this reason that the people of Lystra, having heard Paul preach, and having seen him heal a lame man, would have offered sacrifice to him, as to their god Mercury; and to Barnabas as Jupiter, because of his venerable aspect, Acts 14: 11. (See **JUPITER**, and **LYSTRA**.)—*Calmet.*

**MERCY**; that particular species or modification of goodness which has for its objects beings who are in circumstances of misery and distress, and which consists in commiserating and pitying them under their sufferings, and in affording them such relief as can be extended to them consistently with the relative situation of him by whom the disposition is felt.

Divine mercy is that attribute which compassionates the family of man, considered as miserable in consequence of the guilt which they have contracted by their voluntary and unprovoked rebellion against the moral government of Jehovah; and which is exercised in such a way, and to such an extent, as the end and rectitude of that government require. It is not the simple act of pity which one individual in private life may display towards another individual, or a number of individuals, but it is a commiseration which, though infinite with respect to its source, and unlimited in its nature, abstractedly considered, is nevertheless combined in its exercise with the due influence of every consideration arising out of the public and official station which is occupied by God as the ruler of an universe of intelligent beings, whose interests as a whole cannot in justice be left out of view in the treatment of individuals. That a due regard is ever to be had to the good of the whole in every thing that is done for the benefit of any of the parts, is one of the firmest and most undoubted principles of all enlightened and equitable legislation. Mercy, in the sense in which it is so commonly taken, as exercised without any rational end or inducement, besides the bare impulse of the affections towards an isolated object, and consequently without the guidance and direction of an intelligent mind properly attentive to all conceivable results, would be no proof of moral excellence, but a blind and undistinguishing act, which in numberless instances would be productive of infinitely greater misery than it actually relieved, and thus deserve the name of cruelty rather than that of mercy.

In Jehovah, this attribute is ever regulated by the highest intelligence; its exercise is invariably accompanied with suitable displays of the divine purity; and its consequences combine with the relief and eternal felicity of its objects, the maintenance of the claims of divine moral government, and the advancement of the divine glory. That mercy is extended to any of the guilty children of men, is to be ascribed to the pure benevolence of the Deity; that it is not extended to all miserable offenders must be attributed to the same benevolence, in the character of the love of rectitude, or a just regard to the claims which are put forth by the vast community of intelligent existences over which he presides; and that it is shown to one sinner rather than another, is to be resolved into his all-wise, holy, and benevolent sovereignty: "He will have mercy on whom he will have mercy."

What completely establishes these views of the mercy of God, is the consideration of the peculiar and exclusive medium through which he has chosen to dispense it—the atonement made by the infinitely precious blood of his Son when he died as the substitute of sinners. While every feature in this wondrous transaction is calculated

to afford the most illustrious comment on the declaration, "He delighteth in mercy," the whole plan is most obviously designed to secure and uphold the pillars of the divine government, and to unite in its grand results the glory of God and the happiness of his obedient creatures. (See the articles *ATONEMENT*; *ABOUND*; *JUSTICE*.)

According to the circumstances and wants of those who are its objects, the divine mercy may be regarded as enlightening, renewing, forgiving, relieving, comforting, and strengthening. It is rich, efficient, unmerited, absolutely free, immutable, and eternal.—*Jones*; *Hend. Buck*.

**MERCY-SEAT**, (*ilasterion*, propitiatory.) This word is properly an adjective, agreeing with *epithema*, a lid, understood, which is expressed by the Seventy, Ex. 25: 17. In that version, *ilasterion* generally answers to the Hebrew *caphrah*, from the verb *caphar*, to cover, expiate, and was the lid or covering of the ark of the covenant, made of pure gold, on and before which the high-priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, and where God promised to meet his people, Ex. 25: 17, 22, 29, 42, 30: 36. Lev. 16: 2, 14.

St. Paul, by applying this name to Christ, (Rom. 3: 25.) assures us that he is the true mercy-seat, the reality of what the *caphrah* represented to the ancient believers; by him our sins are covered or expiated, and through him God communes with us in mercy. The mercy-seat also represents our approach to God through Christ; we come to the "throne of grace;" which beautiful designation is only a variation of the term "mercy-seat."—*Watson*.

**MERIBAH**, (*strife*, or *contention*;) the name given to the station at or near Rephidim, where the people murmured for water, and Moses struck the rock, where it gushed out, Ex. 17: 1—7. Dr. Shaw feels confident that he has discovered this extraordinary stone, at Rephidim, and has furnished a particular account of it in his Travels. Mr. Taylor, however, has shown that this idea proceeds upon a total misapprehension of the history, as well as of the reference made to it by the apostle Paul, 1 Cor. 10: 4. (Fragment 281.) (See *REPHIDIM*).—*Calmet*.

**MERIT**, signifies desert, or the earning of a fair title to a reward. Originally the word was applied to soldiers and other military persons, who, by their labors in the field, and by the various hardships they underwent during the course of a campaign, as also by other services they might occasionally render the commonwealth, were said, *merere stipendia*, to merit, or earn their pay; which they might properly be said to do, because they yielded in real service an equivalent to the state for the stipend they received, which was therefore due to them in justice. Here, then, we come at the true meaning of the word *merit*; from which it is very clearly to be seen that there can be no such thing as merit in our best obedience. One man may merit of another, but all mankind together cannot merit from the hand of God, because, being originally his, all possible service is but a duty, the failing of which is sin. This still more evidently appears, if we consider the imperfections of all our services, and the express declarations of the divine word, Luke 17: 10. Eph. 2: 5, 9. Rom. 11: 5, 6. Tit. 3: 5. Rom. 10: 1, 4. *The Doctrine of Merit stated*, vol. iii. ser. 1; *South's Sermons*; *Toplady's Works*, vol. iii. p. 471; *Hervey's Eleven Letters to Wesley*; *Robinson's Claude*, vol. ii. p. 218; *Dwight's Theology*; *Fuller's Works*.—*Hend. Buck*.

**MERITS OF CHRIST**; a term used to denote the active and passive obedience of Christ; all that he wrought and all that he suffered for the salvation of mankind. See *ATONEMENT*; *IMPUTATION*; *OBEDIENCE*; *RIGHTEOUSNESS OF CHRIST*.—*Hend. Buck*.

**MERODACH**; an ancient king of Babylon, placed among the gods, and worshipped by the Babylonians. Jeremiah (50: 2.) speaking of the ruin of Babyloa says, "Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." We find certain kings of Babylon, whose names comprise that of Merodach; as Evil-Merodach, and Merodach-Baladan.—*Calmet*.

**MEROM**, the waters of Merom, (Josh. 11: 5.) or lake of Semechon, is the most northern of the three lakes supplied by the river Jordan. It is situate in a valley, called the Ard Houle, formed by the two branches of

mount Hebron. The lake is now called, after the valley, the lake of Houle. In summer this lake is for the most part dry, and covered with shrubs and grass, in which lions, bears, and other wild beasts conceal themselves. (See *JORDAN*).—*Calmet*.

**MEROZ**; a place in the neighborhood of the brook Kishon, whose inhabitants, refusing to come to the assistance of their brethren, when they fought with Sisera, were put under an anathema, Judg. 5: 23.—*Watson*.

**MERRICK**, (JAMES), a poet and divine, was born, in 1720, at Reading; was educated at the school of that place, and at Trinity college, Oxford; and died in 1769. Bishop Lowth speaks of him as being one of the best of men and most eminent of scholars. Among his works are, *Poems on Sacred Subjects*; *Annotations on the Psalms*, and on the Gospel of St. John; a translation of Tryphiodorus; and a metrical version of the Psalms.—*Davenport*.

**MESHA**; (Gen. 10: 27—30.) the same, probably, as mount Masius. The sons of Joktan possessed the whole country between mount Masius and the mountains of Sephar, or Sepharvaim.—*Calmet*.

**MESHECH**, (*Μεσσηχ* or *Μεσσηχ*.) Meshech was the sixth son of Japheth, and is generally mentioned in conjunction with his brother Tubal; and both were first seated in the north-eastern angle of Asia Minor, from the shores of the Euxine, along to the south of Caucasus; where were the Montes Moschisi, and where, in after times, were the Iberi, Tibareni, and Moschi. There appears also to have been in the same neighborhood, namely, in Armenia, a river and country termed Rosh; for so, Bochart says, the river Araxes is called by the Arabs; and that there was a people in the adjoining country called Rhossi. That passage in Ezek. 38, also, which in our Bibles is rendered "the chief prince of Meshech and Tubal," is, in the Septuagint, "the prince of Rosh, Meshech, and Tubal." These Rhossi and Moschi, who were neighbors in Asia, dispersed their colonies jointly over the vast empire of Russia; and preserve their names still in those of Russians and Muscovites.—*Watson*.

**MESOPOTAMIA**; an extensive province of Asia, the Greek name of which denotes "between the rivers," and on this account Strabo says, that "it was situated between the Euphrates and the Tigris." In Scripture this country is often called Aram, and Aramea. But as Aram also signifies Syria, it is denominated Aram Nabaraim, or the Syria of the rivers, Judg. 3: 8. 2 Sam. 10. Dan. 1: 2. Zech. 5: 11.

This province, which inclines from the south-east to the north-west, commenced at thirty-three degrees twenty minutes north latitude, and terminated near thirty-seven degrees thirty minutes north latitude. Towards the south it extended as far as the bend formed by the Jordan at Cunaxa, and to the wall of Semiramis, which separated it from Mesene. The northern part of Mesopotamia is occupied by chains of mountains passing from north-west to south-east, in the situation of the rivers. The central parts of these mountains were called Singare Montes. In the western part were Edessa, called also Callio-Rhe, (Orfa,) Charra, (Harran,) Niephorium, (Racca,) Circesium at the mouth of the Chaboras, Anatholi, (Anah,) Neharda, (Hadith Unnour,) upon the right of the Euphrates. There are several other towns of less importance. According to Strabo, this country was fertile in vines, and afforded abundance of good wine. According to Ptolemy, Mesopotamia had on the north a part of Armenia, on the west the Euphrates on the side of Syria, on the east the Tigris on the borders of Assyria, and on the south the Euphrates, which joined the Tigris. Mesopotamia was a satrapy under the kings of Syria. It is now comprised in modern Persia.

"On the fifth or sixth day after leaving Aleppo," says Campbell, in his Overland Journey to India, "we arrived at the city of Diarbeker, the capital of the province of that name; having passed over an extent of country of between three and four hundred miles, most of it blessed with the greatest fertility, and abounding with as rich pastures as I ever beheld, covered with numerous herds and flocks. The air was charmingly temperate in the daytime, but, to my feeling, extremely cold at night. Yet notwithstanding





the extreme fertility of this country, the bad administration of government, conspiring with the indolence of the inhabitants, leaves it unpeopled and uncultivated. Diarbeker Proper, called also Mesopotamia from its lying between two famous rivers, and by Moses called PADAN-ARAM, that is, 'the fruitful Syria,' abounds with corn, wine, oil, fruits, and all the necessaries of life. It is supposed to have been the seat of the earthly paradise; and all geographers agree that here the descendants of Noah settled immediately after the flood. To be treading that ground which Abraham trod, where Nabor the father of Rebecca lived, where holy Job breathed the pure air of piety and simplicity, and where Laban the father-in-law of Jacob resided, was to me a circumstance productive of delightful sensations." (See ABRAHAM.)—Watson.

**MESSIAH.** The Greek word *Christos*, from whence comes *Christ* and *Christian*, exactly answers to the Hebrew *Messiah*, which signifies him that hath received unction, a king, a prophet, or a priest. (See JESUS CHRIST.)

The ancient Jews had just notions of the Messiah, which came gradually to be corrupted, by expecting a temporal monarch and conqueror; and finding Jesus Christ to be poor, humble, and of an unpromising appearance, they rejected him. Most of the modern rabbins, according to Buxtorf, believe that the Messiah is come, but that he lies concealed because of the sins of the Jews. Others believe he is not yet come, fixing different times for his appearance, many of which are elapsed; and, being thus baffled, have pronounced an anathema against those who shall pretend to calculate the time of his coming. To reconcile the prophecies concerning the Messiah that seemed to be contradictory, some have had recourse to a twofold Messiah; one in a state of poverty and suffering, the other of splendor and glory. The first, they say, is to proceed from the tribe of Ephraim, who is to fight against Gog, and to be slain by Armillius; (Zech. 12: 10.) the second is to be of the tribe of Judah and lineage of David, who is to conquer and kill Armillius; to bring the first Messiah to life again, to assemble all Israel, and rule over the whole world.

That Jesus Christ is the true Messiah, and actually come in the flesh, is evident, if we consider (as Mr. Fuller observes) that it is intimated that whenever he should come, the sacrifices and ceremonies of the Mosaic law were to be superseded by him, Ps. 40: 6—8. 1 Sam. 15: 22. Dan. 9: 27. Jer. 31: 31, 34. Heb. 8: 13. Now sacrifice and oblation have ceased. They *virtually* ceased when Jesus offered himself a sacrifice, and in a few years after, they actually ceased. A few of the ancient ceremonies are indeed adhered to, but, as one of the Jewish writers acknowledges, "the sacrifices of the holy temple have ceased." Let every Jew therefore ask himself this question: Should Messiah the Prince come at some future period, how are the sacrifice and oblation to cease on his appearance, when they have already ceased near eighteen hundred years? (See CHRISTIANITY; JESUS CHRIST.)

There have been numerous false Messiahs which have arisen at different times. Of these the Savior predicted, Matt. 24: 14. Some have reckoned as many as twenty-four, of whom we shall here give an account.

1. Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this hold enterprise, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow, that, during this short war against the Ro-

mans in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock, men, women, and children threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he disappeared, and escaped out of their hand.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunna. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Ethiopian general.

4. In the year 529, the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571, was born Mohammed, in Arabia. At first he professed himself to be the Messiah who was promised to the Jews. By this means he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs. (See MOHAMMEDANISM.)

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, with many of those who followed him.

8. In the year 1138, the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great troubles and persecution upon the Jews that were scattered through that country.

11. In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission? "Cut off my head," said he, "and I will return to life again." The king took him at his word, promising to believe him if his prediction came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

12. Not long after this, a Jew who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it; that he had been leprous, and was cured in the course of one night. He, like the rest, perished in the attempt, and brought great persecution on his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser. He pretend

ed that he could make himself invisible; but he was soon taken, and put to death, and a heavy fine laid upon his brethren the Jews.

14. In the year 1176, another of these impostors arose in Moravia, who made similar pretensions; but his frauds being detected, and not being able to elude the efforts that were made to secure him, he was likewise put to death.

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterwards seized again, and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

16. We are told of another false Christ in this same century by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success.

Here we may observe, that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

20. In the year 1534, rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles V. of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews who were scattered over that country.

22. In the year 1621, another in the Low Countries pretended to be the Messiah, of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

23. In the year 1666, appeared the false Messiah Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mohammedan, and was at last beheaded.

24. The last false Christ that made any considerable number of converts was one rabbi Mordecai, a Jew of Germany: he appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland, to save his life. What became of him afterwards does not seem to be recorded.

This may be considered as true and exact an account of the false Christs that have arisen since the crucifixion of our blessed Savior, as can well be given. See *Johannes à Lent's Hist. of False Messiahs; Jortin's Rem. on Eccl. Hist.*, vol. iii. p. 330; *Kidder's Demonstration of the Messias; Harris' Sermons on the Messias; The eleventh volume of the Modern Part of the Universal History; Simpson's Key to the Prophecies*, sec. 9; *Maclaurin on the Prophecies relating to the Messias; Fuller's Jesus the true Messias.*—*Hend. Buck.*

**MESS-JOHNS**; a name given upwards of a century ago, in England, to chaplains kept by the nobility and others in high life; whose situation in the family appears to have been any thing but agreeable. They were generally expected to rise from table after the second course; and if they ever attempted to sit the dinner out, it generally cost them their place. At an annual dinner given at that time, on St. Stephen's day, by the archbishop of Canterbury, the chaplain used to come in and say grace, and retired immediately, till wanted to bless after dinner.

—*Hend. Buck.*

**METEMPSYCHOSIS**; the doctrine of the transmigra-

tion of souls into other bodies. This tenet has been attributed to the sect of the Pharisees. Josephus, who was himself a Pharisee, gives this account of their doctrine in these points:—"Every soul is immortal; those of the good only enter into another body, but those of the bad are tormented with everlasting punishment." From whence it has been pretty generally concluded, that the resurrection they held was only a Pythagorean one, namely, the transmigration of the soul into another body; from which they excluded all that were notoriously wicked, who were doomed at once to eternal punishment; but their opinion was, that those who were guilty only of lesser crimes were punished for them in the bodies into which their souls were next sent. It is also supposed, that it was upon this notion the disciples asked our Lord, "Did this man sin, or his parents, that he was born blind?" (John 9: 2.) and that some said, Christ was "John the Baptist, some Elias, others Jeremias, or one of the prophets." Matt. 16: 14.

The transmigration of souls into other bodies was undoubtedly the opinion of the Pythagoreans and Platonists, and was embraced by some among the Jews; as by the author of the book of Wisdom, who says, that "being good, he came into a body undefiled," 8: 20. Nevertheless, it is questioned whether the words of Josephus, before quoted, are a sufficient evidence of this doctrine of the metempsychosis being received by the whole sect of the Pharisees; for, "passing into another or different body," may only denote its receiving a body at the resurrection; which will be another, not in substance, but in quality; as it is said of Christ at his transfiguration, "the fashion of his countenance was" another, or, as we render it, was "altered," Luke 9: 29.

As to the opinion which some entertained concerning our Savior, that he was either John the Baptist, or Elias, or Jeremias, or one of the prophets, (Matt. 16: 14.) it is not ascribed to the Pharisees in particular, and if it were, one cannot see how it could be founded on the doctrine of the metempsychosis; since the soul of Elias, now inhabiting the body of Jesus, would no more make him to be Elias, than several others had been, in whose bodies the soul of Elias, according to this doctrine, is supposed to have dwelt since the death of that ancient prophet, near a thousand years before. Besides, how was it possible any person that saw Christ, who did not appear to be less than thirty years old, should, according to the notion of the metempsychosis, conceive him to be John the Baptist, who had been so lately beheaded? Surely this apprehension must be grounded on the supposition of a proper resurrection. It was, probably, therefore, upon the same account, that others took him to be Elias, and others Jeremias. Accordingly, St. Luke expresses it thus:—"Others say, that one of the old prophets is risen from the dead," Luke 9: 19. It may farther be observed, that the doctrine of the resurrection, which St. Paul preached, was not a present metempsychosis, but a real future resurrection, which he calls "the hope and resurrection of the dead," Acts 23: 6. This he professed as a Pharisee, and for this profession the partisans of that sect vindicated him against the Sadducees, Acts 23: 7-9. Upon the whole, therefore, it appears most reasonable to adopt the opinion of Reland, though in opposition to the sentiments of many other learned men, that the Pharisees held the doctrine of the resurrection in a proper sense.

The doctrine of the metempsychosis prevails at the present day almost universally among the heathen nations of the East. (See **BODHISM**, **HINDOOISM**, and **LAMAISM**.)—*Watson.*

**METHODIST**; a term frequently applied in England to a person who becomes religious, without reference to any particular sect or party, and especially to such members of the church of England as are evangelical and zealous in their preaching.—*Hend. Buck.*

**METHODISTS**, **DIALECTIC**; those popish doctors who arose in France about the middle of the seventeenth century, in opposition to the Huguenots, or Protestants. These Methodists, from their different manner of treating the controversy with their opponents, may be divided into two classes. The one comprehends those doctors whose method of disputing with the Protestants was disingen-



ous and unreasonable, and who followed the example of those military chiefs who shut up their troops in intrenchments and strong-holds, in order to cover them from the attacks of the enemy. Of this number were the Jesuit Veron, who required the Protestants to prove the tenets of their church by plain passages of Scripture, without being allowed the liberty of illustrating those passages, reasoning upon them, or drawing any conclusions from them; Nihusius, an apostate from the Protestant religion; the two Wallenburgs, and others, who confined themselves to the business of answering objections; and cardinal Richlieu, who confined the whole controversy to the single article of the divine institution and authority of the church.

The Methodists of the second class were of opinion that the most expedient manner of reducing the Protestants to silence, was not to attack them by piecemeal, but to overwhelm them at once by the weight of some general principle, or presumption, or some universal argument, which comprehended or might be applied to all the points contested between the two churches; thus imitating the conduct of those military leaders who, instead of spending their time and strength in sieges and skirmishes, endeavored to put an end to the war by a general and decisive action. Some of these polemics rested the defence of popery upon prescription; others upon the wicked lives of Protestant princes, who had left the church of Rome; others, the crime of religious schism; the variety of opinions among Protestants with regard to doctrine and discipline, and the uniformity of the tenets and worship of the church of Rome; and thus, by urging their respective arguments, they thought they should stop the mouths of their adversaries at once.—*Hend. Bick.*

**METHODISTS, WESLEYAN.** *Origin.* This large and respectable denomination was founded, in the year 1729, by one Mr. Morgan and Mr. John Wesley. (See **WESLEY, JOHN.**) These constitute the great body of the Arminian Methodists, who hold the chapels, schools, &c., built or founded by the great father of Methodism, and consider themselves as representatives to the present generation of what that system was when originally established.

1. *Doctrine.* The doctrines of the Wesleyan Methodists, according to their own account, are the same as the church of England, as set forth in her liturgy, articles, and homilies. This, however, has been disputed. Mr. Wesley, in his appeal to men of reason and religion, thus declares his sentiments:—"All I teach," he observes, "respects either the nature and condition of justification, the nature and condition of salvation, the nature of justifying and saving faith, or the Author of faith and salvation. That justification whereof our articles and homilies speak, signifies present forgiveness, and consequently acceptance with God: I believe the condition of this is faith: I mean not only that without faith we cannot be justified, but also that, as soon as any one has true faith, in that moment he is justified. Good works follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed that sanctification goes before our justification at the last day, Heb. 12: 14. Repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; by salvation I mean not barely deliverance from hell, but a present deliverance from sin. Faith, in general, is a divine, supernatural evidence, or conviction of things not seen, not discoverable by our bodily senses: justifying faith implies not only a divine evidence or conviction that God was in Christ reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him; and as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved. From that time (unless he make shipwreck of the faith) salvation gradually increases in his soul.

"The Author of faith and salvation is God alone. There is no more of power than of merit in man; but as

all merit is in the Son of God, in what he has done and suffered for us, so all power is in the Spirit of God. And, therefore, every man, in order to believe unto salvation, must receive the Holy Ghost." So far Mr. Wesley. Respecting original sin, free will, the justification of men, good works, and works done before justification, he refers us to what is said on these subjects in the former part of the ninth, the tenth, the eleventh, the twelfth, and thirteenth articles of the church of England. In order that we may form still clearer ideas respecting Mr. Wesley's opinions, we shall here quote a few questions and answers as laid down in the Minutes of Conference. Q. "In what sense is Adam's sin imputed to all mankind?" A. "In Adam all die, i. e. 1. Our bodies then became mortal. 2. Our souls died, i. e. were disunited from God. And hence, 3. We are all born with a sinful, devilish nature; by reason whereof, 4. We are children of wrath, liable to death eternal." Rom. 5: 15. Eph. 2: 3. Q. "In what sense is the righteousness of Christ imputed to all mankind, or to believers?" A. "We do not find it expressly affirmed in Scripture that God imputes the righteousness of Christ to any, although we do find that faith is imputed for righteousness. That text, 'As by one man's disobedience all men were made sinners, so by the obedience of one all were made righteous,' we conceive, means by the merits of Christ all men are cleared from the guilt of Adam's actual sin." Q. "Can faith be lost but through disobedience?" A. "It cannot. A believer first inwardly disobeys; inclines to sin with his heart; then his intercourse with God is cut off, i. e. his faith is lost; and after this he may fall into outward sin, being now weak, and like another man." Q. "What is implied in being a perfect Christian?" A. "The loving the Lord our God with all our heart, and with all our mind, and soul, and strength." Q. "Does this imply that all inward sin is taken away?" A. "Without doubt; or how could we be said to be saved from all our uncleanness?" Ezek. 36: 29. Q. "How much is allowed by our brethren who differ from us with regard to entire sanctification?" A. "They grant, 1. That every one must be entirely sanctified in the article of death. 2. That till then a believer daily grows in grace, comes nearer and nearer to perfection. 3. That we ought to be continually pressing after this, and to exhort all others to do so." Q. "What do we allow them?" A. "We grant, 1. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death. 2. That the term sanctified is continually applied by St. Paul to all that were justified, that were true believers. 3. That by this term alone he rarely (if ever) means saved from all sin. 4. That consequently it is not proper to use it in this sense, without adding the word 'wholly, entirely,' or the like. 5. That the inspired writers almost continually speak of us to those who were justified, but very rarely either of or to those who were sanctified. 6. That consequently it behooves us to speak in public almost continually of the state of justification; but more rarely in full and explicit terms concerning entire sanctification." Q. "What, then, is the point wherein we divide?" A. "It is this: Whether we should expect to be saved from all sin before the article of death." Q. "Is there any clear Scripture promise of this, that God will save us from all sin?" A. "There is. Ps. 130: 8: 'He shall redeem Israel from all his iniquities.' This is more largely expressed in Ezek. 36: 25, 29. 2 Cor. 7: 1. Deut. 30: 6. 1 John 3: 8. Eph. 5: 25, 27. John 17: 20, 23. 1 John 4: 17."

Thus we have endeavored to give a view of the tenets of the Wesleyan Methodists; and this we have chosen to do in their own words, in order to prevent misrepresentation.

2. *Discipline.* Mr. Wesley having formed numerous societies in different parts, he, with his brother Charles, drew up certain rules, by which they were, and it seems in many respects still are, governed. They state the nature and design of a Methodist society in the following words:—

"Such a society is no other than a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

"That it may be more easily discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons (sometimes fifteen, twenty, or even more) in each class; one of whom is styled the leader. It is his business, 1. To see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give to the poor, or towards the gospel. 2. To meet the minister and the stewards of the society once a week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

"There is only one condition previously required of those who desire admission into these societies, namely, a desire to flee from the wrath to come; to be saved from their sins: but wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein, that they should continue to evidence their desire of salvation,—

"First, by doing no harm; by avoiding evil in every kind; especially that which is most generally practised, such as taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury; i. e. unlawful interest.

"Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

"Doing to others as we would not they should do unto us.

"Doing what we know is not for the glory of God; as the putting on gold or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus.

"The singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasure upon the earth; borrowing without a probability of paying, or taking up goods without a probability of paying for them.

"It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,—

"Secondly, by doing good; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible, to all men; to their bodies, of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison; to their souls, by instructing, reprov'ing, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'We are not to do good, unless our hearts be free to it.'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only; by all possible diligence and frugality, that the gospel be not blamed; by running with patience the race set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely for the Lord's sake.

"It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,—

"Thirdly, by attending on all the ordinances of God: such are, the public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting and abstinence.

"These are the general rules of our societies, all which we are taught of God to observe, even in his written word: the only rule, and the sufficient rule, both of our faith and practice; and all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; and we will bear with him for a season; but then, if he repent not, he hath no more place among us: we have delivered our own souls.

3. *Circuits and Conferences.* In Mr. Wesley's connexion, they have circuits and conferences, which we find were thus formed:—When the preachers at first went out to exhort and preach, it was by Mr. Wesley's permission and direction; some from one part of the kingdom, and some from another; and though frequently strangers to each other, and those to whom they were sent, yet on his credit and sanction alone they were received and provided for as friends, by the societies wherever they came. But, having little or no communication or intercourse with one another, nor any subordination among themselves, they must have been under the necessity of recurring to Mr. Wesley for directions how and where they were to labor. To remedy this inconvenience, he conceived the design of calling them together to an annual conference; by this means he brought them into closer union with each other, and made them sensible of the utility of acting in concert and harmony. He soon found it necessary, also, to bring their itinerancy under certain regulations, and reduce it to some fixed order, both to prevent confusion, and for his own ease; he therefore took fifteen or twenty societies, more or less, which lay round some principal society in those parts, and which were so situated, that the greatest distance from one to the other was not much more than twenty miles, and united them into what was called a circuit. At the yearly conference he appointed two, three, or four preachers to one of these circuits, according to its extent, which at first was often very considerable, sometimes taking in a part of three or four counties. Here, and here only, were they to labor for one year, that is, until the next conference. One of the preachers on every circuit was called the assistant, because he assisted Mr. Wesley in superintending the societies, and other preachers; he took charge of the societies within the limits assigned him; he enforced the rules everywhere, and directed the labors of the preachers associated with him. Having received a list of the societies forming his circuit, he took his own station in it, gave to the other preachers a plan of it, and pointed out the day when each should be at the place fixed for him, to begin a progressive motion round it, in such order as the plan directed. They now followed one another through all the societies belonging to that circuit, at stated distances of time, all being governed by the same rules, and undergoing the same labor. By this plan, every preacher's daily work was appointed beforehand; each knew, every day, where the others were, and each society when to expect the preacher, and how long he would stay with them. It may be observed, however, that Mr. Wesley's design in calling the preachers together annually, was not merely for the regulation of the circuits, but also for the review of their doctrines and discipline, and for the examination of their moral conduct; that those who were to administer with him in holy things might be thoroughly furnished for every good work.

4. *Examination of Preachers.* As to their preachers, the following extract from the above-mentioned Minutes of Conference will show us in what manner they are chosen and designated. Q. "How shall we try those who think they are moved by the Holy Ghost to preach?" A. "Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they gifts as well as grace for the work? Have they, in some tolerable degree, a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them

any degree of utterance? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?

"As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved thereto by the Holy Ghost."

Q. "What method may we use in receiving a new helper?" A. "A proper time for doing this is at a conference, after solemn fasting and prayer. Every person proposed is then to be present, and each of them may be asked,—

"Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Have you considered the rules of a helper? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening? Will you diligently instruct the children in every place? Will you visit them from house to house? Will you recommend fasting both by precept and example?"

"We then may receive him as a probationer, by giving him the Minutes of the Conference, inscribed thus:—'To A. B. You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-laborer.' Let him then read and carefully weigh what is contained therein, that if he has any doubt it may be removed."

"To the above it may be useful to add," says Mr. Benson, "a few remarks on the method pursued in the choice of the itinerant preachers, as many have formed the most erroneous ideas on the subject, imagining they are employed with hardly any prior preparation. 1. They are received as private members of the society on trial. 2. After a quarter of a year, if they are found deserving, they are admitted as proper members. 3. When their grace and abilities are sufficiently manifest, they are appointed leaders of classes. 4. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations, when the preachers cannot attend. 5. If approved in this line of duty, they are allowed to preach. 6. Out of these men, who are called local preachers, are selected the itinerant preachers, who are first proposed at a quarterly meeting of the stewards and local preachers of the circuit; then at a meeting of the travelling preachers of the district; and, lastly, in the conference; and, if accepted, are nominated for a circuit. 7. Their characters and conduct are examined annually in the conference; and, if they continue faithful for four years of trial, they are received into full connexion. At these conferences, also, strict inquiry is made into the conduct and success of every preacher, and those who are found deficient in abilities are no longer employed as itinerants; while those whose conduct has not been agreeable to the gospel, are expelled, and thereby deprived of all the privileges even of private members of the society."

5. *Duties of Preachers.* The following extract from "The Larger Minutes," will show what are considered to be the office and duty of a Methodist preacher:—Q. "What is the office of a Christian minister?" A. "To watch over souls, as he that must give an account. To feed and guide the flock." Q. "How shall he be fully qualified for his great work?" A. "By walking closely with God, and having his work greatly at heart; by understanding and loving every branch of our discipline; and by carefully and constantly observing the twelve rules of a helper: viz. 1. Be diligent; never be unemployed; never be triflingly employed; never while away time, nor spend more time at any place than is strictly necessary. 2. Be serious; let your motto be *holiness to the Lord*; avoid all lightness, jesting, and foolish talking. 3. Converse sparingly and cautiously with women, particularly with young women. 4. Take no step towards marriage without solemn prayer to God, and consulting with your brethren. 5. Believe evil of no one; unless fully proved take heed how you credit it; put the best construction you can on every thing; you know the judge is always supposed to be on the prisoner's side. 6. Speak evil of no one,

else *your* word especially would eat as doth a canker; keep your thoughts within your own breast, till you come to the person concerned. 7. Tell every one what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart; make all haste to cast the fire out of your bosom. 8. Do not affect the gentleman: a preacher of the gospel is the servant of all. 9. Be ashamed of nothing but sin, no, not of cleaning your own shoes when necessary. 10. Be punctual; do every thing exactly at the time; and do not mend our rules, but keep them, and that for conscience' sake. 11. You have nothing to do but to save souls; and therefore spend and be spent in this work; and go always, not only to those who want you, but to those who want you most. 12. Act in all things, not according to your own will, but as a son in the gospel, and in union with your brethren. As such, it is your part to employ your time as our rules direct; partly in preaching and visiting from house to house; partly in reading, meditation, and prayer. Above all, if you labor with us in our Lord's vineyard, it is needful that you should do that part of the work which the conference shall advise, at those times and places which they shall judge most for his glory.

"Observe:—It is not your business to preach so many times, and to take care merely of this and that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance; and, with all your power, to build them up in that holiness without which they cannot see the Lord; and, remember, a *Methodist preacher is to mind every point, great and small, in the Methodist discipline*; therefore you will need all the grace and all the sense you have, and to have all your wits about you."

The discipline of the Wesleyan Methodists is rigidly uniform. No deviation whatever from prescribed rules is permitted. Every preacher, and indeed every member, is to render unqualified obedience to the dictates of the conference; the legal number of the preachers constituting which is one hundred, though it is often attended by about three hundred and fifty ministers. From the minutes of the conference held in 1831, it appears that the number of persons in the societies were as follows:—In Great Britain, 249,119; in Ireland, 22,470; and in foreign stations, 42,743. Their regular preachers were 846, in Great Britain; 143 in Ireland; and 187, exclusive of catechists, in foreign stations.

II. *NEW CONNEXIONS.* Since Mr. Wesley's death, his people have been divided; but this division, it seems, respects discipline more than sentiment. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take the *plan* as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favor this cause, so agreeable to the spirit of Christianity and the rights of Englishmen, several respectable preachers came forward; and by the writings which they circulated through the connexion, paved the way for a plan of pacification, by which it was stipulated, that in every society where a threefold majority of class-leaders, stewards, and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's supper administered to them.

The spirit of inquiry being roused did not stop here; for it appeared agreeable both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church officers, and give their suffrages in spiritual concerns. This subject produced a variety of arguments on both sides of the question; many of the preachers and people thought that an annual delegation of the general stewards of the circuits, to sit either in the conference or the district meetings, in order to assist in the disbursement of the yearly collection, the Kingswood school collection, and the preachers' fund, and in making new or revising old laws, would be a bond of union between the conference and connexion at large, and do away the very idea of arbitrary power among the travelling preachers.

In order to facilitate this good work, many societies, in various parts of the kingdom, sent delegates to the conference held at Leeds, in 1797: they were instructed to request, that the people might have a voice in the formation of their own laws, the choice of their own officers, and the distribution of their own property. The preachers proceeded to discuss two motions:—Shall delegates from the societies be admitted into the conference? Shall circuit stewards be admitted into the district meetings? Both motions were negative, and consequently all hopes of accommodation between the parties were given up. Several friends of religious liberty proposed a plan for a new itinerancy. In order that it might be carried into immediate effect, they formed themselves into a regular meeting, in Ebenezer chapel; Mr. William Thom being chosen president, and Mr. Alexander Kilham secretary. The meeting proceeded to arrange the plan for supplying the circuits of the new connexion with preachers; and desired the president and secretary to draw up the rules of church government, in order that they might be circulated through the societies for their approbation. Accordingly, a form of church government, suited to an itinerant ministry, was printed by these two brethren, under the title of "Outlines of a Constitution proposed for the Examination, Amendment, and Acceptance, of the members of the Methodist Itinerancy." The plan was examined by select committees in the different circuits of the connexion, and, with a few alterations, was accepted by the conference of preachers and delegates. The preachers and people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members choose the class-leaders; the leaders' meeting nominates the stewards; and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a further account of their principles and discipline, we must refer the reader to a pamphlet, entitled, "General Rules of the United Societies of Methodists in the New Connexion."

In 1829, the New Connexion Methodists had 162 chapels, 59 circuits, and 492 local preachers. Their numbers amounted to 11,777.

III. PRIMITIVE METHODISTS, or RANTERS, who are in general very illiterate, and extremely noisy in their public demeanor, (proceeding, for instance, through the streets singing hymns,) broke off from the grand body of the Methodists, some years ago, on the ground that the original spirit of Methodism was not kept up among its members. They allow females to preach in promiscuous assemblies; a practice condemned by the conference. They have 403 chapels; the number of their preachers, chiefly local, is 2,700; and that of their members 33,720.

#### IV. INDEPENDENT METHODISTS, and

V. WESLEYAN PROTESTANT METHODISTS, are two minor bodies that have recently separated, in consequence of what they deemed acts of arbitrary and unconstitutional power on the part of the conference, and the claiming of an authority which they conceived to be unwarranted by the New Testament. One of the latter body goes so far as to say, that the power which has hitherto been exercised by the Methodist conference, agrees in all things with that of the princes of this world, who rule over men only for their own honor and advantage; but is utterly incompatible with the power of moral suasion, and the power of Christian charity. The "Independents" have upwards of a hundred lay-preachers, and about 4,000 members; the "Protestants," who reside chiefly in and about Leeds, are rapidly on the increase, and their cause has been warmly espoused by many in London, who were weary of the yoke imposed upon them by the conference. What gave rise to the Independent branch was, we understand, a refusal on the part of the conference to admit lay-members to a share in the administration of the discipline and other affairs of the society.

VI. BRYANITES, so called from a Mr. Bryan, one of their preachers, have about 13,000 members. They differ

very little from the Ranters. *Coke's, Southey's, and Watson's Life of Wesley; Macgowan's Shaver; Wesley's Works; Benson's Vindication and Apology for the Methodists; Fletcher's Works; Bogue and Bennett's History of the Dissenters*, vol. iii.; *Walker's Address to the Methodists*.—*Hend. Buck.*

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.\* *History.* The first Methodist class in America was formed in the city of New York, by Mr. Philip Embury, in 1766. The community, however, arising out of the labors of Mr. Wesley and some early preachers, was not regularly formed till 1784, when Dr. Coke, a presbyter of the church of England, having been ordained, was sent out in the capacity of superintendent of the Methodist societies in America.

On the 25th of December, 1784, the preachers, amounting in number to sixty-one, were assembled for conference in Baltimore, at which time the Methodist Episcopal church was duly organized. Agreeably to the instructions received from Mr. Wesley, Mr. Asbury, who was unanimously elected by the suffrages of his brethren, was first ordained deacon, then elder, and afterwards superintendent or bishop, by Dr. Coke, with the assistance of the presbyters present. At the same conference, twelve of the preachers were elected and ordained elders, and sent forth like the apostles of old to preach the word of God, and to administer the holy sacraments. The doings of this conference resulted in giving great satisfaction both to the preachers and people; for their plans of future operation were now so regulated and systematized, that the wants of the societies were promptly met; and the great object of the preachers in spreading the gospel was greatly promoted by a well organized system of itinerancy. At this time, there were 14,988 members in the society, and 83 preachers. (See *ASBURY*, and *COKE*.)

Their number having so increased, and their fields of labor being so remote from each other, it was not long before it was impracticable for them all to meet in one conference, as they had been accustomed to do; therefore they found it necessary to divide themselves into annual conferences, each conference including such numbers of the preachers as were so situated as to be able to meet with the least inconvenience to themselves: they always fixing the time of their annual sessions to suit the convenience of the bishops; for it pertains to their office to preside on these occasions; to direct the business of the conference, and to appoint the preachers to their work for the year.

These several annual conferences soon found it necessary, in order to preserve a general harmony in their mode of operation, to appoint a general conference, which was then composed of all the elders belonging to the travelling connexion. This body soon became so large, that it was found expedient to reduce the number; this was done by adopting the plan of having a suitable number of delegates from each conference, fully to represent the wants of the church in their several conferences.

The first delegated general conference was held in the city of New York, in May, 1812. At this time there were 688 travelling preachers, and 196,357 members in the church. The increase of members this year was 10,790. This conference was composed of one member for every five members of each annual conference; but at the last general conference the number was changed to one for every fourteen. For a knowledge of the powers and privileges of this body, we refer the reader to the Discipline of the Church, sec. 3, page 19, edition 1832.

*Statistics.* There are now (1833) five bishops in the Methodist Episcopal church, who are constantly travelling over our whole extent of country; preaching the gospel, attending the several conferences, ordaining ministers, and taking the general oversight of the whole work.

In the United States there are at present, annual conferences, 22.

\* This article was prepared for the Encyclopædia by the Rev. Shipley W. Willson, editor of Zion's Herald, Boston.

Travelling preachers,	2,230
White members,	489,983
Colored,	74,447
Indian,	2,838

Total preachers and church members,	569,498
Increase this year, (1853,)	46,720

This large number of preachers and people have been raised up in the United States within the short space of sixty-seven years; besides the thousands who have died in the faith, and gone to inherit the promises. In view of the wonderful success that has crowned the labors of the Methodist ministry, we may well exclaim, "What hath God wrought!" Truly, it may be said, "A little one has become a thousand, and a small one a great people; this is the Lord's doings, and it is marvellous in our eyes."

*Enterprise.* The Methodist Episcopal church has not been indifferent to the benevolent enterprises of the day, but has done much, and now has the prospect of doing much more, for the promotion of the general objects that engross the attention of the Christian world.

In 1819, the *Missionary Society* of the Methodist Episcopal church was organized; and at the next general conference, in 1820, it received the approval and sanction of that body. Many auxiliary societies have been formed, and the church generally takes a lively and deep interest in the missionary cause.

There are now (1854) employed under the patronage of this society 100 missionaries, who have the charge, as nearly as can be ascertained, of 11,886 church members, and probably preach to five times this number of people. In connexion with these, there are 16 teachers and 672 scholars.

Two missionaries are now in Liberia, (Africa,) and two are sent to the Flat Head Indians, beyond the Rocky mountains.

The funds of the society have greatly increased during the past year. The receipts were \$31,361 39, being an increase of \$18,603 10 over that of the previous year.

The church has also a *Bible, Tract, and Sunday School Society*; and every department is in successful operation.

The subject of *temperance* is regarded by the church as a matter of vital importance to its spiritual interests. There are many conference and church temperance societies formed; and both preachers and people are deeply engaged in doing all in their power to promote the great objects of the temperance cause.

The Methodist Episcopal church has a large *book concern*, which is located in the city of New York. In this establishment there are thirty presses employed, one of which is a power press. The concern employs three editors, two agents, seven clerks, one superintendent of the printing office, who has under his charge eighty-seven persons, including compositors, pressmen, roller boys, &c.; one superintendent of the bindery, who has under his charge forty-three males, and sixty-one females, making in all two hundred and five persons.

In 1823, there was a *publishing fund* instituted, the object of which is to enable the book concern to print and sell Bibles, tracts, and Sunday school books at the lowest possible prices.

The *chartered fund* of the Methodist Episcopal church was originally raised by the voluntary contributions of benevolent friends. It is located in Philadelphia, and is under the management of a board of nine trustees, members of the church. A charter was obtained of the legislature of Pennsylvania for this fund, in 1797, and its income is equally divided among the several conferences, for the benefit of the deficient, superannuated, and supernumerary preachers, their wives and children, and the widows and orphans of deceased preachers. Its capital is only about \$25,000; and its income but about \$1,500 a year.

*Literature* has not been overlooked by this church, but has always received the attention that could be possibly spared from the more important work of saving souls. There are at present five colleges, and twelve or more academies under its particular patronage. These are all under good discipline, and are exerting an influence not only favorable to literature, but favorable also to morals and religion.

*Doctrine.* As the doctrines of the church are embodied in the articles of religion, which give the sentiments of our denomination fully, we would refer the reader to the *DISCIPLINE*. [See also the article *METHODISTS, WESLEYAN.*]

A careful perusal of these articles, and a candid comparison of these with the word of God, will enable the inquirer after truth to form an opinion for himself.

*Government.* The title of the church gives us a correct idea of the character of its government—it is strictly *Episcopal*. The *general rules* of government are the same in this country as those given by Mr. Wesley, for the government of the Methodist societies in England. (See *Discipline*, chap. 2, sec. 1, p. 75, &c.)

All the members are received into the church on a probation of six months; during which time they have ample time to make themselves acquainted with all the doctrines and usages of the church; and the church has also an opportunity of becoming acquainted with the Christian experience and the general character of the probationers: at the end of the probation, if there is a mutual agreement between the probationers and the church, they are received into full connexion; but in case there is a disagreement, probationers can withdraw, or the church can drop them without the formality of a church trial.

Whenever there is a sufficient number of persons in a place, who wish to unite with the Methodist Episcopal church, it is customary for the preacher to form them into a class, and to appoint one of their number a leader, whose duty it is to take a special oversight of them, and to meet them once a week for the purpose of religious instruction and improvement. (See *Discipline*, chapter 2, section 2, page 81.) Classes thus formed are united into a church, and the church is placed under the charge of a travelling preacher. The churches are situated on circuits or stations, and they are annually supplied by a preacher from the conference.

On each circuit or station there is a quarterly conference, consisting of the presiding elder of the district, all the travelling and local preachers, exhorters, stewards, and leaders of the circuit or station, and none else. This conference possesses an appellate jurisdiction over the members of the church on the circuit or station, who may have appealed from the decisions of the church, and its decisions in all cases are final. It also attends to the general business of the church, both temporal and spiritual, which cannot so well be attended to by the members of the church in their more private capacity. It is properly a connecting link between the church and the annual conference, and all the business of the church with the annual conference is prepared and forwarded by this body.

A number of circuits and stations form districts, over which an elder is appointed to preside. And a number of the districts form a conference, which meets annually for the transaction of its appropriate business. And then, again, delegates from these several annual conferences form a general conference, which meets once in four years.

There are three orders of ministers recognised in the Methodist Episcopal church; bishops, elders, and deacons; and the duties pertaining to each, are plainly defined in the *Discipline*. [See *METHODISTS, WESLEYAN.*]

For the election, consecration, and duties of the bishops, see *Discipline*, chap. 1, sec. 4, p. 25. For the duties of presiding elders, see *Dis.*, sec. 5, p. 28. For the election and ordination of travelling elders, and their duties, see sec. 6, p. 31. For the election and ordination of travelling deacons, see sec. 7, p. 32. And for the method of receiving travelling preachers, and their duties, see sec. 8, p. 33. In addition to the travelling ministry, there is a large and useful class of ministers belonging to the Methodist Episcopal church, denominated *local preachers*. As these men are so circumstanced in their affairs of life as not to be able to give themselves up exclusively to the work of the ministry, yet they do what they can on Sabbath days, and at other times, in preaching the gospel, and in helping on the great work of evangelizing the world. For a knowledge of their duties, powers, and privileges, see *Dis.*, chap. 1, sec. 20, p. 66. For the particular duties of the preachers to God, to themselves, and each other, see *Dis.*, sec. 12, p. 48.

There are many other things connected with the history, doctrine, and government of this church, which we cannot notice in this article, for the want of room; and even if we had, it would not be necessary, for there are a great plenty of works already before the public, which treat of all these matters in detail.

*Distinguished Men.* The standard writers of the Methodists are Wesley, Fletcher, Benson, Clarke, and Watson, with many others, too numerous to mention. To these we would refer the reader for a full and particular knowledge of this numerous denomination of Christians. See *Zion's Herald*, for June, 1834.

**METHODIST PROTESTANT CHURCH.** (See PROTESTANT METHODIST CHURCH.)

**METHODISTS, WHITFIELD, or CALVINISTIC.** Under this term are generally comprised three distinct connexions.

1. *The Tabernacle Connexion*, or that formed by Mr. Whitfield, and so called from the name given to several of his places of worship, in London, Bristol, &c. (See WHITFIELD.) In some of the chapels in this connexion the service of the church of England is read; in others the worship is conducted much in the same way as among the Congregationalists: while, in all, the system of supply is more or less kept up, consisting in the employment, for a month or six weeks, of ministers from different parts of the country, who either take the whole duty, or assist the resident minister. Some of the congregations consist of several thousand hearers; and, by the blessing of God on the rousing and faithful sermons which are usually delivered to them, very extensive good is effected in the way of conversion. Most of the ministers now employed as supplies in this connexion, are of the Congregational order, to which of late years there appears to be a gradual approximation; and it is not improbable that ere long both bodies will coalesce.

2. *Lady Huntingdon's Connexion.* For an account of the origin of this section of Calvinistic Methodists, see the article HUNTINGDON, Countess of. The number of chapels belonging to this body, at the present time, is about sixty, in all of which the liturgy of the church of England is read, and most of her forms scrupulously kept up. The ministers, who used formerly to supply at different chapels in the course of the year, are now become more stationary, and have assumed more of the pastoral character. They have a respectable college at Cheshunt, in Hertfordshire.

3. *The Welsh Calvinistic Methodists.* This body, which is now very numerous, takes its date from the year 1735, much about the time that Methodism began in England; and is to be traced to the zealous labors of Howel Harris, Esq., of Trevecca, in Brecknockshire, who had intended to take orders in the church of England, but was so shocked at the impiety which he witnessed among the students at Oxford, that he abandoned his purpose; and returning to his native place, began to exert himself for the salvation of sinners, both in his own parish and in those which adjoined it. A great revival was the result; and it being found necessary to have private conversations with such as were under concern about their souls, beyond what Mr. Harris could attend to, he formed societies, in which they could be carried on by experienced individuals appointed for the purpose. Notwithstanding the opposition that he met with, he was so successful in his exertions, that in the course of four years, not fewer than three hundred societies were formed in South Wales. It was not long before this zealous servant of Christ was joined by several ministers who left the established church, who became itinerants, and diffused the knowledge of the gospel very widely in the principality.

The first association was held about the year 1743, and since which time associations have been held quarterly. The connexion continued to receive fresh accessions, both from among the ministers and members of the establishment, till the year 1785, when it was joined by the Rev. Thomas Charles, A. B., of Bala, who, in addition to other zealous labors in the gospel, set himself to organize the body, according to a more regular plan; so that to him its members now look as the principal instrument in reducing them to their present order.

Their constitution consists of the following combinations:—1. *Private societies.* These include such, and such only, as discover some concern about their souls, their need of Christ, a diligent attendance on the means of grace, freedom from doctrinal errors, and an unblamable walk and conversation, together with their children; and who meet once every week privately, under the superintendence of two or more leaders. These societies are subject, as it regards subordination and government, to, 2. *The monthly societies*, the members of which are exclusively preachers, or leaders of private societies within the county, and such of the officers from neighboring counties as may conveniently attend. These take cognizance of the state of all the private societies within their bounds, particularly that there be nothing, either in doctrine or discipline, contrary to the word of God, or dissonant from the rules of the connexion. 3. *The quarterly societies, or associations*, which are convened once every quarter of a year, both in South and North Wales. At every such association the whole connexion is supposed to be present, through its representatives, the preachers and leaders; and accordingly the decisions of this meeting are deemed of authority on every subject relating to the body through all its branches.

The number of Calvinistic Methodists in Wales is very great, and is increasing from year to year. Their chapels near stone buildings, built expressly for places of dissenting worship, are to be met with, and most of these belong to this body; and had it not been for their exertions and those of the Independents, &c., the inhabitants of most parts of the principality must have remained in the gross state of ignorance; the gospel being very seldom preached in the pulpits of the establishment.

They are high in their Calvinistic sentiments, taking the strictly commercial view of the atonement of Christ, and regarding the work of redemption as possessing no aspect or bearing but what regards the elect. See *History of Methodism; Gillie's Life of Whitfield, and Works; The History, Constitution, Rules of Discipline, and Confession of Faith of the Calvinistic Methodists in Wales.*—*Hend. Buck.* METHUSELAH, son of Enoch, (Gen. 5: 21, 22.) was born A. M. 687; he begat Lamech, A. M. 874, and died A. M. 1656, aged nine hundred and sixty-nine years; the greatest age attained by any man. The year of his death was that of the deluge.—*Calmet.*

METROPOLITAN; a bishop of a mother-church, or of the chief church in the chief city. (See articles BISHOP; EPISCOPACY.)—*Hend. Buck.*

METUS; an aged and venerable Christian of Alexandria, who in the persecution in that city A. D. 249, for refusing to blaspheme his Savior, was first beaten with clubs, then pierced with sharp reeds, and finally stoned to death. QUISTA and AFOLLONIA, two Christian females, and many others whose names are not preserved, were fellow-sufferers.—*Fox*, p. 26.

MEZUZOTH, is a name the Jews give to certain pieces of parchment, which they fix on the door-posts of their houses; taking literally what Moses says, Deut. 6: 9, 11, 13: "Thou shalt never forget the laws of thy God, but thou shalt write them on the posts of thy house, and on thy gates." They pretend, that to avoid making themselves ridiculous, by writing the commandments of God without their doors, or rather to avoid exposing them to profanation, they ought to write them on parchment, and to inclose it. Therefore they write these words on a square piece of prepared parchment, with a particular ink, and a square kind of character, Deut. 6: 4—9: "Hear, O Israel, the Lord our God is one Lord," &c. Then

they leave a little space, and afterwards go on to Deut. 11: 13: "And it shall come to pass, if thou shalt hearken diligently to my commandments," &c. as far as, "thou shalt write them upon the door-posts of thy house." After this they roll up the parchment, put it into a case, and write on it Shadi, (Almighty,) which is one of the names of God, and then attach it to the doors of their houses, and chambers, and to the knocker of the door on the right side. As often as they pass, they touch it in this place



with their finger, which they afterwards kiss. The Hebrew *mezuza* properly signifies a door-post of a house, but is a name also given to this roll of parchment.—*Calmet*.

MICAH, the seventh in order of the twelve lesser prophets, is supposed to have prophesied about B. C. 750. He was commissioned to denounce the judgments of God against both the kingdoms of Judah and Israel, for their idolatry and wickedness.

The principal predictions contained in this book are, the invasions of Shalmanezar and Sennacherib; the destruction of Samaria and of Jerusalem, mixed with consolatory promises of the deliverance of the Jews from the Babylonian captivity, and of the downfall of the power of their Assyrian and Babylonian oppressors; the cessation of prophecy in consequence of their continued deceitfulness and hypocrisy; and a desolation in a then distant period, still greater than that which was declared to be impending. The birth of the Messiah at Bethlehem is also expressly foretold; and the Jews are directed to look to the establishment and extent of his kingdom, as an unfailing source of comfort amidst general distress.

The style of Micah is nervous, concise, and elegant, often elevated and poetical, but sometimes obscure from sudden transitions of subject; and the contrast of the neglected duties of justice, mercy, humility, and piety, with the punctilious observance of the ceremonial sacrifices, affords a beautiful example of the harmony which subsists between the Mosaic and Christian dispensations, and shows that the law partook of that spiritual nature which more immediately characterizes the religion of Jesus.

The prophecy of Micah, contained in the fifth chapter, is, perhaps, the most important single prophecy in all the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of predictions respecting the several limitations of the promised seed: to the line of Shem; to the family of Abraham, of Isaac, and of Jacob; to the tribe of Judah; and to the royal house of David, terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity from his divine nature and eternal existence; foretels the casting off of the Israelites and Jews for a season; their ultimate restoration; and the universal peace which should prevail in the kingdom and under the government of the Messiah. This prophecy, therefore, forms the basis of the New Testament revelation, which commences with the birth of the Messiah at Bethlehem, the miraculous circumstances of which are recorded by St. Matthew and St. Luke in the introduction to their respective histories; the eternal subsistence of Christ as "the Word," in the sublime introduction to St. John's gospel; his prophetic character and second coming, illustrated in the four gospels and in the apostolic epistles.—*Jones; Watson*.

MICAH, of Ephraim, son of a rich widow, who became an occasion of falling to Israel, (Judg. 17, 18.) by making an ephod (or priestly habit) and images of metal, for a domestic chapel. He made one of his own sons priest; and afterwards a young Levite. It is believed this happened in the interval, after the death of Joshua, and the elders that succeeded him, till Othniel judged Israel. This idolatry took root, and diffused its influence, like the deadly opus, throughout his country. *Behold, how great a matter a little fire kindleth.*—*Calmet*.

MICAH, son of Imlah, of Ephraim, and a prophet, who lived in the time of Ahab, 1 Kings 22: 8—38.—*Calmet*.

MICHAEL, the name given to the archangel who is represented as presiding over the Jewish nation. (See ANGEL and ARCHANGEL.) Jude (9, 10.) speaks of his contending with the devil, and disputing about the body of Moses; an expression which has given rise to many opinions. Without detailing these, we remark, that the opinion of Macknight seems to be the most reasonable, and the least liable to exception.

In Dan. 10: 13—21, and 12: 1, Michael, he remarks, is spoken of as one of the chief angels, who took care of the Israelites as a nation: he may, therefore, he thinks, have "been the angel of the Lord," before whom Joshua the high-priest is said to have stood, "Satan being at his

right hand to resist him;" (Zech. 3: 1.) namely, in his design of restoring the Jewish church and state, called by Jude, *the body of Moses*, just as the Christian church is called by Paul, *the body of Christ*. Zechariah adds, "And the Lord," that is, the *angel of the Lord*, as is plain from ver. 1, "said unto Satan, The Lord rebuketh thee, O Satan! even the Lord who hath chosen Jerusalem, rebuketh thee!" Dr. A. Clarke adopts this view of the passage, and adds to the remarks of Macknight the following:—"Among the Hebrews, *goph, roov*, is often used for *a thing itself*; so Rom. 7: 24, *the body of sin*, signifies *sin itself*. So the *body of Moses* may signify *Moses himself*; or that in which he was particularly concerned; namely, his institutes, religion, &c. (See JUDE.)—*Calmet*.

MICHAELIS, (JOHN HENRY,) a learned divine and Oriental scholar, was born at Kettenberg, in Germany, in 1668. He studied at the university of Leipsic, and afterwards at Halle, where he became professor of Greek literature in 1699. He subsequently obtained the office of librarian to the university, and at length was appointed to the chair of divinity and the Oriental languages. In 1720, he published, at Halle, a valuable edition of the Hebrew Bible, with various readings from manuscripts and printed editions, and the Masoretic Commentary and Annotations of the Rabbins. A kind of appendix to this work at the same time appeared under the title of "Annotationes Philologico-Exegeticae in Hagiographiis;" Halle, 1720, in three vols. 4to. He was also the author of a Hebrew Grammar, and other works. He died in 1738.—*Hend. Buck*.

MICHAELIS, (SIR JOHN DAVID,) son of Christian Benedict, and nephew of John Henry Michaelis, was born at Halle, in 1717. He was educated at the university of his native place, and devoted himself to the clerical profession. Having visited England, he became acquainted with bishop Lowth, and other learned men, and for a while officiated as minister at the German chapel, St. James' palace. Returning to Germany, he was made professor of theology and Oriental literature at the university of Gottingen, of which he was also librarian. He was appointed director of the Royal Society of Gottingen; and by his writings and lectures he contributed greatly to the celebrity of that university as a school of theological literature. The order of the polar star was conferred upon professor Michaelis in 1775, by the king of Sweden; and in 1786, he was made an aulic counsellor of Hanover. He died in 1791, at the age of seventy-five. His works are very numerous, amounting to about fifty different publications, mostly relating to Scripture criticism, and the Oriental languages and literature. Among the most valued are his "Introduction to the New Testament," which has been translated into English by bishop Marsh; his "Commentaries on the Law of Moses," of which there is an English version by Dr. Smith, a clergyman of the church of Scotland; his "Spicilegium Geographiae Hebraeorum;" his "Supplementa ad Lexica Hebraica;" his "Biblical and Oriental Library;" and his "Translation of the Bible, with Notes; for the Unlearned."

The adherence of Michaelis to the established system of Lutheranism, and his outward respect for the Christian religion, have principally been attributed to the impressions made upon his mind by the intercourse of the Pietists, and especially by the education which he received from his excellent father. Too light-minded, as he himself acknowledges, to adopt their tone of pious feeling, he nevertheless retained a certain conviction of the truth of Christianity; endeavored, by new and singularly ingenious theories, to remove objections to it; and, much to the surprise of his younger contemporaries, whose rationalistic views were ripening apace, he held, to the last, many parts of the older system, which they had either modified or thrown aside. The melancholy consequences, however, of this merely natural persuasion, are abundantly manifest. Destitute of that conviction which can alone give a comprehensive insight into the real character of revelation, and the harmonious relation of its several parts, he had no guide to enable him to perceive what might be safely admitted without detriment to the system itself; he consequently, according to the usual custom

of persons taking only a partial view of subjects, frequently opposed the objection, instead of the principle on which the objection was founded; endeavored to remove it by theories in conformity with mere human systems, and strengthened it equally by his concessions and by his own inadequate and arbitrary defences. Possessed of no settled principles, every minute difficulty presented itself with intrinsic force and perplexity to his mind; his belief was a reed ready to be shaken by every fresh breeze; all that he had previously gained seemed again staked on the issue of each petty skirmish; and, in the very descriptive comparison of Lessing, he was like the timid soldier who loses his life before an outpost, without once seeing the country of which he would gain possession. The theological opinions of this celebrated man are never to be trusted; and, indeed, the serious student cannot but be disgusted with the levity which too frequently appears in his writings, and the gross obscenity which occasionally defiles them; (as it did much more offensively his oral lectures;) the result of his intemperate habits and low moral character.—*Hend. Buck.*

**MICHMAS;** a city of Ephraim, on the confines of Benjamin, (Ezra 2: 27. Neh. 7: 31.) called also Michmash, 1 Sam. 13: 2. Isa. 10: 28. Comp. Neh. 11: 31. Eusebius says, it was, in his time, a considerable place, about nine miles from Jerusalem, towards Rama.—*Calmet.*

**MIDDLETON,** (CONVERS, D. D.,) a learned divine and elegant writer, was born, in 1683, at York, and was educated at Trinity college, Cambridge, of which he became a fellow. In the contest between the members of that college and Dr. Bentley he took a prominent part. In 1724, he visited Italy. He was, subsequently, Woolwardian professor of mineralogy, and librarian at Cambridge. His only church preferment was the living of Hascomb, in Surry, for his free spirit of inquiry was not calculated to conciliate clerical patronage. He had, however, a sufficient fortune to render him indifferent to the emoluments of his profession. He died in 1750.

His chief works are, a Life of Cicero, which ranks among the classical productions of our literature; and a Free Inquiry into the Miraculous Powers of the Church, which excited against him a host of vehement opponents; a Refutation of Tindal; a Letter from Rome, showing an exact conformity between Popery and Paganism. It certainly must be admitted that some of Middleton's expressions were incautious, and some of his sentiments controvertible; but Middleton was too good a man to oppose truth, and too wise a man to disbelieve the veracity of the Holy Scriptures. He was an accomplished scholar, and wrote the English language with great elegance; but he was a man of independent mind, and not suited to pace in the trammels of the establishment. He exemplified, in his life and conversation, those Christian principles to which he was attached. His Miscellaneous Pieces form five octavo volumes. See *Life of Dr. Middleton*.—*Davenport; Jones' Chris. Biog.*

**MIDDLETON,** (ERASMUS,) author of the "Biographia Evangelica," was born about 1750, and graduated at King's college, Cambridge. He was a predecessor of Legh Richmond, as rector of Turvey, Bedfordshire, and a man of warm piety, and of a catholic spirit. His great work in biography is a collection of invaluable materials, and must immortalize his memory, while doing immense good. It ought to be better known in this country.

**MIDDLETON,** (THOMAS FANSHAW, D. D. F. R. S.,) first bishop of Calcutta, was the only son of the rector of Keddleston, in Derbyshire, where he was born in 1769. He received his education at Christ's hospital, and proceeded from thence upon a school exhibition to Pembroke hall, Cambridge, where he took his first degree in 1792. The same year he took orders as curate of Gainsborough, in Lincolnshire, where he wrote for a periodical paper, under the title of "The Country Spectator." In 1808, he took his doctor's degree, and the same year he gave to the public his learned work, entitled, "The Doctrine of the Greek Article, applied to the Illustration of the New Testament," in a large octavo volume, which, after being several years out of print, has been recently republished.

In 1812, he was made archdeacon of Huntingdon; and when government came to the resolution of establishing a

resident bishop in India, Dr. Middleton was selected for that eminent station; and, being consecrated at Lambeth, in May, 1814, he sailed for Calcutta, where he arrived in the month of November of the same year. He immediately began to exert himself in his new and authoritative station with zeal and assiduity. In 1820, he laid the foundation-stone of a church at Calcutta, near to which a school was erected for the Christian poor, and soon after a missionary college; towards the erection of which endowment the Societies for the Propagation of the Gospel in Foreign Parts, and for Missions to Africa and the East, contributed five thousand pounds each. In the midst of these labors, the learned bishop was attacked with a fever, of which he died, after a short illness, July 8th, 1822. His sermons and charges have been collected into a volume by Dr. Bonney, to which a biographical memoir is prefixed. *Life by Bonney.—Jones' Chris. Biog.*

**MIDIAN,** LAND OF, or country of the Midianites, derived its name and its inhabitants from Midian, the son of Abraham by Keturah. This country extended from the east of the land of Moab, on the east of the Dead sea, southward, along the Eleanitic gulf of the Red sea, stretching some way into Arabia. It further passed to the south of the land of Edom, into the peninsula of mount Sinai, where Moses met with the daughter of Jethro, the priest of Midian, whom he married. The Midianites, together with their neighbors, the Ishmaelites, were early engaged in the trade between the East and the West, as we find the party to whom Joseph was sold, carrying spices, the produce of the East, into Egypt; and taking Gilead in their way, to add the celebrated and highly-prized balm of that country to their merchandise. It appears that, at the time of the passage of the Israelites through the country of the Amorites, the Midianites had been subdued by that people, as the chiefs or kings of their five principal tribes are called dukes of Sihon, and dwell in his country, Josh. 13: 21. It was at this time that the Midianites, alarmed at the numbers and the progress of the Israelites, united with the Moabites in sending into Syria for Balaam, the soothsayer; thinking to do that by incantation which they despaired of effecting by force. The result of this measure, the constraint imposed on Balaam to bless instead of to curse, and the subsequent defeat and slaughter of the Midianites, form one of the most interesting narratives in the early history of the Jews, Num. 22—25, 31.

About two hundred years after this, the Midianites, having recovered their numbers and their strength, were permitted by God to distress the Israelites, for the space of seven years, as a punishment for their relapse into idolatry. But at length their armies, which had encamped in the valley of Jezreel, were miraculously defeated by Gideon, Judg. 6—8. The Midianites appear not to have survived this second discomfiture as a nation; but their remains became gradually incorporated with the Moabites and Arabians.—*Jones; Calmet; Watson.*

**MIGDOL,** Exod. 14: 2. It is not known whether Migdol was a city, or only a fortress; probably the latter, in which a garrison was stationed.—*Watson.*

**MILE;** a measure of length, containing a thousand paces. Eight stadia or furlongs make a mile. The Romans commonly measured by miles, and the Greeks by furlongs. The furlong was a hundred and twenty-five paces; the pace was five feet. The ancient Hebrews had neither miles, furlongs, nor feet, but only the cubit, the reed, and the line. The rabbins make a mile to consist of two thousand cubits, and four miles make a parasang.—*Watson.*

**MILETUS;** a city on the continent of Asia Minor, and in the province of Caria, memorable for being the birth-place of Thales, one of the seven wise men of Greece, of Anaximander and Anaximenes, the philosophers, and of Timotheus, the musician. It was about thirty-six miles south of Ephesus, and the capital of both Caria and Ionia. The Milesians were subdued by the Persians, and the country passed successively into the power of the Greeks and Romans. At present the Turks call it Molas, and it is not far distant from the true Meander, which encircles all the plain with many mazes, and innumerable windings. In it was a magnificent temple of Apollo. It was to this place that St. Paul called the elders of the church



of Ephesus, to deliver his last charge to them, Acts 20: 15, &c. There was another Miletus in Crete, mentioned 2 Tim. 4: 20. *Whitby; Wells; Culmet; Jones; Smitley.—Watson.*

**MILITANT**; (from *militans*, fighting;) a term applied to the church on earth, as engaged in a warfare with the world, sin, and the devil; in distinction from the church *triumphant* in heaven.—*Hend. Buck.*

**MILK**. The first natural food or nutriment of infancy. It is pure, sweet, simple, wholesome, and its reception requires no labor of the yet tender organs, either to chew, swallow, or digest, in order to yield nourishment. Paul compares some of his converts to little children, to be fed with milk, and not with solid food; (1 Cor. 3: 2, Heb. 5: 12.) and Peter exhorts the faithful universally, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" 1 Pet. 2: 2. *SUCH IS THE SIMPLE TESTIMONY OF GOD, TO HIS CHILDREN.—Whatever requires an effort of the reasoning powers, on the other hand, is called "strong meat," and is adapted to the mature stage of Christian knowledge and experience. Hence it is evident that the doctrines of human sinfulness and condemnation; of justification by faith in Christ only; of the Deity, incarnation, and atonement of the Savior; of the necessity of regeneration by the Holy Spirit; of gratuitous election to salvation, according to God's eternal purpose and irrevocable calling; and of the everlasting tenure of future retribution; with their kindred truths, belong strictly and properly to the first class, not the latter. They are to be received on divine testimony, without reasoning, in all their integrity, simplicity and sweetness, by the weakest believer; not as strong meat, but as the pure milk of the word. When thus received, their nourishing properties, as the sustenance of the divine life, will soon be conspicuous in the growth, health, and cheerful activity of the believer. Then in due time he will acquire the power of reasoning with a sound judgment on spiritual things, 1 Cor. 2: 15.*

A land flowing with milk and honey, is a country of extraordinary fertility. In the prophets the kingdom of the Messiah is represented as a time of great abundance, "when the mountains should flow with milk and honey;" Joel 3: 18. And Isaiah says to the church, (60: 16.) "Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings."—*Calmet.*

**MILL**. In the first ages they parched or roasted their grain; a practice which the people of Israel, as we learn from the Scriptures, long continued: afterwards they pounded it in a mortar, to which Solomon thus alludes: "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him;" Prov. 27: 22. This was succeeded by mills, of which there were two sorts: the first were large, and turned by the strength of horses or asses; the second were smaller, and wrought by women, or by slaves condemned to this hard labor, as a punishment for their crimes. Most of their corn is ground by these little mills. Chardin re-



marks, in his manuscript, that the persons employed are generally female slaves, who are least regarded, or are least fitted for any thing else; for the work is extremely laborious, and esteemed the lowest employment about the

house. Hence we may see the propriety of the expression in the declaration of Moses: "And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill," Exod. 11: 5.

The manner in which the hand-mills are worked is well described by Dr. E. D. Clarke, in his *Travels*: "Scarcely had we reached the apartment prepared for our reception, when, looking from the window into the court-yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Savior: 'Two women shall be grinding at the mill, the one shall be taken and the other left.' They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The two women, seated upon the ground opposite to each other, held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called querns. In the centre of the upper stone was a cavity for pouring in the corn, and by the side of this an upright wooden handle for moving the stone. As this operation began, one of the women opposite received it from her companion, who pushed it towards her, who again sent it to her companion; thus communicating a rotatory motion to the upper stone, their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine."

When they are not impelled, as in this instance, to premature exertions by the arrival of strangers, they grind their corn in the morning at break of day: the noise of the mill is then to be heard everywhere, and is often so great as to rouse the inhabitants of the cities from their slumbers; for it is well known they bake their bread every day, and commonly grind their corn as it is wanted. The females engaged in this operation, also endeavored to beguile the lingering hours of toilsome exertion with a song. We learn from an expression of Aristophanes, preserved by Athenæus, that the Grecian maids accompanied the sound of the millstones with their voices. The noise of the millstone is therefore, with great propriety, selected by the prophets as one of the tokens of a populous and thriving country: "Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of millstones and the light of a candle, and their whole land shall be a desolation," Jer. 25: 10. Isa. 47: 1, 2. Rev. 18: 22. The morning shall no more be cheered with the joyful sound of the mill, nor the shadows of evening by the light of a candle; the morning shall be silent, and the evening dark and melancholy, where desolation reigns.

The custom of daily grinding their corn for the family, shows the propriety of the law: "No man shall take the nether or the upper millstone to pledge, for he taketh a man's life to pledge;" because if he take either the upper or the nether millstone, he deprives him of his daily provision, which cannot be prepared without them. The fact that it was done only by women and menials, displays, also, the vindictive contempt which suggested the punishment of Samson, the captive ruler of Israel, that the Philistines, with barbarous contumely, compelled him to perform the meanest service of a female slave; they sent him to grind in the prison, (Judg. 16: 21.) but not for himself alone; this, although extremely mortifying to the hero, had been more tolerable; they made him grinder for the prison, perhaps while the vilest malefactor was permitted to look on, and join in the mockery. Samson, the ruler and avenger of Israel, labors, as Isaiah foretold the virgin daughter of Babylon should labor: "Come down, and sit in the dust, O virgin daughter of Babylon: there is no throne," no seat for thee, "O daughter of the Chaldeans. Take the millstones and grind meal," but not with the wonted song: "sit thou silent, and get thee into darkness," there to conceal thy vexation and disgrace, Isa. 47: 1, 2, 5.—*Watson.*

**MILL**, (JOHN, D. D.,) a learned English divine and biblical critic, was born at Shapp, in Westmoreland, in 1645. He became a servitor in Queen's college, Oxford, in 1661, where he graduated master of arts in 1669. Being after-

wards elected a fellow, he became an eminent tutor, and having entered into orders, was greatly admired for his pulpit eloquence. In 1680, he received from his college the living of Blethingdon, in Oxfordshire; and proceeding D. D. became chaplain in ordinary to Charles II. The valuable edition of the New Testament, on which Dr. Mill employed thirty years of his life, appeared in 1707, under the title of "Novum Testamentum Græcum, cum Lectionibus variantibus, ex MSS.," &c. Of the great learning and critical acumen of Dr. Mill, this laborious work forms an indisputable testimony. The collection of such a mass of various readings, (gathered, it is said, from more than thirty thousand MSS.) instead of supplying arms for Infidelity, as some seem to have feared, has served to place the uncorrupted integrity of the Scriptures in a stronger light than ever. Cavil and suspicion on this point is forever precluded, and set at defiance. Dr. Bentley has ably vindicated the labors of Dr. Mill, in his "Remarks." He survived the publication of his great work only a fortnight, dying of an apoplexy, in 1708, in the sixty-third year of his age.—*Biog. Brit.; Jones' Chris. Biog.*

MILLS, (SAMUEL J.,) was the son of the minister of Torrington, Connecticut, and was born April 21, 1783. At an early period he had such a sense of his sins, that for two years he regarded his existence as a curse; but in answer to the fervent prayers of his pious parents he was cheered with the Christian hope.

He graduated at Williams' college, in 1809. While in that seminary his mind was deeply impressed with the importance of foreign missions, and he endeavored to awaken a similar feeling in the hearts of his fellow-students. At the theological seminary in Andover he united with Judson, Newell, Nott, and Hall, in a resolution to undertake a foreign mission. In 1812 and 1813, he and J. F. Schermerhorn made a missionary tour in the western states. He was ordained with other missionaries at Newburyport, June 21, 1815. He made a second tour with Mr. Smith in 1814 and 1815. He ascertained in March, 1815, that not a Bible could be found for sale or to be given away in New Orleans: in this city he distributed many Bibles in French and English, and visited the sick soldiers. Finding that seventy or eighty thousand families at the south and west were destitute of a Bible, he suggested at the close of his report the establishment of a national society like that of the British. His efforts contributed to the establishment of the American Bible Society, May 8, 1816. The plan of the United Foreign Mission Society, which, however, accomplished but little, originated with him, while residing with Dr. Griffin, at Newark, as did also the African school, which existed a few years at Parsippany, near Newark.

He attended the first meeting of the Colonization society, January 1, 1817, which was established by the exertions of Dr. Finley. Appointed, with Mr. Burgess, to visit England and explore the coast of Africa for the society, he sailed in November, 1817, and in a wonderful manner escaped shipwreck on the coast of France. He sailed from England for Africa, February 2, 1818, and arrived on the coast March 12th. After a laborious inspection of more than two months, he embarked on his return in the brig Success, May 22, 1818. A severe cold, which he took early in June, was succeeded by a fever, of which he died, June 16, 1818, aged thirty-four. He was buried in the depths of the ocean.

Samuel J. Mills was a Christian, eminently pious and benevolent; and, when the sea gives up its dead, he will rise to heavenly glory. *Memoirs, by Rev. Gardiner Spring, D. D.—Allen.*

MILLENARIANS, or CHILIASTS; a name given to those who believe that the saints will reign on earth with Christ a thousand years. See next article.—*Hend. Buck.*

MILLENNIUM, "a thousand years;" generally employed to denote the thousand years during which, according to an ancient tradition in the church, grounded on some doubtful texts in the Apocalypse and other Scriptures, our blessed Savior shall reign with the faithful upon earth after the first resurrection, before the final completion of beatitude.

Though there has been no age of the church in which

such views of the millennium were not admitted by individual divines, it is yet evident, from the writings of Eusebius, Irenæus, Origen, and others, among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that they were never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century, the millenarians held the following tenets: 1. That the city of Jerusalem should be rebuilt, and that the land of Judæa should be the habitation of those who were to reign on the earth a thousand years. 2. That the first resurrection was not to be confined to the martyrs, but that, after the fall of Antichrist, all the just were to rise, and all that were on the earth were to continue for that space of time. 3. That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. 4. That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were derived from several passages in Scripture, which the millenarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid, we believe to be the following:—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection," Rev. 20: 1-6. This passage the ancient millenarians took in a sense grossly literal, and taught that, during the millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however, a mistake, as the very next verse but one assures us; for we are there told, that, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;" and we have no reason to believe that he will have such power or such liberty in "the new heavens and the new earth, wherein dwelleth righteousness."

These views have recently been revived in England, by the Rev. Edward Irving, and a party who arrogate to themselves the exclusive epithet of "The Students of Prophecy;" and partly in consequence of the fanatical manner in which they have been propounded, partly owing to the absurd notions and practices, such as the pretended gift of tongues, working of miracles, &c., which have been connected with them, have produced a considerable impression, principally on clergymen and laymen of the church of England. The few Dissenters that have been led away by them, are such as originally attended Mr. Irving's ministry.

Respecting the real millennium, we may observe the following things:—1. That the Scriptures afford us ground to believe that the church will arrive at a state of prosperity which it never has yet enjoyed, Rev. 20: 4, 7. Ps. 72: 11. Is. 2: 2, 4. 11: 9. 49: 23. 60. Dan. 7: 27.

2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world, there will be many thousands born and live on the

earth, to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity be diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty shall cease. Business will be attended to without contention, dishonesty, and covetousness. Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., "the tempest will lose half its force, the lightning lose half its terrors," and the human frame not be nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

4. The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the seven thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but the present convulsions among different nations, the overthrow which popery has had in places where it has been so dominant for hundreds of years, the fulfilment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant; who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?

How delightful then the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast, virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness is blended with the glories on high. The mysteries of God on earth are finished, "the times of restitution of all things" are fulfilled. The Son of God descends. The scene closes with divine grandeur; "And I heard as it were the voice of a great multi-

tude, and as the voice of many waters, and as the voice of many thunders, saying, Alleluia; for the Lord God omnipotent reigneth." "The kingdoms of this world are become the kingdoms of our Lord and his Christ." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," Rev. 19: 6. 11: 15. 21: 1-4.

See APOCALYPSE; *Hopkins on the Millennium*; *Whitby's Treatise on it, at the end of the second vol. of his Annotations on the New Testament*; *Scott's Commentary*; *How's Christian Register*, for 1816; *Bishop Newton on the Prophecies*; *Bellamy's Treatise on the Millennium*; *Theol. Misc.*, 6th vol.; *Lardner's Cred.*, 4th, 5th, 7th, and 9th vols.; *Mosheim's Erel. Hist.*, cent. 3, p. 11, ch. 12; *Taylor's Sermons on the Millennium*; *Illustrations of Prophecy*, ch. 31; *Bogue, Emerson, and Potter, on the Millennium*; *Warlaw's Sermon on the Millennium*; *Fuller's Works*; *Jones' Lectures on the Apocalypse*; *Jones' Bib. Cyclopaedia*; *Natural History of Enthusiasm*; *Works of Rev. Robert Hall*; *Keith's Signs of the Times*; *Watson*.—*Hend. Buck*; *Jones*.

MILLET, (*dochan*; Ezek. 4: 9.) a kind of maize, so called from its thrusting forth such a quantity of grains. Thus in Latin it is called *milium*, as if one stalk bore a thousand seeds. It has been supposed that the *dochan* means what is now called in the East *durra*; which, according to Niebuhr, is a sort of millet, and when made into bad bread with camel's milk, oil, butter, or grease, is almost the only food which is eaten by the common people in Arabia Felix. "I found it so disagreeable," says he, "that I should willingly have preferred plain barley bread to it." This illustrates the appointment of it to the prophet Ezekiel as a part of his hard fare. It is also used in Palestine and Syria, and it is generally agreed that it yields much more than any other kind of grain.—*Watson*.

MILLO; originally a deep valley, between the old city of Jesus, or Jerusalem, and the city of David, on mount Zion. David and Solomon caused it to be filled up, and here made a place for the people to assemble, 2 Sam. 5: 9. 1 Kings 9: 15. 2 Kings 12: 20. 1 Chron. 11: 8. Solomon, also, on a part of it built a palace for his queen, the daughter of Pharaoh, 1 Kings 9: 24.—*Calmat*.

MILNER, (ISAAC, D. D.) an Episcopal divine, eminent as a mathematician and natural philosopher, and not less for ardent evangelical piety. He was born at Leeds, in the county of York, of humble parentage, and brought up to the employment of weaving, which he followed for some time, dedicating every moment of leisure to the study of classic literature and the mathematics. He was then employed as an assistant in a grammar-school, and afterwards admitted a student at Queen's college, Cambridge. In 1774, he gained the first mathematical prize; and, becoming a tutor, he had among his pupils Mr. Pitt and Mr. Wilberforce, with whom he travelled abroad, and was the honored instrument of the conversion of the latter. (See WILBERFORCE.)

Returning to the university, he was chosen professor of natural philosophy in 1783, and master of his college in 1788, when he proceeded doctor in divinity; and about the same time he obtained the deanery of Carlisle. He was vice-chancellor of the university in 1792, and six years afterwards he became Lucasian professor of mathematics. He wrote "Animadversions on Dr. Haweis' Impartial History of the Church of Christ," octavo, 1800; "Strictures on some of the publications of the Rev. Herbert Marsh, intended as a Reply to some of his Objections against the Bible Society," octavo, 1813; besides various works of a mathematical kind. He died in 1820. *Genl. Mag.*: *London Christian Observer*.—*Jones' Chris. Biog.*

MILNER, (JOSEPH,) brother of the preceding, was also originally a weaver, but raised himself by the exercise of his talents to eminence in the literary world. He was born at Leeds, in 1741, and educated at the free grammar-school, whence he proceeded to Catharine hall, Cambridge, where he took his bachelor's degree in 1766, and obtained one of the chancellor's medals. Entering into orders, he

became master of the grammar-school, and afternoon lecturer at Hull. He subsequently obtained the vicarage of North Ferriby, in Yorkshire, and also that of the Holy Trinity church, in Hull. He died on the 15th of November, 1797, at the age of fifty-two.

His works consist of "A History of the Christian Church," in four volumes octavo; the last volume of which was completed by his brother, dean Milner, who added to it a fifth volume, continuing the History of the Reformation, executed with so much ability, that it is a matter of regret he did not live to continue the history to its completion. He also wrote an "Answer to Mr. Gibbon's Attack on Christianity;" "Essays on the Influences of the Holy Spirit;" and published two volumes of Sermons.

The author of the "Natural History of Enthusiasm," in speaking of the characteristic defects of Mosheim and Milner as historians of Christianity, observes, that Mosheim gives us the mere husk of history, and Milner nothing but some separated particles of pure farina. We may add, that Jones has shown a sounder judgment, Waddington a finer taste, and Neander more learning and philosophic power, than either. *Life of Rev. J. Milner, by his brother, prefixed to his Sermons.—Jones' Chris. Biog.*

MILNER, (Joan, D. D.) an eminent Romish theologian and antiquary, whose real name was Miller, was born, in 1752, in London; was educated at the schools of Sedgely Park and Edgbaston, and at Douay; and, after having been a priest at Winchester, was appointed, in 1803, vicar apostolic in the midland district, with the title of bishop of Catalba. In 1814, he visited Rome. He remained there for twelve months, and had frequent audiences with pope Pius VII. He died April 19, 1826.

Of all the advocates of the Papal church, no one has displayed more learning and acuteness than Milner, though not unmixed with partisan gall and misrepresentation. Proofs of this will be seen in his Letters to a Prebendary; The End of Religious Controversy; and his other controversial treatises. As an antiquary he fully established his character by the History of Winchester: Dissertation on the modern Style of altering Cathedrals; and Treatise on the Ecclesiastical Architecture of England during the Middle Ages. He was a fellow of the Antiquarian society, and contributed many learned papers to the *Archæologia*.—*Davenport.*

MILTON, (John,) the Christian Homer, was born, December 9, 1608, in Bread street, in London, and was



educated at St. Paul's school, and Christ's college, Cambridge. His original purpose was to enter the church, but his dislike to subscription and to oaths, which in his opinion required what he emphatically termed, "an accommodating conscience," prevented the fulfilment of his intention. After he quitted the university he passed five years of studious retirement at his father's house, at Horton, in Buckinghamshire; during which period he produced *Comus*, *Lycidas*, and some of his other poems. In 1638, he went to France, whence he proceeded to Italy. On his return, after an absence of fifteen months, he opened an academy at Aldersgate street, and began also to take a part in the controversies of the time. He married in 1643, but so scanty was his nuptial felicity, his wife leaving him to return to her parents in the course of a month, that he was stimulated to write his *Treatise on Divorce*, and to take measures for procuring another helpmate. On her becoming penitent, however, he not only received her again, but gave her royalist father and bro-

thers an asylum in his house. He entered twice more into the marriage state. The zeal with which, in his Tenure of Kings and Magistrates, he vindicated the execution of Charles I., induced the council of state to appoint him Latin secretary, and he thus became, in a manner, the literary champion of the popular cause. In behalf of that cause he published his *Iconoclastes*, in answer to the *Icon Basiliké*, and his two *Defences of the People of England* against the libels of *Salmasius* and *Du Moulin*. In the execution of this "noble task," as he calls it, he lost his sight; his previous weakness of the eyes terminating in *gutta serena*.

At the restoration he remained concealed for a while, but the interest of his friends, particularly of *Marvell* and *Davenant*, soon enabled him to reappear in safety. The rest of his life was spent in retirement, employed partly in the composition of that noble work which he had long meditated, and by which he at once immortalized his name, and shed a lustre over his country. The *Paradise Lost* appeared in 1667. The *Mæcenas* of a bookseller paid him five pounds for the first edition of thirteen hundred copies, and liberally agreed to pay ten more, upon the sale of two subsequent editions of equal magnitude! The *Paradise Regained*, *Samson Agonistes*, the *History of Britain*, were among his latest productions. The date of his recently discovered *Treatise of Christian Doctrine* is unknown. This work shows Milton to have been an Arian Baptist. His active imagination and impetuous spirit mingle too strongly with his theology, and in several particulars corrupt it; but though like *Locke* he sometimes mistakes the sense of Scripture, no man had a higher opinion of its supreme authority, or held fast more firmly its most vital truths. His name cannot be classed with modern Unitarians. He died November 8, 1674.

The mists which prejudice and bigotry have spread over the bright name of Milton are not yet wholly scattered, though fast passing away. He was a seraph, burning with a calm love of moral grandeur and celestial purity. He thought not so much of what man is as of what he might become. His own mind was a revelation to him of a higher condition of humanity, and to promote this he thirsted and toiled for freedom, as the element for the growth and improvement of his nature.

"Reformation" was the first word of public warning which broke from his youthful lips, and the hope of it was a fire in his aged breast. Refined and spiritual in his habits, temperate almost to abstemiousness, Milton refreshed himself, after intellectual effort, by music. His life was an echo of the noble sentiments inculcated in his writings. See *Milton's Life*, by *Johnson*, *Symonds*, and *Leimey*, and his *Character* by *Dr. Channing*.—*Davenport*; *Jones' Chris. Biog.*

MINA, or *maneh*; properly, *one part or ounce*; a species of money, usually translated pound. *Ezekiel* tells us, (45: 12.) that it was valued at sixty shekels, which, in gold, made of English money, is above fifty-four pounds, and in silver, almost seven pounds. The Greek or Attic mina, which is probably that mentioned in the books of the *Maccabees*, and in the *New Testament*, is valued at a hundred drachmæ, or about two pounds seventeen shillings. There was also a lesser mina, valued at seventy-five drachmæ.—*Calmet.*

MIND; a thinking, intelligent being; or otherwise called spirit, or soul. (See *SOUL*; and *KNOWLEDGE*.)

*Dr. Watts* has given us some admirable thoughts as to the improvement of the mind. "There are five eminent means or methods," he observes, "whereby the mind is improved in the knowledge of things; and these are, observation, reading, instruction by lectures, conversation, and meditation; which last, in a most peculiar manner, is called study. See *Locke on the Human Understanding*; *Brown's Lectures on the Philosophy of the Mind*; *Reid, Stewart, and Upham*; *Abercrombie and Chalmers*; and especially *Watts on the Mind*; a book which no student should be without.—*Hend. Bush.*

MINIMS; a religious order in the church of Rome, founded by *St. Francis de Paula*, towards the end of the fifteenth century. Their habit is a coarse black woollen stuff, with a woollen girdle of the same color, tied in five knots. They are not permitted to quit their habit and gir-

die night nor day. Formerly they went barefooted, but are now allowed the use of shoes.—*Hend. Buck.*

MINISTER, strictly denotes one who officiates, serves or waits upon another. Thus Joshua is called the minister of Moses, (Exod. 24: 13.) and John Mark, the minister of Paul and Barnabas, Acts 13: 5. But the term is applied variously by the sacred writers, such as to magistrates, (Rom. 13: 6.) to pastors and teachers, (1 Cor. 3: 5. and 4: 1.) to angels, (Ps. 104: 4. Heb. 1: 14.) and to the Son of God, who came into this world "not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20: 28.

Paul terms Christ "a minister of the circumcision for the truth of God, to confirm the promises made to the fathers," Rom. 15: 8. Jesus Christ was born a Jew, and he exercised his ministry among the Jews; hence his own words, "I am not sent but to the lost sheep of the house of Israel," (Matt. 10: 6, and 15: 24.) and this, in order that God's ancient promise to Abraham, namely, that "all the nations of the earth should be blessed in his seed," might be ratified and confirmed to them. (See MINISTRY OF JESUS CHRIST.) The glad tidings of salvation were first, by Christ's express command, published to the Jews, Luke 24: 47. Acts 3: 26. And by Jewish converts the gospel was first preached among the Gentiles, Acts 15: 7. 26: 16—18. Eph. 3: 8, 9.

The same apostle also terms the Savior "a minister of the sanctuary," (Heb. 8: 2.) that is, of the heavenly sanctuary, the true holy of holies. There he is "set down on the right hand of the Majesty on high," on his glorious throne; to officiate forever as our high-priest, advocate, and intercessor, Heb. 9: 12—24.—*Jones.*

MINISTRY OF THE GOSPEL; a name applied to those who are pastors of a congregation, or preachers of God's word.

They are also called divines, and may be distinguished into *polemic*, or those who possess controversial talents; *casuistic*, or those who resolve cases of conscience; *experimental*, those who address themselves to the feelings, cases, and circumstances of their hearers; and lastly, *practical*, those who insist upon the performance of all those duties which the word of God enjoins. An able minister will have something of all these united in him, though he may not excel in all; and it becomes every one who is a candidate for the ministry to get a clear idea of each, that he may not be deficient in the discharge of that work which is the most important that can be sustained by mortal beings. Many volumes have been written on this subject, but we must be content in this place to offer only a few remarks relative to it.

In the first place, then, it must be observed, that ministers of the gospel ought to be *sound as to their principles*. They must be men whose hearts are renovated by divine grace, and whose sentiments are derived from the sacred oracles of divine truth. A minister without principles will never do any good; and he who professes to believe in a system, should see to it that it accords with the word of God. His mind should clearly perceive the beauty, harmony, and utility of the doctrines, while his heart should be deeply impressed with a sense of their value and importance.

2. *They should be mild and affable as to their dispositions and deportment.* A haughty, imperious spirit is a disgrace to the ministerial character, and generally brings contempt. They should learn to bear injuries with patience, and be ready to do good to every one; be courteous to all without cringing to any; be affable without levity, and humble without pusillanimity; conciliating the affections without violating the truth; connecting a suavity of manners with a dignity of character; obliging without flattery; and throwing off all reserve without running into the opposite extreme of volubility and trifling.

3. *They should be superior as to their knowledge and talents.* Though many have been useful without what is called learning, yet none have been so without some portion of knowledge and wisdom. Nor has God Almighty ever sanctified ignorance, or consecrated it to his service; since it is the effect of the fall, and the consequence of our departure from the fountain of intelligence. Ministers, therefore, especially, should endeavor to break these shack-

les, get their minds enlarged, and stored with all useful knowledge. The Bible should be well studied, and that, especially, in the original languages. The scheme of salvation by Jesus Christ should be well understood, with all the various topics connected with it. And in the present day, a knowledge of history, natural philosophy, logic, mathematics, and rhetoric, are peculiarly requisite. A clear judgment, also, with a retentive memory, inventive faculty, and a facility of communication, should be obtained.

4. *They should be diligent as to their studies.* Their time especially should be improved, and not lost by too much sleep, formal visits, indolence, reading useless books, studying useless subjects. Every day should have its work, and every subject its due attention. Some advise a chapter in the Hebrew Bible, and another in the Greek Testament, to be read every day. A well-chosen system of civility should be accurately studied. The best definitions should be obtained, and a constant regard paid to all those studies which savor of religion, and have some tendency to public work.

5. *Ministers should be extensive as to their benevolence and candor.* A contracted, bigoted spirit ill becomes those who preach a gospel which breathes the purest benevolence to mankind. This spirit has done more harm among all parties than many imagine, and is, in our opinion, one of the most powerful engines the devil makes use of to oppose the best interests of mankind; and it is really shocking to observe how sects and parties have all, in their turns, anathematized each other. Now, while ministers ought to contend earnestly for the faith once delivered to the saints, they must remember that men always think differently from each other; that prejudice of education has great influence; that difference of opinion as to subordinate things is not of such importance as to be a ground of dislike. Let the ministers of Christ, then, pity the weak, forgive the ignorant, bear with the sincere though mistaken zealot, and love all who love the Lord Jesus Christ.

6. *Ministers should be zealous and faithful in their public work.* The sick must be visited; children must be catechised; the ordinances administered; and the word of God preached. These things must be taken up, not as a matter of duty only, but of pleasure, and executed with faithfulness; and, as they are of the utmost importance, ministers should attend to them with all that sincerity, earnestness, and zeal which that importance demands. An idle, frigid, indifferent minister is a pest to society, a disgrace to his profession, an injury to the church, and offensive to God himself.

7. *Lastly, ministers should be consistent as to their conduct.* No brightness of talent, no superiority of intellect, no extent of knowledge, will ever be a substitute for this. They should not only possess a luminous mind, but set a good example. This will procure dignity to themselves, give energy to what they say, and prove a blessing to the circle in which they move. In fine, they should be men of prudence and prayer, light and love, zeal and knowledge, courage and humility, humanity and religion. See *Epistles to Timothy and Titus*; articles *DECLARATION, ELOQUENCE, METHODISTS, PREACHING, and SERMONS*, in this work; *Dr. Smith's Lect. on the Sacred Office*; *Gerard's Pastoral Care*; *Maegill's Address to Young Clergymen*; *Augustine on Preaching*; *Chrysostom on the Priesthood*; *Masillon's Charges*; *Baxter's Reformed Pastor*; *Herbert's Country Parson*; *Bunnet's Pastoral Care*; *Watts's Humble Attempt*; *Dr. Edwards's Preacher*; *Mason's Student and Pastor*; *Brown's Address to his Students*; *Gibbon's Christian Minister*; *Mather's Student and Preacher*; *Ostervald's Lectures on the Sacred Ministry*; *Robinson's Claude*; *Doddridge's Lectures on Preaching*; *Dwight's Theology*; *Miller's Letters on Clerical Manners*; *Campbell's Lectures*; *Works of Robert Hall*; *Burder's Hints*; *Ware's Lecture on the Connexion of Pulpit Eloquence and the Pastoral Care*; *Review of Cellerier's Three Lectures in Christian Examiner*, 1833; and perhaps more comprehensive than all, if but one can be had, *Bridge's Christian Ministry*.—*Hend. Buck.*

MINISTERIAL CALL; a term used to denote that right or authority which a person receives to preach the gospel. This call is considered as twofold, *divine and eccle-*

*siastical.* The following things seem essential to a divine call: 1. A holy, blameless life.—2. An ardent and constant inclination and zeal to do good.—3. Abilities suited to the work: such as knowledge, aptness to teach, courage, &c.—4. An opportunity afforded in providence to be useful. See *Prof. Knowles' Premium Treat.*

An *ecclesiastical* call consists in the election which is made of any person to be a pastor. But here the Episcopalian and the Dissenter differ; the former believing that the choice and call of a minister rest with the superior clergy, or those who have the gift of an ecclesiastical benediction; the latter supposes that it should rest on the suffrage of the people to whom he is to minister. Whoever will attentively examine the history of the primitive times, will find that all ecclesiastical officers for the first three hundred years were elected by the people. We must refer the reader for more on this subject to the articles *ORDINATION, CHURCH, EPISCOPACY, CONGREGATIONALISTS, and BAPTISTS.*—*Hend. Buck.*

**MINISTERIAL EDUCATION.** It is said of Jeremy Taylor, that he once urged a negligent mother to be more careful of her child's education, in some such words as these: "*Madam, be at the pains to educate your son, or be assured, Satan will do it for you.*" The parent would seem to have been contenting herself with the thought, that, if her child were not instructed, the whole of the evil would be that he should remain in ignorance. But this in truth was not the state of the question. The inquiry was not, "Shall the child be educated—or shall he not?" Educated he must be. The only question was, by whom he should be instructed, and in what species of learning. Should his teachers be his own casual companions, however vicious, and was his education to become one of profligacy and crime; or should his instructors be select, and their instruction appropriate to his station, and valuable in its character?

That such is the true state of the case would appear, if any parent were now inclined to make the cruel experiment. Preserve your son from the confinement of school, and the drudgery of study. Let him abjure all books, and gather his knowledge and glean his morals in careless freedom from our streets. No school bills would meet you, month after month, with their clamorous demands. No austere teacher would intimidate and repel your child by looks of harshness, and with lessons tedious and difficult. He would not be seen pale and watchful as he bent over the midnight lamp. But gratuitously and imperceptibly, without concern or care on your part, you would find him thoroughly educated. In squalid neglect and vice, in the language of profanity and obscenity, in all dishonesty, in all filthiness, and in all untractableness, he would return to your home an apt scholar, and an early proficient, a grief to your eyes, and the burden of your heart. If parents will not educate their families, the world will. And where no other teachers are provided, evil example and association will furnish them gratuitously, and their teachings will be constant, unwearied, and effectual.

Have not many good men fallen into a similar error with the careless parent? Have they not believed, that with regard to ministerial education, the question was, "Shall our pastors be educated, or shall they remain ignorant?" But this is not the true state of the case, and these are not really the two alternatives between which the church is left to choose. The demands of the churches, the state of society, and the indications of providence, have decided this question. *Ministers must be educated.*—The only room for inquiry now remaining is found here: "Who shall be their teachers, and what shall be the character and extent of their instructions?" Taught and sent by the spirit of God, our youthful brethren need nevertheless to study the Bible; they need to know the rules, and power, and the right use of their own language; it will not be to their injury should they know somewhat of the languages which God honored by selecting them as the vehicles of his inspiration; and they will not be less prepared to repel the many forms of heresy that now assail the Christian's faith, were they to learn something of the history of error, and the men and the arms by which it has been most successfully combated. The true question is, "*Who shall teach our ministers in these*

useful branches of knowledge?" Shall they be their own instructors, or shall their brethren of greater age, experience, and knowledge, be allowed to aid and guide their efforts? *When* shall they study? In the scattered and brief remnants of time which they shall be able to save or to steal from other pursuits; or shall they by the kindness of the churches be enabled to pursue their studies in retirement and at leisure? Shall they be compelled by their brethren to gather their education whilst they discharge their ministry; or will they be encouraged in the years of youth to prepare for the active toils of maturer life? Shall they be coolly exhorted to buy, to beg, or to borrow, as they best can, the books they may need, where they may first find them; or shall they be invited to use the well-stored library, aided by the counsel and supervision of the faithful teacher? Shall their instructors be competent or incompetent? Shall they select for themselves, as their models of ministerial character, the men whom they may first meet, or easiest reach; or will the church point them to men of approved piety, wisdom and knowledge, as their pateros and tutors? Shall they study in cheerless and melancholy solitude, with no associate to lighten the toil of research, and share the joy of discovery; or shall they become inmates of those schools of the prophets, where they may aid and urge each one his brother, and where they may form those friendships which shall draw into unity of feeling and effort the churches, over whom they may afterwards be placed? Shall they be left to that unnamable self-confidence and self-complacency which the successful labors of a solitary student are calculated to foster; or shall they be ushered into scenes where they will find rival or superior talent, acquirements more splendid, powers of mind more vigorous or more highly cultivated; where, in short, all will teach them the folly of *measuring themselves among themselves?* These are in truth the alternatives between which the church is called to make her selection.

We know, and bless God for the fact, that there have been, and yet are, in the ministry, men of the largest usefulness, who have never profited by a theological seminary. They have been self-taught men. Yet nearly with one voice these men of deserved influence, and most competent to judge, have advocated theological schools. Their own struggles and sacrifices in the attainment of knowledge have taught them its value, and made them desirous of its diffusion. Among them stands high and prominent the name of FULLER. But Andrew Fuller, though his own powers had been slowly developed in solitude and neglect, was the friend of ministerial education. Uneducated and self-made men have, by the ascendancy of genius, urged their way into our senate chambers. But are they ever found advocating the general proposition, that it is best to leave a child to educate himself, because the perilous experiment has succeeded in their own case?

If by these institutions it were intended to supersede the teachings of the Holy Spirit; if it were ever to be forgotten that only he can qualify and commission the heralds of the cross, and that his grace is needed to sanctify and to prosper every earthly "aid and appliance," we should unite in execrating, as blasphemous arrogance, the attempt of those who would educate the youthful pastor and missionary. But such is not the intent and spirit of these institutions. Those youth only are instructed, who hopefully, as members of the true church, have shared in divine teachings, and whom the church has deemed qualified for ministerial usefulness. That the teachings of the Spirit do not in such men supersede the employment of human instructors, we learn from the history of Apollos. He was mighty in the Scriptures, and fervent in spirit, and as Luke assures us, "instructed in the way of the Lord;" yet was he taken by Aquila and Priscilla and "taught the way of God *more perfectly.*" And that a period of time may be wisely spent in retirement and preparation before entering upon the active proclamation of the gospel, would seem not unreasonable, when we look to the three years of constant intercourse with their Lord, and instruction from him, which fitted the apostles for evangelizing the world. We find Paul too going down into Arabia. No traces appear of his ministerial labors during the years spent there. Is there any violence in the supposition that

he visited the same scenes of savage grandeur and solitude, which centuries before had been traversed by Moses as the guest of Jethro, there in solitary communings with his own heart and his God, to be fitted, like his holy predecessor, for large and lasting usefulness? And in the seclusion of our Savior's youth, and in the solitary buffetings which he endured in the wilderness before commencing his ministry, do we not learn that years past in retirement and meditation are not lost to the teacher or to the interests of his flock?

We know the prejudices which have prevailed against learning. It has been supposed that it necessarily *produces pride*. But even were this the case, is it true on the other hand that ignorance naturally produces and secures humility? So thought many of the Romanists in the night of the dark ages. They acted with fearless consistency on this, their great discovery. And there existed in Italy an order of friars, whose name was not the "Brothers of Charity," nor yet the "Poor Brothers," as some in the same age were called, but the "BROTHERS OF IGNORANCE." The oath or vow of the order was, that they did not know and would never know any thing; and to every question their constant and sufficient reply was, "*Nescio.*" Was it from the monastery of these men, who thus secured religion under the lock of ignorance, that God selected his own messengers Luther and Calvin, and sent them forth to liberate from the fetters of an unknown language the imprisoned gospel, and to proclaim to those that were bound the opening of their prison doors? On the contrary Luther was "a ripe scholar," and Calvin a man of pre-eminent attainments. And laboring as they did, they found that ignorance, so far from producing piety and smoothing the way of the evangelist, had hedged up their path. It had become the nurse of fanaticism and hypocrisy, and through many a weary day did those faithful and holy men toil in uprooting the weeds of error, that had sprung tall and luxuriant in the fat and heavy soil of ignorance. Knowledge has been abused to the support of pride, and so has power, and so have intellect and health and strength. Shall we therefore abjure strength and health, intellect and power and knowledge?

But it has been objected, that learning is *unfriendly to spirituality of mind*, and to that devotional character so necessary in the Christian minister. But is this objection sustained by *universal* experience? Are not some of our most holy, also among our most studious divines? The American church yet kindles into earnest regret and admiration at the name of Payson, and Payson was no indolent student. Who gave more time to study than Jonathan Edwards, and who walked more close and humbly with God? Where shall we find metaphysical acumen and profound study of the human mind more happily displayed than in the auto-biography of Halyburton, and where a more thorough mastery of scriptural quotation, more ardent piety, and more earnest and humble self-examination? Pascal, both as a scholar and a Christian, stands amongst the first names in the history of our race. Of all the various forms of learning, *classical knowledge* might be deemed the least friendly to simple and fervid piety. Now in many of the works of Leighton, classical allusions are woven into the whole texture of the composition. But difficult were it to find a character of more seraphic piety, and few are the human writings that more wonderfully resemble in every page the transparent purity and simplicity, and the holy but unstudied elevation, that distinguish the sacred Scriptures. Fenelon blended similar qualities in his character as a man and an author. The English non-conformists, certainly men who towered in theological science as in Christiana piety, not only above their contemporaries, but alike over their predecessors and followers, were a race of thorough-bred scholars. And the men who stood in the fore-front of them, Owen, Goodwin, Baxter, Howe, Poole and Gale, were champions, who, in learned encounter, feared not the face of man. Amongst them, were we called upon for an example of ardent piety and holy consistency, whose name would occur more readily to every reader than that of Philip Henry? and Philip Henry was "a ripe scholar and a good," a favorite pupil of the rigid Busby, certainly no partial or merciful critic in matters of scholarship.

Look to the missionaries of our own times, and will it not be found that the most useful and holy have often been also the most eminent in earthly learning? Vanderkemp, distinguished among the early missionaries of the London Missionary society, was a man of rare and varied attainments. Brainerd was not an uneducated man. In the present age his mantle would seem to have fallen on Henry Martyn, a man who brought to the altar of his God the wreaths that he had won in the lists of this world's science; and eminent as a scholar, he was yet more eminent as a Christian. Our own land sent forth a Pliny Fiske, who to much fervor added much simplicity of character, and was withal an unwearied and successful student. Review those now in the field: and for piety as well as for scholarship whom shall we place before Carey, the matchless orientalist; Morrison, who has given to the three hundred millions of China in their own tongue the lively oracles; Wolff, the eccentric but devoted son of Abraham; (of whom a fellow-traveller testified that he spent his days in preaching and disputing, and his nights in digging Hebrew roots;) Gutzlaff, intrepid and enterprising as an apostle, notwithstanding his accomplished scholarship; and our own Judson, who from the halls of Andover came forth not to dream or to declaim, but to write, to labor, to pray and to suffer, until the church in America awoke to her duty, and Burmah is beginning to rejoice in the light of the gospel? But the topic is endless. Were not even the staunchest advocates of ignorance but the last Sabbath confuting themselves, as they sent up their praises to God in the hymns of delightful spirituality furnished them by a learned Watts, and a learned Doddridge?

But it has been feared that theological seminaries will *teach men an undue deference to human authority*. And here again we may ask, is ignorance any protection against the same abuse? Look to the desolation in many churches at the west. Is not the authority of a name there as great and fatal as if they were the most learned of our community? And is it not on the other hand a characteristic of theological study in our own time, that the authority of the Scriptures, as the standard and source of truth, is continually rising, and the influence of human theory and tradition visibly declining?

But these schools *foster heresy*. We reply, "look again to the west, and let us learn if ignorance prevents it." On the contrary do not errors in that soil shoot with a luxuriance and rapidity of vegetation which they do not elsewhere display. From the times of Mohammed to the days of Mormonism, ignorance has been found the kindest soil for the growth of error. The men who have thought to preserve piety and truth by banishing knowledge, have unconsciously been acting on a system of philosophy which they have borrowed from the Catholic church. It was held by the ancient hermits that bodily health and strength favored the commission of sin. Who robbed—who murdered—who oppressed? The man in the vigor of his years and health. When did he seem penitent, but when disease had weakened his strength and stretched him on the bed of languishing? To resist sin, the simple and obvious expedient therefore was, to destroy this dangerous strength, and to weaken and chastise the body. Let it fast, let it wear the rough haircloth, let it feel the knotted scourge, and it will not sin. But did they succeed? And did sin never enter the walls of a monastery? Was it an unheard of wonder that it should be found lurking beneath the cowl and the veil? Was holiness the constant inmate of the hermitage? The result is notorious. Their failure was complete. We believe fasting in its proper degree useful and obligatory; but continued fasting and abstinence unaccompanied by prayer never vanquished sin. Now what food is to the bodily strength, that is knowledge to the vigor of the mind. Withhold knowledge and you may starve the mind, but it does not follow of necessity that you will sanctify it. No man was ever yet starved into saintship, and mere ignorance can never seal the diploma of an apostle.

The circumstances of the age show that a greater work is before the church than she has yet ventured to encounter even in imagination. And much as the field of foreign missions needs more generosity in pecuniary contri-

butions, it is well known that in men and not in money the deficiency is greatest and most distressing. Let the churches of Christ arise to consider their duty in this matter to God and to man. *Address of W. R. Williams; N. Y. Bap. Rep.*

**MINISTRY, (GOSPEL,)** an ordinance appointed for the purpose of instructing men in the principles and knowledge of the gospel, Eph. 4: 8, 11. Rom. 10: 15. Heb. 5: 4. That the gospel ministry is of divine origin, and intended to be kept up in the church, will evidently appear, if we consider the promises that in the last and best times of the New Testament dispensation there would be an instituted and regular ministry in her; (Eph. 4: 8, 11. Tit. 1: 5. 1 Pet. 5: 1 Tim. 1.) also from the names of office peculiar to some members in the church, and not common to all; (Eph. 4: 8, 11) from the duties which are represented as reciprocally binding on ministers and people; (Heb. 13: 7, 17. 1 Pet. 5: 2, 3, 4.) from the promises of assistance which were given to the first ministers of the new dispensation; (Matt. 28: 20.) and from the importance of a gospel ministry, which is represented in the Scripture as a very great blessing to them who enjoy it, and the removal of it as one of the greatest calamities which can befall any people, Rev. 2. and 3. See books under article **MINISTER OF THE GOSPEL.**—*Head. Buck.*

**MINISTRY OF JESUS CHRIST.** The duration of this has been a subject of dispute among the learned. Sir Isaac Newton and some other critics make it to have lasted five passovers; but the more general opinion is, that it only continued three years, and was included in four passovers. Some reduce it to even a still shorter period. The following chronology of our Lord's public ministry is copied from Bowyer's Conjectures on the New Testament, a work equally learned and curious.

#### CHRONOLOGY OF CHRIST'S PUBLIC MINISTRY.

The fifteenth of Tiberius began August 19, in the year 4742 of the Julian period. (Tiberius' reign began August 19, An. J. P. 4727, A. D. 14.) So soon as winter was over, and the weather became warm enough, John began to baptize, Luke 3: 1. (Suppose in March.)

A. D. Tib. The First Passover, (John 2: 33.) Wednesday, 31. 16-17. March 28, after Christ's baptism; (which was, we may suppose, in September, the 17th of Tiberius not beginning till August 19;) he came into Judea; staid baptizing there, while John was baptizing in Ænon, John 3: 22, 23.

John cast into prison in November. About the time of the winter solstice, (in December,) four months before the harvest, Jesus Christ went through Samaria into Cana of Galilee, Matt. 4: 12. A nobleman from Capernaum went to him there, and desired he would come and heal his son. He did not go, but said, "Go, thy son liveth," John 4.

After some time there, he passed through the midst of the people, and dwelt in Capernaum, Luke 4.

32. 17-18. The Second Passover, Monday, April 14. He called Peter, Andrew, James, and John; preached the sermon on the mount, (Matt. 5.) whither multitudes followed him from Jerusalem, where he had been at the feast. When the winter was coming on, he went to the feast of tabernacles in September, Matt. 8: 19, 23. Luke 9: 51, 57.

He went about the villages of Galilee, teaching in their synagogues, and working many miracles, Matt. 9. Sent forth the twelve, Matt. 10. Received a message from John the Baptist. Upbraided the cities of Chorazin, Bethsaida, and Capernaum, because they repented not; (Matt. 11.) which shows there was a considerable time from the imprisonment of John till now.

33. 18-19. The Third Passover, Friday, April 3. After which the disciples, going through the cornfields, rubbed the ears in their hands, (Matt. 12. Luke 6: 1.) *deuteropruō*, "on the second prime Sabbath," that is, the second of the two great feasts of the passover.

A. D. Tib. He healed a man on the Sabbath day, Matt. 12. 9. Luke 5: 6.

The Pharisees consulted to destroy him, when he withdrew himself, Matt. 12: 14.

He spake in a ship three parables; one of the seedsmen sowing the fields, (Matt. 13.) whence we may infer it was now seed-time; and that the feast of the tabernacles, in September or October, was past.

He went into his own country, and taught in the synagogues; but did not any mighty work, because of their unbelief. The twelve returned, having been abroad a year, and told him of John's being beheaded. He departed privately in a ship to Bethsaida. Fed five thousand in the desert, Matt. 14. Luke 9. John 6: 4.

34. 19-20. The Fourth Passover, Friday, April 23, (John 6: 4.) to which he went not up, John 7: 1. Henceforward he was found on the coast of Tyre and Sidon, then by the sea of Galilee, next on the coast of Cesarea Philippi, and lastly, at Capernaum, Matt. 15: 21, 29. 16: 13. 17: 24. Went privately to the feast of tabernacles in autumn, John 7: 2. The Jews thought to stone him, but he escaped, John 8: 59. Went to the feast of dedication in winter, John 10: 22. The Jews seeking to kill him fled beyond Jordan, John 10: 39, 40. Matt. 19: 1. On the death of Lazarus came to Bethany, John 11: 7, 18. Walked no more openly, but retired to Ephraim, a city in the wilderness, till

35. 20. The Fifth and last Passover, Wednesday, April 13, (John 11: 53-55.) in the consulship of Fabius and Vitellius.

See further, concerning the above chronology, the third edition of Bowyer's Conjectures, 1782, 4to. p. 149, compared with preface, p. 24-32.—*Jones; Newcome.*

**MINNI**, mentioned Jer. 51: 27, is thought by Calmet to denote Minias, a province of Armenia.—*Jones.*

**MINNITH**; a city beyond Jordan, situated four miles from Heshbon, on the road to Philadelphia, Judges 11: 33.—*Jones.*

**MINT**; (Matt. 23: 23. Luke 11: 42.) a garden herb well known. The law did not oblige the Jews to give the tithe of this sort of herbs; it only required it of those things which could be comprehended under the name of income or revenue. But the Pharisees, desirous of distinguishing themselves by a more scrupulous and literal observance of the law than others, gave the tithes "of mint, anise, and cummin," Matt. 23: 23.—*Watson.*

**MIRACLES.** A miracle, in the popular sense, is a prodigy, or an extraordinary event, which surprises us by its novelty. In a more accurate and philosophic sense, "a miracle is a work effected in a manner unusual, or different from the common and regular method of providence, by the power of God himself, for the proof of some particular message, or in attestation of the authority of some particular divine messenger."

In judging of miracles there are certain criteria, peculiar to the subject, sufficient to conduct our inquiries, and warrant our determination. Assuredly they do not appeal to our ignorance, for they presuppose not only the existence of a general order of things, but our actual knowledge of the appearance which that order exhibits, and of the secondary material causes from which it, in most cases, proceeds. If a miraculous event were effected by the immediate hand of God, and yet bore no mark of distinction from the ordinary effects of his agency, it would impress no conviction, and probably awaken no attention. Our knowledge of the ordinary course of things, though limited, is real; and therefore it is essential to a miracle, both that it differ from that course, and be accompanied with peculiar and unequivocal signs of such difference.

The argument for the divine authority of the Jewish religion, and more especially of Christianity, arising from the miracles that were wrought to confirm them, is a subject of great importance, and deserves the particular attention of the biblical student. Happily for Christians of the present day, the doctrine of miracles has been investigated by a host of able writers during the last century;



and by Drs. Campbell, Douglas, Farmer, Paley, Gregory, Chalmers, and others, it has been placed in such a luminous point of view, that little remains to be added by any subsequent writer. The following observations on the subject will be found to exhibit a compendious statement of the question.

I. *Statement of the argument from miracles.* Let us suppose any man assuming to be an inspired teacher, in any place, to tell his countrymen, that he did not desire them, on his *ipse dixit*, to believe that he had any preternatural communication with the Deity, but that, for the truth of his assertion, he would give them the evidence of their own senses; and after this declaration, let us suppose him immediately to raise a person from the dead in their presence, merely by calling upon him to come out of his grave. Would not the only possible objection to the man's veracity in making so extraordinary a claim, be removed by this miracle? and his solemn affirmation that he had received such and such doctrines from God be as fully credited as if it related to the most common occurrence? Undoubtedly it would; for when so much preternatural power was visibly communicated to this person, no one could have reason to question his having received an equal portion of preternatural knowledge. A palpable deviation from the known laws of nature in one instance, by the infinitely wise Author of them, implies an end of the utmost importance; and in such a case as this, it is nothing less than the witness of God to the truth of the man.

Miracles, then, under which we include prophecy, are the only direct evidence which can be given of divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe for a moment that they ever have been or will be performed.

Now the history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods; but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles as the grand palpable evidence of its truth and divinity. *The pretended miracles mentioned by pagan historians and poets, were not even pretended to have been publicly wrought to enforce the truth of a new religion, contrary to the reigning idolatry.* Many of them may be clearly shown to have been mere natural events; others of them are represented as having been performed in secret on the most trivial occasions, and in obscure and fabulous ages long prior to the era of the writers by whom they are recorded; and such of them as at first view appear to be best attested, are evidently tricks contrived for interested purposes, to flatter power, or to promote the prevailing superstitions. For these reasons, as well as on account of the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of comparison, not to say of examination, and carry in the very nature of them the completest proofs of falsehood and imposture.

II. *Credibility of miracles.* If we be asked whether miracles are credible, we reply,

1. That, abstractedly considered, they are not incredible; that they are capable of indirect proof from analogy, and of direct, from testimony; that in the common and daily course of worldly affairs, events, the improbability of which, antecedently to all testimony, was very great, are proved to have happened, by the authority of competent and honest witnesses; that the Christian miracles were objects of real and proper experience to those who saw them; and that whatsoever the senses of mankind can perceive, their report may substantiate. Should it be asked whether miracles were necessary, and whether the end proposed to be effected by them could warrant so immediate and extraordinary an interference of the Almighty, as such extraordinary operations suppose; to this we might answer, that, if the fact be established, all reasonings *a priori* concerning their necessity must be frivolous, and may be false. We are not capable of deciding on a question which, however simple in appearance, is yet too complex in its parts, and too extensive in its ob-

ject, to be fully comprehended by the human understanding. God is the best and indeed the only Judge how far miracles are proper to promote any particular design of his providence, and how far that design would have been left unaccomplished, if common and ordinary methods only had been pursued. So, from the absence of miracles, we may conclude, in any supposed case, that they were not necessary; from their existence, supported by fair testimony, in any given case, we may infer with confidence that they are proper.

2. *A divine revelation is necessary to mankind.* A view of the state of the world in general, and of the Jewish nation in particular, and an examination of the nature and tendency of the Christian religion, will point out very clearly the great expediency of a miraculous interposition; and when we reflect on the gracious and important ends that were to be effected by it, we shall be convinced that it was not an idle and useless display of divine power; but that while the means effected and confirmed the end, the end fully justified and illustrated the means. If we reflect on the extent and importance, as well as the singularity, of the Christian revelation; what was its avowed purpose to effect, and what difficulties it was necessarily called to struggle with, before that purpose could be effected; how much it was opposed by the opinions and the practice of the generality of mankind, by philosophy, by superstition, by corrupt passions and inveterate habits, by pride and sensuality, in short, by every engine of human influence, whether formed by craft, or aided by power; if we reflect on the almost irresistible force of prejudice, and the strong opposition it universally made to the establishment of a new religion on the demolition of rites and ceremonies, which authority had made sacred, and custom had familiarized;—if we seriously reflect on these things, and give them their due force, (and experience shows us that we can scarcely give them too much,) we shall be induced to admit even the necessity of a miraculous interposition, at a time when common means must inevitably, in our apprehensions, have failed of success.

3. *Miracles are inseparable from divine revelation.* The revelation of the divine will by inspired persons is, as such, miraculous; and therefore, before the adversaries of the gospel can employ with propriety their objections to the particular miracles on which its credibility is based, they should show the impossibility of any revelation. In whatever age the revelation is given, that age can have no other demonstration of its authority but miracles, and succeeding ages can know it only from testimony; and if they admit the one, they cannot deny the other. That the apostles could not be deceived, and that they had no temptation to deceive, has been repeatedly demonstrated. So powerful, indeed, is the proof adduced in support of their testimony, that the infidels of these later days have been obliged to abandon the ground on which their predecessors stood; to disclaim all moral evidences arising from the character and relation of eye-witnesses; and to maintain, upon metaphysical, rather than historical, principles, that miracles are utterly incapable, in their own nature, of existing in any circumstances, or of being supported by any evidence.

Mr. Hume has insidiously or erroneously maintained that a miracle is contrary to experience; but, in reality, it is only different from ordinary experience. That diseases should generally be cured by the application of medicine, and sometimes at the mere word of a prophet, are facts not inconsistent with each other in the nature of things themselves, nor irreconcilable according to our ideas. Each fact may arise from its own proper cause; each may exist independently of the other; and each is known by its own proper proof, whether of sense or testimony. To pronounce, therefore, a miracle to be false, because it is different from ordinary experience, is only to conclude against its existence from the very circumstance which constitutes its specific character; for if it were not different from ordinary experience, where would be its singularity? or what proof could be drawn from it, in attestation of a divine message?

We have been told that the course of nature is fixed and unalterable, and therefore it is not consistent with the

immutability of God to perform miracles. But, surely, they who reason in this manner beg the very point in question. We have no right to assume that the Deity has ordained such general laws for his own operations, as will exclude his acting in other modes, and we cannot suppose that he would forbear so to act where any important end could be answered. Besides, if the course of nature implies the whole order of events which God has ordained for the government of the world, it includes both his ordinary and extraordinary dispensations, and among them miracles may have their place, as an inseparable part of the universal plan. This is, indeed, equally consistent with sound philosophy, and with pure religion.

He that acknowledges a God, must, at least, admit the possibility of a miracle. He who admits the creation of the world, believes in the actual occurrence of a miracle. He who concedes that the world is under the control of a wise and beneficent providence, cannot deny that a particular operation of that providence for beneficent purposes is both consistent and desirable.

III. *Miracles of the Jewish and Christian dispensations.* Miracles may be classed under two heads: those which consist in a train or combination of events, which distinguish themselves from the ordinary arrangements of providence; and those particular operations which are performed by instruments and agents incompetent to effect them without a preternatural power.

1. In the conduct of providence respecting the Jewish people, from the earliest periods of their existence, as a distinct class of society, to the present time, we behold a singularity of circumstance and procedure which we cannot account for on common principles. Comparing their condition and situation with that of other nations, we can meet with nothing similar to it in the history of mankind. So remarkable a difference, conspicuous in every revolution of their history, could not have subsisted through mere accident. There must have been a cause adequate to so extraordinary an effect. Now, what should this cause be, but an interposition of providence in a manner different from the course of its general government? for the phenomenon cannot be explained by an application of those general causes and effects that operate in other cases.

The original propagation of Christianity was likewise an event which clearly discovered a miraculous interposition. The circumstances which attended it were such as cannot rationally be accounted for on any other postulation. (See the article CHRISTIANITY.)

It may now be observed, that the institutions of the law and the gospel may not only appeal for their confirmation to a train of events which, taken in a general and combined view, point out an extraordinary designation, and vindicate their claim to a divine authority; but also to a number of particular operations which, considered distinctly, or in a separate and detached light, evidently display a supernatural power, immediately exerted on the occasion.

2. *Particular miracles of our Lord.* Since Christ himself constantly appealed to these works as the evidences of his divine mission and character, we may briefly examine how far they justified and confirmed his pretensions. That our Lord laid the greatest stress on the evidence they afforded; nay, that he considered that evidence as sufficient to authenticate his claims to the office of the Messiah with all reasonable and well-disposed inquirers, is manifest, not only from his own words, John 10: 25. Matt 11: 45, but also from a great variety of other passages in the evangelists, especially John 10: 37: "If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works." This appeal to miracles was founded on the following just and obvious grounds:—

First: that they are visible proofs of divine approbation, as well as of divine power: for it would have been quite inconclusive to rest an appeal on the testimony of the latter, if it had not at the same time included an evidence of the former; and it was, indeed, a natural inference, that working of miracles, in defence of a particular cause, was the seal of heaven to the truth of that cause. To suppose the contrary, would be to suppose that God not only permitted his creatures to be deceived, but that he

deviated from the ordinary course of his providence, purposely with a view to deceive them. (See APOSTLES.)

Secondly: when our Lord appealed to his miracles, as proofs of his divine mission, it presupposed that those miracles were of such a nature as would bear the strictest examination; that they had all those criteria which could possibly distinguish them from the delusions of enthusiasm, and the artifices of imposture; else the appeal would have been fallacious and equivocal. He appealed to them with all the confidence of an upright mind, totally possessed with a consciousness of their truth and reality. This appeal was not drawn out into any labored argument, nor adorned by any of the embellishments of language. It was short, simple, and decisive. He neither reasoned nor declaimed on their nature or their design: he barely pointed to them as plain and indubitable facts, such as spoke their own meaning, and carried with them their own authority. The miracles which our Lord performed were too public to be suspected of imposture; and, being objects of sense, they were secured against the charge of enthusiasm. An impostor would not have acted so absurdly as to have risked his credit on the performance of what, he must have known, it was not in his power to effect; and though an enthusiast, from the warmth of imagination, might have flattered himself with a full persuasion of his being able to perform some miraculous work, yet, when the trial was referred to an object of sense, the event must soon have exposed the delusion. The impostor would not have dared to say to the blind, Receive thy sight; to the deaf, Hear; to the dumb, Speak; to the dead, Arise; to the raging of the sea, Be still; lest he should injure the credit of his cause, by undertaking more than he could perform; and though the enthusiast, under the delusion of his passions, might have confidently commanded disease to fly, and the powers of nature to be subject to his control; yet their obedience would not have followed his command.

The miracles of Christ then were such as an impostor would not have attempted, and such as an enthusiast could not have effected. They had no disguise; and were in a variety of instances of such a nature as to preclude the very possibility of collusion. They were performed in the midst of his bitterest enemies; and were so palpable and certain, as to extort the acknowledgment of their reality, even from persons who were most eager to oppose his doctrines, and to discredit his pretensions, John 11: 47, 48. They could not deny the facts, but they imputed them to the agency of an infernal spirit. Now, supposing miracles to be in the power of an infernal spirit, can it be imagined that he would communicate an ability of performing them to persons who were counteracting his designs? Would he by them give credit to a cause that tended to bring his own into disgrace? Matt. 12: 24—26. Thus, as our Savior appealed to miracles as proofs of his power, so he appealed to the inherent worth and purity of the doctrines they were intended to bear witness to, as a proof that the power was of God. In this manner do the external and internal evidences give and receive mutual confirmation, and mutual lustre.

3. *Particular miracles of the apostles.* The truth of the Christian religion does not, however, wholly depend on the miracles wrought by its divine Founder, though sufficient in themselves to establish his claims: but in order to give the evidence of miracles the strongest force they could possibly acquire, that evidence was extended still farther; and the same power that our Lord possessed was communicated to his disciples, and their more immediate successors. Whilst yet on earth he imparted to them this extraordinary gift, as the seal of their commission, when he sent them to preach the gospel: and after his glorious resurrection and ascension into heaven, they were endowed with powers yet more stupendous. Sensible of the validity of this kind of evidence, the apostles of our Lord, with the same artless simplicity, and the same boldness of conscious integrity, which distinguished their great Master, constantly insisted upon the miracles they wrought, as strong and undeniable proofs of the truth of their doctrines. The heathen philosophers imputed them to some occult power of magic: and thus applied what has no existence in nature, in order to account for a phenome-

non that existed out of its common course. But if we consider their nature, their greatness, and their number; and if to this consideration we add that which respects their end and design, we must acknowledge, that no one could have performed them, unless God was with him. These miracles were of a nature too palpable to be mistaken. They were the objects of sense, and not the precarious speculations of reason concerning what God might do, or the chimerical suggestions of fancy concerning what he did.

IV. *Credibility of the evangelical records.* The facts were recorded by those who must have known whether they were true or false. The persons who recorded them were under no possible temptations to deceive the world. We can only account for their conduct on the supposition of their most perfect conviction and disinterested zeal. That they should assert what they knew to be false; that they should publish it with so much ardor; that they should risk every thing dear to humanity, in order to maintain it; and at last submit to death, in order to attest their persuasion of its truth in those moments when imposture usually drops its mask, and enthusiasm loses its confidence; that they should act thus in opposition to every dictate of common sense, and every principle of common honesty, every restraint of shame, and every impulse of selfishness, is a phenomenon not less irreconcilable to the moral state of things than miracles are to the natural constitution of the world.

V. *Duration of miracles in the Church.* How long miracles were continued in the church, has been a matter of keen dispute, and has been investigated with as much anxiety, as if the truth of the gospel depended upon the manner in which it was decided. Assuming, as we are here warranted to do, that real miraculous power was conveyed in the way detailed by the inspired writers, it is plain, that it may have been exercised in different countries, and may have remained, without any new communication of it, throughout the first, and a considerable part of the second century. The apostles, wherever they went to execute their commission, would avail themselves of the stupendous gift which had been imparted to them; and it is clear, not only that they were permitted and enabled to convey it to others, but that spiritual gifts, including the power of working miracles, were actually conferred on many of the primitive disciples. Allusions to this we find in the epistles of St. Paul; such allusions, too, as it is utterly inconceivable that any man of a sound judgment could have made, had he not known that he was referring to an obvious fact, about which there could be no hesitation.

Of the time at which several of the apostles died, we have no certain knowledge. St. Peter and St. Paul suffered at Rome about A. D. 66, or 67; and it is fully established, that the life of John was much longer protracted, he having died a natural death, A. D. 100, or 101. Supposing that the two former of these apostles imparted spiritual gifts till the time of their suffering martyrdom, the persons to whom they were imparted might, in the course of nature, have lived through the earlier part of the second century; and if John did the same till the end of his life, such gifts as were derived from him might have remained till more than the half of that century had elapsed. That such was the fact, is asserted by ancient ecclesiastical writers.

Whether, after the generation immediately succeeding the apostles had passed away, the power of working miracles was anew communicated, is a question, the solution of which cannot be so satisfactory. The probability is, that there was no such renewal; and this opinion rests upon the ground that the attestation of Christianity was already complete, and that other means were now sufficient to accomplish the end for which miracles are originally designed.

VI. *Spurious miracles confirm the reality of the genuine.* As to the miracles of the Romish church, it is evident, as Doddridge observes, that many of them were ridiculous tales, according to their own historians; others were performed without any credible witnesses, or in circumstances where the performer had the greatest opportunity for juggling; and it is particularly remarkable, that they were

hardly ever wrought where they seem most necessary, i. e. in countries where those doctrines are renounced which that church esteems of the highest importance. It was in fact foretold that such "lying wonders" should be connected with the great apostasy, 2 Thess. 2. These counterfeits, therefore, not only presuppose the existence of the true, but fulfil the voice of prophecy.

On the subject of the cessation of miracles, and the fictitious miracles of the modern Millenarians, see *Modern Fanaticism Unveiled*. See *Fleetwood, Clarapede, Conybeare, Campbell, Lardner, Farmer, Adams, and Weston, on Miracles*; article *Miracle*, *Ency. Brit. and Amer.*; *Doddridge's Lect.*, lect. 101 and 135; *Leland's View of Deistical Writers*, letters 3, 4, 7; *Hurrian on the Spirit*, p. 299, &c.; *Natural History of Enthusiasm*.—*Hend. Buck*; *Watson*; *Jowls*.

MIRAGE. Bishop Lowth translates the first clause of Ps. 33: 7, "And the glowing sand shall become a pool." In his note on the passage, he says, "The word is Arabic, as well as Hebrew, but it means the same thing in both languages, namely, a glowing, sandy plain, which in the hot countries, at a distance, has the appearance of water."

It sometimes tempts thirsty travellers out of their way, but deceives them when they come near; either going forward,—for it always appears at the same distance,—or it quite vanishes.

Dr. E. D. Clarke, in his *Travels*, has given a very lively view of this wonderful appearance. He says, "We arrived at the wretched, solitary village of Utko, near the muddy shore of the lake of that name, the entrance to which is called Maodic. Here we procured asses for all the party; and setting out for Rosetta, began to scour the desert, now appearing like an ocean of sand, but flatter and firmer as to its surface than before. The Arabs, uttering their harsh guttural language, ran chattering by the side of our asses, until some of them calling out "Raschid," (or Rosetta,) we perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space between us and the city."



"Not having in my own mind at the time any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of Rosetta, with all its groves of dates and sycamores, as perfectly reflected by it as by a mirror, inasmuch that even the minutest detail of the architecture, and the trees, might have been delineated thence, I applied to the Arabs to know in what manner we were to pass the water. Our interpreter, although a Greek, and therefore likely to have been informed of such a spectacle, was as fully convinced as any of us that we were drawing near to the water's edge, and became indignant when the Arabs maintained that within an hour we should reach Rosetta, by crossing the sands in the direct line we then pursued, and that there was no water. 'What!' said he, giving way to his impatience, 'do you suppose me to be an idiot, to be persuaded contrary to the evidence of my own senses?' The Arabs, smiling, soon pacified him, and completely astonished the whole party, by desiring us to look back at the desert we had already passed, when we beheld a precisely similar appearance. It was in fact the *mirage*, a prodigy to which every one of us were then

strangers; although it afterwards became more familiar. Yet upon no future occasion did we behold this extraordinary illusion so marvellously displayed. The view of it afforded us ideas of the horrible despondency to which travellers must be sometimes exposed, who, in travelling the interminable desert, destitute of water, and perishing with thirst, have sometimes this deceitful prospect before their eyes," Job 6: 15—20.

In striking contrast to this, the prophet, speaking of the blessings to spring from the coming of the Messiah, exclaims,

The desert and the waste shall be glad,  
And the wilderness shall rejoice and flourish;  
Like the rose shall it beautifully flourish;  
Then shall be unclosed the eyes of the blind,  
And the ears of the deaf shall be opened;  
Then shall the lame bound as the hart;  
And the tongue of the dumb shall sing;  
For in the wilderness shall burst forth waters,  
And torrents in the desert;  
And the *glouring sand* shall become a pool

MIRACULOUS CONCEPTION. By this is meant, that the human nature of Jesus Christ was formed, not in the ordinary method of generation, but out of the substance of the virgin Mary, by the immediate operation of the Holy Ghost. The evidence upon which this article of the Christian faith rests is found in Matt. 1: 18—23, and in the more particular narration which St. Luke has given in the first chapter of his gospel. If we admit this evidence of the fact, we can discern the emphatical meaning of the appellation given to our Savior when he is called "the seed of the woman;" (Gen. 3: 15.) we can perceive the meaning of a phrase which St. Luke has introduced into the genealogy of Jesus, (Luke 3: 23.) "being (as was supposed) the son of Joseph," and of which, otherwise, it is not possible to give a good account; and we can discover a peculiar significancy in an expression of the apostle Paul, (Gal. 4: 4.) "God sent forth his Son, made of a woman."

The conception of Jesus is the point from which we date the union between his divine and human nature; and, this conception being miraculous, the existence of the Person in whom they are united, was not physically derived from Adam. But, as Dr. Horsley speaks in his Sermon on the Incarnation, the union with the uncreated Word is the very principle of personality and individual existence in the Son of Mary. According to this view of the matter, the miraculous conception gives a completeness and consistency to the revelation concerning Jesus Christ. Not only is he the Son of God, but, as the Son of man, he is exalted above his brethren, while he is made like them. He is preserved from the contamination adhering to the race whose nature he assumed; and when the only-begotten Son, who is in the bosom of the Father, was made flesh, the intercourse which, as man, he had with God, is distinguished, not in degree only, but in kind, from that which any prophet ever enjoyed; and it is infinitely more intimate, because it did not consist in communications occasionally made to him, but arose from the manner in which his human nature had its existence. See JESUS CHRIST, INCARNATION, and *Horsley's Sermon*.—*Watson*.

MIRIAM, sister of Moses and Aaron, was born about A. M. 2424. She might be ten or twelve years old when her brother Moses was exposed on the banks of the Nile, since Miriam was watching there, and offered herself to Pharaoh's daughter to fetch her a nurse. The princess accepting the offer, Miriam fetched her own mother, to whom the young Moses was given to nurse, Exod. 2: 4, 5, &c. It is thought that Miriam married Hur, of the tribe of Judah; but it does not appear that she had any children by him, Exod. 17: 10, 11. Miriam had the gift of prophecy, as she intimates (Num. 12: 2.) "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" See also Exod. 15: 21. Num. 12: and 20.—*Watson*.

MIRRORS, usually, but improperly, rendered *looking-glasses*. The Eastern mirrors were made of polished metal, and for the most part convex. So Callimachus describes Venus as "taking the shining brass," that is, to adjust her hair. If they were thus made in the country of Eilihu, the image made use of by him will appear very

lively: "Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?" Job 37: 18. Shaw informs us that "in the Levant, looking-glasses are a part of female dress. The Moorish women in Barbary are so fond of their ornaments, and particularly of their looking-glasses, which they hang upon their breasts, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher or a goat's skin, to fetch water." The Israelitish women used to carry their mirrors with them, even to their most solemn place of worship. The word *mirror* should be used in the passages here referred to. To speak of "looking-glasses made of steel," and "glasses molten," is palpably absurd; whereas the term *mirror* obviates every difficulty, and expresses the true meaning of the original.—*Watson*.

MIRTH; joy, gayety, merriment. It is distinguished from cheerfulness thus: *Mirth* is considered as an act; *cheerfulness* a habit of the mind. *Mirth* is short and transient; *cheerfulness* fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give such an exquisite gladness, prevents us from falling into any depths of sorrow. *Mirth* is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Mirth is sinful, 1. When men rejoice in that which is evil. 2. When unreasonable. 3. When tending to commit sin. 4. When a hindrance to duty. 5. When it is blasphemous and profane.—*Hend. Buck*.

MISANTHROPIST; (from the Greek *misos*, to hate, and *anthropos*, man;) a hater of mankind; one that abandons society from a principle of discontent. The consideration of the depravity of human nature is certainly enough to raise emotions of sorrow in the breast of every man of the least sensibility; yet it is our duty to bear with the follies of mankind; to exercise a degree of candor consistent with truth; to lessen, if possible, by our exertions, the sum of moral and natural evil; and by connecting ourselves with society, to add to least something to the general interests of mankind. The misanthrope, therefore, is an ungenerous and dishonorable character. Disgusted with life, he seeks a retreat from it; like a coward, he flees from the scene of action, while he increases his own misery by his natural discontent, and leaves others to do what they can for themselves.

The following is his character more at large: "He is a man," says Saurin, "who avoids society only to free himself from the trouble of being useful to it. He is a man, who considers his neighbors only on the side of their defects, not knowing the art of combining their virtues with their vices, and of rendering the imperfections of other people tolerable by reflecting on his own. He is a man more employed in finding out and inflicting punishments on the guilty than in devising means to reform them. He is a man, who talks of nothing but banishing and executing, and who, because he thinks his talents are not sufficiently valued and employed by his fellow-citizens, or rather because they know his foibles, and do not choose to be subject to his caprice, talks of quitting cities, towns, and societies, and of living in dens or deserts." *Saurin's Sermons*.—*Hend. Buck*.

MISER, (Lat. *unhappy*;) a term formerly used in reference to a person in wretchedness or calamity; but it now denotes a parsimonious person, or one who is covetous to extremity; who denies himself even the comforts of life to accumulate wealth.

Avarice, says Saurin, may be considered in two different points of light. It may be considered in those men, or rather those public bloodsuckers, or, as the officers of the Roman emperor Vespasian were called, those *sponges* of society, who, infatuated with this passion, seek after riches as the supreme good, determine to acquire it by any methods, and consider the ways that lead to wealth, legal or illegal, as the only road for them to travel.

Avarice, however, must be considered in a second point of light. It not only consists in committing bold crimes, but in entertaining mean ideas and practising low methods,

incompatible with such magnanimity as our condition ought to inspire. It consists not only in omitting to serve God, but in trying to associate the service of God with that of mammon.

How many forms doth avarice take to disguise itself from the man who is guilty of it, and who will be drenched in the guilt of it till the day he dies! Sometimes it is *prudence*, which requires him to provide not only for his present wants, but for such as he may have in future. Sometimes it is *charity*, which requires him not to give society examples of prodigality and parade. Sometimes it is *parental love*, obliging him to save something for his children. Sometimes it is *circumspection*, which requires him not to supply people who make ill use of what they get. Sometimes it is *necessity*, which obliges him to repel artifice by artifice. Sometimes it is *conscience*, which convinces him, *good man*, that he hath already exceeded in compassion and alms-giving, and done too much. Sometimes it is *equity*, for justice requires that every one should enjoy the fruit of his own labors, and those of his ancestors.—Such, alas! are the awful pretexes and subterfuges of the miser. *Saurin's Ser.*, vol. v. ser. 12. (See *AVARICE*; *COVETOUSNESS*.)—*Hend. Buck.*

**MISERY**; such a state of wretchedness, unhappiness, or calamity, as renders a person an object of compassion.—*Hend. Buck.*

**MISHNA**, (from the Heb. *meshna*, repetition;) a part of the Jewish Talmud.

The Mishna contains the text; and the Gemara, which is the second part of the Talmud, contains the commentaries: so that the Gemara is, as it were, a glossary on the Mishna.

The Mishna consists of various traditions of the Jews, and of explanations of several passages of Scripture: these traditions serving as an explication of the written law, and supplement to it, are said to have been delivered to Moses during the time of his abode on the mount; which he afterwards communicated to Aaron, Eleazer, and his servant Joshua. By these they were transmitted to the seventy elders; by them to the prophets, who communicated them to the men of the great sanhedrim, from whom the wise men of Jerusalem and Babylon received them. Dr. Prideaux, rejecting the Jewish fictions, observes, that after the death of Simeon the Just, about 299 years before Christ, the Mishnaical doctors arose, who by their comments and conclusions added to the number of those traditions which had been received and allowed by Ezra and the men of the great synagogue; so that towards the middle of the second century after Christ, under the empire of Antoninus Pius, it was found necessary to commit these traditions to writing; more especially as their country had considerably suffered under Adrian, and many of their schools had been dissolved, and their learned men cut off; and therefore the usual method of preserving their traditions had failed. Rabbi Judah on this occasion being rector of the school at Tiberias, and president of the sanhedrim in that place, undertook the work, and compiled it in six books, each consisting of several tracts, which altogether make up the number of sixty-three. *Prid. Connex.*, vol. ii. p. 468, &c., ed. 9.

This learned author computes, that the Mishna was composed about the 150th year of our Lord; but Dr. Lightfoot says, that rabbi Judah compiled the Mishna about the year of Christ 190, in the latter end of the reign of Commodus; or, as some compute, in the year of Christ 220. Dr. Lardner is of opinion that this work could not have been finished before the year 190, or later. Thus the book called the Mishna was formed; a book which the Jews have generally received with the greatest veneration. The original has been published with a Latin translation by Surenhusius, with notes of his own, and others from the learned Maimonides, &c., in six vols. fol. Amster. A. D. 1698—1703. (See *CABALA*, *GEMARA*, *TALMUD*.) It is written in a much purer style, and is not nearly so full of dreams and visions as the Gemara.—*Hend. Buck.*

**MISR**; a name given to the land of Egypt. (See *MIZRAIM*.)

**MISREPRESENTATION**; the act of wilfully representing a thing otherwise than it is.

This, as an elegant writer observes, is one of the greatest mischiefs of conversation. Self-love is continually at work to give to all we say a bias in our own favor. How often in society, otherwise respectable, are we pained with narrations in which prejudice warps, and self-love blinds! How often do we see that withholding part of a truth answers the worst ends of a falsehood! How often regret the unfair turn given to a cause by placing a sentiment in one point of view, which the speaker had used in another! the letter of truth preserved, where its spirit is violated! a superstitious exactness scrupulously maintained in the underparts of a detail, in order to impress such an idea of integrity as shall gain credit for the *misrepresenter*, while he is designedly mistaking the leading principle! How may we observe a new character given to a fact by a different look, tone, or emphasis, which alters it as much as words could have done! the false impression of a sermon conveyed, when we do not like the preacher, or when through him we wish to make religion itself ridiculous; the care to avoid literal untruths, while the mischief is better effected by the unfair quotation of a passage divested of its context! the bringing together detached portions of a subject, and making those parts ludicrous, when connected, which were serious in their distinct position! the insidious use made of a sentiment by representing it as the *opinion* of him who had only brought it forward in order to expose it! the relating opinions which had merely been put hypothetically, as if they were the avowed principles of him we would discredit! that subtle falsehood which is so made to incorporate with a certain quantity of truth, that the most skilful moral chemist cannot analyse or separate them! for a good *misrepresenter* knows that a successful lie must have a certain infusion of truth, or it will not go down. And this amalgamation is the test of his skill; as too much truth would defeat the end of his mischief, and too little would destroy the belief of the hearer. All that indefinable ambiguity and equivocation; all that prudent deceit, which is rather implied than expressed; those more delicate artifices of the school of Loyola and of Chesterfield, which allow us, when we dare not deny a truth, yet so to disguise and discolor it, that the truth we relate shall not resemble the truth we heard; these, and all the thousand shades of simulation and dissimulation, will be carefully guarded against in the conversation of vigilant Christians. *Miss H. More on Education*, vol. ii. p. 91; *Dwight's Theology*. (See *TRUTH*, and *LYING*.)—*Hend. Buck.*

**MISSAL**; the Romish mass-book, containing the several masses to be said on particular days. It is derived from the Latin word *missa*, which, in the ancient Christian church, signified every part of divine service. It was formed by collecting the separate liturgical books formerly used in the religious services, particularly the Oratorium, Lectionarium, Evangeliarum, Antiphonarium, the Canon, &c., for the convenience of the priest. Some of these prayers and ceremonies are very ancient. Pius V. required, in 1570, that the Missal which had been revised under his direction, should be adopted by the whole Catholic church; and this form has been retained till the present time; the changes introduced by Clement VIII. and Urban VIII., being little more than the alteration of a few sentences, and the addition of some new masses to those already in use. (See *LITURGY*.)—*Hend. Buck.*

**MISSION**; a power or commission to preach the gospel. Thus Jesus Christ gave his disciples their mission when he said, "Go ye into all the world, and preach the gospel to every creature." See Mark 16: 16, and Note on the text in the *Comprehensive Commentary*. See also the two next articles.—*Hend. Buck.*

**MISSION**; an establishment of Christians, zealous for the glory of God and the salvation of souls, who go an... preach the gospel in remote countries, and among infidels. No man possessed of the least degree of feeling or compassion for the human race, can deny the necessity and utility of Christian missions. Whoever considers that the major part of the world is enveloped in the grossest darkness, bound with the chains of savage barbarity, and immersed in the awful chaos of brutal ignorance, must, if he be not destitute of every principle of religion and humanity, concur with the design and applaud the

principles of those who engage in so benevolent a work. (See HEATHEN, &c.) We shall not, however, in this place, enter into a defence of missions, but shall present the reader with a short view of those that have been established.

1. *Papal Missions.*—In the sixteenth century, the Romish church particularly exerted herself for the propagation of her religion. The Portuguese and Spaniards pretend to have done mighty exploits in the spread of the Christian faith in Asia, Africa, and America; but, when we consider the superstitions they imposed on some, and the dreadful cruelties they inflicted on others, it more than counterbalances any good that was done. For a time, the Dominicans, Franciscans, and other religious orders, were very zealous in the conversion of the heathen; but the Jesuits outdid them all in their attempts in the conversion of African, Asian, and American infidels. Xavier spread some hints of the Romish religion through the Portuguese settlements in the East Indies, through most of the Indian continent, and of Ceylon. In 1549, he sailed to Japan, and laid the foundation of a church there, which at one time was said to have consisted of about six hundred thousand Christians. After him, others penetrated into China, and founded a church, which continued about one hundred and seventy years. About 1580, others penetrated into Chili and Peru, in South America, and converted the natives. Others bestirred themselves to convert the Greeks, Nestorians, Monophysites, Abyssinians, and the Egyptian Copts. "It is, however," as one observes, "a matter of doubt whether the disciples of a Xavier, or the converts of a Loyola and Dominic, with their partisans of the Romish church, should be admitted among the number of Christians, or their labors be thought to have contributed to the promotion or to the hindrance of the religion of Christ. Certain it is, that the methods these men pursued tended much more to make disciples to themselves and the pontiffs of Rome, than to form the mind to the reception of evangelical truth." With ardent zeal, however, and unwearied industry, these apostles labored in this work. In 1622, we find the pope established a congregation of cardinals, *de propaganda fide*, and endowed it with ample revenues, and every thing which could forward the missions was liberally supplied. In 1627, also, Urban added the college for the *propagation of the faith*; in which missionaries were taught the languages of the countries to which they were to be sent. France copied the example of Rome, and formed an establishment for the same purposes. The Jesuits claimed the first rank, as due to their zeal, learning, and devotedness to the holy see. The Dominicans, Franciscans, and others, disputed the palm with them. The new world and the Asiatic regions were the chief field of their labors. They penetrated into the uncultivated recesses of America. They visited the untried regions of Siam, Tonquin, and Cochinchina. They entered the vast empire of China itself, and numbered millions among their converts. They dared affront the dangers of the tyrannical government of Japan. In India they assumed the garb and austerities of the Brahmims, and boasted on the coasts of Malabar of a thousand converts baptized in one year by a single missionary. Their sufferings, however, were very great; and in China and Japan they were exposed to the most dreadful persecutions, and many thousands were cut off, with, at last, a final expulsion from the empires. In Africa the Capuchins were chiefly employed, though it does not appear that they had any considerable success. And in America their laborious exertions have had but little influence, we fear, to promote the real conversion of the natives to the truth.

2. *Protestant Missions.*—In the year 1621, the Dutch opened a church in the city of Batavia, and from hence ministers were sent to Amboyna. At Leyden, ministers and assistants were educated for the purpose of missions under the famous Waleus, and sent into the East, where thousands embraced the Christian religion at Formosa, Columba, Java, Malabar, &c.; and though the work declined in some places, yet there are still churches in Ceylon, Sumatra, Amboyna, &c.

About 1705, Frederick IV., of Denmark, applied to the university of Halle, in Germany, for missionaries to preach the gospel on the coast of Malabar, in the East Indies;

and Messrs. Ziegenbalg and Plutschke were the first employed on this important mission; to them others were soon added, who labored with considerable success. It is said that upwards of eighteen thousand Gentoos have been brought up to the profession of Christianity.

A great work has been carried on among the Indian nations in North America. One of the first and most eminent instruments in this work was the excellent Mr. Elliott, commonly called the Indian apostle, who, from the time of his going to New England, in 1631, to his death, in 1690, devoted himself to this great work by his lips and pen, translating the Bible and other books into the native dialect. Some years after this, Thomas Mayhew, Esq., governor and patentee of the islands of Martha's Vineyard, and some neighboring islands, greatly exerted himself in the attempt to convert the Indians in that part of America. His son John gathered and founded an Indian church, which, after his death, not being able to pay a minister, the old gentleman himself, at seventy years of age, became their instructor for more than twenty years; and his grandson and great-grandson both succeeded him in the same work. Mr. D. Brainerd was also a truly pious and successful missionary among the Susquehanna and Delaware Indians. His journal contains instances of very extraordinary conversions.

But the Moravians have exceeded all in their missionary exertions. They have various missions; and, by their persevering zeal, it is said, upwards of twenty-three thousand of the most destitute of mankind, in different regions of the earth, have been brought to the knowledge of the truth. Vast numbers in the Danish islands of St. Thomas, St. Jan, and St. Croix, and the English islands of Jamaica, Antigua, Nevis, Barbadoes, St. Kitts, and Tobago, have, by their ministry, been called to worship God in spirit and in truth. In the inhospitable climes of Greenland and Labrador, they have met with wonderful success, after undergoing the most astonishing dangers and difficulties. The Arrowack Indians, and the negroes of Surinam and Berbice, have been collected into bodies of faithful people by them. Canada and the United States of North America have, by their instrumentality, afforded happy evidences of the power of the gospel. Even those esteemed the last of human beings, for brutishness and ignorance, the Hottentots, have been formed into their societies; and upwards of seven hundred are said to be worshipping God at Bavians Cloof, near the cape of Good Hope. We might also mention their efforts to illumine the distant East, the coast of Coromandel, and the Nicobar islands; their attempts to penetrate into Abyssinia, to carry the gospel to Persia and Egypt, and to ascend the mountains of Caucasus. In fact, where shall we find the men who have labored as these have? Their invincible patience, their well-regulated zeal, their self-denial, their constant prudence, deserve the meed of highest approbation. Nor are they wearied in so honorable a service; for they have numerous missionaries still employed in different parts of the world. (See MORAVIANS.)

Good has been also done by the Wesleyan Methodists, who are certainly not the least in missionary work. They have several missionaries in the British dominions in America, and in the West Indies. They have some thousands of members in their societies in those parts. (See METHODISTS.)

In 1791, a society was instituted among the Baptists, called "The Particular Baptist Society for propagating the Gospel among the Heathen;" under the auspices of which missionaries were sent to India, where they have had considerable success, particularly in the translation of the Scriptures into many of the Indian languages and dialects. They have also missionaries in the West Indies, where their efforts have been signally blessed in the conversion of the negroes. The annual expenditure is about twenty thousand pounds.

In the year 1795, the London Missionary society was formed. According to its constitution, it is not confined to one body of people, but consists of Episcopalians, Presbyterians, and Independents, who hold an annual meeting in London, in May. Missions have been established by this society in the South seas, the West Indies, South Africa, India, China, and Siberia, in most of which places

the labors of its devoted agents have been remarkably blessed, especially in the islands of the Pacific, where as upwards of twenty, on which idolatry has been entirely abolished, several Christian churches have been formed, and some thousands of the natives give satisfactory evidence of genuine conversion. According to the report for 1831, the society had eighty stations, with ninety European missionaries, besides twenty-one printers, schoolmasters, &c., and native teachers, amounting altogether to nearly four hundred. About twenty thousand children and adults receive instruction in the schools. The annual expenditure now amounts to upwards of forty thousand pounds.

Besides the above-mentioned societies, others have been formed, in connexion with the Established church. In 1699, a society was instituted in England for promoting Christian knowledge. In 1701, another was formed for the propagation of the gospel in foreign parts. In Scotland, about the year 1700, a society was instituted for the propagation of Christian knowledge. In 1800, the Church Missionary society was formed. Its stations are fifty-six in number,—in India, West Africa, Australia, the Mediterranean, the West Indies, and British America. Its expenditure for 1831, was forty-four thousand two hundred and sixty-six pounds thirteen shillings and nine-pence.

Societies for spreading the gospel also have been instituted in various other places, especially in the United States; the missionaries of which country are laboring in the Sandwich islands, Africa, Palestine, Armenia, the Greek islands, India, Burmah, Siam, and China. See accounts of the several denominations, and the Missionary Department at the end of this work.

From the whole, it seems evident that the light and knowledge of the glorious gospel will be more diffused than ever throughout the earth. And who is there that has any concern for the souls of men, any love for truth and religion, but what must rejoice at the formation, number, and success of those institutions, which have not the mere temporal concerns of men, but their everlasting welfare, as their object? Whose heart does not overflow with joy, and his eyes with tears, when he considers the happy and extensive effects which are likely to take place. The untutored mind will receive the peaceful principles of religion and virtue; the savage barbarian will rejoice in the copious blessings, and feel the benign effects of civilization; the ignorant idolater will be directed to offer up his prayers and praises to the true God, and learn the way of salvation through Jesus Christ. The habitations of cruelty will become the abodes of peace and security, while ignorance and superstition shall give way to the celestial blessings of intelligence, purity, and joy. Happy men, who are employed as instruments in this cause; who forego your personal comforts, relinquish your native country, and voluntarily devote yourselves to the most noble and honorable of services! Peace and prosperity be with you! *Wayland on the Moral Dignity of the Missionary Enterprise; Hall's Charge to Rev. Eustace Carey; Miller's History of the Propagation of Christianity; Kennett's ditto; Gillies' Historical Collection; Carey's Enquiry respecting Missions; Loskiell's History of the Moravian Missions; Crantz's History of Greenland; Horne's and Swan's Letters on Missions; Sermons and Reports of the Missionary Societies, &c. &c. &c.; Williams' and Edwards' Missionary Gazetteers; London Quarterly Review, for 1825; and above all Choute's origin and History of Missions.—Head, Buck.*

**MISSIONARY SPIRIT.** A question of prime importance will unquestionably be started by a reflecting mind, whether the missionary spirit has its foundation in the religious constitution of the Christian; or in his natural propensity for the romantic, hazardous, and untrodden paths of existence; especially when associated with benevolence to others, either real or apparent. Now this is not only an inquiry of importance, but it is one which leads us directly to the latent springs of moral action; and the only way to arrive at a correct and conclusive answer is, to ascertain whether the legitimate tendency of holy influence and sacred truth is to produce or sustain such views respecting the unconverted nations of the globe.

Previous to entering on this investigation we may re-

mark, that it is by no means necessary to divest the missionary of that degree of passion for new scenes of enterprise, which makes him very willing to forsake old ones. The instability of a rover may make a north-western hunter, but will never keep a man in the wilderness of human society, patiently gathering the chosen vessels of divine mercy into the fold of the Redeemer.—To return to the question;—

First; the genuine spirit of missions exists only in the minds of those whose souls are lighted from above, who have tasted that the Lord is gracious, and are under the impelling influence of the love of God shed abroad in the heart. All this is the very spirit of heaven, of pure benevolence, of impartial love. It was the simple action of these principles that led the Son of God to die for the happiness of millions. It was this that devised and consummated the plan of mercy for earth's unnumbered myriads. The very genius of the gospel; all its eternal provisions; all its promises; all its moral power; all its magnificent and unending rewards, are directed with an undeviating aim to the salvation of sinners; to break down their obduracy, to pour into their minds the light and joy of heaven.

What then, we ask, would be the natural, the inevitable tendency of these all-powerful and intensively active principles, if fully and cordially received into the immortal mind? Quiescent they cannot be; and if they act at all, it must be in a centrifugal direction. They do not centre in the bosom of the recipient alone, but rather in the immense field of sin and suffering discovered on every side; these principles go forth, like the spirits of light, to seek out, and minister to the heirs of salvation. Most evidently then, the spirit of missions is the divine energy of the gospel.

Second; the missionary spirit is most intimately connected with, or rather is composed of those particular feelings, which are said to be the fruits of the spirit. For instance, love, patience, brotherly kindness, hope, peace, meekness, gentleness, &c. And to the cultivation and diffusion of these principles, the missionary consecrates his powers, and this is the way in which he becomes a worker together with God. It is the work of the spirit to convince of sin, and to lead the minds of men into all truth. To these efforts, also, the labors of missionaries are constantly devoted. Thus we see that the spirit of missions finds a correlate in that mighty power wherewith Christ will subdue all things to himself.

Third; the missionary spirit is most strongly entrenched behind the sacred Scriptures, so that it cannot be successfully attacked until a thousand declarations of the Bible are obliterated and forgotten.

The whole life of Christ, and of the apostle Paul, must ever stand as practical illustrations of what a missionary should be; and the very first essay to copy their exalted example would inevitably lead to a missionary life. The farewell commission given just before the heavens received him out of the sight of mortal eye, is a perpetual injunction from the Lord of glory, to foster and maintain the spirit of missions. Because no sooner does the believer ask, what shall I do in reference to souls? than he hears, breaking out of the cloud on Olivet, "Go ye—into all the world—preach the gospel—to every creature,"—four ideas of sufficient interest to move any thing but a man of marble.

Fourth; the organized existence of the church is such, as naturally, and almost necessarily to promote a missionary spirit. At any rate, its present organization would be needless, if we are to have no missionaries to send or support. There must be those to send as well as to go; and in the early ages of the church, particular churches supported foreign and domestic missionaries; and it would now be impossible for the great mass of Christians to do any thing whatever beyond the breath of prayer for the conversion of the heathen, if the missionary spirit were to be extinguished, and they no more be called upon to contribute for their support.

Fifth; we must before closing this article advert to the facts in the case. Let it be recollected that there are now near seven hundred foreign missionaries in the four quarters of the globe, and many of them have grown hoary

headed in this work; they have had trials, disappointments, mockery, and death around them, but their hearts never quailed in the work. The novelty of the enterprise has passed away, but they are patiently at their labor of love, winning souls to Christ. A few instances of fickleness may have existed, and it would have been surprising not to have found them; still, it is a delightful and an undisputed fact, that the missionary spark first struck in their hearts has burned with a steadiness which shows that it is fed with inextinguishable material.

And the obvious conclusion is, that a *genuine* missionary spirit is deeply seated in the constituent parts of the Christian character.—*N. Y. Bap. Rep.*

MITCHELL, (JONATHAN,) minister of Cambridge, Massachusetts, was born in England, in 1624. He was brought to this country in 1635, by his parents, who sought a refuge from ecclesiastical tyranny in the wilderness. Mr. Mitchell was graduated at Harvard college in 1647, having made great acquisitions in knowledge and improvements in virtue. He was ordained at Cambridge, as the successor of Mr. Shepherd, August 21, 1650. Soon after his settlement president Dunstar embraced the principles of the Baptists. This was a peculiar trial to him; but, though he felt it to be his duty to combat the principles of his former tutor, he did it with such meekness of wisdom, as not to lose his friendship. In 1662, he was a member of the synod, which met in Boston to discuss and settle a question concerning church-membership and church discipline, and the result was chiefly written by him. The determination of the question relating to the baptism of the children of those who did not approach the Lord's table, and the support thus given to what is called the half-way covenant, was more owing to him than to any other man. (See HALF-WAY COVENANT.) Time has shown that the views which this good man labored so hard to establish on this point, cannot be sustained without ruining the purity of the churches. What an instructive lesson!—Mr. Mitchell was eminent for piety, wisdom, humility, and love. He died in the hope of glory, July 9, 1668, aged forty-three. He published several Letters and Sermons. *His Life, by C. Mather; Magnalia*, iii. 158—165; *His. Soc.* vii. 23, 27, 47—52.—*Allen.*

MITE; a small piece of money, in value a quarter of a Roman penny, or *denarius*; in English money about seven farthings; in our currency, four cents. See Luke 12: 59. 21: 2.—*Calmet.*

MITRE; a sacerdotal ornament, worn on the head by the ancient Jewish high-priest, and in modern times by bishops and certain abbots, on solemn occasions, being a sort of turban, or cap, pointed and cleft at the top. His holiness the pope uses four different mitres, which are more or less richly adorned, according to the nature of the festivals on which they are assumed. The mitre is frequently met with in early Christian manuscripts, in illuminated missals, and upon the oldest ecclesiastical monuments. A statue of St. Peter, erected in the seventh century, bears this mark of distinction in the shape of a round, high, and pyramidal mitre, such as those which the popes have since worn, and offers, perhaps, one of the earliest instances of its usage in churches.—*Hend. Buck.*

MITYLENE; the capital of the island of Lesbos, through which Paul passed as he went from Corinth to Jerusalem, A. D. 58, Acts 20: 14.—*Calmet.*

MIZPAH, or MIZPEH; a city of the tribe of Benjamin, situated in a plain, about eighteen miles west of Jerusalem. Here Samuel dwelt, 1 Sam. 7. Here, also, Saul was anointed king, 1 Sam. 10: 17—25. 1 Kings 15: 22. There was another city of this name in Gilead, (Gen. 31: 49.) and a third in the land of Moab, 1 Sam. 22: 3. It is to be observed, that Mizpeh implies a beacon or watchtower, a pillar or heap of commemoration; and at all the places bearing this name, it is probable that a single pillar, or a rude pile, was erected as the witness and the record of some particular event. These, subsequently,

became altars and places of convocation on public occasions, religious and civil.—*Watson.*

MIZRAIM; son of Ham, and father of Ludim, Ananin, Lehabim, Naphtuhim, Pathrusim, and Caslubim, Gen. 10: 6. He was father of the Mizraim, or Egyptians. Mizraim is also put for the country of Egypt: thus it has three significations, which are perpetually confounded and used promiscuously; sometimes denoting the land of Egypt, sometimes he who first peopled Egypt, and sometimes the inhabitants themselves. (See *Egypt*.)—*Calmet.*

M'LEAN, (ARCHIBALD,) an eminent Baptist writer, was born May 1, 1733, Old Style, at East Kilbride, a small village, about eight miles south of Glasgow. He was the third in descent from Brolus, eldest son of Duart, the chief of the clan of the M'Leans.

Mr. M'Lean's parents were members of the Presbyterian church of Scotland, and trained up their son in a veneration for that national establishment of religion. He was brought to a saving acquaintance with the truth as it is in Jesus, under the preaching of the excellent Maclaurin, a minister of the Established church; he consequently entered into the communion of that church, and continued several years a very zealous member of it. In 1746, he was articled as an apprentice to a printer in Glasgow, by whom he was highly prized and esteemed. This was an employment every way congenial to his disposition. The variety of works which were constantly passing through his hands, proved at the same time a source of amusement and information; and he soon made himself perfectly acquainted with every branch of the printing business. His leisure hours were devoted to the study of the languages in which the Scriptures were originally written; and to facilitate his acquaintance with them he constructed several grammars for his own use, some of which are still in the possession of the family. During the term of his apprenticeship, he also applied himself to a course of general reading, and to the particular study of some branches of science connected with theology, which laid the foundation of that extensive acquaintance with the Scriptures which he ultimately attained.

In 1765, Mr. M'Lean became a Baptist, and was baptized by Mr. Carmichael, in Edinburgh. In 1767, having gone to London, he continued there, at his printing business, till the month of December, when, having been applied to, to become overseer of the extensive printing concern of Messrs. Donaldson and Co. in Edinburgh, he acceded to the proposal, and, quitting the metropolis, settled there with his family. He superintended this great establishment eighteen years; a period of extraordinary exertion. In June, 1768, he was chosen colleague to Mr. Carmichael, and besides his pastoral labors, was rising to high distinction as an author.

About the year 1785, in consequence of the varied exertions of Mr. M'Lean, his health was much affected. The spread of the Baptist profession, in various parts of Scotland, and the discriminating principles of the churches formed upon the plan of those of the Scotch Baptists, having extended also to various parts of England, occasioned numerous applications, at this period, to him, not only for information, by letter, on points of difficulty that arose among them, but also for visits, to set societies in order, and ordain elders over them. As his engagements in Mr. Donaldson's printing office precluded the possibility of a compliance with the greater part of these applications, and as the church of Edinburgh was now respectable in point of number, they urged it upon him to give up his secular employ, and accept such a salary from them as their ability enabled them to raise him. He complied with that request; consented to accept a salary from the church, of *sixty guineas per annum*, at which sum it continued for several years; and though, when an extraordinary rise in all the necessities of life took place, it was gradually augmented, yet it never exceeded a *hundred and twenty pounds*, which was the sum he was in receipt of at the time of his decease.

The Baptist mission to India was an undertaking which, from 1795, engaged much of Mr. M'Lean's attention, and in furthering it he took a very lively interest. His zeal happily stimulated all classes of his countrymen to



co-operate in promoting the interest of the Baptist mission to India. He died December 21, 1812, at the age of eighty, in the hope of that blessed gospel he had recommended so extensively to others.

As a minister, a Christian, and an author, he was alike distinguished. An opinion has, indeed, very generally prevailed among the dissenters throughout England, that Mr. M<sup>r</sup>Lean and those with whom he walked in church fellowship, differed from the Sandemanians in scarcely any thing but the subject of baptism: but this opinion is totally unfounded. A handsome edition of his valuable works was published, in seven volumes, octavo, London, 1823, with a *Memoir of his Life, &c.* by W. Jones. *Jones' Chris. Biog.; Benedict's History of the Baptists.—Hend. Buc.*

**MILLANITES.** (See **SYNOD**; **REFORMED PRESBYTER.**)

**MINASON**, of Cyprus; a Jew, converted by Christ himself; and one of the seventy, Acts 21: 16. Paul lodged at his house at Jerusalem, A. D. 58.—*Calmet.*

**MOABITES**, the descendants of Moab, son of Lot, born A. M. 2108, whose habitation was east of Jordan, and adjacent to the Dead sea, on both sides the river Arnon, on which their capital city was situated. (See **AR.**) This country was originally possessed by a race of giants called **EMIM**, (Deut. 2: 11, 12,) whom the Moabites conquered. Afterwards, the Amorites took a part from the Moabites, (Judg. 11: 13,) but Moses reconquered it, and gave it to the tribe of Reuben. The Moabites were spared by Moses, as God had restricted him; (Deut. 2: 9.) but there always was a great antipathy between them and the Israelites, which occasioned many wars. Balaam seduced the Hebrews to idolatry and uncleanness, by means of the daughters of Moab, Num. 25: 1, 2. God ordained that this people should not enter into the congregation of his people, or be capable of office, &c. even to the tenth generation, (Deut. 23: 3.) because they had the inhumanity to refuse the Israelites a passage through their country, nor would supply them with bread and water in their necessity, Judg. 3: 12. 2 Kings 3: 4, 5, 16. Amos 1: 13. 2 Chron. 26: 7, 8. 27: 5. Jer. 9: 26. 12: 14, 15. 25: 11, 12. 48: 47. 49: 3, 6, 39. 50: 16.

The principal deities of the Moabites were Chemosh and Baal-peor. Scripture speaks of Nebo, of Baal-meon, and of Baal-dibon, as gods of the Moabites; but it is likely these are rather names of places where Chemosh and Peor were worshipped: and that Baal-dibon, Baal-meon, and Nebo, are no other than Chemosh adored at Dibon, or at Meon, or on mount Nebo.

The land of Moab lay to the east and south-east of Judea, and bordered on the east, north-east, and partly on the south of the Dead sea. Its early history is nearly analogous to that of Ammon; (see **AMMON**;) and the soil, though perhaps more diversified, is, in many places where the desert and plains of salt have not encroached on its borders, of equal fertility. Wherever any spot is cultivated the corn is luxuriant; and the riches of the soil cannot perhaps be more clearly illustrated than by the fact, that one grain of Heshbon wheat exceeds in dimensions two of the ordinary sort, and more than double the number of grains grow on the stalk.

The prophecies concerning Moab are numerous and remarkable. There are, says Keith, abundant predictions which refer so clearly to its modern state, that there is scarcely a single feature peculiar to the land of Moab, as it now exists, which was not marked by the prophets in their delineation of the low condition to which, from the height of its wickedness and haughtiness, it was finally to be brought down.

The whole country abounds with ruins; and Burckhardt, who encountered many difficulties in so desolate and dangerous a land, thus records the brief history of a few of them: "The ruins of Eleale, Heshbon, Meon, Medaba, Dibon, Aroer, still subsist to illustrate the history of the sons of Israel." And it might with equal truth have been added, that they still subsist to confirm the inspiration of the Jewish Scriptures, or to prove that the seers of Israel were the prophets of God; for the desolation of each of these very cities was the theme of a prediction. Every thing worthy of observation respecting

them has been detailed, not only in Burckhardt's "Travels in Syria," but also by Seetzen, and, more recently, by captains Irby and Mangles, who, along with Mr. Bankes and Mr. Leigh, visited this deserted district.

Mount Nebo was completely barren when Burckhardt passed over it, and the site of the ancient city had not been ascertained. "Nebo is spoiled." None of the ancient cities of Moab now remain as tenanted by men. Kerek, which neither bears any resemblance in name to any of the cities of Moab which are mentioned as existing in the time of the Israelites, nor possesses any monuments which denote a very remote antiquity, is the only nominal town in the whole country, and, in the words of Seetzen, who visited it, "in its present ruined state it can only be called a hamlet; and the houses have only one floor."

But the most populous and fertile province in Europe, especially any situated in the interior of a country like Moab, is not covered so thickly with towns as Moab is plentiful in ruins, deserted and desolate though now it be. Burckhardt enumerates about fifty ruined sites within its boundaries, many of them extensive. In general they are a broken down and undistinguishable mass of ruins; and many of them have not been closely inspected. But, in some instances, there are the remains of temples, sepulchral monuments; the ruins of edifices constructed of very large stones, in one of which buildings some of the stones are twenty feet in length, and so broad that one constitutes the thickness of the wall; traces of hanging gardens; entire columns lying on the ground, three feet in diameter, and fragments of smaller columns; and many cisterns cut of the rock. When the towns of Moab existed in their prime, and were at ease; when arrogance, and haughtiness, and pride prevailed amongst them; the desolation, and total desertion and abandonment of them all, must have utterly surpassed all human conception. "They shall cry of Moab, How is it broken down!"

The strong contrast between the ancient and the actual state of Moab is exemplified in the condition of the inhabitants as well as of the land; and the coincidence between the prediction and the fact is as striking in the one case as in the other. "The days come, saith the Lord, that I will send unto him (Moab) wanderers that shall cause him to wander, and shall empty his vessels." The Bedouin (wandering) Arabs are now the chief and almost the only inhabitants of a country once studded with cities. They prevent any from forming a fixed settlement who are inclined to attempt it; for although the fruitfulness of the soil would abundantly repay the labor of settlers, and render migration wholly unnecessary, even if the population were increased more than tenfold; yet the Bedouins forcibly deprive them of the means of subsistence, compel them to search for it elsewhere, and, in the words of the prediction, literally "cause them to wander." "It may be remarked generally of the Bedouins," says Burckhardt, in describing their extortions in this very country, "that wherever they are the masters of the cultivators, the latter are soon reduced to beggary by their unceasing demands."

"O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth." In a general description of the condition of the inhabitants of that extensive desert which now occupies the place of these ancient flourishing states, Volney, in plain but unmeant illustration of this prediction, remarks, that the "wretched peasants live in perpetual dread of losing the fruit of their labors; and no sooner have they gathered in their harvest, than they hasten to secrete it in private places, and retire among the rocks which border on the Dead sea."

But whether flocks lie down in the city without any to make them afraid, or whether men are to be found dwelling in the rocks, and are "like the dove that maketh her nest in the sides of the hole's mouth," the wonderful transition, in either case, and the close accordance, in both, of the fact to the prediction, assuredly mark it in characters that may be visible to the purblind mind, as the word of that God before whom the darkness of futurity is as light, and without whom a sparrow cannot fall into the

ground. *Keith on the Evidence of Prophecy*.—*Calmet*; *Watson*.

**MODALISTS**; those who resolve the distinction between the persons of the Trinity merely into the manner of their subsistence, as Father, Son, and Holy Spirit. (See **NOETIANS**; and **SABELLIANS**).—*Williams*.

**MODERATE**; to moderate a call, in the church of Scotland, is, under the presidency of one of the clergy, to publicly announce and give in an invitation to a minister or licentiate to take the charge of a parish; which announcement or invitation, thus given in the hearing of the assembled parishioners, is regarded as the first legal step towards a settlement.—*Hend. Buck*.

**MODERATION**; the state of keeping a due medium between extremes; calunness, temperance, or equanimity. It is sometimes used with reference to our opinions, (Rom. 12: 3.) but in general it respects our conduct in that state which comes under the description of ease or prosperity; and ought to take place in our wishes, pursuits, expectations, pleasures, and passions. See *Bishop Hall on Moderation*, ser. 16; *D Blair's Sermons*, vol. iii. ser. 12; *Toplady's Works*, vol. iii. ser. 10.—*Hend. Buck*.

**MODERATOR**; a clergyman presiding in the general assembly of the church of Scotland, or in any of the subordinate courts of that church; and likewise the person acting as chairman or president of any church court, or voluntary association.—*Hend. Buck*.

**MODERN QUESTION, (THE)**. So is called the Question—"Whether it be the duty of all, to whom the gospel is preached, to repent and believe in Christ?" and it is called *Modern*, because it is supposed never to have been agitated before the early part of the last century.

The following is an abstract of Dr. Ryland's History of this controversy, which he considers to have originated in Northamptonshire, in the churches in which Mr. Davis, of Rothwell, preached; though it does not appear that he took an active part in it. Mr. Maurice, his successor, even strenuously opposed the negative side of the question, which had been maintained by some of Mr. Davis' admirers, particularly by Mr. Lewis Weyman, of Kimbolton; to whom Mr. Maurice wrote a reply, which, on Mr. Maurice dying before it was completed, was published by the celebrated Mr. Bradbury. This was between 1737 and 1739. Mr. Guteridge, of Oundle, took also the affirmative side; and, in 1743, Mr. Brine the negative; as did also the learned Dr. Gill, though he did not write expressly on the subject.

The question, thus started, was pursued by a variety of inferior writers down to the time of Andrew Fuller, who very ably supported the positive side of the question; namely, that faith is the duty of all men, although, through the depravity of human nature, men will not believe, till regenerated by the Holy Spirit. On the other side it was contended, "that faith was not a duty, but a grace;" the exercise of which was not required till it was bestowed. *It is both*. On this subject, Mr. Fuller published "The Gospel worthy of all acceptance; or the Duty of all Men to believe in Jesus Christ." "The leading design of this performance (says Mr. Morris) is to prove that men are under indispensable obligations to believe whatever God says, and to do whatever he commands; and a Savior being revealed in the gospel, the law in effect requires those to whom he is made known to believe in him, seeing it insists upon obedience to the whole will of God; that the inability of man to comply with the divine requirements is wholly of a moral nature, and consists in the prevalence of an evil disposition, which, being voluntary, is in the highest degree criminal."

On this subject, Mr. Fuller was attacked by Mr. Button, a supralapsarian, on the one hand; and by Mr. Daniel Taylor, an Arminian, on the other; to whom he replied, by "A Defence" of his former tract. There the question seems to rest; and it appears hardly possible in the present state of things, to throw farther light upon the subject.

The late Mr. Robinson shrewdly remarks, that those ministers who will not use *applications*, lest they should rob the Holy Spirit of the honor of *applying* the word, should, for the same reason, not use *explanations*, lest they should deprive him of the honor of *illustrating* it. *Dr. Ryland's Life of Fuller*, pp. 6—11; *Morris' do.*, ch. viii.;

*Wilson's Dissenting Churches*, vol. ii. pp. 372—374; *Iceimey's English Baptists*, vol. iii. pp. 262—272.—*Williams*.

**MODESTY**, is sometimes used to denote humility, and sometimes to express chastity. The Greek word *kosmos*, signifies neat or well arranged. It suggests the idea of simple elegance. Modesty, therefore, consists in purity of sentiment and manners, inclining us to abhor the least appearance of vice and indecency, and to fear doing any thing which will justly incur censure. An excess of modesty is called bashfulness, and the want of it impertinence, or impudence.

There is a false or vicious modesty, which influences a man to do any thing that is ill or indiscreet; such as, through fear of offending his companions, he runs into their follies or excesses; or it is a false modesty which restrains a man from doing what is good or laudable; such as being ashamed to speak of religion, and to be seen in the exercises of piety and devotion.—*Hend. Buck*.

**MOHAMMED**, or **MAHOMET**, the founder of Islamism, was born in the reign of Anushirwan the Just emperor



of Persia, about the end of the sixth century of the Christian era. He came into the world under some disadvantages. His father, Abd'allah, was a younger son of Abd'almotaleb, and dying very young, and in his father's lifetime, left his widow and infant son in mean circumstances, his whole subsistence consisting but of five camels and one Ethiopian female slave. Abd'almotaleb was therefore obliged to take care of his grandchild Mohammed; which he not only did during his life, but at his death enjoined his eldest son, Abu Taleb, who was brother to Abd'allah by the same mother, to provide for him for the future; which he very affectionately did, and instructed him in the business of a merchant, which he followed; and to that end he took him into Syria, when he was but thirteen. He afterwards recommended him to Khadijah, a noble and rich widow, for her factor; in whose service he behaved himself so well, that by making him her husband, she soon raised him to an equality with the richest in Mecca.

It was after he began by this advantageous match to live at his ease, that he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one God.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin with the conversion of his own household. Having, therefore, retired with his family, as he had done several times before, to a cave in mount Hara, he there opened the secret of his mission to his wife Khadijah; and acquainted her, that the angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of God: he also repeated to her a passage which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of this first appearance which are related by the Mohammedan writers. Khadijah received the news with great joy, swearing by Him in whose hands her soul was, that she trusted he would be the prophet of his nation; and immediately communicated what she had heard to

her cousin Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably well versed in the Scriptures; and he readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses, was now sent to Mohammed. The first overture the prophet made, was in the month of Ramadan, in the fortieth year of his age, which is therefore usually called the year of his mission.

Encouraged by so good a beginning, he resolved to proceed, and try for some time what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz.: his wife Khadijah, his servant Zeid Ebn Harethia, to whom he gave his freedom on that occasion, (which afterwards became a rule to his followers,) and his cousin and pupil Ali, the son of Abu Taleb, though then very young; but this last, making no account of the other two, used to style himself the *first of believers*. The next person Mohammed applied to was Abd'allah Ebn Abi Kohafa, surnamed Abu Beer, a man of great authority among the Koreish, and one whose interest he well knew would be of great service to him, as it soon appeared; for Abu Beer, being gained over, prevailed also on Othman Ebn Affan, Abd'alrahman Ebn Awf, Saad Ebn Abbi Wakkus, Al Zoheir, Al Awami, and Telha Ebn Obeid'allah, all principal men of Mecca, to follow his example. These men were six chief companions, who, with a few more, were converted in the space of three years: at the end of which, Mohammed having, as he hoped, a sufficient interest to support him, made his mission no longer a secret, but gave out that God had commanded him to admonish his near relations; and in order to do it with more convenience and prospect of success, he directed Ali to prepare an entertainment, and invited the sons and descendants of Abd'almoatalleb, intending then to open his mind to them. This was done, and about forty of them came; but Abu Laheb, one of his uncles, making the company break up before Mohammed had an opportunity of speaking, obliged him to give them a second invitation the next day; and when they were come, he made them the following speech:—"I know no man in all Arabia who can offer his kindred a more excellent thing than I now do to you; I offer you happiness both in this life and in that which is to come: God Almighty hath commanded me to call you unto him. Who, therefore, among you will be assistant to me herein, and become my brother and my vicegerent?" All of them hesitating and declining the matter, Ali at length rose up, and declared that he would be his assistant, and vehemently threatened those who should oppose him. Mohammed upon this embraced Ali with great demonstrations of affection, and desired all who were present to hearken to and obey him as his deputy; at which the company broke out into a great laughter, telling Abu Taleb that he must now pay obedience to his son.

This repulse, however, was so far from discouraging Mohammed, that he began to preach in public to the people, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers; which so highly provoked them, that they declared themselves his enemies; and would soon have procured his ruin, had he not been protected by Abu Taleb. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mohammed to desist. At this Abu Taleb was so far moved, that he earnestly dissuaded his nephew from pursuing the affair any further, representing the great danger that he and his friends must otherwise run. But Mohammed was not to be intimidated, telling his uncle plainly, "that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise;" and Abu Taleb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish, finding they could prevail neither by fair words nor menaces, tried what they could do by force and ill treatment; using Mohammed's followers so very inju-

riously, that it was not safe for them to continue at Mecca any longer; whereupon Mohammed gave leave to such of them as had no friends to protect them, to seek for refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia; and among them, Othman Ebn Affan, and his wife Rakiyah, Mohammed's daughter. This was the first flight, but afterwards several others followed them, retiring, one after another, to the number of eighty-three men and eighteen women, besides children. These refugees were kindly received by the Nagush, or king of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and, as the Arab writers unanimously attest, even professed the Mohammedan religion.

In the sixth year of his mission, Mohammed had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valor and merit; and of Omar Ebn al Kattab, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great a progress among the Arab tribes, that the Koreish, to suppress it effectually, if possible, in the seventh year of Mohammed's mission, made a solemn league or covenant against the Hashemites, and the family of Abd'almoatalleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and to give it the greater sanction, reduced it into writing, and laid it up in the Kaaba. Upon this the tribe became divided into two factions; and the family of Hassem all repaired to Abu Taleb as their head; except only Abd'al Uzza, surnamed *Abu Laheb*, who, out of inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sossian Ebn Harb, of the family of Ommeyya.

The families continued thus at variance for three years; but in the tenth year of his mission Mohammed told his uncle Abu Taleb, that God had manifestly showed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of *God*. Of this accident Mohammed had probably some private notice; for Abu Taleb went immediately to the Koreish, and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but, in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced; and, going to inspect the writing, to their great astonishment found it to be as Abu Taleb had said; and the league was thereupon declared void.

In the twelfth year of his mission it was that Mohammed gave out that he had made his night journey from Mecca to Jerusalem, and thence to heaven, so much spoken of by all that write of him. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else, by pretending to have conversed with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral laws of the Jews. But it does not appear that Mohammed himself ever expected so great a regard should be paid to his sayings as his followers have since done; and, seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as Moses had heretofore done in the mount, and to have received several institutions immediately from him; whereas, before, he contented himself with persuading them that he had all by the ministry of Gabriel.

However, this story seemed so absurd and incredible, that several of his followers left him upon it; and had probably ruined the whole design, had not Abu Beer vouched for his veracity, and declared, that if Mohammed affirmed it to be true, he verily believed the whole; which happy incident not only retrieved the prophet's credit, but increased it to such a degree, that he was secure of being able to make his disciples swallow whatever he

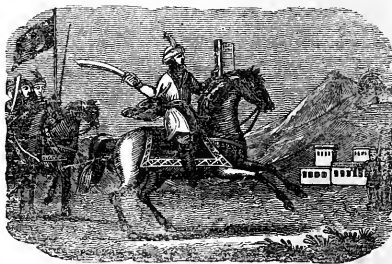
pleased to impose on them for the future. And this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mohammed ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterwards arrived.

The next year, being the thirteenth of Mohammed's mission, Masab returned to Mecca, accompanied by seventy-three men, and two women of Medina, who had professed Islamism, besides some others who were as yet unbelievers. On their arrival they immediately sent to Mohammed, and offered him their assistance, of which he was now in great need; for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at Al Akaba, north of the city, attended by his uncle, Al Abbas; who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina, wherein he told them, that, as Mohammed was obliged to quit his native city, and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him; that if they were not firmly resolved to defend, and not betray him, they had better declare their minds, and let him provide for his safety in some other manner. Upon their protesting their sincerity, Mohammed swore to be faithful to them, on condition that they should protect him against all insults as heartily as they would their own wives and families. They then asked him what recompense they were to expect if they should happen to be killed in his quarrel; he answered, Paradise. Whereupon they pledged their faith to him, and so returned home, after Mohammed had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mohammed had propagated his religion by fair means; so that the whole success of his enterprise, before his flight to Medina, must be attributed to persuasion only, and not to compulsion. For before the above oath of fealty or inauguration at Al Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that, whether people believe or not, was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and, when persecuted himself, chose rather to quit the place of his birth, and retire to Medina, than

experience, that his designs would otherwise proceed very slowly, if they were not utterly overthrown; and knowing, on the other hand, that innovators, when they depend solely on their own strength, and can compel, seldom run any risk; from whence, says Machiavel, it follows, that all the armed prophets have succeeded, and the unarmed ones have failed. Moses, Cyrus, Theseus, and Romulus, would not have been able to establish the observance of their institutions for any length of time had they not been armed. The first passage of the Koran which gave Mohammed the permission of defending himself by arms, is said to have been that in the twenty-second chapter; after which a great number to the same purpose were revealed. The flight to Medina begins the Mohammedan era.

Mohammed, being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the Koreish; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Bedr,



Mohammed spreading his religion by the sword.

which was fought in the second year of the Hegira, and is so famous in the Mohammedan history. Some reckon no less than twenty-seven expeditions, wherein Mohammed was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present. His forces he maintained partly by the contributions of his followers for this purpose, which he called by the name of *zecat*, or alms, and the paying of which he very artfully made one main article of his religion; and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter, he likewise pretended to act by the divine direction.

In the seventh year of the Hegira, Mohammed began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighboring princes, with letters to invite them to Mohammedanism. Nor was this project without some success.

The eighth year of the Hegira was a very fortunate year to Mohammed. In the beginning of it, Khaled Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, and the latter Egypt, became proselytes to Mohammedanism. And soon after, the prophet sent three thousand men against the Grecian forces, to revenge the death of one of his ambassadors, who, being sent to the governor of Bosra, on the same errand as those who went to the above-mentioned princes, was slain by an Arab of the tribe of Ghassan, at Muta, a town in the territory of Balka, in Syria, about three days' journey eastward from Jerusalem, near which town they encountered. The Grecians being vastly superior in number, (for, including the auxiliary Arabs, they had an army of one hundred thousand men,) the Mohammedans were repulsed in the first attack, and lost successively three of their generals, viz. Zeid Ebn Haretha, Mohammed's freedman; Jaasar, the son of Ahu Taleb; and Abdallah Ebn Rawahia; but Khaled Ebn al Walid, succeeding to the command, overthrew



The Hegira, or Flight to Medina, A. D. 621.

to make any resistance. But this great passiveness and moderation seem entirely owing to his want of power, and the great superiority of his opposers, for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out that God had allowed him and his followers to defend themselves against the infidels; and at length, as his forces increased, he pretended to have the divine leave even to attack them, and destroy idolatry, and set up the true faith by the sword; finding, by

the Greeks with great slaughter, and brought away abundance of rich spoil; on occasion of which action Mohammed gave him the title of *Seif min sayf Allah*—"One of the swords of God."

In this year also, Mohammed took the city of Mecca, the inhabitants whereof had broken the truce concluded two years before.

The remainder of this year Mohammed employed in destroying the idols in and around Mecca, sending several of the generals on expeditions for that purpose, and to invite the Arabs to Islamism; wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hegira, the Mohammedans call the *year of embassies*; for the Arabs had been hitherto awaiting the issue of the war between Mohammed and the Koreish; but as soon as that tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose Mohammed; and, therefore, began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he stayed there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyer professed Mohammedanism, and sent ambassadors to notify the same.

In the tenth year, Ali was sent into Yemen to propagate the Mohammedan faith there; and, as it is said, converted the whole tribe of Hamdan in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najran, who, being Christians, chose rather to pay tribute.

Thus was Mohammedanism established, and idolatry rooted out, even in Mohammed's lifetime, (for he died the next year,) throughout all Arabia, except only Yamana, where Moseilama, who set up also as a prophet as Mohammed's competitor, had a great party, and was not reduced till the caliphate of Abu Beer; and the Arabs being then united in one faith, and under one prince, found themselves in a condition for making those conquests which extended the Mohammedan faith over so great a part of the world. (See ARABIA; and MOHAMMEDANISM.)

—*Hend. Buck.*

MOHAMMEDANISM; the system of religion founded and propagated by Mohammed, and still adhered to by his followers. It is professed by the Turks and Persians, and by several nations in Africa and Eastern Asia. It is divided by its adherents into two general parts: *faith and practice.*

#### I. RELIGIOUS BELIEF.

1. That they believe both Mohammed, and those among his followers who are reckoned orthodox, had, and continue to have, just and true notions of God and his attributes, appears so plain from the Koran itself, and all the Mohammedan divines, that it would be loss of time to refute those who suppose the God of Mohammed to be different from the true God, and only a fictitious deity or idol of his own creation.

2. The existence of angels and their purity, are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold, that some of them are employed in writing down the actions of men; others in carrying the throne of God, and other services.

3. As to the Scriptures, the Mohammedans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David,

Jesus, and Mohammed, which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that, though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians.

4. The number of the prophets, who have been from time to time sent by God into the world, amounts to no less than two hundred and twenty-four thousand, according to one Mohammedan tradition; or to one hundred and twenty-four thousand, according to another; among whom three hundred and thirteen were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were Adam, Noah, Abraham, Moses, Jesus, and Mohammed. All the prophets in general, the Mohammedans believed to have been free from great sins and errors of consequence, and professors of one and the same religion, that is, Islamism, notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honorable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

In this great number of prophets they not only reckon divers patriarchs and persons named in Scripture, but not recorded to have been prophets, (wherein the Jewish and Christian writers have sometimes led the way,) as Adam, Seth, Lot, Ishmael, Nun, Joshua, &c., and introduced some of them under different names, as Enoch, Heber, and Jethro, who are called, in the Koran, Edris, Hud, and Shoab; but several others whose very names do not appear in Scripture, (though they endeavor to find some persons there to fix them on,) as Saleh, Khedr, Dhu'lkef, &c.

5. The belief of a general resurrection and a future judgment.

The time of the resurrection the Mohammedans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledging his ignorance in this point, when Mohammed asked him about it. However, they say, the approach of that day may be known from certain signs which are to precede it.

After examination is past, (the account of which is too long and tedious for this place,) and every one's works weighed in a just balance, they say that mutual retaliation will follow, according to which every creature will take vengeance of another, or have satisfaction made them for the injuries which they have suffered. And, since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportional part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, "Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant," God will, of his mercy, cause it to be doubled unto him, that he may be admitted into Paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence passed on the brutes, "Would to God that we were dust also!" As to the genii, many Mohammedans are of opinion that such of them as are true believers, will undergo the same fate as the irrational animals,

and have no other reward than the favor of being converted into dust; and for this they quote the authority of their prophet.

The trials being over, and the assembly dissolved, the Mohammedans hold, that those who are to be admitted into Paradise will take the right hand way, and those who are destined for hell-fire will take the left; but both of them must first pass the bridge called in Arabic *Al Sirat*, which they say is laid over the midst of hell, and describe to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it: for which reason most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage, has likewise declared, that this bridge is beset on each side with briars and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mohammed and his Moslems leading the way; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to Paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them.

As to the punishment of the wicked, the Mohammedans are taught, that hell is divided into seven stories or apartments, one below another, designed for the reception of as many distinct classes of the damned. The first, which they call *Jehennam*, they say will be the receptacle of those who acknowledged one God, that is, the wicked Mohammedans; who, after having been punished according to their demerits, will at length be released; the second, named *Ladha*, they assign to the Jews; the third, named *al Hotama*, to the Christians; the fourth, named *al Sair*, to the Sabians; the fifth, named *Sakar*, to the Magians; the sixth, named *al Jahin*, to the idolaters; and the seventh, which is the lowest and worst of all, and is called *al Hawyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number; to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mohammed has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here; but only observe, that the degrees of these pains will also vary in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervor of which will cause his skull to boil like a cauldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either life or death; and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the Koran, "they must remain therein forever." It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that, being known by this characteristic, they will be released by the mercy of God, at the intercession of Mohammed and the blessed: whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have con-

tracted any sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of Paradise, called the river of life, which will wash them whiter than pearls.

The righteous, as the Mohammedans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above mentioned, before they enter Paradise, will be refreshed by drinking at the pond of their prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is supplied by two pipes from *al Canthay*, one of the rivers of Paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set around it as there are stars in the firmament; of which water whoever drinks will thirst no more forever. This is the first taste which the blessed will have of their future, and now near approaching felicity.

Though Paradise be so very frequently mentioned in the Koran, yet it is a dispute among the Mohammedans, whether it be already created, or is to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the Paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner:—

They say it is situated above the seven heavens, (or in the seventh heaven,) and next under the throne of God; and to express the amenity of the place, tell us, that the earth of it is of the finest wheat flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree, they fable, that it stands in the palace of Mohammed, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits, of surprising bigness, and of tastes unknown to mortals; so that if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in one hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of Paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree *tuba*.

But all these glories will be eclipsed by the resplendent and ravishing girls of Paradise, called, from their large black eyes, *Hur al aynan*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk; being, as their prophet often affirms in his Koran, free from all natural impurities, defects, and inconveniences incident to the sex; of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long, and as many broad.

The name which the Mohammedans usually give to this happy mansion is *al Jannat*, or "the Garden;" and sometimes they call it with an addition, *Jannat al Ferdaws*, "the Garden of Paradise;" *Jannat Adan*, "the Garden of Eden;" (though they generally interpret the word *Eden* not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it signifies "a settled or perpetual habitation.") *Jannat al Mawa*, "the Garden of Abode;" *Jannat al Naim*, "the Garden of

Pleasure," and the like; by which several appellations some understand so many different gardens, or at least places of different degrees of felicity, (for they reckon no less than a hundred such in all,) the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mohammed declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of one hundred men.

6. God's absolute decree and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good or whether it be bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

## II. RELIGIOUS PRACTICE.

1. The first point is *prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto.

For the regular performance of the duty of prayer among the Mohammedans, it is requisite, while they pray, to turn their faces towards the temple of Mecca; the quarter where the same is situated being, for that reason, pointed out within their mosques by a niche, which they call *al Mehrah*; and without by the situation of the doors opening into the galleries of the steeples; there are also tables calculated for the ready finding out their Keblah, or part towards which they ought to pray, in places where they have no other direction.

2. *Alms* are of two sorts, *legal* and *voluntary*. The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to consist; but the *voluntary alms* are left to every one's liberty, to give more or less, as he shall see fit. The former kind of alms some think to be properly called *zacaat*, and the latter *sadakah*, though this name be also frequently given to the *legal alms*. They are called *zacaat*, either because they *increase* a man's store by drawing down a blessing thereon, and produce in his soul the virtue of liberality; or because they *purify* the remaining part of one's substance from pollution, and the soul from the filth of avarice; and *sadakah*, because they are a proof of a man's sincerity in the worship of God. Some writers have called the *legal alms* *tithes*; but improperly, since in some cases they fall short, and in others exceed that proportion.

3. *Fasting* is a duty of so great moment, that Mohammed used to say it was "the gate of religion;" and that the "odor of the mouth of him who fasteth is more grateful to God than that of musk;" and Al Ghazali reckons fasting one-fourth part of the faith. According to the Mohammedan divines, there are three degrees of fasting. 1. The restraining of the belly and other parts of the body from satisfying their lusts.—2. The restraining the ears, eyes, tongue, hands, feet and other members, from sin.—3. The fasting of the heart from worldly cares, and restraining the thought from every thing besides God.

4. The pilgrimage to Mecca is so necessary a point of practice, that, according to a tradition of Mohammed, he who dies without performing it may as well die a Jew or a Christian; and the same is expressly commanded in the Koran. (See PILGRIMAGE.)

## III. MOHAMMEDANISM, CAUSES OF THE SUCCESS OF.

The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident, and must remove, or rather prevent our surprise, when they are attentively considered. The terror of Mohammed's arms, and the repeated victories which were gained by him and his successors, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man; and, in a most particular

manner, to the customs and opinions of the Eastern nations, and the vices to which they were naturally addicted: for the articles of the faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed further, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the Eastern nations, labored at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mohammedanism we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutyrians, and Monophysites; dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities, as rendered the very name of Christianity odious to many. We might add here, that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the bitterest and most injurious treatment, assisted the Arabians in the conquest of several provinces, into which, of consequence, the religion of Mohammed was afterwards introduced. Other causes of the sudden progress of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time.—For the two preceding articles see *Prideaux's Life of Mahomet*; *Mosheim's Eccl. Hist.* cent. vii. ch. 2; *Salé's Preliminary Discourse, prefixed to his English Translation of the Koran*; *Simpson's Key to Proph.*, sect. 19; *Bishop Newton, Mede, and Gill, on Rev. 9.*; *Miller's Propag. of Christianity*, vol. i. ch. 1; *White's Sermons at Bampton Lec.*; *Encyc. Brit.*; *Encyc. Ancr.*; *Mill's Mohammedanism*; *Douglas on the Truths of Religion, and Errors regarding Religion.*—*Hend. Buck.*

MOLE. This word, in our version of Lev. 11: 30, answers to the word *tenshemeth*, which Bochart has shown



to be the chameleon; but he conjectures, with great propriety, that *choled*, translated "weasel," in the preceding verse, is the true word for the mole. The present name of the mole in the East is *khuld*, which is undeniably the same word as the Hebrew *choled*. The import of the Hebrew word is, "to creep into," and the same Syriac word implies, "to creep underneath," to creep into by burrowing; which are well known characteristics of the mole. *Harris*; *Abbott*—*Watson*.

MOLINISTS; a sect in the Romish church who follow the doctrine and sentiments of the Jesuit Molina, relating to sufficient and efficacious grace. He taught that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustines, Thomists, Semi-Pelagians, and other contentious divines. He affirmed that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious.

The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which their circumstances and objects must have on their actions.—*Hend. Buck.*

MOLINOS, (MICHAEL DE,) founder of the Quietists, (see QUIETISTS,) was a Spaniard, of a rich and honorable family. He entered into priest's orders young, but would accept no preferment in the church. He possessed great talents, and was ardently pious without any of the austerities of the Romish religious orders. He went to Rome, where, in 1675, he published his *Spiritual Guide*, which

gave him universal reputation. The Jesuits and Dominicans, envious at his success, charged him with heresy, and at last succeeded in getting him condemned by the Inquisition. He died of torment in their dungeons, a few years after.—*Fox*, p. 204.

**MOLLAH**; a spiritual and judicial officer among the Turks, who has civil and criminal jurisdiction over towns, or whole districts, and is therefore a superior judge, under whom are the *cadis*, or inferior judges.—*Head. Buck.*

**MOLLIUS**, (JOHN), a distinguished Protestant martyr of the sixteenth century, was born at Rome, of reputable parents, and at twelve years of age placed in the monastery of Grey Friars, where he made such rapid progress in arts, sciences, and languages, that at eighteen he was permitted to take priest's orders. After pursuing his studies six years longer at Ferrara, he was made theological lecturer in the university of that city. He was subsequently appointed professor of theology in the university of Bononia. There, on reading several treatises of the reformers, he became at heart a zealous Protestant, and began to expound in its purity the epistle to the Romans. Immense crowds began to attend his lectures, and the report coming to Rome, he was seized by order of the pope, and being denied a public trial, gave an account of his opinions in writing, confirming them by scriptural authority. The pope for political reasons spared him at first, but after a while put him to death for his reformed faith. He was hung, and his body burnt to ashes, A. D. 1553.—*Fox*, p. 184.

**MOLOCH**, **MOLCH**, **MELCOM**, or **MELCHOM**, was a god of the Ammonites. The word *Moloch* signifies "king," and *Melchom* signifies "their king." Moses in several places forbids the Israelites, under the penalty of death, to dedicate their children to Moloch, by making them pass through the fire in honor of that god, Lev. 18: 21. 20: 2—5. God himself threatens to pour out his wrath against such offenders. There is great probability that the Hebrews were addicted to the worship of this inhuman deity, before their coming out of Egypt, Amos 5: 26. Acts 7: 43. 1 Kings 11: 7. 2 Kings 21: 3—6. (See **CHUN**.)

Some are of opinion that they contented themselves with making their children leap over a fire sacred to Moloch, by which they consecrated them to some false deity; and by this lustration purified them; this being an usual ceremony among the heathens on other occasions. Some believe that they made them pass through two fires opposite to each other, for the same purpose. But the word translated "to cause to pass through," and the phrase "to cause to pass through the fire," are used in respect to human sacrifices in Deut. 12: 31. 18: 10. 2 Kings 16: 3. 21: 6. 2 Chron. 28: 3. 33: 6. They are synonymous with *burn*, and *to immolate*, with which they are interchanged, as may be seen by an examination of Jer. 7: 31. 19: 5. Ezek. 16: 20, 21. Psalm 106: 38.

In the corrupt periods of the Jewish kingdom, this idol was erected in the valley south of Jerusalem, namely, in the valley of Hinnom, and in the part of that valley called *Tophet*, so named from the *drums*, which were beaten to prevent the groans and cries of children sacrificed from being heard, Jer. 7: 31, 32. 19: 6—14. Isa. 30: 33. 2 Kings 23: 10.

The rabbins assure us, that the image was of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one; that when they offered children to him, they heated the statue from within, by a great fire; and when it was burning hot, put the miserable victim within its arms, where it was soon consumed by the violence of the heat; and, that the cries of the children might not be heard, they made a great noise with drums, and other instruments, about the idol. Others say, that his arms were extended, and reaching toward the ground, so that when they put a child within his arms, it immediately fell into a great fire which was burning at the foot of the statue.

The place was so abhorrent to the minds of the more recent Jews, that they applied its name to the place of torment in a future life. The word *gehenna* is used in this way, namely, for the place of punishment beyond the

grave, very frequently in oriental writers, as far as India. (See **GEHENNA**; and **HELL**.)

There are various sentiments about the relation that Moloch had to the other pagan divinities. Some believe that Moloch was the same as Saturn, to whom it is well known that human sacrifices were offered; others think it was the same with Mercury; others, Venus; others, Mars, or Mithra. Calmet has endeavored, and we think successfully, to prove that Moloch signified the sun, or the king of heaven.—*Watson*; *Calmet*.

**MOLOKANS**; a numerous sect in Russia, so called from their use of milk or milk diet on the Russian fasts. These fasts they entirely reject, but keep Saturday as a fast day. They are more enlightened than the generality of the members of the Greek church, and doubtless many truly pious people are to be found among them; but they greatly need to be taught the way of God more perfectly.—*Head. Buck.*

**MONACHISM**; the history of monks. (See **MONK**; and **MONASTERY**.)

**MONICA**, the mother of the celebrated Augustine, lived towards the latter end of the fourth century. She was brought up when young in a Christian family, and being afterwards married to Patricius, a pagan of Tagasta, in Numidia, endeavored by her amiable manners to win him to her faith. She bore patiently with his passionate temper; when he was angry she was silent, but when he became cool, she would mildly expostulate with him. This course, sanctioned by the word of God, (1 Pet. 3: 1—4,) she also recommended to others, and they followed it with success. Her mother-in-law, who had been strongly prejudiced against Christianity, was entirely won over by her kind, faithful, and conciliating spirit. Her husband also permitted her to bring up her son in her own faith, and at last embraced it himself. After his death, Augustine, who was her only son, became the object of her chief solicitude, and for nine years she prayed and wept for him. A Christian bishop, whom she had importuned to reason with him on one occasion, said to her, "Be gone, good woman; it is not possible that a child of such tears should perish." (See **AUGUSTINE**.)

At Rome, whither she had followed her son, and where she had the unspeakable happiness to witness his conversion to God, she died, in the fifty-sixth year of her age.

In her last sickness, some one lamented that she was likely to die in a foreign land; to which this amiable woman replied, "Nothing is far from God; and I do not fear that he should not know where to find me at the resurrection." *Milner's Church History*; *Betham's Celebrated Women*.

**MOMIER**, (from *momerie*, mummy; a term of reproach, applied to the dissenters from the modern church of Geneva. *Malan's Swiss Tracts*, no. i. p. 20.—*Williams*.)

**MONARCHIANS**; a name given to those who seceded from the ancient orthodox faith, because they insisted upon the divine *unity*, which they considered to be infringed by the common doctrine, which taught that there are three eternal persons in the divine nature. *Monarchiam tenemus* was their frequent assertion when comparing themselves with the orthodox fathers. This general class, however, comprehended many who differed more from each other than they did even from those reputed orthodox, and who, indeed, had nothing in common but a great zeal for monotheism, and a fear lest the unity of God should be endangered by the hypostases of the Alexandrine fathers. Thus Theodotus, Artemon, and Paul of Samosata, were placed by the side of Praxeus, Noetus, Beryllus of Bostra, and Sabellius, between whom and themselves, on every essential point of Christian doctrine, there was a total opposition. (See **ARIANS**; **UNITARIANS**; and **PATRIFASCIANS**.)—*Head. Buck.*

**MONASTERY**; a convent or house built for the reception of *religious*; whether it be abbey, priory, nunnery, or the like.

Monastery is only properly applied to the houses of monks, mendicant friars, and nuns: the rest are more properly called *religious houses*. For the origin of monasteries, see **MONK**.

The houses belonging to the several religious orders which obtained in England and Wales, were cathedrals,



colleges, abbeys, priories, preceptories, commanderies, hospitals, friaries, hermitages, chantries, and free chapels. These were under the direction and management of various officers.

The dissolution of houses of this kind began so early as the year 1312, when the Templars were suppressed; and in 1323, their lands, churches, advowsons, and liberties, in England, were given, by 17 Edw. II., stat. 3, to the prior and brethren of the hospital of St. John of Jerusalem. In the years 1390, 1437, 1441, 1459, 1497, 1505, 1508, and 1515, several other houses were dissolved, and their revenues settled on different colleges in Oxford and Cambridge. The motive which induced Wolsey and many others, in the reign of Henry VIII., to suppress these houses, was the desire of promoting learning; and archbishop Cranmer engaged in it with a view of carrying on the Reformation. There were other causes that concurred to bring on their ruin: many of the religious were loose and vicious; the monks were generally thought to be in their hearts attached to the pope's supremacy; their revenues were not employed according to the intent of the donors; many cheats in images, feigned miracles, and counterfeit relics, had been discovered, which brought the monks into disgrace; the Observant friars had opposed the king's divorce from queen Catharine; and these circumstances operated, in concurrence with the king's want of a supply and the people's desire to save their money, to forward a motion in parliament, that, in order to support the king's state, and supply his wants, all the religious houses might be conferred upon the crown, which were not able to spend above two hundred pounds a year; and an act was passed for that purpose, 27 Hen. VIII. c. 28.

The number of houses and places suppressed from first to last, in England, so far as any calculations appear to have been made, seems to be as follows:—

Of lesser monasteries, of which we have the valuation . . . . .	374
Of greater monasteries . . . . .	186
Belonging to the hospitaliers . . . . .	48
Colleges . . . . .	90
Hospitals . . . . .	110
Chantries and free chapels . . . . .	2374
Total	3182

Besides the friars' houses, and those suppressed by Wolsey, and many small houses of which we have no particular account.

The sum total of the clear yearly revenue of the several houses at the time of their dissolution, of which we have any account, seems to be as follows:—

Of the greater monasteries . . . . .	£104,919	13	3
Of all those of the lesser monasteries of which we have the valuation . . . . .	29,702	1	10
Knights hospitaliers, head house in London . . . . .	2,385	12	8
We have the valuation of only twenty-eight of their houses in the country . . . . .	3,026	9	5
Friars' houses, of which we have the valuation . . . . .	751	2	0
Total	£140,784	19	2

If proper allowances are made for the lesser monasteries and houses not included in this estimate, and for the plate, &c. which came into the hands of the king by the dissolution, and for the valuation of money at that time, which was at least six times as much as at present, and also consider that the estimate of the lands was generally supposed to be much under the real worth, we must conclude their whole revenues to have been immense.

It does not appear that any computation hath been made of the number of persons contained in the religious houses.

Those of the lesser monasteries dissolved by 27 Hen. VIII. were reckoned at about 10,000  
If we suppose the colleges and hospitals to have

contained a proportionable number, these will make about . . . . .	5,347
If we reckon the number in the greater monasteries according to the proportion of their revenues, they will be about thirty-five thousand; but as, probably, they had larger allowances in proportion to their number than those of the lesser monasteries, if we abate upon that account five thousand, they will then be . . . . .	30,000
One for each chantry and free chapel . . . . .	2,374
Total	47,721

But as there was probably more than one person to officiate in several of the free chapels, and there were other houses which are not included within this calculation, perhaps they may be computed in one general estimate at about fifty thousand.

As there were pensions paid to almost all those of the greater monasteries, the king did not immediately come into the full enjoyment of their whole revenues; however, by means of what he did receive, he founded six new bishoprics, viz. those of Westminster, (which was changed by queen Elizabeth into a deanery, with twelve prebends and a school,) Peterborough, Chester, Gloucester, Bristol, and Oxford. And in eight other sees he founded deaneries and chapters, by converting the priors and monks into deans and prebendaries; viz. Canterbury, Winchester, Durham, Worcester, Rochester, Norwich, Ely, and Carlisle. He founded also the colleges of Christ church in Oxford, and Trinity in Cambridge, and finished King's college there. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Greek tongues in both the said universities. He gave the house of Grey Friars and St. Bartholomew's hospital to the city of London, and a perpetual pension to the poor knights of Windsor, and laid out great sums in building and fortifying many ports in the channel.

It is observable, upon the whole, that the dissolution of these houses was an act not of the church, but of the state, in the period preceding the Reformation, by a king and parliament of the Roman Catholic communion in all points, except the king's supremacy; to which the pope himself, by his bulls and licences, had led the way.

As to the merits of these institutions, authors are much divided. While some have considered them as beneficial to learning, piety, and benevolence, others have thought them very injurious. We may form some idea of them from the following remarks of Mr. Gilpin. He is speaking of Glastonbury abbey, which possessed the amplest revenues of any religious house in England. "Its fraternity," says he, "is said to have consisted of five hundred established monks, besides nearly as many retainers on the abbey. Above four hundred children were not only educated in it, but entirely maintained. Strangers from all parts of Europe were liberally received, classed according to their sex and nation, and might consider the hospitable roof under which they lodged as their own. Five hundred travellers, with their horses, have been lodged at once within its walls; while the poor from every side of the country waited the ringing of the alms-bell; when they flocked in crowds, young and old, to the gate of the monastery, where they received, every morning, a plentiful provision for themselves and their families. All this appears great and noble.

"On the other hand, when we consider five hundred persons bred up in indolence, and lost to the commonwealth; when we consider that these houses were the great nurseries of superstition, bigotry, and ignorance; the stewards of sloth, stupidity, and perhaps intemperance; when we consider that the education received in them had not the least tincture of useful learning, good manners, or true religion, but tended rather to vilify and disgrace the human mind; when we consider that the pilgrims and strangers who resorted thither were idle vagabonds, who got nothing abroad that was equivalent to the occupations they left at home; and when we consider, lastly, that indiscriminate alms-giving is not real charity, but an avocation from labor and industry, checking every idea of exertion, and filling the mind with abject notions, we are

led to acquiesce in the fate of these foundations, and view their ruins, not only with a picturesque eye, but with moral and religious satisfaction." *Gilpin's Observations on the Western parts of England*, pp. 138, 139; *Bigland's Letters on Hist.*, p. 313.—*Hend. Buck.*

MONASTIC; something belonging to monks, or the monkish life. (See *MONK.*)—*Hend. Buck.*

MONEY. Scripture often speaks of gold, silver, brass, of certain sums of money, of purchases made with money, of current money, of money of a certain weight; but we do not observe coined or stamped money till a late period; which makes it probable that the ancient Hebrews took gold and silver only by weight; that they only considered the purity of the metal, and not the stamp, Gen. 23: 15, 16. 38: 28. 43: 21. 24: 22. Exod. 30: 24. 38: 29. 2 Sam. 14: 26. Isa. 46: 6. Jer. 32: 10. Amos 8: 5.

In all these passages three things only are mentioned: 1. The metal, that is, gold or silver, and never copper, that not being used in traffic as money. 2. The weight, a talent, a shekel, a gerah, or *obolus*, the weight of the sanctuary, and the king's weight. 3. The alloy (standard) of pure or fine gold and silver, and of good quality, as received by the merchant. The impression of the coinage is not referred to; but it is said they weighed the silver, or other commodities, by the shekel and by the talent. This shekel, therefore, and this talent, were not fixed and determined pieces of money, but weights applied to things used in commerce. Hence those deceitful balances of the merchants, who would increase the shekel, that is, would augment the weight by which they weighed the gold and silver they were to receive, that they might have a greater quantity than was their due; hence the weight of the sanctuary, the standard of which was preserved in the temple to prevent fraud; hence those prohibitions in the law: "Thou shalt not have in thy bag divers weights," in Hebrew, stones, "a great and a small;" (Deut. 25: 13.) hence those scales that the Hebrews wore at their girdles, (Hosea 12: 7.) and the Canaanites carried in their hands, to weigh the gold and silver which they received in payment.

The shekel of silver, or the silverling, (Isa. 7: 23.) originally weighed three hundred and twenty barleycorns; but it was afterwards increased to three hundred and eighty-four barleycorns; its value, being considered equal to four Roman denarii, was two shillings and seven pence, or, according to bishop Cumberland, two shillings and four pence farthing. It is said to have had Aaron's rod on the one side, and the pot of manna on the other. The bekah was equal to half a shekel, Exod. 38: 26. The denarius was one fourth of a shekel, seven pence three farthings English money. The gerah, or meah, (Exod. 30: 13.) was the sixth part of the denarius, or diner, and the twenty-fourth part of the shekel. The assar, or assarion, (Matt. 10: 29.) was the ninety-sixth part of a shekel: its value was rather more than a farthing. The farthing, (Matt. 5: 26.) was in value the thirteenth part of a penny sterling. The mite was the half of a farthing, or the twenty-sixth part of a penny sterling. The mina, or maneh, (Ezek. 45: 12.) was equal to sixty shekels, which, taken at two shillings and seven pence, was seven pounds fifteen shillings. The talent was fifty minas; and its value, therefore, three hundred and eighty-seven pounds ten shillings.

The gold coins were as follows: a shekel of gold was about fourteen and a half times the value of silver, that is, one pound seventeen shillings and five pence half-penny. A talent of gold consisted of three thousand shekels. The drachma was equal to a Roman denarius, or seven pence three farthings of our money. The didrachma, or tribute money, (Matt. 17: 24.) was equal to fifteen pence half-penny. It is said to have been stamped with a harp on one side, and a vine on the other. The stater, or piece of money which Peter found in the fish's mouth, (Matt. 17: 27.) was two half shekels. A daric, dram, (1 Chron. 29: 7. Ezra 8: 27.) was a gold coin struck by Darius the Mede. According to Parkhurst its value was one pound five shillings. A gold penny is stated by <sup>to</sup> have been equal to twenty-five silver pence

Hug derives a satisfactory argument for the veracity of the gospels from the different kinds of money mentioned in them:—The admixture of foreign manners and constitutions proceeded through numberless circumstances of life. Take, for example, the circulation of coin; at one time it is Greek coin; at another, Roman; at another time, ancient Jewish. But how accurately is even this stated according to history, and the arrangement of things! The ancient imposths which were introduced before the Roman dominion were valued according to the Greek coinage; for example, the taxes of the temple, the *didrachmon*, Matt. 17: 24. The offerings were paid in these, Mark 12: 42. Luke 21: 2. A payment which proceeded from the temple treasury was made according to the ancient national payment by weight; (Matt. 26: 15.) but in common business, trade, wages, sale, &c., the assis and denarius, and Roman coin were usual, Matt. 10: 29. 20: 3. Luke 12: 6. Mark 14: 5. John 12: 5. 6: 7. The more modern state taxes are likewise paid in the coin of the nation which exercises at the time the greatest authority, Matt. 22: 19. Mark 12: 15. Luke 20: 24. Writers, who, in each little circumstance, which otherwise would pass by unnoticed, so accurately describe the period of time, must certainly have had a personal knowledge of it.—*Watson.*

MONEY-CHANGERS, in the gospels, were persons who exchanged native for foreign coin, to enable those who came to Jerusalem from distant countries to purchase the necessary sacrifices. In our Lord's time they had established themselves in the court of the temple; a profanation which had probably grown up with the influence of Roman manners, which allowed the *argentarii* to establish their usurious *mensas*, tables, by the statues of the gods, even at the feet of Janus, in the most holy places, in *porticibus Basilicarum*, or in the temples, *pone adem Castoris*.

The following extract from Buckingham's Travels among the Arabs, is illustrative:—"The mosque at the time of our passing through it was full of people, though these were not worshippers, nor was it at either of the usual hours of public prayers. Some of the parties were assembled to smoke, others to play at chess, and some apparently to drive bargains of trade, but certainly none to pray. It was, indeed, a living picture of what we might believe the temple at Jerusalem to have been, when those who sold oxen, and sheep, and doves, and the changers of money sitting there, were driven out by Jesus, with a scourge of cords, and their tables overturned. It was, in short, a place of public resort and thoroughfare, a house of merchandise, as the temple of the Jews had become in the days of the Messiah."—*Watson.*

MONK, anciently denoted "a person who retired from the world to give himself wholly to God, and to live in solitude and abstinence." The word is derived from the Latin *monachus*, and that from the Greek *monachos*, "solitary."

The original of monks seems to have been this:—The persecutions which attended the first ages of the gospel, forced some Christians to retire from the world, and live in deserts and places most private and unfrequented, in hopes of finding that peace and comfort among beasts, which were denied them among men; and this being the case of some very extraordinary persons, their example gave such reputation to retirement, that the practice was continued when the reason of its commencement ceased. After the empire became Christian, instances of this kind were numerous; and those whose security had obliged them to live separately and apart, became afterwards united into societies. We may also add, that the mystic theology, which gained ground towards the close of the third century, contributed to produce the same effect, and to drive men into solitude for the purposes of devotion.

The monks, at least the ancient ones, were distinguished into *solitaries*, *canobites*, and *sarabites*.

The *solitaries* are those who live alone, in places remote from all towns and habitations of men, as do still some of the hermits. The *canobites* are those who live in community with several others in the same house, and under the same superiors. The *sarabites* were strolling monks, having no fixed rule or residence.

The houses of monks, again, were of two kinds, viz., *monasteries* and *lauree*.

Those who are now called monks are cœnobites, who live together in a convent or monastery, who make vows of living according to a certain rule established by the founder, and wear a habit which distinguishes their order.

Those that are endowed, or have a fixed revenue, are most properly called monks, *monachi*; as the Chartreux, Benedictines, Bernardines, &c. The Mendicants, or those that beg, as the Capuchins and Franciscans, are more properly called *religious* and *frriors*, though the names are frequently confounded.

The first monks were those of St. Anthony, who, towards the close of the fourth century, formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. These regulations, which Anthony had made in Egypt, were soon introduced into Palestine and Syria by his disciple Hilarion. Almost about the same time, Aones, or Eugenius, with their companions, Gaddanas and Azyzas, instituted the monastic order in Mesopotamia, and the adjacent countries; and their example was followed with such rapid success, that in a short time the whole East was filled with a lazy set of mortals, who, abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable existence, amidst the hardships of want, and various kinds of suffering, in order to arrive at a more close and rapturous communication with God and angels.

From the East this gloomy disposition passed into the West, and first into Italy and its neighboring islands; though it is uncertain who transplanted it thither. St. Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instructions and his example, that his funeral is said to have been attended by no less than two thousand monks. From hence the monastic discipline gradually extended its progress through the other provinces and countries of Europe. There were, besides the monks of St. Basil (called in the East *Calogeri*, from *kalos gerôn*, "a good old man") and those of St. Jerome, the hermits of St. Augustine, and afterwards those of St. Benedict and St. Bernard: at length came those of St. Francis and St. Dominic, with a legion of others; all which see under their proper heads.

Towards the close of the fifth century, the monks, who had formerly lived only for themselves in solitary retreats, and had never thought of assuming any rank among the sacerdotal order, were now gradually distinguished from the populace, and endowed with such opulence and honorable privileges, that they found themselves in a condition to claim an eminent station among the pillars and supporters of the Christian community. The fame of their piety and sanctity was so great, that bishops and presbyters were often chosen out of their order; and the passion of erecting edifices and convents, in which the monks and holy virgins might serve God in the most commodious manner, was at that time carried beyond all bounds. However, their licentiousness, even in this century, was become a proverb; and they are said to have excited the most dreadful tumults and seditions in various places. The monastic orders were at first under the immediate jurisdiction of the bishops, from which they were exempted by the Roman pontiff about the end of the seventh century; and the monks, in return, devoted themselves wholly to advance the interest and to maintain the dignity of the bishop of Rome. This immunity which they obtained was a fruitful source of licentiousness and disorder, and occasioned the greatest part of the vices with which they were afterwards so justly charged. In the eighth century the monastic discipline was extremely relaxed, both in the eastern and western provinces, and all efforts to restore it were ineffectual. Nevertheless, this kind of institution was in the highest esteem; and nothing could equal the veneration that was paid about the close of the ninth century to such as devoted themselves to the sacred gloom and indolence of a convent. This veneration caused several kings and empe-

rors to call them to their courts, and to employ them in civil affairs of the greatest moment. Their reformation was attempted by Louis the Meek, but the effect was of short duration. In the eleventh century, they were exempted by the popes from the authority established; insomuch, that in the council of Lateran, that was held in the year 1215, a decree was passed, by the advice of Innocent III., to prevent any new monastic institutions; and several were entirely suppressed. In the fifteenth and sixteenth centuries, it appears, from the testimony of the best writers, that the monks were generally lazy, illiterate, profligate, and licentious epicures, whose views in life were confined to opulence, idleness and pleasure. However, the Reformation had a manifest influence in restraining their excesses, and rendering them more circumspect and cautious in their external conduct. (See *MONASTERY*.)

Monks are distinguished by the color of their habits into *black, white, gray, &c.* Among the monks, some are called *monks of the choir*, others *professed monks*, and others *lay monks*; which last are destined for the service of the convent, and have neither clericate nor literature.

*Cloistered monks* are those who actually reside in the house; in opposition to *extra monks*, who have benefices depending on the monastery.

Monks are also distinguished into *reformed*, whom the civil and ecclesiastical authority have made masters of ancient convents, and put in their power to retrieve the ancient discipline, which had been relaxed; and *ancient*, who remain in the convent, to live in it according to its establishment at the time when they made their vows, without obliging themselves to any new reform.

Anciently the monks were all laymen, and were only distinguished from the rest of the people by a peculiar habit, and an extraordinary devotion. Not only the monks were prohibited the priesthood, but even priests were expressly prohibited from becoming monks, as appears from the letters of St. Gregory. Pope Siricius was the first who called them to the clericate, on occasion of some great scarcity of priests that the church was then supposed to labor under; and since that time the priesthood has been usually united to the monastical profession. *Ency. Brit.; British Monachism, or Manners and Customs of Monks and Nuns of England; Meshin's Ecol. Hist.; Jones's Church History; Natural History of Enthusiasm; and Fanaticism*, by the same author.—*Heud. Buck.*

**MONOPHYTES**, (from *monos*, "single," and *physis*, "nature;") a general name given to all those sectaries in the Levant who only own one nature in Jesus Christ; and who maintain that the divine and human nature of Jesus Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures.

The *Monophysites*, however, properly so called, are the followers of Severus, a learned monk of Palestine, who was created patriarch of Antioch, in 513, and Petrus Fulensis.

The *Monophysites* were encouraged by the emperor Anastasius, but suppressed by Justin and succeeding emperors. However, this sect was restored by Jacob Baradaeus, an obscure monk; insomuch that when he died bishop of Edessa, A. D. 588, he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The laborious efforts of Jacob were seconded in Egypt and the adjacent countries by Theodosius, bishop of Alexandria; and he became so famous, that all the *Monophysites* of the East considered him as their second parent and founder, and are to this day called *Jacobites*, in honor of their new chief. The *Monophysites* are divided into two sects or parties, the one African and the other Asiatic: at the head of the latter is the patriarch of Antioch, who resides for the most part in the monastery of St. Athanasius, near the city of Merdin; the former are under the jurisdiction of the patriarch of Alexandria, who generally resides at Grand Cairo, and are subdivided into Copts and Abyssinians. From the fifteenth century downwards, all the patriarchs of the *Monophysites* have taken the name of *Ignatius*, in order to show that they are the lineal successors of Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch. In the seven-

teenth century, a small body of Monophysites, in Asia, abandoned for, some time the doctrine and institution of their ancestors, and embraced the communion of Rome; but the African Monophysites, notwithstanding that poverty and ignorance which exposed them to the seductions of sophistry and gain, stood firm in their principles, and made an obstinate resistance to the promises, presents, and attempts employed by the papal missionaries to bring them under the Roman yoke; and in the eighteenth century, those of Asia and Africa have persisted in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the pope's legates, to conquer their inflexible constancy.

In the present day, the Monophysite churches are, 1. The Syrian Jacobite church. 2. The Coptic church. 3. The Abyssinian church, which, as acknowledging the supremacy of the Jacobite patriarch of Alexandria, may be considered as a branch of the Coptic. 4. The Nestorian-Chaldean church, the head of which is the patriarch of Babylon, residing at Mosul. 5. The Armenian church; and, 6. The Indo-Syrian church, under the metropolitan of Malabar, who acknowledges, however, the supremacy of the patriarch of Antioch.—*Hend. Buck; Watson.*

**MONOTHEISM;** (from *monos*, "single," and *theos*, "God,") the belief in and worship of one only God, in opposition to polytheism, which acknowledges a plurality of gods. All the different mythologies have, among the host of gods with which they people heaven and earth, some superior or supreme deity, more or less defined, but in every case distinguished above the others; and in the history of all the different nations where polytheism has obtained, we may trace a period when the idea of one God was more or less prevalent. The most ancient traditions concur with the testimony of sacred Scripture in representing this as the primary and uncorrupted religion of mankind.—*Hend. Buck.*

**MONOTHELITES;** (compounded of *monos*, "single," and *theōma*, "will,") an ancient sect, which sprung out of the Eutychians; thus called, as only allowing of one will in Jesus Christ.

The opinion of the Monothelites had its rise in 630, and had the emperor Heraclius for an adherent: it was the same with that of the acephalous Severians. They allowed of two wills in Christ, considered with regard to the two natures; but reduced them to one, by reason of the union of the two natures, thinking it absurd that there should be two free wills in one and the same person. They were condemned by the sixth general council in 680, as being supposed to destroy the perfection of the humanity of Jesus Christ, depriving it of will and operation. Their sentiments were afterwards embraced by the Maronites.—*Hend. Buck.*

**MONTAIGNE,** (MICHAEL DE,) a celebrated French essayist, was born, in 1533, at the castle of Montaigne, in Perigord. The utmost care was taken in his education. Latin and Greek he acquired by their being constantly spoken to him in his childhood. He finished his studies at Gnieune college, in Bordeaux. About 1554, he became one of the counsellors of the parliament of Bordeaux. He was twice mayor of Bordeaux; took a part in the assembly of the states of Blois; and received the order of St. Michael from Charles IX. In 1580, and 1581, he visited Germany, Switzerland, and Italy. His Essays were begun about 1572, and the first edition was published in 1580. He died in 1592. His Essays, of which innumerable editions have appeared, have been translated into English. Pascal, in his *Thoughts, &c.*, contests his principles and morals.—*Davenport.*

**MONTANISTS;** a sect which sprung up about the year 171, in the reign of the emperor Marcus Aurelius. They were so called from their leader Montanus, a Phrygian by birth; whence they are sometimes called *Phrygians* and *Cataphrygians*.

Montanus, it is said, embraced Christianity, in hopes of rising to the dignities of the church. He pretended to inspiration; and gave out that the Holy Ghost had instructed him in several points which had not been revealed to the apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples, and

in a short time he had a great number of followers. The bishops of Asia, being assembled together, condemned his prophecies, and excommunicated those that dispersed them. Afterwards they wrote an account of what had passed to the western churches, where the pretended prophecies of Montanus, and his followers were likewise condemned. The Montanists, finding themselves exposed to the censure of the whole church, formed a schism, and set up a distinct society, under the direction of those who called themselves *prophets*. Montanus, in conjunction with Priscilla and Maximilla, were at the head of this sect.

These sectaries denied the doctrine of the Trinity; but they held that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by his apostles. They suffered women to preach and to baptize. They refused communion forever to those who were guilty of notorious crimes, and believed that the bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condoned second marriages, allowed the dissolution of marriage, and observed three lent. According to Robinson, the practice of peulobaptism originated with this sect. See *Robinson's History of Baptism*, pp. 165—177; *Lardner's Heretics*, b. ii. c. 19.—*Hend. Buck.*

**MONTE-NEGRINES.** The inhabitants of an arid mountainous district, called *Monte-negro*, in Albania. They profess to be Greek Christians, but hate the pope equally as the Turks. They reject images, crucifixes, and pictures, and will not admit a Catholic without rebaptizing him. Their morals are very depraved: they are very ignorant in religion; yet very superstitious in their religious rites.—*Nightingale's Religious Ceremonies*, pp. 99—112, from the Travels of Col. L. C. Viella de Sommières.—*Williams.*

**MONTESQUIEU,** (Baron de,) an illustrious French writer and magistrate, was born, in 1689, at the castle of Brede, near Bordeaux; became counsellor of the parliament of Bordeaux in 1714; and in 1716 succeeded his uncle as president à mortier. His first published work was his Persian Letters, which appeared in 1721. In 1726, he relinquished his office, in order to devote himself to literature. He then travelled over a considerable part of the continent, and visited England, where he resided for two years. On his return he retired to the castle of Brede. His two principal works, on the Greatness and Decline of the Romans; and the Spirit of Laws; the former given to the world in 1734, and the latter in 1748, were the result of his long studies and meditations. He died in 1755. Burke characterizes him as "a genius not born in every country, or every time; a man gifted by nature with a penetrating aquiline eye; with a judgment prepared with the most extensive erudition; with a Herculean robustness of mind, and nerves not to be broken with labor."—*Davenport.*

**MONTH.** The ancient Hebrews had no particular names for their months; they said the first, the second, the third, &c. Critics are not agreed about the origin of the subsequent Hebrew names of the months. Scaliger thought them borrowed from the Phœnicians. Grotius believes they came from the Chaldeans; and Hardouin deduces them from the Egyptians. But after the captivity of Babylon, the people continued the names of the months as they had found them among the Chaldeans and Persians.

Originally, the Hebrews followed the same distribution of their years and months as in Egypt. Their year consisted of three hundred and sixty-five days, and of twelve months, each of thirty days. This appears by the enumeration of the days of the year of the deluge, Gen 7. The twelfth month was to have thirty-five days, and they had no intercalary month, but at the end of one hundred and twenty years; when the beginning of the year following was out of its place thirty whole days.

After the Exodus, which happened in the month of March, God ordained that the holy year, that is, the calendar of religious feasts and ceremonies, should begin at Nisan, the seventh month of the civil year, (the civil year being left unchanged,) which the Hebrews continued to begin at the month Tisri, (September.) But we see

plainly by Ecclesiasticus, (43: 6.) by the Maccabees, by Josephus, (Antiq. lib. iii. cap. 10.) and by Philo, (Vit. Mos. lib. iii.) that in their time they followed the custom of the Grecians; that is, their months were lunar, and their years solar. These lunar months were each of twenty-nine days and a half; or, rather, one was of thirty days, the following of twenty-nine, and so on alternately: that which had thirty days was called a full or complete month; that which had but twenty-nine days was called incomplete.

The new moon was always the beginning of the month, and this day they called *Neomenia*, new-moon day, or new month. They did not begin it from that point of time when the moon was in conjunction with the sun, but from the time at which she first became visible, after that conjunction. And to determine this, it is said, they had people posted on elevated places, to inform the sanhedrim as soon as possible. Proclamation was then made, "The feast of the new moon! The feast of the new moon!" and the beginning of the month was proclaimed by sound of trumpet. For fear of any failing in the observation of that command, which directed certain ceremonies at the beginning of each month, they continued the *Neomenia* two days; the first was called "the day of the moon's appearance," the other "of the moon's disappearance." So say the rabbins: but there is great probability, that if this was ever practised, it was only in provinces distant from Jerusalem. In the temple, and in the metropolis, there was always a fixed calendar, or at least a fixed decision for festival days, determined by the house of judgment.

*Names of the Hebrew months, according to the order of the sacred and civil years.*

Sacred.	Civil.	
7	1	Nisan, answering to March, O. S.
8	2	Ijar, April.
9	3	Sivan, May.
10	4	Thammuz, June.
11	5	Ab, July.
12	6	Elul, August.
1	7	Tisri, September.
2	8	Marchesvan, October.
3	9	Casleu, November.
4	10	Thebet, December.
5	11	Shebat, January.
6	12	Adar, February.

When we say that the months of the Jews answered to ours, from Nisan to March, Jair to April, &c., we must be understood with some latitude; for the lunar months cannot be reduced exactly to solar ones. The vernal equinox falls between the twentieth and twenty-first of March, according to the course of the solar year. But in the lunar year, the new moon will fall in the month of March, and the full moon in the month of April. So that the Hebrew months will answer partially to two of our months, the end of one, and the beginning of the other.

Twelve lunar months making but three hundred and fifty-four days and six hours, the Jewish year was short of the Roman by twelve days. To recover the equinoctial points, from which this difference of the solar and lunar year would separate the new moon of the first month, the Jews every three years intercalated a thirteenth month, which they called *Ve-adar*; the second *Adar*. By this means their lunar year equalled the solar; because in thirty-six solar months there would be thirty-seven lunar months. The sanhedrim regulated this intercalation, and the thirteenth month was placed between Adar and Nisan; so that the passover was always celebrated the first full moon after the equinox.—*Calmet*.

MOODY, (JOSHUA,) minister of Portsmouth, New Hampshire, was born in England, in 1633. His father, William, one of the early settlers of Newbury, came to this country in 1634. He was graduated at Harvard college in 1653. He began to preach at Portsmouth about the year 1658, but was not ordained till 1671.

In 1684, he accepted of an invitation from the first church in Boston to be an assistant minister, and was so

highly esteemed, that upon the death of president Rogers he was invited to take the oversight of the college; but he declined. In the days of the witchcraft delusion in 1692, he manfully resisted the unjust and violent measures towards the imagined offenders. His zeal against this wretched delusion occasioned, however, his dismission from the church where he was preaching. In the following year he returned to Portsmouth, where he spent the rest of his life in usefulness and peace. On the approach of his last sickness he went for advice to Boston, where he died, July 4, 1697, aged sixty-four. Though he was deeply impressed with his unworthiness of the divine mercy, yet he indulged the hope of glory, and was desirous of entering into the presence of the Redeemer, whom he had served in his gospel.

He wrote upwards of four thousand sermons. He published a practical discourse concerning the choice benefit of communion with God in his house, being the sum of several sermons, 12mo, 1665, reprinted 1716; an election sermon, 1692. *C. Mather's Funeral Ser.*; *Magnalia*, iv. 192—199.—*Allen*.

MOODY, (JOSEPH,) a Congregational minister of York, (Maine,) was born in 1701, and died in 1753. He had many eccentricities in his conduct; but he was eminent for piety, and was a remarkably useful minister of the gospel. In his younger years he often preached beyond the limits of his own parish, and wherever he went, the people hung upon his lips. In one of his excursions he went as far as Providence, where his exertions were the means of laying the foundation of a church. Though a zealous friend to the revival of religion, which occurred throughout the country a short time before his death, yet he gave no countenance to separations.

Such was the sanctity of his character, that it impressed the irreligious with awe. To piety he united uncommon benevolence. While with impertunate earnestness he pleaded the cause of the poor, he was very charitable himself. It was by his own choice, that he derived his support from a free contribution, rather than a fixed salary in the usual way. In one of his sermons he mentions, that he had been supported twenty years in a way most pleasing to him, and had been under no necessity of spending one hour in a week in care for the world.

Some remarkable instances of answers to his prayers, and of correspondences between the event and his faith, are not yet forgotten in York. The hour of dinner once came, and his table was unsupplied with provisions; but he insisted upon having the cloth laid, saying to his wife, he was confident that they should be furnished by the bounty of God. At this moment some one rapped at the door, and presented a ready cooked dinner. It was sent by persons who, on that day, had made an entertainment, and who knew the poverty of Mr. Moody.

He was of an irritable temper, though he was constantly watchful against this infirmity. In one of his sermons the doctrine which he drew from the text was this: "When you know not what to do, you must not do you know not what." He published a discourse on the doleful state of the damned, especially of such as go to hell from under the gospel, 1710; election sermon, 1721; a summary account of the life and death of Joseph Quason, an Indian. *Sullivan's Maine*, 233; a *Funeral Ser. on Moody*.—*Allen*.

MOON. The Lord created the sun and the moon on the fourth day of the world, to preside over day and night, and to distinguish times and seasons, Gen. 1: 15, 16. As the sun presides over day, so the moon presides over night; the sun regulates the course of a year, the moon the course of a month; the sun is, at it were, king of the host of heaven, the moon is queen. The moon was appointed for the distinction of seasons, of festival days, and days of assembling, Gen. 1: 14. Ps. 104: 19. (See *MOON*.)

We do not know whether the Hebrews understood the theory of lunar eclipses; but they always speak of them in terms which intimate that they considered them as wonders, and as effects of the power and wrath of God. When the prophets speak of the destruction of empires, they often say, that the sun shall be covered with dark-

ness; the moon withdraw her light; and the stars fall from heaven, Isa. 13: 10. 24: 23. Ezek. 32: 7, 8. Joel 2: 10. 3: 15. But we cannot perceive that there is any direct mention of an eclipse.

Among the Orientals in general, and the Hebrews in particular, the idolatrous worship of the moon was more extensive, and more famous than that of the sun. In Deut. 4: 19. 17: 3, Moses bids the Israelites take care, when they see the sun, the moon, the stars, and the host of heaven, not to pay them any superstitious worship, because they were only creatures appointed for the service of all nations under heaven. Job (31: 26, 27.) also speaks of the same worship, "If I beheld the sun when it shined, or the moon walking in brightness, and my heart has been secretly enticed, or my mouth hath kissed my hand," as a token of adoration. The Hebrews worshipped the moon, by the name of Meni, of Astarte, of the goddess of the groves, of the queen of heaven, &c. The Syrians adored her as Astarte, Urania, or Cælestis; the Arabians as Ailat; the Egyptians as Isis; the Greeks as Diana, Venus, Juno, Hecate, Bellona, Minerva, &c. The moon was worshipped as a god, and not as a goddess, in Syria, Mesopotamia, and Armenia. The Sepharvites called her Anamelech, the gracious king. Strabo calls her Meen; as doth Isaiah, 65: 11. She was represented clothed like a man; and there are medals extant, on which she is represented in the habit and form of a man armed, having a cock at his feet, covered with a Phrygian or Armenian bonnet.

Several sorts of sacrifices were offered to the moon. We see in Isaiah 65: 11. and Jeremiah 7: 18, that they offered to her in the highways, and upon the roofs of their houses, sacrifices of cakes, and similar offerings. Thus the Greeks honored Hecate, or Trivia, which is the moon. Elsewhere they offered to her human sacrifices. Strabo relates, that in the countries bordering on the Araxes, they especially worshipped the moon, who had there a famous temple. The goddess had several slaves, and every year they offered one of them in sacrifice to her, after having fed him daintily the whole year before. Lucian speaks of like sacrifices, offered to the Syrian goddess, the Dea Cælestis, that is, the moon. Fathers carried their children, tied up in sacks, to the top of the porch of the temple, whence they threw them down upon the pavement; and when the unfortunate victims moaned, the fathers would answer, that they were not their children, but young calves.

The Jews ascribed different effects to the moon. Moses speaks of the fruits of the sun and the moon, (Deut. 33: 14.) these being considered as the two causes which produce the fruits of the earth. Some commentators think, that the fruits of the sun are those that come yearly, as wheat, grapes, &c.; and the fruits of the moon those that may be gathered at different months of the year, as cucumbers, figs, &c.—*Calmet*.

MOORE, (BENJAMIN, D. D.) bishop of New York, was born at Newton, Long Island, Oct. 16, 1748, and educated at King's college, New York. His father was a farmer. He was chosen the rector of Trinity church in 1800; was president of Columbia college from 1801 to 1811; and was for some years a bishop. He died at Greenwich, Feb. 27, 1816, aged sixty-seven. He published a Sermon before the Convention, 1804; on Disobedience, in Amer. Preacher, vol. i; Iniquity its own Accuser, in volume ii.—*Allen*.

MOORE, (ZEPHANIAH SWIFT, D. D.) president of Williams' college and first president of Amherst college, was born at Palmer, Mass., Nov. 20, 1770; was graduated at Dartmouth college in 1793; and was the minister of Leicester from 1798 till 1811, when he was appointed professor of languages in Dartmouth college. In Sept. 1815, he was chosen president of Williams' college. Having co-operated in the ineffectual attempt to remove this college to Hampshire county, his situation was rendered unpleasant at Williamstown; so that when the collegiate seminary was established at Amherst, in 1821, and before it was incorporated as a college, he was invited to preside over it. He died of the cholera at Amherst, June 25, 1823, aged fifty-two. He published a sermon at the ordination of Mr. Cotton, at Palmer, 1811; at the election, 1818.—*Allen*.

MORAL; relating to the actions or conduct of life; or that which determines an action to be good or virtuous. 2. A *moral agent* is a being capable of those actions that have a moral quality, and which can properly be denominated good or evil. (See MORAL AGENCY.) 3. A *moral certainty* is a very strong probability, and is used in contradistinction to mathematical probability. 4. *Moral fitness* is the agreement of the actions of any intelligent being with the nature, circumstances, and relation of things. 5. A *moral impossibility* is a very great or insuperable difficulty arising from the state of the will; opposed to a natural impossibility. (See INABILITY.) 6. *Moral obligation* is the necessity of doing or omitting any action in order to be happy and good. (See MORAL OBLIGATION.) 7. *Moral philosophy* is the science of manners, the knowledge of our duty and felicity. (See PHILOSOPHY.) 8. *Moral sense* is that whereby we perceive the difference between right and wrong, and approve what is good, virtuous, and beautiful, in actions, manners, and character. Some call this natural conscience, others intuitive perception of right and wrong, &c. (See ARTICLES IN SENSE; CONSCIENCE; MORAL OBLIGATION.) 9. *Moral law*. (See LAW; EVIDENCE.)—*Hend. Buck*.

MORAL AGENCY; the capacity of acting voluntarily and deliberately in view of motives; or the action of one under moral obligation, law, and responsibility.

The custom of considering the volitions and agency of man as a matter of *abstract science*, has favored the supposition, that volition is simple or uniform in its mode of springing up in the mind. But if the real world of sentient beings is looked at, it will at once be seen, both that each species has its peculiar conditions of the voluntary principle, and that volition in each species results, at different times, from very different internal processes. It would appear then to be the most natural course to look out first for the simpler instances of volition; and then to ascend from them to such as are complex, and not so readily analyzed. For, as we may fairly presume, the more complicated orders take up into their mental machinery the elements that have been singly developed in the lower ranks of existence. To this general truth, however, there is one exception. Whatever principle of agency in the animal world is no element of the *human* constitution, is called *INSTINCT*; and as this of course throws no light upon the agency of man, it must be excluded from our process of induction.

1. *Conditions of Moral Agency*. The agency of one class of animals is found to differ from that of another, by all the amount of an *additional element*. A horse may therefore be managed by means which it would be utterly absurd to address to a pig or a hen. And it would be highly unphilosophical to reason concerning the two classes, as if they were one and the same.

We ascend many degrees on the scale of reason, of moral sensibility, and of complex volition, when we turn from the horse to the dog, who is the object of far more *sentiment*, and the subject of abundantly more *education*; not arbitrarily or accidentally, but because he possesses more intellectual faculty, moral feeling, and fitness for social companionship with man. Yet the dog is limited in his intellectual range to a narrow circle; and in comparing his powers with those of man, we discern the more clearly the foundation of that different treatment of which the higher nature is the subject; and discern too the ineffable absurdity of the metaphysical doctrine which assumes the agency of men, of brutes, and of machines, to be one and the same thing!

The want, or at least the extreme limitation of the power of abstraction, and of comparing complex relations, effects, in an essential manner, the moral constitution of these inferior species, even of the most intelligent of them. And the possession of such powers gives to man his responsibility; invests him with the anxious prerogative of being under God master of his destinies; and, in a word transfers him, in a great degree, from the present to a future system of retributive treatment. Man alone can be influenced by motives drawn from eternity.

Accordingly, an inward voluntary reformation of manners is never looked for from the brute. He may indeed be amended in his dispositions by external treatment; he

may become more or less bland and tractable, in consequence of changes in his constitution and diet; but he never changes in consequence of a mental process, bringing two abstract moral qualities into comparison, and allowing the one to be chosen and followed, while the other is hated and avoided. If it be asked on what ground we infer these deficiencies of *internal structure* in the brute mind, we reply that the internal defect may fairly be implied from the absence of the proper outward results of the supposed faculty. In following even the most sagacious animal through his movements, in connexion with new and artificial occasions, we catch him at fault, precisely for the want of the power of abstraction. The internal structure is as good as laid bare in such instances; and we cease to wonder, that a being so deficient should not provide for his welfare by artificial means.

The very same deficiency necessitates his moral condition; and knowing it, though we feel complacency or displacency towards the dog, or the elephant, according to his dispositions, we neither assign to him in the one case the praise of virtue, nor in the other impute to him the blame of vice. The animal that does not observe proportions, nor use instruments, nor construct machines, for the same reason does not turn or remodel his own character; does not, in any degree, educate himself. His is not the power to choose what he shall be, in view of an unlimited futurity.

Virtue, vice, praise, blame, law, government, retribution, are proper conditions of the existence of a being, who, by his use of *arbitrary signs*, by his employment of *complicated means*, by his conversion of the powers of nature to his particular advantage, above all by his conscience, or *power of introverted, deliberative, directive thought*, in connexion with his *moral sensibilities*, makes it evident that he possesses an agency which renders virtue, vice, praise, blame, law, government, retribution, the *true correlatives* of his nature, and which must attach to it forever. (See *BLAME*; *ACCOUNTABILITY*; *MORAL OBLIGATION*.)

The sophism which would sever these things from human nature, contains an absurdity of precisely the same degree, as must belong to an argument that would attach them to the brute. It were a whim of the same order, to look for arts and accomplishments among tigers, kites, sharks, as *not* to look for them among men; and it is nonsense of the same magnitude, to deny that the being who builds, plants, writes, and calculates, can work upon his own dispositions, as to affirm that tigers, kites, and sharks, might, if they so pleased, become more amiable, and less rapacious, than they have hitherto shown themselves. And when *metaphysical abstractions* of a certain order are attempted to be dovetailed upon the actual constitution of nature, the one set of principles calls the other fool, and both utterly refuse to coalesce. What man *can* do, and what he *will* do, are things perfectly distinct. (See *DEPRAVITY*, *HUMAN*.)

II. *Development of Moral Agency.* The conjunction of the higher elements of intellectual and moral being with the common ingredients of animal life, is beautifully developed to the eye that with philosophical attention observes the growth and expansion of the human mind from infancy to manhood. Man, throughout the period of his infancy, is, as an agent, below zero. Though launched as a separate being in the world, he is still an embryo, and exists only within the coil of maternal vigilance. At a very early period, however, the agency of the infant is enriched and extended, by the development of the two correlative emotions, which, in their *multiform combinations*, are afterwards to constitute the moral life, *LOVE* and *RESENTMENT*. These feelings, liable as they are to perversion, are, when properly directed and governed, the conservative elements of existence. The intelligent mother uses her skill incessantly, as manager of the two elementary and antagonist principles of the moral life; and by avoiding as far as possible to excite the irascible emotion, and by giving the fullest play to the loving principle, she strengthens the latter by all the force of habit, and deprives the former of the corresponding advantage. *Train up a child in the way he should go*, &c. (See *RELIGIOUS EDUCATION*.)

That development of the reasoning faculty, and that power of complex thought, which are the grounds of intelligent and responsible agency, are not apparently developed, even in the lowest degree, until some time after the habits, both of the animal and moral life, have become firmly settled.

It would be curious and entertaining, if not instructive, to trace by a series of exact observations, the influence of language, and other signs, in eliciting or hastening that last expansion of the mind, which imparts to it a deliberative power; or which constitutes man a voluntary agent in the higher sense of the term; and which, in its matured state, carries him to an immeasurable distance beyond the inferior species of sentient beings. Daily, hourly, occasions arise in that little world of *commencements*, the nursery, whereon the hasty strides of desire are arrested by maternal vigilance, and *other motives* placed before the mind, and antagonist considerations urged upon its attention. *HERE BEGINS THE PROCESS OF COMPLEX VOLITION.* At the moment of its commencement the little being sets foot upon a course that has no limit; is translated from the lower world of animal life, into the higher sphere of rational and moral existence; is introduced into the community of responsible agents, and takes up his heirship of an interminable destiny. (See *JUDGMENT*, *DAY* OF.)

For a more full development of this interesting subject, with the true grounds of moral approbation and disapprobation, see an *Essay Introductory to Edwards on the Will*, by the author of the *Natural History of Enthusiasm*. Also *Fuller's Works*; *Griffin on the Atonement*; *Upham on the Will*; and *Hinton on the Work of the Holy Spirit*.

*MORAL OBLIGATION.* Different opinions have been held as to the ground of moral obligation. Grotius, Balguy, and Dr. Samuel Clarke, place it in the eternal and necessary fitness of things. To this there are two objections. The first is, that it leaves the distinction between virtue and vice, in a great measure, arbitrary and indefinite, dependent upon our perception of fitness and unfitness, which, in different individuals, will greatly differ. The second is, that when a fitness or unfitness is proved, it is no more than the discovery of a natural essential difference or congruity, which alone cannot constitute a moral obligation to choose what is fit, and to reject what is unfit. When we have proved a fitness in a certain course of action, we have not proved that it is obligatory. A second step is necessary before we can reach this conclusion. Cudworth, Butler, Price, and others, maintain, that virtue carries its own obligation in itself; that the understanding at once perceives a certain action to be right, and therefore it ought to be performed. Several objections lie to this notion: 1. It supposes the understandings of men to determine precisely in the same manner concerning all virtuous and vicious actions; which is contrary to fact. 2. It supposes a previous rule, by which the action is determined to be right; but if the revealed word of God is not to be taken into consideration, what common rule exists among men? There is evidently no such rule, and therefore no means of certainly determining what is right. 3. If a common standard were known among men, and if the understandings of men determined in the same manner as to the conformity, or otherwise, of an action to that standard, what renders it a matter of obligation that any one should perform it? The rule must be proved to be binding, or no ground of obligation is established.

An action is obligatory, say others, because it is agreeable to the moral sense. This is the theory of Lord Shaftesbury and Dr. Hutcheson. It may, indeed, be conceded that such is the constitution of the human soul, that when those distinctions between actions, which have been taught by religious tradition or direct revelation, are known in their nature, relations, and consequences, the calm and sober judgments of men will approve of them; and that especially when they are considered abstractedly, that is, as not affecting and controlling their own interests and passions immediately, virtue may command complacency, and vice provoke abhorrence; this is what we mean by conscience, or if you please, "the moral sense." But that, independent of reflection on their nature or their

consequences, there is an *instinctive* principle in man which abhors evil, and loves good, is contradicted by that variety of opinion and feeling on the vices and virtues, which obtains among all un instructed nations. We applaud the forgiveness of an injury as magnanimous; a savage despises it as mean. We think it a duty to support and cherish aged parents; many nations, on the contrary, abandon them as useless, and throw them to the beasts of the field. Innumerable instances of this contrariety might be adduced, which are all contrary to the notion of instinctive sentiment. Instincts operate uniformly, but this assumed moral sense does not. Besides, if it be mere matter of feeling, independent of judgment, to love virtue, and abhor vice, the morality of the exercise of this principle is questionable; for it would be difficult to show, that there is any more morality, properly speaking, in the affections and disgusts of instinct than in those of the palate. If judgment, the knowledge and comparison of things, be included, then this principle supposes a uniform and universal individual revelation as to the nature of things to every man, or an intuitive faculty of determining their moral quality; both of which are too absurd to be maintained.

The only satisfactory conclusion on this subject, is that which refers moral obligation to the will of God manifested first in the moral relations we sustain, and secondly in his written word. "Obligation," says Warburton, "necessarily implies an obliger, and the obliger must be different from, and not one and the same with, the obliged. Moral obligation, that is, the obligation of a free agent, further implies a law, which enjoins and forbids; but a law is the imposition of an intelligent superior, who hath power to exact conformity thereto." This lawgiver is God; and whatever may be the reasons which have led him to enjoin this, and to prohibit that, it is plain that the obligation to obey lies not merely in the fitness and propriety of a creature obeying an infinitely wise and good Creator, (though such a fitness exists,) nor in the useful consequences flowing from obedience, (though such utility really follows,) but in that obedience being enjoined. For, since the question respects the duty of a created being with reference to his Creator, nothing can be more conclusive than that the Creator has an absolute right to the obedience of his creatures; and that the creature is in duty obliged to obey him from whom it not only has received being, but by whom that being is constantly sustained.

It has, indeed, been said, that even if it be admitted, that I am obliged to obey the will of God, the question is still open, "Why am I obliged to obey his will?" and that this brings us round to the former answer; because he can only will what is upon the whole best for his creatures. But this is confounding that which may be, and doubtless is, a rule to God in the commands which he issues, with that which really obliges the creature. Now, that which in truth obliges the creature is not the nature of the commands issued by God; but the relation in which the creature itself stands to God. If a creature can have no existence, nor any power or faculty independently of God, it can have no right to employ its faculties independently of him; and if it have no right to employ its faculties in an independent manner, the right to rule its conduct must rest with the Creator alone; and from this results the obligation of absolute and universal obedience. (See OBLIGATION.) *Mockintosh's View of the Progress of Ethical Philosophy; Witherspoon's Moral Philosophy; Dwight's Theology; Works of Robert Hall; Green's Examination of Godwin; Gisborne's Sermons; Cholmers on the Intellectual and Moral Constitution of Man; Necker on the Importance of Religious Opinions.—Watson.*

MORALITIES; allegorical plays, so termed because they consisted of moral discourses in praise of virtue and condemnation of vice. They succeeded the *mysteries*, which see. The dialogues were carried on by such characters as Good Doctrine, Charity, Faith, Prudence, Discretion, Death, &c., whose discourses were of a serious cast; while the province of making merriment for the spectators was devolved upon Vice, Iniquity, or some bad quality, which was personified and acted its part. Moralities were exhibited as late as the reign of Henry VIII.,

and, after various modifications, assumed the form of the *Mask*, which became a favorite entertainment at the court of Elizabeth and her successors.—*Hend. Buck.*

MORALITY, is that relation or proportion which actions bear to a given rule. (See BLAME.)

It is generally used in reference to a good, civil life. Morality in this sense, is distinguished from religion thus: "Morality is a studious conformity of our actions to the relations in which we stand to each other in civil society. Morality comprehends only a part of religion; but religion comprehends the whole of morality. Morality finds all her motives here below; religion fetches all her motives from above. The highest principle in social morals is a just regard to the rights of men; the first principle in religion is the love of God." The various duties of morality are considered in their respective places in this work. See *Bishop Horsley's Charge, 1790; Paley's and Grove's Moral Philosophy; Beattie's Elements of Moral Science; Evans' Sermons on Christian Temper; Watts' Sermons on Christian Morals; Mason's Christian Morals; H. More's Hints, vol. ii. p. 245; Gisborne's Sermons designed to illustrate and enforce Christian Morality.—Hend. Buck.*

MORAVIANS, *Unitas Fratrum*, or United Brethren; a body of Christians, generally said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families.

According to the society's own account, however, they derive their origin from the Greek church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia, being converted to the faith, were, together with their subjects, united in communion with the Greek church. Methodius was their first bishop, and for their use Cyrillus translated the Scriptures into the Sclavonian language.

The antipathy of the Greek and Roman churches is well known, and by much the greater part of the brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rites of their mother church, united themselves, in 1170, to the Waldenses, and sent missionaries into many countries. In 1547, they were called *Fratres legis Christi*, or Brethren of the Law of Christ; because, about that period, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the word of God.

There being at this time no bishops in the Bohemian church who had not submitted to the papal jurisdiction, three preachers of the society of United Brethren were, about the year 1467, ordained by Stephen, a bishop of the Waldenses, in Austria; (see WALDENSES;) and these, on their return to their own country, ordained ten bishops, or seniors, from among the rest. In 1523, the United Brethren commenced a friendly correspondence, first with Luther, and afterwards with Calvin, and other leaders among the reformers. A persecution, which was brought upon them on this account, and some religious disputes which took place among themselves, threatened for a while the society with ruin; but the disputes were, in 1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which, in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the brethren in general. Some of them fled to England, others to Saxony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rites of the church of Rome. One colony of these, who retained in purity their original principles and practice, was, in 1722, conducted by a brother, named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate, at the foot of a hill, called Hutberg, or Watch Hill. They called their settlement Herrnhut, "the watch of the Lord." The



count, who, soon after their arrival, removed from Dresden to his estate in the country, showed every mark of kindness to the poor emigrants; but being a zealous member of the church established by law, he endeavored for some time to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute inquiry into their ancient history and distinguishing tenets, not only desisted from his first purpose, but became himself a convert to the faith and discipline of the United Brethren.

The synod, which, in 1570, put an end to the disputes which then tore the church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans, and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable spirit of the church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of count Zinzendorf, these disputes were allayed; and statutes being, in 1727, drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union was again established; and no schism whatever, in point of doctrine, has since that period disturbed the church of the United Brethren.

In 1735, the count, who, under God, had been the instrument of renewing the Brethren's church, was ordained one of their bishops. Dr. Potter, then archbishop of Canterbury, in England, congratulated him upon this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions.

This sect, like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however, be acknowledged, that some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phrasology extremely reprehensible; and that count Zinzendorf himself frequently adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged to him, but to those persons who, writing his *extempore* sermons in short hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760, and it is with reason that they honor his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the word of God.

The United Brethren allow to their bishops no elevation of rank or pre-eminant authority; their church having from its first establishment been governed by councils or synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole Unity. In the first sitting a president is chosen, and these elders lay down their office; but they do not withdraw from the assembly; for they, together with all bishops, *seniores civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women, approved by the congregations, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labor among their sex; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes nor the unanimous consent of all present can decide; but recourse is had to the *lot*. For adopting this unusual mode of deciding in ecclesiastical affairs, the Brethren allege as reasons the practices of the ancient Jews and the apostles; the insufficiency of the human understanding, amidst the best and purest intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his church. The *lot* is never made use of but after mature deliberation and fervent prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself. (See *LOT*.)

In every synod the inward and outward state of the Unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine or deviations in practice have crept in, the synod endeavors not only to remove them, but, by salutary regulations, to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death; and every member of the synod gives his vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved are consecrated accordingly; but, by consecration, they are vested with no superiority over their brethren, since it behoves him who is the greatest to be the servant of all.

Towards the conclusion of every synod a kind of executive board is chosen, and called the *elders' conference of the Unity*. At present it consists of ten elders, and is divided into four committees, or departments. 1. The *missions' department*, which superintends all the concerns of the missions into heathen countries. 2. The *helpers' department*, which watches over the purity of doctrine, and the moral conduct of the different congregations. 3. The *servants' department*, to which the economical concerns of the Unity are committed. 4. The *overseers' department*, of which the business is to see that the constitution and discipline of the brethren be everywhere maintained. No resolution, however, of any of these departments has the smallest force till it be laid before the assembly of the whole *elders' conference*, and have the approbation of that body. The powers of the *elders' conference* are, indeed, very extensive; besides the general care which it is commissioned by the synods to take of all the congregations and missions, it appoints and removes every servant in the Unity, as circumstances may require; authorizes the bishops to ordain presbyters or deacons, and to consecrate other bishops; and, in a word, though it cannot abrogate any of the constitutions of the synod, or enact new ones itself, it is possessed of the supreme executive power over the whole body of the United Brethren, but is responsible to the synod.

Besides this general *conference of elders*, which superintends the affairs of the whole Unity, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are subject. This body, which is called the *elders' conference of the congregations*, consists, 1. Of the *minister*, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is intrusted to a separate person, called the *congregation helper*. 2. Of the *warden*, whose office it is to superintend, with the aid of his council, all outward concerns of the congregation, and to assist every individual with his advice. 3. Of a *married pair*, who care particularly for the spiritual welfare of the married people. 4. Of a *single clergyman*, to whose care the young men are more particularly committed. And, 5. Of *those women* who assist in caring for the spiritual and temporal welfare of their own sex, and who, in this conference, have equal votes with the men. As the *elders' conference of each congregation* is answerable for its proceedings to the *elders' conference of the Unity*, visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its

immediate governors, may be intimately known to the supreme executive government of the whole church.

In their opinion, episcopal consecration does not confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the elders' conference of the Unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to the presbyters; and in the Brethren's churches, deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the sacraments. They have likewise *seniores civiles*, or lay elders, in contradistinction to spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the Unity of the Brethren, over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the Brethren by the governments under which they live. They have economies, or choir houses, where they live together in community; the single men and single women, widows and widowers, apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labors in their own occupation, and contributes a stipulated sum for their maintenance.

"No marriage takes place without the consent of the board of elders of the congregation. Upon due application this consent is signified to the parties; whereupon they are solemnly betrothed, in presence of the elders and nearest connexions, and the marriage then takes place, according to the forms prescribed by law in each country."

"The education of youth is regarded by the Brethren as worthy of the greatest attention, being persuaded that a good education is the most valuable legacy which parents can leave to their children. It is therefore their principal aim, that their youth, from their tenderest age, be not only screened as far as possible from all pernicious examples, hurtful impressions, and seductions to evil; but that the love of GOD in Christ Jesus may be implanted in the tender hearts of their children; that virtue may be represented to them in the most amiable light; and that they, as the property of the Lord, who created and redeemed them, may live wholly to his joy and honor, and become useful members of human society."

"Whoever does not walk conformably to the rules established, thus losing sight of the aim of his living in a congregation of the Brethren, incurs that church discipline which has been introduced agreeably to the example of the apostolic age and the ancient church of the Brethren."

But what characterizes the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. If any of their missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place."

The following are the names of the settlements of the United Brethren in heathen countries:—

"Begun in 1732, in the Danish West India islands. In St. Thomas; New Herrnhut, Nisky. In St. Croix; Friedensberg, Friedenthal. In St. Jan; Bethany, Emmaus. In 1733: in Greenland; New Herrnhut, Lichtenfels, Lichtenau. In 1734: in North America; Fairfield in Upper Canada, Goshen on the river Muskingum. In 1736: at the cape of Good Hope; Bavians Kloof, (renewed in 1792.) In 1738: in South America; among the negro

slaves at Paramaribo and Sommelsdyk; among the free negroes at Bambej, on the Sarameca; among the native Indians at Hope, on the river Corentyn. In 1754: in Jamaica; two settlements in St. Elizabeth's parish. In 1756: in Antigua; at St. John's, Grace Hill, Grace Bay. In 1760: near Tranquebar, in the East Indies; Brethren's Garden. In 1764: on the coast of Labrador; Nain, Okkah, Hopedale. In 1765: in Barbadoes; Sharon, near Bridgetown. In 1765: in the Russian part of Asia; Sa-repta. In 1775: in St. Kitt's; at Basseterre. In 1789: in Tobago; Signal Hill, (renewed in 1798.) (See also the missionary department of this work.)

"A society for the furtherance of the gospel among the heathen was instituted by the Brethren in London as early as the year 1751, for the more effectual co-operation with and assistance of the said missions' department, in caring for those missionaries who might pass through London to their several posts. The society was, after some interruption in their meetings, renewed in 1756, and took the whole charge of the mission on the coast of Labrador upon themselves; besides continuing to assist the other missions as much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by government, a small vessel was employed to convey the necessaries of life to the missionaries once a year.

"In Amsterdam, a similar society was established by the Brethren in 1746, and renewed in 1793, at Zeist, near Utrecht. This society took particular charge of the mission at the cape of Good Hope; but the late troubles in Holland have rendered them unable to lend much assistance for the present. The Brethren in North America established a society for propagating the gospel among the heathen in the year 1787, which was incorporated by the state of Pennsylvania, and has been very active in assisting the missions among the Indians. These three societies do all in their power to help support the great and accumulated burthens of the above-mentioned missions' department, and God has laid a blessing upon their exertions. But they have no power to begin new missions, or to send out missionaries, which, by the synods of the Brethren's church, is vested solely in the elders' conference of the Unity."

The number of converts and persons under instruction in the different missions, amount to about 55,150, and the number of missionaries to about 163.

As to the tenets of the Moravians, though they acknowledge no other standard of truth than the sacred Scriptures, they adhere to the Augsburg confession; (see that article.) They profess to believe that the kingdom of Christ is not confined to any particular party, community, or church; and they consider themselves, though united in one joined body, or visible church, as spiritually in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

The Moravians are often called Herrnhuters, from Herrnhut, the name of the village where they were first settled. They also go by the name of Unitas Fratrum, or United Brethren. If the reader wish to have a fuller account of this society, he may consult *Crantz's Ancient and Modern History of the Church of the United Brethren*, 1780; *Spangenberg's Exposition of the Christian Doctrine*, 1784; *Dr. Haweis's Church History*, vol. iii. p. 184, &c.; *Crantz's History of their Mission in Greenland*; *The Periodical Accounts of their Missions*; *Loskiel's History of the North American Indian Missions*; *Oldendorp's History of the Brethren's Missions in the Danish West Indian Islands*; and *Choules's History of Missions*.—Hend. Buck.

MORE, (HANNAH,) the most brilliant female ornament of Christian literature, was born in 1744, at the village of Stapleton, Gloucestershire. She was the youngest of five sisters, none of whom entered into the marriage state. Her father, who died while she was young, was a clergyman, eminent for his classical attainments, but equally eminent for the excellence of his character and disposition. Of her mother we know nothing. Very early in life, Hannah evinced a taste for literature, and an insatiable appetite for books. She speedily devoured the contents of her father's library, and then had recourse to

those of some friends in the village of Hannam, near Bristol. It is said that Richardson's *Pamela* was the first book that fell in her way, and that inspired her with a passion for reading. As she grew up towards womanhood, her remarkable attainments and excellent character attracted the esteem and admiration of her neighbors, and becoming more widely known, acquired for her the patronage of several persons of superior station and talents. Her sisters, who, though less gifted than she, were amiable and talented women, had, in the meantime, opened a small school, which, as their reputation increased, was relinquished for one of higher pretensions. While they were engaged in tuition, she was trying her powers in the composition of verse.

About the year 1766, the Misses More had acquired so much celebrity, as instructors of youth, that, on the recommendation of several ladies of fortune and discernment, they removed to Bristol, and opened a boarding-school in Park street. In a short time, it was esteemed the first establishment of the kind in the west of England, and was selected by many persons of rank for the education of their daughters.

Miss Hannah More accompanied her sisters to Bristol, where she acquired the friendship of Dr. Stonehouse, a gentleman from whose urbanity, influence, and general knowledge, she derived material worldly advantages; but it is doubtful whether her acquaintance with him, though he was a clergyman, resulted in her religious improvement. He it was, however, who prepared for the press her first work, "The Search after Happiness." She afterwards turned her attention to dramatic composition. Her first play was "Fatal Falschood," which was "brought out" under the patronage of Garrick, with whom Dr. Stonehouse was intimate. It was tolerably well received; but, "Percy," her second effort in this department, was much more successful. "The Inflexible Captive," the only other drama she prepared for the stage, was greatly inferior to its predecessors. During these engagements, she came in contact with several distinguished men of that day. She was honored with the intimate acquaintance of Johnson, Burke, and Reynolds, and of many other highly eminent individuals, who equally appreciated her amiable qualities and her superior intellect.

The fact that Hannah More wrote for the stage, will, with most religious persons, be deemed proof enough that she was not then so decided a Christian as she afterwards became. She at length began to doubt its propriety.

We are disposed to date the conversion of Hannah More from the period when her publications assumed a decidedly religious character and tendency. Then it was, that, under a deep conviction that to live to the glory of God, and to the good of our fellow-creatures, is the great object of human existence, and the only one which can bring peace at the last, she quitted the bright circle of fashion and literature, and devoted herself to a life of active Christian benevolence, and to the composition of various works, having for their object the real improvement of mankind. Among this class of works, her "Sacred Dramas" must be mentioned as the first; for these, though composed at a very early period of her life, were not printed till the year 1782. The fact that she had written for the stage in the mean time, would have led us to suspect the truth of the declaration, that the "Sacred Dramas" were composed while she was a girl, but that it rests on the evidence of a respectable American, who had it from her own lips. It serves to show that she derived no religious advantage from the notice into which her talents brought her, and to attest the power of divine grace, by which she was ultimately rescued from the dangerous tendency of worldly associations and of public applause. Her first work of a didactic nature was entitled "Essays to Young Ladies." To this, in 1786, succeeded an anonymous volume, "Thoughts on the Manners of the Great," which excited much interest and curiosity. Some attributed it to the bishop of London, and others to the late Mr. Wiberforce. It was at length traced to the masculine pen of Miss Hannah More. Its object was to expose and correct the licentious manners of the great, and it proved that she had not moved in fashionable circles with perfect satisfaction of mind.

In 1799, while residing at Bath, Miss More gave to the public her invaluable "Strictures on the Modern System of Female Education."

Perhaps the highest testimony to the talents and virtues of Hannah More, was borne by bishop Porteus, who strongly recommended her as every way qualified to superintend the education of the princess Charlotte. By those in power, however, the charge was thought too great for an individual without title, though they were willing enough to engage her service in a subordinate capacity. But she declined the offer, and the negotiation ended. That she had indulged the prospect of receiving the higher appointment, may be presumed from the subsequent appearance, in 1805, of her "Hints towards forming the Character of a Young Princess," a work which fully justified the aspirations which her right reverend friend had taught her to indulge, but yet a work of more universal application than the title intimates.

Before this volume appeared, Miss Hannah More and her sisters, by their reputation and industry, first in Bristol and afterwards in Bath, had realized sufficient property to enable them to retire from public life, and purchase a residence called Barley Wood, delightfully situated at the foot of the Mendip hills.

In 1809, she published her "Cælebs in Search of a Wife," a novel of unexceptionable moral tendency, though far from being perfect as a work of art. Her "Practical Piety" appeared in 1811, and her admirable "Essay on the Character and Writings of St. Paul" in 1815.

Besides the works already noticed, Miss More gave to the world several other publications, alike distinguished by the talent they display, and their excellent moral and religious tendency. Her best work, that which deserves to be most widely known, and most highly appreciated, is her "Christian Morals," printed in 1812. This truly valuable work will be read with pleasure and improvement by generations yet unborn.

The last work on which she was engaged, and which was published five or six years since, is a small volume, entitled "The Spirit of Prayer," which is an assemblage of the most devotional passages in her various writings. It opens with a striking definition of prayer, which may be instanced as one of the finest specimens of the author's powers of composition. The motto which she prefixed to this interesting collection, "Knowing that shortly I must put off this my tabernacle," shows that she was then anticipating her dissolution, and that in the temper of mind suited to the Christian character and profession.

But literary occupations did not absorb her whole time in the delightful retirement of Barley Wood. She instituted a number of schools in the vicinity, at which many hundreds of children were educated under her direction. Her constitution, she said, was very strong, for it had carried her, with the blessing of Providence, through the assaults of twenty mortal diseases.

On the death of her sister Martha, which took place a few years since, Miss Hannah More exchanged her residence at Barley Wood for Clifton, near Bristol, where, notwithstanding the increasing infirmities of age, she maintained her wonted cheerfulness of temper, and continued to distribute her superfluous wealth in acts of the purest benevolence and highest charity, until death put an end to her long and useful career. This event occurred on 7th of September, at her residence in Windsor Terrace, Clifton, in the eighty-ninth year of her age; and her remains were interred on Friday the 13th, in the vault at Wrington, which contains those of her beloved sisters. She had endured a painful and protracted illness, accompanied by feverish delirium; but the blessed influence of Christian habit was strikingly exemplified even under the decay of extreme old age and its attendant consequences. She frequently broke forth into earnest prayer and devout ejaculation, and invariably met the affectionate attention of the friends who sedulously watched over her sick bed, by unceasing and most expressive returns of grateful love. An individual who saw her in the day of her last seizure, which was in November, 1832, states that "she expressed to him, in a most impressive manner, the sentiments of an humble, penitent believer

in Jesus Christ, assuring him that she reposed her hopes of salvation on his merits alone, and expressing at the same time a firm and joyful alliance on his unchanging promises."—*Land. Chris. Obs.*; *Am. Ed. of her Works*.

MORDECAI, was the son of Jair, of the race of Saul, and a chief of the tribe of Benjamin. He was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin, or Jeconiah, king of Judah, A. M. 3405, Esther 2: 5, 6. He settled at Shushan, and there lived to the first year of Cyrus, when it is thought he returned to Jerusalem, with several other captives; but he afterwards returned to Shushan. There is great probability that Mordecai was very young when taken into captivity. The book of Esther gives the whole history of Mordecai's elevation, the punishment of Haman, and the wonderful deliverance of the Jews, in clear and regular narrative.

But it may be asked, for what reason did Mordecai refuse to pay that respect to Haman, the neglect of which incensed him against the Jews? Esther 3: 1—6. Some think the reason was, because Haman was an Amalekite; a people whom the Israelites had been commissioned from God to destroy, because of the injuries they had formerly done them, Deut. 25: 17—19. But this scarcely seems to be a sufficient account of Mordecai's refusing civil respect to Haman, who was first minister of state; especially when by so doing he exposed his whole nation to imminent danger. Besides, if nothing but civil respect had been intended to Haman, the king need not have enjoined it on his servants after he had made him his first minister and chief favorite; (Esther 3: 1, 2.) they would have been ready enough to show it on all occasions. Probably, therefore, the reverence ordered to be done to this great man was a kind of divine honor, such as was sometimes addressed to the Persian monarchs themselves; which, being a species of idolatry, Mordecai refused for the sake of a good conscience. And perhaps it was because Haman knew that his refusal was the result of his Jewish principles, that he determined to attempt the destruction of the Jews in general, knowing they were all of the same mind.

2. As to another question, why Haman cast lots, in order to fix the day for the massacre of the Jews, (Esther 3: 7.) from whence the feast of purim, which is a Persian word, and signifies *lots*, took its name; (Esther 9: 26.) it was no doubt owing to the superstitious conceit which anciently prevailed, of some days being more fortunate than others for any undertaking; in short, he endeavored to find out, by this way of divining, what month, and what day of the month, was most unfortunate to the Jews, and most fortunate for the success of his bloody design against them. It is very remarkable, that while Haman sought for direction in this affair from the Persian idols, the God of Israel so overruled the lot as to fix the intended massacre to almost a year's distance, from Nisan the first month to Adar the last of the year, in order to give time and opportunity to Mordecai and Esther to defeat the conspiracy.

3. We learn from Chardin, (1.) That to inquire what passes in the harem of an Eastern monarch, is a crime. (2.) That it is possible, "by a great deal of art," and weighty reasons, no doubt, to make the black eunuchs "speak," on some occasions. (3.) That a man may walk by the court of the harem a hundred days, one after another yet obtain no intelligence from thence. (4.) That "bloody doings" are occasionally transacted there.

These hints may account for the conduct of Mordecai, who walked every day before the court of the women's house, to gather any intelligence that might chance to come within his cognizance, respecting his niece. We learn also, that there are "bloody doings" in the harem; this agrees with the remark of Mordecai, (chap. 4: 13.) "think not that thou shalt escape in the king's house, more than all the Jews." He certainly means that Haman would procure her death, even in the harem.—*Watson*; *Calmet*.

MORE, (HENRY, D. D.) a divine and platonic philosopher, was born, in 1614, at Grantham; was educated at Eton, and Christ college, Cambridge; refused the highest preferments; and died, universally beloved, in 1687.

His works, in which are many fine passages, form two folio volumes. As a poet, he is known by his *Pyschozoia*,

or *Song of the Soul*, in which, though it is often obscure and prosaic, there is much poetical imagery.—*Davenport*.

MORGAN, (ABEL,) an eminent Baptist minister of Pennepek, Penn., was born in Wales, in 1637, and came to this country in 1711. He died Dec. 16, 1722. He compiled a folio concordance to the Welsh Bible, printed at Philadelphia; and also translated "Century Confession" into Welch, with additions. *Benedict*, i. 563.—*Allen*.

MORIAH, MOUNT. A hill on the north-east side of Jerusalem, once separated from that of Acra by a broad valley, which, according to Josephus, was filled up by the Asmoneans, and the two hills converted into one. In the time of David it stood apart from the city, and was under cultivation; for here was the threshing-floor of Araunah the Jebnite, which David bought, on which to erect an altar to God, 2 Sam. 24: 15—25. On the same spot Solomon afterwards built the temple, (2 Chron. 3: 1.) when it was included within the walls of the city. Here, also, Abraham is supposed to have been directed to offer his son Isaac, Gen. 22: 1, 2. *Moriah* implies "vision;" and the "Land of Moriah," mentioned in the above passage in the history of Abraham, was probably so called from being seen "afar off." It included the whole group of hills on which Jerusalem was afterwards built.—*Watson*.

MORMONITES; believers in the "Book of Mormon." This famous book, which its misguided followers regard as a second Bible, or more properly as the Mohammedans do the Koran, is said to be a translation from certain brass plates, found by one Joseph Smith, in the town of Palmyra, (N. Y.) in 1826. They were inclosed in a box, which had to all appearance been used for common sized window glass. Smith pretended to interpret them, with a stone in his hat, and this hat over his face, while one Martin Harris was employed to write down the contents at his dictation. Some disagreement arising between the parties, Harris went away, and Oliver Cowdry came and wrote for Smith, while he interpreted as above described, till the "Book of Mormon" was completed. Smith then gave out that it was a revelation from heaven, and that he himself was a prophet; and thus collected around him a class of simple and credulous people, whom he persuaded to dispose of their property, and follow him to the New Zion which he was commissioned to establish in Missouri, west of the Mississippi river, "in the centre of the world." They accordingly settled in Jackson county, in that state; and there under the guidance of the new prophet established a new society, from which they send out preachers in all directions to collect proselytes. A weekly periodical has also been established, through which new revelations are from time to time circulated among the community. Many of them find their way to New England, and not a few weak, and some pious people, are caught in the snare.

The contents of the book of Mormon are a series of puerile eastern romance, with abundance of names, but no dates, localities, or connexion of any sort with sober history. Its style affects an imitation of Scripture, which, with the ignorant, gives it an air of sacredness, like that of a revelation from heaven. The above account of its origin is taken from a statement affirmed and subscribed to, before Charles Dimon, justice of the peace, March 29, 1834, by Mr. Isaac Hale, father-in-law of Joseph Smith, the pretended prophet. While in common with every friend of humanity we deeply deplore the outrages recently committed by some of the citizens of Missouri on the Mormon community, we deem it important that the facts should be known, which show the real foundation of the imposture.—See the *Cross and Baptist Journal*, 1834.

MORNAY, (PHILIP DE,) lord of Plessis Marly, an illustrious French Protestant, and governor of Saumur, privy counsellor of Henry IV., was born at Buhl, in Vexen, Nov. 5, 1549. He was designed by his father for the Romish church. His excellent mother, however, took care to inspire his mind with Protestant principles, which she secretly cherished. This circumstance, combined with the perusal of the New Testament, when only twelve years of age, fixed his faith. His literary education was of the first order, and was improved by his travels in almost all parts of Europe. He made that use of travelling which a wise man will ever make, and everywhere,

though yet a young man, discovered the spirit of a Christian and a philosopher. In 1572, he visited England, whither his fame had already preceded him, and where his presence was courted by the great and noble. In 1576, he joined the court of Henry, then king of Navarre.

In 1576, he published a treatise concerning Life and Death. In 1578, a treatise concerning the Church, in which he explained his motives for embracing the Protestant faith. In 1582, appeared his justly celebrated book upon the Truth of the Christian Religion. In 1596, came out his Just Procedures of those of the Reformed Religion, and in 1598, his treatise on the Eucharist, which raised his reputation so high that he was called by some of his enemies "the Protestant's pope." In 1607, he published the Mystery of Iniquity, or History of the Papacy, and an Exhortation to the Jews concerning the Messiah. He died in 1623, saying that he was perfectly, though fumbly, persuaded of his future happiness through the Savior, "by a demonstration more powerful, more clear, and certain, than any demonstration of Euclid—the demonstration of the Holy Spirit." (1 Cor. 2: 4. 2 Cor. 5: 5.)

—*Middleton*, vol. ii. p. 436—442.

**MORNING LECTURES.** (See LECTURES.)

**MORROW.** "But God prepared a worm in the rising of the dawn for the morrow," or, against the morrow, which is in our translation, when the *morrow rose the next day*, Jonah 4: 7. This phrase shows that the Hebrew *morrow* did not commence before the light. See also Num. 11: 32. The Anglo-Saxon *morrow* is, no doubt, derived from the *Mewher*; and as it is evident from Tacitus and Julius Cæsar, that both the Germans and the Gauls computed time in the manner of the Hebrews, and other Eastern nations, there is the greater reason for supposing that our ancestors used the word *morrow* according to the idea of the Hebrew *Mewher*.—*Calmet*.

**MORRIS**, (GOVERNEUR,) an eminent statesman and orator, was born at Morrisania, near the city of New York, in 1732, was graduated at King's college in 1768, and licensed to practise law in 1771. In 1775, he was a member of the provincial congress of New York, and was one of the committee which drafted a constitution for the state of New York. In 1777, he was chosen a delegate to the continental congress, and in the following year wrote the celebrated Observations on the American Revolution. In 1781, he accepted the post of assistant superintendent of finance, as colleague of Robert Morris; and in 1787, was a member of the convention which framed the constitution of the United States. In 1792, he was appointed minister plenipotentiary to France, and held this station till his recall by the request of the French government, in 1791. In 1800, he was elected a senator in congress, from the state of New York, and in this body was very conspicuous for his political information and his brilliant eloquence. Many of his speeches in congress and orations have been published; and a selection from his correspondence and other valuable papers, with a biographical sketch, by Mr. Jared Sparks, was issued in 1832.

Mr. Jefferson has represented Mr. Morris as a disbeliever in Christianity. But this is a mistake; or if at one time true, his views altered. He delivered two months before his death an address to the Historical society, in which he points out the superiority of scriptural history to all other history. He regarded religious principle indeed as necessary to national independence and peace. "There must be something more to hope, than pleasure, wealth, and power. Something more to fear than poverty and pain. Something after death more terrible than death. There must be religion. When that ligament is torn, society is disjointed and its members perish."—*Davenport*; *Allen*.

**MORTALITY**; subjection to death. It is a term also used to signify a contagious disease which destroys great numbers of either men or beasts. Bills of mortality are accounts or registers specifying the numbers born, married, and buried, in any parish, town, or district. In general, they contain only these numbers, and even when thus limited are of great use, by showing the degrees of healthiness and prolificness, and the progress of population in the place where they are kept.—*Hend. Buck*.

**MORTAR.** There is a remarkable passage in Prov.

27: 22: "Though thou shouldst bray a fool in a mortar among wheat, with a pestle, yet will not his foolishness depart from him." The mode of punishment here referred to may be proved to exist in the East, by the positive testimony of Volney and others.

"Fanaticism has enacted, in Turkey, in favor of the Ulemas, (or body of lawyers,) that their goods shall never be confiscated nor themselves put to death, but by being *bruised in a mortar*. The honor of being treated in so distinguished a manner, may not, perhaps, be sensibly felt by every one; examples are rare; yet the insolence of the mufti irritated sultan Osman to such a degree, that he ordered the mortars to be replaced, which, having been long neglected, had been thrown down, and almost covered with earth. This order alone produced a surprising effect: the body of Ulemas, justly terrified, submitted." (Baron du Tot, vol. i. page 25.) "As for the guards of the towers, who had led prince Coreiskie [a prisoner] escape, some of them were emptied, and some were pounded, or beaten to pieces, in great mortars of iron, wherein they do usually pound their rice, to reduce it to meal." Knolles' History of the Turks, p. 1374.

This last quotation is the very case in point; except that Solomon seems to suppose the fool was pounded together with the wheat; whereas in this instance the guards were beaten to death, certainly, without any such accompaniment.—*Calmet*.

**MORTIFICATION**, among the Romanists, is any severe penance observed on a religious account.

The mortification of sin in believers is a duty enjoined in the sacred Scriptures, Rom. 8: 13. Col. 3: 5. It consists in breaking the league with sin; declaration of open hostility against it; and strong resistance to it, Eph. 6: 10, &c. Gal. 5: 24. Rom. 8: 13. The means to be used in this work are, not macerating the body, seclusion from society, or our own resolutions; but the Holy Spirit is the chief agent, (Rom 8: 13.) while faith, prayer and dependence are subordinate means to this end. The evidences of mortification are, not the cessation from one sin, for that may be only exchanged for another; or it may be renounced because it is a gross sin; or there may not be an occasion to practise it: but if sin be mortified, we shall not yield to temptation; our minds will be more spiritual; we shall find more happiness in spiritual services, and bring forth the fruits of the Spirit. *Dr. Owen on the Mortification of Sin, and on the Holy Spirit*, ch. viii. book 4; *Charnock's Works*, vol. ii. p. 1313; *Eryson's Sermons on Rom. 8*, p. 97, &c.—*Hend. Buck*.

**MOSAIC DISPENSATION**; inferior to the gospel dispensation. (See DISPENSATION.)—*Hend. Buck*.

**MOSAIC LAW**, or the law of Moses, is the most ancient that we know of in the world, and is of three kinds; the moral law, the ceremonial law, and the civil or judicial law. Some observe, that the different manner in which each of these laws was delivered may suggest to us a right idea of their different natures.

The five books of Moses, called the Pentateuch, are frequently styled, by way of emphasis, the *law*. This was held by the Jews in such veneration, that they would not allow it to be laid upon the bed of any sick person, lest it should be polluted by touching the dead. (See *LAW*.)—*Hend. Buck*.

**MOSEROTH**, or **MOSERAH**; (NUM. 32: 30.) a station of the Israelites, probably the same as Hazereth, or Hazerah, near Kadesh, and mount Hor. Burckhardt mentions a valley east of mount Hor, called Wady Mousa, which is probably a corruption of Moserah. (See *EXODUS*.)—*Calmet*.

**MOSES.** This illustrious legislator of the Israelites was of the tribe of Levi, in the line of Koath and Amram, whose son he was, and therefore in the fourth generation after the settlement of the Israelites in Egypt. The time of his birth is ascertained by the exode of the Israelites, when Moses was eighty years old, Exod. 7: 7.

By a singular providence, the infant Moses, when exposed on the river Nile, through fear of the royal decree, after his mother had hid him three months, because he was a goodly child, was taken up and adopted by Pharaoh's daughter, and nursed by his own mother, whom she hired at the suggestion of his sister Miriam. Thus did he find

an asylum in the very palace of his intended destroyer; while his intercourse with his own family and nation was still most naturally, though unexpectedly, maintained: so mysterious are the ways of Heaven. And while he was instructed "in all the wisdom of the Egyptians," and bred up in the midst of a luxurious court, he acquired at home the knowledge of the promised redemption of Israel; and, "by faith" in the Redeemer Christ, "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ," or persecution for Christ's sake, "greater riches than the treasures of Egypt: for he had respect to the recompense of reward," or looked forward to a future state, Exod. 2: 1—10. Acts 7: 20—22. Heb. 11: 23—26.

2. When Moses was grown to manhood, and was full forty years old, he was moved by a divine intimation, as it seems, to undertake the deliverance of his countrymen: "for he supposed that his brethren would have understood how that God, by his hand, would give them deliverance; but they understood not." For when, in the excess of his zeal to redress their grievances, he had slain an Egyptian, who injured one of them, in which he probably went beyond his commission, and afterwards endeavored to reconcile two of them that were at variance, they rejected his mediation; and "the man who had done wrong said, Who made thee a judge and a ruler over us? Intendest thou to kill me, as thou killest the Egyptian yesterday?" So Moses, finding it was known, and that Pharaoh sought to slay him, fled for his life to the land of Midian, in Arabia Petraea, where he married Zipporah, the daughter of Jethro, or Reuel, prince and priest of Midian; and, as a shepherd, kept his flocks in the vicinity of mount Horeb, or Sinai, for forty years, Exod. 2: 11—21. 3: 1. 18: 5. Num. 10: 29. Acts 7: 23—30.

During this long exile Moses was trained in the school of humble circumstances for that arduous mission which he had prematurely anticipated; and, instead of the unthinking zeal which at first actuated him, learned to distrust himself. His backwardness, afterwards, to undertake that mission for which he was destined from the womb, was no less remarkable than his forwardness before, Exod. 4: 10—13.

3. At length, when the oppression of the Israelites was come to the full, and they cried to God for succor, and the king was dead, and all the men in Egypt that sought his life, "the God of glory" appeared to Moses in a flame of fire, from the midst of a bush, and announced himself as "the God of Abraham, of Isaac, and of Jacob," under the titles of *Jahoh* and *Eljeh*, expressive of his unity and sameness; and commissioned him first to make known to the Israelites the divine will for their deliverance; and next to go with the elders of Israel to Pharaoh, requiring him, in the name of "the Lord, the God of the Hebrews, to suffer the people to go three days' journey into the wilderness, to sacrifice unto the Lord their God," after such sacrifices had been long intermitted during their bondage; for the Egyptians had sunk into bestial polytheism; and would have stoned them, had they attempted to sacrifice their principal divinities, the apis, or bull, &c., in the land itself: fortelling, also, the opposition they would meet with from the king, the mighty signs and wonders that would finally compel his assent, and their spoiling of the Egyptians, by asking or demanding of them (not borrowing) jewels of silver, and jewels of gold, and raiment, (by way of wages or compensation for their services,) as originally declared to Abraham, that "they should go out from thence with great substance," Gen. 15: 14. Exod. 2: 23—25. 3: 2—22. 8: 25, 26.

4. To vouch his divine commission to the Israelites, God enabled Moses to work three signal miracles: 1. Turning his rod into a serpent, and restoring it again; 2. Making his hand leprous as snow, when he first drew it out of his bosom, and restoring it sound as before when he next drew it out; and, 3. Turning the water of the river into blood. And the people believed the signs, and the promised deliverance, and worshipped. For the conduct of Moses as the deliverer and lawgiver of the Israelites, see PHARAOH, PLAGUES OF EGYPT, RED SEA, and LAW.

5. At mount Sinai the Lord was pleased to make Mo-

ses, the redeemer of Israel, an eminent type of the Redeemer of the world. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him: and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him:" which Moses communicated to the people. "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken," Deut. 18: 15—19. This prophet like unto Moses was our Lord Jesus Christ, who was by birth a Jew, of the middle class of the people, and resembled his predecessor in personal intercourse with God, miracles, and legislation, which no other prophet did, (Deut. 34: 10—12.) and to whom God, at his transfiguration, required the world to hearken, Matt. 17: 5. See also Acts 3: 22.

6. The offence of Moses, at Meribah, (Num. 20: 1—13. 27: 14.) as far as may be collected from so concise an account, seems to have been, 1. He distrusted or disbelieved that water could be produced from the rock only by speaking to it; which was a higher miracle than he had performed before at Rephidim, Exod. 17: 6. 2. He unnecessarily smote the rock twice; thereby betraying an unwarrantable impatience. 3. He did not, at least in the phrase he used, ascribe the glory of the miracle wholly to God, but rather to himself and his brother: "Must we fetch you water out of this rock?" And he denominated them "rebels" against his and his brother's authority, which, although an implied act of rebellion against God, ought to have been stated, as on a former occasion: "Ye have been rebels against the Lord, from the day that I knew you" (Deut. 9: 24.) which he spake without blame. See Ps. 106: 33. Deut. 3: 23—27.

7. The faculties of this illustrious legislator, both of mind and body, were not impaired at the age of a hundred and twenty years, when he died. "His eye was not dim, nor his natural strength abated;" (Deut. 34: 7.) and the noblest of all his compositions was his Song, or the Divine Ode, which bishop Lowth elegantly styles, *Cyanea Oratio*, "the Dying Swan's Oration." His death took place after the Lord had shown him, from the top of Pisgah, a distant view of the promised land, throughout its whole extent. "He then buried his body in a valley opposite Beth-peor, in the land of Moab; but no man knoweth his sepulchre unto this day;" observes the sacred historian, probably Ezra, who annexed the circumstances of his death to the book of Deuteronomy, 34: 6. (See EZRA, and MICHAEL.)

8. The history of Moses was so famous for many ages, in almost all countries, that it is no wonder writers of different nations have each represented it after his own manner. The Orientals, the ancient Grecians, the Egyptians, the Chaldeans, the Romans, have all made additions to his history. Some of them have improved on the miracles that the Scripture relates concerning his life; others have disguised his story by adding to it not only false, but mean and trifling circumstances.

His institutes have not only been maintained for several thousands of years, and by Jews, however dispersed in all parts of the globe, but they retain a vigor that promises a perpetuity, unless disturbed by some omnipotent interference. They have withstood the fury of persecution, and the more dangerous snares of seduction. They are essentially the same in China and in India, as in Persia and in Europe. The character and life of this legislator is, indeed, one of the finest subjects for the pen of a philosophical historian, who is at the same time a competent antiquary.

9. So marked and hallowed is the character of this, the most eminent of mere men, that it has often been successfully made the basis of an irresistible argument for the truth of his divine mission. Thus Cellérier observes: "Every imposture has an object in view, and an aim more or less selfish. Men practise deceit for money, for pleasure, or for glory. If, by a strange combination, the love of mankind ever entered into the mind of an impostor, doubtless, even then, he has contrived to reconcile, at least, his own selfish interests with those of the human race. If men deceive others, for the sake of causing their own

opinions or their own party to triumph, they may sometimes, perhaps, forget their own interests during the struggle, but they again remember them when the victory is achieved. It is a general rule, that no impostor forgets himself long. But Moses forgot himself, and forgot himself to the last. Yet there is no middle supposition. If Moses was not a divinely inspired messenger, he was an impostor in the strongest sense of the term. It is not, as in the case of Numa, a slight and single fraud, designed to secure some good end, that we have to charge him with, but a series of deceptions, many of which were gross; a profound, dishonest, perfidious, sanguinary dissimulation, continued for the space of forty years. When we consider these several things; when we reflect on all the ministry of Moses, on his life, on his death, on his character, on his abilities, and his success; we are powerfully convinced that he was the messenger of God. If we consider him only as an able legislator, as a Lycurgus, as a Numa, his actions are inexplicable: we find not in him the affections, the interests, the views which usually belong to the human heart. The simplicity, the harmony, the verity of this natural character are gone; they give place to an incoherent union of ardor and imposture; of daring and of timidity, of incapacity and genius, of cruelty and sensibility. No! Moses was inspired by God; he received from God the law which he left his countrymen."—*Watson; Calmet; Jones.*

**MOSES, (Books of.)** To Moses we owe that important portion of Holy Scripture, the Pentateuch, which brings us acquainted with the creation of the world, the entrance of sin and death, the first promises of redemption, the flood, the peopling of the postdiluvian earth, and the origin of nations, the call of Abraham, and the giving of the law. We have, indeed, in it the early history of religion, and a key to all the subsequent dispensations of God to man. The genuineness and authenticity of these most venerable and important books have been established by various writers; but the following remarks upon the veracity of the writings of Moses have the merit of compressing much argument into few words:—1. There is a *minuteness* in the details of the Mosaic writings, which bespeaks their truth; for it often bespeaks the eye-witness, as in the adventures of the wilderness; and often seems intended to supply directions to the artificer, as in the construction of the tabernacle. 2. There are *touches of nature* in the narrative which bespeak its truth, for it is not easy to regard them otherwise than as strokes from the life; as where "the mixed multitude," whether half-castes or Egyptians, are the first to sigh for the cucumbers and melons of Egypt, and to spread discontent through the camp; (Num. 11: 4.) as the miserable exultation of himself which Aaron attempts, with all the cowardice of conscious guilt: "I cast into the fire, and there came out this calf;" the fire, to be sure, being in the fault, Exod. 32: 24. 3. There are certain little *inconveniences* represented as turning up unexpectedly, that bespeak truth in the story; for they are just such accidents as are characteristic of the working of a new system and untried machinery. What is to be done with the man who is found gathering sticks on the Sabbath day? Num. 15: 32. (Could an impostor have devised such a trifle?) How is the inheritance of the daughters of Zelophehad to be disposed of, there being no heir-male? (Num. 36: 2.)—either of them inconsiderable matters in themselves, but both giving occasion to very important laws; the one touching life, and the other property. 4. There is a *simplicity* in the manner of Moses, when telling his tale, which bespeaks its truth; no parade of language, no pomp of circumstance even in his miracles, a modesty and dignity throughout all. Let us but compare him in any trying scene with Josephus; his description, for instance, of the passage through the Red sea, (Exod. 14.) of the murmuring of the Israelites and the supply of quails and manna, with the same as given by the Jewish historian, or rhetorician we might rather say, and the force of the observation will be felt. 5. There is a *candor* in the treatment of his subject by Moses, which bespeaks his truth; as when he tells of his own want of eloquence, which unfitted him for a leader, (Exod. 4: 10.) his own want of faith, which prevented him from entering the promised land,

(Num. 20: 12.) the idolatry of Aaron his brother, (Exod. 32: 21.) the profaneness of Nadab and Abihu, his nephews, (Lev. 10.) the disaffection and punishment of Miriam, his sister, Num. 12: 1. 6. There is a *disinterestedness* in his conduct, which bespeaks him to be a man of truth; for though he had sons, he apparently takes no measures during his life to give them offices of trust or profit; and at his death he appoints as his successor one who had no claims upon him, either of alliance, of clanship, or of blood. 7. There are certain *prophetical* passages in the writings of Moses, which bespeak their truth; as, several respecting the future Messiah, and the very sublime and literal one respecting the final fall of Jerusalem, Deut. 28. 8. There is a *simple key* supplied by these writings, to the meaning of many ancient traditions current amongst the heathens, though greatly disguised, which is another circumstance that bespeaks their truth: as, the golden age; the garden of the Hesperides; the fruit-tree in the midst of the garden which the dragon guarded; the destruction of mankind by a flood, all except two persons, and those righteous persons,

*Innocuos ambos, outores numinis ambos;*

the rainbow, "which Jupiter set in the cloud, a sign to men;" the seventh day a sacred day; with many others, all conspiring to establish the reality of the facts which Moses relates, because tending to show that vestiges of the like present themselves in the traditional history of the world at large. 9. The concurrence which is found between the writings of Moses and those of the New Testament bespeaks their truth; the latter constantly appealing to them, being indeed but the completion of the system which the others are the first to put forth. Surely it is a very improbable thing, that two dispensations, separated by an interval of some fifteen hundred years, each exhibiting prophecies of its own, since fulfilled; each asserting miracles of its own, on strong evidence of its own; that two dispensations, with such individual claims to be believed, should also be found to stand in the closest relation to one another, and yet both turn out impostures after all. 10. Above all, there is a comparative *purity* in the theology and morality of the Pentateuch, which argues not only its truth, but its high original; for how else are we to account for a system like that of Moses, in such an age and amongst such a people; that the doctrine of the unity, the self-existence, the providence, the perfections of the great God of heaven and earth, should thus have blazed forth (how far more brightly than even in the vaunted schools of Athens at its most refined era!) from the midst of a nation, of themselves ever plunging into gross and grovelling idolatry; and that principles of social duty, of benevolence, and of self-restraint, extending even to the thoughts of the heart, should have been the produce of an age, which the very provisions of the Levitical law itself show to have been full of savage and heinous abominations? Exod. 3: 14. 20: 3—17. Lev. 19: 2, 18. Deut. 6: 4. 30: 6. Such are some of the internal evidences for the veracity of the books of Moses.

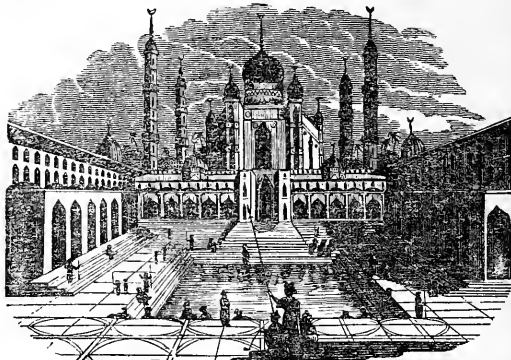
Still, after all, says Mr. Blunt, unbelievers may start difficulties; this I dispute not; difficulties, too, which we may not always be able to answer, though I think we may be always able to neutralize them. It may be a part of our trial, that such difficulties should exist and be encountered; for there can be no reason why temptations should not be provided for the natural pride of our understanding, as well as for the natural lusts of our flesh. To many, indeed, they would be the more formidable of the two; perhaps to the angels who kept not their first estate they proved so. With such facts, however, before me, as these which I have submitted to my readers, I can come to no conclusion but one,—that when we read the writings of Moses, we read no cunningly devised fables, but solemn and safe records of great and marvellous events, which court examination, and sustain it; records of such apparent veracity and faithfulness, that I can understand our Lord to have spoken almost without a figure, when he said that he who believed not Moses, neither would he be persuaded though one rose from the dead.—*Watson; Calme*

**MOSHEIM, (JOHN LAURENCE, D. D.)** a German Protestant theologian, was born, in 1695, at Lubeck, and, after

having filled professorships in Denmark and Brunswick, died in 1755, professor of theology and chancellor of the university of Gottingen. His sermons were much admired for their pure, elegant, and mellifluous style. In his private character he is said to have resembled Fenelon. He wrote above a hundred and sixty works, among which may be mentioned, *The Morality of the Holy Scriptures*; and an *Ecclesiastical History*; the latter of which was translated by Dr. Maclaine, and still more recently in closer conformity to the simple style of the original, by Dr. Murdock, of New Haven, Connecticut.—*Davenport*.

**MOSQUE**, (Arab. *Mesjed*;) a temple or place of religious worship among the Mohammedans. All mosques

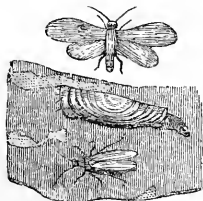
are square buildings, generally constructed of stone. Before the chief gate there is a square court paved with white marble, and low galleries round it, whose roof is supported by marble pillars. In these galleries the Turks wash themselves before they go into the mosque. In each mosque there is a great number of lamps; and between these hang many crystal rings, ostrich's eggs, and other curiosities, which, when the lamps are lighted, make a fine show. As it is not lawful to enter the mosque with stockings or shoes on, the pavements are covered with pieces of stuff sewed together, each being wide enough to hold a row of men kneeling, sitting, or prostrate. The women are not allowed to enter the mosque, but stay in



the porches without. About every mosque there are six high towers, called *minarets*, each of which has three little open galleries, one above another: these towers, as well as the mosques, are covered with lead, and adorned with gilding and other ornaments; and from thence, instead of a bell, the people are called to prayers by certain officers appointed for that purpose. Most of the mosques have a kind of hospital, in which travellers of what religion soever are entertained three days. Each mosque has also a place called *tarbe*, which is the burying-place of its founders; within which is a tomb six or seven feet long, covered with green velvet or satin; at the ends of which are two tapers, and round it several seats for those who read the Koran, and pray for the souls of the deceased.—*Head. Buck.*

**NOTE.** Small faults and errors discovered in others through the magnifying medium of prejudice, are compared by our Lord to motes in the eye, which the censorious only are proud of detecting, Matt. 7: 1—5. (See *EYE*, and *JUDGING*.)

**MOTH**; (*oish*, Job 4: 19, and *ashsh*, Job. 13: 28. 27: 18. Psalm 6: 7. 31: 9, 10. 39: 11. Isaiah 50: 9. Hosea 5: 12.) The clothes moth is the *linca argentea*; of a white, shining silver, or pearl color. It is clothed with shells, fourteen in number, and these are scaly. Albin asserts this to be the insect that eats woollen stuffs; and says that it is produced from a gray speckled moth, that flies by night, creeps among woollens, and there lays



her eggs, which, after a little time, are hatched as worms; and in this state they feed on their habitation, till they change into a chrysalis, and thence emerge into moths. "The young moth, or moth-worm," says the abbé Pluche, "upon leaving the egg which a *papilio* had lodged upon a piece of stuff commodious for her purpose, finds a proper place of residence, grows and feeds upon the nap, and like-

wise builds with it an apartment, which is fixed to the ground work of the stuff with several cords and a little glue. From an aperture in this habitation, the moth-worm devours and demolishes all about him; and, when he has cleared the place, he draws out all the fastenings of his tent; after which he carries it to some little distance, and then fixes it with the slender cords in a new situation. In this manner he continues to live at our expense, till he is satisfied with his food, at which period he is first transformed into the *nympha*, and then changed into the *papilio*."

The allusions to this insect in the sacred writings are very striking: "Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth so eateth them up like a garment, and the worm shall eat them like wool." They shall perish with as little noise as a garment under the tooth of a moth, Isaiah 51: 7, 8. In the prophecies of Hosea, God himself says, "I will be as a moth unto Ephraim, and as a lion;" that is, I will send silent and secret judgments upon him, which shall imperceptibly waste his beauty, corrode his power, and diminish his strength, and will finish his destruction with open and irresistible calamities. The same allusion is involved in the direction of our Lord to his disciples: "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," Matt. 6: 19, 20. The Jews had treasures of raiment; as well as of fruits, of corn, of wine, of oil, of honey, (Jer. 41: 8.) and of gold, silver, and brass, (Ezek. 33: 4. Dan. 11: 43.) upon which the persevering industry of the moth could make no impression. (See *HABRS IN DRESS*.) It is also likely, that by "moth" our Lord meant to suggest all the kinds of insects which devour or spoil the different kinds of property, which were treasured up for the future. These, in warm countries, are very numerous and destructive.—*Watson*.

**MOTHER.** God has declared in almost every part of his living creation, that the mother for a certain time is the natural protector of her offspring. To *woman* he has been particularly emphatic, by implanting in her affections which are rarely subdued, and by giving her an organization most wonderfully fitted for the exercise of her best and



most enviable feelings. It truly requires all the affection of a *fond mother* to administer duly to the numerous wants of a young child. The care really essential to its health and comfort, consists in a due attention to its food, clothing, and cleanliness, and the establishment of regular and useful habits, as regards exercise, exposure, sleep, and evacuations; as well as whatever belongs to the higher education of the moral feelings and religious principles. To constitute a mother, therefore, in the best sense of the term, much more is required than giving birth to progeny—it requires qualifications both rare and estimable. It exacts a patient endurance of fatigue, and anxious solicitude for their welfare, as well as a submission to privations, which nothing renders supportable but a mother's love. What a responsibility, also, rests upon her office! It has been said with some truth, that "every man is nothing more nor less than what his mother has made him."

There is nothing indeed more worthy of admiration, than that imperious sentiment, at once so mild and so tender, which unites the mother to her child; and which as it were makes but one existence of two individuals, so different in age, and apparently in necessities. Children would perish, and with them the whole human race would be extinct, did not woman take an active and continual care of them, did she not consecrate to them every moment, did she not sacrifice to them her whole life, health, youth, beauty, ease, every thing.

What wonder then that this vivid sentiment should be so often alluded to in the sacred volume, to illustrate the love of God to his people, and of Christian ministers to the souls of men? See particularly those exquisite passages, Isa. 49: 15. 1 Cor. 3: 2. Gal. 4: 19, 20. 1 Thess. 2: 7, 8. (See MARRIAGE; RELIGIOUS EDUCATION.)

Mother is sometimes used, also, for a metropolis, the capital city of a country, or of a tribe; and sometimes for a whole people, 2 Sam. 20: 19. Isa. 50: 1. Gal. 4: 26. Rev. 17: 5.

"A mother in Israel" signifies a woman, whom God uses to cherish or deliver his people. This name is given to Deborah, Judg. 5: 7. Wisdom in the Apocrypha calls herself the mother of chaste love. The earth, to which at our death we must all return, is called the mother of all men. Job has a still stronger image, Job. 17: 14.—*Calmet*; *Maygrier*; *Dewees on Children*.

MOTIVE, that which moves, excites, or invites the mind to volition. It may be one thing singly, or many things conjunctly. It may be adequate or inadequate; strong or weak. It may also be *internal* or *external*. Internal motives, or such as arise from the affections, are again distinguishable into *pure* and *impure*. See MORAL AGENCY, and WILL; *Edwards*, and *Upham on the Will*; *Toplady's Works*; *Lond. Chris. Observer*.—*Hend. Buck*.

MOTIVITY; the capacity of being influenced by motives; moral agency. (See MORAL AGENCY.)

MOUNTAIN. Judea is a mountainous country, but the mountains are generally beautiful, fruitful, and cultivated. Moses says, (Deut. 32: 13.) that the rocks of its mountains produce oil and honey, by a figure of speech, which elegantly shows their fertility. He says, (Deut. 8: 7, 9.) that in the mountains of Palestine spring excellent fountains; and that their bowels yield iron and brass. He desired earnestly of the Lord, that he might see the fine mountains of Judea and Libanus, Deut. 3: 25. They were sometimes retired to as places of security.

The most famous mountains mentioned in Scripture, are SEIR, in Idumea; HOREB, near Sinai, in Arabia Petrea; SINAI, in Arabia Petrea; HOR, in Idumea; GILBOA, south of the valley of Jezreel; NEBO, a mountain of Abarim; TABOR, in Lower Galilee; EN-GEDI, near the Dead sea; LIBANUS and ANTI-LIBANUS; GERIZIM, in Samaria; EBAL, near to Gerizim; GILEAD, beyond Jordan; AMALEK, in Ephraim; MORIAH, where the temple was built; PARAN, in Arabia Petrea; GAHASH, in Ephraim; OLIVET; PISGAE, beyond Jordan; HERMON, beyond Jordan, near Libanus; CARMEL, near the Mediterranean sea, between Dora and Ptolemais.—*Calmet*.

MOUNTAIN MEN. (See SYNOD; REFORMED PRESEBYTERIAN.)

MOURNING; sorrow, grief. (See SORROW.)—*H. Buck*.

MOURNING; a particular dress or habit, worn to signi-

fy grief on some melancholy occasion, particularly the death of friends, or of great public characters.

The modes of mourning are various in various countries; as also are the colors that obtain for that end. In Europe, the ordinary color for mourning is black; in China, it is white; in Turkey, blue or violet; in Egypt yellow; in Ethiopia, brown. Each people pretend to have their reasons for the particular color of their mourning. White is supposed to denote purity; yellow, that death is the end of human hopes, as leaves when they fall, and flowers when they fade, become yellow; brown denotes the earth, whither the dead return; black, the privation of life, as being the privation of light; blue expresses the happiness which it is hoped the deceased enjoys; and purple or violet, sorrow on the one side, and hope on the other, as being a mixture of black and blue. For an account of the mourning of the Hebrews, see Lev. 19. and 21. Jer. 16: 6. Num. 20. Deut. 34: 8. (See BURIAL, and DEAD.)

The propriety of following the customs prevalent on this point, has been of late very extensively called in question, by Christians in this country. Many individuals and religious bodies have objected against it. 1. That it is a useless ceremony. 2. That it involves needless expense, especially to the poor. 3. That the bustle of preparing it interferes with the moral and religious purposes of affliction.—*Hend. Buck*; *Chris. Watchman*, 1830.

MOUSE; (Heb. *achbar*, in Chaldee *acabar*, probably the same with the *aiarbai* of the Arabians, or the *jerboa*, described by Bruce, Lev. 11: 29. 1 Sam. 6: 4, 5, 11, 18. Isa. 46: 17.) All interpreters acknowledge that the Hebrew word *achbar* signifies a "mouse," and more especially a "field mouse." Moses declares it to be unclean, which insinuates that it was sometimes eaten; and, indeed, it is affirmed that the Jews were so oppressed with famine during the siege of Jerusalem by the Romans, that, notwithstanding this prohibition, they were compelled to eat dogs, mice, and rats. Isa. 66: 17, justly reproaches the Jews in his time with eating the flesh of mice and other things that were impure and abominable. It is known what spoil was made by mice in the fields of the Philistines, 1 Sam. 6: 5, 6. Bochart has collected many curious accounts relative to the terrible devastation made by these animals.—*Watson*.

MOUTH. The Hebrews, by a beautiful pleonasm, often say, he opened his mouth, and spoke, sung, cursed, &c. Also, that God opens the mouth of the prophets, puts words into their mouth, that is, bids them speak what he inspires them with. To inquire at the mouth of the Lord, is to consult him, Josh. 9: 14. To "set their mouth against the heavens," (Psal. 73: 9.) is to speak arrogantly, insolently, and blasphemously of God.

God directs that his law should be always in the mouth of his people; i. e. that they should commune frequently with one another about it, and constantly inculcate it upon their children. "From the abundance of the heart the mouth speaketh;" (Matt. 12: 34.) i. e. our discourses are the overflowing, or echo of the sentiments of our hearts.

Isaiah says of the Messiah, (11: 4.) "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." These expressions denote his sovereign authority and absolute power, and that it requires only one breath to destroy his enemies; perhaps by his judicial sentence.—*Calmet*.

MUFTI; the chief of the ecclesiastical order, or prime of the Mussulman religion. The authority of the *mufti* is very great in the Ottoman empire; for even the sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporal punishment. In all actions, and especially criminal ones, his opinion is required, by giving him a writing in which the case is stated under feigned names, which he subscribes with the words *Our*, or *Olmaz*, i. e. he shall or sha. not be punished.

Such outward honor is paid to the *mufti*, that the grand seignor himself rises up to him, and advances seven steps towards him when he comes into his presence. He alone has the honor of kissing the sultan's left shoulder, whilst the prime vizier kisses only the hem of his garment.

When the grand seignor addresses any writing to the mufti, he gives him the following titles:—"To the Esad, the wisest of the wise; instructed in all knowledge; the most excellent of excellents; abstaining from things unlawful; the spring of virtue and true science; heir of the prophetic doctrines; resolver of the problems of faith; revealer of the orthodox articles; key of the treasures of truth; the light to doubtful allegories; strengthened with the grace of the Supreme Legislator of Mankind. May the Most High God perpetuate thy favors."

The election of the mufti is solely in the grand seignor, who presents him with a vest of rich sables, and allows him a salary of a thousand aspers a day, which is about five pounds sterling. Besides fias, he has the disposal of certain benefices belonging to the royal mosques, which he makes no scruple of selling to the best advantage; and, on his admission to his office, he is complimented by the agents of the bashas, who make him the usual presents, which generally amount to a very considerable sum.

Whatever regard was formerly paid to the mufti, it is now become very little more than form. If he interprets the law, or gives sentence contrary to the sultan's pleasure, he is immediately displaced, and a more pious person put in his room. If he is convicted of treason, or any very great crime, he is put into a mortar kept for that purpose in the seven towers of Constantinople, and pounded to death. (See MORTAR.)—*Hend. Buck.*

MUGGLETONIANS; the followers of Ludovic Muggleton, a journeyman tailor, who, with his companion Reeves, (a person of equal obscurity,) set up for great prophets, in the time of Cromwell. They pretended to absolve or condemn whom they pleased; and gave out that they were the two last witnesses spoken of in the Revelation, who were to appear previous to the final destruction of the world. They affirmed that there was no devil at all without the body of man or woman; that the devil is man's spirit of unclean reason and cursed imagination; that the ministry in this world, whether prophetic or ministerial, is all a lie and abomination to the Lord; with a variety of other vain and inconsistent tenets.—*Hend. Buck; Williams.*

MUEHLENBERG, (HENRY MELCHIOR, D. D.), the founder of the German Lutheran church in the United States, was born at Einbeck, in Hanover, Germany, in 1711, and came to Philadelphia, where he was the pastor of a German Lutheran church forty-five years, and distinguished for his piety and learning. He died in 1787, aged seventy-six.—*Allen.*

MUEHLENBERG, (HENRY ERNST, D. D.), a Lutheran divine and botanist, the son of Rev. Henry Muehlenberg, was born in New Providence, Montgomery county, Pennsylvania, November 17, 1753. In 1763, he was sent to Halle with his two elder brothers to finish his education. On his return in 1770, he was ordained at the early age of seventeen, and in 1774 appointed one of the assistants of his father in the Philadelphia congregation. In 1780, he accepted a call from Lancaster, where he lived about thirty-five years in the exemplary discharge of the duties of his office. He died of the apoplexy, May 23, 1815, in the rich peace and hope of the Christian, aged sixty-one.

While he was a learned theologian and well acquainted with the ancient languages, and skilful also in medicine, chemistry, and mineralogy, he was particularly distinguished for his knowledge of botany. He was induced first to cultivate this science in 1777, when he was driven from Philadelphia in consequence of its being occupied by the British. From this time he corresponded with many learned botanists in Europe and America. Of many learned societies he was a member. His herbarium was purchased and presented to the American Philosophical society. He published *Catalogus Plantarum Amer. Septentr.* 1713; *Descriptio Ueberior Graminum.* &c. 1816. He left *Flora Lancastriensis* in manuscript. *Ency. Amer.; Benedict's History of all Religions.*—*Allen.*

MULBERRY-TREE; (*baca*, 2 Sam. 5: 23, 24. 1 Chron. 14: 14, 15. Psalm 84: 7.) The LXX., in Chronicles, render the word by *οπίον*, "pear-trees;" so Aquila and the Vulgate both in Samuel and Chronicles, "*pyrorum.*" Others translate it the "mulberry-tree." More probably it is the large shrub which the Arabs still call "*baca*;" and which

gave name to the valley where it abounded. Of this *vall*ey Celsius remarks, that it was "rugged and embarrassed with bushes and stones, which could not be passed through without labor and tears;" referring to Psalm 84: 7, and the "rough valley;" (Deut. 21: 4.) and he quotes from a manuscript of Aba'l Fideli a description of the tree which grew there, and mentions it as bearing a fruit of an acrid taste.

The passage in 2 Sam. 5: 23, 24, Dr. Harris thinks should read, "When thou hearest a noise as of many people marching, upon the hills of Bochim, then fall immediately upon the enemy."—*Watson.*

MULE; the offspring of two animals of different species, as a horse and an ass.

There is no probability that the Jews bred mules, because it was forbidden to couple creatures of different species, Lev. 19: 19. But they were not forbidden to use them. Thus we may observe, especially after David's time, that mules, male and female, were common among the Hebrews: formerly they used only male and female asses, 2 Sam. 13: 29. 18: 9. 1 Kings 1: 33, 38, 44. 10: 25. 18: 5, &c.

Some have thought that Anah, son of Zibeon, of the posterity of Seir, being in the desert, found out the manner of breeding mules. This opinion was much espoused by the ancients. But Jerome, who notices it in his Hebraical questions on Genesis, translates, "that Anah found hot springs." The Syriac says, a fountain; but rather it signifies a people whom Anah surprised and defeated. (See ANAH.)—*Calmet.*

MUNSON, (ENEAS, M. D.), a Christian physician, was born in New Haven, June 24, 1734; graduated at Yale college in 1753; and, having been a tutor, was a chaplain in the army in 1755 on Long Island. His health induced him to study medicine with John Darby, of East-hampton. He practised physic at Bedford in 1756, and removed in 1760 to New Haven, where he died, June 16, 1826, aged nearly ninety-two.

For more than half a century he had a high reputation as a physician, and was in the practice seventy years. Of the medical society of Connecticut he was the president. He was a man of piety from an early period his life. At the bedside of his patients he was accustomed to commend them to God in prayer. It was with joyous Christian hope that this venerable old man went down to the dead. *Thacher.—Allen.*

MURDER; the act of wilfully and feloniously killing a person upon malice or forethought. (See LAW.)

Heart murder is the secret wishing or designing the death of any man; yea, the Scripture saith, "Whosoever hateth his brother is a murderer;" 1 John 3: 15. We have instances of this kind of murder in Ahab, (1 Kings 22: 9.) Jezebel, (2 Kings 19: 2.) the Jews, (Mark 11: 18.) David, (1 Samuel 25: 21, 22.) Jonah, ch. 4: 1, 4.

Murder is contrary to the authority of God, the sovereign disposer of life; (Deut. 32: 39.) to the goodness of God, who gives it; (Job 10: 12.) to the law of nature; (Acts 16: 28.) to the love a man owes to himself, his neighbor, and society at large. Not but that life may be taken away, as in lawful war; (1 Chron. 5: 22.) by the hand of the civil magistrate for capital crimes; (Deut. 17: 8, 10.) and in self-defence. (See SELF-DEFENCE.)

According to the divine law, murder is to be punished with death, Gen. 9: 6. Deut. 19: 11, 12. 1 Kings 2: 28, 29. It is remarkable that God often gives up murderers to the torments of a guilty conscience, Gen. 4: 13, 15, 23, 24. Such are followed with many instances of divine vengeance; (2 Sam. 12: 9, 10.) their lives are often shortened; (Psalm 55: 23.) and judgments for their sin are oftentimes transmitted to posterity, Gen. 49: 7. 2 Sam. 21: 1.

When a dead body was found in the fields, and the murderer was unknown, Moses commanded that the elders and judges of the neighboring places should resort to the spot, Deut. 21: 1—8. The elders of the city nearest to it were to take a heifer, which had never yet borne the yoke, and were to lead it into some rude and uncultivated place, which had not been ploughed or sowed, where they were to cut its throat; the priests of the Lord, and the elders and magistrates of the city, were to come near the

dead boy, and washing their hands over the heifer that had been slain, they were to say: "Our hands have not shed this blood, nor have our eyes seen it shed. Lord, be favorable to thy people Israel, and impute not to us this blood which has been shed in the midst of our country." This ceremony may inform us what idea they had of the heinousness of murder, and how much horror they conceived at this crime; also, their fear that God might avenge it on the whole country; and the pollution that the country was supposed to contract, by the blood spilt in it, unless it were expiated or avenged on him who had occasioned it, if he could be discovered. Comp. Psalm 73: 13; also the action of Pilate, Matt. 27: 4. *Calnet; John; Jones; Dwight's Theology.—Hend. Buck.*

MURMURING; a complaint made for wrong supposed to have been received. Paul frequently forbids murmuring, 1 Cor. 10: 10. Phil. 2: 14. God severely punished the Hebrews who murmured in the desert, and was more than once on the point of forsaking them, and even of destroying them, had not Moses appeased his anger by earnest prayer, Num. 11: 33, 31. 12: 14: 30, 31. 16: 3. 21: 4-6. Psal. 78: 30. (See RESTORATION.)—*Calnet.*

MURRAY, (JOHN,) first Universalist minister in Boston, was born at Alton, Hampshire county, England, about 1741. His father was an Episcopalian; his mother a Presbyterian. They removed from Alton to Ireland. In early life he believed the doctrine of election; then he became a Methodist preacher in Mr. Wesley's connexion; and afterwards he was attached to Mr. Whitfield. Repairing to London, he soon forgot the character of a minister. Good company, music, dancing, Vauxhall, and the play houses intoxicated him. He says, "I plunged into a vortex of pleasure."

Visiting a young lady to convert her from the error of Universalism, the following was the argumentation. She asked, For not believing what is an unbeliever damned? He replied, For not believing that Jesus Christ is his complete Savior. She again asked, Must the unbeliever believe that Jesus Christ is his Savior? Must he believe a lie? Is Christ the Savior of the unbeliever? By this argument he was overwhelmed. His own erroneous definition of faith was indeed refuted by the questions of the lady; but, instead of abandoning that fundamental error, he only followed it out to its natural consequences, and became a Universalist.

Having lost his wife and child, he came to America in poverty, in September, 1770. His talents and eloquent enthusiasm, combined with many just and evangelical sentiments, soon raised him to popularity. He preached at Brunswick, New Jersey, Newport, and Providence, and first in Boston October 30, 1773; afterwards in Newburyport and New London, in New York and Pennsylvania. In May, 1775, he was a chaplain in a Rhode Island regiment. After preaching in Gloucester, he was established in Boston about the year 1785, and passed the remainder of his life there. After six years of helplessness he died in peace, September 3, 1815, aged seventy-four.

Mr. Murray, as well as Mr. Winchester, was a Trinitarian. He regarded Winchester, however, as a believer in purgatorial satisfaction, and as teaching that every man is his own Savior. He himself believed that myriads of men would rise to the resurrection of damnation, and would call on the rocks to hide them from the wrath of the Lamb; yet considered that damnation as ending at the judgment-day. He supposed, that in the day of judgment the *devil and his angels* would be placed, as the goats, on the left hand of the judge, and *all men* on the right hand, in most obvious contradiction to the Scripture, which says, that "all nations" will be gathered, to be separated, the just from the unjust. This amounts in fact to a denial of the future judgment.

Since his death Mr. Balfour, with Mr. Ballou and others, has explicitly maintained, that there will be no future reckoning day. See 2 Tim. 3: 13. At last this error of denying a future judgment, and thus subverting the moral government of God, appeared so great and perilous to a number of Universalist ministers, who assert a future retribution and the punishment, though not everlasting, of the wicked, that in August, 1831, they announced their full and entire separation from the denomination of Uni-

versalists, and the establishment of a religious community by the name of the "Massachusetts Association of Universal Restorationists." (See UNIVERSAL RESTORATIONISTS.) Mr. Murray published Letters and Sketches of Sermons, 3 vols. His Life, by himself, was published in 1816, and two editions have been published since his death. *Life of Murray, ed. 1833.—Allen.*

MURRAY, (LINDLEY,) a grammarian, and member of the society of Friends, was born, in 1745, at Smetara, near Lancaster, in Pennsylvania; was originally an American barrister, but quitted the bar to become a merchant; acquired a competency by his mercantile pursuits; settled in England, and became known by his school books; and died January 10, 1826. Among his works are, English Grammar; Exercises; Key; Spelling Book; and Reader; two French Selections; the Power of Religion on the Mind; and the Duty and Benefit of Reading the Scriptures.—*Davenport.*

MUSCULUS, (WOLFGANGUS,) a celebrated German divine and reformer, was born at Dieuze, upon Lorrain, September 8, 1497. His father was a poor cooper; the son found friends, and was educated in a monastery at Westrick, where the prior treated him as his own son. At the age of twenty he began the study of theology, when a pious old monk said to him, "If you intend to become a good preacher, you must endeavor to be familiar with the Bible." By means of this advice, Musculus became a Christian and a Protestant, and was the instrument of converting to his principles almost all his brother friars in the monastery. After various successful labors in Leixheim, Strasburg, and Augsburg, he was settled as professor of theology at Bern, in 1549, where he died, August 30, 1563. He left many valuable works, chiefly commentaries on the Scriptures. His Dying Hymn in Latin has been much admired.—*Middleton, ii. pp. 85-89.*

#### THE DYING HYMN OF MUSCULUS.

1. *Nil superest vite, frigus precordia captat :  
Sed tu CHRISTE, mihi vita perennis ades.*
2. *Quid trepidas anima? ad sedes abitura quietis,  
En tibi ductor, adest ANGELUS ille tuus.*
3. *Linqe damnum hanc miseram, nunc in sua fata vacentem,  
Quam tibi JESU DEX dextera restituit.*
4. *Peccasti? scia: sed CHRISTIVE credentibus in ee  
Peccata expurgat sanguine cuncta suo.*
5. *Horribilis mors est? fator: sed proxima vita est,  
Ad quam te CHRISTE gratia certa vocat.*
6. *Præsto est de Sulana, peccato, et morte triumphans  
CHRISTOS: ad hunc igitur læta alacrisque nigra.*

Of this beautiful effusion of Christian piety and genius the editor of this work begs leave to offer the following

#### NEW TRANSLATION.

1. The vital flame shall burn no more!  
The blood around my heart is cold!  
But thou, O CHRIST, my soul shalt warn,  
With life of more than mortal mould!
2. Why then, my soul, why tremble thus,  
To wing thy flight to seats of rest?  
Behold thy guide, thine ANGEL, waits  
To lead thee there among the blest.
3. Leave then this wretched mansion, leave,  
In ruins it around thee lies:  
For God's right hand is faithful still,  
And thou shalt see it faster rise.
4. But hast thou sinned? and hence thy fear.  
Sad truth! but yet believers know,  
That crimson as the stain may be,  
The blood of CHRIST doth cleansing flow.
5. Does death a face of horror wear?  
Most true, my soul, but life is nigh!  
That life to which thy SAVIOR calls,  
By grace so sure thou canst not die.
6. Victor o'er Satan, sin, and death,  
Yonder thy LORD in triumph reigns;  
Stretch, O my soul, thy joyful wings,  
And fly to those celestial plains!

MUSIC; the harmonious combination of sounds; an art of great antiquity, and early employed as a medium

of religious worship. As practised in public worship among both Jews and Christians, it is of two kinds:—

1. *Vocal music.* This species, which is the most natural, may be considered to have existed before any other. It was continued by the Jews, and it is the only kind that is permitted in the Greek and Scotch churches, or, with few exceptions, in dissenting congregations in England. The Christian rule requires its use, both for personal and social edification, Ephes. 5. Col. 3. The vocal music of the imperial chorists in St. Petersburg incomparably surpasses, in sweetness and effect, the sounds produced by the combined power of the most exquisite musical instruments.

2. *Instrumental music* is also of very ancient date, its invention being ascribed to Tubal, the sixth descendant from Cain. That instrumental music was not practised by the primitive Christians, but was an aid to devotion of later times, is evident from church history. The organ was first introduced into the church service by Marianns Saautus, in the year 1290; and the first that was known in the West, was one sent to Pepin, by Constantinus Copronymus, about the middle of the eighth century. Instrumental music is becoming quite common in the churches of this country; nor is this to be regretted, so long as it is made subservient to vocal, not a substitute for it.

Music, indeed, is probably nearly coeval with our race, or, at least, with the first attempts to preserve the memory of transactions. Before the invention of writing, the history of remarkable events was committed to memory, and handed down by oral tradition. The knowledge of laws and of useful arts was preserved in the same way. Rhythm and song were probably soon found important helps to the memory; and thus the muses became the early instructors of mankind. Nor was it long, we may conjecture, before dancing and song united contributed to festivity, or to the solemnities of religion. The first in-

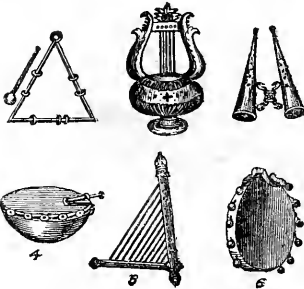
which they called *photinx*, is also ascribed to the Egyptians. Its shape was that of a horn, of which, no doubt, it was originally made. Before the invention of these instruments, as Dr. Burney justly observes, "music could have been little more than metrical, as no other instruments except those of percussion were known. When the art was first discovered of refining and sustaining tones, the power of music over mankind was probably irresistible, from the agreeable surprise which soft and lengthened sounds must have occasioned." The same learned writer has given a drawing, made under his own eye, of an Egyptian musical instrument, represented on a very ancient obelisk at Rome, brought from Egypt by Augustus. This obelisk is supposed to have been erected at Heliopolis, by Sesostris, near four hundred years before the Trojan war. The most remarkable thing in this instrument is, that it is supplied with a neck, so that its two strings were capable of furnishing a great number of sounds. This is a contrivance which the Greeks, with all their ingenuity, never hit upon. "I have never been able," says the doctor, "to discover in any remains of Greek sculpture, an instrument furnished with a neck; and father Montfaucon says, that in examining the representations of near five hundred ancient lyres, harps, and citharas, he never met with one in which there was any contrivance for shortening the strings during the time of performance, as by a neck and finger-board." From the long residence of the Hebrews in Egypt, it is no improbable conjecture that their music was derived from that source. However that may be, music, vocal and instrumental, made one important part of their religious service. If the excellence of the music was conformable to the sublimity of the poetry which it accompanied, there would be no injustice in supposing it unspeakably superior to that of every other people; and the pains that were taken to render the tabernacle and temple music worthy of the subjects of their lofty odes, leaves little doubt that it was so. That the instruments were loud and sonorous, will appear from what follows; but as the public singing was performed in alternate responses, or the chorus of all succeeded to those parts of the psalm which were sung only by the appointed leaders, instruments of this kind were necessary to command and control the voices of so great a number as was usually assembled on high occasions.

The Hebrews insisted on having music at marriages, on anniversary birthdays, at victories, at the inauguration of their kings, in their public worship, and when they were coming from afar to attend the great festivals of their nation, Isa. 30: 29.

Instrumental music was first introduced into the Jewish service by Moses; and afterward, by the express command of God, was very much improved with the addition of several instruments in the reign of David. When Hezekiah restored the temple service, which had been neglected in his predecessor's reign, "he set the Levites in the house of the Lord, with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the

king's seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets," 2 Chron. 29: 25.

The harp, or ancient lyre, *kinnor*, was the most ancient of the class of stringed instruments, Gen. 4: 21. It was sometimes called *sambac*, or "eight-stringed," (1 Chron. 15: 21. Ps. 6: 1. 12: 1.) although, as we may gather from the coins or medals of the Maccabean age, there were some harps which were furnished with only three strings. The *nablum*, or *psaltery*, is first mentioned in the Psalms of David. In Psalms 33: 2, and 144: 9, it is called *ashcor*, "a ten stringed instrument;" but in Psalm 92:



Musical Instruments.

struments of music were probably of the pulsatile kind; and rhythm, it is likely, preceded the observation of those intervals of sound which are so pleasing to the ear. About five hundred and fifty years after the deluge, or B. C. 1800, according to the common chronology, both vocal and instrumental music are spoken of as things in general use: "And Laban said, What hast thou done, that thou hast stolen away nawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?" Gen. 31: 26, 27.

Egypt has been called the cradle of the arts and sciences, and there can be no doubt of the very early civilization of that country. To the Egyptian Mercury, or *Thoth*, who is called *Trismegistos*, or "thrice illustrious," is ascribed the invention of the lyre, which had at first only three strings. It would be idle to mention the various conjectures how these strings were tuned, or to try to settle the chronology of this invention. The single flute,



Harp.

of David. In Psalms 33: 2, and 144: 9, it is called *ashcor*, "a ten stringed instrument;" but in Psalm 92:

3, it is distinguished from it. Josephus assigns to it twelve strings, which, taken in connexion with the fact above stated, leaves us to conclude that it sometimes had ten and sometimes twelve strings. It was not played with a bow or fret, but with the fingers. It resembled in form a right angled triangle, or the Greek delta inverted. The body of it was of wood and hollow, and was inclosed with a piece of leather tensely drawn. The chords were extended on the outside of the leather, and were fixed at one end into the transverse part of the triangular body of the instrument. Such is its form at the present day in the East; but it has only five strings in its modern shape, 2 Sam. 6: 5. 1 Kings 10: 12. There was another instrument of this kind used in Babylonia: it was triangular in form. It had originally only four, but subsequently twenty strings, Dan. 3: 5, 7, 10, 15.

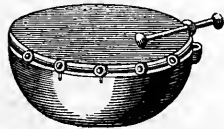
Among their wind instruments was the *organ*, so called in the English version, in Hebrew, *huggab*, Gen. 4: 21. It



Organ.

may be styled the ancient shepherd's pipe, corresponding most nearly to the *surigex*, or the pipe of Pan, among the Greeks. It consisted at first of only one or two, but afterwards of about seven pipes, made of reeds, and differing from each other in length. *Chalil*, *nechiloth*, and *nekeb*, are wind instruments made of various materials, such as wood, reeds, horns, and bones. As far as we may be permitted to judge from the three kinds of pipes now used in the East, the Hebrew instrument called *nechiloth* is the one that is double in its structure; *chalil* is perhaps the one of simpler form, having a single stem with an orifice through it; while *nekeb* answers to the one without an orifice, Isa. 5: 12. 30: 29. Jer. 48: 36. Ps. 5: 1. Ezek. 28: 13. The *horn*, or *crooked trumpet*, was a very ancient instrument. It was made of the horns of oxen, which were cut off at the smaller extremity, and thus presented an orifice which extended through. In progress of time, rams' horns were hollowed and employed for the same purpose. It is probable that in some instances it was made of brass, fashioned so as to resemble a horn. It was greatly used in war, and its sound resembled thunder. *Chatsoroth*, the *silver trumpet*, was straight, a cubit in length, hollow throughout, and at the larger extremity shaped so as to resemble the mouth of a small bell. In times of peace, when the people or the rulers were to be assembled together, this trumpet was blown softly. When the camps were to move forward, or the people to march to war, it was sounded with a deeper note.

There were several sorts of drums. The *toph*, rendered in the English version *tabret* and *timbrel*, (Gen. 31: 27.)



Drum.

consisted of a circular hoop, either of wood or brass, three inches and six-tenths wide, was covered with a skin tensely drawn, and hung round with small bells. It was held in the left hand, and beaten to notes of music with the right. The ladies through all the East, even to this day, dance to the sound of this instrument, Exod. 15: 20. Job 17: 6. 21: 12. 2 Sam. 6: 5. The *cymbals*, *tsetselim*, were of two kinds formerly, as there are to this day, in the East. The first consisted of two flat pieces of metal or plates; the musician held one of them in his right hand, the other in his left, and smote them together, as an accompaniment to other instruments. This cymbal and the mode of using it may be often seen in modern armies. The second kind of cymbals consisted of four small plates attached, two to each hand, which the ladies, as they danced, smote together. But *mexilots*, (Zech. 14: 20.) rendered in the English version *bells*, are not musical instruments, as some suppose, nor indeed bells, but concave pieces or plates of brass, which were sometimes attached to horses for the sake of ornament.—*Hend. Buck; Watson.*

MUSSULMAN. (See ISLAMISM.)

MUSTARD; (*sinapi*, Matt. 13: 32. 17: 20. Mark 4: 31. Luke 13: 19. 17: 6.) a well-known garden herb. Christ

compares the kingdom of heaven to "a grain of mustard-seed, which a man took and sowed in the earth, which indeed," said he, "is the least of all seeds; but when it is grown is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof," Matt. 13: 31, 32. "This expression will not appear strange," says Sir Thomas Browne, "if we recollect that the mustard-seed, though it be not simply and in itself the smallest of seeds, yet may be very well believed to be the smallest of such as are apt to grow unto a ligneous substance, and become a kind of tree."

The expression, also, that it might grow into such dimensions that birds might lodge on its branches, may be literally conceived, if we allow the luxuriance of plants in India above our northern regions. And he quotes upon this occasion what is recorded in the Jewish story, of a mustard tree that was to be climbed like a fig-tree. The Talmud also mentions one whose branches were so extensive as to cover a tent. Without insisting on the accuracy of this, we may gather from it that we should not judge of Eastern vegetables by those which are familiar to ourselves. Scheuchzer describes a species of mustard which grows several feet high, with a tapering stalk, and spreads into many branches. Of this arborescent or tree-like vegetable he gives a print; and Linnæus mentions a species whose branches were real wood, which he names *sinapi erucoides*.

But whatever kind of tree our Lord meant, it is clear, from the fact that he never takes his illustrations from any objects but such as were familiar, and often present in the scene around him, that he spoke of one which the Jews well knew to have minute seeds, and yet to be of so large growth as to afford shelter for the birds of the air.—*Watson; Harris; Abbott.*

MYCONIUS, (FREDERICK,) an intimate friend of Luther, and one of the reformers of the sixteenth century, was born at Lichtenfeldt, Franconia, in 1491, of religious parents, and educated at Annaberg. At the age of twenty he was persuaded to enter a monastery, where he devoted seven years chiefly to the study of the Bible, the schoolmen, and the works of Augustine. After he entered into orders, he was preacher at Viaria, where Luther's works fell into his hands, and his mind becoming enlightened, he began to proclaim the truth with boldness; and it spread, says his biographer, "as if the angels had been the carriers of it." In 1524, he was called to Gotha, where he labored among the Thuringian churches twenty-two years. He often accompanied the elector of Saxony into the Netherlands, and preached the gospel at the hazard of his life. He was once his ambassador to England. He was also employed to visit and reform the churches of Misnia. His health failing in 1541, he wrote to Luther "that he was sick not unto death, but unto life." But he recovered, and, according to Luther's prayer, outlived him several months. He died in 1546, glorifying God for all the rich mercies of the Reformation. He published numerous works.—*Middleton*, vol. i. p. 250.

MYRRH; (*mir*, Exod. 30: 23. Esther 2: 12. Ps. 45: 8. Prov. 7: 17. Cant. 1: 13. 3: 6. 4: 6. 14: 5: 1, 5, 13; *smur-na*, Eccles. 24: 15. Matt. 2: 11. Mark 15: 23. John 19: 39.) a precious kind of gum, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia. Its taste is extremely bitter, but its smell, though strong, is not disagreeable; and among the ancients it entered into the composition of the most costly ointments. As a perfume, it appears to have been used to give a pleasant fragrance to vestments, and to be carried by fœ



males in little caskets in the bosoms. The Magi, who came from the East to worship our Savior at Bethlehem, made him a present of myrrh among other things, Matt. 2: 11.

In the gospel (Mark 15: 23.) is mentioned myrrh and wine, or wine mingled with myrrh, which was offered to Jesus, previous to his crucifixion, and intended to deaden in him the anguish of his sufferings. It was a custom among the Hebrews to give such kind of stupefying liquors to persons who were about to be capitally punished, Prov. 31: 6. Some have thought that the myrrhed wine of Mark is the same as the "wine mingled with gall" of Matthew; but others distinguish them. They suppose the myrrhed wine was given to our Lord from a sentiment of sympathy, to prevent him from feeling too sensibly the pain of his sufferings; while the potation, mingled with gall, of which he would not drink, was given from cruelty. Others, however, think that Matthew, writing in Syriac, used the word *marra*, which signifies either myrrh, bitterness, or gall; which the Greek translator took in the sense of gall, and Mark in the sense of myrrh. Wine mingled with myrrh was highly esteemed by the ancients.—*Watson; Calmet.*

MYRTLE; (*rush*, Neh. 8: 15. Isa. 41: 19. 55: 13. Zech. 1: 8—10.) a shrub, sometimes growing to a small tree, very common in Judea. It has a hard woody root, that sends forth a great number of small flexible branches, furnished with leaves like those of box, but much less, and more pointed: they are soft to the touch, shining, smooth, of a beautiful green, and have a sweet smell. The flowers grow among the leaves, and consist of five white petals disposed in the form of a rose: they have an agreeable perfume, and ornamental appearance.



Savary, describing a scene at the end of the forest of Platanea, says, "Myrtles, intermixed with laurel roses, grow in the valleys to the height of ten feet. Their snow-white flowers, bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself. They enchant every one, and the soul is filled with the softest sensations."

The myrtle is mentioned in Scripture among lofty trees, not as comparing with them in size, but as contributing with them to the beauty and richness of the scenery. Thus Isaiah, (41: 19.) intending to describe a scene of varied excellence: "I will plant in the wilderness the cedar, and the shittah tree, and the myrtle, and the oil tree;" that is, I will adorn the dreary and barren waste with trees famed for their stature and the grandeur of their appearance, the beauty of their form, and also the fragrance of their odor. The apocryphal Baruch, (5: 8.) speaking of the return from Babylon, expresses the protection afforded by God to the people by the same image: "Even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God." *Harris.—Watson.*

MYSIA; a country of Asia Minor, having the Propontia on the north, Bithynia on the north-east and east, Phrygia on the south-east, Lydia (from which it was separated by the river Hermus) on the south, the Egean sea on the west, and the narrow strait, called the Hellespont, on the north-west. Mysia was visited by St. Paul in his circuit through Asia Minor; but he was not suffered by the Spirit to remain there, being directed to pass over into Macedonia, Acts 16: 7—10. In this country stood the ancient city Troy; as also that of Pergamus, one of the seven churches of Asia. Under the Romans it was made a province of the empire, and called Hellespontus; and

its inhabitants are represented by Cicero as base and contemptible to a proverb.—*Watson.*

MYSTERY; secret; a wonder; (from *mucin* to *stoma*, to shut the mouth.) It is taken,—1. For a truth revealed by God which we could not have discovered without revelation; such as the call to the Gentiles, (Eph. 1: 9.) the transforming of some without dying, &c., 1 Cor. 15: 51.—2. The word is also used in reference to things which remain in part incomprehensible after they are revealed; such as the incarnation of Christ, the resurrection of the dead, &c., 1 Tim. 3: 12. Some critics, however, observe that the word in the Scripture does not usually import what is incapable in its own nature of being understood by man, but barely a secret, any thing not disclosed or published to the world, Ephes. 1: 9. 3: 3—12. 1 Cor. 13: 1—3.

In respect to the mysteries of religion, divines have run into two extremes. Some, as one observes, have given up all that was mysterious, thinking that they were not called to believe any thing but what they could comprehend. "Where mystery begins," says Dr. James Foster, "religion ends." But the truth is, as Robert Hall observes, that they begin and end together; a portion of that which is inscrutable to our faculties attaching to every truth of nature and revelation. *A religion without mystery is a temple without its God*, 1 Cor. 2: 6—10.

But if it can be proved that mysteries make a part of a religion coming from God, it can be no part of piety to discard them, as if we were wiser than he. And besides, upon this principle, a man must believe nothing: the various works of nature, the growth of plants, instincts of brutes, union of body and soul, properties of matter, the nature of spirit, and a thousand other things, are all replete with mysteries. If so in the common works of nature, we can hardly suppose that those things which more immediately relate to the Divine Being himself, can be without mystery. The other extreme lies in an attempt to explain the mysteries of revelation so as to free them from all obscurity. To defend religion in this manner is to expose it to contempt.

The following maxim points out the proper way of defence, by which both extremes are avoided. Where the truth of a doctrine depends not on the evidence of the things themselves, but on the authority of him who reveals it, there the only way to prove the doctrine to be true is to prove the testimony of him that revealed it to be infallible.

Dr. South observes, that the mysteriousness of those parts of the gospel called the credenda, or matters of our faith, is most subservient to the great and important ends of religion, and that upon these accounts:—1. First, because religion in the prime institution of it was designed to make impressions of awe and reverential fear upon men's minds. 2. To humble the pride and haughtiness of man's reason. 3. To engage us in a closer and more diligent search into them. 4. That the full and entire knowledge of divine things may be one principal part of our felicity hereafter. *Robinson's Claude*, vol. i. pp. 118, 119, 304, 305; *Campbell's Preliminary Dissertation to the Gospels*, vol. i. p. 383; *Stillingfleet's Origines Sacrae*, vol. ii. c. 8; *Ridgley's Div.*, qt. 11; *Calmet's Dict.*; *Cruden's Concordance*; *South's Serm.*, ser. 6, vol. iii.; *Works of Robert Hall*.—*Hend. Buck.*

MYSTERIES; a term used to denote the secret rites of the pagan superstition, which were carefully concealed from the knowledge of the vulgar.

The learned bishop Warburton supposed that the mysteries of the pagan religion were the invention of legislators and other great personages, whom fortune or their own merit had placed at the head of those civil societies which were formed in the earliest ages in different parts of the world.

Mosheim was of opinion that the mysteries were entirely commemorative; that they were instituted with a view to preserve the remembrance of heroes and great men, who had been deified in consideration of their martial exploits, useful inventions, public virtues, and especially in consequence of the benefits by them conferred on their contemporaries.

Others, however, suppose that the mysteries were the offspring of bigotry and priestcraft, and that they originated in Egypt, the native land of idolatry. In that

country, the priesthood ruled predominant. The kings were engrafted into their body before they could ascend the throne. They were possessed of a third part of the land of all Egypt. The sacerdotal function was confined to one tribe, and was transmitted from father to son. All the Tribes, but more especially the Egyptians, delighted in mysterious and allegorical doctrines. Every maxim of morality, every tenet of theology, every dogma of philosophy, was wrap<sup>d</sup> up in a veil of allegory and mysticism. This propensity, no doubt, conspired with avarice and ambition to dispose them to a dark and mysterious system of religion. Besides, the Egyptians were a gloomy race of men; they delighted in darkness and solitude. Their sacred rites were generally celebrated with melancholy airs, weeping, and lamentation. This gloomy and unsocial bias of mind must have stimulated them to a congenial mode of worship.—*Hend. Buck.*

**MYSTERIES**, or, as they were also called, **MIRACLES**; a kind of rude drama, which was a favorite spectacle in the middle ages, represented at solemn festivals. The subjects were of a religious character, and the ecclesiastics were at first the authors and performers. They received the above name because they professedly taught the mysterious doctrines of Christianity, and represented the miracles of the saints and martyrs. The first play of this sort, mentioned by name, appears to have been St. Catharine, written, according to Matthew Paris, by Geoffrey, a Norman, about 1110. They sometimes lasted several days. One which lasted eight days contained a great part of the Scripture history. The Corpus Christi, or famous Coventry mystery, begins with the creation, and ends with the day of judgment. The slaughter of the children at Bethlehem, the sufferings of Christ, &c. were represented.—*Hend. Buck.*

**MYSTICAL**. The mystical sense of Scripture is that which is evidently symbolical or metaphorical. For example, Babylon signifies literally a city of Chaldea, the habitation of kings who persecuted the Hebrews, and who were overwhelmed in idolatry and wickedness. But John, in the Revelations, gives the name of Babylon, mystically, to the city of Rome. So Jerusalem is literally a city of Judea; but mystically, the heavenly Jerusalem; the habitation of the saints, &c.—*Calmet.*

**MYSTICS**, who have also been sometimes called Quietists, are those who profess a pure and sublime devotion, accompanied with a disinterested love of God, free from all selfish considerations; and who believe that the Scriptures have a mystic and hidden sense, which must be sought after, in order to understand their true import. Under this name some improperly comprehend all those who profess to know that they are inwardly taught of God.

The system of the Mystics proceeded upon the known doctrine of the Platonic school, which was also adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or that the faculty of reason, from which proceed the health and vigor of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could by labor or study excite this celestial flame in their breasts; and, therefore, they disapproved highly of the attempts of those who, by definitions, abstract theorems, and profound speculations, endeavored to form distinct notions of truth, and discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts as might tend to attenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things. They reasoned as follows: "Those who behold with a noble contempt all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of a material world, must necessarily return to God, when the spirit is thus disengaged from the impediments which prevented that happy union. And, in this blessed frame, they not only enjoy inexpressible raptures from that communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its

native purity, while others behold it in a vitiated and delusive form." The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic, who gave himself out for Dionysius the Areopagite, a disciple of St. Paul, and who probably lived about this period; and, by pretending to higher degrees of perfection than other Christians, and practising great austerities, their cause gained ground, especially in the eastern provinces, in the fifth century. A copy of the pretended works of Dionysius was sent by Balbus to Lewis the Meek, A. D. 824, which kindled the holy flame of Mysticism in the western provinces, and filled the Latins with the most enthusiastic admiration of this new system. In the twelfth century, these Mystics took the lead in their method of expounding the Scriptures. In the thirteenth, they were the most formidable antagonists of the schoolmen; and, towards the close of the fourteenth, many of them resided and propagated their tenets in almost every part of Europe. They had, in the fifteenth century, many persons of distinguished merit in their number. In the sixteenth, previously to the Reformation, if any sparks of real piety subsisted under the despotic empire of superstition, they were chiefly to be found among the Mystics; and in the seventeenth, the radical principle of Mysticism was adopted by the Behmists, Bourignonists, and Quietists.

The Mystics propose a disinterestedness of love, without other motives, and profess to feel, in the enjoyment of the temper itself, an abundant reward; and passive contemplation in the state of perfection to which they aspire. They lay little or no stress upon the outward ceremonies and ordinances of religion, but dwell chiefly upon the inward operations of the mind. It is not uncommon for them to allegorize certain passages of Scripture, (at the same time they do not deny the literal sense,) as having an allusion to the inward experience of believers. Thus, according to them, the word Jerusalem, which is the name of the capital of Judea, signifies, allegorically, the church militant; morally, a believer; and mysteriously, heaven. That sublime passage also in Genesis, "Let there be light, and there was light," which is, according to the letter, corporeal light, signifies, allegorically, the Messiah; morally, grace; and mysteriously, beatitude, or the light of glory. All this appears to be harmless; yet we must be careful not to give way to the sallies of a lively imagination in interpreting Scripture. Woolston is said to have been led to reject the Old Testament by spiritualizing and allegorizing the New.

The Mystics are not confined to any particular denomination of Christians, but may be found in most countries, and among many descriptions of religionists. Among the number of Mystics may be reckoned many singular characters, especially Behmen, a shoemaker at Gortitz, in Germany; Molinos, a Spanish priest, in the seventeenth century; Madame Guion, a French lady, who made a great noise in the religious world; and the celebrated Madame Bourignon, who wrote a work, entitled, "The Light of the World," which is full of Mystic extravagancies. Fenelon, also, the learned and amiable archbishop of Cambray, favored the same sentiments, for which he was reprimanded by the pope. His work, entitled, "An Explication of the Maxims of the Saints," which abounds with Mystical sentiments, was condemned; and to the pope's sentence against him the good archbishop quietly submitted, and even read it publicly himself in the cathedral of Cambray. In this whole affair, his chief opponent is said to have been the famous Bossuet, bishop of Meaux. Mr. William Law, author of the "Serious Call," &c., degenerated, in the latter part of his life, into all the singularities of Mysticism. In the best sense, Mysticism is to be regarded as an error arising out of partial views of the truth, or truth made erroneous, as being put out of its proper relation to, and connexion with other truths. As it respects the inward life of religion, its tendency is to a species of fanaticism, and to induce a contempt for divinely appointed ordinances. In many, however, it has been happily tempered by good principles; and too frequently has all scriptural Christianity, in its inward influence, been branded with the name of Mysticism.—*Watson; Hend. Buck; Douglas on Errors.*

**MYTHOLOGY**, in its original import, signifies any kind of fabulous doctrine. In its more appropriated sense, it means those fabulous details concerning the objects of worship, which were invented and propagated by men who lived in the early ages of the world, and by them transmitted to succeeding generations, either by written

records, or by oral tradition. See articles **HEATHEN**; **PAGANISM**; and *Gale's Court of the Gentiles*; a work calculated to show that the pagan philosophers derived their most sublime sentiments from the Scriptures.—*Hend. Buck*; *Bryant's System of Ancient Mythology*; *Lempriere's Classical Dictionary*; *Dwight's Theology*; *Douglas on Errors*

## N.

**NAAMAH**; daughter of Lamech and Zillah, and sister of Tubal-cain, (Gen. 4: 22.) who is believed to have found out the art of spinning wool, and of making or enriching cloth and stuffs.—*Calmet*.

**NAAMAN**; a general in the army of Benhadad, king of Syria, who, being afflicted with a leprosy, was cured by bathing seven times in the Jordan, agreeably to the command of Elisha the prophet, 2 Kings 5. Comp. Lev. 14: 7, &c. (See **LEPROSY**; and **ABANA**.)

The prophet having refused to receive a present offered to him by Naaman, the latter begged that he might be permitted to carry home two mules' burden of the earth of Canaan, assigning as a reason, that henceforth he would serve no God but Jehovah. It seems that his intention was to build an altar in Syria formed of that holy ground, as he conceived it to be, to which God had assigned the blessing of his peculiar presence, that he might daily testify his gratitude for the great mercy which he had received, that he might declare openly his renunciation of idolatry, and that he might keep a sort of communion, by similitude of worship, with the people who inhabited the land where Elisha dwelt, who had so miraculously cured him. This is perfectly consistent with the precept, (Exod. 20: 24.) "An altar of earth shalt thou make unto me:" and it is very credible, that the temporary altars were usually of earth; especially on the high places. To such an altar, apparently, Elijah, after repairing it, added twelve stones, in allusion to the twelve tribes of Israel, 1 Kings 18: 31.

Elisha having consented to this request, Naaman again addressed the prophet thus: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing." And Elisha said to him, "Go in peace." This passage has given rise to many scruples. Many commentators think, that Naaman only asks leave to continue those external services to his master Benhadad, which he had been used to render him, when he entered the temple of Rimmon; and that Elisha suffered him to accompany the king into the temple, provided he paid no worship to the idol. Others, with more reason, translating the Hebrew in the past tense, suppose that Naaman mentions only his former sin, and asks pardon for it.—*Calmet*; *Watson*; *Jones*.

**NABAL**; a rich but churlish man, of the tribe of Judah, and race of Caleb, who dwelt in the south of Judah, and who had a very numerous flock on Carmel, but refused to give David and his followers, in their distress, any provisions, though modestly requested to do so, 1 Sam. 25: 25, &c. His name is proverbial for miserly covetousness.—*Calmet*.

**NABATHEANS**, or **NABATHENIANS**; Arabians descended from Nebajoth. Their country is called Nabathæa, and extends from the Euphrates to the Red sea, the chief cities of which are Petra, the capital of Arabia Deserta, and Medaba.—*Calmet*.

**NABONASSAR**; king of Babylon, the same as Balandan. (See **BABYLON**, HISTORY OF.)—*Calmet*.

**NABOPOLISSAR**, father of Nebuchadnezzar the Great, was a Babylonian, and chief of the army of Saracus, king of Assyria. He made a league with Astyages, who gave his daughter Amyitis in marriage to his son Nebuchadnezzar. Ahasuerus and Nabopolassar, joining their forces, revolted against Saracus, king of Nineveh, besieged him in his capital, took him prisoner, and on the

destruction of the Assyrian monarchy raised two kingdoms; that of the Medes, possessed by Astyages, or Ahasuerus, and that of the Chaldeans, or of Babylon, founded by Nabopolassar, A. M. 3378. He died A. M. 3399. (See **ABYSSINIA**; and **BABYLON**, HISTORY OF.)—*Calmet*.

**NABOTH**; an Israelite of the city of Jezreel, who lived under Ahab, king of the ten tribes, and had a fine vineyard near the king's palace. Ahab coveted his property; but Naboth, according to the law, (Lev. 25: 23, 24.) refused to sell it: and besides, it was a disgrace for a Hebrew to alienate the inheritance of his ancestors. Through the arts of Jezebel, Naboth was falsely condemned and stoned for a supposed crime, which brought upon Ahab and Jezebel the severest maledictions, 1 Kings 21. (See **AHAB**.)—*Watson*.

**NABUCHODONOSOR**. (See **ASSYRIA**.)

**NACHON**. The floor of Nachon (2 Sam. 6: 6.) was either so called from the name of its proprietor; or, which is more probable, the Hebrew denotes the prepared floor, that is, the floor of Obed-edom, which was near, and was prepared to receive the ark. This place, wherever it might be, was either in Jerusalem, or very near Jerusalem, and near the house of Obed-edom, in that city.—*Calmet*.

**NADAB**. (See **ABIRU**.)

**NAHASH**; a king of the Ammonites, who, besieging Jabesh-Gilead, was defeated and killed by Saul, 1 Sam. 11. The piece of mutilating barbarity proposed to the inhabitants of Jabesh-Gilead by Nahash, "That I may thrust out all your right eyes, and lay it for a reproach upon Israel," perhaps, by altering the name of the town to that of "those who have lost their right eyes," is worthy of notice.—We must, however, recollect, that the loss of the eyes is a punishment regularly inflicted on rebels and others in the East. Mr. Hanway, in his "Journey in Persia," gives very striking instances of this practice; and the cruelty of which, and the sight of the streaming blood, were felt by that gentleman as a man of humanity and a Christian must feel them.—*Calmet*.

**NAHASH**, father of Abigail and Zeruiab, is thought to be the same as Jesse, father of David. Comp. 2 Sam. 17: 25. and 1 Chron. 2: 13, 15, 16. This perhaps might be his surname.—*Calmet*.

**NAHOR**; son of Terah, and brother of Abraham, Gen. 11: 26. Neither the year of his birth nor of his death is exactly known. Nahor married Milcah, the daughter of Haran, by whom he had several sons, namely, Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph, and Bethuel. Nahor fixed his habitation at Haran, which is therefore called the city of Nahor, Gen. 11: 29. 22: 20—22. 24: 10.—*Watson*.

**NAHUM**, is supposed to have been a native of Elcosh, or Elcosha, a village in Galilee, and to have been of the tribe of Simeon. There is great uncertainty about the exact period in which he lived; but it is generally allowed that he delivered his predictions between the Assyrian and Babylonian captivities, and probably about B. C. 715. They relate solely to the destruction of Nineveh by the Babylonians and Medes, and are introduced by an animated display of the attributes of God.

Of all the minor prophets, says bishop Lowth, none seems to equal Nahum in sublimity, ardor, and boldness. His prophecy forms an entire and regular poem. The exordium is magnificent and truly august. The preparation for the destruction of Nineveh, and the description of that destruction, are expressed in the most glowing colors; and at the same time the prophet writes with a per-



spicuity and elegance which have a just claim to our highest admiration.—*Watson*.

**NAIL.** The nail of Jael's tent with which she killed Sisera, is called *itad*; it was formed for penetrating earth, or other hard substances, when driven by sufficient force, as with a hammer, &c.; it includes the idea of strength.

The Orientals, in fitting up their houses, were by no means inattentive to the comfort and satisfaction arising from order and method. Their furniture was scanty and plain; but they were careful to arrange the few household utensils they needed, so as not to encumber the apartments to which they belonged. Their devices for this purpose, which, like every part of the structure, bore the character of remarkable simplicity, may not correspond with our ideas of neatness and propriety; but they accorded with their taste, and sufficiently answered their design. One of these consisted in a set of spikes, nails, or large pegs fixed in the walls of the house, upon which they hung up the movables and utensils in common use that belonged to the room. These nails they do not drive into the walls with a hammer or mallet, but fix them there when the house is building; for if the walls are of brick, they are too hard, or if they consist of clay, too soft and mouldering, to admit the action of the hammer. The spikes, which are so contrived as to strengthen the walls, by binding the parts together, as well as to serve for convenience, are large, with square heads like dice, and bent at the ends so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they choose, veils and curtains, although they place them in other parts of the room, to hang up other things of various kinds.

The care with which they fixed these nails, may be inferred, as well from the important purposes they were meant to serve, as from the promise of the Lord to Eliakim: "And I will fasten him as a nail in a sure place," Isa. 22: 23. It is evident from the words of the prophet, that it was common in his time to suspend upon them the utensils belonging to the apartment: "Will men take a pin of it to hang any vessel thereon?" Ezek. 15: 3. The word used in Isaiah for a nail of this sort, is the same which denotes the stake, or large pin of iron, which fastened down to the ground the cords of their tents. These nails, therefore, were of necessary and common use, and of no small importance in all their apartments; and if they seem to us mean and insignificant, it is because they are unknown to us, and inconsistent with our notions of propriety, and because we have no name for them but what conveys to our ear a low and contemptible idea.

It is evident from the frequent allusions in Scripture to these instruments, that they were not regarded with contempt or indifference by the natives of Palestine. "Grace has been showed from the Lord our God," said Ezra, "to leave us a remnant to escape, and to give us a nail in his holy place;" (Ezra 9: 8.) or, as explained in the margin, a constant and sure abode. The dignity and propriety of the metaphor appear from the use which the prophet Zechariah makes of it: "Out of him cometh forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together," Zech. 10: 4. The whole frame of government, both in church and state, which the chosen people of God enjoyed, was the contrivance of his wisdom and the gift of his bounty; the foundations upon which it rested, the bonds which kept the several parts together, its means of defence, its officers and executors, were all the fruits of distinguishing goodness; even the oppressors of his people were a rod of correction in the hand of Jehovah, to convince them of sin, and restore them to his service.—*Watson*.

**NAIN;** a city of Palestine, where Jesus restored a widow's son to life, as they were carrying him out to be buried. Eusebius says, it was in the neighborhood of Endor and Scythopolis; and elsewhere, that it was two miles from Tabor, south; at the foot of the lesser mount Hermon, near the town of Endor. The brook Kishon ran between Tabor and Nain.—*Calmet*.

**NAKEDNESS; NUDITY.** These terms, besides their ordinary and literal meaning, sometimes signify, put to shame, stripped of resources, void of saccor, disarmed.

So, after worshipping the golden calf, the Israelites found themselves naked in the midst of their enemies.

The nakedness of Adam and Eve was unknown in their innocence, that is, unfelt; they were unconscious of shame before they sinned, because concupiscence and irregular desires had not yet excited the flesh against the spirit.

Naked is put for discovered, known, manifest. So Job 26: 6: "Hell is naked before him." The unseen state of the dead is open to the eyes of God. St. Paul says, in the same sense, "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do," Heb. 4: 13.

"Nakedness of the feet" was a token of respect. Moses put off his shoes to approach the burning bush. Most commentators are of opinion, that the priests served in the tabernacle with their feet naked; and afterwards in the temple. In the enumeration that Moses makes of the habit and ornaments of the priests, he nowhere mentions any dress for the feet. Also the frequent ablutions appointed them in the temple seem to imply that their feet were naked. To uncover the nakedness of any one, is commonly put for a shameful and unlawful conjunction, or an incestuous marriage, Lev. 20: 19. Ezek. 16: 37.

Nakedness is sometimes put for being partly undressed; *en dôshabillê*. Thus Saul continued naked among the prophets; that is, having only his under garments on. Isaiah received orders from the Lord to go naked; that is, clothed as a slave, half clad. Thus it is recommended to clothe the naked; that is, such as are ill clothed. St. Paul says, that he was in cold, in nakedness; that is, in poverty and want of suitable raiment.—*Watson; Calmet*.

**NAME.** A name was given to the male child at the time of its circumcision, but it is probable, previous to the introduction of that rite, that the name was given immediately after its birth.

Among the Orientals the appellations given as names are always significant. In the Old Testament, we find that the child was named in many instances from the circumstances of its birth, or from some peculiarities in the history of the family to which it belonged, Gen. 16: 11. 19: 37. 25: 25, 26. Exod. 2: 10. 18: 3, 4. Frequently the name was a compound one, one part being the name of the Deity, and among idolatrous nations the name of an idol. The following instances may be mentioned among others, and may stand as specimens of the whole; namely, *Samuel*, "hear God;" *Adonijah*, "God is lord;" *Josedech*, "God is just;" *Ethbaal*, a Canaanitish name, the latter part of the compound being the name of the idol deity, *Baal*; *Belshazzar*, "Bel," a Babylonish deity, "is ruler and king." Sometimes the name had a prophetic meaning, Gen. 17: 15. Isa. 7: 14. 8: 3. Hosea 1: 4, 6, 9. Matt. 1: 21. Luke 1: 13, 60, 63.

In the later times, however, names were selected from those of the progenitors of a family; hence in the New Testament hardly any other than ancient names occur, Matt. 1: 12. Luke 1: 61. 3: 23, &c.

The inhabitants of the East very frequently change their names, and sometimes do it for very slight reasons. This accounts for the fact of so many persons having two names in Scripture, Ruth 1: 20, 21. 1 Sam. 11: 49. 31: 2. 1 Chron. 10: 2. Judg. 6: 32. 7: 1. 2 Sam. 23: 8. Kings and princes very often changed the names of those who held offices under them, particularly when they first attracted their notice, and were taken into their employ, and when subsequently they were elevated to some new station, and crowned with additional honors, Gen. 41: 45. 17: 5. 32: 28. 35: 10. 2 Kings 23: 34, 35. 24: 17. Dan. 1: 6. John 1: 42. Mark 3: 17. Hence a name, a new name, occurs tropically, as a token or proof of distinction and honor in the following among other passages: Philip. 2: 9. Heb. 1: 4. Rev. 2: 17. Sometimes the names of the dead were changed; for instance that of Abel, given to him after his death, in allusion to the shortness of his life, Gen. 2: 8. Sometimes proper names are translated into other languages, losing their original form, while they preserve their signification. This appears to have been the case with the proper names which occur in the first eleven chapters of Genesis, and which were

translated into the Hebrew from a language still more ancient. The Orientals in some instances, in order to distinguish themselves from others of the same name, added to their own name the name of their father, grandfather, and even great-grandfather.

"To raise up the name of the dead," (Ruth 4: 5, 10, &c.) is said of the brother of a man who died without children, when his brother married the widow of the deceased, and revived his name in Israel, by means of the children which he might beget; and which were deemed to be children of the deceased. In a contrary sense to this, to blot out the name of any one, is to exterminate his memory; to extirpate his race, his children, works, or houses, and in general whatever may continue his name on the earth, Ps. 9: 5. Prov. 10: 7. Isa. 4: 1.

To know any one by his name, (Exod. 33: 12) expresses a distinction, a friendship, a particular familiarity. The kings of the East had little communication with their subjects, and hardly ever appeared in public; so that when they knew their servants by name, vouchsafed to speak to them, to call them, and to admit them into their presence, it was a great mark of favor. In many Eastern countries the true personal name of the king is unknown to his subjects: in Japan, to pronounce the emperor's real name is punishable; his general name, as emperor, is held to be sufficiently sacred. Titles often become names, or parts of names; by these titles many sovereigns are known in history; and varying with incidents and occurrences, they occasion great confusion.

God often complains that the false prophets prophesied in his name; (Jer. 14: 14, 15. 27: 15, &c.) and Christ says, (Matt. 7: 22.) that in the day of judgment many shall say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" He also says, (Mark 9: 41.) whosoever shall give a cup of cold water in his name, shall not lose his reward; and he that receives a prophet or a just man, in the name (character) of a prophet or a just man, shall receive a recompense in proportion, Matt. 10: 41. In all these instances the "name" is put for the person, for his commission, his service, his sake, his authority, in a word, his character.

So names of men are sometimes put for persons, especially persons of distinction, Rev. 3: 4. "Thou hast a few names even in Sardis, which have not defiled their garments." And chap. 11: 13. seven thousand men perished in the earthquake—(names of men; Gr.) Perhaps this should be considered as implying men of name, persons of consequence, nobles, &c., Num. 16: 2. It is probable, also, that this phrase contains some allusion to a list or catalogue of names; for we find it in Acts 1: 15.

Of the Messiah it is said, "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords," Rev. 19: 16. In illustration of this it may be remarked, that it appears to have been an ancient custom among several nations, to adorn the images of their deities, princes, victors at their public games, and other eminent persons, with inscriptions expressive of their names, character, titles, or some circumstance which might contribute to their honor. There are several such images yet extant, with an inscription written either on the garment, or breast, or one of the thighs.—*Watson; Calmet.*

**NAME OF GOD.** By this term we are to understand, 1. God himself, (Ps. 20: 1.) or, whatever unfolds to us the glory of the divine character. 2. His titles peculiar to himself, Exod. 3: 13, 14. 3. His word, Ps. 5: 11. Acts 3: 15. 4. His works, Ps. 8: 1. 5. His worship, Exod. 20: 24. 6. His perfections and excellencies, Exod. 34: 6. John 17: 26.

The properties or qualities of this name are these:—1. A glorious name, Ps. 72: 17. 2. Transcendent and incomparable, Rev. 19: 16. 3. Powerful, Phil. 2: 10. 4. Holy and reverend, Ps. 111: 9. 5. Awful to the wicked. 6. Perpetual, Is. 55: 13. Thus the Psalmist, to illustrate the attractive excellence of the divine character, says, "They that know thy name, will put their trust in thee." So Moses, (Deut. 28: 58.) "That thou mayest fear this glorious and fearful name, THE LORD THY GOD." (See *GOD; JERVAH; and LORD, NAME OF, TAKEN IN VAIN.*)

*Cruden's Concordance; Hannam's Anal. Comp., p. 20.—Hend. Buck.*

**NANTES**, EDICT OF; a decree of Henry IV. in favor of his Huguenot, or Protestant subjects, in the year 1598, about twenty-six years after the horrible Parisian massacre; and the sudden repeal of which decree, by Louis XIV., occasioned the most terrible persecution ever suffered in France. (See *ΗΥΓΕΝΟΤΣ; ΠΕΡΣΕΥΣΤΗΝ.*)—*Williams.*

**NAOMI.** (See *RUṬH.*)

**NAPHTALI**; the sixth son of Jacob by Bilhah, Rachel's handmaid. The word Naphtali signifies *wrestling*, or *struggling*. When Rachel gave him this name, she said, "With great wrestlings have I wrestled with my sister, and I have prevailed," Gen. 30: 8. (See *HIṬH.*) Naphtali had but four sons, and yet at the coming out of Egypt his tribe made up fifty-three thousand four hundred men, able to bear arms. Moses, in the blessing he gave to the same tribe, says, "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the west and the south," Deut. 33: 23. The Vulgate reads it, "the sea and the south," and the Hebrew will admit of either interpretation, that is, the sea of Gennesareth, which was to the south by the inheritance of this tribe. His soil was very fruitful in corn and oil. His limits were extended into Upper and Lower Galilee, having Jordan to the east, the tribes of Asher and Zebulun to the west, Libanus to the north, and the tribe of Issachar to the south.

The residence of the tribe of Naphtali was a beautiful woodland country, which extended to mount Lebanon, and produced fruits of every sort. Of the adjacent district of Kesroun, which Volney says is similar to this side of mount Lebanon, Le Roque says, (p. 220,) "Nothing equals the fertility of the lands in Kesroun: mulberry-trees for the silk-worms; vineyards yielding excellent wine; olive trees tall as oaks; meadows, pasturages, corn, and fruits of all kinds. Such are the riches of this agreeable country, which besides abounds in cattle, large and small, in birds of game, and in beasts of chase. So beautiful a country, situated in a climate which I think is the mildest and most temperate of Syria, seems to contribute, in some manner, to the kindness of disposition, to the gentle inclinations, and to the praiseworthy manners of the inhabitants."

Under Barak, their general, they and the Zebulunites fought with distinguished bravery against the army of Jabin the younger; and at the desire of Gideon they pursued the Midianites, Judg. 4: 10. 5: 18. 7: 23. A thousand of their captains, with thirty-seven thousand of their troops, assisted at David's coronation, and brought great quantities of provision with them, 1 Chron. 12: 34, 40. We find no person of distinguished note among them, save Barak, and Hiram the artificer. Instigated by Asa, Benhadad the elder, king of Syria, terribly ravaged the land of Naphtali; and what it suffered in after invasions by the Syrians we are partly told, 1 Kings 15: 20. The Naphtalites were, many, if not most of them, carried captive by Tiglath-pileser, king of Assyria, 2 Kings 15: 29. Josiah purged their country from idols. Our Savior and his disciples, during his public ministry, resided much and preached frequently in the land of Naphtali, Isa. 9: 1. Matt. 4: 13, 15.—*Watson; Calmet.*

**NAPHTUHIM**; a son, or rather the descendants of a son, of Mizraim, whose proper name is Naphtuch. Naphtuch is supposed to have given his name to Naph, Noph, or Memphis, and to have been the first king of that division of Egypt. He is, however, placed by Bochart in Libya; and is conjectured to be the Aptuchus, or Autuchus, who had a temple somewhere here. He is further conjectured, and not without reason, to be the original of the heathen god Neptune; who is represented to have been a Libyan, and whose temples were generally built near the sea-coast. By others, he is supposed to have peopled that part of Ethiopia between Syene and Meroe, the capital of which was called Napata.—*Watson.*

**NASSARIANS**, or *Nosairi*, a Mohammedan sect of the Shiite party, formed in the two hundred and seventieth year of the Hegira, received its name from Nasar, in the environs of Koufa, the birthplace of its founder. They

occupy a strip of mount Lebanon, and are tributary to the Turks. They have about eight hundred villages, and their chief town is Sasita, eight leagues from Tripoli. Here their sheikh resides. Their manners are rude, and corrupted by remnants of heathenish customs, which remind us of the Lingam worship. Although polygamy is not allowed, yet, on certain festival days, they permit the promiscuous intercourse of the sexes, and are divided, after the manner of the Hindoos, into numerous castes, which oppress one another. They profess to be worshippers of Ali, believe in the transmigration of souls, but not in a heaven or hell. They are friendly to Christians, and observe some of their festivals and ceremonies, but without understanding their meaning. A spiritual head, *sheikh Khalil*, directs their religious concerns, and travels about among them as a prophet.

The opinion formerly current, that this sect were Syrian Sabians, or disciples of St. John, has been completely exploded by Niebuhr, and the accounts of Rosseau, the French consul at Aleppo. (See CHRISTIANS OF ST. JOHN.)—*Hand. Buck.*

**NATHAN**; a prophet illustrious for his union of prudence and faithfulness. He lived under David, and had much of the confidence of that prince, whom he served in a number of ways. See 2 Sam. 11, 12, &c.

The time and manner of Nathan's death are not known. 1 Chron. 29: 29. notices that he, with Gad, wrote the history of David. There are several other persons of this name mentioned in Scripture.—*Calmet.*

**NATHANAEL**; a disciple of Christ, remarkable for his transparent sincerity of character, the manner of whose conversion is related John 1: 46, &c. Many have thought that Nathanael was the same as Bartholomew. (See BARTHOLOMEW.)—*Calmet.*

**NATION**; all the inhabitants of a particular country; (Deut. 4: 34.) a country or kingdom; (Exod. 34: 10. Rev. 7: 9.) countrymen, natives of the same stock; (Acts 26: 4.) the father, head, and original of a people; (Gen. 25: 23.) the heathen or Gentiles, Isa. 55: 5. (See GENTILES; or HÆTHEN.)—*Calmet.*

**NATIVITY OF CHRIST.** The birth of our Savior was exactly as predicted by the prophecies of the Old Testament, Isa. 7: 11. Jer. 31: 22. He was born of a virgin, of the house of David, and of the tribe of Judah, Matt. 1: Luke 1: 27. His coming into the world was after the manner of other men, though his generation and conception were extraordinary. The place of his birth was Bethlehem, (Mic. 5: 2. Matt. 2: 4, 6.) where his parents were wonderfully conducted by providence, Luke 2: 1, 7. The time of his birth was foretold by the prophets to be before the sceptre or civil government departed from Judah, Gen. 49: 10. Mai. 3: 1. Hag. 2: 6, 7, 9. Dan. 9: 24. The exact year of his birth is not agreed on by chronologists, but it was about the four thousandth year of the world; nor can the precise season of the year, the month, and day in which he was born be ascertained. The Egyptians placed it in January; Wagenseil in February; Bouchart in March; some, mentioned by Clement of Alexandria, in April; others in May; Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagenseil, who was not sure of February, fixed it probably in August; Lightfoot on the 15th of September; Scaliger, Casaubon, and Calvisius, in October; others in November; and the Latin church in December. It does not, however, appear probable that the vulgar account is right; the circumstance of the shepherds watching their flocks by night, agrees not with the winter season. Dr. Gill thinks it was more likely in autumn, in the month of September, at the feast of tabernacles, to which there seems some reference in John 1: 14. The Scripture, however, assures us that it was in the "fulness of time;" (Gal. 4: 4.) and, indeed, the wisdom of God is evidently displayed as to the time when, as well as the end for which Christ came. It was in a time when the world stood in need of such a Savior, and was best prepared for receiving him.

1. About the time of Christ's appearance, says Dr. Robertson, there prevailed a general opinion that the Almighty would send forth some eminent messenger to communicate a more perfect discovery of his will to mankind.

The dignity of Christ, the virtues of his character, the glory of his kingdom, and the signs of his coming, were described by the ancient prophets with the utmost perspicuity. Guided by the sure word of prophecy, the Jews of that age concluded the period predetermined by God to be then completed, and that the promised Messiah would suddenly appear, Luke 2: 25—38. Nor were these expectations peculiar to the Jews. By their dispersion among so many nations, by their conversation with the learned men among the heathen, and the translation of their inspired writings into a language almost universal, the principles of their religion were spread all over the East; and it became the common belief that a Prince would arise at that time in Judea, who should change the face of the world, and extend his empire from one end of the earth to the other. Now, had Christ been manifested at a more early period, the world would not have been prepared to meet him with the same fondness and zeal; had his appearance been put off for any considerable time, men's expectations would have begun to languish, and the warmth of desire, from a delay of gratification, might have cooled and died away.

2. The birth of Christ was also in the fulness of time, if we consider the then political state of the world. The world, in the most early ages, was divided into small independent states, differing from each other in language, manners, laws, and religion. The shock of so many opposite interests, the interfering of so many contrary views, occasioned the most violent convulsions and disorders; perpetual discord subsisted between these rival states, and hostility and bloodshed never ceased. Commerce had not hitherto united mankind, and opened the communication of one nation with another: voyages into remote countries were very rare; men moved in a narrow circle, little acquainted with any thing beyond the limits of their own small territory. At last the Roman ambition undertook the arduous enterprise of conquering the world. They trod down the kingdoms, according to Daniel's prophetic description, by their exceeding strength they devoured the whole earth, Dan. 7: 7, 23. However, by enslaving the world, they civilized it, and while they oppressed mankind, they united them together; the same laws were everywhere established, and the same languages understood; men approached nearer to one another in sentiments and manners, and the intercourse between the most distant corners of the earth was rendered secure and agreeable. Satiated with victory, the first emperors abandoned all thoughts of new conquests; peace, an unknown blessing, was enjoyed through all that vast empire; or if a slight war was waged on an outlying and barbarous frontier, far from disturbing the tranquillity, it scarcely drew the attention of mankind. The disciples of Christ, thus favored by the union and peace of the Roman empire, executed their commission with great advantage. The success and rapidity with which they diffused the knowledge of his name over the world are astonishing. Nations were now accessible which formerly had been unknown. Under this situation, into which the providence of God had brought the world, the joyful sound in a few years reached those remote corners of the earth, into which it could not otherwise have penetrated for many ages. Thus the Roman ambition and bravery paved the way, and prepared the world for the reception of the Christian doctrine.

3. If we consider the state of the world with regard to morals, it evidently appears that the coming of Christ was at the most appropriate time. The Romans, (continues our author,) by subduing the world, lost their own liberty. Many vices engendered or nourished by prosperity, delivered them over to the vilest race of tyrants that ever afflicted or disgraced human nature. The colors are not too strong which the apostle employs in drawing the character of that age. See Eph. 4: 17, 19. In this time of universal corruption did the wisdom of God manifest the Christian revelation to the world. What the wisdom of men could do for the encouragement of virtue in a corrupt world had been tried during several ages, and all human devices were found by experience to be of very small avail; so that no juncture could be more proper for publishing a religion, which, independent of human laws and

institutions, explains the principles of morals with admirable perspicuity, and enforces the practice of them by most persuasive arguments.

4. The wisdom of God will still further appear in the time of Christ's coming, if we consider the world with regard to its religious state. The Jews seem to have been deeply tinctured with superstition. Delighted with the ceremonial prescriptions of the law, they utterly neglected the moral. While the Pharisees undermined religion, on the one hand, by their vain traditions and wretched interpretations of the law, the Sadducees denied the immortality of the soul, and overturned the doctrine of future rewards and punishments; so that between them the knowledge and power of true religion were entirely destroyed. But the deplorable situation of the heathen world called still more loudly for an immediate interposal of the divine hand. The characters of their heathen deities were infamous, and their religious worship consisted frequently in the vilest and most shameful rites. According to the apostle's observation, they "were in all things too superstitious." Stately temples, expensive sacrifices, pompous ceremonies, magnificent festivals, with all the other circumstances of show and splendor, were the objects which false religion presented to its votaries; but just notions of God, obedience to his moral laws, purity of heart, and sanctity of life, were not once mentioned as ingredients in religious service. Rome adopted the gods of almost every nation whom she had conquered, and opened her temples to the grossest superstitions of the most barbarous people. Her foolish heart being darkened, she changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. 1: 21, 23. No period, therefore, can be mentioned when instructions would have been more reasonable and necessary; and no wonder that those who were looking for salvation should joyfully exclaim, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

The nativity of Christ is celebrated in England on the 25th day of December, and divine service is performed in the church, and in many places of worship among dissenters; but, alas! the day, we fear, is more generally profaned than improved. Instead of being a season of real devotion, it is a season of great diversion. The luxury, extravagance, intemperance, obscene pleasures, and drunkenness that abound, are striking proofs of the immoralities of the age. It is a matter of just complaint, says a divine, that such irregular and extravagant things are at this time commonly done by many who call themselves Christians; as if, because the Son of God was at this time made man, they were fit for men to make themselves beasts! *Manne's Dissertation on the Birth of Christ; Lardner's Cred.*, p. 1, vol. ii. pp. 796, 963; *Gill's Body of Divinity, on Incarnation*; *Bishop Lee's Theory of Religion*; *Newton's Review of Ecclesiastical History*; *Dr. Robertson's Sermon on the Situation of the World at Christ's Appearance*; *Buckminster's Sermons*; *Edwards' Redemption*, pp. 313, 316; *Robinson's Claude*, vol. i. pp. 276, 317; *John Edwards' Survey of all the Dispensations and Methods of Religion*, vol. i. chap. 13; *Works of Hannah More.*—*Heud. Buck.*

NATURAL, is, (1.) What proceeds from birth and natural causes, 1 Cor. 15: 44. (2.) What is agreeable to natural design, form, or inclination, Rom. 1: 26, 27.—*Bronn.*

NATURAL MAN, (*psuchikos anthropos*), is a peculiar designation that occurs in the apostolic writings: "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned," 1 Cor. 2: 14. See also Jude 19. Here it is plain, first, that by "the natural man" is not meant a person devoid of natural judgment, reason, or conscience, in which sense the expression is often used among men. Nor does it signify one who is entirely governed by his fleshly appetites, or what the world calls a voluptuary, or sensualist. Neither does it signify merely a man in the rude state of nature, whose faculties have not been cultivated by learning and study, and polished by an intercourse with society. The context forbids either of these interpretations. The apostle manifestly takes his "natural man" from among such as the world hold in the high-

est repute for their natural parts, their learning, and their religion. He selects him from among the philosophers of Greece, who sought after wisdom, and from among the Jewish scribes, who were instructed in the revealed law of God, 1 Cor. 1: 22, 23. These are the persons whom he terms the wise, the scribes, the disputers of this world; men to whom the gospel was a stumbling-block and foolishness, 1 Cor. 1: 20, 23.

The "natural man" is also here evidently opposed to the *pneumatikos*, "him that is spiritual," (1 Cor. 2: 15.) even as the natural body which we derive from Adam is opposed to the spiritual body which believers will receive from Christ at the resurrection, according to 1 Cor. 15: 44, 45. Now the spiritual man is one who has the Spirit of Christ dwelling in him, (Rom. 8: 9.) not merely in the way of miraculous gifts, as some have imagined, (for these were peculiar to the first age of the Christian church, and even then not common to all the saints, nor inseparably connected with salvation, 1 Cor. 13: 1—4. Heb. 6: 4—7.) but in his saving influences of holiness, light, and consolation, whereby the subject is made to discern the truth and excellency of spiritual things, and so to believe, love, and delight in them as his true happiness. If therefore a man is called "spiritual" because the Spirit of Christ dwells in him, giving him new views, dispositions, and enjoyments, then the "natural man," being opposed to such, must be one who is destitute of the Spirit, and of all his supernatural and saving effects, whatever may be his attainments in human learning and science. It is obviously upon this principle that our Lord insists upon the necessity of the new birth in order to our entering into the kingdom of heaven, John 3: 3, 5.—*Watson.*

NATURE; the essential properties of a thing, or that by which it is distinguished from all others. It is used also for the system of the world, and the Creator of it; for the specific constitution of the sexes; and for common sense, Rom. 1: 26, 27. 1 Cor. 11: 14. The word is also used in reference to a variety of other objects, which we shall here enumerate. 1. The divine nature is not any external form or shape, but his glory, excellency, and perfections, peculiar to himself. 2. Human nature signifies the state, properties, and peculiarities of man. 3. Good nature is a disposition to please, and is compounded of kindness, forbearance, forgiveness, and self-denial. 4. The law of nature is the will of God relating to human actions, grounded in the moral differences of things. Some understand it in a more comprehensive sense, as signifying those stated orders by which all the parts of the material world are governed in their several motions and operations. 5. The light of nature does not consist merely in those ideas which heathens have actually attained, but those which are presented to men by the works of creation, and which, by the exertion of reason, they may obtain, if they be desirous of retaining God in their mind. (See RELIGION.) 6. By the dictates of nature, with regard to right and wrong, we understand those things which appear to the mind to be natural, fit, or reasonable. 7. The state of nature is that in which men have not by mutual engagements, implicit or express, entered into communities. 8. Depraved nature is that corrupt state in which all mankind are born, and which inclines them to evil. (See DEPRAVITY, HUMAN.)

Peter informs us, (2 Ephes. 1: 4.) that our Savior has made us partakers of a divine nature: he has imparted to us the character of children of God, and grace to practise godliness, &c. like our Father who is in heaven. Comp. 1 John 3: 1.—*Heud. Buck; Calmet.*

NAVIGATION, was little cultivated among the Hebrews till the days of their kings: Solomon had a fleet, but he had not sailors equal to the management of it; no doubt, but from their want of habit. Moses mentions nothing of navigation, and David, it should seem, rather acquired his great wealth by land commerce, than by sea voyages. It is not easy to say what assistance the wisdom of Solomon contributed to his fleet and officers on the mighty ocean. Perhaps his extensive knowledge of natural things first suggested the plan of these voyages. We know that Judea had ports on the Mediterranean, as Joppa, &c., but probably the coast, during the days of the judges, was in the hands of the Philistines, to the exclusion

of Hebrew mariners; and this accounts for the means by which the Philistines, on so narrow a slip of land, could become powerful, and could occasionally furnish immense armies, because they were free to receive reinforcements by sea. In later ages the Greeks and Romans invaded Syria by sea, and the intercourse between Judea and Rome was direct; as we learn from the voyage of Paul, &c. *Comp. JOPPA.*

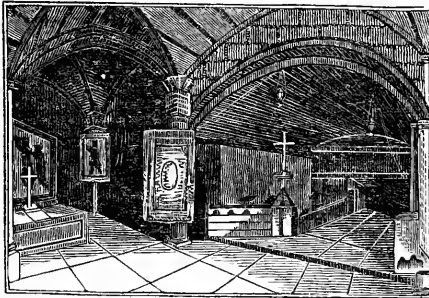
There were also many boats and lesser vessels employed in navigating the lakes, or seas, as the Hebrews called them, which are in the Holy Land; and there must have been some embarkations on the Jordan; but the whole of these were trifling; and it appears, that though Providence taught navigation to mankind, yet it was not the design of Providence that the chosen people, and the depositaries of the Messiah, should have been other than a settled or local nation, attached to one country, to which country, and even to certain of its towas, peculiar privileges were attributed in prophecy, and by divine appointment. The legal observances, distinction of meats, &c. were great impediments to Jewish sailors, and prevented their attainment of any great skill in navigation.—*Calmet.*

**NAZARETH**; a little city in the tribe of Zebulun, in Lower Galilee, to the west of Tabor, and to the east of Ptolemais. This city is much celebrated in the Scriptures for having been the usual place of the residence of Jesus Christ, during the first thirty years of his life, Luke 2: 51. It was here he lived in obedience to Joseph and Mary, and hence he took the name of Nazarene. After he had begun to execute his mission, he preached here sometimes in the synagogue, Luke 4: 16. But because his countrymen had no faith in him, and were offended at the meanness of his original, he did not many miracles here, (Matt.

13: 54, 58.) nor would he dwell in the city. So he fixed his habitation at Capernaum for the latter part of his life, Matt. 4: 13. The city of Nazareth was situated upon an eminence, and on one side was a precipice, from whence the Nazarenes designed, at one time, to cast Christ down headlong, because he upbraided them for their incredulity, Luke 4: 29.

The present state of this celebrated place is thus described by modern travellers:—Nassara, or Naszera, is one of the principal towns in the pashalic of Acre. Its inhabitants are industrious, because they are treated with less severity than those of the country towns in general. The population is estimated at three thousand, of whom five hundred are Turks; the remainder are Christians. There are about ninety Latin families, according to Burckhardt; but Mr. Connor reports the Greeks to be the most numerous: there is, besides, a congregation of Greek Catholics, and another of Maronites.

The Latin convent is a very spacious and commodious building, which was thoroughly repaired and considerably enlarged in 1730. The remains of the more ancient edifice, ascribed to the mother of Constantine, may be observed in the form of subverted columns, with fragments of capitals and bases of pillars, lying near the modern building. Pooecke noticed, over a door, an old alto-relief of Judith cutting off the head of Holofernes. Within the convent is the church of the Annunciation, containing the house of Joseph and Mary, the length of which is not quite the breadth of the church; but it forms the principal part of it. The columns and all the interior of the church are hung round with damask silk, which gives it a warm and rich appearance. Behind the great altar is a subterranean cavern, divided into small grottoes, where



the Virgin is said to have lived. Her kitchen, parlor, and bedroom, are shown, and also a narrow hole in the rock, in which the child Jesus once hid himself from his persecutors! The pilgrims who visit these holy spots are in the habit of knocking off small pieces of stone from the walls, which are thus considerably enlarging.

Burckhardt says that this church, next to that of the holy sepulchre, is the finest in Syria, and contains two tolerably good organs. Within the walls of the convent are two gardens, and a small burying-ground: the walls are very thick, and serve occasionally as a fortress to all the Christians in the town. There are, at present, eleven friars in the convent: they are chiefly Spaniards. To the north-west of the convent is a small church, built over Joseph's workshop. Both Maundrell and Pooecke describe it as in ruins; but Dr. E. D. Clarke says, "This is now a small chapel, perfectly modern, and neatly whitewashed." To the west of this is a small arched building, which, they say, is the synagogue where Christ exasperated the Jews, by applying the language of Isaiah to himself.

Dr. E. D. Clarke remarks that the situation of the modern town answers exactly to the description of St. Luke. "Induced, by the words of the gospel, to examine the place more attentively than we should otherwise have done, we went, as it is written, out of the city, 'to the brow of the hill whereon the city is built,' and came to a

precipice corresponding to the words of the evangelist. It is above the Maronite church, and, probably, the precise spot alluded to by the text."—*Watson.*

**NAZARENE**; Matt. 2: 23. We find no particular place in the prophets expressly affirming that the Messiah should be called a Nazarene; and Matthew only mentions the prophets in general. Perhaps he would infer that the consecration of Nazarites, and their great purity, was a type and prophecy referring to our Savior; (Num. 6: 18, 19.) or, that the name Nazir, or Nazarite, given to the patriarch Joseph, had some reference to Christ, Gen. 49: 26. Deut. 33: 16. Jerome was of opinion, that Matthew alludes to Isa. 11: 1. 60: 21: "There shall come forth a rod out of the stem of Jesse, and a branch (Heb. *Nazer*) shall grow out of his roots." This branch, or Nazer, and this rod, are certainly intended to denote the Messiah, by the general consent of the fathers and interpreters.—Or, possibly, in a more general sense, "He shall be vilified, despised, neglected," as every thing was that came from Nazareth; and this might be a kind of prophetic proverb.—*Calmet.*

**NAZARENES**; Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of the Jewish ceremonies. The name of Nazarenes, at first, had nothing odious in it,

and it was often given to the first Christians. The fathers frequently mention the gospel of the Nazarenes, which differs nothing from that of St. Matthew, which was either in Hebrew or Syriac, for the use of the first converts, but was afterwards corrupted by the Ebionites. These Nazarenes preserved their first gospel in its primitive purity. Some of them were still in being in the time of Jerome, who does not reproach them with any gross errors. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in very great contempt.

Some have considered the Nazarenes and the Ebionites to have been identical; but this cannot be proved to be fact; and nothing can be more fallacious than the Socinian argument, which is founded on the mere assumption of this identity, and according to which, the Nazarenes, being orthodox judaizing Christians, held that Jesus was a mere man. See EBIONITES, and *Bishop Horsley's Reply to Dr. Priestley*, and *Burton's Early Heresies*.

The name Nazarene was given to Jesus Christ and his disciples; and is commonly taken in a sense of derision and contempt in such authors as have written against Christianity.—*Head. Buck.*

**NAZARITES**; those under the ancient law who engaged by a vow to abstain from wine and all intoxicating liquors, to let their hair grow, not to enter any house polluted by having a dead corpse in it, nor to be present at any funeral. If, by accident, any one should have died in their presence, they recommenced the whole of their consecration and Nazariteship. This vow generally lasted eight days, sometimes a month, and sometimes their whole lives.

Perpetual Nazarites, as Samson and John the Baptist, were consecrated to their Nazariteship by their parents, and continued all their lives in this state, without drinking wine or cutting their hair. Those who made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were: the offerings and sacrifices prescribed by Moses, to be offered at the temple, by themselves or by others for them, they deferred till a convenient opportunity. Hence it was that St. Paul, being at Corinth, and having made the vow of a Nazarite, had his hair cut off at Cenchrea, a port of Corinth, and deferred the rest of his vow till he came to Jerusalem, Acts 18: 18. 21: 23, 24.

The institution of Nazaritism is involved in much mystery; and no satisfactory reason has ever been given of it. This is certain, that it had the approbation of God, and may be considered as affording a good example of self-denial in order to be given up to the study of the law, and the practice of exact righteousness.—*Watson.*

**NEAL**, (DANIEL,) a dissenting minister, was born, in 1678, in London; was educated at Merchant Tailors' school, and at Utrecht; became minister to a congregation in Jewin street; and died in 1743. He wrote a History of the Puritans; and a History of New England.—*Davenport.*

**NEAPOLIS**, now called Napoli; (Acts 16: 11.) a city of Macedonia, near the borders of Thrace.—*Colmet.*

**NEAR**; at hand. God is *near*, he is everywhere present, and is ready to help his people in every case; or when he offers to save, uphold, and comfort, Jer. 23: 23. Isa. 5: 6, and 41: 5. Deut. 4: 7. 1 Kings 2: 7. Ps. 69: 18, and 75: 1, and 119: 151, and 32: 9. Lam. 3: 57. *He is near in people's mouth, but far from their reins, when they are oft talking of him, but are far from loving, desiring, and delighting in him, Jer. 12: 2.* God's name is *near*; he is closely related to his people and they intimate in their fellowship with him. His work is *near*, exerted in upholding, protecting, and comforting them. His word is *nigh* in their mouth, and in their heart, preached to their ear, spoken by their lips, conceived by their mind, and powerfully applied to and believed by their heart. Israel was a people *near to God*; while the Gentiles were far off, they were closely related to him as his peculiar people; they had his ordinances and symbols of his presence among them; and he was ready to support and defend them, Ps. 148: 14, and 57: 19. *We draw near to God when we worship him, and by faith, prayer, &c., have intimate fellowship with him, Lev. 16: 1. 1 Sam. 14: 36.—Brown.*

**NEBO**; the name of an idol of the Babylonians: "Bel boweth down, Nebo stoopeth." Isa. 46: 1. The word *Nebo* comes from a root that signifies "to prophesy," and therefore may stand for an oracle. There is some probability in the opinion of Calmet, that Bel and Nebo are but one and the same deity, and that Isaiah made use of these names as synonymous. The god Bel was the oracle of the Babylonians. The name Nebo, or Nabo, is found in the composition of the names of several princes of Babylon; as Nabonassar, Nabopolassar, Nebuchadnezzar, Nebuzar-adan, Nebushasban, &c. (See also ABARIM.)—*Watson.*

**NEBUCHADNEZZAR**, or **NABOPOLASSAR**, father of Nebuchadnezzar the Great, was a Babylonian, and chief of the army of Saracus, king of Assyria. He made a league with Astyages, who gave his daughter Amyitis in marriage to his son Nebuchadnezzar. Ahasuerus and Nabopolassar, joining their forces, revolted against Saracus, king of Nineveh, besieged him in his capital, took him prisoner, and on the destruction of the Assyrian monarchy raised two kingdoms; that of the Medes, possessed by Astyages, or Ahasuerus, and that of the Chaldeans, or of Babylon, founded by Nabopolassar, A. M. 3378. He died A. M. 3399.—*Calmet.*

**NEBUCHADNEZZAR**, son and successor of Nabopolassar, succeeded to the kingdom of Chaldaea A. M. 3399. (See BABYLON.)

Nebuchadnezzar, being at Babylon, in the second year of his reign, had a mysterious dream, in which he saw a statue composed of several metals; the interpretation of which was given by Daniel, and procured his elevation to the highest post in the kingdom. (See DANIEL, ABBEDNEGO, and BABYLON.) Nebuchadnezzar died A. M. 3442, after having reigned forty-three years.—*Calmet.*

**NECESSITARIANS**; an appellation which may be given to all who maintain that moral agents act from necessity. (See next article, and MATERIALISTS.)—*Head. Buck.*

**NECESSITY**; constraint, or restraint, by irresistible power; in which sense it is opposed to freedom.

The doctrine of necessity regards the origin of human actions, and the specific mode of the divine government; and it seems to be the immediate result of the materiality of man; for literal mechanism is the undoubted consequence of materialism. Hence all materialists are of course necessitarians; but it does not follow that all necessitarians are or must be materialists.

Whether man is a necessary or a free agent, is a question which has been debated by writers of the first eminence. Hobbes, Collins, Hume, Leibnitz, Kames, Hartley, Priestley, Crombie, Toplady, and Belsham, have written on the side of necessity; while Edwards, Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Horsley, Beattie, Necker, Mackintosh, Gregory, Butterworth, and Dwight, have written against it. To state all their arguments in this place would take up too much room; suffice it to say, that the anti-necessitarians suppose that the doctrine of necessity charges God as the author of sin; that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil, and morality or virtue to be no good; precludes the use of means, and is of the most gloomy tendency. The necessitarians deny these to be legitimate consequences. All necessity, say they, doth not take away freedom. The actions of a man may be at one and the same time free and necessary too. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man, and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. It is part of the happiness of the blessed to love God unchangeably, yet freely, for it would not be their happiness if done by compulsion. Nor does it, says the necessitarian, render man unaccountable, since the Divine Being does no injury to his rational faculties; and man, as his creature, is answerable to him; besides, he has a right to do what he will with his own. That all necessity doth not render actions less morally good, is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a necessary one; and the obedience of Christ cannot be good, because it was necessary. Further, say they, moral necessity does not

preclude the use of means; for means are no less appointed than the end. It was ordained that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being; that his kingdom ruleth over all, and that he doth all things well. So far from its being inimical to happiness, they suppose there can be no solid, true happiness without the belief of it; that it inspires gratitude, excites confidence, teaches resignation, produces humility, and draws the soul to God. It is also observed, that to deny necessity is to deny the foreknowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle, the self-determining power of man, upon the throne of the universe. Besides, say they, the Scripture places the doctrine beyond all doubt, Job 23: 13, 14. 34: 29. Prov. 16: 4. Isa. 45: 7. Acts 13: 48. Eph. 1: 11. 1 Thess. 3: 3. Matt. 10: 29, 30. 18: 7. Luke 24: 26. John 6: 37.

In these statements, however, as president Edwards remarks, there is obviously a confused use of terms in different meanings, so as to mislead the unwary. For instance: *necessity* is confounded with *certainty*; but an action may be certain, though free; that is to say, certain to an omniscient Being, who knows how a free agent will finally resolve; but this certainty is, in fact, a quality of the prescient being, not that of the action, to which, however, men delusively transfer it. Again: God is called a necessary Being, which, if it mean any thing, signifies, as to his moral acts, that he can only act right. But then this is a wrong application of the term necessity, which properly implies such a constraint upon actions, exercised *ab extra*, as readers choice or will impossible. But such necessity cannot exist as to the Supreme Being. Again: the obedience of Christ unto death was necessary; that is to say, unless he had died guilty men could not have been forgiven; but this could not make the act of the Jews who put him to death a necessary act, that is to say, a forced and constrained one; nor did this necessity affect the act of Christ himself, who acted voluntarily, and might have left man without salvation. That the Jews acted *freely*, is evident from their being held liable to punishment, although unconsciously they accomplished the great designs of Heaven, which, however, was no excuse for their crime. Finally: as to the allegation, that the doctrine of free agency puts man's self-determining power upon the throne of the universe, that view proceeds upon notions unworthy of God, as though he could not accomplish his plans without compelling and controlling all things by a fixed fate; whereas it is both more glorious to him, and certainly more in accordance with the Scriptures, to say that he has a perfect foresight of the manner in which all creatures will act, and that he, by a profound and infinite wisdom, subordinates every thing without violence to the evolution and accomplishment of his own glorious purposes.

No writer, however, has set this difficult subject in so clear a light as the great but unknown author of the Natural History of Enthusiasm, in his Essay introductory to Edwards on the Will; to which we beg leave to refer the reader. See also the works of the above-mentioned writers on this subject; and articles MATERIALISTS; MORAL AGENCY; DECREES OF GOD; PREDESTINATION.—*Watson; H. Buck.*

NECHO, king of Egypt, carried his arms to the Euphrates, where he conquered the city of Carchemish. He is known not only in Scripture, but in Herodotus, who says that he was son of Psammetichus, king of Egypt, and that having succeeded him in the kingdom, he raised great armies, and sent out great fleets, as well on the Mediærranean as the Red sea; that he fought the Syrians near the city of Migdol, obtained the victory, and took the city of Cadytis, which some think to be Jerusalem. (See JOSHUA; BABYLON; CARCHEMISH.)—*Calmet.*

NECK. *To harden the neck* is a metaphor drawn from the practice of a bullock unaccustomed to the yoke.

NECKER, (JAMES), an eminent financier and religious statesman, the father of Madame De Stael, was born, in 1732, at Geneva, and for many years carried on the business of a banker at Paris. His Eulogy on Colbert, his

treatise on the Corn Laws and Trade, and some essays on the Resources of France, inspired such an idea of his talents for finance, that, in 1776, he was appointed director of the treasury, and, shortly after, comptroller-general. Before his resignation, in 1781, he published a statement of his operations, addressed to the king; and, while in retirement, he produced a work on the Administration of the Finances, and another on the Importance of Religious Opinions. The latter work, notwithstanding some imperfections, is worthy of immortality. It has been translated into English. He was reinstated in the comptrollership in 1788, and advised the convocation of the states general; was abruptly dismissed, and ordered to quit the kingdom, in July, 1789; but was almost instantly recalled, on account of the ferment which his departure excited in the public mind. Necker, however, soon became as much an object of antipathy to the fickle people as he had been of their idolatry, and in 1790 he left France forever. M. Necker was a decided Protestant, and worthy of better treatment than papal and infidel France was disposed to give him. In 1798, he published a work of much interest on the French Revolution, and, in 1800, his last great and eloquent work on the Religious View of Morality, in three volumes. Necker and Burke belong to the same class of men. He died, at Copet, in Switzerland, in 1804. The whole of his works form fifteen volumes.—His wife, SUSANNA, whose maiden name was Curchod, was a woman of talent, and wrote Reflections on Divorce; and Miscellanies.—*Davenport; Ency. Amer.*

NECROLOGY, (formed of *nekros*, dead, and *logos*, discourse, or enumeration;) a book anciently kept in churches and monasteries, wherein were registered the benefactors of the same, the time of their deaths, and the days of their commemoration; as also the deaths of the priors, abbots, religious canons, &c. This was otherwise called calendar and obituary.—*Hend. Buck.*

NECROMANCY, (from *nekros* and *manteia*,) is the art of raising up the ghosts of deceased persons, to get information from them concerning future events. This practice, no doubt, the Israelites brought with them from Egypt, which affected to be the mother of such occult sciences; and from thence it spread into the neighboring countries, and soon infected all the East. The injunction of the law is very express against this vice; and the punishment to be inflicted on the practisers of it was stoning to death, Lev. 20: 27. What forms of enchantment were used in the practice of necromancy we are at a loss to know, because we read of none that the pythones of Endor employed; however, that there were several rites, spells, and invocations used upon these occasions, we may learn from almost every ancient author, but from none more particularly than from Lucan in his Pharsalia. Whether the art of conversing with the dead was mere imposture, or grounded upon diabolical agency, is a question which has been disputed in all ages.—*Watson.*

NEGINOTH; a term which is real before some of the psalms, and signifies stringed instruments of music, to be played on by the fingers, or by female musicians. The titles of these psalms may be translated, A Psalm of David to the master of music, who presides over the stringed instruments.—*Calmet.*

NEHEMIAH, an illustrious Jewish reformer and ruler, professes himself the author of the book which bears his name, in the very beginning of it, and he uniformly writes in the first person. He was of the tribe of Judah, and was probably born at Babylon during the captivity. He was so distinguished for his family and attainments, as to be selected for the office of cup-bearer to the king of Persia, a situation of great honor and emolument. He was made governor of Judea, upon his own application, by Artaxerxes Longimanus; and his book, which in the Hebrew canon was joined to that of Ezra, gives an account of his appointment and administration through a space of about thirty-six years, to A. M. 3593, at which time the Scripture history closes; and, consequently, the historical books, from Joshua to Nehemiah inclusive, contain the history of the Jewish people from the death of Moses, A. M. 2553, to the reformation established by Nehemiah, after the return from captivity, being a period of one thousand and forty-two years.—*Watson.*

**NEHILOTH**; a word found at the beginning of the fifth Psalm, and which signifies the *dances*, or the *flutes*. This psalm is addressed to the master who presided over the dances, which were performed in certain religious ceremonies, or the band of music which performed on the flute. The title of the fifth Psalm may be thus translated: "A Psalm of David, addressed to the master of music presiding over the dancers, or over the flutes."—*Calmet*.

**NEHUSHTAN**; a name given by Hezekiah, king of Judah, to the brazen serpent that Moses had set up in the wilderness, (Num. 21: 8.) and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be burnt, and in derision gave it the name of Nehushtan, q. d. this little brazen serpent, 2 Kings 18: 4.—*Calmet*.

**NEIGHBOR**, signifies a person near; and generally, any man connected with us by the bonds of humanity, and whom charity requires that we should consider as a friend and relation. At the time of our Savior, the Pharisees had restrained the meaning of the word neighbor to those of their own nation, or to their own friends; holding, that to hate their enemy was not forbidden by the law, Matt. 5: 43. Luke 10: 20. But our Savior informed them, that the whole world were neighbors; that they ought not to do to another what they would not have done to themselves; and that this charity extended even to enemies. See the beautiful parable of the good Samaritan, the real neighbor to the distressed, Luke 10: 29. (See LOVE or OUR NEIGHBOR.)

God is called a neighbor [near] to those who fear him, and call upon him, Ps. 85: 9. 145: 18. He gives them tokens of his presence and protection: "Am I a God at hand, and not a God afar off?" am I one of those gods that men have made not above two days ago? am not I an eternal God? Otherwise; I am a neighbor God, that sees every thing, knows every thing, and not an absent or a distant God, Jer. 23: 23. Compare Elijah and Baal's prophets.—*Calmet*.

**NEOLOGY**. This term, which signifies *new doctrine*, has been used to designate a species of theology and biblical criticism which has of late years much prevailed among the Protestant divines of Germany, and the professors of their universities. It is now, however, more frequently termed rationalism, and is supposed to occupy a sort of middle place between the orthodox system and pure deism.

1. *Its definitions and forms*.—The German divines themselves speak of naturalism, rationalism, and supernaturalism. The term *naturalism* arose first in the sixteenth century, and was spread in the seventeenth. It was understood to be the system of those who allowed no other knowledge of religion than the natural, which man could shape out by his own strength, and, consequently, excluded all supernatural revelation. As to the different forms of naturalism, theologians say there are three: the first, which they call Pelagianism, and which considers human dispositions and notions as perfectly pure, and the religious knowledge derived from them as sufficiently explicit. A grosser kind denies all particular revelation; and the grossest of all considers the world as God.

*Rationalism* has been thus explained: "Those who are generally termed rationalists," says Dr. Bretschneider, "admit universally in Christianity, a divine, benevolent, and positive appointment for the good of mankind, and Jesus as a Messenger of divine Providence, believing that the true and everlasting word of God is contained in the Holy Scripture, and that by the same the welfare of mankind will be obtained and extended. But they deny therein a supernatural and miraculous working of God, and consider the object of Christianity to be that of introducing into the world such a religion as reason can comprehend; and they distinguish the essential from the unessential, and what is local and temporary from that which is universal and permanent in Christianity." There is, however, a third class of divines, who, in fact, differ very little from this, though very widely in profession. They affect to allow a revealing operation of God, but establish on internal proofs rather than on miracles the divine nature of Christianity. They allow that revelation may contain much out of the power of reason to explain, but say that it should assert nothing contrary to reason, but rather what

may be proved by it. *Supernaturalism* consists in general in the conviction that God has revealed himself supernaturally and immediately. The notion of a miracle cannot well be separated from such a revelation, whether it happens out of, on, or in men. "What is revealed may belong to the order of nature, but an order higher and unknown to us, which we could never have known without miracles, and cannot bring under the laws of nature.

2. *Its principles*.—The difference between the naturalists and the rationalists, as Mr. Rose justly remarks, is not quite so wide either as it would appear to be at first sight, or as one of them assuredly wishes it to appear. For if I receive a system, be it of religion, of morals, or of politics, only so far as it approves itself to my reason, whatever be the authority that presents it to me, it is idle to say that I receive the system out of any respect to that authority. I receive it *only* because my reason approves it; and I should, of course, do so if an authority of far inferior value were to present the system to me. This is what that division of rationalists, which professes to receive Christianity, and at the same time to make reason the supreme arbiter in matters of faith, has done. Their system, in a word, is this: They assume certain general principles, which they maintain to be the necessary deductions of reason from an extended and unprejudiced contemplation of the natural and moral order of things, and to be in themselves immutable and universal. Consequently, any thing which, on however good authority, may be advanced in apparent opposition to them, must either be rejected as unworthy of rational belief, or, at least, explained away till it is made to accord with the assumed principles; and the truth or falsehood of all doctrines proposed is to be decided according to their agreement or disagreement with those principles.

3. *Its operation*.—It is easy, then, to anticipate, how, with such principles, the biblical critics of Germany, distinguished as many of them have been for learning, would proceed to interpret the Scriptures. Many of the sacred books and parts of others have, of course, been rejected by them as spurious, the strongest external evidence being thought by them insufficient to prove the truth of what was determined to be contradictory to their reason; and the inspiration of the rest was understood in no higher a sense, to use the language of one of their professors, than the expressions of Cicero as to the inspiration of the poets, or those of Quintilian respecting Plato. But where the supernatural and miraculous accounts were not rejected, they were, by many of the most eminent of these writers, explained away by a monstrous ingenuity, which, on any other subject, and applied to any ancient classic or other writer, would provoke the most contemptuous ridicule. When Korah, Dathan, and Abiram were swallowed up, Moses had previously "secretly undermined the earth." Jacob wrestled with the angel "in a dream;" and a rheumatic pain in his thigh during sleep suggested the incident in his dream of the angel touching the sinew of his thigh. In like manner the miracle of feeding the five thousand in the desert is resolved into the opportune passing by of a caravan with provisions, of which the hungry multitude were allowed to partake, according to eastern hospitality; and the apostles were merely employed in conveying it out in baskets. Christ's walking upon the sea is explained by his walking upon the sea-shore, and St. Peter's walking on the sea is resolved into swimming. The miracles of healing were the effect of fancy operating favorably upon the disorders; and Ananias and Sapphira died of a fright; with many other absurdities, half dreams and half blasphemies; and of which the above are given but as a specimen.

These principles of unbelief have, under various modifications, been propagated by means of systems of philosophy, new versions of the Scriptures, commentaries, introductions, works on biblical criticism and interpretation, grammars, lexicons, lectures, sermons, catechisms, tracts, reviews, newspapers, and, in short, through almost every possible vehicle of communication. Their advocates have been found in the professor at the university, the preacher in the pulpit, the village schoolmaster, and even the mother and the nursery-maid. Sometimes they have been propounded with all the gravity of a philosopher, and at other times taught with all the flippancy and levity of a



buffoon. With such instruments and such efforts, Christianity has now had to struggle for more than half a century; and awful have been the examples of religious shipwreck which that period of time has presented.

4. *Its sources.*—The first step in this sorrowful gradation down to a depth of falsehood and blasphemy, into which certainly no body of Christian ministers, so large, so learned, and influential, in any age or period of the church ever before fell, was, contempt for the authority of the divines of the Reformation, and of the subsequent age. They were about to set out on a voyage of discovery; and it was necessary to assume that truth still inhabited some *terra incognita*, to which neither Luther, Melancthon, nor their early disciples, had ever found access. One of this school is pleased, indeed, to denominate the whole even of the seventeenth and the first half of the eighteenth century, the age of theological barbarism.

The vain conceit that the doctrines of religion were capable of philosophic demonstration, which obtained among the followers of Wolf, is considered by Mr. Rose as having hastened onward the progress of error. The effect in Germany was speedily developed, though Wolf, the founder of this school, and most of his followers, were pious and faithful Christians. By carrying demonstrative evidence beyond its own province, they had nurtured in their followers a vain confidence in human reason; and the next and still more fatal step was, that it was the province of human reason in an enlightened and intellectual age to perfect Christianity, which, it was contended, had hitherto existed in a low and degraded state, and to perfect that system of which the elements only were contained in the Scripture. All restraint was broken by this principle. Philosophy, good and bad, was left to build up these "elements" according to its own views; and as, after all, many of these elements were found to be too untractable and too rudely shaped to accord with the plans of these manifold constructions, formed according to every "pattern," except that "in the mount;" when the stone could not be squared and framed by any art which these builders possessed, it was "rejected."

Semler appears to have been the author of that famous theory of accommodation, which, in the hands of his followers, says Mr. Rose, became "the most formidable weapon ever devised for the destruction of Christianity." (See ACCOMMODATION.) As far as Germany is concerned, this language is not too strong; and we may add, that it was the most impudent theory ever advocated by men professing still to be Christians, and one, the avowal of which can scarcely be accounted for, except on the ground, that as, because of their interests, it was not convenient for these teachers of theology and ministers of the German churches to disavow Christianity altogether, it was devised and maintained, in order to connect the profits of the Christian profession with substantial and almost undisguised deism. Thus the chairs of theology and the very pulpits were turned into "the seats of the scornful;" and where doctrines were at all preached, they were too frequently of this daring and infidel character. It became even, at least, a negative good, that the sermons delivered were often discourses on the best modes of cultivating corn and wine, and the preachers employed the Sabbath and the church in instructing their flocks how to choose the best kinds of potatoes, or to enforce upon them the benefits of vaccination. Undisguised infidelity has in no country treated the grand evidences of the truth of Christianity with greater contumely, or been more offensive in its attacks upon the prophets, or more ridiculous in its attempts to account, on natural principles, for the miracles. Extremes of every kind were produced, philosophic mysticism, pantheism, and atheism.

We have hitherto referred chiefly to Mr. Rose's work on this awful declension in the Lutheran and other continental churches. In a work on the same subject by Mr. Pusey, the stages of the apostasy are more carefully marked, and more copiously and deeply investigated. Our limits will, however, but allow us to advert to two or three points. In Mr. Pusey's account of the state of German theology in the seventeenth century, he opens to us the sources of the evil. Francke, he observes, assigns as a reason for attaching the more value to the opportunities

provided at Halle for the study of Scripture, that "in former times, and in those which are scarcely past, one generally found at universities opportunities for every thing rather than a solid study of God's word." "In all my university years," says Knapp, "I was not happy enough to hear a lecture upon the whole of Scripture; we should have regarded it as a great blessing which came down from heaven." It is said to be one only of many instances, that at Leipzig, Carpzoff, having in his lectures for one half year completed the first chapter of Isaiah, did not again lecture on the Bible for twenty years, while Olearius suspended his for ten. Yet Olearius, as well as Alberti, Speuer says, "were diligent theologians, but that most pains were employed on doctrinal theology and controversy." It is, moreover, a painful speaking fact, which is mentioned by Francke, (1709,) that in Leipzig, the great mart of literature as well as of trade, "twenty years ago, in no bookseller's shop was either Bible or Testament to be found." Of the passages in Francke, which prove the same state of things, I will select one or two only: "Youth are sent to the universities with a moderate knowledge of Latin; but of Greek, and especially of Hebrew, next to none. And it would even then have been well, if what had been neglected before, had been made up in the universities. There, however, most are borne, as by a torrent, with the multitude; they flock to logical, metaphysical, ethical, polemical, physical, pneumatical lectures, and what not; treating least of all those things whose benefit is most permanent in their future office, especially deferring, and at last neglecting, the study of the sacred languages."

Yet these were but effects of a still higher cause,—the rapid decay of piety in this century, of which the statements of Mr. Pusey, and the authorities he quotes, present a melancholy picture. Speaking of J. V. Andrea, he says, the want of practical religious instruction in the early schools, the perverted state of all education, the extravagance and dissoluteness of the universities, the total usefulness of the teachers whom they sent forth and authorized, the degraded state of general as well as theological science, the interested motives for entering into holy orders, the canvassing for benefices, the simony in obtaining them, the especial neglect of the poor, the bad lives, the carelessness and bitter controversies of the preachers, and the general corruption of manners in all ranks, are again and again the subjects of his deep regrets or of his censure. Into the state of the clergy Francke enters more fully in another work. "I remember," he says, "that a theologian of no common learning, piety, and practical knowledge, (*non ea haereticis*.) told me, that a certain monarch, at his suggestion, applied to a university, where there was a large concourse of students of theology, for two candidates for holy orders, who, by the excellence and purity of their doctrine, and by holiness of life, might serve as an example to the congregation committed to their charge; the professors candidly answered that there was no such student of theology among them. Nor is this surprising. I remember that Kortholt used to say with pain, that in the disgraceful strifes, disturbances, and tumults in the universities, which were, alas, but too frequent, it scarcely ever happened that theological students were not found to be accomplices, nay, the chiefs. I remember that another theologian often lamented, that there was such a dearth in the church of such persons as the apostle would alone think worthy of the ministerial functions, that it was to be regarded as a happiness if, of many applicants, some one of outwardly decent life could at length be found."

5. *Its effects.*—With several happy exceptions, and the raising up of a few pious people in some places, and a partial revival of evangelical doctrines, which, however, often ran at length into mysticism and Antinomianism, the evil, both doctrinally and morally, continued to increase to our own day; for if any ask what has been the moral effect of the appalling apostasy of the teachers of religion, above described, upon the people of Germany, the answer may be given from one of these rationalizing divines themselves, whose statement is not therefore likely to be too highly colored. It is from a pamphlet of Bretschneider, published in 1822, and the substance is, "Indifference to religion among all classes; that formerly the Bible used to be in every house, but now the people either

to not possess it, or, as formerly, read it; that few attend the churches, which are now too large, though fifty years ago they were too small; that few honor the Sabbath; that there are now few students of theology, compared with those in law and medicine; that if things go on so, there will shortly not be persons to supply the various ecclesiastical offices; that preaching had fallen into contempt; and that distrust and suspicion of the doctrines of Christianity prevailed among all classes." Melancthy as this picture is, nothing in it can surprise any one, except that the very persons who have created the evil should themselves be astonished at its existence, or even affect to be so.

6. *Recent reaction and revival of religion.*—At length, however, a powerful reaction has taken place. The high places of literature and influence are no longer exclusively held by men inimical to the truth as it is in Jesus, but are, many of them, occupied by individuals of acknowledged literary and scientific merit, who are bending all their energies to undeceive the public with respect to the unsatisfactory, untenable, and self-contradictory theories of rationalism, falsely so called. A spirit of piety is rapidly spreading among those who are destined to be the future instructors of the people; the Scriptures and evangelical tracts are being extensively circulated; and some able periodicals have recently been set on foot, under the editorial superintendence of men of orthodox principles and high literary attainments.

It has been justly observed, that no men ever undertook to deny the divine origin of Christianity, or to explain away its principal facts and doctrines, under circumstances so favorable for the experiment as those of the neologists of Germany. The hand of power, instead of being against them, was most frequently with them. They had possession of the seats of learning, commanded a vast band of journals which kept any thing of the kind in the shape of orthodox entirely out of the market. They had all the advantages which facilities in literature could give; they had numbers, and wealth, and clamor on their side; they had, in a word, ample room and verge enough to work their will, if that will could have been effected. And yet, in spite of all that metaphysical and mythological researches could effect to get rid of the divine authority of the Bible; in spite of all that sophistry and ridicule could effect to introduce the misnamed religion of reason, it remains precisely where it was; and the religion of reason is being overthrown and rejected. The Bible has laughed its enemies and all their efforts to scorn. "The word of God shall stand forever." For further information on this subject, see *Robinson's Biblical Repository*; *Christian Examiner*; and *Spirit of the Pilgrims*.—Watson; *Hend. Book.*

NEOMENIA; (Col. 2: 16.) a Greek word, signifying the first day of the moon or month. The Hebrews had a particular veneration for the first day of every month, for which Moses appointed peculiar sacrifices; (Num. 28: 11, 12.) but he gave no orders that it should be kept as a holy day, nor can it be proved that the ancients observed it so; it was a festival of merely voluntary devotion. (See *MONIA*.) It appears that even from the time of Saul they made, on this day, a sort of family entertainment, since David ought then to have been at the king's table; and Saul took his absence amiss, 1 Sam. 20: 5, 18. Moses insinuates, that besides the national sacrifices then regularly offered, every private person had his particular sacrifices of devotion, Num. 10: 10. The beginning of the month was proclaimed by sound of trumpet, at the offering of solemn sacrifices, *ibid.* But the most celebrated neomenia was that at the beginning of the civil year, or first day of the month Tisri, Lev. 23: 24. This was a sacred festival, on which no servile labor was performed. In the kingdom of the ten tribes, the people used to assemble at the houses of the prophets, to hear their instructions, 2 Kings 4: 23. Isa. 1: 13, 14. Ezekiel says (45: 17; see also 1 Chron. 23: 31. 2 Chron. 8: 13.) that the burnt-offerings offered on the day of the new moon, were provided at the king's expense, and that on this day was to be opened the eastern gate of the court of the priests, chap. 46: 1, 2.

Spencer has a long dissertation on the neomenia, in which he shows that the Gentiles honored the first day of the month, out of veneration to the moon. He would infer, that the Hebrews borrowed this practice from strange

and idolatrous people. But he by no means proves this; and it is much more probable, that without any design of imitating the Hebrews, the Gentiles thought fit to honor the moon at the beginning of the month, that is, her first appearance.—*Calmet.*

NEONOMIANS; so called from the Greek *neos*, new, and *nomos*, law; signifying a *new law*, the condition whereof is imperfect though sincere and persevering obedience.

Neonomianism seems to be an essential part of the Arminian system. "The new covenant of grace which, through the medium of Christ's death, the Father made with men, consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reposes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life."—This opinion was examined at the synod of Dort, and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the close of the seventeenth century, a controversy was agitated amongst the English Dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with Antinomianism, and the other, who favored Mr. Baxter, were accused of Neonomianism. Dr. Daniel Williams, who was a principal writer on what was called the Neonomian side, after many things had been said, gives the following as a summary of his faith in reference to those subjects:—"1. God has eternally elected a certain definite number of men whom he will infallibly save by Christ in that way prescribed by the gospel.—2. These very elect are not personally justified until they receive Christ, and yield up themselves to him, but they remain condemned whilst unconverted to Christ.—3. By the ministry of the gospel there is a serious offer of pardon and glory, upon the terms of the gospel, to all that hear it; and God thereby requires them to comply with the said terms.—4. Ministers ought to use these and other gospel benefits as motives, assuring men that if they believe they shall be justified; if they turn to God, they shall live; if they repent, their sins shall be blotted out; and whilst they neglect these duties, they cannot have a personal interest in these respective benefits.—5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free-will, that the gospel becomes effectual for the conversion of any soul to the obedience of faith.—6. When a man believes, yet is not that very faith, and much less any other work, the matter of that righteousness for which a sinner is justified, i. e. entitled to pardon, acceptance and eternal glory, as righteous before God; and it is the imputed righteousness of Christ alone, for which the gospel gives the believer a right to these and all saving blessings, who in this respect is justified by Christ's righteousness alone. By both this and the fifth head it appears that all boasting is excluded, and we are saved by free grace.—7. Faith alone receives the Lord Jesus and his righteousness, and the subject of this faith is a *convicted, penitent soul*; hence we are justified by faith alone, and yet the *impenitent* are not forgiven.—8. God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power shall preserve them from a *total or a final apostasy*.—9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and that it is true, that if he draw back, God will have no pleasure in him; which with the like cautions God blesseth as means to the saints' perseverance, and these by ministers should be so urged.—10. The law of innocence, or moral law, is so in force still as that every precept thereof constitutes duty, even to the believer; every breach thereof is a sin deserving of death. This law binds them by its curse on every unbeliever, and the righteousness for or by which we are justified before God, is a righteousness (at least) adequate to that law, which is Christ's alone righteousness: and this so imputed to the believer as that God deals judicially with them according thereto.—11. Yet such is the grace of the gospel, that it promiseth—and by Christ a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer;

which promise God will certainly perform, notwithstanding the threatening of the law."

Dr. Williams maintains the conditionality of the covenant of grace; but admits, with Dr. Owen, who also uses the term *condition*, that "Christ undertook that those who were to be taken into this covenant should receive grace enabling them to comply with the terms of it, fulfil its conditions, and yield the obedience which God required therein."

On this subject Dr. Williams further says, "The question is not whether the first (*viz.* regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm, though that be dispensed ordinarily in a due use of means, and in a way discountenancing idleness, and fit encouragement given to the use of means."

The following objection, among others, was made by several ministers, in 1692, against Dr. Williams' "Gospel Truth Stated," &c. :—"To supply the room of the moral law, vacated by him, he turns the gospel into a new law, in keeping of which we shall be justified for the sake of Christ's righteousness, making qualifications and acts of ours a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness."

To this among other things he answers, "The difference is not, 1. Whether the gospel be a new law in the Socinian, Popish, or Arminian sense. This I deny. Nor, 2. Is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness for which we are justified at God our Creator's bar. This I deny in places innumerable. Nor, 3. Whether the gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differing him from his unbelieving brother. This I deny. 4. Nor whether the gospel be a law that allows sin, when it accepts such graces as trae, though short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ. This I deny. 5. Nor whether the gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of debt. This I deny."

"The difference is, 1. Is the gospel a law in this sense; *viz.* God in Christ thereby commandeth sinners to repent of sin, and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved; also threatening that if any shall die impenitent, unbelieving, ungodly, rejecters of his grace, they shall perish without relief, and endure sorer punishments than if these offers had not been made to them?—2. Hath the gospel a sanction, i. e. doth Christ therein enforce his commands of faith, repentance, and perseverance, by the aforesaid promises and threatenings, as motives of our obedience? Both these I affirm, and they deny; saying the gospel in the largest sense is an absolute promise without precepts and conditions, and a gospel threat is a bull.—3. Do the gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld and the contrary evils inflicted for the neglect of such graces, render those graces the condition of our personal title to those benefits?—This they deny, and I affirm," &c.

It does not appear to have been a question in this controversy, whether God in his word commands sinners to repent and believe in Christ, nor whether he promises life to believers, and threatens death to unbelievers; but whether it be the gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing, render such believing a condition of the things promised. In another controversy, however, which arose about forty years afterwards among the same description of people, it became a question whether God did by his word (call it law or gospel) command unregenerate sinners to repent and believe in Christ, or to do any thing which is spiritually good. (See CALLING.) Of those who took the affirmative side of this question, one party attempted to maintain it on the ground of the gospel being a new law, consisting of commands, promises, and threatenings, the terms or conditions

of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the encouragement to repent and believe to arise merely from the grace of the gospel, yet considered the formal obligation to do so as arising merely from the moral law, which, requiring supreme love to God, requires acquiescence in any revelation which he shall at any time make known. (See MODERN QUESTION.) *Witsius' Irenicum*; *Edwards on the Will*, p. 220; *Williams' Gospel Truth*; *Edwards' Crispianism Unmasked*; *Chauncey's Neonomianism Unmasked*; *Adams' View of Religions*.—*Hend. Buck.*

NEOPHYTE, (from *neos*, new, and *phutos*, a plant;) in the Eleusinian and other mysteries, a person recently initiated in the primitive Christians, a new convert from Judaism or paganism; in the monasteries, a novice, or candidate of either sex for a religious order.—*Hend. Buck.*

NEPHATH-DOR; a city in Manasseh, called also Dor, (1 Kings 4: 11.) where it is corruptly read Nephad-Dor. From the Hebrew it might be rendered—in all the confines of Dor.—*Calmet.*

NERO. The emperor Nero is not named in Scripture; but he is indicated by his title of emperor, and by his surname Caesar. To him St. Paul appealed after his imprisonment by Felix, and his examination by Festus, who was swayed by the Jews. St. Paul was therefore carried to Rome, where he arrived A. D. 64. Here he continued two years, preaching the gospel with freedom, till he became famous even in the emperor's court, in which were many Christians; for he salutes the Philippians in the name of the brethren who were of the household of Caesar, that is, of Nero's court, Philip. 1: 12, 13. 4: 22. We have no particular information how he cleared himself from the accusations of the Jews, whether by answering before Nero, or whether his enemies dropped their prosecutions, which seems probable, Acts 28: 21. However, it appears that he was liberated in the year 63.

Nero, the most cruel and savage of all men, and also the most wicked and depraved, began his persecution against the Christian church, A. D. 64, on pretence of the burning of Rome, of which some have thought himself to be the author. He endeavored to throw all the odium on the Christians: these were seized first that were known publicly as such, and by their means many others were discovered. They were condemned to death, and were even insulted in their sufferings. Some were sewed up in the skins of beasts, and then exposed to dogs to be torn in pieces; some were nailed to crosses; others perished by fire. The latter were sewed up in pitched coverings, which, being set on fire, served as torches to the people, and were lighted up in the night. Nero gave leave to use his own gardens, as the scene of all these cruelties. From this time elicits were published against the Christians, and many martyrs suffered, especially in Italy. St. Peter and St. Paul are thought to have suffered martyrdom, consequent on this persecution, A. D. 65.

The revolt of the Jews from the Romans happened about A. D. 65 and 66, in the twelfth and thirteenth of Nero. The city of Jerusalem making an insurrection, A. D. 66, Florus there slew three thousand six hundred persons, and thus began the war. A little while afterwards, those of Jerusalem killed the Roman garrison. Cestius on this came to Jerusalem to suppress the sedition; but he was forced to retire after having besieged it about six weeks, and was routed in his retreat, A. D. 66. About the end of the same year, Nero gave Vespasian the command of his troops against the Jews. This general carried on the war in Galilee and Judea during A. D. 67 and 68, the thirteenth and fourteenth of Nero. But Nero killing himself in the fourteenth year of his reign, Jerusalem was not besieged till after his death, A. D. 70, the first and second of Vespasian.—*Watson.*

NESTORIANS; a denomination which arose in the fifth century, from Nestorius, bishop of Constantinople, a man of considerable learning and eloquence, and of an independent spirit. The Catholic clergy were fond of calling the virgin Mary "Mother of God," to which Nestorius objected, as implying that she was mother of the divine nature, which he very properly denied; and this raised against him, from Cyril and others, the cry of heresy, and perhaps led him into some improper forms of expression

and explication. It is generally agreed, however, by the moderns, that Nestorius showed a much better spirit in controversy than his antagonist, St. Cyril. As to the doctrine of the Trinity, it does not appear that Nestorius differed from his antagonists, admitting the coequality of the divine persons; but he was charged with maintaining two distinct persons, as well as natures, in the mysterious character of Christ. This, however, he solemnly and constantly denied; and from this, as a foul reproach, he has been cleared by the moderns, and particularly by Martin Luther, who lays the whole blame of this controversy on the turbulent and angry Cyril. (See *HYPOSTATICAL UNION*.) The discordancy not only between the Nestorians and other Christians, but also among themselves, arose, no doubt, in a great measure, from the ambiguity of the Greek terms *hypostasis* and *prosōpon*. The councils assembled at Seleucia on this occasion decreed that in Christ there were two *hypostases*. But this word, unhappily, was used both for person and nature; hence the difficulty and ambiguity; and of these *hypostases* it is said the one was divine, and the other human;—the divine Word, and the man Jesus. Now of these two *hypostases* it is added, they had only one appearance, (*barsopa*, the original term used by Nestorius, and usually translated by the Greeks, "person.") To avoid the appearance of an express contradiction, Dr. Mosheim translates this barbarous word "aspect," as meaning a union of will and affection, rather than of nature or of person. And thus the Nestorians are charged with rejecting the union of two natures in one person, from their peculiar manner of expressing themselves, though they absolutely denied the charge.

In the earliest ages of Nestorianism, the various branches of that numerous and powerful sect were under the spiritual jurisdiction of the Catholic patriarch of Babylon,—a vague appellation which has been successively applied to the sees of Seleucia, Ctesiphon, and Bagdad,—but who now resides at Mousul. In the sixteenth century the Nestorians were divided into two sects; for in 1551 a warm dispute arose among them about the creation of a new patriarch, Simeon Barmamas, or Barmana, being proposed by one party, and Sulaka, otherwise named Siud, earnestly desired by the other; when the latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated patriarch in 1553, by pope Julius III., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience. Upon this new Chaldean patriarch's return to his own country, Julius sent with him several persons skilled in the Syriac language, to assist him in establishing and extending the papal empire among the Nestorians; and from that time, that unhappy people have been divided into two factions, and have often been involved in the greatest dangers and difficulties, by the jarring sentiments and perpetual quarrels of their patriarchs. In 1555, Simeon Denha, archbishop of Geln, adopted the party of the fugitive patriarch, who had embraced the communion of the Latin church; and, being afterwards chosen patriarch himself, he fixed his residence in the city of Van, or Ormus, in the mountainous parts of Persia, where his successors still continue, and are all distinguished by the name of Simeon; but they seem of late to have withdrawn themselves from their communion with the church of Rome. The great Nestorian pontiffs who form the opposite party, and who have, since 1559, been distinguished by the general denomination of Elias, and reside constantly at Mousul, look with a hostile eye on this little patriarch; but since 1617 the bishops of Ormus have been in so low and declining a state, both in opulence and credit, that they are no longer in a condition to excite the envy of their brethren at Mousul, whose spiritual dominion is very extensive, taking in a great part of Asia, and comprehending within its circuit the Arabian Nestorians, as also the Christians of St. Thomas, who dwell along the coast of Malabar.—*Watson*.

**NET.** Surely in vain the net is spread in the sight of any bird; that is, the very birds of the air are wiser than sinners, since they take warnings which sinners refuse to observe, Prov. 1: 17.

**NETHINIM**, (*given, or offered*;) servants dedicated to the service of the tabernacle and temple, to perform the

most laborious offices; as carrying of wood and water. At first the Gibeonites were destined to this station; afterwards, the Canaanites who surrendered themselves, and whose lives were spared. We read, in Ezra 8: 20, that the Nethinim were slaves devoted by David, and other princes, to the service of the temple; and in Ezra 2: 58, that they were slaves given by Solomon; the children of Solomon's servants. From 1 Kings 9: 20, 21, we see that he had subdued the remains of the Canaanites, and it is very probable that he gave a good number of them to the priests and Levites, for the temple service. The Nethinim were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian sea, whence Ezra brought two hundred and twenty of them into Judea, chap. 8: 17. Those who followed Zerubbabel, made up three hundred and ninety-two, Neh. 3: 26. This number was but small in regard to their offices; so that we find afterwards a solemnity called *xylophoria*, in which the people carried wood to the temple, with great ceremony, to keep up the fire of the altar of burnt sacrifices.—*Calmet*.

**NETOPHA**; a city and district between Bethleem and Anathoth, Ezra 2: 22. Neh. 7: 26. Jer. 11: 8. 1 Chron. 9: 16.—*Calmet*.

**NETTLES.** We find this name given to two different words in the original. The first is *cherub*, Job 30: 7. Prov. 24: 31. Zeph. 2: 9. It is not easy to determine what species of plant is here meant. From the passage in Job, the nettle could not be intended; for a plant is referred to large enough for people to take shelter under. The following extract from Denon's Travels may help to illustrate the text, and show to what an uncomfortable retreat those vagabonds must have resorted. "One of the inconveniences of the vegetable thickets of Egypt is, that it is difficult to remain in them; as nine-tenths of the trees and the plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow which is so constantly desirable, from the precaution necessary to guard against them." The *kimosh*, (Prov. 24: 31. Isa. 34: 13. Hos. 9: 6.) is by the Valgate rendered "*urtica*," which is well defended by Celsius, and very probably means "the nettle."—*Watson*.

**NEW**; fresh; recent; unused before; endowed with new qualities. (See Judg. 5: 8. Num. 16: 30.) God promises a new heaven and a new earth, in the time of the Messiah, (Isa. 65: 17. 66: 22.) that is, a universal renovation of manners, sentiments, and actions, throughout the world. This passage is referred to the end of the world, when will commence a new heaven and a new earth; not that the present heaven and earth will be annihilated; but the air, the earth, and the elements, will be made more perfect, or at least, together with the inhabitants, shall be of a nature superior to those vicissitudes and alterations that now affect these elements. (See *CONFLAGRATION*.) God also promises to his people "a new covenant, a new spirit, a new heart;" and this promise was fulfilled in the covenant of grace, the gospel, Ezek. 11: 19. 18: 31. 36: 26. Jer. 31: 33. Heb. 8: 10. (See *COVENANT*, and *REGENERATION*.)—*Calmet*.

**NEW JERUSALEM CHURCH.** (See *SWEDENBORGIAN*.)

**NEWELL**, (SAMUEL,) American missionary at Bombay, was graduated at Harvard college, in 1807, and studied theology at Andover. With Judson, Nott, and Mills, he offered himself as a missionary to the General Association of ministers at Bradford, June 27, 1810; was ordained at Salem, with Judson, Nott, and Rice, February 6, 1812; and sailed on the 19th for Calcutta. On his arrival he was ordered by the Bengal government to leave the country. Proceeding first to the Isle of France, he suffered the affliction of losing his wife and child; he afterwards went to Ceylon, and was useful in preparing the way for the subsequent mission in that island. He afterwards joined Mr. Hall at Bombay, and, in 1817, was joined by Mr. Graves and Mr. Nichols. He continued at Bombay, a faithful laborer in the service of Jesus Christ, until his death, by the *cholera*, May 30, 1821, aged about thirty-five. The same disease in four years had swept over India, Burmah, and the Asiatic islands, and hurried millions to the tomb. At that time, from sixty to one hundred were dying daily in Bombay.

Mr. Newell was very modest and humble, possessed great tenderness of feeling, and was entirely devoted to the arduous and important labors of a missionary. He wrote, with Mr. Hall, *The Conversion of the World, or the Claims of Six Hundred Millions, &c.*, 2d edit. 1818.—*Allen; Memoirs of American Missionaries.*

NEWELL, (HARRIET,) the wife of the preceding, the daughter of Moses Atwood, of Haverhill, (Mass.) was born October 10, 1793, and received an excellent education. She was naturally cheerful and unreserved; possessed a lively imagination and great sensibility; and, at a very early age, discovered a retentive memory, and a taste for reading. Before the age of thirteen, she received no particular or lasting impressions of religion, but was uniformly obedient, attentive, and affectionate. In the summer of 1806 she was roused to attend to the one thing needful; to turn her eyes from beholding vanity; and to prepare for that important change which, in her, was so soon to take place. At a school, at Bradford, she was the subject of those solid and serious impressions, which laid the foundation of her Christian life. From that time she employed herself assiduously, and with earnestness, in the promotion of her Redeemer's cause; and by her conduct and advice, became an honorable and truly valuable member of society. The uniform piety and seriousness of her mind is forcibly displayed in her letters to her young friends, and in her diary. Her health was delicate, but she bore indistinctly with that calmness and submission to the dictates of Providence which always signalized her character. She complained much of the want of humility, and lamented her deficiency in that Christian grace: she longed for that meek and lowly spirit, which Jesus exhibited in the days of his flesh. At the age of fifteen, she made a profession of religion. She sailed with her husband from Calcutta for the Isle of France, August 4, 1812.

Mrs. Newell died of the consumption, at the Isle of France, November 30, 1812, aged nineteen. She departed in the peace and triumph of an eminent Christian. Her *Life*, written by Dr. Woods, has passed through many editions. The cause of missions was greatly promoted by the delineation of her character and the description of her sufferings. See her *Life*.—*Allen; Jones' Chris. Biog.*

NEWCOME, (Ahp. WILLIAM, D. D.,) a learned prelate, was born, in 1729, at Barton le Clay, in Bedfordshire; was educated at Abingdon school, and at Pembroke college, Oxford; was successively bishop of Dromore, Ossory, and Waterford, in Ireland; was raised to the archbishopric of Armagh; and died in 1800. Of his works the principal are, *Observations on the Character of our Lord; A Harmony of the Gospels; An Historical View of the English Biblical Translations; and Attempts towards an improved Version of Ezekiel and the Minor Prophets.*—*Davenport.*

NEW PLATONICS, or AMMONIANS; so called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophical or religious. He maintained that the great principles of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other only in their method of expressing them, in some opinions of little or no importance; and that by a proper interpretation of their respective sentiments they might easily be united in one body.

Ammonius supposed that true philosophy derived its origin and its consistence from the eastern nations, that it was taught to the Egyptians by Hermes, that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other Oriental sages. He maintained that all the different religions which prevailed in the world were, in their original integrity, conformable to this ancient philosophy; but it unfortunately happened, that the symbols and fictions under which, according to the ancient manner, the ancients delivered their precepts and doctrines, were in process of time erroneously understood, both by priests and people, in a literal sense; and that in consequence of this, the invisible beings and demous whom the Supreme Deity had placed in the different parts of the universe as the ministers of his providence, were by the

suggestions of superstition converted into gods, and worshipped with a multiplicity of vain ceremonies. He therefore insisted that all the religions of all nations should be restored to their primitive standard: viz. *the ancient philosophy of the East*; and he asserted that his project was agreeable to the intentions of Jesus Christ, whom he acknowledged to be a most excellent man, the friend of God; and affirmed that his sole view in descending on earth, was to set bounds to the reigning superstition, to remove the errors which had crept into the religion of all nations, but not to abolish the ancient theology from which they were derived.

Taking these principles for granted, Ammonius associated the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects, by art, invention, and allegory, that they seemed to bear some semblance to the Egyptian and Platonic systems.

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country, and the dictates of nature; but a more sublime rule was laid down for the wise. They were to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which restrains the liberty of the immortal spirit, that in this life they might enjoy communion with the Supreme Being, and ascend after death, active and unencumbered, to the universal parent, to live in his presence forever. See *Robinson's Bibl. Repos.* for 1834.—*Head. Buck.*

NEW TESTAMENT. (See BIBLE; GOSPELS; ACTS; EPISTLES; INSPIRATION; and SCRIPTURE.)

NEWTON, (SIR ISAAC,) the greatest of philosophers, was born, December 25, 1642, at Colsterworth, in Lincoln-



shire, and early displayed a talent for mechanics and drawing. On one occasion, having been sent to market with corn and other products of the farm, young Newton left the sale of his goods to a servant, while he himself retired to a hay-loft at an inn in Grantham, to ruminate over the problems of Euclid, and the laws of Kepler, in which situation the uncle happened to find him, probably meditating discoveries of his own, which should eclipse the glory of his predecessors. He was educated at Grantham school, and at Trinity college, Cambridge, and studied mathematics with the utmost assiduity. In 1667, he obtained a fellowship; in 1669, the mathematical professorship; and in 1671, he became a member of the Royal society. It was during his abode at Cambridge that he made his three great discoveries, of fluxions, the nature of light and colors, and the laws of gravitation. To the latter of these his attention was first turned by his seeing an apple fall from a tree. The *Principia*, which unfolded to the world the theory of the universe, was not published till 1687. In that year also Newton was chosen one of the delegates, to defend the privileges of the university against James II.; and in 1688 and 1701 he was elected one of the members of the university. He was appointed warden of the mint in 1696; was made master of it in 1699; was chosen president of the Royal society in 1703; and was knighted in 1705. He died March 20, 1727.

His "Observations on the Prophecies of Daniel and the Apocalypse" appeared in 1733, in quarto. "It is astonishing," says Dr. Hutton, "what care and industry Newton employed about the papers relating to chronology, church history, &c.; as, on examining them, it appears that many are copies over and over again, often with little

or no variation." All the works of this eminent philosopher were published by Dr. Samuel Horsley, in 1779, in five volumes, quarto; and an English translation of his "Philosophiæ Naturalis Principia Mathematica" is extant.

The character of this great man has been thus drawn by Mr. Hume, at the close of his History of England: "In Newton, this island may boast of having produced the greatest and rarest genius that ever rose for the ornament and instruction of the human species. Cautious in admitting no principles but such as were founded on experiment; but resolute to adopt every such principle, however new or unusual: from modesty, ignorant of his superiority above the rest of mankind; and thence less careful to accommodate his reasonings to common apprehensions: more anxious to merit than acquire fame: he was, from these causes, long unknown to the world; but his reputation at last broke out with a lustre, which scarcely any writer, during his own lifetime, had ever before attained. While Newton seemed to draw off the veil from some of the mysteries of nature, he showed at the same time the imperfections of the mechanical philosophy; and thereby restored her ultimate secrets to that obscurity in which they ever did and ever will remain."

The remains of Sir Isaac Newton were interred in Westminster abbey, where a magnificent monument is erected to his memory, with a Latin inscription, concluding thus:—"Let mortals congratulate themselves, that so great an ornament of human nature has existed." His character is shown by Dr. Brewster to have been that of the orthodox, humble and sincere Christian. Of nature, antiquity, and the Holy Scriptures, he was a diligent, sagacious, and faithful interpreter. He maintained, by his philosophy, the dignity of the SUPREME BEING, and in his manners he exhibited the simplicity of the gospel. "I seem to myself," he said, "to be like a child, picking up a shell here and there, on the shore of the great ocean of truth." *Martin's Biog. Philos.; Hutton's Math. Dict.; Brewster's Life of Sir Isaac Newton.—Davenport; Jones' Chris. Biog.; Chalmers' Works.*

NEWTON, (Bp. THOMAS,) a learned prelate, was born, in 1701, at Litchfield; was educated there, at Westminster, and at Trinity college, Cambridge; and, after having filled various minor preferments, was made bishop of Bristol, in 1761. He died in 1782. His principal works is, Dissertations on the Prophecies. He also published editions, with notes, of Paradise Lost, and Paradise Regained.—*Davenport.*

NEWTON, (JOHN,) rector of St. Mary Woolnoth, and St. Mary Woolchurch Haw, was born in London, on the 24th of July, 1722, O. S. His parents, though not wealthy, were respectable. His father was for many years master of a ship in the Mediterranean trade. His mother was a dissenter, a pious woman, and a member of the late Dr. Jennings' church, but, unfortunately, she died before he had attained the age of seven years. When he was four years old, he could read well, repeat the Assembly's Shorter Catechism, with the proofs, all Dr. Watts' smaller catechisms, and his Children's Hymns. He was never at school longer than two years, from his eighth to his tenth year; it was a boarding-school at Stratford, in Essex. When he was eleven years of age, he made five voyages with his father to the Mediterranean; during his last voyage he left him with a friend at Alicante, in Spain. In 1742, his father left the sea, and he afterwards made one voyage to Venice, before the mast, and on his return was impressed on board the Harwich. Becoming, in process of time, master of a vessel employed in the slave trade, he made several voyages to the coast of Africa, for the purpose of carrying on that abominable traffic, during which time he contracted habits of dissipation and vice, which the brutalizing scenes he witnessed tended to originate and confirm.

After spending several years in this disgusting employment, his heart grew sick of it; and the conspicuous visitings of conscience, seconded and enforced by the word of Cod, determined him to abandon it. He grew serious and fond of study, and having relinquished the occupation of a mariner, he, in 1775, obtained the office of tide surveyor of the port of Liverpool. When he had been about three years in that situation he turned his attention towards the profession of a clergyman in the established church,

and made an unsuccessful effort to obtain episcopal ordination from the archbishop of York, having been complimented with a title to a curacy by a friend. Disappointed, however, in his hopes, he began to exercise himself in the way of exhorting or expounding the Scriptures at Liverpool, wherever providence opened a door to him, we suppose, among the dissenters. In this way he appears to have passed seven or eight years of his life; until, in 1764, having an offer made him of the curacy of Olney, in Bucks, he renewed his application for ordination, and, on the 29th of April, obtained it from the hands of Dr. Green, bishop of Lincoln, at the palace of Buckden. During a residence of fifteen years at that place, he formed an intimate friendship with the poet Cowper, whence originated a volume of hymns, well known under the title of "Olney Hymns," their joint composition.

In 1779 Mr. Newton removed to London, having been presented, by the late Mr. John Thornton, with the rectory of the united parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, in Lombard street. Here a new and wide field of usefulness opened before him, which he continued to fill for about twenty-seven years, until the 21st of December, 1807, when he departed this life, at the advanced age of eighty-five; but, for the last ten or twelve years, his mental powers were greatly impaired.

Mr. Newton was a man of real originality, and his habits of observation were eminently philosophical. His doctrinal sentiments were moderately Calvinistic, and his writings have been collected, and frequently printed, in six volumes octavo, or twelve volumes duodecimo. Few theologians of the last century contributed more to the recommendation and advancement of experimental religion. A handsome stereotype edition of his Works, compressed in two volumes octavo, with his Life by Mr. Cecil prefixed, appeared in Philadelphia in 1831. The price of this edition puts it within the reach of the poor.—*Jones' Chris. Biog.; Hand. Buck.*

NIBHAZ; a god of the Hivites. (See ANUBIS.)

NICANDER and MARCIAN; two Christian martyrs of the fourth century. Both were Roman military officers of great ability, and great efforts were made to induce them to renounce Christianity, but in vain. Crowds of people attended their execution. The wife of Nicander, being herself a Christian, encouraged her husband to suffer patiently for Christ; but the wife of Marcian, being a pagan, entreated her husband to save his life for the sake of her, and of his child. Marcian embraced her and her babe, gently reproving her idolatry and unbelief; and then, together with Nicander, who also in the most affectionate manner had taken leave of his Christian wife, submitted joyfully to the fatal stroke, which conferred on them the crown of martyrdom. A. D. 306.—*Fox, p. 56.*

NICENE CREED. (See CREED.)

NICETAS, a Christian martyr of the fourth century, was of Gothic descent, born near the Danube. Though he had long been a Christian, he met with no molestation on that account until the persecution under Athanarick, in A. D. 370. That monarch of the eastern Goths ordered an idol to be drawn about on a chariot, through all the places where Christians lived. The chariot stopped at the door of every professed Christian, and he was ordered to pay it adoration. Upon a refusal the house was immediately set on fire, and all within were burnt. This was the case with Nicetas, who became a martyr to his Christian constancy, being consumed to ashes in his own house, September 15, A. D. 372.—*Fox, p. 71.*

NICHOLS, (JOHN,) American missionary to Bombay, was born at Antrim, (N. H.) June 20, 1790; graduated at Dartmouth college in 1813. Two years before, during a revival of religion in college, his mind became permanently affected with religious truth. He yielded his heart to Christ, and on being convinced that it was his duty to serve him in the gospel, entered the theological seminary at Andover, in Oct. 1813. He was ordained at Boston, with the missionaries, Swift, Graves, Parsons, and Buttrick, Aug. 2, 1817. He sailed for Bombay with his wife, Sept. 5, 1817, and arrived Feb. 23, 1818. After toiling in his benevolent work nearly seven years, he died of a fever at Bombay, Dec. 10, 1824. *Memoirs of Am. Miss.—Allen.*

NICODEMUS; a disciple of Jesus Christ, a Jew by

nation, and by sect a Pharisee. He was one of the senators of the sanhedrim, (John 3.) and at first concealed his belief in the divine character of our Lord. Afterwards, however, he avowed himself a believer, when he came with Joseph of Arimathea to pay the last duties to the body of Christ, which they took down from the cross, embalmed, and laid in the sepulchre.—*Calmet*.

**NICOLAITANS**; heretics who assumed this name from Nicolas of Antioch; who, being a Gentile by birth, first embraced Judaism and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicolas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself, Rev. 2: 6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites.

We have the testimony of St. John, (Rev. 2: 14, 20.) as well as of the fathers, that the lives of the Nicolaitans were profligate and vicious; to which we may add, that they ate things sacrificed to idols. This is expressly said of Basilides and Valentius, two celebrated leaders of Gnostic sects: and we perhaps are not going too far, if we infer from St. John, that the Nicolaitans were the first who enticed the Christians to this impious practice, and obtained from thence the distinction of their peculiar celebrity. Their motive for such conduct is very evident. They wished to gain proselytes to their doctrines; and they therefore taught that it was lawful to indulge the passions, and that there was no harm in partaking of an idol-sacrifice. This had now become the test to which Christians must submit, if they wished to escape persecution; and the Nicolaitans sought to gain converts by telling them that they might still believe in Jesus, though "they ate of things sacrificed unto idols." The fear of death would shake the faith of some; others would be gained over by sensual arguments: and thus many unhappy Christians of the Asiatic churches were found by St. John in the ranks of the Nicolaitans. We might wish perhaps to know at what time the sect of the Nicolaitans began; but we cannot define it accurately. If Irenæus is correct in saying that it preceded by a considerable time the heresy of Cerinthus, and that the Cerinthian heresy was a principal cause of St. John writing his gospel, it follows, that the Nicolaitans were in existence at least some years before the time of their being mentioned in the Revelation; and the persecution under Domitian, which was the cause of St. John being sent to Patmos, may have been the time which enabled the Nicolaitans to exhibit their principles. Irenæus indeed adds, that St. John directed his gospel against the Nicolaitans as well as against Cerinthus; and the comparison which is made between their doctrine and that of Balaam, may perhaps authorize us to refer to this sect what is said in the second epistle of St. Peter. The whole passage contains marked allusions to Gnostic teachers.—*Watson*; *Calmet*.

**NICOLAS**; a proselyte of Antioch, that is, converted from paganism to the religion of the Jews. He afterwards embraced Christianity, and was among the most zealous and most holy of the first Christians; so that he was chosen for one of the first seven deacons of the church at Jerusalem, Acts 6: 5.

His memory has been tarnished in the church by a blemish, from which it has not been possible hitherto to clear him. Certain heretics were called Nicolaitans from his name; and though perhaps he had no share in their errors, nor their irregularities, yet he is suspected to have given some occasion to them. (See **NICOLAITANS**.)—*Calmet*.

**NICOMEDES**; a Christian of some distinction at Rome, who, during the rage of Domitian's persecution, A. D. 98, did all he could to serve the afflicted followers of Christ; comforting the poor, visiting the confined, exhorting the wavering, and confirming the faithful. For thus acting,

he was seized by the ferocious hand of power, sentenced as a Christian, and scourged to death; through which he passed to meet the approving sentence of his Lord, Matt. 25: 40.—*Fox*, p. 14.

**NICOPOLIS**; a city of Epirus, on the gulf of Ambracia, whither, as some think, St. Paul wrote to Titus, then in Crete, to come to him; (Titus 3: 12.) but others, with greater probability, are of opinion, that the city of Nicopolis, where St. Paul was, was not that of Epirus, but that of Thrace, on the borders of Macedonia, near the river Nessus. Emmaus in Palestine was also called Nicopolis by the Romans.—*Watson*.

**NIDDUI**; the lesser sort of excommunication used among the Hebrews. He who had incurred this, was to withdraw himself from his relations, at least to the distance of four cubits. It commonly continued thirty days. If it was not then taken off, it might be prolonged for sixty, or even ninety days. But if within this term the excommunicated person did not give satisfaction, he fell into the *cherem*, which was the second sort of excommunication; and thence into the third sort, called *shammatha*, the most terrible of all. (See **ANATHEMA**.)—*Calmet*.

**NIEBUHR**, (CARSTEN,) a celebrated traveller, was born in 1733, at Ludingsworth, in the duchy of Lauenberg; was sent, in company with four other learned men, by the Danish government, in 1761, to explore Arabia; was employed for six years on that mission, and was the only one who returned; was liberally rewarded by the Danish monarch; and died in 1815. Among his works are, a Description of Arabia; and Travels in Arabia, and the neighboring Countries. *Bib. Repos.* no. viii.—*Davenport*.

**NIEBUHR**, (G. B.,) a son of the foregoing, was, successively, professor at the university of Berlin, counsellor of state, and Prussian ambassador to the pope. While he was at Rome, he discovered some valuable fragments of two of Cicero's orations. He died in 1830. His great work is The History of Rome, which is far superior to most of its rivals.—*Davenport*.

**NIGER**; the surname of Simon, (Acts 13: 1.) a prophet and teacher at Antioch, and one who laid his hands on Saul and Barnabas, for the execution of that office to which the Holy Ghost had appointed them. Some believe he is that Simon the Cyrenian, who carried the cross of Christ to mount Calvary; but this opinion is founded only on a similitude of names. Epiphanius speaks of one Niger among the seventy disciples of our Savior.—*Calmet*.

**NIGHT**. The ancient Hebrews began their artificial day in the evening, and ended it the next evening; so that the night preceded the day; whence it is said, "evening and morning one day." Gen. 1: 5. They allowed twelve hours to the night, and twelve to the day.

Night is put metaphorically for a time of affliction and adversity: "Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me;" (Psal. 17: 3.) that is, by adversity and tribulation. And "the morning cometh, and also the night;" Isaiah 21: 12. Night is also put for the time of death: "The night cometh, wherein no man can work;" John 9: 4. Children of the day, and children of the night, in a moral and figurative sense, denote good men and wicked men, Christians and Gentiles. The disciples of the Son of God are children of light; they belong to the light, they walk in the light of truth; while the children of the night walk in the darkness of ignorance and infidelity, and perform only works of darkness. "Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness;" 1 Thess. 5: 5.—*Watson*.

**NIGHT-HAWK**; (*techemem*;) Lev. 11: 16. Deut. 14: 15. That this is a voracious bird seems clear from the import of its name; and interpreters are generally agreed to describe it as flying by night. On the whole, it should seem to be the *strix Orientalis*, which Hasselquist thus describes: It is of the size of the common owl, and lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling-houses. The Arabs settled in Egypt call it "Massasa," and the Syrians "Baou." It is extremely voracious in Syria: to such a degree, that if care is not taken to shut the windows at the coming on of night, he enters the houses and kills the children: the women, therefore, are very much afraid of him.—*Watson*.

NILE; the river of Egypt, whose fountain is in the Upper Ethiopia. After having watered several kingdoms, the Nile continues its course far into the kingdom of Gouam. Then it winds about again, from the east to the north. Having crossed several kingdoms and provinces, it falls into Egypt at the cataracts, which are waterfalls over steep rocks of the length of two hundred feet. At the bottom of these rocks the Nile returns to its usual pace, and thus flows through the valley of Egypt. Its channel, according to Villamont, is about a league broad. At eight miles below Grand Cairo, it is divided into two arms, which make a triangle, whose base is at the Mediterranean sea, and which the Greeks call the Delta, because of its figure. These two arms are divided into others, which discharge themselves into the Mediterranean, the distance of which from the top of the Delta is about twenty leagues. These branches of the Nile the ancients commonly reckoned to be seven. Ptolemy makes them nine, some only four, some eleven, some fourteen.

Homer, Xenophon, and Diodorus Siculus testify, that the ancient name of this river was Egyptus; and the latter of these writers says, that it took the name Nilus only since the time of a king of Egypt called by that name. The Greeks gave it the name of Melas; and Diodorus Siculus observes, that the most ancient name by which the Grecians have known the Nile was Oceanus. The Egyptians paid divine honors to this river, and called it Jupiter Nilus.

Very little rain ever falls in Egypt, never sufficient to fertilize the land; and but for the provision of this bountiful river, the country would be condemned to perpetual sterility. As it is, from the joint operation of the regularity of the flood, the deposit of mud from the water of the river, and the warmth of the climate, it is the most fertile country in the world; the produce exceeding all calculation. It has in consequence been, in all ages, the granary of the East; and has on more than one occasion, an instance of which is recorded in the history of Joseph, saved the neighboring countries from starvation. It is probable, that, while in these countries, on the occasion referred to, the seven years' famine was the result of the absence of rain, in Egypt it was brought about by the inundation being withheld: and the consternation of the Egyptians, at witnessing this phenomenon for seven successive years, may easily be conceived.

See a most painfully interesting account of a famine occasioned by this cause, in Robinson's *Bibl. Repos.* for October, 1832.

The origin and course of the Nile being unknown to the ancients, its stream was held, and is still held by the natives, in the greatest veneration; and its periodical overflow was viewed with mysterious wonder. But both of these are now, from the discoveries of the moderns, better understood. It is now known, that the sources, or permanent springs of the Nile, are situated in the mountains of Abyssinia, and the unexplored regions to the west and south-west of that country; and that the occasional supplies, or causes of the inundation, are the periodical rains which fall in those districts. For a correct knowledge of these facts, and of the true position of the source of that branch of the river, which has generally been considered to be the continuation of the true Nile, we are indebted to the intrepid and indefatigable Bruce.

Although the Nile, by way of eminence, has been called "the river of Egypt," it must not be confounded with another stream so denominated in Scripture, an insignificant rivulet in comparison, which falls into the Mediterranean below Gaza.—*Watson.*

NIMRAH; a city of Gad, or rather of Reuben, east of the Dead sea, Num. 32: 3. Calmet thinks that Nemra, Nimra Nimrim, Nemrim, and Beth-nemra, are the same city. Jeremiah (48: 34.) speaks of Nimrim and its pleasant waters; Isaiah (15: 6.) also mentions the waters of Nimrim. Jerome says, that Nimrim is situated on the Dead sea, and takes name from the bitterness of its waters.—*Calmet.*

NIMROD. He is generally supposed to have been the immediate son of Cush, and the youngest, or sixth, from the scriptural phrase, "Cush begat Nimrod," after the

mention of his five sons, Gen. 10: 8. But the phrase is used with considerable latitude, like "father," and "son," in Scripture, Gen. 10: 8—12. Though the main body of the Cushites was miraculously dispersed, and sent by Providence to their destinations along the sea-coasts of Asia and Africa, yet Nimrod remained behind, and founded an empire in Babylonia, according to Berosus, by usurping the property of the Arphaxadites in the land of Shinar; where "the beginning of his kingdom was Babel," or Babylon, and other towns: and, not satisfied with this, he next invaded Assur, or Assyria, east of the Tigris, where he built Nineveh, and several other towns. The marginal reading of our English Bible, "He went out into Assyria," or to invade Assyria, is here adopted in preference to that in the text, &c.

The meaning of the word Nineveh may lead us to his original name, Nin, signifying "a son," the most celebrated of the sons Cush. That of Nimrod, or "Rebel," was probably a designation given him by the oppressed Shemites, of which we have several instances in Scripture, 2 Kings 18: 4. Nimrod, who first subverted the patriarchal government, introduced also the Zaban idolatry, or worship of the heavenly host; and, after his death, was deified by his subjects, and supposed to be translated into the constellations of Orion, attended by his hounds, Sirius and Canicula, and still pursuing his favorite game, the great bear. And it is highly probable that the Assyrian Nimrod, or Hindoo Bala, was also the prototype of the Grecian Hercules, with his club and lion's skin.

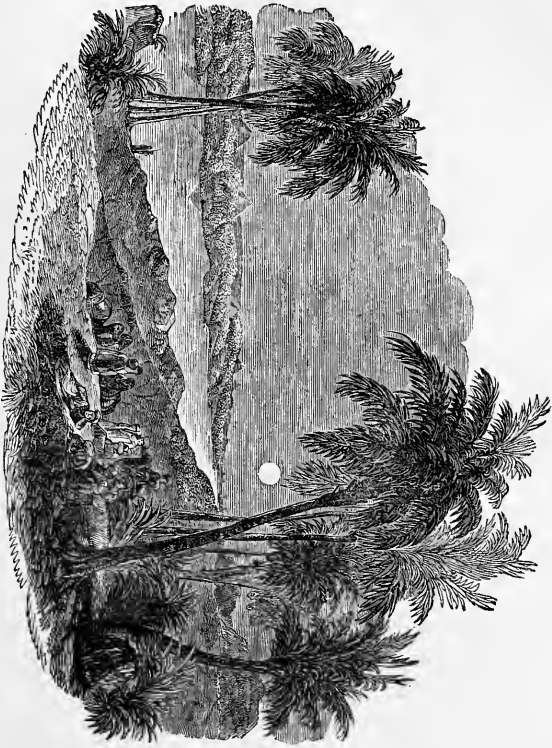
Nimrod is said to have been "a mighty hunter before the Lord;" which the Jerusalem paraphrast interprets of persecution, a sinful hunting after the sons of men, to turn them off from the true religion. But it may be taken in a more literal sense, for hunting of wild beasts; inasmuch as the circumstance of his being a mighty hunter is mentioned with great propriety to introduce the account of his setting up his kingdom; the exercise of hunting being looked upon in ancient times as a means of acquiring the rudiments of war; for which reason, the principal heroes of heathen antiquity, as Theseus, Nestor, &c., were, as Xenophon tells us, bred up to hunting. Besides, it may be supposed, that by this practice Nimrod drew together a great company of robust young men to attend him in his sport, and by that means increased his power. And by destroying the wild beasts, which, in the comparatively defenceless state of society in those early ages, were, no doubt, very dangerous enemies, he might, perhaps, render himself farther popular; thereby engaging numbers to join with him, and to promote his chief design of subduing men, and making himself master of many nations. We incline, however, to the version, "a mighty persecutor in the sight of Jehovah."—*Watson.*

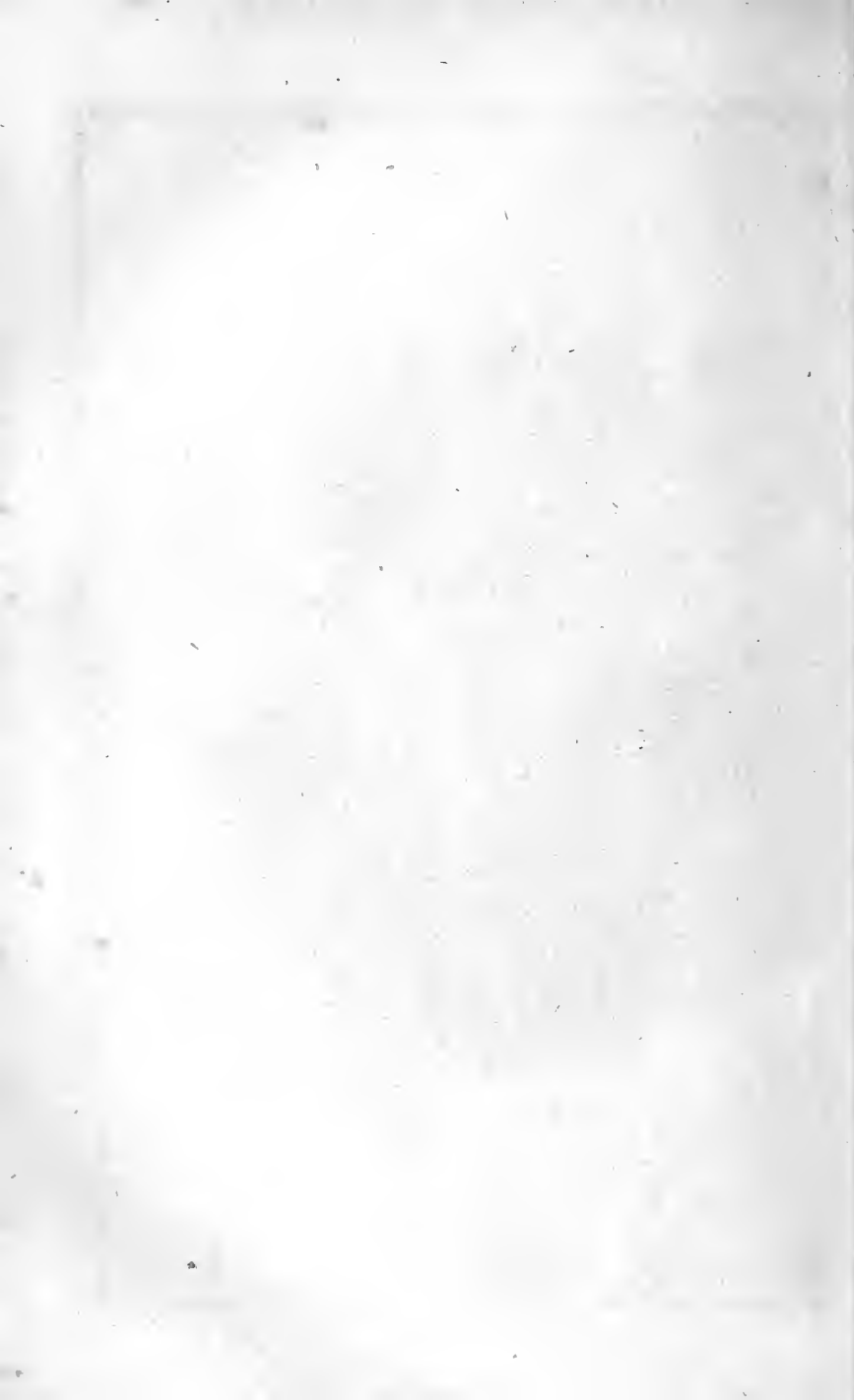
NINEVEH. This capital of the Assyrian empire could boast of the remotest antiquity. Tacitus styles it, "*Vetustissima sedes Assyria;*" and Scripture informs us that Nimrod built Nineveh, and several other cities, Gen. 10: 11. Its name denotes "the habitation of Nin," which seems to have been the proper name of "that rebel," as Nimrod signifies; and it is uniformly styled by Herodotus, Xenophon, Diodorus, Lucian &c., "the city of Ninus." And the village of Nunia, opposite Mosul, in its name, and the tradition of the natives, ascertains the site of the ancient city, which was near the castle of Arbela, according to Tacitus, so celebrated for the decisive victory of Alexander the Great over the Persians there; the site of which is ascertained by the village of Arbil, about ten German miles to the east of Nunia, according to Niebuhr's map. Nineveh at first seems only to have been a small city, and less than Resen, in its neighborhood; which is conjectured by Bochart, and not without reason, to have been the same as Larissa, which Xenophon describes as "the ruins of a great city, formerly inhabited by the Medes," and which the natives might have described as belonging *la Resen*, "to Resen." Nineveh did not rise to greatness for many ages after, until its second founder, Ninus II., about B. C. 1230, enlarged and made it the greatest city in the world.

According to Diodorus, it was of an oblong form, a hundred and fifty stadia long, and ninety broad, and, consequently, four hundred and eighty in circuit or forty

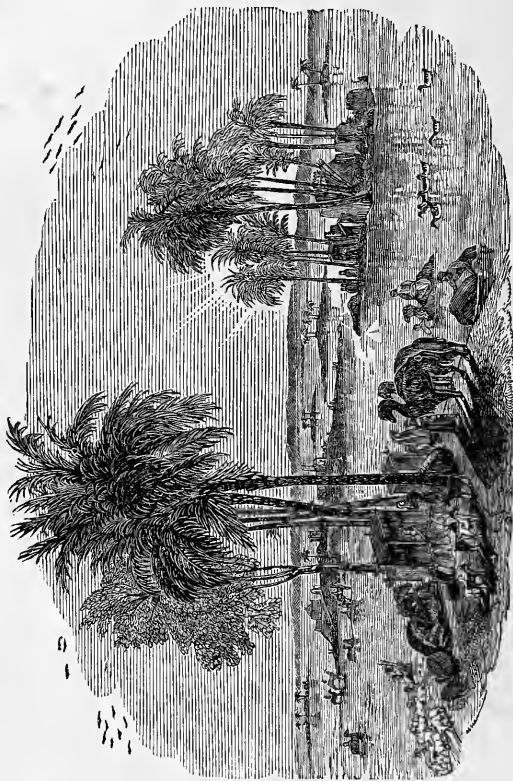


THE NILE AS USUAL BEFORE AN OVERFLOW.—Page 872.









To face Genesis XLII.

OVERFLOWING OF THE NILE.

eight miles, reckoning ten stadia to an English mile, and major Rennel. And its walls were a hundred feet high, and so broad that three chariots could drive on them abreast; and on the walls were fifteen hundred towers, each two hundred feet high. We are not, however, to imagine that all this vast inclosure was built upon: it contained great parks and extensive fields, and detached houses and buildings, like Babylon, and other great cities of the East even at the present day, as Bassorah, &c. And this entirely corresponds with the representations of Scripture. In the days of the prophet Jonah, about B. C. 800, it seems to have been a "great city, an exceeding great city, of three days' journey" (Jonah 1: 2. 3: 3.) perhaps in circuit. The population of Nineveh, also, at that time was very great. It contained "more than six-score thousand persons that could not discern between their right hand and their left, beside much cattle," Jonah 4: 11. Reckoning the persons to have been infants of two years old and under, and that these were a fifth part of the whole, according to Bochart, the whole population would amount to six hundred thousand souls. The same number Pliny assigns for the population of Seleucia, on the decline of Babylon. This population shows that a great part of the city must have been left open and un-built.

The threatened overthrow of Nineveh within three days, was, by the general repentance and humiliation of the inhabitants, from the highest to the lowest, suspended for near two hundred years, until "their iniquity came to the full;" and then the prophecy was literally accomplished, in the third year of the siege of the city, by the combined Medes and Babylonians; the king, Sardanapalus, being encouraged to hold out in consequence of an ancient prophecy, that Nineveh should never be taken by assault, till the river became its enemy; when a mighty inundation of the river, swollen by continual rains, came up against a part of the city, and threw down twenty stadia of the wall in length; upon which, the king, conceiving that the oracle was accomplished, burnt himself, his concubines, eunuchs, and treasures; and the enemy entering by the breach, sacked and razed the city, about B. C. 606. The complete demolition of such immense piles as the walls and towers of Nineveh, may seem matter of surprise to those who do not consider the nature of the materials of which they were constructed, that is, of

bricks, dried or baked in the sun, and cemented with bitumen, which were apt to be "dissolved" by water, or to moulder away by the injuries of the weather. Besides, in the East, the materials of ancient cities have been often employed in the building of new ones in the neighborhood. Thus Mosul was built with the spoils of Nineveh.

The book of Nahum was avowedly prophetic of the destruction of Nineveh; and it is there foretold that "the gates of the river shall be opened, and the palace shall be dissolved. Nineveh of old, like a pool of water, with an overflowing flood he will make an utter end of the place thereof," Nahum 2: 6. 1: 8, 9. The historian describes the facts by which the other predictions of the prophet were as literally fulfilled. He relates that the king of Assyria, elated with his former victories, and ignorant of the revolt of the Bactrians, had abandoned himself to scandalous inaction; had appointed a time of festivity, and supplied his soldiers with abundance of wine; and, that the general of the enemy, apprised, by deserters, of their negligence and drunkenness, attacked the Assyrian army while the whole of them were fearlessly giving way to indulgence, destroyed great part of them, and drove the rest into the city. The words of the prophet were hereby verified: "While they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry," Nahum 1: 10. The prophet promised much spoil to the enemy: "Take the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture," Nahum 2: 9. And the historian affirms that many talents of gold and silver, preserved from the fire, were carried to Ecbatana. According to Nahum, (3: 15.) the city was not only to be destroyed by an overflowing flood, but the fire, also, was to devour it; and, as Diodorus relates, partly by water, partly by fire, it was destroyed.

The utter and perpetual destruction and desolation of Nineveh were foretold: "The Lord will make an utter end of the place thereof. Affliction shall not rise up the second time; she is empty, void, and waste," Nahum 1: 8, 9. 2: 10. 3: 17—19. And if now the only spot that bears its name, or that can be said to be the place where it was, be indeed the site of one of the most extensive of cities on which the sun ever shone, and which continued for many centuries to be the capital of Assyria; the prin-



Biris Nimrod, one of the ruins of Nineveh.

cipal mounds, few in number, which show neither bricks, stones, nor other materials of building, but are in many places overgrown with grass, and resemble the mounds left by intrenchments and fortifications of ancient Roman camps, and the appearances of other mounds and ruins less marked than even these, extending for ten miles, and widely spread, and seeming to be the wreck of former buildings,—show that Nineveh is left without one monument of royalty; without any token whatever of its splen-

dor or wealth; that their place is not known where they were; and that it is indeed a desolation, "empty, void, and waste," its very ruins perished, and less than the wreck of what it was. Such an utter ruin, in every view, has been made of it; and such is the truth of the divine predictions. See *Keith on the Evidence of Prophecy*.—*Watson*.

NINUS; son of Belus the Assyrian, and founder of the Assyrian monarchy, A. M. 2737, about the time of the government of Deborah and Barak in Israel.—*Calmat*

**NISAN**; a Hebrew month, partly answering to our March; and which sometimes takes from February or April, according to the course of the moon. It was the seventh month of the civil year; but was made the first month of the sacred year, at the coming out of Egypt, Exod. 12: 2. In Moses it is called Abib. The name Nisan is only since the time of Ezra, and the return from the captivity of Babylon. See the JEWISH CALENDAR.—*Calmet.*

**NISROCH**, or **NESROCH**; a god of the Assyrians, 2 Kings 19: 37. The LXX. call him Nesrach; Josephus, Araxes; and the Hebrew of Tobit, published by Munster, Dagon.—*Calmet.*

**NITRE**; (*nether*.) Prov. 25: 20. Jer. 2: 22. This is not the same that we call nitre, or saltpetre, but a native salt of a different kind, distinguished among naturalists by the name of natrum. The natrum of the ancients was an earthy alkaline salt. It was found in abundance separated from the water of the lake Natron, in Egypt. It rises from the bottom of the lake to the top of the water, and is there condensed by the heat of the sun into the hard and dry form in which it is sold. This salt thus sublimed off is the same in all respects with the Smyrna soap earth. Pliny, Nattholus, and Agricola have described it to us; Hippocrates, Galen, Dioscorides, and others, mention its uses. It is also found in great plenty in Sudy, a province in the inner part of Asia, and in many other parts of the East; and might be had in any quantities.

The learned Michaëlis plainly demonstrates, from the nature of the thing and the context, that this fossil and natural alkali must be that which the Hebrews called *nether*. Solomon must mean the same when he compares the effect which unseasonable mirth has upon a man in affliction to the action of vinegar upon nitre; (Prov. 25: 20.) for vinegar has no effect upon what we call nitre, but upon the alkali in question has a great effect, making it rise up in bubbles with much effervescence. It is of a soapy nature, and was used to take spots from clothes, and even from the face. Jeremiah alludes to this use of it, 2: 22.—*Watson.*

**NO**, or **NO-AMMON**; a city of Egypt. (See **NONH**.)—*Calmet.*

**NOACHIDÆ**; a name given to the children of Noah, and in general, to all men not of the chosen race of Abraham.—*Calmet.*

**NOAH**, (*repose* or *rest*.) son of Lamech, was born A. M. 1056. Amidst the general corruption of mankind, he found favor in the eyes of the Lord, and received a divine command, to build an ark for the saving of his house from the general deluge which the Lord was about to bring upon the earth. Influenced by faith and religious fear he obeyed. (See **ARK**, and **DELUGE**.) After having left the ark, Noah offered as a burnt-sacrifice to the Lord one of all the pure animals that had been preserved. His sacrifice was accepted, and the Lord promised to bring no more a deluge over the earth; of which promise the sign he gave to Noah was the rainbow.

Noah seems, in the first instance at least, to have taken up his residence in the vicinity of mount Ararat, inasmuch as no notice is taken of his journeying thence prior to his commencement of husbandry. And this idea is strengthened by the fact of the existence of a city or town at the foot of that mountain at this very day, denominated "The Place of Descent;" which city appears, from this circumstance, to have been founded by Noah himself. In the opinion of some, he spent the remainder of his days at the place above mentioned; but others suppose that he emigrated from thence to China. We will briefly consider this subject.

Mankind are represented as journeying from the *East*, when they found the plain of Shinar. Now mount Ararat, in Armenia, is *northerly* from Shinar. It follows, therefore, that the mountain now denominated Ararat is not the Ararat near which Noah settled after the deluge; or, that the posterity of Noah must have wandered in their journeyings a great distance from that place, in order to bring them to a position whence, by journeying *westward*, they would reach Shinar. Waiving, therefore, the consideration of the question where the *real* Ararat is

situated, we are driven to the conclusion that the great body of mankind *were*, some time previous to their arriving at Shinar, eastward of that country.

Noah lived till after the period of the confusion of tongues. Had he accompanied his posterity to Shinar, it is morally certain that a person of his eminence, and of his relation to them, must have figured conspicuously among them. But as no mention is made of him in connexion with the journeying from the East, and the dispersion at Babel, we conclude that he either continued where he first settled, viz. at the base of mount Ararat, or else that he journeyed in some other direction with a portion of his descendants, while the remainder journeyed west to Shinar. The latter is the more probable supposition.

"Two hundred and fifty years before Nimus," says Portius Cato, "the earth was overflowed with waters, and mankind began again in Saga Scythia." Saga Scythia is in the same latitude with Bactria, between the Caspian sea and Imaus, north of mount Parapanisus. Noah might have continued his journey to Saga Scythia, and formed a settlement there, if the ark did not rest in that quarter at the subsiding of the waters; and hence there is nothing in the foregoing fragment of Portius Cato inconsistent with the idea, that Ararat is in Armenia. That he and some of his posterity did actually separate from the main body, is rendered still further probable by the Chaldean tradition which we have already adduced, viz. that after Xisuthrus, his wife, his daughter, and the pilot had left the ark, and sacrificed to the gods, they disappeared and were seen no more; although the voice of Xisuthrus could be still distinguished in the air, admonishing those who remained to pay due respect to the gods, and directing them to make their way to Babylonia.

From the foregoing consideration it seems clear, that Noah and some of his posterity separated from the rest; the former journeying eastward, the latter westward, before the confusion of tongues at Babel, and the subsequent dispersion of mankind.

But whither went Noah and his party? Most probably to China. The language, the literature, the policy, and the history of the Chinese, combine to sustain this idea. Their language appears not to have changed from its primitive character by the confusion of tongues at Babel. Their literature is as ancient as any whatever. Their government retains the patriarchal character. And their history evidently reaches back to the time of Noah.

The first king of China was Fohi, who was undoubtedly the same person as Noah. The Chinese say Fohi had no father. So Noah, being the great progenitor of the *post-diluvians*, stands in relation to them as did Adam to the *antediluvians*—fatherless. Fohi's mother is said to have conceived him, encompassed by a rainbow; an evident allusion to the token of the rainbow in the case of Noah. Fohi is said carefully to have bred seven kinds of creatures, which he used to sacrifice to the Supreme Spirit of heaven and earth. Noah took into the ark clean beasts and fowls by sevens; of which he offered burnt-offerings to the Deity on the subsiding of the deluge. Add to this the circumstance heretofore brought into view, that the Chou'king represents the monarch of China as occupied in drawing off the waters which had deluged the earth; and little doubt indeed can remain, that Noah must have been the founder of the Chinese empire. If, however, any confirmation of this supposition were wanting, it could be found in the history of the world in the early ages, which shows that those eastern regions were as early peopled as the land of Shinar. For in the days of Nimus and Semiramis, several hundred years after the dispersion, the dispersed nations attacked the inhabitants of the East with their combined forces, but found the nations about Bactria, and the parts where we have supposed Noah finally settled, able to repulse them.

Noah lived, after the deluge, three hundred and fifty years; his whole life being nine hundred and fifty years. He died A. M. 2006, leaving three sons, Shem, Ham, and Japheth, (see those articles,) among whom he divided the whole world, giving to Shem Asia, to Ham Africa, and to Japheth Europe. (See **DIVISION OF THE EARTH**.)

Peter calls Noah a preacher of righteousness, (2 Pet. 2: 5.) because, before the deluge, he was incessantly declar-

ing, not only by his discourses, but by his unblamable life, and by building the ark, in which he was employed one hundred and twenty years, the coming of the wrath of God, Matt. 24: 37. The passage in 1 Pet. 3: 18—20. has been the theme of much controversy. Several of the ancient fathers took the words literally; as if Christ after his death had really preached to those men, who before the deluge were disobedient to the preaching of Noah. But it is certain, that the term "*he went and preached,*" may signify only "*he preached;*" as in Eph. 2: 15. "*he came and preached peace to you who were afar off;*" not in person; but by his agents, his apostles. In this sense Noah, in his day, was an agent of Christ, being actuated by his Spirit. It is probable, also, that as fallen angels are described as being held in *chains of darkness*, unto judgment, so disobedient human spirits may be described as being in prison, that is, reserved to future judgment. Comp. Job 26: 5, as usually understood. (See *HELL, CHRIST'S DESCENT INTO.*)

Several learned men have observed, that the pagans confounded Saturn, Deucalion, Ogyges, the god Cælus or Uranus, Janus, Prometheus, Vertumnus, Bacchus, Osiris, Vadimon, and Xisuthrus, with Noah.

The fable of Deucalion and his wife Pyrrha is manifestly derived from the history of Noah. Deucalion, by the advice of his father, built an ark, or vessel of wood, in which he stored all sorts of provisions necessary for life, and entered it, with his wife Pyrrha; to secure themselves from a deluge, that drowned nearly all Greece. All the people almost of this country were destroyed; none escaped but those who took refuge on the tops of the highest mountains. When the flood was over, Deucalion came out of his ark, and found himself on mount Parnassus. There he offered sacrifices to Jupiter, who sent Mercury to him, to know what he desired. He requested that he might become the restorer of mankind, which Jupiter granted to him. He and Pyrrha were ordered to cast stones behind them, which immediately became so many men and women. The name *Nuraito* given to the wife of Noah by the Syro-Chaldee; is derived from the Syriac, *nura*, which signifies *fire*; hence Pyrrha (fire) is, by the Greeks, said to have been the name of the wife of Deucalion; and so far the Grecian story rests on authority more Oriental than itself. Epiphanius has a reference to this derivation: he calls her "*Noria*, said to be the wife of Noah, whose name is, by interpretation, Pyrrha." There is, also, much allegory couched under the names of Deucalion's father, Prometheus, (foresight,) by whom he was advised to build a vessel, and Pyrrha's father, Epimetheus, whose wife was Pandora, accomplished by gifts from all the gods, with her box of evils, in which, when opened, remained only Hope, &c.—*Calmet.*

**NOB**; a sacerdotal city of Benjamin or Ephraim, not far from Diospolis. When David was driven away by Saul he came to Nob, the priests of which city were slain by Saul, 1 Sam. 22: 9, &c. 21: 6, &c.—*Calmet.*

**NOBLEMAN**, John 4: 46. This was probably an officer of Herod's court, and of considerable distinction; not an hereditary nobleman. The word *baskileos* signifies *a servant of the king*; as the Syriac and Arabic versions render it. Many have conjectured that this nobleman, or royal servant, was Chuzai, Herod's steward, whose wife is thought to have been converted on this occasion, and afterwards to have become an attendant on Jesus, Luke 8: 3.—*Calmet.*

**NOD**, (LAND OF;) the country to which Cain withdrew after the murder of Abel. As the precise situation of this country cannot possibly be known, so it has given rise to much ingenious speculation. All that we are told of it, is that it was "*on the east of Eden,*" or, as it may be rendered, "*before Eden;*" which very country of Eden is no sure guide for us, as the situation of that also is disputed. But, be it on the higher or lower Euphrates, (see *EOEN*;) the land of Nod, which stood before it with respect to the place where Moses wrote, may still preserve the curse of barrenness passed on it for Cain's sake, namely, in the deserts of Syria or Arabia. The Chaldee interpreters render the word *Nod*, not as the proper name of country, but as an appellative applied to a

Cain himself, signifying a vagabond or fugitive, and read, "*He dwelt a fugitive in the land.*" But the Hebrew reads expressly, "*He dwelt in the land of Nod.*"—*Watson.*

**NOETIANS**; Christian heretics in the third century, followers of Noetius, a philosopher of Ephesus, who pretended that he was another Moses, sent by God, and that his brother was a new Aaron. His heresy consisted in affirming that there was but one person in the Godhead; and that the Word and the Holy Spirit were but external denominations given to God in consequence of different operations; that, as Creator, he is called *Father*; as incarnate, *Son*; and as descending on the apostles, *Holy Ghost*. (See *SABELLIANS.*)—*Hend. Buck.*

**NOGAROLE**, (ISOTTA,) a lady of Verona, of a family celebrated for the wisdom, piety, and beauty of its women, was born in 1128. She was a great philosopher and divine, mistress of several languages, and of an eloquence surpassing all the orators of Italy. She made a most elaborate speech at the council of Mantua, convened by pope Pius II., that all Christian princes might enter into a league against the Turks. She wrote eloquent epistles not only to him, but to his predecessor, Nicholas V., and a Dialogue, in which she disputed, which was most guilty, Adam or Eve. Some of her works coming to the sight of cardinal Bessarion, that illustrious patron of literature was so taken with her genius, that he made a journey from Rome to Verona, purely to pay her a visit. She died in 1446, aged thirty-eight.—*Betham.*

**NON-CONFORMISTS**; dissenters from the church of England; but the term applies more particularly to those ministers who were ejected from their livings by the act of uniformity in 1662; the number of whom, according to Dr. Calamy, was nearly two thousand; and to the laity who adhered to them. The celebrated Mr. Locke says, "*Bartholomew-day* (the day fixed by the act of uniformity) was fatal to our church and religion, by throwing out a very great number of worthy, learned, pious, and orthodox divines, who could not come up to this and other things in that act. And it is worth your knowledge, that so great was the zeal in carrying on this church affair, and so blind was the obedience required, that if you compare the time of passing the act with the time allowed for the clergy to subscribe the Book of Common Prayer thereby established, you shall plainly find, it could not be printed and distributed, so as one man in forty could have seen and read the book before they did so perfectly assent and consent thereto."

By this act, the clergy were required to subscribe, *ex animo*, their "assent and consent to all and every thing contained in the Book of Common Prayer," which had never before been insisted on, so rigidly as to deprive them of their livings and livelihood. Several other acts were passed about this time, very oppressive both to the clergy and laity. In the preceding year, 1661, the Corporation act incapacitated all persons from offices of trust and honor in a corporation, who did not receive the sacrament in the established church. The Conventicle act, in 1663 and 1670, forbade the attendance at conventicles; that is, at places of worship other than the establishment, where more than five adults were present beside the resident family; and that under penalties of fine and imprisonment by the sentence of magistrates, without a jury. The Oxford act of 1663 banished non-conforming ministers five miles from any corporate town sending members to parliament, and prohibited them from keeping or teaching schools. The Test act of the same year required all persons, accepting any office under government, to receive the sacrament in the established church.

Such were the dreadful consequences of this intolerant spirit, that it is supposed that near eight thousand died in prison in the reign of Charles II. It is said that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II. and the revolution, which amounted to sixty thousand. The same persecutions were carried on in Scotland; and there, as well as in England, numbers, to avoid the persecution, left their country. But, notwithstanding all these dreadful and furious attacks upon the dissenters, they were not extirpated. Their very persecution was in their favor. The infamous character of their informers and persecutors; their piety,

zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the established church, which several clergymen in this reign deserted as a persecuting church, and took their lot among them. King William coming to the throne, the famous Toleration act passed, by which they were exempted from suffering the penalties above mentioned, and permission was given them to worship God according to the dictates of their own consciences. In the reign of George III., the act for the protection of religious worship superseded the act of toleration, by still more liberal provisions in favor of religious liberty; and in the reign of George IV., the Test and Corporation acts were repealed.

See *Bogue's Charge at Mr. Knight's Ordination*; *Neal's History of the Puritans*; *De Laune's Plea for the Non-conformists*; *Palmer's Non-conformist's Mem.*; *Martin's Letters on Non-conformity*; *Robinson's Lectures*; *Cornish's History of Non-conformity*; *Dr. Calamy's Life of Baxter*; *Pierce's Vindication of the Dissenters*; *Bogue and Bennet's History of the Dissenters*; *Conder, J. Fletcher, and Dobson on Non-conformity.*—*Watson*; *Hend. Buck.*

NON-CONFORMITY; a relative term, which supposes some previously existing system of observances, established either by political authority or general consent, and denotes a practical secession or non-communication, on grounds conceived by the parties to require and justify it. Like the term Protestantism, it is general and comprehensive. It applies to the various grounds of secession from a national establishment of religion, and includes different systems of ecclesiastical polity. No wise man would choose to differ from those around him, in reference to matters either civil or religious, unless, in his own estimation, he had good reasons for that difference; and in such cases it is the obvious dictate of duty to investigate the questions at issue, with calmness and deliberation; that conviction and not enmity, principle and not passion, may regulate the inquiry and form the decision.

Many regard the non-conformist controversy as a very unattractive subject, a mere debate about words and names and questions, which gender strife rather than godly edifying. Assuming either that there is no authority or standard in such matters, or that the authority of certain ecclesiastical superiors ought to be submitted to without murmuring or disputing, they pronounce their disapprobation on all discussions of such subjects, and on the parties who engage in them. High-churchmen are offended that the doctrine of conformity should be called in question at all. Those who profess high spirituality, look on the subject as unworthy of their regard, and as fit for such as mind the carnal things of the kingdom of God. Dissenters, as well as others, frequently speak of it as being among non-essential matters, and scarcely deserving of profound consideration; and while they luxuriate in the privileges which their forefathers purchased for them at so dear a rate, almost pity and condemn the measures which procured them.

It is impossible for any one to form a correct view of English history for nearly three hundred years, without an acquaintance with this controversy, and with the characters and principles of the men who engaged in it. It is almost coeval with the English Reformation; and the great questions then started cannot be considered as yet finally settled. The Puritans, under the Tudors, became non-conformists under the Stuarts, and dissenters under the family of Hanover. They have been men of the same principles substantially throughout. In maintaining the rights of conscience they have contributed more than any other class of persons to set limits to the power of the crown, to define the rights of the subjects, and to secure the liberties of Britain. They have wrested a rod of iron from the hand of despotism, and substituted in its place a sceptre of righteousness and mercy. They have converted the divine right of kings into the principles of a constitutional government, in which the privileges of the subject are secured by the same charter which guards the throne. The history of the principles of such a body ought not, therefore, to be regarded as unimportant by any friends of British freedom.

The non-conformist controversy contributed greatly to ascertain the distinct provinces of divine and human le-

gislation; to establish the paramount and exclusive authority of God, and of the revelation of his will, over the conscience of man; and to define the undoubted claims of civil government to the obedience of its subjects in all matters purely civil. To the same controversy we are indebted for the correct and scriptural sentiments which are now extensively entertained respecting the unsecular nature of the kingdom of Christ. The intermixture of heavenly and earthly things does indeed still prevail, and its pernicious tendency is yet imperfectly estimated by many; but considerable progress has been made towards the full discovery of the entire spirituality of Messiah's kingdom. Its independence of secular support and defence; its resources both of propagation and maintenance; its uncongeniality with the principles, spirit, and practice of earth-born men, are now much more generally admitted than they once were. In fact the ablest defenders of ecclesiastico-civil establishments have now entirely abandoned the doctrine of divine right, and boldly avow that they are no part of Christianity, but only a human expedient for its propagation. *Orme's Life of Baxter*, vol. ii. p. 254; *Memoir of Roger Williams.*—*Hend. Buck.*

NON-JURORS; those who refused to take the oaths to the English government, and who were in consequence under certain incapacities, and liable to certain severe penalties. It can scarcely be said that there are any non-jurors now in that kingdom; and it is well known that as well in Scotland as in England, all penalties have been removed both from papists and Protestants, formerly of that denomination. The members of the Episcopal church of Scotland have long been denominated non-jurors; but perhaps they are now called so improperly, as the ground of their difference from the establishment is more on account of ecclesiastical than political principles.—*Hend. Buck.*

NON-RESIDENCE; the act of not residing on an ecclesiastical benefice. Nothing can reflect greater disgrace on a clergyman of a parish, than to receive the emoluments without ever visiting his parishioners, and being unconcerned for the welfare of their souls; yet this, in England, has been a reigning evil, and proves that there are too many who care little about the flock, so that they may but live at ease. Let such remember what an awful account they will have to give of talents misapplied, time wasted, souls neglected, and a sacred office abused.—*Hend. Buck*; *Am. Bap. Mag.* for 1832.

NOON; the middle time of the day, when the sun is highest in his daily course; in modern language, when he is direct south, on the meridian of any place, 1 Kings 18: 27. Psal. 55: 17. This time of the day being the brightest, is made a subject of comparison in several places of Scripture, Job 5: 14. Psal. 37: 6. The apostle Paul says the brightness in which he beheld the Lord Jesus, was superior to that of the sun at noon, Acts 26: 13.—*Calmet.*

NOPIH; a city of Egypt, (Isa. 19: 13. Jer. 2: 16. 41: 1. 46: 14. Ezek. 30: 13, 16.) generally believed to have been the same with Moph, the Menouf of the Copts and Arabs; that is, Memphis. Memphis is the Greek form of the Egyptian name, which, according to Plutarch, signifies the port of the good.

The situation of Memphis, formerly the capital of Egypt, has been a subject of considerable dispute, and has afforded materials for long and laborious investigation by the learned. Bruce's Travels; the Fragments to Calmet, no. 546; and the Modern Traveller, (Egypt, vol. i. p. 339—352,) will supply the necessary information.

Memphis was the residence of the ancient kings of Egypt, till the times of the Ptolemies, who commonly resided at Alexandria. The prophets, in the places above referred to, foretell the miseries Memphis was to suffer from the kings of Chaldea and Persia, and they threaten the Israelites who should retire into Egypt, or should have recourse to the Egyptians, that they should perish in that country. In this city they fed the ox Apis; and Ezekiel says, that the Lord will destroy the idols of Memphis, chap. 30: 13, 16. Memphis retained its splendor till it was conquered by the Arabians, in the eighteenth or nineteenth year of the Hegira, A. D. 641. Amrou-Ben-As, who took it, built another near it, which was called Eus-thath, from the general's tent, which had long occupied



that place. The Fatimite caliphs, becoming masters of Egypt, added another city, which they named Caherah, "the victorious," the present Grand Cairo, which is built on the eastern shore of the Nile.—*Calmet*.

**NOPHET**, in Josh. 17: 11, and elsewhere, is taken for a district, or province. It is often joined to Dor, as Nophet-dor, (Josh. 11: 2. 12: 23.) the district round the city Dor, on the Mediterranean, south of mount Carmel, and north of Cæsarea of Palestine. Two-thirds of it was possessed by Zebulun, and one-third by Manasseh.—*Calmet*.

**NORRIS**, (JOHN,) one of the founders of the theological seminary in Andover, was for many years a respectable merchant in Salem, Massachusetts. March 21, 1808, he gave ten thousand dollars towards establishing the institution at Andover. This was a day of unequalled inutility, for on the same day Messrs. Brown and Bartlet, merchants of Newburyport, gave towards the same object, the former ten thousand, and the latter twenty thousand dollars. Mr. Norris lived to see the seminary opened, on September 28th. He died December 22, 1808, aged fifty seven.

His widow, Mary Norris, died at Salem, in 1811, bequeathing thirty thousand dollars to the theological seminary at Andover, and the same sum to trustees, for the benefit of foreign missions to the heathen.

In such esteem was Mr. Norris held by his fellow-citizens, that he was for several years elected a member of the senate of Massachusetts. Obtaining, through the divine blessing upon his industry, an ample fortune, he considered himself as the steward of God, and his abundant liberality flowed in various channels. Extreme self-diffidence prevented him from making a public profession of religion; yet his house was a house of prayer, in which the morning and evening sacrifice ascended to the mercy-seat; and he once said in a solemn manner, "I would not relinquish my hope that I am a child of God for a thousand worlds."—*Allen*.

**NORTH**. As it was customary for the Hebrews to consider the cardinal points of the heavens in reference to a man whose face was turned toward the East, the north was consequently to his left hand. The north wind dissipates rain, (Prov. 25: 23.) but this must depend on the situation of a place; as, in different places the same wind has different effects.—*Calmet*.

**NORTON**, (JOHN,) an eminent minister of Boston, was born in Hertfordshire, England, in 1606, and educated at the university of Cambridge. A lecture was at this time supported at Starford by a number of pious ministers, and through their labors Mr. Norton, who was himself a preacher, though like many others ignorant of his own character, and unacquainted with the truth as it is in Jesus, was impressed with a sense of his sin, and by the agency of the Holy Spirit was brought to repentance. The view of his own heart and life, compared with the holy law of God, almost overwhelmed him with despair; but a length the promises of the gospel administered to him inexpressible joy. His attention had been hitherto occupied in literary and scientific pursuits, but he now devoted himself exclusively to the study of theology; and being by his own experience acquainted with repentance, and faith, and holiness, he preached upon these subjects with zeal and effect. He soon became eminent. He adopted the creed and practice of the Puritans, and in 1635 emigrated to New England. He was first settled in the ministry at Ipswich, but was afterwards prevailed on to remove to Boston. In 1662, he was appointed one of the two agents of the colony to address king Charles on his restoration, but they did not fully succeed in the objects of their mission. He died in 1663, aged fifty-six. In his natural temper Mr. Norton was somewhat irascible, but, being taught by the grace of God to govern his passions, his renewed heart rendered him meek, courteous, and amiable. Still a mistaken zeal for the truth made him, as it made his contemporaries, friendly to persecution. His theological works were numerous, and he published several political tracts.—*Davenport*; *Elliot*; *Allen*.

**NOSE**. The Hebrews commonly place the strongest manifestation of anger in the nose: "There went up a smoke out of his nostrils," 2 Sam. 22: 9. Psal. 18: 8.

Deut. 29: 20. Job 41: 21. The ancient Greek and Latin authors speak much after the same manner.

Solomon alludes to the custom of women wearing golden rings in their nostrils, when he says, (Prov. 11: 22.) "As a jewel of gold is a swine's snout, so is a fair woman without discretion." And Ezekiel, (16: 12.) "I will put a jewel on thy forehead, [Heb. nose,] and ear-rings in thine ears, and a beautiful crown upon thine head." They also put rings in the nostrils of oxen and camels, to guide them by: "I will put my hook in thy nose, and my bridle in thy lips," 2 Kings 19: 28. See also Job 41: 2.—*Calmet*.

**NOTES OF THE CHURCH**; certain marks or characteristics to which the Roman Catholics appeal in support of their pretensions, that the church of Rome is the only true church. Their writers generally mention four: viz. unity, holiness, catholicity, and apostolicity; but Bellarmine lays down the following as more fully determining the point: catholicity, antiquity, duration, amplitude, episcopal succession, apostolical agreement, unity, sanctity of doctrine, efficacy of doctrine, holiness of life, miracles, prophecy, admissions of adversaries, unhappy end of enemies, temporal felicity. It may be fairly left with the reader to compare the history of the church of Rome in reference to these points, with the primitive apostolic church, as depicted in the New Testament, in order to his satisfactorily deciding on the validity of the claims in question. (See *NOVATIANS*.)—*Hend. Buck*.

**NOTHING**. Idols are often called nothings, non-entities. "Ye which rejoice in a thing of nought," Amos 6: 13. And Esther, (Apoc. 14: 11.) "O Lord, give not thy sceptre unto them that be nothing;" deliver not over thy people to those gods that are nothing. Paul says, "We know that an idol is nothing in the world," 1 Cor. 8: 4.—*Calmet*.

**NOURISH**. (1.) To furnish with food, Gen. 47: 12. Acts 12: 20. (2.) Kindly to bring up, Acts 7: 21. (3.) To care, or use all proper means to make to grow, Isa. 44: 14. And to be *nourished* in the word of faith and good doctrine, is to be affectionately and carefully instructed in the true principles of the gospel, and well experienced in its power, for the edification, progress in holiness, and spiritual comfort of the soul, 1 Tim. 4: 6. Jesus Christ, and his fulness, as exhibited in the doctrines and promises of the gospel, and applied by the Holy Ghost, are the *nourishment* by which the saints are delightfully instructed, comforted, and strengthened to every good word and work, Col. 2: 19.—*Brown*.

**NOVATIANS**; a numerous body of Protestant Dissenters from the church of Rome, in the third century, who, notwithstanding the representations of their adversaries, have some just claims to be regarded as the pure, uncorrupted, and apostolic church of Christ. They called themselves *Cathari*, that is, *the pure*; but they received their name of *Novatians* from their adversaries, after their distinguished leader, *Novatian*, who, in the year 251, was ordained the pastor of a church in the city of Rome, which maintained no fellowship with the (so called) Catholic party.

Those who are in any tolerable degree conversant with theological controversy, will scarcely need be apprised how much caution is necessary to guard against being misled by the false representations which different parties give of each other's principles and conduct. Novatian's said to have refused to receive into the communion of the church any of those persons, who, in the time of persecution, had been induced through fear of sufferings or death to apostatize from their profession, and offer sacrifices to the heathen deities; a principle which he founded upon a mistaken view of Heb. 6: 4—6. We may readily conceive how interesting and difficult a subject this must have been to all the churches of Christ in those distressing times, and the danger that must have arisen from laying down any fixed rule of conduct that should apply to all cases that would come before them; or even verging towards an extreme on either side of this question.

This is certain, as Dr. Muenscher observes, that "the Novatians declared their community to be the only true church," and required such as came over to them from the Catholics and other sects to be baptized anew; because all others had become corrupt, by receiving formal

and lapsed professors to fellowship. Yet, the Novatians did not deny but a person falling into any sin, how grievous soever, might obtain pardon by repentance; for they themselves recommended repentance in the strongest terms.

The following is the account of Novatian, given by the late Mr. Robinson, in his *Ecclesiastical Researches*, p. 126. No one who knows the lax principles of Mr. Robinson on Christian doctrine and communion, can, for a moment, suspect him of an undue predilection for the principles of Novatian. "He was," says he, "an elder in the church of Rome, a man of extensive learning, holding the same doctrine as the church did, and published several treatises in defence of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the church. Christians within the space of a very few years were caressed by one emperor and persecuted by another. In seasons of prosperity, many persons rushed into the church for base purposes. In times of adversity, they denied the faith, and reverted again to idolatry. When the squall was over, away they came again to the church, with all their vices, to deprave others by their examples. The bishops, fond of proselytes, encouraged all this; and transferred the attention of Christians from the old confederacy for virtue to vain shows at Easter, and other Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partizan for taking in the multitude, was just in nomination. Novatian opposed him; but, as Cornelius carried his election, and he saw no prospect of reformation, but, on the contrary, a tide of immorality pouring into the church, he withdrew, and a great many with him. Cornelius, irritated by Cyprian, who was just in the same condition, through the remonstrance of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quitted Carthage, and gone to Rome to espouse the cause of Novatian, called a council and got a sentence of excommunication passed against Novatian. In the end, Novatian formed a church, and was elected bishop. Great numbers followed his example, and all over the empire *Puritan* churches were constituted and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, and a *succession of them continued till the Reformation.*" (See WALDENSES, and MENNONITES.)

The same author, afterwards adverting to the vile calumnies with which the Catholic writers have in all ages delighted to asperse the character of Novatian, thus proceeds to vindicate him: "They say Novatian was the first anti-pope; and yet there was at that time no pope in the modern sense of the word. They tax Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire; and yet he had no other influence over any than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue, the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man and all the churches for the severity of their discipline; yet this severe discipline was the only coercion of the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary."

Novatian appears to have been possessed of superior talents;—Mosheim terms him "a man of uncommon learning and eloquence;"—and he wrote several works, of which only two are now extant. One of them is upon the subject of the Trinity. It is divided into thirty-one sections; the first eight relate to the FATHER, and treat of his nature, power, goodness, justice, &c., with the worship due to him. The following twenty sections relate to CHRIST; the Old Testament prophecies concerning him; their actual accomplishment; his nature; how the Scriptures prove his divinity; confutes the Sabellians; shows that it was Christ who appeared to the patriarchs, Abraham, Jacob, Moses, &c. The twenty-ninth section treats of the HOLY SPIRIT; how promised; given by

Christ; his offices and operations on the souls of men and in the church. The last two sections recapitulate the arguments before adduced. The work appears to have been written in the year 257, six years after his separation from the Catholic church. The other tract is upon the subject of "Jewish Meats," addressed in the form of a letter to his church, and written either during his banishment or retreat in the time of persecution. It opens up the typical law of Moses, and while he proves its abolition, is careful to guard his Christian brethren against supposing that they were therefore at liberty to eat of things sacrificed to idols.

The doctrinal sentiments of the Novatians appear to have been very scriptural, and the discipline of their churches strict, perhaps, to an extreme.

Dr. Lardner, in his *Credibility of the Gospel History*, (ch 47.) has been at considerable pains in comparing the various and contradictory representations that have been given of Novatian and his followers, and has exonerated them from a mass of obloquy, cast upon them by the Catholic party. Though Novatian and his principles were condemned by that party, he still continued to be supported by a numerous body in various places, separated from the Catholic church. They had among them persons of considerable note, and of eminent talents. Among these were Agelius, Acesius, Sisinnius, and Marcian, all of Constantinople. Socrates mentions one Mark, bishop of the Novatians in Scythia, who died in the year 439. In fact, the pieces written against them by a great variety of authors of the Catholic church, such as Ambrose, Pacian, and others, the notice taken of them by Dionysius, Basil, and Gregory Nazianzen, and the accounts given of them by Socrates and Sozomen, in their ecclesiastical histories, are proofs of their being numerous, and that churches of this denomination were to be found in most parts of the world in the fourth and fifth centuries. "The vast extent of this sect," says Dr. Lardner, "is manifest from the names of the authors who have mentioned them, or written against them, and from the several parts of the Roman empire in which they were found."

The Novatians suffered severely by persecution, both from the Catholics on the one hand, and by the Arians on the other, as each of the rival parties rose to power. Socrates, the historian, who seems to have been intimately acquainted with the affairs of the Novatians, says that the toleration which this class of Christians at length obtained of Valens, the Arian emperor, in 370, they owed under providence to one Marcian, a presbyter of their church in Constantinople, a man of learning and piety, who tutored two daughters of the emperor. This historian particularly mentions the liberality and kindness which the Novatians exercised towards such of the orthodox party as were the subjects of persecution, while they themselves were tolerated; a trait in their history which even Milner is obliged to admit "reflects an amiable lustre on the character of these Dissenters;" and for showing which benevolence, they actually incurred the displeasure of the reigning party. (See WALDENSES.)—*Jones' History of the Christian Church; Mosheim; Milner; Muencher's Dogmatic History.*

NOVICE. (See NEOPHYTE.)

NOVIATIE; a year of probation appointed by the monastic orders for the trial of religious, whether or no they have a vocation, and the necessary qualities for living up to the rule, the observation whereof they are to bind themselves to by vow. The novitiate lasts a year at least; in some houses more. It is esteemed the bed of the civil death of a novice, who expires to the world by profession.—*Hend. Buck.*

NOWELL, (ALEXANDER, D. D.,) a learned divine of the sixteenth century, was born at Read, Lancashire, (Eng.) in 1511, and educated at Cambridge. He early distinguished himself for learning, piety, and zeal for reformation. At Westminster school he trained up youth in Protestant principles. In 1550 he was made prebendary of Westminster, by Edward VI.; but on the accession of queen Mary, he was marked as a victim, and with difficulty escaped to Frankfort, Germany, in 1577. On the accession of Elizabeth he was the first of the English exiles who returned home, and subsequently enjoyed many

preferments. He was a zealous writer, and frequent preacher; for thirty years together he preached in Lent the first and last sermons, before the queen, with whom he is said to have dealt faithfully. In the disputes with the Puritans he took moderate ground. He was chosen principal of Brazen-Nose college, Oxford, in 1595, but resigned his office in a few months. He died February 13, 1601-2, at the age of ninety, retaining the perfect use of his senses and faculties to the last.

Besides several pieces of controversy with the Romanists; dean Nowell published, at the request of the secretary Cecil, a much esteemed catechism of the doctrine of the church of England, which received the sanction of the convocation; and in which, says bishop Cooper, "you may see all the parts of true religion received, the difficulties expounded, the truth declared, and the corruptions of the church of Rome rejected."—*Middleton*, ii. p. 304.

NUMBER; (1.) A reckoning of persons or things, whether they be few or many, Gen. 34: 30. (2.) A society or company, Luke 22: 3. Acts 1: 17. So Matthias was *numbered*, that is, by suffrages he was added to the society of the apostles, Acts 4: 26. The *number* of the Antichristian beast is *six hundred and sixty-six*. The numeral letters contained in his Greek name, *Lateinos*, Latin, or in his Hebrew one, *Romith*, or Romish, or in *Sethua*, which signifies *mystery*, when added together amount to just *six hundred and sixty-six*. God *numbered* Belshazzar's kingdom, and finished it; allowed it to continue for the years he had determined, and not one day more, Dan. 5: 26. He *numbers men to the slaughter* when he sets them apart by his providence to destruction and death, as a shepherd does his sheep to be slain, Isa. 65: 12. We *number our days* when we seriously consider how frail, and short and uncertain our life is; how great the necessity and business of our souls; and what hinderances of it are in our way, Ps. 90: 12.—*Brown*.

NUMBERS; a canonical book of the Old Testament, being the fourth of the Pentateuch, or five books of Moses; and receives its denomination from the numbering of the families of Israel by Moses and Aaron, who mustered the tribes, and marshalled the army, of the Hebrews in their passage through the wilderness.

A great part of this book is historical, relating several remarkable events which happened in that journey, and also mentioning various of their journeyings in the wilderness. This book comprehends the history of about thirty-eight years, though the greater part of the things recorded fell out in the first and last of those years; it does not appear when those things were done which are recorded in the middle of the book. (See PENTATEUCH.)—*Watson*.

NUN; in Roman Catholic countries, a woman, who devotes herself, in a cloister or nunnery, to a religious life. (See the article MONK.)

There were women, in the ancient Christian church, who made public profession of virginity, before the monastic life was known in the world, as appears from the writings of Cyprian and Tertullian. These, for distinction's sake, are sometimes called *ecclesiastical virgins*, and were commonly enrolled in the canon, or matricula of the church. They differed from the monastic virgins chiefly in this, that they lived privately in their fathers' houses, whereas the others lived in communities; but their profession of virginity was not so strict as to make it criminal for them to marry afterwards, if they thought fit.

As to the consecration of virgins, it had some things peculiar in it: it was usually performed publicly in the church by the bishop. The virgin made a public profession of her resolution, and then the bishop put upon her the accustomed habit of sacred virgins. One part of this habit was a veil, called the *sacrum velamen*; another was a kind of mitre or coronet worn upon the head. At present, when a woman is to be made a nun, the habit, veil, and ring of the candidate are carried to the altar; and she herself, accompanied by her nearest relations, is conducted to the bishop, who, after mass and an anthem, (the subject of which is, "that she ought to have her lamp lighted, because the bridegroom is coming to meet her,") pronounces the benediction; then she rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her religious habit, she presents herself before the bishop, and sings on her knees *Ancilla Christi sum*, &c., "The bride of Christ I am," &c.; then she receives the veil, and afterwards the ring, by which she is married to Christ; and, lastly, the crown of virginity. When she is crowned, an anathema is denounced against all who shall attempt to make her break her vows.

In some few instances, perhaps, it may have happened that nunneries, monasteries, &c., may have been useful as well to morality and religion as to literature; in the gross, however, they have been highly prejudicial; and however well they might be supposed to do when viewed in theory, in fact they are unnatural and impious. It was surely far from the intention of providence to seclude youth and beauty in a cloister, or to deny them the innocent enjoyment of their years and sex. (See MONASTERY.)—*Hend. Buck*.

NUNCIOS; persons sent by the pope on foreign missions relative to ecclesiastical affairs. They were dispatched to provincial synods and foreign courts when subjects of great importance were to be agitated; they presided at the synods; they convoked, and gave decisions in the most important ecclesiastical affairs. England freed herself from this intrusion in the twelfth century, by having the archbishop of Canterbury declared perpetual legate. At the time of the Reformation, four permanent nunciatures were forced upon the Germans; and, in spite of the struggles and opposition of the clergy, pope Pius VI. established one at Munich as late as 1785.—*Hend. Buck*.

NURSE. The nurse in an eastern family is always an important personage. Modern travellers inform us, that in Syria she is considered as a sort of second parent, whether she has been foster-mother or otherwise. She always accompanies the bride to her husband's house, and ever remains there an honored character. Thus it was in ancient Greece. This will serve to explain Gen. 24: 59: "And they sent away Rebekah their sister, and her nurse." In Hindostan the nurse is not looked upon as a stranger, but becomes one of the family, and passes the remainder of her life in the midst of the children he has suckled, by whom she is honored and cherished as a second mother. In many parts of Hindostan are mosques and mausoleums, built by the Mohammedan princes, near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures in memory of those who with maternal anxiety watched over their helpless infancy; thus it has been from time immemorial. (See MOTHER.)—*Watson*.

## O.

OAK. The religious veneration paid to this tree, by the original natives of Britain in the time of the druids, is well known to every reader of British history. We have reason to think that this veneration was brought from the East; and that the druids did no more than transfer the sentiments their progenitors had received in oriental countries. It should appear that the patriarch Abraham resided under an oak, or a grove of oaks, which our translators render the plain of Mamre; and that he planted a grove of this tree, Gen. 13: 18. In fact, since in hot coun-

tries nothing is more desirable than shade, nothing more refreshing than the shade of a tree, we may easily suppose the inhabitants would resort for such enjoyment to

Where'er the oak's thick branches spread  
A deeper, darker shade.

Oaks, and groves of oaks, were esteemed proper places for religious services; altars were set up under them; (Josh. 24: 26.) and, probably, in the East as well as in the West, appointments to meet at conspicuous oaks were made, and

many affairs were transacted or treated of under their shade, as we read in Homer, Theocritus, and other poets. It was common among the Hebrews to sit under oaks, *Judg.* 6: 11. *1 Kings* 13: 14. Jacob buried idolatrous images under an oak; (*Gen.* 35: 4.) and Deborah, Rebe-kah's nurse, was buried under one of these trees, *Gen.* 35: 8. See *1 Chron.* 10: 12. Abimelech was made king under an oak, *Judg.* 9: 6. Idolatry was practised under oaks, *Isa.* 1: 29. *57: 5.* *Hos.* 4: 13. Idols were made of oaks, *Isa.* 44: 14. (See *BAAL, DRUIDS, and GROVES.*)—*Watson.*—**OAKES, (URIAN,)** president of Harvard college, was born in England, in 1631, and brought to America in his childhood. A sweetness of disposition exhibited itself early and remained with him through life. He was graduated at Harvard college, in 1649. He soon went to England, and was settled in the ministry at Titchfield, in Hampshire.

Such was his celebrity for learning and piety, that the church and society of Cambridge, on the decease of Mr. Mitchell, in 1668, sent a messenger to England to invite him to become their minister. He was also placed at the head of Harvard college, April 7, 1675, still however retaining the pastoral care of his flock. But February 2, 1680, the corporation appointed him president, and persuaded him to be inaugurated, and to devote himself exclusively to this object. He died July 25, 1681, aged forty-nine.

Mr. Oakes was a man of extensive erudition and distinguished usefulness. He excelled equally as a scholar, as a divine, and as a Christian. By his contemporaries he was considered as one of the most resplendent lights that ever shone in this part of the world. With all his greatness, he was very humble, like the full ear of corn, which hangs near the ground. In the opinion of Dr. Mather, America never had a greater master of the true, pure, Ciceronian Latin, of his skill in which language a specimen, from one of his commencement orations, is preserved in the *Magnalia*. He published an artillery election sermon, entitled, *The Unconquerable, All-conquering*, and more than *Conquering Christian Soldier*, 1672; election sermon, 1673; a sermon at Cambridge on the choice of their military officers; a fast sermon; and an *Elegy on the Death of Rev. Mr. Shepard, of Charlestown*, 1677, pathetic and replete with imagery. *Holmes' History of Cambridge; Belknap; Elliot.—Allen.*

**OATH;** a solemn invocation of a superior power, admitted to be acquainted with all the secrets of our hearts, with our inward thoughts as well as our outward actions, to witness the truth of what we assert, and to inflict his vengeance upon us if we assert what is not true, or promise what we do not mean to perform. Almost all nations, whether savage or civilized, whether enjoying the light of revelation or led only by the light of reason, knowing the importance of truth, and willing to obtain a barrier against falsehood, have had recourse to oaths, by which they have endeavored to make men fearful of uttering lies, under the dread of an avenging Deity. Among Christians, an oath is a solemn appeal for the truth of our assertions, the sincerity of our promises, and the fidelity of our engagements, to the one only God, the Judge of the whole earth, who is everywhere present, and sees, and hears, and knows, whatever is said, or done, or thought, in any part of the world. Such is the Being whom Christians, when they take an oath, invoke to bear testimony to the truth of their words, and the integrity of their hearts. Surely, then, if oaths be a matter of so much moment, it well behoves us not to treat them with levity, nor ever to take them without due consideration. Hence we ought, with the utmost vigilance, to abstain from mingling oaths in our ordinary discourse, and from associating the name of God with low or disgusting images, or using it on trivial occasions, as not only a profane levity in itself, but tending to destroy that reverence for the Supreme Majesty which ought to prevail in society, and to dwell in our own hearts.

"The forms of oaths," says Dr. Paley, "like other religious ceremonies, have in all ages been various; consisting, however, for the most part of some bodily action, and of a prescribed form of words." Among the Jews, the juror held up his right hand towards heaven, *Ps.* 144: 8. *Rev.* 10: 5. The same form is retained in Scotland still. Among the Jews, also, an oath of fidelity was taken by the

servant's putting his hand under the thigh of his lord, *Gen.* 24: 2. Among the Greeks and Romans, the form varied with the subject and occasion of the oath: in private contracts, the parties took hold of each other's hands, while they swore to the performance; or they touched the altar of the god by whose divinity they swore: upon more solemn occasions, it was the custom to slay a victim; and the beast being struck down, with certain ceremonies and invocations, gave birth to the expression, *ferre pactum*; and to our English phrase, translated from this, of "striking a bargain." The form of oaths in Christian countries is also very different; but in no country in the world worse contrived, either to convey the meaning or impress the obligation of an oath, than in our own. The juror with us, after repeating the promise or affirmation which the oath is intended to confirm, adds, "So help me God;" or, more frequently, the substance of the oath is repeated to the juror by the magistrate, who adds in the conclusion, "So help you God." The energy of this sentence resides in the particle *so*: So, that is, *hæc lege*, upon condition of my speaking the truth, or performing this promise, and not otherwise, may God help me! The juror, whilst he hears or repeats the words of the oath, holds his right hand upon a Bible, or other book containing the gospels, and at the conclusion kisses the book.

This obscure and elliptical form, together with the levity and frequency of them, has brought about a general inadvertency to the obligation of oaths, which, both in a religious and political view, is much to be lamented; and it merits public consideration, whether the requiring of oaths upon so many frivolous occasions, especially in the customs, and in the qualification of petty offices, has any other effect than to make such sanctions cheap in the minds of the people. A pound of tea cannot travel regularly from the ship to the consumer, without costing half a dozen oaths at least; and the same security for the due discharge of their office, namely, that of an oath, is required from a petty constable and the chief justice of the United States.

Oaths, however, are lawful; and, whatever be the form, the signification is the same. Historians have justly remarked, that when the reverence for an oath began to diminish among the Romans, and the loose Epicurean system, which discarded the belief of providence, was introduced, the Roman honor and prosperity from that period began to decline. The Quakers refuse to swear upon any occasion, founding their scruples concerning the lawfulness of oaths upon our Savior's prohibition, "Swear not at all," *Matt.* 5: 34. But it seems our Lord there referred to the vicious, wanton, and unauthorized swearing in common discourse, and not to judicial oaths; for he himself answered, when interrogated, upon oath, *Matt.* 26: 63, 64. *Mark* 14: 61. The apostle Paul also makes use of expressions which contain the nature of oaths, *Rom.* 1: 9. *1 Cor.* 15: 31. *2 Cor.* 1: 18. *Gal.* 1: 20. *Heb.* 6: 13—17.

The administration of oaths supposes that God will punish false swearing with more severity than a simple lie, or breach of promise; for which belief there are the following reasons: 1. Perjury is a sin of greater deliberation. 2. It violates a superior confidence. 3. God directed the Israelites to swear by his name; (*Deut.* 6: 13. *10: 20.*) and was pleased to confirm his covenant with that people by an oath; neither of which, it is probable, he would have done, had he not intended to represent oaths as having some meaning and effect beyond the obligation of a bare promise. (See *PERJURY, and NAME OF THE LORD.*—*Watson.*)

**OBADIAH,** the prophet, is thought to have been the same as the governor of Ahab's house; (*1 Kings* 18: 3, &c.) and some are of opinion, he was that Obadiah whom Josiah made overseer of the works of the temple, *2 Chron.* 34: 12. Indeed, the age in which this prophet lived is very uncertain. Some think that he was contemporary with Hosea, Amos, and Joel; whilst others are of opinion that he lived in the time of Jeremiah and Ezekiel, and that he delivered his prophecy about B. C. 583, soon after the destruction of Jerusalem by Nebuchadnezzar.

His book, which consists of a single chapter, is written with great beauty and elegance, and contains predictions of the utter destruction of the Edomites, and of the future restoration and prosperity of the Jews.—*Watson.*

**OBEAH**; a species of witchcraft practised among the negroes, the apprehension of which, operating upon their superstitious fears, is frequently attended with disease and death.—*Head. Buck.*

**OBE-EDOM**; son of Jeduthan, a Levite, in whose house the Ark of the Lord abode, and brought a blessing with it, 1 Chron. 16: 38. In 2 Sam. 6: 10. he is called the Gittite, probably because he was of Gath Rimmon, a city of the Levites beyond Jordan, Josh. 21: 24, 25.—*Calmet.*

**OBDIANCE**; the performance of the commands of a superior. In religion, it must be animated by love.

Obedience to God may be considered, 1. As virtual, which consists in a belief of the gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins.—2. Actual obedience, which is the practice and exercise of the several graces and duties of Christianity.—3. Perfect obedience, which is the exact conformity of our hearts and lives to the law of God, without the least imperfection. This last is peculiar to a glorified state, though it should be our aim in this.

The obligation we are under to obedience arises, 1. From the relation we stand in to God as creatures, Ps. 95: 6.—2. From the law he hath revealed to us in his word, Ps. 119: 3. 2 Pet. 1: 5, 7.—3. From the blessings of his providence we are constantly receiving, Acts 14: 17. Ps. 145.—4. From the love and goodness of God in the grand work of redemption, 1 Cor. 6: 20.

As to the nature of this obedience, it must be, 1. Active, not only avoiding what is prohibited, but performing what is commanded, Col. 3: 8, 10.—2. Personal, for though Christ has obeyed the law for us as a covenant of works, yet he hath not abrogated it as a rule of life, Rom. 7: 22. 3: 31.—3. Sincere, Ps. 51: 6. 1 Tim. 1: 5.—4. Affectionate, springing from love and not from terror, 1 John 5: 19. 2: 5. 2 Cor. 5: 14.—5. Diligent, not slothfully, Gal. 1: 16. Ps. 18: 44. Rom. 12: 11.—6. Conspicuous and open, Phil. 2: 15. Matt. 5: 16.—7. Universal; not one duty, but all, must be performed, 2 Pet. 1: 5, 10.—8. Perpetual, at all times, places, and occasions, Rom. 2: 7. Gal. 6: 9.

The advantages of obedience are these: 1. It adorns the gospel, Tit. 2: 10.—2. It is evidential of grace, 2 Cor. 5: 17.—3. It rejoices the hearts of the ministers and people of God, 3 John 2. 2 Thess. 1: 19, 20.—4. It silences gainsayers, 2 Pet. 1: 11, 12.—5. Encourages the saints, while it reproves the lukewarm, Matt. 5: 16.—6. Affords peace to the subject of it, Ps. 25: 12, 13. Acts 24: 16.—7. It powerfully recommends religion, as that which is both delightful and practicable, Col. 1: 10.—8. It is the forerunner and evidence of eternal glory, Rom. 6: 22. Rev. 22: 14. See **HOLINESS**; **SANCTIFICATION**; **Charnock's Works**, vol. xi. p. 1212; **Tillotson's Sermons**, ser. 122, 123; **Saurin's Sermons**, vol. i. ser. 4; **Ridgley's Body of Divinity**, qu. 92; **Dwight's Theology**; **Walker's Sermons**; **Fuller's Works**; **Works of Robert Hall**.—*Head. Buck.*

**OBDIANCE OF CHRIST**, is generally divided into active and passive. His active obedience implies what he did; his passive what he suffered. Some divines distinguish these. They refer our pardon to his passive, and our title to glory to his active obedience: though Dr. Owen observes, that it cannot be clearly evinced that there is any such thing, in propriety of speech, as passive obedience: obeying is doing, to which passion or suffering doth not belong.

Of the active obedience of Christ, the Scriptures assure us that he took upon him the form of a servant, and really became one, Isa. 49: 3. Phil. 2: 5. Heb. 8. He was subject to the law of God. "He was made under the law;" the judicial or civil law of the Jews, the ceremonial law, and the moral law, Matt. 17: 24, 27. Luke 2: 22. Ps. 40: 7, 8. He was obedient to the law of nature; he was in a state of subjection to his parents; and he fulfilled the commands of his heavenly Father as it respected the first and second table.

His obedience, 1. Was voluntary, Ps. 40: 6.—2. Complete, 1 Pet. 2: 22.—3. Wrought out in the room and stead of his people, Rom. 10: 4. 5: 19.—4. Well pleasing and acceptable in the sight of God.—5. Followed by a glorious reward, Phil. 2: 9. (See **ATONEMENT**).—*Head. Buck.*

**OBLATI**; lay brothers in monasteries, who offered their services to the church, as bell-ringers, &c. They wore a

religious habit, and were admitted by the ceremony of placing the bell-rope round their necks, as indicative of the service they were expected to perform. *Broughton's Dict.—Williams.*

**OBLATION**, an offering. (See **SACRIFICE**.)

**OBLIGATION**, is that by which we are bound to the performance of any action. 1. *Rational obligation* is that which arises from reason, abstractedly taken, to do or forbear certain actions.—2. *Authoritative obligation* is that which arises from the commands of a superior, or one who has a right or authority to prescribe rules to others.—3. *Moral obligation* is that by which we are bound to perform that which is right, and to avoid that which is wrong. It is a moral necessity of doing actions or forbearing them; that is, such a necessity as whoever breaks through it, is, *ipso facto*, worthy of blame for so doing. (See **MORAL OBLIGATION**.) We find, however, that the generality of men are so far sunk in depravity, that a sense of moral obligation is nearly or quite lost. Still, however, their losing the sense of it does not render the obligation less strong. "Obligation to virtue is eternal and immutable, but the sense of it is lost by sin." See *Warburton's Legation*, vol. i. pp. 38, 46, &c.; *Paley's Moral Philosophy*, vol. i. p. 54; *Witherspoon's Moral Philosophy*; *Robinson's Preface to the fourth volume of Saurin's Sermons*; *Mason's Christian Morals*, vol. ii. ser. 23, p. 256; *Doddridge's Lectures*, lect. 52; *Grove's Philosophy*, vol. ii. p. 66; *Mackintosh's Progress of Ethical Philosophy*; *Dwight's Theology*; *Fuller's Works*; *Works of Robert Hall*; *New Living Temple*.—*Head. Buck.*

**OBSERVATION**. (See **MINN**.)

**OCCAM**, or **OCKHAM**, (**WILLIAM**), a divine and philosopher, called the Invincible Doctor, was born at Ockham, in Surry, in the fourteenth century; was educated at Merton college, Oxford, under Duns Scotus; became a Franciscan friar, and archdeacon of Stow, but resigned his preferment; wrote boldly against the pope, for which he was excommunicated; and died at Munich in 1347. He is the founder of the scholastic sect of the Nominalists.—*Davenport*; *Mosheim*.

**OCCOM**, (**SAMSON**), an Indian preacher, was born at Mohegan, on Thames river, near Norwich, Connecticut, about the year 1723. When Occom was a boy, Mr. Jewett, the minister of New London, now Montville, was accustomed to preach once a fortnight at Mohegan. During the religious excitement about 1739 and 1740, several ministers visited these Indians, and the Indians repaired to the neighboring churches. Occom at this period became the subject of permanent religious impressions. From this time he was desirous of becoming the teacher of his tribe. He could then read *by spelling*, and in a year or two learned to read the Bible. At the age of nineteen he went to the Indian school of Mr. Wheelock, of Lebanon, and remained with him four years. He afterwards, in 1748, kept a school in New London; but soon went to Montauk, on Long Island, where he taught a school among the Indians ten or eleven years, at the same time being the religious teacher of the Indians in their own language, and preaching also to the Skenecock or Yenecock Indians, distant thirty miles. During a revival among the Montauks many became Christians. He was ordained by the Suffolk presbytery, August 29, 1759, and was from this time a regular member of the presbytery.

In 1766, Mr. Wheelock sent him to England with Mr. Whitaker, the minister of Norwich, to promote the interests of Moor's Indian charity school. He was the first Indian preacher who visited England. The houses in which he preached were thronged. Between February 16, 1766, and July 22, 1767, he preached in various parts of the kingdom between three hundred and four hundred sermons. Large charitable donations were obtained, and the school was soon transplanted to Hanover, New Hampshire, and connected with Dartmouth college.

After his return, Occom sometimes resided at Mohegan, and was often employed in missionary labors among distant Indians. In 1786 he removed to Brotherton, near Utica, New York, in the neighborhood of the Stockbridge Indians, who were of the Mohegan root, and who had formerly been under the instruction of Mr. Sergeant and Mr. Edwards. A few of the Mohegans and other Indians of Connecticut, Long Island, and Rhode Island, removed

about the same time. The Oneidas gave them a tract of land. In the last years of his life he resided with the Indians at New Stockbridge, near Brotherton, where he died, in July, 1792, aged sixty-nine.

Dr. Dwight says, "I heard Mr. Occom twice. His discourses, though not proofs of superior talents, were decent; and his utterance in some degree eloquent. His character at times labored under some imputations; yet there is good reason to believe, that most, if not all, of them were unfounded; and there is satisfactory evidence, that he was a man of piety." An account of the Montauk Indians, written by Occom, is preserved in the Historical Collections. He published a sermon at the execution of Moses Paul, an Indian, at New Haven, September 2, 1772. *Buel's Ordination Sermon; Historical Collections*, iv. p. 68; v. 13; ix. 89, 90; x. 105; *Dwight's Travels*, ii. p. 112.—*Allen*.

**ECOLAMPADIUS**, (JOHN), an eminent German reformer, was born, in 1482, at Weinsberg, in Franconia. He was converted to the Protestant faith by reading the works of Luther; became professor of theology at Basil; embraced the opinions of Zuinglius respecting the sacrament; contributed much to the progress of ecclesiastical reform; and died in 1531.

Ecclampadius was of a meek and quiet disposition; in the undertaking of any business he was very circumspect; nor was there any thing more pleasing to him, than to spend his time in reading and commenting. His publications are numerous, consisting chiefly of Annotations on the Holy Scriptures.—*Davenport; Hend. Buck*.

**ECONOMISTS**; a sect of infidel French philosophers, of whom Dr. Duquesnai was the founder. He so ingratiated himself with Louis XV. that he used to call him his *thinker*; and gained the affections of the people, under pretence of promoting economy in the state. According to the abbé Éarruel, however, the real object of the majority of the society was to subvert Christianity, by circulating the writings of Voltaire, Rousseau, and other infidels. This they did by printing extracts from these popular authors, and circulating them through the kingdom by hawkers and pedlers, who had them for little or nothing, that they might undersell all other literature. Their secret meetings, for preparing and revising these tracts, were held at baron Holbach's. In some of these tracts their object was disguised; in others they were so bold as to avow their object under such titles as "Christianity unmasked," &c. They also attempted schools, for the avowed intention of preparing children for trade and mechanic arts, in which the same writings were read and circulated. Among the members of their secret club were D'Alembert, Turgot, Condorcet, Diderot, La Harpe, and La Moignon, keeper of the seals, who, on his dismissal from that office, shot himself. (See ILLUMINATI, and PHILOSOPHISTS.) *Sup. to 3d ed. of Ency. Brit.*, ii. p. 307.—*Williams*.

**ECONOMY**. (See COVENANT, and DISPENSATION.)

**OFFENCE**. The original word, (*skandalizo*), in our version usually rendered *offend*, literally signifies to cause to stumble, and by an easy metaphor, to occasion a fall into sin, Matt. 5: 29. It may therefore apply to ourselves as well as to others, Matt. 18: 6—14. Hence the noun, *skandalon*, signifies not only an offence, in our common use of that word; but also a stumbling-stone, a trap, a snare, or whatever impedes our path to heaven, Matt. 18: 17. Rom. 14: 13. 1 Cor. 10: 32. Sometimes offence is taken unreasonably; men, as St. Peter says, *stumble at the word, being disobedient*. Hence we read of the *offence of the cross*, Gal. 5: 11. G. 12. To positive truth or duty we must adhere, even at the hazard of giving offence; but a woe is on us if we give it without necessity of this holy nature. Rom. 14: 13—21. 1 Cor. 8: 9—13.

Offence may be either active or passive. We may give offence by our conduct, or we may receive offence from the conduct of others. We should be very careful to avoid giving just cause of offence, that we may not prove impediments to others in their reception of the truth, in their progress in sanctification, in their peace of mind, or in their general course toward heaven. We should abridge or deny ourselves in some things, rather than, by exercising our liberty to the utmost, give uneasiness to Christians weaker in mind, or weaker in the faith, than ourselves, 1 Cor. 10: 32.

On the other hand, we should not take offence without ample cause; but endeavor, by our exercise of charity, and perhaps by our increase of knowledge, to think favorably of what is dubious, as well as honorably of what is laudable.

It was foretold of the Messiah, that he should be "a stone of stumbling, and a rock of offence." Perhaps predictions of this kind are among the most valuable which providence has preserved to us; as we see by them, that we ought not to be discouraged because the Jews, the natural people of the Messiah, rejected him, and still reject him; since the very offence they take at his humiliation, death, &c., is in perfect conformity to, and fulfilment of, those prophecies, which foretold, that however they might profess to wish for the great deliverer, yet when he came they would overlook him, and stumble at him.—*Brown; Calmet; Comprehensive Commentary*.

**OFFERING**, or **OBELATION**, denotes whatever is sacrificed or consumed in the worship of God. For an account of the various offerings under the law, the reader is referred to the book of Leviticus. (See also SACRIFICE.)—*Hend. Buck*.

**OFFICES OF CHRIST**, are generally considered as threefold. 1. A prophet to enlighten, warn, and instruct, John 6: 14. 3: 2.—2. A priest to sympathize, intercede, and make atonement for his people, Isa. 53. Heb. 7.—3. A king to reign in, rule over, protect, deliver, and bless them, Zech. 11: 9. Ps. 2: 6. (See articles INTERCESSION, MEDIATOR, &c.)—*Hend. Buck*.

**OFFICERS**, (CHURCH.) (See CHURCH; DEACON; ELDER; BISHOP.)

**OG**, king of Bashan, was a giant, of the race of the Rephaim. We may judge of his stature by the length of his bed, which was long preserved in Rabbath, the capital of the Ammonites, Deut. 3: 11. (See BEN.)

Og and Sihon were the only kings that withstood Moses, Num. 21: 33. Their country was given to the tribes of Gad, Reuben, and half the tribe of Manasse. (See BASHAN.)—*Calmet*.

**OGILVIE**, (JOHN), a Scotch divine and poet, was born in 1733, was educated at the university of Aberdeen, from which he obtained a doctor's degree; was for more than half a century minister of Midmar, in Aberdeenshire; and died in 1814, respected for his piety and talents. His poetical powers were by no means inconsiderable. His chief works are, *Sermons*; *Poems*; *Britannia*, an epic poem; *Philosophical and Critical Observations on Compositions*; and *Examination of the Evidence of Prophecy*.—*Davenport*.

**OIL**. The Hebrews commonly anointed themselves with oil: they anointed also their kings, prophets, and high-priests with an unction of peculiar richness and sacredness. (See OLIVE; UNCTION; and OINTMENT.) The oil of gladness, (Ps. 45: 7. Isa. 61: 3.) was the perfumed oil with which the Hebrews anointed themselves on days of rejoicing and festivity.

Oil was also used for food and medicine. Moses says (Deut. 32: 13.) that God made his people to suck oil and honey out of the rocks; that is, that in the midst of dreary deserts, he abundantly provided them with all things not only necessary, but agreeable. James directs that the sick should be anointed with oil in the name of the Lord, by the elders of the church, Jam. 5: 14.—*Calmet*.

**OINTMENT**. As perfumes are seldom made up among us in the form of ointment, but mostly in that of essence, while ointments are rather medical, we do not always discern the beauty of those comparisons in Scripture, in which ointments are mentioned. "Dead flies, though but small insects, cause the ointment of the apothecary—it should be, the fragrant unguent of the perfumer—to emit a fetid vapor; so does a small proportion of folly, or perverseness, overpower by its fetor the fragrance of wisdom and glory," Eccl. 10: 1. (See FLIES.)

Ointments and oils were used in warm countries after bathing; and as oil was the first recipient of fragrance, probably from herbs, &c., steeped in it, many kinds of unguents not made of oil, (olive oil,) retained that appellation. As the plants imparted somewhat of their color as well as of their fragrance, hence the expression green oil, &c., in the Hebrew. (See ALABASTER.)—*Calmet*.

**OLD; ancient.** We say the Old Testament, by way of contradiction from the New. Moses was the minister of the Old Testament, of the old age of the letter; but Christ is the Mediator of the New Testament, or of the new covenant; not of the letter, but of the spirit, Heb. 9: 15-20.

Old age is promised as a blessing by God to those who maintain obedience to his commands; and it is probable that providence did, and still does, watch over and prolong the lives of eminently pious men. It was formerly thought a great blessing to come to the grave in a good old age, or "as a shock of corn fully ripe;" and though "they are not to be heard, who feign that the old fathers did look only for transitory promises," yet we think we may venture to say they did on various occasions expect peculiar mercies from God, even in this life; and that their expectations were not disappointed. Old age was entitled to peculiar honor, and no doubt, when men lived to the age of several hundred years, the wisdom they must needs have acquired, the influence they must needs have possessed over the younger part of the community, must have been much greater than they are among ourselves. Very venerable must have been the personal appearance of a patriarch of three or four hundred years, or even of half that age, in the eyes of his family, and of his descendants, whether immediate or remote.

There is nothing more decidedly recorded than the respect paid among the ancients to old age; of which Grecian story affords highly pleasing proofs; and that it was equal among the Orientals we learn from various allusions in the book of Job, the Proverbs, &c.

Old is spoken of what is decaying; (Isa. 50: 9. Heb. 8: 13.) of what has been destroyed; (2 Pet. 2: 5.) of former times, Lam. 1: 7.

The old man, (Rom. 6: 6.) the old Adam, in a moral sense, is our derived corrupted nature, which we ought to crucify with Jesus Christ, that the body of sin may die in us. In Col. 3: 9. the apostle enjoins us "to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge after the image of him that created him." And in Eph. 4: 22. we are instructed "to put off the old man, which is corrupt according to the deceitful lusts."—*Calmet; Brown; Saturday Evening.*

**QLDCASTLE,** (Sir John,) afterwards called lord Cobham, was born in the reign of Edward III. Of his early life, few particulars are known. Marrying the niece and heiress of Henry lord Cobham, he obtained his peerage, and displayed the same virtue and patriotism which his illustrious father-in-law had evinced in opposition to the tyranny of Richard II. The famous statute against provisors having, during the feeble government of Richard, been greatly disregarded, lord Cobham attempted the revival of it: and by his spirited and conclusive arguments, so effectually influenced the parliament, as to secure his object. About two years after, lord Cobham distinguished himself by another important effort in the same cause. In conjunction with Sir Richard Story, Sir Thomas Latimer, and others, he drew up a number of articles, which, in the form of a remonstrance against the corruptions of the clergy, they presented to the house of commons. In addition to these instances of public spirit, he put himself to great expense in collecting, transcribing, and dispersing the works of Wickliffe. He also incurred considerable charges by maintaining itinerant preachers in the dioceses of Canterbury, London, Rochester, and Hereford. These undisguised efforts at reformation drew upon him the resentment of the Romish clergy, to whom he was more obnoxious than any other individual in the kingdom.

Lord Cobham is reported by historians to have been a brave and experienced officer. Bayle says, "In all adventurous acts of worldly manhood, he was ever fortunate, doughty, noble, and valiant." By his military talents he acquired the esteem both of Henry IV. and Henry V. "He was," says Guthrie, "one of the bravest men and best officers in England; he had served with great reputation in France; and the opinion of his valor, joined to that of his honesty and piety, had gained him prodigious popularity."

He was also the first noble author, as well as martyr, in England, in the cause of reformation. In the convocation

assembled during the first year of the reign of Henry V., the principal subject of debate was, the growth of heresy. Thomas Arundel, a prelate equally remarkable for zeal and bigotry, was at this time archbishop of Canterbury. Lord Cobham being considered as the head of the Wickliffites, it was presumed, that, if his destruction could be effected, it would strike a salutary terror into his adherents; but as he was known to be in favor with the king, and also highly popular, it was deemed prudent to dissemble for a while. The archbishop, therefore, contented himself, for the present, by requesting his majesty to send commissioners to Oxford, to inquire into the growth of heresy, with which the king complied. The commissioners having made inquiry, reported to the archbishop, who informed the convocation, that the increase of heresy was especially owing to lord Cobham, who encouraged scholars from Oxford, and other places, to propagate heretical opinions throughout the country. The archbishop, accompanied by a large body of the clergy, waited upon Henry, and having laid before him the offence of lord Cobham, begged, in all humility and charity, that his majesty would suffer them, for Christ's sake, to put him to death. To this meek and humane request, the king replied, that he thought such violence more destructive of truth than of error; that he himself would reason with lord Cobham; and, if that should prove ineffectual, he would leave him to the censure of the church.

Henry, having sent for lord Cobham, endeavored to persuade him to retract his errors; but, to the reasoning and exhortation of the king, he returned the following answer:—"I ever was a dutiful subject to your majesty, and I hope ever shall be. Next to God, I profess obedience to my king. But as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. As sure as God's word is true, to me it is fully evident, that he is the great Antichrist foretold in holy writ." This answer so exceedingly displeased the king, that he gave the archbishop leave to proceed against lord Cobham with the utmost extremity; or, as Bayle says, "according to the devilish decrees, which they call the laws of the holy church." On the 11th of September, the day fixed for his appearance, the primate and his associates sat in consistory; when lord Cobham not appearing, the archbishop excommunicated him, and called in the civil power to assist him, agreeably to the late enacted law.

Conceiving himself to be now in danger, Cobham drew up a confession of his faith, which he presented to the king; who coldly ordered it to be given to the archbishop. Being again cited to appear before the archbishop, and refusing compliance, he was committed to the Tower by the king's order. Having remained six months in the Tower, without the archbishop and his clergy coming to any conclusion about him, lord Cobham saved them the trouble of farther deliberation, by escaping from the Tower, and flying into Wales.

In the year 1414, the king set a price of a thousand marks upon the head of Cobham, and promised a perpetual exemption from taxes to any town that should secure him. During four years, lord Cobham continued an exile in Wales; but at length his enemies engaged the lord Powis in their interest, who, by means of his tenants, secured and delivered up the noble fugitive to his mortal enemy, the archbishop of Canterbury.

His fate was now precipitated with all the ardor of ecclesiastical zeal. He received sentence of death, both as a heretic and a traitor. On the day appointed for his execution, he was brought out of the Tower with his arms bound behind him, but with a cheerful countenance. Arrived at the place of execution, he devoutly fell upon his knees, and implored of God the forgiveness of his enemies. He then stood up, and briefly addressing the multitude, exhorted them to continue steadfast in the observance of the laws of God, as contained in the Scriptures; and submitted to his fate with the intrepidity of a hero, and the resignation of a martyr. He was hanged up alive, by the middle, with iron chains, on the gallows which had been prepared; under which a fire being made, he was burned to death.

This perished the illustrious Cobham; his life the or

nement, his death the disgrace of his times!—*Jones' Chris. Big.*; *Wimsey's Hist. of the Eng. Baptists.*

**OLIVE-TREE**, (Heb. *vit*, Gr. *klava*, Matt. 21: 1. Jam. 3: 12.) Paul, in his epistle to the Romans, (11: 24.) distinguishes two kinds of olive-trees; (1.) the wild and natural, *agrielaos*; and (2.) those under care and culture.

The cultivated olive-tree is of a moderate height, its trunk knotty, its bark smooth, and ash-colored; its wood is solid and yellowish; the leaves are oblong, almost like those of the willow, of a green color, dark on the upper side, and white on the under side. In the month of June it puts out white flowers that grow in bunches. Each flower is of one piece, widening upwards, and dividing into four parts; the fruit oblong and plump. It is first green, then pale, and when it is quite ripe, black. In the flesh of it is inclosed a hard stone, full of an oblong seed. The wild olive is smaller in all its parts.

Canaan much abounded with olives. It seems almost every proprietor, whether kings or subjects, had their olive-yards. The olive-branch was, from most ancient times, used as the symbol of reconciliation and peace. The sacred writers often use similes taken from the olive.—*Watson; Calmet.*

**OLIVES**, (*MOUNT OF*), is east of Jerusalem, and separated from the city by the brook Cedron, and the valley of Jehoshaphat. Josephus says, it is five stadia (or furlongs) from Jerusalem; Luke says, a Sabbath day's journey; i. e. about eight furlongs, Acts 1: 12. The mount of Olives has three summits, ranging from north to south; from the middle summit our Savior ascended into heaven; on the south summit Solomon built temples to his idols; the north summit is distant two furlongs from the middlemost. This is the highest, and is commonly called Galilee, or *Viri Galilæi*, from the expression used by the angels, "ye men of Galilee."

In the time of king Uzziab, the mount of Olives was shattered by an earthquake, that half the earth on the western side fell, and rolled four furlongs, or five hundred paces, toward the opposite mountain on the east; so that the earth blocked up the highways, and covered the king's gardens. Joseph. Antiq. lib. ix. cap. 11. and Zech. 14: 5.

The olive is still found growing in patches at the foot of the mount to which it gives its name; and "as a spontaneous produce, uninterruptedly resulting from the original growth of this part of the mountain, it is impossible," says Dr. E. D. Clarke, "to view even these trees with indifference." Titus cut down all the wood in the neighborhood of Jerusalem; but there would seem to have been constantly springing up a succession of these hardy trees. "It is truly a curious and interesting fact," adds the learned traveller, "that, during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine; yet, the olive still vindicates its paternal soil, and is found, at this day, upon the same spot which was called by the Hebrew writers mount Olivet and the mount of Olives, eleven centuries before the Christian era," 2 Sam. 15: 30. Zech. 14: 4.

The names of the various districts of this mount deserve attention, as, (1.) Geth-semani, the place of oil-presses; (2.) Bethany, the house of dates; (3.) Bethphage, the house of green figs, and probably other names in different places. The talmudists say, that on the mount of Olivet were shops, kept by the children of Canaan, of which shops some were in Bethany; and that under two large cedars which stood there, were four shops, where things necessary for purification were constantly on sale, such as doves or pigeons for the women, &c. Probably, these shops were supplied by country persons, who hereby avoided paying rent for their sittings in the temple. There was also a collection of water at Bethany, on this mount; which was by some used as a place of purification.

Though this mount was named from its olive-trees, yet it abounded in other trees also. It was a station for signals, which were communicated from hence by lights and flames, on various occasions. They were made of long staves of cedar, canes, pine wood, with coarse flax, which, while on fire, were shaken about till they were answered from other signals.

Towards the south appears the lake Asphaltites, a noble expanse of water, seeming to be within a short ride from the city; but the real distance is much greater. Lofty mountains inclose it with prodigious grandeur. To the north are seen the verdant and fertile pastures of the plain of Jericho, watered by the Jordan, whose course may be distinctly discerned.

"So commanding is the view of Jerusalem afforded in this situation, (says Dr. E. D. Clarke,) that the eye roams over all the streets, and around the walls, as if in the survey of a plan or model of the city. The most conspicuous object in the city is the mosque, erected upon the site and foundations of the temple of Solomon." (See JERUSALEM.) Hence the observation of the evangelist, (Luke 19: 37.) that Jesus beheld the city, and wept over it, acquires additional force.

What is said in Midras Tellim, by rabbi Janna, is extremely remarkable: "The Divine Majesty stood three years and a half on mount Olivet, saying, 'Seek ye the Lord, while he may be found; call on him, while he is near.'" Is this the language of a Jew?—*Calmet; Watson.* OMEGA; the last letter of the Greek alphabet. (See ALPHA.)

OMEN is a word which, in its proper sense, signifies a sign or indication of some future event, especially of an alarming nature. Against the belief of omens it is observed, that it is contrary to every principle of sound philosophy; and whoever has studied the writings of Paul must be convinced that it is inconsistent with the spirit of genuine Christianity.

We cannot pretend to discuss the subject here, but will present the reader with a quotation on the other side of the question. "Though it be true," says Mr. Toplady, "that all omens are not worthy of observation, and though they should never be so regarded as to shock our fortune, or diminish our confidence in God, still they are not to be constantly despised. Small incidents have sometimes been prelusive to great events; nor is there any superstition in noticing these apparent prognostications, though there may be much superstition in being either too indiscriminately or too deeply swayed by them." *Toplady's Works*, vol. iv. p. 192.—*Hend. Buck.*

OMER, or GOMER; a measure of capacity among the Hebrews; six pints very nearly; the tenth part of an ephah.—*Calmet.*

OMNIPOTENCE OF GOD is his almighty power. This is essential to his nature as an infinite, independent, and perfect being. Glorious and awful attribute!

The power of God is divided into *absolute*, and *ordinate*, or *actual*. *Absolute*, is that whereby God is able to do that which he will not do, but is possible to be done. *Ordinate* is that whereby he doeth that which he hath decreed to do.

The power of God may be more especially seen, 1. In creation, Rom. 1: 20. Gen. 1: 2. In the preservation of his creatures, Heb. 1: 3. Col. 1: 16, 17. Job 26: 3. In the redemption of men by Christ, Luke 1: 35, 37. Eph. 1: 19. 4. In the conversion of sinners, Ps. 110: 3. 2 Cor. 4: 7. Rom. 1: 16. 5. In the continuation and success of the gospel in the world, Matt. 13: 31, 32. 6. In the final perseverance of the saints, 1 Pet. 1: 5. 7. In the resurrection of the dead, 1 Cor. 15. 8. In making the righteous happy forever, and punishing the wicked, Phil. 3: 21. Matt. 25: 34, &c. See *Gill's Body of Div.*, vol. i. oct. edit. p. 77; *Charneck's Works*, vol. i. p. 423; *Saurin's Sermons*, vol. i. p. 157; *Tillotson's Sermons*, ser. 152; *Dwight's Theology*; *Watson's Institutes*.—*Hend. Buck.*

OMNIPRESENCE OF GOD, is his ubiquity, or his being present in every place.

This may be argued from his infinity, (Ps. 139.) his power, which is everywhere, (Heb. 1: 3.) his providence, (Acts 17: 27, 28.) which supplies all. As he is a Spirit, he is so omnipresent as not to be mixed with the creature, or divided, part in one place, and part in another; nor is he multiplied or extended, but is essentially present everywhere.

Some striking passages on the ubiquity of the divine presence may be found in the writings of some of the Greek philosophers, arising out of this notion, that God was the soul of the world; but their very connexion with this speculation, notwithstanding the imposing phrase oc-



casionaly adopted, strikingly marks the difference between their most exalted views, and those of the Hebrew prophets on this subject. These defective notions are confessed by Gibbon, a writer not disposed to undervalue their attainments: "The philosophers of Greece deduced their morals from the nature of man, rather than from that of God. They meditated, however, on the divine nature, as a very curious and important speculation; and, in the profound inquiry, they displayed the strength and weakness of the human understanding. Of the four most considerable sects, the Stoics and the Platonicians endeavored to reconcile the jarring interests of reason and piety. They have left us the most sublime proofs of the existence and perfections of the First Cause; but as it was impossible for them to conceive the creation of matter, the *workman*, in the Stoic philosophy, was not sufficiently distinguished from the *work*; whilst, on the contrary, the spiritual God of Plato and his disciples resembled more an idea than a substance."

Similar errors have been revived in the infidel philosophy of modern times, from Spinoza down to the later offspring of the German and French schools. The same remark applies also to the Oriental philosophy, which presents at this day a perfect view of the boasted wisdom of ancient Greece, which was "brought to nought" by "the foolishness" of apostolic preaching. But in the Scriptures there is nothing confused in the doctrine of the divine ubiquity. God is everywhere, but he is not every thing. All things have their being in him, but he is distinct from all things; he fills the universe, but is not mingled with it. He is the intelligence which guides, and the power which sustains; but his personality is preserved, and he is independent of the works of his hands, however vast and noble. So far is his presence from being bounded by the universe itself, that, as we are taught in the passage above quoted from the Psalms, were it possible for us to wing our way into the immeasurable depths and breadths of space, God would there surround us, in as absolute a sense as that in which he is said to be about our bed and our path in that part of the world where his will has placed us.

On this, as on all similar subjects, the Scriptures use terms which are taken in their common-sense acceptation among mankind; and though the vanity of the human mind disposes many to seek a philosophy in the doctrine thus announced deeper than that which its popular terms convey, we are bound to conclude, if we would pay but a common respect to an admitted revelation, that, where no manifest figure of speech occurs, the truth of the doctrine lies in the tenor of the terms by which it is expressed. Otherwise there would be no revelation, we do not say, of the *modus*, (for that is confessedly incomprehensible,) but of the fact. In the case before us, the terms *presence* and *place* are used according to common notions; and must be so taken, if the Scriptures are intelligible. Metaphysical refinements are not scriptural doctrines, when they give to the terms chosen by the Holy Spirit an acceptation out of their general and proper use, and make them the signs of a perfectly distinct class of ideas; if, indeed, all distinctness of idea is not lost in the attempt. It is therefore in the popular and just, because scriptural, manner, that we are to conceive of the omnipresence of God.

If we reflect upon ourselves, we may observe that we fill but a small space, and that our knowledge or power reaches but a little way. We can act at one time in one place only, and the sphere of our influence is narrow at largest. Would we be witnesses to what is done at any distance from us, or exert there our active powers, we must remove ourselves thither. For this reason we are necessarily ignorant of a thousand things which pass around us, incapable of attending and managing any great variety of affairs, or performing at the same time any number of actions, for our own good, or for the benefit of others. Although we feel this to be the present condition of our being, and the limited state of our intelligent and active powers, yet we can easily conceive there may exist beings more perfect, and whose presence may extend far and wide: any one of whom, present in what are to us various places, at the same time, may know at once what is done in all these, and act in all of them; and thus be able to regard and direct a variety of

affairs at the same instant: and who further being qualified, by the purity and activity of their nature, to pass from one place to another with great ease and swiftness, may thus fill a large sphere of action, direct a great variety of affairs, confer a great number of benefits, and observe a multitude of actions at the same time, or in so swift a succession as to us would appear but one instant. Thus, we may readily believe, do the angels of God excel.

We can further conceive this extent of presence, and of ability for knowledge and action, to admit of degrees of ascending perfection approaching to infinite. And when we have thus raised our thoughts to the idea of a being, who is not only present throughout a large empire, but throughout our world; and not only in every part of our world, but in every part of all the numberless suns and worlds which roll in the starry heavens; who is not only able to enliven and actuate the plants, animals, and men who live upon this globe, but countless varieties of creatures everywhere in an immense universe; yea, whose presence is not confined to the universe, immeasurable as that is by any finite mind, but who is present everywhere in infinite space; and who is therefore able to create still new worlds, and fill them with proper inhabitants, attend, supply, and govern them all: when we have thus gradually raised and enlarged our conceptions, we have the best idea we can form of the universal presence of the great Jehovah, who filleth heaven and earth. All creatures live and move and have their being in him. And the inmost recesses of the human heart can no more exclude his presence, or conceal a thought from his knowledge, than the deepest caverns of the earth.

We cannot, it is true, see him with our bodily eyes, because he is a pure Spirit; yet this is not any proof that he is not present. A judicious discourse, a series of kind actions, convince us of the presence of a friend, a person of prudence and benevolence. We cannot see the present mind, the seat and principle of these qualities; yet the constant regular motion of the tongue, the hand, and the whole body, (which are the instruments of our souls, as the material universe and all the various bodies in it are the instruments of the Deity,) will not suffer us to doubt that there is an intelligent and benevolent principle within the body which produces all these skillful motions and kind actions. The sun, the air, the earth, and the waters, are no more able to move themselves, and produce all that beautiful and useful variety of plants, and fruits, and trees, with which our earth is covered, than the body of a man, when the soul hath left it, is able to move itself, form an instrument, plough a field, or build a house. If the laying out judiciously and well cultivating a small estate, sowing it with proper grain at the best time of the year, watering it in due season and quantities, and gathering in the fruits when ripe, and laying them up in the best manner,—if all these effects prove the estate to have a manager, and the manager possessed of skill and strength,—certainly the enlightening and warming the whole earth by the sun, and so directing its motion, and the motion of the earth, as to produce in a constant useful succession day and night, summer and winter, seed-time and harvest; the watering the earth continually by the clouds, and thus bringing forth immense quantities of herbage, grain, and fruits: certainly all these effects continually produced, must prove that a Being of the greatest power, wisdom, and benevolence is continually present throughout our world, which he thus supports, moves, actuates, and makes fruitful.

Were God to speak to us every month from heaven, and with a voice loud as thunder declare that he observes, provides for, and governs us; this would not be a proof, in the judgment of sound reason, by many degrees so valid: since much less wisdom and power are required to form such sounds in the air, than to produce these effects; and to give, not merely verbal declarations, but substantial evidences of his presence and care over us. In every part and place of the universe, with which we are acquainted, we perceive the exertion of a power, which we believe, mediately or immediately, to proceed from the Deity. For instance: in what part or point of space, that has ever been explored, do we not discover attraction? In what regions do we not find light? In what accessible

portion of our globe do we not meet with gravity, magnetism, electricity; together with the properties also and powers of organized substances, of vegetable or of animated nature? Nay, further, what kingdom is there of nature, what corner of space, in which there is any thing that can be examined by us, where we do not fall upon contrivance and design? The only reflection, perhaps, which arises in our minds from this view of the world around us, is, that the laws of nature everywhere prevail; that they are uniform and universal. But what do we mean by the laws of nature, or by any law? Effects are produced by power, not by laws. A law is not self-imposed. A law cannot execute itself. A law refers us to an author and agent. The laws of nature are nothing more nor less than the *regular methods of incessant divine operation*. In the mineral, vegetable, animal, intellectual, and moral world, God is continually present, working, according to the peculiar constitution and conditions he has assigned to each.

Among metaphysicians, it has been matter of dispute, whether God is present everywhere by an infinite extension of his essence. This is the opinion of Newton, Dr. S. Clarke, and their followers; others have objected to this notion, that it might then be said, God is neither in heaven nor in earth, but only a part of God in each. The former opinion, however, appears most in harmony with the Scriptures; though the term extension, through the inadequacy of language, conveys too material an idea. The objection just stated is wholly grounded on notions taken from material objects, and is therefore of little weight, because it is not applicable to an immaterial substance. That we cannot comprehend *how* God is fully, and completely, and undividedly present everywhere, need not surprise us, when we reflect that the manner in which our own minds are present with our bodies is as incomprehensible as the manner in which the Supreme Mind is present with every thing in the universe.

From the consideration of this attribute we should learn to fear and reverence God, Psal. 89: 7. To derive consolation in the hour of distress, Isa. 42: 2. Ps. 46: 1. To be active and diligent in holy services, Psal. 119: 168. See *Charnock's Works*, vol. i. p. 240; *Abramethy's Sermons*, ser. 7; *Hove's Works*, vol. i. pp. 108, 110; *Sauria's Sermons*, vol. i. ser. 3; *Gill's Body of Div.*, b. i.; *Spect.*, vol. viii. nos. 565, 571; *Tillotson's Sermons*, ser. 151; *Taylor's Holy Living*; *Dwight's Theology*.—*Head. Buck*; *Watson*.

OMNISCIENCE OF GOD is that perfection by which he knows all things; and is, 1. Infinite knowledge, Ps. 147: 5. 2. Eternal, generally called foreknowledge, Acts 15: 18. Isa. 46: 10. Eph. 1: 4. Acts 2: 23. 3. Universal, extending to all persons, times, places, and things, Heb. 4: 13. Ps. 50: 10, &c. 4. Perfect, relating to what is past, present, and to come. He knows all, independently, distinctly, infallibly, and perpetually, Jer. 10: 6. 7. Rom. 11: 33. 5. This knowledge is peculiar to himself, (Mark 13: 32. Job 36: 4.) and not communicable to any creature. 6. It is incomprehensible to us; how God knows all things, yet it is evident that he does; for to suppose otherwise is to suppose him an imperfect being, and directly contrary to the revelation he has given of himself, Ps. 139: 6. 1 John 3: 20. Job 28: 21. 21: 22.

This attribute of God is constantly connected in Scripture with his omnipresence, and forms a part of almost every description of that attribute; for, as God is a Spirit, and therefore intelligent, if he is everywhere, if nothing can exclude him, not even the most solid bodies, nor the minds of intelligent beings, then are all things naked and opened to the eyes of him with whom we have to do. Where he acts, he is; and where he is, he perceives. He understands and considers things absolutely, and as they are in their own natures, powers, properties, differences, together with all the circumstances belonging to them. "Known unto him are all his works from the beginning of the world," rather, (*ap' aionos*), from all eternity known, before they were made, in their possible, and known, now they are made, in their actual, existence.

In Psalm 94, the knowledge of God is argued from the communication of it to men: "Understand, ye brutish among the people; and, ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that

formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know?" This argument is as easy as it is conclusive, obliging all who acknowledge a First Cause, to admit his perfect intelligence, or to take refuge in atheism itself. For if God gives wisdom to the wise, and knowledge to men of understanding; if he communicates this perfection to his creatures, the inference must be that he himself is possessed of it in a much more eminent degree than they; that his knowledge is deep and intimate, reaching to the very essence of things, theirs but slight and superficial; his clear and distinct, theirs confused and dark; his certain and infallible, theirs doubtful and liable to mistake; his easy and permanent, theirs obtained with much pains, and soon lost again by the defects of memory or age; his universal and extending to all objects, theirs short and narrow, reaching only to some few things, while that which is wanting cannot be numbered; and therefore, as the heavens are higher than the earth, so, as the prophet has told us, are his ways above our ways, and his thoughts above our thoughts.

On the subject of the divine omniscience, many fine sentiments are to be found in the writings of pagans; for an intelligent First Cause being in any sense admitted, it was most natural and obvious to ascribe to him a perfect knowledge of all things. They acknowledged that nothing is hid from God, who is intimate to our minds, and mingles himself with our very thoughts; nor were they all unaware of the practical tendency of such a doctrine, and of the motive it affords to a cautious and virtuous conduct. But among them it was not held, as by the sacred writers, in connexion with other right views of the divine nature, which are essential to give to this its full moral effect. Not only on this subject does the manner in which the Scriptures state the doctrine far transcend that of the wisest pagan theists; but the moral of the sentiment is infinitely more comprehensive and impressive.

It is connected with man's state of trial; with a holy law, all the violations of which, in thought, word, and deed, are both infallibly known, and strictly marked; with promises of grace, and of a mild and protecting government as to all who have sought and found the mercy of God in forgiving their sins and admitting them into his family. The wicked are thus reminded, that their hearts are searched, and their sins noted; that the eyes of the Lord are upon their ways; and that their most secret works will be brought to light in the day when God the Witness shall become God the Judge. But as to the righteous, the eyes of the Lord are said to be over them; that they are kept by him who never slumbers or sleeps; that he is never far from them; that his eyes run to and fro throughout the whole earth, to show himself strong in their behalf; that foes, to them invisible, are seen by his eye, and controlled by his arm; and that this great attribute, so appalling to wicked men, affords to them, not only the most influential reason for a perfectly holy temper and conduct, but the strongest motive to trust, and joy, and hope, amidst the changes and afflictions of the present life.

Socrates, as well as other philosophers, could express themselves well, so long as they expressed themselves generally, on this subject. The former could say, "Let your own frame instruct you. Does the mind inhabiting your body dispose and govern it with ease? Ought you not then to conclude, that the Universal Mind with equal ease actuates and governs universal nature; and that, when you can at once consider the interests of the Athenians at home, in Egypt, and in Sicily, it is not too much for the divine wisdom to take care of the universe? These reflections will soon convince you, that the greatness of the divine mind is such as at once to see all things, hear all things, be present everywhere, and direct all the affairs of the world." These views are just, but they wanted that connexion with others relative both to the divine nature and government, which we see only in the Bible, to render them influential; they neither gave correct moral distinctions nor led to a virtuous practice; no, not in Socrates, who, on some subjects, and especially on the personality of the Deity and his independence on matter, raised himself far above the rest of his philosophic bre-

thren, but in moral feeling and practice was perhaps as censurable as they. (See PRESCIENCE.) See *Charnock's Works*, vol. i. p. 271; *Abernethy's Sermons*, vol. i. pp. 290, 306; *Howe's Works*, vol. i. pp. 102, 103; *Gill's Div.*, vol. i. p. 85, oct.; *Dwight's Theology—Hend. Buck; Watson.*

ON, or AVEN; a city of Egypt, situated in the land of Goshen, on the east of the Nile, and about five miles from the modern Cairo. It was called Heliopolis by the Greeks, and Bethshemeth by the Hebrews; (Jer. 43: 13.) both of which names, as well as its Egyptian one of On, imply the city or house of the sun. The inhabitants of this city are represented by Herodotus as the wisest of the Egyptians; and here Moses resided, and received that education which made him "learned in all the wisdom of the Egyptians." But, notwithstanding its being the seat of the sciences, such were its egregious idolatries, that it was nicknamed Aven, or Beth-Aven, "the house of vanity," or idolatry, by the Jews.

It was predicted by Jeremiah, (43: 13.) and by Ezekiel, (30: 17.) that this place, with its temples and inhabitants, should be destroyed; which was probably fulfilled by Nebuchadnezzar. (See NOR.) Most of the ruins of this once famous city, described by Strabo the geographer, are buried in the accumulation of the soil; but that which marks its site, and is, perhaps, the most ancient work at this time existing in the world, in a perfect state, is a column of red granite, seventy feet high, and covered with hieroglyphics. Dr. E. D. Clarke has given a very good representation of this column; to whom, also, the curious reader is referred for a learned dissertation on the characters engraved upon it.—*Watson.*

ONAN; son of Judah, and grandson of the patriarch Jacob. He was given in marriage to Tamar, after the death of his brother Ur, but was destroyed by the Lord, for the criminal mode in which he evaded compliance with the law of the Levirate. (See MARRIAGE, and LEVIRATE.)

The infamous crime of ONAN is to this day stamped with his name. Public attention has recently been drawn to its extensive prevalence and dire effects by the publication of a Treatise on the Diseases of Onanism, which appeared in New York, in 1832, from the press of Collins and Hannay. It is a translation from the French of Tissot; and the American editor, in his preface, affirms, that this crime is more frequently a source of diseases in both sexes than is generally supposed, and from which students at our public seminaries of learning are not always exempt. Those young persons, parents, and guardians, who would learn the real and dreadful evils which arise from the practice of self-pollution, and which stamp upon it the terrible seal of the divine displeasure, are referred for ample evidence to the above-named work.—*Calmet.*

ONE; (1.) one only, besides which there is no other of the kind; so God is *one*; and Christ is the one *Mediator and Master*; but in the phrase *God is one*, (Gal 3: 20.) it may denote one of the parties to be reconciled, 1 Tim. 2: 5. Eccl. 12: 11. (2.) The same either in substance; so the divine persons are one; (1 John 5: 7. John 10: 30.) or in number; thus all the world had *one language* after the flood; (Gen. 11: 1.) or in kind; thus *one plague* was on the Philistines and their lands; (1 Sam. 6: 4.) or in object; so Paul that planted the churches, and Apollus that watered them, were *one* in their general office and aim as ministers of Christ, 1 Cor. 3: 8. (3.) United together; so Christ and his people are *one*; they are *one* by his representing them in the covenant of grace, and are united to him by his Spirit dwelling in them, and by their faith and love to him, their intimate fellowship with him, and their likeness to him: and they are *one* among themselves. They are all members of his *one* mystical body, have *one* Lord, *one* spirit, *one* faith, *one* baptism, *one* hope; love *one another*, possess the same privileges, have the same kind of views, aims, and works; (John 17: 21, 23. Rom. 12: 5. Eph. 4: 3—6.) and they are *one* of *one heart, and mind, and mouth*, when they ardently love one another as Christians, and have much the same views of divine truth, and much the same profession and manner of speech, Acts 4: 32. Rom. 15: 6. God made but *one* woman, though, having the residue of the Spirit, he had power to create multitudes, that *he might seek a godly seed*, have children lawfully produced, and religiously educated, Mal. 2: 15. To

have *one lot*, and *one purse*, is to be joined in the closest fellowship, Prov. 1: 14.—*Brown.*

ONESIMUS was a Phrygian by nation, a slave to Philemon, and subsequently a disciple of the apostle Paul. Onesimus having run away from his master, and also having robbed him, (Philem. 5: 18.) went to Rome while St. Paul was there in prison the first time. As Onesimus knew him by repute, (his master Philemon being a Christian,) perhaps from mere curiosity, he sought him out. St. Paul brought him to a sense of the greatness of his crime, instructed him, baptized him, and sent him back to his master Philemon with a letter, inserted among St. Paul's epistles, which is universally acknowledged as canonical. (See PHILEMON.)

This letter had all the good success he could desire. Philemon not only received Onesimus as a faithful servant, but rather as a brother and a friend. A little time after, he sent him back to Rome to St. Paul, that he might continue to be serviceable to him in his prison. And we see that after this, Onesimus was employed to carry such epistles as the apostle wrote at that time. He carried, for example, that which was written to the Colossians, while St. Paul was yet in his bonds. He is said to have died a martyr.—*Watson; Calmet.*

ONESIPHORUS; one of the primitive Christians, of whom the most honorable mention is made by the apostle Paul, in 2 Tim. 1: 16, and ch. 5: 19. He appears to have been a citizen of Ephesus, and member of the church there; for Paul tells Timothy, that "he knew in how many things he had ministered to him at Ephesus," 2 Tim. 1: 18. Onesiphorus came to Rome in the year of Christ 65, when Paul was a second time imprisoned for the faith, at a moment, too, when almost all the rest of his friends had forsaken him and fled. Here he had a fine opportunity of evincing his attachment to the cause of Christ, by succoring his faithful servant, which he did so nobly and generously, that the affectionate heart of Paul was quite overwhelmed by a sense of his kindness, and he poured it out in the most ardent wishes, "that the Lord would grant mercy to him and his household in the last day," a day in which all the human race will stand in need of mercy; 2 Tim. 1: 18.—*Jones.*

ONION; (*batsal*, Num. 11: 5.) a well-known garden plant with a bulbous root. Onions and garlics were highly esteemed in Egypt; and not without reason, this country being admirably adapted to their culture. The *allium cepa*, called by the Arabs *basal*, Hasselquist thinks one of the species of onions for which the Israelites longed. He would infer this from the quantities still used in Egypt, and their goodness. "Whoever has tasted onions in Egypt," says he, "must allow that none can be had better in any part of the universe. Here they are sweet; in other countries they are nauseous and strong. Here they are soft; whereas in the northern and other parts they are hard, and their coats so compact that they are difficult of digestion. Hence they cannot in any place be eaten with less prejudice, and more satisfaction, than in Egypt."

The Egyptians are reproached with swearing by the leeks and onions of their gardens. Juvenal, as well as Lucian, ridicules some of these superstitious people who did not dare to eat leeks, garlic, or onions, for fear of injuring their gods:—

*Quis nescit, Volusi Bythynice, qualia demens  
Egyptus portenta colit?  
Porrum et cepa nefas violare aut frangere morsus;  
O sanctas gentes quibus hæc nascuntur in hortis  
Numina!* Sat. xv.

"How Egypt, mad with superstition grown,  
Makes gods of monsters, but too well is known.  
'Tis mortal sin an onion to devour;  
Each clove of garlic has a sacred power.  
Religious nation, sure! and hest abodes,  
Where ev'ry garden is o'errun with gods!"

Hence arises a question, how the Israelites durst venture to violate the national worship, by eating those sacred plants. We may answer, in the first place, that whatever might be the case of the Egyptians in later ages, it is not probable that they were arrived at such a pitch of superstition in the time of Moses; for we find no indications

of this in Herodotus, the most ancient of the Greek historians: secondly, the writers here quoted appear to be mistaken in imagining these plants to have been generally the objects of religious worship. The priests, indeed, abstained from the use of them, and several other vegetables; and this might give rise to the opinion of their being revered as divinities: but the use of them was not prohibited to the people, as is plain from the testimonies of ancient authors, particularly of Diodorus Siculus.—*Watson.*

ONO; a city of Benjamin, 1 Chron. 8: 12. In Neh. 6: 2, we have mention of "the valley of Ono," which probably was not far from the city.—*Calmet.*

ONYX; (*sheham*, Gen. 2: 12. Exod. 25: 7. 28: 9, 20. 35: 27. 39: 6. 1 Chron. 29: 2. Job 28: 16. Ezek. 28: 13.) a precious stone, so called from the Greek *onux*, the *naïl*, to the color of which it nearly approaches. It is first mentioned with the gold and bdellium of the river Pison in Eden; but the meaning of the Hebrew word is not easily determined. The Septuagint render it, in different places, the *sardius*, *beryl*, *sapphir*, *emerald*, &c. Such names are often ambiguous, even in Greek and Latin, and no wonder if they are more so in Hebrew.

In 1 Chron. 29: 2, onyx stones are among the things prepared by David for the temple. The author of "Scripture Illustrated" observes, upon this passage, that "the word *onyx* is equivocal; signifying, first, a precious stone or gem; and, secondly, a marble called in Greek *onychites*, which Pliny mentions as a stone of Caramania. Antiquity gave both these stones this name, because of their resemblance to the nail of the fingers. The onyx of the high-priest's pectoral was, no doubt, the gem onyx; the stone prepared by David was the marble onyx, or rather *onychus*; for one would hardly think that gems of any kind were used externally in such a building, but variegated marble may readily be admitted." *Harris; Carpenter; Abbott.—Watson.*

OPEN. God's eyes and ears being *open* denotes his exact observation of men's conduct, his regard to his people's case, and his readiness to answer their prayers, Neh. 1: 6. Jer. 32: 19. 1 Pet. 3: 12. His hands and treasures are *opened* when, by his power and goodness, he liberally confers favors on his creatures, Ps. 104: 28. Deut. 28: 12. *God opens his armory* when, in his providence, he raises armies, and furnishes them with weapons of war to execute his just wrath on sinners, Jer. 1: 25. *He opens his lips* against men when, by his word and providence, he, in a plain and powerful manner, convinces them of their guilt, Job 11: 5. *He opens the heart* when he enlightens the eye of the understanding to discern revealed truths, and thereby determines the will to receive Jesus and his salvation into the soul, Luke 24: 32—45. Acts 26: 18. 16: 14. *He opens men's ears* when he renders them attentive to his word and providence, Job 36: 10—15. *He opens their lips* when he gives them encouragement to pray, and reason to praise him; and by his Spirit gives a holy freedom in these exercises, Ps. 51: 15. Under the gospel, men with *open face* behold the glory of the Lord; they see divine truths clearly, and stripped of ceremonial veils, even as the sight of any thing in a glass is much more distinct and clear than to see them only by their shadows, 2 Cor. 3: 18.—*Brown.*

OPHEL; the name given to a part of mount Zion, rising higher than the rest; at the eastern extremity, near to the temple, and a little to the south of it, 2 Chron. 27: 3. Neh. 3: 26. 11: 21. It is also mentioned Mic. 4: 8, though our translators have rendered the words, "Thou, O tower of the flock," literally "tower of Ophel." It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Zion. *Bishop Lowth's Notes on Isaiah* 32: 14.—*Jones.*

OPHIR; a son of Joktan, whose descendants peopled the district between Mesha and Sephar, a mountain of the East, Gen. 10: 26, 30. Mesha is taken to be mount Masius in Mesopotamia; and Sephar the country of the Sepharvites, or Sapsires, which divided Media from Colchis.—*Calmet.*

OPHIR; a country much celebrated in Scripture, on account of the immense quantities of gold and precious stones which king Solomon imported from thence for

the use of the temple, 1 Kings 9: 28. 10: 11. 2 Chron. 8: 18.

In the same direction with Ophir lay Tarshish; the voyage to both places being accomplished under one, and always, as it would seem, in the same space of time, three years; by which it may be inferred that, notwithstanding the imperfect navigation of the times, they must be at a considerable distance from the ports of Judea.

In what region of the earth we should search for the famous ports of Tarshish and Ophir, is an inquiry which has long exercised the industry of learned men. They were early supposed to be situated in some part of India, and the Jews were held to be one of the nations which traded with that country. But the opinion more generally adopted is, that Solomon's fleets, after passing the straits of Babelmandel, held their course along the south-east coast of Africa, as far as the kingdom of Sofala, a country celebrated for its rich mines of gold and silver, (from which it has been denominated the Golden Sofala, by Oriental writers,) and abounding in all the other articles which composed the cargoes of the Jewish ships. This opinion, which the accurate researches of M. D'Anville rendered highly probable, seems now to be established with the utmost certainty by a late learned traveller, Mr. Bruce; who by his knowledge of the monsoons in the Arabian gulf, and his attention to the ancient mode of navigation, both in that sea and along the African coast, has not only accounted for the extraordinary length of time which the fleets of Solomon took in going and returning, but has shown, from circumstances mentioned concerning the voyage, that it was not made to any place in India. See *Dr. Robertson's Ancient India*, p. 9; and the article TARSHISH.—*Calmet; Watson; Jones.*

OPHITES. (See SERPENTINIANS.)  
OPHRAH; a city of Benjamin, Josh. 18: 23. 1 Sam. 13: 17. In the prophet Micah, (1: 10.) we have a temple mentioned as the *house of Ophrah*, where the paranomasia clearly points at *dust*, as the import of this name: "In the temple of Ophrah (*dust*) roll thyself in the *dust*." But this phrase might be adopted by the prophet, by reason of the similarity of *sound*, though not of *sense*, between the two words.—*Calmet.*

OPINION, is that judgment which the mind forms of any proposition, for the truth or falsehood of which there is not sufficient evidence to produce absolute belief.—*Essay on the Formation of Opinions; Hend. Bock.*

OPPRESSION, is the spoiling or taking away of men's property by constraint, terror, or force, without having any right thereto; working on the ignorance, weakness, or fearfulness of the oppressed. Men are guilty of oppression, when they offer violence to the bodies, property, or consciences of others; when they crush or overburden others, as the Egyptians did the Hebrews, Exod. 3: 9. There may be oppression which maligns the character, or studies to vex another, yet does not affect his life: as there is much persecution, for conscience' sake, which is not fatal, though distressing. God is the avenger of all oppression.—*Calmet.*

ORACLE, denotes something delivered by supernatural wisdom. The term is also used in the Old Testament to signify the most holy place from whence the Lord revealed his will to ancient Israel, 1 Kings 6: 5, 19—21, 23.

1. *Divine Oracles.*—When the word occurs in the plural number, as it mostly does, it denotes the revelations contained in the sacred writings, of which the nation of Israel were the depositaries. So Moses is said by Stephen to have received the "lively oracles" to give unto the Israelites. These oracles contained the law, both moral and ceremonial, with all the types and promises relating to the Messiah which are to be found in the writings of Moses. They also contained all the intimations of the divine mind which he was pleased to communicate by means of the succeeding prophets, who prophesied beforehand of the coming and of the sufferings of the Messiah, with the glory that should follow. The Jews were a highly-privileged people in many and various respects; (Rom. 9: 4, 5.) but the apostle Paul mentions it as their chief advantage that "unto them were committed the oracles of God," Rom. 3: 2. "What nation," says Moses,

"is there that hath statutes and judgments so righteous as all this law which I set before you this day?" Deut. 4: 8. The psalmist David enumerates their excellent properties under various epithets; such as the law of the Lord, his testimony, his statutes, his commandments, his judgments, &c. Their properties are extolled as perfect, sure, right, pure, clean, true, and righteous altogether; more to be desired than much fine gold; sweeter than honey and the honey-comb. Their salutary effects are also mentioned; such as their converting the soul, making wise the simple, rejoicing the heart, enlightening the eyes; and the keeping of them is connected with a great reward, Psalm 19. The hundred and nineteenth Psalm abounds with praises of the lively oracles, the word of the living God; it abounds with the warmest expressions of love to it, of delight in it, and the most fervent petitions for divine illumination in the knowledge of it. Such was the esteem and veneration which the faithful entertained for the lively oracles under the former dispensation, when they had only Moses and the prophets; how, then, ought they to be prized by Christians, who have also Christ and his apostles! See *Irving on the Oracles of God*.

II. *Pagan Oracles*.—Among the heathen, (where imposture supplied the place of revelation,) the term *oracle* is usually taken to signify an answer, generally couched in very dark and ambiguous terms, supposed to be given by demons of old, either by the mouths of their idols, or by those of their priests, to the people, who consulted them on things to come. *Oracle* is also used for the demon who gave the answer, and the place where it was given. Seneca defines oracles to be enunciations by the mouths of men of the will of the gods; and Cicero simply calls them, *deorum oratio*, the language of the gods. Among the pagans they were held in high estimation; and they were consulted on a variety of occasions, pertaining to national enterprises and private life. When they made peace or war, enacted laws, reformed states, or changed the constitution, they had in all these cases recourse to the oracle by public authority. Also, in private life, if a man wished to marry, if he proposed to take a journey, or to engage in any business of importance, he repaired to the oracle for counsel. Mankind have had always a propensity to explore futurity; and conceiving that future events were known to their gods, who possessed the gift of prophecy, they sought information and advice from the oracles, which, in their opinion, were supernatural and divine communications. The institution of oracles seemed to gratify the prevalent curiosity of mankind, and proved a source of immense wealth, as well as authority and influence, to those who had the command of them. Accordingly, every nation, in which idolatry has subsisted, had its oracles, by means of which imposture practised on superstition and credulity.

1. The principal oracles of antiquity are, that of *Abæ*, mentioned by Herodotus; that of *Amphiaræus*, at *Oropus* in *Macedonia*; that of the *Branchidæ* at *Didymæum*; that of the camps at *Lacedæmon*; that of *Dodona*; that of *Jupiter Ammon*; that of *Nabarca*, in the country of the *Anariaci*, near the *Caspian sea*; that of *Trophonius*, mentioned by Herodotus; that of *Chrysopolis*; that of *Clarus*, in *Ionia*; that of *Amphiloehus* at *Mallos*; that of *Petarea*; that of *Pella* in *Macedonia*; that of *Phaselides* in *Cilicia*; that of *Sinope* in *Paphlagonia*; that of *Orpheus'* head at *Lesbos*, mentioned by *Philostatus*. But of all oracles, the oracle of *Apollo Pythius* at *Delphi* was the most celebrated; this was consulted in the dernier resort by most of the princes of those ages.

2. Most of the pagan deities had their appropriate oracles. *Apollo* had the greatest number; such as those of *Clarus*, of the *Branchidæ*, of the suburbs of *Daphne* at *Antioch*, of *Delos*, of *Argos*, of *Troas*, *Æolis*, &c., of *Baïæ* in *Italy*, and others in *Cilicia*, in *Egypt*, in the *Alps*, in *Thrace*, at *Corinth*, in *Arcadia*, in *Laconia*, and in many other places enumerated by *Van Dale*. *Jupiter*, besides that of *Dodona* and some others, the honor of which he shared with *Apollo*, had one in *Bœotia* under the name of *Jupiter the Thunderer*, and another in *Elis*, one at *Thebes* and at *Meroe*, one near *Antioch*, and several others. *Esculapius* was consulted in *Cilicia*, at *Apollonia*, in the

isle of *Cos*, at *Epidaurus*, *Pergamus*, *Rome*, and elsewhere. *Mercury* had oracles at *Patras*, upon *Hæmon*, and in other places; *Mars*, in *Thrace*, *Egypt*, and elsewhere; *Hercules*, at *Cadiz*, *Athens*, in *Egypt*, at *Tivoli*, in *Mesopotamia*, where he issued his oracles by dreams, whence he was called *Somnialis*. *Isis*, *Osiris*, and *Serapis* delivered in like manner their oracles by dreams, as we learn from *Pausanias*, *Tacitus*, *Arrian*, and other writers; that of *Amphiloehus* was also delivered by dreams; the ox *Apis* had also his oracle in *Egypt*. The gods, called *Cabiri*, had their oracle in *Bœotia*. *Diana*, the sister of *Apollo*, had several oracles in *Egypt*, *Cilicia*, *Ephesus*, &c. Those of *Fortune* at *Præneste*, and of the *Lots* at *Antium*, are well known. The fountains also delivered oracles, for to each of them a divinity was ascribed: such was the fountain of *Castalia* at *Delphi*, another of the same name in the suburbs of *Antioch*, and the prophetic fountain near the temple of *Ceres* in *Achaia*. *Juno* had several oracles: one near *Corinth*, one at *Nysa*, and others at different places. *Latona* had one at *Butis* in *Egypt*; *Leucothea* had one in *Colchis*; *Mæmnon* in *Egypt*; *Machaon* at *Gerania* in *Laconia*; *Minerva* had one in *Egypt*, in *Spain*, upon mount *Ætna*, at *Mycenæ* and *Colchis*, and in other places. Those of *Neptune* were at *Delphos*, at *Calauria*, near *Neocesarea*, and elsewhere. The nymphs had theirs in the cave of *Corycia*. *Pan* had several, the most famous of which was that in *Arcadia*. That of the *Palici* was in *Sicily*. *Pluto* had one at *Nysa*. *Saturu* had oracles in several places, but the most famous were those of *Cumæ* in *Italy*, and of *Alexandria* in *Egypt*. Those of *Venus* were dispersed in several places, at *Gaza*, upon mount *Libanus*, at *Paphos*, in *Cyprus*, &c. *Serapis* had one at *Alexandria*, consulted by *Vespasian*. *Venus Aphacite* had one at *Aphaca*, between *Heliopolis* and *Byblus*. *Geryon*, the three-headed monster, slain by *Hercules*, had an oracle in *Italy* near *Padua*, consulted by *Tiberius*; that of *Hercules* was at *Tivoli*, and was given by lots, like those at *Præneste* and *Antium*. The demi-gods and heroes had likewise their oracles; such were those of *Castor* and *Pollux* at *Lacedæmon*, of *Amphiraus*, of *Mopsus* in *Cilicia*, of *Ulysses*, *Amphiloehus*, *Sarpedon* in *Troas*, *Hermione* in *Macedonia*, *Pasiphae* in *Laconia*, *Chalcas* in *Italy*, *Aristeus* in *Bœotia*, *Autolyceus* at *Sinope*, *Phryxus* among the *Colchi*, *Zamolxis* among the *Getæ*, *Hephæstion* the minion of *Alexander*, and *Antinous*, &c. (See *Gods*.)

3. The responses of oracles were delivered in a variety of ways: at *Delphi*, they interpreted and put into verse what the priestess pronounced in the time of her furor. *Mr. Bayle* observes that at first this oracle gave its answers in verse; and that it fell at length to prose, upon people's beginning to laugh at the poorness of its versification. The *Epicureans* made this the subject of their jests, and said, in raillery, it was surprising enough, that *Apollo*, the god of poetry, should be a much worse poet than *Homer*, whom he himself had inspired. By the raileries of these philosophers, and particularly by the *Cynics* and *Peripatetics*, the priests were at length obliged to desist from the practice of versifying the responses of the *Pythia*, which, according to *Plutarch*, was one of the principal causes of the declension of the oracle of *Delphos*. At the oracle of *Ammon*, the priests pronounced the response of their god; at *Dolona*, the response was issued from the hollow of an oak; at the cave of *Trophonius*, the oracle was inferred from what the suppliant said before he recovered his senses; at *Memphis*, they drew a good or bad omen, according as the ox *Apis* received or rejected what was presented to him, which was also the case with the fishes of the fountain of *Lymyra*. The suppliants who consulted the oracles were not allowed to enter the sanctuaries where they were given; and, accordingly, care was taken that neither the *Epicureans* nor *Christians* should come near them. In several places, the oracles were given by letters sealed up, as in that of *Mopsus*, and at *Mallus* in *Cilicia*. Oracles were frequently given by lot, the mode of doing which was as follows: the lots were a kind of dice, on which were engraven certain characters or words, whose explanations they were to seek on tables made for the purpose. The way of using these dice for knowing futurity was different, according to the places

where they were used. In some temples, the person threw them himself; in others, they were dropped from a box; whence came the proverbial expression, "the lot is fallen." This playing with dice was always preceded by sacrifices and other customary ceremonies. The ambiguity of the oracles in their responses, and their double meaning, contributed to their support.

4. Ablancourt observes that the study or research of the meaning of oracles was but a fruitless thing; and that they were never understood till after their accomplishment. Historians relate, that Cræsus was tricked by the ambiguity and equivocation of the oracle.

That delivered to Pyrrhus, which is comprised in this Latin verse,

*"Credo equidem Æacidas Romanos vincere posse,"*

had the same advantage; for, according to the rules of syntax, either of the two accusatives may be governed by the verb, and the verse be explained, either by saying the Romans shall conquer the Æacidae, of whom Pyrrhus was descended, or those shall conquer the Romans. When Alexander fell sick at Babylon, some of his courtiers who happened to be in Egypt, or who went thither on purpose, passed the night in the temple of Serapis, to inquire if it would not be proper to bring Alexander to be cured by him. The god answered, it was better that Alexander should remain where he was. This in all events was a very prudent and safe answer. If the king recovered his health, what glory must Scrapis have gained by saving him the fatigue of his journey! If he died, it was but saying he died in a favorable juncture after so many conquests; which, had he lived, he could neither have enlarged nor preserved. This is actually the construction they put upon the response; whereas had Alexander undertaken the journey, and died in the temple, or by the way, nothing could have been said in favor of Serapis. When Trajan had formed the design of his expedition against the Parthians, he was advised to consult the oracle of Heliopolis, to which he had no more to do but send a note under a seal. That prince, who had no great faith in oracles, sent thither a blank note; and they returned him another of the same kind. By this Trajan was convinced of the divinity of the oracle! He sent back a second note to the god, in which he inquired whether he should return to Rome after finishing the war he had in view. The god, as Macrobius tells the story, ordered a vine, which was among the offerings of his temple, to be divided into pieces, and brought to Trajan. The event justified the oracle; for the emperor dying in that war, his bones were carried to Rome, which had been represented by that broken vine. As the priests of that oracle knew Trajan's design, which was no secret, they happily devised that response, which, in all events, was capable of a favorable interpretation, whether he routed and cut the Parthians in pieces, or if his army met with the same fate. Sometimes the responses of the oracles were mere banter, as in the case of the man who wished to know by what means he might become rich, and who received for answer from the god, that he had only to make himself master of all that lay between Sicyon and Corinth. Another, wanting a cure for the gout, was answered by the oracle, that he was to drink nothing but cold water.

5. There are two points in dispute on the subject of oracles; namely, whether they were human, or diabolical machines; and whether or not they ceased upon the publication or preaching of the gospel. Most of the fathers of the church, it is said, supposed that the devil issued oracles; and looked on it as a pleasure he took to give dubious and equivocal answers, in order to have a handle to laugh at them. Vossius allows that it was the devil who spoke in oracles; but thinks that the obscurity of his answers was owing to his ignorance as to the precise circumstances of events.

Father Balthus, a Jesuit, wrote a treatise in defence of the fathers with regard to the origin of oracles; but without denying the imposture of the priests often blended with the oracles. Dr. Middleton, in his "Examination," &c., thinks himself warranted to pronounce from the authority of the best and wisest of the heathens themselves, and the evidence of plain facts, which are recorded of

those oracles, as well as from the nature of the thing itself, that they were all mere imposture, wholly invented and supported by human craft, without any supernatural aid or interposition whatsoever. He alleges, that Cicero, speaking of the Delphic oracle, the most revered of any in the heathen world, declares, that nothing was become more contemptible, not only in his days, but long before him; that Demosthenes, who lived about three hundred years earlier, affirmed of the same oracle, in a public speech to the people of Athens, that it was gained to the interests of king Philip, an enemy to that city; that the Greek historians tell us how, on several other occasions, it had been corrupted by money, to serve the views of particular persons and parties, and the prophetess sometimes had been deposed for bribery and lewdness; that there were some great sects of philosophers, who, on principle, disavowed the authority of all oracles; y agreeably to all which Strabo tells us, that divination in general and oracles had been in high credit among the ancients, but in his days were treated with much contempt; lastly, that Eusebius also, the great historian of the primitive church, declares, that there were six hundred writers among the heathens themselves who had publicly written against the reality of them.

Plutarch alleges two reasons for the ceasing of oracles: the one was Apollo's chagrin; who, it seems, took it in dudgeon to be interrogated about so many trifles. The other was, that in proportion as the genii, or demons, who had the management of the oracles, died, and became extinct, the oracles must necessarily cease. He adds a third and more natural cause for the ceasing of oracles; namely, the forlorn state of Greece, ruined and desolated by wars; for, hence, the smallness of the gains let the priests sink into a poverty and contempt too bare to cover the fraud. That the oracles were silenced about or soon after the time of our Savior's advent, may be proved, says Dr. Leland, in the first volume of his learned work on "The Necessity and Advantage of Revelation," &c., from express testimonies, not only of Christian but of heathen authors. Lucan, who wrote his "Pharsalia" in the reign of Nero, scarcely thirty years after our Lord's crucifixion, laments it as one of the greatest misfortunes of that age, that the Delphian oracle, which he represents as one of the choicest gifts of the gods, was become silent. In like manner, Juvenal says,

*Delphis oracula cessant,  
Et genus humanum damnat caligo futuri.*  
Sat. vi. 554.

"Since Delphi now, if we may credit fame,  
Gives no responses, and a long dark night  
Conceals the future hour from mortal sight."  
Gifford.

Lucian says, that when he was at Delphi, the oracle gave no answer, nor was the priestess inspired. This likewise appears from Plutarch's treatise, why the oracles cease to give answers, already cited; whence it is also manifest, that the most learned heathens were very much at a loss how to give a tolerable account of it. Porphyry, in a passage cited from him by Eusebius, says, "the city of Rome was overrun with sickness, Æsculapius and the rest of the gods having withdrawn their converse with men; because since Jesus began to be worshipped, no man had received any public help or benefit from the gods."

6. With respect to the origin of pagan oracles, they were probably imitations, first, of the answers given to the holy patriarchs from the divine presence or Shechinah, and secondly, of the responses to the Jewish high-priest from the mercy-seat: for all paganism is a parody of the true religion.

See *Vandale and Fontenelle's Hist. de Orac.*; *Potter's Greek Antiquities*, vol. i. b. 2, ch. 7; *Edwards' Hist. of Red.*, p. 408; *Farmer on Mir.*, p. 281, 285; *Middleton's Examination*; *Enc. Brit. and Am.*, article ORACLE; *Tooke's Pantheon*—*Watson*; *Hend. Buck.*

ORAL; delivered by the mouth; not written. (See TRADITION.)—*Hend. Buck.*

ORANGEMEN; the name given by the Irish Catholics to their Protestant countrymen, on account of their adherence to the house of Orange.—*Hend. Buck.*

**ORATORY**; a name given by Christians to certain places of religious worship.

In ecclesiastical antiquity, the term *oikoi eukterioi*, houses of prayer, or oratories, is frequently given to churches in general, of which there are innumerable instances in ancient Christian writers. But in some canons the name oratory seems confined to private chapels, or places of worship set up for the convenience of private families, yet still depending on the parochial churches, and differing from them in this, that they were only places of prayer, but not for celebrating the communion; for if that were at any time allowed to private families, yet, at least upon the great and solemn festivals, they were to resort for communion to the parish churches.

Oratory is used among the Romanists for a closet, or little apartment near a bedchamber, furnished with a little altar, crucifix, &c. for private devotion.—*Hend. Buck.*

**ORATORY, PRIESTS OF THE.** There were two bodies of these; one in Italy, the other in France.

The Priests of the Oratory in Italy had for their founder St. Philip de Neri, a native of Florence, who, in the year 1548, founded at Rome the confraternity of the Holy Trinity. This society originally consisted of but fifteen poor persons, who assembled in the church of St. Saviour, every first Sunday in the month, to practise the exercises of piety described by the holy founder. Afterwards their number increasing by the addition of several persons of distinction to the society, St. Philip proceeded to establish a hospital for the reception of poor pilgrims, who, coming to Rome to visit the tombs of St. Peter and St. Paul, were obliged, for want of a lodging, to lie in the streets and at the doors of churches. For this purpose, pope Paul IV. gave to the society the parochial church of St. Benedict, close by which was built an hospital so large, that in the jubilee year 1600, it received four hundred and forty-four thousand five hundred men, and twenty-five thousand five hundred women, who came in pilgrimage to Rome.

The Priests of the Oratory in France were established on the model of those in Italy, and owe their rise to cardinal Berulle, a native of Champagne, who resolved upon this foundation in order to revive the splendor of the ecclesiastical state, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners. To this end he assembled a community of ecclesiastics, in 1611, in the suburb of St. James. They obtained the king's letter patent for their establishment; and, in 1613, pope Paul V. approved this congregation, under the title of the *Oratory of Jesus*.

This congregation consisted of two sorts of persons; the one, as it were, incorporated; the other only associates; the former governed the houses of this institute; the latter were only employed in forming themselves to the life and manners of ecclesiastics. And this was the true spirit of this congregation, in which they taught neither human learning nor theology, but only the virtues of the ecclesiastical life. It nevertheless contained the philosopher Malebranche, the orientalist Morin, and the celebrated critic, Richard Simon.—*Hend. Buck.*

**ORDER**; method; the regular process of performing a thing. Nothing can be more beautiful in religion and morals than order. The neglect of it exposes us to the inroads of vice, and often brings upon us the most perplexing events. Whether we consider it in reference to ourselves, our families, or the church, it is of the greatest importance.

As to the first, order should be attended to as it respects our principles, (Heb. 13: 9. James 1: 8.) our tempers, (Prov. 17: 14. Eph. 4: 31.) our conversation, (Col. 4: 6.) our business, (Prov. 22: 29.) our time, (Ps. 90: 12. Eccles. 3: 1.) our recreations, and our general conduct, Phil. 1: 27. 2 Pet. 1: 5, &c.

2. As it regards our families, there should be order as to the economy or management of its concerns, (Matt. 12: 25.) as to devotion, and the time of it, (Jos. 24: 15.) as to the instruction thereof, Eph. 6: 1. Gen. 18: 19. 2 Tim. 1: 5.

3. In respect to the church, order should be observed as to the admission of members, (2 Cor. 6: 15.) as to the administration of its ordinances, (1 Cor. 14: 33, 40.) as to

the attendance on its worship, (Ps. 27: 4.) as to our behavior therein, Col. 1: 10. Matt. 5: 16.

To excite us to the practice of this duty, we should consider that God is a God of order; (1 Cor. 14: 33.) his works are all in the exactest order; (Eph. 1: 11. Ps. 104: 25. Eccl. 3: 11.) heaven is a place of order, Rev. 7: 9. Jesus Christ was a most beautiful example of regularity. The advantages of order are numerous. "The observance of it," says Dr. Blair, "serves to correct that negligence which makes us omit some duties, and that hurry and precipitancy which makes us perform others imperfectly. Our attention is thereby directed to its proper objects. We follow the straight path which Providence has pointed out to us; in the course of which all the different business of life presents itself regularly to us on every side." *Ser.*, vol. ii. p. 23; *Works of Hannah More.*—*Hend. Buck.*

**ORDERS**, by way of eminency, or holy orders, denote a character peculiar to ecclesiastics, whereby they are set apart for the ministry. This the Romanists make their sixth sacrament. In no reformed church are there more than three orders, viz., bishops, priests, and deacons. In the Romish church there are seven, exclusive of the episcopate; all which the council of Trent enjoins to be received and believed on pain of anathema. They are distinguished into petty or secular orders, and major or sacred orders. Orders, the petty or minor, are four, viz., those of door-keepers, exorcist, reader, and acolyth. Sacred, or major, are deacon, priest, and bishop.—*Hend. Buck.*

**ORDERS, (RELIGIOUS),** are congregations or societies of monasteries, living under the same superior, in the same manner, and wearing the same habit. Religious orders may be reduced to five kinds, viz., monks, canons, knights, mendicants, and regular clerks. White order denotes the order of regular canons of St. Augustine. Black order denotes the order of St. Benedict. Orders, religious military, are those instituted in defence of the faith, and privileged to say mass, and who are prohibited marriage, &c. Of this kind are the knights of Malta, or of St. John of Jerusalem. Such also were the knights templars, the knights of Calatrave, of St. Lazarus, Teutonic knights, &c.—*Hend. Buck.*

**ORDINANCE**; an institution established by lawful authority. Religious ordinances must be instituted by the great institutor of religion, or they are not binding; minor regulations are not properly ordinances. Ordinances once established are not to be varied by human caprice, or mutability.

Human ordinances, established by national laws, may be varied by other laws, because the inconveniences arising from them can only be determined by experience. Yet Christians are bound to submit to these institutions, when they do not infringe on those established by divine authority; not only from the consideration, that if every individual were to oppose national institutions, no society could subsist; but by the tenor of Scripture itself. Nevertheless, Christianity does not interfere with political rights, but leaves individuals, as well as nations, in full enjoyment of whatever advantages the constitution of a country secures to its subjects.

The course of nature is the ordinance of God; its laws are but "the ordinances of heaven;" and every planet obeys that impulse which the divine Governor has impressed on it, Jer. 31: 36.—*Calmet.*

**ORDINANCES OF THE GOSPEL**, are institutions of divine authority relating to the worship of God; such as baptism, Matt. 28: 19. 2. The Lord's supper, 1 Cor. 11: 24, &c. 3. Public ministry, or preaching and reading the word, Rom. 10: 15. Eph. 4: 13. Mark 16: 15. 4. Hearing the gospel, Mark 4: 24. Rom. 10: 17. 5. Public prayer, 1 Cor. 14: 15, 19. Matt. 6: 6. Ps. 5: 1, 7. 6. Singing of psalms, Col. 3: 16. Eph. 5: 19. 7. Fasting, James 4: 9. Matt. 5: 15. Joel 2: 12. 8. Solemn thanksgiving, Ps. 50: 14. 1 Thess. 5: 18. See these different articles; also **MEANS OF GRACE.**—*Hend. Buck.*

**ORDINARY**; in the common and canon law, one who has ordinary or immediate jurisdiction in ecclesiastical matters. In England, the bishop of the diocese is commonly the ordinary. The ordinary of assizes and sessions was formerly a deputy of the bishop, appointed to give

malefactors the neck-verse; i. e. the verse which was read by a party to entitle him to the benefit of clergy. The ordinary of Newgate is a clergyman who attends on condemned culprits.—*Hend. Buck.*

**ORDINATION**; the act of conferring holy orders; of initiating a person into the ministry, or of publicly recognising the relation which has been entered into, by mutual agreement, between a minister and a church.

In the church of England, ordination has always been esteemed the principal prerogative of bishops, and they still retain the function as a mark of their spiritual sovereignty in their diocese. Without ordination, no person can receive any benefice, parsonage, vicarage, &c. A person must be twenty-three years of age before he can be ordained deacon, or have any share in the ministry; and twenty-four before he can be ordained priest, and by that means be permitted to administer the holy communion. A bishop, on the ordination of clergymen, is to examine them in the presence of the ministers, who, in the ordination of priests, but not of deacons, assist him at the imposition of hands; but this is only done as a mark of assent, not because it is thought necessary. In case any crime, as drunkenness, perjury, forgery, &c., is alleged against any one that is to be ordained either priest or deacon, the bishop ought to desist from ordaining him. The person to be ordained is to bring a testimonial of his life and doctrine to the bishop, and to give account of his faith in Latin; and both priests and deacons are obliged to subscribe to the thirty-nine articles. In the Romish discipline there was no such thing as a vague and absolute ordination; but every one was to have a church, whereof he was to be ordained clerk or priest. In the twelfth century they grew more remiss, and ordained without any title or benefice. The council of Trent, however, restored the ancient discipline, and appointed that none should be ordained but those who were provided with a benefice; which practice still obtains in England. The times of ordination are the four Sundays immediately following the Ember weeks; being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after September 14, and December 13. These are the stated times; but ordination may take place at any other time, according to the discretion of the bishop, or circumstances of the case.

2. The reformed generally held the call of the people the only thing essential to the validity of the ministry; and teach that ordination is only a ceremony, which renders the call more august and authentic. Accordingly the Protestant churches of Scotland, France, Holland, Switzerland, Germany, Poland, Hungary, Denmark, &c. have no episcopal ordination. For Luther, Calvin, Bucer, Melancthon, &c., and all the first reformers and founders of these churches, who ordained ministers among them, were themselves presbyters, and no other. And though in some of these churches there are ministers called superintendents, or bishops, yet these are only *primi inter pares*, the first among equals; not pretending to any superiority of orders. Having themselves no other orders than what either presbyters gave them, or what was given them as presbyters, they can convey no other to those they ordain. On this ground the Protestant Dissenters plead that their ordination, though not episcopal, is the same with that of all the illustrious Protestant churches abroad; and object, that a priest ordained by a popish bishop should be received into the church of England as a valid minister, rightfully ordained; whilst the orders of another, ordained by the most learned religious presbyter which any foreign country can boast, are pronounced not valid, and he is required to submit to be ordained afresh. In opposition to episcopal ordination, they urge that Timothy was ordained by the laying on of the hands of the presbytery; (1 Tim. 4: 14.) that Paul and Barnabas were ordained by certain prophets and teachers in the church of Antioch, and not by any bishop presiding in that city; (Acts 13: 1—3.) and that it is a well-known fact, that presbyters in the church of Alexandria ordained even their own bishops for more than two hundred years in the earliest ages of Christianity. They farther argue, that bishops and presbyters are in Scripture the same, and not denominations of distinct orders or offices in the church, referring to Philip. 1:

1. Tit. 1: 5, 7. Acts 20: 27, 28. 1 Pet. 5: 1, 2. To the same purpose they maintain that the superiority of bishops to presbyters is not pretended to be of divine, but of human, institution; not grounded on Scripture, but only upon the custom or ordinances of this realm, by the first reformers and founders of the church of England; nor by many of the most learned and eminent doctors since. See *Stillingfleet's Irenicum*, in which the learned author affirms and shows this to be the sentiment of Cramer, and other chief reformers both in Edward VI. and queen Elizabeth's reign, of archbishop Whitgift, bishop Bridges, Lee, Hooker, Sutcliff, Hales, Chillingworth, &c. Moreover, the book entitled the "Institution of a Christian Man," subscribed by the clergy in convocation, and confirmed by parliament, owns bishops and presbyters by Scripture to be the same. Besides, the Protestant Dissenters think it strange, that the validity of orders and ministrations should be derived, as some have contended, from a succession of popish bishops; bishops of a church, which, by the definition of the nineteenth article of the church of England, can be no part of the true visible church of Christ, and bishops, likewise, who consider the Protestant clergy, although ordained by Protestant bishops, as mere common unconsecrated laymen.

3. Among dissenters, ordinations vary. In the establishment of Scotland, where there are no bishops, the power of ordination is lodged in the presbytery. Among the Wesleyan Methodists, the ordination of their ministers is in the annual conference, with a president at its head, and is by prayer without imposition of hands. Among the Calvinistic Methodists, ordination is performed by the sanction and assistance of their own ministers. Among the Independents and Baptists, the power of ordination lies in the suffrage of the people. The qualifications of the candidate are first known, tried, and approved by the church. After which trial, the church proceeds to give him a call to the ministry; which he accepting, the public acknowledgment thereof is signified by ordination, the mode of which is so well known as not to need recital here.

4. Though the dissenters practise ordination, we find they are not agreed respecting it. Some contend for the power of ordination as belonging to the people; the exercise of which right by them constitutes a minister, and confers validity on his public ministrations. Others suppose it belongs to those who are already in office. We shall here give an outline of the arguments on both sides. According to the former opinion, it is argued that the word *ordain* was originally equal to choose or appoint; so that if twenty Christians nominated a man to instruct them once, the man was appointed or ordained a preacher for the time. The essence of ordination lies in the voluntary choice and call of the people, and in the voluntary acceptance of that call by the person chosen and called; for this affair must be by mutual consent and agreement, which joins them together as pastor and people. And this is to be done among themselves; and public ordination, so called, is no other than a declaration of that Election and ordination are spoken of as the same; the latter is expressed and explained by the former. It is said of Christ, that he ordained twelve; (Mark 3: 14.) that is, he chose them to the office of apostleship, as he himself explains it, John 6: 70. Paul and Barnabas are said to ordain elders in every church, (Acts 14: 23.) or to choose them; that is, they gave orders and directions to every church as to the choice of elders over them: for sometimes persons are said to do that which they give orders and directions for doing; as Moses and Solomon, with respect to building the tabernacle and temple, though done by others; and Moses particularly is said to choose the judges, (Exod. 18: 25.) the choice being made under his direction and guidance. The word that is used in Acts 14: 23, is translated *chosen* in Cor. 2: 8, 19, where the apostle speaks of a brother, (*chéirotônêis*), who was chosen of the churches to travel with us, and is so rendered when ascribed to God, Acts 10: 41. This choice and ordination, in primitive times, was made two ways; by casting lots and giving votes, signified by stretching out of hands. Matthias was chosen and ordained to be an apostle in the room of Judas by casting lots: that, being an extraordinary office, re-



quired an immediate interposition of the Divine Being, a lot being nothing more nor less than an appeal to God for the decision of an affair. But ordinary officers, as elders and pastors of churches, were chosen and ordained by the votes of the people, expressed by stretching out their hands; thus it is said of the apostles: (Acts 14: 23.) When they had ordained them elders in every church, (*cheirotoneōsantes*;) by taking the suffrages and votes of the members of the churches, shown by the stretching out of their hands, as the word signifies; and which they directed them to, and upon it declared the elders duly elected and ordained.

Some, however, on this side of the question, do not go so far as to say, that the essence of ordination lies in the choice of the people, but in the solemn and public separation to office by prayer: still, however, they think that ordination by either bishops, presbyters, or any superior character, need not be necessary to make a minister or ordain a pastor in any particular church; for Jesus Christ, say they, would never leave the subsistence of his churches, or the efficacy of his word and sacraments, to depend on the uninterrupted succession of any office or officer; for then it would be impossible for any church to know whether they ever have had any authentic minister; for we could never be assured that such ordinations had been rightly transmitted through seventeen hundred years. A whole nation might be corrupted, and every bishop and elder therein might have apostatized from the faith, as it was in England, in the days of popery. To say, therefore, that the right of ordaining lies in men who are already in office, would drive us to hold the above-mentioned untenable position of uninterrupted succession.

On the other side it is observed, that, although Christians have the liberty of choosing their own pastor, yet they have no power or right to confer the office itself. Scripture represents ordination to be the setting apart of a person to the holy ministry, by the authority of Jesus himself acting by the medium of men in office; and this solemn investing act is necessary to his being lawfully accounted a minister of Christ. The original word (Acts 6: 3) is *katastēsomen*, which, according to Scapula, and the best writers on the sacred language, signifies to put one in rule, or to give him authority. Now, did this power lodge in the people, how happens it that in all the epistles, not a single word is to be found giving them any directions about constituting ministers? On the other hand, in the epistles to Timothy and Titus, who were persons in office, we find particular instruction given them to lay hands suddenly on no man, to examine his qualifications before they ordain him, and to take care that they commit the office only to faithful men, who shall be able to teach others also, Tit. 1: 5. 2 Tim. 4: 14. Acts 14: 23. Besides, it is said, the primitive Christians evidently viewed this matter in the same light. There is scarcely a single ecclesiastical writer that does not expressly mention ordination as the work of the elders, and as being regarded as a distinct thing from the choice of the people, and subsequent to it.

Most of the foregoing remarks apply chiefly to the supposition that a person cannot be ordained in any other way than as a pastor over a church. But here, also, we find a difference of opinion.

On the one side it is said, that there is no Scripture authority whatever for a person being ordained without being chosen or nominated to the office of a minister by a church. Elders and bishops were ordained in every church, not without any church. To ordain a man originally, says Dr. Campbell, was *nothing else but in a solemn manner to assign him a pastoral charge*. To give him no charge, and not to ordain him, were perfectly identical.

On the other side it is contended, that from these words, "Go ye into all the world, and preach the gospel to every creature; and, lo, I am with you always, even unto the end of the world," it is evident that missionaries and itinerants must be employed in the important work of the ministry; that as such cannot be ordained over any particular church, there cannot be the least impropriety in ordaining them for the church universal. Allowing that they have all those talents, gifts, and grace, that constitute a minister in the sight of God, who will dare say they

should not be designated by their brethren for the administration of those ordinances Christ has appointed in the church? Without allowing this, how many thousands would be destitute of these ordinances? Besides, these are the very men whom God in general honors as the first instruments in raising churches, over which stated pastors are afterwards fixed. The separation of Saul and Barnabas, say they, was an ordination to missionary work, including the administration of sacraments to the converted heathen, as well as public instruction, Acts 13: 1, 3. So Timothy was ordained; (1 Tim. 4: 14. Acts 16: 3.) and there is equal reason, by analogy, to suppose that Titus and other companions of Paul were similarly ordained, without any of them having a particular church to take under his pastoral care. So that they appear to have been ordained to the work of the Christian ministry at large.

On the supposition, however, that they are instrumental in forming a Christian church, they have no right to assume the pastoral office without the consent of the members; and in order to their sustaining that office scripturally, they must be publicly recognised and designated to it. Their original designation did not, and could not invest them with any such office. It merely recognised their appointment to the missionary work generally.

When the pastor of a church resigns his charge, his pastoral relation and character to all intents and purposes ceases. He cannot with the smallest degree of reason or consistency go to any other church, and claim to exercise the pastoral functions among them, (they consenting thereto,) on the ground that he had been publicly ordained to the office over the church which he had left. The case is quite parallel with that of the matrimonial connexion. Because a man has been once married, he is not on this ground to imagine that he may lawfully cohabit with another woman, without previously having the marriage relationship between them recognised. The notion of an indelible official character derived from ordination to the pastoral functions, is a relic of that corruption of primitive truth and simplicity, which for ages overspread the Christian world, and from which we still are far from being delivered by the Protestant Reformation, and the light which has been thrown on such subjects since that important epoch. See articles EPISCOPACY; IMPOSITION OF HANDS; INDEPENDENTS; and MINISTERIAL CALL, in this work; *James Owen's Plea for Scripture Ordination*; *Doddridge's Tracts*, vol. ii. pp. 253—257; *Dr. Owen's True Nature of a Gospel Church*, pp. 78, 83; *Breke's Essay on Ordination*; *Watts's Rational Foundation of a Christian Church*, sec. 3; *Dr. Campbell's Lectures on Ecclesiastical History*, vol. i. p. 345; *Gill's Body of Divinity*, vol. iii. p. 246, 8vo ed.; *Theological Magazine* for 1802, pp. 33, 90, 167; *Evins's Remarks on Dick's Sermon*, preached before the Edinburgh Missionary Society, in 1801; *Chaplin's Sermon*, 1816; *Allen's Dulleian Lecture*; *Dwight's Theology*; *Fuller's Works*.—*Watson*; *Hend. Buck*.

ORIENTAL PHILOSOPHY. The system which endeavors to explain the nature and origin of all things by the principle of emanation from an eternal fountain of being. (See MAGI.)

Those who professed to believe the Oriental philosophy, were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded: the one presiding over light, the other over matter; and, by their perpetual conflict, explaining the mixture of good and evil that appears in the universe. Others maintained, that the being which presided over matter was not an eternal principle, but a subordinate intelligence; one of those which the Supreme God produced. They supposed, that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and at last to create the human race. A third sect entertained the idea of a triumvirate of beings, in which the Supreme Deity was distinguished both from the material evil principle, and from the Creator of this sublunary world.

From blending the doctrines of the Oriental philosophy with Christianity, the Gnostic sects, which were so numerous in the first centuries, derive their origin. Other denominations arose, which aimed to unite Judaism with

Christianity. Many of the pagan philosophers, who were converted to the Christian religion, exerted all their art and ingenuity to accommodate the doctrines of the gospel to their own schemes of philosophy. In each age of the church new systems were introduced, till, in process of time, we find the Christian world divided into that variety of heretical sentiment which is exhibited in these pages. *Mosheim's Ecl. Hist.*, vol. ii. pp. 83—85; *Enfield's Philos.*, vol. ii. pp. 136—140.—*Williams*.

**ORIGEN**, one of the fathers of the church, was born, in 185, at Alexandria, and studied philosophy under Ammonius, and theology under Clemens Alexandrianus. Being persecuted by his diocesan Demetrius, he went to Cæsarea, and afterwards to Athens. During the persecution of Decius, he was imprisoned and tortured. He died in 253. His great works are, the Hexapla; Commentaries on the Scriptures; and a treatise against Celsus. (See next article.)—*Davenport*.

**ORIGENISTS**; the professed followers of Origen, a Christian father of the second century, a man of great talents, and a most indefatigable student; but having a strong attachment to the Platonic philosophy, and a natural turn to mystical and allegorical interpretations, he thereby greatly corrupted the simplicity of the gospel. Three circumstances, however, render it very difficult to ascertain exactly what his real sentiments were. 1. Being a man of unquestionable talents and high character, his genuine works were interpolated, and others written under his name, in order to *forge* his sanction to sentiments, of which possibly he never heard. 2. There was another Origen in the following age, (Lardner's Credibility, part ii. vol. iii.) of a much inferior fame, a disciple of Ammonias Saccas, (see AMMONIANS,) and possibly the true founder of this sect, which certainly did not arise till after the death of the first Origen. 3. Origen had many enemies, who probably attributed to him various things which he did not believe, in order either to injure his fame or bring his character under censure. The following are, however, the sentiments attributed to this sect, some of which were unquestionably held by him, though others were, no doubt, superadded, either by mistake or design.

1. A pre-existent state of human souls, prior to the Mosaic creation, and perhaps from eternity; which souls were clothed with ethereal bodies suited to their original dignity. (See **PRE-EXISTENTS**.)

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state; for no other supposition appeared to him sufficient to account for their residence in these gross material bodies. See John 9: 2, 3.

3. That the soul of Christ was created before the beginning of the world, and united to the Divine Word in a state of pristine glory. See Phil. 2: 5—7. This text, he thought, must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in Scripture.

4. That at the resurrection mankind will be again clothed with ethereal bodies: for the elements of our terrestrial composition are such as most fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, he who made all things assures us, he made them good at first; and, therefore, his recovery of us to our lost happiness (which is the design of the gospel) must restore us to far better bodies. See 1 Cor. 15: 42. 2 Cor. 5: 1.

5. That after long periods of time, the damned themselves shall be released from their torments, and restored to a new state of probation: for the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Though sin has extinguished, or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature. (See **UNIVERSAL RESTORATIONISTS**.)

6. That the earth, after its conflagration, shall become habitable again, and be the mansion of men and other

animals, and that in eternal vicissitudes. See Heb. 1: 10—12, where, speaking both of the heavens and earth, the inspired writer says, "as a vesture shalt thou change them, and they shall be changed," &c. *The fashion of the world passes away* like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire. (See **MILLENNIARISMS**.)

Origen is also charged with Arianism; and it must be acknowledged, that his expressions were not always correct: yet the orthodox will by no means give him up, but impute those expressions, either to the corruption of heretics, or to his unhappy defect of judgment. "Had the justice of his judgment (says Mosheim) been equal to the immensity of his genius, the fervor of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomium must have fallen short of his merits." *Mosheim's Ecl. Hist.*, vol. i. pp. 245, 270—278; *Turner's Hist.*, pp. 106—111; *Robinson's Bib. Repos.*, 1834.—*Williams*.

**ORIGINAL SIN**. (See **FALL**; **SIN**.)

**ORIGIN OF EVIL**. (See **SIN**.)

**ORION**; a constellation in the heavens just before the sign Taurus. *Chehil* signifies, according to the ancient Hebrews, that star of the second magnitude which astronomers call the scorpion's heart. It appears at the beginning of the autumnal equinox, and forebodes cold or frost. Virgil calls it *Nimbus Orion*. It also marks the west. Hence the LXX. on Job 9: 9, and Theodotion on Amos 5: 8, translate it *vesperum*.—*Calmet*.

**ORMUZD**; the good principle of the Magi, whose symbol was light, and who was the author of all good. (See **MAGI**).—*Hend. Buck*.

**OROBIO**, (Dr. ISAAC;) a learned Spanish physician, who being maliciously accused of Judaism by a Moorish servant, was seized by the papal inquisition, and after being imprisoned three years, was subjected to six different modes of most exquisite torture. These may be found at large described by Fox, in his Book of Martyrs. Orobio lay seventy days before his wounds were healed. He was afterwards banished, and in his exile wrote and published an account of his sufferings.—*Fox*, p. 137.

**OROSIUS**, (PAUL,) a Spanish ecclesiastic of the fifth century, was born at Tarragona, and was a disciple of St. Augustine. The place and time of his decease are unknown. His chief work is a History of Human Calamities, in seven books, which was written at the request of St. Augustine, and has had the honor of being translated by Alfred the Great.—*Davenport*.

**ORPAH**; a Maabite, wife of Hilon, son of Elimelech and Naomi. (See **RUTH**).—*Calmet*.

**ORPHAN**. The customary acceptance of the word orphans, is well known to be that of "children deprived of their parents;" but the force of the Greek word *orphanos*, (rendered *comfortless* in our translation, John 14: 18.) implies the case of those who have lost some dear protecting friend; some patron, though not strictly a father: and in this sense it is used, 1 Thess. 2: 17: "We also, brethren, being taken away from our care over you," *aporphanistheutes*. Corresponding to this import of the word, it might be used by our Lord in the passage of John's gospel.—*Calmet*.

**ORTHODOXY**; (from *orthos*, right, and *doxa*, opinion;) soundness of doctrine or opinion in matters of religion. The doctrines which are generally considered as orthodox among us, are such as were generally professed at the time of the Reformation, viz. the fall of man, regeneration, atonement, repentance, justification by free grace, &c.

Some have thought that, in order to keep error out of the church, there should be some human form as a standard of orthodoxy, wherein certain disputed doctrines shall be expressed in such determinate phrases as may be directly levelled against such errors as shall prevail from time to time, requiring those especially who are to be public teachers in the church to subscribe or virtually to declare their assent to such formularies. But, as Dr. Doddridge observes, 1. Had this been requisite, it is probable that the Scriptures would have given us some such formularies as these, or some directions as to the manner in which they should be drawn up, proposed, and received.

2. It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did. 3. It is plain, in fact, that this practice has been the cause of great contention in the Christian church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged. 4. This is laying a great temptation in the way of such as desire to undertake the office of teachers in the church, and will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore (being equal in other respects) best deserve encouragement. 5. It is not likely to answer the end proposed, viz. the preserving an uniformity of opinion; since persons of little integrity may satisfy their consciences, in subscribing what they do not at all believe as articles of peace, or in putting the most unnatural sense on the words. And whereas, in answer to all these inconveniences, it is pleaded, that such forms are necessary to keep the church from heresy, and it is better there should be some hypocrites under such forms of orthodoxy, than that a freedom of debate and opinion should be allowed to all teachers; the answer is plain, that when any one begins to preach doctrines which appear to those who attend upon him dangerous and subversive of Christianity, it will be time enough to proceed to such animadversion as the nature of his error in their apprehension will require, and his relation to them will admit. These remarks however are not applicable to the use of simple confessions or declarations of faith, the object of which is to ascertain and promote Christian fellowship. The design of these is of course only to state the sense in which we interpret and understand the word of God. See ESTABLISHMENT; and SUBSCRIPTION; *Doddridge's Lectures*, lec. 174; *Watts's Orthodoxy and Charity United*; *Fuller's Works*; *Works of Robert Hall*; *Duncan and Miller on the Utility of Creeds.*—Hend. Buck.

ORTLIBENSES; an heretical branch of the ancient Waldenses, who denied the Trinity and the resurrection, and were evidently grossly ignorant of the Scriptures. *Broughton's Dict.*, from *Gilles's History of the Waldenses.*—*Williams.*

ORTON, (JOB,) author of the "Exposition of the Old Testament," was born at Shrewsbury, in 1717. To his parents, who were the patrons of piety and good men, he was indebted for early instruction in the Christian faith, and imbibed from them the principles of pure religion. In his native town, he acquired a considerable portion of classical learning. In his sixteenth year, he was put under the tuition of Dr. Charles Owen, of Warrington, who had usually with him a few young men designed for the work of the ministry. In 1734, he was sent to Dr. Doddridge's academy, at Northampton; and after going through the ordinary course of studies, he was, in 1739, appointed assistant to the doctor in his academical labors, and discharged the duties of his office with singular ability, prudence and success. In 1741, he was taken from this situation to his native town, by the united voices of the Presbyterian and Independent congregations, which joined to receive him as their pastor. On Dr. Doddridge's decease, he was pressingly invited to succeed him in the academy and congregation; but this, as well as a call to succeed Dr. Hughes in London, (a place which he never saw,) he declined, and continued his labors at Shrewsbury. Before old age arrived, the nervous complaints with which he was frequently troubled, made him conceive himself unable to continue longer in the pastoral office; and, in 1765, while he was but in his forty-eighth year, he resigned his charge. His infirmities gradually increased, and his sufferings becoming at last exceedingly acute, terminated in death, in July, 1783, in the sixty-sixth year of his age.

Few men were more diligent than Mr. Orton, or more conscientious in performing the various duties of his office. He spoke the language of his heart, when he directed the ministers, who were to preach his funeral sermon, in the following words:—"Let them assure my hearers, that serving them in all their interests, especially their best, was the delightful business of my life, and that all my time and studies were directed this way." To the

end of his life, his heart was set on doing good; and when he had ceased to preach, conversation, letters, plans of sermons, were sent to his friends, and every private method in his power was resorted to. With the same view, he published books; viz. "Discourses on Eternity, on Zenit, on Christian Worship;" "Meditations for the Sacrament;" and several volumes of Sermons.—His "Life of Dr. Doddridge," which is one of the most useful books to a student and a minister, had been published before. The preacher who has not read it has much pleasure to enjoy, and much benefit to receive. His "Exposition of the Old Testament," in six vols. on the plan of Dr. Doddridge's "Exposition of the New," was not published till after his death.—*Jones's Chris. Biog.*

OSIANDRIANS; a denomination among the Lutherans, which was founded in the year 1550, by Andrew Oslander, a celebrated German divine, whose doctrine amounted to the following propositions:—

1. That Christ, considered in his human nature only, could not by his obedience to the divine law obtain justification and pardon for sinners; neither can we be justified before God by embracing and applying to ourselves, through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness which dwells in Christ, considered as God, and which resides in his divine nature, united to the human, that mankind can obtain complete justification.

2. That a man becomes a partaker of this divine righteousness by faith, since it is in consequence of this uniting principle that Christ dwells in the heart of man with his divine righteousness. Now, wherever this divine righteousness dwells, there God can behold no sin; therefore, when it is present with Christ in the hearts of the regenerate, they are, on its account, considered by the Deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue.—Hend. Buck.

OSSENIANS; a denomination in the first century, which taught that faith may and ought to be dissembled.—Hend. Buck.

OSPREY; (*azaniah*;) a kind of eagle, whose flesh is forbidden, Lev. 11: 13. It is thought to be the black



eagle, perhaps the *Nisser Tookoor* described by Bruce.—*Calm.*

OSSIFRAGE; (*peres*.) Lev. 11: 13. Deut. 14: 12. Interpreters are not agreed on this bird; some read "vulture," others "the black eagle," others "the falcon." The name *peres*, by which it is called in Hebrew, denotes "to crush, to break;" and this name agrees with our version, which implies "the bone-breaker," which name is given to a kind of eagle, from the circumstance of its habit of breaking the bones of its prey, after it has eaten the flesh: some say also, that he even swallows the bones thus broken. Onkelos uses a word which signifies "naked," and leads us to the vulture: indeed, if we were to take the classes of birds in any thing like a natural order in the passages here referred to, the vulture should follow the eagle as an unclean bird. The Septuagint in-

terpreter also renders vulture: and so do Munster, Schindler, and the Zurich versions.—*Watson.*

**OSTRICH**; *joneh*, in Arabic *neamah*, in Greek *strouthocamelus*, the camel-bird, and still in the East, says Niebuhr, it is called *thar edsjammel*, "the camel-bird," Lev. 11: 16. Deut. 14: 15. Job 30: 29. Isa. 13: 21. 34: 13. 43: 20. Jer. 50: 39. Lam. 4: 3. Mic. 1: 8; *rennim*, Job 39: 13. The first name in the places above quoted is, by our own translators, generally rendered "owls." But it should be recollected, says the author of "Scripture Illustrated," that the owl is not a desert bird, but rather resides in places not far from habitations, and that it is not the companion of serpents; whereas, in several of these passages, the *joneh* is associated with deserts, dry, extensive, thirsty deserts, and with serpents, which are their natural inhabitants. Our ignorance of the natural history of the countries which the ostrich inhabits has undoubtedly perverted the import of the above passages; but let any one peruse them afresh, and exchange the owl for the ostrich, and he will immediately discover a vigor of description, and an imagery much beyond what he had formerly perceived.

The Hebrew phrase, *bat hainnah*, means "the daughter of vociferation," and is understood to be the female ostrich, probably so called from the noise which this bird makes. It is affirmed by travellers of good credit, that ostriches make a fearful, screeching, lamentable noise.

Ostriches are inhabitants of the deserts of Arabia, where they live chiefly upon vegetables; lead a social and inoffensive life, the male associating with the female with connubial fidelity. Their eggs are very large, some of them measuring above five inches in diameter, and weighing twelve or fifteen pounds. These birds are very prolific, laying forty or fifty eggs at a clutch. They will devour leather, grass, hair, stones, metals, or any thing that is given to them; but those substances which the coats of the stomach cannot act upon pass whole. It is so unclean an animal as to eat its own ordure as soon as it voids it. This is a sufficient reason, were others wanting, why such a fowl should be reputed unclean, and its use as an article of diet prohibited.

"On the least noise," says Dr. Shaw, "or trivial occasion, she forsakes her eggs, or her young ones; to which perhaps she never returns; or if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. Agreeably to this account the Arabs meet sometimes with whole nests of these eggs undisturbed: some of them are sweet and good, others are addle and corrupted; others again have their young ones of different growth, according to the time, it may be presumed, they have been forsaken of the dam. The Arabs often meet with a few of the little ones no bigger than well-grown pullets, half starved, straggling and moaning about like so many distressed orphans for their mother. In this manner the ostrich may be said to be hardened against her young ones as though they were not hers; her labor, in hatching and attending them so far, being vain, without fear, or the least concern of what becomes of them afterwards. This want of affection is also recorded: (Lam. 4: 3.) 'the daughter of my people is become cruel, like ostriches in the wilderness;' that is, by apparently deserting their own, and receiving others in return." Natural affection and sagacious instinct are the grand instruments by which providence continues the race of other animals: but no limits can be set to the wisdom and power of God. He preserveth the breed of the ostrich without those means, and even in a penury of all the necessaries of life.

Notwithstanding the stupidity of this animal, its Creator hath amply provided for its safety, by endowing it with extraordinary swiftness, and a surprising apparatus for escaping from its enemy. They, when they raise themselves up for flight, "laugh at the horse and his rider." They afford him an opportunity only of admiring at a distance the extraordinary agility and the stateliness likewise of their motions, the richness of their plumage, and the great propriety there was in ascribing to them an expanded quivering wing. Nothing certainly can be more entertaining than such a sight, the wings, by their rapid but unwearied vibrations, equally serving them for sails and oars; while their feet, no less assisting in con-

veying them out of sight, seem to be insensible of fatigue.—*Watson.*

**OTHNIEL**; son of Kenaz of Judah, Josh. 15: 17. Scripture says, Othniel was *brother* to Caleb, (Judg. 1: 13.) meaning, probably, near relations, as cousins; for it is not likely they were literally brothers, since Othniel married the daughter of Caleb. See Judges 3; also ACHSAH.—*Calmet.*

**OUCHES**; bezails, or sockets for fastening the precious stones in the shoulder pieces of the high-priest's ephod. These *ouches*, with their stones, served for buttons to fasten the golden chains by which the breastplate was suspended, Exod. 28: 11, 25.—*Brown.*

**OVEN.** (See BAKING; and BREAD.)

**OWEN**, (JOHN, D. D.), a divine of such eminence as to eclipse all the *regal* honors of his ancient house, was born in 1616, at Stadham, Oxfordshire. His father, descended from the royal line of Wales, was a Puritan minister. An early proficiency in elementary studies admitted John Owen to the university when only twelve years of age. Here he pursued his academical labors with unquenchable ardor, allowing himself only four hours' sleep in a night; though he afterwards confessed, that his sole stimulus to mental exertion was the ambitious hope of rising to some distinguished station in church or state. How often has the eye of Omniscience seen this odious mildew sprinkled over the academic laurels of those who have shone with envied lustre in the world!

Mr. Owen would, doubtless, have carried his point, had not God in mercy convinced him of the sin of aiming at his own glory, called him off from his former pursuits, and induced him to consecrate his future life, with all his talents, to the honor of God and the improvement of his church. This rendered him averse to the superstitious rites which Laud was then introducing into the university; and thus alienated from him all his former friends, who fled from him as one infected with Puritanism; a disease, in their eyes, more dreadful than the plague; so that he was at length obliged to leave the college. He was thus thrown into the hands of the parliamentary party, which so incensed his uncle, who had supported him at the university, that he forever abandoned him, and settled his estate upon another person.

Mr. Owen, now cast upon the providence of God, went to live with a gentleman as his chaplain; but he, though the friend of this Puritan, being a zealous loyalist, went into the king's army, and thus left his chaplain once more to seek a maintenance. He went to London, where he was a perfect stranger, and had to struggle through his temporal difficulties with the additional burden of a troubled spirit; for after he first discovered the evil of sin, this towering genius, who had been the admiration of the university, was so broken down that, for three months, he could hardly speak a word to any one; and, for five years, the anguish of his mind embittered his life. Under this burden, he went, one Lord's day, to hear the Rev. Mr. Calamy, at Aldermanbury church; but, after waiting some time, a country minister, of whom he could never afterwards receive the least information, ascended the pulpit, and preached from Matthew 8: 26: "Why are ye fearful, O ye of little faith!" which happily removed all his doubts, and introduced him to the enjoyment of that sacred peace which, without interruption, blessed all his future days.

His "Display of Arminianism" introduced him to notice and esteem. Induced by the merits of this performance, the committee for ejecting scandalous ministers presented him to the living of Fordham, in Essex, where he labored for a year and a half to the great satisfaction and advantage of the parishioners. But the patron of the living removed him from it, which gave the inhabitants of Coggeshall, about five miles distant, an opportunity to invite him to become their minister; and as the earl of Warwick, the patron, gave him the living, he consented, and preached to a very judicious congregation of two thousand persons, with great success. Here his researches into the Scriptures induced him to abandon the Presbyterian system of church government, and to adopt the principles of the Independents; so that he not only formed a Congregational church, upon the plan which appeared to

him to be dictated by Christ, in the New Testament, but became the most able vindicator of those sentiments which so much prevailed among Dissenters.

His name, like a rich perfume, could not be concealed, so that he was now called to preach before the parliament; and on the 29th of April, 1646, delivered to them a discourse on Acts 26: 2. It was a bold and energetic appeal to the wisdom and benevolence of the legislature, in behalf of those parts of the empire which were destitute of the light of evangelical instruction. Those who are only acquainted with the general strain of Dr. Owen's writings, would not suppose him capable of pouring forth that flood of lucid, glowing, popular eloquence, which is displayed in this sermon. The day after the death of Charles I. he was called to the difficult task of preaching before the parliament again; when he chose for his text Jer. 15: 19, 20. Wisdom and fidelity joined to compose this discourse. Mr. Owen shortly after attended Cromwell to Ireland, where he presided in the college, and preached in Dublin upwards of a year and a half. He returned to his charge at Coggeshall, but was soon called to preach again at Whitehall, and afterwards to go into Scotland. The house of commons at length presented him to the deanery of Christ church, Oxford, and soon after he was made doctor in divinity, and chosen vice-chancellor in the university, which honorable post he filled, with singular wisdom and prudence, during five years.

Thus, in the short space of ten years, we are called to witness the most complete revolution in his affairs; and after having seen him persecuted for his conscientious dissent from the church of his fathers, shunned by his former friends, disowned by his relations, disappointed of a good estate, driven from his college, cast upon the wide world, called to struggle with adversity, under the depression of a wounded conscience, which consumed his mental and corporeal vigor, we now behold him in the enjoyment of a peace "which passeth all understanding," exulting in the return of elasticity of mind, with health of body, filling the kingdom with the fame of his literary and religious eminence, introduced to the esteem of the highest characters and authorities in his country, and exalted to the first post which the church of England then knew, by presiding over that university from which he had separated. History has seldom furnished a more effectual antidote against despondency in adverse circumstances, or a more animated exhortation to follow conscience and principle, wherever they may appear to lead.

Dr. Conant being elected vice-chancellor, Dr. Owen took his leave of the university with an address, which presents a singularly beautiful combination of the jealousy which a learned and laborious man feels for his honest fame, with the humility of a Christian, absorbed in the honor and interests of his God. The fortunes and prospects of the university, when first it fell into the hands of the parliament party, are finely depicted, while the improvements which had been made during the five years of his chancellorship are hinted at with much delicacy. He now retired to his own private estate at Stadham, his birthplace; but the persecution, which followed the restoration, compelled him to take refuge in London, where he published his "Animadversions on a Popish Book, entitled *Fiat Lux*;" which recommended him to the esteem of chancellor Hyde. This celebrated man informed the doctor, that "he had deserved the best of any English Protestant of late years, and that the church was bound to own and advance him;" at the same time offering him advancement if he would accept it; expressing his surprise that a man of such talents and literature should adopt the novel opinion of Independency. Owen offered to prove that the Christian church knew no other system of ecclesiastical polity for several ages after Christ, against any bishop whom his lordship should appoint to argue the question with him. (See INDEPENDENTS.)

This learned man, however, not finding himself comfortable in England, was about to accept the invitation from the Independents in New England, to preside over the college they were establishing, but he was stopped by particular orders from the king; and when he was invited to fill the chair of professor of divinity in the United Pro-

vinces, love for his country induced him to waive the honor. He set up a lecture in London, as soon as king Charles' indulgence rendered it practicable; and while many eminent citizens resorted to his oral instruction, the books which he from time to time published gained him the admiration and esteem of the learned and the great, among whom are particularly mentioned the earls of Orrery and Anglesey, lords Willoughby, Wharton, and Berkeley, and Sir John Trevor. The duke of York and king Charles II. sent for him, and conversed with him concerning the Dissenters and liberty of conscience, which the king declared was right; and, as a testimony of his sense of the injustice done to the persecuted, gave the doctor a thousand guineas to be distributed among the sufferers. When he applied to his tutor, Dr. Barlow, bishop of Lincoln, in behalf of good John Bunyan, who was enduring a long and cruel imprisonment, the bishop declined releasing the worthy Baptist, though he had given the Independent an assurance, "that he would deny him nothing that he could legally do." His learned labors procured him the acquaintance and esteem of many eminent foreigners; some of whom took a voyage to England to converse with this distinguished Briton; while others, having read his Latin treatises, learned the English language, that they might be able to read the rest of his works; which, indeed, are sufficiently valuable to repay the labor of acquiring the most difficult language which has been spoken since the confusion of tongues.

When, exhausted by his excessive exertions of body and mind, he was unable to preach, he retired to Kensington, near London; but even here he was incessantly writing, whenever he was able to sit up. He afterwards removed to a house of his own at Ealing; where, employing his thoughts on the glories which were now opening upon his view, he composed his "Meditations on the Glory of Christ." Writing to a friend, at this time, he says, "I am going to him whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of all my consolation. I am leaving the ship of the church in a storm, but whilst the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live and pray, and wait and hope patiently, and do not despond; the promise stands invincible, that he will never leave us nor forsake us." He died on Bartholomew day, 24th of August, 1683, in the sixty-seventh year of his age.

He is described as tall in his person, with a grave, majestic, and comely aspect, and the air and deportment of a gentleman. He is said to have been very pleasant and cheerful in his social intercourse, having a great command of his passions, especially that of anger; but in his writings, the irritation of those contentious days sometimes appears. Even Anthony Wood was compelled to acknowledge, that "he was a person well skilled in the tongues, rabbinical learning, and Jewish rites; that he had a great command of his English pen, and was one of the fairest and genteelst writers that appeared against the church of England." His knowledge of ecclesiastical history and polemical theology was profound. The acumen with which he detected the most specious, and the force with which he crushed the most formidable heresies, were, if possible, still surpassed by the accuracy with which he stated and explained the most profound discoveries of revelation, and the sanctity with which he directed every truth to the purification of the heart, and the regulation of the life. In his "Exposition of the Hundred and Thirtieth Psalm," he has developed the wise and benevolent purpose of God, in the mental conflicts which the author endured, and proved himself qualified thereby to guide the trembling steps of the returning sinner to the God of pardon; while his treatises "On the Mortification of Sin in Believers," "On Spiritual Mindedness," and "On the Glory of Christ," prove him equally fitted to guide the Christian in his more advanced stages, and to show him how "to finish his course with joy, so as to obtain an abundant entrance into the everlasting kingdom of our Lord Jesus Christ." But his grand work is his "Exposition of the Epistle to the Hebrews." To this, the studies of his life were more or less directed; and, though this epistle may safely be pronounced the most difficult of

all the didactic books of Scripture, no part of the sacred writings has received so perfect an elucidation in the English, or perhaps in any other language.

This extraordinary man was as much beyond his age in political as in theological science; for he not only defended the doctrine of toleration, while it was most cruelly violated by the Stuarts; but when the Presbyterians were in the plenitude of their power, he addressed to the parliament a discourse in favor of this truly Christian and divine doctrine; in which he went on as large and generous principles as Mr. Locke afterwards did. Following Roger Williams, he has triumphantly proved that the Moloch, which had shed the blood of so many myriads of saints, founds its boasted rights upon a cloud.

But that which crowns the name of Owen with most resplendent and imperishable honors, is, that possessing a handsome estate, and laboring in the noblest employments of a literary life, he did not feel himself exempt from the duty of preaching the gospel amidst the dangers and inconveniences of persecution; but delivered, with a simple, engaging eloquence, those divine truths from which he derived the solace of his days, and which he adorned by an unblemished life.

His works in folio are, "The Exposition of the Epistle to the Hebrews," in four volumes; "The Perseverance of Saints;" "A Treatise on the Holy Spirit;" and a volume of Sermons and Tracts. Twenty-one publications in quarto, devoted either to the vindication of the Christian doctrines, or to the defence of independent churches. In octavo, there are thirty pieces, some of them of considerable extent, and several of very distinguished excellence. The whole have lately been reprinted in twenty-eight volumes octavo. See *Orme's Life of Owen*; *Bogue and Bennett's History of the Dissenters*; and *Jones' Christian Biography*.—*Hend. Buck.*

OWEN, (HENRY,) a learned divine of the church of England, was born in 1716. He was educated at the grammar-school of Ruthin, in Denbighshire, whence he was removed to Jesus college, Oxford. His attention was primarily directed towards the medical profession; but, changing his purpose, he took orders, and, after various preferments, became rector of St. Olave, Hart street, and vicar of Edmonton, in Middlesex. He was a learned man, and died in the year 1795, at the age of seventy-nine.

His works are, "Harmonia Trigonometrica;" "The Intent and Propriety of the Scripture Miracles;" "Observations on the Four Gospels;" "Directions to Students in Divinity;" "Inquiry into the State of the Septuagint Version of the Old Testament;" "Critica Sacra; or, a Short Introduction to Hebrew Criticism;" "Collatio Codicis Cottoniani Genesæ, cum editione Romana a viro clarissimo Johanne Ernesto Græbe;" deemed the most ancient manuscript in Europe; "Critical Disquisitions;" "The Modes of Quotation used by the Evangelical Writers." *Nichols' Literary Anec.*—*Jones' Christian Biography.*

OWEN, (JOHN,) secretary of the British and Foreign Bible society, was born, about 1765, in London, and was educated at St. Paul's school and Cambridge. Having taken orders, he became a popular preacher, and obtained from bishop Porteus the living of Pagglesham, in Essex, and the curacy of Fulham. On the institution of the British and Foreign Bible society, he became one of the secretaries, and for eighteen years was the most active of its members. He died September 26, 1822. Among his works are, *Travels in different Parts of Europe*; *The Christian Monitor*; *The Fashionable World displayed*; and *Vindication of the Bible Society.*—*Davenport.*

OWL. There are several varieties of this species, all too well known to need a particular description. They are nocturnal birds of prey, and have their eyes better adapted for discerning objects in the evening or twilight than in the glare of day.

1. *Cus*, (Lev. 11: 17. Deut. 14: 16. Psalm 102: 6.) is in our version rendered "the little owl." Dr. Geddes thinks this bird the cormorant; and as it begins the list of water-fowl, and is mentioned always in the same contexts with *quat*, confessedly a water-bird, his opinion may be adopted.

2. *Lushuph*, Lev. 11: 17. Deut. 14: 16. Isa. 34: 11. In the two first places our translators render this "the great owl," which is strangely placed after the little owl, and among water-birds. "Our translators," says the author of "Scripture Illustrated," "seem to have thought the owl a convenient bird, as we have three owls in two verses." Some critics think it means a species of night-bird, because the word may be derived from *nesheph*, which signifies the twilight, the time when owls fly about. But this interpretation, says Parkhurst, seems very forced; and since it is mentioned among water-fowls, and the LXX. have, in the first and last of those texts, rendered it by *ibis*, we are disposed to adopt it here, and think the evidence strengthened by this, that in a Coptic version of Lev. 11: 17, it is called *ip* or *hip*, which, with a Greek termination, would very easily make *ibis*.

3. *Quepin*, which occurs only in Isa. 34: 15, is in our version rendered "the great owl." 4. *Silit*, (Isa. 34: 14.) in our version "the screech-owl." The root signifies *night*; and as undoubtedly a bird frequenting dark places and ruins is referred to, we must admit some kind of owl.

A place of lonely desolation, where  
The screeching tribe and pelicans abide,  
And the dun ravens croak mid ruins drear,  
And moaning owls from man the farthest hide.

Watson.

OX; (*heguer*;) the male of horned cattle of the beeve kind, at full age, when fit for the plough. Younger ones are called bullocks. Michaëlis, in his elaborate work on the laws of Moses, has proved that castration was never practised.

The rural economy of the Israelites led them to value the ox as by far the most important of domestic animals, from the consideration of his great use in all the operations of farming. In the patriarchal ages, the ox constituted no inconsiderable portion of their wealth. Thus Abraham is said to be very rich in cattle, Gen. 24: 35. Men of every age and country have been much indebted to the labors of this animal. For many ages the hopes of oriental husbandmen depended entirely on their labors. This was so much the case in the time of Solomon, that he observes, in one of his proverbs, "Where no oxen are, the crib is clean," or rather empty; "but much increase is by the strength of the ox," Prov. 14: 4. The ass, in the course of ages, was compelled to bend his stubborn neck to the yoke, and share the labors of the ox; but still the preparation of the ground in the time of spring depended chiefly on the more powerful exertions of the latter.

When this animal was employed in bringing home the produce of the harvest, he was regaled with a mixture of chaff, chopped straw, and various kinds of grain, moistened with acidulated water. But among the Jews, the ox was best fed when employed in treading out the corn; for the divine law, in many of whose precepts the benevolence of the Deity conspicuously shines, forbade to muzzle him, and, by consequence, to prevent him from eating what he would of the grain he was employed to separate from the husks. The ox was also compelled to the labor of dragging the cart or wagon. The number of oxen commonly yoked to one cart appears to have been two, Num. 7: 3, 7, 8. 1 Sam. 6: 7. 2 Sam. 6: 3, 6.

The *wild-ox*, (*tau*, Dent. 14: 5.) is supposed to be the oryx of the Greeks, which is a species of large stag.—*Watson*; *Calmet*; *Abbott*; *Carpenter*; *Dr. Harris*.

## P.

PACIFICATION, (Edicts of;) certain edicts of the sovereigns of France, tolerating, under certain circum-

stances, the reformed religion. The first was granted by Charles IX., 1562, and repeated next year at Amboise,

and again five years after in the edict of Lonjumeau; but six months after the latter, they were all revoked, and all Protestant ministers were banished. In 1570, he again made peace with them, and yet in two years after ordered the Parisian massacre, and took part in the slaughter. Such are the tender mercies of tyrants.

In 1576, Henry III. made peace with the Protestants by such an edict, which so displeased the Guisssian faction, that they formed a league in defence of popery, and obliged him to revoke it. In 1598, Henry IV. published the famous edict of Nantes, which, being confirmed by Louis XIII. and Louis XIV., was finally destroyed, in 1685, by the latter, who was the glory of despotism and of France! *Broughton's Dict.—Williams.*

**PADAN-ARAM;** the plains of *Aram*. (See **ARAM**, and **MESOPOTAMIA**).—*Calmel.*

**PÆDOBAPTISM;** (from *païs*, a child, and *baptizo*, to immerse;) the baptism of children. (See **BAPTISM**.)

**PÆDOBAPTISTS;** those who practise the baptism of children, irrespective of personal faith. (See **BAPTISM**.)

**PAGANISM;** the religious worship and discipline of pagans, or the adoration of idols and false gods. (See **PAGANS**.) The theology of the pagans, according to themselves, as Sævola and Varro, was of three sorts.

The first of these may well be called *mythological*, or fabulous, as treating of the theology and genealogy of their deities, in which they say such things as are unworthy of deity; ascribing to them thefts, murders, adulteries, and all manner of crimes; and therefore this kind of theology is condemned by the wiser sort of heathens as nugatory and scandalous. The writers of this sort of theology were Sanchoniathus, the Phœnician; and of the Grecians, Orpheus, Hesiod, Pherecyde, &c.

The second sort, called *physical*, or natural, was studied and taught by the philosophers, who, rejecting the multiplicity of gods, introduced by the poets, brought their theology to a more natural and rational form, and supposed that there was but one Supreme God, which they commonly make to be the sun; at least, an emblem of him, but at too great a distance to mind the affairs of the world; and therefore devised certain demons, which they considered as mediators between the Supreme God and man; and the doctrines of these demons, to which the apostle is thought to allude in I Tim. 4: 1, were what the philosophers had a concern with, and who treat of their nature, office, and regard to men; as did Thales, Pythagoras, Plato, and the Stoics.

The third sort, called *political*, or civil, was instituted by legislators, statesmen, and politicians: the first among the Romans was Numa Pompilius: this chiefly respected their gods, temples, altars, sacrifices, and rites of worship,

and was properly their idolatry, the care of which belonged to the priests; and this was enjoined the common people, to keep them in obedience to the civil state.

Thus things continued in the Gentile world until the light of the gospel was sent among them: the times before were *times of ignorance*, as the apostle calls them: they were ignorant of the true God, and of the worship of him; and of the Messiah, and salvation by him. Their state is truly described, (Eph. 2: 12.) that they were then "without Christ; aliens from the commonwealth of Israel; strangers from the covenants of promise; having no hope, and without God in the world;" and, consequently, their theology was insufficient for their salvation.

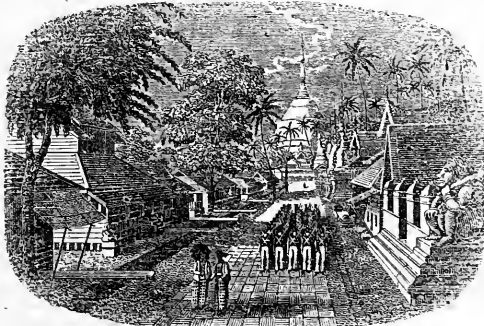
The *rites of paganism* were as various and absurd as the objects of their worship. In general, they had some idea of the necessity of an atonement for their sins; and that "without shedding of blood there is no remission." In many cases, and on all emergencies, they were apprehensive that the sacrifice must be, at least, of equal dignity with the sinner; and hence, among many nations, both ancient and modern, from the worshippers of Moloch to the South Sea Islanders, the practice (sometimes carried to great enormity) of human sacrifices, which have stained the altars of almost all the nations upon earth.

The peculiarities of many nations and systems have been already noticed in these pages, and others are to follow.

One thing is very remarkable, that as the heathen became more refined, they became more idolatrous. St. Paul says, "The world by wisdom knew not God;" (I Cor. 1: 21.) and it is most certain that their science never led to the unity of God; much less to rational notions of our duty to God, or love to our fellow-creatures, as such considered. So soon as they began to entertain reverential ideas of the Divine Majesty, they supposed him too great to notice us, or for us to notice him; and as to our fellow-creatures, they always confined their love to family, tribe, or country. They "neither feared God, nor regarded man." (See **HEATHEN**.) The reader will find some admirable reflections on the growth of heathenism among modern Christians, in the third volume of the Rev. W. Jones' Works. (See **HEATHEN**, **INOLATRY**, **POLTHEISM**, **Gods**).—*Hend. Buck; Williams.*

**PAGANS;** the heathen; so called by the early Christians, because, when Constantine and his successors forbade the worship of heathen deities in the cities, its adherents retired to the villages, (*pagi*, hence *pagani*, villagers or countrymen,) where they could practise their rites in security.—*Hend. Buck.*

**PAGODA**, or **PAGON**; a name given by the East Indians to their temples, where they worship their gods. "The pagodas in Burmah," says Mr. Boardman, "are the most



Dagong Pagoda.

prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whence they are called *golden pagodas*.

"The largest pagoda in Tavoy is about fifty feet in di-

ameter, and perhaps one hundred and fifty feet high. That which is most frequented is not so large. It stands on a base somewhat elevated above the adjacent surface, and is surrounded by a row of more than forty small pagodas, about six feet high, standing on the same elevated

base. In various niches round the central are small alabaster images. Both the central and the surrounding pagodas are gilt from the summit to the base, and each one is surrounded with an umbrella of iron, which is also gilt. Attached to the umbrella of the central pagoda is a row of small bells or jingles, which, when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, outside of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures, and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without putting off his shoes. It is considered holy ground. Outside this wall are perhaps twenty Zayats, and a kyoung. The whole occupies about an acre of ground.

"The total number of pagodas in Tavoy is immense. Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be converted into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew."

The Dagong pagoda at Rangoon is the most magnificent in Burmah. A description of it is given by Mrs. Judson. See her *Memoir*, and the *Christian Offering*.

PAIN. (See AFFLICTION.)

PAINE, (THOMAS,) a political writer and deist, was born in Norfolk, England, in 1737; his father, a Quaker,



was a staymaker. He followed the same business; and then became an exciseman in Sussex, but was dismissed for misconduct.

He came to Philadelphia in 1774, and in January, 1775, he was employed by Mr. Aitken to edit the Pennsylvania Magazine. After the war commenced, he, at the suggestion of Dr. Rush, wrote his celebrated pamphlet of Common Sense, recommending independence. For this tract the legislature of Pennsylvania voted him five hundred pounds. He was also elected by congress in April, 1777, clerk to the committee on foreign affairs; he chose to call himself "secretary for foreign affairs." At this period he wrote the Crisis. For divulging some official secrets he lost his office in January, 1779. In 1780, he was clerk of the assembly of Pennsylvania; in 1785, congress voted him three thousand dollars, and the state of New York gave him five hundred acres of land, the confiscated estate of Davol, a royalist, at New Rochelle. There was on it a stone house, one hundred and twenty by twenty-eight feet.

In 1787, he went to Paris and London. In answer to Burke's Reflections on the French Revolution he wrote his Rights of Man. In September, 1792, he was a member from Calais of the national convention of France. Voting against the sentence on the king, he offended the Jacobins, and in December, 1793, was thrown into prison for eleven months. His political writings have simplicity, force, and pungency; his theological are shallow, slanderous, and obscene.

He had written the first part of his Age of Reason against Christianity, and committed it to Joel Barlow; the second part was published in 1795, after his release. At this period he was habitually drunk. He returned to America in October, 1802, bringing with him as a companion the wife of De Bonnaville, a French bookseller,

having separated from his second wife. He died at New York, June 8, 1809, aged seventy-two.

This unhappy unbeliever died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable, vain, cowardly, filthy, envious, malignant, dishonest, and drunken. In the distress of his last sickness he frequently called out, "Lord Jesus! help me." Dr. Manley asked him whether, from his calling so often upon the Savior, it was to be inferred that he believed the gospel. He replied at last, "I have no wish to believe on that subject." Mr. Cheetham published an account of his life.—Allen; Erskine; Fuller's Works.

PAINTING THE FACE, 2 Kings 9: 30. (See EYES.) PALESTINE, taken in a limited sense, denotes the country of the Philistines or Palestines; which was that part of the Land of Promise extending along the Mediterranean sea, from Gaza south to Lydda north. Palestine, taken in a more general sense, signifies the whole country of Canaan, as well beyond, as on this side, Jordan; though frequently it is restrained to the country on this side that river: so that in later times the words Judea and Palestine were synonymous. We find also the name of Syria Palestina given to the Land of Promise, and even sometimes this province is comprehended in Cœle-Syria, or the Lower Syria. Herodotus is the most ancient writer known who speaks of Syria Palestina. He places it between Phœnicia and Egypt. (See CANAAN.)—Calmet.

PALEY, (WILLIAM, D. D.,) an eminent divine, the son of a clergyman, was born, in 1745, at Peterborough, and



was educated, as a sizer, at Christ college, Cambridge, of which he became a fellow in 1766. For ten subsequent years he resided at the university; but in 1776, he obtained the vicarages of Dalston, in Cumberland, and Appleby, in Westmoreland. Within the next nine years he became a prebendary, archdeacon, and chancellor of Carlisle.

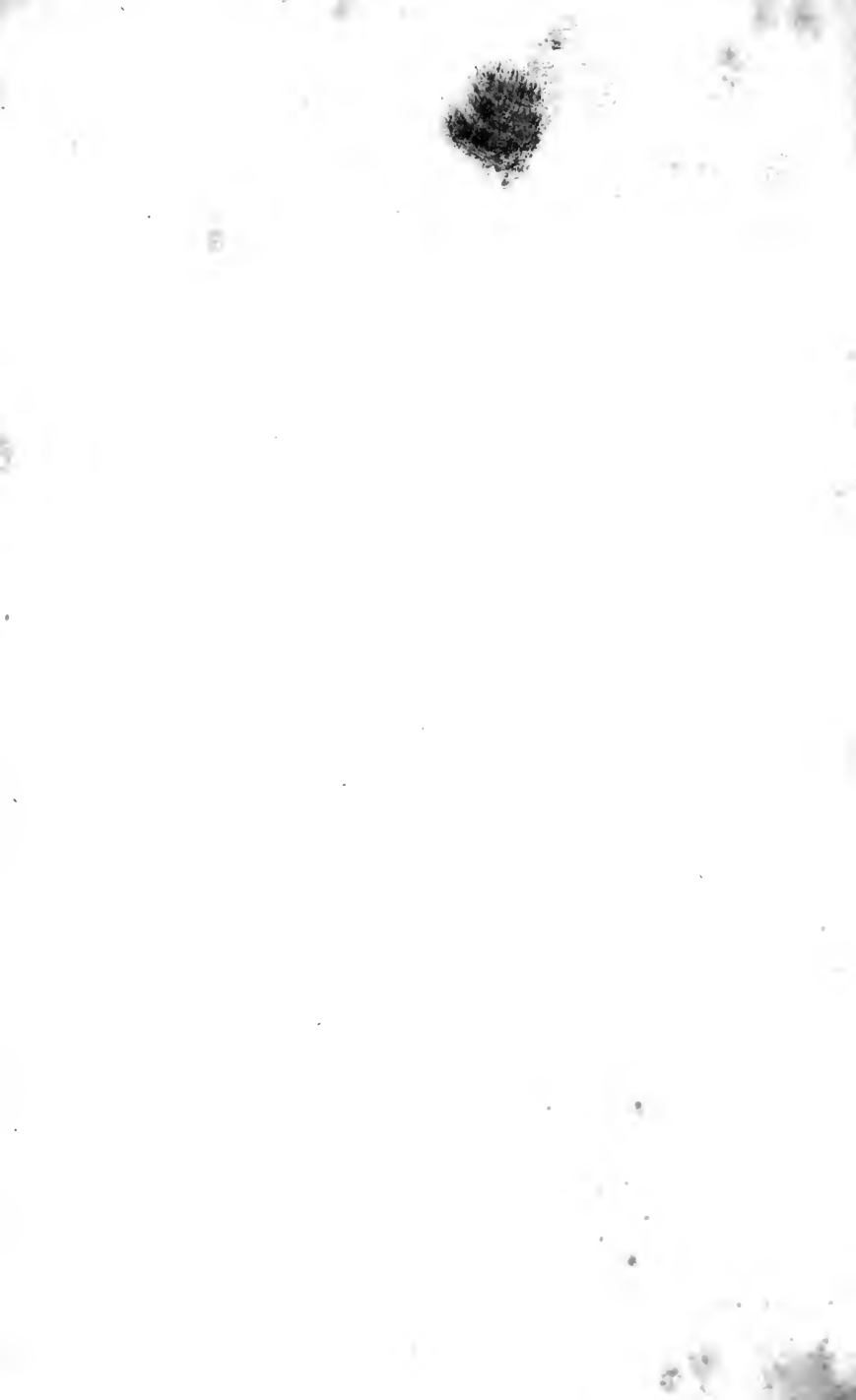
In 1785, he published his "Principles of Moral and Political Philosophy," in two volumes, octavo, with a highly liberal dedication to his episcopal patron. This work is said to stand unrivalled for its simplicity, and the pertinency of its illustrations, as well as for the vigor and discrimination by which it is characterized; and though exceptions have justly been made to certain definitions and principles therein laid down, it could not fail to establish his reputation as an author of the first class.

In 1790, Mr. Paley published his "Horæ Pauline, or the Truth of the Scripture History of St. Paul evinced by a Comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another;" which he dedicated to Dr. Law, then bishop of Killala. It furnishes a line of argument of the highest importance on the subject of the Evidences of Christianity.

He was a great friend to the abolition of the slave-trade; and, in 1789, when the first great discussion in the house of commons was expected, he drew up a short, but appropriate and judicious treatise, entitled, "Comments against the Unjust Pretensions of Slave Dealers and Holders to be indemnified by pecuniary Allowances at the Public Expense, in case the Slave-Trade should be Abolished;" and sent it to the committee. The bishop of Durham, entertaining great respect for him, presented him with the valuable rectory of bishop Wearmouth, worth twelve thousand pounds a year.

In 1794, he published his "View of the Evidences of Christianity," in three volumes, duodecimo, which contains







an able, popular view of the historical argument for the truth of the Christian religion. It is drawn up with his usual perspicuity and dialectic skill, and is now generally regarded as the most complete summary on the subject that has ever appeared.

In 1800, Dr. Paley was attacked by a violent nephralgic complaint. During the period of this excruciating disorder, he finished his celebrated work, entitled "Natural Theology, or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature;" a work highly celebrated for the justness of its reflections, and the benevolence, good sense, and piety which it breathes. He still entered into society with his wonted zest, and his conversation was lively and animated, pious and devout. In December, 1804, his friends perceived his valuable life drawing to a rapid close. He died on the 25th of May, 1805.

Among his friends, no man was more highly, or more justly esteemed, than Dr. Paley; and his literary attainments were exceeded only by his many amiable traits of frankness and good humor. In private life, he appears to have exhibited very little of the gravity of the philosopher, being fond of company and amusement. As a writer, Dr. Paley was less solicitous to delight the ear than to inform the understanding; yet few authors have written so pleasingly on similar subjects; and there is, both in his conceptions and language, a peculiarity of manner which marks the native vigor of his mind. After his death, a volume of his sermons was published in octavo, and his entire works have been repeatedly published in various forms, in four, five, or six volumes. *Life by Meadley; Jones' Chris. Biog.—Hend. Buck; Davenport.*

**PALM;** a measure of four fingers' breadth, or three inches and six hundred and forty-eight thousandths, Heb. *Tophach*, Exod. 25: 25. The Heb. *Zereth*, (Exod. 28: 16.) is often translated *palm*, though it signifies a half-cubit, and contains three ordinary palms; which ought to be observed, that two measures so unequal may not be confounded. We find in Isa. 40: 12, an expression that proves the *Zereth*, or palm, to signify the extent of the hand from the end of the thumb to the end of the little finger: "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span?" a *zereth*.—*Calmet*.

**PALMER**, (ELIAB,) a preacher of deism, was graduated at Dartmouth college in 1787. He was the head of the Columbian Illuminati, a deistical company at New York, established about 1801, consisting of ninety-five members. Its professed aim was to promote "moral science;" against religious and political imposture. The Temple of Reason was a weekly paper, of which the principal editor was one Driscoll, an Irishman, who had been a Romish priest, and who removed with his paper to Philadelphia. Mr. Palmer delivered lectures, or preached against Christianity. But, according to Mr. Cheetham, he was "in the small circle of his church more priestly, more fulminating," than Laud and Gardiner of England; "professing to adore reason, he was in a rage if any body reasoned with him." He was blind from his youth. He died three years before Paine, at Philadelphia, in March, 1806, aged forty-two. He published an Oration, July 4, 1797; The Principles of Nature, 1802.—*Allen*.

**PALMER-WORM.** Bochart is of opinion that the Hebrew *gezem* is a kind of locust, furnished with very sharp teeth, with which it gnaws off grass, corn, leaves of trees, and even their bark. The Jews support this idea, by deriving the word from *guz*, or *gazaz*, to cut, to shear, to mince; and Pisidas compares a swarm of locusts to a sword with ten thousand edges. But notwithstanding this, the LXX. read *kampê*, and the Vulgate *eruca*, or caterpillar, which rendering is supported by Fuller and Michaëlis. Caterpillars also begin their ravages before locusts, which seems to coincide with the nature of the creature here intended: "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten," Joel 1: 4.—*Calmet*.

**PALM-SUNDAY;** the Sunday next before Easter; so called from palm branches being strewed on the road by the multitude, when our Savior made his triumphal entry into Jerusalem.—*Hend. Buck*.

**PALM-TREE.** This tree is called *tamar*, from its straight, upright growth, for which it seems more remarkable than any other tree: it sometimes rises to the height of a hundred feet.

The palm is one of the most beautiful trees of the vegetable kingdom. The stalks are generally full of rug-



Palm-Tree.

ged knots, which are the vestiges of the decayed leaves: for the trunk is not solid like other trees, but its centre is filled with pith, round which is a tough bark full of strong fibres when young, which, as the tree grows old, hardens

and becomes ligneous. To this bark the leaves are closely joined, which in the centre rise erect; but after they are advanced above the vagina that surrounds them, they expand very wide on every side the stem; and as the older

leaves decay, the stalk advances in height. The leaves, when the tree has grown to a size for bearing fruit, are six or eight feet long; are very broad when spread out, and are used for covering the tops of houses, and similar purposes.

The fruit, which is called "date," grows below the leaves in clusters; and is of a sweet and agreeable taste. The diligent natives, says Mr. Gibbon, celebrated, either in verse or prose, the three hundred and sixty uses to which the trunk, the branches, the leaves, and the fruit were skillfully applied. The extensive importance of the date-tree, says Dr. Clarke, is one of the most curious subjects to which a traveller can direct his attention. A considerable part of the inhabitants of Egypt, of Arabia, and Persia, subsist almost entirely on its fruits. They boast also of its medicinal virtues. Their camels feed upon the date stone. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches, cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging; from the sap is prepared a spirituous liquor; and the body of the tree furnishes fuel: it is even said, that from one variety of the palm-tree, the "phœnix farinifera," meal has been extracted, which is found among the fibres of the trunk, and has been used for fuel.

The palm-tree arrives at its greatest vigor about thirty years after transplantation, and continues so seventy years afterwards, bearing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds. After this period, it begins gradually to decline, and usually falls about the latter end of its second century. "To be exalted," or "to flourish like the palm-tree," are as just and proper expressions, suitable to the nature of this plant, as "to spread about like a cedar," Psal. 92: 11.

The root of the palm-tree produces a great number of suckers, which, spreading upward, form a kind of forest. It was under a little wood of this kind, as Calmet thinks, that the prophetess Deborah dwelt between Ramah and Bethel, Judg. 4: 5. And probably to this multiplication of the palm-tree, as he suggests, the prophet alludes, when he says, "The righteous shall flourish like a palm-tree," (Psal. 92: 12. Comp. Psal. 1: 3.) rather than to its towering height, as Dr. Shaw supposes.

Palm branches were also used as emblems of victory, both by believers and idolaters. The reason given by Plutarch and Aulus Gellius, why they were so among the latter, is the nature of the wood, which so powerfully resists incumbent pressure. But, doubtless, believers, by bearing palm branches after a victory, or in triumph, meant to acknowledge the Supreme Author of their success and prosperity, and to carry on their thoughts to the great conqueror over sin and death. Comp. 1 Mac. 13: 51. 2 Mac. 10: 7. John 12: 13. Rev. 7: 9.

This tree was formerly of great value and esteem among the Israelites, and so very much cultivated in Judea, that, in after times, it became the emblem of that country, as may be seen in a medal of the emperor Vespasian upon the conquest of Judea. It represents a



captive woman sitting under a palm-tree, with this inscription, "*Judea capta*;" and upon a Greek coin, likewise, of his son Titus, struck upon the like occasion, we see a shield suspended upon a palm-tree, with a victory writing upon it. Pliny also calls Judea *palmis inclita*, "renowned for palms." Jericho, in particular, was called "the city of palms," (Deut. 34: 3. 2 Chron. 28: 15.) because, as Josephus, Strabo, and Pliny have remarked, it anciently abounded in palm-trees.

As the Greek name for this tree signifies also the fabulous bird, called the phœnix, some of the fathers have supposed that the Psalmist (92: 12.) alludes to the latter, and on his authority have made the phœnix an emblem

of a resurrection. Tertullian calls it a full and striking emblem of this hope. But the tree, also, seems to have been considered as emblematical of the revivification of the human body, from its being found in some burial-places in the East. In the colder climate of England, the *yer-tree* is substituted in its place.—*Calmet; Watson.*

**PALSY**; a disorder which deprives the limbs of sensation or motion, or both, and makes them useless to the patient. When one entire side of the body is affected, it is called *hemiplegia*. If one half of the body, the upper or lower, it is called *paraplegia*. If confined to a single limb or set of muscles, it is called *simply paralysis*.

It is only in the slighter degrees of palsy in which medical aid can hope to afford much relief. In general there is little prospect of a cure. The parts deprived of motion and sense, gradually waste and become withered. When it is a consequence of apoplexy, it ends in death, though the patient may linger for years. Imbecility of mind usually attends it; nor is this to be wondered at, since in all cases its *immediate* cause is a compression on the brain. (See **MEDICINE**.)

Our Savior cured several paralytics by his word alone. See Matt. 4: 24. 8: 6. 9: 2. Mark 2: 3, 4. Luke 5: 18. The sick man who was lying near the pool at the sheep-mat for thirty-eight years was a paralytic, John 5: 5.—*Calmet; Thomas' Domestic Medicine.*

**PAMPHYLUS**, a Christian martyr under Galerius, was a native of Phœnicia, of such extensive learning, that he was called a second Origen. He was received into the body of the clergy at Caesarea, where he established a library, and lived in the practice of every Christian virtue. He copied most of the works of Origen with his own hand; and, assisted by Eusebius, gave a correct copy of the Old Testament, which had suffered greatly from the ignorance or negligence of former transcribers. He likewise gave lectures on literary and religious subjects in an academy established by him for that purpose, until A. D. 307, when he was apprehended and carried before Urban, the governor of Palestine. Urban, having in vain endeavored to turn him to paganism, ordered him to be tortured severely, and to be imprisoned; which was accordingly done. He was afterwards beheaded.—*Fox, p. 56.*

**PAMPHYLIA**; a province of Asia Minor, having Cilicia east, Lycia west, Pisidia north, and the Mediterranean south. It is opposite to Cyprus, and the sea between the coast and the island is called the sea of Pamphylia. The chief city of Pamphylia was Perge, where Paul and Barnabas preached, Acts 13: 13. 14: 24.—*Calmet.*

**PARCRATIUS**, or **PANCRASS**, a Christian martyr, horn at Phrygia, was beheaded at Rome, in the persecution under Galerius.—*Fox, p. 56.*

**PANDECTS**; properly a juridical term, signifying a complete collection or digest of laws. It was used, however, by Papias, as a denomination of the Old and New Testaments.—*Hend. Buck.*

**PANTALEON**, a Christian martyr under Galerius, was a native of Nicomedia. His father, from whom he received his education, was a pagan; his mother, a Christian. Having applied himself to the study of medicine, he became eminent in his profession, and was appointed physician to the emperor Galerius. He was one of the most benevolent of men, and successful of practitioners. His reputation roused the jealousy of the pagan physicians, who accused him to the emperor. Galerius finding him a Christian, ordered him to be tortured, and then beheaded, which was done, A. D. 305.—*Fox, p. 55.*

**PANTHEISM**; a sort of philosophical atheism, which considers the universe as an immense animal,

"Whose body nature is, and God the soul."

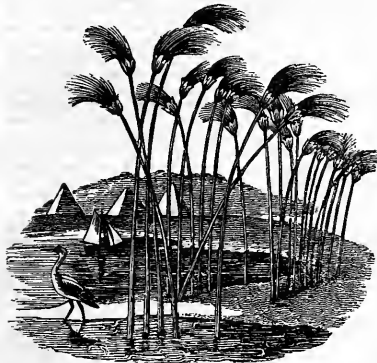
This, according to the learned Cudworth, was the system of Orpheus and other early Greeks; for he calls the material world "the body of Jupiter." As, however, this is said in verse, and all poets claim a license for idolatry; and more especially as considerable doubt rests upon the authenticity of the verses ascribed to him, others deny the charge. But, certain it is, that the mysteries of paganism, and the secret doctrines of the philosophers, all leaned this way. From this notion, also, probably arose the doctrine of two first principles in the Oriental philosophy;

and from thence the error of the Manichæans and other early heretics; also the notions of the Indian Brahmins and Chinese literati.

The system has in modern times been taken up by Spinoza and Thomas Hobbes; and whether or not Pope himself believed it, he has dressed it up in all the charms of poesy, both in his Essay on Man and Universal Prayer: nor is Thompson's "varied God" easily to be understood on other principles. (See SINGOSISM.) *Cudworth's Intellectual System*, book iv. ch. 17; *Enfield's Philosophy*, vol. i. pp. 126-7; *Douglas on Errors regarding Religion*.—*Williams*.

**PAPAS**; (the ancient Greek *pappas*, *papa*, *father*;) the name at present given to the priests of the Greek church: in Russia they are called *popes*. In the third and fourth centuries, the name was given to all the bishops; but in the ninth, it was appropriated exclusively to the four eastern patriarchs. In the west, however, the bishop of Rome determined to have the exclusive use of the title; but it required the iron hand of Gregory VII. to carry the plan into effect. He assembled some Italian bishops at Rome, in 1073, and formed them into a council, which excommunicated the emperor Henry, and declared that no one had any right to the title of *pope* but the Roman pontiff.—*Hend. Buck*.

**PAPER-REED**; (*numet*;) Exod. 2: 3. Job 8: 11. Isa. 8: 2. 35: 7. When the outer skin, or bark, is taken off,



there are several films, or inner pellicles, one within another. These, when separated from the stalk, were laid on a table artfully matched and flatted together, and moistened with the water of the Nile, which, dissolving the glutinous juices of the plant, caused them to adhere closely together. They were afterwards pressed, and then dried in the sun, and thus were prepared sheets or leaves for writing upon in characters marked by a colored liquid passing through a hollow reed. The best papyrus was called *hieraticum*, or paper of the priests. On this the sacred documents of Egypt were written. Ancient books were written on papyrus, and those of the New Testament among the rest. In the fourth century, however, these sacred writings are found on skins. This was preferred for durability; and many decayed copies of the New Testament, belonging to libraries, were early transferred to parchment. Finally came paper, the name of which was taken from the Egyptian reed; but the materials of which it was fabricated were cotton and linen. (See *BULRUSH*, and *BOOK*.)—*Watson*.

**PAPHOS**; a celebrated city of Cyprus, lying on the western coast of the island, where Venus (who from hence took the name of Paphia) had her most ancient and most famous temple; and here the Roman proconsul, Sergius Paulus, resided, whom St. Paul converted to Christianity, Acts 13: 6.—*Watson*.

**PAPIST**; one who adheres to the communion of the pope and church of Rome. (See *POPE*, and *POPERY*.)—*Hend. Buck*.

**PARABLE**; (*parabolē*, formed from *parabalein*, to cast side by side, to compare;) an illustration, or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn, by comparing it with some other thing in which the people are more immediately concerned. (See *ALLEGORY*.) Aristotle defines parable, a similitude drawn from form to form. Cicero calls it a collation; others, a simile. F. de Colonia calls it a rational fable; but it may be founded on real occurrences, as many parables of our Savior were. The Hebrews call it *mesel*, from a word which signifies either to predominate or to assimilate; the Proverbs of Solomon are by them also called *mesalim*, *parables*, or *proverbs*.

In the New Testament, the word parable is used variously: in Luke 4: 23, for a proverb, or adage; in Matt. 15: 15, for a thing darkly and figuratively expressed; in Heb. 9: 9, &c., for a type; in Luke 14: 7, &c., for a special instruction; in Matt. 24: 32, for a similitude or comparison.

Parable, according to the eminently learned bishop Lowth, is that kind of allegory which consists of a continued narration of a fictitious or accommodated event, applied to the illustration of some important truth. The Greeks call these *ainai*, *allegories*, or *apologues*; the Latins, *fabule*, or "fables;" and the writings of the Phrygian sage, or those composed in imitation of him, have acquired the greatest celebrity. Nor has our Savior himself disdained to adopt the same method of instruction; of whose parables it is doubtful whether they excel most in wisdom and utility, or in sweetness, elegance, and perspicuity. As the appellation of parable has been applied to his discourses of this kind, the term is now restricted from its former extensive signification to a more confined sense. But this species of composition occurs very frequently in the prophetic poetry, and particularly in that of Ezekiel. If to us they should sometimes appear obscure, we must remember, that, in those early times when the prophetic writings were indited, it was universally the mode throughout all the eastern nations to convey sacred truths under mysterious figures and representations. In order to our forming a more certain judgment upon this subject, Dr. Lowth has briefly explained some of the primary qualities of the poetic parables; so that, by considering the general nature of them, we may decide more accurately on the merits of particular examples.

It is the first excellence of a parable to turn upon an image well known and applicable to the subject, the meaning of which is clear and definite; for this circumstance will give it perspicuity, which is essential to every species of allegory. If the parables of the sacred prophets are examined by this rule, they will not be found deficient. They are in general founded upon such imagery as is frequently used, and similarly applied by way of metaphor and comparison in the Hebrew poetry. Examples of this kind occur in the parable of the deceitful vineyard, (Isa. 5: 1-7.) and of the useless vine; (Ezek. 15: 19: 10-14.) for under this imagery the ungrateful people of God are more than once described, Ezek. 19: 1-9. 31, 16, 23. Moreover, the image must not only be apt and familiar, but it must be also elegant and beautiful in itself; since it is the purpose of a poetic parable, not only to explain more perfectly some proposition, but frequently to give it some animation and splendor. As the imagery from natural objects is in this respect superior to all others, the parables of the sacred poets consist chiefly of this kind of imagery. It is also essential to the elegance of a parable, that the imagery should not only be apt and beautiful, but that all its parts and appendages should be perspicuous and pertinent. Of all these excellencies, there cannot be more perfect examples than the parables that have been just specified; to which we may add the well-known parable of Nathan, (2 Sam. 12: 1-4.) although written in prose, as well as that of Jotham, (Judges 9: 7-15.) which appears to be the most ancient extant, and approaches somewhat nearer to the poetical form. It is also the criterion of a parable, that it be consistent throughout, and that the literal be never confounded with the figurative sense; and in this respect

it materially differs from that species of allegory called the continued metaphor, Isa. 5: 1—7.

The wisdom of our Lord is therefore manifest in adopting this mode of instruction. If a degree of obscurity attaches to it, even this is not without its uses. It is just that kind of difficulty which is demanded by human nature, for its trial, exercise, and improvement. It serves to discover who love the truth, and who are indifferent to it; who are willing to search for it as for hid treasure, and to lift up their voice in prayer for understanding, and who are not. It is admirably adapted also to excite attention, to stimulate curiosity, to exercise the judgment, and through the medium of the imagination to lodge truth permanently in the heart.

Messrs. Ballou and Whittemore have published on the Parables, endeavoring to explain them on Universalist principles. It is time that a better work appeared. The field is rich. *Christian Soldier for 1833; Works of Hannah More; Proudfit on the Parables.*—Watson.

PARABOLIANA, in the ancient Christian church, were certain persons who employed themselves in visiting the sick, the number of which, in the church of Alexandria, amounted to five or six hundred. The Greeks applied a kindred term (*paraboli*) to those who hired themselves out to fight with wild beasts in the amphitheatre; and this office was considered, especially in times of public pestilence, as a work of similar danger. *Broughton's Diet. from Bingham's Antiq.*—Williams.

PARACLETE; an advocate or comforter; generally applied to the third person in the Trinity, John 15: 26. (See HOLY GHOST.)—*Head. Buck.*

PARADISE, according to the original meaning of the term, whether it be of Hebrew, Chaldee, or Persian derivation, signifies "a place inclosed for pleasure and delight." The LXX., or Greek translators of the Old Testament, make use of the word *paradis*, when they speak of the garden of Eden, which Jehovah planted at the creation, and in which he placed our first parents. There are three places in the Hebrew text of the Old Testament where this word is found, namely, Neh. 2: 8. Cant. 4: 13. Eccl. 2: 5. The term *paradis* is obviously used in the New Testament as another word for heaven; by our Lord, (Luke 23: 43.) by the apostle Paul, (2 Cor. 12: 4.) and in the Apocalypse, 2: 7. (See EDEN, and ADAM.)—Watson.

PARÆUS, (DAVID, D. D.), a celebrated divine and reformer, was born Dec. 20, 1548, at Franconstein, in Silesia, and educated at Hemsberg and Heidelberg. He entered on his ministry in 1571, at a village called Schlettenbach, which he soon exchanged for Hemsbach, in the diocese of Worms. It was a stormy time, owing to the contests between the papists and Protestants. Lutherans and Calvinists, and in 1577, Paræus lost his place in consequence of being a sacramentarian, or Calvinist. He went first to Frankenthal, and three years after to Witzingen; but in 1584, prince Casimir made him a professor at Heidelberg. In 1586, he commenced authorship by the publication of his *Method of the Ubiquitarian Controversy*. (See UBICUITARIANS.) In 1589, he published the German Bible, with notes. He rose to the highest professorship in theology, and his fame drew students to the university from the remotest parts of Hungary and Poland. He died June, 1622.

Paræus was willing to yield many things for the sake of peace, yet he was a determined enemy to all innovation. He used to say with Luther of turbulent reformers, "From a vain-glorious doctor, a litigious pastor, and useless questions, may the good Lord deliver his church!" His exegetical works, (among which is his *Commentary on Romans*, whose anti-monarchical principles gave such offence to king James I., and the university of Oxford,) were published by his son at Frankfort, 1647, in three vols. folio.—*Middleton*, vol. ii. 401.

PARAN, DESERT OF; a "great and terrible wilderness" which the children of Israel entered after leaving mount Sinai, (Num. 10: 12. Deut. 1: 19.) and in which thirty-eight of their forty years of wandering were spent. It extended from mount Sinai on the south, to the southern border of the land of Canaan on the north; having the desert of Shur, with its subdivisions, the deserts of Etham and Sin, on the west, and the eastern branch of the Red

sea, the desert of Zin and mount Seir, on the east. Burckhardt represents this desert, which he entered from that of Zin, or valley of El Araba, about the parallel of Suez, as a dreary expanse of calcareous soil, covered with black flints.—*Watson*.

PARAPHRASE; an explanation of some text in clearer and more ample terms, wherein more regard is had to an author's meaning than his words. (See COMMENTARY.)—*Head. Buck.*

PARDON; the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted.

Of the nature of pardon, it may be observed, that the Scripture represents it by various phrases: a lifting up, or taking away sin, (Ps. 32: 1.) a covering of it, (Ps. 85: 2.) a non-imputation of it, (Ps. 32: 2.) a blotting it out, (Ps. 43: 25.) a non-remembrance of it, Heb. 8: 12. Isa. 43: 25. 1. It is an act of free grace, Ps. 51: 1. Isa. 43: 25. 2. A point of justice, God having received satisfaction by the blood of Christ, 1 John 1: 9. 3. A complete act, a forgiveness of all the sins of his people, 1 John 1: 7. Ps. 103: 2, 3. 4. An act that will never be repealed, Mic. 7: 19.

The author or cause of pardon is not any creature, angel, or man; but God. Ministers preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy, 1 Thess. 2: 4. Rev. 13: 5, 6. (See ABSOLUTION; INDULGENCES.) There is nothing that man has, or can do, by which pardon can be procured: wealth cannot buy pardon, (Prov. 11: 4.) human works or righteousness cannot merit it, (Rom. 11: 6.) nor can water baptism wash away sin. It is the prerogative of God alone to forgive, (Mark 2: 7.) the first cause of which is his own sovereign grace and mercy, Eph. 1: 7. The meritorious cause is the blood of Christ, Heb. 9: 14. 1 John 1: 7. It is to be sought by prayer.

Pardon of sin and justification are considered by some as the same thing; and it must be confessed that there is a close connexion; in many parts they agree, and it is without doubt that every sinner who shall be found pardoned at the great day, will likewise be justified; yet they have been distinguished thus:—1. An innocent person, when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned. 2. Pardon frees from punishment, but does not entitle to everlasting life; but justification does, Rom. 5. If we were only pardoned, we should, indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the Scripture declares—"the gift of God."

After all, however, though these two may be distinguished, yet they cannot be separated; and, in reality, one is not prior to the other; for he that is pardoned by the death of Christ, is at the same time justified by his life, Rom. 5: 10. Acts 13: 38, 39. (See GRACE; MERCY; ATONEMENT; JUSTIFICATION.) *Charnock's Works*, vol. ii. p. 101; *Gill's Body of Div.*, article PARDON; *Owen on Psalm 130; Hervey's Works*, vol. ii. p. 352; *Dwight's Theology; Fuller's Works; Griffin on Atonement*, Appendix.—*Head. Buck.*

PARENTS; a name appropriated to immediate progenitors, as father and mother.

The duties of parents to children relate to their health, their maintenance, their education, and morals. Many rules have been delivered respecting the health of children, which cannot be inserted here; yet we shall just observe, that, if a parent wishes to see his progeny healthy, he must not indulge them in every thing their little appetites desire; not give them too much sleep, nor ever give them strong liquors. He must accustom them to industry and moderate exercise. Their food and clothing should be rather light. They should go to rest soon, and rise early; and, above all, should, if possible, be inspired with a love of cleanliness.

As to their maintenance, it is the parent's duty to pro-

vide every thing for them that is necessary until they be capable of providing for themselves. They, therefore, who live in habits of idleness, desert their families, or by their negligent conduct reduce them to a state of indigence and distress, are violating the law of nature and of revelation, 1 Tim. 5: 8.

In respect to their education and morals, great care should be taken. As it relates to the present life, habits of courage, application, trade, prudence, labor, justice, contentment, temperance, truth, benevolence, &c., should be formed. Their capacities, age, temper, strength, inclination, should be consulted, and advice given suitable to these. As it relates to a future life, their minds should be informed as to the being of God, his perfections, glory, and the mode of salvation by Jesus Christ. They should be catechised; allured to a cheerful attendance on divine worship; instructed in the Scriptures; kept from bad company; prayed with and for; and, above all, a good example set them, Prov. 22: 6. Eph. 6: 1, 2.

Nothing can be more criminal than the conduct of some parents in the inferior classes of the community, who never restrain the desires and passions of their children, suffer them to live in idleness, dishonesty, and profanation of the Lord's day, the consequence of which is often an ignominious end. So, among the great, permitting their children to spend their time and their money as they please, indulging them in perpetual public diversions, and setting before them awful examples of gambling, indolence, blasphemy, drinking, and almost every other vice. What is this but ruining their children, and "bequeathing to posterity a nuisance?"

But, while we would call upon parents to exercise their authority, it must not be understood that children are to be entirely at their disposal under all circumstances, especially when they begin to think for themselves. Though a parent has a right over his children, yet he is not to be a domestic tyrant, consulting his own will and passions in preference to their interest. In fact, his right over them is at an end when he goes beyond his duty to them. "For parents," as Mr. Paley observes, "have no natural right over the lives of their children, as was absurdly allowed to Roman fathers; nor any to exercise unprofitable severities; nor to command the commission of crimes; for these rights can never be wanted for the purposes of a parent's duty. Nor have parents any right to sell their children into slavery; to shut up daughters and younger sons in nunneries and monasteries, in order to preserve entire the estate and dignity of the family; or to use any arts, either of kindness or unkindness, to induce them to make choice of this way of life themselves; or in countries where the clergy are prohibited from marriage, to put sons into the church for the same end, who are never likely to do or receive any good in it sufficient to compensate for this sacrifice; nor to urge children to marriages from which they are averse, with the view of exalting or enriching the family, or for the sake of connecting estates, parties, or interests; nor to oppose a marriage in which the child would probably find his happiness, from a motive of pride or avarice, of family hostility or personal pique." (See RELIGIOUS EDUCATION.) *Paley's Moral Philosophy*, vol. i. p. 345—370; *James' Family Monitor*; *Serment's Discourses*; *Stennett's Discourses on Domestic Duties*, dis. 5; *Beattie's Elements of Moral Science*, vol. ii. pp. 139, 148; *Doddridge's Lectures*, lect. 74; *Saurin's Sermons*; *Miss Edgeworth and Mrs. Hamilton*; *Searle's Christian Parent*; *Dwight's Theology*; *Father's Book*; but, above all, *Anderson on the Domestic Constitution*.—*Hend. Buck.*

PARIS, (MATTHEW,) an English historian, was a Benedictine monk at St. Albans, into which order he entered in 1217. He died in 1259. Matthew Paris was an universal scholar, and a man of great probity. His History is a valuable work.—*Davenport.*

PARISH, (ELIJAH, D. D.,) minister of Byfield, Mass., was born in Lebanon, Conn., Nov. 7, 1762, and graduated at Dartmouth college in 1785. He was ordained in 1787. After being the minister of Byfield nearly forty years, he died, Oct. 14, 1825, aged sixty-two.

He published, besides Sermons, a History of New England, with Dr. Morse, 1804; with Dr. McClure, *Memoirs of Eleazer Wheelock*, 8vo, 1811; *Gazetteer of the Eastern*

Continent; *Modern Geography*; *Gazetteer of the Bible*. A volume of Sermons was published after his death.—*Allen.*

PARKER, (ABP. MATTHEW,) a learned prelate, was born, in 1504, at Norwich; was educated at Cambridge; and was successively chaplain to Anne Boleyn, dean of Stoke Clare, master of Bennet college, and dean of Lincoln. In the reign of Mary he was in great danger of being brought to the stake. Elizabeth raised him to the see of Canterbury, which he filled with honor to himself. He died in 1575. Parker took a share in the reformed liturgy, and the Bishop's Bible; published editions of some of the old English historians; and wrote *De Antiquitate Britannicæ Ecclesiæ*, and some works of less importance.

He is spoken of as pious, sober, temperate; extremely modest, but immovable in the distribution of justice, and fearless in what he considered a good cause. In his disposition, he was most generous and charitable; some of his benefactions were most magnificent. His numerous writings give evidence of extensive erudition, and in various other ways he manifested the enthusiasm of a scholar.—*Middleton*, vol. ii. 171; *Davenport.*

PARKER, (SAMUEL, D. D.,) bishop of the Protestant Episcopal church in New England, was born at Portsmouth, N. H., in 1745, and was graduated at Harvard college, in 1764. He was afterwards nine years an instructor of youth in Newburyport and other towns. In 1773, he was ordained by the bishop of London, and May 19, 1775, was established as assistant minister at Trinity church, Boston, of which he became the rector in 1779. During the revolutionary war the other Episcopal clergy men quitted the country, but he remained at his post, and his church was saved from dispersion. After the death of bishop Bass he was elected his successor; but he was at the head of the Episcopal churches but a few months. He died suddenly, at Boston, Dec. 6, 1804, aged fifty-nine.

Distinguished for his benevolence, he was in a peculiar manner the friend of the poor, who in his death mourned the loss of a father. He published a *Sermon* at the election, 1793; before the asylum, 1803; and some other occasional discourses.—*Allen.*

PARKER, (ISAAC, LL. D.,) chief justice of Massachusetts, was born in Boston, in 1768, and graduated at Harvard college, in 1786. He commenced the practice of law in the district of Maine, and was elected a member of congress. In 1806, he was appointed a judge of the supreme court, and in 1814, chief justice, as the successor of Mr. Sewall, of which office he with high reputation and faithfulness discharged the duties sixteen years. On Sunday, May 25, 1830, he was suddenly attacked with the apoplexy, of which he died the next morning, May 26, aged sixty-two.

He was a distinguished scholar and friend of literature. For eleven years he was a trustee of Bowdoin college, and for twenty years an overseer of Harvard college. He was a man of great moral worth, and a firm believer in the Christian religion. He published a sketch of the character of judge Parsons, 1813.—*Allen.*

PARKHURST, (JOHN,) a divine, was born, in 1723, at Catesby, in Northamptonshire; was educated at Rugby school, and Clare hall, Cambridge; and died in 1797. He is the author of a *Hebrew Lexicon*; a *Greek Lexicon*; an *Address to Wesley*; and the *Divinity and Pre-existence of Christ* demonstrated.—*Davenport.*

PARLOR; that room in a house where the master or his family customarily speak with visitors: but whether the word rendered parlor has always this import in the Hebrew, may be doubtful. Compare Judg. 3: 20. 1 Sam. 9: 22.—*Calmel.*

PARNELL, (THOMAS,) a divine and poet, was born, in 1679, at Dublin; was educated at Trinity college, in that city; obtained, in 1705, 1713, and 1716, the archdeaconry of Clogher, a prebend in Dublin cathedral, and the vicarage of Finglass; and died at Chester, in 1717. He was the friend of Swift and Pope, the latter of whom gave the works of Parnell to the press.—*Davenport.*

PARR, (SAMUEL, LL. D.,) one of the most profound of Greek scholars, was born, in 1746, at Harrow on the Hill, and was educated at the grammar-school of that place, and at Emanuel college, Cambridge. Having, in consequence of his youth, been disappointed of becoming head

He later at Harrow, he established a seminary at Stanmore; which, however, he ultimately gave up, and was successively master of Colchester and Norwich grammar-schools. His first church preferment was the rectory of Asterby, which he obtained in 1780; and the following year he received the degree of doctor of laws. He subsequently received the perpetual curacy of Hatton, the living of Graffham, in Huntingdonshire, and a prebend of St. Paul's cathedral.

In curious and elegant classical knowledge, Dr. Parr seems to be entitled to the lead among the scholars of his



day. It is to be regretted, however, that he did not exert his literary powers on subjects of adequate and permanent interest; on which account his sermons and tracts, though written with extraordinary vigor and elegance, will fail to secure lasting attention. Though somewhat too much of a politician for a divine, he evinced singular benevolence and benignity in his general deportment. His works, among which are various Sermons, the Preface to Bellendenus, and a Letter from Irenopolis, have been collected since his decease, and published in eight vols. octavo, together with Memoirs of his Life, and Writings, and a selection from his correspondence, by John Johnson, M. D., 1828. He died March 26, 1825, in his seventy-ninth year.—*Davenport.*

PARRY, (WILLIAM,) some time president and theological tutor at Wymondley academy, Herts, was born in the year 1751, at Abergavenny, in Monmouthshire. He was the eldest of twelve children, most of whom died young. When he was about seven years of age, he removed with his father to London, where he attended the ministry of Dr. Samuel Stennett. It is not ascertained at what period he first felt the importance of religion; but, at the age of seventeen, he publicly professed his attachment to Christianity, by becoming a member of the church at Stepney, then under the pastoral care of Mr. Brewer, by whom, at the age of twenty, he was introduced to the academy at Homerton. Under the instructions of Drs. Condor, Gibbons, and Fisher, Mr. Parry remained during six years, pursuing, with unremitting ardor and persevering industry, the studies to which he had devoted himself. He was ordained at Little Baddow, Essex, in the year 1780. To his suggestion and benevolent activity, while resident at Baddow, may be attributed the formation of "The Benevolent Society, for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers, in the Counties of Essex and Herts;" also "The Essex Union," whose object is to promote the extension of the gospel in the county. In the year 1791, when an opposition was made to an application of the dissenters, for a repeal of the Test and Corporation acts, more especially by the noblemen, gentlemen, and clergy of the county of Warwick, he animadverted, with great eloquence and force, on their resolutions, in three letters, addressed to the earl of Aylesford. The pamphlet on the Inspiration of the New Testament appeared in the year 1797, and has obtained for its author an extensive reputation.

Shortly after its publication, proposals were made to Mr. Parry, by the trustees of W. Coward, Esq., to become theological tutor in the dissenting academy, which had for some years been conducted at Northampton and Daventry, by Drs. Doddridge and Ashworth. An earnest desire of extended usefulness led Mr. Parry to accept those proposals; and, in the year 1799, he took an affectionate farewell of his beloved flock at Baddow, after having labored amongst them for twenty years, with great accep-

tion and fidelity. Mr. Parry entered on his new and important office at Wymondley, (to which place the academy was removed,) with all that intense application which naturally resulted from the high sense he entertained of its responsibility. As a lecturer, Mr. Parry was distinguished by perspicuity and classical simplicity; and, by a happy union of dignity and affection, he secured the love and veneration of the students intrusted to his care.

In undertaking the office of tutor, Mr. Parry did not resign that of a minister of Christ. Immediately after his settlement at Wymondley, a small chapel was erected on the premises, where a congregation was raised, and a church formed, over which he presided as pastor, till the time of his decease. With the exception of a charge delivered at the ordination of one of his students, Mr. Parry appeared but once in the character of an author, after his removal to Wymondley, which was in a work of a controversial kind, with Dr. Williams, of Rotherham, "On the Origin of Moral Evil." It had been his intention to write a History of the Dissenters, a work for which he was well qualified, and for which he had made considerable preparation; but a painful nervous affection coming on, his design was interrupted, and never afterwards resumed. He died in Nov. 1818.

The death-bed of Mr. Parry was one of calm and holy triumph; he rested with unshaken confidence on the rock of ages, and entered with a smile the gloomy valley, which was to conduct him to the regions of everlasting day. He had just closed his sixty-fourth year.

The writings of Mr. Parry are characterized by clearness of conception, with great accuracy and felicity of expression.—*Jones' Chris. Biog.*

PARSEES. (See GUEBRES.)

PARSIMONY. (See COVETOUSNESS.)

PARSON; (*persona ecclesie*;) one that hath full possession of all the rights of a parochial church. He is called parson, (*persona*;) because by his person the church, which is an invisible body, is represented, and he is in himself a body corporate, in order to protect and defend the rights of the church, which he personates. There are in the church of England three ranks of clergymen below that of a dignitary, viz. parson, vicar, and curate. Parson is the first, meaning a rector, or he who receives the great tithes of a benefice. Clergyman may imply any person ordained to serve at the altar. Parsons are always priests, whereas clergymen are often only deacons. (See CLERGY; CURATE.)—*Hend. Buck.*

PARSONS, (JONATHAN,) minister in Newburyport, Mass., was graduated at Yale college in 1729, having given indications of an uncommon genius. Soon after he began to preach, he was ordained minister of Lyme, Conn., where he continued several years. The last thirty years of his life were spent at Newburyport, in one of the largest congregations in America. His labors were incessant, and he sometimes sunk under his exertions. During his last sickness he enjoyed the peace of a Christian. He expressed his unwavering assurance of an interest in the favor of God through the Redeemer. He died July 19, 1776, aged about sixty-six.

Mr. Parsons was a Presbyterian. As a preacher he was eminently useful. During some of the first years of his ministry his style was remarkably correct and elegant; but after a course of years, when his attention was occupied by things of greater importance, his manner of writing was less polished, though perhaps it lost nothing of its pathos and energy. In his preaching he dwelt much and with earnestness upon the doctrines of grace, knowing it to be the design of the Christian religion to humble the pride of man and to exalt the grace of God. He labored to guard his people both against the giddy wildness of enthusiasm, and the licentious tenets of Antinomian delusion. His invention was fruitful, his imagination rich, his voice clear and commanding, varying with every varying passion, now forcible, majestic, terrifying, and now soft, and persuasive, and melting. His zealous and indefatigable exertions were not in vain. During his ministry at Lyme, at a period of uncommon effusion of God's Spirit of grace, he indulged the belief, that near two hundred of his people were renewed in the dispositions of their minds, and enlightened by the truth



as it is in Jesus; and his labors at Newburyport were attended by a happy revival of religion. He was eminent as a scholar, for he was familiar with the classics, and he was skilled in the Latin, Greek, and Hebrew languages. He was accounted a dexterous and masterly reasoner. He published a Sermon at Boston Lecture, 1742; Good News from a far Country, in seven discourses, 1756; Observations, &c., 1757; Manna gathered in the Morning, 1761; Infant Baptism from Heaven, in two discourses, 1765; a Sermon on the Death of G. Whitfield, 1770; Freedom from Civil and Ecclesiastical Tyranny the Purchase of Christ, 1774; sixty Sermons on various subjects, in two volumes, 8vo, 1780. *Searl's Sermon on his Death.*—*Allen.*

PARSONS, (THEOPHILUS, LL. D.,) chief justice of Massachusetts, the son of Rev. Moses Parsons, of Byfield, was born Feb. 24, 1750. After graduating at Harvard college, in 1769, he studied law with judge Bradbury, of Falmouth, now Portland, and kept the grammar-school. When the town was burnt by the British, he returned to his father's, and soon opened an office in Newburyport. In 1779, he was a member of the convention which framed the constitution of Massachusetts; he was also in 1789 a member of the state convention, which adopted the constitution of the United States. He removed to Boston in 1800. After an extensive practice of thirty-five years he succeeded chief justice Dana, in 1806. He died at his residence in Boston, Oct. 30, 1813, aged sixty-three. He was not more remarkable for his deep learning, than for the keenness of his wit. His repartees were often very cutting. Not only was he a profound lawyer, but an excellent classical scholar and a skilful mathematician. His political influence, in the party divisions of his day, was very great.

Of his belief in Christianity he made a profession in his last years, joining the church in Boston, of which Dr. Kirkland was the pastor. "I examined," he was accustomed to say to his friends, "the proof, and weighed the objections to Christianity, many years ago, with the accuracy of a lawyer; and the result was so entire a conviction of its truth, that I have only to regret that my belief has not more completely influenced my conduct." Two days before his death, he repeated his strong conviction to Dr. Kirkland in the following terms: "I could as soon doubt the existence of God himself, as the truth of the Christian religion." The judgment of such a man ought to be generally known. The first six volumes of the Massachusetts Reports contain many of his judicial decisions, which were respected not only at home, but in Europe, as pre-eminent in wisdom. In the opinion of judge Parker, had he lived in England, he would have been made lord chancellor, or lord chief justice. *Parker's Sketch; Knapp's Biog. Sketches, 37-77; Christian Disciple, vol. ii.*—*Allen.*

PARSONS, (LEVI,) missionary to Palestine, the son of a minister, was born in Goshen, Mass., July 18, 1792. At the age of sixteen he became a Christian, and while he was a member of college he became earnestly desirous to be a missionary. During three revivals of religion his efforts were made extensively useful.

He was graduated at Middlebury in 1814, and studied theology at Andover. After being ordained in Sept. 1817, he was an agent of the Board of Missions. In Nov. 1819, he sailed with Mr. Fisk for Palestine, and arrived at Snyrna in Jan. 1820; after passing half a year at Sco, he proceeded to Jerusalem, where he remained from Feb. to May, 1821. In Dec. he went with Mr. Fisk to Alexandria, where he died in great peace and triumph, Feb. 10, 1822, aged twenty-nine. He was a good scholar, and very amiable and interesting in his manners, and devoted to his benevolent work. His Life was written by his brother-in-law, D. O. Morton, 1824.—*Allen.*

PART, PORTION, frequently signifies the source of satisfaction, or happiness. "The Lord is the portion of mine inheritance," Psal. 16: 5. 142: 5. "The Lord's portion is his people; Jacob is the lot of his inheritance," Deut. 32: 9. But with this difference; God makes and constitutes the happiness of his people, but his people cannot augment God's happiness or glory.

Part or portion also signifies recompense, or punishment: "This is the portion of a wicked man from God,

and the heritage appointed unto him by God," Job 20: 29. Psal. 63: 10. 11: 6. The Lord shall "appoint him his portion with the hypocrites," Matt. 24: 51. "What part hath he that believeth with an infidel?" 2 Cor 6: 15 (See next article).—*Calmet.*

PARTAKE; to receive a share. The saints are *partakers of Christ* and of the heavenly calling. By receiving Jesus Christ and his Spirit into their hearts, they possess them and their blessings and influences as their own, and are effectually called to the heavenly glory, Heb. 3: 1—14: 6: 4. They are *partakers of God's promises and benefits*; they have an interest in all the promises, and shall receive every blessing therein contained, Eph. 3: 6. 1 Tim. 6: 2. They are *partakers of the divine nature, and of Christ's holiness*, when, through union to Christ and fellowship with him in his righteousness and spirit, their nature is conformed to Christ, 2 Pet. 1: 4. They *partake of Christ's sufferings*, and of the afflictions of the gospel, when they are persecuted for their adherence to the truth and example of Christ, 1 Pet. 4: 13. 2 Cor. 1: 7. 2 Tim. 1: 8. They *partake of the grace of Paul*, and other ministers, when they receive spiritual edification from their ministry, Phil. 1: 7. Hypocrites are *partakers of the Holy Ghost*. Some of them in the apostolic age enjoyed his miraculous gifts and operations; and in every age they receive such convictions, or other influences, as are separable from a state of grace, Heb. 6: 4. Men become *partakers in other men's sins*, by contriving, consenting, inclining to, rejoicing in, assisting to commit, or sharing the profits or pleasures of their sin; or by occasioning them by an evil example, or offensive use of things indifferent; by provoking or tempting to, or not doing all we can to hinder their sin; or by commanding, exciting, or hiring men to sin; or by defending, extenuating, or commending their sin; by neglecting to reprove, and promote the proper punishment of sin; and by not mourning over and praying against sin, Rev. 18: 4 Eph. 5: 11.—*Brown.*

PARTHENAI, (ANNE OE,) an accomplished and pious lady, the wife of Anthony de Pons, count of Mareneus, was duchess of Ferrara, daughter of Lewis XII, and one of the brightest ornaments of the court of Reuée de France. She was a protectress of learning, and was herself, on account of her abilities and accomplishments, the delight of every society into which she entered. She understood Greek and Latin, and took great pleasure in conversing with theologians, and reading the Scriptures, which induced her to turn Protestant.—*Etham.*

PARTHIA is thought to have been originally a province of Media, on its eastern side, which was raised into a distinct kingdom by Arsaces, B. C. 250. It soon extended itself over a great part of the ancient Persian empire, and is frequently put for that empire in Scripture, and other ancient writings. Parthia maintained itself against all aggressors for nearly five hundred years, but in A. D. 226, one of the descendants of the ancient Persian kings united it to the ancient empire, and Persia resumed its ancient name and dynasty.

It is said the Parthians were either refugees or exiles from the Scythian nations. Jews from among them were present at Jerusalem at the Pentecost, Acts 2: 9.—*Calmet.*

PARTRIDGE, (*kra*, 1 Sam. 26: 20. Jer. 17: 11; *perdir*, Eccus. 11: 30.) In the first of these places David says, "The king of Israel is come out to hunt a partridge on the mountains;" and in the second, "The partridge sitteth on eggs, and produceth," or hatcheth, "not; so be that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be contemptible." This passage does not necessarily imply that the partridge hatches the eggs of a stranger, but only that she often fails in her attempts to bring forth her young. To such disappointments she is greatly exposed from the position of her nest on the ground, where her eggs are often spoiled by the wet, or crushed by the foot. So that broods over his ill-gotten gains will often find them unproductive; or, if he leaves them, as a bird occasionally driven from her nest, may be despoiled of their possession.

As to the hunting of the partridge, which, Dr. Shaw observes, is the greater, or red-legged kind, the traveller

says, "The Arabs have another, though a more laborious method of catching these birds; for, observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their *zernattys*, or bludgeons as we should call them." Precisely in this manner Saul hunted David, coming hastily upon him, putting him up incessantly, in hopes that at length his strength and resources would fail, and he would become an easy prey to his pursuer. Forskal mentions a partridge whose name in Arabic is *kurr*; and Latham says, that, in the province of Andalusia in Spain, the name of the partridge is *churr*; both taken, no doubt, like the Hebrew, from its note.—*Watson*.

PARVAIM; the name of a region, (2 Chron. 3: 6.) thought to be the same as Ophir.—*Colmet*.

PASAGINIANS; (*Pasagini*;) a denomination which arose in the twelfth century, called also *The Circumcised*. Moshem says the meaning of the term is unknown; but they seem to have been a remnant of the Nazarenes, (which see,) and their distinguishing tenets were:—1. That the observation of the law of Moses, in every thing, except the offering of sacrifices, was obligatory upon Christians. 2. That Christ was no more than the first and purest creature of God, which was the doctrine of the Semi-Arians. They had the utmost aversion to the dominion and discipline of the church of Rome. *Mosheim's E. H.* vol. iii. pp. 127-8.—*Williams*.

PASCAL, (BLAISE,) "perhaps the most brilliant intellect that ever lighted on this lower world," was born at Clermont, in the province of Auvergne, on the 19th of June, 1623. He was descended from one of the best families in that province. As soon as Blaise Pascal was able to speak, he discovered marks of extraordinary capacity, which he evinced, not only by the general pertinency and acuteness of his replies, but particularly by the questions which he asked concerning the nature of things, and his reasonings upon them; which were much superior to what is common at his age. His mother having died in 1626, his father, who was an excellent scholar, and an able mathematician, and who lived in habits of intimacy with several persons of the greatest learning and science at that time in France, determined to take upon himself the whole charge of his son's education.

Before young Pascal had attained his *twelfth* year, two circumstances occurred which deserve to be recorded, as they discovered the turn, and evinced the superiority of his mind. Having remarked one day, at table, the sound produced by a person accidentally striking an earthenware plate with a knife, and that the vibrations were immediately stopped by putting his hand on the plate, he became anxious to investigate the cause of this phenomenon, and employed himself in making a number of experiments on sound, the result of which he committed to writing, so as to form a little treatise on the subject, which was found very correct and ingenious. The other occurrence was his first acquisition, or, as it might not improperly be termed, his invention of geometry. His father, though very fond of the mathematics himself, had studiously kept from him every means of becoming acquainted with them. This he did, partly in conformity to the maxim he had hitherto followed, of keeping his son superior to his task; and partly, from an apprehension that a science so engaging, and at the same time so abstracted, and which was on that account peculiarly suited to the turn of his son's mind, would probably absorb too much of his attention, and stop the progress of his other studies, if he were once initiated into it. But the activity of a penetrating and inquisitive mind is not to be so easily restrained. As from respect to his father's authority, however, he had so far regarded his prohibition as to pursue this study only in private, and at his hours of recreation, he went on for some time undiscovered; but, one day, while he was employed in this manner, his father accidentally entered the room, unobserved by Pascal, who was wholly intent on the subject of his investigation. His father stood for some time unperceived, and observed, with the greatest astonishment, that his son was surrounded with geometrical figures, and was then actually employed in finding out the proportion of the angles formed

by a triangle, one side of which is produced; which is the subject of the thirty-second proposition in the First Book of Euclid. His father at length asked him what he was doing. The son, surprised and confused to find his father was there, told him he wanted to find out this and that, mentioning the different parts contained in that theorem. His father then asked how he came to inquire about that. He replied he had found out such a thing, naming some more simple problems; and thus, in reply to different questions, he showed that he had gone on his own investigations, totally unassisted, from the most simple definition in geometry, to Euclid's thirty-second position. His subsequent progress perfectly accorded with this extraordinary elicitation of his talents. Pascal gave his son Euclid's Elements to peruse at his hours of recreation. He read them, and understood them without any assistance. His progress was so rapid that he was soon admitted to the meetings of a society of which his father, Berouval, and some other celebrated mathematicians were members, and from which originated the Royal academy of sciences at Paris.

During Pascal's residence with his father at Rouen, and while he was only in his nineteenth year, he invented his famous arithmetical machine, by which all numerical calculations, however complex, can be made by the mechanical operation of its different parts, without any arithmetical skill in the person who uses it. He had a patent for this invention in 1649. His studies however began to be interrupted when he had reached his eighteenth year by some symptoms of ill health, which were thought to be the effect of intense application, and which never afterwards entirely quitted him, so that he sometimes used to say, that from the time he was eighteen, he had never passed a day without pain. But Pascal, though out of health, was still Pascal; ever active, ever inquiring, and satisfied only with that for which an adequate reason could be assigned. Having heard of the experiments instituted by Torricelli, to find out the cause of the rise of water in fountains and pumps, and of the mercury in the barometer, he was induced to repeat them, and to make others to satisfy himself on the subject.

In 1654, he invented his arithmetical triangle, for the solution of problems respecting the combinations of stakes in unfinished games of hazard; and long after that he wrote his "Demonstrations of the Problems relating to the Cycloid," besides several pieces on other subjects in the higher branches of the mathematics, for which his genius was probably most fitted. Pascal, though not rich, was independent in his circumstances; and as his peculiar talents, his former habits, and the state of his health, all called for retirement, he did well to embrace it. From 1655, therefore, he associated only with a few friends of the same religious opinions with himself, and lived for the most part in privacy in the society of Port Royal.

About that time there were dissensions between the Jansenists and the Jesuits; and as Pascal was a Jansenist, he engaged in the controversy. It was during the agitation of this affair, respecting Arnauld, that Pascal, under the fictitious name of *Louis de Montalte*, published the first of the "Letters of a Provincial to one of his Friends," in which he ridicules the assemblies that were held on that occasion, with a poignancy of wit and eloquence, of which the French language had at that time furnished no example. In this letter, and the five following, the provincial writes an account to his friend of the visits he has made to various persons, both among the Jansenists and the Jesuits, in order to find out the nature of the dispute, and the meaning of the terms that are employed. The absurdity of several of these, the injustice of the proposed censure, the conformity of Arnauld's sentiments with Scripture and the fathers, and, above all, the duplicity of the jesuitical party, or rather parties, who united in their enmity against him, are admirably exposed. In the next six letters he lays open the false morality of the Jesuits, by the recital of an interview with one of their casuists, who teaches him the maxims and opinions of their most approved writers, in their own words, which he is represented as hearing with astonishment and surprise. The remarks he is represented to make in the course of the conversation, and his additional

observations to his friend, contain a complete development of their iniquity with the keenest satire, in language at once elegant, correct, and intelligible to every capacity. The encomiums Voltaire has bestowed on this production, coincide with those of his friend, D'Alembert. Both of them, however, blame Pascal for not equally ridiculing the doctrines of the Jansenists, whom Voltaire falsely represents as being competitors with the Jesuits for political interest and power. (See *JESUITS*.) Pascal's controversy with the Jesuits was not confined to the Provincial Letters, for he wrote some masterly papers to the curates of Paris and Rouen, and which were called "Factums."

But Pascal's bodily infirmities now increased; and as his health declined, he became more reserved in his intercourse with others, and feeling increasing impressions of the vanity of life, and the obligation of Christians to benevolence, he carried his self-denial to an unusual degree of austerity. In order to check the emotions of a passion to which he felt himself subject, he wore round his body a cincture of iron, set with sharp points, which he used to strike with his hand, when he was conscious of those feelings of pride which he so strongly condemned. It must be, however, observed, that Pascal did not imagine his religion was to consist merely in outward observances; nor did he ascribe to his own merit the changes he had experienced in his disposition.

What may be called the last illness of this great man began in June, 1662, not without suspicion of poison. He was desirous that the sacrament should be administered to him. The last words he uttered were, "May God never forsake me!" and on the 19th of August, 1662, aged thirty-nine years and three months, he expired.

Towards the close of his life, he had occupied himself wholly in religious meditation, committing to writing such pious and moral reflections as occurred to him. These were published after his death, under the title of "Pensées de M. Pascal, sur la Religion, et sur quelques autres Sujets;" that is, "Pascal's Thoughts on Religion, and other Subjects." They are contained in thirty-two chapters, and have been greatly admired by philosophers for their profundity. They have been translated into English, and will well repay the reader's attention. The best edition was published at Edinburgh, about the year 1825, (and republished in the U. S.) edited by Craig, with a life prefixed. The whole of Pascal's works were collected together and published at Paris in 1779, under the superintendance of the abbé Bossuet.—*Jones' Chris. Biog.*

**PASSALORYNCHITES**; a branch of the Montanists, (which see,) who held it necessary to observe a perpetual silence; wherefore they are said (no doubt in ridicule) to have kept their finger constantly upon their mouth, and dared not open it even to say their prayers; and from this circumstance arose the denomination, the name of which, according to Broughton, is derived from *passalus*, a nail, and *rin*, the nostril, which looks as if they put their finger (or finger nail perhaps) to their nose rather than mouth. It seems, however, that they were a prudent, cautious sect, more ready to hear than to speak. *Broughton's Diet.—Williams.*

**PASSION**. This word has several very different significations. First, it signifies the passion or suffering of Christ: "To whom also he showed himself alive after his passion," Acts 1: 3. Secondly, it signifies shameful passions, (Rom. 1: 26.) to which those are given up, whom God abandons to their own desires, Rom. 7: 5. 1 Thess. 4: 5. Thirdly, passion, in its general import, signifies every feeling of the mind occasioned by an extrinsic cause. It is used to describe a violent commotion or agitation of the mind; emotion, zeal, ardor, or even of ease wherein a man can conquer his desires, or hold them in subjection. (See *AFFECTIONS*.)

As to the number of the passions, Le Brun makes them about twenty: (1.) attention; (2.) admiration; (3.) astonishment; (4.) veneration; (5.) rapture; (6.) joy, with tranquillity; (7.) desire; (8.) laughter; (9.) acute pain; (10.) pains, simply bodily; (11.) sadness; (12.) weeping; (13.) compassion; (14.) scorn; (15.) horror; (16.) terror or fright; (17.) anger; (18.) hatred; (19.) jealousy; (20.) despair. All these may be represented on canvass by the pencil. Some make their number greater,

adding aversion, love, emulation, &c. &c.; these, however, may be considered as included in the above list. They are divided by some into public and private; proper and improper; social and selfish passions.

The original of the passions are from impressions on the senses; from the operations of reason, by which good or evil are foreseen; and from the recollections of memory.

The objects of the passions are mostly things sensible, on account of their near alliance to the body; but objects of a spiritual nature also, though invisible, have a tendency to excite the passions; such as the love of God, heaven, hell, eternity, &c.

As to the *innocency* of the passions: in themselves they are neither good nor evil, but according to the good or ill use that is made of them, and the degrees to which they rise.

The *usefulness* of the passions is considerable, and were given us for a kind of spring or elasticity to correct the natural sluggishness of the corporeal part. They gave birth to poetry, science, painting, music, and all the polite arts, which minister to pleasure; nor are they less serviceable in the cause of religion and truth. "They," says Dr. Watts, "when sanctified, set the powers of the understanding at work in the search of divine truth and religious duty; they keep the soul fixed to divine things; render the duties of holiness much easier, and temptations to sin much weaker; and render us more like Christ, and fitter for his presence and enjoyment in heaven."

As to the *regulation* of the passions: to know whether they are under due restraints, and directed to proper objects, we must inquire whether they influence our opinions; run before the understanding; are engaged in trifling, and neglectful of important objects; express themselves in an indecent manner; and whether they disorder our conduct. If this be the case, they are out of their due bounds, and will become sources of trial rather than instruments of good. To have them properly regulated, we should possess knowledge of our duty, take God's word for our rule, be much in prayer and dependence on the Divine Being.

Lastly, we should *study* the passions. To examine them accurately, indeed, requires much skill, patience, observation, and judgment; but to form any proper idea of the human mind, and its various operations; to detect the errors that arise from heated temperament and intellectual excess; to know how to touch their various strings, and to direct and employ them in the best of all services; I say, to accomplish these ends, the study of the passions is of the greatest consequence.

"Amidst the numerous branches of knowledge," says Mr. Cogan, "which claim the attention of the human mind, no one can be more important than this. What ever most intimately concerns ourselves must be of the first moment. An attention, therefore, to the workings of our own minds; tracing the power which external objects have over us; discovering the nature of our emotions and affections; and comprehending the reason of our being affected in a particular manner, must have a direct influence upon our pursuits, our characters, and our happiness. It may with justice be advanced, that the happiness of ourselves in this department is of much greater utility than abstruser speculations concerning the nature of the human soul, or even the most accurate knowledge of its intellectual powers: for it is according as the passions and affections are excited and directed towards the objects investigated by our intellectual natures, that we become useful to ourselves and others; that we rise into respectability, or sink into contempt; that we diffuse or enjoy happiness, diffuse or suffer misery. An accurate analysis of these passions and affections, therefore, is to the moralist what the science of anatomy is to the surgeon. It constitutes the first principles of rational practice; it is, in a moral view, the anatomy of the heart; it discovers why it beats, and how it beats; indicates appearances in a sound and healthy state; detects diseases with their causes; and it is infinitely more fortunate in the power it communicates of applying suitable remedies."

See *Hutcheson, Watts, Le Brun, Cogan, and Davon on the Passions; Maclaurin's Essays; Groce's Moral Philoso-*

phy, vol. i. ch. 7; *Reid's Active Powers of Man*; *Brown's Lectures*; *Fordyce's Elements of Mor. Phil.*; *Burke on the Sublime and Beautiful*, p. 50; *Spurzheim's Works*; *Eoster's Essays*; *Saurin's Sermons*; *Ireing's Orations, and Argument*; *Abercrombie on the Moral Feelings*; *Natural History of Enthusiasm*; and *Fanaticism*.—*Calmet*; *Hend. Buck.*

PASSIVE OBEDIENCE OF CHRIST. (See OBEDIENCE, and SUFFERINGS OF CHRIST.)—*Hend. Buck.*

PASSIVE POWER; a phrase employed to denote a power of producing change, not actively, but negatively. Dr. Williams, who has revived the use of it in theology, understands by it what some philosophers have denominated *malum metaphysicum*, by which is meant the immediate cause of defectibility, mutability, or limitation in creatures. Every created being and property must necessarily be limited. Limitation is as essentially an attribute of a creature, as infinity is of the Creator. This limitedness implies defectibility, fallibility, and mutability. It is in this principle, which is entirely of a negative character, that evil is ultimately to be referred. It is not communicated to the creature by his Maker, nor could any act of will or power prevent its connexion with any created nature, any more than such an act of will or power could change the very essence of creatureship, or cause an uncaused being. And, as the principle itself is not communicated, or caused by the Creator, so neither are its results. They can be traced no higher than to the being in whom they are developed. To himself alone must every one ascribe them; to himself as a creature, in relation to the principle; but to himself as sinful in relation to the moral results. *Gilbert's Life of Dr. Williams*, note c.—*Hend. Buck.*

PASSIVE PRAYER, among the mystic divines, is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of itself, and, as to its own power, impotent with regard to the producing of any effects. The passive state, according to Fenelon, is only passive in the same sense as contemplation; i. e. it does not exclude peaceable, disinterested acts, but only quiet ones, or such as tend to our own interest. In the passive state the soul has not properly any activity, any sensation of its own. It is a mere flexibility of the soul, to which the feeblest impulse of grace gives motion. (See MYSTIC, and QUIETISM.)—*Hend. Buck.*

PASSOVER; (Heb. *pesach*, Gr. *pascha*;) a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt. The night before their departure, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews, without entering therein; because they were marked with the blood of the lamb, which was killed the evening before, and which, for this reason, was called the paschal lamb.

The following is what God ordained concerning the passover: the month of the coming out of Egypt (Nisan) was to be the first month of the sacred or ecclesiastical year; and the fourteenth day of this month, between the two evenings, that is, between the sun's decline and its setting; or rather, according to our reckoning, between three o'clock in the afternoon and six in the evening, at the equinox, they were to kill the paschal lamb, and to abstain from leavened bread. The day following, being the fifteenth, reckoned from six o'clock of the preceding evening, was the grand feast of the passover, which continued seven days; but only the first and seventh days were peculiarly solemn. The slain lamb was to be without defect, a male, and of that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in each family; and if the number of the family was not sufficient to eat the lamb, they might associate two families together. With the blood of the lamb they sprinkled the door-posts and lintel of every house, that the destroying angel at the sight of the blood might pass over them. They were to eat the lamb the same night, roasted, with unleavened bread, and a salad of wild lettuces, or bitter herbs. It was forbid to eat any part of it raw, or boiled; nor were they to break a bone; but it was to be eaten entire, even with the head, the feet, and the bowels. If any thing remained to the day following, it was to be thrown into the fire, Exod. 12: 46. Num. 9: 12. John 19: 36. They who ate it were to be in the posture of tra-

vellers, having their reins girt, shoes on their feet, staves in their hands, and eating in a hurry. This last part of the ceremony was but little observed; at least, it was of no obligation after that night when they came out of Egypt. During the whole eight days of the passover no leavened bread was to be used. They kept the first and last day of the feast; yet it was allowed to dress victuals, which was forbidden on the Sabbath day. The obligation of keeping the passover was so strict, that whoever should neglect it was condemned to death, Num. 9: 13. But those who had any lawful impediment, as a journey, sickness, or uncleanness, voluntary or involuntary, for example, those who had been present at a funeral, &c., were to defer the celebration of the passover till the second month of the ecclesiastical year, the fourteenth day of the month Jair, which answers to April and May. We see an example of this postponed passover under Hezekiah, 2 Chron. 30: 2, 3, &c.

It has been thought a famous question, whether our Savior kept the legal and Jewish passover the last year of his life. Some have thought that the supper he ate with his disciples on the evening when he instituted the sacrament of his body and blood, was an ordinary meal, without a paschal lamb. Others, that he anticipated the passover, keeping it on the Thursday evening, while the other Jews kept it on the Friday. Others have advanced that the Galileans kept the passover on Thursday, as Christ did; but that the other Jews kept it on Friday. It is, however, the most general opinion of the Christian church, as well Greek as Latin, that our Savior kept the legal passover on the Thursday evening, as well as the rest of the Jews. The principal difficulty in the way of this opinion is found in the gospel of John, who says that Jesus being at the table with his disciples, "before the feast of the passover, when Jesus knew that his hour was come," John 13: 1. 18: 28. 19: 14, 31. Hence Calmet, in a very elaborate dissertation on our Savior's last passover, has endeavored to show, that our Savior did not celebrate the passover the last year of his life. In this opinion he is supported by several of the ancients. But it has one fatal objection; it contradicts the express language of the evangelists. Hence some of the modern theologians, as Paulus, De Wette, Winer, and Bretschneider, have affirmed that the evangelist John contradicts not only the other evangelists, but himself. But the whole difficulty has been completely cleared up by J. H. Kauch, who, by an accurate comparison of the accounts of Moses, of Josephus, and of the evangelists, has shown that Jesus, according to the law and custom of the Jews, held the paschal meal with his disciples in the first, not the last hour of the 14th of Nisan; (Lev. 23: 5) that is, on Thursday evening, while the festival, or "feast of the passover," which occupied seven days, (Lev. 23: 6—8) did not begin till the Friday evening following. The hour of beginning, and different senses of the word "passover," have not been properly considered by the objectors.

The word *pascha*, or passover, is taken, (1.) For the passing over of the destroying angel; (2.) For the paschal lamb. (3.) For the meal at which it was eaten. (4.) For the festival instituted in memory of the coming out of Egypt, and the passage of the destroying angel. (5.) For all the victims offered during the paschal solemnity. (6.) For the unleavened bread eaten during the eight days of the passover. (7.) For all the ceremonies of this solemnity.

The modern Jews observe in general the ceremonies practised by their ancestors in the celebration of the passover. Whilst the temple was in existence, the Jews brought their lambs thither, and there sacrificed them; and they offered their blood to the priest, who poured it out at the foot of the altar.

The paschal lamb was an illustrious type of Christ, who became a sacrifice for the redemption of his church from sin and misery; but resemblances between the type and antitype have been strained by many writers into a great number of fanciful particulars. It is enough for us to be assured, that as Christ is called "our passover;" and the "Lamb of God," without "spot," by the "sprinkling of whose blood" we are delivered from guilt and punishment; and as faith in him is represented to us as "eating the flesh of Christ," with evident allusion to the

eating of the paschal sacrifice; so, in these leading particulars, the mystery of our redemption was set forth. The paschal lamb therefore prefigured the offering of the spotless Son of God, the appointed "propitiation for the sins of the whole world;" by virtue of which, when received by faith, we are delivered from the bondage of guilt and misery, and nourished with strength for our heavenly journey to that land of rest, of which Canaan, as early as the days of Abraham, became the divinely instituted figure. See Exod. 12. *Brown's Dict.*; article *FEAST*; and *M'Evven on the Types*, p. 127.—*Robinson's Bib. Repos.* 1834; *Hend. Buck*; *Calmet*; *Watson*.

**PASTOR**; literally a shepherd; figuratively a stated minister appointed to watch over and instruct a congregation.

Jesus Christ's description of an evangelical pastor, (Matt. 24: 45.) includes two things, faithfulness and prudence. "If a minister be faithful, he deceives not others; and if he be prudent, he is not apt to deceive himself. His prudence suffers not deceivers easily to impose upon him; and his faithfulness will not suffer him knowingly to impose upon his people. His prudence will enable him to discern, and his faithfulness oblige him to distribute wholesome food to his flock. But more particularly.

"1. Ministerial faithfulness includes pure and spiritual aims and intentions for God, Phil. 2: 20, 21. 2. Personal sincerity, or integrity of heart, Neh. 9: 8. 1 Cor. 2: 12. 3. Diligence in the discharge of duty, Matt. 25: 21. 1 Tim. 4: 2. 4. Impartiality in the administrations of Christ's house, 1 Tim. 5: 21. 5. An unshaken constancy and perseverance to the end, Rev. 2: 10. But the Lord's servants must not only be faithful, but prudent, discreet, and wise. Fidelity and honesty make a good Christian; but the addition of prudence to fidelity makes a good steward. Faithfulness will fix the eye upon the right end; but it is prudence must direct to the proper means of attaining it. The use of prudence to a minister is unspeakably great; it not only gives clearness and perspicacity to the mind, by freeing it from passions and corporeal impressions, enabling it thereby to apprehend what is best to be done, but enables it in its deliberations about the means to make choice of the most apt and proper; and directs the application of them in the fittest season, without precipitation by too much haste, or hazard by too tedious delay.

"1. Prudence will direct us to lay a good foundation of knowledge in our people's souls, by catechising and instructing them in the principles of Christianity, without which we labor in vain. 2. Ministerial prudence discovers itself in the choice of such subjects as the need of our people's souls most require. 3. It will not only direct us in the choice of our subjects, but of the language, too, in which we dress and deliver them to the people. 4. It will show us of what great use our own affections are for the moving of others; and will therefore advise us, that, if ever we expect the truths we preach should operate upon the hearts of others, we must first have them impressed on our own hearts, Phil. 3: 18. 5. It will direct us to be careful, by the strictness and gravity of our deportment, to maintain our esteem in the consciences of our people. 6. It will excite us to seek a blessing from God upon our studies and labors, as knowing all our ministerial success entirely depends thereupon," 1 Cor. 3: 7. See *Flavel's Character of an Evangelical Pastor*, in the second volume of his works, p. 763, fol. ed.; and books under article **MINISTER OF THE GOSPEL**.—*Hend. Buck*.

**PASTORAL THEOLOGY**; that department of theological science which relates to the practical duties of the ministerial office. Lectures on the subject are delivered at universities of Germany, the Dissenting colleges of England, and the theological seminaries of the United States. It has been treated more or less at large in *Burwell's and Gerard's Pastoral Care*; *Baxter's Reformed Pastor*; *Mason's Student and Pastor*; *Bridge's Christian Ministry*; *Miller's Clerical Manners*; *Robinson's Bibl. Repos.* See works under **MINISTER OF THE GOSPEL**.—*Hend. Buck*.

**PATARA**; a maritime city of Lycia, where Paul, going from Philippi to Jerusalem, found a ship bound for Phœnicia, in which he sailed, (Acts 21: 1.) A. D. 58.—*Calmet*.

**PATERNOSTER**; 1. The Latin for *Our Father*, or the Lord's prayer. 2. Every tenth large bead in the rosary which Catholics use at their devotions: at this they repeat the Lord's prayer; but at the intervening small ones, only an *Ave Maria*, i. e. Hail, Mary! 3. The rosary itself.—*Hend. Buck*.

**PATH**; the general course of any moving body. So we say, the path of the sun in the heavens; and to this the wise man compares the path of the just, which is, he says, like daybreak; it increases in light and splendor till perfect day. It may be obscure, feeble, dim, at first, but afterwards it shines in full brilliancy, Prov. 4: 18.

The course of a man's conduct and general behavior is called the path in which he walks, by a very easy metaphor: and as when a man walks from place to place in the dark, he may be glad of a light to assist in directing his steps, so the word of God is a light to guide those in their course of piety and duty, who otherwise might wander, or be at a loss for direction. Wicked men, and wicked women, are said to have paths full of snares. The dispensations of God are his paths, Psal. 25: 10. The precept of God are paths, Psal. 17: 5. 65: 4. The phenomena of nature are paths of God; (Psal. 77: 19. Isa. 43: 16.) and to those depths which are beyond human inspection, the course of God in his providence is likened. If his paths are obscure in nature, so they may be in providence, and in grace too. May he show us, with increasing clearness, "the path of life!" (See *CAUSEY*.)—*Calmet*.

**PATHROS**; (Jer. 44: 1, 15. Ezek. 29: 14. 30: 14.) or of three ancient divisions of Egypt, which answered to the Greek Thebais.—*Colmet*.

**PATIENCE**; that calm and unruffled temper with which a good man bears the evils of life.

"Patience," says an eminent writer, "is apt to be ranked by many among the more humble and obscure virtues, belonging chiefly to those who groan on a sick bed, or who languish in a prison; but in every circumstance of life, no virtue is more important both to duty and to happiness. It is not confined to a situation of continued adversity: it principally, indeed, regards the disagreeable circumstances which are apt to occur: but prosperity cannot be enjoyed, any more than adversity supported, without it. It must enter into the temper, and form the habit of the soul, if we would pass through the world with tranquillity and honor."

"Christian patience," says Mason, "is essentially different from insensibility, whether natural, artificial, or acquired. This, indeed, sometimes passes for patience, though it be in reality quite another thing; for patience signifies suffering. Now if you inflict ever so much pain on the body of another, if he is not sensible of it, it is no pain to him; he suffers nothing; consequently calmness under it is no patience. This insensibility is sometimes natural. Some, in the native temperament of their mind and body, are much less susceptible of pain than others are. There are different degrees of insensibility in men, both in their animal and mental frame; so that the same event may be a great exercise of patience to one man, which is none at all to another; as the latter feels little or no pain from that wound inflicted on the body or mind which gives the most exquisite anguish to the former. Again; there is an artificial insensibility, such as is procured by opiates, which blunt the edge of pain; and there is an acquired insensibility, or that which is attained by the force of principles strongly inculcated, or by long custom. Such was the apathy of the Stoics, who obstinately maintained that pain was no evil, and therefore bore it with amazing firmness, which, however, was very different from the virtue of Christian patience, as appears from the principles from which they respectively proceeded; the one springing from pride, the other from humility." Christian patience, then, is something different from all these. "It is not a careless indolence, a stupid insensibility, mechanical bravery, constitutional fortitude, a daring stoutness of spirit, resulting from fatalism, philosophy, or pride—it is derived from a divine agency, nourished by heavenly truth, and guided by scriptural rules."

"Patience," says Mr. Jay, "must be displayed under provocations. Our opinions, reputations, connexions, offi-

ces, business, render us widely vulnerable. The characters of men are various; their pursuits and their interests perpetually clash; some try us by their ignorance, some by their folly; some by their perverseness; some by their malice. Here, then, is an opportunity for the triumph of patience. We are very susceptible of irritation; anger is eloquent; revenge is sweet: but to stand calm and collected; to suspend the blow which passion was urgent to strike; to drive the reasons of clemency as far as they will go; to bring forward fairly in view the circumstances of mitigation; to distinguish between surprise and deliberation, infirmity and crime: or if infliction be deemed necessary, to leave God to be both the judge and the executioner; this a Christian should labor after. His *peace* requires it. People love to sting the passionate: they who are easily provoked, commit their repose to the keeping of their enemies; they lie down at their feet and invite them to strike. The man of temper places himself beyond vexatious interruption. 'He that hath no rule over his own spirit is like a city that is broken down, and without walls,' into which enter, over the ruins, serpents, vagrants, thieves, enemies; while the man who in patience possesses his soul, has the command of himself, places a defence all around him, and forbids the entrance of such unwelcome company to offend or discompose. His wisdom requires it. 'He that is slow to anger is of great understanding; but he that is hasty of spirit, exalteth folly.' Wisdom gives us large, various, comprehensive views of things; the very exercise operates as a diversion, affords the mind time to cool, and furnishes numberless circumstances tending to soften severity. His dignity requires it. 'It is the glory of a man to pass by a transgression.' The man provoked to revenge is conquered, and loses the glory of the struggle; while he who forbears comes off victor, crowned with no common laurels. A flood assails a rock, and rolls off unable to make an impression; while straws and boughs are borne off in triumph, carried down the stream, driven and tossed. Examples require it. What provocations had Joseph received from his brethren? But he scarcely mentions the crime, so eager is he to announce the pardon. David says 'they rewarded me evil for good; but as for me, when they were sick, my clothing was sackcloth.' Stephen, dying under a shower of stones, prays for his enemies: 'Lord, lay not this sin to their charge.' But a greater than Joseph, or David, or Stephen, is here. Go to the foot of the cross, and behold Jesus, suffering for us. Every thing conspired to render the provocation heinous; the nature of the offence, the meanness and obligation of the offenders, the righteousness of his cause, the grandeur of his person; and all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword; the sun resolved to shine on such criminals no longer; the rocks asked to crush them; the earth trembles under the sinful load; the very dead cannot remain in their graves. He suffers them all to testify their sympathy, but forbids their revenge; and, lest the Judge of all should pour forth his fury, he cries, 'Father, forgive them, for they know not what they do!'

"2. Patience is to be displayed in suffering affliction. This is another field in which patience gathers glory. Affliction comes to exercise our patience, and to distinguish it. 'The trial of your faith worketh patience,' not only in consequence of the divine blessing, but by the natural operation of things; us makes perfect; the yoke is rendered easy by being worn; and those parts of the body which are most in action are the most strong and solid; and, therefore, we are not to excuse improper dispositions under affliction, by saying, 'It was so trying, who could help it?' This is to justify impatience by what God sends on purpose to make you patient.

"3. Patience is to be exercised under delays. We as naturally pursue a desired good, as we shun an apprehended evil: the want of such a good is as grievous as the pressure of such an evil; and an ability to bear the one is as needful a qualification as the fortitude by which we endure the other. It therefore equally belongs to patience to wait, as to suffer. God does not always immediately indulge us with an answer to our prayers. He hears, indeed, as soon as we knock: but he does not open the

door: to stand there resolved not to go without a blessing, requires patience; and patience cries, 'Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.'"

We have, however, the most powerful motives to excite us to the attainment of this grace. 1. God is a God of patience, Rom 15: 5. 2. It is enjoined by the gospel, Rom. 12: 12. Luke 21: 19. 3. The present state of man renders the practice of it absolutely necessary, Heb. 10: 36. 4. The manifold inconvenience of impatience is a strong motive, Job 4. Psal. 106. 5. Eminent examples of it, Heb. 12: 2. 6: 12. Job 1: 22. 6. Reflect that all our trials will terminate in triumph, James 5: 7, 8. Rom. 2: 7. *Barrow's Works*, vol. iii. ser. 10; *Jay's Sermons*, vol. i. ser. 2; *Massillon's Sermons*; *Mason's Christian Morals*, vol. i. ser. 3; *Blair's Sermons*, vol. iii. ser. 11; *Bishop Horne's Discourses*, vol. ii. ser. 10; *Bishop Hopkins' Death Disarmed*, pp. 1, 120; *Works of Hannah More*; *Dwight's Theology*.—Hend. Buck.

PATIENCE OF GOD, is his long-suffering or forbearance. He is called the God of patience, not only because he is the author and object of the grace of patience, but because he is patient or long-suffering in himself, and towards his creatures. It is not, indeed, to be considered as a quality, accident, passion, or affection in God as in creatures, but belongs to the very nature and essence of God, and springs from his goodness and mercy, Rom. 2: 4. It is said to be exercised towards his chosen people, (2 Pet. 3: 9. Rom. 3: 25. Isa. 30: 18. 1 Tim. 1: 16.) and towards the ungodly, Rom. 2: 4. Eccl. 8: 11. The end of his forbearance to the wicked, is, that they may be without excuse; to make his power and goodness visible; and partly for the sake of his own people, Gen. 18: 32. Rev. 6: 11. 2 Pet. 3: 9. His patience is manifested by giving warnings of judgments before he executes them, Hos. 6: 5. Amos 1: 1. 2 Pet. 2: 5. In long delaying his judgments, Eccl. 8: 11. In often mixing mercy with them. There are many instances of his patience recorded in the Scriptures; with the old world, (Gen. 6: 3.) the inhabitants of Sodom, (Gen. 18.) in Pharaoh, (Exod. 5.) in the people of Israel in the wilderness, (Acts 13: 18.) in the Amorites and Canaanites, (Gen. 15: 15. Lev. 18: 28.) in the Gentile world, (Acts 17: 30.) in fruitless professors, (Luke 13: 6, 9.) in Antichrist, Rev. 2: 21. 13: 6. 18: 8. See *Charnock's Works*, vol. i. p. 750; *Gill's Body of Div.*, vol. i. p. 130; *Saurin's Sermons*; *Bossuet's do.*; *R. Walker's do.*; *Jay's do.*; *Wolfe's do.*; *Tillotson's do.*—Hend. Buck.

PATMOS; a small rocky island in the Ægean sea, about eighteen miles in circumference; which, on account of its dreary and desolate character, was used by the Roman emperors as a place of confinement for criminals. To this island St. John was banished by the emperor Domitian; and here he had his revelation, recorded in the Apocalypse. (See APOCALYPSE.)—Watson.

PATRIARCHS; (from the Greek *patria*, family, and *archōn*, head, or ruler;) heads of families; a name applied chiefly to those who lived before Moses, who were both priests and princes, without peculiar places fitted for worship, Acts 2: 29. 7: 8, 9. Heb. 7: 4.

*Patriarchs*, in church history, are ecclesiastical dignitaries, or bishops, so called from their paternal authority in the church. It obtained first among the Jews, as the title of the presidents of the sanhedrim, which exercised a general authority over the Jews of Syria and Persia, after the destruction of Jerusalem. The patriarchate of Tiberias, for the western Jews, subsisted till the year 415; that of Babylon, for the eastern Jews, till 1038. When introduced into the Christian church, the power of patriarchs was not the same in all, but differed according to the different customs of countries, or the pleasure of kings and councils. Thus the patriarch of Constantinople grew to be a patriarch over the patriarchs of Ephesus and Cæsarea, and was called the *ecumenical and universal patriarch*; and the patriarch of Alexandria had some prerogatives which no other patriarch but himself enjoyed; such as the right of consecrating and approving of every single bishop under his jurisdiction.

The patriarchate has ever been esteemed the supreme dignity in the church: the bishop had only under him the territory of the city of which he was bishop; the me-

tropolitan superintended a province, and had for suffragans the bishops of his province; the primate was the chief of what was then called a *diocese*, and had several metropolitans under him; and the patriarch had under him several dioceses, composing one exarchate, and the primates themselves were under him. (See CAUCAS, GREEK.)

At present, the Greek church is governed by four patriarchs, viz., those of *Constantinople*, *Jerusalem*, *Antioch*, and *Alexandria*. The last three are equal and independent, but they acknowledge the superiority of the other, and his authority, in so far that nothing important can be undertaken in the regulation of spiritual affairs without his consent.

The patriarch of Constantinople is elected, by plurality of votes, by the metropolitan and neighboring bishops, and presented to the Sultan for institution. This favor is seldom refused, if he bring with him the usual presents, which have varied, according to the varieties of wealth or avarice, from twenty thousand to thirty thousand dollars. But having conceded this formality in the election, the sultan retains the unmitigated power of deposition, banishment, or execution; and it is needless to add, that even the paltry exaction on institution is motive sufficient for the frequent exertion of that power; and it has sometimes happened, that the patriarch, on some trifling dispute, has been obliged to purchase his confirmation in office. He possesses the privilege (in name, perhaps, rather than reality) of nominating his brother patriarchs: and, after their subsequent election by the bishops of their respective patriarchates, of confirming the election; but the *barât* of the sultan is still necessary to give authority both to themselves, and even to every bishop whom they may eventually appoint in the execution of their office. The election of the other patriarchs, as they are further removed from the centre of oppression, is less restrained, and their deposition less frequent. But this comparative security is attended by little power or consequence; and two at least of the three are believed to number very few subjects who remain faithful to the orthodox church. The patriarch of Antioch has two rivals who assume the same title and dignity; the one as the head of the Syrian Jacobite church, the other as the Maronite patriarch, or head of the Syrian Catholics. The patriarch of Alexandria, who resides generally at Cairo, has also his cotemporary rival; and the few who are subject to him are chiefly found in the villages or capital of Lower Egypt. The patriarchs of Antioch and Jerusalem reside chiefly at Constantinople, and enjoy very slender and precarious revenues. *Elec. Rev. July, 1831.—Head Buck.*

**PATRICIANS**; followers of *Patricius*, of the same age as the preceding, A. D. 410, 412. These are charged with believing, that the devil made man's body *altogether*; and that therefore a Christian may kill himself to get rid of it.

These tales, though they originated with the saints and fathers of the church, may seem too ridiculous to be believed in the nineteenth century; and, it is probable, they were founded on *hearsay*; and yet the recent existence of *Muggletonians* and *Southeastians* shows, that nothing is too ridiculous to find credit with some people. *Turner's Hist. pp. 188-9.—Williams.*

**PATRICK**, (ΣΤΡΟΝ) bishop of Ely, greatly distinguished for his learning and piety, was born at Gainsborough, in Lincolnshire, 1626. He received his early education in his native place; but at the age of eighteen, was admitted into Queen's college, Cambridge, where he studied with great diligence and unceasing perseverance. At the usual time he took the degrees of master of arts and bachelor of arts, and was chosen fellow of his college; and very shortly after received holy orders from Hall, bishop of Norwich, in his retirement at Heigham, after his ejection from his bishopric. He was soon afterwards received as chaplain into the family of Sir Walter St. John, of Battersea, who gave him that living in 1658. In 1661, he was elected, by a majority of fellows, master of Queen's college, in opposition to a royal mandamus, appointing Mr. Anthony Sparrow to that place; but the affair, being brought before the king and council, was soon decided in favor of Mr. Sparrow; and some of the

fellows, if not all, who had formerly agreed with Mr. Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent garden, given him by the earl of Bedford, in 1662, where he endeared himself to the parishioners by his uniform conduct; by his exemplary piety; by his frequent attendance on them during the dreadful and ravaging plague of 1665; and, above all, by his prayers, his excellent advice, and his anxious concern for the welfare of their immortal souls. In 1666, he received from the university at Oxford the degree of D. D. He was made chaplain in ordinary to the king about the same time.

In the year 1668, he published his "Friendly Debate, between a Conformist and a Non-conformist;" which was answered by the dissenters. In 1672, he was made prebendary of Westminster, and dean of Peterborough in 1679. There he completed and published the "History of the Church of Peterborough." In 1680, the lord chancellor Finch offered him the living of St. Martin's-in-the-Fields, but he refused it, and recommended it to Dr. Thomas Tenison. During the reign of James the Second, Dr. Patrick was one of those champions who defended the Protestant religion against the papists. At the revolution, in 1688, great use was made of the dean, who was very active in settling the affairs of the church. He was called upon to preach before the prince and princess of Orange; and soon afterwards was appointed one of the commissioners for the review of the liturgy. In 1689, he was created bishop of Chichester, and employed, with others of the new bishops, to compose the disorders of the church of Ireland. In the year 1691, he was translated to the see of Ely. On the 31st of May, 1707, Dr. Patrick expired, at the advanced age of eighty.

Bishop Patrick was a sincere Christian, an excellent scholar, a judicious commentator, an able writer, and a worthy, honest man. His style of writing was easy and pleasant; his attachment to truth inviolable and active. His works are replete with sound sense and true religion; and his "Sermons," "Tracts against Popery," and "Paraphrases and Commentaries upon the Holy Scriptures," justly entitle him to the eulogy of Burnet, "that he was an honor to the church, and to the age in which he lived." See *Life of Patrick.—Jones' Chris. Biog.*

**PATRIPASSIANS**, or **PATROPASSIANS**; a name applied to the Monarchians, Noetians, Praxeans, Sabellians, and all others, who, believing the Father and Son to be one person, and believing also that the latter suffered and died, are charged with maintaining that the Father himself suffered. For the Trinitarians thus reasoned:—"If the Son suffered, and he was the same person as the Father, then must the Father have also suffered." But their opponents did not admit this: they confined the sufferings of Christ to his human nature, and admitted only, that the Father (or divine nature) suffered by sympathy with the humanity of Jesus. It does not appear, however, that this sentiment created any schism in the church. (See **PRAXEANS**.) *Mosheim's E. H. vol. i. pp. 234-5.—Williams.*

**PATRISTICS**; (*theologia patristica*;) that branch of historical theology which treats particularly of the lives and doctrines of the fathers of the church. It is at present studied with unusual zeal in Germany, where, at Tubingen, a cheap "Bibliotheca Patrum Latinorum" was published in 1827. (See **ANALYSIS OF THEOLOGY**.)—*Head Buck.*

**PATRONAGE**, or **ADWOWSON**; a sort of incorporeal hereditament, consisting in the right of presentation to a church, or ecclesiastical benefice. Adwoson signifies the taking into protection, and therefore is synonymous with patronage; and he who has the right of adwoson is called the patron of the church.—*Head Buck.*

**PATTERSON**, (ROBERT, LL. D.,) president of the American Philosophical society, was born in the north of Ireland, May 30, 1743. In 1768, he emigrated to Philadelphia. In 1774, he was appointed principal of the academy at Wilmington, Delaware. In the revolutionary war he acted as brigade major. In 1779, he was appointed professor of mathematics in the university of Pennsylvania, and then vice-provost. In 1805, he was appointed director of the mint of the United States. In 1819, he was chosen president of the American Peace society. He died July 22, 1821, aged eighty-one.

A remarkable trait of Mr. Patterson's character, and its crowning excellence, was his fervent piety. It influenced all his conduct from his youth. He was an elder of the Scotch Presbyterian church nearly half a century. In the Transactions of the Philosophical Society he published many papers.—*Allen.*

PAUL. It has frequently been observed, that the dispensation of the gospel was committed, in the first instance, to men of no rank or reputation in the world. A few persons were selected from the walks of humble life, to be the followers of Jesus Christ; and to them principally was delegated the sacred office of bearing witness to the history of his life, and promulgating the doctrines of salvation. Such was the will of him, who devised the plan of redemption; such was the determination of infinite wisdom. As if to prove, beyond the semblance of a doubt, that the power which gave effect to the preaching of the gospel was the power of God, the foolish things of this world were chosen to confound the wise, and the weak to overturn the mighty.

Yet was not this rule so universally observed as to remain without exception, even in the first ages of the church. Within two or three years after the ascension of our Lord, there was found in the number of the apostles a young man of splendid talents and of uncommon attainments. He was ordained to be a special instrument of Heaven in extending, far beyond the limits of Judea, the doctrines of the cross, and in bringing the Gentiles to the fold of Christ.

When we reflect upon the circumstances of his conversion, the manner in which he was commissioned, and the great end for which he was made a minister of the truth, we must naturally conclude that St. Paul would present a character of singular interest to the members of the church, in every future period of the world. The records of antiquity furnish many proofs of the marked respect, which in those times was paid to his memory. In addition to the minute history of his labors, which, for a certain period, is to be found in the New Testament, many particulars have been transmitted to us, which, if not absolutely certain, have a measure of probability; and if they prove nothing else, may at least be admitted to prove the interest excited by his life and doctrines.

1. *Personal infirmities of St. Paul.*—He is represented as a man of low stature, and inclining to stoop, of a grave countenance, and a fair complexion: his eyes are said to have possessed a certain suavity of expression, his nose to have been gracefully aquiline, his forehead nearly bald, his beard thick, and, as he advanced in life, like the hair on his head, somewhat silvred by age. He is derided by Lucian, as the high-nosed, bald-pated Galilean. Notwithstanding the abundance of his labors, his constitution is thought to have been firm, and he is mentioned by Jerome as much afflicted with the head-ache. Some writers have imagined that he had a defect in his eyes, and that, when speaking, he was apt to fail either in the command of words, or in the power of articulation; but these are, at the best, only vague conjectures. The passages cited from the epistles in support of them are far from conclusive. His bodily presence is, indeed, said to have been weak, and his speech contemptible: but the charge is of little value, as it came from his enemies; it might possibly be true—it might easily be false. That he had some personal infirmity, which was visible to others, and which exposed him to many trials, may be inferred from his epistle to the Galatians: "Ye know how through *infirmity of the flesh* I preached the gospel unto you at the first; and my *temptation, which was in the flesh, ye despised not nor rejected*: but received me as an angel of God, even as Jesus Christ." He doubtless alludes in this place to that thorn in the flesh, mentioned in the second epistle to the Corinthians. Of its nature we can *know* nothing, for nothing is revealed; and the conjectures of the ancients are of little more account than those of the moderns. The passage which follows the verses just cited, "I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me," sufficiently attests the love of the Galatians, but it proves nothing more.

Whatever were the infirmities of this apostle, he possessed certain qualities which, when sanctified by grace,

fitted him for the first station in the church of Christ, and he was favored with the peculiar grace and blessing of God. This man of three cubits in height, as Chrysostom tells us, was tall enough to touch the heavens; his conversation was there, and thence he derived those pure lessons of religion and morals, that loftiness of principle, that fervor of feeling, that ardent and inextinguishable hope of immortality, which animated his own conduct, and afforded instruction and consolation to every coming age. If any reader of St. Paul should have discovered nothing of excellence in his character, and nothing to be admired in the counsels which selected this apostle for the defence and propagation of the gospel, let him be assured that he has much to learn. He resembles the heedless traveller, who perceives nothing in his progress but the soil and the pebbles around him. It is to patient research that the scenery unveils its beauties, and spreads the secret treasures of its interior magnificence.

2. *Character of St. Paul, before and after his conversion.*—The following remarks of Hug on the character of this apostle, are equally just and eloquent: "This most violent man, having such terrible propensities, whose turbulent impulses rendered him of a most enterprising character, would have become nothing better than a John of Gishala, a blood-intoxicated zealot, (*εμπροσθον απαίτες και φθονου,*) breathing out threatenings and slaughter, (Acts 9: 1.) had not his whole soul been changed. The harsh tone of his mind inclined him to the principles of Pharisaism, which had all the appearance of severity, and was the predominant party among the Jews. Nature had not withdrawn from him the external endowments of eloquence, although he afterwards spoke very modestly of them. Longinus reckons him among the greatest orators of antiquity. At Lystra he was deemed the tutelur god of eloquence. This character, qualified for great things; but not master of himself from excess of internal power, was an extreme of human dispositions, and, according to the natural course, was prone to absolute extremities. His religion was a destructive zeal, his anger was fierceness, his fury required victims. A ferocity so boisterous did not *naturally* qualify him for a Christian, nor for a philanthropist; but, least of all, for a quietly enduring man. He, nevertheless, became all this on his conversion to Christianity, and each bursting emotion of his mind subsided directly into a well-regulated and noble character. Formerly hasty and irritable, now spirited and resolved; formerly violent, now full of energy and enterprising; once ungovernably refractory against every thing which obstructed him, now only persevering; once fanatical and morose, now only serious; once cruel, now only firm; once a harsh zealot, now fearing God; formerly unrelenting, deaf to sympathy and commiseration, now himself acquainted with tears, which he had seen without effect in others. Formerly the friend of none, now the brother of mankind, benevolent, compassionate, sympathizing; yet never weak, always great; in the midst of sadness and sorrow manly and noble; so he showed himself at his deeply moving departure from Miletus: (Acts 20.) it is like the departure of Moses, like the resignation of Samuel, sincere and heartfelt, full of self-recollection, and in the midst of pain full of dignity.

"His writings are a true expression of this character, with regard to the tone predominant in them. Severity, manly seriousness, and sentiments which ennoble the heart, are interchanged with mildness, affability, and sympathy: and their transitions are such as nature begets in the heart of a man penetrated by his subject, noble and discerning. He exhorts, reproaches and consoles again; he attacks with energy, urges with impetuousness, then again he speaks kindly to the soul; he displays his finer feelings for the welfare of others, his forbearance and his fear of afflicting any body: all as the subject, time, opposite dispositions, and circumstances require. There prevails throughout in them an importuning language, an earnest and lively communication. Rom. 1: 26—32. is a comprehensive and vigorous description of morals. His antitheses, (Rom. 2: 21—24. 2 Cor. 4: 8—12. 6: 9—11. 9: 22—30.) his enumerations, (1 Cor. 13: 4—10. 2 Cor. 6: 4—7. 2 Tim. 3: 1—5. Eph. 4: 4—7. 5: 3—6.) his gradations, (Rom. 8: 29, 30. Tit. 3: 3, 4.) the interrogations, exclamations, and compari-



sons, sometimes animate his language even so as to give a visible existence to it.

"That, however, which we principally perceive in Paul, and from which his whole actions and operations become intelligible, is the peculiar impression which the idea of a universal religion has wrought upon his mind. This idea of establishing a religion for the world had not so profoundly engrossed any soul, nowhere kindled so much vigor, and projected it into such a constant energy. In this he was no man's scholar; this he had immediately received from the Spirit of his Master; it was a spark of the divine light which enkindled him. It was this which never allowed him to remain in Palestine and in Syria, which so powerfully impelled him to foreign parts. The portion of some others was Judea and its environs: but his mission was directed to the nations, and his allotment was the whole of the heathen world. Thus he began his career among the different nations of Asia Minor, and when this limit also became too confined for him, he went with equal confidence to Europe, among other nations, ordinances, sciences, and customs; and here likewise he finally, with the same indefatigable spirit, circulated his plans, even to the pillars of Hercules. In this manner Paul prepared the overthrow of two religions, that of his ancestors, and that of the heathens."

3. *History of St. Paul.*—The Scripture history, to which we refer our readers, (Acts 8—28.) ends with the release of St. Paul from his two years' imprisonment at Rome, A. D. 63; and no ancient author has left us any particulars of the remaining part of this apostle's life. It seems probable, that, immediately after he recovered his liberty, he went to Jerusalem; and that afterwards he travelled through Asia Minor, Crete, Macedonia, and Greece, confirming his converts, and regulating the affairs of the different churches which he had planted in those countries. Whether at this time he also preached the gospel in Spain, as some have imagined, is very uncertain. It was the unanimous tradition of the church, that St. Paul returned to Rome, that he underwent a second imprisonment there, and at last was put to death by the emperor Nero. Tacitus and Suetonius have mentioned a dreadful fire which happened at Rome in the time of Nero. It was believed, though probably without any reason, that the emperor himself was the author of that fire; but, to remove the odium from himself, he chose to attribute it to the Christians; and, to give some color to that unjust imputation, he persecuted them with the utmost cruelty. In this persecution St. Peter and St. Paul suffered martyrdom, probably A. D. 65; and if we may credit Sulpitius Severus, a writer of the fifth century, the former was crucified, and the latter beheaded.

He was the principal instrument under Providence of spreading the gospel among the Gentiles; and his labors lasted through many years, and reached over a vast extent of country. (See *ILLYRICUM*.) Though emphatically styled the great Apostle of the Gentiles, he began his ministry, in almost every city, by preaching in the synagogue of the Jews; and though he owed by far the greater part of his persecutions to the opposition and malice of that proud and obstinate people, whose resentment he particularly incurred by maintaining that the Gentiles were to be admitted to an indiscriminate participation of the benefits of the new dispensation, yet it rarely happened in any place, that some of the Jews did not yield to his arguments, and embrace the gospel. He watched with paternal care over the churches which he had founded; and was always ready to strengthen the faith, and regulate the conduct, of his converts, by such directions and advice as their circumstances might require.

4. *His Epistles.*—The exertions of St. Paul in the cause of Christianity were not confined to personal instruction: he also wrote fourteen epistles to individuals or churches, which are now extant, and form a part of our canon. (See *EPISTLES*.) These letters furnish evidence of the soundness and sobriety of his judgment. His morality is everywhere calm, pure, and rational; adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and austerities of superstition, and from, what was more perhaps to be apprehended, the abstractions of quietism, and the soarings or extravagancies of fanaticism. His judgment concerning a

hesitating conscience, his opinion of the moral indifference of certain actions, yet of the prudence and even the duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, are all in proof of the calm and discriminating character of his mind; and the universal applicability of his precepts affords strong presumption of his divine inspiration.

What lord Lyttleton has remarked of the preference ascribed by St. Paul to rectitude of principle above every other religious accomplishment, is weighty: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," &c., 1 Cor. 13: 1—3. "Did ever enthusiast prefer that universal benevolence, meant by charity here, (which, we may add, is attainable by every man,) to faith and to miracles, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired, nay, even the merit of martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith; and of all moral virtues to value that least which is most particularly endorsed by St. Paul, a spirit of candor, moderation, and peace? Certainly, neither the temper nor the opinions of a man subject to fanatic delusions are to be found in this passage. His letters, indeed, everywhere discover great zeal and earnestness in the cause in which he was engaged; that is to say, he was convinced of the truth of what he taught; he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produces a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, supposing them to have been well founded, have holden the same place, and produced the same effect, in a mind the strongest and the most sedate? Here, then, we have a man of liberal attainments, and in other respects of sound judgment, who had dedicated his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assailed by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers; yet, when driven from one city, preaching in the next; spending his whole time in the employment; sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labor, persecutions; unwearied by long confinement; undismayed by the prospect of death. Such was St. Paul; and such were the proofs of apostleship found in him."

5. *Style of his writings.*—There is a passage in St. Peter which is commonly understood to imply that some parts of St. Paul's epistles are hard to be understood; and this has been advanced again and again, as if every thing he wrote were of dangerous tendency, unless guarded by interpretations and comments. We concede cheerfully that (for reasons hereafter to be assigned) there are difficulties in the writings of St. Paul peculiar to himself; but we must beg leave to affirm that the assertion commonly attributed to St. Peter, never was made by St. Peter. The usual error on this subject arises solely from the want of grammatical accuracy in the translation. The passage correctly translated runs thus: "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; (i. e. the coming of the last day, the dissolution of the elements, the judgment of the quick and dead, &c.) among which things, (*en tois, not en haïs*.) are some hard to be understood." The difficulty consists not in Paul's manner of treating the subjects, (1 Cor. 2: 13.) but in the subjects themselves, when compared with the limits of the human understanding.

Paul's powerful and diversified character of mind seems to have combined the separate excellencies of all the other sacred authors: the loftiness of Isaiah; the devotion of David; the pathos of Jeremiah; the vehemence of Ezekiel; the didactic gravity of Moses; the elevated morality and practical good sense, though somewhat more highly colored, of St. James; the sublime conceptions and deep

views of St. John; the noble energies and burning zeal of St. Peter. To all these he added his own strong argumentative powers, depth of thought, and intensity of feeling. Yet his style is often abrupt, and sometimes obscure: his reasoning, though generally clear, is, as the best critics allow, sometimes involved, perhaps owing to the suddenness of his transitions, the rapidity of his ideas, the sensibility of his soul. The apostle is often carried away by the impetuous fervor and loftiness of his mind. On such occasions to confine his excursive spirit within the limits of regular argumentation, would be to chain down the ocean in the proudest swelling and grandeur of its waves. But we can scarcely consider this as a defect. It may deter the idle; it may supply an excuse for indolence; but if it invite the more studious to a serious examination of his writings, the result will be beneficial: many passages, apparently involved, will be clearly comprehended, and the order of the reasoning distinctly seen. It was the opinion of Epiphanius, that the alleged complication of St. Paul's discourses was only in appearance; and we will venture to add with our author, that if any of them should remain after all obscure and intricate, yet some lesson of practical wisdom will be the reward of examination; some position of piety, some aphorism of virtue, easy from its brevity, intelligible from its clearness, and valuable from its weight. No person ever yet repented of consulting the pages of St. Paul. They are, as has been justly stated, "a golden mine, in which the diligent workman, the deeper he digs, the more he will discover; the further he examines, the more he will find."—*Lytleton on the Conversion of St. Paul; Paley's Evidences, and Ilora Paulina; Hug's Introduction; Hannah More on the Character and Writings of St. Paul; British Review, 1815; Buckminster's Sermons; Saturday Evening; Neander; Watson.*

**PAULIANISTS;** a sect so called from their founder, Paulus Samosatenus, a native of Samosata, elected bishop of Antioch, in 262. His doctrine seems to have amounted to this: that the Son and the Holy Ghost exist in God in the same manner as the faculties of reason and activity do in man; that Christ was born a mere man; but that the reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and, finally, that on account of this union of the divine Word with the man Jesus, Christ might, though improperly, be called God. It is also said that he did not baptize in the name of the Father and the Son, &c.; for which reason the council of Nice ordered those baptized by him to be re-baptized. Being condemned by Dionysius Alexandrinus in a council, he abjured his errors to avoid deposition; but soon after he resumed them, and was actually deposed by another council, A. D. 369. He may be considered as the father of the modern Socinians; and his errors are severely condemned by the council of Nice, whose creed differs a little from that now used under the same name in the church of England. The creed agreed upon by the Nicene fathers, with a view to the errors of Paulus Samosatenus, concludes thus:—"But those who say there was a time when he was not, and that he was not before he was born, the Catholic and apostolic church anathematize."—*Hend. Burk.*

**PAULICIANS;** a numerous body of Greek Protestant Dissenters in the sixth and following centuries, so called, it is supposed, from Paulus, a native of Armenia; or, as others believe, on account of their attachment to the doctrines of the apostle Paul, when all was corrupt and degenerate around them. In the seventh century, one Constantine revived this drooping body, which had suffered much from the violence of its adversaries, and was ready to expire under the severity of the imperial edicts, and that zeal with which they were carried into execution. The Paulicians, however, by their number and the countenance of the emperor Nicephorus, A. D. 802, became formidable to all the East. But the cruel rage of persecution, which had for some years been suspended, broke forth with redoubled violence A. D. 811—820, under the reigns of Michael Crotapates, and Leo V., who inflicted capital punishment on such of the Paulicians as refused to return into the bosom of the church. The empress Theodora, tutress of the emperor Michael, in 815, would oblige them either to be converted, or to quit the empire; upon which several

of them were put to death, and more retired among the Saracens; but they were neither all exterminated nor banished.

Some of them entered into a league with the Saracens, and choosing for their chief an officer of the greatest resolution and valor, whose name was Carbeus, they declared against the Greeks a war, which was carried on for fifty years with the greatest vehemence and fury. During these sad commotions, the Paulicians, towards the conclusion of this century, spread abroad their doctrines among the Bulgarians: many of them, either from a principle of zeal for the propagation of their opinions, or from a natural desire of flying from the persecution which they suffered under the Grecian yoke, retired about the close of the eleventh century from Bulgaria and Thrace, and formed settlements in other countries. Their first migration was into Italy; whence, in process of time, they sent colonies into almost all the other provinces of Europe, and formed gradually a considerable number of religious assemblies, who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called *Patarini*, from a certain place called *Patarra*, being a part of the city of Milan, where they held their assemblies; and *Gathari*, or *Gazari*, from *Gazaria*, or the Lesser Tartary. In France they were called *Albigenses*. (See *CONSTANTINE SYLVANUS*.)

The first religious assembly the Paulicians had formed in Europe, is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burned alive. They have been accused of Manichæism; but there is reason to believe this was only a slanderous report raised against them by their enemies; and that they were, for the most part, men who were disgusted with the doctrines and ceremonies of human invention, and desirous of returning to the apostolic doctrine and practice. They refused to worship the virgin Mary and the cross, which was sufficient in those ages to procure for them the name of atheists; and they also refused to partake of the sacraments of the Greek and Roman churches, which will account for the allegation that they rejected them altogether, though it is barely possible that some may, like the Quakers and some other sects, actually have discarded them, as outward ordinances. (See *CATHARI*; *NOVATIANS*; and *WALDENSES*.) *Mosheim's Church History*, vol. ii. p. 363; *Gibbon's Decline and Fall*, &c.; and *Jones's Hist. of the Christian Church*.—*Hend. Burk.*

**PAVILION;** a royal tent. It is a word which usually gives us the idea of an edifice, small but handsome; it is therefore liable to be misunderstood in 1 Kings 20: 12, 16. "Benhadad and others were drinking in pavilions."—*Cabinet.*

**PAYSON**, (EDWARD, D. D.) a distinguished minister of Portland, Maine, was the son of the Rev. Seth Payson, D. D. He was born in Rindge, New Hampshire, July 25, 1783; was graduated at Harvard college in 1803, and for three years was the teacher of an academy at Portland. At this period the death of a brother had a favorable influence on his religious character, and he engaged with a pious zeal, which continued through life, in the cause of Jesus Christ. He was ordained, as the colleague of Mr. Kellogg, Dec. 16, 1807; he afterwards became the sole pastor of a new church. During about twenty years he was exclusively devoted to the work of the ministry with increasing usefulness, being the instrument of the conversion to the Christian faith of hundreds of his hearers. He repeatedly declined invitations to remove to Boston and New York. He died, October 22, 1827, aged forty-four.

In his distressing sickness he displayed, in the most interesting and impressive manner, the power of Christian faith. Smitten down in the midst of his days and usefulness, he was entirely resigned to the divine will, for he perceived distinctly, that the infinite wisdom of God could not err in the direction of events, and it was his joy that God reigneth. His mind rose over bodily pain, and in the strong visions of eternity he seemed almost to lose the sense of suffering.

In a letter to his sister, September 19, 1827, he says, "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me,

its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has gradually been drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants: I want a whole heart for every separate emotion, and a whole tongue to express that emotion."

Among his uncommon intellectual powers, a rich, philosophical, and consecrated imagination was the most conspicuous. Without any of the graces of the orator, his preaching had the most vivid eloquence of truth and feeling. In his prayers especially there was a solemnity, fullness, originality, variety, pathos, and sublimity, seldom equalled. His eloquent address to the Bible society has been published as one of the tracts of the American Tract society. He published a discourse on the Worth of the Bible; an Address to Seamen; and a thanksgiving sermon. A memoir of his life, by Asa Cummings, was published, second edition, 1830; a volume of sermons, 8vo, 1828; another volume, 12mo, 1831; another to families, 1833.—*Allen*.

PEABODY, (OLIVER,) minister of Natick, Massachusetts, and missionary to the Indians, was born in Boxford, in 1698, and graduated at Harvard college, in 1721. He was pious in early life, and while in college was preparing for the ministry.

Employed by the commissioners for propagating the gospel, he preached first at Natick, August 6, 1721. There were then but two families of white people in the town. The Indian church, which the apostolic Eliot had founded, was now extinct, the Indian preacher, Daniel Tahhowom-pait, having died in 1716; and all records were lost. A new church was formed, December 3, 1729, consisting of three Indians and five white persons, and he was ordained at Cambridge, December 17. Through his influence many of the Indians were induced to abandon their savage mode of living, and to attend to husbandry as the means of subsistence; he had the happiness to see many of the Indian families with comfortable houses, cultivated fields, and flourishing orchards. But his chief aim was to teach them the religion of Jesus Christ. There were added to the church in the first year twenty-two persons, several of whom were Indians; in July, 1743, he stated, that in the two preceding years about fifty had been received into the church. Against the vice of intemperance among the Indians he set himself with great zeal and much success. During his residence at Natick he baptized one hundred and eighty-nine Indians, and four hundred and twenty-two whites; and he received to the church thirty-five Indians and thirty whites; and there died two hundred and fifty-six Indians, one of whom was a hundred and ten years old. During one season he went on a mission to the Mohegans. He died in great peace, February 2, 1752, aged fifty-three.

Mr. Peabody was eminently pious, and greatly beloved and lamented. He published Artillery Election Sermon, 1732; on a Good and Bad Hope of Salvation, 1742. *Parnassist*, vol. vii. pp. 49—56.—*Allen*.

PEACE; that state in which persons are exposed to no sort of violence to interrupt their tranquillity. 1. Social peace is mutual agreement one with another, whereby we forbear injuring one another, Ps. 34: 14. 132.—2. Ecclesiastical peace is freedom from contentions, and rest from persecutions, Isa. 11: 13. 32: 17. Rev. 12: 14.—3. Spiritual peace is deliverance from sin, by which we were at enmity with God; (Rom. 5: 1.) the result of which is peace in the conscience, Heb. 10: 22. This peace is the gift of God through Jesus Christ, 2 Thess. 3: 16. It is a blessing of great importance, Ps. 119: 165. It is denominated perfect; (Isa. 26: 3.) inexpressible; (Phil. 4: 7.) permanent; (Job 34: 29. John 16: 22.) eternal, Isa. 57: 2. Heb. 4: 9. (See HAPPINESS.)

Peace is a word used in Scripture generally, for quiet and tranquillity, public or private; but often for every kind and degree of prosperity and happiness; as to "go in peace;" to "die in peace;" "God give you peace;" "Peace be within this house;" "Pray for the peace of Jerusalem." Paul in the introduction of his epistles generally wishes grace and peace to the faithful, to whom he writes. Our Savior recommends to his disciples, to have peace with all men, and with each other. God promises his people to water them as with a river of peace, (Isa. 66: 12.) and to make with them a covenant of peace, Ezek. 34: 25. See also Isa. 9: 7.—*Hend. Buck*; *Calmet*.

PEACE, RELIGIOUS; a name given to two famous treaties, both in the time of the Reformation: one concluded July 22, 1532, and called the *Religious Peace of Nuremberg*; the other, concluded September 26, 1555, and called the *Religious Peace of Augsburg*.—*Hend. Buck*.

PEACOCK; (*tavacium*, 1 Kings 10: 22, 2 Chron. 9: 21.) a bird distinguished by the length of its tail, and the brilliant spots with which it is adorned; which display all that dazzles in the sparkling lustre of gems, and all that astonishes in the rainbow. Yet its cry is so harsh and disagreeable, that it has been said to have "the head of a serpent, the train of an angel, and the voice of a devil."

The peacock is a bird originally from India; thence brought into Persia and Media. Aristophanes mentions Persia peacocks; and Suidas calls the peacock the Median bird. From Persia it was gradually dispersed into Judea, Egypt, Greece, and Europe. If the fleet of Solomon visited India, they might easily procure this bird, whether from India itself, or from Persia; and certainly the bird by its beauty was likely to attract attention, and to be brought among other rarities of natural history by Solomon's servants, who would be instructed to collect every curiosity in the countries they visited.—*Watson*.

PEARCE, (ZACHARY, D. D.) bishop of Rochester, a prelate of distinguished learning and piety, was born in Holborn, London, 1690. He received his education at Westminster grammar-school; after which he was sent to Trinity college, Cambridge, where he obtained a fellowship through the interest of the lord chief justice Parker, afterwards earl of Macclesfield. The same patronage also procured him a living in Essex, and the vicarage of St. Martin's-in-the-Fields, London. In 1739, he was promoted to the vacant deanery of Winchester. Nine years after, the bishopric of Bangor was bestowed on him, not only without solicitation, but contrary to his wishes, which pointed entirely to a private life. Though translated to Rochester, with the deanery of Westminster annexed, in 1756, his anxiety to retire from the high station to which he was thus involuntarily raised, was so sincere, as well as strong, that, at length, in 1768, the government yielded to his repeated request, and allowed him to resign the more valuable appointment, his deanery, in favor of L. Thomas; retaining, however, the bishopric, to the retiring from which there existed some objections of an ecclesiastical nature. He died in 1774.

Bishop Pearce was as distinguished for his charity and munificence, as for his learning. He enriched the widows' college, in the immediate neighborhood of his palace, at Bromley, by a donation of five thousand pounds, while his tracts on theological subjects are numerous and valuable. Of these the principal are, "A Commentary on the Gospels and Acts of the Apostles," in two volumes, quarto; "Letters to Dr. Conyers Middleton, in defence of Dr. Waterland;" "A Reply to Woolston, on the Miracles;" "A Review of the Text of Milton;" an edition of "Longinus on the Sublime," with a Latin translation annexed; and another of Cicero's Offices; also four volumes of sermons, &c. *Life prefixed to his Commentary*.—*Jones's Chris. Biog.*

PEARCE, (SAMUEL, A. M.) one of the loveliest exemplifications of Christian character, was born at Plymouth, (Eng.) July 20, 1766. The principles of religion were early instilled into his mind, and at the age of sixteen he became a subject of renewing grace. In 1788, he entered the Baptist academy at Bristol. In 1790, he was ordained pastor of the Cannon-street church, Birmingham, to which he was recommended by the late Rev. Robert Hall, then one of his tutors. His ministry there was blessed with almost one continual revival of religion for eight years.

About the year 1792, the mind of Mr. Pearce became much exercised on the subject of missions. When the Northampton and Leicester Missionary society was formed, he was present, and entered with his whole heart into its interests. In 1794, he offered himself to its committee, to be sent out to India. His soul thirsted for the work; but the committee, after the most serious and mature deliberation, though fully satisfied as to his qualifications, and greatly approving his spirit, were unanimously of opinion that he *ought not to go*; not merely on account of his connexions at home, but on account of the mission itself, which required his assistance in the station he already occupied. His efforts for the cause at home were indeed assiduous and persevering. He made repeated journeys to increase its funds, and strove in every way to stir up the minds of his brethren to its importance. In these efforts he was very successful, as also in the discharge of his pastoral duties.

Mr. Pearce died of consumption, October 10, 1799. During all his sickness, which was of a year's continuance, and very severe, he was constantly stayed up by the hand of his Lord, and cheered with the most blissful prospects. "Blessed be his dear name," said he, "who shed his blood for me. He helps me to rejoice at times with joy unspeakable. Now I see the value of the religion of the cross. It is a religion for a dying sinner. It is all the most guilty and the most wretched can desire. Yes, I taste its sweetness, and enjoy its fulness, with all the gloom of a death-bed before me; and far rather would I be the poor emaciated and emaciating creature that I am, than be an emperor with every earthly good about him, but without a God."

There have been few men, says Fuller, in whom has been united a greater portion of the contemplative and the active; holy zeal and genuine candor; spirituality and rationality; talents that attracted almost universal applause, and the most unaffected modesty; faithfulness in bearing testimony against evil, with the tenderest compassion to the soul of the evil-doer; fortitude that would encounter any difficulty in the way of duty, without any thing boisterous, noisy, or overbearing; deep seriousness with habitual cheerfulness; and a constant aim to promote the highest degrees of piety in himself and others, with a readiness to hope the best of the lowest; *not breaking the bruised reed, nor quenching the smoking flax.*

The governing principle in Mr. Pearce, beyond all doubt, was *holy love*. It is not enough to say of this affectionate spirit, that it formed a prominent feature in his character—it was rather the life-blood that animated the whole system. He seemed, as one of his friends observed, to be baptized in it. It was *holy love* that gave the tone to his general deportment, as a son, a subject, a neighbor, a Christian, a minister, a pastor, a friend, a husband, and a father. This it was that produced in him that lovely uniformity of character, which constitutes the *beauty of holiness*.

The Memoir of this excellent man, by Andrew Fuller, (of which it has been said, "it is difficult to tell which is most admirable, the description, or the character described,") has passed through numerous editions both in Europe and America.—*Fuller's Memoir of Pearce.*

PEARL; a hard, white, shining body, usually roundish, found in a shell-fish resembling an oyster. The oriental pearls have a fine polished gloss, and are tinged with an elegant blush of red. They are esteemed in the East beyond all other jewels.

The Arabians, Persians, and Turks, use the word *meoravrida* to signify pearls, from which the word *margarites*, or *margarita*, used by the Greeks and Latins, seems to be derived. The finest pearls are fished up in the Persian gulf, and on the coast of Bahrein, so called from the city of that name, on the borders of Arabia; and Idumea and Palestine being not far distant, it is not to be wondered at that pearls were well known to Job, and the Hebrews. They are also found in other places; many in America.

Pearls are certainly very different things from precious stones; yet the Greek term, *margarites*, seems to be used, in a more general sense, for jewels, or splendid gems. So, in Matt. 7: 6, "cast not your pearls." Jewels,—diamonds, if known to the ancients, would answer the import of the

passage as well as pearls. So, the parts of a building, pearls; but pearls are unfit things for walls and gates; (Rev. 21.) many kinds of precious stones are more suitable; and perhaps the parable of the merchant seeking goodly pearls, (Matt. 13.) might be understood in a more extensive sense, as importing valuable jewels of whatever kind. Such appears to be the application of the Chaldee and Arabic words, which yet properly signify pearls.—*Watson; Calmet.*

PEARSON, (JOHN, D. D.) bishop of Chester, a learned and pious prelate of the seventeenth century, was the son of an English divine, rector of Snoring, Norfolk, where he was born in 1612. He was educated at Eton, from whence he proceeded to King's college, Cambridge, and was ordained in 1639, in Salisbury cathedral. He now became chaplain to lord keeper Finch, who presented him to the living of Torrington, Suffolk; but on the success of the parliamentary party, he was one of the ministers ejected on account of their monarchical principles. In 1650, however, he was appointed to St. Clement's, Eastcheap, in the city of London, and after the restoration, became, in succession, lady Margaret professor of divinity, and master of Jesus college, in the university of Cambridge, with the rectory of St. Christopher's, London, and a stall in the cathedral of Ely. In 1662, he was removed to the mastership of Trinity college, and in the course of the same year assisted in the revision of the liturgy; a task for which his previous publications had announced him to be peculiarly well qualified. In 1763, he was raised to the vacant see of Chester, over which diocese he continued to preside till his death, in 1686.

The work by which he is principally known, is his celebrated "Exposition of the Apostles' Creed," originally delivered by him, in a series of sermons or lectures, from the pulpit of St. Clement's. This elaborate and learned work first appeared in 1659, and was republished in folio, 1676, since which time it has gone through at least a dozen editions, and still sustains its reputation. It is used as a text-book at the universities, and is regarded as one of the principal standards of appeal on doctrinal matters in the church of England.—*Heud. Buck; Jones' Chris. Biog.*

PEIRCE, (JAMES,) a very learned divine, and eminent minister among the Protestant Dissenters, was born in London, 1673. Losing his parents early, he was placed under the care of Mr. Matthew Mead, of Stepney, who had him educated along with his own sons, under his own roof; after which, he went to Utrecht, where he had his first academical institution. He afterwards removed to Leyden, where he studied for some time; and having passed at these two celebrated universities between five and six years, attending the lectures of Witsius, Leydecker, Grevius, Spanheim, and other learned men, he returned to England. On his return, he took up his abode for some time in London, and set up a Sabbath evening lecture at Miles' lane, which he continued for two years, when he accepted an invitation from a congregation of Dissenters at Cambridge to become their pastor. In 1713 he was unanimously invited by the three Dissenting congregations in Exeter, to succeed one of their ministers, lately deceased, the surviving ministers joining the people in the invitation. He accepted the invitation, and accordingly settled in that city, where his residence for the first three years proved exceedingly agreeable to him; and, during this period, he published his "Vindication of the Protestant Dissenters;" but a dispute arising in consequence of his refusing, in conjunction with Mr. Hallett, to subscribe certain articles of belief respecting the doctrine of the Trinity, they were both ejected, and driven to the necessity of building a chapel for themselves. A controversy ensued, in which Mr. Peirce greatly distinguished himself; but he continued his ministry at Exeter to the period of his death, in 1726.

His publications are numerous, amounting in all to about twenty-four. But that by which he is best known is his Continuation of Mr. Hallett's Paraphrase and Notes on the Epistle to the Hebrews, quarto. He also gave to the public a volume containing Fifteen Sermons on Various Occasions, and an Essay on the ancient Practice of giving the Eucharist to Children.—*Jones' Chris. Biog.*

PELAGIANS; a sect which arose in the fifth century, and opposed with warmth certain received notions respect

ing original sin, and the necessity of divine grace. They maintained, it is said, the following doctrines:—1. That Adam was by nature mortal; and, whether he had sinned or not, would certainly have died.—2. That the consequences of Adam's sin were confined to his own person.—3. That new-born infants are in the same situation with Adam before the fall.—4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.—5. That the general resurrection of the dead does not follow in virtue of our Savior's resurrection.—6. That the grace of God is given according to our merits.—7. That this grace is not granted for the performance of every moral act; the liberty of the will and information in points of duty being sufficient.—8. That faith is not an effect, but the cause of election to salvation.

Pelagius was a British monk, of some rank, and very exalted reputation. He, with his friend Celestius, travelled to Rome, where they resided very early in the fifth century. On the approach of the Goths, they retired to Africa, where Celestius remained, with a view of gaining admittance as a presbyter into the church of Carthage. Pelagius proceeded to Palestine, where he enjoyed the favor and protection of John, bishop of Jerusalem.

The Pelagian controversy, which began with the doctrines of grace and original sin, was extended to predestination, and excited continual discord and division in the church. It must however be recollected, that we are acquainted with the sentiments of Pelagius only through the medium of his opponents; and that it is possible they were much misrepresented. (See AUGUSTINE.)

Isidore, Chrysostom, and Augustine strenuously opposed these opinions; and the latter procured their condemnation in a synod held at Carthage in 412. They were, however, favorably received at Rome; and pope Zozimus was at the head of the Pelagian party: but his decision against the African bishops, who had opposed Pelagianism, was disregarded by them, and the pontiff yielded at length to their reasonings and remonstrances, and condemned the men whom he had before honored with his approbation. The council of Ephesus likewise condemned the opinions of Pelagius and Celestius; and the emperor Honorius, in 418, published an edict, which ordained that the leaders of the sect should be expelled from Rome, and their followers exiled.

The followers of Arminius have often been represented as Pelagians, or at least as Semi-Pelagians. It may therefore serve the cause of truth, says Mr. Watson, to exhibit the appropriate reply which the Dutch Arminians gave to this charge when urged against them at the synod of Dort, and which they verified and maintained by arguments and authorities that were unanswerable. In their concluding observations they say, "From all these remarks a judgment may easily be formed at what an immense distance our sentiments stand from the dogmatical assertions of the Pelagians and Semi-Pelagians on the *grace of God in the conversion of man*. Pelagius, in the first instance, attributed all things to nature: but we acknowledge nothing but grace. When Pelagius was blamed for not acknowledging grace, he began indeed to speak of it, but it is evident that by *grace* he understood the power of nature as created by God, that is, the *rational will*: but by grace we understand a *supernatural gift*. Pelagius, when afterwards pressed with passages of Scripture, also admitted this supernatural grace; but he placed it solely in the external teaching of the law: though we affirm that God offers his word to men, yet we likewise affirm that he inwardly causes the understanding to believe. Subsequently Pelagius joined to this external grace *that by which sins are pardoned*: we acknowledge not only the grace by which sins are forgiven, but also that by which men are assisted to refrain from the commission of sin. In addition to his previous concessions, Pelagius granted that the *grace of Christ* was requisite beside the two kinds which he had enumerated; but he attributed it entirely to the doctrine and example of Christ that we are aided in our endeavors not to commit sin: we likewise admit that the doctrine and example of Christ afford us some aid in refraining from sin, but in addition to their influence we also place the gift of the Holy Spirit with which God endues us, and which enlightens our understandings, and confers strength

and power upon our will to abstain from sinning. When Pelagius afterwards owned the assistance of divine power inwardly working in man by the Holy Spirit, he placed it solely in the enlightening of the understanding: but we believe, that it is not only necessary for us to know or understand what we ought to do, but that it is also requisite for us to implore the aid of the Holy Spirit that we may be rendered capable of performing, and may delight in the performance of, that which it is our duty to do. Pelagius admitted grace; but it has been a question with some whether he meant only illumination, or, beside this, a power communicated to the will; he admitted grace, but he did this only to show that by means of it man can *with greater ease* act aright: we, on the contrary, affirm that grace is bestowed, not that we may be able with greater ease to act aright, (which is as though we can do this even without grace,) but that grace is absolutely necessary to enable us to act at all aright. Pelagius asserted, that man, so far from requiring the aid of grace for the performance of good actions, is, through the powers implanted in him at the time of his creation, capable of fulfilling the whole law, of loving God, and of overcoming all temptations: we, on the contrary, assert that the grace of God is required for the performance of every act of piety. Pelagius declared, that by the works of nature man renders himself worthy of grace: but we, in common with the church universal, condemn this dogma. When Pelagius afterwards himself condemned this tenet, he understood by *grace*, partly natural grace, which is antecedent to all merit, and partly remission of sins, which he acknowledged to be gratuitous; but he added, that through works performed by the powers of nature alone, at least through the desire of good and the imperfect longing after it, men merit that spiritual grace by which they are assisted in good works: but we declare, that men will that which is good on account of God's prevenience or going before them by his grace, and exciting within them a longing after good; otherwise grace would no longer be grace, because it would not be *gratuitously* bestowed, but only on account of the merit of man."

That many, adds Mr. Watson, who have held some tenets in common with the true Arminians, have been, in different degrees, followers of Pelagius, is well known; but the original Arminians were in truth as far from Pelagian or Semi-Pelagian errors, granting the opinions of Pelagius to be fairly reported by his adversaries, as the Calvinists themselves. This is also the case with the whole body of Wesleyan Methodists, and of the cognate societies to which they have given rise, both in Great Britain and America.

If these last statements of Mr. Watson be correct, then it would seem to follow, that the radical difference between the Arminians and Calvinists is reduced to the single question, Is faith foreseen, the *cause*, or the *consequence* of the divine purpose of election to salvation? Or, in other words, is election *conditional*; or is it perfectly *gratuitous*? Is it of *works*? or of *grace*? But if, as is conceded, the first longing after good is of grace, and every subsequent step in its pursuit, what difference remains?—*Hend. Buck; Watson*. See also *Scott's Synod of Dort*.

PELEG, son of Eber, was born A. M. 1757. His father named him Peleg, (*division*;) because in his time the earth was divided, Gen. 10: 25. 11: 16. Whether Noah had begun to distribute the earth among his descendants, some years before the building of Babel; or, that Peleg was born the year that Babel was begun; or, that Eber, by a spirit of prophecy, named his son Peleg, some years before this time; or, that the name was given to him at a later period of his life, as a commemorative appellation, on recollection, is not certainly known; though it seems most likely that he was not born at the time of the dispersion.—*Calmet*.

PELICAN; (*kaath*, a vomiter, Lev. 11: 18. Deut. 14: 17. Ps. 102: 7. Isa. 34: 11. Zeph. 2: 14.) a very remarkable aquatic bird, of the size of a large goose. Its color is a grayish white, except that the neck looks a little yellowish, and the middle of the back feathers are blackish. The bill is long, and hooked at the end, and has under it a lax membrane, extended to the throat, which makes a bag or sack, capable of holding a very large quantity. Feeding her young from this bag has so much the appearance

of feeding them with her own blood, that it caused this fabulous opinion to be propagated, and made the pelican an



emblem of paternal, as the stork had been before chosen, more justly, of filial affection. The voice of this bird is harsh and dissonant, which some say resembles that of a man grievously complaining. David compares his groaning to it, Ps. 102: 7.—*Watson*.

PELLA; a city beyond Jordan, placed by Pliny in the Decapolis, and by Stephanus in Cœlo-Syria. There is nothing inconsistent in this, however, nor in what others affirm, that Pella was in Perea, in Batanea, or in the country of Basan. It was situated between Jabesh and Gerasa, six miles from the former.—It was also one of the ten cities of the Decapolis, Matt. 4: 25. Mark 5: 20.

Josephus relates, that under the reign of Alexander Jannæus, the Jews were masters of Pella, and destroyed it, because the inhabitants would not embrace Judaism. The first Christians, having been forewarned by our Savior that Jerusalem should be demolished, took refuge at Pella, as related by Eusebius, as soon as they saw the fire of war against the Romans kindled.—*Calmet*.

PELLICAN, (CONRADE;) an eminent divine, born at Rubac, in Sweden, 1178. He was kept at school until he was thirteen years of age, when his parents sent him to Heidelberg, where he studied sixteen months; he then entered a monastery. Some time after, he returned to Heidelberg, and thence went to Tubingen, where his success in study commanded great admiration. His proficiency in Hebrew was indeed surprising. Having providentially become the owner of a Bible in that tongue, about the middle of July, he applied with such zeal to its perusal, that, by the end of the October following, he had finished it; selected the roots; and arranged them in the form of a concordance. In the year 1501, he was ordained presbyter. In this year, he lost both his parents; on which occasion he transcribed the seven penitential psalms in Hebrew, Greek, and Latin; to which he subjoined many appropriate prayers. The year following, he received the degree of D. D. at Basil, and was made divinity lecturer at the convent. About this time, he assisted in the preparation of Augustine's works for the press.

While Pellican continued a friar, he was universally esteemed for his learning and integrity; but when it pleased God to convince him of the errors and absurdities of the papal church, and he began publicly to expose them, he was directly made the object of its hate and persecution. About the year 1518, when Luther and Erasmus were promulgating some of their writings, Pellican declared himself of their persuasion. He had once visited Rome itself; and the sight of the stupid and preposterous superstitions which there passed before him, contributed not a little to his conversion. The senate of Basl', observ-

ing his great abilities, chose him joint lecturer in divinity with Ecolampadius, in that city. In 1526, having by the desire of Zuinglius gone to Zurich, for the purpose of hearing the lectures of Leo Judæ on Hebrew, he renounced popery, and was soon after married. In 1527, he published an edition of the Hebrew Bible, with the comments of Aben Ezra, and K. Salamon.

He diligently applied himself to the study of the Turkish language, that he might be useful to some who had become his neighbors, by efforts for their conversion to the Christian faith. During thirty years, he was Hebrew professor at Zurich, where he was universally admired for his extensive learning and unwearied labors. He died in 1556, in the seventy-eighth year of his age.

His works consisted principally of lectures and annotations upon the Scriptures; translations from the Greek, Latin, Hebrew, and Chaldee; also, an exposition of several of the books of the Old Testament, together with a translation from Ludovicus Vives, designed to convince the Jews of the truth of Christianity.

The characteristics of Pellican were sincerity, candor, uprightness, and humility, rendering him eminent in public life, and in private most amiable.—*Middleton*, vol. ii. 60.

PEMBROKE, (ANNE, Countess of,) daughter and sole heir to George Clifford, earl of Cumberland, was born at Skipton castle, in Craven, in 1589. To endowments naturally of a high order, she added all those accomplishments which her high rank and extensive wealth brought within her reach. According to bishop Rainbow, "she could discourse with virtuosos, travellers, scholars, merchants, divines, statesmen, and good housewives in any kind." But she preferred "the study of those noble Berens, and those honorable women, who searched the Scriptures daily; with Mary, she chose the better part of hearing the doctrine of Christ."

She was twice married: her first husband was Richard, earl of Dorset; her second, Philip, earl of Pembroke and Montgomery. She survived the latter forty-five years, during which time she employed herself in a constant series of good works, extensive charities, and generosity to learned men; also in erecting sacred edifices; a noble hospital, and many other stately buildings, both for the honor of her family and for the public good.

While she was very exemplary in her observance of the public duties of religion, she was no less diligent in her private devotions; which she constantly performed in her private oratory three times a day. She was careful also that none of her servants should be remiss or negligent in their religious observances. In her intercourse with others she was condescending, and ever strove to obliterate from their minds any consciousness of inferiority. This great and excellent lady died in 1674, aged eighty-five.—*Betham*.

PEN; a well known instrument used in writing. Reeds were formerly employed for this purpose, instead of quills. The Arabians, Persians, Turks, Greeks, and other Orientals, still write with reeds.

From the size and general appearance of some of the ancient reeds, as preserved in pictures found at Herculæum, we may perceive how easily the same word, *shebeth*, might denote the sceptre, or badge of authority, belonging to the chief of a tribe, and a pen for writing. For, although the two instruments are sufficiently distinct among us, yet, where a long rod of cane, or reed, perhaps, was (like a general's truncheon, or baton, in modern days) the ensign of command, and a lesser rod of the same nature was formed into a pen and used as such, they had considerable resemblance. This may account for the phraseology and parallelism, in Judg. 5: 14.

Out of Machir, came down governors: (legislators):  
Out of Zebulun, they that hold the *shebeth* of the scribes.

The ancients also used styles to write on tablets covered with wax. The Psalmist says, (Psal. 45: 1.) "My tongue is the pen of a ready writer." The Hebrew signifies rather a *style*; which was a kind of bodkin, made of iron, brass, or bone, sharp at one end, the other formed like a little spoon, or spatula. The sharp end was used for writing letters, the other end expunged them. The writer could put out, or correct, what he disliked, and yet no erasure appear, and he could write anew as often as he pleas-

ed on the same place. Scripture alludes to this custom; (2 Kings 21: 13.) "I will blot out Jerusalem as men blot out writing from their writing tablets."

Jeremiah says, "The sin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their heart;" or, engraven on their heart, as on writing tablets. The Hebrew says, with a graver of shamir.—*Calmet*.

**PENANCE**; a punishment, either voluntary or imposed by authority, for the faults a person has committed.

Penance is one of the seven sacraments of the Romish church. Besides fasting, alms, abstinence, and the like, which are the general conditions of penance, there are others of a more particular kind; as the repeating a certain number of ave-marias, paternosters, and credos; wearing a hair shirt, and giving one's self a certain number of stripes. In Italy and Spain, it is usual to see Christians almost naked, loaded with chains, and lashing themselves at every step. (See *POPERY*).—*Hend. Buck*.

**PENFIELD**, (THOMAS); a Christian philanthropist of Savannah, Georgia. His benefactions laid the foundation of the Mercer Institute, Green county, Georgia. Another monument of his charity is the Penfield Mariner's church, in Savannah, erected at a cost of eight thousand dollars. He also left a large property to other Christian charities, such as education, foreign and domestic missions, &c.—*New York Bap. Repos.* 1834.

**PENIEL**, or **PENUEL**; a city beyond Jordan, near the ford on the brook Jabbok, where Jacob, on his return from Mesopotamia, rested, and wrestled with an angel, Gen. 32: 30. (See *JABBOK*).—*Calmet*.

**PENITENCE** is sometimes used for a state of repentance, and sometimes for the act of repenting. (See *REPENTANCE*.) It is also used for a discipline or punishment attending repentance, more usually called *penance*. It also gives title to several religious orders, consisting either of converted debauchees and reformed prostitutes, or of persons who devote themselves to the office of reclaiming them. (See article *PENITENTS*).—*Hend. Buck*.

**PENITENTIAL**; an ecclesiastical book retained among the Romanists, in which is prescribed what relates to the imposition of penance, and the reconciliation of penitents. There are various penitentials; as the Roman penitential, that of the venerable Bede, that of pope Gregory III., &c.—*Hend. Buck*.

**PENITENTIARY**; in the ancient Christian church, a name given to certain presbyters or priests, appointed in every church to receive the private confessions of the people, in order to facilitate public discipline, by acquainting them what sins were to be expiated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured.

Penitentiary, also, in the court of Rome, is an office in which are examined and delivered out the secret bulls, dispensations, &c. Penitentiary is also an officer in some cathedrals vested with power from the bishop to absolve in cases referred to him.

The term is also applied among Protestants to such houses as have been established for the reception and reformation of females who have been seduced from the path of virtue; as "The London Female Penitentiary." This most important and useful institution is supported by voluntary contributions, patronized by their majesties, and conducted on truly Christian principles, by means of which numbers of miserable outcasts have not only been recovered to the proprieties of moral conduct, but have given satisfactory evidence of genuine conversion to God.

In the United States it is applied to all those prisons which are constructed on reformatory principles, whether the convicts be men or women. The happiest results have flowed from the efforts of the Prison Discipline Society directed to this point.—*Hend. Buck*.

**PENITENTS**; certain fraternities of religious of both sexes among the Roman Catholics. The Male Penitents are distinguished by the color of their garments, white, black, blue, &c. The Black Penitents (called the Brethren of Mercy, instituted 1488) attended criminals to their execution. The Female Penitents are chiefly reformed prostitutes, as the Penitents of St. Magdalen, at Paris and Mar-

seilles, the Converts of the Name of Jesus at Seville, &c. *Broughton's Dict.—Williams*.

**PENN**, (WILLIAM), the founder and legislator of Pennsylvania, whom Montesquieu denominates the modern Ly-



curgus, was the son of admiral Penn; was born, in 1644, in London; and was educated at Christ church, Oxford.

As something remarkable is usually said of all great men in the early part of their lives, so it was said of William Penn, that, while here and alone in his chamber, being then eleven years old, he was suddenly surprised with an inward comfort, and, as he thought, an external glory, in the room, which gave rise to religious emotions, during which he had the strongest conviction of the being of a God, and that the soul of man was capable of enjoying communication with him. He believed, also, that the seal of divinity had been put upon him at this moment, or that he had been awakened or called upon to a holy life. But whatever was the external occasion, or whether any or none, or whatever were the particular notions which he is said to have imbibed at this period, certain it is, that while he was at Chigwell school, his mind was seriously impressed on the subject of religion.

At college he imbibed the principles of Quakerism, which, a few years afterwards, he publicly professed.

Being accidentally on business at Cork, he heard that Thomas Loe (a layman of Oxford, and the person who first confirmed his early religious impressions) was to preach at a meeting of the Quakers in that city. Accordingly he attended. The preacher at length rose, and thus began: "There is a faith which overcomes the world, and there is a faith which is overcome by the world." On this subject he enlarged in so impressive a manner, that William was quite overcome. Penn now became openly a Quaker. He was, in consequence, twice turned out of doors by his father. In 1668, he began to preach in public, and to write in defence of the doctrine, which he had embraced. For this he was thrice imprisoned, and once brought to trial. It was during his first imprisonment that he wrote "No Cross, No Crown." In 1677 he visited Holland and Germany, to propagate his principles. He preached much on the continent, was well received, made many converts to his system, and, a Frankfurt, wrote his "Letter to the Churches of Jesu throughout the World;" and, at Rotterdam, "A Call, or Summons, to Christendom."

In March, 1680-81, he obtained from Charles II. a grant of that territory which now bears the name of Pennsylvania; in lieu of the debt due by the government to his father, and which he was induced to do, from a desire to spread the principles and doctrines of the Quakers; and to raise a virtuous empire in the new land, which should diffuse its example far and wide to the remotest ages. In 1682, he embarked for his new colony; and in the following year he founded Philadelphia.

He also divided his land into counties; laid out towns; reserved a thousand acres for Fox, the founder of the Quakers; received new reinforcements of settlers; appointed sheriffs to the different counties; and issued writs to them for calling assemblies in the ensuing spring. Whilst thus engaged, he was not, however, indifferent to his personal religion. To glorify God was the great object of his life; and he was never so delighted as when he thought that object was most effectually promoted. In 1683, he proceeded in the organization of the settlement. The assembly met; juries were appointed; the erection of Philadelphia was commenced and prosecuted with

great vigor, and he made a journey of discovery into the interior of Pennsylvania; and sent to the Free Society of traders the natural history of that settlement. In 1684, having received accounts of fresh persecutions in England, he determined on repairing thither to use his influence with the court to stop them. In the mean time he settled the system of discipline for his own religious societies at Pennsylvania; held conferences, and made treaties with the Indians; forwarded the building of his city; wrote a farewell epistle to his friends; provided for the government in his absence, and then embarked for England, where he arrived in health and safety. So much was he in favor with James II., that, after the revolution, he was more than once arrested on suspicion of plotting to restore the exiled monarch; but he at length succeeded in establishing his innocence. He visited America for the last time in 1699, and returned in 1701. The rest of his life was passed in tranquillity. He died July 30, 1718. His works have been collected in two folio volumes. *Memoirs by Clarkson.—Davenport; Head, Buck.*

**PENNY;** (*denarius*;) a Roman coin, equal in value to seven-pence three farthings, sterling, or twelve and one half cents. As this was a single coin, perhaps we should do well, in translating, to express it by a coin of our own, as near to it in value as possible; say, for instance, a shilling.—*Calmet.*

**PENTATEUCH,** (from *pente*, five, and *teuchos*, an instrument or volume,) signifies the collection of the five instruments or books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. (See **MOSES**.)

Some modern writers, among whom is Gesenius, have asserted that Moses did not compose the Pentateuch, because the author always speaks in the third person; abridges his narration, like a writer who collected from ancient memoirs; sometimes interrupts the thread of his discourse; (for example, Gen. 4: 23.) and gives an account of the death of Moses at the end, &c. It is alleged, also, of the text of the Pentateuch, that there are some places that are defective; (for example, in Exod. 12: 8.) Lastly, they think they observe certain strokes in the Pentateuch which can hardly agree with Moses, who was born and bred in Egypt; as what he says of the earthly paradise, of the rivers that watered it and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison; of the bellium, of the stone of Sohem, or onyx stone, which was to be found in that country. Add to these what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c. These particulars, observed with such curiosity, seem to them to prove that the author of the Pentateuch lived beyond the Euphrates. They therefore would allow it to higher date than about the time of the Babylonian captivity; thus denying not only its divine inspiration, but even its authenticity. On these, and similar grounds, Dr. Cooper, of South Carolina, assails it, in his Letter to professor Silliman.

But in answer to these objections, it is justly observed, that these books are, by the most ancient writers, ascribed to Moses, and it is confirmed by the authority of heathen writers themselves, that they are his writing; besides this, we have the unanimous testimony of the whole Jewish nation ever since Moses' time. Innumerable texts of the Pentateuch imply that it was written by him; and the book of Joshua, and the other succeeding parts of Scripture, furnish the fullest corroboration, especially the positive testimony of our Lord. It is probable, however, that Ezra published a new edition of the books of Moses, in which he added those passages that Moses did not write. (See **BIBLE**; **MOSES**, **BOOKS OF**; **INSPIRATION**.) The reader will find this whole question discussed with ample learning and ability in the North American Review for April, 1826; and the Biblical Repository for October, 1832. Also an admirable article in the American Baptist Magazine for 1832.

The legislator of the Jews, then, was the author of the Pentateuch, an immortal work, wherein he paints the marvels of his reign with the majestic picture of the government and religion which he established! Who before our modern infidels ever ventured to obscure this incon-

testable fact? Who ever sprang a doubt about this among the Hebrews? What greater reasons have there ever been to attribute to Momammed his Alcoran, to Plato his Republic, to Zenophon his Anabasis, or to Herodotus his History? Rather let us say, What work in any age ever appeared more truly to bear the name of its real author? It is not an ordinary book, which, like many others, may be easily hazarded under a fictitious name. It is a sacred book, which the Jews have always read with a veneration that remains after seventeen hundred years' exile, calamities, and reproach. In this book the Hebrews included all their science; it was their civil, political, and sacred code; their only treasure, their calendar, their annals; the only title of their sovereigns and pontiffs; the alone rule of polity and worship; by consequence it must be formed with their monarchy, and necessarily have the same epoch as their government and religion, &c. Moses speaks only truth, though infidels charge him with imposture. But what an impostor must he be, who first spoke of the Divinity in a manner so sublime, that no one since, during almost four thousand years, has been able to surpass him! What an impostor must he be whose writings breathe only virtue; whose style, equally simple, affecting, and sublime, in spite of the rudeness of those first ages, openly displays an inspiration altogether divine! See *Ainsworth and Kidder on the Pentateuch*; *Prideaux's Con.*, vol. i. pp. 342, 345, 573, 575; *Marsh's Authenticity of the Five Books of Moses considered*; *Warburton's Divine Legation*; *Dr. Graves' Lectures on the Pentateuch*, and on the last Four Books in the Old Testament; *Jenkins' Reasonableness of Christianity*; *Watson's Apology*, let. 2 and 3; *Faber's Horæ Mosaicæ*, or a View of the Mosaic Records; *Horne's Introduction*; *Warne's Critical do. to the Polyglott Bible*; and *Blunt on the Veracity of the Scriptures*.—*Head, Buck.*

**PENTECOST**; a solemn festival of the Jews; so called, because it was celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the passover. The Hebrews call it the feast of weeks, because it was kept seven weeks after the passover. They then offered the first-fruits of the wheat-harvest, which was then completed; besides which, they presented at the temple seven lambs of that year, one calf, and two rams for a burnt-offering; two lambs for a peace-offering; and a goat for a sin-offering, Lev. 23: 15, 16. Exod. 34: 22. Deut. 16: 9, 10.

The feast of Pentecost was instituted among the Israelites, first, to oblige them to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, by offering him the first-fruits of the harvest; and, secondly, to commemorate and give thanks to God for the law which he had given them from Sinai, on the fiftieth day after their coming out of Egypt.

The modern Jews celebrate the Pentecost for two days. They deck the synagogues, where the law is read, and their own houses, with garlands of flowers. They hear an oration in praise of the law, and read from the Pentateuch and prophets lessons which have a relation to this festival, and accommodate their prayers to the same occasion. It was on the feast of Pentecost that the Holy Ghost descended in the miraculous manner, related Acts 2. It fell on the first day of the week.—*Watson.*

**PEOR,** or **PHOOR**; a famous mountain beyond Jordan, which Eusebius places between Heshbon and Livias. The mountains Nebo, Pisgah, and Peor, were near one another, and probably of the same chain of mountains. It stood very favorably for a distant prospect; "a prospect station in an open place," Num. 23: 28. We may say the same of Beth Peor, (Deut. 3: 29.) which appears to have been on an eminence; as the *valley* in which Israel abode was *over against* it, chap. 4: 46. It was a temple, we may suppose, with a village at least around it.—*Calmet.*

**PEPÜTIANS.** (See **MONTANISTS**.)

**PERCY,** (THOMAS,) an eminent prelate, related to the Northumberland family, was born, in 1728, at Bridgenorth, in Shropshire; was educated at Christ church, Oxford; became chaplain to the king in 1769, dean of Carlisle in 1778, and bishop of Dromore in 1782. He died in 1811. Of his works the principal are, *The Hermit of Warkworth*, a poem; a new Translation of Solomon's Song; and the *Reliques of English Poetry*.—*Davenport.*



**PEREA**, (from Gr. *peran*, *beyond*.) signifies the country beyond Jordan, or east of that river, especially on the south. Josephus says that it had its limits, at Philadelphia east, the Jordan west, Macheron south and Pella north. Sometimes the word Perea is taken in a more extensive signification, for the whole country beyond Jordan. It was inclosed on the east by mountains, which divided it from Arabia Deserta.—*Calmet*.

**PEREANS**. (See **EUPHRATESIANS**.)

**PEREZ-UZZA**; the breach of Uzzah, 2 Sam. 6: 8. 1 Chron. 13: 11.

**PERFECTION**; that state or quality of a thing, in which it is free from defect or redundancy. According to some, it is divided into *physical* or natural, whereby a thing has all its powers and faculties; and *moral*, or an eminent degree of goodness and piety.

The term perfection, says the great Witsius, is not always used in the same sense in the Scriptures. 1. There is a perfection of *sincerity*, whereby a man serves God without hypocrisy, Job 1: 1. Is. 38: 3. 2. There is a perfection of *parts*, subjective with respect to the whole man, (1 Thess. 5: 23.) and objective with respect to the whole law, when all the duties prescribed by God are observed, Ps. 119: 128. Luke 1: 6. 3. There is a *comparative* perfection ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untaught, 1 John 2: 13. 1 Cor. 2: 6. Phil. 3: 15. 4. There is an *evangelical* perfection. The righteousness of Christ being imputed to the believer, he is complete in him, and accepted of God as perfect through Christ, Col. 2: 10. Eph. 5: 27. 2 Cor. 5: 21. 5. There is also a perfection of *degree*, by which a person performs all the commands of God, with the full exertion of all his powers, without the least defect. This is what the law of God requires, but what the saints do not attain to in this life, though we willingly allow them all the other kinds above mentioned, Rom. 7: 24. Phil. 3: 12. 1 John 1: 8.

The Son of God commands his disciples (Matt. 5: 48.) to be perfect, even as their Father in heaven is perfect. Not that we can ever attain His perfection, but we ought constantly to be making advances towards it: we ought always to propose it to ourselves as our pattern, in the exercise of all virtue, and especially his mercy and charity. Hence Luke says in the parallel passage, "Be ye therefore merciful, as your Father also is merciful," Luke 6: 36. In Matt. 19: 21, our Savior says, that he who would be perfect must forsake all and follow him; and in Luke 6: 40, that the disciple who would arrive at perfection must become like his master. Paul often exhorts his disciples to be perfect; that is, to acquire the perfection of Christianity, both in theory and practice, to be convinced of the excellence of it, and to press on toward its attainment, 1 Cor. 1: 10. 14: 10, &c.

*Witsii Cœconomia Fœderum Dei*, lib. iii. cap. 12, § 124; *Bates' Works*, p. 557, &c.; *Burgh's Dignity of Human Nature*; *Lane and Wesley on Perfection*; *Doddridge's Lectures*, lecture 181; *Channing's Works*; *Irving's Orations and Arguments*; *Discourses of Sir Joshua Reynolds*; *Works of Hannah More*; *Works of Robert Hall*.—*Hend. Buck*; *Calmet*.

**PERFECTIONISTS**; a term sometimes applied to the followers of Mr. Wesley, who hold it possible to attain perfection, in a certain sense, in the present life. (See **METHODISTS**.)—*Williams*.

**PERFECTIONISTS**; a modern sect in New England, who believe that every individual action is either wholly sinful, or wholly righteous; and that every being in the universe, at any given time, is either entirely holy or entirely wicked. Consequently, they unblushingly maintain that they themselves are free from sin. In support of this doctrine they say that Christ dwells in and controls believers, and thus secures their perfect holiness; that the body of Christ, which is the church, is nourished and guided by the life and wisdom of its head. Hence they condemn the greatest portion of the religion in the world named Christianity, as the work of Antichrist. "All the essential features of Judaism," they say, "and of its successor, popery, may be distinctly traced in nearly every form of Protestantism; and although we rejoice in the blessings which the Reformation has given us, we regard it as rightly named, the Reformation, it being an im-

provement of Antichrist, not a restoration of Christianity." This last opinion, which has some foundation in truth, has been long held, variously modified, in different parts of the Christian world.

An attempt has recently been made to propagate the views of this sect through the medium of a paper published at New Haven, Connecticut, and entitled, *The Perfectionist*.

**PERFECTIONS OF GOD**. (See **ATTRIBUTES OF GOD**.)  
**PERFUMES**. The use of perfumes was common among the Hebrews, and the Orientals generally, before it was known to the Greeks and Romans. Moses also speaks of



the art of the perfumer, in Egypt, and gives the composition of two perfumes, (Exod. 30: 25.) of which one was to be offered to the Lord, on the golden altar; and the other (Exod. 30: 34, &c.) to be used for anointing the high-priest and his sons, the tabernacle, and the vessels of divine service, Exod. 30: 23. (See **INCENSE**; **CENSER**.)

The Hebrews had also perfumes for embalming their dead. The composition is not exactly known, but they used myrrh, aloes, and other strong and astringent drugs, proper to prevent infection and corruption. (See **OINTMENT**; **EMBALM**.)

In addition to these perfumes, there are others noticed in Scripture. Those, for example, which king Hezekiah preserved in his repositories. Judith perfumed her face when she was to appear before Holofernes; and they prepared the virgins which were to appear before the kings of Persia, for six months together, by the use of oil of myrrh, and for six other months, by various perfumes, and sweet-scented oils, Esth. 2: 12. The spouse in the Canticles commends the perfumes of her lover; who in return says, that the perfumes of his spouse surpass the most excellent odors. He names particularly the spike-nard, the cana aromatica, cinnamon, myrrh, and aloes, as composing these perfumes. These instances show the taste of the ancient Hebrews, which was, and still is, the taste of the Orientals, who made much use of scents and perfumes. They prove also, that both men and women used them. It may also be observed, that to abstain from perfumes, scents, and unctions, was esteemed a part of mortification. See Esth. 11: 2. Dan. 10: 3. (See **SAVOR**, and **TRIUMPH**.)—*Calmet*.

**PERGA**; a city of Pamphylia, Acts 13: 14. This is not a maritime city, and Paul must have gone up the river Caystrus to it, or else must have gone on foot. It was one of the most considerable cities in Pamphylia; and when that province was divided into two parts, this city became the metropolis of one part, and Sidé of the other. There was, on a neighboring mountain, a very famous temple of Diana, surnamed Pergæa, from the city.—*Calmet*.

**PERGAMUS**; a city of Troas, very considerable in the time of John the evangelist, Rev. 2: 12, 13. This city was, for the space of one hundred and fifty years, the capital of a kingdom of the same name founded by Philetæus, B. C. 283; who treacherously made use of the treasures committed to his care by Lysimachus after the battle of Ipsus, and, seizing on Pergamus, established an independent kingdom. After Philetæus were five kings of the same race; the last of whom, Attalus Philopater, left his kingdom, which comprehended Mysia, Æolis, Ionia, Lydia, and Caria, to the Roman empire; to which it belonged when the first Christian church was established there. This church early became corrupted by the Nicolaitans, for which it was reprovèd by St. John, and charged quickly to repent, Rev. 2: 14—16.

Pergamus, now called Bergamo, like most other places which have been cursed by the presence of the Turks, is reduced to comparative decay, containing a poor population, who are too indolent or too oppressed to profit by the richness of their soil and the beauty of the climate. The number of inhabitants, however, is still said to amount to thirty thousand, of whom three thousand are Greek Christians. Many remains of former magnificence are still to be found; amongst which are those of several Christian churches. It is about sixty miles north of Smyrna. The celebrated physician Galen was a native of this place.—*Watson*.

PERIPATETICS. (See ARISTOTELIANS.)

PERKINS, (WILLIAM,) an eminent divine of the church of England, was born at Maton, in Warwickshire, England, 1558. He was educated in Christ college, Cambridge. In his early life, he gave proofs of great genius and philosophic research; but in his habits was exceedingly wild and profligate. After his conversion, he was distinguished for his tender sympathy, and skill in opening the human heart; so that he became the instrument of salvation to many.

At the age of twenty-four, he was chosen fellow of Christ college, and entered into holy orders. He was soon after chosen rector of St. Andrew's parish, in Cambridge, where, in all his efforts, he displayed a mind admirably adapted to his station. While his discourses were suited to the capacity of the common people, the pious scholar could not but admire them. They were said to be "all law, and all gospel;" so well did he unite the characters of a Boanerges and a Barnabas. He was an able casuist; and was resorted to by afflicted consciences far and near.

So far was he from considering his field of effort circumscribed, he improved every opportunity to do good. On one occasion, perceiving a young man who was about to ascend the ladder to be executed exceedingly distressed, he endeavored to console him; but to no effect. He then said, "Man, what is the matter with thee? art thou afraid of death?" "Ah! no," said the malefactor; "but of a worse thing." "Then come down," said Mr. Perkins, "and thou shalt see what the grace of God can do to strengthen thee." Mr. Perkins then took him by the hand, and kneeling down with him at the foot of the ladder, so fervently acknowledged sin, its aggravations, and its terrible desert, that the poor culprit burst into tears of contrition. He then proceeded to set forth the Lord Jesus Christ, as the Savior of every believing penitent; which he was enabled to do with such success, that the poor creature continued indeed to shed tears; but they were now tears of love, gratitude, and joy, flowing from a persuasion that his sins were cancelled by the Savior's blood. He afterwards ascended the ladder with composure, while the spectators lifted up their hands and praised God for such a glorious display of his sovereign grace.

Mr. Perkins died in 1602, in the forty-fourth year of his age. During his last sickness, which was very severe, he was remarkably patient. Having heard a friend pray for the mitigation of his pains, he cried out, "Hold! hold! do not pray so; but pray the Lord to give me faith and patience, and then lay on me just what he please."

His works, which were numerous, were published in two volumes folio. Many of them were translated into a variety of foreign languages.—*Middleton*, vol. ii. p. 322.

PERJURY, is the taking of an oath, in order to tell or confirm a falsehood. This is a very heinous crime, as it is treating the Almighty with irreverence; denying, or at least discarding his omniscience; profaning his name, and violating truth. It has always been esteemed a very detestable thing, and those who have been proved guilty of it, have been looked upon as the pests of society. (See OATH.)—*Hend. Buck*.

PERIZZITES, or PERESÆI; ancient inhabitants of Palestine, who had mingled with the Canaanites, or were themselves descendants of Canaan. Having no fixed habitations, and living sometimes in one country, and sometimes in another, they were called Perizzites, which signifies scattered or dispersed. There were some of them on each side of the river Jordan, in the mountains, and in the plains, Gen. 13: 7. Josh. 17: 15. 1 Kings 9: 20. 2

Chron. 8: 7. The Perizzites are mentioned by Ezra, after the return from Babylon; and several Israelites had married wives from among them, Ezra 9: 1.—*Calmet*.

PERMISSION OF SIN. (See SIN, and PATIENCE OF GOD.)

PERPETUA, (VIVEA;) a Christian martyr under the persecution of Severus, at the beginning of the third century. She was a lady of Carthage, of high rank, and at the time when she was accused, about twenty-two years of age. In her martyrdom, she afforded an illustrious example of Christian fortitude. She was married, and had an infant son; she was the favorite child of a pagan father, who importuned her to turn from the Christian faith, and to whom her constancy appeared but absurd obstinacy; every entreaty, every threat was employed; she encountered the terrors of a crowded court, in which certain conviction awaited her; she was scourged, and imprisoned; the tenderest feelings of filial and maternal love were appealed to; but in vain. "God's will must be done," was her language, and she remained immovable. Nor was she less firm in the final scene, when in a crowded amphitheatre, together with Felicitas, she was thrown to a mad bull. By his attack she was stunned; but the fatal stroke was left to an unskilful gladiator, whose trembling hand she herself, with a martyr's courage, guided to her throat. Felicitas suffered with her.—*Beitham; Fox*, p. 23.

PERSECUTION, is any pain or affliction which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion.

Persecution is threefold. 1. *Mental*, when the spirit of a man rises up and malignantly opposes another. 2. *Verbal*, when men give hard words and deal in uncharitable censures. 3. *Actual or open*, by the hand; such as the dragging of innocent persons before the tribunal of justice, Matt. 10: 18. The unlawfulness of persecution for conscience' sake must appear plain to every one that possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like force or violence except once; and that was to drive bad men out of the temple, and not to drive them in."

We know the origin of it to be from the prince of darkness, who began the dreadful practice in the first family on earth, and who, more or less, has been carrying on the same work ever since, and that almost among all parties.

The Quakers, Moravians, and Baptists claim a glorious exception. Roger Williams has the honor of being the first in modern times, who took the right ground in regard to liberty of conscience. It was he who, in 1642, cleared the subject from the subtleties of a thousand years of darkness, and held up to Christian abhorrence in all its forms the "Bloody Tenet," (as he justly called it,) of persecution for conscience' sake. John Owen, John Milton, John Locke, and a host of later writers have followed in his steps. (See RELIGIOUS LIBERTY, and TOLERATION.)

"Persecution for conscience' sake," says Dr. Doddridge, "is every way inconsistent; because, 1. It is founded on an absurd supposition, that one man has a right to judge for another in matters of religion. 2. It is evidently opposite to that fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us. 3. It is by no means calculated to answer the end which its patrons profess to intend by it. 4. It evidently tends to produce a great deal of mischief and confusion in the world. 5. The Christian religion must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail. 6. Persecution is so far from being required or encouraged by the gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it."

The great part who have fallen a prey to this diabolical spirit have been Christians; a short account of whose sufferings we shall here give, as persecuted by the Jews, by heathens, and by those of the same name.

1. *Persecution of Christians by the Jews*.—Here we need not be copious, as the New Testament will inform the reader more particularly how the first Christians suffered

for the cause of truth. Jesus Christ himself was exposed to it in the greatest degree. The four evangelists record the dreadful scenes, which need not here be enlarged on. After his death, the apostles suffered every evil which the malice of the Jews could invent, and their mad zeal execute. They who read the Acts of the Apostles, will find that, like their Master, they were despised and rejected of men, and treated with the utmost indignity and contempt.

II. *Persecution of Christians by the Heathen.*—Historians usually reckon ten general persecutions, thus stated by Mr. Broughton:—1. Under Nero, A. D. 64—68. 2. Under Domitian, 95, 96. 3. Under Trajan, 97—116. 4. Under Antoninus Pius, 136—156. 5. Under Severus, 199—211. 6. Under Maximinus, 235. 7. Under Decius, 249—251. 8. Under Valerian, 257—260. 9. Under Aurelian, 273—275. 10. Under Diocletian, 302—312. Others reckon them somewhat differently. In the above reckoning there are some omissions. The Christians were persecuted under Adrian from 118 to 126, and again in 129; under Marcus Aurelius, from 161 to 174: and, in short, for two hundred and sixty years from the death of Christ, they had but short intervals of rest from persecution; for when the emperors themselves were not sanguinary, there were always inferior magistrates, who, under some pretence or other, harassed the poor inoffensive Christians. It is supposed three millions perished in three centuries. (See TOLERATION.)

The first persecution was under the emperor Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First: Those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the daylight failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women, burning to ashes, supplied music for his ears. 2. The second general persecution was under Domitian, in the year 95, when forty thousand were supposed to have suffered martyrdom. 3. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years. 4. The fourth was under Antoninus, began in 136, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. 5. The fifth began in the year 199, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. (See PERPETUA.) 6. The sixth began with the reign of Maximinus, in 235. 7. The seventh, which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. 8. The eighth began in 257, under Valerian. Both men and women suffered death; some by scourging, some by the sword, and some by fire. 9. The ninth was under Aurelian, in 273; but this was inconsiderable, compared with the others before mentioned. 10. The tenth began in the nineteenth year of Diocletian, 302. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that seventeen thousand were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than one hundred and forty-four thousand Christians died by the violence of their persecutors; besides seven hundred thousand that died through the fatigues of banishment, or the public works to which they were condemned.

III. *Persecution of Christians by those of the same name.*—This began almost as soon as the corrupt alliance of the

Catholic church (so called) with the state. Christianity, primitive and pure, gave no countenance to it whatever.

Numerous were the persecutions inflicted on the *Cathari* or *Pure*, and different sects, from Constantine's time to the Reformation; but when Martin Luther arose, and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called; this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendor, and preventing the Reformation. The friends to the Reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The Invincible Armada, as it was vainly called, had the same end in view. The Inquisition, which was established in the twelfth century against the Waldenses, (see INQUISITION,) was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were, in a similar manner, deluged with Protestant blood. In

#### HOLLAND,

and in the Low Countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were fifty-thousand; but Grotius and others observe, that there were one hundred thousand who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for, in the issue, great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries of the universe.

#### FRANCE.

No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise: his head was afterwards cut off, and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered in three days above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were everywhere heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves in the neighboring river: in a word, an innumerable multitude of men, women with child, maidens, children, were all involved in one common destruction, and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed

their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans, they murdered above five hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practised at Angiers, Troyes, Bourges, La Charité, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above thirty thousand Protestants were destroyed in this massacre; or, as others affirm, above one hundred thousand. But what aggravates these scenes with still greater wantonness and cruelty, was the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemm mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII., and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church!

But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation; but to show what superstition, bigotry, and fanaticism are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons, went into the Protestants' houses, where they marred and defaced their household stuff; broke their looking-glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining-rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and, putting over their heads kettle-drums turned upside down, they made a continual din upon them, till these unhappy creatures lost their senses. At Negreplisse, a town near Montauban, they hung up Isaac Favin, a Protestant citizen of that place, by his armpits, and tormented him a whole night by pinching and tearing off his flesh with pinners. They made a great fire round about a boy, twelve years old, who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers applied red-hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their armpits, and thus exposed them to public view stark naked. They bound mothers that gave suck to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells: they bound others, put them

to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero or Diocletian) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the popish clergy feasted their eyes, and made only matter of laughter and sport of them!!!

## ENGLAND

has also been the seat of much persecution. Though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast upon a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook.

In the reign of Henry VIII., Bilney, Baymaa, and many other reformers, were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner, in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, amongst whom were the famous Protestants, Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burnt. Women suffered; and one, in the flames, which burst her womb, being near her time of delivery, a child fell from her into the fire, which being snatched out by some of the observers more humane than the rest, the magistrate ordered the babe to be again thrown into the fire and burnt. Thus even the unborn child was burnt for heresy. O God, what is human nature when left to itself! Alas, dispositions ferocious as infernal then reign and usurp the heart of man!

The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign, were no less than two hundred and seventy-seven persons; of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, laborers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison.

Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Baptists were burnt, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained with the blood both of papists and Puritans.

James I. succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly, and without any exception, to all the rites and ceremonies of the church of England. Above five hundred clergy were immediately silenced, or degraded, for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined, in the Star-Chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Litchfield. Worn out with endless vexations, and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and some following reigns, twenty-two thousand persons were banished from England by persecution, to America.

In Charles I.'s time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined ten thousand pounds, perpetual imprisonment, and whipping. He was whipped, and then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red-hot iron, with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. About four years afterwards, William Prynne, a barrister, for a book he wrote against the sports on the Lord's day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds.

Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offence, in using the Episcopal book of common prayer, even in a private family. In the following year the Presbyterians applied to parliament, pressing them to enforce uniformity in religion, and to extirpate popery, prelacy, heresy, schism, &c., but their petition was rejected; yet in 1648 the parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors, should suffer death. These errors were, 1. Denying the being of a God. 2. Denying his omnipresence, omniscience, &c. 3. Denying the Trinity in any way. 4. Denying that Christ had two natures. 5. Denying the resurrection, the atonement, the Scriptures. In New England, at the same time, persecuting principles were avowed, defended, and acted upon, by the Congregationalists. Laws were passed against the Quakers and Baptists, and many of both sects were imprisoned, fined, whipped, and banished. Among the latter was the illustrious Roger Williams. Two Quakers were put to death.

In Charles II.'s reign the act of uniformity passed, by which two thousand clergymen were deprived of their benefices. Then followed the conventicle act, and the Oxford act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign also, the Quakers were much persecuted, and numbers of them imprisoned.

Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III. came to the throne, who showed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and as their majesties have always befriended toleration, the spirit of persecution has been long curbed.

#### IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stripped naked, and exposed to shame, and then drove them, like herds of swine, to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

#### SCOTLAND, SPAIN, &c.

Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland, for many years together, has been the scene of cruelty and blood-shed, till it was delivered by the monarch at the revolution. Spain, Italy, the valleys of Piedmont, and other places, have been the seats of much persecution. Popery, we see, has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscos, the descendants of the above Moors, many thousands were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of the Inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction "was found in her the blood of prophets, of saints, and of all that was slain upon the earth!" Rev. 18: 24.

To conclude this article, who can peruse the account here given without feeling the most painful emotions, and dropping a tear over the madness and depravity of mankind? Does it not show us what human beings are capable of when influenced by superstition, bigotry, and prejudice? Have not these baneful principles metamorphosed men into infernals; and entirely extinguished all the feelings of humanity, the dictates of conscience, and the voice of reason? Alas! what has sin done to make mankind such curses to one another! Merciful God! by thy great power suppress this worst of all evils, and let truth and love, meekness and forbearance, universally prevail! (See MARTYR; TOLERATION; RELIGIOUS LIBERTY.) *Roger Williams' Bloody Tinct; Limborch's Introduction to his History of the Inquisition; Dutch Martyrology; Memoirs of the Persecutions of the Protestants in France, by Lenoir de Enarolles; Comber's History of the Parisian Massacre of St. Bartholomew; A. Robinson's History of Persecution; Lockman's History of Popish Persec.; Clark's Looking-glass for Persecutors; Doddridge's Sermon on Persecution; Jortin's ditto, vol. iv. ser. 9; Bower's Lives of the Popes; Fox's Martyrs; Wodron's History of the Sufferings of the Church of Scotland; Neal's History of the Puritans, and of New England; Backus' History of New England; History of the Bohemian Persecutions; Jones' History of the Christian Church; Benedict's History of the Baptists; Irimy's do.; Knowles' Memoir of Roger Williams; Bencroft's History of the United States, vol. i.—Williams; Hend. Buck.*

PERSEVERANCE, is the continuance in any design, state, opinion, or course of action. The perseverance of the saints is their continuance in a state of grace to a state of glory. This doctrine has afforded considerable matter for controversy between the Calvinists and Arminians. We shall briefly here state the arguments and objections.

And, first, the perfections of God are considered as strong arguments to prove this doctrine. God, as a Being possessed of infinite love, faithfulness, wisdom, and power, can hardly be supposed to suffer any of his people finally to fall into perdition. This would be a reflection on his attributes, which are all pledged for their good, as a father of his family. His love to his people is unchangeable, and, therefore, they cannot be the objects of it at one time and not at another, John 13: 1. Zeph. 3: 17. Jer. 31: 3. His faithfulness to them and to his promise is not founded upon their merit, but his own will and goodness; this, therefore, cannot be violated, Mal. 3: 6. Num. 23: 19. His wisdom foresees every obstacle in the way, and is capable of removing it, and directing them into the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means in accom-

plishing the same, Jer. 10: 6, 7. His power is insuperable, and is absolutely and perpetually displayed in their preservation and protection, 1 Pet. 1: 5.

2. Another argument to prove this doctrine, is their union to Christ, and what he has done for them. They are said to be chosen in him, (Eph. 1: 4.) united to him, (Eph. 1: 23.) the purchase of his death, (Rom. 8: 34. Tit. 2: 14.) the objects of his intercession, Rom. 5: 10. 8: 34. 1 John 2: 1, 2. Now if there be a possibility of their finally falling, then this choice, this union, his death and intercession may all be in vain, and rendered abortive; an idea as derogatory to the divine glory, and as dishonorable to Jesus Christ, as possibly can be.

3. It is argued from the work of the Spirit, which is to communicate grace and strength equal to the day, Phil. 1: 6. 2 Cor. 1: 21, 22. If, indeed, divine grace were dependent on the will of man, if by his own power he had brought himself into a state of grace, then it might follow that he might relapse into an opposite state, when that power at any time was weakened; but as the perseverance of the saints is not produced by any native principles in themselves, but by the agency of the Holy Spirit, enlightening, confirming, and establishing them, of course, they must persevere, or otherwise it would be a reflection on this Divine Agent, Rom. 8: 9. 1 Cor. 6: 11. John 4: 14. 16: 14.

4. Lastly, the declarations and promises of Scripture are very numerous in favor of this doctrine, (Job 17: 9. Psal. 94: 14. 125. Jer. 32: 40. John 10: 28. 17: 12. 1 Cor. 1: 8, 9. 1 Pet. 1: 5. Prov. 4: 18.) all which could not be true, if this doctrine were false.

There are objections, however, to this doctrine, which we must state. 1. There are various threatenings denounced against those who apostatize, Ezek. 3: 20. Heb. 6: 3, 6. Psal. 135: 3—5. Ezek. 18: 24. To this it is answered, that some of these texts do not so much suppose the falling away of a truly good man; and to all of them it is said, that they only show what would be the consequence if such should fall away; but cannot prove that it ever in fact happens.

2. It is foretold as a future event that some should fall away, Matt. 24: 12, 13. John 15: 6. Matt. 13: 20, 21. To the first of these passages it is answered, that their love might be said to wax cold without totally ceasing; or there might have been an outward zeal and show of love where there never was a true faith. To the second it is answered, that persons may be said to be in Christ only by an external profession, or mere members of the visible church, John 15: 2. Matt. 13: 47, 48. As to Matt. ch. 13: 20, 21, it is replied, that this may refer to the joy with which some may entertain the offers of pardon, who never, after all, attentively considered them.

3. It is objected that many have in fact fallen away, as David, Solomon, Peter, Alexander, Hymenæus, &c. To which it is answered, that David, Solomon, and Peter's fall, were not total; and as to the others, there is no proof of their ever being true Christians.

4. It is urged that this doctrine supersedes the use of means, and renders exhortations unnecessary. To which it may be answered, that perseverance itself implies the use of means, and that the means are equally appointed as well as the end; nor has it ever been found that true Christians have rejected them. They consider exhortations and admonitions to be some of the means they are to attend to in order to promote their holiness: Christ and his apostles, though they often asserted this doctrine, yet reprov'd, exhorted, and made use of means. (See EXHORTATION; MEANS.)

5. Lastly, it is objected that this doctrine gives great encouragement to carnal security and presumptuous sin. To which it is answered, that this doctrine, like many others, may be abused by hypocrites, but cannot be so by those who are truly saints, it being the very nature of grace to lead to righteousness, Tit. 2: 10, 12. Their knowledge leads to veneration; their love animates to duty; their faith purifies the heart; their gratitude excites to obedience; yea, all their principles have a tendency to set before them the evil of sin, and the beauty of holiness. See *Beza's Principles*; *Whitby and Gill on the Five Points*; *Cole on the Sovereignty of God*; *Booth's Reign of Grace*;

*Doddridge's Lectures*, lec. 179; *Turretini Comp. Theologia*, loc. 14. p. 156; *Œconomia Vitæ*, lib. iii. cap. 13; *Toplady's Works*, vol. v. p. 476; *Ridley's Body of Divinity*, qu. 79; *Wesley*; *Fletcher*; *Clarke*; *Watson*; *Bunting*; *Bangs*; *Hall's Help to Zion's Travellers*; *Newton's Works*; *Dwight's Theology*; *Fuller's Works*; *Griffin's Park Street Lectures*; *Scott's Synod of Dort*.—*Hend. Buck*.

PERŠIA; an ancient kingdom of Asia, bounded on the north by Media, on the west by Susiana, on the east by Carmania, and on the south by the Persian gulf. The Persians became very famous from the time of Cyrus, the founder of the Persian monarchy. Their ancient name was Elamites, and in the time of the Roman emperors they went by the name of Parthians; but now Persians. (See CYRUS; DARIUS; ANABASERUS; and for the religion of the ancient Persians, MAGI.)—*Watson*.

PERŠIAN CHRISTIANS. That the gospel was early planted in Persia, we have the most unequivocal evidence in the terrible persecution of Christians which began there in A. D. 330, whereby, in forty years, about two hundred and fifty of the clergy, and sixteen thousand others, of both sexes, were martyred in the cause of Christ, though many of them have been considered as heretics by the church of Rome, being of the Nestorian and Jacobite communions. In the seventh century, they fell under the scourge of Mohammedan tyranny and persecution, whereby many were driven to seek a refuge in India, particularly on the coasts of Travancore, while the great mass of the population apostatized to Mohammed; a circumstance that Mr. Yeates very naturally attributes to their not having the Scriptures in their own language till very recently.

In the middle of the last century, a version of the gospels was made by order of Nadir Shah, who, when it was read to him, treated it with contempt and ridicule; but since the commencement of the present century, the Rev. H. Martyn has translated the whole New Testament. It was completed in the year in which he died; (1812; and has been presented to the king of Persia by the British ambassador, and favorably received. Notwithstanding both persecution and apostasy, the number of Christians in Persia is said to be still very considerable, and to comprise Georgians, Armenians, Nestorians, Jacobites, and Romish Christians.

"The number of these (Persian) Christians amounts to about ten thousand. They have an archbishop and three bishops. The former resides at Mossil; one of the bishops at Chosrabad; another at Merdeen; and the third at Diarbekir. By the Mohammedans they are called Nazarenes, and Syrians by the Arabs; but among themselves Ebrians, or *Beni Israel*, which name denotes their relation to the ancient Jewish Christian church, as does also their present language, being very like the Hebrew. They have no connexion whatever with either Greek or Roman churches.

"They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be 'the way, the truth, and the life'; and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two sacraments, but both in the full sense and import of the Protestant church.

"They have at Chosrabad a large church, nearly of the size and appearance of the Scotch kirk at Madras, which is a fine building. Through fear of the Mohammedans, who insult and oppress them, they assemble for divine worship between the hours of five and seven on Sunday mornings; and in the evenings between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the church."

Of the native Mohammedan inhabitants we shall only remark, that they are *Schüttes*, of the sect of Ali, and have among them some remains of the ancient Magi; (see GADRES, MAGI, and PARSEES;) with a sect of modern infidels, called SOOFRES, to which the curious reader may also turn. *Buchanan's Researches*, pp. 167—176; *Yeates' Indian Church History*, pp. 40—47; *Life of the Rev. H. Martyn*; *London Missionary Register*, 1822, p. 45; 1823, p. 25.—*Williams*.

PERŠON; one who exercises the functions of a rational, intelligent nature. Some have been offended at the term, applied to the Trinity, as unwarrantable. The term

*person*, when applied to Deity, is certainly used in a sense somewhat different from that in which we apply it to one another; but when it is considered that the Greek words *hypostasis* and *prosōpon*, to which it answers, are, in the New Testament, applied to the Father and Son, (Heb. 1: 3. 2 Cor. 4: 6.) and that the personal pronouns are used by our Lord, (John 14: 26.) it can hardly be condemned as unscriptural and improper. There have been warm debates between the Greek and Latin churches about the words *hypostasis* and *persona*: the Latin, concluding that the word *hypostasis* signified substance or essence, thought that to assert that there were three divine *hypostases*, was to say that there were three Gods. On the other hand, the Greek church thought that the word *person* did not sufficiently guard against the Sabellian notion of the same individual Being sustaining three relations; whereupon each part of the church was ready to brand the other with heresy, till, by a free and mutual conference in a synod at Alexandria, A. D. 362, they made it appear that it was but a mere contention about the grammatical sense of a word; and then it was allowed by men of temper on both sides, that either of the two words might be indifferently used. See *Beza's Principles of the Christian Religion*; *Omen on the Spirit*; *Marc' Medulla*, 1, 5, § 3; *Ridgley's Divinity*, qu. 11; *Harrison on the Spirit*, p. 140; *Doddridge's Lectures*, lec. 159; *Gill on the Trinity*, p. 93; *Watts' Works*, vol. v. p. 48, 208; *Gill's Body of Divinity*, vol. i. p. 205, 8vo; *Edwards' History of Redemption*, p. 51, note; *Horæ Sol.* vol. ii. p. 20; *Stuart's Letters to Channing*; *Keith, Norton, and Winslow, on the Trinity*.—*Hend. Buck.*

**PERSUASION**; the act of influencing the judgment and passions by arguments or motives. It is different from conviction. Conviction affects the understanding only; persuasion the will and practice. It is more extensively used than conviction, which last is founded on demonstration, natural or supernatural. But all things of which we may be persuaded are not capable of demonstration. Eloquence is but the art of persuasion. (See **ELOQUENCE**.) *Blair's Rhetoric*; *Campbell*; *Whately*; *Mauzy's Principles of Eloquence*; *Pulpit Orator*.—*Hend. Buck.*

**PESTALOZZI**, or **PESTALUZ**, (HENRY,) celebrated for having introduced a new method of education, was born, in 1745, at Zurich, in Switzerland. After having studied theology and jurisprudence, he relinquished his views with respect to the church and the bar, to cultivate his own small property. Witnessing the wretchedness of the peasantry, he became anxious to ameliorate their situation by cultivating their mental faculties on Christian principles. In the pursuit of his benevolent purpose he published several works, and considerably injured his fortune. It was not till 1798, however, that his plans were patronized by the Helvetic government. Under that patronage he for several years conducted an institution, which has acquired extensive celebrity. He died February 27, 1827.—*Davenport.*

**PESTILENCE**, or plague, generally is used by the Hebrews for all epidemic or contagious diseases. The prophets usually connect together sword, pestilence, and famine, being three of the most grievous inflictions of the Almighty upon a guilty people, 2 Sam. 24: 12. (See **DISEASES**, and **PLAGUE**.)—*Watson.*

**PETER**, the great apostle of the circumcision, was the son of Jona, and born at Bethsaida, a town situated on the western shore of the lake of Genesareth; but in what particular year we are not informed, John 1: 42, 43. His original name was Simon or Simeon, which his divine Master, when he called him to the apostleship, changed for that of Cephias, a Syriac word, signifying a *stone* or *rock*; in Latin, *petra*, from whence is derived the term *Peter*.

He was a married man, and had his house, his mother-in-law, and his wife, at Capernaum, on the lake of Genesareth, Matt. 8: 14. Mark 1: 29. Luke 4: 38. He had also a brother of the name of Andrew, who had been a disciple of John the Baptist, and was called to the knowledge of the Savior prior to himself. Andrew was present when the venerable Baptist pointed his disciples to Jesus, and added, "Behold the Lamb of God that taketh away the sin of the world;" and meeting Simon shortly afterwards, said, "We have found the Messiah," and then brought him to Jesus, John 1: 41. When the two brothers had

passed one day with the Lord Jesus, they took their leave of him, and returned to their ordinary occupation of fishing industry. This appears to have taken place in the thirtieth year of the Christian era.

Towards the end of the same year, as Jesus was one morning standing on the shore of the lake of Genesareth, he saw Andrew and Peter engaged about their employment. The miracle he then wrought, was no doubt intended for a sign to the four disciples of what success should afterwards follow their ministry in preaching the doctrine of his kingdom; and therefore Jesus said unto them, "Follow me, and I will make you fishers of men;" on which they quitted their boats and nets, and thenceforth became the constant associates of the Savior, during the whole of his public ministry, Luke 18: 28. From this instant we find St. Peter on almost every occasion evincing the strength of his faith in Jesus as the Messiah, and the most extraordinary zeal in his service, of which many examples are extant in the gospels.

When Jesus in private asked his disciples, first, what opinion the people entertained of him; next, what was their own opinion; "Simon Peter answered and said, Thou art the Christ, the Son of the living God," Matt. 16: 16. Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name, added, "Thou art Peter, and upon this rock I will build my church; and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth," &c. Many think these things were spoken to St. Peter alone, for the purpose of conferring on him privileges and powers not granted to the rest of the apostles. But others, with more reason, suppose that, though Jesus directed his discourse to St. Peter, it was intended for them all; and that the honors and powers granted to St. Peter by name were conferred on them all equally. For no one will say that Christ's church was built upon St. Peter singly: it was built on the foundation of all the apostles and prophets, Jesus Christ himself being the chief corner-stone. As little can any one say that the power of binding and loosing was confined to St. Peter, seeing it was declared afterwards to belong to all the apostles, Matt. 18: 18. John 20: 23. To these things add this, that as St. Peter made his confession in answer to a question which Jesus put to all the apostles, that confession was certainly made in the name of the whole; and, therefore, what Jesus said to him in reply was designed for the whole without distinction; excepting this, which was peculiar to him, that he was to be the first who, after the descent of the Holy Ghost, should preach the gospel to the Jews, and then to the Gentiles: an honor which was conferred on St. Peter in the expression, "I will give thee the keys," &c.

St. Peter was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus' daughter, and before whom he was transfigured, and with whom he retired to pray in the garden the night before he suffered. He was the person who, in the fervor of his zeal for his Master, cut off the ear of the high-priest's slave, when the armed band came to apprehend him.

Yet this same Peter, a few hours after that, denied his Master three different times in the high-priest's palace, and that with oaths. In the awful defection of the apostle on this occasion we have melancholy proof of the power of human depravity even in regenerate men, and of the weakness of human resolutions when left to ourselves. St. Peter was fully warned by his divine Master of his approaching danger; but, confident in his own strength, he declared himself ready to accompany his Lord to prison and even to death. After the third denial, "Jesus turned and looked upon Peter;" that look pierced him to the heart; and, stung with deep remorse, "he went out, and wept bitterly." St. Peter, however, obtained forgiveness; and when Jesus had risen from the dead, he ordered the glad tidings of his resurrection to be conveyed to St. Peter by name: "Go, tell my disciples and Peter," Mark 16: 7. He afterwards received repeated assurances of his Savior's love, (John 21: 1—22.) and from that time uniformly showed the greatest zeal and fortitude in his Master's service, Acts 1: 15. 2: 14—13. 3: 1—26. 4: 8. 5: 1—42. 8: 14. 9: 32—43. 10: 1—48. 11: 1—30. 12: 1—25. 15: 7.

In the Acts of the Apostles, no mention is made of St. Peter after the council of Jerusalem. But from Gal. 2: 11. it appears that after that council he was with St. Paul at Antioch. He is likewise mentioned by St. Paul, 1 Cor. 1: 12. 3: 22. It is generally supposed that after St. Peter was at Antioch with St. Paul, he returned to Jerusalem. What happened to him after that is not told in the Scriptures; but Eusebius informs us that Origen wrote to this purpose: St. Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and, at length, coming to Rome, was crucified with his head downwards.

If the reader wishes to see the evidence from antiquity, on which Peter's having been at Rome rests, he will find it fully set forth by Lardner, who concludes his inquiry as follows: "This is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world, Greeks, Latins, Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place. And about this place, there is no difference among Christian writers of ancient times. Never any other place was named, besides Rome; nor did any other city ever glory in the martyrdom of St. Peter. It is not for our honor, nor for our interest, either as Christians or Protestants, to deny the truth of events, ascertained by early and well-attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history, the consequences of which would be fatal."

2. We are indebted to this apostle for two epistles, which constitute a valuable part of the inspired writings. The first epistle of St. Peter has always been considered as canonical; and in proof of its genuineness we may observe that it is referred to by Clement of Rome, Hermas, and Polycarp; that we are assured by Eusebius, that it was quoted by Papias; and that it is expressly mentioned by Irenæus, Clement of Alexandria, Tertullian, Origen, and most of the later fathers. The authority of the second epistle of Peter was for some time disputed, as we learn from Origen, Eusebius, and Jerome; but since the fourth century it has been universally received, except by the Syrian Christians. It is addressed to the same persons as the former epistle, and the design of it was to encourage them to adhere to the genuine faith and practice of the gospel. *Leighton on Peter.*—*Watson; Calmet.*

PETER-PENCE, was an annual tribute of one penny, paid at Rome, out of every family at the feast of St. Peter. Thus Ina, the Saxon king, when he went in pilgrimage to Rome, about the year 740, gave it to the pope, partly as alms, and partly in recompense of a house erected in Rome for English pilgrims. It continued to be paid generally until the time of king Henry VIII., when it was enacted, that henceforth no persons shall pay any pensions, Peter-pence, or other impositions, to the use of the bishop and see of Rome.—*Hend. Buck.*

PETER THE HERMIT, memorable as having been the author of the Crusades, was born at Amiens, about the middle of the eleventh century. He quitted the profession of arms to become a hermit, in which capacity he made, about 1093, a pilgrimage to the Holy Land. Indignant at the insults to which the Christians were subjected, he originated the plan of expelling the infidels from Palestine. History has recorded the success with which he preached it after his return to Europe. He led the first irregular band of crusaders, but he displayed little talent, and most of his followers were destroyed. He died, in 1115, abbot of New Montier, in the territory of Liege.—*Davenport.*

PETERS, (HUGH,) minister of Salem, Massachusetts, a celebrated preacher of the seventeenth century, was the son of a Cornish merchant; was educated at Trinity college, Cambridge; and, after having been on the stage and in the church, became, in 1635, a resident in America. After a very active ministry of five years at Salem, he returned to England. There he supported the cause of the parliament, for which he was executed in 1660. He wrote Discourses; and a Last Legacy to his Daughter.—*Allen; Davenport.*

PETHOR; a city of Mesopotamia, of which the pro-

phet Balaam was a native. The Hebrews call this city Pethura. Ptolemy calls it Pachora; and Eusebius, Pathara. He places it in the Upper Mesopotamia.—*Watson.*

PETITION, according to Dr. Watts, is the fourth part of prayer, and includes a desire of deliverance from evil, and a request of good things to be bestowed. On both these accounts petitions are to be offered up to God, not only for ourselves, but for our fellow-creatures also. This part of prayer is frequently called intercession. (See PRAYER.)—*Hend. Buck.*

PETROBRUSSIAN; the followers of Peter de Bruis, (or Bruys,) a reformer in Languedoc and Provence, in the early part of the eleventh century. He is said to have taught, 1. That no persons were to be baptized before they came to the full use of their reason; that is, he rejected infant baptism. 2. That it was an idle superstition to build churches (i. e. superb and expensive buildings) for the service of God, who will accept of a sincere worship wherever it is offered; and that such churches had no peculiar sanctity attached to them by consecration. 3. That crucifixes should be destroyed, as instruments of idolatry and superstition. 4. That the real body and blood of Christ were not in the eucharist; but were only represented in that holy ordinance by the elements, as figures and symbols. 5. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead. (See BRUIS, PETER DE.) *Mosheim's Eccles. Hist.*, vol. iii. p. 116; *Haweis' Church Hist.*, vol. ii. p. 224.—*Williams.*

PETROJOANNITES, were followers of Peter John, or Peter Joannis; that is, Peter the son of John, who flourished in the twelfth century. His doctrine was not known till after his death, when his body was taken out of his grave, and burnt. His opinions were, that he alone had the knowledge of the true sense wherein the apostles preached the gospel; that the reasonable soul is not the form of man; that there is no grace infused by baptism; and that Jesus Christ was pierced with a lance on the cross before he expired.—*Hend. Buck.*

PETZELIANS, or PÖSCHELIANS; a modern sect, so called from Petzel, or Pöschel, a priest of Brennau, who was their founder. They appear to have adopted the political principles of the Spenceans, and probably their infidelity. They are charged with sacrificing a number of men, and some females, particularly a girl of thirteen, on Good Friday. They are said to have congregations in various parts of Upper Austria, and many have been arrested, but we are not aware how punished. A similar sect seems to have broken out in Switzerland, who are charged with the like enormities. *Philanthropic Gazette* for 1817, pp. 150, 172, 188, 303; also for 1823, p. 126.—*Williams.*

PHARAOH; a common name of the kings of Egypt. We meet with it as early as Gen. 12: 15. Josephus says, that all the kings of Egypt, from Minæus, the founder of Memphis, who lived several ages before Abraham, always had the name of Pharaoh, down to the time of Solomon, for more than three thousand three hundred years. He adds, that in the Egyptian language the word Pharaoh means king, and that these princes did not assume the name until they ascended the throne, at which time they quitted their former name.—*Watson.*

PHARISEES; the most celebrated of all the Jewish sects, which is supposed to have subsisted above a century before the appearance of our Savior. They derived the name of their sect from the Hebrew *pharash*, which means separated, because they separated themselves, not only from the Gentiles, but from all other Jews; but their separation consisted chiefly in certain distinctions respecting food and religious ceremonies; and does not appear to have interrupted the uniformity of religious worship, in which the Jews of every sect united. The dissensions between the schools of Hillel and Shammai, a little before the Christian era, increased the number and power of the Pharisees. Hillel and Shammai were two great and eminent teachers in the Jewish schools. Hillel was born one hundred and twelve years before Christ. Having acquired profound knowledge of the most difficult points of the law, he became master of the chief school in Jerusalem, and laid the foundation of the Talmud. Shammai, one of the



disciples of Hillel, deserted his school, and formed a college, in which he taught doctrines contrary to his master. He rejected the oral law, and followed the written law only in its literal sense. (See *CARAITES*.) These schools long disturbed the Jewish church by violent contests: the party of Hillel was at last victorious.

The Pharisees, by their apparent sanctity of manners, had rendered themselves extremely popular among the multitude; and the great, who feared their artifice, were obliged to court their favor. Hence they obtained the highest offices, both in the state and priesthood, and had great weight, both in public and private affairs. It appears, from the frequent mention which is made by the evangelists of the scribes and Pharisees in conjunction, that the greater number of Jewish teachers (for they were the scribes) were at that time of this sect.

The principal doctrines of the Pharisees are as follow:—That the oral law, which they suppose God delivered to Moses by an angel on mount Sinai, and which was preserved by tradition, is of equal authority with the written law. (See *RABBINISTS*.) That by observing both these laws, a man may not only obtain justification with God, but perform meritorious works of supererogation. That fasting, almsgiving, ablutions, and confessions, are a sufficient atonement for sin. That thoughts and desires are not sinful, unless they are carried into action. They believed in predestination, acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body. (See *ΜΕΤΕΜΨΩΧΟΣΙΣ*.)

It is a well known fact, that the resurrection of the body was commonly believed among the Jews, even in the most degenerate period of their history. This is manifest from the story of the *seven brethren*, who, with their mother, were put to death by Antiochus Epiphanes in one day; (2 Mac. 7. 12: 43, 44.) to which story the writer of the epistle to the Hebrews, in chap. 11: 35, clearly alludes, saying, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." And when Martha, the sister of Lazarus, was told that her brother should rise again, she answered, "I know that he shall rise again in the resurrection at the last day," (John 11: 23, 24.) which implies, that this doctrine was at that time a well-known and acknowledged truth. Luke also says expressly, that the Pharisees confess the resurrection, Acts 23: 3. And Paul, speaking before Felix of his hope towards God, says, "Which they themselves (the Pharisees) also allow, that there shall be a resurrection, both of the just and unjust, Acts 24: 15. If the doctrine of the resurrection, as held by the Pharisees, had been nothing more than the Pythagorean transmigration, it is beyond all credibility that such testimony would have been borne of it.

The state of future felicity in which the Pharisees believed, however, was very gross: they imagined that men in the next world, as well as in the present, were to eat and drink, and enjoy the pleasures of love, each being reunited to his former wife. Hence the Sadducees, who believed in no resurrection, and supposed our Savior to teach it as a Pharisee, very shrewdly urged the difficulty of disposing of the woman who in this world had been the wife of seven husbands. Had the resurrection of Christianity been the Pharisæical resurrection, this difficulty would have been insurmountable; and accordingly we find the people, and even some of the Pharisees themselves, struck with the manner in which our Savior removed it.

The peculiar manners of this sect are strongly marked in the writings of the evangelists, and confirmed by the testimony of the Jewish authors. According to the latter, they fasted the second and fifth days of the week, and put thorns at the bottom of their robes, that they might prick their legs as they walked. They lay upon boards covered with flint-stones, and tied thick cords about their waists. They paid tithes as the law prescribed, and gave the thirtieth and fiftieth part of their fruits; adding voluntary sacrifices to those which were commanded. They were very exact in performing their vows. The talmudic books mention several distinct classes of Pharisees, among whom was the *Truncated Pharisee*, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; and the *Mortar Pharisee*,

who, that his contemplations might not be disturbed wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet. Thus did they study to captivate the admiration of the vulgar; and under the veil of singular piety, they often disguised the most licentious manners. *Calmet's Dict. by Taylor; Stackhouse's History of the Bible*, vol. v. pp. 122, 413; *Jennings's Jewish Antiq.*, book i. chap. 10; *Horne's Introduction*, vol. i. pp. 166—170.—*Hend. Buck; Williams.*

**PHARPAR.** (See *ABANA*.)

**PHEBE**; a Christian female of the port of Corinth, called Cenchrea, Rom. 16: 1, 2. It is thought that, in quality of deaconess, she was employed by the church in some ministrations suitable to her sex and condition; as to visit and instruct the Christian women, and attend them in their sickness, and distribute alms to them in their necessities.—*Watson.*

**PHENICIA**; a province of Syria, the limits of which have been differently represented. Sometimes it has been defined as extending from north to south, from Orthosia as far as Pelusium. At other times its southern limit is said to have been mount Carmel and Ptolemais. It is certain that, from the conquest of Palestine by the Hebrews, its limits were narrow, containing no part of the country of the Philistines, which occupied all the coast from mount Carmel along the Mediterranean, as far as the borders of Egypt. It had also very little extent on the land side, because the Israelites, who possessed all Galilee, confined it to the coast of the Mediterranean sea. The chief cities of Phenicia were Sidon, Tyre, Ptolemais, Ecdippe, Sarepta, Berythe, Biblos, Tripoli, Orthosia, Simira, Aradus. They formerly had possession of some cities in Libanus: and sometimes the Greek authors comprehend all Judea under the name Phenicia.

Phenicia may be considered as the birth-place of commerce, if not also of letters and the arts. It was a Phenician who introduced into Greece the knowledge and the use of letters. Phenician workmen built the temple of Solomon; Phenician sailors navigated his ships; Phenician pilots directed them: and before other nations had ventured to lose sight of their own shores, colonies of Phenicians were established in the most distant parts of Europe, Asia, and Africa. These early advantages were owing, doubtless, in part to their own enterprising character, and in part also to their central situation, which enabled them to draw into their own narrow territory all the commerce between the East and the West. Bochart has labored to show that they sent colonies to almost all the isles and coasts of the Mediterranean sea; but the most famous of all their colonies was that of Carthage.—*Watson.*

**PHIBESETH**; a town of Egypt, Ezek. 30: 17. The Seventy call it Bubastus, which was situate on the Pelusiac branch of the Nile.—*Calmet.*

**PHILADELPHIA**; (*brotherly love*;) a city of Lydia, in Asia Minor, and one of the seven churches of Asia. It derived its name from Attalus Philadelphus, its founder; and was seated on an arm of mount Tmolus, by the river Cogamus, about twenty-five miles south-east of Sardis, and seventy, in nearly the same direction, from Smyrna. It suffered greatly, in common with all this part of Asia, in the terrible earthquake during the reign of Tiberius, and in the seventeenth year of the Christian era. It was, however, retained a better fate than most of its neighbors; for under the name of Alahsher, or the city of God, it is still a place of some repute, chiefly supported by trade, it being in the route of the caravans to Smyrna.

"Among the Greek colonies and churches of Asia," says Gibbon, "Philadelphia is still erect, a column in a scene of ruins." Thus the sceptical historian himself bears witness to the fulfilment of prophecy. See Rev. 3: 10. Although this city is now in the possession of the Turks, it has about a thousand Christian inhabitants, chiefly Greeks; who have five churches, with a resident bishop, and inferior clergy.—*Watson.*

**PHILADELPHIAN SOCIETY**; a sect or society of the seventeenth century, so called from an English female, whose name was Jane Leadly. (See *LEADLYANS*.)—*Hend. Buck.*

**PHILANTHROPY**; compounded of *philos* and *anthrōpos*, which signify the love of mankind. It differs from

benevolence only in this, that benevolence extends to every being that has life and sense, and is of course susceptible of pain and pleasure; whereas philanthropy cannot comprehend more than the human race. It differs from friendship, as this affection subsists only between a few individuals, whilst philanthropy comprehends the whole human species. It is a calm sentiment, which in most men hardly ever rises to the warmth of affection, and certainly not to the heat of passion. (See LOVE.)—*Hend. Buck.*

**PHILEMON**; a rich citizen of Colosse, in Phrygia, who, Calmet thinks, was converted to the Christian faith, with Apphia his wife, by Epaphras, a disciple of Paul; but, as Mr. Taylor remarks, it would appear from the expression in Philem. verse 19, "thou owest to me even thy own self besides," that Philemon was really a convert of Paul; unless we could admit that the apostle had formerly been the means of saving his life; for which we have no warrant. Some have supposed that Archippus was son to Philemon; and as the apostle terms him "our fellow-soldier," it is possible, that the connexion had been of long standing, and consequently, much intercourse might have taken place between Paul and Philemon, distinct from any reference to Philemon's situation at Colosse. Lightfoot has this thought; and Michaëlis adopts it; but, if Archippus were fellow-soldier of Paul the aged, he was too old to be son to Philemon: not to insist, that no reason can be assigned why this son is distinguished from the rest of Philemon's family. He might be brother to Philemon, (or, to Apphia,) and living with him, is placed after Apphia; but before the young folks of the family, to whom he was uncle. This conjecture seems to be the most probable; and it agrees with the supposable time of life at which Archippus had (lately) been chosen to an office of deaconship. Or was he a young preacher?

Though it is usually said that Paul had converted and baptized Onesimus, the run-away slave of Philemon, (see ONESIMUS,) at Rome; yet from the phrase, (Col. 4: 9.) "who is one of you," Mr. Taylor infers that Onesimus had professed Christianity before his elopement; (so Epaphras is called one of themselves, ch. 1: 7.) otherwise, he could be no member of the church at Colosse: and very likely, this transgression of a professor had not only mortified Philemon extremely, but had scandalized the church, and had become publicly notorious among the heathen also. But it may here mean only "of your city."

Philemon was undoubtedly a man of property; and, like Gaius, the lady Electa, and Phebe, he exercised great hospitality towards Christian brethren, especially evangelists. But, from the direction of the apostle "to prepare him a lodging" (comp. Macknight, *et al. in loc.*) in a hired house, in the city, where he might receive all visitors, it appears that Philemon's premises were not very extensive.

Philemon might have been a deacon in one of the churches at Colosse, but the term "fellow-laborer" is not sufficient to prove that he was a bishop; though it implies a previous personal knowledge, and perhaps much confidential communication, between the parties. If we might add a personal knowledge of Philemon, by those also who salute him in Paul's letter—Timothy, Epaphras, Mark, Aristarchus, Demas, Luke—it would greatly heighten our conception of this good man's character, and suggest a variety of occasions on which he might have rendered the brethren services equally extensive and important.—*Calmet.*

**PHILIP**, or **HEROD-PHILIP**; (Mark 6: 17. Luke 3: 19. Matt. 14: 3.) son of Herod the Great. (See AGRIPPA; HEROD; and HERODIAS.)—*Calmet.*

**PHILIP**, the apostle, was a native of Bethsaida in Galilee. Jesus Christ having seen him, said to him, "Follow me," John 1: 43. 44. Philip followed him; he was present at the marriage of Cana in Galilee. Philip was called at the beginning of our Savior's mission. He is mentioned, Luke 6: 13. Matt. 10: 3. John 6: 5—7. Some Gentiles having a curiosity to see Jesus a little before his passion, addressed themselves to Philip, (John 12: 21, 22.) who mentioned it to Andrew, and these two to Christ. At the last supper Philip desired the Savior to show them the Father, John 14: 8—10. This is all that we find concerning Philip in the gospel.

2. **PHILIP**, the second of the seven deacons, (Acts 6: 5.) was, some say, of Caesarea in Palestine. It is certain his daughters lived in that city, Acts 21: 8, 9. After the death of Stephen, all the Christians, except the apostles, having left Jerusalem, and being dispersed in several places, Philip went to preach at Sebaste or Samaria, where he performed several miracles, and converted many persons, Acts 8: 1—3, &c. He baptized them; but informed the apostles at Jerusalem that Samaria had received the word of God, that they might come and communicate the Holy Ghost to them. Peter and John came thither for that purpose. Philip was, probably, at Samaria, when an angel commanded him to go on the road that leads from Jerusalem to Old Gaza. Philip obeyed, and there met with an Ethiopian eunuch, belonging to Candace, queen of Ethiopia, whom he converted and baptized, Acts 8: 26. Being come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more.—*Watson.*

**PHILIPPISTS**; a sect or party among the Lutherans, the followers of Philip Melancthon. He had strenuously opposed the Ubiquitists, who arose in his time; and the dispute growing still hotter after his death, the university of Wittenberg, who espoused Melancthon's opinion, were called by the Flacians, who attacked it, *Philippists*.—*Hend. Buck.*

**PHILIPPI**; a city of Macedonia, so called from Philip, king of Macedonia, who repaired and beautified it: whence it lost its former name of Dathos.

Paul here introduced the gospel, A. D. 52. In Acts 16: 12, Luke says, "We came to Philippi, which (say our translators) is the chief city of that part of Macedonia, and a colony;" but this translation requires correction, to this effect: "Philippi, a city of the first part of Macedonia" or *Macedonia Prima*. The province of Macedonia had undergone several changes, and had been divided into various portions, which had received various names. Mr. Taylor has produced a medal which reads *MAKEDONON PROTOS*, "of the first part of Macedonia," which is a complete justification of the evangelist's description of this district. Amphipolis was (or had been) the chief city of the district in which Philippi stood. (Livy, lib. xiv. c. 29.) Further, the sacred writer says, Philippi was "a colony;" intending, no doubt, a Roman colony; but, as this was a favor Philippi seems to have had little reason to expect, having formerly opposed the interest of the Cæsarean imperial family, the learned have been embarrassed by the title here given it. However, after long perplexities among the critics, Providence brought to light some coins, in which it is recorded under this character: and one of which makes express mention, that Julius Cæsar himself had bestowed the dignity and advantages of a colony on the city of Philippi, which Augustus afterwards confirmed and augmented. The inscription is, *COLONIA AVGVSTIA IVLIA PHILIPPI*. This corroborates the character given to Philippi by Luke; and proves that it had been a colony for many years, though no author but himself, whose writings have reached us, has mentioned it under that character; or has given us reason to infer at what time it might be thus honorably distinguished. (See LYDIA.) Paul and Silas, notwithstanding the shameful persecution they here experienced, founded a flourishing church. This church was at first left by Paul and Silas under the ministrations and direction of Luke, whose age and experience qualified him for that difficult office. He continued there a long while, probably several years, though he modestly omits all mention of his services. Comp. Acts 16: 11. *et seq.* with chap. 20: 6.

2. The converted Philippians were always full of gratitude for the faith they had received from God, by the ministry of Paul. They assisted him on several occasions; (Phil. 4: 16.) sent him money while in Achaia; and being informed that he was a prisoner at Rome, they sent a deputation to him by Epaphroditus, one of their bishops, (Phil. 1: 1. 4: 12, 18. A. D. 61.) who went a second time, and carried with him the epistle which is still remaining; and in which the apostle opens his whole heart, opens the glory of the gospel as the means of holiness, and highly commends their liberality.—*Calmet.*

**PHILISTINES**, or **PULISTIM**; a people who are commonly said to have descended from Castuhim, the son of

Mizraim or Mizr, who peopled Egypt. The Philistines, it is probable, continued with their progenitors in Egypt until they were sufficiently numerous and powerful to stretch themselves along the coast of Canaan; doubtless by driving out that portion of the family of Ham. It is certain that, in the time of Abraham, the Canaanites were in possession of the rest of the land, to which they gave their name: but the extreme south of Philistia, or Palestine, was even then possessed by the Philistines, whose king, Abimelech, reigned at Gerar. After this, in the time of Joshua, we find their country divided into five lordships or principalities; namely, Gaza, Askelon, Ashdod, Gath, and Ekron; giving sometimes also, as it appears, the title of king to their respective rulers; Achish being termed king of Gath, 1 Sam. 21: 10. The time of their coming to Palestine is unknown; but they had been long in Canaan when Abraham came thither, in the year of the world 2053. The name Philistine is not Hebrew. The Septuagint generally translate it *hallophuloi*, strangers. The Pelethites and Cherethites were also Philistines; and the Septuagint sometimes translate Cherethim, *Kretai*, Cretes. They were not of the cursed seed of Canaan. However, Joshua did not forbear to give their land to the Hebrews, and to attack them by command from the Lord, because they possessed a country promised to Israel. But these conquests of Joshua must have been ill maintained, since, under the judges, under Saul, and at the beginning of the reign of David, the Philistines had their kings, and their lords, whom they called Sazemim; since their state was divided into five little kingdoms, or satrapies; and since they oppressed the Israelites during the government of the high-priest Eli, and of Samuel, and during the reign of Saul, for about a hundred and twenty years, from A. M. 2848 to A. M. 2960. True it is, that Shamgar, Samson, Samuel, and Saul, opposed them and killed some of their people, but did not reduce their power. They continued independent till the time of David, who subdued them, (2 Sam. 5: 17. 8: 1, 2, &c.) though they often revolted in succeeding reigns, 2 Chron. 21: 16. 26: 6, 7. 28: 18. 2 Kings 18: 8.

Esar-haddon, successor to Sennacherib, besieged Ashdod, or Azoth, and took it by the arms of his general Thasthan, or Tartan. Psammetichus, king of Egypt, took the same city after a siege of twenty-nine years, according to Herodotus. During the siege of Tyre, which held out thirteen years, Nebuchadrezzar used part of his army to subdue the Ammonites, the Moabites, the Egyptians, and other nations bordering on the Jews. There is great probability that the Philistines could not withstand him, but were reduced to his obedience, as well as the other people of Syria, Phenicia, and Palestine. Afterwards, they fell under the dominion of the Persians; then under that of Alexander the Great, who destroyed the city of Gaza, the only city of the Phenicians that dared to oppose him. After the persecution of Antiochus Epiphanes, the Asmoneans took by degrees several cities from the country of the Philistines, which they subjected. Tryphon, regent of the kingdom of Syria, gave to Jonathan, the Asmonean, the government of the whole coast of the Mediterranean, from Tyre to Egypt; consequently, all the country of the Philistines.

2. The land of the Philistines bordered on the west and south-west of Judea, and lies on the south-east point of the Mediterranean sea. The country to the north of Gaza is very fertile; and, long after the Christian era, it possessed a very numerous population, and strongly fortified cities. No human probability, says Keith, could have existed, in the time of the prophets, or at a much more recent date, of its eventual desolation. But it has belied, for many ages, every promise which the fertility of its soil, and the excellence both of its climate and situation, gave for many preceding centuries of its permanency, as a rich and well-cultivated region. And the voice of prophecy, which was not silent respecting it, proclaimed the fate that awaited it, in terms as contradictory, at the time, to every natural suggestion, as they are descriptive of what Philistia now actually is. "I will stretch out my hand upon the Philistines, and destroy the remnant of the sea-coasts," Ezek. 25: 16. Jer. 47: 5. "Thus saith the Lord, For three transgressions of Gaza, and for this fourth, I will not turn away the

punishment thereof. I will send a fire upon the wall of Gaza, which shall devour the palaces thereof. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn my hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God," Amos 1: 6, 7, 8. Zeph. 2: 4—6. Zech. 9: 5.

The land of the Philistines partakes of the general desolation common to it with Judea and other neighboring states. But its aspect presents some existing peculiarities, which travellers fail not to particularize, and which, in reference both to the state of the country and the fate of its different cities, the prophets fail not to discriminate as justly as if their description had been drawn both with all the accuracy which ocular observation, and all the certainty which authenticated history, could give. Volney, (though, like one who in ancient times was instrumental to the fulfilment of a special prediction, "he meant not so, neither did his heart think so,") from the manner in which he generalizes his observations, and marks the peculiar features of the different districts of Syria, with greater acuteness and perspicuity than any other traveller whatever, is the ever ready purveyor of evidence in all the cases which come within the range of his topographical description of the wide field of prophecy: while, at the same time, from his known, open, and zealous hostility to the Christian cause, his testimony is alike decisive and unquestionable: and the vindication of the truth of the scriptural predictions may safely be committed to this redoubted champion of infidelity. "The ruins of white marble, sometimes found at Gaza, prove that it was formerly the abode of luxury and opulence. It has shared in the general destruction; and, notwithstanding its proud title of the capital of Palestine, it is now no more than a defenceless village, peopled by, at most, only two thousand inhabitants. The sea-coast, by which it was formerly washed, is every day removing farther from the deserted ruins of Ashkelon. Amidst the various successive ruins, those of Edzond," Ashdod, "so powerful under the Philistines, are now remarkable for their scorpions."

There is yet another city which was noted by the prophets, the very want of any information respecting which, and the absence of its name from several modern maps of Palestine, while the sites of other ruined cities are marked, are really the best confirmation of the truth of the prophecy that could possibly be given. "Ekron shall be rooted up," Zeph. 2: 4—6. It is rooted up. It was one of the chief cities of the Philistines; but, though Gaza still exists, and while Ashkelon and Ashdod retain their names in their ruins, the very name of Ekron is missing. *Keith on the Evidence of Prophecy.—Watson.*

PHILLIPS, (SAMUEL,) minister of Andover, Mass., was born in Salem, in 1690. He was graduated at Harvard college in 1708; began to preach in the south and new parish of Andover, April 30, 1710; and was ordained Oct. 17th. He continued faithfully to discharge the duties of the sacred office for sixty years, till his death, June 5, 1771, aged eighty-one. Being sincerely attached to those views of religious truth which were embraced by the first fathers of New England, he could not quietly see the efforts that were made to pervert the faith, which he was persuaded was once delivered to the saints. He exerted himself both by his preaching and his writings to guard his people against the intrusion of error.

He published a Word in Season, or the duty of a people to take the oath of allegiance to a glorious God, 1727; Advice to a Child, 1729; the History of the Savior; the Orthodox Christian, or a child well instructed, 1738; a Minister's Address to his People, 1739; Artillery Election Sermon, 1741; Living Water to be had for asking; Election Sermon, 1750; the Sinner's Refusal to come unto Christ reproved; the Necessity of God's drawing in order to men's coming unto Christ; Convention Sermon, 1753; at the ordination of N. Holt; at the instalment of S. Chandler, 1759; Seasonable Advice to a Young Neighbor, 1761; Address to Young People, in a dialogue; a Sermon to Young People, 1763; on Justification, 1766; Sin of Suicide contrary to nature, 1767.—Allen.

PHILLIPS, (JOHN, LL. D.) founder of the academy

in Exeter, New Hampshire, was born in Andover, Massachusetts, 1719. He was graduated at Harvard college, in 1735. For several years he was a member of the council of New Hampshire. April 21, 1778, he, with his brother, Samuel Phillips of Andover, founded and liberally endowed the academy in that town, which was incorporated in 1780. In 1789, he farther gave to this institution twenty thousand dollars. The academy, called Phillips' Exeter academy, of which he was the sole founder, was incorporated in 1781, with a fund of fifteen thousand pounds. He died in April, 1795, aged seventy-six, bequeathing to this academy two-thirds of all his estate, and one-third of the residue to the seminary at Andover, particularly for the benefit of pious youth. Mr. Phillips was an orthodox professor. *Morse's Geog.*; *Holmes' Annals*, ii. 404; *Constitut. of Andover Theolog. Seminary—Allen*.

PHILLIPS, (SAMUEL, LL. D.,) lieutenant governor of Massachusetts, was born at Andover, in 1751, and graduated at Harvard college, in 1771. He was a member of the provincial congress in 1775, and of the house of representatives till the year 1780, when he assisted in framing the constitution of Massachusetts. On its adoption, he was elected a member of the senate, and was its president from 1785 to 1801. Being appointed justice of the court of common pleas for Essex in 1781, he held his office till 1797, when his declining health induced his resignation. He was chosen lieutenant governor in 1801, and died February 10, 1802, aged fifty.

Such was his superiority to the pride of wealth and of power, and such his benevolence and humility, that when honored with public applause and raised to eminence, he would frequently spend the interval between the morning and evening services of the Sabbath in the house of God, for the purpose of reading some pious book to those whose distant habitations prevented them from returning home. He was careful to impart religious instruction to his family, and he led its daily devotions with humility, fervor, and eloquence. He appeared to be continually governed by love to the Supreme Being, and by the desire of imitating his benevolence and doing good. His deep views of evangelical doctrine and duty, of human depravity and mediatorial mercy, formed his heart to humility, condensation, and kindness, and led him continually to depend on the grace of God through the atonement of his Son.

He projected the academy at Andover, and was much concerned in establishing that, as well as the academy at Exeter, which were founded by his father and uncle. To these institutions he was a distinguished benefactor. His exertions to effect their establishment bring him the highest honor, for he was the natural heir of the founders.

After his death, his widow, Phebe Phillips, and his son, John Phillips of Andover, evinced the same attachment to the interests of learning and religion, by uniting with Samuel Abbot, and three others of a most liberal and benevolent spirit, in founding the theological seminary in Andover, which was opened in September, 1808. By such acts of most honorable munificence has the family which bears the name of Phillips proved to the world, that the blessing of wealth may fall into hands which shall employ it for the best of purposes. *Tappan's Fun. Serm.—Allen*.

PHILLIPS, (WILLIAM,) lieutenant governor of Massachusetts, and a Christian philanthropist, was born April 10, 1750, being an only son. His feeble health prevented his receiving a public education. He engaged in mercantile pursuits with his father, on whose death a large fortune came into his hands. In 1772, he made a profession of religion; in 1794, he was chosen a deacon of the Old South church, where he officiated until his death. For several years, while Strong and Brooks were governors, he was the lieutenant governor of the state. He died May 26, 1817, aged seventy-seven.

Deacon Phillips was an active member of many charitable societies. He was, at the time of his decease, president of the Massachusetts Bible Society. For a series of years, his charities had been from eight to eleven thousand dollars annually. Many widows and fatherless children were by him rescued from want. He bequeathed to Phil-

lips' academy fifteen thousand dollars; to the theological institution at Andover, ten thousand; to the society for propagating the gospel among the Indians, the Massachusetts Bible Society, the Foreign Mission Board, the Congregational Society, the Education Society, and the Massachusetts General Hospital, each five thousand; to the Medical Dispensary, three thousand; to the Female Asylum, and the Asylum for Boys, each two thousand; in all, sixty-two thousand dollars.—*Allen*.

PHILOSOPHISTS; a name given to several persons in France who entered into a combination to overturn the religion of Jesus, and eradicate from the human heart every religious sentiment. The man more particularly to whom this idea first occurred, was Voltaire, who, being weary (as he said himself) of hearing people repeat that twelve men were sufficient to establish Christianity, resolved to prove that one might be sufficient to overturn it. Full of this project, he swore, before the year 1730, to dedicate his life to its accomplishment; and, for some time, he flattered himself that he should enjoy alone the glory of destroying the Christian religion. He found, however, that associates would be necessary; and from the numerous tribe of his admirers and disciples, he chose D'Alembert and Diderot as the most proper persons to co-operate with him in his designs. But Voltaire was not satisfied with their aid alone. He contrived to embark in the same cause Frederick II., king of Prussia, who wished to be thought a philosopher, and who, of course, deemed it expedient to talk and write against a religion which he had never studied, and into the evidence of which he had probably never deigned to inquire. This royal adept was one of the most zealous of Voltaire's coadjutors, till he discovered that the philosophists were waging war with the throne as well as with the altar. This, indeed, was not originally Voltaire's intention. He was vain; he loved to be caressed by the great; and, in one word, he was, from natural disposition, an aristocrat, and an admirer of royalty. But when he found that almost every sovereign but Frederick disapproved of his impious projects, as soon as he perceived their issue, he determined to oppose all the governments on earth rather than forfeit the glory, with which he had flattered himself, of vanquishing Christ and his apostles in the field of controversy.

He now set himself, with D'Alembert and Diderot, to excite universal discontent with the established order of things. For this purpose they formed secret societies, assumed new names, and employed an enigmatical language. Thus Frederick was called *Luc*; D'Alembert, *Protagoras*, and sometimes *Bertrand*; Voltaire, *Raton*; and Diderot, *Platon*, or its anagram *Tompla*; while the general term for the conspirators was *Cacouc*. In their secret meetings they professed to celebrate the mysteries of *Mythra*; and their great object, as they professed to one another, was to confound the wretch, meaning Jesus Christ. Hence their secret watchword was *Ecrasez l'Infame*, "Crush the Wretch." If we look into some of the books expressly written for general circulation, we shall there find the following doctrines; some of them standing alone in all their naked horrors, others surrounded by sophistry and meretricious ornaments, to entice the mind into their net before it perceives their nature. "The Universal Cause, that God of the philosophers, of the Jews, and of the Christians, is but a chimera and a phantom. The phenomena of nature only prove the existence of God to a few prepossessed men: so far from bespeaking a God, they are but the necessary effects of matter prodigiously diversified. It is more reasonable to admit, with Manes, of a twofold God, than of the God of Christianity. We cannot know whether a God really exists, or whether there is the smallest difference between good and evil, or vice and virtue. Nothing can be more absurd than to believe the soul a spiritual being. The immortality of the soul, so far from stimulating man to the practice of virtue, is nothing but a barbarous, desperate, fatal tenet, and contrary to all legislation. All ideas of justice and injustice, of virtue and vice, of glory and infamy, are purely arbitrary, and dependent on custom. Conscience and remorse are nothing but the foresight of those physical penalties to which crimes expose us. The man who

is above the law, can commit, without remorse, the dishonest act that may serve his purpose. The fear of God, so far from being the beginning of wisdom, should be the beginning of folly. The command to love one's parents is more the work of education than of nature. Modesty is only an invention of refined voluptuousness. The law which condemns married people to live together, becomes barbarous and cruel on the day they cease to love one another." These extracts from the secret correspondence and the public writings of these men, will suffice to show us the nature and tendency of the dreadful system they had formed.

The philosophists were diligently employed in attempting to propagate their sentiments. Their grand Encyclopædia was converted into an engine to serve this purpose. Voltaire proposed to establish a colony of philosophists at Cleves, who, protected by the king of Prussia, might publish their opinions without dread or danger; and Frederick was disposed to take them under his protection, till he discovered that their opinions were anarchical as well as impious, when he threw them off, and even wrote against them. They contrived, however, to engage the ministers of the court of France in their favor, by pretending to have nothing in view but the enlargement of science, in works which spoke indeed respectfully of revelation, while every discovery which they brought forward was meant to undermine its very foundation. When the throne was to be attacked, and even when barefaced atheism was to be promulgated, a number of impious and licentious pamphlets were dispersed (for some time none knew how) from a secret society formed at the hotel d'Holbach, at Paris, of which Voltaire was elected honorary and perpetual president. To conceal their design, which was the diffusion of their infidel sentiments, they called themselves Economists. (See ILLUMINATI.)

The books, however, that were issued from this club, were calculated to impair and overturn religion, morals, and government; and which, indeed, spreading over all Europe, imperceptibly took possession of public opinion. As soon as the sale was sufficient to pay the expenses, inferior editions were printed and given away, or sold at a very low price; circulating libraries of them formed, and reading societies instituted. While they constantly denied these productions to the world, they contrived to give them a false celebrity through their confidential agents and correspondents, who were not themselves always trusted with the entire secret. By degrees they got possession nearly of all the reviews and periodical publications; established a general intercourse, by means of hawkers and pedlars, with the distant provinces; and instituted an office to supply all schools with teachers: and thus they acquire unprecedented dominion over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world. The lovers of wit and polite literature were caught by Voltaire; the men of science were perverted, and children corrupted in the first rudiments of learning, by D'Alembert and Diderot; stronger appetites were fed by the secret club of baron Holbach; the imaginations of the higher orders were set dangerously afloat by Montesquieu; and the multitude of all ranks was surprised, confounded, and hurried away by Rousseau. Thus was the public mind in France completely corrupted, and which, no doubt, greatly accelerated those dreadful events which have since transpired in that country.—*Hend. Buck.*

**PHILOSOPHY**, (from *philos* and *sophia*,) properly denotes the love, or desire of wisdom. Pythagoras was the first who devised this name, because he thought no man was wise, but God only; and that learned men ought rather to be considered as lovers of wisdom, than really wise. 1. Natural philosophy is that science which leads us to contemplate the nature, causes, and effects of the material works of God. (See *MAN*.)—2. Moral philosophy is the science of manners, the knowledge of our duty and felicity. The various articles included in the latter are explained in their places in this work.—3. Mental philosophy is the science of mind, or of the different mental powers, affections, and associations. 4. Divine philosophy is the higher science of theology; especially the divine plan of salvation by Christ, 1 Cor. 2: 6—16. 1 Pet. 1: 10—12.

Milton has eloquently described the nature and influence of the latter study.

How charming is DIVINE PHILOSOPHY;  
Not harsh, and crabbed, as dull fools suppose,  
But musical as is Apollo's lute,  
And a perpetual feast of nectared sweets,  
Where no crude surfeit reigns.

A knowledge of the animal, vegetable, and mineral kingdoms, or the science of natural history, was always an object of interest. We are informed that Solomon himself had given a description of the animal and vegetable kingdoms, 1 Kings 4: 33. Traces of philosophy, strictly so called, that is, the system of prevailing moral opinions, may be found in the book of Job, in the thirty-seventh, thirty-ninth, and seventy-third Psalms; also in the books of Proverbs and Ecclesiastes, but chiefly in the apocryphal book of Wisdom, and the writings of the son of Sirach. During the captivity, the Jews acquired many new notions, particularly from the Mahetani, and appropriated them, as occasion offered, to their own purposes. They at length became acquainted with the philosophy of the Greeks, which makes its appearance abundantly in the book of Wisdom. After the captivity, the language in which the sacred books were written was no longer vernacular. Hence arose the need of an interpreter on the sabbatic year, a time when the whole law was read, and also on the Sabbath in the synagogues, which some think had been recently erected, in order to make the people understand what was read. These interpreters learned the Hebrew language at the schools. The teachers of these schools, who, for the two generations preceding the time of Christ, had maintained some acquaintance with the Greek philosophy, were not satisfied with a simple interpretation of the Hebrew idiom, as it stood, but shaped the interpretation so as to render it conformable to their philosophy. Thus arose contentions, which gave occasion for the various sects of Pharisees, Sadducees, and Essenes.

Anciently, learned men were denominated among the Hebrews *hekmon*, as among the Greeks they were called *sophoi*, *wise men*. In the time of Christ, the common appellation for men of that description was *grammateus*, a *scribe*. They were addressed by the honorary title of *rabbi*, "great," or "master." The Jews, in imitation of the Greeks, had their seven wise men, who were called *rabbini*. Gamaliel was one of the number. They called themselves the children of wisdom; expressions which correspond very nearly to Greek *philosophos*, Matt. 11: 19. Luke 7: 35. The heads of sects were called "fathers;" the disciples were denominated "sons," or "children;" Matt. 12: 27. 23: 1—9. The Jewish teachers, at least some of them, had private lecture-rooms; but they also taught and disputed in synagogues, in temples, and, in fact, wherever they could find an audience. The method of these teachers was the same with that which prevailed among the Greeks. Any disciple who chose might propose questions, upon which it was the duty of the teachers to remark and give their opinions, Luke 2: 46. The teachers were not invested with their functions by any formal act of the church, or of the civil authority: they were self-constituted. They received no other salary than some voluntary present from the disciples, which was called an "honorary," (*time, honorarium*, 1 Tim. 5: 17.) They acquired a subsistence, in the main, by the exercise of some art or handicraft. That they took a higher seat than their auditors, although it was probably the case, does not follow, as is sometimes supposed, from Luke 2: 46. According to the talmudists, they were bound to hold no conversation with women, and to refuse to sit at table with the lower class of people, Matt. 9: 11. John 4: 27. The subjects on which they taught were numerous, commonly intricate, and of no great consequence; of which there are abundant examples in the Talmud.

St. Paul bids the Colossians beware lest any man should spoil them "through philosophy and vain deceit;" that is, a vain and deceitful philosophy, such as was popular in that day, and had been compounded out of all preceding systems, Grecian and Oriental. An explanation of this philosophy is given under *CABALA*, and *Gnostics*.

But popular as this sort of philosophy may have been, we may say with truth, that the scheme which flat-

tered the vanity of human wisdom, and which strove to conciliate all opinions, has died away, and is forgotten; while the gospel, the unpresuming, the uncompromising doctrine of the gospel, aided by no human wisdom, and addressing itself not merely to the head, but to the heart, has triumphed over all systems and all philosophers; and still leads its followers to that true knowledge which some have endeavored to teach "after the tradition of men, after the rudiments of the world, and not after Christ." (See, also, the articles *PHILOSOPHERS*; and *NEOLOGY*.)

It ought to be remarked, however, that the progress of true science, on the principles of the Baconian philosophy, by observation, experiment, and induction, is found in the end always to correspond with, and corroborate the truth of the Scriptures. One philosophical objection after another, raised during the *crude* state of the several sciences, has in turn disappeared as the science became perfected, and its crudities purged away. Between true science and true Christianity the harmony is perfect. See *Douglas on the Advancement of Society*; *Douglas on the Truths of Religion*, and on *Errors regarding Religion*; *Chalmers' Works*; *Works of Robert Hall*; *Works of Andrew Fuller*; *Dick on the Philosophy of Religion*, &c. &c.; *Shuttleworth on the Consistency of Revelation*; *Natural History of Enthusiasm*; *Saturday Evening*; the *Bridgewater Treatises*; *Wayland's Discourses*.—*Head. Buck*; *Watson*.

**PHILPOT**, (Jons,) a very learned English divine and martyr under Edward VI. and Mary, was born near Winchester. He was educated at New college, Oxford. After leaving Oxford, he travelled through Italy, where, on account of his religion, he was brought into danger. On returning to England, he received the preferment of archdeacon of Winchester. During the time of Edward, his labors were abundant and successful. He was well furnished, both by nature and grace, for his calling, and he devoted himself with an uncompromising zeal to the advancement of pure and undefiled religion. For both learning and piety, he was esteemed as among the foremost of the English reformers.

But he was soon called to stem the current of papal tyranny and corruption. On the accession of Mary, a convocation of bishops and dignitaries was held, for the purpose of changing the established religion from Protestantism to popery. The learned archdeacon, and a few others, bore a noble testimony against the design. For his exertions, notwithstanding the promised freedom of debate, he was imprisoned a year and a half. He was then sent to bishop Bonner, and other commissioners, who confined him in the bishop's coal-house. He here met with every insult; was once confined from morning till night in the stocks; was examined some fifteen or sixteen times; and though he firmly and unanswerably defended his cause, was met only with taunts and abusive epithets. Yet, in all this persecution, the consolations of the Holy Spirit were abundantly administered to him; inasmuch that on one occasion Bonner said to him, "I marvel that you are so merry in prison, singing in your naughtiness," &c.

After his condemnation, he suffered many indignities in Newgate. But he was soon brought to the stake. He kissed the wood, and said, "Shall I disdain to suffer at this stake, when my Lord and Savior refused not to suffer a most vile death upon the cross for me?" When he was bound to it, he repeated the hundred and sixth, seventh, and eighth Psalms, and prayed most fervently; till at length, in the midst of the flames, with great meekness and joy, he gave up his spirit to God.—*Middleton*, vol. i. p. 428.

**PHINEHAS**, son of Eleazar, and grandson of Aaron, was the third high-priest of the Jews, (A. M. 2571, to about A. M. 2590,) and is particularly commended in Scripture for zeal in vindicating the glory of God, when the Midianites had sent their daughters into the camp of Israel, to tempt the Hebrews to fornication and idolatry, Num. 25: 7.

For his conduct upon this occasion the Lord promised the priesthood to Phinehas by a perpetual covenant; evidently including this tacit condition, that his children should continue faithful and obedient. It continued in the race of Phinehas, down to the high-priest Eli, for about three hundred and thirty-five years, when it passed into

the family of Ithamar; and again reverted to the family of Eleazar under the reign of Saul, who, having put to death Abimelech and the other priests of Nob, gave the high-priesthood to Zadok, of the race of Phinehas. The priesthood continued in his family until after the captivity of Babylon, and even to the destruction of the temple.—*Calmet*.

**PHOCAS**, bishop of Pontus, a Christian martyr of the third century, under Trajan, for refusing to sacrifice to Neptune, was put to death by being first cast into a hot lime-kiln, and afterwards thrown into a scalding bath.—*Fox*, p. 16.

**PHOTINIANS**; a sect in the fourth century, who denied the divinity of our Lord. They derive their name from Photinus, their founder, who was bishop of Sermium, and a disciple of Marcellus. Photinus published, in the year 343, his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted that Jesus Christ was born of the Holy Ghost and the virgin Mary; that a certain divine emanation, which he called the Word, descended upon him; and that, because of the union of the divine Word with his human nature, he was called the Son of God, and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity.—*Head. Buck*.

**PHRENOLOGY**. The literal signification of this term is, a discourse concerning the mind. By phrenology, however, is usually understood that system of mental and moral philosophy, which recognises the brain as the congeries or collection of organs, by which the mental and moral faculties are manifested, during the connexion of the mind and the body. It makes no pretensions to ascertain the nature of the mind itself, nor to determine whether it be material or immaterial, destined to immortality, or to perish with the body. Wisely does it leave these interesting inquiries to be solved by knowledge of a different kind, derived from divine revelation.

As phrenology, in its influence upon other branches of science, such as morals, theology, medicine, legislation, and education, is by many regarded as the greatest and most important discovery of modern times, it may be proper here to introduce the history of its origin and progress. The honor of the discovery is unquestionably due to Dr. Gall, of Vienna. Dr. Spurzheim and Mr. Combe, however, merit the praise of having been the most successful cultivators of the science.

Dr. GALL, from an early age, was disposed to observation. He noticed the fact, that his brothers, and sisters, and school-fellows, were each distinguished by some peculiarity of talent or disposition. He found that the scholars with whom he had the greatest difficulty in competing, were those who learned by heart with much facility; and such individuals frequently gained from him, by their repetitions, the places of honor and commendation, to which he had justly gained a title by the merit of his original compositions. His school-fellows so gifted were observed to have prominent eyes; and subsequently, in similar cases, he found this to be uniformly true. This fact, we are told, suggested to him the propriety of looking to the heads around him for the organs, either of intellect or of sentiment. From the first, he referred the cause to the brain, and not to the bones of the head, as has been sometimes represented by the opponents of the system.

Dr. Gall studied the metaphysical writers with but little satisfaction. Being fully convinced there was a natural difference between individuals as to talents and dispositions, and finding those writers not acknowledging this principle, but speaking of all men as born with equal mental faculties and moral susceptibilities, and maintaining that the differences observable between them were owing either to education or to accidental circumstances, he laid aside all reliance upon their theories, and devoted himself to the study of nature. "He visited prisons, and resorted to schools; he was introduced to the courts of princes, to colleges, and the seats of justice; and wherever he heard of an individual distinguished in any particular way, either by remarkable endowment or deficiency, he observed and studied the development of his head.

In this manner, by an almost imperceptible induction, he conceived himself warranted in believing that particular mental powers are indicated by particular configurations of the head." Anatomical investigations next occupied his attention, and he made several important discoveries respecting the structure of the brain and nerves. The *fibrous* constitution of the brain has, by him and Dr. Spurzheim, been demonstrated to the satisfaction of all anatomists, even of those who continue opposed to the peculiar doctrines of phrenology.

Dr. GASPER SPURZHEIM began the study in 1800, as a student of Dr. Gall, and has been an indefatigable laborer in the field of phrenological investigation, and at all events a successful advocate of truth and humanity. He has lectured in France, Great Britain, Ireland, and the United States. He arrived in New York in July, 1832, and proceeded to Boston, where, after lecturing several weeks, he fell a victim to his generous ardor. His powers of analysis were great; and much of the order and harmony of the science may be fairly attributed to him. Nor were his moral sentiments less valuable or endearing. In this country, he was received with enthusiasm, entertained with cordiality, and lamented with sincere esteem and heartfelt sorrow. His writings however still live.

Phrenology, it should be repeated, does not assent nor imply that the mind is material, or that it cannot exist and act separately from the body. It only states that while united with the body, it employs material organs for its manifestation. It is impossible to define the nature of the soul, or to decide upon its duration merely by philosophic research. Would we know the truth on these recondite subjects, we must consult a higher source; and by faith in divine revelation, we may have our desires gratified in the most satisfactory manner, Matt. 10: 28.

We may believe that the mind uses the eye to see, the ear to hear, the hand to feel, and the brain to think; and if so, why not one part of the brain to enjoy the pleasures of friendship, another part to raise the emotion of benevolence, and still another to quicken the energy of resentment?

The brain is, therefore, a congeries of organs: these are numerous and multifarious: phrenology collects and arranges them in three great classes. The first class embraces those organs which give rise to the animal propensities, and are nine or ten in number. The second class contains those of the moral feelings or sentiments, twelve in number. The third class comprehends the intellectual organs or faculties, which are subdivided into the knowing and the reflecting organs. Generally speaking, it is said the animal propensities are situated in the lower and posterior parts of the head, the moral sentiments in the superior lateral parts, and the intellect in front. All arise from the medulla oblongata at the base of the skull, and are mostly extended to the surface of the cranium. The following are the various organs in their order; which, it should be remembered, are all double; that is to say, that one of each name exists on either side of the brain.

#### CLASS I.—Organs of the Propensities.

1. Amativeness;
2. Philoprogenitiveness;
3. Inhabitiveness;
4. Adhesiveness;
5. Combativeness;
6. Destructiveness;
7. Secretiveness;
8. Acquisitiveness;
9. Constructiveness;
- \* Alimentiveness.

#### CLASS II.—Organs of the Sentiments.

10. Self-Esteem;
11. Love of Approbation;
12. Cautiousness;
13. Benevolence;
14. Veneration;
15. Firmness;
16. Conscientiousness;
17. Hope;
18. Wonder, or Marvellousness;

19. Ideality;
20. Mirth, or Wit;
21. Imitation.

#### CLASS III.—Organs of Intellect.

##### Part I.—PERCEPTIVE FACULTIES.

22. Individuality;
23. Form;
24. Size;
25. Weight;
26. Color;
27. Locality;
28. Number, or Numeration;
29. Order;
30. Eventuality;
31. Time;
32. Tunc;
33. Language.

##### Part II.—REFLECTING FACULTIES.

34. Comparison;
35. Casuality.

See *Foreign Quarterly Review*, No. III., with Notes by Dr. Spurzheim; *Judson's Alphabet of Phrenology*; *Dewhurst's Comparative Phrenology*; *Works of Dr. Gall*; *Spurzheim's Works*; *G. Combe on the Constitution of Man*; *Dr. A. Combe on the Principles of Physiology*; and on *Mental Derangement*; *Leison on Mental Culture*; *Brigham on Health*.

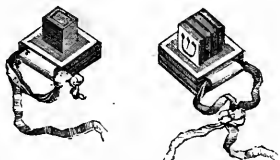
PHRYGIA, was the largest kingdom of Asia Minor: it had Bithynia north; Pisidia and Lycia south; Galatia and Cappadocia east; and Lydia and Mysia west. Christianity was planted in this country by Paul, Acts 16: 6. 18: 23.—*Calmet*.

PHRYGIANS, or CATAPHRYGIANS; a sect in the second century, so called, as being of the country of Phrygia. They were orthodox in the main, setting aside this, that they took Montanus for a prophet, and Priscilla and Maximilla for true prophetesses, to be consulted in every thing relating to religion; as supposing the Holy Spirit had abandoned the church. (See MONTANISTS).—*Hend. Buck*.

PHUT, the third son of Ham, (Gen. 10: 6.) is thought to have peopled either the canton of Phtemphu, Phtemphi, or Phtembuti, of Pliny and Ptolemy, whose capital was Thara, in Lower Egypt, inclining towards Libya; or the canton called Phtenotes, of which Butas was the capital. The prophets often speak of Phut. In the time of Jeremiah, (46: 9.) this province was subject to Necho, king of Egypt; and Nahum (3: 9.) reckons them among those who ought to come to the assistance of No-Ammon.—*Calmet*.

PHYLACTERY, in general, was a name given by the ancients to all kinds of charms, spells, or characters which they wore about them, as amulets, to preserve them from dangers or diseases.

Phylactery particularly denoted a slip of parchment, wherein was written some text of Holy Scripture, particu-



larly of the decalogue, which the more devout people among the Jews wore on the forehead, the breast, or the neck, as a mark of their religion.

The primitive Christians also gave the name Phylacteries to the cases wherein they inclosed the relics of their dead. Phylacteries are mentioned in the New Testament, and appear to have been very common among the Pharisees in our Lord's time.

The phylacteries used by the modern Jews are of three kinds; of each of which there is a specimen in the library

of the duke of Sussex. They are used for the head, the arm, and attached to the door-post. They consist of portions of Scripture, taken from the Pentateuch, selected according to the situation for which they are destined, written upon very fine vellum, in a very small square character, and with a particular kind of ink. (See *FRONTLETS*; and *MEZUZIM*.)

It seems the Pharisees used to "make broad their phylacteries." This some understand of the knots of the thongs by which they were fastened, which were tied very artificially in the form of Hebrew letters; and that the pride of the Pharisees induced them to have these knots larger than ordinary, as a peculiar ornament. The Pharisees are farther said to "enlarge the borders of their garments," *ta kraspeda ton himation*, Matt. 23: 5. These *kraspeda* were the fringes which the Jews are commanded to wear upon the borders of their garments, Num. 15: 38, 39. These were worn by our Savior, as appears from the following passage: "Behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment," *kraspedon tou himation*, Matt. 9: 20. 14: 36. It should have been rendered "the fringe." The Pharisees are censured by our Savior for enlarging these fringes of their garments, which we may suppose they did partly from pride, and partly from hypocrisy, as pretending thereby an extraordinary regard for the precepts of the law. It is reported by Jerome, as quoted by Godwin, that they used to have fringes extravagantly long; sticking thorns in them, that, by pricking their legs as they walked, they might put them in mind of the law. *Bibliotheca Susexiana.—Hend. Buck; Watson.*

**PHYSICIAN**; (1.) One who practises medicine, Mark 5: 26. (2.) An embalmer of dead bodies, Gen. 50: 2. (3.) Such as comfort and relieve from distress by their advice and counsel, Job 13: 4. Jesus Christ is called a *physician*; by the application of his word, his blood, and his Spirit, he removes the guilt, the ignorance, hardness, and other spiritual diseases of men's souls, Matt. 9: 12.

Among the Assyrians, Chaldeans, Egyptians, Libyans, and Greeks, we have hints of skilful physicians; but till Hippocrates the Coan, about A. M. 3540, digested medicine into a kind of system, it was very little considered. Aretæus the Cappadocian long afterward further improved it. Galen, who lived in the second century of the Christian era, put the art into a still clearer order; but by pretending to found every thing on the four elements, and the humors, and by his cardinal qualities, and the like, he embarrassed it with unintelligible jargon. Between the sixth and ninth centuries of Christianity, the art of medicine was in a manner lost; but from that to the thirteenth, the Arabs cultivated it with a great deal of pomp. It was not, however, until within these two centuries past, that it was handled in a proper manner; nor is it so even now, except among the Europeans of the Christian name. (See the following article; and *MEDICINE*.)—*Works of Robert Hall*, vol. ii. p. 485; *Brown*.

**PHYSIOLOGY, (HUMAN.)** By etymology and original acceptance, physiology means *the doctrine of nature*, and is not very appropriately applied to that limited division of natural science, which has for its object the various forms and phenomena of life, the condition and laws under which this state exists, and the causes which are active in producing and maintaining it. A foreign writer has proposed for this division the more accurate term of "biology," or science of life.

**I. Importance of the study.**—The importance of this science to all classes of mankind is most obvious. The wisdom of the injunction, *know thyself*, has been admitted for ages, and yet, so far as a knowledge of the human frame is concerned, the maxim is forgotten in practice. No science is more neglected than this. The term physiology is used (we follow Dr. Alcott) to include much that in strictness of language belongs to anatomy.

The person who should occupy a dwelling seventy, eighty, or a hundred years, and yet be unable to tell the number of its apartments, or the nature, character, &c. of its materials,—perhaps even the number of its stories,—would be thought inexcusably ignorant. Yet, with the exception of medical men, and here and there an indivi-

dual belonging to the other professions, there is scarcely one person in a thousand who knows any thing about the elementary materials, the structure, or even the number of apartments in the present habitation of his mind. But is it not strange, that during the progress of a life which is often protracted nearly a hundred years, while we become acquainted with thousands of fellow-beings, and millions of objects in the vegetable and mineral world, we should remain profoundly ignorant of our own physical frame, and die even without being once introduced to ourselves?

How an education ever came to be regarded as either liberal or complete without a knowledge of physiology, is inconceivable. We know, indeed, what obstacles ignorance and prejudice have thrown in the way of improvement generally, and we know how these obstacles have always been met; but the question will still recur, "Why have individuals been found ready and willing to sacrifice property, and health, and reputation, and life, for every thing else, rather than the knowledge of themselves?"

Is it because there is nothing in the human structure and economy to gratify curiosity, or excite wonder? There are few who are not fond of natural science in most of its departments; especially natural history. And is there no pleasure to be derived from the study of that animal which has been represented to be, above all others, "fearfully and wonderfully made?" Does it afford no pleasure to study the structure and functions of the stomach and liver, and other organs concerned in changing a mass of beaten food—perhaps some of the *coarser vegetables*—into blood?—of the heart, and arteries, and veins, which convey this fluid, to the amount of three gallons, through all parts of the body once in four minutes?—of the lungs, which restore the half-spoiled blood to its wonted purity, as fast as it is sent into them, and enable it to pursue a healthful course through its ten thousand channels?—of the brain, and especially the nerves, which, by their innumerable branches, spread themselves over every soft part of the human system, (and some of the harder parts,) which they can possibly penetrate, in such numbers that we can nowhere insert the point of the finest needle without piercing them?—of the skin, every square inch of which contains the mouths or extremities of a million of minute vessels?—Is all this uninteresting?

Is it for want of a connexion with other sciences? Does it illustrate none of the mechanical laws? What then shall we say of the joint by which the head is united to the neck in a way which human art never originated, if it could even imitate it?—of the joints at the elbows and wrists which admit of such numerous and complicated motions?—of the structure and motion of the lungs and their bony covering?—of the heart, the muscles, &c.? Even the wonders of the human hand, an instrument which we constantly put in requisition, have rarely been told, or its functions understood.

Have we no interest in observing the chemical laws, which, to some extent, operate within the system in the formation and combination of those fluids which we call the saliva, the gastric juice, the bile, the pancreatic fluid;—in the changes of food into chyme, of chyme into blood, of blood, or the particles which it holds in solution, into solid masses;—in the change which the blood undergoes in the lungs, and many other mysterious processes?

Above all, is there nothing to arrest our attention in the manner by which that unknown principle which we call *life*, is able to resist—often successfully, for seventy or eighty years—the tendency of the solids and fluids to decomposition and putrefaction, and the delicate membranes of the body to bear the weight of the incumbent atmosphere, resting upon them at the rate of fifteen pounds to the square inch? Is there no wisdom displayed in the construction of so complicated, and yet so wonderful a machine, and in endowing it with the power of retaining an average heat of ninety-six or ninety-eight degrees, whether the surrounding atmosphere be heated to one hundred degrees or cooled to thirty-two, or even to a much lower point? Is there, moreover, no mental discipline involved in the study of physiology? Is it the exclusive province of mathematical science to invigorate and discipline the mental powers



Half the labor, to speak quite within bounds, of every educator of our race, from the mother and infant school teacher to the magistrate and the minister of religion, is lost, and worse than lost, for want of a thorough knowledge of this subject.

If man is ever to be elevated to the highest and happiest condition which his nature will permit, it must be, in no small degree, by the improvement, I might say, the redemption of his physical powers. But knowledge on any subject must always precede improvement.

It is probably owing to ignorance of the nature, structure, powers and purposes of the digestive apparatus, more than to any other single cause, that so much mischief is done to the young by excess, or impropriety in eating and drinking. Not that correct information on this point would lead at once to correct practice; but no reform can be expected until there is a conviction of its necessity; for we cannot appeal to the conscience with any prospect of success, so long as that conscience remains unenlightened. The morning star that must usher in this day of real improvement, and lead man to the highest and happiest condition of which he is susceptible, by shedding light around and within him, and, under God, leading him home to himself, is physiology, or a thorough knowledge of his own nature. (See *M.A.S.*)

Do parents feel the force of those arguments derived from a regard to the welfare of the generations that are to follow them, whose every characteristic of body or mind is to be affected by themselves and their conduct; and whose happiness must be graduated by the measure of attention which we, of the present generation, pay to the development of our physical frames?

Dr. Rush supposed, that merely as *friends to our country*, we ought, in the formation of habits as well as in every individual action, to have a wise and sacred regard to the welfare of the hundredth generation that may succeed us; and he believed that we were no more justifiable in doing or neglecting to do any thing which should have a tendency to injure the species, however remotely, than if the effects of our conduct were confined to the very next generation. He probably supposed that the evils which are entailed on our offspring by excessive or improper eating or drinking, or by improprieties in dress, affected every successive generation; and unless corrected, must continue to be transmitted; aggravated, perhaps, by a continuance of the same habits and causes which began the mischief, until our physical natures shall be greatly degenerated. And is not this doctrine sound? But if so, is it not to a community, as Christians, that the appeal is strongest?

There are very few individuals to be found, adds Dr. Alcott, who do not sometimes yield to indulgences or excesses, either at the solicitation of their own appetite, or in compliance with the customs which prevail around them, the tendency of which is to diminish their vigor, if not to impair their health for life. I am just now speaking of errors in diet, drink, exercise, &c., without the remotest reference to those grosser errors to which I wish it was no part of my business to advert. On the latter subject much might be said. I might speak of the prevalence of solitary, as well as social vice, in boarding and high schools, and even in too many instances in colleges. There is too much evidence, that some of these supposed sources of moral purity are little more, to many of their inmates, than hotbeds of physical and moral pollution; and this, too, in spite of all the efforts which instructors at this period of their pupils' age, and under the circumstances which often exist, can possibly make. Some striking facts might here be presented; facts which should awaken every teacher and parent to renewed effort to devise means for meeting this tremendous and increasing evil.

It is not supposed that a knowledge of physiology would be the means of correcting either common or gross errors at once; but, until a knowledge of the laws which govern the human frame becomes so common that every parent and teacher can perceive how every abuse of the constitution must, of necessity, sooner or later bring punishment upon him who commits it, or upon his posterity, no radical or effectual reformation can be expected. There must be a familiarity between parents and children, on these subjects, which has rarely, if ever, yet existed; and the child

must be trained to see the sword of the avenger stretched out by permission of his Father in heaven, against every form of abuse of that body which was intended to be a "temple of the Holy Spirit;" and of its every passion and appetite. We have no other safeguard.

Next to the mother, a knowledge of the human frame is important to the teacher. This is true, whether his office be to *instruct* merely, a few hours in the day, or to *educate*. Those who have their pupils constantly under their care, as in some of our boarding or select schools, may be considered as substitutes for the time for parents; any remarks which go to show the obligations which parents are under, to understand the physical constitutions of their children, would be equally applicable to their circumstances.

Those, also, who are concerned in the instruction either of the young or the old on the Sabbath merely, should not remain ignorant on this subject. Some of the greatest mistakes, arising from ignorance of physiology, are here made. A minister might almost as well wear out a fine pair of lungs in preaching to the wind, as in attempting to gain the attention of a set of hearers who have just eaten a hearty dinner, on the Sabbath, especially if they are people who are in the habit of using a great deal of exercise in the progress of their ordinary occupations. Would he labor with any considerable hope of doing good, his first step must be to try to break up the wretched custom of gorging ourselves with food on this day; whether by an increase of variety to tempt the palate, or simply an increase of quantity. Laboring people often say they feel a keener appetite on Sunday than on other days; but it arises rather from ennui; at least, it is a morbid feeling, and should never be indulged. (See *ATTENTION.*)

In the appendix to the "First Annual Report of the Society for promoting Manual Labor in Literary Institutions," a valuable work, every page of which goes to prove the necessity of a knowledge of our own physical frames, we find the following eloquent language on this subject: "Modern education conducts the student round the universe; bids him scale the heights of nature, and drop his fathom line among the deep soundings of her abyss, compassing the vast, and analyzing the minute; and yet never conducts him over the boundary of that world of living wonders which constitutes him *man*, and is at once the abode of his mind, the instrument of its action, and the subject of its sway. Why, we ask, shall every thing else be studied, while the human frame is passed over as a noteless, forgotten thing—that masterpiece of divine mechanism, pronounced by its author 'wonderfully made,' and 'curiously wrought':—a temple fitted up by God, and gloriously garished for the residence of an immortal inhabitant, bearing his own image, and a candidate for a 'building of God, eternal in the heavens?'"

There is one objection to the study of physiology, which deserves a moment's consideration. It is said that so certainly as people begin to attend to this subject, they begin to fancy themselves diseased, and to regulate their diet, take medicine, &c. Now that it should lead them to regulate their diet so far as to form judicious *habits*, is no objection to its introduction, but the contrary; for few things are more necessary. But it is a mistake to suppose that the study of our own *frame* induces us to fancy ourselves sick, and to take medicine. It is the study of *dis cases*, or rather, the mere *reading of books on practice*, and on the *nature and power of medicine*, BEFORE WE KNOW ANY THING ABOUT OUR OWN STRUCTURE, that produces these results.

In short, there are no *weighty* objections to the course of study here recommended. For so long as we have bodies, it is our *duty* to understand them. If there be among us any individuals who have so far become ethereal as not to require food, drink, rest, air, warmth, and exercise, these, and these alone, are justified in neglecting the study of physiology.

II. *Objects and method of study.*—In investigating the nature of living beings, various objects of inquiry present themselves, and various modes of proceeding may be adopted. We may examine their structure; the number, form, size, relative position and connexion of the organs,

by the assemblage of which they are constructed; their texture; that is, the primary animal tissues which compose the various organs, and their mode of union; their elementary composition; or the number, nature, and combinations, of the elements into which they can be resolved: lastly, their living phenomena; the vital properties with which all the primary tissues are endowed, the offices or functions executed by the organs, and the mutual influences and diversified dependencies, which, regulating the order and succession of these living operations, combine so many partial and subordinate motions into one beautiful and harmonious whole.

It is the business of the anatomist to demonstrate the structure and unravel the texture of animal bodies; their composition falls within the department of the chemist; and their vital phenomena occupy the labors of the physiologist. Anatomy, therefore, teaches the organization of animals, while physiology unfolds the nature of life. The third division forms a kind of border territory, lying between the domains of chemistry and physiology, alternately occupied and cultivated by both. Under the name of animal chemistry, it has received, of late years, a constantly increasing share of attention, and produced important accessions to our knowledge of the composition and operations of animal bodies.

Anatomy and physiology should be cultivated together: we should combine observation of the function with examination of the organization. It should be borne in mind, that every organ has its living phenomena and its use, and that the chief ultimate object, even of anatomy, is to learn the nature of the function. Strictly speaking, structure alone is learned by dissection: the vital properties of organic textures, and the functions of organs, are found out by observation. Anatomy, however, unfolds facts, of which the knowledge is absolutely necessary in appreciating the results of observation. It affords the only clue capable of guiding us through the multiplied and varied movements all going on together in the living microcosm, and of thus enabling us to discriminate the proper share of each organic apparatus.

Haller, the father and founder of modern physiology, has furnished the best example, both for the method of cultivating the subject, and of treating it in writing. He had devoted thirty years to the dissection of human bodies and those of animals, and to observation, and to every variety of experimental research, before he began to compose his *Elementa Physiologiae*. In this matchless work, a full anatomical description of every organ, drawn from his own dissections, precedes the history of its functions. I know no anatomical descriptions, says Dr. Lawrence, superior to these; none deserving of more implicit confidence. To regard this work as a mere register of opinions has always appeared to me very unjust: it contains new and accurate information on almost every part of the subject. It is no slight proof of its merits, that, although published in the middle of the last century, it yet remains the book of authority.

Anatomy and physiology are the ground-work of pathology, or the science of disease. Disease is a relative term, implying a comparison with a state of health, and presupposing a knowledge of that state. To anatomy, or science of healthy structure, is opposed morbid anatomy, or science of diseased structure; to physiology, or doctrine of healthy functions, pathology, or doctrine of diseased manifestations. Morbid anatomy shows us the diseases; pathology, their external signs or symptoms. Often, no change of structure is observable; the deviations from the healthy condition elude our means of inquiry. The organ is then said to be functionally disordered.

Thus we find that anatomy, physiology, morbid anatomy, and pathology, are mutually related and intimately connected. Although called separate sciences, they are, in truth, parts of one system; and we must never lose sight of their mutual bearings. On the foundation of these four departments of knowledge or science, is raised the practice of medicine, or the healing art; overlooking the artificial distinctions of physic, surgery, and so forth.

Mr. Hunter, of whom we here present an engraving, was the first in England who investigated disease in a strictly philosophic method: bringing to bear on it the

clear and steady lights of anatomy and physiology. He began by discarding all the doctrines of the schools, and



resorted at once to nature. Instead of creeping timidly along the coast of truth, he boldly launched into the great ocean of discovery, steering by the polar star of observation, and trusting to the guidance of his own genius.

III. *Religious tendency of the study.*—No subject has been more warmly contested, Dr. Lawrence observes, than the doctrine of final causes; which, however, has suffered more from the ill-judged efforts of its friends, than from the attacks of its enemies.—We can hardly conceive that any person, who did not feel a difficulty in believing that a watch was formed for the purpose of showing the hour, could seriously doubt that our stomachs were expressly constructed for digestion, our eyes for seeing, and the rest of our organs for the purposes which they so admirably fulfil. The philosophic naturalist, guided by comparative anatomy, discovers, at every step, striking peculiarities in the economy of animals, founded on corresponding arrangements of organization. We must take refuge either in verbal quibbles, or in an exaggerated and unreasonable scepticism, if we refuse to recognise in this relation between peculiarity of structure and function those designs and adaptations of exalted power and wisdom, in testimony of which all nature cries aloud through all her works.

Many things are, indeed, at present, inexplicable to us: the offices of many parts, even in the human body, are still hidden from us. But the ends, or final purposes of the Creator, will be placed in the strongest light by selecting any animal of marked peculiarity in its economy, and comparing together its structure and mode of life. Let a person who knows the natural history of the mole, attentively contemplate its skeleton: and if he should still withhold his belief in final purposes, he would probably coincide in opinion with a celebrated member of the French academy of sciences, who declared that it was as absurd to suppose the eye intended for seeing, as to imagine that stones were created for breaking heads! *American Annals of Education; Combe's Principles of Physiology; Paxton's Anatomy; Anatomical Class Book; Physiological Class Book; Dunglison's Physiology; Combe on the Constitution of Man; Lawrence's Lectures; Spurzheim on Education; Porter's Catechism of Health; Levison on Mental Culture; Cuvier's Animal Kingdom; Paley's Natural Theology.*

PICARDS; a sect which arose in Bohemia, in the fifteenth century. Picard, the author of this sect, from whom it derived its name, drew after him, as has been generally said, a number of men and women, pretending he would restore them to the primitive state of innocence wherein man was created; and accordingly he assumed the title of *New Adam*. (See ADAMITES.)

Such is the account which various writers, relying on the authorities of Æneas Sylvius and Varillas, have given of the Picards. Some, however, doubt whether a sect of this denomination, chargeable with such wild principles and such licentious conduct, ever existed. It appears probable that the reproachful representations of the writers just mentioned, were calumnies invented and propagated in order to disgrace the Picards, merely because they deserted the communion, and protested against the errors of the church of Rome. Lasinius informs us that Picard, together with forty other persons, besides women and children, settled in Bohemia, in the year 1418. Balbinus, the Jesuit, in his "*Epitome Rerum Bohemicarum*," lib. ii., gives a similar account, and charges on the Picards none of the extravagances or crimes ascribed to them by

Sylvius. Schlecta, secretary of Ladislaus, king of Bohemia, in his letters to Erasmus, gives a particular account of the Picards. From this account it appears that they were no other than the Vaudois, or Waldenses, that fled from persecution in their own country, and sought refuge in Bohemia. M. De Beausobre has shown that they were both of the same sect, though under different denominations. Besides, it is certain that the Vaudois were settled in Bohemia in the year 1178, where some of them adopted the rites of the Greek, and others those of the Latin church. The former were pretty generally adhered to till the middle of the fourteenth century, when the establishment of the Latin rites caused great disturbance. On the commencement of the national troubles in Bohemia, on account of the opposition of the papal power, the Picards more publicly avowed and defended their religious opinions; and they formed a considerable body in an island by the river Launitz, or Lausnecz, in the district of Bechin, and, recurring to arms, were defeated by Zisca. See Jones' *History of the Christian Church*.—*Hend. Buck.*

**PIETISTS, (CATHOLIC.)** The Brethren and Sisters of the Pious and Christian Schools, founded by Nic. Barre in 1678, were so called. They devoted themselves to the education of poor children of both sexes. *Mosheim's E. H.* vol. v. p. 175.—*Williams.*

**PIETISTS, (PROTESTANT;)** a denomination in the seventeenth century, which owed its origin to "the pious and learned Spener," as Dr. Mosheim calls him, who formed private devotional societies at Frankfort, in order to cultivate vital and practical religion; and published a book, entitled "Pious Desires," which greatly promoted this object. His followers laid it down as an essential maxim, that none should be admitted into the ministry but those, who not only had received a proper education, but were also distinguished by their wisdom and sanctity of manners, and had hearts filled with divine love. Hence they proposed an alteration in the schools of divinity, which embraced the following points:—1. That the scholastic theology, which reigned in the academics, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expressions, should be totally abolished. 2. That polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected. 3. That all mixture of philosophy and human science with divine wisdom, was to be most carefully avoided; (i. e. that pagan philosophy and classical learning should be kept distinct from, and by no means supersede, biblical theology.) But, 4. That, on the contrary, all those students who were designed for the ministry, should be accustomed from their early youth to the perusal and study of the Holy Scriptures, and be taught a plain system of theology, drawn from these unerring sources of truth. 5. That the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine, and the commanding influence of their example.

Such in substance is Mosheim's account of the meditative reforms in the public schools. But it was not intended to confine these reforms to students and the clergy. Religious persons of every class and rank were encouraged to meet in what were called biblical colleges, or colleges of piety, (we might call them prayer meetings,) where some exercised in reading the Scriptures, singing, and prayer, and others engaged in the exposition of the Scriptures; not in a dry and critical way, but in a strain of practical and experimental piety, whereby they mutually edified each other. This practice, which always more or less obtains where religion flourishes, (as, for instance, at the Reformation,) raised the same sort of outcry as at the rise of Methodism; and those who entered not into the spirit of the design, were eager to catch at every instance of weakness or imprudence, to bring disgrace on that, which, in fact, brought disgrace upon themselves, as lukewarm and formal Christians. "In so saying, Master, thou reproachest us also."

This work began about 1670. In 1691, Dr. Spener removed from Dresden to Berlin, where he propagated the same principles, which widely spread, and were well sup-

ported in many parts of Germany by the excellent professor Francke, and others. This raised a considerable controversy, in which the Pietists were charged with many errors: of these, the chief was, that "divine influence is necessary to the right understanding of the Scriptures;" a proposition, which is either false or true, as it is differently understood. For if it be referred to a literal, critical, or even mystical, understanding of them, it is manifestly false, and certainly was not maintained in this sense by any judicious Pietist: but they taught, that without such help, no man can enter into the spirit of them; no man can relish or enjoy those parts which relate to the divine life, and the experience of the Christian: for so saith St. Paul:—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." See 1 Cor. 2: 12—14. (See *AFFECTATIONS.*)

Another thing which gave great offence was, that they renounced the vain amusements of the world. Thus, dancing, pantomimes, public sports, theatrical diversions, the reading of humorous and comical books, with several other kinds of pleasure and entertainment, were prohibited by the Pietists, as unlawful and unseemly; and, therefore, by no means of an indifferent nature.

The will of God is to Christians the only rule of morals, and to this it is evident that their opponents, with all their clamor, dared not appeal.

The term *Pietist*, which at first was given to these good people in derision, "was afterwards," says Mosheim, "applied to all who, distinguished by excessive severity of manners, or who, regardless of truth and opinion, were only intent upon practice, and turned the whole vigor of their efforts towards the attainment of religious feelings and habits." This sentence, very unworthy of Dr. Mosheim, is neither consistent with itself nor with fact. If they were "only intent on practice," how could they turn their whole vigor towards the attainment of religious feelings and habits? Or, if their "whole vigor were turned to these, how could they be only intent upon practice?" But that they were regardless of truth, is manifestly false: for, as Dr. Haweis observes, "no men more rigidly contended for, or taught more explicitly, the fundamental doctrines of Christianity;" particularly in the articles of justification by faith, and sanctification.

But the most offensive of all their errors, real or supposed, was, "that no person that was not himself a model of piety and divine love, was qualified to be a public teacher of piety, or a guide to others, in the way of salvation." This was so offensive to the carnal clergy of the Lutheran church, who, it seems, at this time were not a few, that they raised the cry of heresy, and charged them (strange as it may seem) with making void the efficacy of the divine word! (See *NEOLOGY.*) *Mosheim's E. H.*, vol. v. pp. 312—324; *Haweis' Church Hist.*, vol. iii. pp. 64—74; *Middleton's Biog. Evan.*, vol. iv. pp. 121—125; *Life of Spener; Life of Francke.*—*Williams.*

**PIETY, or godliness;** another name for personal religion. It consists in a firm belief, and in right conceptions of the being, perfections, and providence of God; with suitable affections to him, resemblance of his moral perfections, and a constant obedience to his will. The different articles included in this definition, such as knowledge, veneration, love, resignation, &c. are explained in their proper places in this work.—*Hend. Buck.*

**PIETY, EARLY.** Youth, says Mr. Jay, is a period which presents the fewest obstacles to the practice of godliness, whether we consider our external circumstances, our nature, powers, or our moral habits. In that season we are most free from those troubles which impedit, those schemes which engross, those engagements which hinder us in more advanced and connected life. Then the body possesses health and strength; the memory is receptive and tenacious; the fancy glows; the mind is lively and vigorous; the understanding is more docile; the affections are more easily touched and moved; we are more accessible to the influence of joy and sorrow, hope and fear; we engage in an enterprise with more expectation and ardor and zeal. Under the legal economy, the first was to be chosen for God; and the first-born of man, the

first-born of beasts, the first-fruits of the field. It was an honor becoming the God they worshipped, to serve him first. This duty the young alone can spiritualize and fulfil, by giving Him who deserves all their lives the first-born of their days, and the first-fruits of their reason and their affection. And never have they such an opportunity to prove the goodness of their motives as they then possess. See an old man: what does he offer? his riches? but he can use them no longer. His pleasures? but he can enjoy them no longer. His honor? but it is withered on his brow. His authority? but it has dropped from his feeble hand. He leaves his sins; but it is because they will no longer bear him company. He flies from the world; but it is because he is burnt out. He enters the temple; but it is as a sanctuary; it is only to take hold of the horns of the altar; it is a refuge, not a place of devotion, he seeks. But they who consecrate to him their youth, do not profanely tell him to suspend his claims till the rest are served; till they have satisfied the world and the flesh, his degrading rivals. They do not send him forth to gather among the stubble the gleanings of life, after the enemy has secured the harvest. They are not like those, who, if they reach Immanuel's land, are forced thither by shipwreck: they sail thither by intention.

Consider the beneficial influence of early piety over the remainder of our days. Youth is the spring of life, and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life; and if the sun of righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overspread and gloomy. Piety in youth will have a good influence over our bodies; it will preserve them from disease and deformity. Sin variously tends to the injury of health; and often by intemperance the constitution is so impaired, that late religion is unable to restore what early religion would have prevented. Early piety will have a good influence to secure us from all those dangers to which we are exposed in a season of life the most perilous. Conceive of a youth entering a world like this, destitute of the presiding, governing care of religion; his passions high, his prudence weak, impatient, rash, confident without experience; a thousand avenues of seduction opening around him, and a syren voice singing at the entrance of each; pleased with appearances, and embracing them for realities, joined by evil company, and ensnared by erroneous publications: these hazards exceed all the alarm I can give. How necessary, therefore, that we should trust in the Lord with our hearts, and lean not to our own understanding; but in all our ways acknowledge him, that he may direct our paths!

Early piety will have a beneficial influence in forming our connexions, and establishing our plans for life. It will teach us to ask counsel of the Lord, and arrange all under the superintendency of Scripture. Those changes which a person who becomes religious in manhood is obliged to make, are always very embarrassing. With what difficulty do some good men establish family worship, after living, in the view of children and servants, so long in the neglect of it! But this would have been avoided, had they early followed the example of Joshua:—"As for me and my house, we will serve the Lord." How hard is it to disentangle ourselves from associates with whom we have been long familiar, and who have proved a snare to our souls! Some evils indeed are remediless; persons have formed alliances which they cannot dissolve: but they did not walk by the rule, "Be ye not unequally yoked together with unbelievers;" they are now wedded to misery all their days; and repentance, instead of visiting them like a faithful friend, to chide them when they do wrong, and withdraw, is quartered upon them for life. An early dedication to God, therefore, renders a religious life more easy, pleasant, and safe. It is of unspeakable advantage also under the calamities of life. It turns the curse into a blessing; it enters the house of mourning and soothes the troubled mind; it prepares us for all, sustains us in all, sanctifies us by all, and delivers us from all. Finally, it will bless old age: we shall look back with pleasure on some instances of useful-

ness; to some poor traveller, to whom we have been a refreshing stream; to some deluded wanderer, we guided into the path of peace. We shall look forward, and see the God who has guided us with his counsel, and be enabled to say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." *Jay's Ser.*, vol. i. ser. 5; *Jennings', Evens', Doddridge's, Jerment's, and Thornton's Sermons to Young People*; *Bryson's Address to Youth*; *Buck's Young Christian's Guide*; *Pike's Persuasives to Early Piety*; *John Foster's Essay on the Importance of Religion*; *Remains and Sermons of Charles Wolfe*; *Works of Hannah More*; *Philip's Manly Piety*; *Hawes' Lectures to Young Men*; *Young Man's Own Book.*—*Hend. Buck.*

PIGEON. (See DOVE.)

PI-HAHIROTH. The Hebrew *pi* answers to the modern Arabic word *fum*, signifying "mouth;" and is generally applied to the passes in the mountains. In the English and Septuagint versions, Hahiroth is taken as a proper name; and the whole word would imply the mouth or pass of Hahiroth or Hiroth, whatever particular origin or signification may belong to that word. The name, however, sufficiently explains the situation of the children of Israel; who were hemmed in at this place, between the sea in front, and a narrow mountain-pass behind; which no doubt encouraged Pharaoh to make his attack upon them in so disadvantageous a position; thinking that they must inevitably fall an easy prey into his hands, or be cut to pieces: when their deliverance, and his own destruction, were unexpectedly wrought by the parting of the waters of the sea. The place where this miracle is supposed to have happened, is still called Bahral-Kolsum, or the sea of Destruction; and just opposite to the situation which answers to the opening called Pi-hahiroth, is a bay, where the north cape is called Ras Musa, or the cape of Moses. That part of the western or Heroopolitan branch of the Red sea where, from these coincidences, the passage most probably took place, is described by Bruce as about three leagues over, with fourteen fathoms of water in the channel, nine at the sides, and good anchorage everywhere. The farther side is also represented as a low sandy coast, and an easy landing-place. (See RED SEA.)—*IVatson.*

PILATE. It is not known of what country or family Pontius Pilate was, but it is believed that he was of Rome, or, at least, of Italy. He was sent to govern Judea in the room of Gratus, A. D. 26, or 27. He presided over this province for ten years, from the twelfth or thirteenth year of Tiberius, to the twenty-second of the same emperor.

He is represented, both by Philo and Josephus, as a man of an impetuous and obstinate temper, and, as a judge, one who used to sell justice, and, for money, to pronounce any sentence that was desired. The same authors make mention of his rapines, his injuries, his murders, the torments that he inflicted upon the innocent, and the persons he put to death without any form of process. Philo, in particular, describes him as a man that exercised an excessive cruelty during the whole time of his government; who disturbed the repose of Judea; and was the occasion of the troubles and revolt that followed.

St. Luke acquaints us, that Pilate had mingled the blood of the Galileans with their sacrifices; and that the matter having been related to Jesus Christ, he introduced the subject into his discourse, Luke 13. The reason why Pilate treated them in this manner, while sacrificing in the temple, is not known. At the time of our Savior's passion, Pilate made some attempts to deliver him out of the hands of the Jews. He knew the reasons of their enmity against him, Matt. 27: 18. His wife also, having had a dream that alarmed her, requested he would not stain his hands with the blood of that just person, verse 19. He therefore attempted to appease the wrath of the Jews by scourging Jesus; (John 19: 1. Matt. 27: 26.) and also tried to take him out of their hands by proposing to deliver him or Barabbas, on the day of the passover. Lastly, he thought to discharge himself from pronouncing judgment against him, by sending him to Herod, king of Galilee, Luke 23: 7, 8. When he saw all this would not

satisfy the Jews, and that they even threatened him in some manner, saying, he could be no friend to the emperor if he suffered Jesus to be set at liberty, (John 19: 12—15.) he caused water to be brought, and washed his hands before all the people, and publicly declared himself innocent of the blood of that just person, Matt. 27: 23, 24. Yet at the same time he delivered him to his soldiers, that they might crucify him.

This was enough to justify Jesus Christ, as Calmet observes, and to prove that he held him as innocent; but it was not enough to vindicate the conscience and integrity of a judge, whose duty it was as well to assert the cause of oppressed innocence, as to punish the guilty. He ordered the inscription to be placed over the head of our Savior, (John 19: 19.) and when requested by the Jews to alter it, he pre-emptorily refused. He also gave leave for the removal of our Lord's body, and to place a guard over the sepulchre, Matt. 27: 65. These are all the particulars that we learn concerning Pilate from the writers of the gospels.

The extreme reluctance of Pilate to condemn Christ, considering his merciless character, is signally remarkable, and still more his repeated protestations of the innocence of his prisoner; although, on occasions of massacre, he made no scruple of confounding the innocent with the guilty. But he was unquestionably influenced by the overruling providence of God, to make the righteousness of his Son appear as clear as the noonday, even when condemned and executed as a malefactor, by the fullest, the most authentic, and the most public evidence: 1. By the testimony even of his judges, Pilate and Herod, after examination of evidence. 2. By the message of Pilate's wife, delivered to him on the tribunal. 3. By the testimony of the traitor Judas, who hanged himself in despair, for betraying the innocent blood. 4. By the testimony of the Roman centurion and guard, at his crucifixion, to his divinity and righteousness. 5. And, 5. Of his fellow-sufferer on the cross. Never was innocence so attested as his innocence.

Justin Martyr, Tertullian, Eusebius, and after them several others, both ancient and modern, assure us that it was formerly the custom for Roman magistrates to prepare copies of all verbal processes and judicial acts, which they passed in their several provinces, and to send them to the emperor. And Pilate, in compliance with the custom, having sent word to Tiberius of what had passed relating to Jesus Christ, the emperor wrote an account of it to the senate, in a manner that gave reason to judge that he thought favorably of the religion of Jesus Christ, and showed that he should be willing for them to confer divine honors upon him; but the senate was not of the same opinion, and so the matter dropped. It appears by what Justin says of these acts, that the miracles of Christ were mentioned there, and even that the soldiers had divided his garments among them. Eusebius insinuates that they spoke of his resurrection and ascension. Tertullian and Justin refer to these acts with so much confidence, as would make one believe they had read and handled them.

However, neither Eusebius nor Jerome, who were both inquisitive and understanding persons, nor any other author who wrote afterwards, seems to have seen them, at least not the true and original acts. For as to what we have now in great number, they are not authentic, being neither ancient nor uniform. There are also some pretended letters of Pilate to Tiberius, giving a history of our Savior; but they are universally allowed to be spurious.

Pilate being a man who, by his excessive cruelties and rapine, had disturbed the repose of Judea, during the whole time of his government, was at length deposed by Vitellius, the proconsul of Syria, A. D. 36, and sent to Rome, to give an account of his conduct to the emperor. But, though Tiberius died before Pilate arrived at Rome, yet his successor Calpurnia banished him to Vienne in Gaul, where he was reduced to such extremity that he laid violent hands upon himself. The evangelists call him governor, though in reality he was nothing more than procurator of Judea, not only because governor was a name of general use, but because Pilate, in effect, acted as one, by taking upon him to judge in criminal matters, as his predecessors had done, and as other procurators in the

small provinces of the empire, where there was no proconsul, constantly did.—*Watson.*

PILGRIM; in an ecclesiastical sense, one who travels through foreign countries to visit holy places, and to pay his devotion to the relics of dead saints. The word is formed from the Flemish *pelgrim*, or Italian *pelegrino*, which signifies the same; and those originally from the Latin *peregrinus*, a stranger or traveller.—*Hend. Buck.*

PILGRIMAGE; a kind of religious discipline, which consists in taking a journey to some holy place, in order to adore the relics of some deceased saint. Pilgrimages began to be made about the middle ages of the church, but they were most in vogue after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Tours, and Compostella.

As to the latter place, we find that in the year 1428, under the reign of Henry VI., abundance of licenses were granted for the crown of England to captains of English ships, for carrying numbers of devout persons thither to the shrine of St. James; provided, however, that those pilgrims should first take an oath not to take any thing prejudicial to England, nor to reveal any of its secrets, nor to carry out with them any more gold or silver than what would be sufficient for their reasonable expenses. In that year nine hundred and twenty-six persons went from England on the said pilgrimage. Of late years the greatest numbers have resorted to Loretto, in order to visit the chamber of the blessed virgin, in which she was born, and brought up her son Jesus till he was twelve years of age!

In almost every country where popery has been established, pilgrimages have been common. In England the shrine of Thomas-a-Becket was the chief resort of the pious; and in Scotland, St. Andrew's, where, as tradition informs us, was deposited a leg of the holy apostle. In Ireland they have been continued even down to modern times; and many parts of that country are sacred to extraordinary worship and pilgrimage. From the beginning of May till the middle of August every year, crowds of popish penitents resort to an island near the centre of Lough Fin, or White lake, in the county of Donegal, to the amount of three or four thousand. These are mostly of the poorer sort, and many of them are proxies for those who are richer; some of whom, however, together with some of the priests and bishops on occasion, make their appearance there. When the pilgrim comes within sight of the holy lake, he must uncover his hands and feet, and thus walk to the water side, and is taken to the island for sixpence. Here there are two chapels, and fifteen other houses; to which are added confessionals, so contrived, that the priest cannot see the person confessing. The penance varies according to the circumstances of the penitent; during the continuation of which (which is sometimes three, six, or nine days) he subsists on oatmeal, sometimes made into bread. He traverses sharp stones on his bare knees or feet, and goes through a variety of other forms, paying sixpence at every different confession. When all is over, the priest bores a gimblet hole through the top of the pilgrim's staff, in which he fastens a cross peg; gives him as many holy pebbles out of the lake as he cares to carry away, for amulets to be presented to his friends, and so dismisses him, an object of veneration to all other papists not thus initiated; who no sooner see the pilgrim's cross in his hands, than they kneel down to get his blessing.

Pilgrimage is not peculiar to Roman Catholic countries. The Mahometans place a great part of their religion in it. Mecca is the grand place to which they go; and this pilgrimage is so necessary a point of practice, that, according to a tradition of Mahomet, he who dies without performing it, may as well die a Jew or a Christian; and the same is expressly commanded in the Koran. What is principally revered in this place, and gives sanctity to the whole, is a square stone building, called the Kaaba. Before the time of Mahomet this temple was a place of worship for the idolatrous Arabs, and is said to have contained no less than three hundred and sixty different images, equalling in number the days of the Arabian year.

They were all destroyed by Mahomet, who sanctified the Kaaba, and appointed it to be the chief place of worship for all true believers. The Mussulmen pay so great a veneration to it, that they believe a single sight of its sacred walls, without any particular act of devotion, is as meritorious in the sight of God as the most careful discharge of one's duty for the space of a whole year in any other temple.

To this temple every Mahometan who has health and means sufficient, ought once, at least, in his life, to go on pilgrimage; nor are women excused from the performance of this duty. The pilgrims meet at different places near Mecca, according to the different parts from whence they come, during the months of Shawal and Dhu'lkaada, being obliged to be there by the beginning of Dhu'lhajja; which month, as its name imports, is peculiarly set apart for the celebration of this solemnity.

The men put on the ibram, or sacred habit, which consists only of two woollen wrappers, one wrapped about the middle, and the other thrown over their shoulders, having their heads bare, and a kind of slippers which cover neither the heel nor the instep, and so enter the sacred territory in their way to Mecca. While they have this habit on, they must neither hunt nor fowl; (though they are allowed to fish;) which precept is so punctually observed, that they will not kill vermin if they find them on their bodies: there are some noxious animals, however, which they have permission to kill during the pilgrimage, as kites, ravens, scorpions, mice, and dogs given to bite. During the pilgrimage, it behoves a man to have a constant guard over his words and actions; to avoid all quarrelling or ill language, all converse with women, and all obscene discourse; and to apply his whole attention to the good work he is engaged in.

The pilgrims having arrived at Mecca, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession round the Kaaba, in running between the mounts Safa and Meriva, in making the station on mount Arafat, and slaying the victims and shaving their heads in the valley of Mina.

In heathen countries, the two most memorable places of resort are the temple of the grand Lama in Thibet, and the temple of Juggernaut at Orissa, in Bengal. (See LAMAISM, and HINDOOISM.)—*Hend. Buck.*

**PILLAR**, properly means a column raised to support a building; but in Scripture the term mostly occurs in a metaphorical or figurative sense. Thus we have a pillar of cloud, a pillar of fire, a pillar of smoke, &c.; signifying a cloud, a fire, a smoke raised up towards heaven in the form or shape of a pillar, Exod. 13: 21. Judges 20: 40. Job speaks of the pillars of heaven and the pillars of the earth; (Job 9: 6. 26: 11.) which are strong metaphorical expressions, that suppose the heavens and the earth to be an edifice raised by the hand of the Almighty Creator, and founded upon its basis. St. Paul speaks of the Christian church under the similitude of a pillar or column, on which the truth, or doctrine of the glorious gospel, is inscribed, 1 Tim. 3: 15. See *Robinson's Bibl. Repos.* for 1832.—*Watson.*

**PILLOWS**. The prophet speaks of "sewing pillows to arm-holes." There is here, probably, an allusion to the easy indulgence of the great. To this day in the East they cover the floors of their houses with carpets: and along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses; indulgences that seem to be alluded to by the stretching of themselves upon couches, and by "the sewing of pillows to arm-holes," Ezek. 13: 18. Amos 6: 4. (See *Dr. VAN.*)—*Watson.*

**PINE-TREE**. The pine appears in our translation three times, Neh. 8: 15. Isaiah 41: 19. 60: 13. Nehemiah, (8: 15,) giving directions for observing the feast of tabernacles, says, "Fetch olive branches, pine branches, myrtle branches, and branches of thick trees, to make booths." The Hebrew phrase *oits shemin* means literally "branches of oily or gummy plants." The LXX. say *cypress*. Schencher says the Turks call the cypress *zemin*. The

author of "Scripture Illustrated" says, "I should prefer the whole species called *jasmin*, on account of its verdure, its fragrance, and its flowers, which are highly esteemed. The word *jasmin* and *jasemin* of the Turks, resembles strongly the *shemen* of the Hebrew original here. The Persians also name this plant *semen* and *simsyk*." The authority, however, of the Septuagint must prevail.

In Isaiah (41: 19. 60: 13.) the Hebrew word is *shedher*, a tree, says Parkhurst, so called from the springiness or elasticity of its wood. Luther thought it the elm, which is a lofty and spreading tree; and Dr. Stock renders it the ash. After all, it may be thought advisable to retain the pine. La Roche, describing a valley near to mount Lebanon, has this observation:—"La continuelle verdure des pins et des chênes verts fait toujours sa beauté."—*Watson.*

**PINNACLE** of the temple, Matt. 4: 5. This pinnacle Calmet supposes to be the gallery, or parapet, on the top of the buttresses, which surrounded the roof of the temple, properly so called; and he remarks, that in Palestine the roofs of all houses were covered with terraces, or platforms; around which was a low wall, to prevent any one falling down, Deut. 22: 8. Josephus too says, the roof of the temple was defended by tall golden spikes, to hinder birds from alighting upon it, that they might not defile it with their dung. It is by no means probable, however, that the temptation of Jesus to throw himself down among the people at worship, took place on any part of the roof of the temple. It is much more likely that the place was in some more accessible, though elevated part, to which there was a passage by stairs; for, as to the very vague, though common, notion of the person of Jesus being carried through the air by the power of the devil, it is by no means probable. The account given by Hegesippus of the death of James the Less, may illustrate this incident of the temptation. He went up into a gallery, whence he could be heard by the people, and from whence he was thrown down, without being instantly killed.—*Calmet.*

**PIOUS FRAUDS**. (See **FRAUDS**.)

**PISGAH**; a part of mount Nebo; so called, being, in all probability, a distinct, and most likely the highest, summit of that mountain. Here Moses climbed to view the land of Canaan; and here he died. (See **NEBO**.)—*Watson.*

**PISIDIA**; a province of Asia Minor, having Lycania north, Pamphylia south, Cilicia and Cappadocia east, and the province of Asia west. Paul preached at Antioch, its capital, (Acts 13: 14.) and throughout Pisidia, 14: 24.—*Calmet.*

**PISON**, or **PAISON**; one of the four great rivers that watered Paradise, Gen. 2: 11, 12. (See **EDEN**.)—*Calmet.*

**PITCH**. In the English Bible there are two Hebrew words which are rendered "pitch"—*zepheth*, (Exod. 2: 3. Isa. 34: 9.) and *chemer*; (Gen. 6: 14.) the latter of which is again rendered slime, in Gen. 11: 3. and 14: 10. They are both thought to be used for *asphaltum* or *bitumen*, a brittle substance, of a black or brownish color, and of a consistence somewhat harder than pitch.

The ancients were well acquainted with this substance, which is nothing more than mineral tar in an indurated or hardened state. It is found on the surface of volcanic productions; and it floats in solid pieces, and in considerable abundance, on the Asphaltic lake, which has thence received its name.

It is also found near ancient Babylon, and there is reason to suppose that the mortar so celebrated among the ancients, and with which the walls of Babylon were cemented, was nothing more than a preparation of this substance, Gen. 11: 3. We are informed by Herodotus, that a composition of heated bitumen mixed with the tops of reeds, was used by the ancients as a cement. This account is confirmed by modern travellers, who assert that the remains of buildings have been discovered, in which bitumen was formerly thus employed. It was doubtless the pitch used by Noah for closing the interstices of the ark; (Gen. 11: 14.) and by the mother of Moses, to render the vessel in which she placed her infant son on the Nile (Exod. 2: 3.) water-proof. The Arabs still use it for similar purposes. (See **BABYLON**.)

Josephus states that bitumen was used among the ingre-

lients for embalming the dead.—*Abbott's Scripture Natural History.*

**PITHOM**; one of the cities built by the children of Israel for Pharaoh in Egypt, during their servitude, Exod. 1: 11.—This is, probably, the Pithomus mentioned by Herodotus, (lib. ii.) which he places on the canal made by the kings Necho and Darius, to join the Red sea with the Nile. We find also, in the ancient geographers, that there was an arm of the Nile called *Phatmeticus*, *Phatmicus*, *Phatnicus*, or *Phatniticus*. Marsham makes Pithom the same as *Pelusium*, or *Damietta*.—*Calmet.*

**PITY**, is generally defined to be the uneasiness we feel at the unhappiness of others, prompting us to compassionate them, with a desire of their relief.

God is said to *pity* them that fear him, as a father pitieth his children. The father, says Mr. Henry, pities his children that are weak in knowledge, and instructs them; pities them when they are froward, and bears with them; pities them when they are sick, and comforts them; (Isa. 66: 13.) when they are fallen, and helps them up again; when they have offended, and forgives them; when they are wronged, and rights them. Thus the Lord pitieth them that fear him, Ps. 103: 13. (See *COMPASSION OF GOD*.)—*Hend. Buck.*

**PLAGUES OF EGYPT.** The design of these visitations, growing more awful and tremendous in their progress, was to make Pharaoh know, and confess, that the God of the Hebrews was the supreme Lord, and to exhibit his power and his justice in the strongest light to all the nations of the earth; (Exod. 9: 16. 1 Sam. 4: 8, &c.) to execute judgment upon the Egyptians, and upon all their gods, inanimate and bestial, for their cruelty to the Israelites, and for their grovelling polytheism and idolatry, Exod. 7: 14—17. 12: 12.

1. The Nile was the principal divinity of the Egyptians. According to Heliodorus, they paid divine honors to this river, and revered it as the first of their gods. They declared him to be the rival of heaven, since he watered the country without the aid of the clouds and rain. His principal festival was at the summer solstice, when the inundation commenced; at which season, in the dogdays, by a cruel idolatrous rite, they sacrificed red-haired persons, principally foreigners, to Typhon, or the power that presided over tempests, at Busiris, Heliopolis, &c., by burning them alive, and scattering their ashes in the air, for the good of the people, as we learn from Plutarch. Hence Bryant infers the probability, that these victims were chosen from among the Israelites, during their residence in Egypt. The judgment then inflicted upon the river, and all the waters of Egypt, in the presence of Pharaoh and of his servants, as foretold,—when, as soon as Aaron had smitten the waters of the river, they were turned into blood, and continued in that state for seven days, so that all the fish died, and the Egyptians could not drink of the waters of the river, in which they delighted as the most wholesome of all waters, but were forced to dig wells for pure water to drink—was a significant sign of God's displeasure for their senseless idolatry in worshipping the river and its fish, and also "a manifest proof of that bloody edict whereby the infants were slain," Wisd. 11: 7.

2. In the plague of frogs, their sacred river itself was made an active instrument of their punishment, together with another of their gods. The frog was one of their sacred animals, consecrated to the sun, and considered as an emblem of divine inspiration in its inflations.

3. The plague of lice, which was produced without any previous intimation to Pharaoh, was peculiarly offensive to a people so superstitiously nice and cleanly as the Egyptians; and, above all, to their priests, who used to shave their whole body every third day, that neither louse, nor any other vermin, might be found upon them while employed in serving their gods, as we learn from Herodotus; and Plutarch informs us, that they never wore woolen garments, but linen only, because linen is least apt to produce lice. This plague, therefore, was particularly disgraceful to the magicians themselves; and when they tried to imitate it, but failed, on account of the minuteness of the objects, (not like serpents, water, or frogs, of a sensible bulk that could be handled,) they were forced to confess that this was no human feat of legerdemain, but rather "the

finger of God." Thus were "the illusions of their magic put down, and their vaunting in wisdom reproved with disgrace," Wisdom 17: 7. "Their folly was manifest unto all men," in absurdly and wickedly attempting at first to place the feats of human art on a level with the stupendous operations of divine power, in the two first plagues; and being foiled in the third, by shamefully miscarrying, they exposed themselves to the contempt of their admirers.

Philo, the Jew, has a fine observation on the plagues of Egypt: "Some, perhaps, may inquire, Why did God punish the country by such minute and contemptible animals as frogs, lice, flies, rather than by bears, lions, leopards, or other kinds of savage beasts which prey on human flesh? Or, if not by these, why not by the Egyptian asp, whose bite is instant death? But let him learn, if he be ignorant, first, that God chose rather to correct than to destroy the inhabitants; for, if he desired to annihilate them utterly, he had no need to have made use of animals as his auxiliaries, but of the divinely inflicted evils of famine and pestilence. Next, let him further learn that lesson so necessary for every state of life, namely, that men, when they war, seek the most powerful aid to supply their own weakness; but God, the highest and the greatest power, who stands in need of nothing, if at any time he chooses to employ instruments, as it were, to inflict chastisement, chooses not the strongest and greatest, disregarding their strength, but rather the mean and the minute, whom he induces with invincible and irresistible power to chastise offenders."

The first three plagues were common to the Egyptians and the Israelites, to convince both that "there was none like the Lord;" and to wean the latter from their Egyptian idolatries, and induce them to return to the Lord their God. And when this end was answered, the Israelites were exempted from the ensuing plagues; for the Lord severed the land of Goshen from the rest of Egypt; whence the ensuing plagues, confined to the latter, more plainly appeared to have been inflicted by the God of the Hebrews, (Exod. 8: 20—23.) to convince both more clearly of "the goodness and severity of God;" (Rom. 11: 22.) that "great plagues remain for the ungodly, but mercy embraceth the righteous on every side," Ps. 32: 10.

4. The visitation of flies, of the gad-fly, or hornet, was more intolerable than any of the preceding. (See *FLIES*.) Egypt, we learn from Herodotus, abounded with prodigious swarms of flies, or gnats; but this was in the heat of summer, during the dogdays; whence this fly is called by the Septuagint *kunomia*, the dog-fly. But the appointed time of this plague was in the middle of winter; and, accordingly, this plague extorted Pharaoh's partial consent.

5. A second breach of promise on the part of Pharaoh drew down a plague of a more deadly description than the preceding. The fifth plague of murrain destroyed all the cattle of Egypt, but of "the cattle of the Israelites died not one." It was immediately inflicted by God himself, after previous notification, and without the agency of Moses and Aaron, to manifest the divine indignation at Pharaoh's falsehood. And though the king sent and found that not one of the Israelites was dead, yet his heart was hardened this sixth time also, and he would not let the people go, Exod. 9: 1—7.

6. At length, after Pharaoh had repeatedly abused the gracious respites and warnings vouchsafed to him and his servants, a sorer set of plagues, affecting themselves, began to be inflicted; and Moses now, for the first time, appears as the executioner of divine vengeance; for in the presence of Pharaoh, by the divine command, he sprinkled ashes of the furnace towards heaven, and it became a boil, breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil, which affected them and all the Egyptians, Exod. 9: 8—11. This was a very significant plague: the furnace from which the ashes were taken aptly represented "the iron furnace" of Egyptian bondage; (Deut. 4: 20.) and the scattering of the ashes in the air might have referred to the usage of the Egyptians in their Typhonian sacrifices of human victims; while it converted another of the elements, and of their gods, the air, or ether, into an instrument of their chastisement. And now "the Lord," for the first time, "hardened the heart of Pharaoh,"

after he had so repeatedly hardened it himself, "and he hearkened not unto them, as the Lord had foretold unto Moses," Exod. 9: 12. Though Pharaoh probably felt the scourge of the boil, as well as his people, it did not soften nor humble his heart; and when he wilfully and obstinately turned away from the light, and shut his eyes against the luminous evidences vouchsafed to him of the supremacy of the God of the Hebrews, and had twice broken his promise when he was indulged with a respite, and dealt deceitfully, he became a just object of punishment; and God now began to increase the hardness or obduracy of his heart. And such is the usual and the righteous course of his providence; when nations or individuals despise the warnings of Heaven, abuse their best gifts, and resist the means of grace, God then "delivers them over to a reprobate" or undiscerning "mind, to work all uncleanness with greediness," Rom. 1: 28.

7. In the tremendous plague of hail, the united elements of air, water, and fire, were employed to terrify and punish the Egyptians by their principal divinities. This plague was formally announced to Pharaoh and his people: "I will at this season send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth. For now I *could* stretch out my hand, and smite thee and thy people with pestilence," or destroy thee at once, like thy cattle with the murrain, "and thou shouldest be cut off from the earth; but, in truth, for this cause have I *preserved* thee, that I might manifest in thee my power, and that my name might be declared throughout the whole earth," Exod. 9: 13—16. This rendering of the passage is more conformable to the context, the Chaldee paraphrase, and to Philo, than the received translation, "For now I *will* stretch out my hand, that I may smite thee and thy people with pestilence;" for surely Pharaoh and his people were not smitten with pestilence; and "they were preserved" or kept from immediate destruction, according to the Septuagint, *diēterēthēs*, "to manifest the divine power," by the number and variety of their plagues. Still, however, in the midst of judgment, God remembered mercy; he gave a gracious warning to the Egyptians, to avoid, if they chose, the threatened calamity. And this warning had some effect: "He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses; and he that regarded not the word of the Lord, left his servants and his cattle in the field," Exod. 9: 17—21. But it may be asked, If all the cattle of the Egyptians were destroyed by the foregoing plague of murrain, as asserted Exod. 9: 6, how came there to be any cattle left? Surely the Egyptians might have recruited their stock from the land of Goshen, where "not one of the cattle of the Israelites died." And this justifies the supposition, that there was some respite, or interval, between the several plagues, and confirms the conjecture of the duration of the whole, about a quarter of a year. And that the warning, in this case, was respected by many of the Egyptians, we may infer from the number of chariots and horsemen that went in pursuit of the Israelites afterwards, Exod. 9: 27—35. In this instance, there is a remarkable suspension of the judicial inflictation. Pharaoh had humbled himself, and acknowledged his own and his people's guilt, and the justice of the divine plague: the Lord, therefore, forbore this time to harden his heart. But he abused the long-sufferance of God, and this additional respite; he sinned yet more, because he now sinned wilfully, after he had received information of the truth; he relapsed, and hardened his own heart a seventh time. He became, therefore, "a vessel of wrath fitted to destruction," Heb. 10: 26. Rom. 9: 22.

8. The design of the eighth and the ensuing plagues, was to confirm the faith of the Israelites: "That thou mayest tell in the ears of thy son, and of thy son's son, what I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord." This plague of locusts, inflicted on the now devoted Egyptians and their king, completed the havoc begun by the hail; by this "the wheat and rye were destroyed, and every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any verdure in the trees, nor in the herbs of the field, through-

out the land of Egypt. Very grievous were they; before them were no such locusts as they, neither after them shall there be such," Exod. 10: 3—15. (See Locusts.)

9. The awful plague of darkness over all the land of Egypt, for three days, "a thick darkness which might be felt," in the emphatic language of Scripture, was inflicted on the Egyptians, and their chief god, the sun; and was, indeed, a most significant sign of the divine displeasure, and of that mental darkness under which they now labored. Their consternation thereat is strongly represented by their total inaction; neither rose any from his place for three days, petrified, as they were, with horror, Ps. 78: 49. This terrific and horrible plague compelled Pharaoh to relax; he offered to let the men and their families go; but he wished to keep the flocks and herds as security for their return: but Moses peremptorily declared, that not a hoof should be left behind. Again "the Lord hardened Pharaoh's heart, so that he would not let them go," Exod. 10: 21—27.

10. The tenth plague was announced to Pharaoh with much solemnity, Exod. 11: 4—8. Such a threat, delivered in so high a tone, both in the name of the God of Israel and of Moses, did not fail to exasperate the infatuated Pharaoh, and he said, "Get thee from me; take heed to thyself; see my face no more: for in the day thou seest my face, thou shalt die. And Moses said, Be it so as thou hast spoken; I will see thy face no more. And he went out from Pharaoh in great anger," Exod. 10: 28, 29. 11: 8. "And at midnight the Lord smote all the first-born in the land of Egypt; and there was a great cry in Egypt, for there was not a house in which there was not one dead," Exod. 12: 1—30. It is evident, from the extreme urgency of the occasion, when all the Egyptians apprehended total destruction, if the departure of the Israelites was delayed any longer, that Pharaoh had no personal interview with Moses and Aaron, which would have wasted time, and was quite unnecessary; he only sent them a peremptory mandate to be gone on their own terms. "And the children of Israel did according to the word of Moses; and they (not *borrowed*, as the word is wrongly rendered in the common English version) asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they freely gave what they required, and they spoiled the Egyptians," (Exod. 12: 31—36.) as originally foretold to Abraham, (Gen. 15: 14.) and to Moses before the plagues began. This was an act of perfect retributive justice, to make the Egyptians pay for the long and laborious services of the Israelites, whom they had unjustly enslaved, in violation of their charter. (See Borrow.)

The Israelites were thrust out of Egypt on the fifteenth day of the first month, "about six hundred thousand men on foot, besides women and children. And a mixed multitude went up also with them; and flocks and herds, every very much cattle," Exod. 12: 37, 38. Num. 11: 4. 33: 3. "And they went out with a high hand; for the Lord went before them by day, in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people," Exod. 13: 22. Num. 9: 15—23. And the motion or rest of this divine guide regulated their marches, and their stations or encampments, during the whole of their route, Num. 10: 33—36. (See RED SEA.)—Watson.

PLASTIC NATURE; an absurd doctrine, which some have thus described: "It is an incorporeal created substance, endued with a vegetative life, but not with sensation or thought; penetrating the whole created universe, being coextended with it; and, under God, moving matter, so as to produce the phenomena which cannot be solved by mechanical laws: active for ends unknown to itself, not being expressly conscious of its actions, and yet having an obscure idea of the action to be entered upon."

To this it has been answered, that as the idea itself is most obscure, and, indeed, inconsistent, so the foundation of it is evidently weak. It is intended by this to avoid the inconvenience of subjecting God to the trouble of some changes in the created world, and the meanness of others. But it appears that, even upon this hypothesis, he would



still be the author of them; besides, that to Omnipotence nothing is troublesome, nor those things mean, when considered as part of a system, which alone might appear to be so. *Doddridge's Lectures*, lect. 37; *Cudworth's Intellectual System*, pp. 149, 172; *Morc's Immortality of the Soul*, l. iii. c. 12; *Ray's Wisdom of God*, pp. 51, 52; *Lord Monboddo's Ancient Metaphysics*; *Young's Essay on the Powers and Mechanism of Nature*.—*Hend. Buck.*

PLATONICS, New. (See NEW PLATONICS.)

PLATONISTS. The Platonic philosophy is denominated from Plato, who was born about B. C. 426. He



founded the old academy on the opinions of Heraclitus, Pythagoras, and Socrates; and by adding the information he had acquired to their discoveries, he established a sect of philosophers, who were esteemed more perfect than any who had before appeared in the world. (See ACADEMY.)

The outlines of Plato's philosophical system were as follows—that there is one God, eternal, immutable, and immaterial; perfect in wisdom and goodness, omniscient, and omnipresent: that this all-perfect Being formed the universe out of a mass of eternally pre-existing matter, to which he gave form and arrangement: that there is in matter a necessary, but blind and refractory force, which resists the will of the supreme Artificer, so that he cannot perfectly execute his designs; and this is the cause of the mixture of good and evil which is found in the material world: that the soul of man was derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture: that the relation which the human soul, in its original constitution, bears to matter, is the source of moral evil; that when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode: that these souls were sent down to earth to be imprisoned in mortal bodies; hence arose the depravity and misery to which human nature is liable: that the soul is immortal; and by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, it may be prepared to return to its original habitation: that matter never suffers annihilation, but that the world will remain forever; and that by the action of its animating principle it accomplishes certain periods, within which every thing returns to its ancient place and state. This periodical revolution of nature is called the Platonic, or great year.

The Platonic system makes the perfection of morality to consist in living in conformity to the will of God, the only standard of truth, and teaches that our highest good consists in the contemplation and knowledge of the Supreme Being. In this divine Being Plato admitted a sort of Trinity, of *three hypostases*. The first he considers as self-existing, calling him, by way of eminence, *to ðn*, the Being, or *to hen*, the One. The only attribute which he acknowledged in this person was goodness; and therefore he frequently styles him, *to agathon*, the Good. The second he considered as *nous*, the Mind, or *logos*, the Wisdom or Reason of the former, and the *demiourgos*, maker of the world. The third he always speaks of as *psuche*, the Soul of the world. He taught that the second is a necessary emanation from the first, and the third from the second, or perhaps from both; comparing these emanations to those of light and heat from the sun.

From the above use of *logos* for the second person of the Platonic trinity, it has been thought that St. John borrowed the term from Plato; but it is not likely that this apostle

was conversant with his writings, and therefore both L'clerc and Dr. Campbell think it more probable that he took it from the Old Testament.

The end of all knowledge, or philosophy, according to Plato, was to make us resemble the Deity as much as is compatible with human nature. This likeness consists in the possession and practice of all the moral virtues. After the death of Plato, many of his disciples deviated from his doctrines. His school was then divided into the old, the middle, and the new academy. The old academy strictly adhered to his tenets. The middle academy partly receded from his system, without entirely deserting it. (See ACADEMY.) The new academy almost entirely relinquished the original doctrines of Plato, and verged towards the sceptical philosophy. (See NEW PLATONICS.)

An infusion of Platonism, though in a perverted form, is seen in the philosophy most prevalent in the times of the apostles. It was judaized by the contemplative Hellenists, and, through them, their native Judaism was platonized. The eclectic philosophy added other ingredients to the compound, from the Oriental systems. All however issued in pride, and the domination of bewildering and monstrous imaginations, Rom. 1: 21. 1 Cor. 1: 19—31. (See PHILOSOPHY).—*Watson.*

PLAY. This word is in frequent use in Scripture, and is made to express all kinds of diversions, as dancing, sportive exercise, toying, and amusements proper for recreating and diverting the mind. The word *zathak*, which signifies *to play*, is also commonly used for laughing, mocking, jeering, insulting.

There is no mention in Scripture of any particular sorts of plays; neither games of hazard, nor theatrical representations, nor races either of horses or chariots, nor combats of men or of beasts. The Israelites were a laborious people, who confined almost all their diversions to the pleasures of the country, and to those of the festivals of the Lord, their religious journeys, and their enjoyments in the temple.

This observation, however, refers to the time when the law was maintained; the ancient periods of the Hebrew republic. For when they grew irregular, they adopted the utmost excesses of idolatrous nations; their wicked and shameful sports and diversions. From the time of the Grecians, after the death of Alexander the Great, under the government of the kings of Syria and Judah, they began to study the sports and exercises of the Grecians. There were gymnasias, or schools of exercise, in Jerusalem, and places where they practised the exercises of the Greeks, wrestling, racing, quoits, &c., 1 Mac. 5: 16. 2 Mac. 4: 13—15. And when the Romans succeeded the Greeks, Herod built theatres and amphitheatres in the cities of Palestine, and instituted all sorts of games. (See GAMES).—*Calmet.*

PLAYFAIR, (JOHN) an eminent mathematician and natural philosopher, was born, in 1749, at Dundee; was educated at St. Andrew's; resigned a living, and became mathematical professor at Edinburgh; and died July 20, 1819. Playfair was celebrated as a geologist, and a strenuous defender of the Huttonian system. Among his works are, *Elements of Geometry*; *Outlines of Philosophy*; *Illustrations of the Huttonian Theory*; and a *System of Geography*.—*Davenport*; *Encyc. Amer.*

PLEASURE, the delight which arises in the mind from the contemplation or enjoyment of something agreeable. (See HAPPINESS).—*Hend. Buck.*

PLEDGE; a security or assurance given for the performance of a contract. When a man of veracity pledges his word, his affirmation becomes an assurance that he will fulfil what he has promised. But as the word of every man is not equally valid, in matters of importance, it becomes necessary that a valuable article of some kind should be deposited, as a bond on his part. So Judah gave pledges to Tamar, Gen. 38: 17. Under the law the taking of pledges was regulated: the millstone was not to be taken in pledge, (Deut. 24: 6.) nor was the person taking a pledge to enter the house to fetch it, (ver. 10.) nor to detain necessary raiment after sunset; (ver. 12.) nor was the widow's raiment to be taken in pledge, ver. 17. How mild, how benevolent are these directions. We find some reproached that they take their brother's pledge, (Job

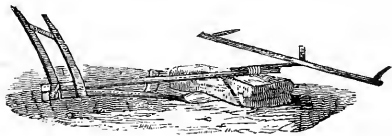
22: 6.) that they take the widow's ox in pledge, (24: 3, 9.) that they do not restore the pledge, (as the law directed, Deut. 24: 18.) Ezek. 18: 7, 12. 33: 15.—*Calmet*.

**PLEIADES**; seven stars, anciently in the Bull's tail, but on modern globes in the shoulder, and which appear at the beginning of spring. Job speaks of the Pleiades: (chap. 38: 31. 9: 9.) "Canst thou bind the sweet influence of the Pleiades?" Hebrew *Chima*: Can you hinder the Pleiades from rising in their season? He gives them the name—the sweet influences of Chima, because of the agreeableness of the spring season. Jerome has translated Chima by Hyades, (Job 9: 9.) and by Pleiades, (Job 38: 31.) and by Arcturus, the Bear's tail, Amos 5: 8. Aquila sometimes translates it in the same manner. The Bear is one of the most northern constellations; but *Chima* rather signifies the Pleiades.—*Calmet*.

**PLENARY INSPIRATION.** (See *INSPIRATION*.)

**PLINY**, (the YOUNGER,) or CAIUS CÆCILIUS PLINIUS SECUNDUS, the nephew and adopted son of the elder PLINY, was born, in A. D. 61 or 62, at Como; was a pupil of Quintilian; and pleaded successfully as an advocate in his nineteenth year. He was, successively, tribune of the people, prefect of the treasury, consul, proconsul in Pontus and Bithynia, and augur; and died, universally esteemed, in 115. His Letters, and his Panegyric on Trajan, are the only parts of his writings that remain.—*Davenport*.

**PLOUGH.** The Syrian plough, which was probably used in all the regions around, is a very simple frame, and commonly so light, that a man of moderate strength might carry it in one hand. Volney states that in Syria it is often nothing else than the branch of a tree cut below a bifurcation, and used without wheels. It is drawn by asses and cows, seldom by oxen. And Dr. Russell informs us, the ploughing of Syria is often performed by a little cow, at most with two, and sometimes only by an ass.



In Persia it is for the most part drawn by one ox only, and not infrequently even by an ass, although it is more ponderous than in Palestine. With such an imperfect instrument, the Syrian husbandman can do little more than scratch the surface of his field, or clear away the stones or weeds that encumber it, and prevent the seed from reaching the soil.

The ploughshare is a "piece of iron, broad, but not large, which tips the end of the shaft." So much does it resemble the short sword used by the ancient warriors, that it may, with very little trouble, be converted into that deadly weapon; and when the work of destruction is over, reduced again into its former shape, and applied to the purposes of agriculture. In allusion to the first operation, the prophet Joel summons the nations to leave their peaceful employments in the cultivated field, and buckle on their armor: "Beat your ploughshares into swords, and your pruning-hooks into spears," Joel 3: 10. This beautiful image the prophet Isaiah has reversed, and applied to the establishment of that profound and lasting peace which is to bless the church of Christ in the latter days: "And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2: 4.

The plough used in Syria is so light and simple in its construction, that the husbandman is under the necessity of guiding it with great care, bending over it, and loading it with his own weight, else the share would glide along the surface without making any incision. His mind should be wholly intent on his work, at once to press the plough into the ground, and direct it in a straight line. "Let the ploughman," said Hesiod, "attend to his charge, and look before him; not turn aside to look on his associates, but make straight furrows, and have his mind attentive to his work." To such careful and incessant exertion

our Lord alludes in that declaration, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God," Luke 9: 62.—*Watson*.

**PLURALIST**; one that holds more than one ecclesiastical benefice with cure of souls. Episcopalians contend there is no impropriety in a presbyter holding more than one ecclesiastical benefice. Others, on the contrary, affirm that this practice is exactly the reverse of the primitive churches, as well as the instructions of the apostle, Tit. 1: 5. Instead of a plurality of churches to one pastor, they say, we ought to have a plurality of pastors to one church, Acts 14: 23. The system of pluralities, which obtains to such an extent in England, arose out of an obsolete law, by which a poor clergyman was enabled, if he obtained the bishop's consent, to hold two or more livings under the nominal value of eight pounds sterling. By the canon law, thirty miles was prescribed as the greatest distance at which two livings could be held together; but the practice which has prevailed for more than a century, is to consider the thirty miles as forty-five. In consequence of the operation of this system, upwards of two thousand parishes are deprived of their right of possessing resident incumbents.—*Hend. Buck*.

**PNEUMATOLOGY**; the doctrine of spiritual existence. (See *SOUL*).—*Hend. Buck*.

**PNEUMATO-MACHISTS**; a name given to Macedonius, bishop of Constantinople, and his adherents, in the middle of the fourth century, who denied that the Holy Spirit was equal in essence and dignity to God the Father. They were condemned as teachers of heresy by the council of Alexandria, in 362.—*Hend. Buck*.

**POCOCKE**, (EDWARD, D. D.), an eminent orientalist, was born, in 1604, at Oxford; was educated at Thame school, and at Magdalen hall and Corpus Christi college, Oxford; twice visited the Levant, on one of which occasions he was chaplain to the British factory at Aleppo; was Hebrew professor at Oxford, rector of Chirdrey, and canon of Christ church; and died in 1691. Among his works are, *Specimen Historiæ Arabum*; *Abulfaragius Historia Dynastiærum*; and *Commentaries on the Minor Prophets*.—*Davenport*.

**POCOCKE**, (Bp. RICHARD,) a clergyman and oriental traveller, distantly related to the subject of the foregoing article, was born at Southampton, in 1704, where his father was master of a free school. He received his education at Corpus Christi college, Oxford, and took the degree of doctor of laws in 1733. He undertook a voyage to the Levant in 1737; and after visiting Egypt, Arabia, Palestine, and other countries, he returned home through Italy and Germany, in 1742. He published, in 1743-5, "A Description of the East," two volumes folio, comprising an account of those parts of the world in which he had travelled, and containing much curious information. He obtained preferment in Ireland, being promoted to the see of Ossory in 1756; whence, in 1765, he was translated to Elphin and Meath. He died of apoplexy, the same year. *Aikin's Gen. Biog.*—*Jones' Chris. Biog.*

**POETRY**, (HEBREW.) (See *MUSIC*.) That a collection of writings, substantiating their claims to the most remote antiquity, and containing subjects of the most inspiring, and devotional kind, should exhibit specimens of the poetic art, is what we might naturally be prepared to expect; yet, it does not appear that the subject excited that attention, or produced that admiration, and that minute investigation to which it is entitled, till the time of bishop Louth, who has illustrated it with singular elegance, ability, and success.

According to that learned prelate, there are four principal characteristics of Hebrew poetry. First, the *alphabetical*, in which certain lines or verses begin with the same letter of the alphabet, or with the letters of the alphabet in regular succession. Secondly, the *parabolic*; the constituent principles of which are the sententious, the figurative, and the sublime. Thirdly, the *parallelism*; consisting in a certain equality or resemblance between the members of each period, so that in two lines, or members of the same period, things for the most part shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.

Of this parallelism there are three species: the *synant-*

*mous*, when the same sentiment is repeated in different but equivalent terms, which is done in a great variety of forms; the *antithetic*, when a thing is illustrated by its contrary being opposed to it—sentiments being opposed to sentiments, words to words, singulars to singulars; and the *synthetic or constructive*, to which he refers all that does not come within the two former classes. It generally consists of verses somewhat longer than usual, and in which the sentences answer to each other, not by the iteration of the same image or sentiment, or the opposition of their contraries, but merely by the form of construction. Others have divided the parallelism into parallel lines *gradational*, parallel lines *antithetic*, parallel lines *synthetic*, and parallel lines *introverted*. See *Bishop Jebb and Horne's Introd.*, vol. ii. p. 424; the former of whom has, at considerable length, attempted to show that much of these species of construction are found in the New Testament as well as the Old.

Bishop Lowth further reduces the various productions of the Hebrew poets to the following classes:—1. *Prophetic poetry*; 2. *Elegiac poetry*; 3. *Didactic poetry*; 4. *Lyric poetry*; 5. *Idyllic poetry*; 6. *Dramatic poetry*.

On the nature of the Hebrew metre much has been written, but nothing like a satisfactory result has yet been arrived at. This may, in a great measure, be ascribed to the difficulties under which we labor in endeavoring to ascertain and fix the true pronunciation of the Hebrew language. Attempts have been made to determine the nature of the rhythm or quantity by Meibomius, Gomarus, Leclerc, and others on the continent, and especially by bishop Hare in England; but they have all failed to prove that the poetical compositions of Scripture are constructed on any principles similar to those of Latin and Greek verse; and it has been well remarked by bishop Lowth, that since the regulation of the metre of any language must depend upon these two particulars—the number and length of the syllables—the knowledge of which is utterly unattainable in the Hebrew, he who attempts to restore the true and genuine Hebrew versification, erects an edifice without a foundation.

The Hebrew poets were men inspired of God; and among them we find kings, lawgivers, and prophets. David was a poet, as appears from his farewell benediction on his sons. And it appears to be extremely probable that the honorable appellation *Nebi*, equally denoted a prophet, a poet, and a musician, as the poets principally were. Moses, Barak, David, Solomon, Hezekiah, Job, Isaiah, Jeremiah, and most of the prophets, composed poems, or pieces in verse; the most beautiful, the most majestic, and the most sublime! The expression, the sentiments, the figures, the variety, the action, every thing is surprising!

Paul gives a pagan poet the name of prophet; (Tit. i. 12: "One of themselves, even a prophet of their own, said," &c.) because, among the heathen, poets were thought to be inspired by Apollo. They spoke by enthusiasm. Oracles were originally delivered in verse. Poets were interpreters of the will of the gods.\* The poet quoted by Paul, is Epimenides, whom the ancients esteemed to be inspired, and favored by the gods.

The same apostle quotes the poet Aratus, a native, as well as himself, of Cilicia. Acts 17: 28: *We are the children (of the race) of God.* This is part of a longer passage, whose import is, "We must begin from Jupiter, whom we must by no means forget. Every thing is replete with Jupiter. He fills the streets, the public places, and assemblies of men. The whole sea and its harbors are full of this god, and all of us in all places have need of Jupiter." It was certainly not to prove the being or to enhance the merit of Jupiter, that Paul quotes this passage. But he has delivered out of bondage, as we may say, a truth which this poet had uttered, without penetrating its true meaning. The apostle used it to prove the existence of the true God, to a people not convinced of the divine authority of the Scriptures, and who would have rejected such proofs as he might have derived from thence.

Poets, like other men, could only draw comparisons from objects with which they were conversant; hence we have in Scripture many allusions to the phenomena of nature, as extant in the countries where the writers resided; storms, tempests, earthquakes, thunder and light-

ning, &c. The shepherd king describes the Lord as his shepherd, who leads him in security; not as his steersman, who brings him safely into port; for he was little acquainted with nautical affairs. Very few are the descriptions of the sea, or its inhabitants, in Job, although the writer ransacks earth, and heaven, with wonderful science. Poets who dwell in tents have little reference to extensive architecture.—But, to understand their language, it is necessary to acquire as intimate a knowledge as possible of the things they knew; and even when they treat of things spiritual or celestial; because they are signified by means of terrestrial objects or incidents; and the just understanding of one may lead to a just understanding of the other. Divine inspiration itself, however superhuman it may be, must, nevertheless, speak to men in the language of men, or the instruction it means to convey will continue a perfect blank.

Of the longer poems of Sacred Writ, Solomon's Song is a beautiful performance; while the book of Job, the longest of all the Hebrew poems, is most sublime. Late writers have done much to illustrate it; yet much remains to be done. We must here conclude these brief and imperfect hints on the subject of Hebrew poetry. Those who desire further information, may consult bishop Hare's *Metrical Version of the Psalms*, supported by Drs. Grey, Edwards, &c., and opposed by bishop Lowth, whose *Lectures on Hebrew Poetry* deservedly enjoy an established reputation: to these we should add bishop Jebb's *Sacred Literature*, Sir W. Jones' *Dissertation on the Asiatic Poetry*, with others.—*Calmet*. See also *N. A. Review*, Oct. 1830.

POGGIO BRACCIOLINI, an Italian writer of the fifteenth century, who contributed powerfully to the revival of classical studies, was born, in 1380, at Terranova, in Tuscany; was educated at Florence; was appointed apostolical secretary by Boniface IX., and held that office under seven other popes; discovered many ancient manuscripts in monasteries; was appointed chancellor of the Florentine republic, and died in 1459. Poggio was a man of eminent talent, but of licentious morals, and a satirical and quarrelsome disposition. His principal works are, a *History of Florence*; *Dialogues on Nobility*; and *Funeral Orations*.—*Davenport*.

POLE, (Cardinal REGINALD,) a statesman and ecclesiastic, descended from the royal family of England, was born, in 1500, at Stourton castle, in Staffordshire; was educated at Sheen monastery, and Magdalen college, Oxford; opposed the divorce of Henry VIII. from Catharine of Arragon; was papal legate to England, archbishop of Canterbury, and chancellor of both universities, during the reign of Mary; and died in 1558, shortly after that queen. He wrote various controversial and theological works.—*Davenport*.

POISON, VENOM; whatever substance violently deranges the healthful functions of the animal system, and tends, if unchecked, to produce death. That there is a great variety of vegetable and mineral poisons, as hemlock, arsenic, &c., is sufficiently known; but what the Scripture usually calls poison is that liquor which asps, serpents, dragons, vipers, &c. convey by their bite, for the killing of other animals. What is poisonous and destructive to some animals, however, is harmless and medicinal to others.

Wickedness in false doctrine, wicked language, or evil courses, are likened to *poison or venom*: how hurtful and deadly to men's souls and bodies! how sinners delight in it, and are fond of infecting others with it! how they have it *in or under* their lips or tongue, in their heart, and ever ready to be vented! Deut. 32. 33. Ps. 58: 4. Rom. 3: 13. James 3: 8. The destructive judgments of God are likened to *poison*; how often they come insensibly on men! how they spread, torment, and destroy them! Job 6: 4, and 20: 16.—*Brown*.

POLL; a HEAD, NUM. 1: 2. Ezekiel's visionary priests *polling* or cutting short the hair of their heads, but not *shaving* them, may import their avoiding every mark of effeminacy, on the one hand, and every heathenish and monkish custom of superstition on the other, Ezek. 44: 20. This idea is however conjectural.—*Brown*.

POLLOK, (ROBERT, A. M.,) a distinguished Christian poet, was born at Muirhouse, parish of Eaglesham, about eleven miles south-east of Glasgow, October 19, 1798.

In 1813, he commenced study with reference to the Christian ministry; and in 1815, entered the university of Glasgow, where, having attended the classes five years, he received the degree of master of arts. In the autumn of 1822, he became a student of theology, in the seminary of the United Secession church, and after the usual attendance at the hall, in 1827, was licensed to preach. In all his literary course he was very assiduous; and though he suffered considerably from impaired health, does not seem to have suspected that he was preparing to be a victim of intense application. About the time he completed his studies, he published that poem which fixed his title to distinction,—“The Course of Time.”

His first public discourse, which was delivered on the 3d of May, 1827, is spoken of as a most brilliant and interesting effort; which, while it discovered a mind of extraordinary power and promise, at the same time gave indications that the church would too soon be deprived of its service. Such was the fatigue occasioned by this single exertion, that he was immediately confined to his bed; and although in a few days he was partially restored, he preached afterwards only three times.

It was soon manifest that consumption was preying upon his constitution. He now devoted himself to the pursuit of health, and received kind attentions from gentlemen of high distinction. While on a journey to Italy, having proceeded as far as Plymouth, (Eng.) he found his health inadequate to the exertion, and therefore took up his residence at Devonshire place, Shirley common, near Southampton. He here expired on the 18th September, 1827. His death was that of the true Christian; characterized by a calm faith in that religion he had preached, and a cheerful hope in that redemption which had been the theme of his song.

The reception which the “Course of Time” has met with from the public, is a sufficient testimony to the talents of its lamented author. His name is now recorded among the list of those illustrious Scotsmen, who have done honor to their country; who, from obscurity, have secured for themselves an unfading reputation; and who will be remembered by distant generations with enthusiasm and admiration.—*Fiske's Memoir of Pollok.*

POLLUX; a tutelary deity of mariners in ancient times, (Acts 28: 11.) whose image was placed either at the prow or stern of the ship.—*Watson.*

POLONES FRATRES. (See SOGINIANS.)

POLYCARP; one of the apostolical fathers, and a Christian martyr under Antoninus. He was for more than eighty years pastor of the church of Smyrna, to which he appears to have been recommended by St. John; who, according to archbishop Usher, directed one of the seven apocryphical epistles to him, under the title of the Angel of the Church of Smyrna.

The persecution growing violent in that city, a general outcry was raised for the blood of Polycarp. On this, he withdrew privately into a neighboring village, where he lay concealed for some time, continuing night and day in prayer for the peace of the church. The most diligent search was, in the mean time, made for him, without effect. But when his enemies proceeded to put some of his brethren to the torture, with the view of compelling them to betray him, he could no longer remain concealed. “The Lord’s will be done,” was his pious ejaculation; on which, he made a surrender of himself to his enemies, saluting them with a cheerful countenance, and invited them to refresh themselves at his table, only soliciting, on his own behalf, one hour for prayer. His request was granted, and his devotions were prolonged to double that period, with such sweetness and fervor, that all who heard him were struck with admiration, and the soldiers repented of their errand. Having ended his prayer, he was set upon an ass, and conveyed to the place of judgment. He was met on the way by some of the magistrates, who took him into their carriage, and tried to persuade him to abjure his profession; but he was unyielding. On his approaching the place of execution, the proconsul, ashamed of putting to death so aged and venerable a man, urged him to blaspheme Christ. It was then that he answered, “Eighty-six years have I served him, during all which time he never did me injury; how then can I blas-

pheme my King and my Savior?” When further urged, his answer was, “I am a Christian!” When threatened with wild beasts, he said, “Bring them forth.” When with fire, he reminded them of the eternal fire that awaited the ungodly. His last address to God had more of praise in it than of prayer. He expired at the stake, A. D. 166.—*Clissold's Last Hours, &c.*, p. 3; *Fuller's Works*, vol. ii. p. 21.

POLYGYAMY; the state of having more wives than one at the same time. (See MARRIAGE.)

The circumstances of the patriarchs living in polygamy, and their not being reproved for it, has given occasion for some modern writers to suppose that it is not unlawful; but it is answered, that the equality in the number of males and females born into the world intimates the intention of God that one woman should be assigned to one man: “for,” says Dr. Paley, “if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any; which could never be the order intended. The equality, indeed, is not quite exact. The number of male infants exceeds that of females in the proportion of nineteen to eighteen, or thereabouts; but this excess provides for the greater consumption of males by war, sea-faring, and other dangerous or unhealthy occupations. It seems also a significant indication of the divine will, that he at first created only one woman to one man. Had God intended polygamy for the species, it is probable he would have begun with it; especially as by giving to Adam more wives than one, the multiplication of the human race would have proceeded with a quicker progress.

“Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: contests and jealousies amongst the wives of the same husband; distracted affections, or the loss of all affection in the husband himself; a voluptuousness in the rich, which dissolves the vigor of their intellectual as well as active faculties, producing that indolence and imbecility, both of mind and body, which have long characterized the nations of the East; the abasement of one half of the human species, who, in countries where polygamy obtains, are degraded into instruments of physical pleasure to the other half; neglect of children; and the manifold and sometimes unnatural mischiefs which arise from a scarcity of women. (See MARRIAGE.)

“To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing; (nothing, I mean, compared with a state in which marriage is nearly universal;) for the question is not, whether one man will have more children by five or more wives than by one; but whether these five wives would not bear the same or a greater number of children to five separate husbands. And as to the care of children when produced, and the sending of them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great degree depend, this is less provided for and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father, than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents. Whether simultaneous polygamy was permitted by the law of Moses seems doubtful; (Deut. 17: 16. 21: 15.) but whether permitted or not, it was certainly practised by the Jewish patriarchs, both before that law and under it. The permission, if there were any, might be like that of divorce, ‘for the hardness of their heart,’ in condescension to their established indulgences, rather than from the general rectitude or propriety of the thing itself.

“The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated. For which reason, and because it was likewise forbidden amongst the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code. The words of Christ (Matt. 19: 9.) may be construed by an

easy implication to prohibit polygamy; for if ' whoever putteth away his wife, and marieth another, committeth adultery,' he who marieth another, without putting away the first, is no less guilty of adultery; because the adultery does not consist in the repudiation of the first wife, (for however unjust or cruel that may be, it is not adultery,) but entering into a second marriage during the legal existence and obligation of the first. The several passages in St. Paul's writings which speak of marriage, always suppose it to signify the union of one man with one woman, Rom. 7: 2, 3. 1 Cor. 7: 12, 14, 16. The manners of different countries have varied in nothing more than in their domestic constitutions. Less polished and more luxurious nations have either not perceived the bad effects of polygamy, or, if they did perceive them, they who in such countries possessed the power of reforming the laws, have been unwilling to resign their own gratifications. Polygamy is retained at this day among the Turks, and throughout every part of Asia in which Christianity is not professed. In Christian countries it is universally prohibited. In Sweden it is punished with death. In England, besides the nullity of the second marriage, it subjects the offender to transportation or imprisonment and branding for the first offence, and to capital punishment for the second. And whatever may be said in behalf of polygamy, when it is authorized by the law of the land, the marriage of a second wife, during the lifetime of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds by which a woman is cheated out of her fortune, her person, and her happiness." Thus far Dr. Paley. We shall close this article with the words of an excellent writer on the same side of the subject:—

"When we reflect," says he, "that the primitive institution of marriage limited it to one man and one woman; that this institution was adhered to by Noah and his sons, amidst the degeneracy of the age in which they lived, and in spite of the example of polygamy which the accursed race of Cain had introduced; when we consider how very few (comparatively speaking) the examples of this practice were among the faithful; how much it brought its own punishment with it; and how dubious and equivocal those passages are in which it appears to have the sanction of the divine approbation; when to these reflections we add another, respecting the limited views and temporary nature of the more ancient dispensations and institutions of religion; how often the imperfections and even vices of the patriarchs and people of God in old time are recorded, without any express notification of their criminality; how much is said to be commanded, which our reverence for the holiness of God and his law will only suffer us to suppose were for wise ends permitted; how frequently the messengers of God adapted themselves to the genius of the people to whom they were sent, and the circumstances of the times in which they lived; above all, when we consider the purity, equity, and benevolence of the Christian law, the explicit declarations of our Lord and his apostle Paul respecting the institution of marriage, its design and limitation; when we reflect, too, on the testimony of the most ancient fathers, who could not possibly be ignorant of the general and common practice of the apostolic church; and, finally, when to these considerations we add those which are founded on justice to the female sex, and all the regulations of domestic economy and national policy, we must wholly condemn the revival of polygamy." *Paley's Mor. Phil.* vol. i. p. 319—325; *Madan's Thelyphthora*; *Towers', Wills', Penn's, R. Hill's, Palmer's, and Howes's Answers to Madan, Mon. Rev.*, vol. lxiii. p. 338, and also vol. lxix; *Beattie's Etc. of Mor. Science*, vol. ii. p. 127—129; *Dwight's Theology*; *Anderson on the Domestic Constitution*.—*Head. Buck.*

**POLYGLOTT.** (See BIBLE, POLYGLOTT.)

**POLYTHEISM;** (from *polus*, many, and *theos*, God;) the doctrine of a plurality of gods, or invisible powers superior to man. (See GODS, IDOLATRY, PAGANS.)

From the accounts given us by the best writers of antiquity, it seems that though the polytheists believed heaven, earth, and hell, were all filled with divinities, yet there was one who was considered as supreme over all

the rest, or, at most, that there were but two self-existent gods, from whom they conceived all the other divinities to have descended in a manner analogous to human generation. It appears, however, that the vulgar pagans considered each divinity as supreme, and unaccountable within his own province, and therefore entitled to worship, which rested ultimately in himself. The philosophers, on the other hand, seem to have viewed the inferior gods as accountable for every part of their conduct to him who was their sire and sovereign, and to have paid to them only that inferior kind of devotion which the church of Rome pays to departed saints. The vulgar pagans were sunk in the grossest ignorance, from which statesmen, priests, and poets exerted their utmost influence to keep them from emerging; for it was a maxim, which, however absurd, was universally received, "that there were many things true in religion which it was not convenient for the vulgar to know; and some things which, though false, it was expedient that they should believe." It was no wonder, therefore, that the vulgar should be idolaters and polytheists. The philosophers, however, were still worse; they were wholly "without excuse, because that, when they knew God, they glorified him not as God; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and worshipped and served the creature more than the Creator, who is God, blessed forever," Rom. 1: 20, 21, 22, 25. See list of books under article IDOLATRY; *Prideaux's Con.*, vol. i. pp. 177, 179; *Kames' Sketches of the History of Man*; *Bishop Law's Theory of Religion*, pp. 58, 65—68, 94, 296; article POLYTHEISM in *Enc. Brit.*; *Farmer on the Worship of Human Spirits*; *Dwight's Theology*.—*Head. Buck.*

**POMEGRANATE;** (*reman*, Num. 13: 23. 20: 5. 1 Sam. 14: 2, &c.) a low tree, growing very common in Palestine, and in other parts of the East. Its branches are very thick and bushy: some of them are armed with sharp thorns. They are garnished with narrow spear-shaped leaves. Its flowers are of an elegant red color, resembling a rose. It is chiefly valued for the fruit, which is as big as a large apple, is quite round, and has the general qualities of other summer fruits, allaying heat and quenching thirst.

The high estimation in which it was held by the people of Israel, may be inferred from its being one of the three kinds of fruit brought by the spies from Eschcol to Moses and the congregation in the wilderness, (Num. 13: 23. 20: 5) and from its being specified by that rebellious people as one of the greatest luxuries which they enjoyed in Egypt, the want of which they felt so severely in the sandy desert. The pomegranate, classed by Moses with wheat and barley, vines and figs, oil-olive and honey, was, in his account, one principal recommendation of the promised land, Deut. 8: 8. The form of this fruit was so beautiful, as to be honored with a place at the bottom of the high-priest's robe; (Exod. 28: 33. Ecclus. 45: 9.) and was the principal ornament of the stately columns of Solomon's temple. The inside is full of small kernels, replenished with a generous liquor. In short, there is scarcely any part of the pomegranate which does not delight and recreate the senses.—*Watson.*

**POMORYANS;** certain Russian dissenters, who believe that Antichrist is already come; reigns in the world unseen, that is, spiritually; and has put an end in the church to every thing that is holy. This, by the way, seems no more than is asserted by St. John: (1st Ep. ch. 4: 3.)—"This is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world." It is probable, that Russian dissenters, as well as others, consider the secular spirit of their church establishment as the very spirit of Antichrist, blasting every thing that is truly spiritual and holy. They are zealous in opposing the innovations of Nikon, with regard to the church books; prefer a life of celibacy and solitude, and rebaptize their converts from other sects. (See RUSSIAN CHURCH, and RASKOLNIKS.) *Pinkerton's Greek Ch.*, p. 330.—*Williams.*

**POMPONIA,** (*GRÆCINA*), the wife of Plautius, a Roman general, who commanded in England, in the year 45, is thought, from a sentence in the Annals of Tacitus, to have

been a Christian, and the first in Britain. Tacitus says, "Also Pomponia Græcina, an illustrious woman, married to Plautius, (who, on his return from Britain, entered the city with the pomp of an Ovavian,) but accused of a foreign superstition, was left to the decision of her husband." The wife of Plautius, and Claudia Rufina, are supposed to be of the saints that were in Cesar's household, mentioned by Paul, Phil. 4: 22. Claudia is celebrated by Martial for her admirable beauty and learning, in the following epigram:—

"From painted Britons how was Claudia born!  
The fair barbarian! how do arts adorn!  
When Roman charms a Grecian soul commend,  
Athens and Rome may for the same contend."

Speed, a very ancient British author, says that "Claudia sent Paul's writings, which she calls spiritual manna, unto her friends in Britain, to feed their souls with the bread of life; and also the writings of Martial, to instruct their minds with those lessons best fitting to produce moral virtues;" which Speed thinks was the occasion of this line in Martial's works:—

"And Britons now, they say, our verses learn to sing."

Gildas, the most ancient and authentic British historian, who wrote about A. D. 564, in his book called *De Vict. Aurelii Ambrossii*, affirms, that the Britons received the gospel under Tiberius, the emperor under whom Christ suffered; and that many evangelists were sent from the apostles into this nation, who were the first planters of the gospel; and which, he elsewhere says, continued with them until the cruel persecution of Diocletian the emperor, about A. D. 290.—*Ivimey's Hist. of the English Baptists*.

POMPEY, surnamed the Great, was one of the most celebrated generals of the Roman commonwealth. His relation to the Jewish history will be found stated in the articles *ARISTOBULUS*, and *HYRCANUS*.—*Calmet*.

PONET, or POWNET, (JOHN,) bishop of Winchester, was born 1516, in the county of Kent, (Eng.) and received his education in King's college, Cambridge. In 1551, he was consecrated bishop of Rochester, and within a year after, through the favor of king Edward VI, was preferred to the see of Winchester. He is spoken of as a man of great ingenuity, extensive erudition, and eminent piety. In sentiment he was a decided Calvinist.

He was the author of "King Edward's Catechism," a manual of great repute in its day. He published several other works also, both in English and in Latin.

When queen Mary came to the crown, he retired to Stratsburgh, in Germany, where he died in 1556, aged forty years.—*Middleton*, vol. i. p. 469.

PONTIFF, or HIGH-PRIEST; a person who has the superintendance and direction of divine worship, as the offering of sacrifices, and other religious solemnities. The Romans had a college of pontiffs, and over these a sovereign pontiff, instituted by Numa, whose function it was to prescribe the ceremonies with which each god was to be worshipped, compose the rituals, direct the vestals, and for a good while to perform the business of augury, till, on some superstitious occasion, he was prohibited intermeddling therewith. The Jews, too, had their pontiffs; and among the Romanists the pope is styled the sovereign pontiff.—*Hend. Buck*.

PONTIFICATE, is used for the state or dignity of a pontiff, or high-priest; but more particularly, in modern writers, for the reign of a pope.—*Hend. Buck*.

PONTUS; a province in Asia Minor, having the Euxine sea north, Cappadocia south, Paphlagonia and Galatia east, and the Lesser Armenia west. It is thought that Peter preached here, because he addresses his first epistle to the faithful of this and of the neighboring provinces.—*Calmet*.

POOLE, (MATTHEW,) an eminent non-conformist minister, was born in York, (England,) 1624. He received his education, and took his degree at Emmanuel college, Cambridge. Having attached himself to the Presbyterians, he entered into the ministry, and about the year 1648, became rector of St. Michael le Querne, in London. In 1657, when Richard Cromwell succeeded his father in the chancellorship at Oxford, Mr. Poole was incorporated master of arts in that university. In 1660, after the restoration

of Charles II., he published a sermon upon John 4: 23, 24, preached before the mayor of London, against re-establishing the liturgy of the church of England; and refusing to comply with the act of uniformity, in 1662, he was ejected from his rectory. He submitted to the law with a commendable resignation; and sat down to his studies upon his paternal estate, resolving to employ his pen in the service of religion in general, regardless of the particular disputes among Protestants. He now devoted himself to a laborious and useful work, entitled "Synopsis Criticorum Bibliorum," which was published in 1669, and the following years. In the midst of this employment, he testified his zeal against popery in a number of works. His name was in the list among those that were to be cut off, printed in the depositions of Titus Oates, concerning the popish plot; and an incident having happened, which gave him great apprehension of danger, he retired into Holland, where he died in 1679.

His works were numerous, consisting principally of annotations on the Scriptures; his "Synopsis;" and publications against popery. He is spoken of as profound in learning, strict in piety, and universal in his charity. He was more especially distinguished as a commentator. Mr. Cecil observes, "Commentators are excellent where there are but few difficulties; but they leave the harder knots still untied; but after all, if we must have commentators, as we certainly must, Poole is incomparable, and I had almost said, abundant of himself."—*Middleton*, vol. iii.

POOR. This word often denotes the humble, afflicted, mean in their own eyes, low in the eyes of God. Not so much a man destitute of the good things of the earth, as a man sensible of his spiritual misery and indigence, who applies for succor to the mercy of God. In this sense the greatest and richest men of the world are on a level with the poorest, in the eyes of God.

One of the characters of the Messiah was, to judge the poor, (Ps. 72: 2, 4.) and to preach the gospel to them, Isa. 11: 4. Matt. 11: 5. Hence, Jesus chose disciples that were poor, and the greater part of the first believers were really poor men, as we may see in their history.

Solomon says, (Prov. 22: 2.) "The rich and poor meet together;" and they are like each other in one thing—God created them both; and both riches and poverty are of his bestowing. Hence the rich should not be supercilious, nor the poor despondent; both are equal in the eyes of God, Prov. 29: 13. Amos (8: 6.) reproaches the Israelites with having sold the poor for a contemptible price; as for shoes and sandals. Probably the rich actually thus sold their poor debtors, for things of no value. It is never allowed a Christian to prefer a rich before a poor man, only because he is rich, and to think better of him, to judge him more worthy of esteem and consideration, rather than he who has not the same advantages of the goods of fortune, James 2: 1.

Poverty was considered by the Jews as a great evil, and a punishment from God. Job speaks of it as of a prison, and a state of bondage, chap. 36: 8. And Isaiah (48: 10.) compares it to a furnace or crucible, wherein metals are purified.

Nothing is more earnestly recommended in Scripture than alms and compassion to the poor. (See *ALMS*.)—*Calmet*.

POOR PILGRIMS; an order that started up in the year 1500. They came out of Italy into Germany bare-footed and bareheaded, feeding all the week, except on Sundays, upon herbs and roots sprinkled with salt. They stayed not above twenty-four hours in a place. They went by couples, begging from door to door. This penance they undertook voluntarily; some for three, others for five or seven years, as they pleased, and then returned home to their callings.—*Hend. Buck*.

POPE; the title of the supreme pontiff, or head of the Romish church. It is derived from a Greek word, signifying father, and was, at an early period, given to all bishops, as appears from the ancient ecclesiastical writers, and is still given to every priest in Russia. But about the end of the eleventh century Gregory VIII., in a council held at Rome, ordered that the title should be applied exclusively to the bishop of Rome. What was thus arrogantly claimed has long been conceded, and is now enjoyed with-

out dispute, and without envy. He is commonly addressed as Most Holy Father. (See ANTICHRIST.)

**Pope, electors of.**—The first five centuries the people and clergy together, and sometimes the clergy alone, with the consent of the people, chose the pope by plurality of voices; until after the death of pope Simplicius, in 483. Odoacer, king of the Herules and Italy, made a law, that none should be chosen without first acquainting the prince whom they had a mind to choose. This law was abolished about twenty years after, in the fourth council of Rome, under pope Symmachus, by the consent of king Theodoric, in 502. But that prince, turning Arian, afterwards reassumed the right, and did himself name pope Felix IV. The Gothic princes followed his example, only allowing the clergy to choose; but he was not to ascend the chair till confirmed by them. Justinian, who overturned the empire of the Goths, and also his successors, retained the same privilege, and demanded money of the pope elect to confirm his election. But Constantius Pogonatus freed them from this imposition in 681. Nevertheless the emperors did still keep a share in the election; so that the popes were not consecrated without their consent: until the French emperor, Louis le Debonnaire, in 824, and his successors, Lotharius I. and Louis II., in 864, restored the popes to their former liberty. In the tenth age, the marquis of Etruria and count de Tuscanella, with the grandees of Rome, chose and deposed popes as they pleased, as did the emperor Otho the Great, and his son and grandson in that same age. St. Henry, duke of Bavaria, their successor, restored the popes to their privileges again in 1014, leaving the election to the clergy and people of Rome; but his son and grandson, Henry III. and IV., reassumed the power of choosing or deposing the popes, which occasioned wars between them and the emperors about the investitures, the emperors setting up anti-popes, which occasioned a schism in the church of Rome. But after the time of Innocent II., and that the controversy between Peter de Leon, called Anaclete, and Victor IV. was extinguished, the cardinals and principal of the clergy of Rome chose pope Celestine II. by their own authority in 1143; and the rest of the clergy having parted with their pretensions, Honorius III., in 1216, or, according to others, Gregory X., in 1274, ordered that the election should be made in the conclave, since which time the cardinals have still kept possession.

**Pope, made of election.**—Nine or ten days after the funeral of the deceased pope, the cardinals enter the conclave, which is generally held in the Vatican, in a long gallery, where cells of boards are erected, covered with purple cloth, one for each cardinal, who is, during this time, allowed only two servants, except in case of sickness. They are guarded by the militia of Rome, who hinder all intercourse of letters from without, and the dishes also are inspected by a master of the ceremonies, lest any letters should be concealed in the meat. At length it hath obtained among them to premise certain articles, which they think necessary for the better government of the church, and every one swears to observe them if he should be chosen.

The election is made by scrutiny, access, or adoration. The first is, when the cardinal writes the name of him whom he votes for in a scroll of five pages, on the first whereof he writes, "Ego eligo in summum pontificem reverendissimum Dominum meum cardinalem." But this is written by one of his servants, that the cardinal may not be discovered by his hand. On this fold two others are doubled down, and sealed with a private seal. On the fourth the cardinal writes his own name, and covers it with the fifth folding. Then sitting in order on benches in the chapel, with their scrolls in their hands, they ascend to the altar by turns; and, after a short prayer on their knees, throw the scroll into a chalice upon the table; by it the first cardinal bishop sitting on the right, and the first cardinal deacon on the left side; and the cardinals being returned to their places; the cardinal bishop turns out the scrolls into a plate, which he holds in his left hand, and gives them as they come to the cardinal deacon, who reads them with an audible voice, while the cardinals note down how many voices every person hath; and then the master of the ceremonies burns the scrolls in a pan of coals, that it may not be known for whom any one gives his voice;

and if two-thirds of the number present agree, the election is good; and he on whom the two-thirds falls is declared pope.

When the choice is made by access, the cardinals rise from their places, and going towards him whom they would have elected, each says, "Ego accedo ad reverendissimum Dominum." And the adoration is much in the same manner, only the cardinal approaches him whom he would have chosen with a profound reverence; but both the one and the other must be confirmed by the scrutiny. There was another way, of choosing by compromise: when the differences rose so high that they could not be adjusted in the conclave, they referred the choice to three or five, giving them leave to elect any, whom all, or the majority, should choose, provided it were determined within the time that a candle lighted by common consent should continue.

There is yet a fifth way of election, called by inspiration, viz., when the first cardinal arises in the chapel, and after an exhortation to choose a capable person, names such an one, to which if two-thirds agree, he is reckoned legally chosen. Which being performed by any of these methods, he is led into the vestry clothed in his pontificalibus; then carried into the chapel, seated on the altar, and the cardinals, performing the ceremony of adoration, kiss his feet, hands, and mouth; after which all the doors and gates of the conclave are opened, and the pope, showing himself to the people, blesses them; the cardinal deacon proclaiming with a loud voice to them in these words: "Anuncio vobis gaudium magnum, papam habemus. Reverendissimus Dominus cardinalis—electus est in summum pontificem, et elegit sibi nomen." This being done, he descends into St. Peter's church, the cardinals with a cross going before him; and then coming to the high altar, takes off his mitre, kneels and prays awhile, and returns thanks to God and the blessed apostles, &c.

**Pope, inauguration of.**—When one of the cardinals is chosen pope, the masters of the ceremonies come to his cell to acquaint him with the news of his promotion; whereupon he is conducted to the chapel, and clad in the pontifical habit, then receives the adoration, that is, the respects paid by the cardinals to the pope. After which he is carried to St. Peter's church, and placed upon the altar of the holy apostles, where the cardinals come a second time to the adoration; from thence he is conducted to his apartment; and some days after is performed the ceremony of his coronation, before the door of St. Peter's church, where is erected a throne, upon which the new pope ascends, has his mitre put off, and a crown put on his head in presence of all the people. Afterwards is the cavalcade, from St. Peter's church to St. John de Lateran, whereat all the ambassadors, princes, and lords assist, mounted on horseback, and richly clad. Next before the pope go the two cardinal deans with their red caps; and the other cardinals come after, two and two, followed by the patriarchs, archbishops, bishops, and prothonotaries. When the pope is come to St. John de Lateran, the archbishop of that church presents him with two keys, one of gold, and the other of silver; then all the canons paying their obeisance, and kissing his feet, he gives the general benediction.

**Pope, jurisdiction of.**—The pope's jurisdiction extends to all the provinces called the Ecclesiastical Estate, which takes in Campagna di Roma, the patrimony of St. Peter, Terra Sabina, Umbria or duchy of Spoleto, the marquise of Ancona, the duchy of Urbino, Romagna, Boulonois, the duchy of Ferrara, the territory of Perugia, Le Contado de Citta Castello. In the patrimony of St. Peter are, the duchy of Castro, the cities of Caprarola, Ronciglione, &c., which belong to the duke of Parma; and the duchy of Bracciano, which has its particular duke. Between Romagna and the duchy of Urbino is the little republic of St. Marin. But to return to the dominion of the pope: la Campagna di Roma hath for principal cities Rome, Ostia, Palestrina, Frascati, Albano, Tivoli, Terracina, &c. The patrimony of St. Peter, the cities of Porto, Civita-Vecchia, Viterbo, &c. The principal cities of Terra Sabina are, Magliano, Vescovio, &c. Umbria, in the duchy of Spoleto, has Spoleto, Apisa, Todi, &c. The marquise of Ancona contains the cities of Ancona, Fermo, Our Lady of Loretta,

Ascoli, Jesi, &c. The duchy of Urbino hath four considerable cities, Urbino, Senigaglia, St. Leo, &c. La Romagna hath Ravenna, Cervia, Faenza, &c. The principal city of the Bonlonois is Bologna la Grasse. The duchy of Ferrara comprehends Ferrara, Comachio, &c. The territory of Orvietta hath Aquapendente, Orvietta, &c.; and that of Perugia takes in Perugia, Citta de Pieve, &c.; and in Contado stands Citta di Castello.

As to the government of the pope's dominion. He governs the province of Rome himself; but all the other provinces are governed by legates or vice-legates. Besides which, every province has a general, who commands the soldiers; and each city a governor, chosen by the pope. But the *podestas* and other officers are chosen by the inhabitants; except the forts, castles, and ports, whose officers, as well as governors, depend upon the pope's choice.

POPEs, *works relating to*.—The principal writers who record the lives and transactions of the popes, are,—Anastasius, surnamed the Bibliothecarius, or the Librarian, who lived in the ninth century, and records the lives of the popes from Peter to Nicholas I., who died in 867. His work is full of legendary stories. It was first published at Mentz, in 1602. The best edition is that of Bianchini, at Rome, 1718—1735, four vols. folio and quarto; Platina, who wrote in the fifteenth century, who follows Anastasius, and others, and brings down the lives to 1471. His work was published at Venice in 1479; an abridgment of it in English, by Sir Paul Ricaut, appeared about 1700. They were brought down by Onuphrius Passevinus to the year 1566. His work was published in 1567.

In English, the reader will find much information respecting them in Dupin's Ecclesiastical History. Bowyer's History of the Popes, which began to be published in 1743, and was finished in a very imperfect manner, in 1751, in quarto, is the only original work entirely devoted to this department of ecclesiastical history in our language. Unfortunately, it is not always to be depended on, especially in the last volumes. Baronius, Bellarmine, and the other church historians, are full of references to the lives and transactions of the popes. One of the best epitomes of lives of the popes, is a work in German, by C. W. J. Watch, of Göttingen, which appeared in English, under the title of "A Compendious History of the Popes, from the Foundation of the See of Rome to the Present Time;" Lond. 1759, 8vo. It is brief, but impartial, and the fruit of much research. *Sir Paul Ricaut's Introd. to Platina; Onuphr. Passevin.—Hend. Buck.*

POPERY, comprehends the religious doctrines and practices adopted and maintained by the church of Rome. The following summary, extracted chiefly from the decrees of the council of Trent, continued under Paul III., Julius III., and Pius IV., from the year 1545 to 1563, by successive sessions, and the creed of pope Pius IV. subjoined to it, and bearing date November, 1564, may not be unacceptable to the reader. One of the fundamental tenets strenuously maintained by popish writers, is the infallibility of the church of Rome; though they are not agreed whether this privilege belongs to the pope or a general council, or to both united; but they pretend that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian church. However, Protestants allege, that the claim of infallibility in any church is not justified by the authority of Scripture, much less does it pertain to the church of Rome; and that it is inconsistent with the nature of religion, and the personal obligations of its professors; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with the advantage of this pretended infallibility, of maintaining union and peace.

Another essential article of the popish creed is the supremacy of the pope, or his sovereign power over the universal church. (See SUPREMACY.)

Further, the doctrine of the seven sacraments is a peculiar and distinguishing doctrine of the church of Rome: these are, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony.

The council of Trent (sess. 7, can. 1.) pronounces an anathema on those who say that the sacraments are more

or fewer than seven, or that any one of the above number is not truly and properly a sacrament. And yet it does not appear that they amounted to this number before the twelfth century, when Hugo de St. Victore and Peter Lombard, about the year 1144, taught that there were seven sacraments. The council of Florence, held in 1438, was the first council that determined this number. These sacraments confer grace, according to the decree of the council of Trent, (sess. 7, can. 8.) *ex opere operato*, by the mere administration of them: three of them, viz. baptism, confirmation, and orders, are said (can. 9.) to impress an indelible character, so that they cannot be repeated without sacrilege; and the efficacy of every sacrament depends on the intention of the priest by whom it is administered. (Can. 11.) Pope Pius expressly enjoins that all these sacraments should be administered according to the received and approved rites of the Catholic church. With regard to the eucharist, in particular, we may here observe, that the church of Rome holds the doctrine of transubstantiation; and the necessity of paying divine worship to Christ, under the form of the consecrated bread or host; the propitiatory sacrifice of the mass, according to their ideas of which, Christ is truly and properly offered as a sacrifice as often as the priest says mass; it practises, likewise, solitary mass, in which the priest consecrates, communicates, and allows communion only in one kind, viz. the bread to the laity. (Sess. 14.)

The doctrine of merits is another distinguishing tenet of popery; with regard to which the council of Trent has expressly decreed, (sess. 6, can. 32.) that the good works of justified persons are truly meritorious; deserving not only an increase of grace, but eternal life, and an increase of glory; and it has anathematized all who deny this doctrine. Of the same kind is the doctrine of satisfactions; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of providence, or by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment. (Sess. 6, can. 30, and sess. 14, can. 3 and 9.) In this connexion we may mention the popish distinction of venial and mortal sins: the greatest evils arising from the former, are the temporary pains of purgatory; but no man, it is said, can obtain the pardon of the latter, without confessing to a priest, and performing the penances which he imposes.

The council of Trent (sess. 14, can. 1.) has expressly decreed, that every one is accused who shall affirm that penance is not truly and properly a sacrament instituted by Christ in the universal church, for reconciling those Christians to the Divine Majesty, who have fallen into sin after baptism; and this sacrament, it is declared, consists of two parts—the matter and the form: the matter is the act of the penitent, including contrition, confession, and satisfaction; the form of it is the act of absolution on the part of the priest. Accordingly it is enjoined, that it is the duty of every man who hath fallen after baptism, to confess his sins once a year, at least, to a priest; that this confession is to be secret; for public confession is neither commanded nor expedient; and that it must be exact and particular, including every kind and act of sin, with all the circumstances attending it. When the penitent has so done, the priest pronounces an absolution, which is not conditional or declarative only, but absolute and judicial. This secret or auricular confession was first decreed and established in the fourth council of Lateran, under Innocent III., in 1215. (Cap. 21.) And the decree of this council was afterwards confirmed and enlarged in the council of Florence, and in that of Trent, which ordains, that confession was instituted by Christ; that by the law of God it is necessary to salvation, and that it has always been practised in the Christian church. As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as paternosters, or Ave-marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporeal discipline. But the most formidable penance, in the estimation of many who have belonged to the Roman communion, has been the temporary pains of purgatory. But under all the penalties which are inflicted or threatened



in the Romish church, it has provided relief by its indulgences, and by its prayers or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory.

Another article that has been long authoritatively enjoined and observed in the church of Rome, is the celibacy of her clergy. This was first enjoined at Rome by Gregory VII., about the year 1074, and established in England by Anselm, archbishop of Canterbury, about the year 1175; though his predecessor Lanfranc had imposed it upon the prebendaries and clergy that lived in towns. And though the council of Trent was repeatedly petitioned by several princes and states to abolish this restraint, the obligation of celibacy was rather established than relaxed by this council; for they decreed, that marriage, contracted after a vow of continence, is neither lawful nor valid; and thus deprived the church of the possibility of ever restoring marriage to the clergy. For if marriage, after a vow, be in itself unlawful, the greatest authority upon earth cannot dispense with it, nor permit marriage to the clergy who have already vowed continence. (See CELIBACY.)

To the doctrines and practices above recited, may be further added, the worship of images, of which Protestants accuse the papists. But to this accusation the papist replies, that he keeps images by him to preserve in his mind the memory of the persons represented by them, as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught, he says, to use them, so as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented, and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c., as the object requires.

These pictures or images have this advantage, that they inform the mind, by one glance, of what in reading might require a whole chapter; there being no other difference between them than that reading represents leisurely and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted, but the sight of these recalls his wandering thoughts to the right object; and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. And because he is sensible that these holy pictures and images represent and bring to his mind such objects as in his heart he loves, honors, and venerates, he cannot but upon that account love, honor, and respect the images themselves.

The council of Trent likewise decreed, that all bishops and pastors who have the care of souls do diligently instruct their flocks, "that it is good and profitable to desire the intercession of saints reigning with Christ in heaven." And this decree the papists endeavor to defend by the following observations. They confess that we have but one Mediator of redemption, but affirm that it is acceptable to God that we should have many mediators of intercession. Moses (they say) was such a mediator for the Israelites; Job for his three friends; Stephen for his persecutors. The Romans were thus desired by Paul to be his mediators; so were the Corinthians; so the Ephesians; (Ep. to Rom. Cor. Eph.) so almost every sick man desires the congregation to be his mediators, by remembering him in their prayers. And so the papist desires the blessed in heaven to be his mediators; that is, that they would pray to God for him. But between these living and dead mediators there is no similarity: the living mediator is present, and certainly hears the request of those who desire him to intercede for them; the dead mediator is as certainly absent, and cannot possibly hear the requests of all those who at the same instant may be begging him to intercede for them, unless he be possessed of the divine attribute of omnipresence; and he who gives that attribute to any creature is unquestionably guilty of idolatry. And as this decree is contrary to one of the first principles of natural religion, so does it receive no countenance from Scripture, or any Christian writer of the three first centuries. Other practices peculiar to the papists are, the religious honor and respect that they pay to sacred relics; by which they understand not only the bodies and parts of the bodies of the saints, but any of those things that appertained to them, and which they touched; and the cele-

bration of divine service in an unknown tongue: to which purpose the council of Trent hath denounced an anathema on any one who shall say that mass ought to be celebrated only in the vulgar tongue: (sess. 25, and sess. 22, can. 9.) though the council of Lateran, under Innocent III., in 1215, (can. 9.) had expressly decreed, that, because in many parts within the same city and diocese there are many people of different manners and rites mixed together, but of one faith, the bishops of such cities or dioceses should provide fit men for celebrating divine offices, according to the diversity of tongues and rites, and for administering the sacraments.

We shall only add, that the church of Rome maintains, that unwritten traditions ought to be added to the Holy Scriptures, in order to supply their defect, and to be regarded as of equal authority; that the books of the Apocrypha are canonical Scripture; that the Vulgate edition of the Bible is to be deemed authentic; and that the Scriptures are to be received and interpreted according to that sense which the holy mother church, to whom it belongs to judge of the true sense, hath held, and both hold, and according to the unanimous consent of the fathers.

Such are the principal and distinguishing doctrines of popery, most of which have received the sanction of the council of Trent, and that of the creed of pope Pius IV., which is received, professed, and sworn to, by every one who enters into holy orders in the church of Rome; and at the close of this creed we are told, that the faith contained in it is so absolutely and indispensably necessary, that no man can be saved without it.

It is one of the worst properties of popery that it has no natural tendency to improve; that it evidently stands still in the career of ages; that whilst other orbs are brightening more and more unto the perfect day, it remains the same cheerless, changeless, and opaque spot on the face of an illuminated sky.

See ANTICHRIST; JESUITS; ROMAN CATHOLICS in U. S.; *Butler's Reminiscences*; *Smith's Errors of the Church of Rome detected*; *Campbell's Lectures on Ecclesiastical History*; *Bennett's Confutation of Popery*; *Sermons at Salters' Hall against Popery*; *Bishop Burnet's Travels, &c.*; *Moore's View of Society and Manners in Italy*; *Dr. Middleton's Letters from Rome*; *Stevenson's Historical and Critical View of some of the Doctrines of the Church of Rome*; *Moore's Travels of an Irish Gentleman*; *Second Travels, do.*; *Gavin's Protestant*; *Text Book of Popery*; *New York Protestant*; *Hove's Christian Register*; *Jones' Church History, and Lectures*; *Natural History of Enthusiasm, Fanaticism, &c.*; *Valliers' Essay on the Reformation of Luther*; *Fletcher's Lectures on the Roman Catholic Religion*; *Birt on Popery*; *Works of Robert Hall*; *Fuller's Works*; *Douglas on Errors regarding Religion*; *Thomas' Lectures on the Seven Sacraments of the Church of Rome*; *Wharton and Carroll*; *Father Clement*; *Brownle, Hughes, and Breckenridge*; *American Quarterly Register*; *Smith's Fall of Babylon*.—*Hend. Buck.*

POPOFTCHINS; a name given to the different sects of Russian dissenters who recognise the validity of ordination as given in the established church, and receive most of their priests from that communion. Those who have no priests at all, or who do not acknowledge the validity of church ordination, are termed *Bez-Popofschins*, or *No-Priesters*.—*Hend. Buck.*

PORPHYRY, or PORPHYRUS, a philosopher, whose original name was Malchus, was born, A. D. 233, at Tyre; studied under Origen and Longinus; became a disciple of Plotinus; and died, in 304, at Rome. His works against the Christians, to the number of fifteen, are lost. Among his extant productions are, a *Life of Pythagoras*; a *Treatise on Abstinence from Animal Food*; and *Questions on Homer*.—*Davenport.*

PORSON, (RICHARD,) an eminent hellenist and critic, was born, in 1759, at East Ruston, in Norfolk; was educated at Eton, and at Trinity college, Cambridge; was elected Greek professor in 1793; became librarian of the London institution; and died September 19, 1808. In profound knowledge of Greek, critical powers, and acuteness, Porson had few equals. Among his works are, *Letters to Archdeacon Travis*; editions of *Æschylus*, and some of the plays of *Euripides*; and *Tracts and Miscellaneous Criticisms*.—*Davenport.*

PORTER, (EBENEZER, D. D. ; ) late president of the theological seminary, Andover, Mass. Dr. Porter was connected with the seminary from 1814 to the time of his death, April 8, 1834. He was previously pastor of a Congregational church in Washington, Conn. Dr. Porter bequeathed a handsome property to religious uses ; among other bequests, he gave fifty thousand dollars to the American Education society. An account of his life, and many of his manuscripts, will probably be published. He published several valuable Sermons, the Young Preacher's Manual, a Rhetorical Reader, an Analysis of Rhetorical Delivery, and Lectures on Homiletics and Preaching ; also an abridgment of Owen on Spiritual Mindfulness, and on the one hundred and thirtieth Psalm.—*Boston Recorder*, 1834 ; *Am. Quar. Observer*, 1834.

PORTERS OF THE TEMPLE. The Levites discharged the office of porters of the temple both day and night, and had the care both of the treasure and offerings. The office of porter was in some sort military ; properly speaking, they were the soldiers of the Lord, and the guards of his house, to whose charge the several gates of the courts of the sanctuary were appointed by lot, 1 Chron. 26 : 1, 13, 19. " They waited at every gate ; and were not permitted to depart from their service ; " ( 2 Chron. 35 : 15 ) and they attended by turns in their courses, as the other Levites did, 2 Chron. 8 : 14. Their proper business was to open and shut the gates, and to attend at them by day, as a sort of peace-officers, in order to prevent any tumult among the people ; to keep strangers, and the excommunicated and unclean persons, from entering into the holy court ; and, in short, to prevent whatever might be prejudicial to the safety, peace, and purity of the holy place and service. They also kept guard by night about the temple and its courts ; and they are said to have been twenty-four in number, including three priests, who stood sentry at so many different places.

There was a superior officer over the whole guard, called by Maimonides, " the man of the mountain of the house ; " he walked the round as often as he pleased ; when he passed a sentinel that was standing, he said, " Peace be unto you ; " but if he found one asleep, he struck him, and he had liberty to set fire to his garment. This custom may, perhaps, be alluded to in the following passage :— " Behold, I come as a thief ; " that is, unawares ; " blessed is he that watcheth and keepeth his garments ; " Rev. 16 : 15. Psalm 134. seems to be addressed to these watchmen of the temple, " who by night stand in the house of the Lord ; " in which they are exhorted to employ their waking hours in acts of praise and devotion.—*Watson*.

PORTESSE, PORTASSE, PORTOUS, for the word is variously spelled in the old English writers, was the breviary, which contained not only the office of the mass, but all the services of the church, except the form of marriage.—*Hend. Buck*.

PORTEUS, (BEILBY,) an eminent and beloved prelate, of the church of England, was born, in 1731 at York, and



entered as a sizer at Christ college, Cambridge, where he obtained a fellowship. After having been chaplain to archbishop Secker, he was, successively, rector of Hunton, prebendary of Peterborough, rector of Lambeth, king's chaplain, and master of St. Cross hospital, near Winchester. To Hunton he was much attached, and enjoyed with peculiar pleasure the delights of retirement ; but, though retired, he was not indolent. He discharged with zeal all the duties of his parish ; preached almost every

morning ; lectured almost every afternoon ; and by his visits, alike to the poor and the rich, he gained the affections of all his parishioners. On the 20th of December, 1776, he kissed the king's hand, on his promotion to the see of Chester ; a preferment on his own part perfectly unsolicited, and so entirely unlooked for, that till a short time before it happened, he had not the smallest expectation of it.

The time however arrived, when the bishop of Chester was destined to fill a still more distinguished situation in the English church. The high character he had long maintained ; his zeal, his activity, his judgment, his powers of usefulness in every branch of his profession, and all these illustrated and adorned by a most unblemished life, and the most conciliating and attracting manners, naturally marked him out as the person best qualified to supply the vacancy, which had for some time been expected, in the see of London. Accordingly, the very next day after the death of Dr. Louth, which took place at the palace at Fulham, the 3d of November, 1787, the bishop, who was then at Hunton, received, by a king's messenger, a letter from Mr. Pitt, appointing him to that dignity. This appointment, like all that he had before filled, was, on his own part, perfectly unsought for and unsolicited. He now prosecuted a plan, which he had long had much at heart, for improving the condition of the negro slaves employed in the cultivation of the West India islands, and particularly for their better instruction in religious knowledge. In 1798, he prepared and delivered his admirable course of lectures on the gospel of St. Matthew.

It is well known that a society has been long established, under the title of " The Society for Promoting Christian Knowledge," which the bishop zealously and actively supported. Of the British and Foreign Bible society, he was also a vice-president. He died in 1808. Among his works are, Sermons ; a Life of Secker ; and a Seatonian prize poem on Death.—*Davenport ; Jones' Chris. Biog.*

POSITIVE INSTITUTES. The nature of a positive law essentially differs from that of a moral law. The matter of a moral law, whether it be of the nature of a requirement or of a prohibition, commends itself as holy, just, and good, and must, therefore, be unchangeable, and of perpetual obligation ; but a positive law, whether to do or to omit, has nothing either of good or evil in itself, and is binding only by virtue of its being enacted ; and, therefore, may be changed at the will of the lawgiver.

" Moral precepts," says bishop Butler, " are precepts, the reason of which we do not see ; positive precepts are precepts, the reason of which we do not see. Moral duties arise out of the nature of the case itself, prior to external command ; positive duties do not arise out of the nature of the case, but from external command ; nor would they be duties at all, were it not for such command, received from him whose creatures and subjects we are."

" Positive precepts," says president Edwards, " are the greatest, and most proper trials of obedience ; because in them the mere authority and will of the legislator is the sole ground of the obligation, and nothing in the nature of the things themselves ; and, therefore, they are the greatest trial of any person's respect to that authority and will." (SEE INSTITUTIONS.)

Dr. Gerard observes, " A total disregard to the positive and external duties of religion, or a very great neglect of them, is justly reckoned more blamable, and a stronger evidence of an unprincipled character, than even some transgressions of moral obligation. Even particular positive precepts, as soon as they are given by God, have something moral in their nature. Suppose the rights which are enjoined by them perfectly indifferent before they were enjoined ; yet, from that moment, they cease to be indifferent. The divine authority is interposed for the observance of them. To neglect them is no longer to forbear an indifferent action ; or to do a thing in one way rather than another, which has naturally no greater propriety : it is very different ; it is to disobey God ; it is to despise his authority ; it is to resist his will. Can any man believe a God, and not acknowledge that disobedience to him, and contempt of his authority, is immoral, and far from the least heinous species of immorality."

*Pres. Edwards' Works; Gerard's Sermons; Butler's Analogy; Hoadley on the Lord's Supper; Foote's Letters to Hoadley; Sherlock's Prescro. against Popery; Goodwin's Works; Ep. Taylor's Ductor Dub.; Bradbury's Duty and Doc. of Bapt.; Dr. Clarke's Expos. Ch. Catechism; Chapin's Letters; Booth's Pædobap. Exam.; Frey's Essays on Chris. Bapt.*

**POSSESSION OF THE DEVIL.** (See DEMONIACS.)

**POST;** a messenger or regulated courier, appointed to carry with expedition the dispatches of princes, or the letters of private persons in general, Job 9: 25. Jer. 51: 31. 2 Chron. 30: 6. Esther 3: 13, &c. It is thought that the use of posts is derived from the Persians. Diodorus Siculus observes, that the kings of Persia, in order to have intelligence of what was passed through all the provinces of their vast dominions, placed sentinels at eminences, at convenient distances, where towers were built. These sentinels gave notice of public occurrences from one to another, with a very loud and shrill voice, by which news was transmitted from one extremity of the kingdom to another with great expedition. But as this could not be practised, except in the case of general news, which it was expedient that the whole nation should be acquainted with, Cyrus, as Xenophon relates, appointed couriers and places for post-horses, building on purpose, on all the high-roads, houses for the reception of the couriers, where they were to deliver their packets to the next, and so on. This they did night and day, so that no inclemency of weather was to stop them; and they are represented as moving with astonishing speed. In the judgment of many they went faster than cranes could fly. Herodotus owns, that nothing swifter was known for a journey by land. Xerxes, in his famous expedition against Greece, planted posts from the Ægean sea to Shushan, or Susa, to send notice thither of what might happen to his army; he placed these messengers from station to station, to convey his packets, at such distances from each other as a horse might easily travel.—*Watson.*

**POSTIL;** a gloss or marginal note. It is a word that came into use in the middle ages. It is compounded of the Latin preposition *post*, after, and the pronoun *illa*, that, and signifies that it follows after the text. The *postilla* seem originally to have been short explanations of the gospel or epistle of the day. These sometimes found their way into writing, and appeared either as marginal notes, or short explanatory notes. Dupin says, "they for the most part give grammatical explanations of the words, and take notice of any little trifle." Nicholas de Lyra entitles his commentary on the whole Scriptures, "*Postilla Perpetuale; sive brevia Commentaria in Universa Biblia.*" These postils, however, are not entitled to Dupin's censure.—*H. Buck.*

**POTAMIENA;** a Christian martyr under Severus, in the beginning of the third century. She was a slave, of great beauty; but for not reciprocating the passion of her master, she was given up as a Christian to the prefect of Egypt. She was scourged; and, unmoved by threats, was led to the fire and burnt, together with her mother Marcella. Scalding pitch was poured upon her body, which she bore with great patience. Basilides, her executioner, became her convert, and suffered martyrdom.

**POTIPHAR;** an officer of the court of Pharaoh, king of Egypt (Gen. 37: 26.) general of his troops, according to the Vulgate; but chief of his victuallers, or cooks, according to the Hebrew.—*Calmet.*

**POTSHERD;** a broken fragment, or piece of an earthen vessel; not a brittle pot only, but a piece of a pot; a pot already broken, Isa. 45: 9.—*Calmet.*

**POTTER;** a maker of earthen vessels, of which there is frequent mention made in Scripture. Jeremiah (18: 3.) represents him while at work as sitting on two stones. Homer says that the potter turns the wheel with his hands; but at the present day it is turned by another. When God would show his rightful dominion over sinful men, and his power over their hearts, he has recourse to the similitude of a potter, who makes what he pleases of his clay; of this a vessel of honor, of that a vessel of dishonor: now forming it, then breaking it; now preserving it, and then rejecting it. See Ps. 2: 9. Rom. 9: 21. Jer. 18: 2, 3, &c.—*Calmet.*

**POTTER'S FIELD.** (See ACCLAMATA.)

**POTTER (JOHN),** a learned prelate, was born, about

1672, at Wakefield; was educated at the free school there, and at University college, Oxford; was made bishop of Oxford in 1715, and archbishop of Canterbury in 1737, and died in 1747. He wrote *Archæologia Græca*; and various theological works; and edited *Clemens Alexandrinus*, and *Lycophron's Alexandra*.—*Davenport.*

**POTTER, (ROBERT),** a divine and poet, was born in 1721; was educated at Emanuel college, Cambridge; and was for some years vicar of Searning, after which he obtained the livings of Lowestoff and Kessingland, and a prebend in the cathedral of Norwich. He died in 1801. His original poetry consists of a volume of Poems, and two Odes from Isaiah, and is much above mediocrity. But he is best known by his spirited versions of Æschylus, Sophocles, and Euripides.—*Davenport.*

**POVERTY** is that state or situation opposed to riches, in which we are deprived of the conveniences of life. Indigence is a degree lower, where we want the necessaries, and is opposed to superfluity. Want seems rather to arrive by accident, implies a scarcity of provision, rather than a lack of money, and is opposed to abundance. Need and necessity relate less to the situation of life than the other three words, but more to the relief we expect, or the remedy we seek; with this difference between the two, that need seems less pressing than necessity.

Poverty has been sanctified by Christ in his own person, and in that of his parents; in that of his apostles, and of the most perfect of his disciples. Solomon besought the Lord to give him neither poverty nor riches, (Prov. 30: 8.) looking on each extreme as a dangerous rock to virtue.

2. Poverty of mind is a state of ignorance, or a mind void of religious principle and enjoyment, Rev. 3: 17.

3. Poverty of spirit consists in an inward sense and feeling of our wants and defects; a conviction of our wretched and forlorn condition by nature; with a dependence on divine grace and mercy for pardon and acceptance, Matt. 5: 3. It must be distinguished from a poor spiritedness, a sneaking fearfulness, which bringeth a snare. It is the effect of the operation of the divine Spirit on the heart; (John 16: 8.) is attended with submission to the divine will; contentment in our situation; meekness and forbearance as to others, and genuine humility as to ourselves. It is a spirit approved of by God, (Isa. 66: 2.) evidential of true religion, (Luke 18: 13.) and terminates in endless felicity, Matt. 5: 3. Isa. 57: 15. Ps. 34: 18. *Dunlop's Ser.*, vol. ii. lec. 1; *Barclay's Dict.*; *South's Ser.*, vol. x. ser. 1; *Spect.*, no. 464, vol. vi; *Robert Harris' Ser.*, ser. 3. part 3; *Pascal's Thoughts*; *Cecil's Remains*; *Robinson's Bib. Repas.*, 1833.—*Hend. Buck; Calmet.*

**POWER;** the ability of performing a thing. It is in a sovereign degree an attribute of Deity. God is all-powerful. It means sometimes a right, privilege or dignity; (John 1: 12.) sometimes absolute authority; (Matt. 28: 18.) sometimes the exertion, or act of power, as of the Holy Spirit, (Eph. 1: 19.) of angels, or of human governments, magistrates, &c.; (Rom. 13: 1.) and perhaps it generally includes the idea of dignity, superiority. So, the body is sown in weakness, but raised in power.—*Calmet.*

**POWER OF GOD.** (See OMNIPOTENCE.)

**POWERS OF THE MIND,** are those faculties by which we think, reason, judge, &c. (See PHRENOLOGY, and SOUL.)

"They are so various," says Dr. Reid, "so many, so connected, and complicated in most of their operations, that there never has been any division of them proposed which is not liable to considerable objections. The most common division is that of understanding and will.

Under the will we comprehend our active powers, and all that lead to action, or influence the mind to act, such as appetites, passions, affections.

The understanding comprehends our contemplative powers, by which we perceive objects; by which we conceive or remember them; by which we analyze or compound them; and by which we judge and reason concerning them. Or the intellectual powers are commonly divided into simple apprehension, judgment, and reasoning." See *Reid on the Active Powers*; also on the *Human Mind*, and the *Intellectual Powers*; *Locke on the Understanding*; *Stewart, Brown, Abercrombie, and Upham on*

*Intellect at Philosophy; Chalmers on the Moral and Intellectual Constitution of Man; and works on PNEUMATOLOGY.*

For the influence Christianity has had on the moral and intellectual powers, see *White's admirable Sermons*, ser. 9; and *Wayland's Discourses*.—*Hend. Buck.*

**PRACTICAL WORKS;** such books as treat of and tend to promote Christian practice. With some great exceptions, works of this class are, from their very nature, of a more temporary character than any other theological production. Generally speaking, they are, and must be, adapted to the peculiar circumstances of their own age; they must be specially addressed to correct its prevailing evil tendencies; they must pre-eminently promote those parts of the Christian character which are least cultivated. They must also, in their external form, partake in some measure of the habits of the times. Such as are founded on a deep knowledge of human nature, and animated with genuine piety, must indeed benefit other ages, since human nature remains essentially the same; but their most direct influence belongs to the age in which they are written. Subsequently they may often form individuals: transfused into their minds, they are reproduced in other shapes, but are themselves withdrawn from circulation. Their body perishes; while the soul which gave it life migrates into another and another frame, and thus continues often to diffuse an extensive blessing, when the very name under which they originally appeared is forgotten. *Pusey's Historical Inquiry*, p. 11—180.—*Hend. Buck.*

**PRASE;** an acknowledgment made of the excellency or perfection of any person or action, with a commendation of the same.

"The desire of praise," says an elegant writer, "is generally connected with all the finer sensibilities of human nature. It affords a ground on which exhortation, counsel, and reproof can work a proper effect. To be entirely destitute of this passion, betokens an ignoble mind, on which no moral impression is easily made; for where there is no desire of praise, there will also be no sense of reproach; but while it is admitted to be a natural, and in many respects an useful principle of action, we are to observe that it is entitled to no more than our secondary regard. It has its boundary set, by transgressing which, it is at once transformed from an innocent into a most dangerous passion. When, passing its natural line, it becomes the ruling spring of conduct; when the regard which we pay to the opinions of men encroaches on that reverence which we owe to the voice of conscience and the sense of duty; the love of praise, having then gone out of its proper place, instead of improving, corrupts; and, instead of elevating, debases our nature." *Young's Love of Fame; Blair's Sermons*, vol. ii. ser. 6; *Jortin's Diss.*, diss. 4, passim; *Witberforce's Pract. View*, ch. 4, sec. 3; *Smith's Theory of Moral Sent.*, vol. i. p. 233; *Fitzosborne's Letters*, let. 18; *Foster's Essays; Buckminster's Sermons; Works of Hannah More; Abercrombie on the Moral Feelings; Am. Annals of Education*.—*Hend. Buck.*

**PRASE OF GOD;** the acknowledging his perfections, works, and benefits. Praise and thanksgiving are generally considered as synonymous, yet some distinguish them thus:—Praise properly terminates in God, on account: of his natural excellencies and perfections, and is that act of devotion by which we confess and admire his several attributes; but thanksgiving is a more contracted duty, and imports only a grateful sense and acknowledgment of past mercies. We praise God for all his glorious acts of every kind, that regard either us or other men; for his very vengeance, and those judgments which he sometimes sends abroad in the earth; but we thank him, properly speaking, for the instances of his goodness alone, and for such only of these as we ourselves are some way concerned in. (See **THANKS GIVING**.) *Bishop Atterbury's Sermon on Psalm 1: 14; Saurin's Sermons*, vol. i. ser. 14; *Tillotson's Sermons*, ser. 146; *Works of Robert Hall*.—*Hend. Buck.*

**PRAYER** has been well defined, the offering up of our desires unto God, for things agreeable to his will, in the name or through the mediation of Jesus Christ, by the help of the Holy Spirit, with a confession of our sins, and a thankful acknowledgment of his mercies.

1. Prayer is in itself a becoming acknowledgment of

the all-sufficiency of God, and of our dependence upon him. It is his appointed means for the obtaining of both temporal and spiritual blessings. He could bless his creatures in another way: but he will be inquired of, to do for them those things of which they stand in need, Ezek. 36: 37. It is the act of an indigent creature, seeking relief from the fountain of mercy. A sense of want excites desire, and desire is the very essence of prayer. "One thing have I desired of the Lord," says David: "that will I seek after." Prayer without desire is like an altar without a sacrifice, or without the fire from heaven to consume it. When all our wants are supplied, prayer will be converted into praise; till then Christians must live by prayer, and dwell at the mercy-seat. God alone is able to hear and to supply their every want. The revelation which he has given of his goodness lays a foundation for our asking with confidence the blessings we need, and his ability encourages us to hope for their bestowment. "O thou that hearest prayer; unto thee shall all flesh come," Ps. 65: 2.

2. Prayer is a spiritual exercise, and can only be performed acceptably by the assistance of the Holy Spirit, Rom. 8: 26. "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." The Holy Spirit is the great agent in the world of grace, and without his special influence there is no acceptable prayer. Hence he is called the Spirit of grace and of supplication: for he it is that enables us to draw nigh unto God, filling our mouth with arguments, and teaching us to order our cause before him, Zech. 12: 10.

3. All acceptable prayer must be offered in faith, or a believing frame of mind. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering: for let not the wavering man think that he shall receive any thing of the Lord," James 1: 5—7. "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11: 6. It must be offered in the name of Christ, believing in him as revealed in the word of God, placing in him all our hope of acceptance, and exercising unfeigned confidence in his atoning sacrifice and prevalent intercession.

4. Prayer is to be offered for "things agreeable to the will of God." So the apostle says: "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," 1 John 5: 14, 15. Our prayers must therefore be regulated by the revealed will of God, and come within the compass of the promises. These are to be the matter and the ground of our supplications. What God has not particularly promised, he may nevertheless possibly bestow; but what he has promised he will assuredly perform. Of the good things promised to Israel of old not one failed, but all came to pass; and in due time the same shall be said of all the rest.

5. All this must be accompanied with confession of our sins, and thankful acknowledgment of God's mercies. These are two necessary ingredients in acceptable prayer. "I prayed," says the prophet Daniel, "and made confession." Sin is a burden, of which confession unloads the soul. "Father," said the returning prodigal, "I have sinned against heaven and in thy sight." Thanksgiving is also as necessary as confession; by the one, we take shame to ourselves; by the other, we give glory to God. By the one, we abase the creature; by the other we exalt the Creator. In petitioning favors from God, we act like dependent creatures; in confession, like sinners; but in thanksgiving, like angels.

The reason on which this great and efficacious duty rests, has been a subject of some debate. On this point, however, we have nothing stated in the Scriptures. From them we learn only, that God has appointed it; that he enjoins it to be offered in faith, that is, faith in Christ, whose atonement is the meritorious and procuring cause of all the blessings to which our desires can be directed; and that prayer so offered is an indispensable condition of our obtaining the blessings for which we ask. As a

matter of inference, however, we may discover some glimpses of the reason in the divine mind on which its appointment rests. That reason has sometimes been said to be the moral preparation and state of fitness produced in the soul for the reception of the divine mercies which the act and, more especially, the habit of prayer must induce. Against this stands the strong and, in a scriptural view, fatal objection, that an efficiency is thus ascribed to the mere act of a creature to produce those great and, in many respects, radical changes in the character of man, which we are taught, by inspired authority, to refer to the direct influences of the Holy Spirit. What is it that fits man for forgiveness, but simply repentance? Yet that is expressly said to be the "gift" of Christ, and supposes strong operations of the illuminating and convincing Spirit of Truth, the Lord and Giver of spiritual life; and if the mere acts and habit of prayer had efficiency enough to produce a scriptural repentance, then every formalist atteaching with ordinary seriousness to his devotions must, in consequence, become a penitent. Again: if we pray for spiritual blessings aright, that is, with an earnestness of desire which arises from a due apprehension of their importance, and a preference of them to all earthly good, who does not see that this implies such a deliverance from the earthly and carnal disposition which characterizes our degenerate nature, that an agency far above our own, however we may employ it, must be supposed? or else, if our own prayers could be efficient up to this point, we might, by the continual application of this instrument, complete our regeneration, independent of that grace of God, which, after all, this theory brings in. It may indeed be said, that the grace of God operates by our prayers to produce in us a state of moral fitness to receive the blessings we ask. But this gives up the point contended for, the moral efficiency of prayer; and refers the efficiency to another agent working by our prayers as an instrument. Still, however, it may be affirmed, that the Scriptures nowhere represent prayer as an instrument for improving our moral state, in any other way than as the means of bringing into the soul new supplies of spiritual life and strength. It is therefore more properly to be considered as a condition of our obtaining that grace by which such effects are wrought, than as the instrument by which it effects them. In fact, all genuine acts of prayer depend upon a grace previously bestowed, and from which alone the disposition and the power to pray proceed. So it was said of Saul of Tarsus, "Behold, he prayeth!" He prayed in fact then for the first time; but that was in consequence of the illumination of his mind as to his spiritual danger, effected by the miracle on the way to Damascus, and the grace of God which accompanied the miracle. Nor does the miraculous character of the means by which conviction was produced in his mind, affect the relevancy of this to ordinary cases. By whatever means God may be pleased to fasten the conviction of our spiritual danger upon our minds, and to awaken us out of the long sleep of sin, that conviction must precede real prayer, and comes from the influence of his grace, rendering the means of conviction effectual. Thus it is not the prayer which produces the conviction, but the conviction which gives birth to the prayer; and if we pursue the matter to its subsequent stages, we shall come to the same result. We pray for what we feel we want; that is, for something not in our possession; we obtain this either by impartation from God, to whom we look up as the only Being able to bestow the good for which we ask him; or else we obtain it, according to this theory, by some moral efficiency being given to the exercise of prayer to work it in us. Now, the latter hypothesis is in many cases manifestly absurd. We ask for pardon of sin, for instance; but this is an act of God done *for us*, quite distinct from any moral change which prayer may be said to produce in us, whatever efficiency we may ascribe to it; for no such change in us can be pardon, since that must proceed from the party offended. We ask for increase of spiritual strength; and prayer is the expression of that want. But if it supply this want by its own moral efficiency, it must supply it in proportion to its intensity and earnestness; which intensity and earnestness can only be called forth by the degree in which the want is felt; so that the case

supposed is contradictory and absurd, as it makes the sense of want to be in proportion to the supply which ought to abate or remove it. And if it be urged, that prayer at least produces in us a fitness for the supply of spiritual strength, because it is excited by a sense of our wants, the answer is, that the fitness contended for consists in that sense of want itself which must be produced in us by the *previous* agency of grace, or we should never pray for supplies. There is, in fact, nothing in prayer simply which appears to have any adaptation, as an *instrument*, to effect a moral change in man, although it should be supposed to be made use of by the influence of the Holy Spirit. The word of God is properly an instrument, because it contains the doctrine which that Spirit explains and applies, and the motives to faith and obedience which he enforces upon the conscience and affections; and although prayer brings these truths and motives before us, prayer cannot properly be said to be an instrument of our regeneration, because that which is thus brought by prayer to bear upon our case is the word of God itself introduced into our prayers, which derive their sole influence in that respect from that circumstance. Prayer simply is the application of an insufficient to a sufficient Being for the good which the former cannot otherwise obtain, and which the latter only can supply; and as that supply is dependent upon prayer, and in the nature of the thing consequent, prayer can in no good sense be said to be the instrument of supplying our wants, or fitting us for their supply, except relatively, as a mere condition appointed by the Donor.

If we must inquire into the reason of the appointment of prayer, and it can scarcely be considered as a purely arbitrary institution, that reason seems to be, the preservation in the minds of men of a solemn and impressive sense of God's agency in the world, and the dependence of all creatures upon him. Perfectly pure and glorified beings, no longer in a state of probation, and therefore exposed to no temptations, may not need this institution; but men in their fallen state are constantly prone to forget God; to rest in the agency of second causes; and to build upon a sufficiency in themselves. This is at once a denial to God of the glory which he rightly claims, and a destructive delusion to creatures, who, in forsaking God as the object of their constant affiance, trust but in broken reeds, and attempt to drink from "broken cisterns which can hold no water." It is then equally in mercy to us, as in respect to his own honor and acknowledgment, that the Divine Being has suspended so many of his blessings, and those of the highest necessity to us, upon the exercise of prayer; an act which acknowledges his uncontrollable agency, and the dependence of all creatures upon him; our insufficiency, and his fullness; and lays the foundation of that habit of gratitude and thanksgiving which is at once so ameliorating to our own feelings, and so conducive to a cheerful obedience to the will of God. And if this reason for the injunction of prayer is nowhere in Scripture stated in so many words, it is a principle uniformly supposed as the foundation of the whole scheme of religion which they have revealed.

To this duty objections have been sometimes offered, at which it may be well at least to glance. One has been grounded upon a supposed predestination of all things which come to pass; and the argument is, that as this established predestination of all things cannot be altered, prayer, which supposes that God will depart from it, is vain and useless. The answer which a pious predestinarian would give to this objection is, that the argument drawn from the predestination of God lies with the same force against every other human effort, as against prayer; and that as God's predestination to give food to man does not render the cultivation of the earth useless and impertinent, so neither does the predestination of things shut out the necessity and efficacy of prayer. It would also be urged, that God has ordained the means as well as the end; and although he is an unchangeable Being, it is a part of the unchangeable system which he has established, that prayer shall be heard and accepted. Those who have not these views of predestination will answer the objection differently; for if the premises of such a predestination as is assumed by the objection, and conceded

in the answer, be allowed, the answer is unsatisfactory. The Scriptures represent God, for instance, as purposing to inflict a judgment upon an individual or a nation, which purpose is often changed by prayer. In this case either God's purpose must be denied, and then his threatenings are reduced to words without meaning; or the purpose must be allowed, in which case either prayer breaks in upon predestination, if understood absolutely, or it is vain and useless. To the objection so drawn out it is clear that no answer is given by saying that the means as well as the end are predestinated, since prayer in such cases is not a means to the end, but an instrument of thwarting it; or is a means to one end in opposition to another end, which, if equally predestinated with the same absoluteness, is a contradiction. The true answer is, that although God has absolutely predetermined some things, there are others, which respect his government of free and accountable agents, which he has hypothetically predetermined. The true immutability of God consists, not in his adherence to such purposes, but in his never changing the principles of his administration; and he may therefore, in perfect accordance with his preordination of things, and the immutability of his nature, purpose to do, under certain conditions dependent upon the free agency of man, what he will not do under others; and for this reason, that an immutable adherence to the principles of a wise, just, and gracious government requires it. Prayer in Scripture made one of these conditions; and if God has established it as one of the principles of his moral government to accept prayer, in every case in which he has given us authority to ask, he has not, we may be assured, entangled his actual government of the world with the bonds of such an eternal predestination of particular events, as either to reduce prayer to a mere form of words, or not to be able himself, consistently with his decrees, to answer it, wheoever it is encouraged by his express engagements.

A second objection is, that as God is infinitely wise and good, his wisdom and justice will lead him to bestow "whatever is fit for us without praying; and if any thing be not fit for us, we cannot obtain it by praying." To this Dr. Paley very well replies, "that it may be agreeable to perfect wisdom to grant that to our prayers which it would not have been agreeable to the same wisdom to have given us without praying for." This, independent of the question of the authority of the Scriptures which explicitly enjoin prayer, is the best answer which can be given to the objection; and it is no small confirmation of it, that it is obvious to every reflecting man, that for God to withhold favors till asked for, "tends," as the same writer observes, "to encourage devotion among his rational creatures, and to keep up and circulate a knowledge and sense of their dependency upon him." But it is urged, "God will always do what is best from the moral perfection of his nature, whether we pray or not." This objection, however, supposes that there is but one mode of acting for the best, and that the divine will is necessarily determined to that mode only; "both which positions," says Paley, "presume a knowledge of universal nature, much beyond what we are capable of attaining." It is, indeed, a very unsatisfactory mode of speaking, to say, God will always do what is best; since we can conceive him capable in all cases of doing what is still better for the creature, and also that the creature is capable of receiving more and more from his infinite fulness forever. All that can be rationally meant by such a phrase is, that, in the circumstances of the case, God will always do what is most consistent with his own wisdom, holiness, and goodness; but then the disposition to pray, and the act of praying, add a new circumstance to every case, and often bring many other new circumstances along with them. It supposes humility, contrition, and trust, on the part of the creature; and an acknowledgment of the power and compassion of God, and of the merit of the atonement of Christ: all which are manifestly new positions, so to speak, of the circumstances of the creature, which, upon the very principle of the objection, rationally understood, must be taken into consideration.

But if the efficacy of prayer as to ourselves be granted, its influence upon the case of others is said to be more dif-

ficult to conceive. This may be allowed without at all affecting the duty. Those who bow to the authority of the Scriptures will see, that the duty of praying for ourselves and for others rests upon the same divine appointment; and to those who ask for the reason of such intercession in behalf of others, it is sufficient to reply, that the efficacy of prayer being established in one case, there is the same reason to conclude that our prayers may benefit others, as any other effort we may use. It can only be by divine appointment that one creature is made dependent upon another for any advantage, since it was doubtless in the power of the Creator to have rendered each independent of all but himself. Whatever reason, therefore, might lead him to connect and interweave the interests of one man with the benevolence of another, will be the leading reason for that kind of mutual dependence which is implied in the benefit of mutual prayer. Were it only that a previous sympathy, charity, and good-will, are implied in the duty, and must, indeed, be cultivated in order to it, and be strengthened by it, the wisdom and benevolence of the institution would, it is presumed, be apparent to every well-constituted mind. That all prayer for others must proceed upon a less perfect knowledge of them than we have of ourselves, is certain; that all our petitions must be, even in our own mind, more conditional than those which respect ourselves, though many of these must be subjected to the principles of a general administration, which we but partially apprehend; and that all spiritual influences upon others, when they are subject to our prayers, will be understood by us as acting in harmony with their free agency, must also be conceded; and, therefore, when others are concerned, our prayers may often be partially or wholly fruitless. He who believes the Scriptures will, however, be encouraged by the declaration, that "the effectual fervent prayer of a righteous man," for his fellow-creatures, "availeth much;" and he who demands something beyond mere authoritative declaration, as he cannot deny that prayer is one of those instruments by which another may be benefited, must acknowledge that, like the giving of counsel, it may be of great utility in some cases, although it should fail in others; and that as no man can tell how much good counsel may influence another, or in many cases say whether it has ultimately failed or not, so it is with prayer. It is a part of the divine plan, as revealed in his word, to give many blessings to man independent of his own prayers, leaving the subsequent improvement of them to himself. They are given in honor of the intercession of Christ, man's great "Advocate;" and they are given, subordinately, in acceptance of the prayers of Christ's church, and of righteous individuals. And when many or few devout individuals become thus the instruments of good to communities, or to whole nations, there is no greater mystery in this than in the obvious fact, that the happiness or misery of large masses of mankind is often greatly affected by the wisdom or the errors, the skill or the incompetence, the good or the bad conduct, of a few persons, and often of one. *Wilkins, Henry, Watts on Prayer; Townsend's Nine Sermons on Prayer; Paley's Moral Phil.*, vol. ii. p. 31; *Mason's Student and Pastor*, p. 87; *Wollaston's Religion of Nature*, pp. 122, 124; *Paley's Works; Price's Works; Magee on Atonement*, notes; *H. More on Education and Prayer; Barrow's Works*, vol. i. ser. 6; *Smith's System of Prayer; Scamp's Sermon on Family Religion; Works of Andrew Fuller; Works of Robert Hall; Bickersteth on Prayer; Wardlaw's Sermons on Prayer; Douglas's Thoughts on Prayer; Ward's Farenell Letters; Am. Eop. Mag.*, 1829; *Natural History of Enthusiasm; Chalmers' Sermons.*—*Watson.*

PRAXEANS; the followers of Praxeas, a man of considerable talents, about the end of the second century. He was the founder of the Monarchians, or Patripassians, as they were called by the orthodox; but it does not appear that he ever allowed, in any proper sense, that God the Father suffered. Dr. Lardner thinks, that his system very nearly resembled that of the *indwelling* scheme. (See PRE-EXISTENCE.) *Lardner's Heretics*, pp. 412—414.—*Williams.*

PREACHER; one who discourses publicly on religious subjects. (See articles DECLARATION, ELOQUENCE, MINISTER, and SERMON.)—*Hend. Buck.*

PREACHING, is publicly discoursing on any religious subject. It is impossible, in the compass of this work, to give a complete history of this article from the beginning down to the present day. This must be considered as a desideratum in theological learning. Mr. Robinson, in his second volume of "Claude's Essay," has prefixed a brief dissertation on this subject, an abridgment of which we shall here insert, with a few occasional alterations.

From the sacred records we learn, that when men began to associate for the purpose of worshipping the Deity, Enoch prophesied, Jude 14, 15. We have a very short account of this prophet and his doctrine; enough, however, to convince us that he taught the principal truths of natural and revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct, Gen. 5: 24. Heb. 11: 5, 6. From the days of Enoch to the time of Moses, each patriarch worshipped God with his family; probably several assembled at new moons, and alternately instructed the whole company. Noah, it is said, was a preacher of righteousness, 2 Pet. 2: 5. 1 Pet. 3: 19, 20. Abraham commanded his household, after him, to keep the way of the Lord, and to do justice and judgment; (Gen. 18: 19.) and Jacob, when his house lapsed to idolatry, remonstrated against it, and exhorted them, and all that were with him, to put away strange gods, and to go up with him to Bethel, Gen. 10: 25: 2, 3. Melchizedek, also, we may consider as the father, the prince, and the priest of his people, publishing the glad tidings of peace and salvation, Gen. 18. Heb. 7.

Moses was a most eminent prophet and preacher, raised up by the authority of God; and by whom, it is said, came the law, John 1: 17. This great man had much at heart the promulgation of his doctrine; he directed it to be inscribed on pillars, to be transcribed in books, and to be taught both in public and private by word of mouth, Deut. 28: 8. 6: 9. 21: 19. 17: 18. Num. 5: 23. Deut. 4: 9. Himself set the example of each; and how he and Aaron sermonized, we may see by several parts of his writings. The first discourse was heard with profound reverence and attention; the last was both uttered and received in raptures, Exod. 4: 31. Deut. 33: 7, 8. Public preaching does not appear under this economy to have been attached to the priesthood: priests were not officially preachers; and we have innumerable instances of discourses delivered in religious assemblies by men of other tribes besides that of Levi, Ps. 68: 11. Joshua was an Ephraimite; but being full of the spirit of wisdom, he gathered the tribes to Shechem, and harangued the people of God, Deut. 34: 9. Joshua 34. Solomon was a prince of the house of Judah, Amos a herdsman of Tekoa; yet both were preachers, and one at least was a prophet, 1 Kings 2. Amos 7: 14, 15. When the ignorant notions of pagans, the vices of their practice, and the idolatry of their pretended worship, were in some sad periods incorporated into the Jewish religion by the princes of that nation, the prophets and all the seers protested against this apostasy, and they were persecuted for so doing. Shemaiah preached to Rehoboam, the princes, and all the people at Jerusalem, 2 Chron. 12: 5. Azariah and Hanani preached to Aza and his army, 2 Chron. 15: 1, &c. 16: 7. Michaiah to Ahab. Some of them opened schools, or houses of instruction, and there to their disciples they taught the pure religion of Moses. At Naioth, in the suburbs of Ramah, there was one where Samuel dwelt; there was another at Jericho, and a third at Bethel, to which Elijah and Elisha often resorted. Thither the people went on Sabbath days, and at new moons, and received public lessons of piety and morality, 1 Sam. 19: 18. 2 Kings 2: 3, 5. 4: 2, 3. Through all this period there was a dismal confusion of the useful ordinance of public preaching. Sometimes they had no open vision, and the word of the Lord was precious or scarce: the people heard it only now and then. At other times they were left without a teaching priest, and without law. And, at other seasons, again, itinerants, both princes, priests, and Levites, were sent through all the country to carry the book of the law, and to teach in the cities. In a word, preaching flourished when pure religion grew; and when the last decayed, the first was suppressed. Moses had not appropriated preach-

ing to any order of men: persons, places, times, and manners, were all left open and discretionary. Many of the discourses were preached in camps and courts, in streets, schools, cities, and villages, sometimes with great composure and coolness, at other times with vehement action and rapturous energy; sometimes in a plain, blunt style, at other times in all the magnificent pomp of eastern allegory. On some occasions, the preachers appeared in public with visible signs, with implements of war, yokes of slavery, or something adapted to their subject. They gave lectures on these, held them up to view, girded them on, broke them in pieces, rent their garments, rolled in the dust, and endeavored, by all the methods they could devise, agreeably to the customs of their country, to impress the minds of their auditors with the nature and importance of their doctrines. These men were highly esteemed by the pious part of the nation; and princes thought proper to keep seers and others, who were scribes, who read and expounded the law, 2 Chron. 34: 29, 30. 35: 15. Hence false prophets, bad men who found it worth while to be good, crowded the courts of princes. Jezebel, an idolatress, had four hundred prophets of Baal; and Ahab, a pretended worshipper of Jehovah, had as many pretended prophets of his own profession, 2 Chron. 18: 5.

When the Jews were carried captive into Babylon, the prophets who were with them inculcated the principles of religion, and endeavored to possess their minds with an aversion to idolatry; and to the success of preaching we may attribute the reconversion of the Jews to the belief and worship of one God; a conversion that remains to this day. The Jews have since fallen into horrid crimes, but they have never since this period lapsed into idolatry, Hos. 2, 3. Ezek. 2, 3, 34. There were not wanting, however, multitudes of false prophets among them, whose characters are strikingly delineated by the true prophets, and which the reader may see in the thirteenth chapter of Ezekiel, fifty-sixth of Isaiah, and twenty-third of Jeremiah. When the seventy years of the captivity were expired, the good prophets and preachers, Zerubbabel, Joshua, Haggai, and others, having confidence in the word of God, and aspiring after their natural, civil, and religious rights, endeavored by all means to extricate themselves and their countrymen from that mortifying state into which the crimes of their ancestors had brought them. They wept, fasted, prayed, preached, prophesied, and at length prevailed. The chief instruments were Nehemiah and Ezra: the first was governor, and reformed their civil state; the last was a scribe of the law of the God of heaven, and addressed himself to ecclesiastical matters, in which he rendered the noblest service to his country, and to all posterity. He collected and collated manuscripts of the sacred writings, and arranged and published the holy canon in its present form. To this he added a second work, as necessary as the former: he revived and new-modelled public preaching, and exemplified his plan in his own person. The Jews had almost lost in the seventy years' captivity their original language: that was now become dead; and they spoke a jargon made up of their own language and that of the Chaldeans and other nations with whom they had been confounded. Formerly preachers had only explained subjects; now they were obliged to explain words; words which, in the sacred code, were become obsolete, equivocal, or dead. Houses were now opened, not for ceremonial worship, as sacrificing, for this was confined to the temple; but for moral obedience, as praying, preaching, reading the law, divine worship, and social duties. These houses were called synagogues: the people repaired thither morning and evening for prayer; and on Sabbaths and festivals the law was read and expounded to them. We have a short but beautiful description of the manner of Ezra's first preaching, Neh. 8. Upwards of fifty thousand people assembled in a street, or large square, near the water-gate. It was early in the morning of a Sabbath day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher; and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers; and in another, on the left, seven. Thirteen other prin-

cipal teachers, and many Levites, were present also on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the book of the law, and the whole congregation instantly rose up from their seats, and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and, at the close of the prayer, with uplifted hands, they solemnly pronounced, Amen, amen. Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively; and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. "Go your way," said they; "eat the fat, drink the sweet, send portions unto them for whom nothing is prepared." The wise and benevolent sentiments of these noble souls were imbibed by the whole congregation, and fifty thousand troubled hearts were calmed in a moment. Home they returned, to eat, to drink, to send portions, and to make mirth, because they had understood the words that were declared unto them. Plato was alive at this time, teaching dull philosophy to cold academics; but what was he, and what was Xenophon, or Demosthenes, or any of the pagan orators, in comparison with these men? From this period to that of the appearance of Jesus Christ, public preaching was universal: synagogues were multiplied, vast numbers attended, and elders and rulers were appointed for the purpose of order and instruction.

The most celebrated preacher that arose before the appearance of Jesus Christ, was John the Baptist. He was commissioned from heaven to be the harbinger of the Messiah. He took Elijah for his model; and as the times were very much like those in which that prophet lived, he chose a doctrine and a method very much resembling those of that venerable man. His subjects were few, plain, and important. His style was vehement, his images bold, his deportment solemn, his actions eager, and his morals strict; but this bright morning star gave way to the illustrious Sun of Righteousness, who now arose on a benighted world. Jesus Christ certainly was the prince of preachers. Who but can admire the simplicity and majesty of his style, the beauty of his images, the alternate softness and severity of his address, the choice of his subjects, the gracefulness of his deportment, and the indefatigableness of his zeal? Let the reader charm and solace himself in the study and contemplation of the character, excellency, and dignity of this best of preachers, as he will find them delineated by the evangelists.

The apostles exactly copied their divine Master. They formed multitudes of religious societies, and were abundantly successful in their labors. They confined their attention to religion, and left the school to dispute, and politicians to intrigue. The doctrines they preached they supported entirely by evidence; and neither had nor required such assistance as human laws or worldly policy, the eloquence of the schools or the terror of arms, the charms of money or the tricks of tradesmen, could afford them.

The apostles being dead, every thing came to pass as they had foretold. The whole Christian system underwent a miserable change: preaching shared the fate of other institutions, and this glory of the primitive church was now generally degenerated. Those writers whom we call the fathers, however held up to view by some as models of imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly incorporated with pagan philosophy and Jewish allegory! It must, indeed, be allowed, that, in general, the simplicity of Christianity was maintained, though under gradual decay, during the first three centuries. The next five centuries produced many pious and excellent preachers both in the Latin and Greek churches, though the doctrine continued to degenerate. The Greek pulpit was adorned with some eloquent orators. Basil, bishop of Caesarea, John Chrysostom, preacher at Antioch, and afterwards patriarch (as he was called) of Constantinople, and Gregory Nazianzen, who all flourished in the fourth century seem to have led the fashion

of preaching in the Greek church: Jerome and Augustine did the same in the Latin church. For some time, preaching was common to bishops, elders, deacons, and private brethren, in the primitive church; in process, it was restrained to the bishop, and to such as he should appoint. They called the appointment ordination; and at last attached I know not what ideas of mystery and influence to the word, and of dominion to the bishop who pronounced it. When a bishop or preacher travelled, he claimed no authority to exercise the duties of his function, unless we were invited by the churches where he attended public worship. The first preachers differed much in pulpit action; the greater part used very moderate and sober gesture. They delivered their sermons all extempore, while there were notaries who took down what they said. Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin. They did not preach by the clock, (so to speak,) but were short or long as they saw occasion, though an hour was about the usual time. Sermons were generally both preached and heard standing; but sometimes both speaker and auditors sat, especially the aged and the infirm. The fathers were fond of allegory; for Origen, that everlasting allegorizer, had set them the example. Before preaching, the preacher usually went into a vestry to pray, and afterwards to speak to such as came to salute him. He prayed with his eyes shut, in the pulpit. The first words the preacher uttered to the people, when he ascended the pulpit, was, "Peace be with you," or, "The love of our Lord Jesus Christ, the grace of God, and the fellowship of the Holy Ghost, be with you all;" to which the assembly at first added, "Amen;" and, in after times, they answered, "And with thy spirit." Degenerate, however, as these days were in comparison with those of the apostles, yet they were golden ages in comparison with the times that followed, when metaphysical reasonings, mystical divinity, yea, Aristotelian categories, and reading the lives of saints, were substituted in the place of sermons. The pulpit became a stage, where ludicrous priests obtained the vulgar laugh by the lowest kind of wit, especially at the festivals of Christmas and Easter.

But the glorious Reformation was the offspring of preaching, by which mankind were informed: there was a standard, and the religion of the times was put to trial by it. The avidity of the common people to read Scripture, and to hear it expounded, was wonderful: and the papists were so fully convinced of the benefit of frequent public instruction, that they who were justly called "unpreaching prelates," and whose pulpits, to use an expression of Latimer, had been "bells without clappers" for many a long year, were obliged for shame to set up regular preaching again.

The church of Rome has produced some great preachers since the Reformation, but not equal to the reformed preachers; and a question naturally arises here, which it would be unpardonable to pass over in silence, concerning the singular effect of the preaching of the reformed, which was general, national, universal reformation.

In the darkest times of popery there had arisen, now and then, some famous popular preachers, who had zealously inveighed against the vices of their times, and whose sermons had produced sudden and amazing effects on their auditors; but all these effects had died away with the preachers who produced them, and all things had gone back into the old state. Law, learning, commerce, society at large, had not been improved. Here a new scene opens: preachers arise less popular, perhaps less indefatigable and exemplary; their sermons produce less striking immediate effects; and yet their auditors go away, and agree by whole nations to reform.

Jerome Savonarola, Jerome Narni, Capistran, Connecte, and many others, had produced by their sermons great immediate effects. When Connecte preached, the ladies lowered their head-dresses, and committed quilled caps by hundreds to the flames. When Narni taught the populace in Lent, from the pulpits of Rome, half the city went from his sermons, crying along the streets, "Lord, have mercy upon us; Christ, have mercy upon us!" so that in only one passion-week, two thousand crowns-worth of ropes



were sold to make scourges with; and when he preached before the pope to cardinals and bishops, and painted the crime of non-residence in its own colors, he frightened thirty or forty bishops who heard him instantly home to their dioceses. In the pulpit of the university of Salamanca, he induced eight hundred students to quit all worldly prospects of honor, riches, and pleasures, and to become penitents in divers monasteries. Some of this class were martyrs too. We know the fate of Savonarola, and more might be added; but all lamented the momentary duration of the effects produced by their labors. Narni himself was so disgusted with his office, that he renounced preaching, and shut himself up in his cell to mourn over his irreclaimable contemporaries; for bishops went back to court, and rope-makers lay idle again.

Our reformers taught all the good doctrines which had been taught by these men, and they added two or three more, by which they laid the axe to the root of apostasy, and produced general reformation. Instead of appealing to popes, and canons, and founders, and fathers, they only quoted them, and referred their auditors to the Holy Scriptures for law. Pope Leo X. did not know this when he told Prierio, who complained of Luther's heresy, "Friar Martin had a fine genius!" They also taught the people what little they knew of Christian liberty; and so led them into a belief that they might follow their own ideas in religion, without the consent of a confessor, a diocesan, a pope, or a council. They went farther, and laid the stress of all religion on *justifying faith*. This obliged the people to get acquainted with Christ, the object of their faith; and thus they were led into the knowledge of a character altogether different from what they saw in their old guides; a character which it is impossible to know, and not to admire and imitate. The old papal popular sermons had gone off like a charge of gunpowder, producing only a fright, a bustle, and a black face; but those of the *new learning*, as the monks called them, were small hearty seeds, which, being sown in the honest hearts of the multitude, and watered with the dew of heaven, softly vegetated, and imperceptibly unfolded blossoms and fruits of inestimable value.

These eminent servants of Christ excelled in various talents, both in the pulpit and in private. Knox came down like a thunder-storm; Calvin resembled a whole day's set rain; Beza was a shower of the softest dew. Old Latimer, in a coarse frieze gown, trudded afoot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in rustic style from a hollow tree; while the courtly Ridley, in satin and fur, taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give king Henry VIII. a New Testament, with the label, "Whoremongers and adulterers God will judge;" while Knox, who said "there was nothing in the pleasant face of a lady to affray him," assured the queen of Scots, that, "if there were any spark of the Spirit of God, yea, of honesty and wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes; evidences of impiety or insanity." These men were not all accomplished scholars; but they all gave proof enough that they were honest, hearty, and disinterested in the cause of religion.

All Europe produced great and excellent preachers, and some of the more studious and sedate reduced their art of public preaching to a system, and taught rules of a good sermon. Bishop Wilkins enumerated, in 1646, upwards of sixty who had written on the subject. Several of these are valuable treatises, full of edifying instructions; but all are on a scale too large, and, by affecting to treat of the whole office of a minister, leave that capital branch, public preaching, unfinished and vague.

One of the most important articles of pulpit science, that which gives life and energy to all the rest, and without which all the rest are nothing but a vain parade, is either neglected or exploded in all these treatises. It is essential to the ministrations of the divine word by public preaching, that preachers be allowed to form principles of their own, and that their sermons contain their real sentiments, the fruits of their own intense thought and meditation. Preach-

ing cannot be in a good state in those communities, where the shameful traffic of buying and selling manuscript sermons is carried on. Moreover, all the animating encouragements that arise from a free, unbiassed choice of the people, and from their uncontaminated, disinterested applause, should be left open to stimulate a generous youth to excel. Command a man to utter what he has no inclination to propagate, and what he does not even believe; threaten him, at the same time, with all the miseries of life, if he dare to follow his own ideas, and to promulge his own sentiments, and you pass a sentence of death on all he says. He does declaim, but all is languid and cold, and he lays his system out as an undertaker does the dead.

Since the reformers, we have had multitudes who have entered into their views with disinterestedness and success; and, in the present times, both in Europe and in America, names could be mentioned which would do honor to any pulpit: for though there are too many who do not fill up that important station with proportionate piety and talents, yet we have men who are conspicuous for their extent of knowledge, depth of experience, originality of thought, fervency of zeal, consistency of deportment, and great usefulness in the Christian church. May their numbers still be increased, and their exertions in the cause of truth be eminently crowned with the divine blessing! See *Robinson's Claude*, vol. ii., preface; and books recommended under article MINISTER.—*Hend. Buck.*

PREACHING FRIARS. (See DOMINICANS.)  
 PREADAMITES; a denomination given to the inhabitants of the earth, conceived by some people to have lived before Adam.

Isaac de la Pereyra, in 1655, published a book to evince the reality of Preadamites, by which he gained a considerable number of proselytes to the opinion; but the answer of Demarets, professor of theology at Groningen, published the year following, put a stop to its progress, though Pereyra made a reply.

His system was this. The Jews he calls *Adamites*, and supposes them to have issued from Adam; and gives the title *Preadamites* to the Gentiles, whom he supposes to have been a long time before Adam. But this being expressly contrary to the first words of Genesis, Pereyra had recourse to the fabulous antiquities of the Egyptians and Chaldeans, and to some idle rabbins, who imagined there had been another world before that described by Moses. He was apprehended by the inquisition in Flanders, and very roughly used, though in the service of the dauphin. But he appealed from their sentence to Rome, whither he went in the time of Alexander VII., and where he printed a retraction of his book of Preadamites.

The arguments against the Preadamites are these. The sacred history of Moses assures us that Adam and Eve were the first persons that were created on the earth, Gen. 1: 26. 2: 7. Our Savior confirmed this when he said, "From the beginning of the creation God made them, male and female," Mark 10: 6. It is undeniable that he speaks this of Adam and Eve, because in the next verse he uses the same words as those in Gen. 2: 1: "Therefore shall a man leave his father and mother, and cleave unto his wife." It is also clear from Gen. 3: 20, where it is said, that "Adam called his wife's name Eve, because she was the *mother of all living*;" that is, she was the source and root of all men and women in the world; which plainly intimates that there was no other woman that was such a mother. Finally, Adam is expressly called *twice*, by the apostle Paul, the *first man*, 1 Cor. 15: 45, 47.—*Hend. Buck.*

PRECEPT; a rule given by a superior; a direction or command. The precepts of religion, says Saurin, are as essential as the doctrines; and religion will as certainly sink if the morality be subverted, as if the theology be undermined. The doctrines are only proposed to us as the ground of our duty. (See DOCTRINE; LAW; and POSITIVE INSTITUTIONS.)—*Hend. Buck.*

PRECISIANS; one of the names given to the Puritans, or those who, about the time of the Commonwealth, discovered by their conduct that they were in earnest on the subject of religion. They were called precise, because they condemned swearing, plays, gaming, and drinking,

dancing, and other worldly recreations on the Lord's day, and the time-serving, careless, and corrupt religion which was then in fashion.—*Hend. Buck.*

**PREDESTINARIANS;** those who believe in predestination. (See **PREDESTINATION**.)—*Hend. Buck.*

**PREDESTINATION.** The word predestinate is of Latin original, (*prædestino*), and signifies in that tongue to deliberate beforehand with one's self how one shall act, and, in consequence of such deliberation, to form a settled plan, or predetermine where, when, how, and by whom any thing shall be done, and to what end it shall be done. So the Greek word *προορίζω*, which exactly answers to the English word predestinate, and is rendered by it, (Acts 4: 28. Rom. 8: 29, 30. 1 Cor. 2: 7. Eph. 1: 5, 11.) signifies to resolve what shall be done, and before the thing resolved on is actually effected; to appoint it to some certain use, and direct it to some determinate end. (See **DECREES OF GOD**.)

This doctrine has been the occasion of considerable disputes and controversies among divines. On the one side it has been observed, that it is impossible to reconcile it with our ideas of the justice and goodness of God, that it makes God to be the author of sin, destroys moral distinction, and renders all our efforts useless.

Predestinarians deny these consequences, and endeavor to prove this doctrine from the consideration of the perfections of the divine nature, and from Scripture testimony. If his knowledge, say they, be infinite and unchangeable, he must have known every thing from eternity. If we allow the attribute of prescience, the idea of a decree must certainly be believed also; for how can an action that is really to come to pass be foreseen, if it be not determined either to do or to suffer it? God knew every thing from the beginning; but this he could not have known if he had not so determined it. If, also, God be infinitely wise, it cannot be conceived that he would leave things at random, and have no plan. He is a God of order, and this order he observes as strictly in the moral as in the natural world, however confused things may appear to us. To conceive otherwise of God, is to degrade him, and is an insult to his perfections. If he, then, be wise and unchangeable, no new idea or purpose can arise in his mind; no alteration of his plan can take place, upon condition of his creatures acting in this or that way. (See **FOREKNOWLEDGE**; **PRESCIENCE**.)

To say that this doctrine makes him the author of sin is not justifiable. We all allow omnipotence to be an attribute of Deity, and that by this attribute he could have prevented sin from entering into the world, had he chosen it; yet we see he did not. Now he is no more the author of sin in one case than the other. May we not ask, Why does he suffer those inequalities of providence? why permit whole nations to lie in idolatry for ages? why leave men to the most cruel barbarities? why punish the sins of the fathers in the children? In a word, why permit the world at large to be subject to pains, crosses, losses, evils of every kind, and that for so many thousands of years? And, yet, will any dare call the Deity unjust? The fact is, our finite minds know but little of the ways of God, Rom. 11: 33—36.

But, supposing there are difficulties in this subject, (and what subject is without?) the Scripture abounds with passages which at once prove the doctrine, Matt. 25: 34. Rom. 8: 29, 30. Eph. 1: 3, 6, 11. 2 Tim. 1, 9. 2 Thess. 2: 13. 1 Pet. 1: 1, 2. John 6: 37. John 17: 2—24. Rev. 13: 8. 17: 8. Dan. 4: 35. 1 Thess. 5: 19. Matt. 11: 26. Exod. 4: 21. Prov. 16: 4. Acts 13: 48.

The moral uses of this doctrine are these: 1. It hides pride from man. 2. Excludes the idea of chance. 3. Exalts the grace of God. 4. Renders salvation certain. 5. Affords believers great consolation. See **DECREES OF GOD**; **ELECTION**; *Kings, Toplady, Cooper, and Tucker, on Predestination*; *Burnet on 17th Art.*; *Whitby and Gill on the Five Points*; *Wesley's Pred. considered*; *Hill's Logica Westiensis*; *Edwards on the Will*; *Pollholl on the Decrees*; *Edwards's Veritas Redux*; *Saurin's Sermons*, vol. v. ser. 13; *Dr. Williams's Sermon on Predestination*; *Dr. Hamilton on Election*; *Douglas on the Truths of Religion*; *Fuller's Works*; *Dwight's Theology*.—*Hend. Buck.*

**PRE-EMINENCE;** higher power and honor. In all

things, in nature, in person, in office, work, power, and honor, Christ has the pre-eminence above angels and men; or any other creature, Col. 1: 18. A man has no pre-eminence above a beast as to his body; he is liable to the same diseases and death, Eccl. 3: 19.—*Brown.*

**PRE-EXISTENCE OF JESUS CHRIST,** is his existence before he was born of the virgin Mary. That he really did exist before, is plain, from John 3: 13. 6: 50. &c. 17: 1. 8: 58. 1 John 1: 4; but there have been different opinions respecting this existence.

Dr. Watts supposes, that the doctrine of the pre-existence of the soul of Christ explains dark and difficult scriptures, and discovers many beauties and proprieties of expression in the word of God, which on any other plan lie unobserved. For instance, in Col. 1: 15, &c. Christ is described as the image of the invisible God, the first-born of every creature. His being the image of the invisible God cannot refer merely to his divine nature; for that is as invisible in the Son as in the Father: therefore it seems to refer to his pre-existent soul in union with the Godhead. Again: when man is said to be created in the image of God, (Gen. 1, 2.) it may refer to the God-man, to Christ in his pre-existent state. God says, "Let us make man in our image, after our likeness." The word is redoubled, perhaps to intimate that Adam was made in the likeness of the human soul of Christ, as well as that he bore something of the image and resemblance of the divine nature.

On the other side it is affirmed, that this doctrine of the pre-existence of the human soul of Christ weakens and subverts that of his personality. 1. A pure intelligent spirit, say they, the first, the most ancient, and the most excellent of creatures, created before the foundation of the world, so exactly resembles the second person of the Arian trinity, that it is impossible to show the least difference, except in name. 2. The pre-existent intelligence supposed in this doctrine is so confounded with those other intelligences called angels, that there is great danger of mistaking this human soul for an angel, and so of making the person of Christ to consist of three natures. 3. If Jesus Christ had nothing in common like the rest of mankind, except a body, how could this semi-conformity make him a real man? 4. The passages quoted in proof of the pre-existence of the human soul of Jesus Christ are of the same sort with those which others allege in proof of the pre-existence of all human souls. 5. This opinion, by ascribing the dignity of the work of redemption to his sublime human soul, detracts from the deity of Christ, and renders the last as passive as the first active. 6. This notion is contrary to Scripture. St. Paul says, in all things it behooved him to be made like his brethren: he partook of all our infirmities, except sin. St. Luke says, he increased in stature and in wisdom, Heb. 2: 17. Luke 2: 52. See articles **JESUS CHRIST**, and **INDWELLING SCHEME**; *Robinson's Claude*, vol. i. pp. 214, 311; *Watts's Works*, vol. v. pp. 274, 385; *Gill's Body of Divinity*, vol. ii. p. 51; *Robinson's Plea*, p. 140; *Fleming's Christology*; *Simpson's Apology for the Trinity*, p. 190; *Hawker's Sermon on the Divinity of Christ*, pp. 44, 45.—*Hend. Buck.*

**PRE-EXISTIANI;** a term applied to those who hold the hypothesis of the pre-existence of souls, or the doctrine that, at the beginning of the world, God created the souls of all men, which, however, are not united to the body till the individuals for whom they are destined are begotten or born into the world. This was the opinion of Pythagoras, Plato, and his followers, and of the cabalists among the Jews. The doctrine was taught by Justin Martyr, Origen, and others of the fathers, and has been the common opinion of mystics, both of ancient and modern times. Such as hold the immediate creation of the human soul at the moment of the production of the body, are called *creantiani*; and those who believe in its natural propagation by the parents, *traduciani*.—*Hend. Buck.*

**PREMONSTRANTES,** or **PREMONSTRATENSES;** a religious order of regular canons, instituted in 1120 by S. Norbert, and thence called Norbertines. The rule they followed was that of St. Augustine, with some slight alterations, and an addition of certain severe laws, whose authority did not long survive their founder.

They first came into England A. D. 1146. T. L. f. t

monastery, called New-house, was erected in Lincolnshire, by Peter de Saulia, and dedicated to St. Martial. In the reign of Edward I. this order had twenty-seven monasteries in England.—*Hend. Buck.*

**PREPARE;** (1.) To make ready, Josh. 1: 11. (2.) To fit and qualify, Rom. 9: 23. (3.) To appoint, Matt. 20: 23. (4.) To direct, establish, 1 Chron. 29: 18. God prepares mercy and truth for men when he graciously fulfils his promises and blesses them, Ps. 61: 7. To prepare the way of the Lord Jesus is to consider the predictions concerning him, lay aside every prejudice against him, and readily receive him as the promised Messiah and Savior of the world, Isa. 40: 3. To prepare the heart is to mortify its various lusts, and put it into a frame of holy submission to, and earnest longing for, a God in Christ, 1 Sam. 7: 3. 1 Chron. 29: 18. The preparation of the heart and the answer of the tongue are both from the Lord: the arranging and fixing of the thoughts and inclinations of the heart about civil, and much more about spiritual things, and the giving ability to speak readily, distinctly, and to edification, are from the Lord, as his free gift and effectual work, Prov. 16: 1.

The preparation day on which Christ suffered was not the preparation of the passover, for that was the day before, but for the Sabbath of the passover week, Matt. 27: 62. John 19: 14.—*Brown; Robinson's Bibl. Repos.*

**PRESBYTER.** (See next article; and articles BISHOP, DEACON, ELDER.)

**PRESBYTERIANISM.** The title Presbyterian comes from the Greek word *presbuteros*, which signifies senior, or elder, intimating that the government of the church in the New Testament was by presbyteries, that is, by association of ministers and ruling elders, possessed all of equal powers, without any superiority among them, either in office or order. The Presbyterians believe, that the authority of their ministers to preach the gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbytery; and they oppose the independent scheme of the common rights of Christians by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that presbyter and bishop, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the moderator, or speaker of the presbytery, a permanent officer.

These positions they maintain against the Episcopalians by the following arguments.—They observe, that the apostles planted churches by ordaining bishops and deacons in every city; that the ministers which in one verse are called bishops, are in the next, perhaps, denominated presbyters; that we nowhere read in the New Testament of bishops, presbyters, and deacons, in any one church; and that, therefore, we are under the necessity of concluding bishop and presbyter to be two names for the same church officer. (See EPISCOPACY.)

“The identity of the office of bishop and presbyter being thus clearly established, it follows, that the presbyterate is the highest permanent office in the church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were indeed some things peculiar and extraordinary, such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole world. These powers and privileges could not be conveyed by imposition of hands to any successors, whether called presbyters or bishops; but as rulers or office-bearers in particular churches, we have the confession of ‘the very chiefest apostles,’ Peter and John, that they were nothing more than presbyters, or parish ministers. This being the case, the dispute which has been so warmly agitated concerning the validity of Presbyterian ordination be at all essential, it is obvious that such a ceremony performed by presbyters must be valid, as there is no higher

order of ecclesiastics in the church by whom it can be performed. Accordingly we find, that Timothy himself, though said to be a bishop, was ordained by the laying on of the hands of a presbytery. At that ordination, indeed, St. Paul presided, but he could preside only as *primus in paribus*; for we have seen that, as permanent officers in the church of Christ, the apostles themselves were no more than presbyters. If the apostles' hands, were imposed for any other purpose, it must have been to communicate those *charismata*, or miraculous gifts of the Holy Spirit, which were then so frequent; but which no modern presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most frantic enthusiasm.”

The members of the church of Scotland are strict Presbyterians. Their mode of ecclesiastical government was brought thither from Geneva by John Knox, the famous Scotch reformer, and who has been styled the apostle of Scotland.

Their doctrines are Calvinistic, as may be seen in the confession of faith, and the larger and shorter catechisms; though it is supposed that the clergy, when composing instructions, either for their respective parishes, or the public at large, are no more fettered by the confession, than the clergy of the church of England are by the thirty-nine articles. Many in both communities, it seems, take a more extensive latitude than their formulas allow them. (See CHURCH OF SCOTLAND.)

As to the church government among the Scotch Presbyterians, no one is ignorant, that, from the first dawn of the Reformation among us till the era of the revolution, there was a perpetual struggle between the court and the people, for the establishment of an episcopal or a presbyterian form: the former model of ecclesiastical polity was patronized by the house of Stuart on account of the support which it gave to the prerogatives of the crown; the latter was the favorite of the majority of the people, perhaps not so much on account of its superior claim to apostolical institution, as because the laity are mixed with the clergy in church judicatories, and the two orders, which under episcopacy are kept so distinct, incorporated, as it were, into one body. (See CHURCH OF SCOTLAND.) See *Hall's View of a Gospel Church; Ency. Brit., art. PRESBYTERIANS; Brown's Vindication of the Presbyterian Form of Church Government; Scotch Confession and Directory.* For the other side of the question, and against Presbyterian church government, see articles BROWNSTIJS; INDEPENDENTS; CONGREGATIONALISTS; and EPISCOPACY.—*H. Buck.*

**PRESBYTERIANS, (DISSENTING;)** those in Scotland, who, though holding the principles of Presbyterian church government, have separated from the kirk, and are formed into several distinct bodies. (See RELIEF; SECTERS; and SYNOD; REFORMED PRESBYTERIAN.)—*Hend. Buck.*

**PRESBYTERIANS, (ENGLISH.)** The first adherents of this form of church government in England were those Protestants who returned from Frankfort, to which place they had fled for refuge in the reign of queen Mary. There they became acquainted with the Geneva platform, and, returning to their native country in the time of Elizabeth, they at first met in private houses, and afterwards more publicly, on which occasions the worship was conducted agreeably to the forms of the Geneva service-book. The first Presbyterian place of worship that was built was at Wandsworth, in Surry, where also they formed a presbytery. Other presbyteries were then rapidly constituted in most of the counties in England; and, in a short time, the number of the Presbyterians is said to have amounted to a hundred thousand. In the time of Cromwell they held the famous Westminster assembly, consisting of a hundred and fifty ministers, of whom, however, seven were Independents. They now hoped that Presbyterianism would be made the established religion of England by an act of parliament; but a law was enacted, granting free toleration to every one to think and worship as he pleased, which proved a great eyesore to the Presbyterians, who had expected to see their opponents, especially the Independents, completely crushed.

About the beginning of last century, though the Independents had greatly augmented, both the size and number of the Presbyterian congregations were nearly double

those of the former; but the gradual increase of Arminian and Arian sentiments, and the consequent diminution of interest in their preaching, powerfully operated on the state of their congregations, as those who could not be satisfied with anti-evangelical and dry moral discourses left them, and joined the Independents. This deteriorating course issued, with many, in downright Socinianism. Ministers of lax and dubious sentiments were at first associated as lecturers, or co-pastors with older ministers of orthodox views; and as these died, they naturally came to be possessed of the entire charge of the congregations. Their seminaries also became infected with heresy; and from these fountains poisoned streams were let in upon the churches. Trustees of Arian or Socinian opinions appointed ministers holding these opinions over orthodox congregations, contrary to their wishes and solicitations. Endowments, that were founded expressly with the view of maintaining the preaching of the doctrines of our Lord's Deity and atonement, and other doctrines therewith connected; in other words, the doctrines contained in the Assembly's confessions and catechisms, were appropriated to the support of a system which the founders would have held in utter abhorrence. In this way have upwards of one hundred and seventy chapels come into the hands of the present generation of Socinians, who, in order to retain them, most disingenuously arrogate to themselves the name of *Presbyterians*, though they have nothing in the shape of Presbyterian church government; and, what is of infinitely greater moment, not so much as a shred of those doctrinal principles which distinguished the old Presbyterians, and, as just noticed, to transmit which to posterity they endowed these chapels. What with these endowments, and what with charities which have been similarly alienated from their original purpose, the Socinians have in their hands an annual amount of not less than seven thousand pounds, besides the proceeds of fifty thousand pounds, left by Dr. Williams, for the support of orthodox sentiments. Yet, notwithstanding all this temporal provision, pseudo-Presbyterianism is struggling for its existence, disturbed as it is on the one hand by the influence of enlightened criticisms, and the zealous promulgation of Christian doctrine; and, on the other, paralyzed by the torpedo touch of infidelity, with which it is but too generally found to be in contact.

There exists in England, both in the metropolis and in different counties, a number of Presbyterian congregations, which have no connexion with the Socinians, but are in communion with the church of Scotland, or the Scotch Seceders. These are, therefore, carefully to be distinguished from the English Presbyterians.—*Head. Buck.*

**PRESBYTERIAN CHURCH IN THE UNITED STATES.\*** This denomination is to be considered as the offspring of the church of Scotland. It commenced its organized existence in the American colonies about the beginning of the eighteenth century. The ministers of whom we first hear as preaching and laying the foundation of churches, were the Rev. Francis McKemie and the Rev. John Hampton, the former from the north of Ireland, the latter from Scotland. These gentlemen appear to have been sent to this country by a respectable body of pious dissenters in the city of London, for the purpose of preaching the gospel in the middle and southern colonies. They came in 1699, and fixed their residence on the eastern shore of Virginia, near the borders of Maryland, and went preaching in every direction, as the disposition of the people, or other circumstances, invited their evangelical labors. The Quakers of Pennsylvania were disposed to open their arms to all denominations of professing Christians who might be inclined to settle among them; and the Roman Catholics of Maryland, being colonized under a charter which compelled them to exercise universal toleration toward Protestant sects, also afforded an asylum to Presbyterians flying from persecution on the other side of the Atlantic. It was on account of these circumstances that Pennsylvania and Maryland were selected as the first seats of Presbyterian enterprise and organization.

So far as is now known, the first Presbyterian church that was organized, and furnished with a place of worship

in the American colonies, was in the city of Philadelphia. This took place about the year 1703. The next year (1704) a presbytery was formed, under the title of the presbytery of Philadelphia; and we almost immediately hear of churches founded at Snow Hill, in Maryland, Newcastle, in Delaware, and Charleston, in South Carolina. Among the members of the first presbytery were the Rev. Messrs. Francis McKemie, John Wilson, Jedediah Andrews, Nathaniel Taylor, George M'Nish, John Hampton, and Samuel Davis. Mr. Andrews was from New England, and had graduated at Harvard college, eight years before. The rest were all emigrants from Scotland or Ireland. Wilson seems to have been settled at Newcastle, in Delaware; M'Nish at Minokin and Wicomico, in Somerset county, Maryland; Hampton at Snow Hill; and Davis in the southern part of Delaware, or the contiguous part of Maryland.

As early as 1716, the Presbyterian body had so far increased that a synod was constituted, comprising four presbyteries. These presbyteries bore the following titles:—1. The presbytery of Philadelphia; 2. The presbytery of Newcastle; 3. The presbytery of Snow Hill; 4. The presbytery of Long Island. Shortly before this arrangement took place, a number of churches, with their ministers, in East and West Jersey, and on Long Island, hitherto Congregationalists, had connected themselves with the Presbyterian church.

After the formation of the synod in 1716, the body went on increasing, receiving additions, not only by emigrants from Scotland and Ireland, but also from natives of England and Wales, who came to the middle colonies, and were thrown by circumstances in the neighborhood of Presbyterian churches; and also from natives, or their descendants, of France, Holland, Switzerland, who preferred the Presbyterian form of worship or government. To these may be added a number from New England, who were induced by local considerations, or other circumstances, to connect themselves with the Presbyterian body.

The consequences of the ministers, and others composing this denomination, coming from so many different countries, and being bred up in so many various habits, while the body was thereby enlarged, tended greatly to diminish its harmony. It soon became apparent that entire unity of sentiment did not prevail among them, respecting the examination of candidates for the ministry on experimental religion, and also respecting strict adherence to presbyterian order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts on these subjects occurred in different presbyteries. Parties were formed. Those who were most zealous for strict orthodoxy, for adherence to presbyterian order, and for a learned ministry, were called the "old side;" while those who laid a greater stress on vital piety than on any other qualification, and who undervalued ecclesiastical order and learning, were called the "new side," or "new lights." And although, in 1720, the whole body adopted the Westminster confession of faith and catechisms as the standards of the church, still it was found that a faithful and uniform adherence to these standards could not be in all cases secured. The parties, in the progress of collision, became more excited and ardent; prejudices were indulged; misrepresentations took place; and every thing threatened the approach of serious alienation, if not of a total rupture. While things were in this state of unhappy excitement, Mr. Whitfield, in 1739, paid his second visit to America. The extensive and glorious revival of religion which took place under his ministry, and that of his friends and coadjutors, is well known. Among the ministers of the Presbyterian church, as well as among those of New England, this revival was differently viewed; the "old side" men, looking too much at some censurable irregularities, which mingled themselves with the genuine work of God, were too ready to pronounce the whole a delusion; while the "new side" men with zeal and ardor declared in favor of the ministry of Whitfield and the revival. This brought on the crisis. Undue warmth of feeling and speech, and improper inferences, were admitted on both sides. One act of violence led to another, until, at length, in 1741, the synod was rent asunder; and the synod of New York, composed of "new side" men, was

\* This article was prepared for the Encyclopedia by the Rev. Dr. Miller, of Princeton Theological Seminary.

set up in opposition to that of Philadelphia, which retained the original name, and comprehended all the "old side" men who belonged to the general body.

These synods remained in a state of separation for seventeen years. At length, however, a plan of reunion was agreed upon. Several years were spent in negotiation. Mutual concessions were made. The articles of union in detail were happily adjusted; and the synods were united, under the title of the "Synod of New York and Philadelphia," in the year 1759. Among the ministers who were most conspicuous during this period of growth and conflict, from 1716 till 1758, were some of those mentioned above, who still survived; together with the Rev. William Tennent, the elder; his four sons, Gilbert, William, John, and Charles; president Dickinson, of Elizabethtown; president Burr, of Newark; president Davies; president Edwards; the Elairs; president Finley, &c. &c.; all of whom ranked as "new side" men. The Rev. Messrs. John and Samuel Thompson, Dr. Francis Allison, Mr. Robert Cross, and several others, were among the most distinguished on the "old side."

The Presbyterian body, after the union in 1758, went on increasing in numbers, in harmony, and in general edification, until the close of the revolutionary war, when they could reckon about one hundred and seventy ministers, and a few more churches, chiefly in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and the Carolinas. At the meeting of the "Synod of New York and Philadelphia," in May, 1785, finding the independence of the United States established, that judicatory began to take those steps for revising the public standards of the church, which issued in their adoption and establishment on the present plan. The committee appointed to effect this revival were Dr. Witherspoon, Dr. Rodgers, Dr. Robert Smith, Dr. Patrick Allison, Dr. Samuel S. Smith, Dr. John Woodhull, Dr. Robert Cooper, Dr. James Satta, Dr. George Duffield, and Dr. Matthew Wilson. The complete adjustment of this business occupied several years. In May, 1788, the synod completed the revision and arrangement of the public standards, and ordered them to be printed and distributed for the government of all the judicatories of the church. This new arrangement consisted in dividing the body as it formerly stood into four synods, viz. the synod of New York and New Jersey, the synod of Philadelphia, the synod of Virginia, and the synod of the Carolinas; and constituting over these, as a bond of union, a "General Assembly," in all essential particulars after the model of the General Assembly of the church of Scotland. The Westminster confession of faith, after so modifying the twentieth, twenty-first, and twenty-third chapters as to expunge every thing favorable to the civil establishment of religion, and the right of the civil magistrate to interfere in the affairs of the church, was solemnly adopted as a summary of the faith of the Presbyterian church; the Westminster larger and shorter catechisms, with one small alteration in the latter, were also adopted as manuals of instruction; and a form of government and discipline, and a directory for the public worship of God, drawn chiefly from the formularies of the church of Scotland, completed the system. The next year (1789) the first General Assembly of the Presbyterian church in the United States met in Philadelphia, and was opened with a sermon by the Rev. Dr. Witherspoon, who presided until the first moderator of that body (the Rev. Dr. Rodgers) was chosen.

Since the date of the revival and arrangement just mentioned, no alteration has been made either in the confession of faith, or the catechisms of the church. The form of government and discipline have subsequently undergone two revisions; the last, of any extent, in 1821.

The doctrine of the Presbyterian church in the United States is strictly Calvinistic. The Westminster confession of faith and catechisms are universally known to bear this character; to have been drawn up by zealous friends of that system; and to have been expressly intended to form a barrier against Pelagian and Arminian errors.

At the first meeting of the General Assembly, in 1789, there were about one hundred and eighty or one hundred and ninety ministers belonging to the whole Presbyterian

body. These were distributed into four synods, and seventeen presbyteries, embracing a large number of vacant congregations. The increase of this denomination of Christians, since that time, has been constant and rapid. It now (1834) embraces twenty-two synods; one hundred and eleven presbyteries; about nineteen hundred ordained ministers; about two hundred and fifty licentiates; about the same number of candidates for license, under the care of presbyteries; considerably above two hundred and thirty thousand communicants; and five or six hundred vacant churches.

Of the above-mentioned ministers about one-third of the whole number reside in the state of New York; the next largest number in Pennsylvania; and the third in order, as to the extent of Presbyterian population, stands the state of Ohio.

Of this body the General Assembly is the highest judicatory. It is the bond of union over the whole; the source of general counsel and advice; and the ultimate resort in the way of reference or appeal, in all cases of difficulty which may occur in the inferior judicatories. This assembly is formed by an equal delegation of ministers and ruling elders from each presbytery. Every presbytery, consisting of not more than twenty-four ministers, is entitled to be represented in the General Assembly by one minister and one ruling elder. Every presbytery consisting of more than twenty-four, and not more than forty-eight, is entitled to be represented by two ministers and two ruling elders; and so on, for every additional twenty-four members. The General Assembly meets annually, in the city of Philadelphia, on the third Thursday of May; and commonly remains in session about two weeks.

The General Assembly of this church has, under its immediate care, two theological seminaries; one at Princeton, New Jersey, founded in 1812, and now containing upwards of one hundred and twenty pupils; another at Alleghany Town, near Pittsburgh, Pennsylvania, containing upwards of thirty pupils. The former has three professors, and an assistant teacher. The latter has, for the present, only two professors, in consequence of the decease of a professor elect. There are also, within the bounds of the church, six other theological seminaries: one at Auburn, in the state of New York, containing about fifty pupils, and furnished with three professors; one at Prince Edward, in Virginia, containing about thirty pupils, and having three professors; one at Columbia, South Carolina, having three professors, and about thirty pupils; one at Hanover, Indiana, having three professors, the number of theological pupils not accurately known; the Lane seminary, near Cincinnati, Ohio, having three professors, the number of theological students not known; and one at Maryville, Tennessee, having two professors, the number of theological students also unknown. Of the six last mentioned seminaries, only one (that of Prince Edward, Virginia) has any connexion with the General Assembly; and the connexion in respect to that is but partial. The synods of Virginia and North Carolina, which are united in its support, choose its professors, and its board of directors. It makes an annual report to the General Assembly, and is, to a certain extent, under its supervision; all the rest are founded by, or placed under the direction of, inferior judicatories.

There are a few churches and ministers belonging to this body in Massachusetts and New Hampshire. The rest of them are found scattered throughout all the states and territories south and west of New England.

There is, under the care and direction of the General Assembly of the Presbyterian church, a "Board of Missions," which, under different forms, has been in operation for nearly half a century; and also a "Board of Education," which has now under its care nearly four hundred students in training for the holy ministry.

*Confession of Faith, and Form of Government of the Presbyterian Church in the United States; the Assembly's Digest; Miller's Life of Dr. Rodgers; Two Chapters of the Early History of the Presbyterian Church, contained in the third and fourth volumes of the Rev. Dr. Green's Christian Advocate; Proud's History of Pennsylvania; Trumbull's History of Connecticut; Smith's History of New Jersey; Ramsay's History of South Carolina; M'Mahon's History*

of Maryland; Holmes' American Annals; Original MSS. in Philadelphia.

PRESBYTERIANS, (CUMBERLAND;) a body of North American Presbyterians, who reside principally in the states of Kentucky and Tennessee, and the adjacent territories. The causes which led to its formation are the following: About the year 1800, a very great revival of religion took place within the bounds of the synod of Kentucky, in consequence of which a greater number of new congregations were formed than it was possible to supply with regularly educated ministers. To remedy this evil, it was resolved to license men to preach who were apt to teach, and sound in the faith, though they had not gone through any course of classical study. This took place at the Transylvania presbytery; but as many of its members were dissatisfied with the proposed innovation, an appeal was made to the synod, which appointed a commission to examine into the circumstances of the case; the result of whose report was a prohibition of the labors of uneducated ministers, which led the opposite party to form themselves into an independent presbytery, which took its name from the district of Cumberland, in which it was constituted.

As to doctrinal views, they occupy a kind of middle ground between Calvinists and Arminians. They reject the doctrine of eternal reprobation, and hold the universality of redemption, and that the Spirit of God operates on the world, or as coextensively as Christ has made the atonement, in such a manner as to leave all men inexcusable. The number of their congregations amounts to sixty.—Hend. Buck.

PRESCIENCE OF GOD. (See OMNISCIENCE; FOREKNOWLEDGE.) On this subject three leading theories have been resorted to, in order to evade the difficulties which are supposed to be involved in the opinion commonly received. The chevalier Ramsay, among other speculations, holds it a matter of choice in God, to think of finite ideas; and similar opinions, though variously worded, have been occasionally adopted. In substance these opinions are, that though the knowledge of God be infinite as his power is infinite, there is no more reason to conclude, that his knowledge should be always exerted to the full extent of its capacity, than that his power should be employed to the extent of his omnipotence; and that if we suppose him to choose not to know some contingencies, the infiniteness of his knowledge is not thereby impugned. To this it may be answered, that the infinite power of God is in Scripture represented, as in the nature of things it must be, as an infinite capacity, and not as infinite in act; but that the knowledge of God is on the contrary never represented there to us as a capacity to acquire knowledge, but as actually comprehending all things that are, and all things that can be. 2. That the notion of God's choosing to know some things, and not to know others, supposes a reason why he refuses to know any class of things or events; which reason, it would seem, can only arise out of their nature and circumstances, and therefore supposes at least a partial knowledge of them, from which the reason for his not choosing to know them arises. The doctrine is therefore somewhat contradictory. But, 3. It is fatal to this opinion, that it does not at all meet the difficulty arising out of the question of the consistency of divine prescience, and the free actions of men; since some contingent actions, for which men have been made accountable, we are sure, have been foreknown by God, because by his Spirit in the prophets they were foretold; and if the freedom of man can in these cases be reconciled to the prescience of God, there is no greater difficulty in any other case which can possibly occur.

A second theory is, that the foreknowledge of contingent events, being in its own nature impossible, because it implies a contradiction, it does no dishonor to the divine Being to affirm, that of such events he has, and can have, no prescience whatever; and thus the prescience of God, as to moral actions, being wholly denied, the difficulty in question is got rid of. To this the same answer must be given as to the former. It does not meet the case, so long as the Scriptures are allowed to contain prophecies of rewardable and punishable actions. The great fallacy in the argument, that the certain prescience of a moral action

destroys its contingent nature, lies in supposing that contingency and certainty are the opposites of each other. It is, perhaps, unfortunate, that a word which is of figurative etymology, and which consequently can only have an ideal application to such subjects, should have grown into common use in this discussion, because it is more liable, on that account, to present itself to different minds under different shades of meaning. If, however, the term *contingent* in this controversy has any definite meaning at all, as applied to the moral actions of men, it must mean their freedom, and stands opposed, not to certainty, but to necessity. A free action is a voluntary one; and an action which results from the choice of the agent, is distinguished from a necessary one in this, that it might not have been, or have been otherwise, according to the self-determining power of the agent. It is with reference to this specific quality of a free action, that the term *contingency* is used; it might have been otherwise, in other words, it was not necessitated. Contingency in moral actions is, therefore, their freedom, and is opposed, not to certainty, but to constraint. The very nature of this controversy fixes this as the precise meaning of the term. The question is not, in point of fact, about the certainty of moral actions, that is, whether they *will* happen or not; but about the nature of them, whether free or constrained, whether they *must* happen or not. Those who advocate this theory care not about the certainty of actions, simply considered, that is, whether they will take place or not; the reason why they object to a certain prescience of moral actions is this—they conclude that such a prescience renders them necessary. It is the quality of the action for which they contend, not whether it will happen or not. If contingency meant *uncertainty*, the sense in which such theorists take it, the dispute would be at an end. But though an uncertain action cannot be foreseen as certain, a free, unnecessitated action may; for there is nothing in the knowledge of the action, in the least, to affect its nature. Simple knowledge is, in no sense, a cause of action, nor can it be conceived to be casual, unconnected with exerted power: for mere knowledge, therefore, an action remains free or necessitated, as the case may be. A necessitated action is not made a voluntary one by its being foreknown; a free action is not made a necessary one. Free actions foreknown will not, therefore, cease to be contingent. But how stands the case as to their certainty? Precisely on the same ground. The certainty of a necessary action foreknown, does not result from the knowledge of the action, but from the operation of the necessitating cause; and, in like manner, the certainty of a free action does not result from the knowledge of it, which is no cause at all, but from the voluntary cause, that is, the determination of the will. It alters not the case in the least, to say that the voluntary action might have been otherwise. Had it been otherwise, the knowledge of it would have been otherwise; but as the will, which gives birth to the action, is not dependent upon the previous knowledge of God, but the knowledge of the action upon foresight of the choice of the will, neither the will nor the act is controlled by the knowledge; and the action, though foreseen, is still free or contingent. The foreknowledge of God has then no influence upon either the freedom or the certainty of actions, for this plain reason, that it is knowledge, and not influence; and actions may be certainly foreknown, without their being rendered necessary by that foreknowledge. But here it is said, "If the result of an absolute contingency be certainly foreknown, it *can* have no other result; it *cannot* happen otherwise." This is not the true inference. It *will* not happen otherwise; but, it may be asked, Why *can* it not happen otherwise? *Can* is an expression of potentiality; it denotes power or possibility. The objection is, that it is not possible that the action should otherwise happen. But why not? What deprives it of that power? If a necessary action were in question, it could not otherwise happen than as the necessitating cause shall compel; but then that would arise from the necessitating cause solely, and not from the prescience of the action, which is not causal. But if the action be free, and it enter into the very nature of a voluntary action to be unconstrained, then it might have happened in a thousand other ways, or not have happened

at all; the foreknowledge of it no more affects its nature in this case than in the other. All its potentiality, so to speak, still remains, independent of foreknowledge, which neither adds to its power of happening otherwise, nor diminishes it. But then we are told, that "the prescience of it, in that case, must be uncertain." Not unless any person can prove, that the divine prescience is unable to dart through all the workings of the human mind, all its comparison of things in the judgment, all the influences of motives on the affections, all the hesitations and haltings of the will, to its final choice. "Such knowledge is too wonderful for us," but it is the knowledge of Him "who understandeth the thoughts of man afar off." "But if a contingency will have a given result, to that result it must be determined." Not in the least. We have seen that it cannot be determined to a given result by mere precognition; for we have evidence in our own minds that mere knowledge is not causal to the actions of another. It is determined to its result by the will of the agent; but even in that case, it cannot be said, that it must be determined to that result, because it is of the nature of freedom to be unconstrained: so that here we have an instance in the case of a free agent that he will act in some particular manner; but it by no means follows from what will be, whether foreseen or not, that it must be.

The third theory amounts, in brief, to this, that the foreknowledge of God must be supposed to differ so much from any thing of the kind which we perceive in ourselves, and from any ideas which we can possibly form of that property of the divine nature, that no argument respecting it can be grounded upon our imperfect notions; and that all controversy on subjects connected with it, is idle and fruitless. But though foreknowledge in God should be admitted to be something of a "very different nature" to the same quality in man, yet, as it is represented as something equivalent to foreknowledge, whatever that something may be, since in consequence of it prophecies have actually been uttered and fulfilled, and of such a kind, too, as relate to actions for which men have in fact been held accountable; all the original difficulty of reconciling contingent events to this something, of which human foreknowledge is a "kind of shadow," as "a map of China is to China itself," remains in full force. The difficulty is shifted, but not removed. It may, therefore, be certainly concluded, if at least the Holy Scriptures are to be our guide, that the omniscience of God comprehends his certain prescience of all events however contingent; and if any thing more were necessary to strengthen the argument above given, it might be drawn from the irrational, and, above all, the unscriptural consequences, which would follow from the denial of this doctrine. These are forcibly stated by president Edwards:—"It would follow from this notion, (namely, that the Almighty doth not foreknow what will be the result of future contingencies,) that as God is liable to be continually repenting what he has done, so he must be exposed to be constantly changing his mind and intentions as to his future conduct; altering his measures, relinquishing his old designs, and forming new schemes and projections. For his purposes, even as to the main parts of his scheme, namely, such as belong to the state of his moral kingdom, must be always liable to be broken, through want of foresight; and he must be continually putting his system to rights, as it gets out of order, through the contingency of the actions of moral agents: he must be a Being who, instead of being absolutely immutable, must necessarily be the subject of infinitely the most numerous acts of repentance, and changes of intention, of any being whatsoever; for this plain reason, that his vastly extensive charge comprehends an infinitely greater number of those things which are to him contingent and uncertain. In such a situation he must have little else to do, but to mend broken links as well as he can, and be rectifying the disjointed frame and disordered movements, in the best manner the case will allow. The Supreme Lord of all things must needs be under great and miserable disadvantages, in governing the world which he has made, and has the care of, through his being utterly unable to find out things of chief importance, which hereafter shall befall his system; which, if he did but know, he might make sea-

sonable provision for. In many cases, there may be very great necessity that he should make provision, in the manner of his ordering and disposing things, for some great events which are to happen, of vast and extensive influence, and endless consequence to the universe; which he may see afterwards, when it is too late, and may wish in vain that he had known beforehand, that he might have ordered his affairs accordingly. And it is in the power of man, on these principles, by his devices, purposes, and actions, thus to disappoint God, break his measures, make him continually to change his mind, subject him to vexation, and bring him into confusion." (See FOREKNOWLEDGE; DECREES OF GOD; PREDESTINATION.)—*Watson*.

PRESCRIPTION, in theology, was a kind of argument pleaded by Tertullian and others in the third century against erroneous doctors. This mode of arguing has been despised by some, both because it has been used by papists, and because they think that truth has no need of such a support. Others, however, think that if it can be shown that any particular doctrine of Christianity was held in the earliest ages, even approaching the apostolic, it must have very considerable weight; and, indeed, that it has so, appears from the universal appeals of all parties to those early times in support of their particular opinions. The Bible however is the true test.—*Head. Buck*.

PRESENT; (1.) At hand, and within view, as to place, 1 Sam. 13: 15. (2.) Just now, as to time, 1 Cor. 4: 11. God is represented as present when he utters his mind, displays his glory, favor, or wrath, or some symbol of his presence: so he is represented as present in heaven, (Ps. 16: 11.) in Canaan, (John 1: 3.) in the courts of the temple, (Ps. 100: 2.) in the church, (Gen. 4: 16.) in his noted providences, (Isa. 19: 1, and 64: 1.) and in his ordinances and fellowship with him, Luke 13: 26. Ps. 51: 11. God in Christ is present with the saints in the ordinances of the gospel, in the influences of grace, and continued care of his outward providence, Ps. 46: 1. Matt. 18: 20. To be present with the Lord is to be in heaven, enjoying the immediate view of his glory and fruition of his love, 2 Cor. 5: 8. To be present in spirit is to be near in respect of direction, will, and inclination, 1 Cor. 5: 3. This present world is one abounding with fleshly delights, and with troubles, temptations, and corruptions, Tit. 2: 12. The present truth is the truth greatly opposed, and which is so difficult, and yet much for the honor of Christ, to be cleaved to in principle and practice, 2 Pet. 1: 12.—*Brown*.

PRESENT; (1.) To show; and to arraign in the presence or view, 1 Sam. 17: 16. Acts 23: 33. (2.) To offer; (Matt. 2: 11.) and so a present is a gift, rendered to testify regard or subjection, or to procure or confirm friendship, 1 Kings 4: 21. 2 Kings 17: 3. Kings offer presents to Christ when they give their hearts to him, believing in and obeying him, and give up their people and wealth to his service, Ps. 72: 10. Ministers present their hearers as chaste virgins before Christ, when, by their means, they come to appear at his judgment-seat, sound in principle, lively in faith, single in affection to Christ, and holy in their lives and conversation, 2 Cor. 11: 2. Col. 1: 22, 28.—*Brown*.

PRESS. This word is often used in Scripture not only for the machine by which grapes are squeezed, but also for the vessel, or vat, into which the wine runs from the press; that in which it is received and preserved. Whence proceed these expressions: he digged a wine-press in his vineyard; your presses shall run over with wine; thy presses shall burst out with new wine; to draw out of the press; Zeeb they slew at the wine-press of Zeeb. It was a kind of subterranean cistern, in which the wine was received and kept, till it was put into jars or vessels, of earth or wood.

We read in several titles of the Psalms, as 8, 80, 83: 1, "for the presses," [on *Gittith*, Eng. Tr.] which is differently explained. Some think that these psalms are songs of rejoicing for the vintage, and were chiefly sung at the feast of tabernacles, after the harvest and the vintage. Others think that *gittith* signifies an instrument of music. The fathers explain this in a spiritual sense, of the church of Christ, the mystical vine, in which the press is built, according to the description of our Savior in the gospel. Calmet thinks the Hebrew may be translated, "a psalm

addressed to the master of music, who presided over the band of Gittites." In the temple were several bands of singers, of which some might be of the city Gath.—Gathites.—*Calnet*.

**PRESUMPTION**, as it relates to the mind, is a supposition formed before examination. As it relates to the conduct or moral action, it implies arrogance or irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to his will.

Presumptuous sins must be distinguished from sins of infirmity, or those failings peculiar to human nature; (Ecc. 7: 20. 1 John 1: 8, 9,) from sins done through ignorance; (Luke 12: 48.) and from sins into which men are hurried by sudden and violent temptation, Gal. 6: 1. The ingredients which render sin presumptuous are, knowledge, (John 13: 22.) deliberation and contrivance, (Prov. 6: 11. Ps. 36: 4.) obstinacy, (Jer. 44: 16. Deut. 1: 13.) inattention to the remonstrances of conscience, (Acts 7: 51.) opposition to the dispensations of Providence, (2 Chron. 28: 22.) and repeated commission of the same sin, Ps. 78: 17.

Presumptuous sins are numerous; such as profane swearing, perjury, theft, adultery, drunkenness, Sabbath-breaking, &c. These may be more particularly considered as presumptuous sins, because they are generally committed against a known law, and so often repeated. Such sins are most heinous in their nature, and most pernicious in their effects. They are said to be a reproach to the Lord; (Num. 15: 3.) they harden the heart; (1 Tim. 4: 2.) draw down judgments from heaven; (Num. 15: 31.) even when repented of, are seldom pardoned without some visible testimony of God's displeasure, 2 Sam. 12: 10.

As it respects professors of religion, as one observes, they sin presumptuously, (1.) when they take up a profession of religion without principle; (2.) when they profess to ask the blessing of God, and yet go on in forbidden courses; (3.) when they do not take religion as they find it in the Scriptures; (4.) when they make their feelings the test of their religion, without considering the difference between animal passion and the operations of the Spirit of God; (5.) when they run into temptation; (6.) when they indulge in self-confidence and self-complacency; (7.) when they bring the spirit of the world into the church; (8.) when they form apologies for that in some which they condemn in others; (9.) when, professing to believe in the doctrines of the gospel, they live licentiously; (10.) when they create, magnify, and pervert their troubles; (11.) when they arraign the conduct of God as unkind and unjust. See *R. Walker's Sermons*, vol. i. ser. 3; *South's Sermons*, vol. vii. ser. 10, 11, and 12; *Tillotson's Sermons*, ser. 147; *Saurin's Sermons*, vol. i. ser. 11; *Goodwin on the Aggravations of Sin*; *Fuller's Works*; *Paley's Sermons*; *Bishop Hopkins on the Nature, Danger, and Cure of Presumptuous Sins*. See his works.—*Hand. Back*.

**PRETORIUM**; a name given in the gospels to the house in which dwelt the Roman governor of Jerusalem, Matt. 27: 27. Mark 15: 16. John 18: 28, 33. Here he sat in his judicial capacity, and here Jesus was brought before him. Paul speaks also of the pretorium (or palace) at Rome, in which he gave testimony to Christ, Phil. 1: 13. Some think, that by this he means the palace of the emperor Nero; and others, that he means the place where the Roman prætor sat to administer justice, that is, his tribunal. It is certain that the emperor's palace did not bear the name of tribunal; but Paul, being accustomed to call by this name the governor's palace at Jerusalem, might give it to the emperor's at Rome.—*Calnet*.

**PREVAIL**; (1.) To have the advantage of, or power over, Judg. 16: 5. (2.) To rise higher, Gen. 7: 18, 20. Jesus prevailed to open the sealed book of his Father's purposes: he had sufficient knowledge and authority for that work, Rev. 5: 5. The word of God prevails when, by the Holy Ghost, it gains the attention of multitudes, converts them to Christ, and disposes them to lay aside their sinful practices, Acts 19: 20. Jacob's blessings, particularly of Joseph, prevailed above the blessings of his progenitors in the extent of the plainness, and the nearness of their accomplishment. None of his seed were excluded from the blessing, as in the case of Abraham and Isaac.

In his blessing, Canaan was particularly divided; and by the increase of his posterity, there was a nearer prospect of their inheriting it, Gen. 49: 26. Wicked men prevail when permitted to act as they please in dishonoring God and afflicting his people, Ps. 9: 19. Iniquities prevail against a saint when the apprehensions of his guilt greatly affright and distress him, or his powerful corruptions lead him, contrary to his inclination and the convictions of his judgment, to commit sin, Ps. 15: 3.—*Brown*.

**PREVENT**; (1.) To come before one is expected or sought, Job 30: 27. (2.) To go before, or be sooner, Ps. 119: 147. One is happily prevented when distress is hindered, and favors come unasked; (Job 3: 12. Ps. 18: 18.) or unhappily, when snares and afflictions come unexpected, 2 Sam. 22: 6.—*Brown*.

**PRICE**, (RICHARD, LL. D.), a philosopher and divine, was born in Wakes, February 22, 1723, the son of a Calvinistic minister. He was educated at an academy near London. In 1757, he became the pastor of a dissenting congregation at Newington Green, and in 1769, the pastor at Hackney. In his religious sentiments he was an Arian, having at an early age imbibed the views of Mr. Jones, his school teacher. He died March 19, 1791, aged sixty-seven.

He published a Review of the Principal Questions in Morals; Four Dissertations; Observations on Annuities, &c.; Discussion concerning Materialism and Necessity, in a correspondence with Dr. Priestley; and two volumes of sermons.

Dr. Price's publications on religious subjects are not numerous. His sermons contain much good sense. His "Essays on Providence and Prayer" display great talents; and his "Questions on Morals" are considered as the ablest defence of the system of Cudworth and Clarke. In the controversy with Dr. Priestley, on Materialism, he displayed great ability.

The doctor was always distinguished for his amiable deportment in private life. There was a simplicity and a *naïveté* in his character, very remarkable in a man who had mingled so much with the world. His piety was sincere, and, in his family prayer, his devotion was ardent.

Of literary honors he enjoyed great abundance. His correspondents included many of the most eminent characters in England, in America, and in France. His works, which procured for him great respect in America, were, Observations on Civil Liberty, and the Justice of the War with America, 1776; Additional Observations, 1777; and the Importance of the American Revolution, and the means of making it useful to the world, 1784. His nephew, William Morgan, has written his life, and described his excellent character.—*Allen*; *Jones' Chris. Biog.*

**PRICE**, (JONATHAN D.), a physician and missionary to Burmah, was ordained in Philadelphia, May 20, 1821. He arrived early in the next year at Rangoon.

When his medical character was known at court, he was ordered to repair to Ava, the capital, where he was introduced to the king, who gave him a house. When the British invaded Burmah, he and Mr. Judson were thrown into prison, June 8, 1824. He was confined, and subject to dreadful sufferings till February or March, 1826, when he was released and employed to negotiate a treaty with the British, who had advanced near to the capital.

After the war he resided at Ava, in the favor of the emperor; he engaged in the tuition of several scholars; and by his lectures hoped to shake the foundation of Buddhism. He fell a victim to pulmonary consumption, February 14, 1828, dying in the hope of that precious gospel he wished to impart to the heathen. *Amer. Bab. Mag.*; *Memoir of Mrs. Judson*.—*Allen*.

**PRIDE**, is inordinate and unreasonable self-esteem, attended with insolence and rude treatment of others.

"It is sometimes," says a good writer, "confounded with vanity, and sometimes with dignity; but to the former passion it has no resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to insult the company. The proud man, on the other hand, is naturally silent, and, wrapt up in his own importance, seldom speaks but to make his audience feel their inferiority."



Pride is the high opinion that a poor, little, contracted soul entertains of itself. Dignity consists in just, great, and uniform actions, and is the opposite to meanness.

2. Pride manifests itself by praising ourselves, adorning our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellencies others possess; anxiety to gain applause; distress and rage when slighted; impatience of contradiction, and opposition to God himself.

3. The evil effects of pride are beyond computation. It has spread itself universally in all nations, among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact, there is hardly an evil perpetrated but what pride is connected with it in a proximate or remote sense.

4. To suppress this evil, we should consider what we are. "If we could trace our descents," says Seneca, "we should find all slaves to come from princes, and all princes from slaves. To be proud of knowledge, is to be blind in the light; to be proud of virtue, is to poison ourselves with the antidote; to be proud of authority, is to make our rise our downfall." The imperfection of our nature, our scanty knowledge, contracted powers, narrow conceptions, and moral inability, are strong motives to excite us to humility. We should consider, also, what punishments this sin has brought on mankind. See the cases of Pharaoh, Haman, Nebuchadnezzar, Herod, and others. How particularly is it prohibited; (Prov. 16: 18. 1 Pet. 5: 5. James 4: 6. Prov. 29: 23.) what a torment it is to its possessor; (Esther 5: 13.) how soon all things of a sublunary nature will end; how disgraceful it renders us in the sight of God, angels, and men; what a barrier it is to our felicity and communion with God; how fruitful it is of discord; how it precludes our usefulness, and renders us really contemptible. (See HUMILITY.) *Brown's Philosophy of the Mind; Blair's Sermons; Works of Robert Hall.—Hend. Buck.*

PRIDEAUX, (JOHN, D. D.;) bishop of Worcester. This great divine was born at Stowford, in Devonshire, on the 17th of September, 1578. His father having a numerous family, with very little to support them, the expenses of his education, after he had been instructed in writing and reading at home, were defrayed by a lady of the same parish. He was sent to school, where he continued till he had acquired some knowledge of the Latin language; he then travelled, on foot, to Oxford, and engaged himself in some menial capacity in Exeter college, dividing his time between the servile offices of the kitchen and those studies which afterwards rendered him so eminent.

On account of his abilities and learning, he was admitted a member of the college in 1596. He took the degrees in arts and divinity; and, after having been some years fellow, was, in 1612, chosen rector of his college. In 1615, he was made Regius professor of divinity, by virtue of which place he became canon of Christ church, and rector of Ewelme, in Oxfordshire, and afterwards filled the office of vice-chancellor for several years. He was consecrated bishop of Worcester, at Westminster, the 19th of December following, 1611. From his adherence and support of Charles the First, during the great rebellion, he became so impoverished, that he was obliged to sell his library to support himself and his family. He was a man of most unassuming and gentle manners; of excellent conduct, and great integrity and piety of mind; quite regardless of worldly concerns, and careless and often imprudent in worldly matters. He died of a fever, at Bredan, in Worcestershire, at the house of his son-in-law, Dr. Henry Sutton, on the 30th of July, 1650, leaving to his children no legacy but God's blessing and a "father's prayers," as he himself expresses it in his will.

He was an excellent linguist, possessing a wonderful memory; and so profound a divine, that some have called him, "Columna fidei orthodoxæ, et Malleus Hereticorum, Patrum Pater;" and "Ingens Scholæ et Academiae oraculum." His works were as much esteemed as his learning.

See *Sketch of the Life of Prideaux*; also, *Middleton's Evangelical Biography.—Jones's Chris. Biog.*

PRIDEAUX, (HUMPHREY, D. D.,) a learned divine and historian, was born at Padstow, in Cornwall, in 1648. He was educated at Westminster school, and Christ church, Oxford; and while at the university, he published the *Ancient Inscriptions from the Arundelian Marbles*, under the title of "Marmora Oxoniensia," which recommended him to the patronage of the lord chancellor Finch, afterwards earl of Nottingham, who gave him a living near Oxford, and afterwards a prebend in Norwich cathedral. He was subsequently promoted to the archdeaconry of Suffolk; and in 1702, made dean of Norwich. An incurable weakness having incapacitated him for the public offices of the ministry, he resigned his church preferment, and devoted his time to the study of sacred literature. He was highly respected, and often consulted on the affairs of the church. His death took place on the first of November, 1724.

Besides his great work, entitled "The Old and New Testament connected in the History of the Jews, and neighboring Nations," of which there are many editions, he was the author of "The Life of Mahomet, with a Letter to the Deists," octavo, and "Ecclesiastical Tracts," octavo, &c. &c. *Biog. Brit.—Jones's Chris. Biog.*

PRIEST; a person set apart for the performance of sacrifice, and other offices and ceremonies of religion.

Before the promulgation of the law of Moses, the first born of every family, the fathers, the princes, and the kings, were priests. Thus Cain and Abel, Noah, Abraham, Melchizedek, Job, Isaac, and Jacob, offered themselves their own sacrifices. Among the Israelites, after their departure from Egypt, the priesthood was confined to one tribe; and it consisted of three orders, the high-priest, priests, and Levites.

The Lord having reserved to himself the first-born of Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange and compensation, he accepted the tribe of Levi for the service of his tabernacle, Num. 3: 41. Thus the whole tribe of Levi was appointed to the sacred ministry, but not all in the same manner; for of the three sons of Levi, Gershom, Kohath, and Merari, the heads of the three great families, the Lord chose the family of Kohath, and out of this family the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Kohath, even the children of Moses, and their descendants, remained among the Levites.

The high-priest was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Jewish nation, Deut. 17: 8—12. 19: 17. 21: 5. 33: 9, 10. Ezek. 44: 24. He only had the privilege of entering the sanctuary once a year, on the day of solemn expiation, to make atonement for the sins of the whole people, Lev. 16: 2, &c. He was to be born of one of his own tribe, whom his father had married a virgin; and was to be exempt from corporal defect, Lev. 21: 13. In general, no priest who had any defect of this kind could offer sacrifice, or enter the holy place, to present the shewbread. But he was to be maintained by the sacrifices offered at the tabernacle, Lev. 21: 22.

God had appropriated to the person of the high-priest the oracle of his truth: so that when he was habited in the proper ornaments of his dignity, and with the urim and thummim, he answered questions proposed to him, and God discovered to him secret and future things. He was forbidden to mourn for the death of any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract, or hazard the contraction, of uncleanness. He could not marry a widow, nor a woman who had been divorced, nor a harlot, but a virgin only of his own race.



High-Priest.

He was to observe a strict continence during the whole time of his service.



Priest.

The priesthood was made hereditary in the family of Aaron; and the first-born of the oldest branch of that family, if he had no legal blemish, was always the high-priest. This divine appointment was observed with considerable accuracy till the Jews fell under the dominion of the Romans, and had their faith corrupted by a false philosophy. Then, indeed, the high-priesthood was sometimes set up to sale, and, instead of continuing for life, as it ought to have done, it seems, from some passages in the New Testament, to have been nothing more than an annual office. There is sufficient reason, however, to believe, that it was never disposed of but to some descendant of Aaron capable of filling it, had the older branches been extinct. In the time of David, the inferior priests were divided into twenty-four companies, who were to serve in rotation, each company by itself, for a week. The order in which the several courses were to serve was determined by lot; and each course was, in all succeeding ages, called by the name of its original chief. (See **PRIESTHOOD**.)

The advocates of hierarchical claims, whether in the Romish, Greek, or Protestant churches, assume that Christian ministers are entitled to be regarded as succeeding to the same relation to the church, with that which was sustained by the priesthood under the Jewish economy. Hence the terms and offices peculiar to the ancient priests, are conceived to be analogous to the functions and designations of the Christian ministry. On this assumption, it is contended that the duties performed, and the authority exercised, under the direct sanction of the Most High, are now transferred to those who are duly qualified, by a certain order of succession, to discharge the offices of the ministry under the present dispensation. It has, however, been satisfactorily proved, that the Christian ministry is not a priesthood; that Christ is the only and the all-sufficient priest of the Christian church; and that the Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians.

As *hieruus* means *one who offers sacrifices*, and as sacrifices have been abolished since the offering of the one perfect and all-sufficient sacrifice, it follows, that, in the strict and official sense, there are no "sacrificers" under the present dispensation. If, therefore, the claims of the Christian ministers are made to rest upon a precise analogy to those founded upon the priestly functions of an abrogated dispensation, it surely becomes the advocates of such claims to prove from the Christian Institute, that the conceived analogy exists. But where is the proof? There is not a single passage in "the book" of apostles and evangelists, to support the assumption. Nowhere are the ministers of the gospel represented as "sacrificers;" nowhere is provision made for such a succession, as in any respect similar to the Levitical, and still less the Aaronical priesthood. To the prophets, and rulers of the

synagogues, it is admitted that there are allusions descriptive of ministerial duties; for the work of instruction was the appropriate business of these ecclesiastical functionaries, and not performing the services of a prescribed ritual. But sacerdotal dignities are never ascribed to Christian presbyters, and the principles in which the appropriation originated, may be evidently traced to the working of that antichristian power which produced at length "the mystery of iniquity," and "the man of sin."

The conclusions involved in this argument are subversive of all those "high church" pretensions which, in more than one hierarchy, have been the immediate sources of arrogant and unholy domination. The doctrine of prerogatives, whether regal or pontifical, has been for ages upheld by the advocates of despotism, on most indefensible grounds; and the "divine right" by which kings reign, and priests "lord it over God's heritage," has been indebted for its main support to the same assumption and analogy! Judaizing, in one form or another, has been the (*πρότον ψεύδος*) first delusion under the dispensation of him who was "meek and lowly of heart." The first disciples required special illumination, to emancipate their minds from the secular spirit they had imbibed. The first errors that troubled the churches, and perverted the gospel, arose from the notion of amalgamating Judaism with Christianity. The decree of the "apostles, and elders, and brethren," though "it seemed good to the Holy Ghost," did not eradicate the tendency that led to "the beggarly elements" of the abolished economy. One of the earliest indications of the rising spirit of Antichrist appeared in the principle that made one class of ministers superior to another, and found its convenient prototype in the high-priest's supremacy. The analogy led to its consummation by most appropriate encroachments, till one bishop became the supreme pontiff, and the imagined resemblance was complete. Judaizing is the basis of Protestant hierarchies; and the Old Testament, abused and perverted, furnishes the principal sources, both of the illustrations and the authority, by which the mighty apparatus of ecclesiastical polity and priestly dominion is supported. See *Stratten's Book of the Priesthood*; *Howitt on Priestcraft*; *Dwight's Theology*; *Cong. Mag.*, Feb. 1831.—*Calmet*; *Hend. Buck*.

**PRIESTHOOD.** We may distinguish four kinds of priesthood. (1.) That of kings, princes, heads of families, and the first-born. This may be called a natural priesthood, because nature and reason teach us, that the honor of offering sacrifices to God should belong to the most mature in understanding, and the greatest in dignity. (2.) The priesthood, according to the order of Melchizedek, which does not differ from that now mentioned, but in its dignity; because Melchizedek was raised up of God to represent the priesthood of Jesus Christ. Or, the priesthood of Melchizedek combined in the same person the right of the kingly and of the priestly offices, with that of the first-born, to exercise the priesthood; or, he was at once king, priest, and prophet, that is, a authoritative teacher, in every sense of the term. (See **MELCHIZEDEK**.) (3.) The priesthood of Aaron and his family, which subsisted as long as the religion of the Jews. (4.) The priesthood of Jesus Christ, and of the new law, which is infinitely superior to all others, in its duration, its dignity, its prerogatives, its object, and its power. The priesthood of Aaron was to end, but that of Jesus Christ is everlasting. That of Aaron was limited to his own family, was exercised only in the temple, and among only one people; its object was bloody sacrifices and purifications, which were only external, and could not remit sins; but the priesthood of Jesus Christ includes the entire Christian church, spread over the face of the whole earth, and among all nations of the world. The epistle to the Hebrews should be considered by those, who would comprehend the excellence of the priesthood of the new law above that of the law of Moses, Heb. 4: 14, &c.; also chap. 5—9. See 1 Pet. 2: 5—9.—*Calmet*.

**PRIESTLEY**, (JOSEPH, LL. D.,) an eminent dissenting divine and experimental philosopher, was born, in 1733, at Fieldhead, in Yorkshire. His father was a cloth dresser. At the age of nineteen he had acquired in the schools to which he had been sent, and by the aid of private instruc-

tion, a good knowledge of Greek, Latin, and Hebrew, French, Italian, and German; he had also begun to read Arabic, and learned Chaldee and Syriac. With these attainments, and others in mathematics, natural philosophy, and morals, he entered the academy of Davenport, under Dr. Ashworth, in 1752, with a view to the Christian ministry. Here he spent three years. The students were referred to books on both sides of every question, and required to abridge the most important works. The tutors, Mr. Ashworth and Mr. Clark, being of different opinions, and the students being divided, subjects of dispute were continually discussed. He had been educated in Calvinism, and in early life he suffered great distress from not finding satisfactory evidence of the renovation of his mind by the Spirit of God. He had a great aversion to plays and romances. He attended a weekly meeting of young men for conversation and prayer. But, before he went to the academy, he became an Arminian, though he retained the doctrine of the trinity and of the atonement. At the academy he embraced Arianism. Perusing Hartley's Observations on Man, he was fixed in the belief of the doctrine of necessity. By reading Lardner's Letter on the Logos he afterwards became a Socinian.

After having been tutor at Warrington, and pastor to various congregations, and having acquired considerable reputation as an experimentalist and author, he became companion to the earl of Shelburne. At the end of a seven years' residence with that nobleman, he received a pension, and settled, in 1780, at Birmingham. There he proceeded actively with his philosophical and theological researches, and was also appointed pastor to a dissenting congregation.

In 1791, however, the scene changed. His religious principles, and his avowed partiality to the French revolution, excited the hatred of the high church and tory party, and in the riots which took place in July, his house, library, manuscripts, and apparatus, were committed to the flames by the infuriated mob, and he was exposed to great personal danger. Quitting Birmingham, he succeeded Dr. Price at Hackney; but, in 1794, conceiving himself to be not secure from popular rage, he embarked for North America. He took up his abode at Northumberland, in Pennsylvania. For two or three winters after his arrival he delivered lectures on the evidences of Christianity, in Philadelphia. He died in calmness, and in the full vigor of his mind, Feb. 6, 1804, aged seventy. He dictated some alterations in his manuscripts half an hour before his death.

He was amiable and affectionate in the intercourse of private and domestic life. Few men in modern times have written so much, or with such facility; yet he seldom spent more than six or eight hours in a day in any labor, which required much mental exertion. A habit of regularity extended itself to all his studies. He never read a book without determining in his own mind when he would finish it; and at the beginning of every year he arranged the plan of his literary pursuits and scientific researches. He labored under a great defect, which, however, was not a very considerable impediment to his progress. He sometimes lost all ideas both of persons and things, with which he had been conversant.

He always did immediately what he had to perform. Though he rose early and despatched his more serious pursuits in the morning, yet he was as well qualified for mental exertion at one time of the day as at another. All seasons were equal to him, early or late, before dinner or after. He could also write without inconvenience by the parlor fire, with his wife and children about him, and occasionally talking to them. In his family he ever maintained the worship of God. As a schoolmaster and professor he was indefatigable.

With respect to his religious sentiments his mind underwent a number of revolutions; but he died in the Socinian faith, which he had many years supported. He was a materialist and necessitarian. He maintained, that all volitions are the necessary result of previous circumstances, the will being always governed by motives; and yet he opposed the Calvinistic doctrine of predestination. (See MATERIALISM.) The basis of his necessitarian theory was Hartley's Observations on Man.

As a philosopher his fame principally rests upon his pneumatic inquiries. His works extend to between seventy and eighty volumes. Among them are Lectures on General History; on the Theory and History of Language; and on the Principles of Oratory and Criticism; Charts of Biography and History; Disquisitions relating to Matter and Spirit; Harleian Theory of the Human Mind; History of the Corruptions of Christianity; Letters to a Philosophical Unbeliever; Institutes of Natural and Revealed Religion; History of Electricity; History of Vision, Light, and Colors; and Experiments and Observations on different Kinds of Air. He also wrote many defences of Unitarianism, and contributed largely to the Theological Repository. After his arrival in this country he published a Comparison of the Institutions of the Mosiac Religion with those of the Hindoos; Jesus and Socrates compared; several Tracts against Dr. Linn, who wrote against the preceding pamphlet; Notes on the Scriptures, four vols.; History of the Christian Church, six vols.; several pamphlets on philosophical subjects, and in defence of the doctrine of Phlogiston. Dr. Priestley's Life was published in 1806, in two volumes. The memoirs were written by himself to the year 1787, and a short continuation by his own hand brings them to 1795. *Am. Ency.; Spirit of the Pilgrims; Douglas on Errors.—Davenport; Allen.*

PRIMACY; the highest post in the church. The Romanists contend that Peter, by our Lord's appointment, had a primacy or sovereign authority and jurisdiction over the apostles. This, however, is denied by the Protestants, and that upon just grounds.

Dr. Barrow observes, that there are several sorts of primacy which may belong to a person in respect of others. 1. A primacy of worth or personal excellency. 2. A primacy of reputation and esteem. 3. A primacy of order or bare dignity and precedence. 4. A primacy of power and jurisdiction.

As for the first of these, a primacy of worth, we may well grant it to Peter, admitting that probably he did exceed the rest of his brethren in personal endowments and capacities; particularly in quickness of apprehension, boldness of spirit, readiness of speech, charity to our Lord, and zeal for his service.

2. As to a primacy of repute, which Paul means when he speaks of those who had a special reputation, of those who seemed to be pillars, of the supereminent apostles, (Gal. 2: 6, 9. 2 Cor. 11: 5. 12: 11.) this advantage cannot be refused him, being a necessary consequent of those eminent qualities resplendent in him, and of the illustrious performances achieved by him beyond the rest. This may be inferred from that renown which he hath had from the beginning; and likewise from his being so constantly ranked in the first place before the rest of his brethren.

3. As to a primacy of order or bare dignity, importing that commonly, in all meetings and proceedings, the other apostles did yield him the precedence, may be questioned; for this does not seem suitable to the gravity of such persons, or their condition and circumstances, to stand upon ceremonies of respect; for our Lord's rules seem to exclude all semblance of ambition, all kind of inequality and distance between his apostles. But yet this primacy may be granted as probable upon divers accounts of use and convenience; it might be useful to preserve order, and to promote expedition, or to prevent confusion, distraction, and dilatory obstruction in the management of things.

4. As to a primacy importing a superiority in command, power, or jurisdiction, this we have great reason to deny upon the following considerations:—1. For such a power it was needful that a commission from God, its founder, should be granted in absolute and perspicuous terms; but no such commission is extant in Scripture. 2. If so illustrious an office was instituted by our Savior, it is strange, that nowhere in the evangelical or apostolical history there should be any express mention of that institution. 3. If Peter had been instituted sovereign of the apostolical senate, his office and state had been in nature and kind very distinct from the common office of the other apostles, as the office of a king from the office of any subject; and probably would have been signified by some distinct name, as that of arch-apostle, arch-pastor, the vi-

ear of Christ, or the like; but no such name or title was assumed by him, or was by the rest attributed to him. 4. There was no office above that of an apostle known to the apostles or primitive church, Eph. 4: 11. 1 Cor. 12: 28. 5. Our Lord himself declared against this kind of primacy, prohibiting his apostles to affect, to seek, to assume, or admit a superiority of power, one above another, Luke 22: 14—24. Mark 9: 35. 6. We do not find any peculiar administration committed to Peter, nor any privilege conferred on him which was not also granted to the other apostles, John 20: 23. Mark 16: 15. 7. When Peter wrote two catholic epistles, there does not appear in either of them any intimation or any pretence to this arch-apostolic power. 8. In all relations which occur in Scripture about controversies incident of doctrine or practice, there is no appeal made to Peter's judgment or allegation of it as decisive, no argument is built on his authority. 9. Peter nowhere appears intermeddling as a judge or governor paramount in such cases; yet where he doth himself deal with heretics and disorderly persons, he proceedeth not as a pope, decreeing, but as an apostle, warning, arguing, and persuading against them. 10. The consideration of the apostles proceeding in the conversion of people, in the foundation of churches, and in administration of their spiritual affairs, will exclude any probability of Peter's jurisdiction over them. They went about their business, not by order or license from Peter, but according to special direction of God's Spirit. 11. The nature of the apostolic ministry, their not being fixed in one place of residence, but continually moving about the world; the state of things at that time, and the manner of Peter's life, render it unlikely that he had such a jurisdiction over the apostles as some assign him. 12. It was indeed most requisite that every apostle should have a complete, absolute, independent authority in managing the duties and concerns of the office, that he might not anywise be obstructed in the discharge of them, not clogged with a need to consult others, not hampered with orders from those who were at a distance. 13. The discourse and behavior of Paul towards Peter doth evidence that he did not acknowledge any dependence on him, or any subjection to him, Gal. 2: 11. 14. If Peter had been appointed sovereign of the church, it seems that it should have been requisite that he should have outlived all the apostles; for otherwise, the church would have wanted a head, or there must have been an inextricable controversy who that head was. But Peter died long before John, as all agree, and perhaps before divers others of the apostles.

From these arguments, we must see what little ground the church of Rome hath to derive the supremacy of the pope from the supposed primacy of Peter. *Barrow's Works*, vol. i. p. 557.—*Hend. Buck.*

**PRIMATE**; an archbishop who is invested with a jurisdiction over other bishops. (See *ΑΡΧΙΕΠΙΣΚΟΠΟΣ*.)—*Hend. Buck.*

**PRIMITIVE CHRISTIANS**; those who lived in the first ages of Christianity, especially the apostles and immediate followers of our Lord. We think the term should be limited to the first century, or at most the second; to guard against abuses, which early crept in, being cited (as is now the case too often) for example and authority. In truth nothing should be regarded as primitive, which is not sanctioned by the New Testament.—*Hend. Buck.*

**PRINCE**, is sometimes taken for the chief, the principal: as the princes of the families, of the tribes, of the houses of Israel; the princes of the Levites, of the people, of the priests; the princes of the synagogue, or assembly; the princes of the children of Reuben, of Judah, &c. Also, for the king, the sovereign of a country, and his principal officers: the princes of the army of Pharaoh; Phicol, prince of the army of Abimelech.

For the transgression of a land its *princes are many*; the pretenders to royalty or high power are numerous, and are soon cut off, Prov. 28: 2. The *princes and thousands of Judah* denote the same thing, the governor being put for the governed, or whole body, Matt. 2: 6. Mic. 5: 2. God is called the *Prince of the host*, and *Prince of princes*; he rules over all, and in a peculiar manner was the governor of the Jewish nation, Dan. 8: 11, 25. Jesus Christ is the *Prince of the kings of the earth*; in his person he surpasses

every creature in excellence, and he bestows rule and authority on men as he sees fit, Rev. 1: 5. He is the *Prince of life*: as God, he is the author and disposer of all life, temporal, spiritual, and eternal; as Mediator, he purchases, bestows, and brings men to everlasting happiness, Acts 2: 15. He is the *Prince of peace*: he is the *God of peace*: he purchased peace for guilty man, he made peace between Jews and Gentiles; he left peace to his disciples and people; and he governs his church in the most peaceful manner, Isa. 9: 6.

The "prince of this world," is the devil, who boasts of having all the kingdoms of the earth at his disposal, John 12: 31. 14: 30. 16: 11.—*Calmet*; *Brown*.

**PRINCE**, (*THOMAS*), minister in Boston, was born at Sandwich, May 15, 1687, and was graduated at Harvard college in 1707. Having determined to visit Europe, he sailed for England, April 1, 1709. For some years he preached at Combs, in Suffolk, where he was earnestly invited to continue; but his attachment to his native country was too strong to be resisted. He arrived at Boston, July 20, 1717, and was ordained pastor of the Old South church, as colleague with Dr. Sewall, his classmate, Oct. 1, 1718. In this station his fine genius, improved by diligent study, polished by an extensive acquaintance with mankind, and employed to the noblest purposes of life, rendered him an ornament to his profession, and a rich blessing to the church. He died Oct. 22, 1758, aged seventy-one.

In his last sickness he expressed a deep sense of his sinfulness, and a desire of better evidence that he was fit to dwell in heaven. When his speech failed him, as he was asked, whether he was submissive to the divine will, and could commit his soul to the care of Jesus, he lifted up his hand to express his resignation and confidence in the Savior. From his youth he had been influenced by the fear of God. He was an eminent preacher, for his sermons were rich in thought, perspicuous and devotional, and he inculcated the doctrines and duties of religion as one who felt their importance. In the opinion of Dr. Chauncy, no one in New England had more learning, except Cotton Mather. Firmly attached to the faith once delivered to the saints, he was zealous for the honor of his divine Master.

In private life he was amiable and exemplary. It was his constant endeavor to imitate the perfect example of his Master and Lord. He was ready to forgive injuries, and return good for evil.

Mr. Prince began in 1703, while at college, and continued more than fifty years, a collection of public and private papers relating to the civil and religious history of New England. His collection of manuscripts was destroyed by the British during the late war, and thus many important facts relating to the history of this country are irrecoverably lost. His publications were numerous; consisting of Sermons; an Account of the First Appearance of the Aurora Borealis; a Chronological History of New England, in the form of annals, in 1736; and three numbers of the second volume, in 1755. In this work it was his intention to give a summary account of transactions and occurrences relating to this country, from the discovery of Gosnold, in 1602, to the arrival of governor Belcher, in 1730; but he brought the history down only to 1633. He published also an Account of the Revival of Religion in Boston, in the Christian History, 1744; and the New England Psalm Book, revised and improved, 1758. *Wisner's Hist. O. South*.—*Allen*.

**PRINCIPALITY**. (1.) Royal state, or the attire of the head marking the same, Jer. 13: 18. (2.) Chief rulers, Tit. 3: 1. (3.) Good angels, Eph. 1: 21. 3: 10. (4.) Bad angels, Eph. 6: 12. Col. 2: 15.—*Broten*.

**PRINCIPLE**, an essential truth from which others are derived; the ground or motive of action. (See *DISPOSITION*, and *DOCTRINE*.)—*Hend. Buck*.

**PRIOR**; the head of a convent; next in dignity to an abbot.—*Hend. Buck*.

**PRISCILLA**, or *PRISCA*; (2 Tim. 4: 19.) a Christian woman, well known in the Acts, and in Paul's epistles; sometimes placed before her husband Aquila. Their house was so thoroughly Christianized, that Paul calls it a church. (See *AQUILA*.)—*Calmet*.

**PRISCILLIANISTS**; the followers of Priscillian, in the fourth century, a Spaniard by birth, and bishop of Abila. He is said to have adopted the tenets of the Manichæans: it is more certain that he was cruelly persecuted, even unto death, for his opinions.

Their principal accuser, Ithacius, seems to have been capable of every thing he charged on them; for Sulpicius Severus, who was by no means favorable to their doctrines, says of him, that "he was audacious, talkative, impudent, luxurious, and a slave to his belly."

The part which Martin, bishop of Tours, took in this business, redounds much to his honor. He "blamed Ithacius (says Mr. Miller) for bringing the heretics as criminals before the emperor, and intreated Maximus to abstain from the blood of the unhappy men; he said, it was abundantly sufficient that, having been judged heretics by the sentence of the bishops, they were expelled from the churches; and that it was a new and unheard of evil, for a secular judge to interfere in matters purely ecclesiastical. These were Christian sentiments; and deserve to be here mentioned, as describing an honest, though unsuccessful resistance made to the first attempt which appeared in the church of punishing heresy with death." *Mosheim's E. H.*, vol. i. pp. 427—429; *Milner's Ch. Hist.*, vol. ii. p. 158.—*Williams*.

**PRISON**; a place for confining evil-doers, Luke 23: 19. To it are compared whatever tends to restrict liberty, and renders a person disgraced and wretched; as (L.) A low, obscure, and afflicted condition, Eccl. 4: 14. (2.) The state of restraint in which God keeps Satan from seducing mankind, Rev. 20: 7. (3.) The state of spiritual thralldom in which sinners are kept by the curse of the law, and by Satan and their own lusts, Isa. 42: 7. (4.) Custody, out of which men cannot move, and in which they are shut up as evil-doers, Isa. 53: 8. Perhaps, in allusion to this, David calls the cave in which he was, as if one buried alive, a *prison*, Ps. 142: 7. (5.) Hell, where damned sinners are shamefully and miserably, but securely confined, 1 Pet. 3: 19. Such as are shut up in any of these, or are in a captive condition, are called **PRISONERS**, Isa. 49: 9. Ps. 69: 33. Job 3: 18.—*Brown*.

**PROBABILISTS**, is a sect or division amongst the Catholics, who adhere to the doctrine of *probable opinions*; holding, that a man is not always obliged to take the *more* probable side; but may take the less probable, if it be but barely probable. The Jesuits and Molinists are strenuous Probabilists. Those who oppose this doctrine, and assert that we are obliged, on pain of sinning, always take the *more* probable side, are called *Probabilionists*. The Jansenists, and particularly the Port-Royalists, are Probabilionists.

The doctrine of probabilities was very convenient to the Jesuits, since it allowed them to follow any course of conduct for which they could find a plausible excuse; that is, a small degree of probability in its favor: such as the opinion of some one person of reputed wisdom, though all others might condemn it.

From this sprang the doctrine of *philosophical sin*, that is, an action not expressly forbidden, however contrary it may be to equity and justice; though this is, in fact, a Jesuitical quibble, for every thing contrary to these is forbidden by the moral law. (See **JESUITS**.) *Mosheim's E. H.* vol. iv. p. 230; v. p. 190.—*Williams*.

**PROBATION, MORAL**; that state in which the character of men is formed and developed in action preparatory to judgment. It is the state antecedent to a state of retribution. More strictly speaking, moral probation is that experimental trial which lays the foundation for approbation or disapprobation; praise or blame; reward or punishment. It involves obligations to obedience; exposure to temptations; commands and prohibitions; promises on the one hand to encourage to duty; threatenings on the other to deter from sin; with a certainty of final retributions according to the character produced under these various means, and visibly proved by the course of action pursued by the individual. This is the state which is denominated moral probation; and in such a state is mankind under the law of God, and the mediatorial reign of Christ; or, in the customary language of the New Testament, under the kingdom of heaven, Matt. 13: 10—52.

(See **MORAL AGENCY**; **MORAL OBLIGATION**; **RESPONSIBILITY**; and **RETRIBUTION, FUTURE**.)

**PROBATION**, among dissenters, signifies the state of a student or minister while supplying a vacant church, with a view, on their approval of his character and talents, to his taking the pastoral oversight of them. Probation, in a monastic sense, the year of a novitiate, which a religious must pass in a convent, to prove his virtue and vocation, and whether he can bear the severities of the rule.—*Hend. Buck*.

**PROBATIONER**; in the church of Scotland, a student in divinity, who, bringing a certificate from a professor in an university of his good morals, and his having performed his exercises to approbation, is admitted to undergo several trials before the presbytery, and upon his acquitting himself properly in these, receives a license to preach.—*Hend. Buck*.

**PROBITY**; honesty, sincerity, or veracity. "It consists in the habit of actions useful to society, and in the constant observance of the laws which justice and conscience impose upon us. The man who obeys all the laws of society with an exact punctuality, is not, therefore, a man of probity; laws can only respect the external and definite parts of human conduct; but probity respects our more private actions, and such as it is impossible in all cases to define; and it appears to be in morals what charity is in religion. Probity teaches us to perform in society those actions which no external power can oblige us to perform, and is that quality in the human mind from which we claim the performance of the rights commonly called imperfect."—*Hend. Buck*.

**PROBUS**, a Christian martyr under Diocletian and Maximian, in the beginning of the fourth century, was born at Sida, in Pamphylia. He was repeatedly called up before Maximus, the governor of Cilicia, and commanded to sacrifice to the heathen deities. But he invariably refused, and his conduct was marked by the strongest decision. He was on one occasion scourged, both on his back and belly; which only called forth from the intrepid man the remark, "The more my body suffers and loses blood, the more my soul will grow vigorous, and be a gainer." After an ineffectual attempt to destroy him by means of wild beasts, he was finally slain by a sword, rejoicing to suffer persecution for righteousness' sake.—*Fox*, p. 43.

**PROCESSION**; a ceremony in the Romish church, consisting of a formal march of the clergy and people, putting up prayers, &c., and in this manner visiting some church, &c. They have processions of the host or sacrament; of our Savior to mount Calvary; of the rosary, &c.

Processions are said to be of pagan origin. The Romans, when the empire was distressed, or after some victory, used constantly to order processions, for several days together, to be made to the temples, to beg the assistance of the gods, or to return them thanks.

The first processions mentioned in ecclesiastical history, are those set on foot at Constantinople, by Chrysostom. The Arians of that city being forced to hold their meetings without the town, went thither night and morning, singing anthems. Chrysostom, to prevent their perverting the Catholics, set up counter processions, in which the clergy and people marched by night, singing prayers and hymns, and carrying crosses and flambeaux. From this period the custom of processions was introduced among the Greeks, and afterwards among the Latins; but they have subsisted longer, and been more frequently used, in the Western than in the Eastern church.—*Hend. Buck*.

**PROCESSION OF THE HOLY GHOST**; a term made use of in reference to the Holy Ghost, as proceeding from the Father, or from the Father and the Son. It is founded on that passage in John 15: 26: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." (See also 1 Cor. 2: 12.) This procession is here evidently distinguished from his mission; for it is said, "Whom I will send to you from the Father, even the Spirit of Truth which proceeds from the Father."

Dr. Watts, indeed, observes, that the procession of the Holy Ghost from the Father, respects not his nature or

substance, but his mission only; and that as no distinct and clear ideas can be formed of this procession, it must be given up as popish, scholastic, inconceivable, and indefensible. But, it is answered, what clear idea can be given us of the original, self-existent, eternal being of the Father? Shall we, therefore, deny him to be without beginning or end, and to be self-existent, because we know not how he is so? If not, why must we give up the procession of the Spirit, because we know not the mode of it? We can no more explain the manner how the Spirit proceeds from the Father, than we can explain the eternal generation and hypostatical union of the two natures of the Son. We may say to the objector, as Gregory Nazianzen said to his adversary, "Do you tell me how the Father is unbegotten, and I will attempt to tell you how the Son is begotten, and the Spirit proceeds."

About the eighth and ninth centuries, there was a very warm dispute between the Greek and Latin churches, whether the Spirit proceeded from the Father only, or from the Father and the Son; and the controversy arose to such a height, that they charged one another with heresy and schism, when neither side well understood what they contended for. The Latin church, however, has not scrupled to say that the Spirit proceeds from the Father and the Son; but the Greek church chooses to express it thus: the Spirit proceeds from the Father, by or through the Son, or he receives of the Son, Gal. 4: 6. See *HOLY GHOST*; *Bishop Pearson on the Creed*, p. 324; *Watts' Works*, 8vo ed. vol. v. p. 199; *Hurion on the Holy Spirit*, p. 204; *Ridley's Div.*, qu. 11; *Dr. Lightfoot's Works*, vol. i. p. 482.—*Hend. Buck.*

**PROCLIANITES**, the adherents of Proclus, a Phrygian philosopher, who, about the year 194, put himself at the head of a band of Montanists, and spread the errors of Montanus at Rome, and especially in Phrygia, where, about two hundred years afterwards, they formed a most dangerous sect, and greatly disturbed the peace of the churches. Proclus denied that Paul was the author of the epistle to the Hebrews.—*Hend. Buck.*

**PROCTORS OF THE CLERGY**, in the English ecclesiastical constitution, are those among the clergy who are chosen, in each diocese, to sit and vote in the house of convocation.—*Hend. Buck.*

**PRODIGAL**; profuse, wasteful, extravagant. The reader, no doubt, has always discerned tenderness and affection in the manner in which the father, in the parable of the prodigal son, (Luke 15) receives the young man, his son, when returning home; but the honor implied in some circumstances of his reception, acquires additional spirit, from an occurrence recorded by major Rooke. English readers, observing the "music and dancing," heard by the elder son, are ready to imagine that the family, or a part of it, was dancing to the music, because such would be the case among ourselves; whereas, the fact is, that not only a band of music, but a band of dancers also, according to Eastern usage, was hired, whose agility was now entertaining the numerous company of friends, invited by the father on this joyful occasion. This, then, is an additional expression of honor done the prodigal; and to our Lord's auditory would convey the idea, not merely of the delight expressed by the father on his son's arrival, but also, that he treated him as if he had come back from some honorable pilgrimage; that he forgot his misbehavior in going away, and felt only his wisdom in returning; that besides treating him with the best in the house, he had put himself to further expenses, and had introduced him honorably, not only to his family again, but to his friends around, whom he had assembled to grace his reception. This, too, adds a spirit to the elder brother's expression: "thou never gavest me a kid, that I might make merry with my friends;" and as this *fête* was given in the evening, it agrees with the circumstance of the elder brother's return from the field; implying, no doubt, his labors there; which certainly are not forgotten by himself, when he says, "these many years do I serve thee."—*Calmet.*

**PROFANE**; a term used in opposition to *holy*. A profane person is one who treats sacred things as if they were common; the history of nations is profane as distinguished from that contained in the Bible; profane writings are

such as have been composed by heathens, in contradistinction from the sacred books of Scripture, and the writings of Christian authors.—*Hend. Buck.*

**PROFESSION**. Christians are required to make a profession of their faith, 1. Boldly, Rom. 1: 16.—2. Explicitly, Matt. 5: 16.—3. Constantly, Heb. 10: 23.—4. Yet not ostentatiously, but with humility and meekness.

Among the Romanists, it denotes the entering into a religious order, whereby a person offers himself to God by a vow of inviolably observing obedience, chastity, and poverty.—*Hend. Buck.*

**PROFESSOR**; a term commonly used in the religious world, to denote any person who makes an open acknowledgment of the religion of Christ, or who outwardly manifests his attachment to Christianity.

All real Christians are professors, but all professors are not real Christians. In this, as in all other things of worth and importance, we find counterfeits. There are many who become professors, not from principle, from investigation, from love to the truth; but from interested motives, prejudice of education, custom, influence of connexions, novelty, &c., as Saul, Jehu, Judas, Demas, the foolish virgins, &c. See article **CHRISTIAN**; *Jay's Sermons*, ser. 9; *Mead's Almost Christian*; *Bellamy's True Religion delineated*; *Shepherd's Sincere Convert*, and on the *Parable of the Ten Virgins*; *Secker's Nonsuch Professor*; *Walker's Sermons*; *Dwight's Theology*; *Fuller's Works*; *Barr's Help to Professing Christians*. (See **AFFECTIONS**).—*Hend. Buck.*

**PROMISE**, is a solemn asseveration, by which one pledges his veracity that he shall perform, or cause to be performed, the thing which he mentions.

The obligation of promises arises from the necessity of the well-being and existence of society. "Virtue requires," as Dr. Doddridge observes, "that promises be fulfilled. The promisee, i. e. the person to whom the promise is made, acquires a property in virtue of the promise. The uncertainty of property would evidently be attended with great inconvenience. By failing to fulfil my promise, I either show that I was not sincere in making it, or that I have little constancy or resolution, and either way injure my character, and consequently my usefulness in life.

"Promises, however, are not binding, 1. If they were made by us before we came to such exercise of reason as to be fit to transact affairs of moment; or if by any dissembler or sudden surprise we are deprived of the exercise of our reason at the time when the promise is made.—2. If the promise was made on a false presumption, in which the promiser, after the most diligent inquiry, was imposed upon, especially if he were deceived by the fraud of the promisee.—3. If the thing itself be vicious; for virtue cannot require that vice should be committed.—4. If the accomplishment of the promise be so hard and intolerable, that there is reason to believe that, had it been foreseen, it would have been an excepted case.—5. If the promise be not accepted, or if it depend on conditions not performed." See *Doddridge's Lect.*, lec. 69; *Grot. de Jure*, lib. ii. cap. 11; *Paley's Mor. Phil.*, vol. i. ch. 5; *Grove's Mor. Phil.*, vol. ii. c. 12. p. 2; *Watts' Serms.*, ser. 20; *Dymond's Essays*; *Verplanck on Contracts*.—*Hend. Buck.*

**PROMISES OF GOD**, are the kind declarations of his word, in which he hath assured us he will bestow blessings upon his people.

The promises contained in the sacred Scriptures may be considered, 1. Divine as to their origin.—2. Suitable as to their nature.—3. Abundant as to their number.—4. Clear as to their expression.—5. Certain as to their accomplishment. The consideration of them should, 1. Prove an antidote to despair.—2. A motive to patience.—3. A call for prayer.—4. A spur to perseverance. See *Clark on the Promises*; a book that Dr. Watts says "he could dare put into the hands of every Christian, among all their divided sects and parties in the world;" *Buck's Serms.*, ser. 11.—*Hend. Buck.*

**PROOF**; trial, temptation. God proved the Israelites to see if they would walk in his ways, Exod. 20: 20. After he had proved them and afflicted them he had pity on them, Deut. 8: 16. As gold and silver are tried in

the furnace, so God proves the heart, Prov. 17: 3.—*Calm.*

**PROPAGANDA**; a society founded at Rome, by pope Gregory XV., in 1622. It consisted, according to some, of twelve cardinals and a few prelates; or, as others would have it, of thirteen cardinals, two priests, one monk, and one secretary. Mosheim mentions eighteen cardinals, and several ministers and officers of the pope. It was designed to propagate the religion of Rome throughout the world. Its riches are adequate to the most extensive undertakings. Its printing office is furnished with types of all the important languages of the globe, and is altogether the first establishment of the kind now existing. A magnificent and immense library is also attached to the Propaganda. In 1627, Urban VIII. connected with it a college or seminary for the propagation of the faith, for the purpose of educating missionaries. All the important languages of the globe are taught here. The expenses of the seminary are said to amount to fifty thousand dollars annually. The Propaganda has of late been supposed to be impoverished, nor is this improbable; but the emperor of Austria has made extraordinary efforts to raise it again. The king of Spain has devoted fifty thousand dollars to its support, and a kind of cent society has lately grown up in France to raise its declining funds.

The Congregation of the Priests of Foreign Missions was instituted by Vincent De Paul; confirmed by the archbishop of Paris in 1626; sanctioned by the pope in 1632; and by the king of France in 1642.

A seminary of foreign missions, according to abbe Tassin, was founded at Paris in 1663, by Bernard de St. Theresa, a barefooted Carmelite, a bishop of Babylon, seconded by sundry persons, zealous for their religion. This institution is yet in full operation, and is intimately connected with the Propaganda of Rome.

In 1707, Clement VI. ordered the principals of all religious orders to appoint certain numbers of their respective orders to prepare for the service of foreign missions, and to hold themselves ready, in case of necessity, to labor in any part of the world. Of these orders there are three, which distinguished themselves specially in the spread of Romanism; viz. the Capuchins, the Carmelites, and the Jesuits. (See those articles.)

It appears that a new Propaganda has recently been established in France. At what precise period this association was formed, or what station it holds in the Roman church, we are not informed. Its seat is in France. It has a superior council in France, and a particular council at Marseilles. It consists of two divisions, each having its own central council. That of the northern division is seated at Paris, that of the southern at Lyons. The total receipts of this new Propaganda in 1828, were two hundred and sixty-nine thousand six hundred and thirty-three dollars; of which one hundred and twenty thousand dollars were sent to America. (See CHURCH OF ROME; POPE; ROMAN CATHOLICS IN THE UNITED STATES.)—*Report appended to Memoirs of American Missionaries; Am. Quar. Register.*

**PROPHECY**; a word derived from *propheteia*, and in its original import signifies the prediction of future events. It is thus defined by Witsius: "A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven." It is prophecy according to this definition we shall here consider.

1. Prophecy (with the power of working miracles) may be considered as the highest evidence that can be given of a supernatural communion with the Deity. The ways by which the Deity made known his mind were various; such as dreams, visions, angels, symbolic representations, impulses on the mind, Num. 12: 6. Jer. 31: 26. Dan. 8: 16, 17. Hence, among the professors of almost every religious system, there have been numberless pretenders to the gift of prophecy. Pagans had their oracles, augurs, and soothsayers; modern idolaters their necromancers and diviners; and the Jews, Christians, and Mohammedans, their prophets. The pretensions of pagans and impostors have, however, been justly exposed; while the Jewish and Christian prophecies carry with them evident marks of their validity.

The distinction between the prophecies of Scripture and the oracles of heathenism is marked and essential. In the heathen oracles we cannot discern any clear and unequivocal tokens of genuine prophecy. They were destitute of dignity and importance, had no connexion with each other, tended to no object of general concern, and never looked into times remote from their own. We read only of some few predictions and prognostications, scattered among the writings of poets and philosophers, most of which, besides being very weakly authenticated, appear to have been answers to questions of merely local, personal, and temporary concern, relating to the issue of affairs then actually in hand, and to events speedily to be determined. Far from attempting to form any chain of prophecies, respecting things far distant as to time or place, or matters contrary to human probability, and requiring supernatural agency to effect them, the heathen priests and soothsayers did not even pretend to a systematic and connected plan. They hardly dared, indeed, to assume the prophetic character in its full force, but stood trembling, as it were, on the brink of futurity, conscious of their inability to venture beyond the depths of human conjecture. Hence their predictions became so fleeting, so futile, so uninteresting, that, though they were collected together as worthy of preservation, they soon fell into disrepute and almost total oblivion. (See ORACLES.) The Scripture prophecies, on the other hand, constitute a series of divine predictions, relating principally to one grand object, of universal importance, the work of man's redemption, and carried on in regular progression through the patriarchal, Jewish, and Christian dispensations, with a harmony and uniformity of design, clearly indicating one and the same divine Author. They speak of the agents to be employed in it, and especially of the great agent, the Redeemer himself; and of those mighty and awful proceedings of Providence as to the nations of the earth, by which judgment and mercy are exercised with reference both to the ordinary principles of moral government, and especially to this restoring economy, to its struggles, its oppositions, and its triumphs. They all meet in Christ, as in their proper centre, and in him only; however many of the single lines, when considered apart, may be imagined to have another direction, and though they may pass through intermediate events, Rev. 19: 10. 1 Pet. 1: 10—12.

If we look into the prophetic writings, says Bishop Hurd, we find that prophecy is of a prodigious extent; that it commenced from the fall of man, and reaches to the consummation of all things; that for many ages it was delivered darkly to a few persons, and with large intervals from the date of one prophecy to that of another; but, at length, became more clear, more frequent, and was uniformly carried on in the line of one people, separated from the rest of the world,—among other reasons assigned, for this principally, to be the repository of the divine oracles; that, with some intermission, the spirit of prophecy subsisted among that people to the coming of Christ; that he himself and his apostles exercised this power in the most conspicuous manner, and left behind them many predictions, recorded in the books of the New Testament, which profess to respect very distant events, and even run out to the end of time, or, in St. John's expression, to that period "when the mystery of God shall be perfected."

Farther, beside the extent of this prophetic scheme, the dignity of the Person whom it concerns deserves our consideration. He is described in terms which excite the most august and magnificent ideas. He is spoken of, indeed, sometimes as being "the seed of the woman," and as "the Son of man;" yet so as being at the same time of more than mortal extraction. He is even represented to us as being superior to men and angels; as far above all principality and power; above all that is accounted great, whether in heaven or in earth; as the word and wisdom of God; as the eternal Son of the Father; as the Heir of all things, by whom he made the worlds; as the brightness of his glory, and the express image of his person. We have no words to denote greater ideas than these; the mind of man cannot elevate itself to nobler conceptions. Of such transcendent worth and excellence is that Jesus said to be, to whom all the prophets bear witness! (See JESUS CHRIST.)

Last, the declared purpose for which the Messiah, prefigured by so long a train of prophecy, came into the world, corresponds to all the rest of the representation. It was not to deliver an oppressed nation from civil tyranny, or to erect a great civil empire, that is, to achieve one of those acts which history accounts most heroic. No: it was not a mighty state, a victor people,

*Non res Romana perituræ regna,*

that was worthy to enter into the contemplation of this divine Person. It was another and far sublimer purpose, which he came to accomplish; a purpose, in comparison of which all our policies are poor and little, and all the performances of man as nothing. It was to deliver a world from ruin; to abolish sin and death; to purify and immortalize human nature; and thus, in the most exalted sense of the words, to be the Savior of men and the blessing of all nations. There is no exaggeration in this account: a spirit of prophecy pervading all time, characterizing one Person, of the highest dignity, and proclaiming the accomplishment of one purpose, the most beneficent, the most divine, the imagination itself can project. Such is the scriptural delineation of that economy which we call prophetic.

The advantage of this species of evidence belongs then exclusively to the Christian revelation. Heathenism never made any clear and well-founded pretensions to it. Mohammedanism, though it stands itself as a proof of the truth of Scripture prophecy, is unsupported by a single prediction of its own.

II. The objection which has been raised to Scripture prophecy, from its supposed obscurity, has no solid foundation. There is, it is true, a prophetic language of symbol and emblem; but it is a language which is definite and not equivocal in its meaning, and as easily mastered as the language of poetry, by attentive persons. This, however, is not always used. The style of the prophecies of Scripture very often differs in nothing from the ordinary style of the Hebrew poets; and, in not a few cases, and those too on which the Christian builds most in the argument, it speaks in the plainness of historical narrative. Some degree of obscurity is essential to prophecy: for the end of it was not to gratify human curiosity, by a detail of future events and circumstances; and too great clearness and speciality might have led to many artful attempts to fulfil the predictions, and so far the evidence of their accomplishment would have been weakened. The two great ends of prophecy are, to excite expectation before the event, and then to confirm the truth by a striking and unequivocal fulfilment; and it is a sufficient answer to the allegation of the obscurity of the prophecies of Scripture, that they have abundantly accomplished those objects, among the most intelligent and investigating, as well as among the simple and unlearned, in all ages. It cannot be denied, for instance, leaving out particular cases which might be given, that by means of these predictions the expectation of the incarnation and appearance of a divine Restorer was kept up among the people to whom they were given, and spread even to the neighboring nations; that as these prophecies multiplied, the hope became more intense; and that at the time of our Lord's coming, the expectation of the birth of a very extraordinary person prevailed, not only among the Jews, but among other nations. This purpose was then sufficiently answered, and an answer is given to the objection. In like manner prophecy serves as the basis of our hope in things yet to come; in the final triumph of truth and righteousness on earth, the universal establishment of the kingdom of our Lord, and the rewards of eternal life to be bestowed at his second appearing. In these all true Christians agree; and their hope could not have been so uniformly supported in all ages and under all circumstances, had not the prophecies and predictive promises conveyed with sufficient clearness the general knowledge of the good for which they looked, though many of its particulars be unrevealed. The second end of prophecy is, to confirm the truth by the subsequent event. Here the question of the actual fulfilment of Scripture prophecy is involved; and it is no argument against the unequivocal fulfilment of several prophecies, that many have doubted or denied what the believers

in revelation have on this subject so strenuously contended for. How few of mankind have read the Scriptures with serious attention, or been at the pains to compare their prophecies with the statements in history. How few, especially of the objectors to the Bible, have read it in this manner! How many of them have confessed unblushingly their unacquaintance with its contents, or have proved what they have not confessed by the mistakes and misrepresentations into which they have fallen! As for the Jews, the evident dominion of their prejudices, their general averseness to discussion, and the extravagant principles of interpretation they have adopted for many ages, which set all sober criticism at defiance, render nugatory any authority which might be ascribed to their denial of the fulfilment of certain prophecies in the sense adopted by Christians. We may add to this, that among Christian critics themselves there may be much disagreement. Eccentricities and absurdities are found among the learned in every department of knowledge, and much of this waywardness and affectation of singularity has infected interpreters of Scripture. But, after all, there is a truth and reason in every subject, which the understandings of the generality of men will apprehend and acknowledge whenever it is fully understood and impartially considered; to this in all such cases the appeal can only be made, and here it may be made with confidence. Instances of the signal fulfilment of numerous prophecies are scattered through various articles in this volume; so that it is not necessary to repeat them here.

III. A few words on the *double sense* of prophecy may, however, be added. For want of a right apprehension of the true meaning of this somewhat unfortunate term which has obtained in theology, an objection of another kind has been raised, as though no definite meaning could be assigned to the prophecies of Scripture. Nothing can be more unfounded. The equivocations of the heathen oracles manifestly arose from their ignorance of future events, and from their endeavors to conceal that ignorance by such indefinite expressions as might be equally applicable to two or more events of a *contrary* description. But the double sense of the Scripture prophecies, far from originating in any doubt or uncertainty as to the fulfilment of them in either sense, springs from a foreknowledge of their accomplishment in *both*; whence the prediction is purposely so framed as to include both events, which, so far from being contrary to each other, are typical the one of the other, and are thus connected together by a mutual dependency or relation. This has often been satisfactorily proved, with respect to those prophecies which referred, in their primary sense, to the events of the Old Testament, and, in their further and more complex signification, to those of the New: and on this double accomplishment of some prophecies is grounded our firm expectation of the completion of others, which remain yet unfulfilled in their secondary sense, but which we justly consider as equally certain in their issue as those which are already past. So far, then, from any valid objection lying against the credibility of the Scripture prophecies from these seeming ambiguities of meaning, we may urge them as additional proofs of their coming from God. For, who but the Being that is infinite in knowledge and in counsel could so construct predictions as to give them a twofold application to events distant from, and, to human foresight, unconnected with, each other? What power less than divine could so frame them, as to make the accomplishment of them, in one instance, a solemn pledge and assurance of their completion in another instance, of still higher and more universal importance? Where will the scoffer find any thing like this in the artifices of heathen oracles, to conceal their ignorance, and to impose on the credulity of mankind? (See ORACLES.)

IV. The manifold use of prophecy. As prophecy is so striking a proof of a supernatural communion with the Deity, and is of so early a date, we may rest assured it was given for many important ends. "The uses of prophecy," says Dr. Jortin, "besides gradually opening and unfolding the things relating to the Messiah, and the blessings which by him should be conferred upon mankind, are many, great, and manifest.



"1. It served to secure the belief of a God, and of a providence.

"As God is invisible and spiritual, there was cause to fear, that, in the first and ruder ages of the world, when men were busier in cultivating the earth than in cultivating arts and sciences, and in seeking the necessities of life than in the study of morality, they might forget their Creator and Governor; and, therefore, God maintained amongst them the great article of faith in him, by manifestations of himself; by sending angels to declare his will; by miracles, and by prophecies.

"2. It was intended to give men the profoundest veneration for that amazing knowledge from which nothing was concealed, not even the future actions of creatures, and the things which as yet were not. How could a man hope to hide any counsel, any design or thought, from such a Being?

"3. It contributed to keep up devotion and true religion, the religion of the heart, which consists partly in entertaining just and honorable notions of God and of his perfections, and which is a more rational and a more acceptable service than rites and ceremonies.

"4. It excited men to rely upon God, and to love him who condescended to hold this mutual intercourse with his creatures, and to permit them to consult him, as one friend asks advice of another.

"5. It was intended to keep the people, to whom God revealed himself, from idolatry; a sin to which the Jews would be inclined, both from the disposition to it which they had acquired in Egypt, and from the contagion of bad example.

"The people of Israel were strictly forbidden to consult the diviners and the gods of other nations, and to use any enchantments and wicked arts; and that they might have no temptation to it, God permitted them to apply to him and to his prophets, even upon small occasions; and he raised up amongst them a succession of prophets, to whom they might have recourse for advice and direction. These prophets were revered abroad as well as at home, and consulted by foreign princes; and, in times of the captivity, they were honored by great kings, and advanced to high stations."

As it respects us, prophecy connected with miracles affords evidence of the truth of revelation, as well as of a superintending providence. This evidence, too, is a growing evidence. "The divine design, uniformly pursued through a series of successive generations, opens with a greater degree of clearness, in proportion to the lapse of time and the number of events. An increase of age is an addition to its strength; and the nearer we approach the point towards which the dispensations of God unvaryingly tend, the more clearly shall we discern the wonderful regularity, consistency, and beauty, of this stupendous plan for universal good. Of the great use of prophecies which have been fulfilled, as a direct and strong argument to convert unbelievers to Christianity, and to establish Christians in the faith, we have the most ample proofs. Our Lord himself made very frequent appeals to prophecy, as evidence of his divine mission: he referred the Jews to their own Scriptures, as most fully and clearly bearing witness of himself. Upon them he grounded the necessity of his sufferings; upon them he settled the faith of the disciples at Emmaus, and of the apostles at Jerusalem. The same source supplied the eloquence of St. Peter and St. Paul, and the means with which Apollon 'mightily convinced the Jews.' This was a powerful instrument of persuasion in the succeeding ages of the church, when used by the primitive apologists. Upon this topic were employed the zeal and diligence, not only of Justin Martyr, but Tertullian, Cyprian, and Augustine. It would never have been so frequently employed, if it had not been well adapted to the desired end; and that it did most completely answer this end, by the conversion of unbelievers, is evident from the accounts of Scripture, and the records of the primitive church.

V. Plain examples of the fulfilment of prophecy. Our limits will not permit us to give a copious account of the various prophecies which have been remarkably fulfilled: but whoever has examined profane history with any degree of attention, and compared it with the predic-

tions of Scripture, must, if he be not blinded by prejudice, and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is in vain to say that these prophecies were delivered since the events have taken place; for we see the prophecies, the latest whereof were delivered about seventeen hundred years ago, and some of them above three thousand years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold. "We see," says bishop Newton, "the descendants of Shem and Japheth ruling and enlarged in Asia and Europe, and perhaps in America, and 'the curse of servitude' still attending the wretched descendants of Ham, in Africa. We see the posterity of Ishmael 'multiplied exceedingly,' and become 'a great nation' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness; 'their hand against every man, and every man's hand against them;' and still dwelling an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; 'the sceptre departed from Judah,' and the people living nowhere in authority, everywhere in subjection; the Jews still dwelling alone among the nations, while 'the remembrance of Amalek is utterly put out from under heaven.' We see the Jews severely punished for their infidelity and disobedience to their great prophet like unto Moses; 'plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore;' and made a 'proverb and a by-word among all nations.' We see 'Ephraim so broken as to be no more a people,' while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are everywhere destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Nineveh so completely destroyed that the place thereof is not and cannot be known; Babylon made 'a desolation forever,' a possession for the bitter, and pools of water; Tyre become 'like the top of a rock, a place for fishers to spread their nets upon;' and Egypt, 'a base kingdom, the basest of the kingdoms,' and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last, which was greater and more powerful than any of the former, divided in the western part thereof into ten lesser kingdoms; and among them a power with a triple crown 'differs from the first,' with 'a mouth speaking very great things,' and with 'look more stout than his fellows, speaking great words against the Most High, wearing out the saints of the Most High, and changing times and laws.' We see a power 'cast down the truth to the ground, and prosper, and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honoring Mahuzzim,' gods-protectors, or saints-protectors, 'and causing' the priests of Mahuzzim 'to rule over many, and to divide the land for gain.' We see the Turks 'stretching forth their hand over the countries,' and particularly 'over the land of Egypt, the Libyans at their steps,' and the Arabians still 'escaping out of their hand.' We see the Jews 'led away captive into all nations, and Jerusalem trodden down of the Gentiles,' and likely to continue so 'until the times of the Gentiles be fulfilled,' as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. We see one 'who opposeth and exalteth himself,' above all laws, divine and human, 'sitting as God in the church of God, and showing himself that he is God, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.' We see a great apostasy in the Christian church, which consists chiefly in the worship of demons, angels, or departed saints, and is promoted 'through the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats.' We see the seven churches of Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, their 'candlestick removed out

of its place, their churches turned into mosques, their worship into superstition. In short, we see the character of 'the beast and the false prophet,' and 'the whore of Babylon,' now exemplified in every particular, and in a city that is seated 'upon seven mountains;' so that if the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.

"For these things we have the attestation of past, and the experience of present times; and we cannot well be deceived, if we will only believe our own eyes and observation. We actually see the completion of many of the prophecies in the state of men and things around us; and we have the prophecies themselves recorded in books, which books have been read in public assemblies these seventeen hundred or two thousand years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different nations, so that there is no room to suspect so much as a possibility of forgery or illusion." See also the several articles referred to in this work.

VI. Rules for correctly understanding the prophecies.—In order to understand the prophecies, and to form a right judgment of the argument for the truth of Christianity, we must not consider them singly and apart, but as a grand whole, or a chain reaching through several thousand years, yet manifestly subservient to one and the same end. This end is no other than the establishment of the universal empire of truth and righteousness under the dominion of Jesus Christ. We are not, indeed, to suppose that each of the prophecies recorded in the Old Testament expressly points out and clearly characterizes Jesus Christ; yet, taken as a whole, this grand system refers to him; for "the testimony of Jesus is the spirit of prophecy." All the revolutions of divine providence have him for their scope and end. Is an empire, or kingdom, erected? that empire, or kingdom, is erected with a view, directly or indirectly, to the kingdom of the Messiah. Is an empire, or kingdom, subverted or overthrown? that empire, or kingdom, is overthrown in subserviency to the glory of his kingdom and empire, which shall know neither bounds nor end, but whose limits shall be no other than the limits of the universe, and whose end no other than the days of eternity. Jesus Christ, then, is the only person that ever existed in whom all the prophecies meet as in a centre. In order, therefore, to oppose error and confront the infidel, we must study the prophecies not as independent of each other, but as connected; for "the argument from prophecy," says bishop Hurd, "is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system; in which, from the mutual dependence and connexion of its parts, preceding prophecies prepare and illustrate those which follow; and these, again, reflect light on the foregoing; just as in any philosophical system, that which shows the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.

"Hence, though the evidence be but small from the completion of any one prophecy taken separately, yet that evidence being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which, though each be weak in itself, yet, concentrated into one point, shall form a strong light, and strike the sense very powerfully. Still more; this evidence is not merely a growing evidence, but is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each, till, at length, the conviction rise into a high degree of moral certainty."

Further; in order to understand the prophecies, we must endeavor to find out the true subject of prophecy; that is, precisely what the prophets speak of, and the characters that are applied to that subject. The literal sense should be always kept in view, and a knowledge of oriental customs attained. The beginning and end of the prophetic sermons must be carefully observed. The time, as near as possible, of the prediction should be ascertained. An acquaintance with the method of salvation by Christ will greatly assist us in this work. The mind must be unpre-

judiced, and we should be well acquainted with the Scriptures at large. These rules, with dependence on the divine teaching, will assist us in understanding the prophecies. See *Bishop Newton's Dissertations on the Prophecies*; *Bishop Sherlock's Use and Intent of Prophecy*; *Bishop Hurd's Sermons on the Prophecies*; *Sir Isaac Newton's Observations on the Prophecies of Daniel and the Apocalypse*; *Gray's Key to the Old Testament*; *Simpson's Key to the Prophecies*; *Illustrations of Prophecy*; *Vitringia's Typus Doctrinae Propheticae*; *Gill on the Prophecies*; *Eitrick's second Exodus, or Remarks on the Prophecies of the Last Times*; *Kett's History of the Interpreter of Prophecy*; *Dr. J. P. Smith on the Interpretation of Prophecy*; *Keith on the Evidence of Prophecy*, and on the *Signs of the Times*; *Natural History of Enthusiasm*; and *Robinson's Bibl. Repos.* See also the works of *Méde, Smith, Halifax, Aphthor, Davidson, Faber, Fuller, Hall, and Douglas*, on the subject.—*Hend. Buck; Watson.*

PROPHEYSINGS; religious exercises of the clergy in the reign of queen Elizabeth, instituted for the purpose of promoting knowledge and piety. The ministers of a particular division, at a set time, met together in some church of a market or other large town, and there each in their order explained, according to their abilities, some portion of Scripture allotted to them before. This done, a moderator made his observations on what had been said, and determined the true sense of the place, a certain space of time being fixed for despatching the whole. These institutions, like all others, however, it seems, were sometimes abused, by irregularity, disputations, and divisions. The queen put them down for no other reason, but because they enlightened the people's minds in the Scriptures, and encouraged their inquiries after truth; her majesty being always of opinion that knowledge and learning in the laity would only endanger their peaceable submission to her absolute will and pleasure. *Neal's History of the Puritans.—Hend. Buck.*

PROPHET; a person who foretells future events. It is particularly applied to such inspired persons among the Jews as were commissioned by God to declare his will and purposes to that people. (See PROPHET.)

Scripture often gives to prophets the name of men of God, or of angels (that is, messengers) of the Lord. The verb *nibba*, which we translate to *prophecy*, is of very great extent. Sometimes it signifies to foretell what is to come; at other times, to interpret, to promulge, or to sing in strains of sacred music, the prophetic declarations of Scripture, 1 Sam. 18: 10. 10: 5, 6. God says to Moses, (Exod. 7: 1.) "Aaron thy brother shall be thy prophet;" he shall explain thy sentiments to the people. Scripture does not withhold the name of prophet from impostors, although they falsely boasted of inspiration. Paul, (Tit. 1: 12.) quoting a heathen poet, calls him a prophet. So we read, (1 Chron. 25: 1.) that the sons of Asaph were appointed to prophesy upon harps.

The term prophecy is also used (1 Cor. 11: 4, 5. 14: 1, &c.) either for explaining Scripture, speaking to the church in public by way of exhortation, or singing the praises of God in the language of inspiration.

The Hebrew prophets present a succession of men at once the most singular and the most venerable that ever appeared, in so long a line of time, in the world. They had special communion with God; they laid open the scenes of the future; they were ministers of the promised Christ. They upheld religion and piety in the worst times, and at the greatest risks; and their disinterestedness was only equalled by their patriotism. To succeeding ages they have left a character consecrated by holiness, and "visions of the Holy One;" which still unveil to the church his most glorious attributes, and his deepest designs. "Prophecy," says the apostle Peter, "came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1: 21. They flourished in a continued succession during a period of more than a thousand years, reckoning from Moses to Malachi, all co-operating in the same designs, uniting in one spirit to deliver the same doctrines, and to predict the same blessings to mankind. The great object of prophecy was, as has been before observed, a description of the Messiah, and of his kingdom, Matt. 26: 56. Luke 1: 70. 18:

31. 24: 44. John 1: 45. Acts 3: 18, 24. 10: 43. 13: 29. 15: 15. 28: 23. 1 Pet. 1: 10—12. Their claims to a divine commission were demonstrated by the intrinsic excellency of their doctrine; by the disinterested zeal and undaunted courage with which they prosecuted their ministry, and persevered in their great design; and by the unimpeachable integrity of their conduct. But even those credentials of a divine mission were still further confirmed by the exercise of miraculous powers, and by the completion of many less important predictions which they uttered, Deut. 13: 1—3. 18: 22. Joshua 10: 13. 1 Sam. 12: 8. 2 Kings 1: 10. Isa. 38: 8. 62: 4, 9. 1 Sam. 9: 6. 1 Kings 13: 3. Jer. 28: 9. Ezek. 33: 33. They were the established oracles of their country, and consulted upon all occasions when it was necessary to collect the divine will on any civil or religious question. These illustrious personages were likewise as well the types as the harbingers of that greater Prophet whom they foretold; and in the general outline of their character, as well as in particular events of their lives, they prefigured to the Jews the future Teacher of mankind. Like him, also, they labored by every exertion to instruct and reclaim; reproving and threatening the sinful, however exalted in rank, or encircled by power, with fearless confidence and sincerity, becoming "men of God." (See ΠΑΡΟΡΕΥ.)

The manner in which the prophets published their predictions was, either by uttering them aloud in some public place, or by affixing them on the gates of the temple, (Jer. 7: 2. Ezek. 3: 10.) where they might be generally seen and read. Upon some important occasions, when it was necessary to rouse the fears of a disobedient people, and to recall them to repentance, the prophets, as objects of universal attention, appear to have walked about publicly in sackcloth, and with every external mark of humiliation and sorrow. They then adopted extraordinary modes of expressing their convictions of impending wrath, and endeavored to awaken the apprehensions of their country by the most striking illustration of threatened punishment. Thus Jeremiah made bonds and yokes, and put them upon his neck, (Jer. 27.) strongly to intimate the subjection that God would bring on the nations whom Nebuchadnezzar should subdue. Isaiah likewise walked naked, that is, without the rough garment of the prophet, and barefoot, as a sign of the distress that awaited the Egyptians, Isa. 20. So Jeremiah broke the potter's vessel, (Jer. 19.) and Ezekiel publicly removed his household goods from the city, (2 Kings 25: 4, 5. Ezek. 12: 7.) more forcibly to represent by these actions some correspondent calamities ready to fall on nations obnoxious to God's wrath; this mode of expressing important circumstances by action being customary and familiar among all eastern nations.—*Hend. Buck; Calmet; Watson; Hillhouse.*

PROPHETS, (FALSE.) See IMPOSTORS; MESSIAH; and *Josephus' History of the Jews.*—*Hend. Buck.*

PROPHETS, SONS OF THE; an appellation given to young men who were educated in the schools or colleges under a proper master, who was commonly, if not always, an inspired prophet, in the knowledge of religion, and in sacred music, and thus were qualified to be public preachers, 1 Sam. 10, 11. 2 Sam. 19. 2 Kings 2.—*Hend. Buck.*

PROPIATION; a sacrifice offered to God to avert the punishment of sin, and secure the bestowment of his favor. Among the Jews, there were both ordinary and public sacrifices, as holocausts, &c., offered by way of thanksgiving; and extraordinary ones, offered by persons guilty of any crime, by way of propitiation.

The Romish church believe the mass to be a sacrifice of propitiation for the living and the dead. The reformed churches allow of no propitiation, but that one offered by Jesus on the cross, whereby divine justice is appeased, and our sins forgiven, Rom. 3: 25. 1 John 2: 2.

As it respects the unbloody propitiatory sacrifice of the mass above mentioned, little need be said to confute such a doctrine. Indeed, it is owned in the church of Rome, that there is no other foundation for the belief of it than an unwritten tradition. There is no hint in the Scripture of Christ's offering his body and blood to his Father at his institution of the eucharist. It is also a manifest contradiction to St. Paul's doctrine, who teaches, that without

shedding of blood there is no remission; therefore there can be no remission of sins in the mass. The sacrifice of Christ, according to the same apostle, is not to be repeated. A second oblation would be superfluous: consequently the pretended true and proper sacrifice of the mass must be superfluous and useless.

The propitiation made by Jesus Christ alone is that which atones for and covers our guilt, as the mercy-seat hid the tables of the law. All this is expressed in most explicit terms in the following passages: "And he is the propitiation for our sins," 1 John 2: 2. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," 1 John 4: 10. "Whom God hath set forth to be a propitiation, through faith in his blood," Rom. 3: 25. The word used in the two former passages is *hilasmos*; in the last *hilasterion*. Both are from the verb *hilaskō*, so often used by Greek writers to express the action of a person who, in some appointed way, turned away the wrath of a deity; and therefore cannot bear the sense which Socinus would put upon it,—the destruction of sin. This is not supported by a single example. With all Greek authorities, whether poets, historians, or others, the word means to *propitiate*, and is, for the most part, construed with an accusative case, designating the person whose displeasure is averted. As this could not be denied, Crellius comes to the aid of Socinus, and contends that the sense of this word was not to be taken from its common use in the Greek tongue, but from the Hellenistic use of it in the Greek of the New Testament, the LXX., and the Apocrypha. But this will not serve him; for both by the LXX., and in the Apocrypha, it is used in the same sense as in the Greek classic writers, Num. 5: 8. Ezek. 44: 27. 45: 19. See also 2 Mac. 3: 33.

The propitiatory sense of the word *hilasmos* being thus fixed, the modern Socinians have conceded, in their note on 1 John 2: 2. in their "Improved Version," that it means the "pacifying of an offended party;" but they subjoin, that Christ is a propitiation, because by his gospel he brings sinners to repentance, and thus averts the divine displeasure. The concession is important; and the comment cannot weaken it, because of its absurdity; for, in that interpretation of propitiation, Moses, or any of the apostles, or any minister of the gospel now, who succeeds in bringing sinners to repentance, is as truly a propitiation for sin as Christ himself. On Rom. 3: 25, however, the authors of the Improved Version continue to follow their master Socinus, and translate the passage, "whom God hath set forth as a mercy-seat in his own blood," and lay great stress upon this rendering, as removing that countenance to the doctrine of atonement by vicarious sufferings which the common translation affords. But so little is to be gained by taking it in this sense in this passage, that this rendering is adopted by several orthodox commentators as expressing, by a figure, or rather by emphatically supplying a type to the antitype, the doctrine of our Lord's atonement. Some able critics have, however, argued, from the force of the context, that the word ought to be taken actively, and not merely declaratively; not as "propitiatory," but as "a propitiation;" which, says Grotius, is shown by the mention which is afterwards made of blood, to which the power of propitiation is ascribed. Others supply *thuma* or *hierion*, and render it *expiatory sacrifice*. But, whichever of these renderings be adopted, the same doctrine is held, forth to us. The covering of the ark was rendered a propitiatory, or mercy-seat, only by the blood of the victims sprinkled before and upon it; and when the apostle says, that God hath set forth Jesus Christ to be a propitiatory, he immediately adds, having the ceremonies of the temple in his view, "through faith in his blood." The text, therefore, contains no exhibition of any means of obtaining mercy but through the blood of sacrifice, according to the rule laid down in the epistle to the Hebrews, "Without shedding of blood there is no remission;" and is in strict accordance with Ephesians 1: 7: "We have redemption through his blood, the remission of sins." It is only by his blood, that Christ reconciles us to God.

Unable as they who deny the vicarious nature of the sufferings of Christ are, to evade the testimony of the above

passages which speak of our Lord as "a propitiation," their next resource often is to deny the existence of wrath in God, in the hope of proving that propitiation, in a proper sense, cannot be the doctrine of Scripture, whatever may be the force of the mere terms which the sacred writers employ. In order to give plausibility to their statement, they pervert the opinion of the orthodox, and argue as though it formed a part of the doctrine of Christ's propitiation and oblation for sin, to represent God as naturally an implacable and vengeful being, and only made placable and disposed to show mercy, by satisfaction being made to his displeasure through our Lord's sufferings and death. This is as contrary to Scripture as it is to the opinions of all sober persons who hold the doctrine of Christ's atonement. The true questions are, indeed, not whether God is love, or whether he is of a placable nature; but whether God is holy and just; whether we, his creatures, are under law or not; whether this law has any penalty, and whether God, in his judicial character, is bound to execute and uphold that law. As the justice of God is punitive, (and if it is not punitive, his laws are a dead letter,) then is there wrath in God; then is God angry with the wicked; then is man, as a sinner, obnoxious to this anger; and so a propitiation becomes necessary to turn it away from him. Nor are these terms unscriptural; they are used in the New Testament as emphatically as in the Old; though the former is, in a special sense, a revelation of the mercy of God to man. John declares, that if any man believeth not on the Son of God, "the wrath of God abideth upon him;" and St. Paul affirms, that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." The day of judgment is, with reference to the ungodly, said to be "the day of wrath;" God is called "a consuming fire;" and, as such, is the object of "reverence and godly fear." Nor is this his displeasure light, and the consequences of it a trifling and temporary inconvenience. When we only regard the consequences which have followed sin in society, from the earliest ages, and in every part of the world, and add to these the many direct and fearful inflictions of punishment which have proceeded from the "Judge of the whole earth," then, to use the language of Scripture, "our flesh may well tremble because of his judgments." But when we look at the future state of the wicked as represented in Scripture, though it is expressed generally, and surrounded with the mystery of a place, and a condition of being, unknown to us in the present state, all evils which history has crowded into the lot of man appear insignificant in comparison of banishment from God, separation from good men, public condemnation, torment of spirit, "weeping, wailing, and gnashing of teeth," "everlasting destruction," "everlasting fire." Let men talk ever so much or eloquently of the pure benevolence of God, they cannot abolish the facts recorded in the history of human suffering in this world as the effects of transgression; nor can they discharge these fearful comminations from the pages of the book of God. These cannot be criticised away; and if it is "Jesus who saves us from this wrath to come," that is, from those effects of the wrath of God which are to come, then, but for him, we should have been liable to them. That principle in God, from which such effects follow, the Scriptures call wrath; and they who deny the existence of wrath in God, deny, therefore, the Scriptures.

It by no means follows, however, that this wrath is a passion in God; or that, though we contend that the awful attribute of his justice requires satisfaction, in order to the forgiveness of the guilty, we afford reason to any to charge us with attributing vengeful affections to the divine Being. "Our adversaries," says bishop Stillingfleet, "first make opinions for us, and then show that they are unreasonable. They first suppose that anger in God is to be considered as a passion, and that passion a desire of revenge; and then tell us, that if we do not prove that this desire of revenge can be satisfied by the sufferings of Christ, then we can never prove the doctrine of satisfaction to be true; whereas, we do not mean, by God's anger, any such passion, but the just declaration of God's will to punish, upon our provocation of him by our sins; we do not make the design of the satisfaction to be that God may please himself in

revengeing the sins of the guilty upon the most innocent person, because we make the design of punishment not to be the satisfaction of anger as a desire of revenge, but to be the vindication of the honor and rights of the offended person, by such a way as he himself shall judge satisfactory to the ends of his government." (See EXPIATION; ATONEMENT; and books under that article.)—*Hend. Buck; Watson.*

PROPI TIATORY; the MERCY-SEAT; which see. See also ATONEMENT, and PROPITIATION.

PROPORTION OF FAITH. (See ANALOGY OF FAITH.)

PROSELYTE, (*prosēlytos*;) signifies a *stranger, a foreigner*; the Hebrew word *ger*, or *gēr*, also denotes a stranger, one who comes from abroad, or from another place. In the language of the Jews, those were called by this name who came to dwell in their country, or who embraced their religion, being not Jews by birth. In the New Testament they are called sometimes proselytes, and sometimes Gentiles, fearing God, Acts 2: 5. 10: 2, 22. 13: 16, 50.

The Jews distinguish two kinds of proselytes. The first, proselytes of the gate; the others, proselytes of justice or righteousness. The first dwelt in the land of Israel, or even out of that country, and, without obliging themselves to circumcision, or to any other ceremony of the law, feared and worshipped the true God, observing the rules imposed on Noah. These were, according to the rabbins, 1. To abstain from idolatry; 2. From blasphemy; 3. From murder; 4. From adultery; 5. From theft; 6. To appoint just and upright judges; 7. Not to eat the flesh of any animal cut off while it was alive. The privileges of proselytes of the gate were, first, that through holiness they might have hope of eternal life. Secondly, they could dwell in the land of Israel, and share in the outward prosperities of it.

Proselytes of justice or of righteousness, were those converted to Judaism, who had engaged themselves to receive circumcision, and to observe the whole law of Moses. Thus were they admitted to all the prerogatives of the people of the Lord. The rabbins inform us, that before circumcision was administered to them, and before they were admitted into the religion of the Hebrews, they were examined about the motives to their conversion; whether the change was voluntary, or whether it proceeded from interest, fear, ambition, &c. When the proselyte was well proved and instructed, they gave him circumcision; and when the wound of his circumcision healed, they gave him baptism, by plunging his whole body into a cistern of water, by only one immersion. Boys under twelve years of age, and girls under thirteen, could not become proselytes till they had obtained the consent of their parents, or, in case of refusal, the concurrence of the officers of justice. Baptism in respect of girls had the same effect as circumcision in respect of boys. Each of them, by means of this, received, as it were, a new birth, so that those who were their parents before were no longer regarded as such after this ceremony, and those who before were slaves now became free.

Many, however, are of opinion that there appears to be no ground whatever in Scripture for this distinction of proselytes of the gate, and proselytes of righteousness. "According to my idea," says Dr. Tomline, "proselytes were those, and those only, who took upon themselves the obligation of the whole Mosaic law, but retained that name till they were admitted into the congregation of the Lord as adopted children. Gentiles were allowed to worship and offer sacrifices to the God of Israel in the outer court of the temple; and some of them, persuaded of the sole and universal sovereignty of the Lord Jehovah, might renounce idolatry without embracing the Mosaic law; but such persons appear to me never to be called proselytes in Scripture, or in any ancient Christian writer." He also observes, that "the term *proselytes of the gate* is derived from an expression frequent in the Old Testament; namely, 'the stranger that is within thy gates;' but I think it evident that the strangers were those Gentiles who were permitted to live among the Jews under certain restrictions, and whom the Jews were forbidden 'to vex or oppress,' so long as they lived in a peaceable manner." Dr. Lardner says, "I do not believe that the notion of two

sorts of Jewish proselytes can be found in any Christian writer before the fourteenth century or later." Dr. Jennings also observes, that "there does not appear to be sufficient evidence in the Scripture history of the existence of such proselytes of the gate as the rabbins mention; nor, indeed, of any who with propriety can be styled proselytes, except such as fully embraced the Jewish religion."—*Watson*.

**PROSEUCHÆ**, (from *proseuchē*, prayer,) is taken for the places of prayer of the Jews, and was pretty nearly, if not quite, the same as their synagogues. But the synagogues were originally in the cities, and were covered places; whereas, for the most part, the proseuchæ were out of the cities, and on the banks of rivers, having no covering, except, perhaps, the shade of some trees or covered galleries, Acts 16: 13.—*Hend. Buck*.

**PROSPERITY**; the state wherein things succeed according to our wishes, and are productive of affluence and ease.

However desirable prosperity be, it has its manifest disadvantages. It too often alienates the soul from God; excites pride; exposes to temptation; hardens the heart; occasions idleness; promotes effeminacy; damps zeal and energy; and, too often, has a baneful relative influence. It is no wonder, therefore, that the Almighty in general withholds it from his children; and that adversity should be their lot rather than prosperity. Indeed adversity seems more beneficial on the whole, although it be so unpleasant to our feelings. "The advantages of prosperity," says Bacon, "are to be wished; but the advantages of adversity are to be admired. The principal virtue of prosperity is temperance; the principal virtue of adversity is fortitude, which in morality is allowed to be the most heroic virtue; prosperity best discovers vice; adversity best discovers virtue, which is like those perfumes which are most fragrant when burnt or bruised."

It is not, however, to be understood that prosperity in itself is unlawful. The world, with all its various productions, was formed by the Almighty for the happiness of man, and designed to endear himself to us, and to what leads our minds up to him. What, however, God often gives us as a blessing, by our own folly we pervert and turn into a curse. Where prosperity is given, there religion is absolutely necessary to enable us to act under it as we ought. Where this divine principle influences the mind, prosperity may be enjoyed and become a blessing; for "while bad men snatch the pleasures of the world as by stealth, without countenance from God the proprietor of the world, the righteous sit openly down to the feast of life, under the smile of heaven. No guilty fears damp their joys. The blessing of God rests upon all they possess. Their piety reflects sunshine from heaven upon the prosperity of the world; writes in one point of view the smiling aspect both of the powers above and of the objects below. Not only have they as full a relish as others of the innocent pleasures of life, but, moreover, in them they hold communion with God. In all that is good or fair they trace his hand. From the beauties of nature, from the improvements of art, from the enjoyments of social life, they raise their affections to the source of all the happiness which surrounds them, and thus widen the sphere of their pleasures, by adding intellectual and spiritual to earthly joys."

*Spiritual prosperity* consists in the continual progress of the mind in knowledge, purity, and joy. It arises from the participation of the divine blessing; and evidences itself by frequency in prayer; love to God's word; delight in his people; attendance on his ordinances; zeal in his cause; submission to his will; usefulness in his church; and increasing abhorrence of every thing that is derogatory to his glory, 3 John 2. *Blair's Sermons*, vol. i. ser. 3; *Bates' Works*, p. 297.—*Hend. Buck*.

**PROTERIUS**; a martyred prelate, about the middle of the sixth century. He had been made a priest by Cyril, bishop of Alexandria, who was well acquainted with his virtues. On the death of Cyril, the see of Alexandria was filled by Dioscorus, who, knowing the reputation of Proterius, did all in his power to gain his confidence and interest, that he might, through him, accomplish his designs. But Proterius was not to be corrupted; the welfare of the church was next his heart, and no worldly preferment

could bribe him to forego his duty. Dioscorus being condemned by the council of Chalcedon, for having embraced the errors of Eutyches, was deposed, and Proterius was chosen to fill the vacant see, and approved by the emperor. This occasioned a dangerous insurrection, and the city was divided into two factions. Much mischief was done on both sides, and Proterius was brought into the most imminent danger. The civil authority was set at naught, violence was resorted to, nor was peace restored until a detachment of two thousand men was dispatched by the emperor to quell the sedition. The discontented party, however, still beheld Proterius with an eye of resentment; the attendance of a guard became necessary; and although of a mild temper, he was compelled to procure the banishment of several from the city. Upon the emperor Marcian's death, the exiles returned to Alexandria, and seemed resolved to be revenged for what they had suffered in the last reign. Timothy, the head of the conspirators against him, in the absence of Dionysius, seized on the great church, and was uncanonically consecrated to the see by two bishops of his faction, who had been deposed for heresy. On the return of Dionysius, the incendiary Timothy was driven from the city; which so enraged the Eutychians, that they barbarously murdered the prelate in the church; treated his remains with every indignity; and scattered their ashes in the air.—*Fox*, p. 77.

**PROTESTANTS**. The emperor Charles V. called a diet at Spire, in 1529, to request aid from the German princes against the Turks, and to devise the most effectual means for allaying the religious disputes which then raged in consequence of Luther's opposition to the established religion. In this diet it was decreed by Ferdinand, archduke of Austria, and other popish princes, that in the countries which had embraced the new religion, it should be lawful to continue in it till the meeting of a council; but that no Roman Catholic should be allowed to turn Lutheran, and that the reformers should deliver nothing in their sermons contrary to the received doctrine of the church. Against this decree, six Lutheran princes, namely, John and George, the electors of Saxony and Brandenburg, Ernest and Francis, the two dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of thirteen imperial towns, namely, Strasburg, Ulm, Nuremberg, Constance, Rottingen, Windsheim, Memmingen, Northingen, Lindaw, Kempten, Hailbron, Wissingen, and St. Gall, formally and solemnly *protested*, and declared that they appealed to a general council; and hence the name of Protestants, by which the followers of Luther have ever since been known. Nor was it confined to them; for it soon after included the Calvinists, and has now of a long time been applied generally to the Christian sects, of whatever denomination, and in whatever country they may be found, which have separated from the see of Rome. With equal if not superior propriety, however, does this term belong to the Novatians, and their successors, the Paulicians and Waldenses, of earlier ages. See those articles.

Mr. Chillingworth, addressing himself to a writer in favor of the church of Rome, speaks of the religion of Protestants in the following admirable manner: "Know then, Sir, that when I say the religion of Protestants is in prudence to be preferred before yours, on the one side, I do not understand by your religion the doctrine of Bellarmine, or Baronius, or any other private man amongst you, nor the doctrine of the Sorbonne, of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, the doctrine of the council of Trent; so, accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the confession of Augsburg, or Geneva, nor the catechism of Heidelberg, nor the articles of the church of England, no, nor the harmony of Protestant confessions; but that in which they all agree, and which they all subscribe with a greater harmony, as a perfect rule of faith and action; that is, the BIBLE.

"The Bible, I say, the Bible *only*, is the religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, will may they hold it as a matter of opinion; but as a matter

of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require belief of it of others, without most high and most schismatical presumption. I, for my part, after a long, and, as I verily believe and hope, impartial, search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly, and with my own eyes, that there are popes against popes, and councils against councils; some fathers against other fathers, the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; traditive interpretations of Scripture are pretended, but there are few or none to be found; no tradition but that of Scripture can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe. This I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me.

"Propose me any thing out of this book, and require whether I believe it or no, and, seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing *no demonstration can be stronger than this,—GOD HATH SAID SO, THEREFORE IT IS TRUE.* In other things, I will take no man's liberty of judging from him; neither shall any man take mine from me."

Under such views the Bible is held as the only sure foundation upon which all true Protestants build every article of the faith which they profess, and every point of doctrine which they teach; and all other foundations, whether they be the decisions of councils, the confessions of churches, the precepts of popes, or the expositions of private men, are considered by them as sandy and unsafe, or as in no wise to be ultimately relied on. Yet they are sensible that all men are not equally qualified to understand or to apply this rule; and that the wisest men may use all the helps afforded by the learning and research of others to enable them to understand its precise nature, and to define its certain extent. These helps are great and numerous, having been supplied, in every age of the church, by the united labors of pious and learned men in every country, and by none in greater abundance than by those in Protestant communions.—*Watson; Head, Book.*

**PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.\*** This church derives its origin from the church of England, to which it is "indebted, under God," to borrow the language of the preface to the book of common prayer, "for a long continuance of nursing care and protection." It agrees with that church in doctrine; and its ritual and formularies, with some not very essential variations, which were introduced after the American revolution, are the same. It is not, however, like the parent church, in any way connected with the state, nor do its bishops enjoy any civil powers, immunities, or emoluments, by virtue of their office.

The service book of the American Episcopal church differs from that of England in the following particulars: 1. A shorter form of absolution is allowed to be used instead of the English one, which however is retained, and is most generally recited in divine service.—2. The Athanasian creed is omitted, chiefly, it is probable, on account of the objections which have been made to what are called the damnable clauses, although the Nicene is retained.—3. In the office of baptism, the sign of the cross may be dispensed with, if requested. Scarcely an instance however is recollected, in which a desire has been expressed to have it omitted.—4. The marriage service has been considerably abridged.—5. In the funeral service, some expressions in the English prayer book, which have been thought liable to misconstruction, are altered or omitted. Besides these variations, a change was, of course, made in the prayers for rulers, in consequence of the independence of the United States; and there may be a few other verbal differences of minor importance, which will appear

on a comparison of the English and American prayer books. Most of these alterations will probably be considered as judicious.

The different episcopal parishes throughout the United States are united by a constitution, which provides for a general convention of the church once in three years, at some place previously determined, in which the church in each state or diocese is represented by lay and clerical delegates, chosen by the state convention, (every state or diocese having a convention of its own to regulate its local concerns,) each order having one vote, and the concurrence of both being necessary to an act of the convention. The bishops of the church form a separate house, with a right to originate measures for the concurrence of the house of delegates, composed of clergy and laity; and when any proposed act passes the house of delegates, it is transmitted to the house of bishops, who have a negative on the same, so that the consent of both houses is requisite to the passage of any act. The church is governed by canons framed by this assembly, and which regulate the election of bishops, declare the qualifications necessary for obtaining the orders of deacon or priest, the studies to be previously pursued, the examinations which are to be made, and the age which it is necessary for candidates to attain before they can be admitted to the several grades of the ministry: which are three in number, and are believed to be of apostolical institution; viz. bishops, priests, and deacons. Deacon's orders can be conferred on no person under the age of twenty-one, nor those of a priest before that of twenty-four; nor can any person be consecrated a bishop until he be thirty years of age. The thirty-nine articles are not signed by those who are admitted to orders, as in the church of England, but candidates are required to subscribe the following declaration:—"I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal church in these United States." These doctrines, however, are understood to be contained in the articles of religion, which are printed with the book of common prayer, and implied in the liturgy of the church. In these documents the trinity of divine persons, the atonement of Christ, and the influence of the Holy Spirit in the renewal of the heart, are recognised. In general, the doctrinal views of the church accord with those which have been usually termed the doctrines of the Reformation, and were generally professed by those who separated from the communion of the church of Rome.

Prejudices have prevailed against the Episcopal church, and probably still exist in the minds of some, from an impression that episcopacy is not congenial with republican forms of government and the civil institutions of our country. How erroneous this opinion is, may partly appear from what has already been stated with regard to its constitution, which is founded on the representative principle, and is strikingly analogous to the form of government of the United States. "In the permanent official stations of the bishops and clergy in her legislative bodies, our own church," says bishop Hobart, "resembles all other religious communities, whose clergy also are permanent legislators. But in some respects she is more conformed than they are to the organization of our civil governments. Of these it is a characteristic that legislative power is divided between two branches. And it is a peculiar character of our own church that her legislative power is thus divided. Again, a single responsible executive characterizes our civil constitutions. The same feature marks our own church in the single episcopal executive in each diocese, chosen in the first instance by the clergy and representatives of the laity. Nor are these the only points in which the bishop of our church may feel pleasure in asserting the free and republican constitution of our government; for in our ecclesiastical judicatories the representatives of the laity possess strict co-ordinate authority—the power of voting as a separate body, and of annulling, by a majority of votes, the acts of the bishops and clergy."

*History.*—A proportion of the early emigrants to English America being of the religious profession established in the mother country, some churches of that persuasion

\* This article was prepared for the Encyclopedia by the Rev. Mr. Boyle, of Boston, a distinguished clergyman of the church.

existed of course in several of the colonies at an early period, although from various causes the number was not so considerable as might have been supposed from the existing relation. At the commencement of the revolutionary war, there were not more than about eighty parochial clergymen of the English church to the northward and eastward of Maryland; who derived the principal part of their support, except in Boston, Newport, New York, and Philadelphia, from the society instituted in England for the propagation of the gospel in foreign parts. In Maryland and Virginia, the members of the Episcopal church were much more numerous, and the clergy were supported by a legal establishment. In the more southern colonies, the Episcopalians were fewer in number than in the states last named. An obstacle to the increase of the Episcopal church in this country was found in its separation by the Atlantic ocean from its parent stock, which rendered it dependent for the ministry on emigrations from the mother country, or on sending candidates to England for orders. For this and other reasons application had been made at different times by the clergy for the purpose of obtaining an American episcopate. But the jealousy with which such a measure was regarded by other denominations of Christians, and the great opposition which it consequently met with, rendered the design abortive. The only bond of union which existed between the Episcopal congregations in America before the revolution was through the medium of the bishop of London, to whose diocese they were attached. This tie being dissolved by the independence of the states, it was evident that they could not be combined in one communion without some new principle of association. Accordingly, at a voluntary meeting of a number of the clergy and laity of the Episcopal church at New York, in October, 1784, a plan of ecclesiastical union was proposed, providing for a general convention of the church, consisting of clerical and lay delegates from each state; and it was recommended to the church in the several states to send such delegates to a meeting, to be held at Philadelphia on the 27th of September in the following year. At this meeting the subject of procuring an episcopacy was considered, and an address was framed to the English bishops and archbishops, expressing a desire to perpetuate in the United States the principles of the church of England in doctrine, discipline, and worship; and praying that their lordships would consecrate to the episcopacy the persons who should be sent with that view, from the churches in any of the states respectively. At this meeting also an ecclesiastical constitution was formed, and a committee appointed to correspond with the bishops of England. After the convention had risen, their address to the English prelates was forwarded by the committee to his excellency John Adams, the American minister, with a request that he would deliver it to the archbishop of Canterbury. Mr. Adams willingly complied with this request, and endeavored to promote the object of the address. An act of parliament being obtained, authorizing the English prelates to consecrate bishops for the United States, after some further correspondence, and a declaration of the general convention, that it was not intended to depart from the doctrines of the English church, and that no other alterations were designed in the book of common prayer than such as arose from a change of circumstances, or might be conducive to union, the Rev. William White, D. D., of Philadelphia, and the Rev. Samuel Provoost, D. D., of New York, proceeded to England, and, after some delay, were consecrated bishops, in the chapel of the archiepiscopal palace of Lambeth, by the most reverend John Moore, archbishop of Canterbury, being presented by the most reverend William Markham, archbishop of York. The right reverend Charles Moss, bishop of Bath and Wells, and the right reverend John Hinchliff, bishop of Peterborough, joined with the two archbishops in the imposition of hands. The newly consecrated bishops commenced the exercise of their episcopacy in their respective dioceses soon after their arrival in New York. The Rev. Samuel Seabury, D. D., had some time previously been consecrated to the episcopal office by three of the non-juring bishops of Scotland, not being assured of success at that time in England, and afterwards became bishop of Connecticut. At the tri-

ennial convention in July, 1789, the subject of perpetuating the episcopacy was considered. Bishop White expressed a doubt of its being consistent with the faith impliedly pledged to the English prelates, not to proceed to any consecration without first obtaining from them the number held to be canonically necessary in their church to such an act. A vote however was passed in favor of the validity of bishop Seabury's consecration, and the convention accordingly signified their wishes to the two bishops consecrated in England, that they would unite with bishop Seabury in the consecration of the Rev. Edward Bass, of Newburyport, who had been elected by the church in New Hampshire and Massachusetts as their bishop. An address to the English prelates was also framed, requesting their approbation of the measure, in order to remove any scruples which might remain in the minds of the bishops whom they had already consecrated. The difficulty was however not long after removed in another manner, in the election of the Rev. James Madison, D. D., by the convention of Virginia, as their bishop, and his consecration in England. At the next triennial convention, in 1792, held in the city of New York, the four bishops already mentioned as having been consecrated abroad were present; and although nothing further was brought forward from Massachusetts relative to Dr. Bass, application was made from Maryland for the consecration of the Rev. Thomas John Claggett, D. D., who had been elected bishop by the convention of that state. He was accordingly consecrated by bishop Provoost, assisted by bishops Seabury, White, and Madison. Hitherto there had been no consecration of a bishop in the United States, but several have been admitted to the office since that time; and care will doubtless be taken to prevent the necessity of recurring at any future period to a foreign source for the episcopal succession.

Within the last twenty years a theological seminary, now believed to be in a promising condition, was established in New York. By the munificence of Mr. Jacob Sherred, it has been endowed with the sum of sixty thousand dollars. Professors are provided in various branches of theological learning, and candidates for the ministry are prepared for holy orders at a very moderate expense. An incorporated institution, under the denomination of Washington college, with the power of conferring degrees, has been founded at Hartford, in Connecticut, and is in a flourishing state. The Rev. Nath. S. Wheaton, D. D., is the president. A few years since the right reverend Philander Chase, late bishop of Ohio, embarked for England for the purpose of obtaining assistance towards the foundation of a literary institution in that state, in which young men might be qualified for the ministry of the Episcopal church, with the view of supplying the western portion of our country with well instructed clergymen. In the pursuit of this favorite object he was indefatigably diligent, and his exertions were crowned with so much success that he was enabled to establish a theological school at Gambier, by the name of Kenyon college, in honor of one of its most distinguished benefactors in England. The untiring activity of the late bishop Hobart greatly contributed to increase the number of Episcopalians in the diocese of New York, and many new churches were formed during his episcopate in that state. The venerable bishop White still survives, (1834,) after having held the episcopal office for nearly half a century, to edify the church at large by his amiable and exemplary deportment, and assist it by his pious and prudent counsels. At the patriarchal age of eighty-six, he continues to perform his ecclesiastical functions at Philadelphia for the benefit of the church, with whose history his name has been so long associated, and whose welfare and reputation he has so greatly advanced.

The last general convention of the Episcopal church was held in the city of New York, in October, 1832. From the journal of that convention, it appears that the number of bishops of this church at that time was fifteen. The number of the other clergy was as follows:—In the eastern diocese, composed of the states of Maine, New Hampshire, Massachusetts, and Rhode Island, fifty-six; in the diocese of Vermont, fourteen; Connecticut, fifty-six; New York, one hundred and sixty-two; New Jersey, eighteen; Pennsylvania, fifty-nine; Delaware, six;

Maryland, fifty-three; Virginia, fifty-five; North Carolina, fifteen; South Carolina, thirty-three; Georgia, three; Ohio, eighteen; Mississippi, four; Kentucky, eight; Tennessee, seven; Alabama, three; Louisiana, three; Missouri territory, three; Michigan, five; Florida, one; Indiana, one. Total, five hundred and eighty-three. Since that period, the number of bishops has increased to sixteen, and that of other clergymen to six hundred and forty-eight.

The Domestic and Foreign Missionary Society of the church, instituted in 1820, has numerous auxiliaries. The Protestant Episcopal Sunday School Union was organized in 1826. In 1828, a Protestant Episcopal press was established in New York, "to serve, as far as possible, the best interests of the church, and her institutions."

The prejudices which have existed against the Episcopal church appear to be gradually diminishing, and its beautiful and impressive liturgy, its apostolic government, and venerable usages, to be better understood, and more correctly appreciated, than in former years. See *Bishop White's Memoirs of the Episcopal Church; Journals of the General Convention; Canons of the Church, and Book of Common Prayer.*

**PROTESTANT METHODIST CHURCH, or METHODIST PROTESTANT CHURCH IN THE UNITED STATES.\*** This is the name assumed by a respectable body of seceders from the Methodist Episcopal church in this country. They are also known under the name of Reformed Methodists.

*History.*—At the close of the year 1784, the Methodist societies in these United States were organized by a conference of preachers exclusively, into what is called the Methodist Episcopal church, and made independent of Mr. Wesley. The government was so framed by the conference, as to secure to the itinerant ministers the unlimited exercise of the legislative, executive, and judicial powers of the church, to the entire seclusion of all other classes of ministers, and all the people. Subsequent general conferences exhibited marked dissatisfaction at the leading features of the government, and a very respectable minority struggled hard to effect some salutary improvements, but without producing any important changes. The opposition of the minority continued with unabating ardor, until the membership became more fully acquainted with the genius of the government under which their spiritual guides had placed them, without their knowledge or consent. In 1820, a periodical was instituted, entitled the Wesleyan Repository, and was continued up to the general conference of 1824. Numerous petitions were presented to the conference, praying for a representation of ministers and laymen in the rule-making department; but no change either in the principle or in the practical operations of the government could be obtained.

Immediately after the rise of the general conference of 1824, a meeting, composed of some distinguished members of the conference, and of reformers from different parts of the United States, was held in Baltimore, at which it was determined to publish a periodical pamphlet, entitled "The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church," "for the purpose of giving the Methodist community a suitable opportunity to enter upon a calm and dispassionate discussion of the subjects in dispute." The meeting also determined to resolve itself into a Union Society; and recommended that similar societies be raised in all parts of the United States, "in order to ascertain the number of persons in the Methodist Episcopal church friendly to a change in her government." This measure was followed by much persecution of the reformers. In Tennessee, fourteen official members were expelled for attempting to form an Union Society.

Sometime during the spring of the year 1826, the Baltimore Union Society recommended state conventions to be held in the several states, for the exclusive purpose of making inquiry into the propriety of making *one united* petition to the approaching general conference of 1828, praying for REPRESENTATION; and to elect delegates to meet in a general convention for the purpose. Conven-

tions were accordingly held, and delegates elected; in consequence of which, reformers in different parts of the country were made to feel the displeasure of men in power. In North Carolina, several members of the Granville Union Society were expelled for being members thereof. In the fall of 1827, eleven ministers were suspended, and finally expelled from the Methodist Episcopal church in this church in Baltimore, and twenty-two laymen, for being members of the Union society, and supporters of mutual rights. The members expelled, and others who saw fit to secede, organized under Mr. Wesley's general rules, taking the title of Associated Methodists.

In November, 1827, the general convention assembled in Baltimore, composed of ministers and lay delegates, elected by the state conventions and union societies. This convention prepared a memorial to the general conference of May, 1828, praying that the government of the church might be made representative, and more in accordance with the mutual rights of the ministers and people. To this memorial the general conference replied, in a circular, by claiming for the itinerant ministers of their church an exclusive divine right to the same unlimited and unnameable power, which they had exercised over the whole church from the establishment of their government in 1784. Soon after the rise of the general conference, several reformers in Cincinnati, Lynchburg, and other places, were expelled for being members of union societies, and supporters of the mutual rights.

The reformers, now perceiving that all hope of obtaining a change in the government of the church had vanished, withdrew in considerable numbers, in different parts of the United States, and called another general convention, to assemble in Baltimore, November 12, 1828. This convention drew up seventeen "Articles of Association," to serve as a provisional government for the Associated Methodist churches, until a constitution and book of discipline could be prepared by a subsequent convention, to be held in November, 1830.

Agreeably to appointment, the convention assembled in the city of Baltimore, on the 2d of November, 1830, and continued in session to the 23d, inclusive. The Rev. Francis Waters, D. D., of Baltimore, was elected president; Mr. William C. Lipscomb, of Georgetown, D. C., secretary; and Mr. William S. Stockton, of Philadelphia, assistant secretary. In this convention was formed and adopted a constitution and discipline for the government of the Methodist Protestant church.

*Principles.*—The following preamble and articles preceded the constitution:—"We, the representatives of the Associated Methodist churches, in general convention assembled, acknowledging the Lord Jesus Christ as the only HEAD of the Church, and the word of God as the sufficient rule of faith and practice, in all things pertaining to godliness; and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and whereas a written constitution, establishing the form of government, and securing to the ministers and members of the church their rights and privileges, is the best safeguard of Christian liberty: We therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by the following elementary principles and constitution:—

1. A Christian church is a society of believers in Jesus Christ, and is a divine institution.
2. Christ is the only Head of the Church; and the word of God the only rule of faith and conduct.
3. No person who loves the Lord Jesus Christ, and obeys the gospel of God, our Savior, ought to be deprived of church membership.
4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow-men.
5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of un-

\* This article was furnished for the Encyclopedia by the Rev. Thomas F. Norris, president of the Massachusetts District Conference of Protestant Methodists



christian doctrines; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labors.

11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties.

As the preceding history and elementary principles sufficiently develop the peculiarities of this denomination, the constitution is here omitted. It may be found in the "Constitution and Discipline of the Methodist Protestant Church," from which this article is chiefly compiled.

*Organization and Enterprise.*—A general conference of this body is held once in seven years, consisting of a representation of a single minister and layman to every thousand communicants. There are also about twenty district conferences, where the minor interests of the societies are attended to; but those laws generally binding originate in the general conference. A board of Foreign and Domestic Missions has been instituted by the general conference; and there is in Baltimore, under the direction of the same, a book concern, from which editions of about a hundred and fifty works are sent out for the use of the connexion. From this establishment is issued a weekly periodical, entitled the "Protestant Methodist." Another periodical also is published semi-monthly at Pittsburgh, (Penn.) called the "Methodist Correspondent."

There is a theological seminary in Baltimore, under the direction of Rev. Dr. Waters, which is principally supported by the Reformed Methodists, but which is open also to others.

The principal writers belonging to this body are the Rev. Samuel K. Jennings, D. D., and the Rev. Asa Shinn.

The American Quarterly Register for February, 1834, gives the statistics of the denomination as follows:—Four hundred ministers; fifty thousand communicants; and two hundred thousand population. See the *Constitution and Discipline of the M. P. Church*; *Jennings' History of the Protestant Methodist Secession*.

**PROVERBS, (Mestim;)** a name given by the Hebrews, in common with that of parables or similitudes, to moral sentences, maxims, comparisons, or enigmas, expressed in a poetical, figurative, and sententious style. Solomon says, that in his time, maxims of this sort were the chief study of the learned: "A wise man will endeavor to understand a proverb, and the interpretation; the words of the wise, and their dark sayings," Prov. 1: 6.

"The moralists of the East," says Sir William Jones, "have, in general, chosen to deliver their precepts in short sententious maxims, to illustrate them by sprightly comparisons, or to inculcate them in the very ancient forms of agreeable apologies. There are, indeed, both in Arabic and Persian, philosophical tracts on ethics, written with sound ratiocination and elegant perspicuity; but in every part of the eastern world, from Peking to Damascus, the popular teachers of moral wisdom have immemorably been poets; and there would be no end of enumerating their works, which are still extant in the five principal

languages of Asia." The ingenious but ever-disputing and loquacious Greeks were indebted to the same means for their earliest instruction in wisdom. The sayings of the seven wise men, the golden verses of Pythagoras, the remains of Theognis and Phocylides, if genuine, and the *gnomai* of the older poets, testify the prevalence of aphorisms in ancient Greece. This mode of communicating moral and practical wisdom accorded also with the sedate and deliberative character of the Romans; and, in truth, from its influence over the mind, and its fitness for popular instruction, proverbial expressions exist in all ages and in all languages.

The Proverbs of Solomon are, without doubt, the most valuable part of his works: he says they were fruits of his most profound meditations, and of his most excellent wisdom, Eccles. 12: 9. Here we find rules for the conduct of persons in all conditions of life; for kings, courtiers, and men of the world; for masters, servants, fathers, mothers, and children. (See *SOLOMON*.)

Some have doubted whether Solomon alone were the author of the Proverbs. Grotius thinks he had a compilation made, for his own use, of whatever was extant, excellent in point of morality, from all the ancient writers of his own nation; that under Hezekiah this collection was enlarged, by adding what had been written since Solomon; and Eliakim, Shebna, and Joab, he thinks, completed the collection, 2 Kings 18: 18. But these conjectures are not supported by proof. The fathers and interpreters ascribe the whole book to Solomon.

True it is, we may observe some differences of style and method in this book. The first nine chapters, entitled, "The Proverbs of Solomon," are written as a continued discourse, and may be considered as a preface. In chap. 10, where we see the same title again, the style changes to short sentences, which have little connexion with each other, and which, generally, contain a kind of antithesis. In chap. 22, ver. 17, we find a new style, approaching nearer to that of the first nine chapters; to chap. 24, v. 23, there is a new title; (*To the wise*; or, *Further sayings of the wise*;) and their style is short and sententious. Chap. 25, we read, "These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." And, doubtless, it was on this authority that Grotius advanced this collection to have been made by Eliakim, Shebna, and Joab, famous men under the reign of Hezekiah. In chap. 30: 1, we read, "The words of Agur, the son of Jakeh;" and the title of chap. 31, is, "The words of king Lemuel."

From all this it seems certain, that the book of Proverbs is a collection of Solomon, compiled by several hands: but we cannot conclude hence, that it is not the work of Solomon, who, being inspired by Divine Wisdom, composed no less than three thousand proverbs, 1 Kings 4: 32. Several persons might make collections of them; Hezekiah among others, as mentioned chap. 25; and Agur, Isaiah, and Ezra, might do the same. From these collections might be composed the work which we now have; and nothing is more reasonable than this supposition. It is nowhere said, that Solomon himself had made a collection of proverbs and sentences. The title, "Solomon's Proverbs," rather shows the author than the compiler. The rabbins generally maintain, that king Hezekiah, observing the abuse the people made of several works of Solomon, chiefly those which contained the virtues of plants, and secrets of natural philosophy, suppressed several of these works, and only preserved those that are handed down to us. See the *Translation and Notes of Dr. J. M. Good, and Memoir of his Life by Dr. O. Gregory*.—*Calmet*; *Watson*.

**PROVIDENCE;** the conduct and direction of the several parts of the universe, by a superior intelligent Being.

The Epicureans denied any divine providence, as thinking it inconsistent with the ease and repose of the divine nature to meddle at all with human affairs. Simplicianus argues thus for a providence: If God does not look to the affairs of the world, it is either because he cannot or will not; but the first is absurd, since, to govern cannot be difficult where to create was easy; and the latter is both absurd and blasphemous. Plato, in his Tenth Dialog of Laws, observes, "that a superior nature of such excel-

lence as the divine, which hears, sees, and knows all things, cannot, in any instance, be subject to negligence or sloth; that the meanest and the greatest parts of the world are all equally his work or possession; that great things cannot be rightly taken care of without taking care of small; and that, in all cases, the more able and perfect any artist is, (as a physician, an architect, or the ruler of the state,) the more his skill and care appear in little as well as great things. Let us not, then," says he, "conceive of God as worse than even mortal artists."

By providence, then, we understand, not merely foresight, but an uniform and constant operation of God subsequent to the act of creation. Thus, in every machine formed by human ingenuity, there is a necessity for the action of some extraneous power to put the machine in motion: a proper construction and disposition of parts not being sufficient to effect the end: there must be a spring, or a weight, or an impulse of air or water, or some substance or other, on which the motion of the several parts of the machine must depend. In like manner, the machine of the universe depends upon its Creator for the commencement and the conservation of the motion of its several parts. The power by which the insensible particles of matter coalesce into sensible masses, as well as that by which the great orbs of the universe are reluctantly, as it were, retained in their course, admits not an explanation from mechanical causes: the effects of both of them are different from such as mere matter and motion can produce; they must ultimately be referred to God. Vegetable and animal life and increase cannot be accounted for, without recurring to him as the primary cause of both. In all these respects the providence of God is something more than foresight; it is a continual influence, an universal agency; "by him all things consist," and "in him we live, and move, and have our being."

Much labor, has been employed to account for all the phenomena of nature by the powers of mechanism, or the necessary laws of matter and motion. But this, as we imagine, cannot be done. The primary causes of things must certainly be some powers and principles not mechanical, otherwise we shall be reduced to the necessity of maintaining an endless progression of motions communicated from matter to matter, without any first mover; or of saying that the first impelling matter moved itself. The former is an absurdity too great to be embraced by any one; and there is reason to hope that the essential inactivity of matter is at present so well understood, and so generally allowed, notwithstanding some modern opponents of this hypothesis, that there can be but few who will care to assert the latter. All our reasonings about bodies, and the whole of natural philosophy, are founded on the three laws of motion laid down by Sir Isaac Newton, at the beginning of the "Principia." These laws express the plainest truths; but they would have neither evidence nor meaning, were not inactivity contained in our idea of matter. Should it be said that matter, though naturally inert, may be made to be otherwise by divine power, this would be the same with saying that matter may be made not to be matter. The communication of motion, its direction, the resistance it suffers, and its cessation, in a word, the whole doctrine of motion, cannot be consistently explained or clearly understood without supposing the inertia of matter. "The philosopher," says an excellent writer, "who overlooks the laws of an all-governing Deity in nature, contenting himself with the appearance of the material universe only, and the mechanical laws of motion, neglects what is most excellent, and prefers what is imperfect to what is supremely perfect, flounders to infinity, what is narrow and weak to what is unlimited and almighty, and what is perishing to what endures forever. Sir Isaac Newton thought it most unaccountable to exclude the Deity *only* out of the universe. It appeared to him much more just and reasonable to suppose that the whole chain of causes, or the several series of them, should centre in him as their source; and the whole system appear depending on him, the only independent cause."

If, then, the Deity pervades and actuates the *material* world, and his unremitting energy is the cause to which every effect in it must be traced, the *spiritual* world,

which is of greater consequence, cannot be disregarded by him. Is there one atom of matter on which he does not act; and is there one living being about which he has no concern? Does not a stone fall without him; and does, then, a man suffer without him? The inanimate world is of no consequence, abstracted from its subservience to the animate and rational world: the former, therefore, must be preserved and governed entirely with a view to the latter. But it is not mere energy or the constant exertion of power that is discernible in the frame or laws of the universe, in maintaining the succession of men, and in producing men and other beings; but wisdom and skill are also conspicuous in the structure of every object in the inanimate creation. After a survey of the beauty and elegance of the works of nature, aided by the perusal of Matt. 6: 28, &c., we may ask ourselves, Has God, in the lowest of his works, been lavish of wisdom, beauty, and skill; and is he sparing of these in the concerns of reasonable beings? Or does he less regard order, propriety, and fitness in the determination of their states? The answer is obvious. Providence, then, implies a particular interposition of God in administering the affairs of individuals and nations, and wholly distinct from that general and incessant exertion of his power, by which he sustains the universe in existence.

The doctrine of providence may be evinced from the consideration of the divine perfections. The Deity cannot be an indifferent spectator of the series of events in that world to which he has given being. His goodness will as certainly engage him to direct them agreeably to the ends of goodness, as his wisdom and power enable him to do it in the most effectual manner. This conclusion is conformable to all our ideas of those attributes. Could we call that being good who would refuse to do any good which he is able to do without the least labor or difficulty? God is present everywhere. He sees all that happens, and it is in his power, with perfect ease, to order all for the best. Can he then possess goodness, and at the same time not do this? A God without a providence is undoubtedly a contradiction. Nothing is plainer than that a being of perfect reason will, in every instance, take such care of the universe as perfect reason requires. That supreme intelligence and love, which are present to all things, and from whence all things sprung, must govern all occurrences. These considerations prove what has been called a *particular*, in distinction from a *general*, providence. We cannot conceive of any reasons that can influence the Deity to exercise *any* providence over the world, which are not likewise reasons for extending it to *all* that happens in the world. As far as it is confined to generals, or overlooks *any* individual, or *any* event, it is incomplete, and therefore unsuitable to the idea of a perfect being.

One common prejudice against this doctrine arises from the apprehension that it is below the dignity of the Deity to watch over, in the manner implied in it, the meanest beings, and the minutest affairs. To which it may be replied, that a great number of minute affairs, if they are each of them of some consequence, make up a sum which is of great consequence; and that there is no way of taking care of this sum, without taking care of each particular. This objection, therefore, under the appearance of honoring God, plainly dishonors him. Again, whatever it was not too great condescension in him to create, it cannot be too great a condescension in him to take care of. Besides, with regard to God, all distinctions in the creation vanish. All beings are infinitely, that is to say, equally, inferior to him.

The uniform doctrine of the sacred writings is, that throughout the universe nothing happens without God; that his hand is ever active, and his decree of performance or sufferance intervenes in all; that nothing is too great or unwieldy for his management, and nothing so minute and inconsiderable as to be below his inspection and care. While he is guiding the sun and moon in their course through the heavens; while in this inferior world he is ruling among empires, stilling the ragings of the waters, and the tumults of the people, he is at the same time watching over the humble good man, who, in the obscurity of his cottage, is serving and worshipping him.

In what manner, indeed, Providence interposes in human affairs; by what means it influences the thoughts and counsels of men, and, notwithstanding the influence it exerts, leaves to them the freedom of choice, are subjects of dark and mysterious nature, and which have given occasion to many an intricate controversy. Let us remember that the manner in which God influences the motion of all the heavenly bodies, the nature of that secret power by which he is ever directing the sun and the moon, the planets, stars, and comets, in their course through the heavens, while they appear to move themselves in a free course, are matters no less inexplicable to us than the manner in which he influences the counsels of men. But though the mode of divine operation remains unknown, the fact of an overruling influence is equally certain in the moral as it is in the natural world. In cases where the fact is clearly authenticated, we are not at liberty to call its truth in question, merely because we understand not the manner in which it is brought about.

Nothing can be more clear, from the testimony of Scripture, than that God takes part in all that happens among mankind; directing and overruling the whole course of events so as to make every one of them answer the designs of his wise and righteous government. We cannot, indeed, conceive God acting as the governor of the world at all, unless his government were to extend to all the events that happen. It is upon the supposition of a particular providence that our worship and prayers to him are founded. All his perfections would be utterly insignificant to us, if they were not exercised, on every occasion, according as the circumstances of his creatures required. The Almighty would then be no more than an unconcerned spectator of the behavior of his subjects, regarding the obedient and the rebellious with an equal eye. (See PRAYER.)

The experience of every one also must, more or less, bear testimony to it. We need not for this purpose have recourse to those sudden and unexpected vicissitudes which have sometimes astonished whole nations, and drawn their attention to the conspicuous hand of heaven. We need not appeal to the history of the statesman and the warrior; or of the ambitious and the enterprising. We confine our observation to those whose lives have been most plain and simple, and who had no desire to depart from the ordinary train of conduct. In how many instances have we found, that we are held in subjection to a higher Power, on whom depends the accomplishment of our wishes and designs? Fondly we had projected some favorite plan; we thought that we had forecast and provided for all that might happen; we had taken our measures with such vigilant prudence, that on every side we seemed to ourselves perfectly guarded and secure! but, lo! some little event hath come about, unforeseen by us, and in its consequences at the first seemingly inconsiderable, which yet hath turned the whole course of things into a new direction, and blasted all our hopes. At other times our counsels and plans have been permitted to succeed: we then applauded our own wisdom, and sat down to feast on the happiness we had attained. To our surprise we found that happiness was not there, and that God's decree had appointed it to be only vanity. We labor for prosperity, and obtain it not. Unexpected, it is sometimes made to drop upon us as of its own accord. The happiness of man depends on secret springs too nice and delicate to be adjusted by human art: it requires a favorable combination of external circumstances with the state of his own mind. To accomplish, on every occasion, such a combination, is far beyond his power; but it is what God can at all times effect; as the whole series of external causes are arranged according to his pleasure, and the hearts of all men are in his hands, to turn them wheresoever he will, as rivers of water. From the imperfection of our knowledge to ascertain what is good for us, and from the defect of our power to bring about that good when known, arise all those disappointments which continually testify that the way of man is not in himself; that he is not the master of his own lot; that, though he may devise, it is God who directs; God, who can make the smallest incident an effectual instrument of his providence for overturning the most labored plans of men.

Accident, and chance, and fortune, are words which we often hear mentioned, and much is ascribed to them in the life of man. But they are words without meaning; or, as far as they have any signification, they are no other than names for the unknown operations of Providence; for it is certain that in God's universe nothing comes to pass causelessly or in vain. Every event has its own determined direction. That chaos of human affairs and intrigues where we can see no light, that mass of disorder and confusion which they often present to our view, is all clearness and order in the sight of him who is governing and directing all, and bringing forward every event in its due time and place. "The Lord sitteth on the flood. The Lord maketh the wrath of man to praise him, as he maketh the hail and the rain obey his word. He hath prepared his throne in the heavens; and his kingdom ruleth over all. A man's heart deviseth his way, but the Lord directeth his steps."

No other principle than this, embraced with a steady faith, and attended with a suitable practice, can ever be able to give repose and tranquillity to the mind; to animate our hopes, or extinguish our fears; to give us any true satisfaction in the enjoyments of life, or to minister consolation under its adversities. If we are persuaded that God governs the world, that he has the superintendence and direction of all events, and that we are the objects of his providential care; whatever may be our distress or our danger, we can never want consolation; we may always have a fund of hope, always a prospect of relief. But take away this hope and this prospect, take away the belief of God and of a superintending providence, and man would be of all creatures the most miserable; destitute of every comfort, every support, under present sufferings, and of every security against future dangers.

To follow the leadings of Providence, means no other than to act agreeably to the law of duty, prudence, and safety, or any particular circumstance, according to the direction or determination of the word or law of God. He follows the dictates of Providence, who takes a due survey of the situation he is placed in, compares it with the rules of the word which reaches his case, and acts accordingly. To know the will of God as it respects providence, there must be, 1. Deliberation; 2. Consultation; 3. Supplication. The tokens of the divine will and pleasure in any particular case are not to be gathered from our inclinations, particular frames, the form of Scripture phrases, impulses, nor even the event, as that cannot always be a rule of judgment; but whatever appears to be proper duty, true prudence, or real necessity, that we should esteem to be his will. See *Charnock, Flavel, Hookwell, Hopkins, Sherlock, Collings, and Favcet on Providence; Gill's Body of Divinity; Ridgley's Body of Divinity*, qu. 18; *Blair's Ser.*, vol. v. ser. 18; *Forsyth's Piece on Providence; Enc. Brit.*; *Wollaston's Religion of Nature Delimited*, ed. sec. 5; *Lond. Chris. Observer*, vol. i.; *Corper's Poems; Thompson's Seasons, Winter; Memoir of Dr. J. M. Good; Chalmers' Works; Works of Robert Hall; Works of H. More; Dwight's Theology; Fuller's Works*; and especially an admirable chapter in the *Natural History of Enthusiasm*.—*Watson; Hand. Book.*

PROVIDENCE, NUNS or; a community of young women at Paris, established about the year 1647, by Madame Potailon, for the reception of poor virgins, who might otherwise be exposed, through poverty, to the temptations of the world. This pious lady having formed the design, was discouraged from prosecuting it by several persons, who represented to her, that she had not a fund sufficient to carry it on; to whom she replied, that Providence should be her fund; and, accordingly, having succeeded in her undertaking, she gave to her community the name of *The Nuns of Providence*.—*Williams.*

PRUDENCE, is the act of suiting words and actions according to the circumstances of things, or rules of right reason. Cicero thus defines it:—"Est rerum expetandarum fugiendarum scientia;"—"the knowledge of what is to be desired or avoided." Grove thus:—"Prudence is an ability of judging what is best in the choice both of ends and means." Mason thus:—"Prudence is a conformity to the rules of reason, truth, and decency, at all times, and

in all circumstances. It differs from wisdom only in degree; wisdom being nothing but a more consummate habit of prudence; and prudence a lower degree or weaker habit of wisdom." It is divided into, 1. Christian prudence, which directs to the pursuit of that blessedness which the gospel discovers by the use of gospel means. 2. Moral prudence has for its end peace and satisfaction of mind in this world, and the greatest happiness after death. 3. Civil prudence is the knowledge of what ought to be done in order to secure the outward happiness of life, consisting in prosperity, liberty, &c. 4. Monastic, relating to any circumstances in which a man is not charged with the care of others. 5. Economical prudence regards the conduct of a family. 6. Political refers to the good government of a state.

The idea of prudence, says one, includes (*cauboulia*) due consultation; that is, concerning such things as demand consultation; in a right manner, and for a competent time, that the resolution taken up may be neither too precipitate nor too slow; and (*sunesis*) a faculty of discerning proper means when they occur. To the perfection of prudence these three things are further required, viz. (*deinotēs*) a natural sagacity; (*agchinoia*) presence of mind, or a ready turn of thought; and (*empeiria*) experience.

Plato styles prudence the leading virtue; and Cicero observes, "that not one of the virtues can want prudence;" which is certainly most true, since without prudence to guide them, piety would degenerate into superstition, zeal into bigotry, temperance into austerity, courage into rashness, and justice itself into folly. See *Watts' Ser.*, ser. 28; *Groce's Moral Phil.*, vol. ii. ch. 2; *Mason's Christian Mor.*, vol. i. ser. 4; *Evans' Christ. Temper.* ser. 38.—*Hend. Buck.*

PSALMS, (THE BOOK OF;) in Hebrew, *Sepher Tschillim*, the book of hymns. In the gospels it is variously called, "The Book of Psalms," "The Prophet," or "David," from the name of its principal author. It is justly esteemed to be a kind of abstract of the whole Scripture; a general library, in which we may meet with whatever is requisite for salvation.

"The moral of life, the mystery of redeeming grace, the display of almighty power, and almighty love, the spiritual history of the world, the passage of Jehovah through the wonders of his creation; all that can alarm the wicked, revive the penitent, console the afflicted, and confirm the faithful, is to be found in the book of the Psalms. But in this same book these subjects are often to be sought for, so much below the shining surface of its poetical beauties, so deep in the recesses of spiritual wisdom, and so near the border of the invisible world, that minds of the greatest grasp, and longest reach, are never more usefully employed for mankind, than when engaged in the interpretation of this part of holy Scripture. Lessons of wisdom as salutary as they are intelligible, lie open in the Psalms to the ordinary reader: the attributes of God, the rewards of piety, the vanity of human cares, and the deceitfulness of human counsels, are enforced and exposed by examples, by images, and by descriptions so magnificent, yet so familiar; so elevating, yet so natural; so suitable to common feeling, yet so commensurate with our highest faculties, that all must acknowledge their excellence, and few can wholly resist their influence; but to the mind inquisitively pious, and ardent in the pursuit of heavenly knowledge, these seraphic songs present a path of discovery continually opening before them, refulgent with the footsteps of the Messiah, and resounding with the promises of the gospel."

The sacred history instructs us, says Ambrose, that the prophecies declare future events, the reproofs restrain the wicked, and the precepts persuade them; but the Psalms produce all these effects. Agreeableness and usefulness are here so happily blended, that it is not easy to decide which is most prevalent.

The Hebrews commonly divide the Psalter into five books; at the end of each of which we read the same conclusion, and which is thought to have been put there by Ezra, or by those who had the care of collecting the sacred books after the captivity of Babylon. The first book ends at our fortieth Psalm; the second at the seventy-first; the third, at the eighty-eighth; the fourth at the hundred and fifth; the fifth at the hundred and

fiftieth. The first four books conclude with these words: "Amen, Amen;" the fifth with "Hallelujah."

It is a tradition among the Hebrews and Christians, that Ezra is, if not the only, yet the principal, collector of the book of Psalms. Eusebius, Hilary, Theodoret, the author of the Synopsis printed under the name of Athanasius, venerable Bede, and several others, give him this honor. There was before the captivity, however, a collection of the Psalms of David, since Hezekiah, when he restored the worship of the Lord in the temple, caused the Psalms of David to be sung there, 2 Chron. 29: 25, 26, &c. In the library that Nebemiah erected at Jerusalem, he deposited the Psalms of David, 2 Mac. 2: 13.

The authority and inspiration of the book of Psalms have always been acknowledged by both Jews and Christians.

One thing, however, has created a difficulty with many persons of piety; namely, that in the Psalms we sometimes find what seem to be imprecations against the wicked, and the enemies of the prophet. The fathers and modern interpreters, however, commonly and justly explain these passages as inspired predictions of their calamities. It is certain the Hebrew may be as properly translated in the *future* tense, as in the *imperative*.

It was impossible in the earliest period of the church of Christ, for those who studied his word, not to learn from him and his apostles the proper use to be made of the Psalms. Succeeding ages have improved that use, as the progress of learning and study have corrected its excesses, and enlarged its foundation. The ardor of critical research which has been brought to the examination of the language of Scripture, and the indefatigable industry with which the manuscripts of the holy text have been compared and corrected, have given to the moderns very decided advantages over the ancients in tracing the beautiful connexion between the Old and New Testament. Time, that impairs and obscures the works of human intellect, consolidates and illustrates the Bible, develops its harmonies, and brings it into closer union with our understandings and affections.

PSALMS OF DEGREES, is a name given to fifteen psalms, from the one hundred and twentieth to the hundred and thirty-fourth. In the Hebrew it is *A Song of Ascents*. (See DEGREES, PSALMS OF.) As the Hebrews used the term *to go up*, when they spoke of their journeying from Babylon to Jerusalem, Calmet thinks it is very natural to call those psalms of ascent, which were composed on occasion of their deliverance from the captivity of Babylon; whether to implore this deliverance from God, or to return thanks for it after it had taken place. It is certain that they have all some relation to this great event. They mention it in several places; and the greater part of them cannot be otherwise explained. Mr. Taylor suggests that it is not unlikely that the tribes which came up, in companies, to Jerusalem to worship, several times in a year, should repeat these psalms at their resting stations in the way thither. Dr. Good happily translates the title, "*A Sacred March*." See his *Translation of the Psalms, with Notes, and a Memoir of his Life, by Dr. O. Gregory*. See also *Lenth, Horne, and Horsley on the Psalms; British Review*; and *Howe's Chris. Reg.* for 1816.—*Calmet*.

PSALMISTS, and PSALMODISTS. The former term means the *authors*, the latter the *singers* of psalms.—*Williams*.

PSALMODY; the art or act of singing psalms. Psalmody was always esteemed a considerable part of devotion, and usually performed in the standing posture; and as to the manner of pronunciation, the plain song was sometimes used, being a gentle inflection of the voice, not much different from reading, like the chant in cathedrals; at other times, more artificial compositions were used, like our anthems.

As to the persons concerned in singing, sometimes a single person sung alone; sometimes the whole assembly joined together, which was the most ancient and general practice. At other times, the psalms were sung alternately, the congregation dividing themselves into two parts, and singing, verse about, in their turns. There was also a fourth way of singing, pretty common in the fourth century, which was, when a single person began the verse,

and the people joined with him in the close; this was often used for variety in the same service with alternate psalmody. (See PSALMS; SINGING; and MUSIC.)

Clement Marot, groom of the bedchamber to Francis I., king of France, was the first who engaged in translating the Psalms into metre. He versified the first fifty at the instigation of Vatablus, Hebrew professor at Paris; and afterwards, upon his return to Geneva, he made an acquaintance with Beza, who versified the rest, and had tunes set to them; and thus they began to be sung in private houses, and afterwards were brought into the churches of the French and other countries. In imitation of this version, Sternhold, one of the grooms of the privy-chamber to king Edward VI., undertook a translation of the Psalms into metre. He went through but thirty-seven of them, the rest being soon after finished by Hopkins and others. This translation was at first discontinued by many of the clergy, who looked upon it as done in opposition to the practice of chanting the Psalms in the cathedrals.

Early in the reign of queen Elizabeth, metrical psalmody was introduced into England. The new morning prayer began at St. Antholin's, London, when a psalm was sung in the Geneva fashion, all the congregation, men, women, and boys, singing together. Bishop Jewell says, that "the singing of psalms, begun in one church in London, did quickly spread itself, not only through the city, but in the neighboring places; sometimes at Paul's Cross six thousand people singing together."

A curious controversy on this subject arose among the Dissenters in the end of the seventeenth century. Whether singing in public worship had been partially discontinued during the times of persecution to avoid informers, or whether the miserable manner in which it was performed gave persons a distaste to it, so it appears, that in 1691, Mr. Benjamin Keach published a tract, entitled, "The Breach Repaired in God's Worship: or, Psalms, Hymns, &c., proved to be a Holy Ordinance of Jesus Christ." To us it may appear strange that such a point should be disputed; but Mr. Keach was obliged to labor earnestly, and with a great deal of prudence and caution, to obtain the consent of his people to sing a hymn at the conclusion of the Lord's supper. After six years more, they agreed to sing on the thanksgiving days; but it required still fourteen years more before he could persuade them to sing every Lord's day; and then it was only after the last prayer, that those who chose it might withdraw without joining in it! Nor did even this satisfy these scrupulous consciences; for, after all, a separation took place, and the inharmonious seceders formed a new church in Maze Pond, where it was above twenty years longer before singing the praises of God could be endured. It is difficult at this period to believe it; but Mr. Ivimey quotes Mr. Crosby, as saying, that Mr. Keach's was the first church in which psalm-singing was introduced. This remark, however, must probably be confined to the Baptist churches.

The Presbyterians, it seems, were not quite so unmusical; for the Directory of the Westminster divines distinctly stated, that "it is the duty of Christians to praise God publicly by singing of psalms together in the congregation." And besides the old Scotch psalms, Dr. John Patrick, of the Charterhouse, made a version, which was in very general use among Dissenters, Presbyterians, and Independents, before it was superseded by the far superior compositions of Dr. Watts. These psalms, however, like those of the English and Scotch establishment, were drawn out in notes of equal length, without accent or variety. Even the introduction of the triple-time tunes, probably about the time of Dr. Watts' psalms, gave also great offence to some people, because it marked the accent of the measure. Old Mr. Thomas Bradbury used to call this time "a long leg and a short one."

The beautiful compositions of Dr. Watts and others, have produced a considerable revolution in modern psalmody. Better versions of the psalms, and many excellent collections of hymns, are now in use, and may be considered as highly important gifts bestowed upon the modern church of God.—*Hend. Buck; Watson.*

PSALTERY. (See MUSIC.)

PSALTYRIANS a sect of Arians, who, in the council

of Antioch, held in the year 360, maintained that the Son was not like the Father as to will; that he was taken from nothing, or made of nothing; and that in God generation was not to be distinguished from creation.—*Hend. Buck.*

PTOLEMAIS. (See ACCO.)

PTOLEMY; the name of all the kings of Egypt, from Ptolemy, son of Lagos, to the conquest of Egypt by the Romans; that is, from A. M. 3631 to 3974; or from the death of Alexander to the death of Cleopatra, spouse of Mark Antony. (See EGYPT.)—*Calmet.*

PUBLICAN; an officer of the revenue, employed in collecting taxes. The ordinary taxes which the Romans levied in the provinces were of three sorts: 1. Customs upon goods imported and exported; which tribute was therefore called *portorium*, from *portus*, "a haven." 2. A tax upon cattle fed in certain pastures belonging to the Roman state, the number of which being kept in writing, this tribute was called *scriptura*. 3. A tax upon corn, of which the government demanded a tenth part. This tribute was called *decuma*. Among the Romans there were two sorts of tax receivers: some were general receivers, who in each province had deputies, who collected the revenues of the empire, and accounted to the emperor. These were men of great consideration in the government; and Cicero says, that among these were the flower of the Roman knights, the ornament of the city, and the strength of the commonwealth. But the deputies, the under-farmers, the commissioners, the publicans of the lower order, for their rapine and extortion, were looked upon as so many thieves and pickpockets. Theocritus being asked, Which was the most cruel of all beasts? answered, "Among the beasts of the wilderness, the bear and the lion; among the beasts of the city, the publican and the parasite."

Among the Jews, also, the name and profession of a publican was excessively odious. They could not, without the utmost reluctance, see publicans exacting tributes and impositions laid on them by foreigners—the Romans. The Galileans, or Herodians, the disciples of Judas the Gaulonite, especially, submitted to this with the greatest impatience, and thought it even unlawful. Those of their own nation who undertook this office, they looked upon as heathen. See Matt. 18: 17. It is even said, they would not allow them to enter the temple, or the synagogues; to partake of the public prayers, or offices of judicature, or to give testimony in a court of justice.

There were many publicans in Judea in the time of our Savior, and they are frequently mentioned by the evangelists.—*Calmet; Watson.*

PUBLICANI; a party of English Waldenses. (See WALDENSES.) Rapin, in relating the transactions of the councils of Henry II., gives the following account of these people, on the authority of archbishop Usher:—"Henry ordered a council to meet at Oxford in 1166, to examine the tenets of certain heretics, called *Publicani*. Very probably they were disciples of the Waldenses, who began then to appear. When they were asked in the council who they were, they answered, they were Christians, and followers of the apostles. After that, being questioned upon the creed, their replies were very orthodox as to the Trinity and incarnation. But (says Rapin) if the historian is to be depended on, they rejected baptism, the eucharist, marriage, and the communion of saints. They showed a deal of modesty and meekness in their whole behavior. When they were threatened with death, in order to oblige them to renounce their tenets, they only said, 'Blessed are they that suffer for righteousness' sake.'"

There is no difficulty in understanding what were their sentiments on these heretical points. When a monk says they rejected the eucharist, it is to be understood they rejected the absurd doctrine of transubstantiation; when he says they rejected marriage, he means, that they denied it to be a sacrament, and maintained it to be a civil institution; when he says they rejected the communion of saints, nothing more is to be understood, than that they refused to hold communion with the corrupt church of Rome; and when he says that they rejected baptism, what are we to understand, but that they rejected the baptism of infants? These were the errors for which they were branded with a hot iron in their foreheads, by those who had "the mark

of the beast on their forehead and in their hands." *Ivimey's Hist. of the Baptists*, vol. i. p. 56, 57.—*Williams*.

**PUBLIUS**; the governor of Malta, or Melita, when Paul was shipwrecked on that island, A. D. 60, Acts 28: 7—9. It is said, that not only Publius and his father, but the whole island also, was converted to the Christian faith.—*Calmet*.

**PUDENS**, mentioned by Paul, (2 Tim. 4: 21.) is thought by the ancients to have been a Roman senator converted by Peter. But there is reason to think they confound him with another Pudens, a senator, said to be father of Praxedus and Prudentiana, in the time of pope Pius, above a hundred years afterwards. The Greeks put him in the list of the seventy disciples, and say, that after the death of Paul, he was beheaded by Nero. Some think that Claudia, mentioned by Paul after Pudens, was his wife.—*Calmet*.

**PUL**; king of Assyria, 2 Kings 15: 19. Hos. 5: 13. Pul is thought to have been the father of Sardanapalus, who added the name Pal or Pul to that of Sardan; as Merodach added the name of Baladan, and called himself Merodach-Baladan. If this conjecture be true, Pul is the same as the Anacindarexes, or Anabaxares, of profane authors. He is the first king of Assyria mentioned in Scripture.—*Calmet*.

**PUL**; an island called Philæ, in the Nile, not far from Syene, (Isa. 66: 19.) on which are remains and ruins of very noble and extensive temples, built by the ancient Egyptians. It is thought that the people called Phul, are represented in Egypt to this day, by the Pholahs, Pholeys, or Fellahs, which are for the most part husbandmen and cultivators.—*Calmet*.

**PULSE**; (*peli*, from *pul*, a bean, Lev. 23: 14. 1 Sam. 17: 17.) those grains or seeds which grow in pods, as beans, peas, &c. The ancient Hebrews used parched chick-peas as a common provision when they took the field, 2 Sam. 17: 28.—*Calmet*.

**PUNISHMENTS OF THE HEBREWS**. There were several sorts of punishments in use among the Jews which are mentioned in the Scripture. 1. The punishment of the cross. (See Cross.) 2. Suspension, or hanging, Esth. 7: 10. Josh. 8: 29. 2 Sam. 21: 12. 3. Stoning. 4. Fire. This punishment was common, Gen. 38: 24. Lev. 21: 9. 5. The rack or tympanum, mentioned Heb. 11: 35. Commentators are much divided about the meaning of this punishment; but most of them are of opinion that the bastinado, or the punishment of the stick, is intended, and that the apostle alludes to the cruelties exercised upon old Eleazar; for, in 2 Mac. 6: 19, where his martyrdom is spoken of, it is said that he came to the tympanum. 6. The precipice, or throwing persons headlong from a rock, with a stone tied about the neck, 2 Chron. 25: 12. 7. Decapitation, Gen. 40: 19. Judg. 9: 5. 2 Kings 10: 7. Matt. 14: 8. 8. The punishment of the saw, or to be cut asunder in the middle, Heb. 11: 37. This punishment was not unknown to the Hebrews. Some think it was originally from the Persians or Chaldeans. 9. Plucking out the eyes, Exod. 21: 24. Some think this punishment was seldom executed, but the offender was made to suffer in his property rather than in his person: yet there are some instances on record, Judg. 16: 21. 1 Sam. 11: 2. 2 Kings 25: 7. 10. The cutting off the extremities of the feet and hands, Judg. 1: 5—7. 2 Sam. 4: 12.—*Watson*.

**PUR**; a Hebrew word, which, like the Greek *kleros*, signifies lot. Pur, Phur, or Purim, was a solemn feast of the Jews, instituted in memory of the lots cast by Haman, the enemy of the Jews, Esth. 3: 7. These lots were cast in the first month of the year, and gave the twelfth month of the same year for the execution of Haman's design, to destroy all the Jews in Persia. Thus the superstition of Haman, in crediting these lots, caused his own ruin, and the preservation of the Jews, who, by means of Esther, had time to avert this blow. The Jews have exactly kept this feast down to our times. (See HAMAN; ESTHER; and MORDECAI.)—*Watson*.

**PURE**; a term in theology, which is applied to certain doctrines or articles of faith, in contradistinction from those which are called *mixed*. *Pure* doctrines are such as are only and entirely derived from the Holy Scriptures, such as those of the Trinity, incarnation, &c.; whereas

those which are mixed are such as may be discovered or demonstrated by reason, from which, as well as from Scripture, proofs may be derived, as to the existence of certain of the attributes of God.—*Hend. Buck*.

**PURGATORY**; a fiction of the church of Rome. It is an imaginary place, in which the just who depart out of this life are supposed to expiate certain offences which do not merit eternal damnation. Broughton has endeavored to prove that this notion has been held by pagans, Jews, and Mohammedans, as well as by Christians; and that, in the days of the Maccabees, the Jews believed that sin might be expiated by sacrifice after the death of the sinner.

The arguments advanced by the papists for purgatory are these:—1. Every sin, how slight soever, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here.—2. Such small sins do not deserve eternal punishment.—3. Few depart this life so pure as to be totally exempt from spots of this nature, and from every kind of debt due to God's justice.—4. Therefore, few will escape without suffering something from his justice for such debts as they have carried with them out of this world, according to that rule of divine justice by which he treats every soul hereafter according to its works, and according to the state in which he finds it in death. From these propositions, which the papist considers as so many self-evident truths, he infers that there must be some third place of punishment; for since the infinite goodness of God can admit nothing into heaven which is not clean and pure from all sin, both great and small, and his infinite justice can permit none to receive the reward of bliss who as yet are not out of debt, but have something in justice to suffer, there must, of necessity, be some place or state, where souls departing this life, pardoned as to external guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. And this is what he is taught concerning purgatory, which, though he know not where it is, of what nature the pains are, or how long each soul is detained there, yet he believes that those who are in this place are relieved by the prayers of their fellow-members here on earth, as also by alms and masses offered up to God for their souls. And as for such as have no relations or friends to pray for them, or give alms to procure masses for their relief, they are not neglected by the church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office. Besides the above arguments, the following passages are alleged as proofs: 2 Mac. 12: 43, 44, 45. Matt. 12: 31, 32. 1 Cor. 3: 15. 1 Pet. 3: 19.

But it may be observed, 1. That the books of Maccabees have no evidence of inspiration, therefore quotations from them are not to be regarded.—2. If they were, the texts referred to would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from his sin-offering till the resurrection. The texts quoted from the Scriptures have no reference to this doctrine, as may be seen by consulting the context, and any just commentator thereon.—3. Scripture, in general, speaks of departed souls going, immediately at death, to a fixed state of happiness or misery, and gives us no idea of purgatory, Isa. 57: 2. Rev. 14: 13. Luke 16: 22. 2 Cor. 5: 8.—4. It is derogatory from the doctrine of Christ's satisfaction. If Christ died for us, and redeemed us from sin and hell, as the Scripture speaks, then the idea of further meritorious suffering detracts from the perfection of Christ's work, and places merit still in the creature; a doctrine exactly opposite to Scripture.

It is remarkable that the modern doctrine of universal restoration is grounded on the same general arguments as the papal purgatory. See *Doddridge's Lectures*, lec. 270; *Limborch's Theol.*, l. 6, ch. 10, sec. 10, 22; *Earl's Sermon*, in the *Sermons against Popery*, vol. ii. no. 1; *Burnett on the Art.* 22; *Fleury's Catechism*, vol. ii. p. 250; *Sermons of Dr. A. Clarke*.—*Hend. Buck*.

**PURIFICATION**; a ceremony which consists in cleansing any thing from pollution or defilement. Purifications

are common to Jews, pagans, and Mohammedans. (See IMPURITY.)—*Hend. Buck.*

PURITANS, (*Cathari*), has been a common term of reproach applied to the friends of "pure religion and undefiled." In the middle ages it was applied to a branch of the Paulicians, (See CATHEART,) who are charged with the heresies of the Manichæans; but whose principal crime, according to Milner, was their aversion to the church of Rome. (See PAULICIANS.) This able historian says, "The Cathari were a plain, unassuming, harmless, and industrious race of Christians; condemning, by their doctrine and manners, the whole apparatus of the reigning idolatry and superstition; placing true religion in the faith and love of Christ, and retaining a supreme regard for the divine word."

In England, the term Puritans was applied to those who wished for a farther degree of reformation in the church than was adopted by queen Elizabeth; and a *purser* form, not of faith, but of discipline and worship. It was a common name given to all who, from conscientious motives, though on different grounds, disapproved of the established religion, from the Reformation under Elizabeth to the act of uniformity, in 1662. From that time to the revolution, in 1688, as many as refused to comply with the established worship, (among whom were about two thousand clergymen, and perhaps five hundred thousand people,) were denominated non-conformists. From the passing of the act of toleration, on the accession of William and Mary, the name of non-conformists was changed to that of Protestant dissenters. (See DISSENTERS, and TOLERATION.)

The greater part of the Puritans were Presbyterians. Their objections to the English establishment lay principally in forms and ceremonies. Some, however, were Independents and Baptists. The objections of these were much more fundamental; disapproving of all national churches, *as such*, and disavowing the authority of human legislation in matters of faith and worship.

Neither the Puritans, nor the non-conformists, appear to have disapproved of the doctrinal articles of the established church; at least, the number who did so was very inconsiderable. While the great body of the clergy had, from the days of archbishop Laud, abandoned their own articles in favor of Arminianism, these were attached to the principles of the first reformers; and by their labors and sufferings the spirit of the Reformation was kept alive. But after the revolution many of the Presbyterians first veered towards Arminianism, then revived the Arian hypothesis, and by degrees settled in Socinianism. Some of the Independents and Baptists, on the other hand, leaned to the Antinomian doctrines; but the rise of Methodism in the last century greatly revived and increased the dissenting interest: not intentionally, indeed; but from necessity. For not only were their favorite preachers mostly excluded from the establishment, but the churches were filled with *doctrinal* dissenters; that is, with dissenters from their own articles, and from the doctrines of the Reformation. Exclusion from the church, however, naturally led them to study the principles of dissent; and those who at first seceded without any principles of that nature, at length became conscientious non-conformists.

The persecutions carried on against the Puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire, and eventually a vast republic, in this western world. Hither, as into a wilderness, they fled from the face of their persecutors; and being protected in the free exercise of their religion, continued to increase, until at length they became an independent nation. The different principles, however, on which they had originally divided from the church establishment at home, operated in a way that might have been expected, when they came to the possession of the civil power abroad. Those who formed the colony of Massachusetts, having never relinquished the principle of a national church, and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at New Plymouth, at Rhode Island, and Providence plantations. The very men (and they were good men too) who had just escaped the persecutions of the English prelates, now, in their turn, persecuted others who

dissented from them; until, at length, the liberal system of toleration established in the parent country at the revolution, through the influence of the writings of Roger Williams and others, extended to the colonies, in a good measure put an end to these abominable proceedings. *Neal's Hist. of the Puritans*, by *Toulmin*, 5 vols. 8vo, or *Parsons' Abridgment*, 2 vols.; *Palmer's Non-conformist's Memorial*, 2 vols.; *Bogue's and Bennett's History of Dissenters*, 4 vols.; *Brooks' Lives of the Puritans*, 2 vols.; *Milner's Church Hist.*, vol. iii. p. 385; *Knocles' Memoir of Roger Williams*, and *Bancroft's Hist. of the United States.*—*Williams.*

PURITY; the freedom of any thing from foreign admixture; but more particularly it signifies the temper directly opposite to criminal sensualities, or the ascendancy of irregular passions. (See CHASTITY.)

Purity implies, 1. A fixed, habitual abhorrence of all forbidden indulgences of the flesh.—2. All past impurities, either of heart or life, will be reflected on with shame and sorrow.—3. The heart will be freed, in a great measure, from impure and irregular desires.—4. It will dis-cover itself by a cautious fear of the least degree of impurity.—5. It implies a careful and habitual guard against every thing which tends to pollute the mind. See *Taylor's Holy Living*; *Evans' Sermons on the Christian Temper*, ser. 23; and *Watts' Sermons*, ser. 27.—*Hend. Buck.*

PURPLE; (*aregamen*, Exod. 25: 4, &c.; *porphura*, Mark 15: 17, 20. Luke 16: 19. John 19: 2, 5. Rev. 17: 4. 18: 12, 16.) This is supposed to be the very precious color extracted from the *purpura* or *murex*, a species of shell-fish; and the same with the famous Tyrian dye, so costly, and so much celebrated in antiquity. The purple dye is called in 1 Mac. 4: 23. "purple of the sea," or sea purple; it being the blood or juice of a turbinated shell-fish, which the Jews call *chelzun*. (See SCARLET.) Among the blessings pronounced by Moses upon the tribes of Israel, those of Zebulon and Issachar are, "They shall suck of the abundance of the seas, and of the treasures hid in the sand." Deut. 33: 19. The words of Tacitus are remarkable: "The river Belus falls into the Jewish sea, about whose mouth those sands mixed with nitre are collected, out of which glass is formed." But it seems much more natural to explain "the treasures hid in the sand," of those highly valuable *murexes* and *purpura* which were found on the sea-coast, near the country of Zebulon and Issachar, and of which those tribes partook in common with their heathen neighbors of Tyre, who rendered the curious dyes made from those shell-fish so famous among the Romans by the names of *Sarranum ostrum*, *Tyri colores*, Acts 16: 14. In reference to the purple vestment, (Luke 16: 19.) it may be observed, that this was not appropriately a royal robe. In the earlier times it was the dress of any of high rank. Thus all the courtiers were styled by the historians *purpurati*.

Mr. Harmer styles purple the most sublime of all earthly colors, having the gaudiness of red, of which it retains a shade, softened with the gravity of blue.—*Watson.*

PURPOSE OF GOD. (See DECREES.)

PUSILLANIMITY, is a feebleness of mind, by which it is terrified at mere trifles or imaginary dangers, unauthorized by the most distant probability.—*Hend. Buck.*

PUTEOLI, so called from its baths of hot water; a city of Campania, in Italy; now called Pozzuoli, in a province of the kingdom of Naples, called Terra di Lavoro, and about eight miles from Naples. St. Paul stayed a week with the Christians of this place, in his journey as a prisoner to Rome, Acts 28: 13. The Alexandrian merchant vessels referred Puteoli to all the harbors in Italy, and here they deposited their rich freights. They conducted the ships, adorned with wreaths and festive garments, in the form of a fleet, one after another, into the harbor, where they were received with the greatest demonstrations of friendship. Such was the case with the sale of Alexandrian commodities throughout Italy. According to the course then pursued, the vessel in which St. Paul sailed went direct into this harbor.—*Watson.*

PYRRHONISTS. (See SCEPTICS.)

PYTHAGOREANS; the followers of Pythagoras, a celebrated Greek philosopher, who flourished about five

hundred years before the Christian era. His distinguishing doctrine was that of the metempsychosis, (or transmigration of souls,) which he learned among the philosophers of India. This doctrine refers to the transmigration of the human soul after death into the bodies of various animals, till it returns again to its own nature. This notion led to

the total rejection of animal food, and to a merciful treatment of the brute creation, which, in those ages, no other kind of argument could have secured. (See METEMPYSCHOSIS; HINDOOISM; PHARISEES.) *Enfield's Philosophy*, vol. i. pp. 361—400.—*Williams*.  
PYTHONESS. (See WITCH.)

## Q.

QUAIL; (*shala*, Exod. 16: 13. Num. 11: 31, 32. Psalm 105: 10.) a bird of the gallinaceous kind. Hasselquist, mentioning the quail of the larger kind, says, "It is of the size of the turtle-dove. I have met with it in the wilderness of Palestine, near the shores of the Dead sea and the Jordan, between Jordan and Jericho, and in the deserts of Arabia Petrea. If the food of the Israelites was a bird, this is certainly it; being so common in the places through they which passed." It is said that God gave quails to his people in the wilderness upon two occasions: first, within a few days after they had passed the Red sea, Exod. 16: 3—13. The second time was at the encampment at the place called in Hebrew, Kibroth-Hataavah, the graves of lust, Num. 11: 32. Psalm 105: 40. Both of these happened in the spring, when the quails passed from Asia into Europe. They are then to be found in great quantities upon the coast of the Red sea and Mediterranean. God caused a wind to arise that drove them within and about the camp of the Israelites; and it is in this that the miracle consists, that they were brought so seasonably to this place, and in so great number as to furnish food for above a million of persons for more than a month. The Hebrew word *shala* signifies "a quail," by the agreement of the ancient interpreters. And the Chaldee, Syriac, and Arabic languages call them nearly by the same name. The Septuagint, Symmachus, and most of commentators, both ancient and modern, understand it in the same manner; and with them agree Philo, Josephus, Apollinaris, and the rabbins; but Ludolphus has endeavored to prove that a species of locust is spoken of by Moses. (See LOCUST.) Dr. Shaw answers, that the holy Psalmist, in describing this particular food of the Israelites, by calling the animals feathered fowls, entirely confutes this supposition. And it should be recollected, that this miracle was performed in compliance with the wish of the people that they might have flesh to eat.—*Watson*.

QUAKERS, or FRIENDS; a body of Christians which took its rise in England, about the middle of the seventeenth century, and rapidly found its way into other countries in Europe, and into the English settlements in North America. The members of this society, we believe, called themselves at first *Seekers*, from their seeking the truth; but after the society was formed, they assumed the appellation of Friends. The name of Quakers was given to them by their enemies; and, though an epithet of reproach, seems to be stamped upon them indelibly. George Fox is supposed to be their first founder; but, after the restoration, Penn and Barclay gave to their principles a more regular form. The doctrines of the society have been variously represented; and some have thought and taken pains to prove them favorable to Socinianism. But, according to Penn, they believe in the Holy Three, or the Trinity of the Father, Word, and Spirit, agreeably to the Scripture. In reply to the charge that they deny Christ to be God, Penn says, "that it is a most untrue and uncharitable censure; that they truly and expressly own him to be so according to the Scripture. To the objection that they deny the human nature of Christ, he answers, "We never taught, said, or held so gross a thing, but believe him to be truly and properly man like us, sin only excepted." The doctrines of the fall, and the redemption by Christ, are, according to him, believed by them; and he firmly declares, "that they own Jesus Christ as their sacrifice, atonement, and propitiation."

But we shall here state a further account of their principles and discipline, as extracted from a summary transmitted by one of their most respectable members.

They tell us that, about the beginning of the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible church, to seek the Lord in retirement. Among these was their honorable elder, George Fox, who, being quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God without directing the people where to find the like consolation and instruction. In the course of his travels, he met with many seeking persons in circumstances similar to his own, and these readily received his testimony. They then give us a short account of their sufferings and different settlements; they also vindicate Charles II. from the character of a persecutor; acknowledging that, though they suffered much during his reign, he gave as little countenance as he could to the severities of the legislature. They even tell us that he exerted his influence to rescue their friends from the unprovoked and cruel persecutions they met with in New England; and they speak with becoming gratitude of the different acts passed in their favor during the reigns of William and Mary, and George I. They then proceed to give us the following account of their doctrine:—

"We agree with other professors of the Christian name in the belief of one eternal God, the Creator and Preserver of the universe; and in Jesus Christ, his Son, the Messiah and Mediator of the new covenant, Heb. 12: 24.

"When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Savior, we prefer the use of such terms as we find in Scripture; and, contented with that knowledge which divine wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless we acknowledge and assert the divinity of Christ, who is the wisdom and power of God unto salvation, 1 Cor. 1: 24.

"To Christ alone we give the title of the word of God, (John 1: 1.) and not to the Scriptures, although we highly esteem these sacred writings, in subordination to the Spirit (2 Pet. 1: 21.) from which they were given forth; and we hold, with the apostle Paul, that they are able to make wise unto salvation, through faith, which is in Christ Jesus, 2 Tim. 3: 15.

"We reverence those most excellent precepts which are recorded in Scripture to have been delivered by our great Lord; and we firmly believe that they are practicable and binding on every Christian; and that in the life to come every man will be rewarded according to his works, Matt. 16: 27. And further, it is our belief that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man, (John 1: 9.) every man coming into the world is endowed with a measure of the light, grace, or good Spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and correct the disorderly passions and corrupt propensities of his nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this divine grace which comes by him who hath overcome the world, (John 16: 33.) is, to those who humbly and sincerely seek it, an all-sufficient and present help in the time of need. By this the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, unto the marvellous light and kingdom of the Son of God.



"Being thus persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God or to effect his own salvation, we think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of lights and of spirits, in spirit and in truth: therefore we consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this union from the Holy One, 1 John 2: 20, 27. Yet, although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, (Heb. 10: 25.) in testimony of their dependence on the heavenly Father, and for a renewal of their spiritual strength: nevertheless, in the performance of worship, we dare not depend for our acceptance with him on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us; believing even a single sigh (Rom. 7: 24.) arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.

"From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source; for that which is needful for man's own direction, and for his acceptance with God, (Jer. 23: 30—32.) must be eminently so to enable him to be helpful to others. Accordingly, we believe that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to chosen and devoted servants. Hence arises our testimony against preaching for hire, in contradiction to Christ's positive command: 'Freely ye have received, freely give;' (Matt. 10: 8.) and hence our conscientious refusal to support such ministry by tithes, or other means.

"As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit; so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the gospel dispensation, as foretold by the prophet Joel, (Joel 2: 28, 29.) and noticed by the apostle Peter, Acts 2: 16, 17.

"There are two ceremonies in use among most professors of the Christian name,—water baptism, and what is termed the Lord's supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter of maintaining communion with him. But as we have been convinced that nothing short of his redeeming power, inwardly revealed, can set the soul free from the thralldom of sin, by this power alone we believe salvation to be effected. We hold, that as there is one Lord and one faith, (Eph. 4: 5.) so his baptism is one, in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner John, belonged, as the latter confessed, to an inferior dispensation. John 3: 30.

"With respect to the other rite, we believe that communion between Christ and his church is not maintained by that, nor any other external performance, but only by a real participation of his divine nature (1 Pet. 2: 4.) through faith; that this is the supper alluded to in the Revelation: (Rev. 3: 20.) 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me;' and that where the substance is attained, it is unnecessary to attend to the shadow, which doth not confer grace, and concerning which opinions so different, and animosities so violent, have arisen.

"Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only, whilst others are left without it, nor, thus asserting its universality,

can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will to the guidance of his pure unerring Spirit; through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank, Matt. 5: 48. Eph. 4: 13. Col. 4: 12.

"There are not many of our tenets more generally known than our testimony against oaths, and against war. With respect to the former of these, we abide literally by Christ's positive injunction, delivered in his sermon on the mount, 'Swear not at all;' Matt. 5: 34. From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, (Matt. 5: 39, 44. &c. 26: 52, 53. Luke 22: 51. John 18: 11.) and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are in their origin and effects utterly repugnant to the gospel, which still breathes peace and goodwill to men. We also are clearly of the judgment, that if the benevolence of the gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more from enslaving, their brethren, (of whatever color or complexion,) for whom, as for themselves, Christ died; and would even influence their conduct in their treatment of the brute creation, which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

"Some of our ideas have in former times, as hath been shown, subjected our friends to much suffering from government, though to the salutary purposes of government our principles are a security. They inculcate submission to the laws in all cases wherein conscience is not violated. But we hold that, as Christ's kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion, but to maintain the external peace and good order of the community. We therefore think persecution, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

"It is well known that the society, from its first appearance, has disused those names of the months and days, which, having been given in honor of the heroes or false gods of the heathen, originated in their flattery or superstition; and the custom of speaking to a single person in the plural number, as having arisen also from motives of adulation. Compliments, superfluity of apparel and furniture, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity and sincerity of a Christian life; and public diversions, gamiug, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction by which we are guided to an everlasting inheritance.

"To conclude: although we have exhibited the several tenets which distinguish our religious society as objects of our belief, yet we are sensible that a true and living faith is not produced in the mind of man by his own effort, but is the free gift of God in Christ Jesus, (Eph. 2: 8.) nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience. John 7: 17. Therefore, although, for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us should be previously convinced of those doctrines which we esteem essential, yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the church. We prefer the judging of men by their fruits, and depending on the aid of Him, who, by his prophet, hath promised to be "a spirit of judgment to him that sitteth in judgment," Isa. 28: 6. Without this, there is a danger of receiving numbers into outward communion, without any addition to that spiritual sheepfold, whereof our blessed Lord declared himself to be both the door and the shepherd: (John 10: 7, 11.) that is, such as

know his voice and follow him in the paths of obedience.

"In the practice of discipline, we think it indispensable that the order recommended by Christ himself be invariably observed, Matt. 18: 15—17.

"To effect the salutary purposes of discipline, meetings were appointed at an early period of the society, which, from the times of their being held, were called quarterly meetings. It was afterwards found expedient to divide the districts of those meetings, and to meet more frequently: from whence arose monthly meetings, subordinate to those held quarterly. At length, in 1669, a yearly meeting was established, to superintend, assist, and provide rules for the whole, previously to which general meetings had been occasionally held.

"A monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into other monthly meetings certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of our discipline be put in practice; and when any case of complaint, or disorderly conduct, comes to their knowledge, to see that private admonition, agreeably to the gospel rule before mentioned, be given, previously to its being laid before the monthly meeting.

"When a case is introduced, it is usual for a small committee to be appointed to visit the offender, to endeavor to convince him of his error, and to induce him to forsake and condemn it. If they succeed, the person is by minute declared to have made satisfaction for the offence; if not, he is disowned as a member of the society.

"In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly meeting that such be disowned.

"To monthly meetings also belongs the allowing of marriages; for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry appear together, and propose their intention to the monthly meeting; and if not attended by their parents and guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting, to which the parties also come and declare the continuance of their intention, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriage the monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last mentioned records; and an order for the interment, countersigned by the grave-maker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made; on both which occasions it frequently falls out that one or more friends present have somewhat to express for the edification of those who attend; but no

religious rite is considered as an essential part of burial.

"Several monthly meetings compose a quarterly meeting. At the quarterly meeting are produced written answers from the monthly meetings to certain queries respecting the conduct of their members, and the meeting's care over them. The accounts thus received are digested into one, which is sent, also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them. There are seven yearly meetings; viz. 1. London, to which come representatives from Ireland; 2. New England; 3. New York; 4. Pennsylvania and New Jersey; 5. Maryland; 6. Virginia; 7. The Carolinas and Georgia.

"The yearly meeting has the general superintendance of the society in the country in which it is established; and, therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, making such regulations as appear to be requisite, or excite to the observance of those already made; and sometimes appoints committees to visit those quarterly meetings which appear to be in need of immediate advice. Appeals from the judgment of quarterly meetings are here finally determined; and a brotherly correspondence, by epistles, is maintained with other yearly meetings.

"In this place it is proper to add, that, as we believe women may be rightly called to the work of the ministry, we also think that to them belongs a share in the support of our Christian discipline; and that some parts of it, wherein their own sex is concerned, devolve on them with peculiar propriety: accordingly they have monthly, quarterly, and yearly meetings of their own sex, held at the same time and in the same place with those of the men; but separately, and without the power of making rules: and it may be remarked, that during the persecutions which in the last century occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

"In order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who by their experience in the work of religion are qualified for that service, the monthly meetings are advised to select such, under the denomination of elders. These, and ministers approved by their monthly meetings, have meetings peculiar to themselves, called meetings of ministers and elders; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly meeting. They are conducted by rules prescribed by the yearly meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct.

"It is to a meeting of this kind in London, called the second-day's morning meeting, that the revival of manuscripts concerning our principles, previously to publication, is intrusted by the yearly meeting held in London; and also the granting, in the intervals of the yearly meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry in foreign parts, in addition to those granted by their monthly or quarterly meetings. When a visit of this kind doth not extend beyond Great Britain, a certificate from the monthly meeting of which the minister is a member is sufficient; if to Ireland, the concurrence of the quarterly meeting is also required. Regulations of similar tendency obtain in other yearly meetings.

"The yearly meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience's sake, which hath continued with great use to the

society to this day. It is composed of friends, under the name of correspondents, chosen by the several quarterly meetings, and who reside in or near the society. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in London on emergency. The names of all these correspondents, previously to their being recorded as such, are submitted to the approbation of the yearly meeting. Those of the men who are approved ministers are also members of this meeting, which is called the meeting for sufferings; a name arising from its original purpose, which is not yet become entirely obsolete.

"The yearly meeting has intrusted the meeting for sufferings with the care of printing and distributing books, and with the management of its stock; and, considered as a standing committee of the yearly meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the society, and requiring immediate attention, particularly of those circumstances which may occasion an application to government.

"There is not in any of the meetings which have been mentioned any president, as we believe that divine wisdom alone ought to preside; nor hath any member a right to claim pre-eminence over the rest. The office of clerk, with a few exceptions, is undertaken voluntarily by some member; as is also the keeping of the records. When these are very voluminous, and require a house for their deposit, (as is the case in London, where the general records of the society in Great Britain are kept,) a clerk is hired to have the care of them: but except a few clerks of this kind, and persons who have the care of meeting-houses, none receive any stipend or gratuity for their services in our religious society."

Within a few years past, a great division has been taking place in this peaceable community. They subsist now in two separate bodies, called the Orthodox, and the Hicksites, after David Hicks, whose views are Socinian.

The number of Quakers in England and Ireland may amount to about forty thousand; in Scotland, they do not much exceed three hundred; but in America their number is estimated in the American Quarterly Register for February, 1834, at four hundred and fifty congregations, and two hundred and twenty thousand population. See a pamphlet entitled *A Summary of the History, Doctrine, and Discipline of the Quakers*; *Serell's and Rutt's History of the Quakers*; *Besse's Sufferings of the Quakers*; *Pew's Works*; *Barclay's Apology for the Quakers*; *Neal's History of the Puritans*; *Claridge's Life and Posthumous Works*; *Bevan's Defence of the Doctrines of the Quakers*; *Adams' View of Religions*; *Tuke's Principles of Religion as professed by the Quakers*; *Gough's Hist. of Quakers*; *Clarkson's Portraiture of Quakerism*.—*Head. Buck.*

QUARLES, (FRANCIS,) a poet, was born, in 1592, near Romford, in Essex; studied at Christ college, Cambridge, and at Lincoln's inn; was successively cupbearer to Elizabeth, (daughter of James I.,) and secretary to archbishop Usher, in Ireland; suffered greatly for his attachment to the cause of Charles I.; and died in 1644. His principal works are, *Emblems*; *Argalus and Parthenia*; *Divine Fancies*; and *Enchiridion*. Quarles has been made an object of satire; but, with all its faults, his religious poetry is above contempt.—*Davenport.*

QUARTUS; a disciple mentioned by the apostle Paul in his epistle to the Romans, ch. 16: 23. The Greeks say he was one of the seventy whom Christ sent out to preach the gospel of the kingdom, and that he was afterwards bishop of Berythus, a sea-port town in Phœnicia.—*Jones.*

QUARREL; a brawl or contest. Solomon compares him who meddles with the quarrels of people unknown, to one who takes a dog by the ears, and so rashly exposes himself to be bitten. This is generally the case; but it should not be concluded from hence, that we ought never to try to reconcile neighbors. It must be attempted, however, with much prudence, caution, and charity, for fear of increasing the evil we undertake to appease, Matt. 5: 9.—*Calmet.*

QUATERNION; four in company, Acts 12: 4.

QUEEN; a king's wife. This is the general acceptation of the term queen; but it seems to be used by the Orientals in another sense, and corresponds to the official

title of "king's mother." A knowledge of this circumstance will remove several discrepancies in the historical books of the Old Testament, which have greatly perplexed the commentators. (See KING'S MOTHER.)—*Calmet.*

QUEEN OF HEAVEN; a name which the Hebrew idolaters gave to the moon. Jeremiah (7: 17, &c.) says, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." Chap. 44: 16—18. *Calmet* thinks it to be the Meni of Isa. 65: 11, who was worshipped as the moon, Astarte, Trivia, Hecate, Diana, the heavenly Venus, and Isis, according to different superstitions. They placed altars to her on the platforms or the roofs of their houses, at the corners of the streets, near their doors, and in groves. They offered her cakes kneaded with oil or honey, and made libations to her, with wine and other liquors. The rabbins think they printed on these cakes the resemblance of a star, or half-moon. (See IDOLATRY.)—*Calmet.*

QUEEN OF SHEBA. (See SHEBA.)

QUENCH; a figurative expression, borrowed from the practice of extinguishing fire, by throwing water upon it. Paul applies it to the influences of the Holy Spirit, when he exhorts the Thessalonians to "quench not the Spirit," 1 Thess. 5: 19. And the counterpart to this is what he says to the Ephesians: (chap. 5: 18.) "Be filled with the Spirit."

Some restrict these admonitions to the use of the miraculous gifts of the Holy Spirit, which were peculiar to the apostolic age, Heb. 2: 4. But though they may comprehend the use of those gifts, it is a dangerous error to set aside the ordinary influences of the Holy Spirit, which, without doubt, equally with the extraordinary, may be cherished by yielding to their influence, cultivating charity in all its branches, and a virtuous temper of mind; or repelled and extinguished by the indulgence of sensual, malevolent, and worldly dispositions. Hence the important exhortation to Christians, "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption, Eph. 4: 30—32." See *Beddome's Short Discourses*, vol. iv. ser. 8; *Robert Hall on the Work of the Holy Spirit*.—*Jones.*

QUIETISTS; the disciples of Michael de Molinos, a Spanish priest, who flourished in the seventeenth century, and wrote a book called "The Spiritual Guide." He had many disciples in Spain, Italy, France, and the Netherlands. Some pretend that he borrowed his principles from the Spanish Illuminati; and M. Gregoire will have it that they came originally from the Persian Sufcees; while others no less confidently derive them from the Greek Hesycasts. The Quietists, however, deduce their principles from the Scriptures. They argue thus: "The apostle tells us, that 'the Spirit makes intercession for' or 'in' us.' Now if the Spirit pray in us, we must resign ourselves to his impulses, by remaining in a state of absolute rest, or quietude, till we attain the perfection of the unitive life" a life of union with, and, as it should seem, of absorption in, the Deity. (See MYSTICS.)—*Watson.*

QUIETNESS, in a moral sense, is opposed to disorderly motion, to turbulence, to contention, to pragmatical eriosity, to all such exorbitant behavior whereby the right of others is infringed, their peace disturbed, their just interest or welfare in any way prejudiced. It is a calm, steady, regular way of proceeding within the bounds and measures prescribed by reason, justice, and charity, modesty, and sobriety. It is of such importance, that we find it enjoined in the sacred Scripture; and we are commanded to study and pursue it with the greatest diligence and care, 1 Thess. 4: 11.

The great Dr. Barrow has two admirable sermons on this subject in the first volume of his Works. He justly observes, 1. That quietness is just and equal. 2. It indicates humility, modesty, and sobriety of mind. 3. It is beneficial to the world, preserving the general order of things. 4. It preserves concord and amity. 5. It begets tranquility and peace. 6. It is a decent and lovely thing, indicating a good disposition, and producing good effects. 7. It adorneth any profession, bringing credit and respect thereto. 8. It is a safe practice, keeping us from needless encumbrances and hazards; whereas pragmaticalness,

interfering with the business and concerns of others, often raises dissensions, involves in guilt, injures others, shows our vanity and pride, and exposes to continual trouble and danger.—*Hend. Buck.*

**QUINQUAGESIMA**; a Sunday, so called because it is the fiftieth day before Easter, reckoned in whole numbers. (See **SHROVE SUNDAY**).—*Hend. Buck.*

**QUINTA**; a Christian martyr in Alexandria, about the middle of the third century. Being carried to the temple, and refusing to worship idols there, she was dragged by her feet over sharp flint-stones, scourged, and at last stoned to death. This persecution took place at the instigation of a pagan priest, without the knowledge of the emperor, Philip, during whose reign, and that of his predecessor, the church was free from persecution.—*Fox*, p. 26.

**QUINTILIANS**; a sect that appeared in Phrygia, about A. D. 189: thus called from their prophetess, Quintilia. In this sect the women were admitted to perform the sacerdotal and episcopal functions. They attributed extraordinary gifts to Eve for having first eaten of the tree of knowledge; told great things of Mary, the sister of Moses, as having been a prophetess, &c. They added, that Philip the deacon had four daughters, who were all prophetesses, and were of their sect. In these assemblies it was usual to see the virgins entering in white robes, personating prophetesses. The errors of the Quintilians were at first looked upon as folly and madness; but as they appeared to gain ground, the council of Laodicea, in 320, con-

demned them. (See **MONTANISTS**, and **PRISCILLIANISTS**).—*Hend. Buck.*

**QUINTIN**, a Christian martyr under Maximian, was a native of Rome, but determined to attempt the propagation of the gospel in Gaul. He accordingly went to Picardy, attended by one Lucian: they preached together at Amiens; after which Lucian went to Beawaris, where he was martyred. Quintin remained in Picardy, and was very zealous in his ministry. After his apprehension, he was stretched with pulleys till his joints were dislocated; his body was torn with wire scourges, and boiling oil, pitch, and lighted torches were applied to his flesh. Having been ordered to repair with the governor to Vermandois, under a strong guard, he died there of the barbarities he suffered, A. D. 287. His body was sunk in the river Somme.—*Fox*, p. 38.

**QUIRINUS**; bishop of Siscia, a Christian martyr under Galerius, at the commencement of the fourth century. He was most resolute in his adherence to his principles, and when in torture said, "I scarce feel my torments, and am ready to suffer still greater, that my example may show those whom God has committed to my care the way to the glory we wish for." He was drowned in the Danube; and the circumstances attending his death are said to be most extraordinary, if not miraculous.—*Fox*, p. 57.

**QUIRITUS**, a Roman nobleman, with his family and domestics, were, on account of being Christians, put to the most excruciating tortures, and then to the most painful deaths, about the year 236, under Maximinus.—*Fox*, p. 25.

## R.

**RAAMAH**; the fourth son of Cush, who peopled a country of Arabia, whence were brought to Tyre spices, precious stones, and gold. This country is thought to have been in Arabia Felix, at the entrance of the Persian gulf, Gen. 10: 7. Ezek. 27: 22.—*Calmet.*

**RAAMESSES**, or **RAMESSES**; a city built by the Hebrews, during their servitude in Egypt, and which probably took its name from a king of Egypt, Gen. 47: 11. Exod. 1: 11. (See **RAMESSES**).—*Calmet.*

**RAB**, **RABBI**, **RABBIN**, **RABBAN**, or **RABBAN**; a name of dignity among the Hebrews, given to masters and doctors, to chiefs of classes, and to the principal officers in the court of a prince. It appears that the title came originally from the Chaldees; for before the captivity, when mention is made of Judea, we find it used only in reference to the officers of the king of Babylon.

*Rab*, or *robban*, properly signifies master, or one who excels in any thing; *rabbu* or *rabboni*, is my master. *Rabbin* is the plural. Thus *Rab* is of greater dignity than *Rabbi*, and *Rabbin* or *Rabbim*, is of greater dignity than *Rab* or *Rabbi*. There were several gradations among the Jews before the dignity of *Rabbi*, as among us, before the degree of doctor. The head of a school was called *Hacham*, or wise; he who aspired to the doctorship, had the name of *Bachur*, or *Elou*; and he frequented the school of *Chabar* of the *Rab*, or master's companion, and when perfectly skilled in the knowledge of the law and traditions, he was called only *Rab* or *Rabin*, and *Morena*, our master. There seems to be an allusion to something of this sort in Matt. 10: 24. Luke 6: 40: "The disciple is not above his master; but it is enough for the finished disciple to be as his master," or to be his master's companion.

Our Savior upbraids the rabbins and masters of Israel with vanity, and eagerness to occupy the first places at feasts, and the head seats in the synagogues; also, with their being saluted in the streets, and desiring to be called *rabbi*, my master.

The studies of the rabbins are either the text of the law, or the traditions, or the *cabala*: these three objects form so many different sorts of rabbins. Those who chiefly apply to the letter of Scripture, are called *Caraites*, i. e. *Literalists*. Those who chiefly study the traditions and oral laws of the Talmud, are called *Rabbinists*. Those who give themselves to their secret and mysterious divinity,

letters and numbers are called *Cabalists*, i. e. *Traditionaries*. (See **RABBINS**).—*Calmet.*

**RABBINS**; (from the Heb. *rab*, great;) doctors or teachers among the Jews, whose province it is to decide differences, determine what things are allowed or forbidden, and judge both in religious and civil matters. They celebrate marriages and declare divorces, preach in the synagogues, and preside over academies. Their studies are chiefly occupied with the Talmud and *cabala*, and in general they are acquainted with little else. There have, however, been some distinguished men among them, especially in Spain. Of these the following are the principal —

*Moses Maimonides*, or, abridged, *Romban*, born at Corduba, A. D. 1131, author of an abridgment of the Talmud, a "Commentary on the Mishna," and "More Nevochim, or a Guide to the Perplexed;" in the two latter of which works many novel philosophical principles are advanced, which greatly scandalized the western Jews.

*Solomon Jarchi*, abbreviated *Rashi*, died at Troyes, in France, A. D. 1170, wrote a "Commentary on the Old Testament," in which he chiefly follows the interpretation of "The Targum." Owing to the brevity with which he expresses himself, he is often very obscure.

*Aben Ezra*, born at Toledo, 1167, improved himself by travelling, applied to the study of the different sciences, and rose quite superior to his countrymen in his independence and impartiality of mind. He also wrote a "Commentary on the Scriptures," which is of much greater value than that of *Jarchi*, on account of its containing the results of much grammatical and historical investigation. In elucidating the Hebrew words, he frequently avails himself of the Arabic.

*David Kimchi*, born about 1160, the author of a commentary, and other learned works. He is more polemical than any of his predecessors, and often attacks the Christians with much bitterness; but most of the passages containing these attacks have been struck out of the printed copies by the censors, and have since been omitted in the MSS. for fear of the Inquisition.

*Abarbanel* (*Abraham*) flourished about 1490, and wrote very elaborate and tedious commentaries on the Bible. Taking the schoolmen for his model, he proposes a number of knotty questions on every chapter or division, which he answers at great length.

*Tanchum*, of Jerusalem, wrote Arabic commentaries on the Old Testament, which still exist in MS. in the Bodleian library. In critical works on the Scriptures, accounts will be found of *Ben Asher* and *Ben Naphtali*, who revised the Hebrew text about the beginning of the eleventh century. *Ramban*, (rabbi Moses ben Nahman,) who wrote on the books of the law. *Elias Levita*, the distinguished masoretic critic, and others, who, in different countries, addicted themselves, with greater or less success, to the study of the Hebrew grammar and Scriptures.—*Hend. Dusk.*

**RABBATH**, or **RABBAT-AMNON**, or **RABBATH OF THE CHILDREN OF AMNON**, afterwards called Philadelphia, by Ptolemy Philadelphus, the capital of the Ammonites, was situated on the mountains of Gilead, near the source of the Arnon, beyond Jordan. It is now called Amman, and is about fifteen miles south-east of Szaet. (See AMMONITES.)—*Calmet.*

**RABBATH-MOAB**, **RABBAT-MOBA**, **AR**, **AREOPOLIS**, **ARIEL OF MOAB**, **KIRHERES**, of the city with brick walls, situated about twenty-five miles south of the Arnon, was the capital of the Moabites. (See AR.)—*Calmet.*

**RACA**; (Matt. 5: 22.) a word derived from the root *rik*, vain, hypocritical, or worthless. It is thus translated by the Vulgate, in Judg. 11: 3; in the English, *vain men*.

The word includes a strong idea of passion, like our word *rascal*. Lightfoot assures us, that in the Jewish books, the word *Raca* is a term of the utmost contempt; and that it used to be pronounced with certain gestures of indignation, as spitting, turning away the head, &c.—*Calmet.*

**RACE**, **RUNNING**. The numerous allusions in the writings of Paul to the races and games established in Greece, require some acquaintance with the nature and laws of those institutions, to render such passages intelligible. (See GAMES.)

“Such as obtained victories in any of these games, especially the Olympic, were universally honored, nay, almost adored. Cicero reports, that a victory in the Olympic games was not much less honorable than a triumph at Rome. Happy was the man esteemed, who could but obtain a single victory; if any person merited repeated rewards, he was thought to have attained the utmost felicity of which human nature is capable; but if he came off conqueror in all the exercises, he was elevated above the condition of men, and his actions styled wonderful victories! Nor did their honors terminate in themselves, but were extended to all about them; the city that gave them birth and education was esteemed more honorable and august: happy were their relations, and thrice happy their parents. It is a remarkable story which Plutarch relates of a Spartan, who, meeting Diogoras, that had himself been crowned in the Olympic games, and seen his sons and grandchildren victors, embraced him, and said, ‘Now die, Diogoras; for thou canst not be a god!’ By the laws of Solon, a hundred drachms were allowed from the public treasury to every Athenian who obtained a prize in the Isthmian games; and five hundred drachms to such as were victors in the Olympian. Afterwards, the latter of these had their maintenance in the Prytaneum, or public hall of Athens.”—*Calmet.*

**RACHEL**; the daughter of Laban, and sister of Leah. The prophet Jeremiah, (31: 15.) and St. Matthew, (2: 18.) have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, the son of Rachel. The prophecy was completed when these two tribes were carried into captivity beyond the Euphrates; and St. Matthew uses it beautifully to illustrate what happened at Bethlehem, when Herod put to death the children of two years old and under. Then Rachel, who was buried there, might be said to make her lamentations for the death of so many innocent children sacrificed to the jealousy of a wicked monarch.—*Watson.*

**RAGUEL**. (See JETHRO.)

**RAHAB**; an hostess of the city of Jericho, who received and concealed the spies sent by Joshua. The Hebrew calls her *zunch*, (Josh. 2: 1.) which Jerome and many others understand of a prostitute. Others, however, think she was only a hostess or innkeeper, and that this is the true signification of the original word, from *zoon*, to pro-

vide food. Had she been a woman of ill fame, would Salmon, a prince of the tribe of Judah, have taken her to wife? Or could he have done it by the law? Besides, the spies of Joshua would hardly have gone to lodge with a common harlot, they who were charged with so nice and dangerous a commission. Those who maintain that she was a harlot, pretend that she was perhaps one of those women who prostituted themselves in honor of the pagan deities. But such women are called *kadeshah*, not *zunch*, in the Hebrew.

Rahab married Salmon, a prince of Judah, by whom she had Boaz, from whom descended Obed, Jesse, and David. Thus Jesus Christ condescended to reckon this Canaanitish woman among his ancestors. St. Paul magnifies the faith of Rahab, Heb. 11: 31.

Rahab is also a name of Egypt, Isa. 30: 7. 51: 9.—*Watson.*

**RAIMENT**. In addition to what occurs under the article **HABITS**, it may be observed that to make presents of changes of raiment, (Gen. 43: 22.) has always been common among all ranks of Orientals. A frequent change of garments is also very common both to show respect and to display opulence. Is there an allusion to this in Ps. 102: 26: “As a vesture shalt thou change them, and they shall be changed?” If so, it conveys the magnificent idea of the almighty Creator investing himself with the whole creation as with a robe, and, having laid that aside, by new creations, or the successive production of beings, clothing himself with others, at his pleasure.—*Watson.*

**RAIN**; the vapors exhaled by the sun, which descend from the clouds to water the earth, Eccles. 11: 3. The sacred writers often speak of the rain of the former and latter season, Dent. 11: 14. Hos. 6: 3. Twice in the year there generally fell plenty of rain in Judea; in the beginning of the civil year, about September or October; and half a year after, in the month of Abib, or March, which was the first month in the ecclesiastical or sacred year; whence it is called the latter rain in the first month, Joel 2: 23. (See CANAAN.)

The ancient Hebrews compared doctrine to rain, on account of its refreshing and fertilizing influence: “My doctrine shall drop as the rain,” Dent. 32: 2.—*Watson.*

**RAINOLDS**, (JOHN, D. D.) a learned English divine, was born at Pinto, in Devonshire, in 1549, and received his education at Oxford, where he distinguished himself as first scholar; became fellow, and took the degrees of master of arts, and of doctor of divinity. In 1598, he was made dean of London; but, being unwilling to quit academical life, he exchanged his deanery the year following for the presidency of Corpus Christi college. Queen Elizabeth offered him a bishopric, which he refused for the same reason. He was engaged in translating a part of the Old Testament, by the command of king James I. He died, May 21, 1607, aged fifty-eight.

Dr. Rainolds is spoken of as a man of incredible powers and diligence; and as having made himself “a treasury of all knowledge, both human and divine.” “He alone,” says bishop Hall, “was a well-furnished library, full of all faculties, of all study, of all learning. The memory, the reading of that man were to a miracle.”

His religious character has also been extolled. It was said of him, that “for virtue, probity, integrity, and piety, he was so eminent, that, as Nazianzen speaks of Athanasius, to name him is to commend virtue itself.”

His publications were numerous; some of them were directed against popery; others in defence of the church of England; they embraced, also, a variety of other subjects.—*Middleton's Evan. Biog.*, vol. ii. p. 371.

**RAM**, or **BATTERING RAM**; an ancient engine of war. (See ARMS, MILITARY.)

**RAMAH**. This word signifies an eminence; from hence are so many places in Palestine named Rama, Ramath, Ramatha, Ramoth, Ramathaim, Ramala, and Ramathan. Sometimes the same place is called by one or other of these names indiscriminately, all signifying the same. Sometimes Rama or Ramoth is joined to another name, to determine the place of such city, or eminence; and it is sometimes put simply for a high place, and signifies neither city nor village.—*Calmet.*

**RAMAH**; a city of Benjamin, between Gaba and Beth-

el, toward the mountains of Ephraim, six miles from Jerusalem north, and on the road from Samaria to Jerusalem. (See RACHEL.)—*Calmet*.

**RAMAH**; a city about thirty miles north-west of Jerusalem, on the road to Joppa. M. le Bruyn describes the fine reservoirs of water to be seen here, and many other marks of antiquity. He says it is but four leagues from Jaffa, or Joppa, and stands in a plain and even country: he also says, that Lydda is on one side, and about three miles from Rama. (See ARIMATHEA.) Eusebius and some others seem to have thought, that this city is the Ramath of Samuel, or Ramathaim-zophim of the mountains of Ephraim. But this opinion cannot be supported. (See RAMATHAIM.)—*Calmet*.

**RAMATHAIM**; the two Ramathas: probably, because the city was divided into two parts. It was also called Zophim, because of a family of Levites dwelling there, who were descended from Zoph. (See RAMAH.)—*Calmet*.

**RAMBAUT**, (DANIEL;) a Christian martyr of Villaro, in a valley of Piedmont, in the seventeenth century. Every proposal was made to him to induce him to turn papist, and every sympathy to be excited by a numerous family was appealed to. On being impertuned to subscribe to certain articles, he promptly refuted them, and kept his fidelity. The priests were so highly offended at his answers, that they determined to try him by the most cruel method imaginable: they ordered one joint of his fingers to be cut off every day, till all his fingers were gone; they then proceeded in the same manner with his toes; afterwards, they alternately cut off a foot and a hand; but finding him unshaken, they stabbed him to the heart, and threw his body to the dogs.—*Foz*, p. 192.

**RAMESES**, or **RAMSES**; a city supposed to have been situated in the eastern part of Egypt, called the land of Goshen, which was also hence termed the land of Rameses. It was one of the cities built by the Israelites as a treasure-city, as it is translated in our Bibles; probably a store-city, or, as others interpret it, a fortress. Its position may be fixed about six or eight miles above the modern Cairo, a little to the south of the Babylon of the Persians, the ancient Letopolis; as Josephus says that the children of Israel, after quitting this place, in their first march to Succoth, passed by the latter city.—*Watson*.

**RAMOTH**; a famous city in the mountains of Gilead, 1 Kings 4: 13. It is often called Ramoth-Gilead. Josephus calls it Ramathan, or Aramatha. The city belonged to the tribe of Gad, Deut. 4: 43. Eusebius says that Ramoth was fifteen miles from Philadelphia towards the east. Jerome places it in the neighborhood of Jabbok, and consequently to the north of Philadelphia.—*Watson*.

**RANSOM**; a price paid to recover a person or thing from one who detains that person or thing in captivity. Hence prisoners of war, or slaves, are said to be ransomed, when they are liberated in exchange for a valuable consideration. Whatever is substituted or exchanged, in compensation for the party, is his ransom; but the word ransom is more extensively taken in Scripture. A man is said to ransom his life, (Exod. 21: 30.) to substitute a sum of money instead of his life; (chap. 30: 12. Job 36: 18. Ps. 49: 7.) and some kinds of sacrifices might be regarded as ransoms, that is, as substitutes for the offerer. In like manner Christ is said to give himself a ransom for all; (1 Tim. 2: 6. Matt. 20: 28. Mark 10: 45.) a substitute for them, bearing sufferings in their stead, undergoing that penalty which would otherwise attach to them. See Rom. 3: 24. 7: 23. 1 Cor. 1: 30. Eph. 1: 7. 4: 30. Heb. 9: 15. COMP. REDEEMER.—*Calmet*.

**RANTERS**; 1. A sect which sprang up in 1645, and advocated the light of nature under the name of Christ within. Their sentiments corresponded in a great measure with those of the SEEKERS, which see. 2. A recent separation from the Wesleyan Methodists. (See METHODISTS.)—*Hend. Buck*.

**RAPHAEL**, or **RAFFAELLE**, the most perfect of painters, whose real name was Sanzio, was born, in 1483, at Urbino, and was the son of a painter, who, conscious of his own inferiority of genius, placed him under the tuition of Perugino. The principles of coloring and chiaro oscuro he obtained from Fra Bartolomeo, and he improved his original style by studying the works of da Vinci and Mi-

chael Angelo. When he was only twenty-five, he was invited to Rome by Julius II. to embellish the Vatican. The three apartments of that edifice, which he adorned by his pencil, occupied him during nine years, and contain some of his finest productions: the School of Athens is among the number. The Cartoons, and the Transfiguration of Christ, the most splendid masterpiece of modern art, were among the last of his labors. Raphael was also an architect; succeeded his uncle Bramante as superintendent of the works of St. Peter's; and designed several splendid edifices. Sculpture and poetry likewise shared his attention. The character of this great man is represented as most estimable and lovely. His diligence was incredible, whether we consider the amount he executed, or the continual improvement of his style, which unites the utmost strength and dignity of character, with unexampled variety and vivacity of expression. He died April 7, 1520, at the early age of thirty-seven. "General opinion," says M. Fuseli, "has placed Raffaele at the head of his art; not because he possessed a decided superiority over every other painter in every branch, but because no other artist ever united with his own peculiar excellence all the other parts of the art in an equal degree with him."—*Davenport*.

**RAPIN-THOYRAS**, (PAUL DE,) a French historian, was born, in 1661, at Castres; quitted France on the revocation of the edict of Nantes; served as an officer in the Dutch army, accompanied William of Nassau to England, and was present at the battle of the Boyne, and the siege of Limerick; became tutor to the son of the earl of Portland; and died, in 1725, at Wesel. His great work is *The History of England*, which was long in repute, and was the only complete narrative of English events.—*Davenport*.

**RASHNESS**, consists in undertaking an action, or pronouncing an opinion, without a due examination of the grounds, motives, or arguments, that ought first to be weighed. (See JUDGING, RASH.)—*Hend. Buck*.

**RASKOLRIKS**; schismatics; a term of reproach given to all who secede from the Greek church in Russia. They are very numerous, amounting to between two and three millions, and are daily on the increase.—*Hend. Buck*.

**RATIONALISM**; the system which would reduce all the truths and dictates of religion to the standard of human reason. Its advocates, called *rationalists*, maintain, in general, that mankind are led by their reason, and especially by the natural powers of their mind, and by the observation of nature, by which they are surrounded, to a true knowledge of things relating to the Deity, human happiness, &c.; and that reason possesses the supreme authority, and highest right of decision in matters of faith and morality. The term seems first to have been used by Amos Comenius, in the year 1661, and has been, and still is, applied to the German neologians, who have acquired to themselves such a fearful pre-eminence by their opposition to the peculiarities of the revealed system. Rationalism differs but little from *naturalism*, and is often used as strictly synonymous with it. (See the articles NEOLOGY, and REASON.)—*Hend. Buck*.

**RAVEN**; a well-known bird of prey, unclean by the law, Lev. 11: 15. See Gen. 8: 6, 7, and 1 Kings 17: 5. (See ELIJAH.)

The blackness of the raven is proverbial: "His locks are bushy and black as a raven," Cant. 5: 11.—*Calmet*.

**RAVISH**; the taking away of any thing from any one by violence, Prov. 11: 24. Gen. 34: 2. 21: 21.—*Calmet*.

**RAY**, (JOHN,) a celebrated naturalist, the son of a blacksmith, was born, in 1628, at Black Notley, in Essex; was educated at Braintree school, and at Catharine hall and Trinity college, Cambridge; lost his fellowship in the latter college, by refusing to comply with the act of uniformity; travelled on the continent for three years with Mr. Willoughby and other friends; became a fellow of the Royal society; and died in 1705. His works are numerous and valuable. Among them are, *Historia Plantarum*; his *Travels*; *The Wisdom of God manifested in the Works of Creation*; *Physico-Theological Discourses*; and a *Collection of English Proverbs*.—*Davenport*.

**RAY**, (WILLIAM,) a poet, was born in Salisbury, Connecticut, December 9, 1771. He had but little education. After several ineffectual attempts to provide for his fami-

ly, he sailed to the Mediterranean, in 1803, on board the frigate *Philadelphia*, which struck upon a rock near Tripoli, and fell into the hands of the Tripolitans. He was a slave for a year and a half, and his sufferings were great. In 1809, he settled in Essex county, New York; but was unsuccessful in trade. In the war of 1812 he was a major in the detached militia. He afterwards lived in Onondaga; and died at Auburn, in 1827. His volume of poems was published in 1821. Among them are some of exquisite pathos and deep piety. *Specimens of American Poets*, vol. ii. p. 137.—*Allen*.

**RAZOR.** The Psalmist compares the tongue of Doeg (Ps. 52: 2.) to a sharp razor, starting aside from what should be its true operation, to a bloody purpose and effect.

In reference to Isa. 7: 20, "shaving by a razor that is hired," Mr. Taylor thinks it likely that there is an implication of contempt as well as suffering included in it, as the office of a barber ambulant has seldom been esteemed of any dignity, either in the East or in the West.—*Cabinet*.

**READING OF THE SCRIPTURES.** (See **SCRIPTURES**.)

**READINGS, (VARIOUS;)** instances in which a difference is found to exist in different manuscripts of the Hebrew and Greek Scriptures. Without the intervention of a miracle it was impossible that the sacred text should continue to be propagated, without suffering, in a greater or less degree, the fate of all other written documents. And that no such intervention has taken place is evident, from the fact that no two manuscripts, either of the Hebrew Bible or the Greek New Testament, are found in every respect to agree. The inspired autographs having long since been lost, it is impossible to point out any manuscript, and affirm that it contains the *ipsissima verba* (the very words) of the prophets or apostles. Even the best copies are found, in many instances, to exhibit readings which must, on every just principle of criticism, give place to readings contained in inferior copies.

When we speak of a various reading, we do not usually mean a reading which differs from the originally inspired text, but one which differs from the received text, *textus receptus*; i. e. Vander Hooght's Hebrew Bible, published at Amsterdam in 1705, and the Elzevir Greek Testament, printed at Leyden in 1624. The text of these editions, having, from the beauty of their typographical execution, obtained an extensive circulation, and become the basis of subsequent editions, were most conveniently appealed to on critical questions; and when critical editions were published, this text was exhibited in full, without any alteration, and the varieties of reading were added in the margin. The result of a nice and accurate collation of these readings has shown that there are, among them, many which possess a higher claim to reception than those which occupy their place in the text; but by far the greater number are, as far as evidence yet goes, not likely ever to supplant the textual readings. Though the number of *variae lectiones* (various readings) is immense, amounting to several hundred thousands, comparatively few are of any importance to the sense of the passages in which they occur. The very worst manuscript that is known to exist contains every doctrine of faith, every precept of morality, and every essential fact and circumstance of history that is to be found in the best. The variations are more in letters than in words; and even where the words differ, it is more in sound than in sense.

The fact that various readings did exist in the copies of the sacred text, created, when first disclosed, no small alarm among those who had paid but little attention to subjects of criticism; but it is now clearly perceived that these readings, multiplied as they have since been beyond comparison, so far from invalidating the authority, or detracting from the integrity of the word of God, go rather to establish both, while they incontestably show, that, being written independently of each other, by persons separated by distance of time, remoteness of place, and difference of opinions, no collusion has taken place with a view to transmit certain particular tenets, as divinely sanctioned, to posterity.

The sources of various readings are various; but are chiefly the following: errors or mistakes in copies which

have served as exemplars; negligence or mistake on the part of transcribers; critical emendations; and wilful corruptions. Of the last mentioned, however, very few instances can be proved: Eichhorn avers that only two are to be met with in all the Old Testament.

In judging of the merits of the different readings, recourse must be had to the testimony of manuscripts, the ancient versions, the quotations found in ancient Jewish and Christian writers, the *usus loquendi*, the exigency of the passages, &c.—*Hend. Buck*.

**REALISTS;** the name of a sect of school philosophers formed in opposition to the Nominalists. The former believed that universals are realities, and have an actual existence out of the mind; while the latter contended that they exist only in the mind, and are only ideas.—*Hend. Buck*.

**RE-ANOINTERS;** a sect in Russia, which sprang up about the year 1770. They do not rebaptize those who join them from the Greek church, but insist on the necessity of their having the mystery of the chrism again administered to them. They are very numerous in Moscow.—*Hend. Buck*.

**REAPING,** is such a natural employment in agriculture, that it almost glides of itself into a metaphorical action, at once expressive, and easily understood. To cut down corn, to gather fruits, when come to maturity; to receive the natural effects, or consequences, or rewards, of good or bad actions, have many points of similitude, which are readily comprehended by all, and furnish frequent allusions in Scripture. (See **HARVEST**).—*Calmat*.

**REASON,** is that intellectual power by which we apprehend and discover truth, whether contained in first principles of belief, or in the arguments and conclusions from those principles, by which truth not intuitive is investigated.

*Use of Reason in Religion.*—The sublime, incomprehensible nature of some of the Christian doctrines, has so completely subdued the understanding of many pious men, as to make them think it presumptuous to apply reason in any way to the revelations of God; and the many instances in which the simplicity of truth has been corrupted by an alliance with philosophy, confirm them in the belief that it is safer, as well as more respectful, to resign their minds to devout impressions, than to exercise their understandings in any speculations upon sacred subjects. Enthusiasts and fanatics of all different names and sects agree in decrying the use of reason, because it is the very essence of fanaticism to substitute, in place of the sober deductions of reason, the extravagant fancies of a disordered imagination, and to consider these fancies as the immediate illumination of the Spirit of God.

Insidious writers in the deistical controversy have pretended to adopt those sentiments of humility and reverence, which are inseparable from true Christians, and even that total subjection of reason to faith which characterizes enthusiasts. A pamphlet was published about the middle of the last century that made a noise in its day, although it is now forgotten, "Christianity not founded on Argument," which, while to a careless reader it may seem to magnify the gospel, does in reality tend to undermine our faith, by separating it from a rational assent; and Mr. Hume, in the spirit of this pamphlet, concludes his *Essay on Miracles* by calling those dangerous friends or disguised enemies to the Christian religion who have undertaken to defend it by the principles of human reason: "Our most holy religion," he says, with a disingenuity very unbecoming his respectable talents, "is founded on faith, not on reason;" and, "mere reason is insufficient to convince us of its verity." The church of Rome, in order to subject the minds of her votaries to her authority, has reprobated the use of reason in matters of religion. She has revived an ancient position, that things may be true in theology which are false in philosophy; and she has, in some instances, made the merit of faith to consist in the absurdity of that which was believed. (See **PROTESTANTS**.)

The extravagance of these positions has produced, since the Reformation, an opposite extreme. While those who deny the truth of revelation consider reason as in all respects a sufficient guide, the Socinians, who admit that a revelation has been made, employ reason as the supreme

judge of its doctrines, and boldly strike out of their creed every article that is not altogether conformable to those notions which may be derived from the exercise of reason. (See RATIONALISM, and NEOLOGY.)

These controversies concerning the use of reason in matters of religion are disputes, not about words, but about the essence of Christianity. But a few plain observations are sufficient to ascertain where the truth lies in this subject.

1. The first use of reason in matters of religion is to examine the evidences of revelation. For, the more entire the submission which we consider as due to every thing that is revealed, we have the more need to be satisfied that any system which professes to be a divine revelation does really come from God.

2. After the exercise of reason has established in our minds a firm belief that Christianity is of divine original, the second use of reason is to learn what are the truths revealed. This is to be done by applying the established laws of interpretation to the sacred writings. As these truths are not in our days communicated to any by immediate inspiration, the knowledge of them is to be acquired only from books transmitted to us with satisfying evidence that they were written above seventeen hundred years ago, in a remote country and foreign language, under the direction of the Spirit of God. In order to attain the meaning of these books we must study the language in which they were written; and we must study also the manners of the times, and the state of the countries, in which the writers lived; because these are circumstances to which an original author is often alluding, and by which his phraseology is generally affected; we must lay together different passages in which the same word or phrase occurs, because without this labor we cannot ascertain its precise signification; and we must mark the difference of style and manner which characterizes different writers, because a right apprehension of their meaning often depends upon attention to this difference. All this supposes the application of grammar, history, geography, chronology, and criticism, in matters of religion; that is, it supposes that the reason of man had been previously exercised in pursuing these different branches of knowledge, and that our success in attaining the true sense of Scripture depends upon the diligence with which we avail ourselves of the progress that has been made in them. (See BIBLICAL CRITICISM.) It is obvious that every Christian is not in an equal degree capable of making this application. But this is no argument against the use of reason, of which we are now speaking; for they who use translations and commentaries rely only upon the reason of others, in cases where they cannot exercise their own. The several branches of knowledge have been applied in every age by some persons for the benefit of others; and the progress in sacred criticism, which distinguishes the present times, is nothing else but the continued application, in elucidating the Scripture, of reason enlightened by every kind of subsidiary knowledge, and very much improved in this kind of exercise by the employment which the ancient classics have given it since the revival of letters. (See also on this point, the article AFFECTIONS.)

3. After the two uses of reason that have been illustrated, a third comes to be mentioned, which may be considered as compounded of both. Reason is of eminent use in repelling the attacks of the adversaries of Christianity. When men of erudition, of philosophical acuteness, and of accomplished taste, direct their talents against our religion, the cause is very much hurt by an unskilful defender. He cannot unravel their sophistry; he does not see the amount and the effect of the concessions which he makes to them; he is bewildered by their quotations, and he is often led by their artifice upon dangerous ground. In all ages of the church there have been weak defenders of Christianity; and the only triumphs of the enemies of our religion have arisen from their being able to expose the defects of those methods of defending the truth which some of its advocates had unwarily chosen. A mind trained to accurate and philosophical views of the nature and the amount of evidence, enriched with historical knowledge, accustomed to throw out of a subject all that is minute and irrelative, to collect

what is of importance within a short compass, and to form the comprehension of a whole, is the mind qualified to contend with the learning, the wit, and the sophistry of infidelity. Many such minds have appeared in this honorable controversy during the course of this and the last century; and the success has corresponded to the completeness of the furniture with which they engaged in the combat. The Christian doctrine has been vindicated by their masterly exposition from various misrepresentations; the arguments for its divine original have been placed in their true light; and the attempts to confound the miracles and prophecies upon which Christianity rests its claim, with the delusions of imposture, have been effectually repelled. Christianity has, in this way, received the most important advantages from the attacks of its enemies; and it is not improbable that its doctrines would never have been so thoroughly cleared from all the corruptions and subtleties which had attached to them in the progress of ages, nor the evidences of its truths been so accurately understood, nor its peculiar character been so perfectly discriminated, had not the zeal and abilities which have been employed against it called forth in its defence some of the most distinguished masters of reason. They brought into the service of Christianity the same weapons which had been drawn for her destruction, and, wielding them with confidence and skill in a good cause, became the successful champions of the truth.

4. The fourth use of reason consists in tracing the relations, harmony, beauty, glory, together with the practical application and use, of the truths of religion. If theology be considered as a science, just like any other series of truths connected as principles and conclusions, it must evidently be the work of reason to apprehend and connect them. Any other opinion would involve the monstrous proposition, that we may, agreeably to a rational nature, believe and act without a reason; a proposition, which does not offer greater violence to our constitution, than to the spirit of that religion which is not of fear, but of power, and love, and a sound mind. Every thing which is revealed by God comes to his creatures from so high an authority, that it may be rested in with perfect assurance as true. Nothing can be received by us as true which is contrary to reason, because it is impossible for us to perceive at the same time the truth and the falsehood of a proposition. But many things are true which we do not fully comprehend; and many propositions, which appear incredible when they are first enunciated, are found, upon examination, such as our understandings can readily admit.

These principles embrace the whole of the subject, and they mark out the steps by which reason is to proceed in judging of the truths of religion. We first examine the evidences of revelation. If these satisfy our understandings, we are certain that there can be no contradiction between the doctrines of this true religion and the dictates of right reason. If any such contradiction appear, there must be some mistake; by not making a proper use of our reason in the interpretation of the gospel, we suppose that it contains doctrines which it does not teach; or we give the name of right reason to some narrow prejudices, which deeper reflection, and more enlarged knowledge, will dissipate; or we consider a proposition as implying a contradiction, when, in truth, it is only imperfectly understood. Here, as in every other case, mistakes are to be corrected by measuring back our steps. We must examine closely and impartially the meaning of those passages which appear to contain the doctrine; we must compare them with one another; we must endeavor to derive light from the general phraseology of Scripture and the analogy of faith; and we shall generally be able, in this way, to separate the doctrine from all those adventitious circumstances which give it the appearance of absurdity. If a doctrine which, upon the closest examination, appears unquestionably to be taught in Scripture, still does not approve itself to our understanding, we must consider carefully what it is that prevents us from receiving it. There may be preconceived notions hastily taken up which that doctrine opposes; there may be pride of understanding that does not readily submit to the views which it communicates; or reason may need to be reminded,



that we must expect to find in religion many things which we are not able to comprehend.

One of the most important offices of reason is to recognise her own limits. She never can be moved, by any authority, to receive as true what she perceives to be absurd. But, if she has formed a just estimate of human knowledge, she will not shelter her presumption in rejecting the truths of revelation under the pretence of contradictions that do not really exist; she will readily admit that there may be in a subject some points which she knows, and others of which she is ignorant; she will not allow her ignorance of the latter to shake the evidence of the former, but will yield a firm assent to that which she does not understand, without presuming to deny what is beyond her comprehension. And thus, availing herself of all the light which she now has, she will wait in humble hope for the time when a larger measure shall be imparted. See *Pascal's Thoughts on Religion*; *Controversy of Wardlaw and Yates*; *Magee and Carpenter*; *Wayland's Discourses*; *Letters of Woods and Stuart*; *Reinhard's Confessions*; *Maclaurin on Prejudices against the Gospel*; *Foster's Essay on the Aversion of Men of Cultivated Taste to Evangelical Religion*; *Works of Andrew Fuller, Robert Hall, and Dr. Chalmers*; *Christian Observer*; *Christian Examiner*; *Spirit of the Pilgrims*; *Robinson's Biblical Repository*; and *Edwards' Ann. Quarterly Observer*.—*Calmet*; *Watson*; *Jones*.

REBEKAH; the wife of Isaac. (See ISAAC, ESAU, and JACOB.)

REBEL; to cast off lawful authority, or make war against a superior, Num. 16: 1, 2. 2 Sam. 15: 20. Men rebel against God when they contemn his authority, and do what he forbids, Num. 14: 9. They rebel against his Spirit when they resist his motions and slight his reproofs, Isa. 63: 10. They rebel against his word when they refuse to believe his promises, receive his offers, or obey his laws, Ps. 107: 11.—*Brown*.

RECEIPT OF CUSTOM. Matthew was a tax-gatherer, or, as we should say, a custom-house officer. The publicans had houses or booths built for them at the foot of bridges, at the mouth of rivers, by the sea-shore, and the parts of the lake of Gennesareth, or sea of Tiberias, to collect the taxes on passengers and merchandise. (See PUBLICAN.)—*Watson*.

RECEIVE. Christ receives power, wisdom, strength, honor, glory, and blessing, when they are heartily ascribed to him in his people's praise, Rev. 5: 11. To receive Christ is to believe the promise of the gospel, in which he is freely offered, as made of God to us, wisdom, righteousness, sanctification, and redemption, John 1: 12. To receive his word or law is to hear, consider, understand, believe, and love it, Prov. 2: 1. To receive Christ's ministers as such is to hear them as invested with his authority, and earnestly endeavor to believe and obey their instructions, Matt. 10: 40, 41. Hypocrites receive the word of God merely by a rational consideration of and assent to it, but not so as to have it impressed on their heart, Matt. 13: 20. Unregenerate men receive not the things of God; they have not the spiritual knowledge, love, or possession of them in their heart, 1 Cor. 2: 10.—*Brown*.

RECHABITES. The Rechabites, though they dwelt among the Israelites, did not belong to any of their tribes: for they were Kenites, as appears from 1 Chron. 2: 55, where the Kenites are said to have come of "Hemath, the father of the house of Rechab." These Kenites, afterwards called Rechabites, were of the family of Jethro, otherwise called Hobab, whose daughter Moses married; for "the children of the Kenite, Moses' father-in-law," it is said, "went up out of the city of palm-trees with the children of Judah, and dwelt among the people;" (Judges 1: 16.) and we read of "Heber the Kenite, who was of the children of Hobab, the father-in-law of Moses, who had severed himself from the Kenites," or from the bulk of them who settled in the tribe of Judah, "and pitched his tent in the plain of Zaanaim," Judges 4: 11. They appear to have sprung from Midian, the son of Abraham by Keturah; (Gen. 25: 2.) for Jethro, from whom they are descended, is called a Midianite, Num. 10: 23.

Of this family was Jehonadab, the son of Rechab, a man of eminent zeal for the pure worship of God against idolatry, who assisted king Jehu in destroying the honso

of Ahab, and the worshippers of Baal, 2 Kings 10: 15, 16, 23, &c. It was he who gave that rule of life to his children and posterity which we read of in Jer. 35: 6, 7. It consisted of these three articles: that they should drink no wine; that they should neither possess nor occupy any houses, fields, or vineyards; that they should dwell in tents. This was the institution of the children of Rechab; and this they continued to observe for upwards of three hundred years, from the time of Jehu to that of Jehoiaquim, king of Judah, when Nebuchadnezzar coming to besiege Jerusalem, the Rechabites were obliged to leave the country and take refuge in the city. In Jer. 35. there is a promise made to this people, that Jonadab, the son of Rechab, should not want a man to stand before the Lord; that is, that his posterity should not fail: and to this day this tribe is found among the Arabians of the desert, distinct, free, and practising exactly the institutions of Jonadab, whose name they bear, and of whose institutions they boast. This is a remarkable instance of the exact fulfilment of a minute and isolated prophecy. (See BENI KHAIBIK.)—*Watson*.

RECLUSE; among the papists, a person shut up in a small cell of an hermitage, or monastery, and cut off not only from all conversation with the world, but even with the house. This is a kind of voluntary imprisonment, from a motive either of devotion or penance. (See MONASTERY.)—*Watson*.

RECONCILIATION. The expressions "reconciliation" and "making peace" necessarily suppose a previous state of hostility between God and man, which is reciprocal. This is called enmity, a term, as it respects God, rather unfortunate, since enmity is almost fixed in our language to signify a malignant and revengeful feeling. Of this, the opponents of the doctrine of the atonement have availed themselves to argue, that as there can be no such affection in the divine nature, therefore reconciliation in Scripture does not mean the reconciliation of God to man, but of man to God, whose enmity the example and reaching of Christ, they tell us, is very effectual to subdue. It is, indeed, a sad and humbling truth, and one which the Socinians in their discussions on the natural innocence of man are not willing to admit, that "the carnal mind is enmity to God," that corrupt human nature is malignantly hostile to God and to the control of his law; but this is far from expressing the whole of that relation of man, in which, in Scripture, he is said to be at enmity with God, and so to need a reconciliation, the making of peace between God and him. That relation is a legal one, as that of a sovereign in his judicial capacity, and a criminal who has violated his laws and risen up against his authority, and who is, therefore, treated as an enemy. The word *echthros*, enmity, is used in this passive sense, both in the Greek writers and in the New Testament. So, in Rom. 11: 28, the Jews, rejected and punished for refusing the gospel, are said by the apostle, "as concerning the gospel," to be "enemies for your sakes;" treated and accounted such; "but, as touching the election, they are beloved for the fathers' sakes." In the same epistle, 5: 10, the term is used precisely in the same sense, and that with reference to the reconciliation by Christ:—"For if when we were enemies we were reconciled to God by the death of his Son;" that is, when we were objects of the divine judicial displeasure, accounted as enemies, and liable to be capitally treated as such. Enmity, in the sense of malignity and the sentiment of hatred, is added to this relation in the case of man; but it is no part of the relation itself; it is rather a cause of it, as it is one of the acts of his corrupt nature which renders man obnoxious to the displeasure of God, and the penalty of his law, and places him in the condition of an enemy. It is this judicial variance and opposition between God and man, which is referred to in the term reconciliation, and in the phrase "making peace," in the New Testament; and the hostility is, therefore, in its own nature, mutual.

But that there is no truth in the notion, that reconciliation means no more than our laying aside our enmity to God, may also be shown from several express passages. The first is the passage we have above cited: "For if when we were enemies we were reconciled to God," &c., Rom. 5: 10. Here the act of reconciling is ascribed to the

death of the Son of God, and not to us; but if this reconciliation consisted simply in the laying aside of our own enmity, the act would be ours alone.

"God was in Christ reconciling the world to himself, not imputing their trespasses unto them," 2 Cor. 5: 19. Here the manner of this reconciliation is expressly said to be, not simply our laying aside our enmity, but the non-imputation of our trespasses to us by God; in other words, the pardoning of our offences and restoring us to favor through a Mediator. "For he hath made him to be sin," a sin-offering, "for us, who knew no sin, that we might be made the righteousness of God in him."

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph. 2: 16. Here the act of reconciling is attributed to Christ. Man is not spoken of as reconciling himself to God; but Christ is said to reconcile Jews and Gentiles together, and both to God, "by his cross." Thus, says the apostle, "he is our peace;" but in what manner is the peace effected? Not, in the first instance, by subduing the enmity of man's heart, but by removing the enmity of "the law." "Having abolished in" or by "his flesh the enmity, even the law of commandments." The feeble criticism of Socinus on this passage, in which he has been followed by his adherents to this day, is thus answered by Gratius: "In this passage the dative *Theō*, to God, can only be governed by the verb *apokatallaxe*, that he might reconcile; for the interpretation of Socinus, which makes to God stand by itself, or that to reconcile to God is to reconcile them among themselves, that they might serve God, is distorted and without example. Nor is the argument valid which is drawn from thence, that in this place St. Paul properly treats of the peace made between Jews and Gentiles; for neither does it follow, from this argument, that it was beside his purpose to mention the peace made for each with God. For the two opposites which are joined, are so joined among themselves, that they should be primarily and chiefly joined by that bond; for they are not united among themselves, except by and for that bond. Gentiles and Jews, therefore, are made friends among themselves by friendship with God."

Here also a critical remark will be appropriate. The above passages will show how falsely it has been asserted that God is nowhere in Scripture said to be reconciled to us, and that they only declare that we are reconciled to God; but the fact is, that the very phrase of *our being reconciled to God* imports the turning away of his wrath from us. When the Philistines suspected that David would appease the anger of Saul, by becoming their adversary, they said, "Wherewith should he reconcile himself to his master? Should it not be with the heads of these men?" not, surely, How shall he remove his own anger against his master? but, How shall he remove his master's anger against him? How shall he restore himself to his master's favor? "If thou bring thy gift to the altar, and there rememberest that thy brother had aught against thee," not, that thou hast aught against thy brother, "first be reconciled to thy brother;" that is, appease and conciliate him; so that the words, in fact, import, "See that thy brother be reconciled to thee," since that which goes before is, not that he hath done thee an injury, but thou him. Thus, then, for us to be reconciled to God is to avail ourselves of the means by which the just anger of God toward us is to be appeased, which the New Testament expressly declares to be meritoriously "the sin-offering" of Him "who knew no sin," and instrumentally, as to each individual personally, "faith in his blood." (See ATONEMENT; PROPITIATION.) *Grat. de Satisf.* cap. 7; *Dr. Owen's Answer to Biddle's Catechism*; *Guyse's Note on Coloss.* 1: 20; *Charnock's Works*, vol. ii. p. 241; *John Reynolds on Reconciliation*; *Magee on Atonement*.—*Watson*.

RECTITUDE, or UPRIGHTNESS, is the choosing and pursuing those things which the mind, upon due inquiry and attention, clearly perceives to be fit and good, and avoiding those that are evil. God's law is the standard of moral rectitude.—*Hend. Buck*.

RECTOR; a term applied to several persons whose offices are very different; as, 1. The rector of a parish is a clergyman that has the charge and care of a parish, and

possesses all the tithes, &c. 2. The same name is also given to the chief elective officer in several foreign universities, and also to the head master of large schools. 3. Rector is also used in several convents for the superior officer who governs the house. The Jesuits gave this name to the superiors of such of their houses as were either seminaries or colleges.—*Hend. Buck*.

RECUSANTS; such persons as acknowledge the pope to be the supreme head of the church, and refuse to acknowledge the king's supremacy; who are hence called popish recusants.—*Hend. Buck*.

REDEEMER. The Hebrew *goel* is thus rendered, and the title is applied to Christ, as he is the Avenger of man upon his spiritual enemy, and delivers man from death and the power of the grave, which the human avenger could not do. The right of the institution of *goel* was only in a relative, one of the same blood; and hence our Savior's assumption of our nature is alluded to and implied under this term. There was also the right of buying back the family inheritance when alienated; (*Lev.* 25: 25—48. *Ruth* 2: 20. 3: 9.) and this also applies to Christ, our *Goel*, who has purchased back the heavenly inheritance into the human family. Under these views Job joyfully exclaims, "I know that my *Goel*, my Redeemer, liveth;" &c. (See *GOEL*, *MEDIATOR*, and *JESUS CHRIST*.)—*Watson*.

REDEMPTION. This word, says Dr. Gill, is from the Latin tongue, and signifies buying again; and several words, in the Greek language of the New Testament, are used in the affair of our redemption, which signify the obtaining of something by paying a proper price for it; sometimes the simple verb *agorazo*, to buy, is used; so the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price; that is, with the price of Christ's blood, 1 Cor. 6: 20. Hence the church of God is said to be purchased with it, Acts 20: 28. Sometimes the compound word *exagorazo* is used; which signifies to buy again, or out of the hands of another, as the redeemed are bought out of the hands of justice, as in Gal. 3: 13, and 4: 5. In other places, *lutroō* is used, or other words derived from it, which signifies the deliverance of a slave or captive from thralldom, by paying a ransom price for him; so the saints are said to be redeemed not with silver or gold, the usual price paid for a ransom, but with a far greater one, the blood and life of Christ, which he came into this world to give as a ransom price for many, and even himself, which is *antilutron*, an answerable, adequate, and full price for them, 1 Pet. 1: 18.

The evils from which we are redeemed or delivered are the curse of the law, sin, Satan, the world, death, and hell. The moving cause of redemption is the love of God, John 3: 16. The procuring cause, Jesus Christ, 1 Pet. 1: 18, 19. The ends of redemption are, that the justice of God might be satisfied; his people reconciled, adopted, sanctified, and brought to glory. The properties of it are these: 1. It is agreeable to all the perfections of God. 2. What a creature never could merit, and therefore entirely of free grace. 3. It is special and particular. 4. Full and complete. And, lastly, 5. It is eternal as to its blessings.

Redemption, then, in New Testament usage, is that glorious deliverance from sin, secured by the propitiatory sacrifice of Christ for his church. The relation which atonement and redemption hold to each other, is that of cause and effect. Atonement is the ground of redemption. (See ATONEMENT.) Redemption is one of the results of atonement. The atonement has an inseparable relation to the law as its object, yielding it such honor "that God may be just, and the justifier of him that believeth in Jesus." Redemption has an inseparable relation to men as its object; and, therefore, in its very nature, is limited to the number for whom the price is paid, in whose behalf it is accepted, and on whom the blessing is actually bestowed. In other words, while the atonement is general, redemption is particular.

Calvinists in general, says Mr. Fuller, have considered the particularity of redemption as consisting not in the degree of Christ's sufferings, (as though he must have suffered more, if more had been finally saved,) or in any insufficiency that attended them, but in the sovereign purpose

and design of the Father and the Son, whereby they were constituted or appointed the price of redemption; the objects of that redemption ascertained; and the ends to be answered by the whole transaction determined. They suppose the sufferings of Christ, in themselves considered, are of infinite value, sufficient to have saved all the world, and a thousand worlds, if it had pleased God to have constituted them the price of their redemption, and to have made them effectual to that end. Farther, whatever difficulties there may appear in these subjects, they in general suppose that there is in the death of Christ a sufficient ground for indefinite calls and invitations; and that there is no mockery or insincerity in the Holy One in any of these things. (See CALLING.)

The principal merits of this subject are involved in the two questions,—1. Had our Lord Jesus Christ any *absolute determination* in his death to save any of the human race? 2. Supposing such a determination to exist concerning some which does not exist concerning others, is this consistent with indefinite calls and universal invitations?

If the affirmative of the first question be established; if it be shown that Christ had an absolute purpose of salvation in his death; the limited extent of that purpose must follow, for the plain reason that an absolute purpose must be effectual. If it extended to all mankind, all mankind would certainly be saved. Unless, therefore, we will maintain the final salvation of all mankind, we must either suppose a limitation to the absolute determination of Christ to save, or deny any such determination to exist.

The affirmative of the first question is shown from the following considerations: 1. The promises made to Christ of the certain efficacy of his death, Ps. 110: 3. Isa. 53: 10—12, &c. 2. The character under which Christ died. Christ laid down his life as a shepherd, John 10: 11, 15, 16. Heb. 13: 20. Christ also laid down his life as a *husband*, as a *surety*, and as a *sacrifice of atonement*; (John 16: 9, 19.) all these characters implying limitation as to number. 3. From the *effects* ascribed to the death of Christ, being such as do not terminate upon all mankind. 4. Christ is said to have borne the sin of *many*, (the term *many* being in Scripture used to express an unlimited number only when opposed to *one*, or to *few*; but when no such opposition exists it is always used for a limited number, and generally stands opposed to *all*.) 5. The *intercession* of Christ, which is founded upon his death, and expressive of its grand design, extends not to all mankind, John 6: 37. 17: 20. 6. If the doctrine of eternal, personal, gratuitous election be a truth, that of a special design in the death of Christ must necessarily follow. 7. The character of the redeemed in the *world above* implies a special design in the death of Christ. These are some of the reasons in favor of the doctrine that there was a certain, absolute, and consequently limited design in the death of Christ, securing the salvation of all those and only those who are finally saved.

With regard to the consistency of the limited extent of Christ's redemption with universal calls and invitations, we may remark, it is a subject upon which a curious mind may start many questions which it would be difficult, and perhaps impossible, to solve. That there is a consistency between the divine decrees and the free agency of man, we are bound to believe; but whether we can account for it is another thing. Both are distinctly revealed, and we must believe them. (See ATONEMENT.)

The same difficulty which presents itself to the mind respecting the consistency of a belief in particular redemption, and a belief that there is in the death of Christ a sufficient ground for indefinite calls and universal invitations, attends us, in our present state, respecting almost all the works of God. For example, 1. *The time of man's life* is appointed of God; 2. Our portion in *this life* is represented as coming under the divine appointment; (Acts 17: 26. Ps. 31: 15. 47: 4.) 3. Events which imply the *evil actions* of men come under divine appointment. It must be confessed that some of these things may look like contradictions of the doctrine of free agency. They are doubtless profound subjects; and perhaps, as some have expressed it, we shall never be fully able, in the present state, to explain the *link* that unites the appointments of God with the free agency of man; the fact, however, is

abundantly revealed in Scripture; and it ought not to distress Christians if in this matter they have all their lives to "walk by faith, and not by sight." See articles ATONEMENT; PROFITATION; RECONCILIATION; SATISFACTION; and Edwards' *History of Redemption*; Cole on the *Sovereignty of God*; Lime Street Lect., lect. 5; Watts' *Ruin and Recovery*; Dr. Owen on the *Death and Satisfaction of Christ*; Gil's *Body of Divinity*; Maclaurin's *Essays*; Butler's *Analogy*; Wolfe's *Sermons*; Dwight's *Theology*; Fuller's *Works*.—H. Buck.

RED HEIFER. The particulars relative to this sacrifice, which was an eminent type of our Savior, (Heb. 9: 14.) will be found in Num. 19.

Spencer thinks, that the ceremony was designed in opposition to the Egyptian superstitions. But Mr. Taylor remarks, that though the Apis of Egypt was black, yet the Apis of India is "red-colored;" and consequently, the Hebrew red heifer could not be in opposition to this: which is the original of the Egyptian superstition. The virtue of purifying from defilement did not reside in the abundance of water with which the person previously washed himself; but in the ashes of the heifer, however small their quantity, with which he was sprinkled, (Heb. 9: 10, 13, 14.)

As no heifer can be burnt under the present condition of the Jews, it follows, that they cannot, on their own legal principles, be fully purified from the defilement communicated by the dead: they wash their clothes, the furniture of their apartments, their rooms, &c., but the ashes of the sacrifice are still wanting for the purification of their persons.—*Calmet*.

REDMAN, (JOHN, M. D.) first president of the college of physicians of Philadelphia, was born in that city, February 27, 1722. After finishing his preparatory education in Mr. Tennent's academy, he entered upon the study of physic with John Kearsley, then one of the most respectable physicians of Philadelphia. When he commenced the practice of his profession he went to Bermuda, where he continued for several years. Thence he proceeded to Europe, for the purpose of perfecting his acquaintance with medicine. He lived one year in Edinburgh; he attended lectures, dissections, and the hospitals in Paris; he was graduated at Leyden, in July, 1748, and after passing some time at Grey's hospital he returned to America, and settled in his native city, where he soon gained great and deserved celebrity. In the evening of his life he withdrew from the labors of his profession; but it was only to engage in business of another kind. In the year 1784, he was elected an elder of the second Presbyterian church; and the benevolent duties of this office employed him and gave him delight. He himself died of the apoplexy, March 19, 1808, aged eighty-six.

He was remarkably attached to all the members of his family. At the funeral of his brother, Joseph R., in 1779, after the company were assembled he rose from his seat, and, grasping the lifeless hand of his brother, said, "I declare in the presence of God and of this company, that in the whole course of our lives no angry word nor look has ever passed between this dear brother and me." He then knelt down by the side of his coffin, and implored the favor of God to his widow and children. He was an eminent Christian. He published an Inaugural Dissertation on Abortion, 1748, and a Defence of Inoculation, 1759.—*Allen*.

RED SEA; celebrated chiefly for the miraculous passage of the Israelites through its waters, Exod. 12: 37—39. Num. 11: 4. 33. 3.

The precise place of this passage has been contested. Some place it near Suez, at the head of the gulf; others, with more probability, about ten hours' journey lower down, at Clyma, or the vale of Bedea. The day before the passage, by the divine command, the Israelites encamped beside Pi-bahiroth, "between Migdol and the sea, over against Baal-zephon," Exod. 14: 2. Num. 33: 7. Pi-bahiroth signifies "the mouth of the ridge," or chain of mountains, which line the western coast of the Red sea, called Attaka, "deliverance," in which was a gap, which formed the extremity of the valley of Bedea, ending at the sea eastward, and running westwards to some distance, towards Cairo; Migdol, signifying "a tower," probably lay in that direction; and Baal-zephon, signifying "the northern Baal," was probably a temple on the oppo-

site promontory, built on the eastern coast of the Red sea. And the modern names of places in the vicinity tend to confirm these expositions of the ancient. Beside Attaka, on the eastern coast opposite, is a headland, called *Ras Musa*, or "the cape of Moses;" somewhat lower, *Haman Faraua*, "Pharaoh's springs;" below Girondel, a reach of the gulf, called *Birket Faraua*; and the general name of the gulf is *Bahr el Kotsuam*, "the bay of Submersion." These names indicate that the passage was considerably below Suez, according to the tradition of the natives.

In the queries of Michaëlis, sent to Niebuhr, when in Egypt, it was proposed to him to inquire upon the spot, whether there were not some ridges of rocks where the water was shallow, so that an army at particular times may pass over; secondly, whether the Etesian winds, which blow strongly all summer from the north-west, could not blow so violently against the sea as to keep it back on a heap, so that the Israelites might have passed without a miracle. And a copy of these queries was left, also, for Bruce, to join his inquiries likewise; his observations on which are excellent:—"I must confess, however learned the gentlemen were who proposed these doubts, I did not think they merited any attention to solve them. This passage is told us by Scripture to be a miraculous one; and if so, we have nothing to do with natural causes. If we do not believe Moses, we need not believe the transaction at all, seeing that it is from his authority alone we derive it. If we believe in God, that he made the sea, we must believe he could divide it when he sees proper reason; and of that he must be the only judge. It is no greater miracle to divide the Red sea than to divide the river Jordan. If the Etesian wind, blowing from the north-west in summer, could keep up the sea as a wall on the right, or to the south, of fifty feet high, still the difficulty would remain of building the wall on the left hand, or to the north. Besides, water standing in that position for a day must have lost the nature of fluid. Whence came that cohesion of particles which hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done this once, they must have repeated it many a time before and since, from the same causes. Yet Diodorus Siculus says, the Troglodytes, the indigenous inhabitants of that very spot, had a tradition from father to son, from their very earliest ages, that 'once this division of the sea did happen there; and that, after leaving its bottom some time dry, the sea again came back, and covered it with great fury.' The words of this author are of the most remarkable kind: we cannot think this heathen is writing in favor of revelation: he knew not Moses, nor says a word about Pharaoh and his host; but records the miracle of the division of the sea in words nearly as strong as those of Moses, from the mouths of unbiassed, undesigned pagans."

Still, sceptical queries have their use; they lead to a stricter investigation of facts, and thereby tend strongly to confirm the veracity of the history they mean to impeach. Thus it appears, from the accurate observations of Niebuhr and Bruce, that there is no ledge of rocks running across the gulf anywhere, to afford a shallow passage. And the second query, about the Etesian or northerly wind, is refuted by the express mention of a strong easterly wind blowing across, and scooping out a dry passage; not that it was necessary for Omnipotence to employ it there as an instrument, any more than at Jordan; but it seems to be introduced in the sacred history by way of anticipation, to exclude the natural agency that might in after times be employed for solving the miracle; and it is remarkable that the monsoon in the Red sea blows the summer half of the year from the north, the winter half from the south, neither of which therefore, even if wind could be supposed to operate so violently upon the waters, could produce the miracle in question.

Wishing to diminish, though not to deny the miracle, Niebuhr adopts the opinion of those who contend for a higher passage, near Suez. "For," says he, "the miracle would be less if they crossed the sea there than near Bedea. But whosoever should suppose that the multitude of the Israelites could be able to cross it here without a prodigy would deceive himself; for, even in our days, no

caravan passes that way to go from Cairo to mount Sinai, although it would considerably shorten the journey. The passage would have been naturally more difficult for the Israelites some thousands of years back, when the gulf was probably larger, deeper, and more extended towards the north; for, in all appearance, the water has retired, and the ground near this end has been raised by the sands of the neighboring desert." But it sufficiently appears, even from Niebuhr's own statement, that the passage of the Israelites could not have been taken near Suez; for, 1. He evidently confounded the town of Kolsum, the ruins of which he places near Suez, and where he supposed the passage to be made, with the bay of Kolsum, which began about forty-five miles lower down; as Bryant has satisfactorily proved, from the astronomical observations of Ptolemy and of Ulug Beigh, made at Heroum, the ancient head of the gulf. 2. Instead of crossing the sea at or near Ethan, their second station, the Israelites turned southwards, along the western shore; and their third station, at Pi-hahiroth, or Bedea, was at least a full day's journey below Ethan, as Bryant has satisfactorily proved from Scripture, Exod. 14: 2. And it was this unexpected change in the direction of their march, and the apparently disadvantageous situation in which they were then placed, entangled in the land, and shut in by the wilderness, with a deep sea in front, the mountains of Attaka on the sides, and the enemy in their rear, that tempted the Egyptians to pursue them through the valley of Bedea, by the direct route from Cairo, who overtook them, encamping by the sea, beside Pi-hahiroth, opposite to Baal-zephon, Exod. 14: 2-9.

Besides, 3. The particulars of this transaction demonstrate, that neither the host of the Israelites, nor the host of Pharaoh, could possibly have passed at the head of the gulf near Suez; where the sea was only half a league broad, and consequently too narrow to contain the whole host of Pharaoh at once; whose six hundred chariots alone, exclusive of his cavalry and infantry, must have occupied more ground.

Manetho, and the Egyptian writers, have passed over in silence this tremendous visitation of their nation. An ancient writer, however, Artapanus, who wrote a history of the Jews, about B. C. 150, has preserved the following curious Egyptian traditions:—"The Memphites relate, that Moses, being well acquainted with the country, watched the influx of the tide, and made the multitude pass through the dry bed of the sea. But the Heliopolitans relate, that the king, with a great army, accompanied by the sacred animals, pursued after the Jews, who had carried off with them the substance of the Egyptians; and that Moses, having been directed by a divine voice to strike the sea with his rod, when he heard it, touched the water with his rod; and so the fluid divided, and the host passed over through a dry way. But when the Egyptians entered along with them, and pursued them, it is said, that fire flashed against them in front, and the sea, returning back, overwhelmed the passage. Thus the Egyptians perished, both by the fire, and by the reflux of the tide." Comp. Ps. 77: 16, 17. 18: 13-15.

The Red sea derived its name from Edom, signifying "red," a title of Esau, to whom the bordering country of Edom, or Idumea, belonged, Gen. 25: 30. 36: 31-40. It was also called *Yam Suph*, "the weedy sea," in several passages, (Num. 33: 10. Ps. 106: 9, &c.) which are improperly rendered "the Red sea." Some learned authors have supposed that it was so named from the quantity of weeds in it. "But in contradiction to this," says Bruce, "I must confess, that I never in my life, and I have seen the whole extent of it, saw a weed of any sort in it. And indeed, upon the slightest consideration, it will appear to any one, that a narrow gulf, under the immediate influence of monsoons, blowing from contrary points six months each year, would have too much agitation to produce such vegetables, seldom found but in stagnant water, and seldom, if ever, found in salt ones. My opinion then is, that it is from the large trees, or plants, of white coral, perfectly in imitation of plants on land, that the sea has taken the name 'weedy.'" I saw one of these, which, from a root nearly central, threw out ramifications

in a nearly central form, measuring twenty-six feet diameter every way." This seems to be the most probable solution that has been hitherto proposed of the name. The tides in this sea are but moderate. At Suez the difference between high and low water did not exceed from three to four feet, according to Niebuhr's observations on the tides in that gulf, during the years 1762 and 1763. *Robinson's Bib. Repos.*, 1832.—*Watson*.

**REED**; (*agaman*, Job 40: 21. 41: 2, 20. Isa. 9: 14. 19: 15. 58: 5; *kalamos*, Matt. 11: 7.) a plant growing in fenny and watery places; very weak and slender, and bending with the least breath of wind, Matt. 11: 7. Luke 7: 24. Thus it is threatened, "The Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of the good land which he gave to their fathers, and shall scatter them beyond the river, because they have made their idol groves, provoking him to anger;" 1 Kings 14: 15. The slenderness and fragility of the reed is mentioned in 2 Kings 18: 21. Isa. 36: 6; and is referred to in Matt. 12: 20, where the remark, illustrating the gentleness of our Savior, is quoted from the prophecy of Isa. 42: 3. The Hebrew word in these places is *queneh*, as also in Job 40: 21. Isa. 19: 6. 35: 7. Ezek. 29: 6. (See *CANE*).—*Watson*.

**REES**, (*ABRAHAM*, LL. D.), a dissenting divine and author, was born, in 1743, in North Wales; was educated at the dissenting establishment, Hoxton, of which he became the mathematical tutor; was appointed theological professor at Hackney college; officiated more than forty years as minister of the congregation in the Old Jewry; was a fellow of the Royal Society, and of other institutions; and died June 9, 1825. He wrote Sermons; and contributed to the Monthly Review; but is best known as the editor of the enlarged edition of Chambers' Cyclopædia; and of the still more extensive Cyclopædia, in forty-four volumes.—*Davenport*.

**REFINE**; to purge, as founders do metal from dross, or as vintners do wine from dregs, 1 Chron. 28: 18. Isa. 25: 6. Christ is a *refiner and purifier*; by his word, his blood, his Spirit, and by sanctified troubles, he purges out the dross of error, corruption, and scandalous persons, from the church, and the dross of sinful defilement from the heart and life of his people, Mal. 3: 2, 3. Isa. 48: 10. Zech. 13: 9. The *word of the Lord is refined*; there is no dross, error, wickedness, or vanity to be found therein, 2 Sam. 22: 31. Ps. 119: 140.—*Brown*.

**REFORM**; to bring into a new shape, course, or disposition. The Hebrews were reformed when they left their idolatries and other evil courses, and turned to the Lord, Lev. 26: 23. The gospel dispensation is called the *reformation*; the ceremonial ordinances, being fulfilled in Christ, were laid aside for more clear, easy, and spiritual ones; and multitudes of Jews and Gentiles were turned from the legal, superstitious, idolatrous, and other wicked courses, to the profession, faith, and obedience of a God in Christ, Heb. 9: 10.—*Brown*.

**REFORMATION**; usually spoken of the great reformation in Christendom begun by Luther, in 1517.

The sad apostasy of the Romish hierarchy, combined with the indecency and arrogance with which they trampled upon the rights of sovereigns, and upon the property and the comfort of all classes of men, had, for a considerable period, produced a general conviction, that a reformation of the church in its head and members, (to use the expression which was then prevalent,) was absolutely requisite: and some steps to accomplish this had been actually taken. The celebrated council of Constance, whilst, in its efforts to heal the schism which had so long grieved and scandalized the catholic world, it set aside the rival pontiffs who claimed to be the successors of St. Peter, laid down the important maxim, that a general council was superior to a pope, and that its decisions can restrain his power; and this doctrine, which might otherwise have appeared to arise out of the extraordinary circumstances under which it was declared, was fully confirmed by the council of Basil, which met several years after, and which decided the point upon grounds that might at all times be urged. The popes, indeed, remonstrated against this, but still they were compelled to lower their tone; and they were often reminded, even within the precincts of their

own court, that the period was fast approaching when the fallacy of many of their pretensions would be ascertained and exposed. It had become common, before the election of a new pontiff, to frame certain articles of reformation, which the successful candidate was required to swear that he would carry into effect; and although the oath was uniformly disregarded or violated, the views which led to the imposition of it indicated the existence of a spirit which could not be eradicated, and which might, from events that could not be foreseen, and could not be controlled, acquire a vigor which no exertion of power could resist. Such, under the beneficent arrangement of Providence, was soon actually the case. (See *LUTHER*, &c.)

In the progress of the opposition made to some of the worst abuses of Rome, they who conducted that opposition were guided to the word of life; they studied it with avidity and with delight; and they found themselves furnished by it with sufficient armor for the mighty contest in which they were to engage. They discovered in the New Testament what Christianity really was; their representations of it were received with wonder, and read with avidity; the secession from the church of Rome became much more rapid and much more extensive than it had previously been, and all possibility of reconciliation with that church was done away. Of this the popes were fully aware; and as the only way of counteracting that which was to them so formidable, they attempted, by various devices, to fetter the press, to prevent the circulation of the Bible, and thus again to plunge the world into that intellectual darkness from which it had been happily delivered. The scheme was impracticable. The "*Judices Expurgatorii*," in which they pointed out the works that they condemned, and which they declared it to be heresy and pollution to peruse, increased the desire to become acquainted with them; and although some who indulged that curiosity suffered the punishment denounced by the inquisition against the enemies of papal superstition, there was an immense proportion which even spiritual tyranny could not reach; so that the light which had been kindled daily brightened, till it shone with unclouded lustre through many of the most powerful and the most refined nations of Europe.

It is worthy of careful observation, that the resistance which ultimately proved so successful, was first occasioned by practices that had been devised for establishing the monstrous despotism of the popes; that when it commenced it was directed against what was conceived to be an abuse of power, without the slightest suspicion being entertained that the power itself was unchristian; that the Reformers gradually advanced; every adjuvial inquiry to which they were conducted enlarging their views, and bringing them acquainted with fresh proofs of that daring usurpation to which men had long submitted, till at length the foundation upon which the whole system, venerated through ages, rested, was disclosed to them, and perceived to be a foundation of sand. The consequence was, that the supremacy of the pope was by multitudes abjured; that he was branded as Antichrist; that communion with the popish church was avoided as sinful; and that the form of ecclesiastical polity, the essential principle of which was the infallibility of the bishop of Rome, was forever renounced. The wonderful manner in which this signal revolution, so fraught with blessings to mankind, was accomplished, the various events which mark its history, and the characters and exertions of the men by whose agency it was effected, cannot be too often surveyed, or too deeply fixed in the memory. The whole, even with reference to the illumination of the human mind and the improvement of the social state of the world, is in a high degree interesting; and that interest is unspeakably increased by our discerning the most striking evidence of the gracious interposition of Providence, dissipating the cloud which obscured divine truth, and restoring to mankind that sacred treasure which is sufficient to make all who seriously examine it wise unto salvation. It does not, however, come within the compass of this work to give a minute history of the origin and progress of the Reformation, to trace the steps of Zuinglius and of Luther, and to detail the circumstances which advanced or retarded them in the glorious career upon which they had entered.

Much information however will be found on this subject in various articles of this work, especially in the lives of Luther and other reformers.

On the review of this great era, what reason have we to admire Infinite Wisdom, in making human events, apparently fortuitous, subservient to the spread of the gospel! What reason to adore that Divine Power which was here evidently manifested in opposition to all the powers of the world! What reason to praise that Goodness, which thus caused light and truth to break forth for the happiness and salvation of millions of the human race! But, above all, let us praise God that it pleased him to raise up, in the persons of the Reformers, men of a character equal to the crisis. They were men, says Dr. Wayland, who counted not their lives dear unto them when a moral change was to be effected. In despite of every thing appalling in the form of opposition, they studied, they argued, they preached, they wrote, they translated, they printed; they employed for the promotion of true religion all those means which the progress of society had placed within their power. They thus gave the impression of Christianity to the changes which were going forward.

But, if we mistake not, physical and intellectual changes, very similar to those which characterized the Reformation, are at this moment going forward among us. It remains for the men of the present generation to say, whether these changes shall receive a corresponding moral impression.

For further information on this interesting subject, we refer our readers to the *Works of Burnet and Brandt*; to *Beausobre's Histoire de la Reformation dans l'Empire, et les Etats de la Confession d'Augsbourg, depuis 1517—1530*, in four vols. 8vo, Berlin, 1785; *Mosheim's Ecclesiastical History*; and particularly the *Appendix* to vol. 4, p. 136, on the *Spirit of the Reformers*, by Dr. Maclaine. See also *Sleidan De Statu Religionis et Reipublice Carolo V.*; *Father Paul's Hist. of the Council of Trent*; *Robertson's Hist. of Charles V.*; *Knox's* and *Dr. Gilbert Stewart's Hist. of the Reformation in Scotland*; *Ency. Brit.*; *An Essay on the Spirit and Influence of the Reformation by Luther*, by B. C. Villiers; which work obtained the prize on this question: (proposed by the National Institute of France.) "What has been the influence of the reformation by Luther on the political situation of the different states of Europe, and on the progress of knowledge?" *H. More's Hints to a Young Princess*, vol. ii. ch. 35; *Scott's Hist. of the Reformation*; *Jones's Lectures on Church History*; *Wayland's Discourses*.—*Watson*; *Hend Buck*.

**REFORMED CHURCH.** (See **CHURCH, REFORMED.**)  
**REFORMED DUTCH CHURCH**; more properly, **DUTCH REFORMED CHURCH IN THE UNITED STATES.** This is the oldest body of Presbyterians in America; it descended immediately from the church of Holland; and for about a century from its commencement in this country, it hung in colonial dependence on the classis of Amsterdam, and the synod of North Holland, and was unable to ordain a minister, or perform any ecclesiastical function of the kind, without a reference to the parent country and mother church.

The origin of this church will lead us back to the earliest history of the city and state of New York; for they were first settled by this people, and by them a foundation was laid for the first churches of this persuasion, the most distinguished of which were planted at New York, (then called New Amsterdam,) Flushing, Esopus, and Albany. The church at New York was probably the oldest, and was founded at or before the year 1639. This is the earliest period to which its records conduct us.

The Dutch church was the established religion of the colony until it surrendered to the British, in 1664, after which, its circumstances were materially changed. Not long after the colony passed into the hands of the British, an act was passed, which went to establish the Episcopal church as the predominant party; and for almost a century after, the Dutch and English Presbyterians, and all others in the colony, were forced to contribute to the support of that church.

The first judicatory higher than a consistory among this people was a Cœtus, formed in 1747. The object and powers of this assembly were merely those of advice and fraternal intercourse.

It could not ordain ministers, nor judicially decide in ecclesiastical disputes, without the consent of the classis of Amsterdam.

The first regular classis among the Dutch was formed in 1757. But the foundation of this classis involved this infant church in the most unhappy collisions, which sometimes threatened its very existence. These disputes continued for many years, by which two parties were raised in the church, one of which was for, and the other against, an ecclesiastical subordination to the judicatories of the mother church and country. These disputes, in which eminent men on both sides were concerned, besides disturbing their own peace and enjoyment, procured unfavorable impressions among their brethren at home.

In 1776, John H. Livingston, D. D., then a young man, went from New York to Holland, to prosecute his studies in the Dutch universities. By his representations, a favorable disposition was produced towards the American church in that country; and on his return, in full convention of both parties, an amicable adjustment of their differences was made, and a friendly correspondence was opened with the church in Holland, which was continued until the revolution of the country under Bonaparte.

The Dutch church suffered much in the loss of its members, and in other respects, by persisting to maintain its service in the Dutch language after it had gone greatly into disuse. The solicitation for English preaching was long resisted, and Dr. Laidlie, a native of Scotland, was the first minister in the Dutch church in North America, who was expressly called to officiate in the English language.

The statistics of this denomination are, one hundred and sixty-seven ministers; one hundred and ninety-seven churches; twenty-one thousand one hundred and fifteen communicants; about thirty thousand families, and one hundred fifty thousand souls.

Rutger's college, in New Jersey, is under the direction of this denomination. It was established in 1770, and named after a distinguished benefactor. Rev. Philip Milledoler, D. D., is its president. The theological seminary of New Brunswick is also under the patronage of the Dutch church, and is connected with Rutger's college. The number of its students is twenty.

Most of the Dutch Presbyterians are in New York; the remainder are chiefly in New Jersey and Pennsylvania.—*Benedict's History of all Religions*; *Am. Quar. Register*, May, 1832; Feb. 1834.

**REFORMED GERMAN CHURCH**; more properly, **GERMAN REFORMED CHURCH IN THE UNITED STATES.** As the Dutch Reformed church in this country is an exact counterpart of the church of Holland, so the German Reformed is of the Reformed or Calvinistic church of Germany. The people of this persuasion were among the early settlers of Pennsylvania; here their churches were first formed; but they are now to be found in nearly all the states south and west of the one above named. The German Reformed churches in this country remained in a scattered and neglected state until 1746, when the Rev. Michael Schlatter, who was sent from Europe for the purpose, collected them together, and put their concerns in a more prosperous train. They have since increased to a numerous body, and are assuming an important stand among the American Presbyterians.

Their present statistics are, one hundred and eighty ministers; six hundred churches; thirty thousand communicants; three hundred thousand population.—*Benedict's Hist. of all Religions*; *Am. Quar. Reg.*, May, 1833, and Feb. 1834.

**REFORMERS, or CAMPBELLITES.** (See **DISCIPLES OF CHRIST, and REGENERATION.**)

**REFRESH**; (1.) To strengthen one by food, 1 Kings 13: 7. (2.) To take rest and recover strength after fatigue, Exod. 23: 12. (3.) To revive and comfort, 1 Cor. 16: 18. Men's spirits, souls, or bowels, are *refreshed* when they get new inward ease, strength, vigor, and comfort, Job 32: 20. 2 Cor. 7: 13. Prov. 25: 13. Philm. 7. The times of *refreshing* and of *restitution* spoken of Acts 3: 19—21, appear to be the season of religious revival and ultimate restoration of the Jews so often predicted by the prophets. It may however refer to the results of the last judgment, Acts 3: 19. (See **REST.**)—*Brown*.

**REFUGES, CITIES OF.** In the East, from time immemo-

rial, the punishment of murder, or manslaughter, has been to a great extent a matter not of public justice, but of private, and often of precipitate, violent, and cruel revenge. (See *AVENGER OF BLOOD*.) No discrimination is made in the heat of the passions between intentional and involuntary homicide. To provide security therefore for those who should undesignedly kill a man, the Lord commanded Moses to appoint six cities of refuge, or asylums, that whoever should have thus spilt blood might retire thither, and have time to prepare his defence before the judges; and that the kinsmen of the deceased might not pursue and kill him, Exod. 21: 13. Num. 35: 11, &c. Of such cities there were three on each side Jordan.

The cities of refuge were to be of easy access; and every year, on the fifteenth of Adar, the magistrates inspected the roads, to see that they were in good condition, and that there were no impediments. At every division of the road was a direction-post, on which was written, *Refuge, Refuge*, for the guidance of him who was fleeing for security. They were to be well supplied with water and provisions. It was not allowed to make any weapons there, that the relations of the deceased might not procure arms to gratify their revenge. It was necessary, that whoever took refuge there should understand a trade, that he might not be chargeable. They used to send some prudent and moderate persons to meet those who were pursuing the culprit, in order to dispose them to clemency and forgiveness, and to await the decision of justice.

At the death of the high-priest, the refugee might quit the city in which he was. But though the manslayer had fled to the city of refuge, he was not exempt from the power of justice, Num. 35: 12. An information was lodged against him; and he was summoned before the judges and the people, to prove that the murder was truly casual and involuntary. If found innocent, he dwelt safely in the city to which he had retired; if otherwise, he was put to death, according to the law. Scripture is not very express, whether the affair came under the cognizance of the judges of the place where the murder was committed, or of the judges of the city of refuge, to which the murderer had fled. Comp. Deut. 19: 11, 12. Josh. 20: 4, 5, 6. Num. 35: 25. But it appears from the passage of Joshua, that the fugitive underwent two trials: first in the city of refuge, where the judges summarily examined the affair; secondly, in his own city, where the magistrates examined the cause more strictly. If the latter judges declared him innocent, they reconducted him under a guard to the city of refuge.

Those who are best acquainted with Eastern customs, will be best able to appreciate how mild, considerate, politic, and humane, was this Mosaic institution.—*Cabinet*.

**REFUGEES**; a term first applied to the French Protestants, who, by the revocation of the edict of Nantes, were constrained to flee from persecution, and take refuge in foreign countries. Since that time, however, it has been extended to all such as leave their country in times of distress. (See *HUGUENOTS*.)—*Hend. Buck*.

**REGENERATION**; a scriptural designation for the new birth; that work of the Holy Spirit by which we experience a change of heart, or receive a holy disposition.

It will be of advantage to notice the import of this term in other writers. It is compounded of *pain*, *again*, and *genesis*, *generation*, or *origin*. It is used by Greek writers to express the state of the earth in the spring, when the face and appearance of nature is renovated, and the vegetables, flowers, and fruits, are regenerated in the successors of those of the last year. So, by a strong metaphor, Cicero, writing to Atticus, expresses the state and dignity to which he was reappointed after his return from exile, by the term *regeneration*. Josephus also calls the rebuilding and restoration of Jerusalem, after the captivity, the *regeneration* of his country.

The fathers, by a literal interpretation of Paul's metaphorical language, (Tit. 3: 5.) unhappily employed the term *regeneration* to signify baptism; so that Phavorinus says expressly, referring to this place, the *holy rite of baptism is called regeneration*. It is so used by Justin Martyr, and other early Christians. But this is to confound the *sign* with the *thing signified*; an error, the consequences of which have been most deplorable in every succeeding age,

as the history of all established churches, from Rome to England, will testify. Baptism was always thought to denote a resurrection, a transplantation, a change of manners, of society, of interests, and of cares, as those who are "risen with Christ," who are "alive from the dead," with whom "old things are passed away, and all things are become new," &c.; and when administered to believers, as in the primitive times, it actually did denote this. *Still it was not the thing itself.*

It is remarkable that the error of the fathers on this subject has been recently revived in this country by Mr. Alexander Campbell. (See *DISCIPLES OF CHRIST*.) Let those who adopt the error look seriously at the consequences.

Regeneration, then, is to be distinguished from baptism, which is an external rite, though some have confounded them together. Nor does it signify a mere reformation of the outward conduct. Nor is it a conversion from one sect or creed to another; or even from atheism. Nor are new faculties given in this change. Nor does it consist in new revelations, a succession of terrors or consolations, or any whisper as it were from God to the heart, concerning his secret love, choice, or purpose to save us.

The change in regeneration consists in the recovery of the moral image of God upon the heart; that is to say, so as to love him supremely and serve him ultimately as our highest end, and to delight in him superlatively as our chief good. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind. This is the duty of every rational creature; and in order to obey it perfectly, no part of our inward affection or actual service ought to be, at any time, or in the least degree, misapplied. Regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite. It may be remarked, that though the inspired writers use various terms and modes of speech in order to describe this change of mind, sometimes terming it conversion, regeneration, a new creation, or the new creature, putting off the old man with his deeds, and putting on the new man, walking not after the flesh, but after the spirit, &c., yet it is all effected by the word of truth, or the gospel of salvation, gaining an entrance into the mind, through divine teaching, so as to possess the understanding, subdue the will, and reign in the affections. In a word, it is faith working by love that constitutes the new creature, the regenerate man, Gal. 5: 6. 1 John 3: 1—5. It is expressed in Scripture by being born again; (John 3: 7.) born from above, so it may be rendered; (John 3: 2, 7, 27.) being quickened; (Eph. 2: 1.) Christ formed in the heart; (Gal. 4: 12.) a partaking of the divine nature, 2 Pet. 1: 4.

The efficient cause of regeneration is the Divine Spirit. That man is not the author of it is evident, if we consider, 1. The case in which men are before it takes place; a state of ignorance and inability, John 3: 4. 2. The nature of the work shows plainly that it is not in the power of men to do it: it is called a creation, the production of a new class of principles, which was not in the mind before, and which man could not himself produce, Eph. 2: 8, 10. 3. It is expressly denied to be of men, but declared to be of God, John 1: 12, 13. 1 John 3: 9. The instrumental cause, if it may be so called, or means, is the word of God, James 1: 18. 1 Cor. 4: 15.

The evidences of it are, conviction of sin, holy sorrow, deep humility, knowledge, faith, repentance, love, and devotedness to God's glory.

The properties of it are these:—1. It is a passive work, and herein it differs from conversion. In regeneration we are passive, and receive from God; in conversion we are active, and turn to him.—2. It is an effectual, or invincible work of God's grace, Eph. 3: 8.—3. It is an instantaneous work, for there can be no medium between life and death; and here it differs from sanctification, which is progressive.—4. It is a complete work, and perfect in its kind; a change of the whole man, 2 Cor. 5: 17.—5. It is a great and important work, both as to its author and effects, Eph. 2: 4, 5.—6. It is an internal work, not consisting in bare outward forms, Ezek. 36: 26, 27.—7. Visible as to its effects, 1 John 3: 14.—8. Delightful, 1 Pet. 1: 8.—9. Necessary, John 3: 3.—10. It is a work of grace, the blessings of which we can never finally lose, John 13: 1.

The Scripture account of men's hearts being by nature *unclean*; *deceitful above all things*, and *desperately wicked*; *enmity against God*; *dead in trespasses and sins*, renders it manifest that no good act can be performed by them without new habits or principles of grace implanted in them, Job 14: 4. Jer. 17: 9. Rom. 8: 7, 8. Eph. 2: 1, 2. Matt. 14: 19. 8: 16, 17. 12: 33—35. Neither the love, nor the wisdom, nor the sufficiency of Christ, can appear in our redemption, unless the remedy answer to the malady, and gracious habits be implanted instead of the natural habits of indwelling corruption, spiritual knowledge instead of ignorance, faith instead of an evil heart of unbelief, love instead of enmity, &c. Ezek. 10: 19. 36: 26. 1 Cor. 7: 11. Tit. 3: 3, 5. The Scripture never represents any virtuous acts of men as either their regeneration or the means of it, but always as the *fruit* of it. We see and know spiritual things, because we are *born again*, and have had *eyes* to see and *ears* to hear *given* us, Deut. 29: 4. 1 John 5: 20. John 3: 3. 1 Cor. 2: 14. We believe that Jesus is the Christ, and receive him by faith, because we are *born of God*, 1 John 5: 1. John 1: 12, 13. We love God and his people, because we are *born of God*, and *know God*, 1 John 4: 7. The *sight-giving*, *quickening*, *heart-circumcising*, *renewing*, *begetting*, and *creating* influence ascribed to God in this matter, at once represents us *entirely passive* in our regeneration; and that the power of God works not by mere moral suasion upon the rational soul, but by a supernatural and almighty influence, similar to that through which by a word he created the world, healed desperate diseases, or raised the dead; and that by this divine agency there is produced in us an abiding vital habit or principle of grace, disposing and enabling to acts of faith, love, &c. Acts 26: 18. 2 Cor. 4: 6. Deut. 29: 4. John 5: 25. Rom. 4: 17. Eph. 2: 1, 5. Ezek. 37: 1—14. Deut. 30: 6. Col. 2: 11, 12, with Gen. 1: 17, 10, 11. Tit. 3: 5. Eph. 4: 23. John 1: 13. 3: 3, 5, 6, 8. Jam. 1: 18. 1 Pet. 1: 3, 23. Eph. 2: 10. 4: 24. Col. 3: 10. The inspired representations of that which is produced by this supernatural and all-powerful agency of God, are remarkable: as a *mind serving the law of God*, a *law of the mind that warreth*; (Rom. 7: 23, 25.) as a copy of God's law in the heart, which Adam had in his creation; (Jer. 31: 33. 2 Cor. 3: 3.) as *life*, *eternal life*, *abiding* in one; (1 John 5: 12. 3: 14, 15.) a *heart*, a *new heart*, a *pure heart*, *one heart*, a *heart to know* and *fear God*, a *heart of flesh*; (Ezek. 19: 11, 19. 26: 6. 18: 31. Jer. 24: 7. 32: 39. Deut. 29: 4. 1 Tim. 1: 5. Heb. 10: 22.) a *divine nature*, *God's workmanship* created not in or by, but *unto good works*; (2 Pet. 1: 4. Eph. 2: 10.) the *image of God*, opposed to the image of the devil, which is in them by nature, and answerable in the substance of it to Adam's likeness to God, Eph. 4: 24. Col. 3: 10. 2 Cor. 3: 18. Gen. 1: 26, 27. A *new creature*, that has a real subsistence in us, and rendering us *new* in our qualities, and which is contrary to and exclusive of *old* sinful lusts, 2 Cor. 5: 17. Gal. 6: 15. Eph. 2: 10. 4: 24. Col. 3: 10. A *new man*, the reverse of the *old man*, which must be put off, and is crucified with Christ; (Bph. 4: 22, 24. Col. 3: 9, 10. Rom. 6: 6.) a *new man*, having *eyes* to see, *ears* to hear, and a *heart to understand*; (Deut. 39: 4.) an *inward or inner man*, which delights in God's law, and is *renewed and strengthened* day by day, Rom. 7: 22. 2 Cor. 4: 16. Eph. 3: 16. A *spirit born of God's Spirit*, a *new spirit*, put within one, and which *lusteth against the flesh*, or habits of sinful corruption, and directs and draws in a good walk, and produces gracious fruits of actual holiness, John 3: 5, 6. Ezek. 36: 26. 11: 19. Rom. 8: 4. Gal. 5: 17, 22. As *fleshy tables of the heart*, in which Christ's truths are written by the Holy Ghost, 2 Cor. 3: 3. An *inward root*, which produces good fruits, Matt. 7: 17, 18. 12: 33. 13: 6, 21. A *good treasure of the heart*, out of which good acts are brought forth; (Matt. 12: 35.) *good ground of an honest and good heart*, in which the seed of gospel truth is sown, Luke 8: 15. Matt. 13: 23. As *incorruptible seed*, distinct from and conveyed into the heart by the word of God; (1 Pet. 1: 23.) *seed that abideth* in every one born of God; (1 John 3: 9.) and which is manifest in an implanted habit of grace in every saint. This gracious habit or principle, under the different forms of knowledge, faith, love, hope, &c., is represented as *obtained*; (2 Pet. 1: 1.) *had*; (2 Thess. 3: 2.) *kept*; (2 Tim. 4: 7.) as *abiding*;

(Luke 22: 32. 1 Cor. 13: 8, 13.) *dwelling*; (2 Tim. 1: 5. Eph. 3: 17.) as *working*; (Gal. 5: 6, 22. Jam. 2: 22. 1 Cor. 13: 4, 8.) as *increased*; (2 Cor. 10: 15.) *growing*; (2 Pet. 3: 18.) all which descriptions manifest, that in every regenerate person there is divinely implanted, preserved, strengthened, and excited, a supernatural virtuous habit, or vital principle of holiness.

This implanted and inherent grace and holiness may either be viewed as one simple habit or principle, filling and disposing the whole soul to holy acts; or, in respect of the different powers of the soul in which it is sent and acts, and in respect of its different forms of acting on objects, it may be distinguished into the different habits or graces of knowledge, faith, love, hope, repentance, &c. But the thing is so important, that whoever denies this, overthrows the gospel, and all the work of the Spirit of God, the grace of Christ, and the new covenant. Without allowing this *habitual grace*, we must deny original sin, the sinful corruption of man's whole nature, and the spiritual extent and indispensable obligation of God's law, as a rule of life. We must deny all sanctification of our nature, all renovation of the whole man after the image of God, all experience and exercise truly virtuous or acceptable to God, all spiritual warfare between the flesh and spirit; all growth and perseverance of grace, and perfection therein at last; all marks of a gracious state, and examination of ourselves whether we be in the faith, or Christ be in us; all habitual, nay, actual preparation for the Lord's supper, or for death or heaven; and all meanness of nature or temper for the blessedness of heaven; and all admission to it, unless it be with hearts filled with all unrighteousness. In short, the whole experience and exercise of religion must be reduced to those of the stony-ground hearers; some kind of moral influence of the Holy Ghost by the word, and some rootless, chimerical, and transient acts of faith, love, or the like.

See CALLING; CONVERSION; and *Charnock's Works*, vol. ii. p. 1—230; *Cole and Wright*, but especially *Witherspoon on Regeneration*; *Doddridge's Ten Sermons on the subject*; *Dr. Gill's Body of Divinity*, article *Regeneration*; *Dr. Owen on the Spirit*; *Lime Street Lectures*, sermon 8; *Dwight's Theology*; *Fuller's Works*; *Works of Robert Hall*; *Hinton on the Spirit*.—*Hund. Buck*; *Calmet*; *Watson*; *Brown*.

REGIUS, (URBANUS,) a divine, was born at Arga Lorega, in Germany. He received his education at Lindau, Friburg, Basil, and Ingolstadt, where he distinguished himself for diligence and success in study. He soon became eminent for his erudition, was made poet laureate and orator to the emperor Maximilian, and afterwards professor of oratory and poetry in the university of Ingolstadt. He subsequently applied himself to the study of divinity; and when the controversy was going on between Luther and Eckius, sided with the former. Great exertions were made to restore him to papacy, but they proved unsuccessful.

In 1530, he was prevailed upon by the duke of Brunswick to go to Lunenburg, in his dominions, to take charge of the church there. The prince soon became much attached to him, and made him chief pastor of all the churches in his dominions, with an ample salary for his support. The rest of his life was here spent in preaching, writing, and religious conferences. He finished his course with joy, A. D. 1541.

He is spoken of as a man of excellent understanding, of uncommon learning, upright in his life and conversation, and indefatigable in the labors of his sacred function.—*Middleton's Evan. Biog.*, vol. i. p. 144.

REHOBOAM; the son and successor of Solomon, by Naamah, an Ammonitess, 1 Kings 14: 20, 21. He was forty-one years old when he began to reign; and was therefore born in the first year of his father's reign. He ascended the throne A. M. 3029, and reigned seventeen years at Jerusalem. He died A. M. 3046.

Rehoboam was buried in the city of David, and was succeeded by his son Abijah, who, speaking of his father, says, he was an ignorant prince, unskilled in the art of government, a weak man, and without courage, 2 Chron. 13: 7. Solomon seems to have had this son, his successor, before his eyes, in Eccl. 2: 15: 19.

The indiscretion of this prince caused ten of the tribes



to revolt, and thus occasioned the founding of the kingdom of Israel. (See JEROBAM.)—*Calmet*.

REID, (THOMAS,) a celebrated Scotch divine and metaphysician, was born, in 1710, at Strachan, in Kincardineshire; was educated at Marischal college, Aberdeen; became minister of New Machar; was appointed one of the professors of philosophy at King's college, Aberdeen, in 1751; succeeded Adam Smith, in 1764, as professor of moral philosophy at Glasgow; and died in 1796. Dr. Reid was the first writer in Scotland who attacked the sceptical conclusions of Hume's philosophy, and labored to refute the ideal theory, which was then prevalent. His principal works are, *An Inquiry into the Human Mind*; *Essays on the Intellectual Powers of Man*; and *Essays on the Active Powers of Man*.—*Davenport*.

REIGN; to rule or command as a king, 2 Sam. 5: 4, 5. *The saints reign*; they have a spiritual dominion over sin, Satan, and the corrupt influence of this world; and by their prayers have considerable influence in the management of it; and during the millennium, they shall possess the chief power in church and state, Rev. 5: 10. 20: 6. They *reign in life* spiritual, being more than conquerors, through him that loved them, of sin, Satan, and the world; and *reign in life* eternal when they are advanced to the highest glory, and have every thing to their wish, Rom. 5: 17. *Sin reigns*, and *reigns unto death*, when indwelling sin has the chief power in the heart, and when sin in general hastens forward, and condemns to death temporal, spiritual, and eternal, Rom. 6: 12. 5: 25. *Grace reigns*, and *reigns to eternal life*; through the finished and imputed righteousness of Jesus Christ, the free favor of God, in a glorious and irresistible manner, disposes of the elect and all their concerns so as to promote their eternal life: the gracious habits implanted in their souls conquer their inward corruptions, and prepare them for eternal life; nor can sin reign over them as before, Rom. 6: 14. 5: 21.—*Bronn*.

REINHARD, (FRANCIS VOLKMAR, S. T. D.,) a celebrated Protestant preacher, was born in the duchy of Sutzbach, in Germany, A. D. 1753. He was instructed by his father, who was a clergyman, until he was sixteen, when he was admitted into the gymnasium of Ratisbon, where he remained five years; and in 1773, he was removed to the university of Wittenberg. The study of sacred eloquence especially attracted his attention; and his reputation procured him, in 1782, the chair of theology, to which, in 1784, was added the offices of preacher at the university church and assessor of the consistory. In 1792, he was invited to Dresden, to become first preacher to the court of Saxony, ecclesiastical counsellor, and member of the supreme consistory. After filling these stations with high reputation for about twenty years, he died, September 6, 1812, in the sixtieth year of his age.

The character and works of Reinhard are of the first order. He was equally conspicuous as a scholar, philosopher, divine, pulpit orator, and Christian. Though evangelically educated by his father, he doubtless acquired in the progress of his studies some bias towards the *rationalism* which was then creeping into all the universities of Germany. (See RATIONALISM, and NEOLOGY.) But his religious sensibilities and profound reverence for the word of God as one only and sufficient rule of faith and practice, enabled him to withstand that popular tide of degeneracy which drifted so many of his contemporaries upon the rocks and quicksands of a baptized infidelity. (See NEOLOGY.) Convinced of the authenticity of the Scriptures, and of their consistency with themselves, he made no attempt to render reason co-ordinate with them, but viewed it as totally subordinate; as bound to recognise them as from God, and yield obedience to them as of divine authority. These views exposed him to much and severe opposition even among the followers of Luther; by some he was calumniated; by others, which was more afflictive to him, he was apologized for and defended.

His popularity as a preacher was unrivalled; and his sermons, of which thirty-nine volumes have been published, are said to be the best specimens of pulpit eloquence that Germany has furnished since the days of Luther. Besides this library of sermons, he gave to the public a brief System of Theology; a very valuable work on Christian Ethics, in five volumes; his Plan of the Foun-

der of Christianity; his Confessions, consisting of letters on his sermons, and on his education as a preacher; and two volumes of minor pieces, on a variety of important topics in theology, philosophy, and sacred literature. See *Spirit of the Pilgrims*, vol. v. no. 5. p. 297; *Memoirs and Confessions of F. V. Reinhard*; and *Ency. Amer.*

REINS, or KIDNEYS. The Hebrews, regarding them in some measure as the secret seat or source of the mental affections, ascribe to the reins knowledge, joy, pain, pleasure; hence in Scripture it is so often said, that God searches the heart and the reins.—*Calmet*.

RELICS; in the Roman church, the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, devoutly preserved in honor to their memory; kissed, revered, and carried in procession.

The honoring the relics of saints, on which the church of Rome afterwards founded her superstitious and lucrative use of them, as objects of devotion, as a kind of charms, or amulets, and as instruments of pretended miracles, appears to have originated in a very ancient custom that prevailed among Christians, of assembling at the cemeteries or burying-places of the martyrs, for the purpose of commemorating them, and of performing divine worship. When the profession of Christianity obtained the protection of civil government, under Constantine the Great, stately churches were erected over sepulchres, and their names and memories were treated with every possible token of affection and respect. This reverence, however, gradually exceeded all reasonable bounds; and those prayers and religious services were thought to have a peculiar sanctity and virtue which were performed over their tombs: hence the practice which afterwards obtained of depositing relics of saints and martyrs under the altars in all churches. This practice was then thought of such importance, that St. Ambrose would not consecrate a church because it had no relics; and the council of Constantinople in Trullo ordained, that those altars should be demolished under which were found no relics! Such was the rage for them at one time, that, as F. Mabillon, a Benedictine, justly complains, the altars were loaded with suspected relics: numerous spurious ones being everywhere offered to the piety and devotion of the faithful. He adds, too, that bones are often consecrated, which, so far from belonging to saints, probably do not belong to Christians. From the catacombs numerous relics have been taken, and yet it is not known who were the persons interred therein. In the eleventh century, relics were tried by fire, and those which did not consume were reckoned genuine, and the rest not. Relics were, and still are, preserved on the altars whereon mass is celebrated: a square hole being made in the middle of the altar big enough to receive the hand; and herein is the relic deposited, being first wrapped in red silk, and inclosed in a leaden box.

Besides the arguments from antiquity, to which the papists refer in vindication of their worship of relics, of which the reader may form some judgment from this article, Bellarmine appeals to Scripture in support of it! and cites the following passages; viz. Exod. 13: 19. Deut. 34: 6. 2 Kings 13: 21. 23: 16, 17, 18. Isa. 11: 10. Matt. 11: 20, 21, 22. Acts 5: 12, 15. 19: 11, 12.

The Roman Catholics in Great Britain do not acknowledge any worship to be due to relics, but merely a high veneration and respect, by which means they think they honor God, who, they say, has often wrought very extraordinary miracles by them!—*Hend. Buck*.

RELIEF SYNOD. The members of the Relief Synod are a species of dissenters in Scotland, who dissent from the establishment, that they may enjoy the liberty and privilege, which they maintain, of choosing their own ministers.

Mr. Gillespie, who may be considered as the founder of this sect, Mr. T. Boston, and Mr. Collier, together with some ordained elders, in 1752, constituted themselves into a presbytery at Colingsburgh, whose inhabitants were the first who formally applied to them for relief, hence called "the Presbytery of Relief;" being willing, say they, to afford relief from the rigorous execution of the act of patronage, to all "who adhered to the constitution of the church of Scotland, as exhibited in her creeds, canons, confessions, and forms of worship."

In regard to doctrines, worship, church government, and discipline, the members of the Relief kirk differ in little or nothing from the establishment.

There are at present upwards of eighty congregations in connexion with the synod. Of these thirty are large, and will average, every Sunday, about twelve hundred worshippers. Of the remaining fifty, several are small, but, one with another, they may be estimated at five hundred; making, in all, somewhat more than sixty thousand worshippers. And as it is found that only about one-half the population can regularly attend divine ordinances, the whole number in connexion with the synod may be reckoned at from one hundred and sixteen to one hundred and twenty thousand. *Adams' Religious World; Smith's Historical Sketches of the Relief Church; Edinb. Theol. Rev., Nov. 1830.—Hend. Buck.*

RELIGION, is a Latin word, derived, according to Cicero, from *religere*, "to reconsider;" but according to Servius and most modern grammarians, from *religare*, "to bind fast." If the Ciceronian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God. Accordingly, those who exhibited zeal and earnestness in the service of God, as the most important concern, were, therefore, called *religiosi*; and their conduct was called *religio* (the name of the Deity being frequently annexed) *dei*, or *erga deum*. The word *religio*, however, and especially the plural, *religiones*, was most commonly used in reference to external worship, rites, and ceremonies. According to the other derivation, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power. The word is sometimes used as synonymous with sect; but, in a practical sense, it is generally considered as the same with godliness, or a life devoted to the worship and fear of God. Dr. Doddridge thus defines it:—"Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind." (See GODLINESS.) The foundation of all religion rests on the belief of the existence of God. As we have, however, already considered the evidences of the divine existence, they need not be enumerated again in this place; the reader will find them under the article EXISTENCE OF GOD. See also the articles GOD, and JENOVAH.

Religion has been divided into natural and revealed. By natural religion is meant that knowledge, veneration, and love of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him and to one another. By revealed religion is understood that discovery which he has made to us of his mind and will in the Holy Scriptures.

As it respects natural religion, some doubt whether, properly speaking, there can be any such thing; since, through the fall, reason is so depraved, that man without revelation is under the greatest darkness and misery, as may be easily seen by considering the history of those nations who are destitute of it, and who are given up to barbarism, ignorance, cruelty, and evils of every kind. So far as this, however, may be observed, that the light of nature can give us no proper ideas of God, nor inform us what worship will be acceptable to him. It does not tell us how man became a fallen, sinful creature, as he is, nor how he can be recovered. It affords us no intelligence as to the immortality of the soul, the resurrection of the body, and a future state of happiness and misery. The apostle, indeed, observes, that the Gentiles have the law written on their hearts, and a law unto themselves; yet the greatest moralists among them were so blinded as to be guilty of, and actually to countenance, the greatest vices. Such a system, therefore, it is supposed, can hardly be said to be religious, which leaves man in such uncertainty, ignorance, and impiety. (See REVELATION.)

On the other side, it is observed, "that, though it is in the highest degree probable that the parents of mankind received all their theological knowledge by supernatural means, it is yet obvious that some parts of that knowledge

must have been capable of a proof purely rational, other wise not a single religious truth could have been conveyed through the succeeding generations of the human race but by the immediate inspiration of each individual. We, indeed, admit many propositions as certainly true, upon the sole authority of the Jewish and Christian Scriptures, and we receive these Scriptures with gratitude, as the lively oracles of God; but it is self-evident that we could not do either the one or the other, were we not convinced by natural means that God exists; that he is a being of goodness, justice, and power; and that he inspired with divine wisdom the penmen of these sacred volumes. Now, though it is very possible that no man, or body of men, left to themselves from infancy in a desert world, would ever have made a theological discovery, yet, what ever propositions relating to the being and attributes of the First Cause, and duty of man, can be demonstrated by human reason, independent of written revelation, may be called *natural theology*, and are of the utmost importance, as being to us the first principles of all religion. Natural theology, in this sense of the word, is the foundation of Christian revelation; for, without a previous knowledge of it, we could have no evidence that the Scriptures of the Old and New Testaments are indeed the word of God."

The religions which exist in the world have been generally divided into four: the Pagan, the Jewish, the Mohammedan, and the Christian; to which articles the reader is referred. The various duties of the Christian religion also are stated in their different places. See also, as connected with this article, the articles INSPIRATION, REVELATION, THEOLOGY, NATURAL, CHRISTIANITY, and books there recommended.—*Hend. Buck.*

RELIGIOUS; in a general sense, something that relates to religion; and, in reference to persons, that which indicates that they give their attention to religion, and are influenced by it, so as to differ from the world.

It is also used for a person engaged by solemn vows to the monastic life; or a person shut up in a monastery, to lead a life of devotion and austerity under some rule or institution. The male religious are called *monks* and *friars*; the females, *nuns* and *conventresses*.—*Hend. Buck.*

RELIGIOUS AND BENEVOLENT INSTITUTIONS. (SEE VOLUNTARY ASSOCIATIONS.)

RELIGIOUS EDUCATION. "Fathers," says the apostle, (Eph. 6: 4.) "bring up your children in the nurture and admonition of the Lord." This, surely, says Mr. Buckminster, can be interpreted as nothing less than a precept for the religious education of those committed to their care. If any thing should be taught soon, it is surely that which ought never to be forgotten. The cup will be tainted with the liquor which it first receives. The earliest age is that which imbibes the most copiously, and retains the longest. If then we would succeed in training up children in the nurture and admonition of the Lord, we must begin before the heart is hardened by prejudices, or polluted with vice. If we intend them to be Christians, we must let them know as soon as the intellect expands, that there are some truths, eternal and immutable, which are never to desert them; truths which time has sanctioned, genius embraced, learning illustrated, piety cherished, and the world revered in every age. The first light which strikes them should be the light of heaven. The mind will be preoccupied if the parent is a moment idle. The mind of a child cannot be shut up until he is ready to furnish it. No! strange prejudices, and curious and unaccountable opinions, will gain an early ascendancy in the neglected understanding; and, though it is hard to make them learn, it will be found still harder to make them forget what they should not have received.

We will here point out some of the most common mistakes on this subject.

The first is, an opinion that the habits of children only are to be regarded; and that, in time, principles will follow of course; that, if they only learn to behave well, it is of little importance to trouble their weak heads with reasons, or to furnish them with a stronger argument than the example or the command of their parents. But who does not know, that habits, unsupported by principles, are, even in the maturest mind, the most precarious and insecure of our possessions? As soon as the child's company is

changed, if he has been left without instruction, his character is changed also. Send him from his father's house, and you send him, innocent, indeed, but naked and unshielded, into the midst of enemies in ambush, and weapons flying in mid-air. An amiable temper, unfortified by principles; and good habits, strong only because they have not been tried; are the richest and easiest prey of the polluting harpies of profligate society. Indeed, to be careful of forming children to correct habits and fair demeanor, without imparting early principles of piety, is nothing better than raising the walls of a citadel, which you intend to leave unfortified, uncommanded.

A second mistake on this subject is, that because many of the subjects of religion are beyond the capacity of children, to instruct them in Christianity is only to load their memories with words, and by the irksomeness of such a lesson to give rise to an antipathy, which, in after life, may extend to every thing which wears the complexion of seriousness. But, even if it should be granted, that the primary truths of religion were not completely intelligible to the youthful capacity, it ought not to be therefore inferred, that tuition is vain. Indeed, if every kind of instruction were deferred till its nature and use could be completely understood by the pupil, we should soon be overwhelmed by a race of barbarians; and the next generation would find themselves thousands of years behind their progenitors. But, in fact, the principles of religion are some of the most simple and intelligible which can be proposed to the human mind.

A third mistake is, that to furnish children early with religious ideas is to infuse into them prejudices; as if a creature, introduced as man is into the world, helpless, unfurnished, dependent, and inexperienced, could live, or act, or think, a single day, without some kind of prejudices. Prejudice is an unexamined opinion. Now the slightest observation discovers that such is the condition of man, and such the progressive nature of his powers, from their feebleness in infancy to their maturity in manhood, that it is a law of his condition, which omnipotence only can abrogate, that during the years of childhood he should depend on authority, and lean on the understandings of others. His opinions, during this period, in distinction from his knowledge, can be nothing, and ought to be nothing, but prepossessions. And is it thought, that, by withholding from him instruction on subjects of religion, we secure him, for any season, from the slavery of prejudice? By this very neglect we infuse into his susceptible mind one of the most baneful and captivating of prejudices; for we tempt him unavoidably to this dangerous conclusion, that religious opinions are unworthy of his concern, or make no part of his interests, and are unnecessary, or unimportant to society. Besides, we must not think that no prejudices will grow up and deform his fruitful mind, of which we have not dropped the seeds. Is it thought that the opinions he will entertain on these subjects—opinions which he will gather from his first intercourse with society—will possess less of the nature of prejudices, than those which might have been instilled by parental affection, and enforced by parental authority?

But on what other subject which concerns the formation of the minds of children do we make so absurd a mistake? Wherein do we forbear to tincture their tender minds with our own opinions? It is not politics; it is not literature. Are the elements of the religion of Christ then less fixed than the principles of taste, less certain than the doctrines of party? Why must these alone be picked up by chance, or be left to be gathered by our children, at an age when all their habits shall be formed, all their prejudices shall be rooted, and parental recommendation have lost its supreme authority?

Another most unfortunate error upon this subject is this; that children will certainly acquire at school, and by the public institutions of the gospel, an adequate sentiment and knowledge of religious truths, without the necessity of our interference. The child, as soon as it is released from the bondage of the nurse, and needs no longer a careful eye to look after its steps, and guard it from external injury, is too often surrendered to instructors, some of whom are employed to polish the surface of the character, and regulate the motion of the limbs, others to furnish

the memory, and accomplish the imagination, while religion gets admission as she can; sometimes in aid of authority, and sometimes as a Saturday's task, or a Sunday's peculiarity, but how rarely as a sentiment. Their little hearts are made to flutter with vanity, encouraged to pant with emulation, persuaded to contract with parsimony, allowed to glow with revenge, or reduced to absolute numbness by worldliness and cares, before they have ever felt a sentiment of devotion, or beat with a pulsation of sorrow for an offence, or gratitude for a benefit, in the presence of God. Parents have no right to expect that the sense of religion will be infused by the labors of others. It is peculiarly the business, or rather, the pleasure of the parent. Let us abjure, then, the delusion that our children are learning all that is necessary of Christianity, without any instruction or encouragement from ourselves. When parents have ceased to be teachers, religion has ceased to be taught. (See PARENT.)

The institution of Sabbath schools, valuable as it is as an auxiliary of the parent in religious education, by no means diminishes the force of the preceding remarks; while the remarks serve to unfold the importance of the instruction given in Sabbath schools.—*Buckminster's Sermons; Works of Hannah More and Mrs. Barbauld; Babington; James' Parent's Gift; Abbott's publications; Dwight's Theology; Anderson on the Domestic Constitution.*

RELIGIOUS EFFORT. ENCOURAGEMENTS TO. We are citizens of a country, says Dr. Wayland, whose untrodden soil was moistened by the tears, and consecrated by the prayers, of persecuted saints; whose earliest institutions were formed under the auspices of the Bible, where every man may pray as much, and live as holily as he will; where every man may circulate as widely as he pleases the gospel of Jesus Christ, and as eloquently as he is able urge his fellow-citizens to obey it; and where God has been pleased to honor with his special benediction every effort which has been made to arrest the progress of vice, and to increase the influence of religion. What can we ask for more? Why stand we here all the day idle? We see how glorious a success has attended our present feeble and imperfect efforts. They have as yet been almost nothing, in comparison with the ability of the Christian church in this country. How few of us have even approached the point of self-denial in effort; and surely it is only at this point that real benevolence begins.

Let us estimate what is our solemn and unquestionable duty. Let us look at the wonderful success with which God has crowned our exertions, and I think we shall arrive at the conclusion, that with a corresponding degree of success upon so greater efforts for the promotion of religion than are palpably within our power, a revival of piety may be witnessed in every neighborhood throughout our land; the principles of the gospel of Jesus Christ may be made to regulate the detail of individual and national intercourse; the high praises of God may be heard from every habitation; and perhaps, before even the youth of the rising generation be gathered to their fathers, there may burst forth upon these highly favored states the light of the millennial glory. What is to prevent it? Let any man reflect upon the subject, and then answer.

My brethren, I speak deliberately. I do believe that the option, under God, is put into our hands. It is for us to say, whether the present movement shall be onward, until it terminate in the universal triumph of the Messiah, or whether all shall go back again, and the generations to come after us shall suffer for ages the divine indignation for our neglect of the gospel of the grace of God. The church has for two thousand years been praying "Thy kingdom come." Jesus Christ is saying unto us, "It shall come, if you desire it."

The period within which this question must be decided, may in other countries be prolonged; not so, however, in this country. Other governments may be kept stable, amid political commotion, by balancing the interests and passions of one class of the community against those of another. With us there is but one class, the people. Hence our institutions can only be supported while the people are restrained by moral principle. We have provided no checks to the turbulence of passion; we have raised no barriers against the encroachments of a tyrannical major

ity. Hence the very forms which we so much admire, are at any moment liable to become an intolerable nuisance, the instruments of ultimate and remediless oppression. Now I do not know that history furnishes us with reason to believe that man can be brought under subjection to moral government in any other way than by the inculcation of principles, such as are delivered in the New Testament. You see, then, that the church of Christ is the only hope of our country. It is time you were aware of the fact, that even now, not a moment is to be lost. When the statesman trembles for the republic, then it is time for Christians to act. Shall the kingdom of Christ come, or shall it not come?

The kingdom of Christ will not come, unless an effort be made on the part of the church, more intense and more universal than any which later ages have seen. The providence of God calls loudly upon all religions men, to be more deeply and thoroughly religious.—*Wayland's Discourses; Beecher's Sermons; Douglas's Works; Saturday Evening; Hinton and Sprague on Revivals.*

RELIGIOUS LIBERTY; LIBERTY OF CONSCIENCE; the name given to the rights of conscience. We will here briefly state its general principles.

All men are bound by the laws of God, and are responsible to him. From this primary and supreme obligation the conscience cannot be freed. All human authority is subordinate to that which is divine, and is submitted to with the reservation of allegiance to the Universal Sovereign. That allegiance no man has a right to forego.

God may prescribe, as Supreme Ruler, the truths necessary to belief, and the modes of worship acceptable to him, and, if he pleases, enforce conformity by temporal as well as eternal penalties. This he did once in the Hebrew commonwealth. He there authorized the civil magistrate to act in his name; and armed him with coercive power to maintain the revealed national religion.

But this system was changed on the introduction of Christianity. The Son of God declined totally the use of civil or coercive power in the propagation of the gospel. *My kingdom, he affirmed, is not of this world; else would my servants fight for me.* The obligation to love God and obey the gospel binds the conscience of every man under this new dispensation, as before; but he is now made responsible, not to the magistrate, but to God. Every thing is referred to the individual's own conscience, quickened by the view of the divine tribunal. His fellow-men have no right to interfere. *Whether it be right in the sight of God, said the apostles to the Jewish sanhedrim, to obey men rather than God, judge ye.*

All human laws therefore which either prescribe or prohibit certain doctrines or rites, not inconsistent with the civil peace, are manifestly unauthorized by the Bible, and are obviously unjust. They invade the divine prerogative. They trespass on the most sacred right of the human soul, the right of seeking and serving God in the manner we are persuaded he requires. They are therefore null and void, and no man is bound to obey them.

To Roger Williams belongs the honor of unfolding to the world the true principles of religious liberty in their full extent, and of carrying them consistently, steadily, and triumphantly into effect. His celebrated work on this subject was published in England, in 1644. (See PERSECUTION; TOLERATION).—*Knowles' Memoir of Roger Williams; Brooks' History of Religious Liberty; Bancroft's History of the United States; Madison's Memorial and Remonstrance; Benedict's History of the Baptists; Webster's and Story's Discourses; Wayland's Discourses; Spirit of the Pilgrims, 1829; Am. Bap. Mag. 1834; Works of Robert Hall.*

RELIGIOUS LITERATURE. Writing, Dr. Channing observes, is now the mightiest instrument on earth. Through this, the mind has acquired a kind of omnipresence. To literature we then look, as the chief means of forming a better race of human beings. To superior minds which may act through this, we look for the impulses by which their country is to be carried forward. We would teach them that they are the depositaries of the highest power on earth, and that on them the best hopes of society rest.

One of the great laws of our nature, and a law singularly important to social beings, is, that the intellect en-

larges and strengthens itself by expressing worthily its best views. In this, as in other respects, it is more blessed to give than to receive. Superior minds are formed, not merely by solitary thought, but almost as much by communication. Great thoughts are never fully possessed, till he who has conceived them has given them fit utterance. One of the noblest and most invigorating labors of genius, is to clothe its conceptions in clear and glorious forms, to give them existence in other souls. Thus literature creates, as well as manifests, intellectual power; and without it the highest minds will never be summoned to the most invigorating action.

It is on the vast subjects of morals and human nature, that the mind especially strengthens itself by elaborate composition; and these, let it be remembered, form the staple of the highest literature. Moral truth, under which we include every thing relating to mind and character, is of a refined and subtle, as well as elevated nature, and requires the joint and full exercise of discrimination, invention, imagination, and sensibility, to give it effectual utterance. A writer who would make it visible and powerful must strive to join an austere logic to a fervid eloquence; must place it in various lights; must create for it interesting forms; must wed it to beauty; must illuminate it by similitudes and contrasts; must show its correspondence with the outward world; perhaps must frame for it a vast machinery of fiction. How invigorating are these efforts! Yet it is only in writing, in elaborate composition, that they are deliberately called forth and sustained; and without literature they would almost cease. It may be said of many truths, that greater intellectual energy is required to express them with effect, than to conceive them; so that a nation which does not encourage this expression, impoverishes so far its own mind.

We feel our debt to be immense to the glorious company of pure and wise minds, which in foreign lands have bequeathed us in writing their choicest thoughts and holiest feelings. Still we feel, that all existing literature has been produced under influences which have necessarily mixed with it much error and corruption, and that the whole of it ought to pass, and must pass, under rigorous review. For example, we think that the history of the human race is to be rewritten. Men imbued with the prejudices which thrive under aristocracies and state religions, cannot understand it. Great principles also are yet to be settled in criticism, in morals, in politics; and, above all, the true character of religion is to be rescued from the disguises and corruptions of ages.

We want a reformation. We want a literature, in which genius will pay supreme, if not undivided, homage to truth and virtue; in which the childish admiration of what has been called greatness will give place to a wise moral judgment; which will breathe reverence for the mind, and elevating thoughts of God. When we look back, we see that literature has been originated and modified by a variety of principles; by patriotism and national feeling, by reverence for antiquity, by the spirit of innovation, by enthusiasm, by scepticism, by romantic love, and by political and religious convulsions. Now we do not expect from these causes any higher action of the mind than they have yet produced.

Are we asked, then, to what impulse or power we look for a higher literature than has yet existed, we answer, to a new action or development of the religious principle. This remark will probably surprise not a few of our readers. Still man's relation to God is the great quickening truth, throwing all other truths into insignificance, and a truth which, however obscured and paralyzed by the many errors which ignorance and fraud have hitherto linked with it, has ever been a chief spring of human improvement. We look to it as the true life of the intellect. No man can be just to himself, can comprehend his own existence, can put forth all his powers with an heroic confidence, can deserve to be the guide and inspirer of other minds, till he has risen to communion with the *Savior of men*; till he feels his filial connexion with the Universal Parent; till he regards himself as the recipient and minister of the Infinite Spirit; till he feels his consecration to the ends which religion unfolds; till he rises above human opinion, and is moved by a higher impulse than fame.

There are many considerations which show the importance of the cultivation, in this country, of an elevated Christian literature. With a few exceptions we have no indigenous permanent literature now. We have written no *Principia*, no *Analogy*, no *Pilgrim's Progress*, no *Paradise Lost*. Our literature is yet to be created. And now is the time. Our population is now in a condition to be moulded by it. General education is extending to the whole mass of the community. That community in a few years will multiply to fifty, and a few years more, to a hundred millions of intelligent readers. Indeed, the English language will soon encircle the globe. The number of liberally educated men in our country is large, and rapidly increasing. Our fifty collegiate institutions, in twenty years will swell to a hundred. Fourteen thousand alumni of our colleges are now living. About four thousand young men are now in our colleges, and myriads more in our preparatory schools. Besides, great numbers of these, men of taste and talent, are becoming vital Christians, and their minds must have their appropriate nutriment. Shall a wish to return to their former opinions and habits ever enter their hearts, for want of finding among Christian writers enlarged thought and elevated sentiment? God forbid. There *must*, there *will be*, to meet all these wants, a high and thoroughly Christian literature. Who, then, will gird themselves to this great vocation?—*Christian Examiner*, no. XXXVI; *Am. Quar. Reg.*, no. XXIX; *Am. Bap. Mag.*, nos. 202 and 212; *Spirit of the Pilgrims*, for 1830; *Foster's Essays*; *Douglas on the Advancement of Society*; *Dick's Works*; *Works of Robert Hall*; *Chalmers' Works*; *Works of Hannah More*; *Buckminster's Oration on the Dangers and Duties of Men of Letters*; *Everett's Phi Beta Kappa Oration*; *Hillhouse's do.*; *Storv's do.*; *North Am. Review*, nos. 31, 47, 54, 55, 65, 66, 67. See also *Webster's Addresses*; *Channing's Works*; *Cheever's Address*; *Wayland's Discourses*; *Am. Quar. Observer*.

RELLYANISTS, or RELLYAN UNIVERSALISTS; the followers of Mr. James Relly. He first commenced his ministerial character in connexion with Mr. Whitfield, and was received with great popularity. Upon a change of his views, he encountered reproach, and was pronounced by many an enemy to godliness. He believed that Christ, as a Mediator, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs; and, consequently, that he has as fully restored the whole human race to the divine favor, as if all had obeyed and suffered in their own persons; and upon this persuasion he preached a finished salvation. The Rellyanists are not observers of ordinances, such as water baptism and the sacrament; professing to believe only in one baptism, which they call an immersion of the mind or conscience into truth by the teaching of the Spirit of God; and by the same Spirit they are enabled to feed on Christ as the bread of life, professing that in and with Jesus they possess all things. They inculcate and maintain good works for necessary purposes; but contend that the principal and only work which ought to be attended to, is the doing real good without religious ostentation; that to relieve the miseries and distresses of mankind according to our ability, is doing more real good than the superstitious observance of religious ceremonies. In general they believe that there will be a resurrection to life, and a resurrection to condemnation; that believers only will be among the former, who, as first-fruits, and kings and priests, will have part in the first resurrection, and shall reign with Christ in his kingdom of the millennium; that unbelievers who are after raised, must wait the manifestation of the Savior of the world, under that condemnation of conscience which a mind in darkness and wrath must necessarily feel; that ultimately every knee shall bow, and every tongue confess that in the Lord they have righteousness and strength; and thus every enemy shall be subdued to the kingdom and glory of the great Mediator. Mr. Murray, belonging to this society, emigrated to America, and preached these sentiments at Boston and elsewhere.

Mr. Relly published several works, the principal of which were, "Union," "The Trial of Spirits," "Christian Liberty," "One Baptism," "The Salt of Sacrifice," "Antichrist Resisted," "Letters on Universal Salvation," "The Cherubimical Mystery."—*Head. Buck.*

REMEDIAL LAW. (See LAW; N<sup>ON</sup>OMIANS; and JUSTIFICATION.)

REMISSION; the release of an obligation. It is sometimes taken for the year of jubilee, or the sabbatical year, in which the slaves were set at liberty, and in which every one returned into his own inheritance, Lev. 25: 10. Num. 36: 4. Deut. 15: 1. It is generally used in the New Testament for the pardon of sin, which is a divine discharge from the obligation to suffer the punishment of the law. The gospel says, that "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins," Mark 1: 4. Luke 3: 3. And, that the blood of Jesus Christ was shed to procure remission of our sins, Eph. 1: 7. Col. 1: 14. Matt. 26: 28. (See P<sup>AR</sup>ON.)—*Calmet.*

REMONSTRANTS; a title given to the Arminians, by reason of the remonstrance which, in 1610, they made to the states of Holland against the sentence of the synod of Dort, which condemned them as heretics. Episcopius and Grotius were at the head of the Remonstrants, whose principles were first openly patronized in England by archbishop Laud. In Holland, the Calvinists presented an address in opposition to the remonstrance of the Arminians, and called it a counter-remonstrance. (See ARMINIANS, and DORT.)—*Head. Buck.*

REMORSE; uneasiness occasioned by a consciousness of guilt. When it is blended with the fear of punishment, and rises to despair, it constitutes the supreme wretchedness of the mind.—*Head. Buck.*

REMPHAN. (See CHUVV, and MOLOCH.)

REPENTANCE signifies a reduction of the mind from a rebellious and disaffected state, to that submission and thorough separation from iniquity by which converted sinners are distinguished, Matt. 3: 2—8.

Repentance is sometimes used generally for a change of mind, and an earnest wishing that something were undone that has been done. In a sense analogous to this, God himself is said to repent; but this can only be understood of his altering his conduct towards his creatures, either in the bestowing of good or the infliction of evil: which change in the divine conduct is founded on a change in his creatures; and thus, speaking after the manner of men, God is said to repent. In this generic sense, also, Esau found no place for repentance, though he sought it carefully with tears; he could not move his father Isaac to repent of what he had done, or to recall the blessing from Jacob and confer it on himself, Heb. 12: 17. Rom. 11: 29. 2 Cor. 7: 10.

The Greek *metanoia*, (repentance,) properly denotes the soul recollecting its own actions, and that in such a manner as to produce sorrow in the review, and a desire of amendment. It is strictly a change of mind, and includes the whole of that alteration with respect to views, dispositions, and conduct, which is effected by the power of the gospel. This term is used in the New Testament about sixty times. Another word also is used in a few instances, (but never where repentance is enjoined as a duty,) *metamelomia*, which merely signifies anxiety or uneasiness upon the consideration of what is done, Matt. 21: 29, 32. 27: 3. 2 Cor. 7: 8. Heb. 7: 21. The first word signifies a change founded on a reconsideration of principles; the second, a concern founded on a view of consequences. The first is thorough, the second is partial, and ineffectual.

To distinguish these, there should have been two distinct words in our common version, corresponding to the two in the original. But as there is no difference made in the translation, the old divines used to designate the latter by the term *legal*, and the former by the term *evangelical*; a designation as unfortunate as it is unscriptural, because it by no means truly describes the difference between them. The law of God is in fact an essential instrument in producing evangelical repentance; it is emphatically a schoolmaster to bring us to Christ. The real difference is much better expressed by the terms *worldly* and *godly*, which moreover have a scriptural sanction, 2 Cor. 7: 9, 10. Let it be remembered then, that there is, 1. A worldly or partial repentance, wherein one is grieved for and turns from his outward sin, merely on account of the hurt it has done, or is likely to do him; as a malefactor, who still loves his sin, repents of doing it, because it

brings him to punishment. 2. A godly or evangelical repentance, which is a pious sorrow wrought in the heart of a sinner by the word and Spirit of God, whereby, from a sense of his sin, as offensive to God, and defiling and endangering to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God, as his Savior and Lord. This is called "repentance towards God," as therein we turn from sin to him; and "repentance unto life," as it leads to spiritual life, and is the first step to eternal life, Matt. 3: 2. Acts 3: 19. 11: 18. 20: 12. There are only these two kinds of repentance.

The *author*, as well as *object*, of true repentance is God, Acts 5: 31. The *subjects* of it are sinners, since none but those who have sinned *can* repent. The *means* of repentance are the word, and the ministers of it; yet sometimes consideration, sanctified afflictions, conversation, &c. have been the instruments of repentance. The  *blessings* connected with repentance are, pardon, peace, and everlasting life, Acts 11: 18. The *time* of repentance is the present life, Isa. 55: 6. Eccl. 9: 50. The *evidences* of repentance are, faith, humility, prayer, and obedience, Zech. 12: 10.

The *necessity* of repentance appears evident from the evil of sin; the misery it involves us in here; the commands given us to repent in God's word; the promises made to the penitent; and the absolute incapability of enjoying God here or hereafter without it. See *Dickinson's Letters*, let. 9; *Dr. Owen on the 130th Psalm*; *Gill's Body of Divinity*, article *Repentance*; *Ridgley's Body of Divinity*, question 76; *Hill's Sermon on Evangelical Repentance*; *Davies' Sermons*, vol. iii. ser. 44; *Case's Sermons*, ser. 4; *Whitfield's Sermons*; *Saurin's Sermons*, vol. iii. ser. 9; *Scott's Treatise on Repentance*; *Campbell on the Gospels*, *Dissert. 6*; *Chalmers' Preface to Baxter's Call*; *Fulter's Works*; *Dwight's Theology*; *Works of Robert Hall*.—*Hend. Buck*; *Watson*.

**REPETITIONS, VAIN.** These, in relation to prayer, are forbidden by our Lord, and were well styled "vain," if they consisted, as among the Mohammedans, in the repetitions of words and phrases.

Richardson mentions an old man who travelled with him, who was thought to be of peculiar sanctity, and most devout in prayer: "Certainly he did not pray in secret, communing with his heart, but called aloud with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others; but this good man had made a vow to repeat certain words of the prayer a given number of times, both night and morning. The word *Rabboni*, for example, answering to our word *Lord*, he would bind himself to repeat a hundred or two hundred times, twice a day; and, accordingly, went on in the hearing of all the party; and, on his knees, sometimes with his face directed steadily to heaven, and at other times bowing down to the ground, and calling out *Rabboni, Rabboni, Rabboni, Rabboni, Rabboni, &c.*, as fast as he could articulate the words after each other, like a school-boy going through his task, not like a man who, praying with the heart, and the understanding also, continues longer on his knees, in the rapture of devotion, whose soul is a flame of fire, enkindled by his Maker, and fixing upon his God, like Jacob, will not let him go until he bless him. Having settled his accounts with the word *Rabboni*, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. *Allah houakbar*, perhaps, came next, 'God most great'; and he would go on, as with the other, *Allah houakbar, Allah houakbar, Allah houakbar, Allah houakbar, &c.*, repeating them as fast as he could frame his organs to pronounce them."—*Watson*.

**REPHAIM**; ancient giants of Canaan, of whom there were several families. It is commonly thought they descended from an ancestor called *Rephah*, or *Rapha*; but others imagine that the word properly signified giants, in the ancient language of this people. The giants *Goliath*, *Sippai*, *Lahmi*, and others, were remains of the *Rephaim*. Their magnitude and strength are well known in Scripture. (See **GIANTS**.)

THE VALLEY OF THE **REPHAIM**, or giants, was famous in Joshua's time, and also in David's, Josh. 15: 8. 18: 16.

2 Sam. 5: 18, 22. 1 Chron. 11: 15. 14: 9. It is placed as one limit of the portion of Judah. It belonged to Judah, and was south or west of Jerusalem.—*Calmet*.

**REPHIDIM**; a place on the east side of the western gulf of the Red sea, where the Hebrews tempted God, and quarrelled with Moses for want of water; and so it was called *Meribah*, *contention*, and *Massah*, *temptation*. Here Moses brought them water from a rock; and here they, under the direction of Joshua, routed the Amalekites.—*Brown*.

**REPLY.** To reply against God, is to quarrel with his purpose or providence, Rom. 9: 20.—*Brown*.

**REPRESENTERS.** (See **MARROW-MEN**.)

**REPROACH**; the act of finding fault in opprobrious terms, or attempting to expose to infamy and disgrace.

In whatever cause we engage, however disinterested our motives, however laudable our designs, reproach is what we must expect. But it becomes us not to retaliate, but to bear it patiently; and so to live, that every charge brought against us be groundless. If we be reproached for righteousness' sake, we have no reason to be ashamed nor to be afraid. All good men have thus suffered, Jesus Christ himself especially. We have the greatest promises of support. Besides, it has a tendency to humble us, detach us from the world, and excite in us a desire for that state of blessedness where all reproach shall be done away. Matt. 5.—*Hend. Buck*.

**REPROBATION** is opposed, not, as some theologians have represented, to *election*, but to *approbation*, and is equivalent to *condemnation after trial*. It always implies a cause—"Reprobate silver shall men call them;" (Jer. 6: 30.) that is, they are base metal, that will not abide the proof. Where all are equally vile and unworthy, if some be elevated to excellence and honor by divine grace, the rest are but left where they were; their condition is not worse, if it is not improved. God never rejects any without reason; but those who, by continuing in sin, reject the offered mercy of God, reprobate themselves; they say unto God, "Depart from us, for we desire not the knowledge of thy ways."

Those who represent Calvinists in general as holding to an *unconditional*, absolute reprobation of any of the human race, are guilty of defamation in one of its most atrocious forms. Whatever may have been advanced by certain individuals, such a doctrine is *not*, and *never* was any part of the Calvinistic system. No creed or confession of faith, from Dort to Westminster, ever avowed such a doctrine. It is therefore a flagrant injustice to impute it to them; and to argue formally against it, is to combat a man of straw. And yet even Mr. **WATSON** devotes several pages of his *Theological Dictionary* and *Institutes* to this worse than quixotical combat. O when will Christian ministers become divinely candid! The editor of this work has before him this moment a work entitled "Propositions and Principles of Divinity," as taught in the school of Geneva in 1586, the time at which Arminius himself was a student there, (our edition is that of 1591,) in which we find the following statements:—"The eternal purpose of God doth impose no other necessity upon the events which he hath determined, than such as he will have second causes to be moved according to their own nature; whence it followeth that it doth not take away the contingency or voluntariness of man's will. Therefore we do retain these scholastical distinctions of necessity and compulsion, of natural and voluntary, of absolute and conditional, of enforced and ensuing necessity, as true and profitable." Then, after speaking of election, it is added, "Now all those whom it pleaseth the same God, who is debtor to no man, in justice to leave in their own corruption, either altogether not called; or called, but without the opening of the heart; and deservedly to deliver up unto Satan and their own concupiscence; they being such also as wilfully and willingly harden themselves, will be one day, according to his eternal predestination, adjudged together with Satan unto eternal punishments; laying open in their just destruction the glory of his great and most just hatred against evil. The manifesting of this decree of reprobation is to be left unto God, unless it be apparent in any, that they have sinned against the Holy Ghost, as in times past it was with Julian the apostate. Those therefore who hold on the way

of destruction, are so to be told of their duty; as, leaving unto God the secrets of his judgments, we are not to despair of any man's salvation. For it is a true consequence indeed to say, I believe, as it appeareth by the effects; therefore I am elected and appointed unto salvation. But it is no necessary consequent to say, I do not believe, and I tread the path of destruction; therefore I am a reprobate, and appointed to damnation. For he that believeth not to-day, may be endued with faith to-morrow. But thus rather we are to make a true conclusion: I do neither believe the gospel, nor labor to believe, but continue in the way of destruction: wherefore, except I betake me unto another course, I shall perish. And therefore I will enter into another way, which God layeth before me. And these are the reflections which all pastors are bound by duty with great care to lay before their wandering sheep.

"God, therefore, in appointing some of free gift unto salvation, and others unto just condemnation, is neither the author of sin, nor a respecter of persons: but thereby showeth himself to be the true God indeed." (Pp. 19—23.) Now whether right or wrong, this is the real doctrine of the old school of Calvinism, concerning reprobation. And this beyond dispute is *conditional*, which Mr. Watson himself says "is a scriptural doctrine."—*Calmet; Principles, &c.*

**REPROOF;** blame or reprehension spoken to a person's face. It is distinguished from a reprimand thus: He who reproves another, points out his fault, and blames him. He who reprimands, affects to punish, and mortifies the offender. (See **OFFENCE**.)

In *giving* reproof, the following rules may be observed:—1. We should not be forward in reproving our elders or superiors, but rather to remonstrate and supplicate for redress. What the ministers of God do in this kind, they do by special commission, as those that must give an account, 1 Tim. 5: 1. Heb. 13: 17. 2. We must not reprove rashly: there should be proof before reproof. 3. We should not reprove for slight matters, for such faults or defects as proceed from natural frailty, from inadvertency, or mistake in matters of small consequence. 4. We should never reprove unseasonably, as to the time, the place, or the circumstances. 5. We should reprove mildly and sweetly, in the calmest manner, in the gentlest terms. 6. We should not affect to be reprehensive: perhaps there is no one considered more troublesome than he who delights in finding fault with others.

In *receiving* reproof, it may be observed, 1. That we should not reject it merely because it may come from those who are not exactly on a level with ourselves. 2. We should consider whether the reproof given be not actually deserved; and that, if the reprover knew all, whether the reproof would not be sharper than what it is. 3. Whether, if taken humbly and patiently, it will not be of great advantage to us. 4. That it is nothing but pride to suppose that we are never to be the subjects of reproof, since it is human to err. *Inne's Advice.*—*Hend. Buck.*

**REPTILES;** animals that have no feet, or such short ones, that they seem to creep, or crawl, on the ground. Serpents, worms, locusts, and caterpillars, are taken for reptiles. The Hebrews put fishes also among reptiles, (they having no feet.) whatever be their nature or shape, Gen. 1: 21. Lev. 11: 46. Ps. 69: 34, &c.—*Calmet.*

**RESRIPTUS, CODEX.** This name is given to ancient MSS., which, in the middle ages, were used, after the original writing had been in a great measure effaced, for the copying of other works, generally ecclesiastical treatises. The Holy Scriptures themselves have sometimes been effaced by the monks, to make way for homilies and legends. One of the most ancient of our biblical MSS., marked C in the critical collections, is a *codex rescriptus*, or, as the Greeks term it, *palimpsest*.—*Hend. Buck.*

**RESEN;** a city of Assyria, between Nineveh and Calah, (Gen. 10: 12.) on the river Chaboras, in Mesopotamia.—*Calmet.*

**RESENTMENT;** the feeling that arises from a sense of injury. It is however most generally used in an ill sense, implying a determination to return an injury. Dr. Johnson observes, that resentment in this sense is an union of sorrow with malignity; a combination of a passion which all endeavor to avoid, with a passion which all

concur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings; among those who are guilty; who have neither the gladness of prosperity, nor the calm of innocence.—*Hend. Buck.*

**RESIGNATION;** a submission without discontent to the will of God. The obligations to this duty arise from, 1. The perfections of God, Deut. 32: 4. 2. The purposes of God, Eph. 1: 11. 3. The commands of God, Heb. 12: 9. 4. The promises of God, 1 Pet. 5: 7. 5. Our own interest, Hos. 2: 14, 15. 6. The prospect of eternal felicity Heb. 4: 9. See articles **AFFLICTION, DESPAIR, and PATIENCE;** *Worthington on Resignation; Grosvenor's Mourner Brooks' Mute Christian; Dwight's Theology; Works of H. More;* and books under **AFFLICTION.**—*Hend. Buck.*

**RESOLUTION, PIOUS;** a determination to break off or abstain from sin, and to live godly. Some have bitterly exclaimed against such resolutions, while others have made the whole of their religion to consist in them.

To form them however in dependence on the promised aid of God's holy Spirit, must be virtuous; to break them, sin. Peter was not to blame for resolving to live and die with his Master; his fault lay in starting from his engagement. It was a virtue in David to draw up a plan of holy living before he came to the throne, and to resolve to realize it, Ps. 101. Indeed, though the best may break their resolutions, and fall very short of their designs, yet they who never so much as resolve to do well, will assuredly never do so. *Robin in Claude.*—*Hend. Buck.*

**RESOLUTIONISTS;** those who approved of the answer given by the commissioners of the general assembly of the church of Scotland, met at Perth in the time of Charles II., to the question proposed to them by the parliament, relative to what persons were to be admitted to rise in arms against Cromwell. The resolution was, that all persons capable of bearing arms were to be admitted, except those of bad character, or obstinate enemies to the covenant. It set the country in a flame. Sermons were preached against it; pamphlets were published, and meetings were held upon the subject. Such as supported it were called *Resolutionists*; while those who opposed it were designated the *Protesters, or Anti-resolutionists.*—*H. Buck.*

**RESPECT OF PERSONS, or appearances,** signifies partiality in judicial proceedings. God appointed that the judges should pronounce sentence without respect of persons, Lev. 19: 15. Deut. 16: 17, 19. That they should consider neither the poor nor the rich, the weak nor the powerful; but should attend only to truth and justice. God has no respect of persons. And the Jews complimented our Savior, that he told the truth without respect of persons, without fear, Matt. 22: 16. See Isa. 32: 1—16.

In matters of grace or bounty this phrase has no proper application. Hence when we read, (Exod. 2: 25.) "God had respect to the children of Israel," it can only express his compassion and sympathy for them: when God had respect to the offering of Abel, (Gen. 4: 4.) it imports to accept favorably, to notice with satisfaction. Comp. 1 Kings 8: 28. Num. 16: 15.—*Calmet.*

**REST;** (1.) To cease from work, Exod. 23: 12. (2.) To sit or nestle quietly, Gen. 18: 4. Isa. 39: 14. (3.) To lean, or to trust in, 2 Chron. 32: 8. (4.) To continue fixed, Isa. 51: 4. (5.) To come to an end, Ezek. 16: 42. 21: 17. God *rested* from his work of creation, and was *refreshed*; he ceased to make new kinds of creatures, and took pleasure in what he had made, Heb. 4: 4. Exod. 31: 17. His *resting* in his love implies his unchanging pleasure in the past effects of it, and his taking delight in showing it more abundantly, Zeph. 3: 17. His *taking his rest* during the Assyrian ravages of Egypt and Ethiopia imports his forbearing to interpose remarkably between the contending parties, Isa. 18: 4. Men *rest on the Lord* when, with a strong faith in his promise and righteousness, they commit themselves to his care, and depend on him for all necessary blessings, Ps. 37: 7. The saints *rest at noon* when, amid scorching persecution and temptation, God bestows upon them distinguished protection, inward patience, and com-

rest, *Soi Song* 1: 7. The dead rest in their graves from all labor, disturbance, and pain, *Isa.* 57: 2. To *QUIET* is to cause to rest, make still. God's spirit was *quieted* in the north country when the Persians, Greeks, and after them the Romans, executed the destined vengeance on Chaldea, where his people had been oppressed; or when the spread of the gospel was the means of converting multitudes to Christ, *Zech.* 6: 8. God *quieteth the earth with the south wind* when he makes his gentle gales to blow on it, *Job* 37: 17.

**REST; QUIETNESS;** (1.) A ceasing from labor, *Exod.* 5: 5. (2.) A ceasing from open war, *Josh.* 14: 15. (3.) Ceasing from tillage and husbandry, *Lev.* 25: 5. (4.) A state of peace and reconciliation with God and men's own conscience, *Matt.* 11: 29. *Heb.* 4: 3. (5.) A calm composure of mind, produced by the love of God shed abroad in the heart, and by the Holy Ghost's witnessing to the conscience, justification, reconciliation, regeneration, adoption, and sure title to eternal glory; this is attended with a cheerful confidence in the promises, and a submission to the providences of God, *Ps.* 116: 7. (6.) *Rest* also signifies a peaceful and comfortable settlement, such as Canaan to the Hebrews, and the temple to the ark, *Deut.* 3: 20. *Ps.* 132: 8, 14.

Christ, in his person, offices, relations, righteousness, power, and love, and in his promises, is *a rest and refreshing*, which, if applied and improved, yield a most sweet pleasure and quiet to men, *Isa.* 28: 12. Christ's *rest is glorious*; his gospel-church and his new-covenant state, in which his people enjoy sweet delight and repose, is the product of his glorious power and bleeding love, and is glorious in its properties and ends, *Isa.* 11: 10. *The rest remaining for the people of God* is the heavenly state, in which the saints shall be forever free from sin, sorrow, temptation, and trouble or toil, and forever delighted in the full enjoyment of and conformity to a God in Christ, *Heb.* 4: 9.—*Brown.*

**RESTITUTION;** that act of justice by which we restore to our neighbor whatever we have unjustly deprived him of, *Exod.* 22: 1. *Luke* 19: 8.

Moralists observe respecting restitution, 1. That where it can be made in kind, or the injury can be certainly valued, we are to restore the thing or the value. 2. We are bound to restore the thing with the natural increase of it, that is, to satisfy for the loss sustained in the mean time, and the gain hindered. 3. Where the thing cannot be restored, and the value of it is not certain, we are to give reasonable satisfaction, according to a middle estimation. 4. We are at least to give by way of restitution what the law would give, for that is generally equal, and in most cases rather favorable than rigorous. 5. A man is not only bound to restitution for the injury he did, but for all that directly follows from the injurious act. For the first injury being wilful, we are supposed to will all that which follows upon it. *Tillotson's Sermons*, ser. 170, 171; *Chillingworth's Works*, ser. 7.—*Hend. Buck.*

**RESTORATIONISTS;\*** those who believe that all men will ultimately become holy and happy. They maintain that God created only to bless; and that in pursuance of that purpose, he sent his Son to "be for salvation to the ends of the earth;" that Christ's kingdom is moral in its nature, and extends to moral beings in every state or mode of existence; that the probation of man is not confined to the present life, but extends through the mediatorial reign; and that, as Christ died for all, so, before he shall have delivered up the kingdom to the Father, all shall be brought to a participation of the knowledge and enjoyment of that truth, which maketh free from the bondage of sin and death. They believe in a general resurrection and judgment, when those who have improved their probation in this life will be raised to more perfect felicity, and those who have misimproved their opportunities on earth will come forward to shame and condemnation, which will continue till they become truly penitent; that punishment itself is a mediatorial work, a discipline, perfectly consistent with mercy; that it is a means employed by Christ to humble and subdue the stubborn will, and prepare the mind to receive a manifestation of the

goodness of God, which leadeth the sinner to true repentance. See *Gen.* 12: 3. 22: 18. *Gal.* 3: 8. *Isa.* 45: 22, 23. *Phil.* 2: 10, 11. *Rev.* 5: 13. 1 *Tim.* 2: 1—6. *Col.* 1: 20. *Eph.* 1: 7—11. *Rom.* 5: 12—21. 8: 20, 21. 1 *Cor.* 15: 24—28.

They contend that this doctrine is not only sustained by particular texts, but grows necessarily out of some of the first principles of divine revelation. They maintain that it is immediately connected with the perfections of the Deity; that God, being infinitely benevolent, must have desired the happiness of all his offspring; that his infinite wisdom would enable him to form a perfect plan, and his almighty power will secure its accomplishment. They contend that the mission of Christ is abortive on any other plan, and that nothing short of the "restitution of all things" can satisfy the ardent desires of every pious soul. On this system alone can they reconcile the attributes of justice and mercy, and secure to the Almighty a character worthy of our imitation. [See **ATONEMENT.**]

They insist that the words rendered *everlasting, eternal, and forever*, which are in a few instances applied to the misery of the wicked, do not prove that misery to be endless; because these terms are loose in their signification, and are frequently used in a limited sense; that the original terms being often used in the plural number, clearly demonstrates that the period, though indefinite, is limited in its very nature. They maintain that the meaning of the term must always be sought in the subject to which it is applied; and that there is nothing in the nature of punishment which will justify an endless sense. [See the article **AION.**] They believe that the doctrine of the restoration is the most consonant to the perfections of the Deity, the most worthy of the character of Christ, and the only doctrine which will accord with pious and devout feelings, or harmonize with the Scriptures. They teach their followers, that ardent love to God, active benevolence to man, and personal meekness and purity, are the natural results of these views. [See **RETRIBUTION, FUTURE.**]

Though the Restorationists, as a separate sect, have arisen within a few years, their sentiments are by no means new. Clemens Alexandrinus, Origen, Didymus of Alexandria, Gregory Nyssen, and several others, among the Christian fathers of the first four centuries, it is said, believed and advocated the restoration of all fallen intelligences. A branch of the German Baptists, before the Reformation, held this doctrine, and propagated it in that country. Since the Reformation this doctrine has had numerous advocates; and some of them have been among the brightest ornaments of the church. Among the Europeans, we may mention the names of Jeremy White, of Trinity college, Dr. Burnet, Dr. Cheyne, chevalier Ramsay, Dr. Hartley, bishop Newton, Mr. Stonehouse, Mr. Petitpierre, Dr. Cogan, Mr. Lindsey, Dr. Priestley, Dr. Jebb, Mr. Rely, Mr. Kenrick, Mr. Belsham, Dr. Southworth Smith, and many others. In fact the restoration is the commonly received doctrine among the English Unitarians at the present day. In Germany, a country which, for several centuries, has taken the lead in all theological reforms, the orthodox have espoused this doctrine. The restoration was introduced into America about the middle of the eighteenth century; though it was not propagated much till about 1775 or 1780; when John Murray and Elhanan Winchester became public advocates of this doctrine, and by their untiring labors extended it in every direction. From that time to the present, many men have been found in all parts of our country, who have rejoiced in this belief. This doctrine found an able advocate in the learned Dr. Chauncey, of Boston. Dr. Rush, of Philadelphia, Dr. Smith, of New York, Mr. Foster, of New Hampshire, may also be mentioned as advocates of the restoration.

Most of the writers whose names are given above did not belong to a sect which took the distinctive name of Restorationists. They were found in the ranks of the various sects into which the Christian world has been divided. And those who formed a distinct sect were more frequently denominated Universalists than Restorationists. In 1785, a convention was organized at Oxford, Massachusetts, under the auspices of Messrs. Winchester and

\* This article was prepared for the Encyclopædia by the Rev. Paul Dean, of Boston.



Murray. And as all who had embraced universal salvation believed that the effects of sin and the means of grace extended into a future life, the terms *Restorationist* and *Universalist* were then used as synonymous; and those who formed that convention adopted the latter as their distinctive name.

During the first twenty-five years, the members of the Universalist Convention were believers in a future retribution. But about the year 1818, Hosea Ballou, now of Boston, advanced the doctrine, that all retribution is confined to this world. That sentiment at first was founded upon the old Gnostic notion, that all sin originates in the flesh, and that death frees the soul from all impurity. Subsequently some of the advocates for the no-future punishment scheme adopted the doctrine of materialism, and hence maintained that the soul was mortal; that the whole man died at temporal death, and that the resurrection was the grand event which would introduce all men into heavenly felicity.

Those who have since taken to themselves the name of Restorationists, viewed these innovations as corruptions of the gospel, and raised their voices against them. But a majority of the Convention having espoused those sentiments, no reformation could be effected. The Restorationists, believing these errors to be increasing, and finding in the connexion what appeared to them to be a want of engagedness in the cause of true piety, and in some instances an open opposition to the organization of churches; and finding that a spirit of levity and bitterness characterized the public labors of their brethren, and that practices were springing up totally repugnant to the principles of congregationalism, resolved to obey the apostolic injunction, by coming out from among them, and forming an independent association. Accordingly a convention, consisting of Rev. Paul Dean, Rev. David Pickering, Rev. Charles Hudson, Rev. Adin Ballou, Rev. Lyman Maynard, Rev. Nathaniel Wright, Rev. Philemon K. Russell, and Rev. Seth Chandler, and several laymen, met at Mendon, Massachusetts, August 17, 1831, and formed themselves into a distinct sect, and took the name of *Universal Restorationists*.

Since the organization of this association, they have had accessions of six or seven clergymen, so that their whole number of clergymen may now (1834) be estimated at fourteen, and the number of their societies at ten or twelve. With all or nearly all these societies an organized church is associated. These societies are principally in Massachusetts, though there is a large society in Providence, Rhode Island, and one in New York city. The largest societies are those of Boston and Providence. The Independent Messenger, a paper published weekly at Mendon, Massachusetts, by Rev. Adin Ballou, is devoted to the cause of Restorationism. It ought also to be stated in connexion with this, that there are several clergymen who agree with the Restorationists in sentiment, who still adhere to the Universalist connexion. And if we were to present a complete list of those who believe that all men will ultimately be restored, we might enumerate many of the Unitarian and Christian clergymen. This sentiment prevails more or less among the laity of every sect. The Restorationists are Congregationalists on the subject of church government.

The difference between the Restorationists and Universalists relates principally to the subject of a future retribution. The Universalists believe that a full and perfect retribution takes place in this world, that our conduct here cannot affect our future condition, and that the moment man exists after death, he will be as pure and as happy as the angels. From these views the Restorationists dissent. They maintain that a just retribution does not take place in time; that the conscience of the sinner becomes callous, and does not increase in the severity of its reprovals with the increase of guilt; that men are invited to act with reference to a future life; that if all are made perfectly happy at the commencement of the next state of existence, they are not rewarded according to their deeds; that if death introduces them into heaven, they are saved by death and not by Christ; and if they are made happy by being raised from the dead, they are saved by physical, and not by moral means, and made happy without their

agency or consent; that such a sentiment weakens the motives to virtue, and gives force to the temptations of vice; that it is unreasonable in itself, and opposed to many passages of Scripture. See Acts 24: 25. 17: 30, 31. Heb. 9: 27, 28. Matt. 11: 23, 24. 2 Pet. 2: 9. 2 Cor. 5: 8—11. John 5: 28, 29. Matt. 10: 28. Luke 12: 4, 5. 16: 19—31. 1 Pet. 3: 18—20.

On the subject of a future retribution, see *Hudson's Letters to Ballou, and Hudson's Reply to Balfour*. On the general subject, see *White's Restoration of all Things; Ramsay's Philosophical Principles of Natural and Revealed Religion; Stonehouse's Universal Restitution; Petitpierré's Thoughts on Divine Goodness; Hariley on Man; Cogan's Inquiry; Smith on Divine Government; Chauncey's Salvation of all Men; Winchester's Dialogues and Lectures; Young's Restoration; Foster's Examination of Strong; Dean's Lectures; Ballou's Ancient History of Universalism*.

**RESURRECTION.** The belief of a general resurrection of the dead, which will come to pass at the end of the world, and will be followed with an immortality either of happiness or misery, is an article of religion common to Jews and Christians. It is very expressly taught both in the Old and New Testaments: Psa. 16: 10. Job 19: 25, &c. Ezek. 37: 1, &c. Isa. 26: 19. John 5: 28, 29; and to these may be added, Wisd. 3: 1, &c. 4: 15. 2 Macc. 7: 14, 23, 29, &c. At the time when our Savior appeared in Judea, the resurrection from the dead was received as one of the principal articles of the Jewish religion by the whole body of the nation, the Sadducees excepted, Matt. 22: 23. Luke 20: 28. Mark 12: 18. John 11: 23, 24. Acts 23: 6, 8. Our Savior arose himself from the dead, to give us, in his own person, a proof, a pledge, and a pattern of our future resurrection. St. Paul, in almost all his epistles, speaks of a general resurrection, refutes those who denied or opposed it, and proves and explains it by several circumstances, Acts 24: 15. Rom. 6: 5. 1 Cor. 15: 12—15. Phil. 3: 10, 11. Heb. 6: 2. 11: 35. 1 Thess. 4: 13—17, &c. The following remarks are from Mr. Watson.

On this subject no point of discussion, of any importance, arises among those who admit the truth of Scripture, except as to the way in which the doctrine of the resurrection of the body is to be understood; whether a resurrection of the substance of the body be meant, or of some minute and indestructible part of it. The latter theory has been adopted for the sake of avoiding certain supposed difficulties. It cannot, however, fail to strike every impartial reader of the New Testament, that the doctrine of the resurrection is there taught without any nice distinctions. It is always exhibited as a miraculous work; and represents the same body which is laid in the grave as the subject of this change from death to life, by the power of Christ. Thus, our Lord was raised in the same body in which he died, and his resurrection is constantly held forth as the model of ours; and the apostle Paul expressly says, "Who shall change our *rile* body, that it may be fashioned like unto his glorious body?"

The only passage of Scripture which appears to favor the notion of the rising of the immortal body from some indestructible germ, is 1 Cor. 15: 35, &c.: "But some men will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain," &c.

But, in the argument, the apostle confines himself wholly to the possibility of the resurrection of the body in a refined and glorified state; and omits all reference to the mode in which the thing will be effected, as being out of the line of the objector's questions, and in itself above human thought, and wholly miraculous. It is, however, clear, that when he speaks of the body, as the subject of this wondrous "change," he speaks of it popularly, as the same body in substance, whatever changes in its qualities or figure may be impressed upon it. Great general changes it will experience, as from corruption to incorruption, from mortality to immortality; great changes of a particular kind will also take place, as its being freed from deformities and defects, and the accidental varieties produced by climate, aliments, labor, and hereditary diseases.

It is also laid down by our Lord, that "in the resurrection they shall neither marry nor be given in marriage, but be like to the angels of God;" and this also implies a certain change of structure; and we may gather from the declaration of the apostle, that though "the stomach" is now adapted "to meats, and meats to the stomach," yet God will "destroy both it and them," that the animal appetite for food will be removed, and the organ now adapted to that appetite will have no place in the renewed frame. But great as these changes are, the human form will be retained in its perfection, after the model of our Lord's "glorious body," and the substance of the matter of which it is composed will not thereby be affected.

It has been made an objection that the same piece of matter may happen to be a part of two or more bodies, as in the instances of men feeding upon animals which have fed upon men, and of men feeding upon one another. The question here is one which simply respects the frustrating a final purpose of the Almighty by an operation of nature. To suppose that he cannot prevent this, is to deny his power; to suppose him inattentive to it, is to suppose him indifferent to his own desigus; and to assume that he employs care to prevent it, is to assume nothing greater, nothing in fact so great, as many instances of control, which are always occurring; as, for instance, the regulation of the proportion of the sexes in human births, which cannot be attributed to chance, but must either be referred to superintendence, or to some original law.

Another objection to the resurrection of the body has been drawn from the changes of its substance during life; the answer to which is, that, allowing a frequent and total change of the substance of the body (which, however, is but a hypothesis) to take place, it affects not the doctrine of Scripture, which is, that the body which is laid in the grave shall be raised up. But then, we are told, that if our bodies have in fact undergone successive changes during life, the bodies in which we have sinned or performed rewardable actions may not be, in many instances, the same bodies as those which will be actually rewarded or punished. We answer, that rewards and punishments have their relation to the body, not so much as it is the *subject* but as it is the *instrument* of reward and punishment. It is the soul only which perceives pain or pleasure, which suffers or enjoys, and is, therefore, the only rewardable *subject*. Were we, therefore, to admit such corporeal mutations as are assumed in this objection, they affect not the case of our accountability. The evidence of personal identity or sameness of a rational being, is self-consciousness: "By this," as Mr. Locke observes, "every one is to himself what he calls *self*, without considering whether that self be continued in the same or divers substances. It was by the same *self* which reflects on an action done many years ago, that the action was performed." If there were indeed any weight in this objection, it would affect the proceedings of human criminal courts in all cases of offences committed at some distance of time; but it contradicts the common sense, because it contradicts the common consciousness and experience, of mankind.

Our Lord has assured us, that "the hour is coming in which all that are in their graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Then we shall "all be changed, in a moment, in the twinkling of an eye, at the last trump," and "the dead shall be raised incorruptible." It is probable that the bodies of the righteous and the wicked, though each shall in some respects be the same as before, will each be in other respects not the same, but undergo some change conformable to the character of the individual, and suited to his future state of existence; yet both, as the passage just quoted clearly teaches, are then rendered indistinguishable.

Respecting the good it is said, "When Christ, who is our life, shall appear, we shall appear with him in glory;" "we shall be like him; our body shall be fashioned like his glorious body;" yet, notwithstanding this, "it doth not yet fully appear what we shall be." Col. 3: 4. 1 John 3: 2. Phil. 3: 21. This has a very obvious reason; language cannot communicate to us any such ideas as would

render those matters comprehensible. But language may suggest striking and pleasing analogies; and with such we are presented by the holy apostle: "All flesh," says he, "is not the same flesh: but there is one flesh of men, another of beasts, another of fishes, and another of birds;" and yet all these are fashioned out of the same kind of substance, mere inert matter, till God gives it life and activity. So will the body at the resurrection differ from what it is when committed to the grave. It is sown an animal body; a body which previously existed with all the organs, faculties, and propensities, requisite to procure, receive, and appropriate nutriment, as well as to perpetuate the species; but it shall be raised a spiritual body, refined from the dregs of matter, freed from the organs and senses required only in its former state, and probably possessing the remaining senses in greater perfection, together with new and more exquisite faculties, fitted for the exalted state of existence and enjoyment to which it is now arising.

In the present state, the organs and senses appointed to transmit the impressions of objects to the mind, have a manifest relation to the respective objects; the eye and seeing, for example, to light; the ear and hearing, to sound. In the refined and glorious state of existence to which good men are tending, where the objects which solicit attention will be infinitely more numerous, interesting, and delightful, may not the new organs, faculties, and senses, be proportionally refined, acute, susceptible, or penetrating? Human industry and invention have placed us, in a manner, in new worlds; what, then, may not a spiritual body, with sharpened faculties, and the grandest possible objects of contemplation, effect in the celestial regions to which Christians are invited? There the senses will no longer degrade the affections, the imagination no longer corrupt the heart; the magnificent scenery thrown open to view will animate the attention, give a glow and vigor to the sentiments; that roused attention will never tire; those glowing sentiments will never cloy; but the man, now constituted of an indestructible body, as well as of an immortal soul, may visit in eternal succession the streets of the celestial city, may "drink of the pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb;" and dwell forever in those abodes of harmony and peace, which, though "eye hath not seen, nor ear heard, nor has it entered into the imagination of man to conceive," we are assured "God hath prepared for them that love him," 1 Cor. 2: 9.

This doctrine is argued, 1. From the resurrection of Christ, 1 Cor. 15:—2. From the doctrines of grace, as union, election, redemption, &c.—3. From Scripture testimonies, Matt. 22: 23, &c. Job 19: 25, 27. Isa. 26: 19. Phil. 2: 20. 1 Cor. 15. Dan. 12: 2. 1 Thess. 4: 14. Rev. 20: 13.—4. From the general judgment, which of course requires it.

This doctrine is of great use and importance. It is one of the first principles of the doctrine of Christ; it is the whole gospel stands or falls with it. It serves to enlarge our views of the divine perfections. It encourages our faith and trust in God under all the difficulties of life. It has a tendency to regulate our affections and moderate our desires after earthly things. It supports the saints under the loss of near relations, and enables them to rejoice in the glorious prospect set before them. See *Hody on the Resurrection*; *Pearson on the Creed*; *Lime Street Lect.*, ser. 10; *Watts' Ontology*; *Young's Last Day*; *Locke on the Understanding*, lec. ii. c. 27; *Warburton's Legation of Moses*, vol. ii. p. 553, &c.; *Bishop Newton's Works*, vol. iii. pp. 676, 683; *Paley's Works*; *Works of H. More*; *Dwight's Theology*—*Watson*; *Hend. Buck*.

**RESURRECTION OF CHRIST.** Few articles are more important than this. It deserves our particular attention, because it is the grand hinge on which Christianity turns. Hence, says the apostle, he was delivered for our offences, and raised again for our justification. Infidels, however, have disbelieved it, but with what little reason we may easily see on considering the subject.

If the body of Jesus Christ, says Saurin, were not raised from the dead, it must have been stolen away. But this theft is incredible. Who committed it? The enemies of Jesus Christ? Would they have contributed to his

glory by countenancing a report of his resurrection? Would his disciples? It is probable they would not, and it is next to certain they could not. How could they have undertaken to remove the body? Frail and timorous creatures, people who fled as soon as they saw him taken into custody; even Peter, the most courageous, trembled at the voice of a servant girl, and three times denied that he knew him. People of this character, would they have dared to resist the authority of the governor? Would they have undertaken to oppose the determination of the sanhedrim, to force a guard, and to elude, or overcome soldiers armed and aware of danger? If Jesus Christ was not risen again, (I speak the language of unbelievers,) he had deceived his disciples with vain hopes of his resurrection. How came the disciples not to discover the imposture? Would they have hazarded themselves by undertaking an enterprise so perilous in favor of a man who had so cruelly imposed on their credulity? But were we to grant that they formed the design of removing the body, how could they have executed it? How could soldiers armed, and on guard, suffer themselves to be overreached by a few timorous people? Either (says St. Augustine) they were asleep or awake; if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they, then, depose that it was stolen?

The testimony of the apostles furnishes us with arguments, and there are eight considerations which give the evidence sufficient weight. 1. The nature of these witnesses. They were not men of power, riches, eloquence, credit, to impose upon the world; they were poor and mean. 2. The number of these witnesses. See 1 Cor. 15. Luke 24: 34. Mark 16: 14. Matt. 28: 10. It is not likely that a collusion should have been held among so many to support a lie, which would be of no utility to them. 3. The facts themselves which they avow; not suppositions, distant events, or events related by others, but real facts which they saw with their own eyes, 1 John 1. 4. The agreement of their evidence; they all deposed the same thing. 5. Observe the tribunals before which they gave evidence: Jews and heathens, philosophers and rabbins, courtiers and lawyers. If they had been impostors, the fraud certainly would have been discovered. 6. The place in which they bore their testimony. Not at a distance, where they might not easily have been detected, if false, but at Jerusalem, in the synagogues, in the pretorium. 7. The time of this testimony; not years after, but three days after, they declared he was risen: yea, before their rage was quelled, while Calvary was yet dyed with the blood they had spilt. If it had been a fraud, it is not likely they would have come forward in such broad daylight, amidst so much opposition. 8. Lastly, the motives which induced them to publish the resurrection; not to gain fame, riches, glory, profit; no, they exposed themselves to suffering and death, and proclaimed the truth from conviction of its importance and certainty.

"Collect," says Saurin, "all these proofs together; consider them in one point of view, and see how many extravagant suppositions must be advanced if the resurrection of our Savior be denied. It must be supposed that guards, who had been particularly cautioned by their officers, sat down to sleep; and that, however, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men, who have been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed either that five hundred persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavorable to their views. It must be

supposed that millions madly suffered imprisonments, tortures, and crucifixions to spread an illusion. It must be supposed that ten thousand miracles were wrought in favor of falsehood, or all these facts must be denied; and then it must be supposed that the apostles were idiots; that the enemies of Christianity were idiots; and that all the primitive Christians were idiots."

The doctrine of the resurrection of Christ affords us a variety of useful instructions. Here we see evidence of divine power; prophecy accomplished; the character of Jesus established; his work finished; and a future state proved. It is a ground of faith, the basis of hope, a source of consolation, and a stimulus to obedience. See *Saurin's Sermons*; *Dutton and West on the Resurrection*; *Cook's Illustration of the General Evidence establishing the Reality of Christ's Resurrection*, p. 323; *Edectic Review*, vol. iv.; *Dwight's Theology*; *Douglass on the Truths of Religion*; *Fuller's Works*; *Works of Robert Hall*; but especially a small but admirable *Essay on the Resurrection of Christ*, by Mr. Dore.—Hend. Buck.

RETIREMENT; the state of a person who quits a public station in order to be alone. Retirement is of great advantage to a wise man. To him "the hour of solitude is the hour of meditation. He communes with his own heart. He reviews the actions of his past life. He corrects what is amiss. He rejoices in what is right; and, wiser by experience, lays the plan of his future life. The great and the noble, the wise and the learned, the pious and the good, have been lovers of serious retirement. On this field the patriot forms his schemes, the philosopher pursues his discoveries, the saint improves himself in wisdom and goodness. Solitude is the hallowed ground which religion, in every age, has adopted as its own. There her sacred inspiration is felt, and her holy mysteries elevate the soul; there devotion lifts up the voice; there falls the tear of contrition; there the heart pours itself forth before him who made, and him who redeemed it. Apart from men, we live with nature, and converse with God." *Logan's Sermon's*, vol. ii. ser. 2; *Blair's Sermons*, vol. i. ser. 9; *Bates' Rural Philosophy*; *Brewster's Recluse*; *Zimmerman on Solitude*; *Works of Robert Hall*.—Hend. Buck.

RETRIBUTION, FUTURE. That man is a responsible being, and that his responsibility extends into his future state of existence, is generally admitted throughout the world. The denial of *all* punishment in a future state, is the result of certain modern discoveries of a very recent date and limited range; and rests chiefly on two unscriptural and contradictory dogmas, the *immaculate spirituality* and the *mortal materialism* of the human soul. These dogmas lie at the foundation of the respective systems of Messrs. Ballou and Balfour, the fathers of modern Universalism; to whose writings we must refer our readers for the full explanation and defence of these novel opinions. See also the articles ADAM, AION, HELL, MATERIALISM, and UNIVERSALISTS, in this work.

Among those who believe in a punishment after death, of different degrees of severity, proportioned to the character and conduct of the guilty, a difference of opinion exists as to its design and duration. See RESTORATIONISTS. As in that article the leading arguments are introduced in support of its remedial design, and limited duration, we shall here state some of the evidence on the opposite side of the question.

It is proper, however, to observe, that there is no dispute about the fact of the divine benevolence in punishment. The only question on this point is, whether benevolence requires the divine Lawgiver to consult the happiness of the transgressor beyond the limits of his present probationary state; or whether the general good be not better consulted by warning him beforehand that his probation terminates with his present life, and that if he does not turn from his sins here, he must hereafter be made a warning example to the universe.

This question cannot be settled by abstract reasoning. It must be decided by an appeal to divine revelation.

The position believed to be taught in the Scriptures, is this:—THAT ALL SINNERS WHO DO NOT REPENT AND TAKE REFUGE IN THE SAVIOR IN THE PRESENT LIFE, SHALL IN THE FUTURE STATE SUFFER EVERLASTING PUNISHMENT, AS THE NECESSARY AND JUST RETRIBUTION OF THEIR SINS.

This doctrine, however awful, it must be acknowledged by all, appears to be taught in the sacred Scriptures. It cannot be denied to have been believed by the vast majority of Christians since the Reformation; nor by the ancient Waldenses, those martyr-witnesses to the truth in the dark ages. It cannot be denied to have been believed by the fathers of the third, second, and first centuries. It is expressly taught by Clemens Romanus; by Justin Martyr; by Irenæus; by Tertullian; by Cyprian; by Minutius Felix; and is even recognised by Origen himself, who reckons this among the doctrines defined by the church, "that every soul, going out of this world, shall either enjoy the inheritance of life and bliss, if his deeds have rendered him fit for bliss; or be delivered up to eternal fire and punishment, if his sins have deserved that state." See Whitby in Scott on Heb. 6: 1-3. Gibbon, in his History, vol. ii. gives his testimony to the same fact. And more particular evidence can be brought forward if necessary.

These things are not brought forward now as *proofs* of the doctrine; though they afford what logicians call a *violent presumption* that it was an original part of Christianity. The only proper evidence is drawn, not from the decisions of fallible man, but from the unerring testimony of the divine oracles. The foregoing facts amount, as we have said, to no more than a strong presumption in favor of the doctrine. We proceed to the proof.

We urge, 1. Those passages of Scripture which declare that certain sinners shall not enter the kingdom of heaven:—Matt. 5: 20. 7: 21-23. Luke 13: 26. Matt. 18: 3. Mark 10: 23-27. Luke 13: 21. Matt. 7: 13. John 3: 3-5. 1 Cor. 6: 9, 10. Gal. 5: 19-21. Ephes. 5: 5. Heb. 3: 13. 4: 1, 13.

If some men, according to the language of these Scriptures, are to be excluded from heaven, they must necessarily sink to hell; for the Scriptures give us no intimation of a middle state. Purgatory was the invention of later ages.

2. Those passages of Scripture which describe the future and final state of men in contrast:—Ps. 17: 14, 15. Prov. 10: 28. 14: 35. Dan. 12: 2. Matt. 3: 12. 7: 13, 14. 21: 8, 11, 12. 13: 30-43, 47-50. 24: 46-51. 25: 23-46. Mark 16: 16. Luke 6: 23, 24, 47-49. John 3: 16. 5: 29. Rom. 9: 21-23. 2 Tim. 2: 19, 20. Gal. 6: 7, 8. Heb. 6: 8, 9. Phil. 3: 17-21. 2 Thes. 1: 5-12. 1 Pet. 4: 18. Rom. 6: 21-23.

These passages we consider as referring to the *final* state of man, for these reasons: 1. Because in several of them the state is expressly called their *end*. 2. Because the state of the righteous and the wicked are put in exact opposition to each other. If in respect to the former it is not denied to be final, it must therefore, by parity of reason, be true of the latter. 3. There is a dead silence about any succeeding state. And, 4. The phraseology of some of the passages will admit of no other interpretation. But if the *final* state of some men will be miserable, there will be some who will suffer everlasting punishment; for no other state can succeed that which is final.

3. Those passages of Scripture which apply the terms "everlasting," "eternal," "forever," and "forever and ever," to this future state:—Dan. 12: 2. Matt. 18: 8. 25: 41-46. 2 Thes. 1: 9. Mark 3: 29. Jude 7. 2 Peter 2: 17. Jude 13. Rev. 14: 10-12. 19: 3. 20: 10. 2 Cor. 4: 18.

On these terms, we would observe, 1. That they are as strong as any in the Greek language to express endless duration. 2. That although sometimes used improperly, for a limited duration, there is nothing in this case which requires them to be limited. The sound rule of interpretation is, *always to give a word its usual and proper signification*, unless there be something in the context, or in the nature of the subject itself, to indicate that it is used in a different sense. 3. The antithesis which occurs in several of the above passages, fixes the meaning, beyond all rational doubt. If the Spirit of God has chosen the same terms to express the duration of future punishment, which he employs to denote the duration of future felicity, he certainly would have us to understand them to be coextensive in duration.

4. Those passages which express future punishment by phrases which *imply its eternity*:—John 17: 9. Matt. 12: 31, 32. Mark 3: 29. 1 John 5: 16. Heb. 6: 6. 10: 26, 27. Luke 9: 25. Matt. 10: 28. Mark 9: 43-48. Luke 14: 26. John 3: 36. 8: 21. Phil. 3: 9. James 2: 13.

If there be some, for whom Christ refuses to intercede—some who shall not be forgiven, but are obnoxious to eternal damnation—some whose sin is unto death, and must not be prayed for—some whom it is impossible to renew to repentance, who are nigh unto cursing, whose end is to be burned—some who draw back unto perdition, who lose their own souls, or are cast away, for whom it had been good if they had not been born; then there are some who will suffer eternal punishment; for all these phrases imply it.

Furthermore, if there be a hell, a fire that never shall be quenched, where their worm dieth not, and their fire is not quenched; if between this dread abode and the world of bliss there be an impassable chasm; if they who believe not the Son of God shall not see life, but the wrath of God abide on them; if they die in their sins, and where Christ is they cannot come; if they shall have judgment without mercy, and their end is destruction; then there will be some who will suffer endless punishment.

5. Those passages which intimate that a change of heart, and a preparation for heaven, are confined to this life:—Is. 55: 6, 7. Prov. 1: 24-28. Luke 13: 24-29. John 12: 36. Matt. 25: 5-13. 2 Cor. 6: 1, 2. Heb. 3: 1-10. 13: 15-22. Rev. 22: 11.

If there are limits to the accepted time; if the day of salvation is to be succeeded by a night in which no man can work; if some shall find the door of acceptance closed against them; if a period is approaching beyond which there can be no change of moral character, and the character of some shall then be unholy and unjust; then it follows that some will suffer punishment without end.

To all these arguments one subtle objection has been made, which ought to be considered. These threatenings are all (it has been said) the voice of the *law*, denouncing merely what sinners deserve to suffer; but the *gospel*, notwithstanding, secures the salvation of all. To this it may be replied, the gospel ascertains the salvation of none but real believers, Rom. 1: 16. But all manifestly do not obey the gospel. Hence a long train of warning declarations in the Scriptures; which we shall embody into a sixth class of arguments, in support of the doctrine we maintain, as the doctrine of Holy Writ.

6. Those passages of Scripture which foretell the consequences of rejecting the gospel:—Ps. 2: 12. Prov. 29: 1. Acts 13: 40-46. 20: 26, 28, 26, 27. 1 Cor. 1: 18. 2 Cor. 4: 3. 2: 15, 16. 1 Cor. 16: 22. 1 Thes. 5: 3. 2 Thes. 1: 8. 2: 10-12. Heb. 2: 1-3. 4: 1-11. 10: 26-31, 38, 39. 22: 25-29. James 2: 14. 1 Peter 4: 17, 18. 2 Peter 2: 1-21. 3: 7. Rom. 10: 12.

The gospel, we well know, presents the only way of salvation to mankind, Acts 4: 12. To reject the gospel then, is to reject the only method by which we can be saved. Hence those who do it must necessarily and inevitably perish. In the words of the apostle, they *judge themselves unworthy of everlasting life*. And in these passages it is expressly declared that some do reject it; that they do perish; that the ministry of the gospel itself is to them but "*a savor of death unto death*."

Furthermore: as the gospel is the most signal display of the wisdom and mercy of God, its rejection must involve the sinner in deeper guilt and condemnation. Hence in the above passages the doom of the unbeliever and the apostate is represented as the most severe and dreadful, John 3: 19. Luke 15: 10-15.

At the thought of such a tremendous catastrophe awaiting such of our fellow-men as continue in sin, our hearts are moved. "*Knowing the terror of the Lord*," says the apostle, "*we persuade men*." Oh that they would be persuaded! Oh that they would in time take warning, and "*flee from the wrath to come*!" Oh that the glorious REFRUGES (Isa. 32: 2.) might be thronged with multitudes of true and penitent believers, from every kindred and clime, even now to begin the song, "*Salvation to our God and to the Lamb*!"—Chris. Sol.; Fuller's Works; Stuart's Essays.

RETZ, (JOHN FRANCIS PAUL DE GONDI, Cardinal de.) remarkable for his daring and intriguing spirit, was born, in 1614, at Montmirail; became coadjutor to the archbishop of Paris, archbishop of Corinth, and a cardinal; took a prominent part in the troubles of France, and in opposing Mazarin, during the minority of Louis XIV.; was im-

prisoned, but escaped, and remained in exile till 1661; practised in his declining years those virtues which he had trampled under foot in his youth; and died in 1679. His Memoirs are highly interesting.—*Davenport*.

**REUBEN**, (*he*, the Lord, *sees the son*; so called in reference to the sentiment of his mother, "The Lord hath looked on my affliction;") the eldest son of Jacob and Leah; born A. M. 2246, Gen. 29: 32. Reuben, having defiled his father's concubine Bilhah, lost his birthright, and all the privileges of primogeniture, Gen. 35: 22. When, however, Joseph's brethren had taken a resolution to destroy him, Reuben endeavored by all means to deliver him.

Moses, before his death, said of Reuben, (Deut. 33: 6.) "Let Reuben live and not die, yet let his number be but small." His tribe was never very numerous, nor very considerable in Israel. They had their inheritance beyond Jordan, between the brooks Arnon south, and Jazer north, having the mountains of Gilead east, and Jordan west. (See CANAAN.)—*Calmet*.

**REVELATION**; the act of revealing or making a thing public that was before unknown; it is also used for the discoveries made by God to his prophets, and by them to the world; and more particularly for the books of the Old and New Testament. (See BIBLE.)

A revelation is, in the first place, possible. God may, for any thing we can certainly tell, think proper to make some discovery to his creatures which they knew not before. As he is a Being of infinite power, we may be assured he cannot be at a loss for means to communicate his will, and that in such a manner as will sufficiently mark it his own.

2. It is desirable. For, whatever the light of nature could do for man before reason was depraved, it is evident that it has done little for man since. Though reason be necessary to examine the authority of divine revelation, yet, in the present state, it is incapable of giving us proper discoveries of God, the way of salvation, or of bringing us into a state of communion with God. It therefore follows,

3. That it is necessary. Without it we can attain to no certain knowledge of God, of Christ, of the Holy Ghost, of pardon, of justification, of sanctification, of happiness, of a future state of rewards and punishments.

4. No revelation, as Mr. Brown observes, relative to the redemption of mankind, could answer its respective ends, unless it were sufficiently marked with internal and external evidences. That the Bible hath internal evidence, is evident from the ideas it gives us of God's perfections, of the law of nature, of redemption, of the state of man, &c. As to its external evidence, it is easily seen by the characters of the men who composed it, the miracles wrought, its success, the fulfilment of its predictions, &c. (See SCRIPTURE.)

5. The contents of revelation are agreeable to reason. It is true there are some things above the reach of reason; but a revelation containing such things is no contradiction, as long as it is not against reason; for if every thing be rejected which cannot be exactly comprehended, we must become unbelievers at once of almost every thing around us. The doctrines, the institutions, the threatenings, the precepts, the promises, of the Bible, are every way reasonable. The matter, form, and exhibition of revelation are consonant with reason. (SEE REASON.)

6. The revelation contained in our Bible is perfectly credible. It is an address to the reason, judgment, and affections of men. The Old Testament abounds with the finest specimens of history, sublimity, and interesting scenes of providence. The facts of the New Testament are supported by undoubted evidence from enemies and friends. The attestations to the early existence of Christianity are numerous from Ignatius, Polycarp, Irenæus, Justin Martyr, and Tatian, who were Christians; and by Tacitus, Sueton, Seneca, Pliny, &c. who were heathens. (SEE CHRISTIANITY.)

7. The revelations contained in our Bible are divinely inspired. The matter, the manner, the scope, the predictions, miracles, preservation, &c. &c. all prove this. (SEE INSPIRATION.)

8. Revelation is attended for universal benefit. It is a common objection to it, that hitherto it has been confined to few, and therefore could not come from God, who is so

benevolent; but this mode of arguing will equally hold good against the permission of sin, the inequalities of providence, the dreadful evils and miseries of mankind, which God could have prevented. It must be further observed, that none deserve a revelation; that men have despised and abused the early revelations he gave to his people. This revelation, we have reason to believe, shall be made known to all mankind. Already it is spreading its genuine influence. In the cold regions of the north, in the burning regions of the south, the Bible begins to be known; and from the predictions it contains, we believe the glorious sun of revelation shall shine and illuminate the whole globe.

9. The effects of revelation which have already taken place in the world have been astonishing. In proportion as the Bible has been known, arts and sciences have been cultivated, peace and liberty have been diffused, civil and moral obligations have been attended to. Nations have emerged from ignorance and barbarity, whole communities have been morally reformed, unnatural practices abolished, and wise laws instituted. Its spiritual effects have been wonderful. Kings and peasants, conquerors and philosophers, the wise and the ignorant, the rich and the poor, have been brought to the foot of the cross; yea, millions have been enlightened, improved, reformed, and made happy by its influences. Let any one deny this, and he must be a hardened, ignorant infidel, indeed. Great is the truth and must prevail.

See *Dr. Leland's Necessity of Revelation*. "This work," says Mr. Ryland, "has had no answer, and I am persuaded it never will meet with a solid confutation." *Holyburton against the Deists*; *Leland's View of Deistical Writers*; *Bromm's Compendium of Natural and Revealed Religion*; *Stillingfleet's Origines Sacrae* is, perhaps, one of the ablest defences of revealed religion ever written. *Delony's Revelation examined with Candor*; *Arch. Campbell on Revelation*; *Ellis on Divine Things*; *Gale's Court of the Gentiles*; *Horne's Introduction*; *Fuller's Works*; and works referred to under RELIGION; INSPIRATION; MIRACLES; PROPHECY; and CHRISTIANITY.—*Hend. Buck*.

**REVELATION**, (THE BOOK OF.) (SEE APOCALYPSE.)

**REVOCATUS**, a Christian martyr under Severus, was a catechumen of Carthage, and a slave. On the day appointed for the execution, he was led to the amphitheatre, and having denounced God's judgment upon his persecutors, was ordered to run the gantlope between the hunters, and be severely lashed as he passed. He was then destroyed by wild beasts, A. D. 205.—*Fox*, p. 24.

**REVENGE**, means the return of injury for injury, or the infliction of pain on another in consequence of an injury received from him, farther than the just ends of reparation or punishment require. Revenge differs materially from resentment, which rises in the mind immediately on being injured; but revenge is a cool and deliberate wickedness, and is often executed years after the offence is given. By some it is considered as a perversion of anger. Anger, it is said, is a passion given to man for wise and proper purposes; but revenge is the corruption of anger; is unnatural, and therefore ought to be suppressed. It is observable that the proper object of anger is vice; but the object in general of revenge is man. It transfers the hatred due to the vice to the man, to whom it is not due. It is forbidden by the Scriptures, and is unbecoming the character and spirit of a peaceful follower of Jesus Christ. (SEE ANGER.)—*Hend. Buck*.

**REVENGER**. (SEE AVENGER OF BLOOD.)

**REVERENCE**; a respectful, submissive disposition of mind, arising from affection and esteem, from a sense of superiority in the person revered. Hence children reverence their fathers, even when their fathers correct them by stripes; (Heb. 12: 9.) hence subjects reverence their sovereign; (2 Sam. 9: 6.) hence wives reverence their husbands; (Eph. 5: 33.) and hence all ought to reverence God. We reverence the name of God, the house of God, the worship of God, &c.; we reverence the attributes of God, the commands, dispensations, &c. of God; and we ought to demonstrate our reverence by overt acts, such as are suitable and becoming to time, place, and circumstances; for though a man may reverence God in his heart, yet, unless he behave reverentially, and give proofs of his

reverence by demeanor, conduct, and obedience, he will not easily persuade his fellow-mortals that his bosom is the residence of this divine and heavenly disposition: for, in fact, a reverence for God is not one of those lights which burn under a bushel, but one of those whose sprightly lustre illuminates wherever it is admitted. Reverence is, strictly speaking, perhaps, the internal disposition of the mind; (*phobos*, Rom. 13: 7.) and honor, (*timē*), the external expression of that disposition. (See ANORATION, and LORD'S NAME TAKEN IN VAIN.)—*Colmet.*

**REVEREND**; venerable; deserving awe and respect. It is a title of respect given to ecclesiastics. The religious abroad are called *reverend fathers*; and abbesses, prioresses, &c., *reverend mothers*. In England, bishops are right reverend, and archbishops most reverend; private clergymen reverend. In France, before the revolution, their bishops, archbishops, and abbots, were all alike most reverend. In Scotland, the clergy, individually, are reverend; a synod is, very reverend; and the general assembly is, venerable. The Dissenters, also, in England have the title of reverend; though some of them suppose the term implies too much to be given to a mere creature, and that of God only it may be said with propriety, "holy and reverend is his name," Ps. 111: 4. In this country it is used in its abridged form, merely as a convenient ministerial designation. It were however to be wished, that all to whom it is applied would strive to be as venerable (*semnos*) as the term imports. The Christian law is, "Esteem them very highly in love, for their works' sake."—*Hend. Buck.*

**REWARD**; a recompense, requital, retribution for some service done; the fruit and benefit of labor. It is of several kinds: as mental; the reward of a good action is enjoyed in reflection, satisfaction, a sense of having been useful, &c.; pecuniary, or profitable; such as is due to laborers for their work; (1 Tim. 5: 18. Job 7: 2.) a gift, or acquisition, to counterbalance an injury, Prov. 21: 14. 22: 4.

Rewards are not always conferred by Providence on good men in this life, but their reward is in heaven, Matt. 5: 12. Luke 6: 23. (See JUDGMENT; RETRIBUTION.)

The essence of reward being satisfaction, a reward given freely, a reward prompted by grace and favor, is a donation not claimable by the party who receives it, on account of his own merit, but is bestowed in kindness by the giver; and therefore, though in strictness it is not reward for work done, yet it is no less a remuneration, and is at once a gift and a satisfaction. "Raphaelus has shown, (says Dr. Doddridge,) that *mithon* not only signifies a *reward of debt*, but also a *gift of favor*; and that the phrase *mithon doreñe* occurs in Herodotus: so that a *reward of grace*, or favor, is a classical as well as a theological expression." {Note on Rom. 4: 4.}—*Calmet.*

**REYNOLDS**, (EDWARD, D. D.,) bishop of Norwich, was born in Southampton, (Eng.) November, 1599. In 1615, he became post-master of Merton college, and in 1620, probationer-fellow. Having taken the degree of master of arts, he went into orders, was made preacher at Lincoln's inn, and rector of Braynton, in Northamptonshire. In the rebellion of 1642, he sided with the Presbyterian party; and in 1643, was one of the Westminster assembly of divines, a covenanter, a frequent preacher in London, and sometimes before the long parliament; by which he was appointed, in 1646, one of the six ministers to go to Oxford, and preach to the students their duty of submission to its authority. After this, he was one of the visitors in the university, was made dean of Christ church, and, in 1648, vice-chancellor, when he was created doctor of divinity. He was vice-chancellor the preceding year also. Being ejected from his deanery in 1650, for refusing to take the independent engagement, he retired to his former cure for a time; but afterwards preached in London, as vicar of St. Lawrence juxta. He exerted himself much for the restoration of Charles II. to the throne; and by that event was restored to his deanery, in 1659, and in 1660, was made chaplain to his majesty. He quit his deanery soon after, and was elected warden of Merton college. In 1661, he was consecrated bishop of Norwich; and in July, 1667, died, in the sixty-eighth year of his age.

As a man of learning, bishop Reynolds led a conspicuous place among his contemporaries; to a mind singularly endowed by nature, he added most extensive acquirements;

but he appears to have been more particularly eminent as an eloquent preacher of evangelical truth. The duties of the ministry called into exercise his nobler powers, and he was much devoted to the work; nor when he was appointed to his see were his exertions slackened, but he afforded a singular example of diligence in the discharge of episcopal duty. He ever proved himself a man of God, thoroughly furnished to every good word and work.

His publications were many; among them are numerous sermons. The "Assembly of Divines' Annotations," which are on Ecclesiastes, came from his hand. His works were much read and commended by the adherents to various persuasions.—*Middleton's Evan. Biog.* vol. iii. p. 424.

**REYNOLDS**, (Sir JOSHUA,) a celebrated artist, was born, in 1723, at Plympton, in Devonshire; of the gram-



mar-school of which place his father, a clergyman, was the master. As he early manifested a taste for drawing, he was placed under Hudson. He afterwards visited Rome, where he studied for three years. In 1752, he settled in the British metropolis, where he rapidly rose to eminence, and numbered Burke, Johnson, and other illustrious characters, among his friends. When the Royal academy was instituted, in 1768, he was unanimously chosen president, and was knighted. In 1783, he was appointed principal painter to the king. He died February 23, 1792.

His literary works, the principal of which are the masterly Discourses delivered to the Academy, form three volumes. In the British school of art, especially as a portrait painter, he stands the first of his age; as a writer he displays much elegance and sound sense; and as a man he was deservedly beloved. "He had (says Burke) too much merit not to excite some jealousy; too much innocence to provoke any enmity." Like Johnson and Burke, Sir Joshua was a Christian, and his last illness was cheered by the spirit of resignation and immortal hope. *Life by Northcote.*—*Davenport.*

**REYNOLDS**, (RICHARD;) a philanthropist of Bristol, England, a contemporary and kindred spirit with Howard. He possessed a character of signal moral excellence; modest, yet dignified, judicious, yet liberal in the disposition of his bounties; discriminating and successful in the detection of imposture, yet unbounded in his benevolence; combining the most unbending integrity with the utmost tenderness of heart. Humility was one of the most prominent features of his character. It was remarked by Rev. Mr. Thrope, that although the whole empire felt the effects of his beneficence, so industriously were his charities concealed, that after his decease many were heard to ask the question, *Who is this Richard Reynolds?*

It was not until the formation of the "Reynolds Commemoration Society," at Bristol, in 1816, that multitudes, who had never heard his name, began to inquire into his origin and connexions, the principles which formed the basis of his character, and the school whence those principles were derived. To those inquiries there is one short and comprehensive answer.

Richard Reynolds was a Christian. Under the regenerating influence of Christianity he became a new creature; on her lap he was nurtured, under her discipline he was trained, and the whole career of his benevolence was nothing more than a practical exemplification of the lessons she inculcated. In her school, under her tuition, and by her fostering hand only, such characters ever were or ever can be formed. How odious, when placed with the names of Howard, Hanway, Thornton, and Reynolds, are those of Paine, Voltaire, Hume, Bolingbroke, and of the

whole race of infidels! Here we recognise angels of mercy amidst fiends of wrath, saviors amidst the destroyers of mankind.—*Thorp's Address*; *Chris. Orator*.

REZIN; a king of Syria, who combined with Pekah, king of Israel, to invade Judah, (2 Kings 15: 37, 38. 16: 5, 6.) A. M. 3262. See also 2 Chron. 28: 5—7. The Hebrew and the Vulgate (2 Kings 16: 6.) seem to intimate, that he conquered Elath for the Syrians. But the tenor of the discourse sufficiently shows, that we ought to read, "for the Idumeans;" and that the Hebrew should be read Edom, not Aram. The difference between these two words in the original, is hardly perceivable: *Leadom* instead of *Learam*.—*Calmet*.

RHEGIUM; a city of Italy, in the kingdom of Naples, at which Paul landed in his way to Rome, A. D. 61, Acts 28: 13, 14.—*Calmet*.

RHODES; an island and famous city of the Levant, the ancient name of which was Asteria, Ophiusa, and Etheria. Its modern name alludes to the great quantity and beauty of the roses that grew there. It is chiefly famous for its brazen Colossus, which was one hundred and five feet high; made by Chares, of Lyndus: it continued perfect only fifty-six years, being thrown down by an earthquake, under the reign of Ptolemy Evergetes, king of Egypt, who began to reign B. C. 244. When Paul went to Jerusalem, A. D. 58, he visited Rhodes, Acts 21: 1.—*Calmet*.

RIBLAH; a delightful city of Syria, in the country of Emath, the situation of which, however, is unknown. Jerome has taken it for Antioch of Syria, or for the country of Emath, or Emmas, which was still in his time the first stage of those who travelled from Syria into Mesopotamia. However, this lies under great difficulties. Antioch was at a distance from Emesa, nor was it on the road from Judea to Mesopotamia.—*Calmet*.

RICE, (JOHN H., D. D.), professor in the Union Theological Seminary, in Prince Edward county, Virginia, was for many years the most distinguished Presbyterian minister in that state. The theological seminary was established in 1824. He was for some years the editor of the Evangelical and Literary Magazine. He died September 3, 1831, aged fifty-two. A paper of "Resolutions" was found in his pocket-book, among which were the following:—"Never spare person, property, or reputation, if I can do good; necessary, that I should die poor. Endeavor to feel kindly to every one; never indulge anger, envy, jealousy towards any human being. Endeavor to act so as to advance the present comfort, the intellectual improvement, and the purity and moral good of my fellow-men."

He published *Memoirs of S. Davies*; and *Illustration of the Presbyterian Church in Virginia, 1816*; on the Qualifications for the Minister, in the American Quarterly Register; a *Discourse before the Foreign Board of Missions, 1828*. See *Memoirs, by Mr. Maxwell*.—*Allen*.

RICHARDS, (WILLIAM, LL. D.) was born in 1749, in the parish of Penrhudd, in the vicinity of Haverfordwest, county of Pembroke, South Wales. When he had attained the age of twelve, he had had only one year's schooling; and with the exception of the little assistance he received from his father, he was wholly indebted for the rudiments of his education to his own native genius, and indefatigable application, which rendered him, by the time he was twenty, a prodigy of learning and knowledge. Though the Bible was the favorite theme of his studies, his reading was not confined to it; he had made himself acquainted with the best authors in the English language, was well versed in civil and ecclesiastical history, and deemed an admirable critic in the Cambro-British tongue.

Mr. Richards, previously to the decease of his father, had been baptized on a profession of his faith in Christ, and admitted into the fellowship of a Christian church assembling at Rhydwillim, in the county of Carmarthen. Having determined to devote his life to the ministry of the gospel, he placed himself in the Baptist academy at Bristol, in the year 1773, where he continued two years. It was then under the superintendance of the Rev. Hugh Evans, and his son, Caleb Evans. On leaving the academy at Bristol, Mr. Richards accepted an invitation to Pershore, in Worcestershire, where he became assistant to Dr. John Ash, pastor of the Baptist church at that place,

and of whose friendship and virtues he spoke highly. In 1776 he accepted an invitation from the Baptist church at Lynn, in Norfolk, to become their pastor.

In the year 1781 he published a "Review of Mr. Carter's Strictures on Infant Baptism." This was followed, soon afterwards, by two other tracts, the first entitled, "Observations on Infant Sprinkling." The other, and by far the most elaborate one, was "The History of Antichrist; or, Free Thoughts on the Corruptions of Christianity." His greatest effort, as an author, was "The History of Lynn," in two large octavo volumes, embellished with engravings.

At length an ossification of the heart proved fatal, on the 13th of September, 1818, in the sixty-ninth year of his age. He was amiable, kind, affectionate, and sincere; and through life as much beloved, as at his death he was lamented. His library, which was very considerable, he bequeathed to the college of Rhode Island, (Brown university,) in America. See *Le moirs, by Dr. J. Evans*.—*Jones' Chris. Biog.*

RICHARDS, (JAMES), a missionary, was born in Abington, Massachusetts, February 23, 1784; his parents, while he was young, removed to Plainfield. He graduated at Williams college, in 1809, being there the associate of Mills. Having studied theology at Andover, and medicine at Philadelphia, he embarked for Ceylon in October, 1815. Of a pulmonary disorder, which interrupted his missionary labors, he died, August 3, 1822, aged thirty-eight. He was eminently pious, and died in peace. *Miss. Herald*, No. 19, pp. 241—247.—*Allen*.

RICHMOND, (LEON,) well known as the author of that interesting tale, "The Dairyman's Daughter," was born at Liverpool, on the 29th of January, 1772. His father was a physician, and educated his son at home, in consequence of an accident which befell the latter when a youth, and produced a lameness, to which he was subject through life. Having received all the advantages which private tuition and a respectable school could afford, Mr. Richmond was removed to Trinity college, Cambridge, in August, 1789, where he completed his course of study, intending, without any religion, to enter on the Christian ministry in the established church. He consequently received episcopal ordination, and obtained a curacy in the Isle of Wight.

It was not long after this that he unexpectedly met with Mr. Wilberforce's treatise on "Practical Christianity," to which, under God, he attributed a total revolution of his opinions and principles on the nature of the gospel system. This change led him to examine the writings of the reformers, at home and abroad, which issued in his becoming decidedly evangelical in his doctrinal sentiments. One of the first fruits of his pen was the narrative of the "Dairyman's Daughter," which was followed by the "Negro Servant," and the "Young Cottager;" all of which tracts acquired unexampled celebrity, and were, in 1814, collected into one volume, and published under the title of "Annals of the Poor."

Mr. Richmond was now drawn from a state of obscurity, and prevailed on to take an active part in most of the benevolent institutions, which have so remarkably signalized the present age,—the Bible, Missionary, and Religious Tract societies; all of which received from him effective co-operation. He also undertook the task of editing an edition of the writings of the English reformers, whom he rescued from obscurity; and became instant in every good work. He obtained the rectorship of Turvey, in Bedfordshire, and was made chaplain to his royal highness the duke of Kent. He died on the 8th of May, 1828, highly respected and esteemed. See *Life by Grimsbam*.—*Jones' Chris. Biog.*

RIDLEY, (BP. NICOLAS, D. D.) an eminent English prelate and martyr, descended from an ancient family in Northumberland, was born, early in the sixteenth century, at Wilmontswick, in that county. About 1518 he was entered of Pembroke hall, Cambridge; and was taught Greek by Robert Crook, who had begun a course of that language at Cambridge. To his knowledge of the learned languages, he added that of philosophy and theology. For further improvement in the latter, he went to the Sorbonne, at Paris, and from thence to Louvaine; continuing on the continent till 1529. Returning to Cambridge, he applied with more than ordinary industry to the study of the Scrip-

tures. For this purpose he used to walk in the orchard at Pembroke hall, and there commit to memory almost all the epistles in Greek; which walk is still called Ridley's Walk. In 1533 he was chosen senior proctor of the university; and while in that office the important point of the pope's supremacy was examined, on the authority of Scripture. The decision of the university was, that "the bishop of Rome had no more authority and jurisdiction derived to him from God in this kingdom of England, than any other foreign bishop;" which was signed by the vice-chancellor, and by Nicholas Ridley and Richard Wilkes, proctors. In 1538 Ridley was collated to the vicarage of Herne, in Kent.

King Edward ascended the throne in 1547; and Dr. Ridley, in his sermons before the king, as well as on other occasions, exposed, with boldness and eloquence, the errors of popery. In the same year he was promoted to the bishopric of Rochester. In 1548 bishop Ridley appears to have been employed in compiling the Common Prayer, in conjunction with archbishop Cranmer and others; and, in 1549, he was put into a commission, together with Cranmer, and several others, to search after all Anabaptists, heretics, and contemners of the Common Prayer. This produced the execution of Bocher and Paris. What Christian can read "as without regret? In 1549, Bonner, bishop of London, was deprived, and Ridley, who was one of the commissioners before whom his cause was determined, was thought the most proper person to fill that important see; and he was accordingly installed in 1550. Bishop Ridley filled his high station with great dignity, and was a pattern of piety, temperance, and regularity to all around him. To promote more generally a reformation in the doctrine of the church, the council, this year, appointed Cranmer and Ridley to prepare a book of articles of faith.

Upon the death of Edward VI., Ridley was earnestly attempting to set lady Jane Grey on the throne; but when the design had miscarried, he went to Mary, to do her homage, and submit himself to her clemency. His reception was such as he might have expected: he was immediately committed to the Tower. It has been thought he might have recovered the queen's favor, if he would have brought the weight of his learning and authority to countenance her proceedings in religion. He was, however, too honest to act against his conviction; and after eight months' imprisonment in the Tower, was conveyed from thence to Oxford, where, on the 1st of October, 1555, he was condemned to death for heresy.

Ridley now prepared himself for his approaching death; which a good conscience made him look upon as a matter of joy and triumph. He called it his marriage; and, in the evening preceding his execution, behaved himself with as much cheerfulness as ever. His brother offered to watch all night with him, but he would not suffer him, saying, "that he minded (God willing) to go to bed, and to sleep as quietly that night as ever he did in his life." When Ridley arrived at the place of execution, he earnestly lifted up his hands and eyes to heaven, till he saw, shortly after, Latimer descending to the spot; upon which, with a most cheerful countenance, he ran to him, embraced, and kissed him, and comforted him, saying, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." Then, moving to the stake, he knelt down and prayed earnestly, as did Latimer likewise. Dr. Marshall urged him to recant, saying, "If you will not do so, then there is no remedy, but you must suffer for your deserts." "Well," replied the noble martyr, "so long as the breath is in my body, I will never deny my Lord Christ, and his known truth. God's will be done in me." The fire being given to them, when Ridley saw it flaming up towards him, he cried, with an exceeding loud voice, "Into thy hands, O Lord, I commend my spirit. O Lord, receive my spirit." He suffered on the 13th of October, 1555. See *Dr. Glover Ridley's Life of Bishop Ridley*; also *Wordsworth's Eccles. Biog.*; *Middleton's Biog. Even.*—*Hend. Buck.*

**RIGHT, DIVINE**; the sanction supposed to be found for certain ecclesiastical forms or arrangements in the word of God. Hence we read of the divine rights of episcopacy, presbytery, tithes, &c. When most of the texts, however, to which the appeal *jure divino* has been made,

are examined by the light of enlightened criticism, and in accordance with consistent principles of interpretation, it will be found, that they could never have been made to speak the language which has been forced upon them, had it not been for the blindness of party prejudice, or the unblushing effrontery of interested party zeal. Not unfrequently they afford countenance to none of the parties who make the appeal, but authoritatively inculcate a doctrine, or establish a practice, of an altogether different nature from the matters in dispute.—*Hend. Buck.*

**RIGHTEOUSNESS**; justice, holiness. The righteousness of God is the absolute and essential perfections of his nature; sometimes it is put for his justice. The righteousness of Christ denotes not only his absolute perfection, but is taken for his perfect obedience to the law, and suffering the penalty thereof in our stead.

The righteousness of the law is that obedience which the law requires. As men have, at best, but a broken, damaged, and imperfect righteousness, this word is applied to men in a very limited and qualified sense; and also with respect to a better righteousness than merely human; that obtained by faith; that freely bestowed by God, and as bestowed, so received, through Christ. Righteousness denotes conformity to the ordinances of God, Matt. 3: 15. 21: 32. Righteousness is sometimes much the same as holiness, Acts 10: 35. Eph. 5: 9. The righteousness of the Pharisees, which was in their own eyes excellent, was precise to superstition, yet was unsound in principle, and worthless before God, Luke 18: 9. Matt. 9: 13.

The righteousness of faith is the righteousness of Christ as received by faith. (See **JUSTIFICATION**.)

Christians have a threefold righteousness. 1. The righteousness of their persons, as in Christ, his merit being imputed to them, and they accepted on the account thereof, 2 Cor. 5: 21. Eph. 5: 27. Isa. 45: 24. 2. The righteousness of their principles, being derived from, and formed according to, the rule of right, Ps. 119: 11. 3. The righteousness of their lives, produced by the sanctifying influence of the Holy Spirit, without which no man shall see the Lord, Heb. 13: 14. 1 Cor. 6: 11. See **IMPUTATION**; **JUSTIFICATION**; **SANCTIFICATION**; *Dickinson's Letters*, let. 12; *Witherspoon's Essay on Imputed Righteousness*; *Hervey's Theron and Aspasio*; *Dr. Owen on Justification*; *Watts' Works*, vol. iii. p. 532, oct. ed.; *Jenks on Submission to the Righteousness of God*; *Edward's Sermons*; *Fuller's Works*; *Dwight's Theology*.—*Hend. Buck*; *Calmet*.

**RIGHT HAND**, denotes power, or strength; whence Scripture generally imputes to God's right hand the effects of his omnipotence, Exod. 15: 6. Ps. 21: 8. 44: 3, &c. Matt. 26: 64. Col. 3: 1. Heb. 1: 3. 10: 12.

The right hand commonly denotes the south, as the left hand denotes the north.

"To depart from the law of God neither to the right hand nor to the left," is a frequent Scripture expression, meaning a strict adherence to it: we must observe it closely, constantly, invariably; as a traveller, who does not quit his way, either to the right or the left, lest he should lose it entirely.

To give the right hand, is a mark of friendship. Paul says, that James, Cephas, and John, gave him the right hand of fellowship, Gal. 2: 9. And in the books of the Maccabees this expression occurs very often.

In taking an oath the Hebrews lifted up their right hand, Isa. 62: 8. Gen. 14: 22. Deut. 32: 40. (See **ΟΑΤΑ**.) Hence, in Ps. 144: 8, "their right hand is a right hand of falsehood."

To seat a person at the right hand, is a token of peculiar honor; so Bathsheba, as the king's mother, was placed at the right hand of Solomon: (1 Kings 2: 19. comp. Ps. 45: 9.) and when Christ is said to be seated on the right hand of God, (Acts 7: 55. Rom. 8: 34. Col. 3: 1.) it imports merited and unequalled dignity and exaltation.

It is evident, that when a hand, or the right hand, is attributed to Deity, the expression should be taken only after the manner of men. Deity has neither right hand nor left hand; but, the strength, the skill, the power of man lying much, and principally, in his right hand, the idea is transferred to God, by an inevitable, and therefore justifiable, liberty of speech.—*Calmet*.

**RIGHTS OF CONSCIENCE**. (See **RELIGIOUS LIBERTY**; **TOLERATION**; and **PERSECUTION**.)



**RIMMON**; an idol of Damascus, where he had a temple, 2 Kings 5: 18. It is thought this god was the sun, named Rimmon, or high, because of his elevation. Grotius takes it for Saturn, because that planet is the most elevated.—*Calmet*.

**RINGS**. The antiquity of rings, and their use, not only as ornaments, but as pledges, and seals, appears from



Scripture and from profane authors. Judah left his ring with Tamar, Gen. 38: 18. When Pharaoh committed the government of Egypt to Joseph, he took his ring from his finger and gave it to Joseph, Gen. 41: 42. When God threatened Jeconiah with the utmost effects of his anger, he tells him, that though he were the signet or ring on his finger, yet he should be torn off, Jer. 22: 24. The ring was used chiefly to seal with, and Scripture generally assigns it to princes and great persons; as the king of Egypt, Joseph, Ahaz, Jezebel, king Ahasuerus, his favorite Haman, Mordecai, king Darius, 1 Kings 21: 8. Est. 3: 10, &c. Dan. 6: 17. The patents and orders of these princes were sealed with their rings or signets, an impression from which was their confirmation. The ring was one mark of sovereign authority. Pharaoh gave his ring to Joseph, as a token of authority. When Alexander the Great gave his ring to Perdicas, this was understood as nominating him his successor. (See *SEAL*).—*Watson*.

**RITE**; a solemn act of religion; an external ceremony. (See *CEREMONY*, and *POSITIVE INSTITUTIONS*.) For the rites of the Jews, see *Lowman's Hebrew Ritual*; *Spencer de Heb. Leg.*; *Durell on the Mosaic Institution*; *Bishop Law's Theology of Religion*, p. 89, 6th ed.; *Godwyn's Moses and Aaron*; *Edwards' Survey of All Religions*, vol. i. ch. 9; *Jennings' Jewish Antiquities*; *John's Archaeology*.—*Hend. Buck*.

**RITTENHOUSE**, (DAVID, LL. D.,) an eminent American philosopher, was born in Pennsylvania, in 1732. During his early life he was employed in agriculture, but as his constitution was feeble, he became a clock and mathematical instrument maker. In 1770 he removed to Philadelphia, and practised his trade. His mathematical talents were of the highest order. He was elected a member, and on the death of Franklin, president of the Philosophical Society, and was annually re-elected till his death. His unassuming dignity secured him universal respect, and his conscientious integrity won him the public confidence. He was chosen one of the commissioners employed to determine the boundary line between Pennsylvania and Virginia, and between New York and Massachusetts. He was treasurer of Pennsylvania from 1777 to 1789, and, from 1792 to 1795, director of the United States mint. He died June 26, 1796, aged sixty-four, in the full belief of the Christian religion, and in the anticipation of clearer discoveries of the perfections of God in the eternal world.

Dr. Rittenhouse was a man of extensive knowledge. From the French, German, and Dutch languages he derived the discoveries of foreign nations. His house and his manner of living exhibited the taste of a philosopher, the simplicity of a republican, and the temper of a Christian. His researches into natural philosophy gave him just ideas of the divine perfections. But he did not confine himself to the instructions of nature; he saw the necessity of something more; he believed the Christian revelation. He observed as one argument in favor of its truth, that the miracles of our Savior differed from all pretended miracles, in being entirely of a benevolent nature. The testimony of a man possessed of so exalted an understanding to the fulness of Christian evidence, outweighs the declamation of thousands. He published an oration, delivered before the Philosophical Society, 1775, the subject of which is the history of astronomy; and a few memoirs on mathematical and astronomical subjects, in the first four volumes of the *Transactions of the Society*.—*Davenport*; *Allen*.

**RITUAL**; a book directing the order and manner to be observed in performing divine service in a particular church, diocese, or the like.—*Hend. Buck*.

**RIVER**. The Hebrews give the name of *THE RIVER*, without addition, sometimes to the Nile, sometimes to the Euphrates, and sometimes to the Jordan. The tenor of the discourse must determine the sense of this uncertain and indeterminate way of speaking. They give also the name of river to brooks and rivulets that are not very considerable.

The principal rivers of Palestine were, the *JORDAN*, the *Arnon*, the *Jabbok*, the *Karith*, the *Sorek*, the *Besor*, the *Kishon*, the *Belus*, the brook of *Jezebel*, the *Eleutherus*, the brook of *Reeds*, or of *Kanah*, the *Barrady*, or *Abanah* and *Pharpar*, rivers of Damascus. See their proper articles.

The name of river is sometimes given to the sea. (See *SEA*).—*Calmet*.

**RIVET**, (ANDREW, D. D.,) a learned and godly French divine, was born July, 1572. On account of his religion, he was obliged to flee his native country; when he took up his residence in Holland, and continued in that country during the remainder of his life, which ended January, 1651, in the seventy-ninth year of his age.

He published a few works in French and Latin, among which are expositions on a number of books of the Old Testament, and a learned refutation of popery.

An extended account of the exercises of his mind during his last sickness has been published, which places him in a most interesting light, and proves him to have been one who walked emphatically by faith, not by sight—to have had his treasure laid up in heaven, while on earth it was his ruling desire that God would make him an instrument of his glory. He was called, "a man beyond all praise, and the most burning and shining light of the French and Dutch churches." See *Middleton's Evang. Biog.*, vol. iii. p. 205.

**RIZPAH**; the daughter of Aiah, and concubine to Saul, celebrated in Scripture for her maternal love and sorrows, 1 Sam. 25.—*Calmet*; *Brief Remark*.

**ROBINSON**, (JOHN,) minister of the church in Holland, to which the first settlers of New England belonged, was born in Great Britain, in 1575, and educated at Cambridge. In 1602 he became pastor of a dissenting congregation in the north of England, and removed with them to Holland in 1608. It was his intention to follow his congregation to the new world, but his sudden death in 1625 prevented. He was a man of good genius, quick penetration, ready wit, great modesty, integrity, and candor. His classical learning and acuteness in disputation were acknowledged by his opponents. He was also discerning and prudent in civil affairs. In his principles of church government he was himself an Independent or Congregationalist. In his farewell address to the first emigrants to New England, he said to them, "If God reveal any thing to you by any other instrument of his, be as ready to receive it, as ever you were to receive my truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things." He published a *Defence of the Brownists*; *Justification of the Separation from the Church of England*; *People's Plea for the Exercise of Prophecy*, 1618; *Essays, Moral and Divine*, 1628. *Belknap's Amer. Biog.* ii. 151—178.—*Allen*.

**ROBERTSON**, (WILLIAM, LL. D.,) a divine and a celebrated historian, was born, in 1721, at Borthwick, in Mid Lothian, of which parish his father was the minister. After having been educated at Dalkeith, and at Edinburgh university, he was presented, in 1743, to the living of Gladsmuir. During the rebellion he bore arms as a volunteer. His first work was a *Sermon*, published in 1755, which passed through numerous editions. It was not, however, till 1759, that, by his *History of Scotland*, he

acquired a place among British classical writers. Fame was accompanied by preferment. He was transferred



from Gladsnair to Edinburgh; and, in 1759, 1761, 1762, and 1764, became chaplain at Stirling castle, one of the king's chaplains, principal of the university of Edinburgh, and royal historiographer for Scotland. Advancement in the English church was offered to him, but was refused. In 1769, he brought out the History of Charles V.; in 1775, the History of America; and in 1790, an Historical Disquisition concerning Ancient India. He died June 11, 1793.

—Davenport.

ROBINSON, (ROBERT,) eminently distinguished, during the last century, among the dissenters in England, was born at Swaffham, in Norfolk, January 8, 1735. He received a tolerable education at Swaffham; and his master used to say, "that he never knew a child who discovered such a capacity. His mother was an excellent woman, and early instilled into his mind a love of truth and religion. In 1749, his mother removed him from school, and apprenticed him to Joseph Anderson, a hair dresser, in Crutched Friars, London. During his apprenticeship to London, his favorite preachers were Dr. Gill, Dr. Guyse, and Mr. Romaine; but the minister to whom he was most attached was George Whitfield, whom he called his spiritual father. Having received his indentures from his master, and leaving behind him an unblemished character in London, he went to Norfolk, his native county. There he commenced a preacher; where the innocence of his youth, the agreeableness of his manners, and his extraordinary genius, all conspired to render him popular. On leaving the Calvinistic Methodists, Robinson, with thirteen other persons attached to his ministry, formed a congregation, or independent church, in the parish of St. Paul's, Norwich. At this place he became the settled pastor, and administered baptism and the Lord's supper; but was invited from Norwich to Cambridge, in July, 1759. Previous to that, he had become a Baptist, and had accordingly been personally baptized. For two years Robinson preached on trial at Cambridge, but in 1761 he became the stated pastor. His income was very small, and his family increasing; but, possessed of gentle manners and a modest demeanor, he became the idol of the poor and the friend of the wealthy. He now regularly preached on the Sunday at Cambridge twice or three times, and on the week days delivered lectures at most of the neighboring villages, in which he was assisted and encouraged by the Rev. John Berridge, a clergyman of the church of England. Robinson was thus improving his intellectual powers, and advancing in knowledge as much when talking with a day laborer, or rocking the cradle, as when studying Latin or Greek, or translating Saurin. Being, at length, provided with a genteel meeting-house, and attended by a numerous audience, Robinson soon acquired the reputation of a speaker; and his superior abilities soon drew the attention of the collegians, and many became, from serious motives, regular attendants on his ministry.

In 1772, he published a sermon "On the Nature and Necessity of Early Piety." In 1774, his "Arcana." In 1775, "A Discussion of the Question, Is it lawful and right for a Man to marry the Sister of his deceased Wife?" In 1776, "A Lecture on becoming Behavior in a religious Assembly;" and, between the years 1770 and 1782, "A Translation of three volumes of Saurin's Sermons." Prefixed to the latter volumes are, "Memoirs of the Reformation in France;" and the "Life of the Rev. James Saurin," which are justly and generally admired.

In June, 1773, he removed to Chesterton, a village about

two miles from Cambridge, where he became a farmer. His time was now divided between an attention to his agricultural and literary pursuits and his ministerial duties. At this time he also wrote and published "A Plea for the Divinity of our Lord Jesus Christ, in a Pastoral Letter, addressed to a Congregation of Protestant Dissenters at Cambridge." (See JESUS CHRIST.) This Plea excited the most singular attention, and the highest dignitaries of the church of England pronounced that it was the best defence of the divinity of Christ that had ever been published. He was invited to become a clergyman of the establishment, to which, however, he refused to listen. In 1777, Robinson translated the celebrated Essay of Claude, "On the Composition of a Sermon." In 1778, he published "A Plan of Lectures, on the Principles of Non-conformity, for the Instruction of Catechumens." The merit of this work was uncommon; and it contained the outlines of the whole controversy of the dissenters and the church of England, from the period of the Reformation to the year in which it was written. About that time Robinson appears to have drawn up some memorials of the celebrated John Bunyan, which were subsequently inserted in the Biographia Britannica. In 1778, he took a very active part in the national proceedings for obtaining the abolition of the slave-trade; and the first petition to the house of commons on the subject was from Cambridge, drawn up by Robinson. In 1780, he published a small pamphlet, entitled "The General Doctrine of Toleration, applied to the particular case of Free Communion;" and, in this year, made a long tour through England and Scotland.

Robinson, by his various publications, had now amassed a little property, and his farm increased in size and importance. In 1781, he undertook to write the history of baptism, at the request of the London committee, composed of ministers and gentlemen of the greatest eminence. Mr. Robinson now resided for some time in London, and devoted most of his time to the compilation of his work. In 1782, he published a Political Catechism, which has been admired by those who, like him, cherished an attachment for the principles of the whigs.

In 1786, Mr. Robinson published "Sixteen Discourses on several Texts of Scripture, addressed to Christian Assemblies in Villages near Cambridge; to which are added, Six Morning Exercises;" a unique performance, of which it may not improperly be said, that "we scarcely can praise it, or blame it too much." The work abounds with traces of that natural eloquence which was so peculiar to the author; with passages which, for simplicity and beauty united, may vie with the most celebrated writings of the age.

That a considerable change actually took place in Robinson's mind, about this time, on theological subjects, there can be no doubt, though the feelings of his heart on this occasion cannot be easily traced. The orthodox party, perceiving the change, gradually forsook him, and Robinson also retired from them. In 1787, he met with a severe domestic affliction, in the loss of a lovely daughter, of seventeen years of age. With his congregation at Cambridge he still continued his ministerial labors; by them his decreasing popularity among the Calvinist churches was easily dispensed with. "He was," they said, "the minister of our choice, and still is of our esteem."

Mr. Robinson now prepared his "History of Baptism," which is a learned and elaborate work. During the last year of his life he pursued no new speculations, and attempted few compositions. But, previously, he had prepared a recapitulation at the end of his work on baptism, which has been since published, under the title of "Ecclesiastical Researches." These were his two favorite works; and to the severe application with which he engaged in them, he fell an untimely sacrifice. Having been for some time in a declining state of health, he was advised to travel, and accordingly visited Birmingham, where, on Wednesday morning, the 9th of June, 1790, he was found dead in his bed; and, as the clothes were not the least decomposed, nor his features distorted, it is probable that he expired, as he often expressed his wish to do, "softly, suddenly, and alone."

Robinson was amiable, benevolent, and generous. As a preacher, he was unrivalled for pure and native eloquence.

In doing good and getting good, he spent his days. Learning, charity, and piety have wept at his grave, and each have claimed him as her champion. His miscellaneous works have been collected and published, in six volumes octavo, with a Life of the Author, by B. Flower, Harlow, 1807. See *Life of Robinson, by George Dyer*, late of Emmanuel college, Cambridge.—*Jones' Chris. Biog.*

**ROBINSON**, (THOMAS,) a divine of the church of England, was born at Wakefield, in the county of York, on the 29th of August, 1749. His father was a respectable hosier in that town, and gave his son the best education which the grammar-school of the place would afford, intending to bring him up to his own business. But the son, taking a dislike to the counter, prevailed on his father to let him go to college, with a view to the ministry in the establishment, to which he eventually acceded. When the time drew nigh that he was to quit the place of his nativity, he one day met in the streets of Wakefield a poor shoemaker, who asked him if he was not going to be a clergyman; and, on his answering in the affirmative, the man replied, "Then, sir, I hope you will study your Bible, that you may be qualified for feeding the flock of Christ with the bread of eternal life." The propriety of the remark carried conviction to the young man's mind, and he never forgot it while he lived.

He entered Trinity college, Cambridge, in October, 1768, and prosecuted his course of study with unremitting ardor. In 1772, he was elected fellow of the college, and soon after presented to the curacies of Witcham and Wichford, in the county of Cambridge, where he lifted up his voice like a trumpet, and roused the attention of the surrounding neighborhood to the great concern of mortals. This continued for about two years, when the cry of "Methodism" was raised against him, and he was compelled reluctantly to quit a sphere of growing usefulness. He then removed to Leicester, where he obtained the curacy of St. Martin's; and, in 1788, was presented with the valuable living of St. Mary's, in the same town, which he obtained through the influence of the earl of Dartmouth. Here he commenced a course of lectures on the history of the patriarchs, which were subsequently published under the title of "Scripture Characters," and which were so very favorably received, that he was induced to extend them to four octavo volumes. In 1805, Mr. Robinson published "The Christian System," in three volumes octavo, but it has been less popular than his former work. In 1809, he was called to preach the church missionary sermon in London, which he did at St. Anne's, Blackfriars. The place being large and crowded with hearers, he was led to extend his voice, in order to make himself heard, and to exert himself beyond his powers. The effects of this he never surmounted; his health began visibly to decline; yet he lingered to the 24th of March, 1813, when death closed his labors and his pains, at the age of sixty-four. His learning and talents were considerable, and he had made himself greatly respected among his parishioners. See *Life by Veughan*, and *Works of Robert Hall*.—*Jones' Chris. Biog.*

**ROCHUS**; a carver of St. Lucar, in Spain, whose principal business was to make images of saints, and other popish idols. Becoming convinced, however, of the errors of Romanism, he embraced the Protestant faith, threw aside his former occupation, and for subsistence followed the business of a seal engraver only. He had, however, retained one image of the virgin Mary for a sign. A papal inquisitor once passing by, asked if he would sell it, and the price. Rochus mentioned a price, when the inquisitor offered him half the money; he replied, "I had rather break it to pieces than take such a trifle." "Break it to pieces!" said the inquisitor; "break it to pieces if you dare!" Rochus then took up a chisel, and cut off the nose of the image. This was sufficient; he was soon after apprehended, and was burnt; a victim of the inquisition.—*Fox*, p. 134.

**ROCK**. Palestine, being a mountainous country, had also many rocks, which formed a part of the country's defence; for in time of danger the people retired to them, and found a refuge against any sudden irruption of the enemy. The Benjamites took shelter in the rock Rimmon, Judges 20: 47. Samson kept garrison in the rock of Eth-

am, Judges 15: 8. David found shelter in the rocks of Maon, Engedi, &c., 1 Sam. 22: 1. 23: 25, 28. 24: 2—5. Jerome says that the southern parts of Judea were full of caves under ground, and of caverns in the mountains, to which the people retired in time of danger. The Kenites dwelt in the hollow places of the rocks, Num. 24: 21. Even at this day the villages of this country are subterraneous, or in the rocks. Josephus in several places speaks of hollow rocks, where thieves and robbers had their haunts; and travellers still find a great number of them in Palestine, and in the adjoining provinces. Towards Lebanon, the mountains are high, but covered in many places with as much earth as fits them for cultivation. Among the crags of the rocks, the beautiful and far-famed cedar waves its lofty top, and extends its powerful arms, surrounded by the fir and the oak, the fig and the vine. On the road to Jerusalem, the mountains are not so lofty nor so rugged, but become fitter for tillage. They rise again to the south-east of mount Carmel; are covered with woods, and afford very picturesque views; but advancing toward Judea, they lose their verdure, the valleys become narrow, dry, and stony, and terminate at the Dead sea, in a pile of desolate rocks, precipices, and caverns. These vast excavations, some of which will contain fifteen hundred men, are the grottoes of Engedi, which have been a refuge to the oppressed or the discontented in all ages. Westward of Jordan and the lake Asphaltites, another chain of rocks, still loftier and more rugged, presents a yet more gloomy aspect, and announces the distant entrance of the desert, and the termination of the habitable regions.

The name of rock is also given to God, by way of metaphor, because God is the strength, the refuge, and defence of Israel, as those places were to the people who resided among them, Ps. 18: 2, 31. 31: 2, 3. Deut. 32: 15, 18, 30, 31. Ps. 61: 2, &c.—*Watson*.

**ROD**; an instrument of correction. The empire of the Messiah is sometimes represented by a rod of iron, to show its power and its might, Ps. 2: 9. Rev. 2: 27. 12: 5. 19: 15. Rod is sometimes put, by a pastoral metaphor, to signify a tribe or a people: "Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed," Ps. 74: 2. "Israel is the rod of his inheritance," Jer. 10: 16. The rod of Aaron is the staff commonly used by the high-priest. This is the rod that budded and blossomed like an almond-tree, Num. 17. (See **AARON**.)—*Watson*.

**ROE**. (See **ANTELOPE**.)

**ROGERENES**; so called from John Rogers, their chief leader. They appeared in New England about 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week was a species of idolatry which they ought to oppose. In consequence of this, they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.—*Hend. Buck*; *Benedict's History*.

**ROGERS**, (JOHN,) the first martyr under queen Mary, was educated at the university of Cambridge, where he attained to a great proficiency in learning. From Cambridge he went to Antwerp, where he had been chosen chaplain to a company of merchants. He here assisted in the translation of the Bible into English, and became enlightened in the true doctrines of the gospel; so that he cast off the idolatrous worship of the church of Rome, and received the truth as it is in Jesus. From Antwerp he went to Wittenberg, where he made such proficiency in the Dutch language, that he was soon chosen pastor of a church there, over which he remained in great fidelity for some years. In the reign of king Edward VI., he was called home by bishop Ridley, and made prebendary and divinity lecturer at St. Paul's, where he preached faithfully and zealously until the accession of queen Mary. He soon rendered himself obnoxious to her zeal for popery, and was confined for six months in his own house; after which, he was confined in Newgate a long time, and passed through three examinations, in which he manfully defended himself; but was finally condemned and sentenced to be burnt, which was earned into execution, February 4th, 1555. Notwithstanding Mr. Rogers had every thing to bind him to life, and in his trials every thing to aggra-

vate his sufferings, he yet ever preserved a remarkable equanimity of mind, and yielded up his testimony at last with great joy.

During his imprisonment, he wrote an account of his examinations, and also other papers, which were providentially preserved, and have been transmitted to the present time. They may be found in *Fox's Martyrology*, p. 415.

ROGERS, (JOHN,) president of Harvard college, was graduated in that seminary in 1649. He was the son of Nathaniel Rogers, with whom he preached some time as an assistant at Ipswich; but at length his inclination to the study of physic withdrew his attention from theology. After the death of president Oakes, he was elected his successor, in April, 1682, and was installed August 12, 1683. He died suddenly, July 2, 1684, the day after commencement, aged fifty-three, and was succeeded by Increase Mather. He was remarkable for the sweetness of his temper, and he united to unfeigned piety the accomplishments of the gentleman.

His wife was Elizabeth Dennison; his daughter married president Leverett; his son Daniel, a physician in Ipswich, died in a snow storm on Hampton beach, December 1, 1722, leaving a son, Daniel, the minister of Littleton, who died November, 1782, aged seventy-five; his son Nathaniel was the minister of Portsmouth, and died October 3, 1723, aged fifty-three; his son John, the minister of Ipswich, died December 28, 1745, aged seventy-eight, leaving three sons, who were ministers,—John, of Kittery, who died October 16, 1773, aged eighty-one; Nathaniel, of Ipswich, a colleague, who died in 1775, aged seventy-two; and Daniel, of Exeter, who died in December, 1785, aged seventy-nine. John Rogers, the minister of Gloucester, who died October 4, 1782, aged sixty-three, was the son of John Rogers of Kittery, or Eliot. Truly this was a family of ministers. *Magnolia*, iv. p. 130.—*Allen*.

ROGERS, (WILLIAM, D. D.,) a valuable minister in Philadelphia, was born at Newport, Rhode Island, July 22, 1751, and was the first student at the college of Rhode Island; graduating in 1769. In May, 1771, he was ordained over the first Baptist church in Philadelphia. During five years he was a chaplain in the army. In 1789, he was appointed professor of belles-lettres in the college of Philadelphia, which office he resigned in 1812. He died April 24, 1824, aged seventy-three. He published a Sermon on the Death of Rev. O. Hart, 1796.—*Allen*.

ROLL. (See BOOK.)

ROLLIN, (CHARLES,) an eminent historian, was born, in 1661, at Paris. He was the son of a cutler, who de-



signed him to follow his own trade; but a Benedictine monk obtained his admission in the college of Du Plessis. After having acquired there a knowledge of languages and philosophy, he studied theology for three years at the Sorbonne. Between 1683 and 1693, he filled the chairs of professor of rhetoric and of eloquence at the college of Du Plessis and the Royal college. In 1694, he was appointed rector of the university, and in 1696, coadjutor of the college of Beauvais. The last post he held for fifteen years, greatly to the advantage of the students; but he was at length driven from it by the intrigues of the Jesuits. Thenceforth he gave his time wholly to literature. He died in 1741.

Rollin is much better known as a literary, than as a religious character; yet, all his works are designed to promote the interests of religion; and he was as much distinguished for personal piety, as for the virtuous sentiments contained in his writings. It must, however be

added, that as, in his literary capacity, he paid too much credit to the exaggerations of the ancient historians, and was in a great measure void of that critical sagacity, which should be characteristic of the historian; so also he was too credulous in religious affairs, giving implicit credit to the pretended miracles of the abbé Paris. His principal works are, *Ancient History*; *Roman History*; and a *Treatise on the Mode of Studying*. See *Memoir of Rollin*; and *Rees's Cyclopædia*.—*Davenport*; *Jones's Chris. Biog.*

ROLLOCK, (ROBERT,) was born in Scotland, in the year 1555, and received his education in the university of St. Andrews, where he pursued his studies with such application and success, that, four years after his entrance, he was appointed professor of philosophy. In the year 1583, when an application was made to the university for a proper person to erect and govern an university at Edinburgh, Mr. Rollock was unanimously recommended as a man the best qualified for that undertaking. The result verified the recommendation; his fame became extensive, and great numbers resorted to Edinburgh to enjoy his instructions.

Mr. Rollock did not confine himself to the business of the university exclusively; he engaged also with much fervor and success in the duties of the ministry, and published commentaries on several parts of the Scriptures, of which Beza spoke in the highest terms. He died in 1598, and yielded a distinguished testimony to the supporting power of faith in Christ.

Although, from his abilities, he was rendered very conspicuous and public, he is yet spoken of as a man of great humility, and disposed to prefer others to himself. His writings, which are not said to be numerous, were chiefly confined to the elucidation of Scripture.—*Middleton's Evan. Biog.* vol. ii. p. 290.

ROMAINE, (WILLIAM,) was born on the 25th of September, 1714, at Hartlepool, in the county of Durham. His father was a man of exemplary piety, though not of great wealth; and was one of the refugees upon the revocation of the edict of Nantes. He educated his son in those principles which were, through life, his shield and buckler, and which he would not have exchanged, could the world have been laid at his feet.

His parents discovering his early genius, placed him at the celebrated grammar-school, founded by Bernard Gilpin. There he gained much sound learning and religious knowledge, and there the foundation was laid of his future fame. In the year 1730, his father having previously determined him to become a minister of the church of England, he was sent to Oxford, and entered at Hertford college, and from thence he was removed to Christ Church college. In October, 1737, he took his degree of master of arts, after having been ordained a deacon, at Hereford, by Dr. Henry Egerton. He then became curate of Loe Trenchard, in Devonshire. In 1739 his great love of truth roused him publicly to attack Dr. Warburton, on his "Divine Legation of Moses." In the same year he was ordained priest, by bishop Hoadley; and became curate to a clergyman of the name of Edwards, who had in his possession the two livings of Banstead and Horton, both in Middlesex. In the year 1748, he was chosen lecturer of St. Botolph's. In the following year he was chosen lecturer of St. Dunstan's-in-the-West, and at St. George's, Hanover square, to which he was appointed morning preacher. His faithfulness, united to his eloquence, induced many to attend his ministry, and in a short time his congregations were immense. His success created violent clamors and opposition against him. The rector refused him the use of the pulpit, and the affair was brought into the court of king's bench. The decision deprived him of one of the lectureships, but confirmed him in the other, and endowed it with a salary of eighteen pounds a year. Here his labor of love was again interrupted by the church-wardens, who refused to open the doors of the church till seven o'clock, and to light it when required; so that he was compelled to preach by the light of one candle, till, by the interference of Dr. Terrick, (the then bishop of London,) with the rector and church-wardens, he was allowed to continue quietly in his ministerial labors for six years; when he became curate and morning preacher at St. Olave's. In February, 1755, he was married to Miss

Price; and, in the following year, accepted the rectory of St. Andrew Wardrobe, and St. Anne's, Blackfriars; both of which he held till his death. The benevolence of Mr. Romaine was very extensive. The Royal Humane society, and the Bible society, for distributing Bibles among his majesty's forces, both by sea and land, derived great benefit from his exertions.

His end was peaceful and serene, and he could reflect on the moment of his dissolution with that happy composure which the *good man* alone can feel. On the Sabbath day, July 28, 1795, he expired, and was interred in the rectory vault of Blackfriars' church.

The publications of this venerable man were numerous and valuable. The principal among them consisted of "A Concordance and Lexicon of Marius de Calasio," four vols. folio; "Nine Sermons on the 107th Psalm;" "A Discourse on the Self-existence of Jesus Christ;" "The Life of Faith;" "The Scriptural Doctrine of the Lord's Supper briefly stated;" "The Walk of Faith," two vols.; "The Triumph of Faith," &c. &c. See *Hawcis' Life of Mr. Romaine*; also his *Life and Works—Jones' Chris. Biog.*

ROME, the capital of Italy, and seat of the Roman government, was for many ages esteemed the mistress of the whole world. Though the writers of the Old Testament have nowhere mentioned this city, yet we frequently find it adverted to in the New; for which reason it will be proper to give some account of it in this place.

The foundations of this renowned city were laid by Romulus and Remus, according to the chronology of Usher, in the year of the world 3256, about 748 before Christ, and towards the end of the reign of Hezekiah, king of Judah. From a small beginning, and by slow progress, the city of Rome gradually rose to eminence, until it became the seat of the fourth great empire, (Dan. 2: 40.) and obtained the name of the lord of the whole earth, the head and queen of it, Luke 2: 1.

As the population of the city increased, the buildings were necessarily multiplied, until a space of ground not less than twenty miles in circumference was covered by them, and including in it seven distinct hills, the names of which were, Mons Palatinus, Capitolinus, Aventinus, Quirinalis, Cælius, Viminalis, and Exquelinus. This peculiarity of the city, namely, its being seated on seven hills, is pointedly mentioned by several of the Latin poets; by Martial, (l. iv. ep. 64.) where he speaks of "septem domini montes;" by Propertius, (l. iii. ix. 57,) in a still more famous line—

"Septem urbs alta jugis, toto que præsidet orbi:"

which is very similar to the idea of the writer of the Apocalypse, when he describes Rome papal as "a woman, seated on seven hills, and reigning over the kings of the earth," Rev. 17: 9. But there is a passage in Virgil, (Georg. l. ii. ver. 532,) if possible still more remarkably to the purpose:—

"Scilicet et rerum facta est putcherrima Roma,  
Septemque una sibi muro circumdedit arces."

The religion of the ancient Romans was that of paganism, which was the established religion of the empire, until the times of Constantine the Great, A. D. 315. Several different forms of government obtained among them, at different periods of their history, namely, that of kings, consuls, decemvirs, military tribunes, dictators, emperors, &c. In the days of these last-mentioned magistrates, Rome had arrived at its meridian splendor, in population, arts, and arms. The number of its inhabitants upon a moderate calculation has been computed at one million. The city contained no less than four hundred and twenty temples, crowded with statues of their deities. The priests were numerous, and each divinity had a college of sacerdotal servants. Their worship and sacrifices were superstitious in the extreme. The will of the gods was consulted on every trifling occasion, and no general marched against an enemy, until he was assured by the soothsayers that the omens were propitious. Altars were raised and dedicated not only to the gods who, as they supposed, presided over their city, but also to the deities of conquered nations.

It is probable that the city of Rome occupied a less space of ground than the city of London now does, and fewer houses; but it contained full as many inhabitants, for their

edifices were much loftier. House rent was excessively dear; the nobles acquired, at an enormous expense, the ground which they covered with palaces and gardens; but the bulk of the common people were crowded into a narrow space, and the different floors and apartments of the same house were divided among several families. There were seventeen hundred and eighty superb mansions belonging to opulent citizens, each of them, according to one of their own poets, equal to a small city. Of the riches and luxury of these nobles an estimate may be formed from this circumstance, that several examples are upon record of individuals who celebrated the year of their prætorship by a festival that lasted seven days, and cost above one hundred thousand pounds sterling!

The Scriptures do not inform us at what time, or by whom the gospel was first preached in Rome; but it is highly probable that it was conveyed there soon after the day of Pentecost, which followed our Lord's resurrection by some of the "strangers from Rome, Jews and proselytes," mentioned (Acts 2: 10.) as being at Jerusalem when the Holy Spirit was poured out upon the apostles. Such of them as were converted to the Christian faith, would not fail, on their return home, to carry with them the glad tidings of salvation and communicate it to others; and in the case of the church of Rome, we have an illustration of our Lord's parable of the grain of mustard-seed, Matt. 13: 31. For a Christian church appears to have been very early formed in that city, whose "faith was spoken of throughout the whole world," (Rom. 1: 8. and 16: 19.) and whose numbers attracted the notice of the government early as A. D. 68, and drew upon them the implacable rage of the sanguinary tyrant Nero.—*Jones.*

ROMAN. The term Roman is used in the New Testament, 1. As denoting a person, native, or inhabitant of the city of Rome; or, at least, of the country around that metropolis; as in the epistle to the Romans. 2. For the power of the Roman government: (John 11: 48.) "The Romans shall come and take away both our place and nation;" (Acts 25: 16.) "It is not the manner of the Romans to deliver any man to die, till we have heard his defence," ch. 28: 17, &c. In the books of the Old Testament written in Hebrew, we find no express mention of Rome, Romans, or Italy. Indeed Rome had not grown into consequence during the life of Malachi. But in the Maccabæes, and in the New Testament, they are often mentioned, 1 Mac. 8: 1, 2. Judas Maccabæus had been informed of their conquests in Spain, &c.; that they had subdued Philip and Perseus, kings of Macedonia, (or Chittim), and Antiochus the Great, king of Syria; that they had deprived him of various provinces; and had also reduced the Greeks, who attempted to resist them; in a word, that they confirmed in their kingdoms all whom they desired should reign, or deprived those of their crowns whom they intended to punish. Nevertheless, that none of them wore the diadem or the purple, but that they had a senate, consisting of three hundred and twenty senators, who consulted every day about the affairs of the republic; and that they committed every year the sovereign magistracy to one person, who commanded through all their territories, and thus all were obedient to one, without envy or jealousy. The first alliance between the Jews and the Romans was made B. C. 162. 3. For a person who possessed the privileges attached to the citizenship of Rome: (Acts 22: 25) "Is it lawful for you to scourge a man who is a Roman, he being as yet uncondemned?" Paul, who pleads this privilege, was not actually a Roman, by having been born at Rome, or in Italy. Some think, that being born in a city favored with the communication of the privileges of the imperial city, he was competent to claim Roman exemptions by his birthright; being native of a municipium—a city thus favored, and born of parents thus entitled. Others think, that Paul's father had been rewarded with this privilege, for services rendered to the Romans; whether of a military or other nature; which would render it so much the more disgraceful to degrade, by the treatment of a slave, a man entitled to especial marks of honor. This might be the fact, as such a reward was received by many Jews about this time.

The Valerian law forbade that a Roman citizen should be bound; the Sempronian law forbade that he should be

scourged, or beaten with rods. If any man falsely claimed the privileges of a Roman citizen, he was severely punished:—by the emperor Claudius with death.—*Calmet.*

**ROMANS, (EPISTLE TO THE.)** This is placed before the other epistles of Paul, not because it was first composed in order of time, but because of the dignity of the imperial city, to which it is directed, or of the excellence of its contents; or, of the magnificence and sublimity of the evangelical mysteries of which it treats.

Paul's design, in his epistle to the Romans, is, by a full development of the gospel, to confirm their faith, and to terminate certain domestic disputes, which then prevailed among the believers at Rome, and divided the converted Jews and Gentiles into two parties. The Jews insisted on their birthright, and the promises made to their fathers; on account of which, when they became Christians, they assumed a certain priority or preference over the converted Gentiles, whom they regarded as foreigners, out of pure favor admitted into the society of believers, and to the participation of Christian privileges. The Gentiles, on the other hand, maintained the merit of their sages and philosophers, the prudence of their legislators, the purity of their morality, and their exactness in following the law of nature. Hence, after becoming Christians, their hereditary prejudices were precisely in antagonism with those of their brethren, and were drawn out by any instances of illiberality or weakness displayed by them. They reproached the Jews for the general infidelity of their nation toward God, and violation of his laws. They aggravated their faults and those of their fathers, which had excluded the greater part of them from the inheritance of the saints, from the faith, &c., as witnessed by their own Scriptures.

To terminate these contentions, Paul applies himself to restrain the presumption of both parties, by going down to first principles. He shows that neither could pretend to merit, or had reason to glory, or boast of their calling; which proceeded from the mere grace and mercy of God.

He lays down the grand position, that the gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile; because it reveals God's method of gratuitous justification by faith in a common Redeemer. The need of such a plan of salvation, he argues by an inductive view of the moral condition of both Gentiles and Jews—that is, of all mankind, not in one age only, but in every age of the world. He opens his argument by a clear statement of the obligations which mankind are under to God their Creator, as manifested in the works of his creation, and of the deplorable condition of the Gentile world, who have apostatized from his worship and service, ch. 1. He then proceeds to evince, that though the Jews were blessed with a written revelation of the divine will, they had treated it in much the same way that the Gentiles had done the law of nature, or the notices of God which were impressed upon their conscience by the works of creation; (ch. 2.) hence he infers the universal sinfulness of both Jew and Gentile, that the whole world is guilty before God, and the consequent impossibility of any of the fallen race of Adam being justified by their own obedience, ch. 3. From a survey of this awful state of men by nature and practice, he proceeds to exhibit the revealed way of deliverance through the redemption effected by the Son of God, and the doctrine of justification by faith in his blood, which he proves, illustrates, and exemplifies very fully, ch. 4. and 5. He next shows that this way of justification by faith in the blood of Christ is intimately connected with sanctification and evangelical obedience; (ch. 6.) expatiates on the inefficiency of the law, compared with the gospel, to aid the believer in his experience and conflicts; (ch. 7.) and from a review of the exalted privileges of Christians, and the motives and aids to holiness thence derived, he leads our reflections back to the source of all these spiritual blessings, which he traces to the eternal gratuitous election and sovereign love of God, ch. 8. and 9. Having stated, proved, and answered objections to his doctrine, and discussed several questions respecting the calling of the Gentiles, and the rejection of the Jews, he foretells the ultimate conversion

of both to Christianity in the millennium, and closes his great argument with awful adoration of God's magnificent designs, and a practical improvement of the whole discourse, by various exhortations, instructions, and precepts, enforced by evangelical motives, ch. 11. Particularly in chapters 12—15, the apostle gives the rules of Christian morality, and advice concerning mutual harmony, mutual forbearance, and reciprocal concession to infirmities, for fear of scandalizing or offending one another by indiscreet liberties. He describes false teachers, and exhorts believers to avoid them. Chapter 16. contains salutations and commendations, addressed to particular persons.

The epistle of Paul to the Romans is "a writing," says Dr. Macknight, "which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars."

This epistle was written A. D. 57, or 58, in Corinth. No doubt has ever been made of its authenticity. Tertius was Paul's secretary on this occasion.

The Marcionites made great defalcations in the epistles of Paul, especially in this to the Romans, of which they suppressed the last two chapters. There is much probability that Paul designed to finish this epistle at the end of the fourteenth; but afterwards added the concluding chapters. At the end of the fifteenth chapter, we find this conclusion: "Now the God of peace be with you all. Amen;" which seems to show that the letter was then finished. We see the same conclusion no less than three times in the sixteenth chapter, (verses 20, 24, 27.) which leads us to imagine that these additions were composed at intervals. Probably, while waiting for an opportunity of sending it off; whether by Phebe, or any other safe hand.

Paul visited Rome twice; first, A. D. 61, when he appealed to Cæsar; and then, A. D. 65, a year before his martyrdom, which happened in A. D. 66.—*Calmet; Jones.*

**ROMAN CATHOLICS IN THE UNITED STATES.** The Roman Catholic population of the United States is estimated at eight hundred thousand; and the number of churches at seven hundred and eighty-four. These are included in ten dioceses; viz. those of Baltimore, Boston, New York, Philadelphia, Charleston, Mobile, New Orleans, Bardstown, Cincinnati, and St. Louis. An archbishop resides at Baltimore, and over each diocese presides a bishop. Those of Philadelphia and Bardstown have, also, each a coadjutor or assistant bishop. The number of priests is probably about three hundred and fifty. According to a recent statement in "The Jesuit," there are two hundred and forty-six priests, exclusive of those employed as professors in colleges and ecclesiastical seminaries, whose number, there is reason to believe, is not less than one hundred. There are eight or ten colleges, besides many academies and other literary institutions, entirely under the control of the Catholics; as many theological seminaries; and more than twice that number of convents or nunneries.

We shall proceed to consider the state of the several dioceses which have been already enumerated.

1. *Arch-diocese of Baltimore.* This comprises the states of Maryland and Virginia, and the District of Columbia. It was created a bishopric in 1789, by a bull of pope Pius VI., and erected into a metropolitan see in 1808, by a brief of Pius VII. Maryland, as is probably well known, was at first settled chiefly by Catholics. It was granted to lord Baltimore, a Catholic, whose son, Leonard Calvert, was the first governor of the colony. Among the first laws he enacted were the following:—that no one who professed to believe in the divinity of Jesus Christ should be molested in his religion or in the free exercise thereof; that no one should reproach his neighbor for his religious tenets, on penalty of paying ten shillings to the person reproached; that any one who should speak reproachfully of the blessed virgin or the apostles should forfeit five pounds; but blasphemy against God should be punished with death.

On the accession of William and Mary, the Protestant Episcopal church was established in Maryland by law, and the laws of England against Roman Catholics introduced with it. Our revolution abolished the church establishment, and placed all denominations of Christians upon an equal footing. For the reasons already stated, the Catholics in Maryland are not only the most numerous, but probably the most wealthy and influential religious sect.

In the arch-diocese of Baltimore there are three colleges, viz. St. Mary's, at Baltimore; Mount St. Mary's, near Emmetsburg; and Georgetown college, at Georgetown; (D. C.) one diocesan seminary; two other respectable seminaries; two regularly instituted convents; six other female academies, under the direction of the sisters of charity; and sixty-seven priests, not including those connected with the colleges and theological seminaries.

"The city of Baltimore," say the Catholics in the Metropolitan, "has not improperly been called the *Rome of the United States*." And they add, that their denomination is "first among the foremost." Their number is not far from twenty thousand. Their public property is worth more than a million of dollars; being more valuable than that of any other denomination in the city.

The cathedral is a larger and more splendid building than any other for public worship in the United States. It cost upwards of three hundred thousand dollars, exclusive of its ornaments and appendages. It is built on high ground, and overlooks the city and vicinity, including the bay, which is usually covered with ships. The ground plan is in the form of a cross, one hundred and ninety by one hundred and seventeen feet; or, without reckoning the portico and arms of the cross, one hundred and sixty-six by seventy-seven feet. The walls are of granite, and the noble dome rises to the height of one hundred and sixteen feet from the base. It is surmounted by a cross, eleven feet high. The diameter of the dome is sixty feet within, and seventy-seven on the outside. Two towers, each one hundred and twenty feet in height, are erected at one end of the building. A very large bell, imported in 1831 from France, was blessed, baptized, &c. with much ceremony, previous to its elevation into the south tower. A chime of bells is to be procured for the north tower. The altars are three in number, one in front, with two side altars. The "grand altar" is of the richest variegated marble, and was sent from Italy as a present from the pope. It bears the inscription, "Altare privilegium concessione Pii VII. 1822." Some of the ornaments of the cathedral are exceedingly splendid. Two paintings are worthy of particular examination; one representing the "Descent of the Cross," which was presented by Louis XVIII. of France; the other, "The Burial of a Knight of the Cross," during the crusades, was presented by Charles X.

The public worship in this cathedral is very imposing. The service in a foreign tongue, the superb dresses of the archbishop, who has them of seven different colors for as many different occasions, the statues, crosses, images of Christ and of the virgin, which everywhere meet the eye, and, above all, the paintings scattered around with a liberal hand, make a powerful impression on the mind of any one who does not reflect, that "in every bell and bowl and vest of the Romish service, there is hid a device against the liberty and welfare of mankind." The whole congregation consists of six thousand, and in respect to wealth, intelligence, and influence, is inferior to none in the city. They have secured a strong influence in almost every benevolent institution in the city.

"At Georgetown, D. C.," says the archbishop of Baltimore in one of his letters, "the reverend fathers, the Jesuits, have their principal house, with a magnificent college of twenty instructors and one hundred and fifty students." The library contains seven thousand volumes.

2. *Diocese of Boston.* This diocese comprises the whole of New England. The Catholic population of this territory amounts to twenty thousand, of whom ten thousand are in the city of Boston and vicinity. There are eighteen priests and twenty-three congregations; of which six are in Maine, two in New Hampshire, one in Vermont, nine in Massachusetts, three in Rhode Island, and two in Connecticut. In this diocese there are, one diocesan semina-

ry; one academy for boys; one regularly established convent of Ursuline nuns near Boston, who have under their direction an extensive academy of young ladies; and another female establishment, conducted by the sisters of charity. The building and property of the convent at Charlestown was destroyed by a mob in August, 1834. Its seat has been transferred to Roxbury.

3. *Diocese of New York,* comprising the state of New York, and part of New Jersey. There are in this diocese twenty-three priests; also, four female academies, under the direction of the sisters of charity.

4. *Diocese of Philadelphia.* This includes Pennsylvania, Delaware, and a part of New Jersey. It contains thirty-six priests; one diocesan seminary; two male academies; one convent; and three female academies, under the care of the sisters of charity. There are four handsome churches in the city of Philadelphia.

5. *Diocese of Charleston,* comprising North and South Carolina and Georgia. There are twelve priests; one diocesan seminary; an academy conducted on the plan of a college; and a female academy, under the direction of the sisters of mercy.

6. *Diocese of Mobile.* This comprehends Alabama and Florida. Here are also eight or nine priests; one college at Mobile, and two convents. A large cathedral has been commenced at Mobile, about two-thirds of whose inhabitants are papists. Several priests have recently arrived from Europe, and large sums of money have been granted by the pope to aid the bishop in propagating the faith in this diocese. In Florida, the Spanish part of the population have Catholic churches at Pensacola and St. Augustine.

7. *Diocese of New Orleans,* comprises Louisiana and Mississippi. There are twenty-three priests; one theological seminary; one convent of Ursuline nuns, who have charge of an extensive female academy; one young ladies' academy, under the direction of the nuns of the sacred heart; and another conducted by the sisters of charity. In Louisiana, the Catholics have almost undisturbed possession. In 1812, there was not one Protestant church of any denomination in the state; and most of those which have since been formed are small and feeble.

8. *Diocese of Bardstown.* This includes the states of Kentucky and Tennessee. In this diocese are twenty-three priests, exclusive of those who are professors of colleges and ecclesiastical seminaries. There are also two regular colleges; one diocesan seminary; two other seminaries for young men; three convents; and two academies for females. Several of the priests of Kentucky are constantly employed as missionaries; each having three or four churches under his care. St. Joseph's college, at Bardstown, Kentucky, has fifteen instructors, and one hundred and fifty students.

9. *Diocese of Cincinnati.* This diocese comprehends Ohio, Indiana, Illinois, and Michigan. There are also nineteen priests; one college; one Dominican friary; one seminary for young men; and one academy for young ladies, under the care of the sisters of charity. A large cathedral has been erected at Cincinnati, and at least twelve other churches in the state, while many more are in prospect. A literary institution, called the Athenaeum, has been commenced at Cincinnati, under the auspices and control of the bishop. The Catholics say that their "number is rapidly increasing in that city and throughout Ohio, both by the arrival of foreigners and by frequent conversions."

10. *Diocese of St. Louis.* This diocese comprises the state of Missouri and adjoining territories. Here are at least twenty priests, exclusive of professors in colleges; two colleges; one diocesan seminary; three convents of the sacred heart, having each an extensive female academy; three convents of the sisters of Loretto, having each also an academy for females; and one female academy under the direction of the sisters of charity. In this diocese and that of New Orleans are more than one hundred priests. About one-third of the inhabitants of St. Louis are Catholics. In that city is a "splendid cathedral; a college of one hundred and sixty students, under the control of the Jesuits; a nunnery, containing, besides nuns, a considerable number of novices and postulants. Here also resides

the superintendent of all the Jesuits in the valley of the Mississippi. In St. Genevieve county is a theological seminary, and at St. Charles is a college. Other schools of considerable reputation are established at Flovissant, Perryville, and several other places. In no western state, save Louisiana, is the influence of the Catholics so likely to predominate as in Missouri.

In the year 1828, the Propaganda, a society formed by the papists of France, appropriated the sum of one hundred and ten thousand dollars for the purpose of advancing the Romish church in the United States. The money was apportioned among the dioceses as follows; viz. Cincinnati, twenty thousand dollars; Detroit, seven thousand and five hundred dollars; Bard-stown, twenty thousand dollars; St. Louis, thirty thousand dollars; Mobile, fifteen thousand dollars; Baltimore, five thousand dollars; New York, seven thousand and five hundred dollars; Charleston, five thousand dollars.—*Report appended to Memoirs of American Missionaries.* (See **POPERY**, and **JESUITS**.)

**ROMANUS**; a Christian martyr under the emperor Valerian. He became convinced of the reality of the Christian faith by witnessing the fortitude of the martyr Laurentius, whom he attended in the capacity of a soldier. He could not but feel the highest veneration for a God who inspired his votaries with such courage, and rendered his martyrs superior to all the cruelties of their persecutors. The change of Romanus soon became known, when he was apprehended, scourged severely, and, about the year 258, beheaded.—*Fox*, p. 33.

**ROMANUS**, a Christian martyr under Diocletian and Maximian, was a native of Palestine, and deacon of the church at Casarea. Being at Antioch when the imperial order arrived for sacrificing to idols, he was much afflicted to see many Christians, through fear, submit to the idolatrous mandate, and deny their faith to preserve their lives. Having reprehended some of the recreant Christians for their perfidy, he was informed against, and soon after apprehended. Being brought to the tribunal, he boldly avowed himself a Christian, and ready to suffer any infliction his faith might bring upon him. His body was dreadfully mangled, but he considered his wounds as only so many mouths to preach the doctrines of Christ, and submitted with the most perfect composure to the last, when he was strangled, A. D. 303.—*Fox*, p. 45.

**ROMANES**, (FRANCIS), a victim to the Spanish inquisition, was a native of Spain, but afterwards became a resident of Breme, where he transacted business for merchants of Antwerp. Having become convinced of the errors of popery, he surrendered his agency, informed his employers of his change, and devoted himself to the service of religion. He went to Spain, to exert himself for the conversion of his parents; and while there, was informed against by his former employers; he was accordingly seized, imprisoned for some time, and finally burnt. During his last torture, so long as he was able to speak, he kept repeating the seventh Psalm.—*Fox*, p. 133.

**ROMEYN**, (THEOPHORIC DIRCK, D. D.) minister of Schenectady, N. Y. was born January 12, 1744, at New Barbadoes, New Jersey. His early studies were directed by his brother, Thomas Romeyn, then a minister in Delaware. He graduated at Princeton, in 1765; was ordained by the Cetus over the Dutch church in Ulster county, May 14, 1766, and afterwards installed at Hackensack, where he remained until his removal to Schenectady, in November, 1784. His colleague, Mr. Meyer, represents him as a son of thunder in the pulpit. He was highly instrumental in promoting the independence of the Dutch churches, or their separation from the jurisdiction of Holland. In 1797, he was appointed professor of theology in the Dutch church. The establishment of the college at Schenectady is principally to be ascribed to his efforts. He died April 16, 1804, aged sixty.

His only son, Dr. John B. Romeyn, successively minister of Rhinebeck, Schenectady, Albany, and Cedar street, New York, whose sermons were published two vols. 1816, died February 22, 1825, aged forty-six.—*Allen*.

**ROMISH CHURCH.** (See **CHURCH OF ROME**, **POPERY**, **ANTICHRIST**, and **JESUITS**.)

**ROOF.** (See **HOUSE**.)

**ROOT.** The root metaphorically denotes the stock, the

race, or the posterity, Prov. 12: 3. The root of the just shall not be disturbed, shall not fail.

Paul says, (Rom. 11: 16—18.) that the Jews are, as it were, the root that bears the tree into which the Gentiles are grafted, inasmuch as from them Christ came according to the flesh, and among them the first Christian church was collected. Jesus Christ is the root on which Christians depend, and from which they derive life and subsistence, Col. 2: 7. John 15: 1. Rev. 22: 16.—*Calmet*.

**ROSARY**; a bunch or string of beads, on which the Roman Catholics count their prayers.—*Hend. Buck*.

**ROSCOE**, (WILLIAM,) a religious biographer and miscellaneous writer, was born, about 1751, at Liverpool. His parentage was humble; his education imperfect; and he began his career in life as articled clerk to an attorney. In the few hours, however, which he could snatch from the law, he made himself master of the Latin, Italian, and French languages; and he subsequently acquired a considerable knowledge of Greek. His first literary attempt, a poem called Mount Pleasant, was written in his sixteenth year. On the expiration of his clerkship, he entered into partnership with Mr. Aspinwall, an attorney of Liverpool. After having followed the profession for several years, he entered himself at Gray's inn, with the purpose of becoming a barrister; and he subsequently became a partner in a banking house. As a banker he unfortunately failed. In 1806 he was elected one of the members for Liverpool; but he declined a contest at the next election. His two great works, the Lives of Lorenzo the Magnificent, and of Leo X. were published in 1796 and 1805, and gave him an enduring reputation. He died June 30, 1831. His family are still devoted to religion and literature. Among his other works are, Poems; a translation of Tansillo's Nurse; and various pamphlets on politics, and against the slave-trade.—*Davenport*.

**ROSE**, (*chabatazeleth*, Cant. 2: 1. Isa. 35: 1.) The rose, so much and so often sung by the poets of Persia, Arabia, Greece, and Rome, is, indeed, the pride of the garden for elegance of form, for glow of color, and fragrance of smell. Tournefort mentions fifty-three kinds, of which the Damascus rose, and the rose of Sharon, are the finest. The beauty of these flowers is too well known to be insisted on; and they are at this day much admired in the East, where they are extremely fragrant. In what esteem the rose was among the Greeks, may be learned from the fifth and fifty-third odes of Anacreon. Among the ancients it occupied a conspicuous place in every chaplet; it was a principal ornament in every festive meeting, and at every solemn sacrifice; and the comparisons in the Apocrypha (Ecclesi. 24: 14. and 50: 8.) show that the Jews were likewise much delighted with it. The rose-bud, or opening rose, seems in particular a favorite ornament. The Jewish sensualists, in Wisdom 2: 8, are introduced saying, "Let us fill ourselves with costly wine and ointments; and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they are withered."—*Watson*.

**ROSENMUELLER**, (JOHN GEORGE,) a celebrated German theologian, (born in 1736, and died in 1815,) was professor of theology at Eulagen and Leipsic, and distinguished himself as a preacher, and by his activity in the cause of education. Of his numerous works, we shall mention only his Scholia in Nov. Testament., and his Hist. Interpretationis Librorum, five vols. 1795—1814.—*Enc. Am.*

**ROSENMUELLER**, (ERNEST FREDERIC CHARLES,) a distinguished orientalist and theological critic, born in 1768, was educated at Leipsic, where he heard the lectures of Morus, Platner, Beck, &c. In 1795, he was extraordinary professor of Arabic, and in 1813, ordinary professor of oriental literature. Among his works are his valuable Scholia in Vet. Testamentum; Scholia in Nov. Testamentum; The East in Ancient and Modern Times, six vols. 1818—1820; Manual of Biblical Antiquities, and Manual of Biblical Criticism and Exegesis, four vols. in German. These works contain a great mass of valuable matter, critical, exegetical, geographical, and historical. His latest editions of them are greatly improved; his early diffuseness is retrenched, and many unripe theological opinions are exchanged for more mature, just, and evangelical views. (See **NEOLOGY**.) Rosenmueller has also rendered important services to oriental literature by,



his *Institutiones Linguae Arabicæ*; (1818;) *Arabum Adagia*; *Analecta Arabica*; (1826, two vols.) &c.—*Ency. Am.*; *Spirit of the Pilgrims*; *Robinson's Bibl. Repos.*

ROSH; Ezekl. 38: 2, 3. (See МЕСЕНЪ, and ГОЪ.)

ROSIUCRUCIANS; a name assumed by a sect or cabal of hermetical philosophers, who arose, as it has been said, or at least became first taken notice of, in Germany, in the beginning of the fourteenth century. They bound themselves together by a solemn secret, which they all swore inviolably to preserve; and obliged themselves, at their admission into the order, to a strict observance of certain established rules. They pretended to know all sciences, and chiefly medicine; whereof they published themselves the restorers. They pretended to be masters of abundance of important secrets, and, among others, that of the philosopher's stone; all which they professed to have received by tradition from the ancient Egyptians, Chaldeans, the Magi, and Gymnosophists. They have been distinguished by several names, accommodated to the several branches of their doctrine. Because they pretend to protract the period of human life by means of certain nostrums, and even to restore youth, they were called *Immortales*; as they pretended to know all things, they have been called *Illuminati*; and, because they have made no appearance for several years, (unless the sect of Illuminated which lately started up on the continent derives its origin from them,) they have been called the *Invisible Brothers*. Their society is frequently signed by the letters F. R. C., which some among them interpret *Frates Roris Cocti*; it being pretended that the matter of the philosopher's stone is dew concocted, exalted, &c.—*Hend. Buck.*

ROTHWEL, (RICHARD,) an English divine, was born in Lancashire, (Eng.) near Bolton in the Moors, about A. D. 1563. He received his education at Cambridge, where he distinguished himself as a skillful linguist, a subtle disputant, and an eloquent orator. After spending a number of years in the university, he was ordained presbyter by Dr. Whight, then archbishop of Canterbury. It was not till after he had preached very learnedly a number of years, and had indulged in the constant gratification of self, that he became an humble, fervent, fearless, and faithful preacher of a risen Savior. Through the faithfulness of one, who was in learning and abilities far below himself, by the grace of God, he was led to see the error of his ways, and afterwards to indulge the hopes of the gospel. He then became a preacher of singular power, and knew no other joy than to devote the energies of a vigorous constitution to the glory of his heavenly Father.

He was made chaplain to a regiment under the earl of Essex, in Ireland, in which capacity he was very useful.

He afterwards attended to the controversies between the conformists and non-conformists; and anticipating persecution, he neither married, nor accepted a benefice, although several were offered him; but contented himself with being lecturer at a chapel in Lancashire, and domestic chaplain to the earl at Devonshire. A very common expression of his was, "Persecution is a pledge of future happiness."

He afterwards spent most of his time in the bishopric of Durham, having gone there at the proposal of lady Bowes. When it was suggested to him, that on account of the fierce disposition of the people, and their never having heard the gospel, they might deal unkindly with him, he answered, "If I thought I should not meet the devil there I would not go; he and I have been at odds in other places; and I hope we shall not agree there." He did indeed meet with opposition; and his life was attempted; but by his patience and courage he overcame, and was the instrument of doing much good.

His death, which took place in 1627, in the sixty-fourth year of his age, was most happy. While at his request the one hundred and twentieth Psalm was sung in his presence, his soul ascended to join the purer anthems of the just made perfect. It is not known that he left any writings. He seems to have confined himself entirely to preaching.—*Middleton's Evan. Biog.*, vol. ii. p. 450.

ROUNDHEADS; a name of reproach coined about the time of the civil wars, and applied to such as refused to join in the profane practices of their neighbors, set up the worship of God in their families, and insisted on the ne-

cessity of spiritual religion. "Down with the Round heads!" was a common watchword. It was bestowed either because the Puritans usually wore short hair, and the royal party long; or, because, some say, the queen, at Strafford's trial, asked, in reference to Prynne, who that roundheaded man was who spoke so strongly. The device on the standard of colonel Cook, a parliamentary officer, was a man in armor cutting off the corner of a square cap with a sword. His motto was, *Muto quadrata rotunditas*.—*Hend. Buck.*

ROUSSEAU, (JOHN JAMES,) one of the most eloquent, sceptical, and paradoxical of French writers, and the head



of the school of sentimental infidelity, was the son of a watchmaker, and was born, in 1712, at Geneva. His education was neglected; and romances formed the chief part of his early reading. After having been dismissed, as incapable, from an attorney's office, he was apprenticed to an engraver, from whom he received such ill treatment that he ran away before he was sixteen. He found a friend in Madame de Warens, who afterwards became his mistress. With her he lived for some years at intervals; and, when not with her, he spent a wandering life, in various characters, some of them of the humblest kind. It was not till 1750, that he manifested his splendid literary talents. In that year he gained the prize given by the academy of Dijon, for his celebrated Essay, in answer to the question, "Whether the progress of the sciences and arts has contributed to corrupt or purify manners?" He maintained that the effect had been injurious. From this period his pen became fertile and popular. He produced, in succession, the words and music of the *Village Conjuror*; a *Letter on French Music*; the *Origin of the Inequality of Ranks*; the *Social Contract*; the *New Eloisa*; and *Emilius*. The last of these, which appeared in 1762, was condemned by the parliament, and he was compelled to fly from France. Thenceforth his existence was passed in frequent changes of place, to escape real or fancied persecution, and in suspecting all his friends of insulting and conspiring against him. To disease of body and mind must, no doubt, be attributed much of his strange conduct. He died July 3, 1778. Of his latest works his *Confessions* are the most remarkable. His eloquent tribute to the character of our Savior is well known. Andrew Fuller has preserved it in his admirable work, *The Gospel its own Witness*. See *Fuller's Works*; *Douglas on Errors concerning Religion*; *Foster's Essays*.—*Davenport.*

ROWE, (MRS. ELIZABETH,) whose maiden name was Singer, a lady remarkable for the graces of her person and mind, was born, in 1674, at Ilchester, in Somersetshire. When she received her first serious impressions of religion is uncertain; but from the earliest period she displayed a taste for those noble and elevated subjects, which gave her a high relish for the pleasures of devotion. To poetry and writing she was devoted; the former was her favorite employment in youth. Indeed, so great were her poetical talents, that even her prose possessed the charms of verse; the same fire and elevation; the same bright images, bold figures, and rich and flowing diction. She could hardly write a familiar letter, but it bore the stamp of a poet. One of her friends remembered to have heard her say, she began to write verses at twelve years old, which was almost as soon as she could write at all.

In the year 1696, the twenty-second of her age, a collection of her poems, on various occasions, was published, at the desire of two of her friends. Her "Paraphrase on the Thirty-eighth Chapter of Job" was written at the re-

quest of bishop Ken, and gained her a great deal of reputation. She was married to Mr. Thomas Rowe in 1710, but was left a widow in 1715.

It was in retirement, after the death of her husband, that she composed the most celebrated of her works, "Friendship in Death," and the several parts of her "Letters, Moral and Entertaining." The intention of the "Letters from the Dead" is to impress the notion of the soul's immortality; without which all virtue and religion, with their temporal and eternal good consequences, must fall to the ground; and to make the mind contract an habitual persuasion of our future existence, by writings built on that foundation, and addressed to the affections and imagination. It may also be added, that the design, both of these and the "Letters, Moral and Entertaining," is, by fictitious examples of heroic virtue, and the most generous benevolence, to allure the reader to the practice of every thing that ennobles human nature, and benefits the world. She died of apoplexy, February 20th, 1736.

Mrs. Rowe appeared, by the gayety and cheerfulness of her temper, to be peculiarly fitted to enjoy life, and all its innocent satisfactions; yet, instead of any excessive fondness for things present and visible, the ardor with which she breathed after the divine enjoyments of a future world was inconceivably great. When her acquaintance expressed to her the joy they felt at seeing her look so well, and possessed of so much health as promised many years to come, she used to reply, "that it was the same as telling a slave his fetters were likely to be lasting; or compelling him on the strength of the walls of his dungeon." Among her works are, Poems; The History of Joseph, a poem; and Devout Exercises of the Heart. *Life of Mrs. Rowe, by Dr. Watts.—Davenport; Jones' Chris. Biog.*

RUBY; a beautiful gem, whose color is red, with an admixture of purple, and is, in its most perfect state, a gem of extreme value. In hardness it is equal to the sapphire, and second only to the diamond. It is mentioned in Job 28: 18. Prov. 8: 11, *See.—Watson.*

RUE; (*pégauon*, Luke 11: 42.) a small shrubby plant, common in gardens. It has a strong, unpleasant smell, and a bitterish, penetrating taste.—*Watson.*

RUFINA, a Christian martyr under Valerian, was the daughter of an eminent gentleman at Rome. Her suitor, who had professed Christianity, to avoid danger and save his fortune, renounced his faith. He then endeavored to dissuade Rufina from her profession; but she remained steadfast. She afterwards left the city; and when her suitor found her unyielding, he informed against her, which occasioned her apprehension. She passed through several tortures; but remaining inflexible, was beheaded, A. D. 257. Her sister SECUNDA came to her death in precisely the same way, and at the same time.

RUFUS; son of Simon the Cyrenian, who assisted our Savior in carrying his cross, Mark 15: 21. Rufus probably was famous among the first Christians, since Mark names him with distinction. His father was probably the same as Simeon, mentioned Acts 13: 1.

There is more attached to the character of the Rufus mentioned in Rom. 16: 13. than appears at first sight; inasmuch as Paul calls the mother of Rufus "his mother." Now she could not be the natural mother of Paul, unless Paul and Rufus were brothers; nor could she be the mother-in-law of Paul by natural relation to his wife, unless Rufus were brother-in-law to Paul. Perhaps, however, he means no more than that the mother of Rufus had favored him with those attentions and services, truly maternal, which a mother might have done; and therefore the apostle salutes her son and herself under this affectionate recollection.

This leads to an inquiry where this intimacy could have taken place. If Simeon the teacher at Antioch were her husband, then, as we know that Paul was long at Antioch, we see time, place, and occasion, of the services rendered by the mother of Rufus to Paul; and of mutual kindness and intimacy between them.

As to the residence of this pious woman at Rome with her son Rufus, we may well suppose that her husband, Simeon, was dead at Antioch; and that she accompanied her son to the capital of the empire, where many Jews had settled. In what capacity Rufus dwelt at Rome, we have

no means of determining. If he were a Christian teacher, as his father was, it should appear that he visited Philippi in his journeyings, where he suffered many adversities; for Polycarp, in his epistle to the Philippians, speaks of the "patience, which ye have seen set forth before your eyes, in the blessed Ignatius, and Zozimus, and Rufus, and in Paul himself." This association of persons contributes to confirm to Rufus the character of a distinguished teacher; and to mark him as the same Rufus, elect in the Lord, with whom Paul was familiar; his brother, not only by profession and grace, but also by intimacy, and, perhaps, by constant residence in the same family.—*Calmet.*

RULE, RULERS. These words are applied to different stations of authority. God ruleth over all; and the proud Nebuchadnezzar was degraded from his throne till he acknowledged this truth, Dan. 4: 26. The Messiah rules among the sons of men, and even rules, in power, over his enemies, (Ps. 110: 2.) but in goodness over his people. Husbands rule their wives and their own families. Pastors rule the churches which they teach. Princes and nobles rule wherever their power extends; and sovereign rule is over all for the benefit and advantage of its subjects. In proportion as the sphere of regulating authority is enlarged, it requires greater energy of mind, greater capability of apprehension, greater fortitude, and greater rectitude, to discharge the duties attached to its importance, its dignity, and its influence.—*Calmet.*

RUMP of the sacrifices. Moses ordained that the rump and fat of the sheep, offered for peace-offerings, should be given to the fire of the altar, Exod. 29: 22. Lev. 3: 9. 7: 3. 8: 25. 9: 19. The rump was esteemed the most delicate part of the animal, being the fattest. Travellers, ancient and modern, speak of the rumps of certain breeds of sheep in Syria and Arabia, as weighing twenty or thirty pounds.—*Calmet.*

RUN, is used metaphorically not only for rapidity, and strenuous exertion of the powers, but for regularity and perseverance: (1 Cor. 9: 24—27.) "I therefore so run, not as uncertainly;" not passing over the boundaries, the limits of the course. "So run that ye may obtain" the crown, the reward, Heb. 12: 1. "Let us run with patience," perseveringly, steadily, "the race set before us." (See GAMES; RACE.) To run to excess of riot, (1 Pet. 4: 4.) is to pursue with avidity, to follow with prolonged attention, sensual gratifications, indulgences, &c.—*Calmet.*

RUSH. (See BULRUSH, and FLAG.)

RUSH, (BENJAMIN, M. D.), a distinguished physician of our country, was born at Byberry, near Philadelphia, December 24, 1745. After the death of his father, his mother sent him to the academy of his uncle, Dr. Finley, in Nottingham, Maryland, where he lived eight years and became deeply impressed with moral and religious sentiments.

Having graduated at Princeton, in 1760, he studied physic with Redman and Shippen, and also at Edinburgh, from 1766 to 1768. He returned to Philadelphia, in 1769, and was elected the professor of chemistry in the college; in 1791, he was appointed professor of medicine. In his practice he relied much on the lancet and on cathartic medicines. In the yellow fever of 1793, when four thousand and forty-four persons died, he successfully resorted to his favorite remedies. Being a member of congress in 1776, his name is affixed to the declaration of independence. In 1777, he was appointed physician general of the hospital in the middle military department. In 1787, he was a member of the convention for adopting the constitution of the United States; and for the last fourteen years of his life treasurer of the United States mint. He was president of the society for the abolition of slavery; vice-president of the Philadelphia Bible society; and connected also with many other charitable and literary societies. His short inquiry into the effect of ardent spirits upon the human body and mind was a most valuable treatise, and one of the earliest productions on the subject of temperance. He also wrote against the use of tobacco, describing the effect of its habitual use on health, morals, and property. His zeal for the interests of learning induced him to be one of the founders of Dickinson college, at Carlisle; he also eloquently advocated the universal establishment of free schools, and the use of the New Testament in moulding the youthful mind in schools. He died of the

pleurisy, after an illness of five days, April 19, 1813, aged sixty-seven.

Dr. Rush was one of the most eminent physicians and most learned medical writers of our country. His writings contain many expressions of piety. He avows the firm conviction, that the influence of the Christian religion, through the mind, in promoting health, if there were no other evidence, would be sufficient to prove it the benevolent religion, and the most precious gift of God to man. It was his usual practice at the close of each day to read to his collected family a chapter in the Bible, and to address God in prayer. His character is fully described in Thacher's Medical Biography, where may be found a list of the subjects of his various writings. His medical works are in six vols. He published also a volume of Essays, literary, moral, and philosophical, 1798. *Thacher*, ii. 29—71; *Staughton's Esology*; *Davenport*; *Ency. Am.*—*Allen*.

RUSSELL, (LADY RACHEL,) was the second daughter of the earl of Southampton, and widow of lord Vaughan. In



1667, she was united to lord William Russel, and for sixteen years they enjoyed uninterrupted felicity. On his trial she assisted him nobly. Lord Russel, on being asked if he wished for a person to take notes for him, replied, "My wife is here to do it." While making every human exertion to obtain a mitigation of the sentence; while every plan was being tried; while nobly offering to accompany him into perpetual exile, his heroic and lovely wife never for one moment requested him to swerve from the strictest honor and integrity. Lord Russel said, "there was a signal providence of God in giving him such a wife, where there was birth, fortune, great understanding, great religion, and a great kindness to him." She parted from him at last without shedding a tear, and retired, in silent but expressive anguish, to her wretched and dreary home.

Though, after the execution of lord Russel, his lady was deeply affected, yet her mind never sunk. She survived him forty years, but constantly refused to enter again into the marriage state. She died at the age of eighty-seven, in 1723. Lady Russel was a woman of deep, ardent, and unaffected piety, and an excellent understanding. Her Letters have been often reprinted. See *Life of Lady Russel*; *Biographies of Good Wives*, by Mrs. Child.—*Davenport*; *Jones' Chris. Biog.*

RUSSIAN CHURCH. (See Church, GREEK.)

RUTH. The book of Ruth is so called from the name of the person, a native of Moab, whose history it contains. It may be considered as a supplement to the book of Judges, to which it was joined in the Hebrew canon, and the latter part of which it greatly resembles, being a detached story belonging to the same period. Ruth had a son called Obed, who was the grandfather of David, which circumstance probably occasioned her history to be written, as the genealogy of David, from Pharez the son of Judah, from whom the Messiah was to spring, is here given; and some commentators have thought, that the descent of our Savior from Ruth, a Gentile woman, was an intimation of the comprehensive nature of the Christian dispensation. We are nowhere informed when Ruth lived; but as king David was her great-grandson, we may place her history about B. C. 1250. This book was certainly written after the birth of David, and probably by the prophet Samuel, though some have attributed it to Hezekiah, and others to Ezra. Its canonical authority was never disputed.

The story related in this book is extremely interesting; the widowed distress of Naomi, her affectionate concern for her daughters, the reluctant departure of Orpah, the

dutiful attachment of Ruth, and the sorrowful return to Bethlehem, are very beautifully told. The simplicity of manners, likewise, which is shown in Ruth's industry and attention to Naomi; the elegant charity of Boaz; and his acknowledgment of his kindred with Ruth, afford a pleasing contrast to the turbulent scenes described in the book of the Judges. The respect, likewise, which the Israelites paid to the law of Moses, and their observance of ancient customs, are represented in a very lively and animated manner, Ruth 4. It is a pleasing digression from the general thread of the sacred history.—*Watson*.

RUTHERFORTH, (THOMAS,) a divine, was born in 1712, at Papworth Everard, in Cambridgeshire; was educated at Saint John's college, Cambridge; became professor of divinity in 1745; and died, in 1771, rector of Barley, in Hertfordshire, and archdeacon of Essex. Of his works, the most important are, a System of Natural Philosophy; Institutes of Natural Law; a Discourse on Miracles; and Sermons.—*Davenport*.

RYLAND, (JOHN, D. D.,) one of the most learned divines and best of men, was born at Warwick, January 29, 1753. His father was a Baptist minister of that town, who afterwards removed to Northampton, in 1759, where he conducted a respectable seminary for twenty-six years; after which he retired to Enfield, near London, where he died, on the 24th of July, 1792, at the age of sixty-nine. His son, the subject of this article, began early to discover a capacity for learning, which induced his father to put into his hands a Hebrew grammar and vocabulary, when he was only four or five years old; and he recollects to have read the twenty-third Psalm in the original to the pious Mr. James Hervey, in the summer of 1758, a few months only before the death of that distinguished clergyman. He was educated by his father, and in process of time became, first his assistant, and afterwards his successor in the school at Northampton. On the 13th of September, 1767, he was baptized on a personal profession of his faith, along with three others, and became a member of the church of which his father was pastor.

In 1771, he began to preach in and about Northampton, with much acceptance and usefulness, until, having attained the age of twenty-eight, he was, in 1781, united with his father in the pastoral office, which in five years afterwards devolved upon himself entirely, in consequence of the removal of his parent to Enfield. For the succeeding ten years, he continued to labor in his Master's vineyard, and to conduct the academy, with growing reputation and extensive usefulness, both in the church and the world. But a circumstance at this time intervened which greatly changed his plans and prospects in life, and was the occasion of introducing him into a far more widely extended sphere of exertion and utility. By the death of Dr. Caleb Evans, in August, 1791, the two offices of pastor of the Baptist church in Broadmead, Bristol, and president of the academical institution connected with it, became vacant; and in the following year, Mr. Ryland was prevailed upon, by the pressing solicitations of his friends, to accept the presidency of the academy, and the pastoral office in the church, and to remove thither, which accordingly took place, in December, 1793.

While this change was in progress, the Baptist mission to India was planned and carried into effect; an undertaking that will ever redound to the honor of its founders, and of which Dr. Ryland was entitled to say, *quorum pars magna fuit*. In promoting the interests of this grand plan of benevolence, he may be said from its commencement to have "found the life of his hand." And when death had deprived the society of the able services of Mr. Fuller, who for several years filled the office of secretary to the mission, Dr. Ryland labored beyond his measure to make up the deficiency during the remaining ten years of his useful life.

It was his happiness to enjoy a sound and healthy constitution, and he took the best method of preserving it unbroken, by the practice of early rising, and a systematic temperance, which he carried to a degree bordering upon austerity. Having completed his seventy-second year, he closed his public services of more than half a century; and on the 25th of May, 1825, he gently "fell asleep."

He was a man of great simplicity of character, totally

exempt from the pedantry and pompous deportment of the priesthood; humble, meek, and unassuming; of undisssembled piety, and unwearied zeal in behalf of the best interests of mankind. His theological sentiments were, what is termed, moderate Calvinism; not the Calvinism of Crisp, and Brine, and Gill, but of Jonathan Edwards, to whose writings he was warmly attached, particularly his treatises on the "Freedom of the Will," and on the "Affections."

Though his multifarious avocations prevented Dr. Ryland from engaging in any elaborate literary undertaking, he published no less than thirty-four detached pieces dur-

ing his lifetime, consisting of single sermons, tracts, &c.; and since his decease, the public have been favored with two octavo volumes, under the title of "Pastoral Memorials," consisting of one hundred and fifty short discourses, and about a dozen essays. It seems also to be in the contemplation of his friends, to collect and reprint, in an octavo volume, the pamphlets published by himself, almost all of which have been some time out of print. See his *Life prefixed to Pastoral Memorials*; and *Robert Hall's Funeral Sermon on his Death*, one of the most beautiful things in the English language.—*Jones' Chris. Biog.*

## S.

**SABACTHANI**; a Syriac phrase, signifying "Thou hast forsaken me," Mark 15: 35.

**SABAOTH**, or rather *Zabaoth*; a Hebrew word, signifying *hosts or armies*; *Jehovah Sabaoth, The Lord of Hosts*. By this phrase we may understand the angels and ministers of the Lord, either the stars and planets, which, as an army ranged in battle array, perform the will of God; or both collectively. It is only with this comprehensive word that *Jehovah* is ever found in construction.—*Watson*.

**SABBATARIANS**; those who keep the seventh day as the Sabbath. They are to be found principally, if not wholly, among the Baptists. They object to the reasons which are generally alleged for keeping the first day; and assert, that the change from the seventh to the first was effected by Constantine on his conversion to Christianity. The three following propositions contain a summary of their principles as to this article of the Sabbath, by which they stand distinguished:—1. That God hath required the observance of the seventh, or last day of every week, to be observed by mankind universally for the weekly Sabbath. 2 That this command of God is perpetually binding on man till time shall be no more. And, 3. That this sacred rest of the seventh-day Sabbath is not (by divine authority) changed from the seventh and last to the first day of the week, or that the Scripture doth nowhere require the observance of any other day of the week for the weekly Sabbath, but the seventh day only.

They hold, in common with other Christians, the distinguishing doctrines of Christianity. There were likely two congregations of the Sabbatarians in London; one among the General Baptists, meeting in Mill Yard, the trust-deeds of which date as far back as 1678, but which is now greatly reduced in number; the other among the Particular Baptists, in Cripple-gate. There are, also, a few to be found in different parts of the kingdom; and in America there are eighteen churches, twenty-nine ministers, and two thousand eight hundred and six-two communicants. They are there called *Seventh-day Baptists*. A tract, in support of this doctrine, was published by Mr. Cornthwaite, in 1740. See *Evans' Sketch of the Denominations of the Christian World*; the *Protestant Sentinel*, published at Homer, (N. Y.); and books under next article.—*Hend. Buck*.

**SABBATH**. The obligation of the Sabbath upon Christians, as well as the extent of it, has been the subjects of much controversy. Christian churches themselves have differed; and the theologians of the same church. Much has been written upon the subject on each side, and much research and learning employed, sometimes to darken a very plain subject.

The question respects the will of God as to this particular point,—whether one day in seven is to be wholly devoted to religion, exclusive of worldly business and worldly pleasures. Now, there are but two ways in which the will of God can be collected from his word; either by some explicit injunction upon all, or by incidental circumstances. Let us then allow, for a moment, that we have no such explicit injunction; yet we have certainly none to the contrary: let us allow that we have only for our guidance in inferring the will of God in this particular, certain circumstances declarative of his will; yet this important conclusion is inevitable, that all such indicative circumstances are in favor of a sabbatical institution, and that there is not one which exhibits any thing contrary to it.

The seventh day was hallowed at the close of the creation; its sanctity was afterwards marked by the withholding of the manna on that day, and the provision of a double supply on the sixth, and that previous to the giving of the law from Sinai: it was then made a part of that great epitome of religious and moral duty, which God wrote with his own finger on tables of stone; it was incorporated with the public political law of the only people to whom Almighty God ever made himself a political Head and Ruler; its observance is connected throughout the prophetic age with the highest promises, its violations with the severest maledictions; it was among the Jews in our Lord's time a day of solemn religious assembling, and was so observed by him; when changed to the first day of the week, the day on which the first Christians assembled; it was called, by way of eminence, "the Lord's day;" and we have inspired authority to say, that, both under the Old and New Testament dispensations, it is used as an expressive type of the heavenly and eternal rest. Now, against all these circumstances so strongly declarative of the will of God, as to the observance of a sabbatical institution, what circumstance or passage of Scripture can be opposed, as bearing upon it a contrary indication? Certainly, not one; for those passages in St. Paul, in which he speaks of Jewish Sabbaths, with their Levitical rites, and of a distinction of days, the observance of which marked a weak or a criminal adherence to the abolished ceremonial dispensation, do not touch the Sabbath as a branch of the moral law, or as it was changed, by the authority of the apostles, to the first day of the week. If, then, we were left to determine the point by inference, the conclusion must be irresistibly in favor of the institution.

But strong as this ground is, we quit it for a still stronger. It is wholly a mistake, that the Sabbath, because not re-enacted with the formality of the decalogue, is not explicitly enjoined upon Christians, and that the testimony of Scripture to such an injunction is not unequivocal and irrefragable. The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, "for man," for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews. But that the moral law is our law, as well as the law of the Jews, all but Antinomians must acknowledge; and few, we suppose, will be inclined to run into the fearful mazes of that error, in order to support lax notions as to the obligation of the Sabbath; into which, however, they must be plunged, if they deny the law of the decalogue to be binding. That it is so bound upon us, a few passages of Scripture will prove as well as many. Our Lord declares, that he "came not to destroy the law and the prophets, but to fulfil," Matt. 5: 17. Some divines have, it is true, called the observance of the Sabbath a positive, and not a moral, precept. If it were so, its obligation is precisely the same, in all cases where God himself has not relaxed it; and if a positive precept only, it has surely a special eminence given to it, by being placed in the list of the ten commandments, and being capable, with them, of an epitome which resolves them into the love of God and our neighbor. The truth seems to be, that, like the *law of marriage*, likewise instituted in paradise, it is a mixed precept, not wholly positive, but

lutimately, perhaps essentially, connected with several moral principles of homage to God, and mercy to men, as a means to an end; with the obligation of religious *worship*, of *public* religious worship, and of *undistracted* public worship: and this will account for its collocation in the decalogue with the highest duties of religion, and the leading rules of personal and social morality. The passage from our Lord's sermon on the mount, with its context, therefore, is a sufficiently explicit enforcement of the moral law, generally, upon his followers; but when he says, "The Sabbath was made for man," he clearly refers to its original institution, as a universal law, and not to its obligation upon the Jews only, in consequence of the enactments of the law of Moses. It "was made for MAN," not as he may be a Jew, or a Christian, but AS MAN, a creature bound to love, worship, and obey his God and Maker, and on his trial for eternity.

Another explicit proof that the law of the ten commandments, and, consequently, the law of the Sabbath, is obligatory upon Christians, is found in the answer of the apostle to an objection to the doctrine of justification by faith: "Do we then make void the law through faith?" (Rom. 3: 31.) which is equivalent to asking, Does Christianity teach that the law is no longer obligatory on Christians, because it teaches that no man can be justified by it? To this he answers, in the most solemn form of expression, "God forbid; yea, we establish the law." Now, the sense in which the apostle uses the term, "the law," in this argument, is indubitably marked in Rom. 7: 7: "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet;" which, being a plain reference to the tenth command of the decalogue, as plainly shows that the decalogue is "the law" of which he speaks. This, then, is the law which is established by the gospel; and this can mean nothing else but the establishment and confirmation of its authority, as the rule of all inward and outward holiness. Whoever, therefore, denies the obligation of the Sabbath on Christians, denies the obligation of the whole decalogue; and there is no real medium between the acknowledgment of the divine authority of this sacred institution, as a universal law, and that gross corruption of Christianity, generally designated Antinomianism.

Nor is there any force in the dilemma into which the Anti-sabbatarians would push us, when they argue, that, if the case be so, then are we bound to the same circumstantial exactitude of obedience with regard to this command, as to the other precepts of the decalogue; and, therefore, that we are bound to observe the seventh day, reckoning from Saturday, as the Sabbath day. But, as the command is partly positive, and partly moral, it may have circumstances which are capable of being altered in perfect accordance with the moral principles on which it rests, and the moral ends which it proposes. Such circumstances are not indeed to be judged of on our own authority. We must either have such general principles for our guidance as have been revealed by God, and cannot therefore be questioned, or some special authority from which there can be no just appeal. Now, though there is not on record any divine command issued to the apostles, to change the Sabbath from the day on which it was held by the Jews, to the first day of the week; yet, when we see that this was done in the apostolic age, and that the change was made under the sanction of inspired men; and those men, the appointed rulers in the church of Christ; whose business it was to "set all things in order," which pertained to its worship and moral government,—we may rest well satisfied with this,—that as a Sabbath is obligatory upon us, we act under apostolic authority for observing it on the first day of the week, and thus commemorate at once the creation and the redemption of the world.

But it would not follow even from this change, that they did in reality make any alteration in the law of the Sabbath, either as it stood at the time of its original institution at the close of the creation, or in the decalogue of Moses. The same portion of time which constituted the seventh day from the creation, could not be observed in all parts of the earth; and it is not probable, therefore, that the original law expresses more, than that a seventh day, or one day in seven, the seventh day after six days of labor,

should be thus appropriated, from whatever point the enumeration might set out, or the weekly cycle begin. For if more had been intended, then it would have been necessary to establish a rule for the reckoning of days themselves, which has been different in different nations; some reckoning from evening to evening, as the Jews now do, others from midnight to midnight, &c. So that those persons in this country who hold their Sabbath on Saturday, under the notion of exactly conforming to the Old Testament, and yet calculate the days from midnight to midnight, have no assurance at all that they do not desecrate a part of the original Sabbath, which might begin, as the Jewish Sabbath now, on Friday evening; and, on the contrary, hallow a portion of a common day, by extending the Sabbath beyond Saturday evening. Even if this were ascertained, the differences of latitude and longitude would throw the whole into disorder; and it is not probable that a universal law should have been fettered with that circumstantial exactness, which would have rendered difficult, and sometimes doubtful, astronomical calculations necessary in order to its being obeyed according to the intention of the lawgiver. Accordingly we find, as Mr. Holden observes, that in the original institution it is stated in general terms, that God blessed and sanctified the seventh day, which must undoubtedly imply the sanctity of every seventh day; but not that it is to be subsequently reckoned from the first demiurgic day. Had this been included in the command of the Almighty, something, it is probable, would have been added declaratory of the intention; whereas expressions the most undefined are employed; not a syllable is uttered concerning the order and number of the days; and it cannot reasonably be disputed that the command is truly obeyed by the separation of every seventh day from common to sacred purposes, at whatever given time the cycle may commence. Just so we find it in the decalogue, "The seventh day is the Sabbath of the Lord thy God;" not the seventh according to any particular method of computing the septenary cycle, but, in reference to the six before mentioned, every seventh day in rotation after six of labor.

Thus that part of the Jewish law, the decalogue, which, on the authority of the New Testament, we have shown to be obligatory upon Christians, leaves the computation of the weekly cycle undetermined; and, after six days of labor, enjoins the seventh as the Sabbath, to which the Christian practice as exactly conforms as the Jewish. It is not, however, left to every individual to determine which day should be his Sabbath, though he should fulfil the law so far as to abstract the seventh part of his time from labor. It was ordained for worship, for *public* worship; and it is therefore necessary that the Sabbath should be uniformly observed by a whole community at the same time. The divine Legislator of the Jews interposed for this end, by special direction, as to his people. The first Sabbath kept in the wilderness was calculated from the first day in which the manna fell; and with no apparent reference to the creation of the world. By apostolic authority, it is now fixed to be held on the first day of the week; and thus one of the great ends for which it was established, that it should be a day of "holy convocation," is secured.

Traces of the original appointment of the Sabbath, and of its observance prior to the giving forth of the law of Moses, have been found by the learned in the tradition which universally prevailed of the sacredness of the number seven, and the fixing of the first period of time to the revolution of seven days. The measuring of time by a day and night is pointed out to the common sense of mankind by the diurnal course of the sun. Lunar months and solar years are equally obvious to all rational creatures; so that the reason why time has been computed by days, months, and years, is readily given: but how the division of time into weeks of seven days, and this from the beginning, came to obtain universally amongst mankind, no man can account for, without having respect to some impressions on the minds of men from the constitution and law of nature, with the tradition of a sabbatical rest from the foundation of the world. Yet plain intimations of this weedy revolution of time are to be found in the earliest Greek poets; Hesiod, Homer, Linus; as well as among the nations of the Chaldeans, Egyptians, Greeks, and Ro-

mans. It deserves consideration, too, on this subject, that Noah, in sending forth the dove out of the ark, observed the septenary revolution of days; (Gen. 8: 10, 12.) and at a subsequent period, in the days of the patriarch Jacob, a week is spoken of as a well-known period of time, Gen. 29: 27. See also Judg. 14: 12, 15, 17. These considerations are surely sufficient to evince the futility of the arguments which are sometimes plausibly urged for the first institution of the Sabbath under the law; and the design of which in most cases is, to set aside the moral obligation of appropriating one day in seven to the purposes of the public worship of God, and the observation of divine ordinances. But the truth is, that the seventh day was set apart from the beginning as a day of rest; and it was also strictly enjoined upon the Israelites in their law, both on the ground of its original institution, (Exod. 20: 8—11.) and also to commemorate their deliverance from the bondage of Egypt, Deut. 5: 15.

We are informed by Eusebius, that from the beginning the Christians assembled on the first day of the week, called by them the "Lord's day," for the purposes of religious worship, "to read the Scriptures, to preach, and to celebrate the Lord's supper;" and Justin Martyr observes, "that on the Lord's day, all Christians in the city, or country, meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate, and to practise the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able, and willing, give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows, and other necessitous Christians, as their wants require." See 1 Cor. 16: 20. A very honorable conduct and worship! would to God it were more prevalent among us; with the spirit and piety of primitive Christianity!

The evils arising from sabbath-breaking are greatly to be lamented; they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it, 1. A day of rest; not, indeed, to exclude works of mercy and charity, but a cessation from all labor and care.—2. As a day of remembrance; of creation, preservation, redemption.—3. As a day of meditation and prayer, in which we should cultivate communion with God, Rev. 1: 10.—4. As a day of public worship, Acts 20: 7. John 20: 19.—5. As a day of joy, Isa. 56: 2. Ps. 118: 24.—6. As a day of praise, Ps. 116: 12—14.—7. As a day of anticipation; looking forward to that holy, happy, and eternal Sabbath, that remains for the people of God.

See *Chandler's Two Sermons on the Sabbath*; *Wright on the Sabbath*; *Watts' Hol. of Times and Places*; *Orton's Six Disc. on the Lord's Day*; *Kennicott's Ser. and Dial. on the Sabbath*; *Bp. Porteus' Sermons*, vol. i. ser. 9; *Watts' Sermons*, vol. i. ser. 57; *S. Palmer's Apology for the Christian Sabbath*; *Kennicott on the Oblations of Cain and Abel*, pp. 184, 185; *Conder's and Burder's Law of the Sabbath*; *Dr. Wardlaw on the Sabbath*; *D. Wilson on do.*; *Agnew on do.*; *Dwight's Theology*; *Abbott's Young Christian*; *Spirit of the Pilgrims*.—*Watson*; *Calmet*; *Head. Buck.*

**SABBATH DAY'S JOURNEY.** Origen says that the journey of a Sabbath day is one mile, or two thousand cubits. The Jews also used to make a mile consist of two thousand cubits; so that their cubit must be two feet and a half, since their mile contains a thousand paces, or five thousand feet, taking their paces at five feet each. The Syriac translator of the Acts of the Apostles puts about seven stadia for a Sabbath day's journey; which is according to what some rabbins say, that a mile is seven stadia and a half.—*Calmet.*

**SABBATICAL YEAR,** was to be celebrated among the Jews from seven years to seven years, when the land was to rest, and be left without culture, Exod. 23: 10. Lev. 25: 2, 3, &c. It began probably in autumn, after the harvest. They were then to set slaves at liberty, to remit all debts, and each was to re-enter on his inheritance that had been alienated. God appointed the observation of the sabbatical year, to preserve the remembrance of the creation of the world; to enforce the acknowledgment of the so-

vereign authority over all things, particularly over the land of Canaan, which he had given to the Hebrews, by delivering up the fruits of their fields to the poor and the stranger. It was a kind of tribute which they paid for it to the Lord. Besides, he intended to inculcate humanity on his people, by commanding that they should resign to the slaves, to the poor, to strangers, and to brutes, the produce of their fields, of their vineyards, and of their gardens, Lev. 25: 2, &c.—*Calmet.*

**SABEANS;** a people mentioned Isa. 45: 14: "The Sabeans, men of stature." Probably the Sabeans of Arabia Felix, who were descended from Saba. But as there are several of this name, who were all heads of peoples, or of tribes, we must distinguish them.—(1.) Those Sabeans who seized the flocks of Job (1: 15.) were, probably, a people of Arabia Deserta, about Bozra; or, perhaps, a flying troop of Sabeans which infested that country. (2.) Descendants from Sheba, son of Cush, (Gen. 10: 7;) and probably of Arabia Felix: they are famous for spices; the poets give them the epithet of soft and effeminate, and say they were governed by women. Several are of opinion, that from hence came the queen of Sheba, (1 Kings 10: 1, 2.) and that of these Sabeans the Palmist speaks: Isa. 10.) The kings of Arabia and Sheba shall give gifts; (72: 60: 6. Jer. 6: 20. (3.) Descendants from Joktan may very well be those mentioned by Ezekiel, 27: 23. *Calmet* thinks they inhabited beyond the Euphrates; whence they are connected with Assur and Chelmad. Compare Gen. 10: 28. 1 Chron. 1: 22. (4.) Sabeans are also placed in Africa, in the isle of Meroë. Josephus brings the queen of Sheba from hence, and pretends that it had the name of Shebah, or Saba, before that of Meroë. Bruce, also, is of this opinion.—*Calmet.*

**SABELLIANS;** a sect in the third century that embraced the opinions of Sabellius, a philosopher of Egypt, who openly taught that there is but one person in the God-head. (See *MODALISTS.*)

The Sabellians maintained that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held that He who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a Son; and that, having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the Holy Ghost. This they explained by resembling God to the sun; the illuminating virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, they taught, was dated, like a divine ray, to accomplish the work of redemption; and that, having reascended into heaven, the influences of the Father were communicated after a like manner to the apostles.—*Head. Buck.*

**SABIANS, MENDAITES.** (See *CHRISTIANS OF ST. JOHN.*)

**SABIANS,** (from *Isaba*, a host,) is also the name given to an ancient sect of idolaters, whose religion consisted in the worship of the planets, or the host of heaven: hence the appellation.—*Head. Buck.*

**SABTAH,** the third son of Cush, (Gen. 10: 7.) peopled part of Arabia Felix, where is a city called Sabta, and a people called Sabatheans.—*Calmet.*

**SABTECHA;** fifth son of Cush, who also peopled, as is thought, part of Arabia, or some country toward Assyria, or Armenia, or Caramania: for in all these regions are found traces of the name Sabtecha, Gen. 10: 7.—*Calmet.*

**SACCOPHORI;** a denomination in the fourth century, so called, because they always went clothed in sackcloth, and affected great austerity and penance.—*Head. Buck.*

**SACK, SACKCLOTH.** These are pure Hebrew words, and have spread into almost all languages.—In great calamities, in penitence, in trouble, the Jews wore sackcloth about their bodies, 2 Sam. 3: 31. The prophets were often clothed in sackcloth; and generally in coarse clothing.—*Calmet.*

**SACK, BRETHREN OF THE;** a religious order, which was established about the beginning of the thirteenth century, and had monasteries in France, Germany, Italy, and England. The brethren were very austere; for they neither ate flesh nor drank wine. Besides the sack which they wore, and from which they took the name, they went

bare-legged, and had only wooden sandals on their feet.—*Hend. Buck.*

**SACRAMENT**, is derived from the Latin word *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general. The word was adopted by the writers of the Latin church, to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath. (See *Vow.*) Of sacraments, in this sense of the words, Protestant churches admit of but two; and it is not easy to conceive how a greater number can be made out from Scripture. (See *BAPTISM*, and *LORD'S SUPPER.*) The Romanists, however, add to this number, confirmation, penance, extreme unction, ordination, and marriage, holding in all seven sacraments. (See *POPE.*) The Socinians consider the sacrament merely as something external and material, designed to represent what is spiritual and invisible; and that they are to be used as means, like the reading the Scriptures, for instance, for purposes of moral improvement. The true doctrine undoubtedly is, that a rite, in order to come up to the idea of a sacrament, should not merely present a vague and general resemblance between the external matter which is the visible substance of the rite, and the thing thereby signified, but also words of institution, and a promise by which the two are connected together.—*Hend. Buck.*

**SACRAMENTARIANS**; a general name given to all such as have held erroneous opinions respecting the Lord's supper. The term is chiefly applied among Catholics, by way of reproach, to the Lutherans, Calvinists, and other Protestants.—*Hend. Buck.*

**SACRIFICE**, properly so called, is the solemn infliction of death on a living creature, generally by the effusion of its blood, in a way of religious worship; and the presenting of this to God, as a supplication for the pardon of sin, and a sort of satisfaction for the insult and injury thereby offered to his majesty and government. (See *PRIEST.*)

Sacrifices have, in all ages, and by almost every nation, been regarded as necessary to placate the divine anger, and render the Deity propitious. Though the Gentiles had lost the knowledge of the true God, they still retained such a dread of him, that they sometimes sacrificed their own offspring for the purpose of averting his anger. Unhappy and bewildered mortals, seeking relief from their guilty fears, hoped to atone for past crimes by offering up objects most dear to their affections; they gave their first-born for their transgression, the fruit of their body for the sin of their soul.

Various have been the conjectures of the learned concerning the origin of sacrifices. Some suppose that they had their origin in superstition, and were merely the inventions of men; others, that they originated in the natural sentiments of the human heart; others imagine that God, in order to prevent their being offered to idols, introduced them into his service, though he did not approve of them as good in themselves, or as proper rites of worship.

An objection to the divine origin of sacrifices has been drawn from the Scriptures themselves, particularly Jer. 7: 22, 23. Dr. Doddridge, however, justly remarks, that, according to the genius of the Hebrew language, one thing seems to be forbidden, and another commanded, when the meaning only is, that the latter is generally to be preferred to the former. The text before us is a remarkable instance of this; as likewise Joel 2: 13. Matt. 6: 19, 20. John 6: 27. Luke 12: 4, 5, and Col. 3: 2. And it is evident that Gen. 45: 8. Exod. 16: 8. John 5: 30. 7: 19, and many other passages, are to be expounded in the same comparative sense; (Paraph. on the New Test., sect. 59.) so that the whole may be resolved into the apophthegm of the wise man: (Prov. 21: 3.) "To do justice and judgment is more acceptable to the Lord than sacrifice."

The Scriptures sufficiently indicate that sacrifices were instituted by divine appointment, immediately after the entrance of sin, to prefigure the sacrifice of Christ. Accordingly, we find Abel, Noah, Abraham, Job, and others, offering sacrifices in the faith of the Messiah; and the divine acceptance of their sacrifices is particularly recorded. But, in religious institutions, the Most High has ever been jealous of his prerogative. He alone prescribes his own

worship; and he regards as vain and presumptuous every pretence of honoring him which he has not commanded. The sacrifice of blood and death could not have been offered to him without impiety, nor would he have accepted it, had not his high authority pointed the way by an explicit prescription.

Under the law, sacrifices of various kinds were appointed for the children of Israel; the paschal lamb; (Exod. 12: 3.) the holocaust, or whole burnt-offering; (Lev. 7: 8.) the sin-offering, or sacrifice of expiation; (Lev. 4: 3, 4.) and the peace-offering, or sacrifice of thanksgiving, Lev. 7: 11, 12.

Such were the sacrifices of the Hebrews; sacrifices, in deed, very imperfect, and altogether incapable, in themselves, to purify the soul! Paul has described these and other ceremonies of the law, "as weak and beggarly elements," Gal. 4: 9. They represented grace and purity, but they did not communicate it. They convinced the sinner of the necessity to purify himself, and make satisfaction to God; but they did not impart holiness to him. Of this fact the pious Jew was not insensible. Hence the profound feeling of David; (Ps. 51: 17.) "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The Jews were taught that without these dispositions they could not present any offering agreeable to God; and he often explains himself on this matter in the prophets, Isa. 1: 11—14. Jer. 35: 15. Amos 5: 21, 22. Hos. 14: 2—4. Joel 2: 12, 13, &c. Psal. 51: 16. But this is not all. The Psalmist often looks beyond even the sacrifice of a broken heart, Ps. 110: 4. 40: 6. All emblematically set forth the sacrifice of Christ, being the instituted types and shadows of it, Heb. 9: 9—15. 10: 1. Accordingly, Christ abolished the whole of them when he offered his own sacrifice, Heb. 10: 8—10. 1 Cor. 5: 7. In illustrating this fundamental doctrine of Christianity, the apostle Paul, in his epistle to the Hebrews, sets forth the excellency of the sacrifice of our great High-Priest above those of the law in various particulars. (See *HEBREWS, EPISTLE TO.*)

The term sacrifice is often used in a secondary or metaphorical sense, and applied to the good works of believers, and to the duties of prayer and praise, as in the following passages: "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased," Heb. 13: 16. "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is but your reasonable service," Rom. 12: 1. "There is peculiar reason," says Dr. Owen, "for assigning this appellation to moral duties; for in every sacrifice there was a presentation of something unto God. The worshipper was not to offer that which cost him nothing; part of his substance was to be transferred from himself to God. So it is in these duties; they cannot be properly observed without the alienation of something that was our own—our time, ease, property, &c., and a dedication of it to the Lord. Hence they have the general nature of sacrifices." See *Kennicott's second Dissert. on the Offerings of Cain and Abel*; *Edward's History of Redemption*; *Outram de Sacrificiis*; *Warburton's Divine Leg.*; *Ep. Low's Theory of Rel.*; *Jennings' Jewish Antiq.*; *Fleury's Manners of the Israelites*; *M'Ewen on the Types*; *Dr. J. P. Smith on the Sacrifice of Christ*; *Magee on the Atonement and Sacrifice.* See, also, *ABEL, ANIMAL, ATONEMENT, RECONCILIATION, and REDEMPTION.*—*Watson*; *Hend. Buck's Calmet.*

**SACRILEGE**; the crime of profaning sacred things, or things devoted to God. The ancient church distinguished several sorts of sacrilege. The first was the diverting things appropriated to sacred purposes to other uses. 2. Robbing the graves, or defacing and spoiling the monuments of the dead. 3. Those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the church to the pagans, in the time of the Diocletian persecution. 4. Profaning the sacraments, churches, altars, &c. 5. Molesting or hindering a clergyman in the performance of his office. 6. Depriving men of the use of the Scriptures or the sacraments, particularly the cup in the eucharist. The Romish casuists acknowledge all these but the last.—*Hend. Buck.*

**SADDUCEES**; a sect among the Jews. It is said that the principles of the Sadducees were derived from Antigo-

nus Sochæus, president of the sanhedrim, about B. C. 250, who, rejecting the traditional doctrines of the scribes, taught that man ought to serve God out of pure love, and not from hope of reward, or fear of punishment; and that they derived their name from Sadoc, one of his followers, who, mistaking or perverting this doctrine, maintained that there was no future state of rewards and punishments. (See *SADOC*.)

Whatever foundation there may be for this account of the origin of the sect, it is certain, that in the time of our Savior the Sadducees denied the resurrection of the dead, (Acts 23: 8.) and the existence of angels and spirits, or souls of departed men; though, as Mr. Hume observes, it is not easy to comprehend how they could at the same time admit the authority of the law of Moses. They carried their ideas of human freedom so far as to assert that men were absolutely masters of their own actions, and at full liberty to do either good or evil. Josephus even says that they denied the essential difference between good and evil; and, though they believed that God created and preserved the world, they seem to have denied his particular providence. These tenets, which resemble the Epicurean philosophy, led, as might be expected, to great profligacy of life; and we find the licentious wickedness of the Sadducees frequently condemned in the New Testament; yet they professed themselves obliged to observe the Mosaic law, because of the temporal rewards and punishments annexed to such observance; and hence they were always severe in their punishment of any crimes which tended to disturb the public tranquillity.

The Sadducees rejected all tradition, and some authors have contended that they admitted only the books of Moses; but there seems no ground for that opinion, either in the Scriptures or in any ancient writer. Even Josephus, who was himself a Pharisee, and took every opportunity of reproaching the Sadducees, does not mention that they rejected any part of the Scriptures; he only says that "the Pharisees have delivered to the people many institutions as received from the fathers, which are not written in the law of Moses. For this reason the Sadducees reject these things, asserting that those things are binding which are written, but that the things received by tradition from the fathers are not to be observed." Besides, it is generally believed that the Sadducees expected the Messiah with great impatience, which seems to imply their belief in the prophecies, though they misinterpreted their meaning. Confining all their hopes to this present world, enjoying its riches, and devoting themselves to its pleasures, they might well be particularly anxious that their lot of life should be cast in the splendid reign of this expected temporal king, with the hope of sharing in his conquests and glory; but this expectation was so contrary to the lowly appearance of our Savior, that they joined their inveterate enemies, the Pharisees, in persecuting him and his religion. Josephus says, that the Sadducees were able to draw over to them the rich only, the people not following them; and he elsewhere mentions that this sect spread chiefly among the young.

The Sadducees were far less numerous than the Pharisees, but they were in general persons of greater opulence and dignity. The council before whom our Savior and St. Paul were carried consisted partly of Pharisees and partly of Sadducees.—*Watson*.

*SADI*, or *SAABI*, one of the most celebrated of the Persian poets, was a native of Shiraz, and studied at Bagdad. He is said to have visited Mecca forty times on foot; and he fought against the crusaders, by whom he was taken prisoner in Syria. Sadi lived to the age of one hundred and two; and died in 1296. His principal works are, *The Gulistan*, or *Rose Garden*; *The Bostan*, or *Fruit Garden*.—*Davenport*.

*SADOC*, a Jewish doctor, flourished about B. C. 248, and was a disciple of Antigonus Sochæus, who succeeded Simon the Just as president of the sanhedrim. He, in conjunction with his fellow-pupil Baithosus, was the founder of the sect of Sadducees.—*Davenport*.

*SAFFRON*, a well-known flower, of a blue color, in the midst of which are small yellow threads, of a very agreeable smell. Solomon (Cant. 4: 14.) joins it with other aromatics; and Jeremiah is made to speak of cloths of a saf-

fron color, Lam. 4: 5. The passage, however, rather signifies purple or crimson.—*Calmet*.

*SALNT*; (from *sanctus*, holy;) one of the New Testament designations of real Christians. It belongs to all who are "sanctified by the Spirit of our God." The word is generally applied to the apostles and other holy persons mentioned in the Scriptures; but the Romanists restrict its application to those who are canonized. (See *CANONIZATION*.)

*Saints*, though a scriptural term, is generally used by the world as a term of reproach. In Norway, a sect has lately sprung up, for which we have no other name. Their religious principles are said, in some respects, to resemble those of "The Society of Friends." They do not, however, lay aside the ordinances of baptism and the Lord's supper. Their leader, whose name is Hans Neilson Houghe, has labored abundantly, and suffered much on account of his zeal.—*London Bap. Mag.*, 1815.—*Hend. Buck*; *Williams*.

*SALNT-PIERRE*, (BERNARDIN.) (See *BERNARDIN*.) *SALNT SIMON*, (CLAUDIUS HENRY, COUNT de.) was born in 1760, at Paris, and died in that city in 1825. He is the founder of the politico-philosophical school of the *Industriels*; the leading dogma of which school is, that industry is the definitive purpose of human society, and that those engaged in it constitute the superior class of society. Saint Simon published an Introduction to the Scientific Labors of the Nineteenth Century; Political, Moral, and Philosophical Discussions; and other works, to disseminate his doctrines.—*Davenport*.

*SALADIN*, (MALEK NASSER YUSSUF,) sultan of Egypt and Syria, one of the most celebrated champions of Islamism during the crusades, was born in 1137, at Tekrit, on the Tigris; raised himself from the station of an officer to that of a sovereign; obtained various successes over the Christians, but was defeated by Richard Cœur de Lion; and died, deeply regretted by his subjects, in 1193.—*Davenport*.

*SALAMIS*; once a famous city in the isle of Cyprus, opposite to Seleucia, on the Syrian coast; and as it was the first place where the gospel was preached, it was in the primitive times made the see of the primate of the whole island. It was destroyed by the Saracens, and from the ruins was built Famagusta, which was taken by the Turks in 1570. Here St. Paul preached, A. D. 44, Acts 13: 5.—*Watson*.

*SALE*, (GEORGE,) an author and oriental scholar, was born about 1680, and died in 1736. He wrote a part of the *Ancient Universal History*, and translated the *Koran*. His preface to the latter is of great value. He was one of the founders of a society for the encouragement of learning.—*Davenport*.

*SALATHIEL*, son of Jecooniah, and father of Zerubbabel, (1 Chron. 3: 17.) died at Babylon during the captivity. He was also son of Neri, according to Luke, (3: 27.) who makes him to have descended from Solomon by Nathan; while Matthew (1: 12.) derives him from Solomon by Rehoboam. In Salathiel then were united the two branches of this illustrious genealogy; so that Salathiel was, according to Calmet, son to Jecooniah, according to the flesh, as appears from the Chroniclers, which say, that Jecooniah had two sons, Assir and Salathiel, at Babylon; and son of Neri by marriage, or adoption.—*Calmet*.

*SALEM*. (See *JERUSALEM*.) *SALMASIUS*, (CLAUDIUS,) an eminent French scholar, was born in 1588, at Semur. He was educated by his father, and at Paris and Heidelberg; and translated Pindar, and composed Latin and Greek verses, when he was only ten years old. His knowledge of languages was extensive, and such was his memory that he retained whatever he once heard read. In 1632 he succeeded Scaliger at the university of Leyden. He twice visited Christiana of Sweden at Stockholm, and was received in the most distinguished manner. In 1649 he wrote a Defence of Charles I., to which Milton bitterly and victoriously replied. Salmasius died in 1653. His printed works amount in number to eighty, and he left sixty in manuscript, and as many unfinished.—*Davenport*.

*SALOME*, the dancer, daughter of Herodias, and of Herod Philip. Nicophorus and Metaphrastes state that Salome accom-



panied her mother Herodias, and her father-in-law Herod, in their banishment to Vienne in Dauphiny; and that the emperor having obliged them to go into Spain, as she passed over a river that was frozen, the ice broke under her feet, and she sunk in up to her neck; when the ice uniting again, she remained thus suspended by it, and suffered the same punishment she had made John the Baptist undergo. But none of the ancients mention this; and Josephus tells us, she first married Philip the tetrarch, son of Herod the Great and Cleopatra, who died about A. D. 33 or 34; and afterwards Aristobulus, son of Herod king of Chalcis, her cousin-german, by whom she had several children. Thus she lived above thirty years after the exile of her father-in-law.—*Calmet*.

SALOME, wife of Zebedee, mother of James the Great and John the evangelist; one of those holy women who attended our Savior in his journeys, and ministered to him, Matt. 27: 56. and Mark 15: 40. See also Mark 15: 40. Matt. 27: 55, 56. Mark 16: 1, 2.—*Calmet*.

SALT. God appointed that salt should be used in all the sacrifices that were offered to him, Lev. 2: 13. Salt is esteemed the symbol of wisdom and grace; (Col. 4: 6. Mark 9: 50.) also of perpetuity and incorruption, Num. 18: 19.—2 Chron. 13: 5.

The Orientals were accustomed also to ratify their federal engagements by salt. This substance was, among the ancients, the emblem of friendship and fidelity, and therefore used in all their sacrifices and covenants. It was a sacred pledge of hospitality, which they never ventured to violate. Numerous instances occur of travellers in Arabia, after being plundered and stript by the wandering tribes of the desert, claiming the protection of some civilized Arab, who, after receiving them into his tent, and giving them salt, instantly relieves their distress, and never forsakes them till he has placed them in safety. An agreement thus ratified is called in Scripture, "a covenant of salt."

Although salt, in small quantities, may contribute to the communicating and fertilizing of some kinds of stubborn soil, yet, according to the observations of Pliny, "all places in which salt is found are barren, and produce nothing." The effect of salt, where it abounds, on vegetation, is described by burning, in Deut. 29: 23: "The whole land thereof is brimstone, and salt of burning." Thus Volney, speaking of the borders of the Asphaltic lake, or Dead sea, says, "The true cause of the absence of vegetables and animals is the acrid saltiness of its waters, which is infinitely greater than that of the sea. The land surrounding the lake, being equally impregnated with that saltiness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapors of sulphur and bitumen, cannot suit vegetation; whence that dead appearance which reigns around the lake." So a salt land, (Jer. 17: 6.) is the same as the "parched places of the wilderness," and is descriptive of barrenness, as saltiness also is, Job 39: 6. Ps. 107: 34. Ez. 47: 11. Zech. 2: 9. Hence the ancient custom of sowing an enemy's city, when taken, with salt, in token of perpetual desolation; (Judg. 4: 45.) and thus in after times the city of Milan was burnt, razed, sown with salt, and ploughed by the exasperated emperor, Frederick Barbarossa.

The salt used by the ancients was what we call rock or fossil salt; and also that left by the evaporation of salt lakes. Both these kinds were impure, being mixed with earth, sand, &c., and lost their strength by deliquescence. Maudrell, describing the valley of Salt, says, "On the side towards Gibul there is a small precipice, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the sun, rain, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savor; the inner part, which was connected with the rock, retained its savor, as I found by proof." Christ reminds his disciples, (Matt. 5: 13.) "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." This is spoken in allusion to the mineral salt as mentioned by Maudrell, a great deal of which was made use of in offerings at the temple; such of it as had become insipid

was thrown out to repair the road. The existence of such a salt, and its application to such a use, Schoetgenius has largely proved in his "*Hora Hebraica*."—*Watson*.

SALT SEA; a name given to the DEAD SEA. See the preceding article.

SALT, VALLEY OF. Interpreters generally place this valley south of the Red sea, towards Idumea; because it is said (2 Sam. 8: 13.) that Abishai there killed eighteen thousand Idumeans, and Joab twelve thousand; (1 Chron. 18: 12. Ps. 60, title;) and long after that, Amaziah, king of Judah, killed ten thousand, 2 Kings 14: 7. 2 Chron. 25: 11. Dr. Hahlfax, in his account of Palmyra, speaks of a great plain covered with salt, from whence the country round about is supplied. It is about a league from Palmyra, and extends towards the eastern parts of Idumea, whose capital city was Bozra. David beat the Idumeans in the valley of Salt, as he returned from Syria of Zobah. It is probable, that this plain of salt is the valley of Salt of Scripture.—*Calmet*.

SALUTATIONS at meeting are not less common in the East than in the countries of Europe, but are generally confined to those of their own nation or religious party. When the Arabs salute each other, it is generally in these terms: *Salam aleikum*, "Peace be with you;" laying, as they utter the words, the right-hand on the heart. The answer is, *Aleikum essalem*, "With you be peace;" to which aged people are inclined to add, "and the mercy and blessing of God." The Mohammedans of Egypt and Syria never salute a Christian in these terms; they content themselves with saying to them, "Good day to you;" or, "Friend, how do you do?" Niebuhr's statement is confirmed by Mr. Bruce, who says that some Arabs, to whom he gave the *salam*, or salutation of peace, either made no reply, or expressed their astonishment at his impudence in using such freedom. Thus it appears that the Orientals have two kinds of salutations; one for strangers, and the other for their own countrymen, or persons of their own religious profession. The Jews in the days of our Lord seem to have generally observed the same custom; they would not address the usual compliment of, "Peace be with you," to either heathens or publicans; the publicans of the Jewish nation would use it to their countrymen who were publicans, but not to heathens, though the more rigid Jews refused to do it either to publicans or heathens.

Our Lord required his disciples to lay aside the moroseness of Jews, and cherish a benevolent disposition towards all around them: "If ye salute your brethren only, what do ye more than others? Do not even the publicans so?" They were bound by the same authority to embrace their brethren in Christ with a special affection, yet they were to look upon every man as a brother, to feel a sincere and cordial interest in his welfare, and at meeting to express their benevolence, in language corresponding with the feelings of their hearts. This precept is not inconsistent with the charge which the prophet Elisha gave to his servant Gehazi, not to salute any man he met, nor return his salutation; for he wished him to make all the haste in his power to restore the child of the Shunamite, who had laid him under so many obligations. To avoid this useless waste of time, also, our Lord commanded his disciples on their first mission, to avoid the customary salutations of those whom they might happen to meet by the way.

In Persia, the salutation among intimate friends is made by inclining the neck over each other's neck, and then inclining cheek to cheek; which Mr. Morier thinks is most likely the falling upon the neck and kissing, so frequently mentioned in Scripture, Gen. 33: 4. 45: 14. Luke 15: 20.—*Watson*.

SALVATION imports, in general, some great deliverance from any evil or danger. Thus, the conducting the Israelites through the Red sea, and delivering them out of the hands of the Egyptians, is called a great salvation.

But salvation, by way of eminence, is applied to that wonderful deliverance which our blessed Savior procured for mankind, by saving them from the punishment of their sins; and in the New Testament is the same as our redemption by Christ. This is that salvation referred to by St. Paul: "How shall we escape if we neglect so great salvation?" The salvation which Christ purchased, and the gospel tenders to every creature, compre-

hends the greatest blessings which God can bestow ; a deliverance from the most dreadful evils that mankind can suffer. It contains all that can make the nature of man perfect or his life happy, and secures him from whatever can render his condition miserable. The blessings of it are inexpressible, and beyond imagination. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." For, to be saved as Christ saves, is to have all our innumerable sins and transgressions forgiven and blotted out ; all those heavy loads of guilt which oppressed our souls perfectly removed from our minds. It is to be reconciled to God, and restored to his favor, so that he will be no longer terrible and retributive, but a most kind, compassionate, and tender Father. It is to be at peace with him and with our consciences ; to have a title to his peculiar love, care, and protection, all our days ; to be rescued from the bondage and dominion of sin, and the tyranny of the devil. It is to be translated from the power of darkness into the kingdom of Christ ; so that sin shall reign no longer in our mortal bodies, but we shall be enabled to serve God in newness of life. It is to be placed in a state of true freedom and liberty, to be no longer under the control of blind passions, and hurried on by our impetuous lusts to do what our reason condemns. It is to have a new principle of life infused into our souls ; to have the Holy Spirit resident in our hearts, whose comfortable influence must ever cheer and refresh us, and by whose counsels we may be always advised, directed, and governed. It is to be transformed into the image of God ; and to be made like him in wisdom, righteousness, and all other perfections of which man's nature is capable.

Finally, to be saved as Christ came to save mankind, is to be translated, after this life is ended, into a state of eternal felicity, never more to die or suffer, never more to know pain and sickness, grief and sorrow, labor and weariness, disquiet or vexation, but to live in perfect peace, freedom and liberty, and to enjoy the greatest good after the most perfect manner forever. It is to have our bodies raised again, and reunited to our souls ; so that they shall be no longer gross, earthly, corruptible bodies, but spiritual, heavenly, immortal ones, fashioned like unto Christ's glorious body, in which he now sits at the right hand of God. It is to live in the city of the great King, the heavenly Jerusalem, where the glory of the Lord fills the place with perpetual light and bliss. It is to spend eternity in the most noble and hallowed employments, in viewing and contemplating the wonderful works of God, admiring the wisdom of his providence, adoring his infinite love to the sons of men, reflecting on our own inexpressible happiness, and singing everlasting hymns of praise, joy, and triumph to God and our Lord Jesus Christ for vouchsafing all these blessings. It is to dwell forever in a place where no objects of pity or compassion, of anger or envy, of hatred or distrust, are to be found ; but where all will increase the happiness of each other, by mutual love and kindness. It is to converse with the most perfect society, to be restored to the fellowship of our friends and relations who have died in the faith of Christ, and to be with Jesus Christ, to behold his glory, to live forever in seeing and enjoying the great God, in "whose presence is fulness of joy, and at whose right hand are pleasures for evermore." This is the salvation that Christ has purchased for us ; and which his gospel freely offers to all mankind.

For the way and means of salvation, see ATONEMENT, PROPITIATION, REDEMPTION, RECONCILIATION, and SANCTIFICATION. See also *A. Clarke's Sermon on the Way of Salvation* ; and *Filler's Great Question Answered*.—*Watson*.

#### SALVATION OF INFANTS. (See INFANTS.)

**SAMARIA** ; one of the three divisions of the Holy Land, having Galilee on the north, Judea on the south, the river Jordan on the east, and the Mediterranean sea on the west. It took its name from its capital city, Samaria ; and formed, together with Galilee and some cantons on the east of Jordan, during the reigns of the kings of Israel and Judah, the kingdom of the former. The general aspect and produce of the country are nearly the same as those of Judea. But Mr. Backingham observes, that "while in Judea the hills are mostly as bare as the imagination can paint them, and a few of the narrow valleys only are fertile, in

Samaria, the very summits of the eminences are as well clothed as the sides of them. These, with the luxuriant valleys which they inclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the picturesque forms of the hills and vales themselves, enriched by the occasional sight of wood and water, in clusters of olive and other trees, and rills and torrents running among them."

2. **SAMARIA** ; the capital city of the kingdom of the ten tribes that revolted from the house of David. It was built by Omri, king of Israel, who began to reign A. M. 3079, and who died 3086. He bought the hill Samaria of Shemer for two talents of silver, or for the sum of six hundred and eighty-four pounds seven shillings and six-pence. It took the name of Samaria from Shemer, the owner of the hill, 1 Kings 16: 24.

Samaria was advantageously situated upon an agreeable and fruitful hill, twelve miles from Dothaim, twelve from Merrom, and four from Atharath. Josephus says it was a day's journey from Jerusalem. The kings of Samaria omitted nothing to make this city the strongest, the finest, and the richest that was possible. Abab built there a palace of ivory, (1 Kings 22: 39.) that is, in which there were many ivory ornaments ; and, according to Amos, (3: 15. 4: 1, 2,) it became the seat of luxury and effeminacy. It was taken by Shalmaneser, A. M. 3283. The prophet Hosea (10: 4, 8, 9.) speaks of the cruelties exercised against the besieged ; and Micah (1: 6.) says that the city was reduced to a heap of stones. However, the Cushites had rebuilt some of the houses of Samaria, even from the time of the return of the Jews from the captivity, since the inhabitants of Samaria are spoken of, Ezra 4: 17. Neh. 4: 2. (See SAMARITANS.)

It continued in this state till A. M. 3947, when Anlus Gabinus, the proconsul of Syria, rebuilt it, and gave it the name of Gabiniana. Yet it remained very inconsiderable till Herod the Great restored it to its ancient splendor.

The sacred authors of the New Testament speak but little of Samaria ; and when they do mention it, the country is rather to be understood than the city, (Luke 17: 11. John 4: 4, 5.) except in Acts 8.

Travellers give the following account of its present state : Sebaste is the name which Herod the Great gave to the ancient Samaria, the imperial city of the ten tribes, in honor of Augustus (Gr. *Sebastos*) Cæsar, when he rebuilt and fortified it, converting the greater part of it into a citadel, and erecting here a noble temple. The situation, says Dr. Richardson, is extremely beautiful, and strong by nature ; more so, I think, than Jerusalem. It stands on a fine, large, insulated hill, compassed all around by a broad deep valley ; and when fortified, as it is stated to have been by Herod, one would have imagined that, in the ancient system of warfare, nothing but famine could have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive trees, as is also the valley. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoining mountains. The present village is small and poor, and, after passing the valley, the ascent to it is very steep. Ascending to the third or highest terrace, the traces of former building were not numerous, but we enjoyed a delightful view of the surrounding country. The eye passed over the deep valley that encompasses the hill of Sebaste, and rested on the mountains beyond, that retreated as they rose with a gentle slope, and met the view in every direction, like a book laid out for perusal on a reading desk. This was the seat of the capital of the short-lived and wicked kingdom of Israel ; and on the face of these mountains the eye surveys the scene of many bloody conflicts and many memorable events. Here those holy men of God, Elijah and Elisha, spoke their tremendous warnings in the ears of their incorrigible rulers, and wrought their miracles in the sight of all the people. From this lofty eminence we descended to the south side of the hill, where we saw the remains of a stately colonnade that stretches along this beautiful exposure from east to west. Sixty columns are still standing in one row. The shafts are plain ; and fragments of Ionic volutes, that lie scattered about, testify the order to which they belonged.

These are probably the relics of some of the magnificent structures with which Herod the Great adorned Samaria. None of the walls remain.—*Watson*.

**SAMARITANS**; an ancient but still existing sect among the Jews, whose origin was in the time of king Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms—that of Judah and that of Israel. The capital of the kingdom of Israel was Samaria, where the Israelites took the name of Samaritans.

Shalmaneser, king of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his dominions, and filled their place with Babylonians, Cuthians, and other idolaters. These, finding that they were exposed to wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the ancient religion and customs of the land. They now embraced the law of Moses, with which they mixed a great part of their ancient idolatry; and in this state the sacred narrative leaves them, at least for some ages. Upon the return of the Jews from the Babylonish captivity, it is thought they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection with the Jews; for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on mount Gerizim, in opposition to that of Jerusalem. See 2 Kings 17. Ezra 4, 5, 6.

The Samaritans revolted from Alexander, who drove them out of Samaria, introduced Macedonians in their room, and gave the province of Samaria to the Jews. This circumstance contributed in no small degree to increase the hatred and animosity between those two people. When any Israelite deserved punishment on account of the violation of some important point of the law, he presently took refuge in Samaria or Shechem, and embraced the worship at the temple of Gerizim. (See GERIZIM.) When the affairs of the Jews were prosperous, the Samaritans did not fail to call themselves Hebrews, and of the race of Abraham. But when the Jews suffered persecution, the Samaritans disowned them, and alleged that they were Phœnicians originally, or descended from Joseph, or Manasseh his son. This was their practice in the time of Antiochus Epiphanes. It is certain, the modern Samaritans are far from idolatry; some of the most learned among the Jewish doctors own, that they observe the law of Moses more rigidly than the Jews themselves. They have a Hebrew copy of the Pentateuch, differing in some respects from that of the Jews; and written in different, commonly called Samaritan characters; which Origen, Jerome, and other fathers and critics, ancient and modern, take to be the primitive character of the ancient Hebrew, though others maintain the contrary. The point of preference, as to purity, antiquity, &c., of the two Pentateuchs, is also much disputed by modern critics. (See SAMARITAN PENTATEUCH.)

The Samaritans are now few in number; though it is not very long since they pretended to have priests descended directly from the family of Aaron. They were chiefly found at Gaza, Neapolis or Shechem, (the ancient Sichem or Naplouse,) Damascus, Cairo, &c. They had a temple, or chapel, on mount Gerizim, where they performed their sacrifices. They have also synagogues in other parts of Palestine, and also in Egypt.—*Hend. Buck*; *Watson*.

**SAMARITAN PENTATEUCH**; the collection of the five books of Moses, written in Samaritan or Phœnician characters; and, according to some, the ancient Hebrew characters which were in use before the captivity of Babylon. This Pentateuch was unknown in Europe till the seventeenth century, though quoted by Eusebius, Jerome, &c. Archbishop Usher was the first, or at least among the first, who procured it out of the East, to the number of five or six copies.

The generality of divines hold, that the Samaritan Pentateuch, and that of the Jews, are one and the same work, written in the same language, only in different characters; and that the difference between the two texts is owing to the inadvertency and inaccuracy of transcribers, or to the affectation of the Samaritans, by interpolating what might promote their interests and pretensions; that the two

copies were originally the very same, and that the additions were afterwards inserted. And in this respect the Pentateuch of the Jews must be allowed the preference to that of the Samaritans. Certain critics have ventured to express a preference for the Samaritan, as an original, preserved in the same character and in the same condition in which Moses left it; but professor Stuart regards this opinion as forever exploded by the recent labors of Gesenius. The variations, additions, and transpositions, which are found in the Samaritan Pentateuch, are carefully collected by Hottinger, and may be seen on confronting the two texts in the last volume of the English Polyglot, or by inspecting Kennicott's edition of the Hebrew Bible, where the various readings are inserted. Some of these interpolations serve to illustrate the text; others are a kind of paraphrase, expressing at length what was only hinted at in the original; and others, again, such as favor their pretensions against the Jews, namely, the putting Gerizim for Ebal. See the *N. A. Review*, No. LI.; and *Robinson's Bib. Repos.*, 1833.—*Hend. Buck*.

**SAMARITAN VERSION**. (See BIBLE, ancient versions, 13.)

**SAMMANS, SCHAMANS, or SHAMANS**, (as the first letter is differently pronounced,) were originally worshippers of the heavens (in Chaldee *Shemin*) and the heavenly bodies. Such were the ancient Chaldeans, Syrians, and Canaanites.

From these early Sammans seem to have sprung the Sammanes, or Sammanæans, an ancient sect of philosophers in India, from whom Dr. Priestley thinks the Hindoo religion was originally derived. "The Sammanæans, being persecuted by the Brahmias, and driven by them out of India Proper, are thought to have taken refuge in Pegu, Siam, and other countries beyond the Ganges; and it is supposed, that the religion of those countries was derived from their principles. The religion of the lamas in Tibet (or Thibet) is also said to be a reformed Schamanism. And from the same source this author, with probability, derives the modern Schamans of Siberia, who are opposed to the worshippers of Delai Lama.

The Sammans of India are at present described as wholly illiterate; but their predecessors are said to have written many books on philosophy and religion. *Priestley's Institutions of Moses and the Hindoos*; and *Tooke's Russia*, (from whom he quotes,) introduction; *Hobwell's Mythol. Dict.*; *Enfield's Philos.*—*Williams*.

**SAMSON**; son of Manoah, of the tribe of Dan, Judges 13: 2, &c. He was born A. M. 2819, and was a Nazirite from his infancy, by the divine command. His extraordinary achievements are particularly recorded in Judges 14—16. "Faith" is attributed to him by St. Paul, though he is not inaptly called by an old writer, "a rough believer."—*Watson*.

**SAMUEL**, the son of Elkanah and of Hannah, of the tribe of Levi, and family of Kohath, was born A. M. 2848. He was an eminent inspired prophet, historian, and the seventeenth and last judge of Israel; and died in the ninety-eighth year of his age, two years before Saul, A. M. 2947, 1 Sam. 25.

To Samuel are ascribed the book of Judges, that of Ruth, and the first book of Samuel. There is, indeed, great probability that he composed the first twenty-four chapters of the first book of Samuel; since they contain nothing but what he might have written, and such transactions as he was chiefly concerned in. However, in these chapters there are some small additions, which seem to have been inserted after his death. Samuel began the order of the prophets, which was never discontinued till the death of Zechariah and Malachi, Acts 3: 24.

From early youth to hoary years, the character of Samuel is one on which the mind rests with veneration and delight.—*Watson*.

**SANBALLAT**; chief, or governor, of the Cuthites, or Samaritans; and a great enemy to the Jews, (Neh. 2: 10, 19.) B. C. 454. Josephus makes Sanballat to flourish in the time of Darius Codomannus, and to build his temple upon mount Gerizim by license from Alexander the Great; whereas, says Dr. Prideaux, it was erected by leave from Darius Nothus, in the fifteenth year of his reign. This removes the difficulty arising from the great age of

Sanballat, and allows him to be contemporary with Nehemiah, as the Scripture history requires.—*Calmet*.

**SANCROFT**, (WILLIAM), an English prelate, was born, in 1615, at Fresingfield, in Suffolk; and was educated at St. Edmundsbury school, and at Emanuel college, Cambridge, of which latter seminary he became master in 1662. After having been dean of York, and of St. Paul's, he was raised to the archbishopric of Canterbury, in 1677. Sancroft was one of the seven prelates who were tried for resisting the tyranny of James II.; but he refused to take the oaths to William III., and was in consequence deprived of his see. He died in 1693. He wrote *Fur Predestination*; *Modern Politics*; *Sermons*; and *Letters*.—*Davenport*.

**SANCTIFICATION**; that glorious work of God's grace in the human soul by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness. It must be carefully considered in a twofold light. 1. As an inestimable privilege granted us from God, 1 Thess. 5: 23. And, 2. As an all-comprehensive duty required of us by his holy word, 1 Thess. 4: 3.

It is distinguished from justification thus: Justification changeth our state in law before God as a Judge; sanctification changeth our heart and life before him as our Father. Justification precedes, and sanctification follows, as the fruit and evidence of it. The surety righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is gradual. Justification removes the guilt of sin; sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image. Yet justification and sanctification are inseparably connected in the promise of God; (Rom. 8: 28—30.) in the covenant of grace; (Heb. 8: 10.) in the doctrines and promises of the gospel; (Acts 5: 31.) and in the experience of all true believers, 1 Cor. 6: 11.

Sanctification is, 1. A *divine* work, and not to be begun or carried on by the power of man, Tit. 3: 5. 2. A *progressive* work, and not perfected at once, Prov. 4: 18. 3. An *internal* work, not consisting in external profession or bare morality, Psalm 51: 6. 4. A *necessary* work; necessary as to the evidence of our state, the honor of our characters, the usefulness of our lives, the happiness of our minds, and the eternal enjoyment of God's presence in a future world, John 3: 3. Heb. 12: 14. Sanctification evidences itself by, 1. A holy reverence, Neh. 5: 15. 2. Earnest regard, Lam. 3: 24. 3. Patient submission, Psal. 38: 9. Hence archbishop Usher said of it, "Sanctification is nothing less than for a man to be brought to the entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ." 4. Increasing hatred to sin, Psal. 119: 133. 5. Communion with God, Isa. 26: 8. 6. Delight in his word and ordinances, Psal. 27: 4. 7. Humility, Job 42: 5, 6. 8. Prayer, Psal. 109: 4. 9. Holy confidence, Psal. 27: 1. 10. Praise, Psal. 103: 1. 11. Uniform obedience, John 15: 8.

**SANCTIFY**, often signifies to set apart, but oftener to prepare sacredly for the presence and service of God. Thus Joshua says to the people, (chap. 3: 5) "Sanctify yourselves, for to-morrow the Lord will do wonders among you." In Isa. 13: 3, the Lord calls the Medes his sanctified. I have appointed, and, as it were, consecrated, them to be the executors of my vengeance against Babylon. See also Num. 11: 18. Josh. 7: 13. Jer. 6: 4. 12: 3. 51: 27, 28. Joel 1: 14. Mic. 3: 5. Zeph. 1: 7. Comp. *Hoiv.*

We desire of God, that his name may be sanctified, or hallowed; that is, honored, praised, and glorified throughout the world; especially by those who have the happiness of knowing him. Let them sanctify it by their good lives, their fidelity, their submission to his orders; and they who know him not, that they may obtain the knowledge of him, may hear his word, may become obedient to his instructions, &c. We may apprehend yet better what is meant by sanctifying the name of God, by the opposite to it; that is, profaning the name of God, by vain swearing, blaspheming, ascribing his name to idols; by furnishing wicked men and infidels with occasion of blaspheming it by our bad lives, and scandalous conversation, &c. See

*Marshall on Sanctification*; *Dr. Owen on the Holy Spirit*; *Witsii Economia*, lib. iii.; *Brown's Nat. and Rev. Theology*; *Haweis's Sermons*, ser. 11.; *Scougal's Works*; *H. More's do.*; *Fuller's Works*; *Robert Hall's do.*; *Chalmers's do.*; *Jay's do.*; *Dwight's Theology*; *Erskine on the Internal Evidence of Christianity*. (See articles **HOLINESS**; **WORKS**.)—*Hend. Buck*; *Calmet*.

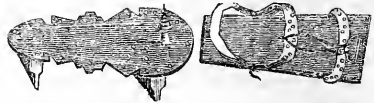
**SANCTIONS**, (DIVINE,) are those acts or laws of the Supreme Being which render any thing obligatory, or the promises and penalties attached to them. (See **LAW**.)—*Hend. Buck*.

**SANCTUARY**. (See **TEMPLE**.)

**SANCTUS**, a Christian martyr under Marcus Antoninus, was a deacon of Vienna. When put to the torture, he bore it with great fortitude, only exclaiming, "I am a Christian." Red-hot plates of brass were applied to the most tender parts of his body, which contracted the sinews; but remaining inflexible, he was remanded to prison. On being brought out from his confinement, a few days after, his tormentors were astonished to find his wounds healed, and his person as perfect as before. He was again tortured, and reconducted to prison, where he remained some time after. He at length received the crown of martyrdom by being beheaded; which took place about the middle of the second century.—*Fox*, p. 20.

**SAND**. A similitude taken from the aggregate sand of the sea is often used, to express a very great multitude, or a very great weight. (See **RAIN**, and **PILLARS**.)—*Calmet*.

**SANDALS**, at first, were only soles tied to the feet with strings or thongs; afterwards they were covered; and at



last they called even shoes sandals. When Judith went to the camp of Holofernes, it is said she put sandals on her feet, and her sandals ravished his eyes. They were a magnificent kind of buskins, proper only to ladies of condition, and such as dressed themselves for admiration. But there were sandals also belonging to men, and of mean value.

The business of untying and carrying the sandals being that of a servant, the expressions of the Baptist, "whose shoes I am not worthy to bear," "whose shuclatchet I am not worthy to unloose," was an acknowledgment of his great inferiority to Christ, and that Christ was his Lord. To prill off the sandals on entering a sacred place, or the house of a person of distinction, was the usual mark of respect. They were taken care of by the attendant servant. At the doors of an Indian temple, there are as many sandals and slippers hung up, as there are hats in our places of worship.—*Watson*.

**SANDEMAN**, (ROBERT,) after whom the sect of the Sandemanians is called in England, but which, in Scotland, are better known as Glasites, was a native of Perth, where his family were of long standing and considerable respectability. He was born in the year 1723, and prosecuted his studies at Edinburgh, with a view, as would seem from some hints in his writings, to the ministry in the kirk of Scotland. It does not, however, appear that he connected himself with the national establishment; for the deposition of Mr. John Glas, which about that time took place, on account of the testimony which he publicly bore against all national establishments of Christianity, as being utterly at variance with the nature of the Kingdom of Christ, which is *not of this world*, raised a flame throughout Scotland, and excited very general attention. Among others, Mr. Sandeman adopted Glas' views of the subject; and, consequently, abandoning all thoughts of the clerical profession, he turned his attention to trade. Taking up his residence in Edinburgh, he joined the Glasites, married one of Mr. Glas' daughters, and became an elder in the church that was formed in that city; carrying on the linen trade for the support of himself and family.

He early began to distinguish himself as an author; and his first production seems to have been, "Some Thoughts on Christianity, in a Letter to a Friend," written

about the year 1750, at the request of a freethinker, who had kindly entertained the author at his house, and earnestly requested him to give his thoughts on that important subject in writing. This pamphlet, though small, discovers an original train of thinking. The subject is placed in a new and striking light; and the deductions which the writer makes from his first principles, show him to be possessed of the powers of cogent reasoning. In 1757, he published his celebrated "Letters on Theron and Aspasio," addressed to Mr. Hervey, in two volumes, 12mo, in which he attacked his opinion on the nature of faith, with uncommon acuteness, and no little effect. In opposition to Mr. Hervey's favorite principle of appropriation, in which he rested the essence of justifying faith, Mr. Sandeman strenuously insisted, that it was nothing more nor less than "the bare belief of the bare truth," witnessed or testified concerning the person and work of Christ. To do him justice, however, it must be always kept in mind, that he had no idea of any one obtaining a correct or scriptural notion of that truth, but through divine teaching or illumination, according to 1 Cor. 2: 14.

Complaints have not unjustly been made of the severity of his style, and the caustic with which it is frequently seasoned, especially where the characters of what he terms "the popular preachers" come in his way. Viewing these men as corrupters of the gospel which they professed to preach, and, consequently, as misleading their fellow-creatures in the all important concerns of another world, he certainly does not spare them. It is due to him, however, to say, that it is only on such occasions that his severity appears. "If I must give my opinion of my own performance," says he, "I am ready to say: This writer proposes to contend for the divine righteousness finished on the cross, as the sole requisite to justification. In evincing this, he looks around him on all sorts of men, and examines their various pretensions to righteousness on every side. Whatever he finds opposed, or set up instead of the divine righteousness, he resolutely attacks. In doing this he makes use of every weapon he can lay his hand upon, and, according to his various occasions, he lays hold on whatever weapon he can most readily wield, by which he may cut deepest, whether it be keen satire, disdainful irony, the contemptuous smile, indignant frown, or more cool reasoning. He seems particularly to have had in his eye Jeremiah's maxim of war, 'Spare no arrows!' while the popular doctrine, with its contrivers and followers, as being the thing most highly lifted up among men, and with the greatest artifice too, against the revealed righteousness, behooved to be the greatest object of his attention and opposition."

In the year 1764, Mr. Sandeman, having accepted an invitation from some persons in America, who had read his writings and professed a strong attachment to them, to come and settle among them, sailed for New England. There is reason to believe, that he was much disappointed in the persons who had invited him over, and in the expectations he had formed generally respecting America. Dissensions began to arise, soon after his arrival, between the colonies and mother country. Mr. Sandeman's principles led him to avow the most implicit allegiance to the latter, which rendered him obnoxious to the colonists; his days were embittered; his prospects of usefulness in a great measure blighted; and, after collecting a few small societies, he ended his life at Danbury, in Connecticut, Fairfield county, in the year 1771. Since his death there has appeared from his pen, "The Honor of Marriage opposed to all Impurities;" "An Essay on Solomon's Song;" "On the Sign of the Prophet Jonah," &c. &c. all of which may be read with profit. *Fuller's Letters on Sandemanianism.*—*Jones' Chris. Biog.*; *Head. Buck.*

**SANDEMANIANS**, a sect that originated in Scotland about the year 1728; where it is, at this time, distinguished by the name of Glasite, after its founder, Mr. John Glas. (See GLAS, JOHN.) For the distinguishing views of this body on the subject of justifying faith, see the preceding article, and Fuller's masterly Letters on Sandemanianism.

The other opinion and practices in which this sect differs from other Christians, are, their weekly administration of the Lord's supper; their love-feasts, of which every member is not only allowed but required to partake, and which

consist of their dining together at each other's houses in the interval between the morning and afternoon service; their kiss of charity, used on this occasion at the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's supper, for the support of the poor, and paying their expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love, the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

They contend for a plurality of elders, pastors, or bishops, in each church; and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's supper.

In the choice of these elders, want of learning and engagement in trade are no sufficient objection, if qualified according to the instructions given to Timothy and Titus; (but second marriages disqualify for the office!) and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add, that in every transaction they esteem unanimity to be absolutely necessary. See *Glas' Testimony of the King of Martyrs*; *Sandeman's Letters on Theron and Aspasio*, let. 11; *Bachus' Discourse on Faith and its Influence*, p. 7—30; *Adams' View of Religions*; *Bellamy's Nature and Glory of the Gospel*, Lond. edit. notes, vol. 1. p. 65—125; *Fuller's Letters on Sandemanianism*; *Jones' Chris. Biog.*—*H. Buck.*

**SANDYS, SANDS, or SANDES**, (EDMUND, D. D.) archbishop of York, was born at Hawkshead, in Lancashire, England, in the year 1519. He received his education at Cambridge. In 1542, he was junior proctor of the university; and in or about the year 1547, was elected master of Catharine hall. In 1548, he was vicar of Haversham, and the year following was presented to a prebend in the cathedral of Peterborough. The same year he took the degree of D. D. In 1552, Edward VI. granted him a prebend in the church of Carlisle. At the time of the king's decease, 1553, Dr. Sandys was vice-chancellor of Cambridge; and having espoused the cause of lady Jane Grey, he rendered himself obnoxious to the vindictive Mary. In consequence of this, on her accession to the throne, he was imprisoned in the tower of London, where he remained twenty-nine weeks. He was, however, through the mediation of Sir Thomas Holcroft, the night marshal, set at liberty; but, it having been suggested to bishop Gardiner that he was the greatest heretic in the country, the bishop caused immediate search to be made for him. He however succeeded in procuring a safe residence in Strasburg. On the death of Mary, he returned to England, and was appointed by Elizabeth one of the nine Protestant divines, who were to hold a disputation before both houses of parliament with the same number of the Romish persuasion. He was subsequently bishop of Worcester; afterwards bishop of London, and at length archbishop of York. He was consulted on every occasion, and appointed to every work which demanded extensive learning and a strong mind. He was most bitter in his hostility to popery, and ever exhibited a mind of the sternest order. Attempts were made to ruin his character; but he died, after a life of continual strife, occasioned by the turbulence of the times, in the confidence of the church, July 10th, 1558, in the sixty-ninth year of his age. He published many esteemed works.—*Middleton*, vol. ii. p. 256.

**SANHEDRIM, SANHEDRIN, or SYNEDRIM**; among the ancient Jews, the supreme council, or court of judicature, of that republic; in which were dispatched all the great

affairs both of religion and policy. The word is derived from the Greek *sunhedrion*, a council, assembly, or company of people sitting together; from *sun*, together, and *hedra*, a seat.

Many of the learned agree, that it was instituted by Moses, (Num 11.) and consisted at first of seventy elders, who judged finally of all causes and affairs; and that they subsisted, without intermission, from Moses to Ezra, Deut. 27: 1. 31: 9. Josh. 24: 1, 31. Judg. 2: 7. 2 Chron. 19: 8. Ezek. 8: 11. Others will have it, that the council of seventy elders, established by Moses, was temporary, and did not hold after his death; adding, that we find no sign of any such perpetual and infallible tribunal throughout the whole Old Testament; and that the sanhedrim was first set up in the time when the Maccabees, or Asmoneans, took upon themselves the administration of the government under the title of high-priests, and afterwards of kings, that is, after the persecution of Antiochus. This is by far the most probable opinion. The Jews, however, contend strenuously for the antiquity of their great sanhedrim: M. Simon strengthens and defends their proofs, and M. Le Clerc attacks them.

Whatever may have been the origin and establishment of the sanhedrim, it is certain that it was subsisting in the time of our Savior, since it is spoken of in the gospels: (Matt. 5: 21. Mark 13: 9. 14: 55. 15: 1.) and since Jesus Christ himself was arraigned and condemned by it; that it was held at Jerusalem; and that the decision of all the most important affairs among the Jews belonged to it. The president of this assembly was called *nasi*, or prince; his deputy was called *ab Beth-din*, father of the house of judgment; and the sub-deputy was called *chagan*, the wise: the rest were denominated *tzekanim*, elders or senators. The room in which they sat was a rotunda, half of which was built without the temple, and half within; that is, one semicircle of the room was within the compass of the temple; and as it was never allowed to sit down in the temple, they tell us this part was for those who stood up; the other half, or semicircle, extended without the holy place, and here the judges sat. The nasi, or prince, sat on a throne at the end of the hall, having his deputy at his right hand, and his sub-deputy at his left; the other senators were ranged in order on each side.

The rabbins maintain that it consisted of seventy counsellors, six out of each tribe, and Moses as president; and thus the number was seventy-one: but six senators out of each tribe make the number seventy-two, which, with the president, constitute a council of seventy-three persons; and therefore it has been the opinion of some authors that this was the number of the members of the sanhedrim. As to the personal qualifications of the judges of this court, it was required that they should be of untainted birth; and they were often of the race of the priests or Levites, or of the number of inferior judges, or of the lesser sanhedrim, which consisted of twenty-three judges. They were to be skillful in the written and traditional law; and they were obliged to study magic, divination, fortune-telling, physic, astrology, arithmetic, and languages. It was also required, that none of them should be eunuchs, usurers, decrepit, deformed, or gamblers; and that they should be of mature age, rich, and of good countenance and body. Thus say the rabbins.

The authority of the sanhedrim was very extensive. This council decided causes brought before it by appeal from inferior courts. The king, high-priest, and prophets, were subject to its jurisdiction. The general officers of the nation were brought before the sanhedrim. How far their right of judging in capital cases extended, and how long it continued, have been subjects of controversy. Among the rabbins it has been a generally received opinion, that, about forty years before the destruction of Jerusalem, their nation had been deprived of the power of life and death. And most authors assert, that this privilege was taken from them ever since Judea was made a province of the Roman empire, that is, after the banishment of Archelaus. Others, however, maintain that the Jews had still the power of life and death; but that this privilege was restricted to crimes committed against their law, and depended upon the governor's will and pleasure.

Before the death of our Savior, two very famous rab-

bins had been presidents of the sanhedrim, namely, Hillel and Schammai, who entertained very different opinions on several subjects, and particularly that of divorce. This gave occasion to the question which the Pharisees put to Jesus Christ upon that head, Matt. 19: 3. (See Divorce.)

There were several inferior sanhedrim in Palestine, all depending on the great sanhedrim at Jerusalem. The inferior sanhedrim consisted each of twenty-three persons; and there was one in each city and town. Our Savior in Matt. 5: 22, alludes to the two tribunals. (See Justice, ADMINISTRATION OF.)—Watson.

SAPPHIRE; (*saphir*, beauty, Exod. 24: 10. 28: 18. Job 28: 6, 16. Cantic. 5: 14. Isa. 54: 11. Ezek. 1: 26. 10: 1. 28: 13; *sappheiros*, Rev. 21: 19, only.) That this is the sapphire, there can be no doubt. The Septuagint, the Vulgate, and the general run of commentators, ancient and modern, agree in this.

The sapphire is a pellucid gem. In its finest state it is extremely beautiful and valuable, and second only to the diamond in lustre, hardness, and value. Its proper color is pure blue; in the choicest specimens it is of the deepest azure; and in others varies into paleness, in shades of all degrees between that and a pure crystal brightness, without the least tinge of color, but with a lustre much superior to the crystal. The Oriental sapphire is the most beautiful and valuable. It is transparent, of a fine sky color, sometimes variegated with veins of a white sparry substance, and distinct separate spots of a gold color.—Watson.

SARABAITES; wandering fanatics, or rather impostors, of the fourth century, who, instead of procuring a subsistence by honest industry, travelled through various cities and provinces, and gained a maintenance by fictitious miracles, by selling relics to the multitude, and other frauds of a like nature.—Hend. Buck.

SARAH; (*a princess*) the wife of Abraham, and his sister, as he himself informs us, by the same father, but not the same mother, Gen. 20: 12. (See ABRAHAM.)—Watson.

SARDIS, now called *Sart*, a city of Asia Minor, formerly the capital of Cræsus, king of the Lydians, is situated at the foot of the famous mount Tmolus, on the north, having a spacious and delightful plain before it, watered with several streams that flow from the neighboring hill to the south-east, and with the Pactolus, rising from the same, on the east, and increasing with its waters the stream of Hermus, into which it runs.

It is now a very pitiful village, but, for the accommodation of travellers, it being the road for the caravans that come out of Persia to Smyrna with silk, there is a large khan built in it, as is usual in most of these towns. The inhabitants are for the most part shepherds, who look to those numerous flocks and herds which feed in the plains.

To the southward of the town are very considerable ruins still remaining, which reminds us of what Sardis was, before earthquake and the sword had caused those desolations which have visited it. The Turks have a mosque here, which was formerly a Christian church; at the entrance of which are several curious pillars of polished marble. Some few Christians live among them, working in gardens, or otherwise employed in such like drudgery. The church in Sardis was reproached by our Savior for its declension in vital religion. It had a name to live, but was really dead, Rev. 3.—Calmet.

SARDIUS; (*adam*, so called from its redness, Exod. 28: 17. 39: 10. Ezek. 28: 13; *sardios*, Rev. 21: 20.) a precious stone of a blood-red color. Calmet says it has a mixture of white, as a man's nail; and so differs from the ruby. If so, it seems to be the modern cornelian. It took its Greek name from Sardis, where the best of them were found.—Calmet; Watson.

SARDONYX; (*sardonix*, Rev. 21: 20.) a precious stone, which seems to have its name from its resemblance partly to the sardius and partly to the onyx. It is generally tinged with black and blood color, which are distinguished from each other by circles or rows, so distinct that they appear to be the effect of art.—Watson.

SARPI, (PETER,) better known under the name of Father Paul, or Fra Paolo, was born, in 1552, at Venice. So precocious were his talents, that, at the age of seventeen, he publicly maintained theological and philosophical

theses, consisting of three hundred and nine articles. His eloquence was equal to his learning. He did not confine his studies to theology; for anatomy and astronomy also engaged much of his attention. He was of the order of the Servites, and became provincial of the order. The Venetian government appointed him its consulting theologian, and reposed unbounded confidence in him; which he justified and repaid, by defending the ecclesiastical liberties of his country against the encroachments of the Roman pontiff. His patriotism roused the vengeance of Rome against him, and, in 1607, five ruffians made an attempt to assassinate him. They failed, however, in their purpose, though they gave him fifteen wounds. He died in 1628. His greatest work is, a History of the Council of Trent.—*Davenport*.

SATAN is a Hebrew word, and signifies an adversary, or enemy, and is commonly applied in Scripture to the devil, or the chief of the fallen angels. (See ANVERSARY, and DEMONIACS.) "By collecting the passages," says Cruden, "where Satan, or the devil, is mentioned, it may be observed, that he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that, by his envy and malice, sin, death, and all other evils, came into the world; that, by the permission of God, he exercises a sort of government in the world over his subordinates, over apostate angels like himself; that God makes use of him to prove good men and chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that it is he, or some of his, that torment or possess men; that inspire them with evil designs, as he did David, when he suggested to him to number his people; to Judas, to betray his Lord and Master; and to Ananias and Sapphira, to conceal the price of their field. That he roves full of rage like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness; that his power and malice are restrained within certain limits, and controlled by the will of God. In a word, that he is an enemy to God and man, and uses his utmost endeavors to rob God of his glory, and men of their souls." (See articles ANGEL; DEVIL; TEMPTATION.)

More particularly as to the temptations of Satan:—1. He adapts them to our temper and circumstances. 2. He chooses the fittest season to tempt: as youth, age, poverty, prosperity, public devotion, after happy manifestations; or when in a bad frame; after some signal service; when alone or in the presence of the object; when unemployed and off our guard; in death. 3. He puts on the mask of religious friendship, 2 Cor. 11: 14. Matt. 4: 6. Luke 9: 50. Gen. 3. 4. He manages temptation with the greatest subtlety. He asks but little at first; leaves for a season in order to renew his attack. 5. He leads men to sin with a hope of speedy repentance. 6. He raises suitable instruments, bad habits, relations, Gen. 3. Job 2: 9, 10. *Gilpin on Temptations; Brooks on Satan's Devices; Bishop Porteus' Sermons*, vol. ii. p. 63; *Burgh's Critic*. vol. i. ess. 3; vol. ii. ess. 4; *Howe's Works*, vol. ii. p. 360; *Gurnall's Christian Armor; Works of John Newton; Works of Robert Hall; Dwight's Theology; Balfour's Second Inquiry; and Cooke's Examination of Balfour; Letters of Canonics*.—*Hend. Buck*.

SATANIANS; a branch of the Messalians, who appeared about the year 390. It is said, among other things, that they believed the devil to be extremely powerful, and that it was much wiser to respect and adore than to curse him.—*Hend. Buck*.

SATISFACTION, in general, signifies the act of giving complete or perfect pleasure. In the Christian system it denotes that which Christ did and suffered in order to satisfy divine justice, to secure the honors of the divine government, and thereby make an atonement for the sins of his people. Satisfaction is distinguished from merit thus: The satisfaction of Christ consists in his answering the demands of the law on man, which were consequent on the breach of it. These were answered by suffering its penalty. The merit of Christ consists in what he did to fulfil what the law demanded before man sinned, which was obedience. The satisfaction of Christ is to free us from misery, and the merit of Christ is to procure happiness for us. See ATONEMENT, and PROPITIATION. Also,

*Dr. Owen on the Satisfaction of Christ; Gill's Body of Div., article Satisfaction; Stillingfleet on Satisfaction; Watts' Redeemer and Sanctifier*, pp. 28, 32; *Hervey's Theron and Aspasio; Fuller's Works; Letter of Dr. Ryland on Satisfaction*.—*Hend. Buck*.

SATURNIANS; a denomination which arose about the year 115. They derived their name from Saturnus of Antioch, one of the principal Gnostic chiefs. (See GNOSTICS).—*Hend. Buck*.

SATURNINUS, a Christian martyr under Diocletian, was a priest of Albitina, in Africa, who, having been informed against for officiating in his clerical capacity, was apprehended, with four of his children, and sent to Carthage, to be examined before Amelinus, the proconsul of that quarter of the globe. On his examination, Saturninus vindicated the Christian religion with great eloquence. The proconsul, enraged at his superior arguments, which he could not confute, ordered him to cease from speaking, and to be put to a variety of tortures. After these, he was remanded to prison, where he died from starvation, about A. D. 305. His children met the same fate.—*Fox*, p. 48.

SAUL; the son of Kish, of the tribe of Benjamin, the first king of the Israelites, 1 Sam. 9: 1, 2, &c. Saul's fruitless journey when seeking his father's asses; (see Ass;) his meeting the prophet Samuel; the particulars foretold to him, with his being anointed as king, about A. M. 2909; his prophesying along with the young prophets; his appointment by the lot; his modesty in hiding himself; his first victory over the Ammonites; his rash sacrifice in the absence of Samuel; his equally rash curse; his victories over the Philistines and Amalekites; his sparing of king Agag, with the judgment denounced against him for it; his jealousy and persecution of David; his barbarous massacre of the priests and people of Nob; his repeated confessions of his injustice to David, &c., are recorded in 1 Sam. 9—31.

The character of Saul is that of a gloomy, apprehensive, melancholy man; and after taking, without success, what remedies were customary, his servants, or physicians, (see 1 Sam. 16: 15.) finding his case beyond the reach of their art, thought proper to represent it as a visitation from on high; yet to recommend the use of music, as a recipe whose effects might be favorable. The event justified their expectations; and the amusement, the sympathy, and the enjoyment of Saul, while his attention was engaged, produced an interval of disease, which gradually improved to convalescence. Calmet does not consider Saul as a maniac, but as an hypochondriac, whose low spirits were relieved by the cheerful and animating vibrations of the young shepherd's careless harp: the sprightly effusions

Of linked sweetness long drawn out  
With wanton heed, and giddy cunning,  
The melting voice through mazes running,  
Untwisting all the chains that tie  
The hidden soul of harmony.

How well adapted the unstudied strains of a shepherd swain, whose harp, at the same time, was bold through the courage of its master, free through his "native wood-notes wild," and sedate through his piety; how well such a remedy was adapted to the cure of Saul, may be estimated by a moment's reflection. See 2 Kings 3: 15, for the tranquilizing effects of the harp in the instance of the prophet Elisha. He reigned forty years, but exhibited to posterity a melancholy example of a monarch, elevated to the summit of worldly grandeur, who, having cast off the fear of God, gradually became the slave of jealousy, duplicity, treachery, and the most malignant and diabolical tempers. His behavior towards David shows him to have been destitute of every generous and noble sentiment that can dignify human nature; and it is not an easy task to speak with any moderation of the atrocity and baseness which uniformly mark it. His character is that of a wicked man, "waxing worse and worse;" but while we are shocked at its deformity, it should be our study to profit by it, which we can only do by using it as a beacon to warn us, "lest we also be hardened through the deceitfulness of sin."—*Watson; Calmet*.

SAUNDERS, (LAWRENCE,) an English divine and martyr under queen Mary, was educated at Cambridge

In the reign of Edward VI. he received orders, and was made lecturer of Fotheringhay. He was next made leader in the cathedral of Litchfield, where he was very successful in winning souls to God. He was thence removed to Church Langton, in Leicestershire; and afterwards to the rectory of Allhallows, in Bread street, London.

When Mary came to the throne, the fervent, faithful, and successful labors of Saunders could not pass unnoticed; and accordingly, he was apprehended, and, after a series of imprisonments and trials before the insolent Gardiner and Bonner, in which he nobly defended himself, and the cause for which he suffered, was condemned to be burnt. On the 8th of February, 1555, he was led to the place of execution; having come within sight of it, a proposal was made to him by the officer, to which he replied, "I hold no heresies, but the doctrine of God, the blessed gospel of Christ; it is that I hold, it is that I believe, it is that I have taught, and it is that I will never revoke." When he came to the place, he fell to the ground and prayed; he then arose, and embracing the stake to which he was chained, kissed it, saying, "Welcome the cross of Christ, welcome everlasting life." The holy man, having endured his torments with the utmost fortitude and patience, sweetly fell asleep in Jesus.—*Middleton*, vol. i. p. 304.

SAURIN, (JAMES,) a celebrated French pulpit orator and divine, was the son of an eminent lawyer, and born at Nismes, in the year 1677. His father was an exile, with his family, on the revocation of the edict of Nantes; and during that time he made considerable advances in literature, though he resigned this delightful employment for the purpose of becoming a soldier. Accordingly, in 1694, at the early age of seventeen, he made a campaign as a cadet in lord Galloway's company; and in the next year, obtained a pair of colors from his commander; but, upon the signing of the peace between France and Savoy, he quitted a life for which he was never designed, and applied himself to philosophy and divinity, under those great masters, Turretin, Tronchin, Pictet, Chouet, and other very learned men, with whom Geneva at that time was crowded, some as natives, and others as refugees. Under these eminent men Saurin became a student, and applied himself particularly to divinity; and in 1696, he began to think of devoting himself to the ministry.

In 1700, Mr. Saurin visited Holland and England, in which last place he staid five years, and preached with very great acceptance among his fellow-exiles in London. During his continuation in England, in 1703, he married Miss Catharine Boynton, by whom he had a son named Philip. Two years after his marriage he returned to Holland, and accepted the situation of chaplainship to some of the nobility at the Hague, and afterwards acceded to the call of a French church there (which was given to the refugees, and in which they constantly worshipped,) to become one of their pastors, in which office he continued till his death. He was constantly attended by a very crowded audience, was heard with the utmost attention and pleasure, and the happy effects of his preaching were exemplified in the conversion of great numbers of his people.

At the request of queen Caroline of England he drew up a Treatise on the Education of Princes. His most considerable work was entitled, "Discourses, Historical, Critical, and Moral, on the most memorable Events of the Old and New Testament." This work was undertaken by the desire of a Dutch merchant, who expended an immense sum in the engraving of copper-plates, which adorn the work. It consists of six folio volumes. Mr. Saurin died before the third was finished, but Mr. Roques finished the third, and added a fourth on the Old Testament; and M. de Beausobre subjoined two on the New Testament. The whole is replete with very extensive learning, and well worth the careful perusal of students in divinity. The first of these was translated into English by Chamberlayne, soon after its first publication in French.

His "Dissertation on the Expediency of sometimes disguising the Truth," raised a great clamor against Saurin. At length, the synod decided the dispute in his favor. He also published a small but valuable piece, "On the State of Christianity in France." There are twelve volumes of his sermons, in the original, of which the

greater part have been translated into English, by Mr. Robinson, and others, and of which a handsome edition was published in 1824, in six volumes octavo. They are distinguished for sound learning, evangelical sentiment, eloquence, sublimity, and pathos. Saurin died at the Hague, on the 30th of December, 1730, most sincerely regretted by all his acquaintances, as well as by his church.

His voice was strong, clear, and harmonious, and he never lost the management of it. His style was pure, unaffected, and eloquent, sometimes plain, and sometimes flowery. Though his language was rich and varied, it was always adapted to the audience for whose sake he spoke. In the introductions of his sermons, he used to deliver himself in a tone modest and low: in the body of the sermon, which was suited to the understanding, he was clear, plain, and argumentative, pausing at the close of each period, that he might discover, by the countenances and motions of his hearers, whether they were convinced by his arguments. His church lost in him a truly primitive Christian minister, who spent his life in watching over his flock, as one who knew that he must give an account.—See *Life of Saurin, prefixed to a Translation of his Sermons, by the Rev. Robert Robinson.—Jones' Chris. Biog.*

SAVIOR; one who delivers from sin, danger and misery. Thus Jesus Christ is called the Savior, as he delivers us from the greatest evils, and brings us into the possession of the greatest good. (See JESUS CHRIST; LIBERTY; PROPITIATION; REDEMPTION; SALVATION.)—*Hend. Buck.*

SAVIOR, ORDER OF ST.; a religious order of the Romish church, founded by St. Bridget, about the year 1345; and so called from its being pretended that our Savior himself declared its constitution and rules to the foundress.—*Hend. Buck.*

SAVOR; (1.) Scent, or smell, Eccl. 10. (2.) That sharp quality in salt by which it renders other bodies agreeable to the taste, Matt. 5: 13. (3.) Character, reputation; thus men's *savor* becomes abhorred, when their name becomes hateful and detested, Exod. 5: 21.

The ancient sacrifices were of a *sweet savor*, or *savor of rest* unto God: he accepted of and delighted in them, as typical of the obedience and suffering of Christ, which sufficiently honor all his perfections, and more than balance our offences, Gen. 8: 21. Exod. 29: 18. Eph. 5: 2. The *savor of the knowledge* of Christ is the refreshing and pleasant nature of his truth, when known, and of the grace and virtue that proceed from him as our Mediator, 2 Cor. 2: 14. Sol. Song 1: 3. Ps. 45: 8. Faithful ministers are to God a *sweet savor* of Christ, in their hearers: the faithful discharge of their duty is acceptable to God, whether men be saved by it or not; and are a *savor of death unto death* to some, and a *savor of life unto life* to others; they are the occasion of double destruction to unbelievers, and the means of eternal life here and hereafter to others, 2 Cor. 2: 15, 16. To *savor the things of men*, and not the things of God, is to contrive, choose, and delight in things agreeable to carnal ease or sinful lusts, and not what is commanded of God, and tends to his honor, Matt. 16: 23.—*Brown.*

SAVOY CONFERENCE; a series of meetings held by royal commission at the residence of the bishop of London, in the Savoy, in the year 1661, between the bishops and the non-conformist ministers, in order so to review, alter, and reform the liturgy, as to meet the feelings of those who had serious scruples against its use, and thereby promote the peace of the church. The individuals chosen comprehended the archbishop of York, with twelve bishops on the one side, and eleven non-conformist ministers on the other. Had the episcopal commissioners entered into a fair and open discussion on the points at issue, reconciliation, to a certain extent, might have taken place; but as they were, from the beginning, averse from conceding a single iota to the dissenters, the whole proved a farce, and the negotiation turned out a complete failure. At a convocation of the bishops, held almost immediately after, instead of removing any thing that was at all likely to stumble tender consciences, they rendered the liturgy still more objectionable, by adding the story of Bel and the dragon to the lessons taken from the Apocrypha.—*Hend. Buck.*



**SAVOY CONFESSION OF FAITH;** a declaration of the faith and order of the Independents, agreed upon by their elders and messengers in their meeting at the Savoy, in the year 1658. This was reprinted in the year 1729. It differs from the Westminster only in relation to church government. See *Neal's History of the Puritans*, vol. ii. p. 507, quarto edit.—*Hend. Buck.*

**SCALIGER, (JOSEPH JUSTUS,)** son of Julius Cæsar Scalliger, a learned critic, and his rival in learning and arrogance, was born, in 1540, at Agen, and was educated at the college of Bordeaux, and, finally, by his father and Turnebus. Languages he acquired with wonderful ease, and is said to have been master of no less than thirteen. His friends denominated him "an ocean of science," and "the masterpiece of nature." He died in 1609, professor of the belles-lettres at Leyden. His works, most of which are commentaries on the classics, are numerous. Of his other productions, one of the most valuable is a treatise *De Emendatione Temporum*.—*Davenport.*

**SCANDAL;** a saare, encumbrance, or obstacle to piety. In Scripture, and in ecclesiastical authors, it is put for any thing that a man finds in his way, which may occasion him to trip. Thus Moses (*Lev. 19: 14. apud LXX.*) forbids to put a stumbling-block (or scandal) before the blind; that is, neither wood, stone, nor any thing else, that may make him stumble or fall. Calmet remarks that the Greek word *skandalon*, or *proskomma*, or *skōlon*, answers to the Hebrew *mischol*, which signifies fall, ruin, sin, what hinders from walking, and makes one fall; which comes from the root *cashal*, to fall, to tumble; and in the conjugation *hiphil*, signifies to cause to fall, to overthrow, to lay snares, &c. (See **OFFENCE.**)

When we read, that the Jews were scandalized at the mean family of Christ, (*Matt. 13: 57. Luke 7: 23.*) it implies mistake, since his family was truly royal; at the doctrine of the cross, (*Gal. 5: 11.*) it implies mistake, since the resurrection had removed that cause of scandal; and also at the persecutions suffered by Christians, since that was really their glory, &c.

Christ has promised to remove out of his kingdom every thing that can smelt scandal, *Matt. 13: 41.—Calmet.*

**SCAPE-GOAT.** (See **GOAT.**)

**SCAPULA, (JOHN,)** a lexicographer, was born in Germany, about the middle of the sixteenth century, and died at the beginning of the seventeenth. He was employed as a corrector by Henry Stephens, while that eminent man was printing the Greek Thesaurus; and he basely availed himself of the opportunity to pillage it, and form a Lexicon, by the publication of which he ruined his master.—*Davenport.*

**SCARLET;** a deep, bright, and shining red color. Our translators have not everywhere rightly used this word. **TOBAHU** ought indeed to be rendered *scarlet*, but **SHANI**, or *double dye*, as well as **CARMIL**, ought to be rendered *crimson*; but as these colors are near of kin to one another, there is the less importance in mistaking the one for the other. (See **VERMILION.**) **Scarlet** was much worn by great men, *2 Sam. 1: 24. The scarlet color of the horse and robes of Antichrist may typify his royal power, and his bloody persecution of the saints, Rev. 17: 3, 4. Sin is likened to scarlet and crimson, to mark its horrible nature and aggravated heinousness, Isa. 1: 18.—Brown.*

**SCEPTIC, (skeptikos, from skeptomai, "I consider, look about, or deliberate,")** properly signifies one considerate and inquisitive; it is used in a bad sense for one who is always weighing reasons on one side and the other, without ever deciding between them. An ancient sect of philosophers, founded by Pyrrho, who denied the real existence of all qualities in bodies, except those which are essential to primary atoms; and referred every thing else to the perceptions of the mind produced by external objects; in other words, to appearance and opinion, were first designated sceptics. In modern times the word has been applied to deists, or those who doubt of the truth and authenticity of the sacred Scriptures. One of the greatest sceptics in later times was Hume: he endeavored to introduce doubts into every branch of physics, metaphysics, history, ethics, and theology. He has been confuted, however, by doctors Reid, Campbell, Gregory, Beattie, and others; indeed, as Mr. Douglas observes, every new wri-

ter who has examined the argument of Hume, has detected a new flaw in his reasonings.

Robert Haldane, Esq. of Scotland, in his admirable work on the Evidence and Authority of the Christian Revelation, has clearly shown that the little attention usually paid to the concerns of a future world does not arise from indifference to futurity itself. On the contrary, we are all much alive to every thing which relates to the future events of this present world. But as to a state of existence beyond the grave, our notion of it is so general and undefined as to be easily overborne by sceptical reasonings; by the business and pleasures of life, or by surrounding example. Thus many are brought to the conclusion that nothing certain can be known respecting it. They resolve therefore to make the most of the present life, and to take their chances of another along with many whose judgment and character they respect. To this they add some general maxims, that they are no worse than others; perhaps in many things more correct; that God is merciful, and that he could never have formed creatures to be finally condemned and rendered miserable.

Such scepticism as this is lodged in the minds of numbers, and influences their practice in life, without their ever having expressed it to others in words, or perhaps even suspected it themselves. They, no less than the avowed infidel, stake their all against the truth of Christianity.

If the Bible be not a fiction, although they gain the whole world, they will lose their own souls. (See **INFIDELITY.**) *Pascal's Thoughts on Religion; Lond. Chris. Observer, 1832; Douglas on Errors regarding Religion; Foster's Essay on the Importance of Religion; Wayland's Discourses; and works on the Evidences of Christianity.—Hend. Buck.*

**SCEPTRE,** a word derived from the Greek, properly signifies a rod of command, a staff of authority, which is supposed to be in the hands of kings, governors of a province, or of the chief of a people, *Gen. 49: 10. Num. 24: 17. Isa. 14: 5.* The sceptre is put for the rod of correction, and for the sovereign authority that punishes and humbles, *Ps. 2: 9. Prov. 22: 15.* The term sceptre is frequently used for a tribe, probably because the prince of each tribe carried a sceptre, or a wand of command, to show his dignity.—*Watson.*

**SCHISM,** from *schisma*, a rent, cleft, fissure; in its general acceptation it signifies division or separation; but is chiefly used in speaking of separations happening from diversity of opinions among people of the same religion and faith. All separations, however, must not properly speaking, be considered as schisms.

Schism, says Mr. Arch. Hall, is, properly, a division among those who stand in one connexion of fellowship; but where the difference is carried so far, that the parties concerned entirely break up all communion one with another, and go into distinct connexions for obtaining the general ends of that religious fellowship which they once did, but now do not carry on and pursue with united endeavors, as one church joined in the bonds of individual society; where this is the case, it is undeniable there is something very different from schism; it is no longer a schism in, but a separation from, the body. Dr. Campbell also supposes that the word schism in Scripture does not signify open separation, but that men may be guilty of schism by such an alienation of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be no error in doctrine, nor separation from communion. See *1 Cor. 3: 3, 4. 12: 24—26.*

The following have been proposed as remedies for schism:—"1. Be disposed to support your brethren by all the friendly attentions in your power, speaking justly of their preaching and character. Never withhold these proofs of your brotherly love, unless they depart from the doctrines or spirit of the gospel. 2. Discourteance the silly reports you may hear, to the injury of any of your brethren. Oppose backbiting and slander to the utmost. 3. Whenever any brother is sinking in the esteem of his flock through their caprice, perverseness, or Antinomianism, endeavor to hold up his hands and his heart in his work. 4. Never espouse the part of the factious schismatics, till you have heard your brother's account of their

conduct. 5. In cases of open separation, do not preach for separatists till it be evident that God is with them. Detest the thought of wounding a brother's feelings through the contemptible influence of a party spirit; for through this abominable principle schisms are sure to be multiplied. 6. Let the symptoms of disease in the patients, arouse the benevolent attention of the physicians. Let them check the forward, humble the proud, and warn the unruly, and many a schismatic distemper will receive timely cure. 7. Let elderly ministers and tutors of academies pay more attention to these things, in proportion as the disease may prevail; for much good may be accomplished by their influence.

The great schism of the West is that which happened in the times of Clement VII. and Urban VI., which divided the church for forty or fifty years, and was at length ended by the election of Martin V. at the council of Constance.

The Romanists number thirty-four schisms in their church; they bestow the name English schism on the reformation of religion in that kingdom. Those of the church of England apply the term schism to the separation of the Presbyterians, Independents, Baptists, and Methodists. See *King on the Primitive Church*, p. 152; *Hales and Henry on Schism*; *Dr. Campbell's Præl. Disc. to his Gospels*, part 3; *Haweis' Appen. to the first volume of his Church History*; *Archibald Hall's View of a Gospel Church*; *Dr. Owen's View of the Nature of Schism*; *Buck's Ser.*, ser. 6, on *Divisions*; *James' Ch. Mem. Guide.*—*Hend. Buck.*

SCHISM BILL, THE; an act passed in the reign of queen Anne, in virtue of which, non-conformists teaching schools were to be imprisoned three months. Each schoolmaster was to receive the sacrament, and take the oaths. If afterwards present at a conventicle, he was to be incapacitated and imprisoned: he was bound to teach only the Church Catechism. But offenders conforming were to be reciprocated; and schools for reading, writing, and the mathematics were excepted. It was to have extended to Ireland; and if it had, its course was designed to have been followed with an attempt to deprive the dissenters, all over the kingdom, of their right to vote in elections for members of parliament. But the queen died the very day the act was to have received her signature and taken force, and consequently fell to the ground. (See conclusion of the article NON-CONFORMIST.)—*Hend. Buck.*

SCHLEIERMACHER, (FREDERIC DANIEL ERNEST), one of the most distinguished German theologians and philologists, was born at Breslau, in 1768, and received his education at the academy of the Moravian Brethren at Niesky. In 1787, he ceased to be member of this society, left Barby, where he had begun the study of theology, and went to Halle to continue it. In 1791, after having been employed as a teacher, he was ordained a clergyman, and appointed assistant preacher at Landsberg, on the Warte. From 1796 to 1802, he was minister in the Charite, a great hospital, at Berlin. During this period, he translated *Fawcett's Sermons*, (two vols.,) contributed to the *Athenæum*, conducted by the two Schlegels, (q. v.,) and wrote the *Discourses on Religion*, and the *Manologues*, and *Letters of a minister out of Berlin*. He soon undertook his translation of *Plato*. Five volumes of this work had appeared in 1828, and the whole is probably now completed. Few men have ever entered so deeply into the spirit of *Plato*.

In 1802, he published his first collection of sermons, which has since been followed by two others. In 1802, he removed to Stolpe, where he wrote his *Critical View of Ethics*. In the same year, he was appointed professor extraordinary of theology at Halle, and preached to the university. In 1807, when Halle was separated from Prussia, he went to Berlin and lectured there, as well as preached, with the greatest boldness, on the existing state of things, although a hostile force under Davoust occupied the city. In 1809, he was appointed preacher at the Trinity church in Berlin, and married. In 1810, when the new university was opened in that city, he was appointed professor ordinarius, as he had been at Halle during the last part of his residence there. In 1811, he was elected a member of the academy of sciences, and in 1814, secretary of the philosophical class when he was released from the

duties which he had discharged in the department of public instruction in the ministry of the interior. At this period, he wrote his *View of the Study of Theology*. His last work is his *Doctrines of the Christian Faith*. He died in 1834, with the peace of Christ in his heart.

Few men have equalled Schleiermacher in activity. He delivered lectures in various departments of theology and philosophy. He preached every Sunday, (always without notes,) beside writing much, and having a large circle of official labors. For many years his large church was crowded, and his lectures at the university were attended by great numbers of the students. He had many enthusiastic admirers; but the mystical party regarded him with dislike. Schleiermacher has done much for the intellectual and religious advancement of his countrymen.—*Ency. Amer.*; *Robinson's Bib. Repos.*, 1834.

SCHNEIDER, (JOHN GOTTLÖB.) This celebrated philologist, born at Kolm, in 1752, studied under Ernesti, at Leipsic, where a wealthy relation in London supported him. For thirty-four years Schneider was professor of ancient languages there, and published a great number of critical editions of the classics. His excellent Greek Lexicon, which has passed through three editions, is the basis of that of Passow, and of the English-Greek Lexicon of Donnegan, London, 1831. It has contributed not a little to give a new impulse to the study of the Greek language in Germany. When the university was removed, in 1811, from Frankfort on the Oder to Breslau, Schneider went thither, and was made chief librarian, in addition to his other office. He died there, January 12, 1832.—*Ency. Amer.*; *Robinson's Bib. Repos.*

SCHOLASTIC; in the manner of the schoolmen: what is treated in a subtle and metaphysical way.—*Hend. Buck.*

SCHOLIA; short notes of a grammatical or exegetical nature. Many scholia are found on the margin of manuscripts, or interlined, or placed at the end of a book. They have also been extracted and brought together, forming what is called *Catena Patrum*, (q. v.)—*Hend. Buck.*

SCHOLIASTS; writers of such brief notes on passages of Scripture. A multitude of scholia from the ancient Christian fathers, especially those of the Greek church, have come down to us in their works. Their value, of course, depends on the learning and critical acumen of the authors. Theodoret, Theophylact, and Cæcumenius are among the best of them.—*Hend. Buck.*

SCHOOLMASTER, (*pedagogos*.) Few offices are higher than that of an educator of youth. Among the ancients a pedagogue was a person to whom they committed the care of their children, to lead them, to observe them, and to instruct them in their first rudiments. Thus the office of a pedagogue nearly answered to that of a governor or tutor, who constantly attends his pupil, teaches him, and forms his manners. Paul (1 Cor. 4: 15.) says, "For though you have ten thousand instructors (*pedagogos*) in Christ, yet have ye not many fathers;" representing himself as their father in the faith, since he had begotten them in the gospel. The pedagogue indeed may have some power and interest of his pupil, but he can never have the natural tenderness of a father for him. To the Galatians, the apostle says, (3: 24, 25.) "The law was our schoolmaster (*pedagogos*) to bring us to Christ." It pointed out Christ in the precepts, the figures, the prophecies, of the Old Testament; it trained us to feel our need of a Savior: but since committed to the tuition of the faith which we have embraced, we have no longer need of a schoolmaster, or pedagogue; as such are of no further use to young persons when advanced to years of maturity.—*Calmet.*

SCHOOLMEN; a set of men, in the twelfth, thirteenth, and fourteenth centuries, who framed a new sort of divinity, called scholastic theology. Their divinity was founded upon, and confirmed by, the philosophy of Aristotle, and lay, says Dr. Gill, in contentions and litigious disputations, in thorny questions and subtle distinctions. Their whole scheme was chiefly directed to support Anti-christianism; so that by their means popish darkness was the more increased, and Christian divinity almost banished out of the world.

"Considering them as to their metaphysical researches," says Robert Hall, "they fatigued their readers in the

pursuit of endless abstractions and distinctions; and their design seems rather to have been accurately to arrange and define the objects of thought, than to explore the mental faculties themselves. The nature of particular and universal ideas, time, space, infinity, together with the mode of existence to be ascribed to the Supreme Being, chiefly engaged the attention of the mightiest minds in the middle ages. Acute in the highest degree, and endowed with a wonderful patience of thinking, they yet, by a mistaken direction of their powers, wasted themselves in endless logomachies, and displayed more of a teasing subtlety than of philosophical depth. They chose rather to strike into the dark and intricate by-paths of metaphysical science, than to pursue a career of useful discovery; and as their disquisitions were neither adorned by taste, nor reared on a basis of extensive knowledge, they gradually fell into neglect, when juster views in philosophy made their appearance. Still they will remain a mighty monument of the utmost which the mind of man can accomplish in the field of abstraction. If the metaphysician does not find in the schoolmen the materials of his work, he will perceive the study of their writings to be of excellent benefit in sharpening his tools. They will aid his acuteness, though they may fail to enlarge his knowledge."

Some of the most famous were, Abelard, Damascene, Lanfranc, P. Lombard, Alex. Hales, Bonaventure, Thomas Aquinas, Duns Scotus, and Durandos. *Mosheim; Brown's Philosophy of the Mind; Gill's Body of Div.*, preface; *Electric Rev.* for Dec. 1805; *H. More's Hints to a Young Princess*, vol. ii. pp. 267, 268; *Works of Robert Hall*.—*Hend. Buck.*

SCHREVELIUS, (CORNELIUS,) a lexicographer, was born, about 1615, at Haarlem; succeeded his father as rector of the grammar-school at Leyden; and died either in 1664 or 1667. He edited various classics, but is only remembered by his Greek and Latin Lexicon, the first edition of which was published in 1645. In this country it has been translated by Pickering into Greek and English.—*Davenport.*

SCHULTENS, (ALBERT,) who has been called the restorer of oriental literature in the eighteenth century, was born, in 1686, near Groningen; became professor of the eastern languages at Franeker, and afterwards at Leyden; and died in 1750. Among his works are, *Origines Hebrææ*; and a Commentary on the Book of Job. JOHN JAMES, his son, and HENRY ALBERT, his grandson, were also eminent orientalis.—*Davenport.*

SCHURMANN, (ANNA MARIA,) a female of varied talents, was born, in 1607, at Cologne; became, in 1653, one of the disciples of the fanatic Labadie, to whom she was even said to be privately married; and died in 1678. She was mistress of painting, engraving, sculpture, and music, and of the Hebrew, Greek, Latin, Chaldee, Ethiopic, and several modern languages. She wrote various works, which were collected under the title of *Opuscula Hebræa, Græca, Latina, Gallica, Prosaica, et Metrica*.—*Davenport.*

SCHWARTZ, (CHRISTIAN FREDERICK,) the celebrated Danish missionary in India, was born October 26, 1726, at Sonnenburgh, in the New Mark. At the age of eight years he was sent to the town school, where he received many good impressions under the then rector, Mr. Helm, who, in his instructions in religion, affectionately recommended prayer to his scholars, and showed how they might, in their own words, lay their concerns before God. Schwartz related, in an account written by himself, that he often, at that time, went into a solitary place, where he poured out his heart before God; and in doing which he felt himself very happy. When he had done any thing amiss at home, he could not be easy till he had earnestly implored pardon of God.

In the year 1746, he went to Halle, with a view to attend the Latin school of the Orphan house; but the Rev. Benjamin Schultz, who had been an English missionary at Madras till the year 1743, and who now resided at Halle, advised him to enter immediately at the college, as he was already twenty years of age, and sufficiently grounded in elementary knowledge. He took his advic.; and diligently attended the lectures of the professors at the university, Baumgarten, Michaelis, Knapp, Freylinghausen, &c., while he lodged and boarded at the Orphan house. It was, at that time, in contemplation to print the Bible in

the Talmul language, at Halle, under the superintendance of the missionary Schultz. Schwartz, together with another student of this place, was commissioned to learn the Talmul language, in order to be employed in correcting the press. Although the printing of the Bible here was not carried into execution, yet the pains which Schwartz had bestowed, for a year and a half, upon the acquisition of the Talmul language, were not thrown away, since this became the occasion (the late Mr. Francke being also acquainted with his upright intentions) of his being appointed to go in the capacity of a missionary to the East Indies: He accepted this appointment; and although, some days after, an advantageous situation, as preacher, not far from Halle, was offered him, he declined it, in the firm persuasion, that it was the will of God he should go to the East Indies.

On the 8th day of August, 1749, Schwartz set out, with two other missionary candidates, Polzenhagen and Huetemann, (the latter being destined for the English mission,) for Copenhagen. After they had there received ordination, they returned to Halle; from thence they proceeded on their way to London. On the 21st of January, 1750, they left London, embarked the 29th, and arrived on the 16th of July at Cadelar, and on the 30th at Traquebar, in good health. As early as the 5th of November following, Schwartz delivered his first discourse in the Talmul language. In the year 1767, he was transferred to the English society, as missionary in Tirutchinapalli, after having several times already preached the gospel there, and met with great attention. In the year 1779, he went to Tanschaur, where he had already founded a congregation during his abode at Tirutchinapalli, and where he remained till his decease. At both places he received, from the government at Madras, an annual salary of one hundred pounds, as garrison preacher. At Tirutchinapalli, he expended the whole of this sum in the service of the mission, particularly in the building of the church and school, and also in augmenting the allowances of the national helpers. At Tanschaur, he gave one-half of his salary to Mr. Kohlhoff, whom he had educated and instructed until he was ordained, at Traquebar, to be missionary at Tanschaur. The other half he likewise expended upon the mission.

The fidelity with which he labored; the self-denial which he exercised; the blessing which attended his preaching of the gospel; the esteem in which he was held, both by the Europeans and Talmuls; the veneration which all his brethren paid to him, as to their father, counsellor, and pattern, appear sufficiently from the missionary accounts. Much did he labor—great will be his reward. He enjoyed an almost uninterrupted good state of health, and could always perform his functions with ease. Only in the last years he wrote, that he was no longer able to go about among the heathen as formerly.

In 1798, the seventy-third year of his life, he expired in the arms of the faithful and affectionate Malabar fellow-laborers. Not only the congregations, the schools, and the mission, but the whole country lamented him as a father. A monument to the memory of Schwartz has been executed by Bacon, at the expense of the East India company, and has been erected in India.—*Jones' Chris. Dig.*

SCHWENKELDIANS; a denomination in the sixteenth century; so called from one Gasper Schwenkfeldt, a Silesian knight. He differed from Luther in the three following points. The first of these points related to the doctrine concerning the eucharist. Schwenkfeldt inverted the following words of Christ, "this is my body," and insisted on their being thus understood, "my body is this;" i. e. such as this bread which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. "My blood is this," that is, such its effects, as the wine which strengthens and refresheth the heart. Secondly, he denied that the external word which is committed to writing in the Holy Scriptures was endowed with the power of healing, illuminating, and renewing the mind; and he ascribed this power to the internal word, which, according to his notion, was Christ himself. Thirdly, he would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, as such a denomination appeared to him infinitely below its

majestic dignity; united as it is in that glorious state with the divine essence.—*Head. Buck.*

**SCORPION**; (*akreb*, Deut. 8: 15. 1 Kings 12: 11, 14. 2 Chron. 10: 11, 14. Ezek. 2: 6; *skorpios*, Luke 10: 19. 11: 12. Rev. 9: 3. Eccus. 26: 7. 39: 30.) Parkhurst derives the name from *ak*, to press, squeeze, and *reb*, much, greatly, or *kreb*, near, close. Calmet remarks, that "it fixes so violently on such persons as it seizes upon, that it cannot be plucked off without difficulty."

The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs *akerb d'elbahar*, the "sea-scorpion." It has several joints or divisions in its tail, which are supposed to be indicative of its age; thus, if it have five, it is considered to be five years old. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buckthorn tree; the curve being downwards, it turns its tail upwards when it strikes a blow.

The scorpion delights in stony places and in old ruins. Some are of a yellow color, others brown, and some black. The yellow possess the strongest poison, but the venom of each affects the part wounded with frigidly, which takes place soon after the sting has been inflicted. Dioscorides thus describes the effect produced: "Where the scorpion has stung, the place becomes inflamed and hardened; it reddens by tension, and is painful by intervals, being now chillily, now burning. The pain soon rises high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels, throughout it, the sensation of perpetual pricking, as if by needles." This description strikingly illustrates Rev. 9: 3-5, 10, in its mention of "the torment of a scorpion, when he striketh a man."—*Calmet; Harris; Watson.*

**SCOTISTS**; a set of school divines and philosophers; thus called from their founder, J. Duns Scotus, a Scottish cordelier, who maintained the immaculate conception of the Virgin, or that she was born without original sin, in opposition to Thomas Aquinas and the Thomists.—*Hend. Buck.*

**SCOTT**, (JONN, D. D.,) an English divine of the seventeenth century, distinguished for piety and learning, was born in the parish of Chippingham, in Wiltshire, in 1638. He was admitted of New Inn, a commoner, in 1657, and made great progress in logic and philosophy; but left the university without taking a degree; and getting into orders, at last became minister of St. Thomas's in Southwark. In 1677, he was made rector of St. Peter-le-Poer, in London, and was collated to a prebend in St. Paul's cathedral, in 1684. In 1691, he succeeded Sharp, afterwards archbishop of York, in the rectory of St. Giles's-in-the-Fields; and the same year was made canon of Windsor.

Dr. Scott was a faithful, zealous, and pious preacher; much attached to the doctrines and discipline of the church of England, and very anxious to promote the welfare of his fellow-creatures. His learning and piety excited general attention and respect, and he might soon have been made a bishop, had not some scruples of conscience prevented him; and he refused the bishopric of Chester, because he could not take the oath of homage; and afterwards another bishopric, the deanery of Worcester, and a prebend of the church of Windsor, because they were all places of deprived men. He died in 1694, and was buried in St. Giles's church. He wrote an excellent work, called "The Christian Life," which has been often printed, and attracted, as it deserves, attention and respect. He also published, at different times, twelve Sermons, preached upon public and particular occasions. See *General Biog. Dict.*; *Biog. Brit.*; and *Funeral Sermon, preached by Dr. Isham; Doddridge on Preaching.—Jones's Chris. Biog.*

**SCOTT**, (THOMAS, D. D.,) the most judicious commentator of his time, was a native of Lincolnshire. He was born February 16, 1747, at Braytoft, a small farmhouse, five miles from Spilsby. He was the tenth of thirteen children, all of whom he survived. His father was ambitious of bringing up one of his family to a profession; and the eldest son was consequently educated, and apprenticed to a surgeon; but dying young, Thomas was sent to school

to learn Latin. At the age of sixteen he was bound apprentice to a medical practitioner at Alford; but at the end of two months the master was dissatisfied with his behavior, and sent him home. He was now employed about the farm for some time, and compelled to labor in the most servile occupations; sometimes tending the sheep, and at others following the plough. In this menial situation he continued more than nine years, yet continually cherishing the wish of becoming a clergyman. Thoughts of the university, of learning, and of study, often presented themselves to his mind: and he at length consulted a clergyman at Boston, who encouraged his attempt at qualifying himself for the ministry; and having acquired a competent knowledge of Greek, as well as Latin, he eventually obtained ordination from Dr. Green, bishop of Lincoln, the 20th of September, 1772. His first situation was a curacy in Buckinghamshire, where he became acquainted with Mr. John Newton, then curate of Olney, whom he succeeded, on the removal of the latter to the metropolis, in 1781.

His intercourse with Mr. Newton was the means of giving an entire new turn to his whole course of life. In the memoir written by himself, Mr. Scott honestly admits that when he received ordination, he was totally ignorant of the gospel, and destitute of the power of godliness. But his correspondence with Mr. Newton led to an important change in both his sentiments and practice. He embraced the sentiments commonly termed Calvinistic, and in process of time became an able advocate of that system. In 1785, he was removed from Olney to the chaplainship of the Lock hospital, near Hyde Park corner, and held, besides, two lectureships in the city. In 1801, he obtained the living of Aston Sandford, in Buckinghamshire, which he held to the period of his happy death, April 16, 1821.

He first appeared as an author in a small volume, entitled "The Force of Truth," 1779, in which he details the singular events which issued in his change of mind and character. This little piece has gone through not less than twenty editions. But his most important work is, "A Family Bible, with original Notes, practical Observations, and marginal References," first published in four volumes, quarto, 1796; and of which the ninth edition, with the author's last corrections and improvements, appeared in 1825, in six volumes quarto. He was also the author of a great number of valuable pieces, which have recently been collected and published uniformly, in ten volumes octavo, including "Remarks on the Bishop of Lincoln's Refutation of Calvinism;" "Essays on Important Subjects;" Sermons, "Synod of Dort," Tracts, &c. &c. He left in manuscript, at his decease, a copious account of his own life, replete with interest, which has been published by his son, and very extensively read. It was followed by a volume of his letters. See *Memoirs, by his Son.—Jones's Chris. Biog.*

**SCOTT**, (SIR WALTER,) who has augmented the stores of English literature beyond any other man of his age, was born in Edinburgh, August 15, 1771. He was, like Byron, lame in one foot, and his frequent ill health rendered his course of education irregular. For the same reason he was obliged to remove to Sandyknow; and here it was, in the depth of retirement and silent suffering, that he acquired mental discipline, and much of the romantic border lore afterwards wrought into his poetry and lighter prose works. It was chiefly from his excellent mother that he is said to have derived his powers, and his introduction into literary society. He was originally designed for the legal profession, and in 1792 was called to the bar. In 1799, he was made sheriff of Selkirkshire, with a salary of three hundred pounds a year. Soon after this he gave up his legal profession for employments more congenial to his taste and inclination.

His first literary efforts were in poetry, and consisted of translations from the German. They were failures. Undiscouraged by the "dead loss," he continued to write, tried his powers repeatedly in original composition, and by perpetual improvement upon himself, at length rose to the highest literary reputation of his time. From 1805, the era of his "Lay of the Last Minstrel," his biography is little more than a history of his publications. His "Waverley" in 1814, was the beginning of a new series of works, which gained their concealed author the title of the "Great Unknown," and spread his fame over the whole

civilized world. In 1820, he was created a baronet of the United Kingdom by George IV.

In 1826, owing to the failure of the house of Constable & Co., his publishers, the secret of his authorship transpired, and he was involved in their debts, as security, to the amount of a hundred thousand pounds. To liquidate this immense sum, Sir Walter entered into new and severe literary labors; writing on an average the number of sixteen printed pages a day, till the last year of his life. To a friend who condoled with him, he said, "It is very hard thus to lose all the labors of a lifetime, and be made a poor man at last, when I ought to have been otherwise. But if God grant me health and strength for a few years longer, I have no doubt that I shall redeem it all." The effort was full of magnanimity; but it was too late in life, and his health sunk under it, though his earnings, the revenue of his intellect, for the last four or five years, were nearly ten thousand pounds annually. He died December 21, 1832.

His literary character rests almost exclusively upon his peculiar power of combining and embellishing past events, and his skill in delineating natural character. Memory, imagination, and the love of antiquity, were his intellectual traits, and these have been developed in every variety of form with a wonderful opulence. His diction is rich, but far from pure or elegant. His writings abound with benevolence, with humor, and lively illustration, yet they rarely open glimpses of Christian excellence, or touch upon the higher destinies reserved for man as seen in the light of divine revelation. An author of seventy volumes of popular literature, and a professor, no doubt sincerely, of Christian faith, a member of the church of England, might surely, it would seem, have made some higher offering to religion than even the purity of his blameless example, and the general moral tendency of his writings.

Scott's fictitious works are entirely free, it is true, from the moral blemishes of Byron and Moore, or even of Shakspeare and Pope; they teach neither licentiousness, pride, envy, nor misanthropy; they abound in sound sense, and practical wisdom for every-day life; but we fear they must be pronounced sadly deficient in the wisdom for eternity. Yet the author knew and felt that there was a higher wisdom; as is manifest from his Lay Sermons on the Atonement, &c. and his valuable Letters on Demonology and Witchcraft. And in his account of his own life, there occurs a passage which is worthy of record here, as much for the sake of his readers as of our own. "It was my first resolution," he observes, "to keep as far as was in my power abreast of society; continuing to maintain my place in general company, without yielding to the very natural temptation of narrowing myself to what is called literary society. By doing so, I imagined I should escape the besetting sin of listening to language which, from one motive or another, ascribes a very undue degree of consequence to literary pursuits, as if they were indeed the business rather than the amusement of life." Till literature becomes impregnated with a more Christian spirit, this is the true estimate of its value; and this, doubtless, accounts for Sir Walter's habit of depreciating conscientiously the merit of his own large contributions to it. A higher praise awaits that glorious genius, yet to appear, who, with equal powers to win the public attention, shall spread abroad a literature, like the beautiful parables of our Lord, adapted not merely to please, but to reform, bless, and save mankind.

Besides the works already mentioned, Sir Walter wrote the Life of Napoleon and the History of Scotland, with various productions of minor value and inferior ability. See *Auto-biography of Sir Walter Scott*; *Littell's Museum* for 1834; *Ency. Amer.*; *Life by Mr. Lake, prefixed to his Works*; *North Am. Review*; *London Chris. Observer*.

SCOU GAL, (HENRY,) some time professor of divinity in the university of Aberdeen, was a divine of the Episcopal church of Scotland in the seventeenth century. He was educated in the university of St. Andrews. In 1673, he was presented by his college to a living, but recalled the following year, and made professor of theology. His great exertions, both in this capacity and as a preacher, threw him into a consumption, and he died, greatly lamented, in 1678, at the early age of twenty-eight.

Dr. Doddridge says, "He was a writer of the first rank,

though he wrote but little. Every page abounds with noble and proper thoughts, clothed with a decent eloquence, suited to the subject. He appears to be the best model of all his class. His *Life of God in the Soul of Man*, and *Sermons*, should be often read. His early death, at the age of twenty-eight, was an unspeakable loss to the world." — *Ency. Amer.*; *Doddridge's Lect. on Preaching*.

SCOURGE, or WHIP. This punishment was very common among the Jews, Deut. 25: 1—3. There were two ways of giving the lash; one with thongs, or whips, made of ropes' ends, or straps of leather; the other with rods, or twigs. St. Paul informs us, that at five different times he received thirty-nine stripes from the Jews, (2 Cor. 11: 24.) namely, in their synagogues, and before their courts of judgment. For, according to the law, punishment by stripes was restricted to forty at one beating, Deut. 25: 3. But the whip, with which these stripes were given, consisting of three separate cords, and each stroke being accounted as three stripes, thirteen strokes made thirty-nine stripes, beyond which they never went. He adds, that he had been thrice beaten with rods, namely, by the Roman lictors, or beades, at the command of the superior magistrates.—*Watson*.

SCRIBE; (in Hebrew *sepher*; in Greek *grammateus*;) a word very common in Scripture, and having several significations. 1. A clerk, writer, or secretary, which constituted an important employment in the court of the kings of Judah, in which Scripture mentions the secretaries as officers of the crown, 2 Sam. 8: 17. 1 Chron. 24: 6. 1 Kings 4: 3. 2 Kings 19: 2. 22: 8—10. 2. A scribe is put for a commissary or muster-master of an army, who reviews the troops, keeps the list or roll, and calls them over, Judg. 5: 14. 2 Chron. 24: 11. Jer. 52: 25. 2 Kings 25: 19. 3. Scribe is also put for an able and skilful man, a doctor of the law, a man of learning, or one who understands affairs, 1 Chron. 27: 32. Jer. 36: 10, 12, 20, 26. Eccles. 10: 5. Ezra 7: 6. The scribes of the people, frequently mentioned in the gospels, were public writers, professed doctors of the law, which they read and explained to the people. The word is equivalent to our modern term *literati*.—*Colmet*.

SCRIPTURE; a word derived from the Latin *scriptura*, and in its original sense of the same import with writing, signifying "any thing written." It is, by emphasis, however, commonly used to denote the writings of the Old and New Testaments, which are called sometimes the Scriptures, sometimes the sacred or holy Scriptures, and sometimes canonical Scriptures. These books are called the Scriptures by way of eminence, as they are the most important of all writings. They are said to be holy, or sacred, on account of the sacred doctrines which they teach; and they are termed canonical, because, when their number and authenticity were ascertained, their names were inserted in ecclesiastical canons, to distinguish them from other books, which, being of no authority, were kept out of sight, and therefore styled "apocryphal." (See *ΑΠΟΚΡΥΦΑ*.)

Among other arguments for the divine authority of the Scriptures, the following may be considered as worthy of our attention:—

"1. The sacred penmen, the prophets and apostles, were holy, excellent men, and would not—artless, illiterate men, and therefore could not, lay the horrible scheme of deluding mankind. The hope of gain did not influence them, for they were self-denying men, that left all to follow a Master who had not where to lay his head; and whose grand initiating maxim was, 'Except a man forsake all that he hath, he cannot be my disciple.' They were so disinterested that they secured nothing on earth but hunger and nakedness, stocks and prisons, racks and tortures; which, indeed, was all that they could, or did, expect, in consequence of Christ's express declarations. Neither was a desire of honor the motive of their actions; for their Lord himself was treated with the utmost contempt, and had more than once assured them that they should certainly share the same fate; besides, they were humble men, not above working as mechanics, for a coarse maintenance; and so little desirous of human regard, that they exposed to the world the meanness of their birth and occupations, their great ignorance and scandalous falls. Add

to this, that they were so many, and lived at such a distance of time and place from each other, that, had they been impostors, it would have been impracticable for them to contrive and carry on a forgery without being detected. And, as they neither would nor could deceive the world, so they neither could nor would be deceived themselves; for they were days, months, and years, eye and ear witnesses of the things which they relate; and, when they had not the fullest evidence of important facts, they insisted upon new proofs, and even upon sensible demonstrations; as, for instance, Thomas, in the matter of our Lord's resurrection; (John 20: 25.) and, to leave us no room to question their sincerity, most of them joyfully sealed the truth of their doctrines with their own blood. Did so many and such marks of veracity ever meet in any other authors? (See RESURRECTION.)

"2. But even while they lived, they confirmed their testimony by a variety of miracles wrought in divers places, and for a number of years; sometimes before thousands of their enemies, as the miracles of Christ and his disciples; sometimes before hundreds of thousands, as those of Moses. (See MIRACLE.)

"3. Reason itself dictates, that nothing but the plainest matter of fact could induce so many thousands of prejudiced and persecuting Jews to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the clearest evidence arising from undoubted truth could make multitudes of lawless, luxurious heathens receive, follow, and transmit to posterity, the doctrine and writings of the apostles; especially at a time when the vanity of their pretensions to miracles and the gift of tongues could be so easily discovered, had they been impostors; and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger. (CHRISTIANITY.)

"4. When the authenticity of the miracles was attested by thousands of living witnesses, religious rites were instituted and performed by hundreds of thousands, agreeable to Scripture injunctions, in order to perpetuate that authenticity; and these solemn ceremonies have ever since been kept up in all parts of the world; the passover by the Jews, in remembrance of Moses' miracles in Egypt; and the eucharist by Christians, as a memorial of Christ's death, and the miracles that accompanied it; some of which are recorded by Phlegon the Trallian, a heathen historian.

"5. The Scriptures have not only the external sanction of miracles, but the eternal stamp of the omniscient God by a variety of prophecies, some of which have already been most exactly confirmed by the event predicted. (See PROPHECY.)

"6. The scattered, despised people, the Jews, the irreconcilable enemies of the Christians, keep, with amazing care, the Old Testament, full of the prophetic history of Jesus Christ, and by that means afford the world a striking proof that the New Testament is true; and Christians, in their turn, show that the Old Testament is abundantly confirmed and explained by the New. (See JEWS.)

"7. To say nothing of the harmony, venerable antiquity, and wonderful preservation of those books, some of which are by far the most ancient in the world; to pass over the inimitable simplicity and true sublimity of their style; the testimony of the fathers and the primitive Christians; they carry with them such characters of truth, as command the respect of every unprejudiced reader.

"They open to us the mystery of the creation; the nature of God, angels, and man; the immortality of the soul; the end for which we were made; the origin and connexion of moral and natural evil; the vanity of this world, and the glory of the next. There we see inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine. There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast, and exemplified in the lives of men of like passions with ourselves. There we discover a vein of ecclesiastical history and theological truth consistently running through a collection of sixty-six different books, written by various au-

thors, in different languages, during the space of above fifteen hundred years. There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge which can possibly be met with in the largest libraries. There the workings of the human heart are described in a manner that demonstrates the inspiration of the Searcher of Hearts. There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a certain cure—a cure that has been witnessed by multitudes of martyrs and departed saints, and is now enjoyed by thousands of good men, who would account it an honor to seal the truth of the Scriptures with their own blood. There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travellers to Zion. And there you read those awful threatenings and cheering promises which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.

"8. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his ministers, and powerfully applied by his Spirit, they wound and heal; they kill and make alive; they alarm the careless, direct the lost, support the tempted, strengthen the weak, comfort mourners, and nourish pious souls.

"9. To conclude: It is exceedingly remarkable, that the more humble and holy people are, the more they read, admire, and value the Scriptures; and, on the contrary, the more self-conceited, worldly-minded, and wicked, the more they neglect, despise, and asperse them.

"As for the objections which are raised against their perspicuity and consistency, those who are both pious and learned, know that they are generally founded on prepossession, and the want of understanding in spiritual things; or on our ignorance of several customs, idioms, and circumstances, which were perfectly known when those books were written. Frequently, also, the immaterial error arises merely from a wrong punctuation, or a mistake of copiers, printers, or translators; as the daily discoveries of pious critics, and ingenuous confessions of unprejudiced inquirers, abundantly prove." (See BIBLICAL INTERPRETATION.)

On the subject of the Scriptures, we must refer the reader to the articles BIBLE, CANON, INSPIRATION, PROPHECY, and REVELATION. See also *Bronn's Introduction to his Bible*; *Dr. Campbell's Preliminary Dissertations to his Transl. of the Gospels*; *Fletcher's Appeal*; *Simon's Critical History of the Old and New Test.*; *Ostrwald's Arguments of the Books and Characters of the Old and New Test.*; *Cosin's Scholastic Hist. of the Canon of Script.*; *Warden's System of Revealed Religion*; *Wells' Geography of the Old and New Test.*; *The Use of Sacred History, especially as illustrating and confirming the Doctrine of Revelation, by Dr. Jamieson*; *Dick on Inspiration*; *Blackwell's Sacred Classics*; *Michael's Introduction to the New Test.*; *Melmoth's Sublime and Beautiful of the Scriptures*; *Dwight's Dissertation on the Poetry, History, and Eloquence of the Bible*; *Edwards on the Authority, Style, and Perfection of Scripture*; *Stackhouse's History of the Bible*; *Kennicott's State of the Hebrew Text*; *Jones on the Figurative Language of Scripture*; and books under articles BIBLE, COMMENTARY, CHRISTIANITY, and REVELATION. See also the two next articles.—*Hend. Buck.*

SCRIPTURES, RULES FOR SEARCHING THE. To understand the Scriptures, says Dr. Campbell, we should, 1. Get acquainted with each writer's style. 2. Inquire carefully into the character, the situation, and the office of the writer; the time, the place, the occasion of his writing; and the people for whose immediate use he originally intended his work. 3. Consider the principal scope of the book, and the particulars chiefly observable in the method by which the writer has purposed to execute his design. 4. Where the phrase is obscure, the context must be consulted. This, however, will not always answer. 5. If it do not, consider whether the phrase be any of the writer's peculiarities; if so, it must be inquired what is the acceptation in which he employs it in other places. 6. If this be not sufficient, recourse should be had to the parallel passages, if there be any such, in the other sacred writers. 7. If this throws no light, consult the New Testament and the Septuagint, where the word may be used. 8. If the

term be only once used in Scripture, then recur to the ordinary acceptance of the term in classical authors. 9. Sometimes reference may be had to the fathers. 10. The ancient versions, as well as modern scholiasts, annotators, and translators, may be consulted. 11. The analogy of faith, and the etymology of the word, must be used with caution.

Above all, let the reader unite prayer with his endeavors, that his understanding may be illuminated, and his heart impressed with the great truths which the sacred Scriptures contain. (See *BIBLICAL INTERPRETATION; AFFECTIONS; SENSE OF SCRIPTURE; SEATS OF SUBJECTS.*) *Campbell on Systematic Theology; Francke's Guide; Horne's Introduction; Ernesti's Principles of Interpretation; Robinson's Biblical Repository; Wayland's Discourses.*—*Hend. Buck.*

**SCRIPTURES, PUBLIC READING OF.** As to the public reading of the Scriptures, it may be remarked, that this is a very laudable and necessary practice. "One circumstance," as a writer observes, "why this should be attended to in congregations, is, that numbers of the hearers, in many places, cannot read them themselves, and not a few of them never hear them read in the families where they reside. It is strange that this has not, long ago, struck every person of the least reflection in all our churches, and especially the ministers, as a most conclusive and irresistible argument for the adoption of this practice.

"It surely would be better to abridge the preaching and singing, and even the prayers, to one-half of their length or more, than to neglect the public reading of the Scriptures. Let these things, therefore, be duly considered, together with the following reasons and observations, and let the reader judge and determine the case, or the matter, for himself.

"Remember that God no sooner caused any part of his will, or word, to be written, than he also commanded the same to be read, not only in the family, but also in the congregation, and that even when all Israel were assembled together; (the men, women, and children, and even the strangers that were within their gates;) and the end was, that they might hear, and that they might learn, and fear the Lord their God, and observe to do all the words of his law, Deut. 31: 12.

"Afterward, when synagogues were erected in the land of Israel, that the people might every Sabbath meet to worship God, it is well known that the public reading of the Scriptures was a main part of the service there performed; so much so, that no less than three-fourths of the time was generally employed, it seems, in reading and expounding the Scriptures. Even the prayers and songs used on those occasions appear to have been all subservient to that particular and principal employment or service, the reading of the law.

"This work, or practice, of reading the Scripture in the congregation, is warranted and recommended in the New Testament, as well as in the Old. As Christians, it is fit and necessary that we should first of all look unto Jesus, who is the author and finisher of our faith. His example, as well as his precepts, is full of precious and most important instruction; and it is a remarkable circumstance, which ought never to be forgotten, that he began his public ministry, in the synagogue of Nazareth, by reading a portion of Scripture out of the book of the prophet Isaiah, Luke 4: 15—19. This alone, one would think, might be deemed quite sufficient to justify the practice among his disciples through all succeeding ages, and even inspire them with zeal for its constant observance.

"The apostle Paul, in pointing out to Timothy his ministerial duties, particularly mentions 'reading,' 1 Tim. 4: 13. 'Give attendance,' says he, 'to reading, to exhortation, to doctrine;' evidently distinguishing reading as one of the public duties incumbent upon Timothy. There can be no reason for separating these three, as if the former was only a private duty, and the others public ones; the most natural and consistent idea is, that they were all three public duties; and that the reading here spoken of, was no other than the reading of the Scriptures in those Christian assemblies where Timothy was concerned, and which the apostle would have him by no means to neglect. If the public reading of the Scriptures was so necessary

and important in those religious assemblies which had Timothy for their minister, how much more must it be in our assemblies, and even in those which enjoy the labors of our most able and eminent ministers!" See *Doddridge's Lectures on Preaching.*—*Hend. Buck.*

**SCYTHOPLIJS.** (See *BETHSAN.*)

**SEA.** The Hebrews gave the name of sea to all great collections of water, to great lakes or pools. Thus the sea of Galilee, or of Tiberias, or of Cinnereth, is no other than the lake of Tiberias, or Gennesareth, in Galilee. The Dead sea, the sea of the Wilderness, the sea of the East, the sea of Sodom, the sea of Salt, or the Salt sea, the sea of Asphaltites, or of Bitumin, is no other than the lake of Sodom. The Arabians and Orientals in general frequently gave the name of sea to great rivers, as the Nile, the Euphrates, the Tigris, and others, which, by their magnitude, and the extent of their overflows, seemed as little seas, or great lakes. In Isaiah 11: 15, these words particularly apply to the Nile at the Delta. See the above articles.—*Watson.*

**SEABURY, (SAMUEL, D. D.,)** first bishop of the Episcopal church in the United States, the son of Mr. Seabury, Congregational minister at Groton, and afterwards Episcopal minister at New London, was born in 1728. After graduating at Yale college, in 1751, he went to Scotland, where he studied theology. He took orders in London, in 1753. On his return he was settled at Brunswick, New Jersey. In the beginning of 1757 he removed to Jamaica, on Long Island; and thence, in December, 1766, to West Chester. In this place he remained till the commencement of the war, when he went into the city of New York. At the return of peace he settled in New London.

In 1784, he went to England to obtain consecration as bishop of the Episcopal church of Connecticut, but meeting with some obstruction to the accomplishment of his wishes, he went to Scotland, where he was consecrated by three non-juring bishops. After this period he discharged, for a number of years, at New London, the duties of his office in an exemplary manner. He died February 25, 1796, aged sixty-eight. He published, besides various discourses, two volumes of sermons, which evince a vigorous and well informed mind.—*Benedict's History of all Religions; Allen.*

**SEAH;** a Hebrew measure, containing about two gallons and a half, liquid measure; or about a peck, dry measure.—*Calmet.*

**SEAL.** The ancient Hebrews wore their seals, or signets, in rings on their fingers, or in bracelets on their arms, as is now the custom in the East. Their principal uses were for authentication, secrecy, or security. Haman seals the decree of king Ahasuerus against the Jews with the king's seal, Esth. 3: 12. The priests of Bel desired the king to seal the door of their temple with his own seal. The bridegroom in the Canticles (5: 6.) wishes that his spouse would wear him as a signet on her arm, and a seal upon her heart.

Pliny observes, that the use of seals or signets was rare at the time of the Trojan war, and that they were under the necessity of closing their letters with several knots. But among the Hebrews they are much more ancient. Judah left his seal as a pledge with Tamar, Gen. 38: 25. Moses says, (Deut. 32: 34.) that God keeps sealed up in his treasures, under his own seal, the instruments of his vengeance. Job says, (9: 7.) that he keeps the stars as under his seal, and allows them to appear when he thinks proper, Job 14: 7.

When they intended to seal up a letter, or a book, they wrapped it round with flax, or thread, then applied the wax to it, and afterwards the seal. Isa. 8: 16, 17. Dan. 12: 4. Seals usually contained not merely the initials of the owner's name, but also inscriptions and mottoes of various kinds. This illustrates that beautiful passage in 2 Tim. 2: 19. The church of God is known by two great characteristics—*safety and sanctity.*

As a seal is the confirmation of some previous fact, grant, or engagement, we see how circumcision, as received by Abraham, became to him a seal of his previous justification by faith, Gen. 15: 6. Rom. 4: 11. So the conversion of the Corinthians sealed the divine commission of Paul.

The book that was shown to St. John the evangelist, (Rev. 5: 1. 6: 1, 2, &c.) was sealed with seven seals. It was a rare thing to affix such a number of seals; but this insinuated the great importance and secrecy of the matter. In civil contracts they generally made two originals: one continued open, and was kept by him for whose interest the contract was made; the other was sealed and deposited in some public office. (See *INK*.)—*Watson*.

**SEASON**; to season a thing with salt, or spice, &c. that it may keep fresh, or taste well, Lev. 2: 13. Speech is *seasoned* with the salt of grace when it proceeds from holy wisdom and love, and tends to honor God and profit our neighbor, Col. 4: 6. (See *TIME*.)—*Brown*.

**SEAT**. The seat of Moses, on which the scribes and Pharisees sat, expresses the authority of the doctors of the law, and their office of teaching. The seat of the scorner, mentioned in the first Psalm, alludes to the abominable discourse, and the licentious manners, of libertines, who corrupt equally by their scandalous example and conduct, as by their loose principles. The seat of honors, (Eccles. 7: 4.) is the chief places in the synagogues, which the Pharisees assumed; (Matt. 13: 6.) the seat prepared for Job in the assemblies; (Job 29: 7.) the seat or throne of the king, and that of God, are clear enough in their meaning. The throne belongs to God, and to the king; the seat of honor to the friends of the king, and to great men. (See *BEH*, and *ACCURATION*.)—*Calmet*.

**SEATS OF SUBJECTS**; a phrase used to describe a principle of great importance in the study of the Bible. The seat of a subject, says Francke, is any place in the Scriptures where such subject is treated; whether professedly, or in subordination to another subject; or, more especially, when it is regularly discussed and grounded by the obvious appointment of the Holy Spirit. This last may be termed its proper seat; and is that of which we at present chiefly speak. It should, however, be remarked, that the same subjects are thus treated in more than one chapter and book of Scripture; and hence there is an evident difference even between the proper seats of the same subject. The doctrine of justification, for instance, is considered in the third chapter of Philipians, as in its proper seat; but the epistle to the Romans and Galatians are, more eminently, the seats of that doctrine.

A knowledge of the seats of subjects is requisite, in order that the Scriptures may be digested in the mind, as it were, into *common places*, whence passages parallel to any text that may occur, will readily suggest themselves. With a view to this it is recommended not to measure our reading by the chapters into which the Holy Writ has been divided, but to peruse an entire subject at one time. Were this monition strictly regarded, students would clearly perceive that to explain Scripture by Scripture, and difficult passages by others of easier solution, is an invaluable expository help; and they would likewise have in constant readiness a system of divinity, compiled from the sacred volume itself, and divested of all human glosses.

The student will find it a beneficial practice, if he draw up, as he reads, for his own private use, an index of subjects digested according to their proper seats. To form such an index will not require much labor, and will certainly be productive of abundant advantage. Those which are prepared by others do not so forcibly affect the memory. Young persons are not indeed capable of arranging such an index with the requisite precision. They ought to be assisted, at least in a few chapters.

The exercises of discussion and examination are better adapted to fix the seats of subjects in the mind than any other means whatever. Students do not, indeed, usually appreciate the important advantages which result from a perfect acquaintance with the seats, and therefore do not cultivate this branch of study with correspondent attention; but experience will demonstrate and enforce its claims.—*Francke's Guide to the Reading of the Scriptures*.

**SE-BAPTISTS**; a sect of small note, which was formed in England about the beginning of the seventeenth century, by one John Smith, who maintained that it was lawful for every one to baptize himself. There is at this day an inconsiderable sect in Russia who are known by this name, and who perform the rite upon themselves, from an

idea that no one is left on earth sufficiently holy to administer it aright.—*Hend. Buck*.

**SEBASTIAN**, a Christian martyr under Diocletian, was born at Narbonne, in Gaul, instructed in the principles of Christianity at Milan, and afterwards became a member of the emperor's guard at Rome. He remained a true Christian in the midst of idolatry; unallured by the splendors of a court, untainted by evil examples, and uncontaminated by the hopes of preferment. Having been informed against, on account of his rank he was called before the emperor, who charged him with ingratitude, &c. for being an enemy to the gods. Sebastian replied with Christian spirit, and expressed his regard for the imperial person. But remaining inflexible, he was sentenced to be shot at with arrows, which was executed accordingly. Some Christians coming to the place of execution, in order to bury him, perceived signs of life in him. In a short time, under their care, he recovered; but went out, and intentionally placed himself in the emperor's way. The emperor was much astonished both at the appearance of his person, and the reprehensive language with which Sebastian addressed him. He was afterwards ordered to be beat to death, and the Christians were forbidden either to use means for his recovery, or to bury him.—*Fox*, p. 40.

**SEBAT**; the fifth month of the Jewish civil year; and the eleventh of the ecclesiastical year, Zech. 1: 7.—*Calmet*.

**SECEDERS**; a numerous body of Presbyterians in Scotland, who have withdrawn from the communion of the established church.

In 1732, more than forty ministers presented an address to the general assembly, specifying, in a variety of instances, what they considered to be great defections from the established constitution of the church, and craving a redress of these grievances. A petition to the same effect, subscribed by several hundreds of elders and private Christians, was offered at the same time; but the assembly refused a hearing to both, and enacted, that the election of ministers to vacant charges where an accepted presentation did not take place, should be competent only to a conjunct meeting of elders and heritors, being Protestants. To this act many objections were made by numbers of ministers and private Christians, which led at length to their exclusion from the general assembly, and from the church of Scotland. This sentence being intimated to them, they protested that their ministerial office and relation to their respective charges should be held as valid as if no such sentence had passed; and that they were now obliged to make a *secession* from the prevailing party in the ecclesiastical courts; and, that it shall be lawful and warrantable for them to preach the gospel, and discharge every branch of the pastoral office, according to the word of God, and the established principles of the church of Scotland. Mr. Ralph Erskine, minister at Dunfermline, Mr. Thomas Mair, minister at Orwell, Mr. John M'Laren, minister at Edinburgh, Mr. John Currie, minister at Kinglassie, Mr. James Wardlaw, minister at Dunfermline, and Mr. Thomas Nairn, minister at Abbotshall, protested against the sentence of the commission, and that it should be lawful for them to complain of it to any subsequent general assembly of the church.

The secession properly commenced at this date. And accordingly the ejected ministers declared in their protest, that they were laid under the disagreeable necessity of seceding, not from the principles and constitution of the church of Scotland, to which, they said, they steadfastly adhered, but from the present church-courts, which had thrown them out from ministerial communion. The assembly, however, which met in May, 1734, did so far modify the above sentence, that they empowered the synod of Perth and Stirling to receive the ejected ministers into the communion of the church, and restore them to their respective charges; but with this express direction, "that the said synod should not take upon them to judge of the legality or formality of the former procedure of the church judicatories in relation to this affair, or either approve or censure the same." As this appointment neither condemned the act of the preceding assembly, nor the conduct of the commission, the seceding ministers considered it to be rather an act of grace than of justice; and, therefore, they said they could not return to the church-



counts upon this ground; and they published to the world the reasons of their refusal, and the terms upon which they were willing to return to the communion of the established church. They now erected themselves into an ecclesiastical court, which they called the *Associated Presbytery*, and preached occasionally to numbers of the people, who joined them in different parts of the country. They also published what they called an *Act, Declaration, and Testimony*, to the doctrine, worship, government, and discipline of the church of Scotland; and against several instances, as they said, of defection from these, both in former and in the present times. Some time after this, several ministers of the established church joined them, and the Associated Presbytery now consisted of eight ministers. But the general assembly which met in 1738, finding that the number of Seceders was much increased, ordered the eight ministers to be served with a libel, and to be cited to the next meeting of the assembly, in 1739. They now appeared at the bar as a constituted presbytery, and having formally declined the assembly's authority, they immediately withdrew. The assembly which met next year deposed them from the office of the ministry; which, however, they continued to exercise in their respective congregations, who still adhered to them, and erected meeting-houses, where they preached till their death. Mr. James Fisher, the last survivor of them, was, by an unanimous call, in 1741, translated from Kinclaven to Glasgow, where he continued in the exercise of his ministry among a numerous congregation, respected by all ranks in that large city, and died in 1775, much regretted by his people and friends. In 1745, the seceding ministers were become so numerous, that they were erected into three different presbyteries under one synod, when a very unprofitable dispute divided them into two parties. (See BURGHERS, and ANTI-BURGHERS.)

The constitution of the Anti-burgher church differed very little from that of the Burghers. The supreme court among them was designated *The General Associate Synod*, having under its jurisdiction three provincial synods in Scotland, and one in Ireland. They, as well as the Burgher Seceders, had a divinity hall, and a professor of theology, whose lectures every candidate for the office of a preacher was obliged to attend.

After many unsuccessful attempts to bring about a reunion of these two bodies, measures were more vigorously renewed about twelve or fourteen years ago, and in 1820 it was happily accomplished; and the communion thus formed took the name of the *United Secession Church*, and now constitutes the most numerous and influential body among the Dissenters in Scotland. Though unendowed, and laboring under many disadvantages in a pecuniary point of view, it is rich in the intelligence and piety of its ministers, and the extent in which true religion is found to exist among its members. With much of that hereditary profession which is so common in the north, there are, nevertheless, in its congregations numbers who have experienced the gospel to be the power of God unto salvation, and who adorn the doctrine of God their Savior in all things. It is every day acquiring fresh strength by the increase of its members; and instead of a coalition being any longer expected between this church and the establishment, the probability of any such union is every day becoming less and less, owing partly to a growing jealousy of the Dissenters, and an indisposition to co-operate with them in religious matters on the part of the mother church, and partly to the rapid progress that is making, both among the ministers and people of the Secession, of principles decidedly hostile to all ecclesiastical establishments.

The number of settled ministers at present in the united body is about three hundred and twenty, vacant churches from thirty to forty, and the number of licensed preachers on the list nearly a hundred. In the most populous towns the congregations belonging to this body not only rival, but often exceed, in numerical strength, the congregations of the establishment. About two hundred ministers attached to this church labor in England in the cause of evangelical truth and Christian liberty, and form there an independent body. In the northern counties a considerable number of congregations have been formed in this connexion. These have regular presbyteries. There are

in London four congregations. In North America, much of the supply of evangelical Presbyterian ministers has been obtained from this body; and in Nova Scotia, the Presbyterian church not only had its origin, but also, till very lately, its entire supply from them.—*Hend. Buck.*

SECEDERS, (OLD LIGHT;) an insignificant section of the old Secession church, otherwise known by the name of Original Seceders, and agreeing pretty much with those next mentioned, yet keeping themselves distinct from them, and holding no fellowship with any other body of professors. They are described as few in number, and remarkable for nothing but illiberality and intolerance. *Edin. Theol. Rev.*, Nov., 1830.—*Hend. Buck.*

SECEDERS, (ORIGINAL;) a small party of Presbyterians in Scotland, which has lately coalesced under the auspices of Dr. M'Crie and Mr. Paxton, who refused to unite with the United Secession church, on the ground of the mere abstract question about the "magistrates' power" in matters of religion. Dependent entirely on old prejudices, upheld and recommended merely by the respectability of the names of their leaders, this body, which is extremely small, cannot subsist long, but must gradually merge into one or other of the larger bodies of Presbyterian Dissenters.—*Hend. Buck.*

SECHEM, SICHAM, SYCHEM, or SHECHEM, called also Sychar in the New Testament, afterwards Neapolis, and in the present day Nablous, Naplous, Naplose, and Naplosa; (for it is thus variously written;) a city of Samaria, near the parcel of ground which Jacob bought of Hamor, the father of Shechem, and gave to his son Joseph. Here Joseph's bones were brought out of Egypt to be interred; and on the same piece of ground was the well called Jacob's well, at which our Savior sat down when he had the memorable conversation with the woman of Samaria, (John 4.) which caused her, and many other inhabitants of Sechem, or Sychar, as it is there called, to receive him as the Messiah.

On contemplating this place and its vicinity, Dr. E. D. Clarke says, "The traveller, directing his footsteps towards its ancient sepulchres, as everlasting as the rocks in which they are hewn, is permitted, upon the authority of sacred and indisputable record, to contemplate the spot where the remains of Joseph, of Eleazar, and of Joshua, were severally deposited. If any thing connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is pre-eminently entitled to consideration. The sacred story of events transacted in the field of Sechem, from our earliest years, is remembered with delight; but with the territory before our eyes where those events took place, and in the view of objects existing as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valley, we behold 'a company of Ishmaelites coming from Gilead,' as in the days of Reuben and Judah, 'with their camels, bearing spicery, and balm, and myrrh,' who would gladly have purchased another Joseph of his brethren, and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around flocks and herds were feeding, as of old; nor in the simple garb of the shepherds of Samaria was there any thing repugnant to the notions we may entertain of the appearance presented by the sons of Jacob." The celebrated well called Jacob's well, but which, with the inhabitants of Sechem, is known by the name of Bir Samaria, or the "well of Samaria," is situated about half an hour's walk east of the town. (See JACOB'S WELL.)—*Watson.*

SEEKER, (THOMAS,) an eminent and pious prelate, was born, in 1693, at Sibthorpe, in Nottinghamshire, and was educated, at various seminaries, with the view of becoming a preacher among the Dissenters. In 1716, however he went to Leyden, studied physic, and took his degree. In 1721 he entered at Exeter college, Oxford. Having conformed to the church, he took orders, and obtained preferment. After having filled various minor ministries, he was consecrated bishop of Bristol in 1734. He was translated to Oxford in 1737. On the death of archbishop Hutton, in 1758, the duke of Newcastle, then at the head of the cabinet, placed bishop Seeker in the vacant primacy, without any solicitation on his part, or previous consciousness of the dignity about to be conferred on him. In this

exalted situation he conducted himself with great dignity. As a scholar, he was elegant rather than profound.

Archbishop Secker died at Lambeth palace, on the 3d of August, 1768, highly esteemed and regretted. Modera-



tion and discretion, without negligence or laxity, formed the basis of his ecclesiastical policy; and although some difference of opinion has been entertained in respect to his general merit, perhaps few have filled the same station more usefully to the public, and reputably to themselves.

*Life prefixed to his Sermons.—Davenport; Jones' Chris. Biog.*

**SECRET**; hidden, or known only to a few, Mark 4: 22. *In secret* is in such a place or manner as that few know it, or where one cannot be hurt, Job 40: 13. Ps. 27: 5. The *secret of God* is, (1.) His purpose concerning persons and nations, and the reasons of his dispensing his mercy and judgment in such a manner and time, Deut. 29: 29. Amos 3: 7. (2.) His secret favor and blessing, his instructing men in the mysteries of his word and providence, and his directing, succeeding, and protecting them in their station and work, Ps. 25: 14. The *secrets of men* are, (1.) That which few do or ought to know; such secrets talebearers reveal, Prov. 20: 19. (2.) The meaning of a dream or vision which is hard to be known, Dan. 4: 9. (3.) Their inward purposes, dispositions, aims, and acts, which are known only to God and one's self, 1 Cor. 14: 25. Eccl. 12: 14. Rom. 2: 16. (4.) Those parts of the human body which modestly requires to be covered, Deut. 25: 11. The *secrets of wisdom* are the unknown mysteries contained in the knowledge and practice of true religion, particularly those relating to the divine excellence, Job 11: 6. God's *secret place* is where his peculiar presence is, but is unseen, as amid the flames of Sinai; (Ps. 81: 7.) and in the temple, chiefly its most holy place; (Ezek. 7: 22.) or Christ, and intimate fellowship through him, by which one has unseen instruction, and great happiness and safety, Ps. 91: 1. 27: 5.—*Brown*.

**SECT**; a collective term, comprehending all such as follow the doctrines and opinions of some divine, philosopher, &c. The word *sect*, says Dr. Campbell, (Prelim. Diss.) among the Jews, was not, in its application, entirely coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We, if I mistake not, invariably use it of those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus, we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves; the several denominations above mentioned having no intercommunity with one another in sacred matters. High church and low church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion may give rise to mutual aversion. Now, in the Jewish sects, (if we except the Samaritans,) there were no separate communities erected. The same temple and the same synagogues were attended alike by Pharisees and Sadducees; nay, there were often of both denominations in the sanhedrim, and even in the priesthood. Another difference was, also, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them who were considered as the leaders of the party.—*Hend. Buck*.

**SECTARIANISM**. (See **BIGOTRY**.)

**SECULAR CLERGY**. (See **CLERGY**.)

**SECUNDIANS**; a denomination in the second century, which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal principles, viz. light and darkness, whence arose the good and evil that are observable in the universe. (See **VALENTINIANS**.)—*Hend. Buck*.

**SECURE**; (1.) Not exposed to apparent danger, Job 12: 6. (2.) Without fear of danger, Judg. 8: 11. Mic. 2: 8. And to *secure* one is to keep him free from danger, and the fear of it, Matt. 28: 14. To *take security* of one is to get bail for his good behavior, or his appearance at court, Acts 17: 9. Men's *secure* fearlessness of danger is either *sinful*, when not afraid of their bad state or condition, and of the just judgments of God; or *holy*, when one by a firm faith commits himself and all his concerns to God in Christ, as his own God, Job 12: 6. 11: 18.—*Brown*.

**SEDITION**; a rebellions uproar in a city or country, contrary to the command and authority of the civil magistrate, Gal. 5: 20.—*Brown*.

**SEDUCE**; to decoy, or draw away one from correct principles or practice, 1 Tim. 4: 1. The way of the wicked *seduceth* them; and leads them on to further impiety, and keeps their consciences quiet, while they hasten to eternal wo, Prov. 12: 26. God's people are *seduced* when taught, advised, or commanded to forsake what is truth, and lawful, and to follow what is sinful, 2 Kings 21: 9. Ezek. 13: 10. The Egyptians were *seduced* by their rulers when led to worship idols, work wickedness, and follow schemes ruinous to the nation, Isa. 9: 13. Evil men and *seducers* was worse and worse when God justly leaves them to proceed from one error or wicked way to another still worse, and to become more bold in their seducing work, 2 Tim. 3: 13.—*Brown*.

**SEDUCTION**; the diabolical crime of insuaring the affections of a virgin to destroy her chastity. (See **FORNICATION**; **MARRIAGE**.)

**SEE, APOSTOLIC**; the chair or throne of such bishops as were supposed to have been formed by an apostle.

The title, thus originally common to many, was, in process of time, by the ambition of the bishops of Rome, appropriated to their own. They had, as they thought, till the year 1662, a pregnant proof, not only of St. Peter's erecting their chair, but of his sitting in it himself: for till that year the very chair on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 15th of January, the festival of the said chair. But while it was cleaning, in order to be set up in some conspicuous place of the Vatican, the twelve labors of Hercules unluckily appeared engraved on it. Our worship, however, says Giacomo Bartholini, who was present at this discovery, and relates it, was not misplaced, since it was not to the wood we paid it, but to the prince of the apostles, St. Peter. An author of no mean character, unwilling to give up the holy chair, even after this discovery, as having a place and a peculiar solemnity among the other saints, has attempted to explain the labors of Hercules in a mystical sense, as emblems representing the future exploits of the popes. But the ridiculous and distorted conceits of that writer are not worthy our notice, though by Clement X. they were judged not unworthy of a reward.—*Hend. Buck*.

**SEED**, the prolific principle of future life, is taken in Scripture for posterity, whether of man, beasts, trees, &c., all of which are said to be sown and to fructify, as the means of producing a succeeding generation, Jer. 31: 27. This word is occasionally restricted to one principal descendant, one who by excellence is the **SEE**; as, the seed of the woman, (Gen. 3: 15. Gal. 3: 16.) the seed of Abraham, the seed of David, meaning the most excellent descendant of the woman, of Abraham, of David. Or, we may understand by "the seed of the woman," the son of a virgin; as verified in the supernatural conception of Jesus, Matt. 1: 18, &c. Luke 1: 26, &c.

**Seed** is taken figuratively for the word of God; (Luke 8: 5. 1 Pet. 1: 23.) for a disposition of divine origin; (1 John 3: 9.) and for truly pious persons, Matt. 13: 38.

The seed of Abraham denotes not only those who descend from him, by natural issue, but those who imitate his cha-

facter; (Rom. 4: 16.) for, if he be "the father of the faithful," then the faithful are his seed, by character, independent of natural descent; and hence the Messiah is said to see his seed, by grace or conversion only, Isa. 53: 10.—*Calmet*.

SEEING, (Heb. *nabat*, to see,) in Scripture is used to express the sense of vision; knowledge of spiritual things; and even the supernatural knowledge of hidden things, of prophecy, of visions, of ecstasies. Whence it is that formerly those were called seers who were afterwards termed prophets; and that prophecies were called visions.

Moreover, to see, is used for expressing all kinds of sensations. It is said in Exodus, (20: 18.) that the Israelites saw voices, thunder, lightning, the sounding of the trumpet, and the whole mountain of Sinai covered with clouds, or smoke. And Augustine observes, that the verb, to see, is applied to all the five natural senses; to see, to hear, to smell, to taste, to touch. "To see goodness," is to enjoy it. "To see the goodness of the Lord;" (Ps. 27: 13.) that is, to enjoy the mercy or blessing which God hath promised. "Blessed are the pure in heart, for they shall see God;" that is, they shall have the perfect and immediate fruition of the glorious presence of God in heaven; or they shall understand the mysteries of salvation; they shall perceive the loving kindness of God towards them in this life, and shall at length perfectly enjoy him in heaven.—*Watson*.

SEEK; to endeavor to obtain, whether by searching for; (Gen. 37: 16.) asking by prayer; (Ezra 8: 21.) or by the use of any other means that tends to procure the enjoyment of a thing, Gen. 43: 18. God seeks men when he fixes his love on them, and by his Son's righteousness and intercession, and by the ministry of his word, and the efficacy of his Spirit, he recovers them from their miserable state or condition, Ezek. 34: 16. Ps. 119: 176. Luke 15: 4—9, and 19: 10. To seek God, or his name, or face, is to ask his direction, pray for his favors, and depend on him as our helper and portion, Ps. 63: 1, and 83: 16. Hypocrites seek him when they pretend to be sensible of their wants, and to pray for and desire the enjoyment of himself and favors, Prov. 1: 28. The Jews sought Christ after his ascension; but found him not; they had, to no purpose, an eager desire to enjoy the appearance of their Messiah, John 8: 21. To seek to an altar or temple is to frequent it religiously, 2 Chron. 1: 5. Deut. 12: 5. Amos 5: 5. To seek God's works is to endeavor to understand them, Ps. 111: 2. To seek God's precepts is to endeavor to know and obey them, Ps. 119: 115, 155. To seek judgment, or mischief, is to employ one's self in practising justice or doing mischief, Isa. 1: 17. Prov. 11: 27, and 17: 11, 19. To seek peace is to endeavor to promote it, Ps. 34: 14. Jer. 29: 7. To seek one's soul, or life, is to desire and use all possible means for murdering or ruining him, Ps. 35: 4. 38: 12. The gracious law of spiritual blessings Christ affirms to be, "Seek, and ye shall find."—*Brown*; *Miss Graham's Test of Truth*.

SEEKERS; a denomination which arose in England in the year 1645. They derived their name from their maintaining that the true church ministry, Scripture, and ordinances, were lost, for which they were seeking. They taught that the Scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and that our worship and ordinances are unnecessary or vain. They were, if the phrase may be allowed, a sort of *Christian septics*.—*Hend. Buck*.

SEIR, the Horite. (See next article.)

SEIR, (Μοϋρτ;) a mountain tract, extending from the southern extremity of the Dead sea to the gulf of Acaaba, or Ezion-Geber. The whole of this tract was probably before called mount Hor, and was inhabited by the Horites, the descendants, as it is thought, of Hor, who is no otherwise known, and whose name is now only retained in that part of the plain where Aaron died. These people were driven out from their country by the Edomites, or the children of Esau, who dwelt there in their stead, and were in possession of this region when the Israelites passed by in their passage from Egypt to the land of Canaan. The country had, however, been previously overrun, and no doubt very much depopulated, by the invasion of Chedorlaomer, king of Elam. At what time the name of Hor was changed to that of Seir cannot be ascertained.

Mount Seir rises abruptly on its western side from the valleys of El Ghor and El Araba; presenting an impregnable front to the strong country of the Edomite mountaineers, which compelled the Israelites, who were unable (if permitted by their leader) to force a passage through this mountain barrier, to skirt its western base, along the great valley of the Ghor and Araba, and so to "compass the land of Edom by the way of the Red sea;" that is, to descend to its southern extremity at Ezion-Geber, as they could not penetrate it higher up. To the southward of this place Burckhardt observed an opening in the mountains, where he supposed the Israelites to have passed. This passage brought them into the high plains on the east of mount Seir, which are so much higher than the valley on the west, that the mountainous territory of the Edomites was everywhere more accessible: a circumstance which perhaps contributed to make them more afraid of the Israelites on this border, whom they had set at defiance on the opposite one. The mean elevation of this chain cannot be estimated at less than four thousand feet. In the summer it produces most of the European fruits, namely, apricots, figs, pomegranates, olives, apples, and peaches; and while in winter deep snows occasionally fall, with frosts to the middle of March. The inhabitants, like those of most mountainous regions, are very healthy. Burckhardt says, that there was no part of Syria in which he saw so few invalids: a circumstance which did not escape the observation of the ancients; who denominated it, *Palestina tertia sive salutaris*.—*Watson*; *Bib. Ripos*.

SELA; 2 Kings 14: 7. *Sela*, in Hebrew, signifies a rock, and answers to the Greek word *petra*; whence it has been reasonably inferred that the city bearing this name, and which was the celebrated capital of Arabia Petraea, is the place mentioned by the sacred historian. The remains in the valley of Wady Mousa, which are described by Burckhardt and Legh, and by captains Irby and Mangles, attest the splendor of the former city. At the western end of the valley, the road ascends to the high platform on which mount Hor and the tomb of Aaron stand; in the vicinity of which Josephus and Eusebius agree in placing the ancient Petra. (See CANAAN.)—*Calmet*.

SELAH. This expression is found in the Psalms seventy-four times, and thrice in the prophet Habakkuk. Some moderns pretend that *selah* has no signification, and that it is only a note of the ancient music, whose use is no longer known. *Calmet* says it intimates the end, or a pause, and that is its proper signification; but as it is not always found at the conclusion of the sense, or of the psalm or song, so it is highly probable, as Gesenius suggests, that it signifies a *repeat*. It is clear that it always follows some highly important sentiment, and is a proper call to reflection.—*Calmet*; *Jones*; *Watson*.

SELDEN, (JONN,) an eminent lawyer and writer, was born, in 1584, at Salvington, in Sussex; was educated at Chichester, and at Hart hall, Oxford; and studied the law at Clifford's Inn and the Inner Temple. After having been called to the bar, he practised chiefly as a chamber counsel, and much of his time was devoted to studying the history and antiquities of his native land. Between 1607 and 1640, he produced several works, of which the chief are, *Titles of Honor*; a Treatise on the Syrian Deities; the *History of Tithes*; and *Mare Clausum*. In 1640, he was chosen M. P. for Oxford. Though Selden had more than once been persecuted and imprisoned by the court for his love of liberty, yet he acted with great moderation at the commencement of the disputes between Charles and the parliament. The house of commons appointed him keeper of the records in the Tower, and subsequently, one of the commissioners of the admiralty, and voted him five thousand pounds. He died in 1654. His *Table Talk* was published after his death, by his amanuensis. Selden was a decided Christian, and one of the most learned men of his time.—*Davenport*.

SELEUCIA; a city of Syria, situated upon the Mediterranean, near the place where the Orontes discharges itself into the sea. St. Paul and Barnabas were at this place when they embarked for Cyprus, Acts 13: 4.—*Watson*.

SELEUCIANS; disciples of Seleucus, a philosopher of Galatia, who, about the year 380, adopted the senti-

ments of Hermogenes and those of Audeus. He taught, with the Valentinians, that Jesus Christ assumed a body only in appearance. He is said also to have maintained that the world was not made by God, but was co-eternal with him; and that the soul was only an animated fire created by the angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the sun, according to Ps. 19: 4; and that the pleasures of beatitude consisted in corporeal delight.—*Hend. Buck.*

**SELF-BAPTIZERS.** (See SE-BAPTISTS.)

**SELF-DECEPTION**, includes all those various frauds which we practise on ourselves in forming a judgment, or receiving an impression of our own state, character, and conduct; or those deceits which make our hearts impose on us in making us promises, if they may be so termed, which are not kept, and contracting engagements which are never performed.

Self-deception, as one observes, appears in the following cases:—“1. In judging of our own character, on which we too easily confer the name of self-examination, how often may we detect ourselves in enhancing the merit of the good qualities we possess, and in giving ourselves credit for others which we really have not! 2. When several motives or passions concur in prompting us to any action, we too easily assign the chief place and effect to the best. 3. We are too prone to flatter ourselves by indulging the notion that our habits of vice are but individual acts, into which we have been seduced by occasional temptations, while we are easily led to assign the name of habits to our occasional acts and individual instances of virtue. 4. We confound the mere assent of the understanding naturally, attended by some correspondent but transient sensibilities, with the impulses of the affections and determination of the will. 5. We are apt to ascribe to settled principles the good actions which are the mere effect of natural temper. 6. As sometimes, in estimating the character of others, we too hastily infer the right motive from the outward act; so, in judging of ourselves, we overrate the worth, by overvaluing the motives of our actions. 7. We often confound the non-appearance of a vicious affection with its actual extinction. 8. We often deceive ourselves by comparing our actual with our former character and conduct, and perhaps too easily ascribing to the extirpation of vicious, or the implantation of virtuous habits, that improvement which is owing merely to the lapse of time, advancing age, altered circumstances, &c. 9. Another general and fertile source of self-deception is our readiness to excuse, or at least to extenuate, the vices of our particular station: while we congratulate ourselves on the absence of other vices which we are under no temptation to commit. 10. We deceive ourselves by supposing our remorse for sin is genuine, when, alas, it does not lead to repentance. 11. By forming improper judgments of others, and forming our own conduct upon theirs.

From this view we may learn, 1. That the objects as to which men deceive themselves are very numerous; God, Jesus Christ, the Holy Spirit, the Bible, and gospel doctrines, religious experience, sin, heaven, hell, &c. 2. The causes are great and powerful; sin, Satan, the heart, the world, interest, prejudice. 3. The numbers who deceive themselves are great; the young, the aged, the rich, the poor, self-righteous, hypocrites, apostates, the ungodly. 4. The evil are many and awful. It renders us the slaves of pre-destination, leads us to overrate ourselves, flatters us with an idea of easy victory, confirms our evil habits, and exposes us to the greatest danger. 5. We should endeavor to understand and practise the means not to be deceived; such as strict self-inquiry, prayer, watchfulness, and ever taking the Scriptures for our guide. 6. And lastly, we should learn to ascertain the evidences of not being deceived, which are such as these: when sin is the object of our increasing fear, a tenderness of conscience; when we can appeal to God as to the sincerity of our motives and aims; when dependent on God's promise, providence, and grace; and when conformed to him in all righteousness and true holiness. (See SELF-EXAMINATION.) *Chris. Obs.* 1802, pp. 632, 633.—*Hend. Buck.*

**SELF-DEDICATION**, the giving up of ourselves un-

reservedly to God; that we may serve him in righteousness and true holiness, Rom. 6: 13. 12: 1. See SACRIFICATION; *Howe's Works*, vol. i. 8vo edit.—*Hend. Buck.*

**SELF-DEFENCE**, implies not only the preservation of one's life, but also the protection of our property, because without property life cannot be preserved in a civilized nation.

Some condemn all resistance, whatsoever be the evil offered, or whosoever be the person that offers it; others will not admit that it should pass any further than bare resistance; others say that it must never be carried so far as hazarding the life of the assailant; and others, again, who deny it not to be lawful in some cases to kill the aggressor, at the same time affirm it to be a thing more laudable and consonant to the gospel to choose rather to lose one's life in imitation of Christ, than to secure it at the expense of another's, in pursuance of the permission of nature.

But, “notwithstanding,” says Grove, “the great names which may appear on the side of any of these opinions, I cannot but think self-defence, though it proceeds to the killing of another to save one's self, is in common cases not barely permitted, but enjoined by nature; and that a man would be wanting to the Author of his being, to society, and to himself, to abandon that life with which he is put in trust. That a person forfeits his own life to the sword of justice, by taking away another's unprovoked, is a principle not to be disputed. This being so, I ask, whence should arise the obligation to let another kill me, rather than venture to save myself by destroying my enemy? It cannot arise from a regard to society, which, by my suffering another to kill me, loses two lives; that of an honest man by unjust violence, and that of his murderer, if it can be called a loss, by the hand of justice. Whereas, by killing the invader of my life, I only take a life which must otherwise have been forfeited, and preserve the life of an innocent person. Nor, for the same reason, can there be any such obligation arising from the love of our neighbor; since I do not really save his life by parting with my own, but only leave him to be put to death after a more ignominious manner by the public executioner. And if it be said that I despatch him with his sins upon him into the other world, which he might have lived long enough to repent of, if legally condemned; as he must answer for that, who brought me under the necessity of using this method for my own preservation; so I myself may not be prepared, or may not think myself so, or so well assured of it, as to venture into the presence of my great Judge; and no charity obliges me to prefer the safety of another's soul to my own.

“Self-defence, therefore, may be with justice practised, 1. In case of an attempt made upon the life of a person, against which he has no other way of securing himself but repelling force by force. 2. It is generally esteemed lawful to kill in the defence of chastity, supposing there be no other way of preserving it.” It should be maturely considered whether our Lord's maxim, (Matt. 5: 39) “Resist not evil,” was intended to apply to these extreme cases; since his illustrations of the maxim are of a different order. His laws, after all, are our only safe rules of conduct. See *Grove's Moral Philosophy*. Also *Hints on the Lawfulness of Self-defence, by a Scotch Dissenter.*—*Hend. Buck.*

**SELF-DENIAL**; a term that denotes our relinquishing every thing that stands in opposition to the divine command, and our own spiritual welfare, Matt. 16: 24. It does not consist in denying what a man is, or what he has; in refusing favors conferred on us in the course of providence; in rejecting the use of God's creatures; in being careless of life, health, and family; in macerating the body, or abusing it in any respect; but in renouncing all those pleasures, profits, views, connexions, or practices, that are prejudicial to the true interests of the soul.

The understanding must be so far denied as not to lean upon it, independent of divine instruction, Prov. 3: 5, 6. The will must be denied, so far as it opposes the will of God, Eph. 5: 17. The affections, when they become inordinate, Col. 3: 5. The gratification of the appetites of the body must be denied when out of their due course, Rom. 6: 12, 13. 1 Cor. 9: 27. The honors of the world

and praise of men, when they become a snare, Heb. 11: 24—26. Worldly emoluments, when to be obtained in an unlawful way, or when standing in opposition to religion and usefulness, Matt. 4: 20—22. Friends and relatives, so far as they oppose the truth, and would influence us to oppose it too, Gen. 12: 1. Our own righteousness, so as to depend upon it, Phil. 3: 8, 9. Life itself must be laid down, if called for in the cause of Christ, Matt. 16: 24, 25. In fine, every thing that is sinful must be denied, however pleasant and apparently advantageous, since without holiness no man shall see the Lord, Heb. 12: 14.

To enable us to practise this duty, let us consider the injunction of Christ; (Matt. 16: 24.) his eminent example; (Phil. 2: 5, 8.) the encouragement he gives; (Matt. 16: 25.) the example of his saints in all ages; (Heb. 11.) the advantages that attend it; and, above all, learn to implore the agency of that Divine Spirit, without whom we can do nothing.—*Hend. Buck.*

SELF-EXAMINATION, is the calling ourselves to a strict account for all the actions of our lives, comparing them with the word of God, the rule of duty; considering how much evil we have committed, and good we have omitted. It is a duty founded on a divine command. (2 Cor. 13: 5.) and ought to be done, 1. Deliberately. 2. Frequently. 3. Impartially. 4. Diligently. 5. Wisely. And, 6. With a desire of amendment.

This, though some modern Christians would call it a legal duty, is essential to our improvement, our felicity, and interest, 1 Cor. 11: 28. Gal. 6: 4.

"They," says Mr. Wilberforce, "who, in a crazy vessel, navigate a sea wherein are shoals and currents innumerable, if they would keep their course, or reach their port in safety, must carefully repair the smallest injuries, and often throw out their line, and take their observations. In the voyage of life, also, the Christian who would not make shipwreck of his faith, while he is habitually watchful and provident, must make it his express business to look into his state and ascertain his progress." See SELF-DECEPTION; *Wilberforce's Practical View*; *Owen's Works*; *Fuller's Works*; *Barr's Help*.—*Hend. Buck.*

SELF-EXISTENCE OF GOD, is his entire existence of himself, not owing it to any other being whatsoever; and thus God would exist, if there were no other being in the whole compass of nature but himself. (See EXISTENCE, INDEPENDENCE, and ETERNITY OF GOD; *JEHOVAH*.)—*H. Buck.*

SELF-GOVERNMENT; the wise and conscientious regulation of all our appetites, affections, and habits, on Christian principles. (See PHYSIOLOGY; APPETITES; HEART; AFFECTIONS; HABIT; and SELF-DENIAL.)

SELFISHNESS; inordinate self-love. (See SELF-LOVE, and SELF-SEEKING.)—*Hend. Buck.*

SELF-KNOWLEDGE; the knowledge of one's own nature, character, abilities, duties, principles, prejudices, tempers, secret springs of action, thoughts, memory, taste, views in life, virtues and vices.

This knowledge is commanded in the Scriptures, (Ps. 4: 4. 2 Cor. 13: 5.) and is of the greatest utility, as it is the spring of self-possession, leads to humility, steadfastness, charity, moderation, self-denial, and promotes our usefulness in the world.

To obtain it, there should be watchfulness; frequent and close attention to the operations of our own minds; regard had to the opinions of others; conversation; reading the Scriptures; and dependence on divine grace. See the articles ANAM; MAN; PHYSIOLOGY; SELF-EXAMINATION; SELF-DECEPTION; DEPRIVITY. See *Mason on Self-knowledge*; *Baxter's Self-acquaintance*; *Locke on the Understanding*; *Watts' Improvement of the Mind*; *Natural History of Enthusiasm*; *Fanaticism*; *Foster's Essays*; *Cecil's Remains*; *Works of John Newton*; *Lacon*; *Brown on the Mind*; *Oliver's Hints*; and in general the *Biographies of eminent Christians*.—*Hend. Buck.*

SELF-LOVE, is that instinctive principle which impels every animal, rational and irrational, to preserve its life and promote its own happiness.

"It is very generally confounded with selfishness; but the one is distinct from the other. Every man loves himself, but every man is not selfish. The selfish man grasps at all immediate advantages, regardless of the consequences which his conduct may have upon his neighbor.

Self-love only prompts him who is actuated by it to procure to himself the greatest possible sum of happiness during the whole of his existence. In this pursuit, the rational self-lover will often forego a present enjoyment to obtain a greater and more permanent one in reversion; and he will as often submit to a present pain to avoid a greater hereafter. Self-love, as distinguished from selfishness, always comprehends the whole of a man's existence; and, in that extended sense of the phrase, every man is a self-lover; for, with eternity in his view, it is surely not possible for the most disinterested of the human race not to prefer himself to all other men, if their future and everlasting interests could come into competition. This, indeed, they never can do; for though the introduction of evil into the world, and the different ranks which it makes necessary in society, put it in the power of a man to raise himself in the present state by the depression of his neighbor, or by the practise of injustice; yet, in the pursuit of the glorious prize which is set before us, there can be no rivalryship between the competitors. The success of one is no injury to another; and, therefore, in this sense of the phrase, self-love is not only lawful, but absolutely unavoidable."

Self-love, however, says Jortin, (ser. 13, vol. iv.) is vicious, 1. When it leads us to judge too favorably of our faults. 2. When we think too well of our righteousness, and overvalue our good actions, and are pure in our own eyes. 3. When we overvalue our abilities, and entertain too good an opinion of our knowledge and capacity. 4. When we are proud and vain of inferior things, and value ourselves upon the station and circumstances in which, not our own deserts, but some other cause, has placed us. 5. When we make our worldly interest, convenience, ease, or pleasure, the great end of our actions. (See LOVE OF OUR NEIGHBOR.)

Much has been said about the doctrine of disinterested love to God. It must be confessed that we ought to love him for his own superlative excellence; yet it is difficult to form an idea how we can love God unconnected with any interest to ourselves. A distinction should be made between *disinterested* and *uninterested* love. What, indeed, we ought to do, and what we really do, is very different. There is an everlasting obligation on men to love God for what he is, but, at the same time, our love to him is our interest; nor can we love God without including a sense of his relative goodness. (See LOVE to GOD.) *Dwight's Theology*; *Scott's Works*; *Fuller's Works*.—*Hend. Buck.*

SELF-SEEKING; the aiming at our own interest, only, or supremely, in every thing we do. It must be distinguished from that regard which we ought to pay to the preservation of our health, the cultivation of our minds, the lawful concerns of business, and the salvation of our souls. It is called in Scripture *conscientiousness*.

Self-seeking, which is only another name for selfishness, evidences itself by parsimoniousness, oppression, neglect, and contempt of others, rebellion, sedition, egotism, immoderate attempts to gain fame, power, pleasure, money; and frequently by gross acts of lying and injustice.

Its evils are numerous. It is directly opposed to Christian love, or charity, which "seeketh not her own," 1 Cor. 13: 5. It is highly dishonorable and debasing; transforming a man into any thing, or every thing, for his own interest. It is sinful, and the source of innumerable sins; as perjury, hypocrisy, falsehood, idolatry, persecution, and murder itself. It is dangerous. It excites contempt, is the source of tyranny, discord, war, and makes a man a slave, and exposes him to the just-indignation of God.

The remedies to prevent or suppress this evil are these: Consider that it is absolutely prohibited; (Jer. 45: 5. Luke 6: 23. Heb. 13: 5. Col. 3: 5.) a mark of a wicked, degenerate mind; that the most awful curses are pronounced against it; (Isa. 5: 18. Hab. 6: 9, 12. Isa. 15: 1, 2. Amos 6: 1. Mic. 7: 1, 2.) that it is contrary to the example of all wise and good men; that the most awful examples of the punishment of this sin are recorded in Scripture; as Pharaoh, Achan, Haman, Gehazi, Absalom, Ananias and Sapphira, Judas, and many others.—*Hend. Buck.*

SELLING. To sell freemen for slaves, was a crime which the law punished with death, Exod. 21: 16. Etem. 24: 7. The Hebrews, in case of necessity, might sell their

own liberty; and fathers might sell that of their children, Lev. 25: 39. Exod. 21: 7. They sold also insolvent debtors, and their children, Matt. 18: 25. 2 Kings 4: 1. Esau sold his birthright; and for this, it appears, Paul calls him profane, Heb. 12: 16. "Thou hast sold thyself to work evil in the sight of the Lord," said the prophet Elijah to Ahab; (1 Kings 21: 20, 25.) and the wicked Israelites mentioned in 1 Mac. 1: 15, sold themselves as slaves to sin, being subject to their evil inclinations, as slaves are to their masters.

These expressions were familiar to the Hebrews; and hence Paul, speaking of himself, or rather of mankind in his own person, says, (Rom. 7: 14.) "I am carnal, sold under sin; the slave of concupiscence and of sin by nature, but set at liberty by the grace of Jesus Christ." The difference is, that Ahab sold *himself*; that is, freely, voluntarily; whereas Paul was *sold*; that is, against his will; by force, by constraint of circumstances, not of choice.—*Calmet*.

SEMBIANI; so called from Sembianus, their leader, who condemned all use of wine as evil of itself. He persuaded his followers that wine was a production of Satan and the earth, denied the resurrection of the body, and rejected most of the books of the Old Testament. (See Gnostics.)—*Hend. Buck*.

SEMI-ARIANS were thus denominated, because, in profession, they condemned the errors of the Arians, but in reality maintained their principles, only palliating and concealing them under softer and more moderate terms. They would not allow, with the orthodox, that the Son was *omniscious*, of the same substance, but only *omnoiscious*, of a like substance with the Father; and thus, though in expression they differed from the orthodox in a single letter only, yet in effect they denied the divinity of Jesus Christ.

The Semi-Arianism of the moderns consists in their maintaining that the Son was, from all eternity, begotten by the will of the Father; contrary to the doctrine of those who teach that the eternal generation is necessary. Such, at least, are the respective opinions of Dr. Clarke and bishop Bull.—*Hend. Buck*.

SEMI-PELAGIANS; a name anciently, and even at this day, given to such as retain some tincture of Pelagianism.

Cassian, who had been a deacon of Constantinople, and was afterwards a priest at Marselles, was the chief of these Semi-Pelagians, whose leading principles were, 1. That God did not dispense his grace to one more than another, in consequence of predestination, i. e. an eternal and absolute decree, but was willing to save all men, if they complied with the terms of his gospel. 2. That Christ died for all men. 3. That the grace purchased by Christ, and necessary to salvation, was offered to all men. 4. That man, before he received grace, was capable of faith and holy desires. 5. That man was born free, and was, consequently, capable of resisting the influences of grace, or of complying with its suggestion. The Semi-Pelagians were very numerous; and the doctrine of Cassian, though variously explained, was received in the greatest part of the monastic schools in Gaul, from whence it spread itself far and wide through the European provinces. As to the Greeks, and other Eastern Christians, they had embraced the Semi-Pelagian doctrines before Cassian. In the sixth century the controversy between the Semi-Pelagians and the disciples of Augustine prevailed much and continued to divide the western churches.—*Hend. Buck*.

SEMPLE, (ROBERT BAYLOR, D. D.), a distinguished Baptist minister of Virginia, was born in 1769. He commenced his ministerial career at twenty years of age, and for upwards of forty years was one of the most useful and beloved ministers of his time. On the death of Dr. Staughton he was chosen president of the Baptist Triennial Convention of the United States, and president of the board of trustees of the Columbian college. He wrote the History of the Virginia Baptists. He died December 25, 1831, aged sixty-two, finishing his course with joy. The evening before his death he exclaimed, "Forty-two years this evening, I preached my first sermon. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day," 2 Tim. 4: 7, 8.—*Chris. Index*.

SENECA, (LUCIUS ANNEUS,) a celebrated Roman philosopher, statesman, and moralist, the son of Marcus Anneus, an eminent orator, was born at Corduba, in Spain, about B. C. 2. His education, which he received at Rome, was of the most liberal kind. The stoical philosophy was that which he adopted. Messalina having accused him of adultery with Julia, the daughter of Germanicus, he was banished to Corsica, where he remained eight years. Agrippina recalled him, and intrusted to him the tuition of Nero. After his accession to the throne, his imperial pupil for a while loaded him with favors; but at length resolved to rid himself of him. Seneca was charged with being concerned in the conspiracy of Piso, and the emperor sent him an order to terminate his existence, which he obeyed by opening his veins, A. D. 65. He was a man of genius, but by no means a praiseworthy character. Several of his works have been translated into English, by Lodge, L'Estrange, and Morell, and have much influence on the illustration of morals.—*Davenport*.

SENNACHERIB, king of Assyria, son and successor of Salmanneser, began to reign A. M. 3290, and reigned but four years, 3294. (See ASSYRIA.)

Most commentators are of opinion, that the army of Sennacherib was destroyed before Jerusalem, by the instrumentality of a pestilential wind, 2 Kings 19. Isa. 10. 38: 7.

Mr. Bruce's account of this wonderful natural phenomenon, affords some very interesting particulars:—

"On the 16th, at half-past ten, we left El Mout. At eleven o'clock, while we contemplated with great pleasure the rugged top of Chiggré, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris cried out, 'Fall upon your faces, for here is the simoon.' I saw from the south-east a haze come, in color like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of bluish upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground, with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over."

The following extract is from D'Ossonville's "Essays, &c. on the East:" "I have twice had an opportunity of considering the effect of these siphons (simoons) with some attention. I shall relate simply what I have seen in the case of a merchant and two travellers, who were struck during their sleep, and died on the spot. I ran to see if it was possible to afford them any succor, but they were already dead; the victims of an interior suffocating fire. There were apparent signs of the dissolution of their fluids; a kind of serous matter issued from the nostrils, mouth, and ears; and in something more than an hour, the whole body was in the same state. However, as, according to their custom, they [the Arabs] were diligent to pay them the last duties of humanity, I cannot affirm that the putrefaction was more or less rapid than usual in that country. As to the meteor itself, it may be examined with impunity at the distance of three or four fathoms, and the country people are only afraid of being surprised by it when they are asleep; neither are such accidents very common, for these siphons are only seen during two or three months of the year; and as their approach is felt, the camp guards and the people awake are always very careful to rouse those that sleep, who also have a general habit of covering their faces with their mantles." The army of Sennacherib was destroyed by night. No doubt the unwarrantable pride of the king had extended also to his army, (witness the arrogance of Rabshakeh,) so that, being in full security, the officers and soldiers were negligent; their discipline was relaxed; the "camp guards" were not alert, or, perhaps, they themselves were the first taken off; and those who slept *not wrapped up*, imbibed the poison plentifully. Lord Byron has immortalized this scene in one of his Hebrew Melodies, beginning

"The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming in purple and gold;" &c.  
*Calmet*.

SENSATION, properly signifies that internal act by which we are made conscious of pleasure or pain felt at

the organ of sense. As to sensations and feelings, says Dr. Reid, some belong to the animal part of our nature, and are common to us with the brutes; others belong to the rational and moral part. The first are more properly called sensations; the last, feelings or emotions. The French word *sensiment* is still better to express the latter, and is getting into general use.

The design of the Almighty in giving us both the painful and agreeable feelings is, for the most part, obvious, and well deserving our notice. 1. The painful sensations are admonitions to avoid what would hurt us; and the agreeable sensations to invite us to those actions that are necessary to the preservation of the individual, or the kind. 2. By the same means, nature invites us to moderate bodily exercise, and admonishes us to avoid idleness and inactivity on the one hand, and excessive labor on the other. 3. The moderate exercise of all our rational powers gives pleasure. 4. Every species of beauty is beheld with pleasure, and every species of deformity with disgust. 5. The benevolent affections are all accompanied with an agreeable feeling; the malevolent on the contrary. And, 6. The highest, the noblest, and the most durable pleasure, is that of doing well; and the most bitter and painful sentiment, the anguish and remorse of a guilty conscience. See *Théorie des Sentiments Agréables*; *Reid on the Intellectual Powers*, p. 332; *Kames' Elements of Criticism*, vol. ii. p. 501; *Oliver's Hints*; *Brown's Philosophy*; *Upham's do.*—*Hend. Buck.*

**SENSE**, a faculty of the soul, whereby it perceives external objects by means of impressions made on the organs of the body.

*Moral sense* is said to be an apprehension of that beauty or deformity which arises in the mind by a kind of natural instinct, previously to any reasoning upon the remoter consequences of actions. Whether this really exists or not, is disputed. On the affirmative side it is said, that, 1. We approve or disapprove certain actions without deliberation. 2. This approbation or disapprobation is uniform and universal. But against this opinion it is answered, that, 1. This uniformity of sentiment does not pervade all nations. 2. Approbation of particular conduct arises from a sense of its advantages. The idea continues when the motive no longer exists; receives strength from authority, imitation, &c. The efficacy of imitation is most observable in children. 3. There are no maxims universally true, but bend to circumstances. 4. There can be no idea without an object, and instinct is inseparable from the idea of the object. See *MORAL OBLIGATION*; *Paley's Moral Philosophy*; *Hutcheson on the Passions*, p. 245, &c.; *Mason's Sermons*, vol. i. p. 253.—*Hend. Buck.*

**SENSE OF SCRIPTURE.** In interpreting the Bible the Catholics hold to a fourfold sense. The first is, the *sensus grammaticus*, or *litera*; the second, or *sensus mysticus*, they subdivide into three; viz. *tropologicus*, or *moralis*; *allegoricus*, and *anagogicus*. This theory of hermeneutics was expressed in the following distich:—

*Litera gesta docet; quid credas allegoria;  
Moralis quid agas; quid speres anagogia.*

The reformers, on the other hand, and most of the older divines, held only one sense, namely, the *grammatical*. So strong were the feelings of Luther upon the subject, that he did not scruple to affirm that the grammatical sense of Scripture is the only sense on which we can rest at the hour of death; or, to use his own words, "the only sense that it will do to die by." Latterly, this has received the name of *historico-grammatical*. *Robinson's Bib. Repos.* 1831.—*Hend. Buck.*

**SENTENCES, BOOK OF.** (See *LOMBARD.*)

**SEPARATES.** This appellation was given, about the year 1740, to a number of people, whose zeal was produced by the instrumentality of the celebrated George Whitfield, and other itinerant preachers. Soon after these reformers, who were at first called "New Lights," and afterwards "Separates," were organized into distinct societies, they were joined by Shubal Stearns, a native of Boston, who, becoming a preacher, labored among them until 1751, when he embraced the sentiments of the Baptists, as many others of the Pedobaptist Separates did about this time.—*Williams*; *Benedict's His. Bap.*

**SEPHAR**; Gen. 10. 30. (See *SEPHARVAIM.*)

**SEPHARVAIM**; a country of Assyria, 2 Kings 17: 24, 31. This province cannot now be exactly delineated in respect to its situation. The Scripture speaks of the king of the city of Sepharvaim, which probably was the capital of the people of this name, 2 Kings 19: 13. Isa. 37: 13.—*Watson.*

**SEPTUAGESIMA**; the third Sunday before the first Sunday in Lent; so called because it was about seventy days before Easter.—*Hend. Buck.*

**SEPTUAGINT**; the name given to the most ancient Greek version of the books of the Old Testament, from its being supposed to be the work of seventy-two Jews, who are usually called the seventy interpreters, because seventy is a round number.

Aristobolus, who was tutor to Ptolemy Physcon; Philo, who lived in our Savior's time, and was contemporary with the apostles; and Josephus, speak of this translation as made by seventy-two interpreters, by the care of Demetrius Phalereus, in the reign of Ptolemy Philadelphus. All the Christian writers during the first fifteen centuries of the Christian era, have admitted this account of the Septuagint as an undoubted fact; but, since the Reformation, critics have boldly called it in question. But whatever differences of opinion there have been as to the mode of translation, it is universally acknowledged that such a version, whole or in part, existed; and it is pretty evident that most of the books must have been translated before our Savior's time, as they are quoted by him. It must also be considered as a wonderful providence in favor of the religion of Jesus. It prepared the way for his coming, and afterwards greatly promoted the setting up of his kingdom in the world; for hitherto the Scriptures had remained locked up from all other nations but the Jews, in the Hebrew tongue, which was understood by no other nation; but now it was translated into the Greek language, which was a language commonly understood by the nations of the world. It has also been with great propriety observed, "that there are many words and forms of speech in the New Testament, the true import of which cannot be known but by their use in the Septuagint. This version also preserves many important words, some sentences, and several whole verses, which originally made a part of the Hebrew text, but have long ago entirely disappeared. This is the version, and this only, which is constantly used and quoted in the gospels and by the apostles, and which has thereby received the highest sanction which any writings can possibly receive."

The principal editions of this important version are the following:—*The Complutensian*, 1517. This was the Polyglot, and from the text of it editions were afterwards published in the Antwerp Polyglot, 1572; in the Triglot of Commeline, at Middleburg, in 1586; by Wolter in 1596, at Hamburg; by Hutter, at Nuremberg, in 1599; and in the Paris Polyglot, 1645.—*The Aldine or Venetian*, 1518. This edition was from the celebrated press of Aldus, and in regard to its publication was prior to the Complutensian; the text is also much more correct. From this text other editions were printed; at Strasburg, by Cephalæus, in 1526; Basle, 1545, 1550, and 1582; and Frankfurt, 1597.—*The Roman or Vatican*, 1587. Published from the celebrated Vatican MS. by order of Sixtus V. It has received the commendations of all learned men, from Morinus to Masch. Editions of it were printed in 1628, at Paris; at London, in 1653, and in the Polyglot, 1657, Cambridge, 1665; Amsterdam, 1683; Leipsic, 1697; Franeker, 1709, by Bos; Amsterdam, 1725, by Mill, Leipsic, 1730, and 1757; Halle, 1759; Oxford, 1805, and 1817.—*The Alexandrine*. First published from the MS. of that name in the British museum, by Grabe and Lee 1707—1720, four vols. fol. and eight vols. octavo. It was republished by Bretinger in four vols. quarto, at Zurich, in 1730—1733. This is the best edition of the Septuagint.—*Holmes'*. This splendid edition is not yet completed. The book of Genesis was published in 1798, and the Pentateuch was completed in 1804. Dr. Holmes died in 1805, after having published the book of Daniel. Since then, the work has been committed to the Rev. J. Parsons, who has finished the second volume, and is now in progress with the last. About seven thousand pounds were subscribed to assist in procuring the collation of MSS. in

every part of Europe; and fourteen years were spent in this preparatory process. To the Pentateuch is prefixed a valuable preface, giving a full account of the nature of the undertaking. When finished, it will be the most perfect work of its kind, and leave nothing to be desired but the formation of a critical text from the treasure of its collected readings. An extended account of this edition is given in volume the second of the first series of the Eclectic Review.

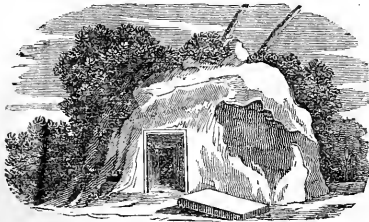
If the reader wish to examine into the history and importance of this version, in addition to the works of Walsh and Le Long, which treat of the editions, he may consult Walton's Prolegomena, cap. ix.; Holy's Dissertation in Historiam Aristee de LXX. Interpretibus; Prideaux's Connexion, part II. b. i.; and Bauer, Tract. III.: also Hamilton's Introduction to the Hebrew Scriptures, ch. vi.; Ewing's Greek Grammar, sec. xi.: a Letter showing why our English Bibles differ so much from the Septuagint, &c., by Dr. Thomas Brett, 1743, octavo; (republished in the third volume of Watson's Theological Tracts;) and Owen's Inquiry into the present state of the Septuagint.

The book, says Michaelis, most necessary to be read and understood by every man who studies the New Testament, is, without doubt, the Septuagint, which alone has been of more service than all the passages from the profane authors collected together. It should be read in the public schools by those who are destined for the church, should form the subject of a course of lectures at the university, and be the constant companion of an expositor of the New Testament.

Those who desire a larger account of this translation, may consult *Hody de Bib. Textibus; Prideaux's Connexion; Owen's Inquiry into the Septuagint Version; Blair's Lectures on the Canon;* and *Michaelis' Introduction to the New Testament; Clarke's Bibliotheca; Orme's Bib. Bib.—Hend. Buck.*

**SEPTUAGINT CHRONOLOGY;** the chronology which is formed from the dates and periods of time mentioned in the Septuagint translation of the Old Testament. It reckons fifteen hundred years more from the creation to Abraham than the Hebrew Bible. Dr. Kennicott, in the dissertation prefixed to his Hebrew Bible, has attempted to show that it is very probable that the chronology of the Hebrew Scriptures, since the period just mentioned, was corrupted by the Jews between the years 175 and 200; and that the chronology of the Septuagint is more agreeable to truth. It is a fact, that, during the second and third centuries, the Hebrew Scriptures were almost entirely in the hands of the Jews, while the Septuagint was confined to the Christians; and they had, therefore, a very favorable opportunity for this corruption; but no proof can be brought home to them; and the religious, or rather superstitious veneration in which they have ever held their Scriptures, and which is clearly discoverable in the integrity of the rest of these writings, renders it in the highest degree improbable that they corrupted the chronology. (See *CHRONOLOGY.*)—*Hend. Buck.*

**SEPULCHRES.** The descriptions of the Eastern sepulchres by travellers serve to explain several passages of Scripture.



Dr. Clarke discovered, and has fully described, a number of sepulchres, which extend along the side of the ravine to the south-west and west of mount Zion. He describes them as a series of subterranean chambers, hewn with considerable art, each containing one or many repositories

for the dead, like cisterns carved in the rock, upon the sides of the chambers. The doors are so low, that to look into any one of them, it is necessary to stoop, and in some instances to creep on the hands and knees. (See Luke 24: 12.)

Shaw says, "If we except a few persons who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for that purpose. Each family has a particular portion of it, walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations: for in these inclosures the graves are all distinct and separate, having each of them a stone placed upright, both at the head and feet, inscribed with the name of the person who lieth there interred, whilst the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of the principal citizens are further distinguished by some square chambers or cupolas that are built over them, Mark 5: 3. Now, as all these different sorts of tombs and sepulchres, with the very walls likewise of the inclosures, are constantly kept clean, whitewashed every year, and beautified, they continue to this day to be an excellent comment upon that expression of our Savior, where he mentions the garnishing of the sepulchres; (Matt. 23: 29.) and again, (verse 27.) where he compares the scribes, Pharisees, and hypocrites, to whitened sepulchres."

With respect to the demoniacs who are said by St. Matthew to come out of the tombs, Light observes, "I trod the ground celebrated for the miracle of the unclean spirit, driven by our Savior amongst the swine. The tombs still exist in the form of caverns, on the sides of the hills that rise from the shore of the lake; and from their wild appearance may well be considered the habitation of men exceeding fierce, possessed by a devil; they extend at a distance for more than a mile from the present town."

In the account we have of the resurrection of Lazarus, when Mary went suddenly out to meet Jesus, the Jews supposed that she was gone to the grave, "to weep there." The following extract from Buckingham illustrates this: "Not far from the spot at which we halted to enjoy this enchanting view, was an extensive cemetery, at which we noticed the custom so prevalent among Eastern nations of visiting the tombs of their deceased friends. These were formed with great care, and finished with extraordinary neatness; and at the foot of each grave was inclosed a small earthen vessel, in which was planted a sprig of myrtle, regularly watered every day by the mourning friend who visited it. Throughout the whole of this extensive place of burial we did not observe a single grave to which this token of respect and sorrow was not attached; and, scattered among the tombs, in different quarters of the cemetery, we saw from twenty to thirty parties of females, sitting near the honored remains of some recently lost and deeply regretted relative or friend, and either watering their myrtle plants, or strewing flowers over the green turf that closed upon their heads." (See *BURIAL.*)—*Watson; Calmet.*

**SERAPHIM;** (*burning ones*;) an order of angels, which encircle the throne of the Lord. Those described by Isaiah (ch. 6: 2.) had each six wings; with two of which he covered his face, with two his feet, and with the two others flew. They cried to one another, and said, "Holy, holy, holy, is the Lord of hosts! the whole earth is full of his glory." (See *ANGELS.*)—*Calmet.*

**SERGEANT, (JOHN,)** missionary among the Indians, was born at Newark, New Jersey, in 1710, and was graduated in 1729, at Yale college, where he was afterwards a tutor for four years. In October, 1734, he went to Houssatonnoe, an Indian village in the western part of Massachusetts, and began to preach to the Indians. That he might be enabled to administer to them the Christian ordinances, he was ordained at Deerfield, August 31, 1735. He died at Stockbridge, July 27, 1749, aged thirty-eight. He had baptized one hundred and twenty-nine Indians, and forty-two were communicants at the time of his death. With great labor he translated the whole of the New Testament, excepting the Revelation, into the Indian language, and several parts of the Old Testament. In his



life he was just, kind, and benevolent. *Hopkins' Memoirs of Houss. Indians*; *Panoplist*, ii.—*Allen*.

SERGIUS, (PAULUS,) proconsul or governor of the isle of Cyprus, was converted by the ministry of Paul, A. D. 41, or 45, Acts 13: 7.—*Calnet*.

SERIOUSNESS, a term often used as synonymous with religion, denotes a calm, earnest concentration of the mind. (See GRAVITY.) *Watts' Sermons*, and *Paley's* two admirable discourses on *Seriousness in Religion*.—*Hend. Buck*.

SERMON; a discourse delivered in public for the purpose of religious instruction and improvement.

The preparation of sermons belongs to the department of *homiletics*. See *Lectures on Homiletics, Preaching, &c.* by the late Dr. Porter, of Andover; probably the best book that has yet appeared on the subject.

In order to make a good sermon, the following things must be attended to. The *exordium*, or introduction, should correspond with the subject on which we are about to treat. For this purpose the context often forms a source of appropriate remark. There are some subjects in which it is best to begin with some passage of Scripture apposite to the subject, or some striking observation. It has been debated, indeed, whether we should begin with any thing particularly calculated to gain the attention, or whether we should rise gradually in the strength of remark and aptness of sentiment. As to this, we may observe, that although it is acknowledged that a minister should flame most towards the end, perhaps it would be well to guard against a too low and feeble manner in the *exordium*. It has been frequently the practice to make apologies, by way of introduction. Though this may be admitted in some singular cases, as on the sudden death of a minister, or disappointment of the preacher, through unforeseen circumstances, yet it is often made use of where it is entirely unnecessary, and carries with it an air of affectation and pride. An apology for a man's self is often more a reflection than any thing else. If he be not qualified, why have the effrontery to engage? and if qualified, why tell the people an untruth?

*Exordiums* should be short; some give us an abridgment of their sermon in their introduction, which takes off the people's attention afterwards; others promise so much, that the expectation thereby raised is often disappointed. Both these should be avoided; and a simple, correct, modest, deliberate, easy gradation to the text attended to.

*As to the plan.* Sometimes a text may be discussed by exposition and inference; sometimes by raising a proposition, as the general sentiment of the text, from which several truths may be deduced and insisted on; sometimes by general observations; and sometimes by division. If we discuss by exposition, then we should *examine*, but not *abtrude*, the authenticity of the reading, the accuracy of the translation, and the scope of the writer. If a proposition be raised, care should be taken that it is founded on the meaning of the text. If observations be made, they should not be too numerous, foreign, nor upon every particle in the text. If by division, the heads should be distinct and few, yet have a just dependence on and connexion one with the other. It was common in the last two centuries to have such a multitude of heads, subdivisions, observations, and inferences, that hardly any one could remember them; it is the custom of the present day, among many, to run into the other extreme, and to have no division at all. This is equally as injurious. We should ever remember that we are speaking to the plainest capacities; and as the arranging our ideas properly is necessary to our being understood, so the giving each division of our discourse its denomination of number has a happy effect to assist the attention and memory of our hearers.

*As to the amplification.* After having laid a good foundation on which to build, the superstructure should be raised with care. "Let every text have its true meaning, every truth its due weight, every hearer his proper portion." The reasoning should be clear, deliberate, and strong. No flights of wit should be indulged; but a close attention to the subject, with every exertion to inform the judgment and impress the heart. It is in this part of a sermon that

it will be seen whether a man understands his subject, enters into the spirit of it, or whether, after all his parade, he be a mere trifler. Some, after having given a pleasing *exordium* and ingenious plan, have been very deficient in the amplification of the subject; which shows that a man may be capable of making a good plan, and not a good sermon, which, of the two, perhaps, is worse than making a good sermon without a good plan. The best of men, however, cannot always enter into the subject with that ability which at certain times they exhibit. If in our attempts, therefore, to enlarge on particulars, we find our thoughts do not run freely on any point, we should not urge them too much—this will tire and jade the faculties too soon; but pursue our plan. Better thoughts may occur afterwards, which we may occasionally insert.

*As to the application.* There are also some doctrinal preachers who reject application altogether, and who affect to discharge their office by narrating and reasoning only; but such should remember that reasoning is persuasion; and that themselves, as often as any men, slide into personal application, especially in discussing certain favorite points in divinity. Application is certainly one of the most important parts of a sermon. Here both the judgment and the passions should be powerfully addressed. Here the minister must reason, expostulate, invite, warn, and exhort; and all without harshness and an insulting air. Here pity, love, faithfulness, concern, must be all displayed. The application, however, must not be too long, unanatural, nor concluded abruptly. We shall now subjoin a few remarks as to the style and delivery.

*As to style:* it should be simple, clear, and forcible. Singular terms, hard words, bombastic expressions, are not at all consistent. Quoting Latin and Greek sentences will be of little utility. Long argumentations, and dry metaphysical reasoning, should be avoided. A plain, manly style, so clear that it cannot be misunderstood, should be pursued. The Scriptures are the best model. Mr. Flavel says, "The devil is very busy with ministers in their studies, tempting them to lofty language, and terms of art, above their hearers' capacities."

*As to the use of illustration.* "A noble metaphor, when it is placed to an advantage, casts a kind of glory round it, and darts a lustre through a whole sentence." The Scriptures abound with illustrations. Our Lord and his disciples constantly used them; and people understand a subject better when represented by a striking figure, than by learned disquisitions.

*As to the delivery of sermons,* we refer to the articles DECLAMATION and ELOQUENCE. See also MINISTER, PASTOR, and PREACHING.—*Hend. Buck*.

SERPENT. In Egypt and other Oriental countries, a serpent was the common symbol of a powerful monarch; it was embroidered on the robes of princes, and blazoned on their diadem, to signify their absolute power and invincible might; and that, as the wound inflicted by them is incurable, so the fatal effects of their displeasure were neither to be avoided nor endured.

1. But the symbol of regal power which the Oriental kings preferred to all others, was the basilisk. This fact is attested by its Arabian name, *melecha*, from the Hebrew verb *melech*, "to reign;" from its Greek name, *basiliskos*, and its Latin name, *regulus*: all of which, it is asserted, referred to the conspicuous place it occupied among the regal ornaments of the East. The basilisk is of a reddish color, and its head is decorated with a crest in the form of a crown; it is not entirely prostrate, like other serpents, but moves along with its head and half the body erect; the other parts sweep the ground behind,

And wind its spacious back in rolling spires.

All the other species of serpents are said to acknowledge the superiority of the real or the fabled basilisk, by flying from its presence, and hiding themselves in the dust. It is also supposed to live longer than any other serpent; the ancient heathens therefore pronounced it immortal, and placed it in the number of their deities; and because it had the dangerous power, in general belief, of killing with its pestiferous breath the strongest animals, it seemed to them invested with the power of life and death. It became, therefore, the favorite symbol of kings.

2. The cerastes, or horned snake. The only allusion to this species of serpent in the sacred volume occurs in the valedictory predictions of Jacob, where he describes the character and actions of Dan and his posterity: "Dan shall be a serpent by the way, an adder, *shephaphan*, in the path, that biteh the horse's heels, so that his rider shall fall backward." Gen. 49: 17. (See ADDER.)

3. The *seraph*, or fiery flying serpent, to a biblical student, is one of the most interesting creatures that has yet been mentioned. It bears the name of an order among the hosts of heaven, whom Isaiah beheld in vision, placed above the throne of Jehovah in the temple; the brazen figure of this serpent is supposed to be a type of our blessed Redeemer, who was for our salvation lifted up upon the cross, as the serpent was elevated in the camp of Israel, for the preservation of that people, Num. 21: 5, 6. Isa. 14: 29. 30: 6. It is the only species of serpent which the almighty Creator has provided with a sort of wings, or parachute, by means of which, instead of creeping or leaping, it rises from the ground, and, leaning upon the extremity of its tail, moves with great velocity. It is a native of Egypt, and the deserts of Arabia; and receives its name from the Hebrew verb *seraph*, which signifies to burn, in allusion to the violent inflammation which its poison produces, or rather to its fiery color, blazing in the sublimities, which the brazen serpent was intended to represent. *Ælian* says, they come from the deserts of Libya and Arabia, to inhabit the streams of the Nile; and that they have the form of the *hydrus*, or water snake.

The existence of winged serpents in Europe also, is attested by many writers of modern times. A kind of snakes were discovered among the Pyrenees, from whose sides proceeded cartilages in the form of wings; and *Scaliger* mentions a peasant who killed a serpent of the same species which attacked him, and presented it to the king of France. *Le Blanc*, as quoted by *Bochart*, says, at the head of lake *Chiamay* are extensive woods and vast marshes, which it is very dangerous to approach, because they are infested with very large serpents, which, raised from the ground on wings resembling those of bats, and leaning on the extremity of their tails, move with great rapidity. They exist, it is reported, about these places in so great numbers, that they have almost laid waste the neighboring province.

But the original term *noapheph*, flying, used by *Isaiah*, does not always signify flying with wings; it often expresses vibration, swinging backwards and forwards; and this is precisely the motion of a serpent, when he springs from one tree to another. *Niebuhr* mentions a sort of serpent at *Bassora*, which they call *hæie thiare*. "They commonly keep upon the date-trees; and as it would be laborious for them to come down from a very high tree, in order to ascend another, they twist themselves by the tail to a branch of the former, which, making a spring by the motion they give it, throws them to the branches of the second. Hence it is that the modern Arabs call them flying serpents, *hæie thiare*. *Admiral Anson* also speaks of the flying serpents that he met with at the island of *Quibo*, but which were without wings." From this account, it is possible that the flying serpent mentioned in the prophet was of that species of serpents which, from their swift darting motion, the Greeks call *acornithias*, and the Romans, *jaculus*. Yet it is difficult to conceive of this sort of motion in a flat sterile desert; and it is a fact of some interest, therefore, that the plague of these serpents occurred when the Israelites were crossing the mountains eastward of *Ezion-geber*. See *Robinson's Bib. Repas.* vol. ii. p. 793.

The serpent has always been admired for its motion; possessing neither hands nor feet, nor other exterior members adapted for making progress, its action is nevertheless agile, speedy, and even rapid; it springs, leaps, and bounds, or climbs and glides, not merely with ease, but with alacrity. *Solomon* observes this, in *Prov.* 30: 19; and others have equally remarked it as exciting surprise and wonder. The serpent also sheds its skin yearly, and after this mutation seems, by the splendor of its colors, and the vivacity of its motions, to have acquired new life.

That the serpent tribe, from possessing the most active powers of destruction, has been considered as a source

of evil, or as producing calamity, is well known. In *India* the destroying power, or death, is signified by the serpent. In classic antiquity, the giants who attempted to scale heaven are figured as half serpents; and in the northern mythology, *Lok*, the genus of evil, is styled "the father of the great serpent; the father of death; the adversary, the accuser; the deceiver of the gods," &c. (*Northern Antiq.* vol. ii. p. 190.) The coincidence of these titles with those of the *Satan* of Scripture is very striking. Scripture descriptions of the serpent are notoriously applicable to a producer of evil.—*Watson*; *Calmet*.

SERPENTINIANS, or OPHTHITES; heretics in the second century, so called from the veneration they had for the serpent that tempted *Eve*, and the worship paid to a real serpent: they pretended that the serpent was *Jesus Christ*, and that he taught men the knowledge of good and evil. They distinguished between *Jesus* and *Christ*. *Jesus*, they said, was born of the *Virgin*, but *Christ* came down from heaven to be united with him: *Jesus* was crucified, but *Christ* had left him to return to heaven. They distinguished the God of the Jews, whom they termed *Jaldabaoth*, from the supreme God: to the former they ascribed the body, to the latter the soul of men. It is said they had a live serpent, which they kept in a kind of cage: at certain times they opened the cage door, and called the serpent: the animal came out, and, mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed it to the company; and this they called their eucharist.—*Hend. Buck*.

SERRE, (*PETER*), a Protestant martyr, was originally a priest, but reflecting on the errors of popery, at length embraced the reformed religion, and learned the trade of a shoemaker. Having a brother at *Toulouse*, who was a papist, he made a journey to that country in order to dissuade him from his superstition. His brother's wife, not approving his design, lodged a complaint against him. He was accordingly apprehended, and fully avowed his faith. He manifested such abhorrence in speaking of his former occupation, that his judge, exceedingly exasperated, sentenced him to be degraded, his tongue to be cut, and that he should afterwards be burnt, which took place about A. D. 1550.—*Fox*.

SERVANT. This word, in Scripture, generally signifies a slave; because, among the Hebrews, and the neighboring nations, the greater part of the servants were such, belonging absolutely to their masters, who had a right to dispose of their persons, goods, and, in some cases, even of their lives. (See SLAVE.)

Sometimes, however, the word merely denotes a man who voluntarily dedicates himself to the service of another. The servants of God are those who are devoted to his service, and obey his written word.

The business of servants is to wait upon, minister to, support and defend their masters; but there are three cases, as *Dr. Stennett* observes, wherein a servant may be justified in refusing obedience: 1. When the master's commands are contrary to the will of God. 2. When they are required to do what is not in their power. 3. When such service is demanded as falls not within the compass of the servant's agreement.

The obligations servants are under to universal obedience, are from these considerations: 1. That it is fit and right. 2. That it is the expressed command of God. 3. That it is for the interest both of body and soul. 4. That it is a credit to our holy religion. The manner in which this service is to be performed is, 1. With humility, *Prov.* 30: 21, 22. *Ecl.* 10: 7.—2. Fidelity, *Titus* 2: 10. *Matt.* 24: 45.—3. Diligence, *Prov.* 10: 4. 21: 5. 1 *Thess.* 4: 11.—4. Cheerfulness. *Stennett's Domestic Duties*, ser. 7; *Fleetwood's Relative Duties*, ser. 14, 15; *Paley's Moral Philosophy*, vol. i. chap. 11.—*Calmet*; *Hend. Buck*.

SERVETUS, (*MICHAEL*), a celebrated Anti-trinitarian, was born, in 1509, at *Villanueva*, in *Aragon*; was educated at *Toulouse*; and took his doctor's degree in medicine at *Paris*. He published several works against the doctrine of the Trinity, which excited against him the violent hatred of both Catholics and Protestants. From the persecutions of the former he was fortunate enough to escape; but he could not escape the intolerance of the latter. He was seized as he was passing through *Geneva*,

and was condemned to the flames in 1553. Servetus appears to have approached to the discovery of the circulation of the blood.—*Davenport*.

**SERVING TABLES**; in Scotland, one of the parts of the Presbyterian sacramental service. The whole of the communicants not partaking at once, as in Congregational churches, it is found necessary to continue the distribution of the elements, with intervals of psalm-singing, during which those who have eaten quit the table, to give place to a fresh set of communicants. The distribution of the bread and wine, and the delivery of an address, are what constitutes serving the table. The number of tables varies from four to eight, and each address occupies ten minutes, or a quarter of an hour. The minister of the place serves the first table: the rest are served by his assisting brethren.—*Hend. Buck*.

**SERVITES**; a religious order in the church of Rome, founded, about the year 1233, by seven Florentine merchants, who, with the approbation of the bishop of Florence, renounced the world, and lived together in a religious community on mount Senar, two leagues from that city.—*Hend. Buck*.

**SETH**, son of Adam and Eve, was born A. M. 130, Gen. 5: 3, 6, 10, 11. He lived nine hundred and twelve years, and died A. M. 1042. Seth was the chief of "the children of God," as the Scripture calls them; (Gen. 6: 2.) that is, those who before the flood preserved true religion and piety in the world, whilst the descendants of Cain gave themselves up to wickedness. The invention of letters and writing is by the rabbins ascribed to this patriarch.—*Watson*.

**SETHIANS**; heretics who paid divine worship to Seth, whom they looked upon to be Jesus Christ, the Son of God, but who was made by a third divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge. They appeared in Egypt in the second century; and, as they were addicted to all sorts of debauchery, they did not want followers. They continued in Egypt above two hundred years.—*Hend. Buck*.

**SEVEN**. The number seven is consecrated, in the holy books and in the religion of the Jews, by a great number of events and mysterious circumstances, so that it came to be regarded as the number of perfection. God created the world in the space of seven days, and consecrated the seventh day to repose. This rest of the seventh day, according to St. Paul, (Heb. 4: 4.) intimates eternal rest. And not only the seventh day is honored among the Jews, by the repose of the Sabbath, but every seventh year is also consecrated to the rest of the earth, by the name of a sabbatical year; as also the seven times seventh year, or forty-ninth year, is the year of jubilee.

In certain passages, the number seven is put for a great number. Isaiah (4: 1.) says, that seven women should lay hold on one man, to ask him to marry them. Hannah, the mother of Samuel, says, (1 Sam. 2: 5.) that she who was barren should have seven children. Jeremiah (15: 9.) makes use of the same expression. St. Peter asks our Savior, (Matt. 17: 21, 22.) How many times should he forgive his brother? till seven times? And Christ answers him, I say not only seven times, but seventy and seven times; meaning, as often as he may offend, however frequent it may be.—*Watson*.

**SEVENTY**. About the year B. C. 277, the Old Testament was translated into Greek, by the united labors of about seventy learned Jews, and that translation has been since known by the version of the LXX. (See *SEPTUAGINT*).—*Hend. Buck*.

**SEVERITES**. (See *ANGELITES*.)

**SEWALL**, (*SAMUEL*), chief justice of the supreme court of Massachusetts, was born at Bishop-Stoke, England, March 28, 1652: His father established himself in this country in 1661, when his son was nine years old. In his childhood judge Sewall was under the instruction of Mr. Parker, of Newbury. He was graduated at Harvard college in 1671, and afterwards preached for a short time. In 1688 he went to England. In 1692, he was appointed in the new charter one of the council, in which station he continued till 1725. He was made one of the judges in 1692, and chief justice of the superior court in 1718. He

died January 1, 1730, aged seventy-seven. By his wife he received a large fortune, thirty thousand pounds, which he employed for the glory of God and the advantage of men. Eminent for piety, wisdom, and learning, in all the relations of life he exhibited the Christian virtues, and secured universal respect. For a long course of years he was a member of the Old South church, and one of its greatest ornaments.—*Allen*.

**SEWALL**, (*JOSEPH*, D. D.), son of the preceding, was born August 26, 1688, and was graduated at Harvard college in 1707. Though a member of one of the first families in the country, he sought no worldly object, it being his supreme desire to serve God in the gospel of his Son. He was ordained the minister of the Old South church in Boston, as colleague with Mr. Pemberton, September 10, 1713. After surviving three colleagues, Pemberton, Prince, and Cumming, he died, June 27, 1769, aged eighty, in the fifty-sixth year of his ministry. Few ministers have ever lived with such uniform reference to the great end of their office. Deeply interested himself in the truths of religion, he reached the hearts of his hearers; and sometimes his voice was so modulated by his feelings, and elevated with zeal, as irresistibly to seize the attention. While he acknowledged himself to be an unprofitable servant, he looked to the atoning sacrifice of Christ for pardon. He spoke of dying with cheerfulness. Sometimes he was heard to say with great pathos, "Come, Lord Jesus, come quickly." He published many sermons. *Chauncy's Psa. Serms.*; *Wisner's Hist.*, p. 98.—*Allen*.

**SEXAGESIMA**; the second Sunday before Lent; so called because about the sixtieth day before Easter.—*Hend. Buck*.

**SHADDAI**; (*all-sufficient*); one of the Hebrew names of God, which the Seventy and Jerome generally translate Almighty. Job more frequently uses it than any other of the sacred writers. It is sometimes joined with El, which is another name of God, El-Shaddai, God-Almighty, Gen. 17: 1.—*Calmet*.

**SHADOW**; the privation of light by an object interposed between a luminary and the surface on which the shadow appears. But it is credible that what we call spots in the sun are alluded to in 1 John 1: 5, under the term shadows, or darkness; such defects, says the apostle, may be in the sun; but there are none in God. A shadow, falling on a plane, follows the course of the body which causes it; hence it is often extremely swift, as that of a bird flying, which very rapidly, indeed instantly, appears, and disappears from observation. Human life is compared to this, 1 Cor. 29: 15.

In Heb. 10: 1, the word indicates the outline or adumbration of the grand truths of the gospel, afterwards to be revealed in full perfection.

Shadow is taken for the obscurity of night, for the total absence of light in a night of clouds; and hence "the shadow of death," intense darkness; to which add, the horror which naturally attends the tomb and the unexplored regions of death; the valley of the shadow of death; gloom and dismal terrors, terrors fatal and perpetual.

Shadow is also taken in a sense directly contrary to this, because in countries near the tropics, every spot exposed to the burning heat of the sun is dangerous to health; therefore nothing is more acceptable than shade, nothing more refreshing, or more salutary; hence the shadow of a great rock is desirable in a land of weariness; (Isa. 32: 2.) hence shadow signifies protection; (Isa. 30: 2. Dan. 4: 12. Hos. 4: 13.) hence the shadow of wings in a bird is protection also; and hence the shadow, that is, protection of God, Ps. 17: 8. 63: 7. 91: 1. Isa. 49: 2. Perhaps the word shade, however, might in these places be preferable to shadow, and would preserve a distinction.—*Calmet*.

**SHADRACH**; the Chaldean name given to Ananias, a companion of Daniel, at the court of Nebuchadnezzar, Dan. 1: 7. (See *ABDENAGO*).—*Calmet*.

**SHAFTESBURY**, (*Earl of*), a celebrated writer and sceptic, was born, in 1671, in London. His education was partly private, and partly received at Winchester. After having travelled, he became, in 1693, member of parliament for Pool, and, as a senator, he acted on enlightened and liberal principles. Subsequently, however, his delicate health deterred him from taking an active part in

public affairs; and he devoted his leisure to literature. He died, in 1713, at Naples. His works, the style of which is polished with too laborious care, and the sentiments advanced with too little, were collected in three volumes, under the title of *Characteristics of Men, Manners, Opinions, and Times*. His moral theories have been examined by such writers as Leland, Fuller, Magee, Robert Hall, Dwight, and Douglas. No one has exposed their unsoundness with more force than Dr. Dwight. See *Dwight's Theology*.—*Davenport*.

**SHAKERS**, or the Millennium Church. The first who acquired this denomination were Europeans; a part of which came from England to New York in 1774, and being joined by others, they settled at Niskayuna, above Albany; from whence they have spread their doctrines, and increased to a considerable number. (See *LEE, ANN.*)

Their religious tenets are as follow:—That there is a new dispensation taking place, in which the saints shall reign a thousand years with Christ, and attain to perfection; and that they have entered into this state; are the only church in the world; and have all the apostolic gifts. They assert that all external ordinances, especially baptism and the Lord's supper, ceased in the apostolic age; and that God had never sent one man to preach since that time, until they entered into this new dispensation, and were sent to call in the elect. They attempt to prove this doctrine of a new dispensation by counting the mystical numbers specified in the prophecies of Daniel, as well as by their signs and wonders. That God, through Jesus Christ in the church, is reconciled with man; and that Christ is come a light into human nature to enlighten every man who cometh into the world, without distinction. That no man is born of God, until, by faith, he is assimilated to the character of Jesus Christ in his church. That in obedience to that church a man's faith will increase, until he comes to be one with Christ, in the Millennium church state. That every man is a free agent to walk in the true light, and choose or reject the truth of God within him; and, of consequence, it is in every man's power to be obedient to the faith. That it is the gospel of the first resurrection which is now preached in their church. That all who are born of God, as they explain the new birth, shall never taste of the second death. That those who are said to have been regenerated among Christians, are only regenerated in part; therefore, not assimilated into the character of Christ in his church, while in the present state, and, of consequence, not tasting the happiness of the first resurrection, cannot escape, in part, the second death. That the word everlasting, when applied to the punishment of the wicked, refers only to a limited space of time, excepting in the case of those who fall from their church; but for such there is no forgiveness, neither in this world, nor that which is to come. They quote Matt. 12: 32, to prove this doctrine. That the second death, having power over such as rise not in the character of Christ in the first resurrection, will, in due time, fill up the measure of his sufferings beyond the grave. That the righteousness and sufferings of Christ, in his members, are both one; but that every man suffers personally, with inexpressible wo and misery, for sins not repented of, notwithstanding this union, until final redemption. That Christ will never make any public appearance, as a single person, but only in his saints: that the judgment day is now begun in their church; and the books are opened, the dead now rising and coming to judgment, and they are set to judge the world: for which they quote 1 Cor. 6: 2. That their church is come out of the order of natural generation, (that is, discards marriage,) to be as Christ was; and that those who have wives be as though they had none; that by these means, heaven begins upon earth, and they thereby lose their sensual and earthly relation to Adam the first, and come to be transparent in their ideas in the bright and heavenly visions of God. That there is no salvation out of obedience to the sovereignty of their domination: that all sin which is committed against God is done against them, and must be pardoned for Christ's sake through them, and confession must be made to them for that purpose. They hold to a travel and labor for the redemption of departed spirits.

The discipline of this denomination is founded on the

supposed perfection of their leaders: the Mother, it is said, obeys God through Christ, European elders obey her, American laborers and the common people obey them, while confession is made of every secret in nature, from the oldest to the youngest. The people are made to believe they are seen through and through in the gospel glass of perfection by their teachers, who behold the state of the dead, and innumerable worlds of spirits good and bad.

These people are generally instructed to be very industrious, and to bring in according to their ability to keep up the meeting. They vary in their exercises; their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing sometimes one at a time, sometimes more, making a perfect charm.

This elevation affects the nerves, so that they have intervals of shuddering as if they were in a strong fit of the ague. They sometimes clap hands, and leap so as to strike the joist above their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way. Their chief speaker often calls for their attention; then they all stop, and hear some harangue, and then fall to dancing again. They assert, that their dancing is the token of the great joy and happiness of the new Jerusalem state, and denotes the victory over sin. One of the postures which increase among them, is turning round very swift for an hour or two. This they say is to show the great power of God.

They sometimes fall on their knees and make a sound like the roaring of many waters, in groans and cries to God, as they say, for the wicked world who persecute them. In 1828, the number of societies was sixteen; the number of preachers about forty-five; members gathered into their societies, about four thousand five hundred; those not received, nine hundred; making in all about five thousand four hundred. See their book on the *Second Coming of Christ; Rathburn's Account of the Shakers; Taylor's do.; West's do.*—*Hend. Buck.*

**SHAKSPEARE**, (WILLIAM,) the glory of the British drama, was born April 23, 1564, at Stratford upon Avon,



and was the son of a dealer in wool. All the learning which he possessed he acquired at the free-school of his native place. On his first reaching London he is said to have been employed as prompter's call boy at the theatre. Other accounts represent him as holding horses for gentlemen at the door of the playhouse. He was next an actor, but does not appear to have risen high in the profession. His earliest dramatic attempt, the *First Part of Henry VI.*, is supposed to have been made in 1589. He was patronized by the earl of Southampton; enjoyed the friendship of his most eminent literary contemporaries; and was favored by Elizabeth and James I. Having become proprietor and manager of the Globe theatre, he realized a handsome fortune, with which he retired to Stratford, where he purchased an estate, and resided for several years. He died in 1616, on his birthday. His works have had great influence on literature and morals, both for good and evil.—*Davenport*.

**SHAKTUS**; a principal Hindoo sect, the worshippers of Bhuguvatee, or the goddess Doorga. They are chiefly Brahmins; but have their peculiar rites, marks on their bodies, formulas, priests, and festivals. They reject animal food; but in offering spirituous liquors to their goddess, often take a drop too much themselves, and become

intoxicated. None of them become mendicants. *Warā's His. Hindoos*, vol. ii. pp. 204-5.—*Williams*.

**SHALMANESER.** (See *ASSYRIA*.)

**SHAME**; a painful sensation, occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. It may arise, says Dr. Cogan, from the immediate detection, or the fear of detection, in something ignominious. It may also arise from native diffidence in young and ingenuous minds, when surprised into situations where they attract the peculiar attention of their superiors. The glow of shame indicates, in the first instance, that the mind is not totally abandoned; in the last, it manifests a nice sense of honor and delicate feelings, united with inexperience and ignorance of the world. (See *MODESTY*.) *Watts*, and *Cogan on the Passions*; *Ely's Ten Sermons on Faith*; *Saturday Evening*.—*Hend. Buck*.

**SHARON**, PLAIN OF; a beautiful and spacious plain extending from Cæsarea to Joppa on the sea-coast, and eastward to the mountains of Judæa; and is celebrated for its wines, its flowers, and its pastures. It still preserves some portion of its natural beauty, and is adorned in the spring with the white and red rose, the narcissus, the white and orange lily, the carnation, and other flowers; but for the rest of the year it appears little better than a desert, with here and there a ruined village, and some clumps of olive-trees and sycamores. This name was almost become a proverb, to express a place of extraordinary beauty and fruitfulness, *Isa.* 33: 9. 35: 2.

But there are three cantons of Palestine known by the name of Sharon. The first, according to Eusebius and Jerome, is a canton between mount Tabor and the sea of Tiberias. The second, a canton between the city of Cæsarea and Joppa. And the third, a canton beyond Jordan, in the country of Basan, and in the division of the tribe of Gad. Modern travellers give this name also to the plain that lies between Ecdippe and Ptolemais.—*Watson*.

**SHARP**, (*GRANVILLE*), a Christian philanthropist and writer, was born in 1731, at Durham, and was brought up to trade, but soon abandoned it. A place in the ordnance office he resigned, because he disapproved of the American war. The rest of his long life was spent in exertions of active benevolence. He, with infinite difficulty and expense, established the right of Africans to freedom in England; instituted the Society for the Abolition of the Slave-Trade; promoted the distribution of the Bible; and exerted himself in the cause of parliamentary reform. He died July 6, 1813. Among his works are various pamphlets on Slavery; Tracts on the Hebrew Language; and Remarks on the Definitive Article in the Greek Testament.—*Davenport*.

**SHASTER**; the name of a book in high estimation among the idolaters of Hindostan, containing all the dogmas of the religion of the Brahmans, and all the ceremonies of their worship.—*Hend. Buck*.

**SHAVING.** (See *BEARD*.)

**SHAW**, (*THOMAS*), a divine and traveller, was born about 1692, at Kendal, in Westmoreland; was educated at Queen's college, Oxford; became chaplain to the factory at Algiers; and died, in 1751, principal of St. Edmund's hall, Greek professor, and vicar of Bramley. He wrote Travels in Barbary and the Levant.—*Davenport*.

**SHEAF.** (See *HARVEST*, and *WAVE OFFERING*.)

**SHEAR-JASHUB**; (*the remnant shall return*); an allegorical name given by the prophet Isaiah to one of his sons.—*Calmet*.

**SHEBA.** (See *SABÆANS*.)

**SHEBA**, QUEEN OF, (1 Kings 10. 2 Chron. 9.) called queen of the south, (*Matt.* 12: 42. *Luke* 11: 31.) was, according to some, a queen of Arabia; but according to others, a queen of Ethiopia. Josephus says, that Sheba was the ancient name of the city of Meroë, and that the queen, of whom we are speaking, came thence; which opinion has much prevailed. The Ethiopians still claim this princess as their sovereign, and say that her posterity reigned there for a long time. The eunuch of queen Candace, who was converted and baptized by Philip, (*Acts* 8: 27.) was an officer belonging to a princess of the same country.

Mr. Bruce has given the history of the queen of Sheba, and her descendants, from the Abyssinian historians; but he thinks the eunuch of Candace (*Chandace*) was an officer of the queen Hendaqui, whose territories lie beyond the great desert, south of Syene, in Upper Egypt. It is probable, at least, that the Sheba of Solomon's visitor, and the Ethiopia of the Acts, are distinct places; and Sheba the furthest off; which adds to the force of our Lord's comparison, as probably this visitor travelled from the greatest distance of any that ever came to Jerusalem. But what, says Mr. Taylor, if the Ethiopians, that is, Abyssinians, at that time ruled in Arabia also? then she might come from Arabia, yet be queen of Ethiopia, which is only across the Red sea; and this seems to have been the fact.—*Calmet*.

**SHEBÄT**, or **SHEBET**; the fifth month of the civil year of the Hebrews; and the eleventh of the ecclesiastical year. They began in this month to number the years of the trees they planted, the fruits of which were esteemed impure till the fourth year. (See *MONETA*.)—*Calmet*.

**SHECHEM.** (See *SECHUM*, and *SICHAR*.)

**SHEEP**, *scab*, occurs frequently; and *tsan*, a general name for both sheep and goats, considered collectively in a flock; Arabic *zain*. The sheep is a well-known animal. The benefits which mankind owe to it are numerous. Its fleece, its skin, its flesh, its tallow, and even its horns and bowels, are articles of great utility to human life and happiness. Its mildness and inoffensiveness of temper strongly recommend it to human affection and regard; and have designated it the pattern and emblem of meekness, innocence, patience, and submission. It is a social animal. The flock follow the ram as their leader; who frequently displays the most impetuous courage in their defence: dogs, and even men, when attempting to molest them, have often suffered from his sagacious and generous valor.

In a domesticated state, the sheep is a weak and defenceless animal, and is, therefore, altogether dependent upon its keeper for protection as well as support. To this trait in their character, there are several beautiful allusions in the sacred writings. Thus, Micah describes the destitute condition of the Jews as a flock "scattered upon the hills, as sheep that have not a shepherd;" (1 Kings 22: 17; see also *Matt.* 9: 36.) and Zechariah prophesied, that when the good shepherd should be smitten and removed from his flock, the sheep should be scattered, *Zeck.* 13: 7. To the disposition of these animals to wander from the fold, and thus abandon themselves to danger and destruction, there are also several allusions made by the inspired writers. David confesses that he had imitated their foolish conduct: "I have gone astray like a lost sheep;" and, conscious that, like them, he was only disposed to wander still further from the fold, he adds, "seek thy servant." *Psal.* 119: 176. Nor was this disposition to abandon the paternal care of God peculiar to David, for the prophet adopts similar language to depict the dangerous and awful condition of the entire species: "All we like sheep have gone astray; we have turned every one to his own way," *Isa.* 53: 6. It was to seek these "lost sheep," scattered abroad, and having no shepherd, that the blessed Redeemer came into the world. He is "the good shepherd, who gave his life for the sheep;" (*John* 10: 11.) and his people, though formerly "as sheep going astray," have now "returned to the shepherd and bishop of their souls," 1 Pet. 2: 25. His care over them, and their security under his protection, are most beautifully and affectingly described in the chapter which we just now cited. (See *SHEPHERD*.)—*Calmet*; *Watson*.

**SHEIKS**; the name of preachers in the Mohammedan mosques.—*Williams*.

**SHEKEL**; (*to weigh*); a Hebrew weight and money, *Exod.* 30: 23, 24. 2 Sam. 14: 26 The word is used to denote the weight of any thing, as iron, hair, spices, &c. Among the different opinions concerning its weight and value, *Calmet* adheres to that of M. le Peltiier, who says it weighs half an ounce, or four Roman drachmæ; that is, nine pennyweights, three grains; and that the shekel of silver was worth two shillings three-pence farthing and a half. Moses and Ezekiel say it was worth twenty oboli, or twenty gerah, *Num.* 18: 16. *Ezek.* 45: 12. (See *MOSEY*.)

The shekel of gold was half the weight of the shekel of silver; and was worth eighteen shillings and three-pence, English.

"The shekel of the sanctuary," has been thought to have been double the common shekel; but this wants proof. Calmet thinks it was the same as the common shekel, the words "of the sanctuary" being added to express a just and exact weight, according to the standard kept in the temple or tabernacle.—*Calmet*.

**SHEKINAH.** The Shekinah was the most sensible symbol of the presence of God among the Hebrews. It rested over the propitiatory, or over the golden cherubim, which were attached to the propitiatory, the covering of the ark. Here it assumed the appearance of a cloud; and from hence God gave his oracles, as some think, when consulted by the high-priest on account of his people. Hence Scripture often says, God sits on the cherubim, or between the cherubim; that is, he gives the most evident tokens of his divine presence, by answering from hence the inquiries of Israel. The rabbins affirm, that the Shekinah first resided in the tabernacle prepared by Moses, in the wilderness, into which it descended on the day of its consecration, in the figure of a cloud. It passed from thence into the sanctuary of Solomon's temple, on the day of its dedication by this prince, where it continued till the destruction of Jerusalem and the temple by the Chaldeans, and was not afterwards seen there.

The presence of the Holy Spirit, by the appearance of the Shekinah, is frequently referred to in the New Testament. It appeared at the baptism and transfiguration of Jesus; and is called the excellent glory by Peter, 2 Epis. 2: 10. The idea of a radiance, or glory, a mild effulgence, seems to be always annexed to it.—*Calmet*.

**SHELLEY,** (PЕRCY BYSSHE,) an eminent poet, the son of Sir Timothy Shelley, was born in 1792, at Field Place, in Sussex; was educated at Eton, and at Oxford; and was drowned, in the Mediterranean, July 8, 1822. Shelley was a man of splendid talent, and a highly poetical mind; but, unfortunately for his reputation and happiness, had adopted the blighting principles of atheism. His Revolt of Islam; Prometheus Unbound; Cenci; and, indeed, the whole of his poems, bear the stamp of genius.—*Davenport*.

**SHEM;** the son of Noah, Gen. 6: 10. He was born A. M. 1558. It is the opinion of the generality of commentators, that Shem was younger than Japheth, and the second son of Noah, for reasons given under the article JAPHETH. See also Gen. 9: 23—25. He lived six hundred years, and died A. M. 2158. The posterity of Shem obtained their portion in the best parts of Asia.

The Jews ascribe to Shem the theological tradition of the things that Noah had learned from the first men. Shem communicated them to his children, and by this means the true religion was preserved in the world. Certain it is that from his race the Messiah descended. Some have thought Shem the same as Melchisedek. (See MELCHISEDEK.)—*Watson*.

**SHEOL;** the Hebrew word corresponding to HADES; which see.—*Hend. Buck*.

**SHEPARD,** (THOMAS,) minister of Cambridge, Massachusetts, was born near Northampton, England, November 5, 1605, and was educated at Emanuel college, Cambridge. While in this seminary it pleased God in infinite mercy to awaken him from his natural state of thoughtlessness and sin, and to render him a humble disciple of Jesus Christ. After he left the university, he was eminently useful as a preacher. His Puritan principles exposing him to persecution, he narrowly escaped the pursuivants, and arrived at Boston, in this country, October 3, 1635. After the removal of Mr. Hooker and Mr. Stone to Connecticut, he formed a church at Cambridge, and took the charge of it, February 1, 1636. Here he continued till his death, August 25, 1649, aged forty-four.

As a preacher of evangelical truth, and as a writer on experimental religion, he was one of the most distinguished men of his time. It was on account of the energy of his preaching, and his vigilance in detecting and zeal in opposing the errors of the day, that, when the foundation of a college was to be laid, Cambridge rather than any other place was pitched upon as the seat of the seminary.

He usually wrote his sermons so early for the Sabbath that he could devote a part of Saturday to prepare his heart for the solemn and affectionate discharge of the duties of the following day. Among his works the most distinguished are, the Sincere Convert, the Sound Believer, and the Parable of the Ten Virgins.—*Allen*.

**SHEPHERDS.** The patriarchal shepherds, rich in flocks and herds, in silver and gold, and attended by a numerous train of servants purchased with their money, or hired from the neighboring towns and villages, acknowledged no civil superior; they held the rank, and exercised the rights, of sovereign princes; they concluded alliances with the kings in whose territories they tended their flocks; they made peace or war with the surrounding states; and, in fine, they wanted nothing of sovereign authority but the name. Unfettered by the cumbrous ceremonies of regal power, they led a plain and laborious life, in perfect freedom and overflowing abundance. Refusing to confine themselves to any particular spot, (for the pastures were not yet appropriated,) they lived in tents, and removed from one place to another in search of pasture for their cattle. Strangers in the countries where they sojourned, they refused to mingle with the permanent settlers, to occupy their towns, and to form with them one people. They were conscious of their strength, and jealous of their independence; and although patient and forbearing, their conduct proved, on several occasions, that they wanted neither skill nor courage to vindicate their rights and avenge their wrongs.

In the wealth, the power, and the splendor of patriarchal shepherds, we discover the rudiments of regal grandeur and authority; and in their numerous and hardy retainers, the germ of potent empires. Hence the custom so prevalent among the ancients, of distinguishing the office and duties of their kings and princes, by terms borrowed from the pastoral life:—Agamemnon, shepherd of the people, is a phrase frequently used in the strains of Homer. The royal Psalmist, on the other hand, celebrates, under the same allusions, the special care and goodness of God towards himself, and also towards his ancient people. "The Lord is my shepherd; I shall not want." "Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth." In many other places of Scripture, the church is compared to a fold, the saints to a flock, and the ministers of religion to shepherds, who must render, at last, an account of their administration to the Shepherd and Overseer to whom they owe their authority.

The patriarchs did not commit their flocks and herds solely to the care of menial servants and strangers; they tended them in person, or placed them under the superintendance of their sons and their daughters, who were bred to the same laborious employment, and taught to perform, without reluctance, the meanest services. This primeval simplicity was long retained among the Greeks. This custom has descended to modern times; for in Syria the daughters of the Turcoman and Arabian shepherds, and in India the Brahmin women of distinction, are seen drawing water at the village wells, and tending their cattle to the lakes and rivers.

The flocks and herds of these shepherds were immensely numerous. So great was the stock of Abraham and Lot, that they were obliged to separate, because "the land was not able to bear them. From the present which Jacob made to his brother Esau, consisting of five hundred and eighty head of different sorts, we may form some idea of the countless numbers of great and small cattle which he had acquired in the service of Laban. In modern times, the numbers of cattle in the Turcoman flocks, which feed on the fertile plains of Syria, are almost incredible. They sometimes occupy three or four days in passing from one part of the country to another.

The care of such overgrown flocks, says Faxton, required many shepherds. These were of different kinds; the master of the family and his children, with a number of herdsmen who were hired to assist them, and felt but little interest in the preservation and increase of their charge. To these our Lord alludes, John 10: 12. In such extensive pastoral concerns, the vigilance and activity of the master were often insufficient for directing the opera-

time of so many shepherds, who were not unfrequently scattered over a considerable extent of country. An upper servant was therefore appointed to superintend their labors, and take care that his master suffered no injury. In the house of Abraham, this honorable station was held by Eliezer, a native of Damascus, a servant in every respect worthy of so great and good a master. The office of chief shepherd is often mentioned in classic writers; and being in pastoral countries one of great trust, of high responsibility, and of distinguished honor, is with great propriety applied to our Lord by the apostle Peter: "And when the chief shepherd shall appear, ye shall receive a crown of glory which fadeth not away," 1 Pet. 5: 4. The same allusion occurs in these words of Paul: "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will," Heb. 13: 20.—*Watson.*

**SHERLOCK**, (WILLIAM, D. D.) an English divine, was born about 1611, in Southwark; was educated at Eton, and at Peterhouse, Cambridge; obtained the mastership of the Temple, and other preferment; was suspended for refusing to take the oaths to William III., but subsequently complied, and was made dean of St. Paul's; and died in 1707. His Discourses on Death and Judgment are his only works which remain popular. The former has passed through more than forty editions.—*Jones' Chris. Biog.*; *Davenport.*

**SHERLOCK**, (THOMAS,) a prelate, son of the foregoing, was born in 1678, in London; and was educated at Eton, and at Catharine hall, Cambridge, of which last he became master. He also succeeded his father in the mastership of the Temple, and was, successively, dean of Chichester, and bishop of Bangor, Salisbury, and London. He died in 1761. Sherlock was an antagonist of Hoadley in the Bangorian controversy, and likewise undertook the refutation of Anthony Collins, in his Discourses on Prophecy, which have been much admired. He is the author of Sermons; of the Trial of the Witnesses; and of the Resurrection of Jesus. The last work has gone through fourteen editions.—*Jones' Chris. Biog.*; *Davenport.*

**SHERMAN**, (ROGER,) a signer of the declaration of American independence, was born at Newton, Massachusetts, in 1721, and, with only a common school education, rose to distinction as a lawyer and statesman. His early life was passed in the occupation of a shoemaker. Removing to Connecticut in 1743, he was admitted to the bar in 1754, and soon became distinguished as a counselor. In 1761, he removed to New Haven, four years after was appointed a judge of the county court, and in 1776, advanced to the bench of the superior court. He was a delegate to the celebrated congress of 1774, and was a member of that body for the space of nineteen years. He was a member of the convention that formed the constitution of the United States. He died in 1793. His talents were solid and useful; his judgment unflinching. Mr. Macon said of him, "Roger Sherman had more common sense than any man I ever knew." Mr. Jefferson characterized him as "a man who never said a foolish thing in his life." He was for many years a deacon of the church. Having made a public profession of religion at the age of twenty-one, he was never ashamed to advocate the peculiar doctrines of the gospel, which are often so unwelcome to men of worldly eminence. His sentiments were derived from the word of God. In the relations of private life he secured esteem and affection.—*Goodrich*; *Allen*; *Davenport.*

**SHESHACH.** (See BABYLON.)

**SHEVI-KARE**; a small sect in Sweden, said to have originated as follows:—

In 1734, a little society of Pietists, driven from Denmark and other countries, arrived here, seeking to find refuge from their persecutors in some northern islands. They embarked; but finding themselves exposed to inevitable dangers, they took shelter in the little isle of Wermudoe, near Stockholm. Their contempt for the established worship had drawn them into disagreeable circumstances; but, in 1746, they were permitted to fix themselves in this island, where their descendants still remain; and, having taken the domain of Skevic, are called *Skevi-Kare*. They

are said to be whimsical and dogmatic; but this, of course, is the judgment of their enemies. *Grégoire's Hist.* tom. 1. pp. 209, 210.—*Williams.*

**SHEW-BREAD.** (See BREAD.)

**SHIBBOLETH**, "an ear of corn," was a word which the Gileadites used as the test of an Ephraimite. For the Ephraimites could not, from disuse, pronounce the Hebrew letter *shin*; therefore, they said Shibboleth instead of Shibboleth, Judges 12: 6. The Greeks, says Hartley, have not the sound *sh* in their language; hence they are liable to be detected, like the Ephraimites. I was struck with this circumstance, in learning Turkish from a Greek tutor; *pasha*, he pronounced *pasa*; *shindi*, he called *sindi*; *dervish*, *dervis*, &c. *Shibboleth* he would, of course, pronounce *Sibboleth*.—*Watson.*

**SHIELD**; a piece of defensive armor. (See ARMS, MILITARY.) God is often called the shield, or defence, of his people, Gen. 15: 1; Psal. 5: 12.—*Calmet.*

**SHILOH**; Gen. 49: 10. The Hebrew text is, "until Shiloh come." All Christian commentators agree, that this word ought to be understood of the Messiah, that is, of Jesus Christ. The LXX. read it, "Until the coming of him to whom it is reserved." However, this much is clear, that the ancient Jews are in this matter agreed with the Christians, in acknowledging that the word stands for Messiah, the king. It is thus that the paraphrasts Onkelos and Jonathan, and the ancient Hebrew commentaries upon Genesis, and the talmudists, explain it.

How strikingly the various versions given of these words are accomplished: viz. that the sceptre departed from Judah, (1.) at the *birth*, (2.) in the *death*, of Christ: as, (1.) Christ was Judah's son; (2.) he was *He who should be sent*; (3.) he was the *peace-maker*; (4.) he was the *end*, i. e. of David's line; (5.) he was *He whose right it was*; (6.) he unto whom *belonged judgment*; (7.) he was *born in it*, i. e. in Judah; (8.) he was the *king*, Messiah, &c. So that if we take any one version of those proposed by the learned, it centres in Christ; and, more than this, each is consistent with good sense and reason. (See GENAEOLOGY.)

But how did the sceptre depart from Judah when Shiloh came? *First*, it actually had departed in the transference of the public government to the Herod family, and by the intrusion of the Romans. This is usually held to be an adequate answer to the prophecy; but Mr. Taylor thinks there is a better:—Our Lord was the only branch of David's family entitled to rule, and he dying without issue, the ruling branch of David's family became extinct; so that, after his death, there was no longer any possibility of the continuance of the kingly office in the *direct proper* line of David. The person who should have held the sceptre was dead: the direct descent of the family expired with him; and, consequently, the sceptre was *bonâ fide* departed: since, (1.) it was actually swayed by a stranger and strangers, (Herod and the Romans,) and, (2.) no one who could possibly claim it, though he might have been of a collateral branch of David's house, could have been the *direct legal* claimant by birthright; for that person was *crucified!* Such is the language Providence put in the mouth of Pilate; "SHALL I CRUCIFY YOUR KING?" "Yes," say the Jews, "we reject the lineal descendant of David, and prefer Cæsar." Rome triumphs, David expires, in the person of his Son; and with him expires all *direct* claim of right to the sceptre: the sceptre is departed from David, and if from David, from Judah—JESUS OF NAZARETH, THE KING OF THE JEWS!"

2. **SHILON**; a celebrated city of the tribe of Ephraim twelve miles from Shechem, Josh. 18. 19, 21.—*Watson*; *Calmet.*

**SHIMEI**; son of Gera, a kinsman of Saul, who, when David was obliged to retire from Jerusalem, began to curse him, and to throw stones, 2 Sam. 16: 5. David forgave him; though his language to Solomon (1 Kings 2: 9.) has been falsely represented as inconsistent with it.

David's charge to Solomon refers to three persons of three different descriptions; (1.) to Joab, who is clearly consigned to punishment; (2.) to the sons of Barzillai, who are clearly recommended to favor; and, (3.) to Shimei, who, as a dangerous man, is neither sentenced to punishment, absolutely, nor to safety, absolutely; but is

recommended to be treated according to his eventual demerits. See 1 Kings 3: 36—46.—*Calmet*.

SHINAR. (See BABYLON.)

SHIP. Vessels of all kinds are so styled in Scripture. In the four gospels we are to understand fishing vessels of a very moderate capacity.

SHISHIAK, king of Egypt, declared war against Rehobam in the fifth year of the reign of that prince, 2 Chron. 12: 2, 3, &c. This Shishak, according to Sir Isaac Newton, was Sesostris, the greatest conqueror, and the most celebrated hero, of all antiquity, being the son of Ammon, or the Egyptian Jupiter, and known to the Greeks by the name of Bacchus, Osiris, and Hercules; was the Belus of the Chaldeans, and the Mars or Mavors of the Thracians, &c. He made great conquests in India, Assyria, Media, Scythia, Phenicia, Syria, Judea, &c. His army was at last routed in Greece by Perseus; which, with other circumstances, compelled him to return home.—*Watson*.

SHITES; a Mohammedan sect that reject the traditions, and profess themselves to be the partizans or followers of Ali, to whom, and to his descendants, they maintain belongs the immanate or sovereign spiritual and temporal authority over the Mohammedans. This sect is dominant in Persia, as that of the Sunnites or Traditionists is in Turkey. It is divided into a number of minor sects, some of which hold the metempsychosis and other tenets of the Oriental philosophy.—*Hend. Buck*.

SHITTIM, SITTIM, SITTAH, Exod. 25: 5, 10, 13, 23, 28, 26: 26, 32, 37. 27: 1, 6. 39: 5, 35, 7, 24. 36: 20, 31, 36. 37: 1, 4, 10, 15, 25, 28. 38: 1, 6. Deut. 10: 3. Isa. 41: 19. What particular species of wood this is, interpreters are not agreed. The LXX. render it *incorruptible wood*. St. Jerome says the shittim wood grows in the deserts of Arabia, and is like white thorn, as to its color and leaves: but the tree is so large as to furnish very long planks. The wood is hard, tough, smooth, and extremely beautiful. It is thought that this wood is the black acacia, because that, it is said, is the most common tree growing in the deserts of Arabia; and agrees with what the Scriptures say of the shittim wood. The *acacia vera* grows abundantly in Egypt, in places far from the sea; in the mountains of Sinai, near the Red sea, and in the deserts. It is of the size of a large mulberry-tree. The spreading branches and larger limbs are armed with thorns, which grow three together; the bark is rough; the leaves are oblong, and stand opposite each other; the flowers, though sometimes white, are generally of a bright yellow; and the fruit, which resembles a bean, is contained in pods like those of the lupine. "The acacia tree," says Dr. Shaw, "being by much the largest and most common tree in these deserts, Arabia Petrea, we have some reason to conjecture, that the shittim wood was the wood of the acacia; especially as its flowers are of an excellent smell; for the shittah tree is, in Isa. 41: 19, joined with the myrtle and other fragrant shrubs."—*Watson*.

SHOES. (See SANDAL.)

SHOULDER. To give or lend the shoulder, for bearing a burden, signifies to submit to servitude, Gen. 49: 15. In a contrary sense, Scripture calls that a rebellious shoulder, (Neh. 9: 29) which will not submit to the yoke. See Zeph. 3: 9.—*Calmet*.

SHOUT; a great noise of alarm; (1 Thess. 4: 16.) or of joy and triumph; (Exod. 32: 18. Ps. 47.) or of lamentation and earnest prayer; (Lam. 3: 8.) of encouragement and excitement; (1 Sam. 17: 20.) of terror given to affright an enemy; (Jer. 1: 15. 51: 14.) or of applause, 1 Sam. 10: 24. Acts 12: 12.—*Brown*.

SHOWER, (JOHN,) an eminent divine, was born in Exeter, England, in 1657. Having pursued his preliminary studies with great success, he was encouraged to prepare for the ministry. He preached his first sermon in 1677, and the next year, when the kingdom was alarmed with the popish plot, was one of the dissenting ministers who joined with the appointed clergy of the established church in warning the nation against the Romish superstition. In 1685, on account of the warm persecution of dissenting ministers, he left England for Holland, where he continued till two years after the revolution, preaching the gospel at Rotterdam. He then returned to England. In 1669, he commenced preaching to a congregation in

Carrier's hall, in London. His labors were attended with such success, that he was soon under the necessity of removing to a larger place, which was found in Jewin street, and thence to a still larger place in Old Jewry. In 1713, he was seized with a paralytic shock, from which he never fully recovered. His constitution had previously become reduced by a malignant fever. In the same year he died. In his disposition he was peculiarly affectionate, which spirit diffused itself through all his ministrations. He was very successful in his labors, and will doubtless shine as a star in the firmament forever and ever.

He published numerous sermons, and other pious writings.—*Middleton's Evan. Biog.* vol. iv. p. 214.

SHRINES; either small forms of the temple of Ephesus, with Diana's image in them, or medals with the figure of the temple impressed thereon, Acts 19: 24.—*Brown*.

SHUMATHITES, were the inhabitants of Shema, (Josh. 15: 26.) or sons of Shobal, 1 Chron. 2: 53.—*Calmet*.

SHUNEM; a city of Issachar, Josh. 19: 18. 1 Sam. 28: 4. Eusebius places it five miles south of Taboi.—*Calmet*.

SHUR; a city in Arabia Petrea, which gave name to the desert of Shur, Gen. 16: 7. Exod. 15: 22. 1 Sam. 15: 7. 27: 8.—*Calmet*.

SHUSHAN, or SUSA, on the bank of the river Ulai, and the capital of Susiana, or Shusistan, in Persia; and seems to have had its name from the abundance of lilies growing about it. It is said to have been built by Memnon a little before the Trojan war. It was the winter residence of the Persian kings from the time of Cyrus, as a high ridge of mountains sheltered it from the north-east wind; but the sun so scorched it in the summer that the inhabitants were obliged to cover their houses with earth to about the depth of a yard; and if a lizard or serpent crept out it was likely to be burnt to death. Here Daniel had his vision of the ram and he-goat, Dan. 8. Darius Hystaspes, or Ahasuerus, greatly adorned this place. From hence he issued his decree for finishing the rebuilding of the temple, in gratitude for which the Jews called the eastern gate of their temple the gate of Shushan, and had a resemblance of that city carved thereon. Here also he kept his splendid feast, Esth. 1: 6. When Alexander seized this city, he found in it fifty thousand talents of gold, besides jewels and golden and silver vessels to an immense value. For above eleven hundred years it has lain in ruins, and is called Valdak. Tavernier thinks that the present Shustera is built near to the site of Shushan.

Mr. Kinner says, "About seven or eight miles to the west of Dzeppoul, commence the ruins of Shus, stretching not less, perhaps, than twelve miles, from one extremity to the other. Large blocks of marble, covered with hieroglyphics, are not unfrequently here discovered by the Arabs when digging in search of hidden treasure; and at the foot of the most elevated of the pyramids stands the tomb of Daniel." Of this tomb Sir John Malcolm observes, that "it is a small building, but sufficient to shelter some dervishes who watch the remains of the prophet, and are supported by the alms of pious pilgrims who visit the holy sepulchre. These dervishes are now the only inhabitants of Susa; and every species of wild beast roams at large over that spot on which some of the proudest palaces ever raised by human art once stood." He also observes, respecting the authenticity of this tomb, that "although the building at the tomb of Daniel be comparatively modern, nothing could have led to its being built where it is, but a belief that this was the real site of the prophet's sepulchre."—*Watson*; *Brown*.

SHUT; to close up, bar, Judg. 9: 5. *The doors are shut in the streets* when the aged man's teeth are gone, or he can scarcely open his lips; or when, between his death and interment, business in the house is stopped, Eccl. 12: 4. *Men shut up the kingdom of heaven* when they misrepresent the true mode of access to everlasting happiness, and hinder and discourage others from the use of the proper means of salvation, Matt. 23: 13. *Men are shut up to the faith* when God's law, providence, ordinances, and influences, concur to promote their believing in Jesus as the only Savior, Gal. 3: 23.—*Brown*.

SHROVE TUESDAY; the day before Ash Wednes-



day or Lent, on which, in former times, persons went to their parish churches to confess their sins.—*Hend. Buck.*

**SIBBES, (RICHARD, D. D.,)** an English divine, was born near Sudbury, on the borders of Suffolk, and was educated at Cambridge, where he entered in 1595. Having distinguished himself here as first scholar, he took all the degrees of the university with general approbation and applause. Whilst he was lecturer at St. Andrew's, it pleased God to change his heart; soon after which, he entered the ministry, and was appointed lecturer at Trinity church, in Cambridge. During the two last years of his life, he was vicar of Trinity parish. In 1618, he was elected preacher at Gray's inn, where his preaching was attended by many noble and learned auditors. About the year 1625, he was made master of Catharine hall, in the government of which he continued during the rest of his life. He died in 1635, in the fifty-eighth year of his age.

He is said to have admirably filled every station to which he was called. His erudition was very extensive, and as a preacher it is said, "he sometimes had a little stammering, but then his judicious hearers always expected some rare and excellent notion from him." His discourses turned much upon the incarnation of the Son of God; and as he was a man always disposed to undervalue himself, some one remarked, "I less wonder now at his noted humility, finding how often his thoughts dwelt upon the humiliation of Christ."

He published "The Bruised Reed," and the "Soul's Conflict;" also, "Divine Meditations and Holy Contemplations;" and some Sermons.—*Middleton's Evn. Biog.* vol. iii. p. 70.

**SIBYLLINE ORACLES;** prophecies delivered, it is said, by certain women of antiquity, showing the fates and revolutions of kingdoms. We have a collection of them in eight books. Dr. Jortin observes, that they were composed at different times by different persons; first by pagans, and then, perhaps, by Jews, and certainly by Christians. They abound with phrases, words, facts, and passages, taken from the LXX. and the New Testament. They are, says the doctor, a remarkable specimen of astonishing impudence and miserable poetry, and seem to have been, from first to last, and without any one exception, mere impostures.—*Hend. Buck.*

**SICARD, (ROCH AMBROSE CREVIERON,)** an eminent teacher of the deaf and dumb, was born, in 1742, at Fousseret, near Toulouse, and was brought up to the church. In 1789, he was chosen to succeed the abbé de l'Épee in the Parisian institution for the deaf and dumb; and he held this situation for many years, with honor to himself and great advantage to his pupils. He died May 10, 1822. He wrote Elements of General Grammar; several valuable works on the tuition of the deaf and dumb; was editor of the Catholic Annals; and assisted in the Encyclopedic Magazine.—*Davenport.*

**SIDON, or ZINOS;** a celebrated city and port of Phenicia, and one of the most ancient cities in the world; as it is supposed to have been founded by Sidon, the eldest son of Canaan, which will carry it up to above two thousand years before Christ. But if it was founded by Sidon, his descendants were driven out by a body of Phenician colonists, or Cushim from the east; who are supposed either to have given it its name, or to have retained the old one, in compliment to their god Siton, or Dagon.

Its inhabitants appear to have early acquired a pre-eminence in arts, manufactures, and commerce; and from their superior skill in hewing timber, by which must be understood their cutting it out and preparing it for building, as well as the mere act of felling it, Sidonian workmen were hired by Solomon to prepare the wood for the building of his temple. The Sidonians are said to have been the first manufacturers of glass; and Homer often speaks of them as excelling in many useful and ingenious arts, giving them the title of *Polydaioloi*. Add to this, they were, if not the first shipwrights and navigators, the first who ventured beyond their own coasts, and in those early ages engrossed the greatest part of the then commerce of the world. The natural result of these exclusive advantages to the inhabitants of Sidon was, a high degree of wealth and prosperity; and, content with the riches which their trade and manufactures brought them, they lived in ease

and luxury, trusting the defence of their city and property, like the Tyrians after them, to hired troops; so that to live in ease and security, is said in Scripture to be "after the manner of the Sidonians."

After the subversion of the Grecian empire by the Romans, Sidon fell into the hands of the latter; who, to put an end to the frequent revolt of the inhabitants, deprived it of its freedom. It then fell successively under the power of the Saracens, the Seljukian Turks, and the sultans of Egypt; who, in 1289, that they might never more afford shelter to the Christians, destroyed both it and Tyre. But it again somewhat revived, and has ever since been in the possession of the Ottoman Turks.—*Watson.*

**SIGN;** a token, or whatever serves to express, or represent, another thing. Thus, the Lord gave to Noah the rainbow as a sign of his covenant; (Gen. 9: 12, 13.) and for the same purpose he appointed circumcision to Abraham, Gen. 17: 11. See also Exod. 3: 12. Judg. 6: 17. In Isa. 8: 18, the word is used for a prophetic similitude: "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel." See also Ezek. 4: 3. and *EYE, ad fin.—Calmet.*

**SIHOR.** (See *EGYPT, RIVER OF.*)

**SILAS;** (Acts 15: 22.) one of the chief men among the first disciples, and thought by some to have been of the number of the seventy. On occasion of a dispute at Antioch, on the observance of the legal ceremonies, Paul and Barnabas were chosen to go to Jerusalem, to advise with the apostles; and they returned with Judas and Silas. Silas joined himself to Paul; and after Paul and Barnabas had separated, (Acts 15: 37—41. A. D. 51.) he accompanied Paul to visit the churches of Syria and Cilicia, and the towns and provinces of Lycaonia, Phrygia, Galatia, and Macedonia, &c. (See *PAUL.*)

Silas was very useful in preaching the gospel; (2 Cor. 1: 19.) and some refer to him what Paul says to the Corinthians: (2 Cor. 8: 18, 19.) "And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us, with this grace which is administered by us to the glory of the same Lord." &c. Peter conveyed his first epistle to the persons to whom he addressed it by the hand of Silas, whom he calls "a faithful brother."—*Calmet.*

**SILK;** (*meshi*, Prov. 31: 22. Ez. 16: 10—13. Rev. 18: 12.) It is certain that silk was imported into Europe, ages before the silk-worm that produces it; and it much resembled the hanks known at present, in form, color, and substance. In this state it was called *holoserica*, or whole silk; and a method was discovered of separating the threads, and working them up again in a thinner state, so that when woven the web resembled the modern gauze. It appears that Pamphila, a woman of Coa, first practised this art; and that the Coan vests, which were so transparent as to be called by a poet "woven air," were of this manufacture; though it is possible that they might originally be of cotton, or fine muslin. Silk was manufactured and colored at Tyre and Berytus; as well singly, as intermixed with other materials; and hence it was often used as synonymous with purple.

Silk was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman empire; but was long so dear in all these parts as to be worth its weight in gold.—*Calmet;* *Watson.*

**SILOA;** (the same as Siloam, Neh. 3: 15. Luke 13: 4.) a beautiful fountain under the walls of Jerusalem, towards the east, between the city and the brook Cedron; perhaps the same with Enrogel. It was the nearest to the temple, and associated with it, Isa. 8: 6.—*Watson.*

**SILVER.** (See *MONEY.*)

**SIMEON,** son of Jacob and Leah, was born A. M. 2247, Gen. 29: 33. 34: 25.

Jacob, on his death-bed, showed his indignation against Simeon and Levi for their cruelty to the Shechemites, Gen. 49: 5: "I will divide them in Jacob, and scatter them in Israel." And in effect these two tribes were scattered in Israel. As to Levi, he never had any fixed lot or portion; and Simeon received only a canton that was dismembered from the tribe of Judah. (Joshua 19: 1,

Ac.) and some other lands they went to conquer in the mountains of Seir, and the desert of Gedor, 1 Chron. 4: 27, 39, 42.

2. **SIMEON**; Luke 2: 25, 26, &c. Some have conjectured, that Simeon, who received Jesus Christ into his arms, was the same as Simeon the Just, the son of Hillel, and master of Gamaliel, whose disciple St. Paul was. (See **HILLEL**, and **SANHEDRIM**.)—*Watson*.

**SIMEON STYLITE**, a fanatic monk, was born, about 390, at Sisan, on the Syrian and Cilician frontier, and was the son of a shepherd. After having inflicted upon himself many ascetic severities, he took up his abode on the summit of a pillar. In this singular situation he existed, or rather vegetated, nearly forty years. He died about 459. He had many followers.—*Davenport*.

**SIMON MACCABÆUS**, surnamed Thossi, son of Mattathias, and brother of Judas and Jonathan. He was chief prince and pontiff of the Jews from A. M. 3860 to 3869, and was succeeded by John Hyrcanus. For the particulars of his life and transactions, see 1 Mac. 2: 65. 5: 17. 10: 74—82. 12: 33, &c. 13: 1, &c. 14: 4, &c. 15: 1, &c.

2. **SIMON**, the Canaanite, an apostle of Jesus Christ. It is doubtful whether the name of Canaanite was derived to him from the city Cana in Galilee, or whether it should not be taken according to its signification in the Hebrew, by deriving it from the root *cana*, "to be zealous;" and this is the opinion of some learned men. See Luke 6: 15. Acts 1: 13. where he is surnamed Zelotes; see also Matt. 10: 4. Mark 3: 18.

3. **SIMON**, brother of our Lord; (Matt. 13: 55. Mark 6: 3.) that is to say, his cousin-german, being son of Mary, sister to the holy virgin. He is thought to be the same with Simeon, bishop of Jerusalem, and son of Cleopas.

4. **SIMON MAGUS**. Of this heretic, or rather father of heresy, Dr. Burton gives the following account: Justin Martyr, about A. D. 140, presented a defence of Christianity to the emperor Antoninus Pius, in which he mentions, as a well-known fact, that Simon, a native of Gittum, a village in Samaria, came to Rome in the reign of Claudius, was looked upon there as a god, and had a statue erected to him, with a Latin inscription, in the river Tiber, between the two bridges. Justin adds, that nearly all the Samaritans, and a few also in other nations, acknowledged and worshipped him as the supreme God. There is in this passage such a minute detail, such a confident appeal to the emperor's own knowledge of what the apologist was saying, that we can hardly suppose the story to be false, when not only the emperor, but every person in Rome, would have been able to detect it. I would observe, also, that Justin Martyr was himself a native of Samaria; hence he was able to name the very place where Simon was born; and when he says, in his second defence, which was presented a few years later, "I have despised the impious and false doctrine of Simon which is in my country;" when we see the shame which he felt at the name of Christian being assumed by the followers of that impostor; we can never believe that he would have countenanced the story, if the truth of it had not been notorious; much less would he have given to his own country the disgrace of originating the evil.

From the detailed account which we have of Simon in the Acts of the Apostles, I should be inclined to infer these two things: 1. That St. Luke knew no earlier instance of apostasy from the gospel; and he mentions this because it was the first; and, 2. That when St. Luke wrote the Acts of the Apostles the heresy of Simon was widely spread; and therefore he tells his readers how it had begun. Concerning the remainder of Simon's life we know little, and in that little it is difficult to separate truth from fiction. I should be inclined, for the reasons given above, to believe the account of Justin Martyr, who says that Simon Magus went to Rome in the reign of Claudius, and attracted numerous followers. Eusebius quotes this passage of Justin Martyr; but he adds, upon some other authority, which he does not name, that St. Peter came to Rome at the same time; and that, in consequence of his preaching, the popularity of the impostor was entirely destroyed.

With respect to the doctrines of Simon Magus, we know for certain that Christ held a conspicuous place in

the philosophy which he taught: but to define with accuracy the various points of this philosophy, is a difficult, if not impossible, task. He believed that the world was created, not by the supreme God, but by inferior beings: he taught, also, that Christ was one of those successive generations of eons which were derived from God; not the eon which created the world; but he was sent from God to rescue mankind from the tyranny of the demiurgus, or creative eon. Simon was also inventor of the strange notion, that the Jesus who was said to be born and crucified had not a material body, but was only a phantom. His other doctrines were, that the writers of the Old Testament were not inspired by the supreme God, the Fountain of good, but by those inferior beings who created the world, and who were the authors of evil. He denied a general resurrection; and the lives of himself and his followers are said to have been a continued course of impure and vicious conduct. Such was the doctrine and the practice of Simon Magus, from whom all the pseudo-Christian or Gnostic heresies were said to be derived.—*Watson*.

**SIMON**, (**RICHARD**), a learned French Hebraist and theologian, was born, in 1658, at Dieppe; was professor of philosophy for several years at the college of Juilly; and died in 1712. His Critical History of the Old Testament was suppressed, because it denied Moses to be the author of the Pentateuch. He wrote various other theological and critical works.—*Davenport*.

**SIMONIANS**, or **St. SIMONIANS**; an infidel sect recently organized in Paris; whose fundamental principle is, that religion is to perfect the social condition of man; therefore Christianity is no longer suitable for society, because it separates the Christian from other men, and leads him to live for another world. (See **SAINT SIMON**.) The world requires a religion that shall be of this world, and consequently a God of this world. They reject whatever they suppose to have been derived from the philosophy of the East; they consider the Deity neither as spirit nor matter, but as including the whole universe, and are thus plainly pantheists; and they regard evil as nothing more than an indication of the progress which mankind are doomed to make in order to be freed from it; in itself, they maintain it is nothing. Its members are principally of the higher ranks, and are displaying, not without success, the greatest activity in spreading the venom of their infidel principles. They occupy, in Paris, the largest and most handsomely fitted halls, where they meet in great numbers.

What is very curious in the history of the St. Simonians is, that they were at first merely philosophers, and not at all the founders of a religion. They spoke of science and industry, but not of religious doctrines. All at once, however, it seemed to occur to them to teach a religion. Then their school became a church, and their association a sect. It is evident that with them religion was not originally the end of their institution, but has been employed by them as the means of collecting a greater number of hearers.—*Hend. Buck*.

**SIMONY**, is the corrupt presentation of any one to an ecclesiastical benefice, for money, gift, or reward. It is so called from the resemblance it is said to bear to the sin of Simon Magus, though the purchasing of holy orders seems to approach nearer to this offence. It was by the canon law a very grievous crime; and is so much the more odious, because, as Sir Edward Coke observes, it is ever accompanied with perjury; for the presentee is sworn to have committed no simony.—*Hend. Buck*.

**SIMPLE**. This term is capable of a good, a bad, or an indifferent meaning. Simplicity of mind is piety, integrity, innocence of intention, &c. Rom. 16: 19. Weak simplicity, on the contrary, is credulity, easily imposed on, easily deluded, Prov. 19: 15. 20: 3. "The simple believe every word," report, rumor: "the simple pass on and are punished;" they do not look before them, or take proper steps to avoid evil. Wisdom invites the simple, the uninformed, the unstudied, to learn of her, to partake of her refreshments, and to be revived by her delicacies, Prov. 9: 4. See also Psal. 19: 7. 116: 6. Ezek. 45: 20. 2 Cor. 1: 12. 11: 3.—*Gabnet*.

**SIMPLICIUS**; a Roman senator, who, together with forty-two others, was beheaded on account of his religion. The forty-three heads were all set up on the city gates.

These martyrdoms took place under the emperor Maximian, about A. D. 235.—*Fox*, p. 25.

SIMPSON, (ROBERT, D. D.,) theological and resident tutor of Hoxton academy, was born at Little Tillyery, near Milnathort, in Kinrosshire, Scotland, February 15, 1746. His ancestors were persons eminent for integrity, and for an ardent attachment to the cause of vital Christianity. At an early age Mr. Simpson afforded proofs of superior genius; and when, in addition to this, he displayed marks of genuine piety, it cannot be a matter of wonder that his ardent desire for the Christian ministry should be encouraged by his father. When he had completed his academic term, he preached in Yorkshire and Lancashire, and was for several years pastor of a church at Bolton-le-Moors, near Manchester.

In 1780, he was married to Miss Sarah Lee, a lady of great piety and information; and in the year 1786, he visited the metropolis. He came then a perfect stranger, but his preaching attracted considerable attention, gained him many friends, and obtained for him an established reputation. On the resignation of Dr. Addington, a more commodious range of building was provided at Hoxton for the reception of dissenting students, of which Mr. Simpson was chosen president; and the institution from this time was designated the Hoxton academy. He now applied the undivided energies of his mind to the discharge of his duties. The number of candidates for admission greatly increased, the tone of instruction was raised still higher, and the labors of the students more appreciated than ever. He impressed upon his pupils the stamp of his own piety, and by uniting decision with candor, he avoided that indifference to fixed theological notions, which, by some persons, has been approved and adopted, but which must ever be the ruin of the best interests of individuals, and of the prosperity of Christian dissenting congregations.

His health failing, in May, 1817, he tendered his resignation to the committee. It was accepted, but with reluctance. A vote was then passed, that, on account of the high sense entertained of his past services, his salary should be continued to him to the end of his life. Though he had resigned, he continued to lecture his classes as often as illness would permit him. He died December 21, 1817.—*Jones' Chris. Biog.*

SIMPSON, (DAVID,) author of the "Plea," was born in the parish of Ingleby Arncliffe, near Northallerton, in the county of York, October 12th, 1745. His father was a respectable farmer; and, as David was his only son, he intended him for the same occupation. He received his grammar learning at Scorton school, under the tuition of Mr. Noble; but having made up his mind to enter the ministry, he prevailed on his father to send him to Cambridge, where he entered St. John's college, and prosecuted his studies during a period of three years. While here, he formed an intimacy with the celebrated Robert Robinson, pastor of the Baptist church in that place, a man who took pleasure in making himself useful to young men of piety and talents destined to the work of the ministry.

He was successively curate of Ramsden, Buckingham, and Macclesfield, at which last place he was silenced by the bishop of Chester. He had, however, enlisted a number of friends in his favor, and in a little time a new edifice was erected for him, an elegant and beautiful building, which was consecrated, and in which he began to officiate with great zeal and usefulness. In this situation he continued to labor to the close of his life, which terminated, March 24th, 1799, at the age of fifty-four, just as he was on the point of leaving the established church.

His literary productions are, "Seven Sermons on different Subjects," 1771, octavo; "Sacred Literature," four volumes, octavo, 1788; "Essay on the Authenticity of the New Testament," 1793; "A Key to the Prophecies," 1795; "A Plea for the Deity of Jesus Christ, and the Doctrine of the Trinity," octavo, 1798, 1812. But the most popular of his publications is his "Plea for Religion and the Sacred Writings," of which the *eleventh edition* made its appearance in octavo, 1829. It is addressed to the disciples of Thomas Paine, and wavering Christians of every persuasion, and comprises a mass of important and interesting information.—*Jones' Chris. Biog.*

SIMULTANEUM; a term used in Germany to express the joint religious service of a congregation made up partly of Protestants and partly of Catholics. At the celebration of a marriage, for example, the Protestant clergyman delivers a sermon, on the duties of the married state, from the pulpit of a Roman Catholic church; the Catholic priest then says mass at the altar, and performs the ceremony; after which the Protestant minister goes to the altar, from which he blesses the new married pair. Such exhibitions are generally regarded as instances of praiseworthy liberality; but they are rather to be viewed as resulting from indifference to religious principle.—*Hend. Buck.*

SIN, DESERT OF. To this the tenth station the Israelites came exactly a month after they left Egypt. And here again they murmured for "the bread and the flesh-pots of Egypt." So the Lord gave them quails for a day, and manna for forty years, till they came to the borders of Canaan. On this occasion the institution of the Sabbath was revived, as a day of rest, which had been intermitted during their Egyptian bondage. On this day there fell no manna, but on the preceding they were directed to gather two days' provision. To perpetuate the memorial of "this bread from heaven" to future generations, a pot of manna, which was preserved fresh by a standing miracle, was ordered to be laid up beside the ark of the covenant, in the sanctuary, Exod. 16.—*Watson.*

SIN; the transgression of the law, or want of conformity to the will of God, 1 John 3: 4. 1. Original sin, or **in**hereditary depravity, is that whereby our whole nature is disordered, and our inclinations rendered contrary to the law of God. This is sometimes called indwelling sin, Rom. 7. (See DEPRAVITY, HUMAN.) The imputation of the sin of Adam to his posterity is also what some divines, not very properly, call original sin. 2. Actual sin is a direct violation of God's law, and generally applied to those who are capable of committing moral evil; as opposed to idiots, or children, who have not the right use of their powers. 3. Sins of omission consist in the leaving those things undone which ought to be done. 4. Sins of commission are those which are committed against affirmative precepts, or doing what should not be done. 5. Sins of infirmity are those which arise from the infirmity of the flesh, ignorance, surprise, snares of the world, &c. (See INFIRMITY.) 6. Secret sins are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of, Psalm 19: 12. 7. Presumptuous sins are those which are done boldly, and against light and conviction. (See PRESUMPTION.) 8. Unpardonable sin seems to consist in the malicious ascription of the dispensations, gifts, and influences of the Spirit to the power of Satan. The reason why this sin is never forgiven, is not because of any want of sufficiency in the blood of Christ, nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy, i. e. the power of the Holy Spirit, applying the redemption of the gospel to the souls of men.

There is, however, another view of this unpardonable offence, which deserves consideration. It is plain, says bishop Tomline, that this sin against the Holy Ghost could not be committed while our Savior was upon earth, since he always speaks of the Holy Ghost as not being to come till after his ascension into heaven. A few days after that great event, the descent of the Holy Ghost enabled the apostles to work miracles, and communicated to them a variety of other supernatural gifts. Hence it appears that the sin against the Holy Ghost consisted in finally rejecting the gospel as preached by the apostles, who confirmed the truth of the doctrine which they taught "by signs and wonders, and divers miracles, and gifts of the Holy Ghost," Heb. 2: 4. It was unpardonable, because this was the consummation of the proofs afforded to the men of that generation of the divine mission of Christ. This sin was manifestly distinct from all other sins; it indicated an invincible obstinacy of mind, an impious and unalterable determination to refuse the offered mercy of God. This view will serve to explain those passages in the epistle to the Hebrews, in which the hopeless case of Jewish apostates is described. (But see BLASPHEMY.)

The sinfulness of man is, 1. Universal as to the subjects of it, Rom. 3: 23. Isa. 53: 6. 2. General, as to all the powers of man, Isa. 1: 6. 3. Awful, filling the mind with

constant rebellion against God and his law. 4. Hateful to God, Job 15: 16. And, 5. Punishable by him, with everlasting punishment, 1 Sam. 2: 9, 10. Rom. 2: 9. While we contemplate the nature, the evil, the guilt, the consequences of sin, it is our happiness to reflect, that the same holy and glorious Being against whom it is committed, has in his unspeakable mercy provided a remedy for it; and that he "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (See ATONEMENT, RECONCILIATION.)—*Edwards, Wesley, and Taylor, on Original Sin; Gill's Body of Div.*, article *Sin*; *King's and Jenyns' Origin of Evil; Burroughs' Exceeding Sinfulness of Sin; Dr. Owen on Indwelling Sin; Dr. Wright's Deceitfulness of Sin; Dr. Goodwin's Aggravations of Sin; Fletcher's Appeal to Matter of Fact; Williams' Answer to Belsham; Watts' Ruin and Recovery; Howe's Living Temple; Dneight's Theology; Dr. Smith's Sermon on the Permission of Evil; Orme on Blasphemy against the Holy Spirit; Fuller's Works; Payson's Sermons; Pike's Persuasive.*—*Hend. Buck; Watson.*

SINAI; a famous mountain of Arabia Petraea, on which God gave the law to Moses, Exod. 19: 1. 24: 16. 31: 18. 34: 2, 4, &c. Lev. 25: 1. 24: 46. It stands in a kind of peninsula, formed by the two arms of the Red sea; one extending north, called the gulf of Kolsum; the other extending east, called the gulf of Elan. The Arabs call mount Sinai by the name of Tor, that is, the mountain, of excellence; or Gibel Mousa, "the mountain of Moses." It is two hundred and sixty miles from Cairo, which is a journey of ten days.

The wilderness of Sinai, where the Israelites continued encamped almost a year, and where Moses erected the tabernacle of the covenant, is considerably elevated above the rest of the country; the ascent to it is very craggy, the greater part cut out of the rock; then one comes to a large space of ground, which is a plain surrounded on all sides by rocks and eminences, whose length is nearly twelve miles. Towards the extremity of this plain, on the north, two high mountains appear; the highest is called Sinai, the other, Horeb. They are of very steep ascent, and do not stand on much ground in comparison to their extraordinary height. Sinai is at least one third part higher than the other, and its ascent more upright and difficult. The top of the mountain terminates in an uneven and rugged space, which might contain about sixty persons. Mount Horeb stands west of Sinai; so that at sunrise the shadow of Sinai covers Horeb. Besides a little fountain at the top of Sinai, there is another at the foot of Horeb, which supplies the monastery of St. Catharine. Five or six paces from thence they show a stone, whose height is four or five feet, and breadth about three, which they say is the very stone from whence Moses caused the water to gush out. Its color is of a spotted gray; and it is, as it were, set in a kind of earth, where no other rock appears. This stone has twelve holes or channels, which are about a foot wide, from whence they say the water issued which the Israelites drank.—*Watson.*

SINCERITY; freedom from hypocrisy or dissimulation. The Latin word *sincerus*, from which our English word *sincere* is derived, is composed of *sine* and *cera*, and signifies without wax, as pure honey, which is not mixed with any wax; thus denoting that sincerity is a pure and upright principle. The Greek word *helicrinea*, translated sincerity, (2 Cor. 1: 12.) signifies properly a judgment made of things by the light and splendor of the sun; as, in traffic, men hold up goods they are buying to the light of the sun, to see if they can discover any defect in them. Thus, those who are truly sincere can bear the test of light, and are not afraid of having their principles and practices examined by it.

This word, however, like many others, is abused, and often becomes a subterfuge for the ungodly and the indolent, who think that their practice is nothing; but that sincerity, or a good heart, as they call it, is all in all. But such deceive themselves, for a tree is known by its fruits; and true godly sincerity will evidence itself by serious inquiry, impartial examination, desire of instruction, unprejudiced judgment, devotedness of spirit, and uniformity of conduct. The reader will find this subject ably handled in *Gurnall's Christian Armor*, vol. ii. p. 121—148, and

*Wilberforce's Practical View.* (See HYPOCRISY.)—*Hend. Buck.*

SINGING; an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion, in all ages and periods of time. It was a part of the worship of the heathens. It was practised by the people of God before the giving of the law of Moses; (Exod. 15.) also under the ceremonial law. Under the gospel dispensation it is particularly enjoined, Col. 3: 16. Eph. 5: 19. It was practised by Christ and his apostles, (Matt. 26: 30.) and in the earliest times of Christianity. The praises of God may be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding, 1 Cor. 14: 15.

It is to be lamented, however, that this ordinance has not that attention paid to it which it deserves. That great divine, president Edwards, observes, that "as it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing that cannot be decently performed at all without learning. Those, therefore, (where there is no natural inability,) who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." We leave those who are wilfully dumb in God's house to consider this pointed remark. (See *MUSIC*, and *PSALMODY*.)

*Bishop Beveridge's Thesaurus; Stillingfleet's and Bishop Horne's Sermons on Church Music*; No. 630 of the eighth vol. of the *Spectator*; *Bishop Horne on the 150th Psalm*; *Theol. Mag.* vol. ii. p. 427, and vol. iv. pp. 333, 458; *Biblical Mag.* vol. ii. p. 35; *Ridgley's Body of Div. ques.* 155; *Haneis' Church History*, vol. i. p. 403; *Williams' Historical Essay on Church Music, prefixed to Psalmody Evangelica*, vol. ii. p. 56; *Bedford's Temple Music*; *Lyra Evangelica*; *Practical Discourses on Singing in the Worship of God, preached at the Friday Evening Lecture in East Cheap, 1708*; *Dodwell's Treatise on the Lawfulness of Instrumental Music in Holy Duties.*—*Hend. Buck.*

SINIM, (Isa. 49: 12.) is thought by Mr. Taylor, Dr. Morison, and other writers, to be China, which Dr. Hagar, in two very learned tracts, has attempted to prove was well known to the Greeks in early ages; and that the trade in silk was the life and soul of their intercourse with it. (See *NOAH*.)—*Calmet.*

SION, or ZION; the name of the loftiest mountain on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood when David took possession of it, and transferred his court thither from Hebron; whence it is frequently called the city of David; and from his having deposited the ark here, it is also frequently called "the holy hill." It is on the south side of the city, rising abruptly from the valley of Hinnom about four hundred feet. (See *JERUSALEM*.)

When Dr. Richardson visited this spot, one part of it supported a crop of barley, and another was undergoing the labor of the plough; in which circumstance we have another remarkable instance of the fulfilment of prophecy: "Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps," Mic. 3: 12.—*Calmet.*

SISERA. (See *JAEI*.)

SISTER, in the style of the Hebrews, has equal latitude as brother. (See *BROTHER*.) In the law (Lev. 18: 18.) it is forbidden to take to wife the sister of a wife; literally, "Thou shalt not take a wife over her sister to afflict her;" as if meaning to forbid polygamy. In the gospels, the brothers and sisters of Jesus Christ are his cousins, children of the sisters of the holy virgin, Matt. 13: 56. Mark 6: 3.—*Watson.*

SITTING. (See *BED*; *EATING*; and *ACCURBATION*.)

SIVAN; the name of a Hebrew month; the third of the holy year; the ninth of the civil year. (See *MONTH*.)—*Calmet.*

SIX ARTICLES, LAW OF. (See *STATUTES*.)

SKENANDOHO, an Indian chief, resident at Oneida, in the state of New York. He was a brave and intrepid warrior in youth, and an able counsellor in age. He watched the Canadian invasions with the cunning of the





1890

MOUNT SINAL, SANDUS CHA. 3 V1  
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fox, and repelled them with the agility and fierceness of the mountain cat. To his vigilance the inhabitants of German flats, on the Mohawk, were indebted for preservation from massacre. His influence brought his tribe to our assistance in the war of the revolution. Among the Indian tribes he was called "the white man's friend." In his youth he was very savage, and addicted to drunkenness. Through the instructions of Mr. Kirkland, a missionary, he lived a reformed man for more than sixty years. He died in Christian hope, at Oneida, March, 1816, aged one hundred and six or one hundred and ten years. From attachment to Mr. Kirkland, he had often expressed a desire to be buried near his minister, that he might, as he said, "go up with him at the great resurrection." For several years he kept his dress for the grave prepared. He often went to Clinton to die, that his body might lie near his Christian teacher. A short time before his death, he said to a friend by an interpreter, "I am an aged hemlock; the winds of a hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged, have run away and left me; why I live, the great Good Spirit only knows. Pray to my Jesus, that I may have patience to wait for my appointed time to die." —Allen.

SLANDER, according to Dr. Barrow, is uttering false speeches against our neighbor, to the prejudice of his fame, safety, welfare; and that out of malignity, vanity, rashness, ill-nature, or bad design. The principal kinds of slander are these:—1. Charging others with facts they are not guilty of. 2. Affixing scandalous names and odious characters which they deserve not. 3. Aspersing a man's actions with foul names, imputing that they proceed from evil principles, or tend to bad ends, when it doth not, or cannot appear. 4. Perverting a man's words or acts disadvantageously by affected misconstruction. 5. Partial or lame representation of men's discourse or practice, suppressing some part of the truth, or concealing some circumstances which ought to be explained. 6. Instilling sly suggestions which create prejudice in the hearers. 7. Magnifying and aggravating the faults of others. 8. Imputing to our neighbor's practice, judgment, or profession, evil consequences which have no foundation in truth.

Of all characters in society, a slanderer is the most odious, and the most likely to produce mischief. "His tongue," says the great Massillon, "is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain equally as on the chaff; on the profane as on the sacred; which, wherever it passes, leaves only desolation and ruin; it digs even into the bowels of the earth; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently smothered, up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is a world, an assemblage of iniquity, a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds in its speeches the hidden venom of the heart; an unworthy duplicity, which praises to the face, and tears in pieces behind the back; a shameful levity, which has no command over itself or words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce an absent brother; a scandal, where we become a subject of shame and sin to those who listen to us; an injustice, where we ravish from our brother what is dearest to him. It is a restless evil, which disturbs society; spreads dissension through cities and countries; disunites the strictest friendships; is the source of hatred and revenge; fills wherever it enters with disturbances and confusion; and everywhere is an enemy to peace, comfort, and Christian good breeding. Lastly, it is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches; even its praises are poisoned; its applauses malicious; its silence criminal; its gestures, motions,

and looks, have all their venom, and spread it each in their way. Still more dreadful is this evil when it is found amongst those who are the professed disciples of Jesus Christ. Ah! the church formerly held in horror the exhibitions of gladiators, and denied that believers, brought up in the tenderness and benignity of Jesus Christ, could innocently feast their eyes with the blood and death of these unfortunate slaves, or form a harmless recreation of so inhuman a pleasure; but these renew more detestable shows; for they bring upon the stage, not infamous wretches devoted to death, but members of Jesus Christ, their brethren; and there they entertain the spectators with wounds which they inflict on persons who have devoted themselves to God!" *Barrow's Works*, vol. i. ser. 17, 18; *Massillon's Sermons*, vol. i. ser. 5; and article EVIL SPEAKING.—Hend. Buck.

SLAVERY; compulsory servitude. To punish the indignity received from his son Ham, Noah foretold the slavery of his descendants, Gen. 9: 25. The descendants of Abraham always valued themselves on their liberty. "We have never been servants to any," said the Jews, John 8: 33. The Hebrews have, however, been subject to several princes; to the Egyptians, the Philistines, the Chaldeans, the Grecians, and the Romans. But this is not slavery in the strict sense of the word.

Moses notices two or three sorts of slaves among the Hebrews; who had foreign slaves, obtained by capture, by purchase, or born in the house. Over these, masters had an entire authority; they might sell them, exchange them, punish them, judge them, and even put them to death, without public process: in which the Hebrews followed the rules common to other nations, except as they were modified by the humane precepts of the Mosaic code.

In Exodus 21. Moses enacts regulations concerning Hebrew slaves. A Hebrew might fall into slavery several ways: 1. If reduced to extreme poverty, he might sell himself, Lev. 25: 39. 2. A father might sell his children as slaves, Exod. 21: 7. 3. Insolvent debtors might be delivered to their creditors as slaves, 2 Kings 4: 1. 4. Thieves not able to make restitution for their thefts, or the value, were sold for the benefit of the sufferers, Exod. 22: 3. 5. They might be taken prisoners in war. 6. They might be stolen, and afterwards sold for slaves, as Joseph was sold by his brethren. 7. A Hebrew slave redeemed from a Gentile by one of his brethren, might be sold by him to another Israelite.—Calmet.

SLEEP, SLEEPING, SLUMBERING, is taken either for the sleep or repose of the body; or for the sleep of the soul, which is supineness, indolence, stupidity; or for the sleep of death. St. Peter says of the wicked, "Their damnation slumbereth not," 2 Pet. 2: 3. God is not asleep, he will not forget to punish them in his own due time.—Watson.

SLEIDAN, (JOHN PHILIPSON,) a historian, whom Protestant Germany considers as its Livy, was born in 1506, at Schleide, in the electorate of Cologne, and completed his studies at the universities of Paris and Orleans. For many years he was confidential secretary to cardinal du Bellay. Having, however, espoused the doctrines of the Reformation, he settled at Strasburg; was employed in various negotiations; and died in 1556. Of his works the most important are, a History of the Reformation; and a History of the Four Ancient Monarchies.—Davenport.

SLIME. (See BITUMEN.)

SLING. (See ARMS, MILITARY.)

SMALCALDIC LEAGUE. (See LEAGUE.)

SMALCALS, ARTICLES OF. (See ARTICLES.)

SMALLEY, (JOHN, D. D.) minister of Berlin, Connecticut, was born in Lebanon, June 4, 1734; graduated at Yale college in 1756; was ordained April 19, 1758; and died June 1, 1820, aged nearly eighty-six.

He was a distinguished theologian and a faithful and successful preacher. He published *Sermons on Natural and Moral Inability*, 1760; *Eternal Salvation not a Just Debt*, against John Murray, 1785; *Concio ad Clerum*; at the election, 1800; *Sermons*, on connected subjects, 1803; *Sermons*, two vols.—Allen.

SMELL. (See SCENT.)

SMITE; to strike. The word is often used for to kill.

To smite with the tongue, is to load with injuries and reproaches, with scandalous reflections. To smite the thigh, denotes indignation, trouble, astonishment, Jer. 31: 19.—*Calmet*.

SMITH, (ADAM,) a celebrated writer on morals and political economy, was born June 5, 1723, at Kirkcaldy, in Scotland. His education he received at the grammar-school of his native town, the university of Glasgow, and Balliol college, Oxford. On leaving the latter seminary, in 1748, he delivered lectures on rhetoric and polite literature at Edinburgh; in 1757, he was chosen professor of logic at Glasgow; and, in the following year, he was removed to the chair of moral philosophy. His *Theory of Moral Sentiments*, which appeared in 1759, established his reputation, and led to his being engaged, in 1763, to accompany the duke of Buccleugh in his travels. On his return, after an absence of three years, he lived in retirement during ten years, which period was occupied in the composition of his admirable *Inquiry into the Nature and Causes of the Wealth of Nations*. It was published in 1776. He died in 1790, one of the commissioners of Scotch customs.—*Davenport*.

SMITH, (MISS ELIZABETH,) was born in December, 1776, in the county of Durham, where her parents then lived in affluence. She was remarkable, in her early years, for a thirst after knowledge, for regularity, and reflection. During her youth she did not seem to have enjoyed any peculiar advantages, except in the instruction of her mother, who appears, from some of her letters, to have possessed an elegant and cultivated understanding. In 1785, Mr. and Mrs. Smith removed to Piercefield, a celebrated and romantic seat on the Wye, where, in the summer of 1789, Elizabeth became acquainted with the lady who published her life. In 1793, a bank in which Mr. Smith was engaged, failed; and this unexpected stroke at once reduced Elizabeth and her family from affluence to very narrow circumstances.

From that time till the summer of 1801, Miss Smith had no certain home. Some part of that period she passed with Mrs. H. Bowdler, at Bath; several years were spent in Ireland, where Mr. Smith was quartered, amidst the inconveniences and distractions of military cantonments; and the rest, at the houses of friends, or in a hired house on the banks of the Ulster. During these years, and under such disadvantages, Miss Smith acquired that variety and depth of erudition, which justly rendered her an object of admiration to all who knew her. After the year 1801, Miss Smith principally resided at a small farm and mansion seated among the lakes; where, in the summer of 1805, she caught a cold, which, though at first it seemed trifling, terminated her life on the 7th of August, 1805, at the age of twenty-nine.

Her person and manners were extremely pleasing, with a pensive softness of countenance that indicated deep reflection; but her extreme timidity concealed the most extraordinary talents. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with geometry, algebra, and other branches of the mathematics. She was a very fine musician. She drew landscapes from nature extremely well, and was a mistress of perspective. She showed an early taste for poetry. With all these acquirements she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate; nothing was neglected which a woman ought to know; nor was any duty omitted which her situation in life required her to perform. The only monuments of her talents which survive her, are a translation of the book of Job from the original, a translation of the *Life of Klopstock*, and *Fragments*.

Although Miss Smith shone pre-eminently as a literary character, yet she appeared most brilliant and endearing when viewed through her exalted piety and sincere religion. It was this that raised her above the world, and taught her, at sixteen years of age, to resign its riches and its privileges almost without regret, and to support with dignity a very unexpected change of situation. It taught her seriousness and humility, kindness, resignation, and contentment. It sustained her through the trials of life,

and cheered her dying hours. See *Life of Miss Elizabeth Smith*, by Mrs. Bowdler.—*Jones' Chris. Biog.*

SMITH, (SAMUEL STANHOPE, D. D.,) president of Princeton college, and the son of Robert Smith, D. D., one of the most able theologians of his age, was born at Pequea, Pennsylvania, March 16, 1750, and graduated in 1769, at Princeton, where he was afterwards two years a tutor. Being an eloquent and popular preacher in Virginia, Hampden Sidney college was instituted with the design that he should become its president. After being at the head of that college a few years, he was appointed in 1779 professor of moral philosophy at Princeton. In the absence of Dr. Witherspoon as a member of congress, much of the care of the college devolved upon him; and after his death, in 1794, he was elected his successor. In consequence of growing infirmities he resigned his office in 1812, and died August 21, 1819, aged sixty-nine. He published an *Essay on the causes of the variety of the complexion and figure of the human species*, 1788, in which he ascribed all the variety to climate, the state of society, and the manner of living; *Sermons*, octavo, 1801; *Lectures on the Evidences of the Christian Religion*, duodecimo, 1809; on the *Love of Praise*, 1810; a continuation of Ramsay's *History of the United States*, from 1808 to 1817; *Lectures on Moral and Political Philosophy*; the *Principles of Natural and Revealed Religion*.—*Allen*.

SMOKE. In allusion to the burning of Sodom, the smoke of a land, or people, is said to rise up to heaven, when their judgments are conspicuous and terrible.—*Brown*.

SMYRNA; a city of Ionia in Asia Minor, and one of the finest in all the Levant. It contended for the honor of giving birth to Homer, and its title is by many thought to be the best founded. The Christian church in Smyrna was one of the seven churches of Asia to which the apostle John was commanded to address an epistle, Rev. 2: 8.—10. Polycarp is supposed at the time to have been its pastor.

The present Smyrna, which the Turks call Esmir, is about four miles in circumference, and contains a population of about a hundred thousand souls. It is less remarkable for the elegance of its buildings than for the beauty of its situation, the extent of its commerce, and the riches of its inhabitants.—*Watson*.

SO; king of Egypt, 2 Kings 17: 4. Usher and Marsham think So to be Sabacon, king of Ethiopia, who is taken for the first king of the dynasty of Ethiopians in Egypt, and who, according to Usher, began to reign A. M. 3277, having taken and burnt alive Boechoris, king of this country. He reigned eight years, and had for his successor Sevechus, whom Usher thinks to be the Sethon of Herodotus, lib. ii. cap. 141.—*Calmet*.

SOAP; a composition made of ashes and tallow, or of these and lime, and used for washing and whitening of cloth, and sometimes in medicine. Perhaps the Jewish *norrit* was only the herb soapwort, or alum. Jesus Christ is likened to *fuller's soap*; as by his word, his Spirit, and blood, he purifies the world and cleanses the souls of men, Mal. 3: 2. Men's endeavors to hide or dissemble their vices, or even their own attempts to forsake them, are called *muck soap*, Jer. 2: 22.—*Brown*.

SOBIESKI III., (JOHN,) king of Poland, surnamed the Great, was born, in 1629, of an illustrious family, at the castle of Olesko, in Poland. In the Polish wars, from 1648 to 1674, he distinguished himself on numerous occasions; not only by being one of the bravest where many were brave, but also by superior military genius. During that period he gained several battles, in spite of an enormous disparity of numbers against him. In 1674, he was raised to the throne, and he led his troops to fresh victories. He repeatedly defeated the Turks and Tartars, and overran Moldavia and Wallachia; but the greatest of his exploits was the raising of the siege of Vienna, in 1683, by which he saved Europe from all the calamities consequent upon an irruption of the Ottoman forces. He died in 1696.—*Davenport*.

SOBRIETY; freedom from any inordinate passion. It is necessary on all occasions: when we read, when we hear, when we pray, when we converse, when we form



schemes, when we pursue them, when we prosper, when we fail. Sobriety is necessary for all descriptions of character; it is necessary for the young and for the old; for the rich and the poor, for the wise and for the illiterate; all need to "be sober."

The necessity of sobriety is especially obvious, 1. In our inquiries after truth, as opposed to presumption. 2. In our pursuit of this world, as opposed to covetousness. 3. In the use and estimate of the things of this world, as opposed to excess. 4. In trials and afflictions, as opposed to impatience. 5. In forming our judgment of others, as opposed to censoriousness. 6. In speaking of one's self, as opposed to egotism.

Many motives might be urged to this exercise, as, 1. The general language of Scripture, 1 Pet. 5: 8. Phil. 4: 5. Tit. 2: 12. 1 Pet. 4: 7. 2. Our profession as Christians. 3. The example of Jesus Christ; and, 4. The near approach of death and judgment." (See DRUNKENNESS; MODERATION.)—*Hend. Buck.*

**SOCINIANISM**; the doctrine of the Socinians. Faustus Socinus, who died in Poland in 1604, is generally considered as the founder of this denomination; and from him they derive their name. Modern Socinians, however, claim the appellation of Unitarians, as more descriptive of their tenets, since they do not acknowledge all the doctrines of Socinus. But neither do any other denomination of professing Christians hold all the doctrines of their respective founders: it is sufficient for the purpose of just discrimination, if they hold the leading or peculiar sentiments of the party, in order to warrant their being called by his name.

The term Unitarian, as implying a denial of three persons in the Godhead, might be proper to distinguish Socinians from Trinitarians; but when understood in its popular sense, as not only denying the revealed distinction in Deity, but also as exclusively maintaining the divine unity, which all Trinitarians contend for no less than themselves, the appellation ceases to be appropriate, and therefore has been strongly objected to by the Calvinoists, and other Trinitarians. The Jews, the Mohammedans, the Sabellians, the Swedenborgians, and even the deists, allow of only one person in the divine essence; of course the Socinians cannot plead any preferable claim over them to be called Unitarians. Being, nevertheless, zealous advocates for the simple humanity of Christ, and maintaining that the Savior is merely a human being, some of them have taken the name of "Humanitarians," which is certainly more descriptive of their leading sentiment; while others of them choose to call themselves "Rational Christians."

Their sentiments are as follows: that the Father, and he alone, is truly and properly God; that the Son had no existence whatsoever, before he was conceived by the virgin Mary; and that the Holy Spirit is no distinct subsistence from the Father and the Son, but that the title is merely figurative, denoting the power or energy of God. They confess that Christ is called God in the Holy Scriptures; but contend that it is only a deputed title, investing him with great authority; and that while he is nominally God, he is really nothing more than a mere man: yet that he was an extraordinary person, acting under a divine commission as a teacher of truth and righteousness; and that in him the prophecies relating to the Messiah were completely, though not literally, fulfilled. They admit the whole history of his ascension and glorification in its literal acceptance; but, believing him to be a mere man like themselves, though endowed with a large portion of divine wisdom, they assert that the only objects of his mission were, to teach the efficacy of repentance, without any proper atonement for sin, as a means of restoring us to the divine favor; to exhibit in his life and conduct an example for our imitation; to seal his doctrine with his blood; and in his resurrection from the dead, to furnish a proof of the certainty of our resurrection at the last day.

Their doctrine respecting the atonement is, that God requires no consideration or condition of pardon, but the repentance of the offender; and that, consequently, the death of Christ was no real sacrifice for sin; and though it be so called in Scripture, it is merely in a figurative sense, by way of allusion to the Jewish sin-offerings; just as our praises and other good works are called sacrifices,

because they are something offered up to God. The mediation of Christ is wholly rejected, and the pardon of sin is said to be dispensed solely on account of men's personal virtue, without any regard to the sufferings or merit of another. They explode the doctrine of original sin, and also that of divine influence upon the mind, contending that the latter was peculiar to the times of the apostles, and was merely subservient to the purpose of working miracles.

The Socinians of the sixteenth century believed that Christ was advanced to the government of the universe, after his resurrection, and that religious worship was to be paid to him; but those of the present day generally consider this notion as unscriptural, and therefore reject it; and, regarding him as a mere man like themselves, they very consistently withhold from him all religious homage. They also have other reasons for deviating from their predecessors: "Jesus is indeed alive, they think; and, without doubt, employed in offices the most honorable and benevolent; but as they are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of gratitude for favors now received, nor yet of confidence in his future interposition on our behalf."

Modern Socinians consider the Scriptures to be faithful records of past transactions, but deny that the writers were divinely inspired, except in those cases where they themselves expressly claim it; they allow that they wrote according to the best of their knowledge, and from their circumstances could not be mistaken with respect to the principal facts of which they were proper witnesses; but that, like other men, subject to prejudice, they might be liable to adopt a hasty and ill-grounded opinion concerning things which did not come within the compass of their knowledge.

The partial inspiration of the sacred writers, in general, is extended not only to Moses, but even to our blessed Lord himself; for they can see no reason for believing, that either Moses or Christ were inspired with supernatural knowledge, or endowed with supernatural power, beyond the immediate objects of their mission. They consequently aim at divesting revealed religion of every circumstance not consonant to the dictates of human reason. Hence they do not believe in our Lord's miraculous conception; but are of opinion that he was the legitimate son of Joseph and Mary, and consequently that the two first chapters of Matthew, containing this doctrine, are to be rejected as spurious. One Socinian writer wishes it to be understood that he has discovered three out of the four evangelists to be spurious; another endeavors to prove prayer to be a thing nugatory and vain; a third has attempted to put down public worship altogether, as being little better than hypocrisy; and a fourth opposes the morality of the Sabbath, recommending the revival of the book of sports on that day; while another denies the doctrine of the resurrection and the general judgment, which others of them had pronounced the only discoveries of rational Christianity.

Socinians in general deny the existence of the devil and his agency, considering it as an evanescent prejudice, which it is now a discredit to a man of understanding to believe. Many of them also reject the spirituality and separate existence of the soul; believing that man is wholly material, and that our only prospect of immortality is from the Christian doctrine of a resurrection. Of course the notion of an intermediate state of consciousness between death and the resurrection is rejected; for as the whole man dies, so the whole man is to be called again to life at the appointed period of the resurrection, with the same association that he had when alive; the intermediate portion of time having been passed by him in a state of utter insensibility. In their view, also, future punishment is neither vindictive nor eternal, but disciplinary; intended for the good of the party, and appointed for a limited time, so that all at last are to be recovered and restored to the enjoyment of eternal life. In what relates to worship and discipline, they adopt the independent form of church government, generally use written forms of prayer, and consider the Lord's supper as the only standing ordinance under the gospel.

Socinians were but little known in England until the reign of Charles I., when the famous John Biddle became their leader, and was successfully opposed by the pious and learned Dr. Owen. Since that period they have acquired considerable distinction, from the writings and influence of Dr. Priestley and his associates, and also from the literary labors of the Monthly and Critical Reviewers. They have also gained some accession to their numbers, both from the church and from among Dissenters, particularly of the Presbyterian denomination, whose sentiments would more easily coalesce with theirs than those of some others; but it does not appear that any considerable number of converts have at any time been made to Socinianism from among the profligates and unbelievers. Dr. Priestley, with much honor to himself, attempted to convert the Jews, but it was attended with no success: on the contrary, his Jewish opponent undertook to prove to the world, that the doctor himself did not understand the Christian Scriptures. Mr. Levi entitled his first letter, in answer to Dr. Priestley's second address, "The Divinity of Christ, and his Pre-existent State, proved to be taught in the Gospels; and, consequently, whoever does not believe the same, is not entitled to the appellation of a Christian."

Till within these few years past, it does not appear that there were any congregations of this description in Scotland, nor scarcely any individuals who were avowed Socinians. England is their principal seat; here they have a college, and have had some men of learning; but, excepting some half-dozen chapels in the metropolis and other large towns, which are pretty well filled, their congregations wear every appearance of desolation. Their congregations may be divided into two classes,—the ancient and the modern; but in many of both, the number of hearers does not average thirty. Those recently formed are struggling hard for existence; and notwithstanding all the efforts which have been recently made, both from the pulpit and the press, and the boasted number of conversions to Socinianism which take place, the body is on the wane, rather than the increase. The reason is obvious: the system only suits the cast of a certain order of mind. Those of this cast may remain; but numbers merely avail themselves of the position which it affords, of a convenient and momentary halting-place on the road to total infidelity.

In 1808, the Socinians published, under a very fallacious title, what they termed an Improved Version of the New Testament, but it never took; and no wonder: for, as Mr. Orme justly observes, "it inangles and misrepresents the original text, perverts the meaning of its most important terms, and explains away all that is valuable in the doctrinal system of Christianity." Though professedly critical, there perhaps never appeared a work which more outrages every principle of sound biblical criticism. Its errors and blunders were ably exposed by doctors Nares, Laurence, Magee, and writers in the British and Eclectic Reviews.

Their principal writers are Priestley, Lindsey, Belsham, Carpenter, Yates, and Fox. Those who have taken the most prominent part on the other side of the controversy, as carried on in modern times, are Horsley, Magee, Fuller, Wardlaw, J. P. Smith, and Robert Hall.—*Hend. Buck.*

**SOCINUS**, (FAUSTUS,) from whom the Socinians derive their name, was born, in 1539, at Sienna, and was for a considerable period in the service of the grand duke of Tuscany; after which he went to study theology at Basil. The result of his studies was the adoption of those antitrinitarian doctrines, which his uncle Lelio Socinus is believed also to have professed. Faustus settled in Poland; gained many followers, endured much persecution, and died in 1694.—*Davenport.*

**SOCRATES**, one of the greatest of ancient philosophers, was born, B. C. 470, at Athens; was the son of a sculptor; and followed the profession of his father for some years before he entered on the study of philosophy. He also distinguished himself at the battles of Tanagra and Delium. His philosophical lessons were highly favorable to virtue; and his disciples were numerous and illustrious. Against the shafts of satire and calumny, however, his noble character afforded no shield. Aristophanes held him up to ridicule, in the comedy of the clouds; and at a

later period, and with more deadly effect, the infamous Melitus and Anytus accused him of being a contemner of



the gods. Insanely giving credit to the charge, the Athenians condemned him to death by poison; and he met his fate with admirable fortitude, in the seventieth year of his age.—*Davenport.*

**SOCRATIC PHILOSOPHY.** While other Greek philosophers were employed in inventing, or investigating, a variety of ingenious theories, Socrates endeavored to apply his great knowledge to some good moral end; esteeming it to be the true end of philosophy, to make men not only wise, but also virtuous and happy. He estimated the value of all knowledge by its utility, and therefore confined the studies of his pupils to those branches of science which might be turned to some good practical account. His peculiar method of teaching was, by proposing questions to his pupils, which led them naturally to the proper answers. This is called the *Socratic* method of instruction.

Socrates, it must be remembered, was a heathen; and though he believed in one supreme and eternal being, so inconsistent was he, as to recommend obedience to the religious worship of his country, however idolatrous or ridiculous. He acknowledged, however, the immortality of the human soul, the necessity of divine influence to the practice of virtue and communion with the Deity; and seems to have had some anticipation, whether by tradition or otherwise, of a greater Teacher, who was to come. *Enfield's Philos.*, vol. i. book ii. ch. 4.—*Williams.*

**SODOM**; the capital city of the Pentapolis; and for some time the dwelling-place of Lot, Gen. 13: 12, 13. Its crimes, however, which are specified, as pride, gluttony, idleness, haughty neglect of the poor, fornication, and unnatural vices, (Exod. 16: 49, 50. 2 Pet. 2: 6—9. Jude 7.) became at length so enormous, that God destroyed it by fire from heaven, with three neighboring cities, Gomorrah, Zeboim, and Admah; which were as wicked as itself, Gen. 19. A. M. 2107. The plain in which they stood was pleasant and fruitful, like an earthly paradise, but it was afterwards overflowed by the waters of the Jordan, which formed the present Dead sea, or lake of Sodom. Throughout Scripture the ruin of Sodom and Gomorrah is represented as an example and warning to the human race. (See DEAD SEA.)—*Calmet.*

**SOLDINS**; so called from their leader, one Soldin, a Greek priest. They appeared about the middle of the fifth century in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass; their priests offered gold, their deacons incense, and their subdeacons myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men. Very few authors mention the Soldins, neither do we know whether they still subsist.—*Hend. Buck.*

**SOLFIDIANS**; those who rest on faith alone for salvation, without any connexion with works; or who judge themselves to be Christ's because they believe they are.—*Hend. Buck.*

**SOLOMON**, son of David and Bathsheba, was born A. M. 2971, B. C. 1033; 2 Sam. 12: 24, 25. David gave him an education proportionate to the great designs for which God had ordained him; and on Adonijah's assumption of power (see АНОНИАИ) he was appointed king, inaugurated amid the acclamations of the people, and placed on the throne.

Being confirmed in his kingdom, Solomon contracted an alliance with Pharaoh king of Egypt, and, probably on her professing herself a proselyte to the Jewish faith, married

his daughter, whom he brought to Jerusalem. Having presented a thousand burnt-offerings to the Lord at Gibeon, God appeared to him in a dream; and said, "Ask of me what you desire." Solomon besought divine wisdom, an understanding heart, and such qualities as were necessary for the government of the people committed to him. This request was agreeable to the Lord; and was fully granted, and more. Besides other splendid works, he built and dedicated the temple of Jehovah, "the noblest pile that ever pressed the earth." He enjoyed a profound peace throughout his dominions; Judah and Israel lived in security; and his neighbors either paid him tribute, or were his allies. He ruled over all the countries and kingdoms from the Euphrates to the Nile, and his dominions extended even beyond the Euphrates. He had abundance of horses and chariots of war. He exceeded the Orientals and the Egyptians in wisdom and prudence; he was the wisest of mankind, and his reputation spread through all nations. He composed, or collected, three thousand proverbs, and one thousand and five canticles. He was the greatest philosopher of antiquity, as well in natural history as in morals, being acquainted with the nature of plants and trees, from the cedar on Lebanon to the hyssop on the wall; also of beasts, of birds, of reptiles, of fishes. There was a concourse of strangers from all countries to hear his wisdom; and ambassadors from the most remote princes. He made gold and silver as common in Jerusalem as stones in the street; and cedars as plentiful as the sycamores in the valley. (See JERUSALEM.)

His court was a scene of unparalleled and gorgeous magnificence. But refinement degenerated into voluptuousness, and some actions of his subsequent life inflicted a deep disgrace on his character. He took wives and concubines, to the number of one thousand, from among the Moabites, Ammonites, Idumeans, Sidonians, and Hittites, who perverted his heart, so that he worshipped Ashoreth of the Sidonians, Moloch of the Ammonites, and Chemosh of the Moabites, to whom he built temples on the mount of Olives, 1 Kings 11: 1, 2. Neh. 13: 26. These sins of worldly conformity brought on him the judgments of the Lord. Before his death, he saw the commencement of revolt, in the troubles raised by Jeroboam, and Hadad the Idumean. He died, after he had reigned forty years, (A. M. 3029, B. C. 975,) at about fifty-eight years of age. His history was written by the prophets Nathan, Abijah, and Iddo; and he was buried in the city of David.

Of all the literary works composed by Solomon, we have nothing remaining but his Proverbs, Ecclesiastes, and the Canticles. It is remarkable that the admitted corruption of Solomon never taints his admirable writings; a fact which can be accounted for only by supposing, 1. That it was rather a partial concession to his wives, than a change of conviction; or, 2. That his works were written upon a penitent review of his career; or, which is certainly true, 3. That divine inspiration preserved them at all times from the contamination of his passions.—*Calmet.*

#### SOLOMON'S SONG. (See CANTICLES.)

SOLON, the illustrious legislator of Athens, and one of the seven sages of Greece, was born, B. C. 592, at Salamis, of an ancient family. He acquired fortune by commerce, and knowledge by his visits to foreign parts. He then directed his attention to state affairs. After having enhanced the glory of his country by recovering Salamis, he refused the sovereignty of Athens, but accepted the archonship. As archon he framed a new code of laws, and, having obtained from the citizens an oath that they would observe them for ten years, he departed from Greece, and visited Egypt and Cyprus, and, perhaps, Lydia. On his return he found the tyranny of Pisistratus established, and he withdrew to Cyprus, where he is said to have died, at the age of eighty.—*Davenport.*

SON; a word used in several analogical senses, both in the Old and New Testaments. It denotes, (1.) The immediate offspring. (2.) Grandson; so Laban is called son of Nabor, (Gen. 29: 5,) whereas he was his grandson, being the son of Bethuel; (Gen. 24: 29.) Mephibosheth is called son of Saul, though he was the son of Jonathan, son of Saul, 2 Sam. 19: 24. (3.) Remote descendants; so we have the sons of Israel, many ages after the primitive ancestor. (4.) Son-in-law.—There is a son born to Naomi,

Ruth 4: 17. (5.) Son by adoption, as Ephraim and Manasseh, to Jacob, Gen. 48. (See ADOPTION.) (6.) Son by nation; sons of the East, 1 Kings 4: 30. Job 1: 3. (7.) Son by education; that is, a disciple; Eli calls Samuel his son, 1 Sam. 3: 6. Solomon calls his disciple his son, in the Proverbs, often; and we read of the sons of the prophets, (1 Kings 20: 35, *et al.*) that is, those under a course of instruction for ministerial service. In nearly the same sense a convert is called son, 1 Tim. 1: 2. Titus 1: 4. Philem. 10. 1 Cor. 4: 15. 1 Pet. 5: 13. (8.) Son by disposition and conduct, as sons of Belial, (Judg. 19: 22. 1 Sam. 2: 12.) unrestrainable persons; sons of the mighty, (Ps. 29: 1.) heroes; sons of the band, (2 Chron. 25: 13.) soldiers rank and file; sons of the sorceress, who study or practise sorcery, Isa. 57: 3. (9.) Son in reference to age; son of one year, (Exod. 12: 5.) that is, one year old; son of sixty years, &c. The same in reference to a beast, Michah 6: 6. (10.) A production, or offspring, as it were, from any parent; sons of the burning coal, that is, sparks, which issue from burning wood, Job 5: 7. Son of the bow, that is, an arrow, (Job. 4: 19.) because an arrow issues from a bow; but an arrow may also issue from a quiver, therefore, son of the quiver, Lam. 3: 13. Son of the floor, thrashed corn, Isa. 21: 10. Sons of oil, (Zech. 3: 14.) the branches of the olive-tree. (11.) Son of beating; that is, deserving beating, Deut. 25: 3. Son of death; that is, deserving death, 2 Sam. 12: 3. Son of perdition; that is, deserving perdition, John 17: 12. (12.) Son of God, by excellence above all; Jesus, the Son of God, Mark 1: 1. Luke 1: 15. John 1: 34. Rom. 1: 4. Heb. 4: 14. Rev. 2: 18. The only-begotten; and in this he differs from Adam, who was son of God by immediate creation, Luke 3: 18. (13.) Sons of God, the angels; (Job 1: 6. 38: 7.) perhaps so called in respect to their possessing power delegated from God; his deputies, his vicegerents, and in that sense, among others, his offspring. (14.) Genuine Christians, truly pious persons; though these might be classed under the fifth head, since believers are the children of God by adoption; (Gal. 4: 5—7.) perhaps also they are so called in reference to their possession of principles communicated from God by the Holy Spirit, which, correcting every evil bias, and subduing every perverse propensity, gradually assimilates the party to the temper, disposition, and conduct, called the image, likeness, or resemblance of God. (See John 1: 12. Phil. 2: 15. Rom. 8: 14. 1 John 3: 1.)—*Calmet.*

SON OF GOD; a term applied in the Scriptures not only to magistrates and saints, but more particularly to Jesus Christ. Christ, says bishop Pearson, has a fourfold right to this title. 1. By generation, as begotten of God, Luke 1: 35. 2. By commission, as sent by him, John 10: 34, 36. 3. By resurrection, as the first-born, Acts 13: 32, 33. 4. By actual possession, as heir of all, Heb. 1: 2, 5.

But, besides these four, many think that he is called the Son of God in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural son of God, begotten by him before all worlds, John 3: 16. Rom. 8: 3. 1 John 4: 9. See *Maclaurin's Sermons*; *Abadie on the Divinity of Christ*; *Fuller's Works*; and article GENERATION, ETERNAL.—*Hend. Buck.*

SONNA, in Mohammedan law, is, according to the Book of Definitions, the observance of religion in matters respecting which there is no positive and necessary command; also the general practice of the prophets, with some few exceptions. The Sonna, therefore, comprises the Mohammedan traditions.—*Hend. Buck.*

SONNITES; the orthodox Mohammedans, who rigidly adhere to the traditions, and are famous for their opposition to the several heretical sects, especially the *Shiites*, who reject the traditions. The Turks belong to the former, the Persians to the latter sect.—*Hend. Buck.*

SOOFEEES, SOOFIES, SOPHIS, or SEFIS; a sect of Persian philosophers, who derive their name from the Arabic word *soof*, pure, meaning morally so,—wise, pious. (Gr. *Sophoi*.) They are scattered over the Persian empire.

Their fundamental tenets are said to be: That nothing exists absolutely but God; that the human soul is an emanation from his essence; and, though divided for a time from its heavenly source, will be finally reunited with it;

that the highest possible happiness will arise from its reunion: and that the chief good of mankind consists in as perfect a union with the eternal Spirit as the incumbances of a mortal frame will allow: that, for this purpose, they should break all connexion with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediments of clothes: that, if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic light.

They maintain also, that for want of apt words to express the divine perfection, and the ardor of our devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense: that, like a reed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy music, and sheds burning tears; like the lighted taper, waiting passionately for the moment of its extinction, as a disengagement from earthly trammels, and the means of returning to its only Beloved. This theology prevails also among the learned Mussulmen, who avow it without reserve.

The late lamented missionary to that country, Mr. Martyn, calls them "Mystic Latitudinarians." Their rise was nearly coincident with Mohammedanism. The Soofeism of Persia is evidently the idealism of the eastern and western world. They express contempt for many of the tenets of Mohammedanism, dislike its forms, pretend to communion with the Deity, indifference to all opinions, and philosophical Pyrrhonism. Mr. Martyn asked Mirza Abulcasim (a Sooffee doctor)—"What were his feelings at the prospect of death—hope, fear, or neither?" "Neither, (said he) and that pleasure and pain were both alike." *Mills' Mohammedans*, pp. 476—482; *Mission Register*, 1818, p. 25; *Christian Observer*, 1819, p. 379.—*Williams*.

**SORCERY**; magic, conjuration. (See **CHARMS**; and **WITCHCRAFT**).—*Hend. Buck.*

**SORROW**; uneasiness or grief, arising from the privation of some good we actually possessed. It is the opposite to joy.

Though sorrow may be allowable under a sense of sin, and when involved in troubles, yet we must beware of an extreme. Sorrow, indeed, becomes sinful and excessive when it leads us to slight our mercies; causes us to be insensible to public evils; when it diverts us from duty; so oppresses our bodies as to endanger our lives; sours the spirit with discontent, and makes us inattentive to the precepts of God's word, and advice of our friends. In order to moderate our sorrows, we should consider that we are under the direction of a wise and merciful Being; that he permits no evil to come upon us without a gracious design; that he can make our troubles sources of spiritual advantage; that he might have afflicted us in a far greater degree; that, though he has taken some, yet he has left many other comforts; that he has given many promises of relief; that he has supported thousands in as great troubles as ours; finally, that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away. (See **AFFLICTION**; and **RESIGNATION**).—*Hend. Buck.*

**SOUL**; (Heb. *nepesh*, Greek, *psuché*;) the HUMAN MIND; that vital, active principle in man, which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, adores, imagines, and aspires after immortality.

Various, indeed, have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion of heavenly light. The Cartesians make thinking the essence of the soul. The sacred writers themselves use the word with some latitude; sometimes for the *vegetative*; sometimes for the *sensitive*; sometimes, and indeed most frequently, for the *rational principle*, or spirit, originally created in the image of God, and formed to find its happiness in fellowship with him. In this superior principle the *human nature* properly and distinctively consists; and hence it is, that in Scripture the word *soul* is so often used to express the *whole man*. This mode of speaking is never

applied to any of the inferior animals; a distinction which interpreters have not properly observed. Hence, also, we see by comparing Matt. 16: 26. with Luke 9: 25. that our Lord uses the phrase, "lose his own soul," as equivalent to a man's losing "himself," or being "cast away." In this general sense the word is used in the New Testament about thirty times, and in the specific sense of *mind*, distinct from the *body*, about fifty times.

The rational soul is *simple*, uncompounded, and *immaterial*, that is, not composed of organized matter. (See **MATERIALISM**.) In the fourth volume of the Memoirs of the Literary and Philosophical Society of Manchester, the reader will find a very valuable paper, by Dr. Ferrier, proving, by evidence apparently complete, that every part of the brain has been injured without affecting the act of thought. It will be difficult for any man to persevere this without being convinced that the modern theory of the Materialists is shaken from its very foundation.

The immortality of the soul may be argued from its vast capacities, boundless desires, great improvements, dissatisfaction with the present state, and desire of some kind of religion. It is also argued from the consent of all nations; the consciousness that men have of sinning; the sting of conscience; the justice and providence of God. How far these arguments are conclusive, we will not say; but the safest, and, in fact, the only sure ground to go upon to prove this doctrine, is the word of God, where we at once see it clearly established, Matt. 10: 28. 25: 46. Dan. 12: 2. 2 Tim. 1: 10. 1 Thess. 4: 17, 18. John 10: 28. *Andrew Baxter on the Soul*; *Locke on the Understanding*; *Watts' Ontology*; *Jackson on Matter and Spirit*; *Flavel on the Soul*; *More's Immortality of the Soul*; *Saurin's Sermons*; *Prof. Chase on the Value of the Soul*; *Dwight's Theology*; *Hartley on Man*; *Ep. Porteus' Sermons*, vol. i. ser. 5, 6, 7; *Doddridge's Lectures*, lect. 92, 93, 94, 95, 96, 97; *Dren's Essay on the Immateriality and Immortality of the Soul*.—*Hend. Buck.*

**SOUL, CARE OF**. (See **CARE**.)

**SOUL-SLEEPERS**; a term sometimes applied to *Materialists*, because they admit no intermediate state between death and the resurrection. (See **MATERIALISM**.)

On this point, we shall prefer abstracting part of Dr. Campbell's reasoning from his Sixth Preliminary Dissertation. Having shown, that the Greek terms used for *sleep*, are used metaphorically, and relate simply to the resemblance between a body sleeping and a body dead, he proceeds to remark, 2dly, "That many expressions of Scripture do, in their natural and obvious sense, imply, that an intermediate and separate state of the soul is actually to succeed death. Such are the words of our Lord to the penitent thief upon the cross; (Luke 23: 43.) 'To-day shalt thou be with me in paradise.' Stephen's dying petition, (Acts 7: 59.) 'Lord Jesus, receive my spirit.' The comparison which the apostle Paul makes, in different places, (2 Cor. 5: 6, &c. Phil. 1: 21.) between the enjoyment of true Christians can attain by their continuance in this world, and that which they enter on at their departure out of it; and several other passages. Let the words referred to be read by any judicious person, either in the original, or in the common translation, which is sufficiently exact for this purpose; and let him, setting aside all theory or system, say candidly, whether they would not be understood by the gross of mankind as presupposing, that the soul may and will exist separately from the body, and be susceptible of happiness or misery in that state.

"I remark, 3dly," adds Dr. Campbell, "that even the curious equivocation (or perhaps more properly, mental reservation) that has been devised for them, (by the Materialists,) will not, in every case, save the credit of apostolical veracity. The words of Paul to the Corinthians are: 'Knowing that whilst we are at home in the body, we are absent from the Lord.' Again: 'We are willing rather to be absent from the body, and present with the Lord.' Could such expressions have been used by him, if he had held it impossible to be with the Lord, or to be anywhere without the body; and that, whatever the change was which was made by death, he could not be in the presence of the Lord until he returned to the body? Absence from the body and presence with the Lord, were never, therefore, more unfortunately combined than in this illustration.

Things are combined here as coincident, which, on the hypothesis of those gentlemen, are incompatible. If recourse be had to the original, the expressions in Greek are, if possible, still stronger. They are (*οἱ ἐνέμουντες*) 'those who dwell in the body,' who are (*ἐκθέμουντες*) at a distance from the Lord: as, on the contrary, they are (*οἱ ἐκθέμουντες ἐκ τοῦ σώματος*) those who have travelled out of the body, who are (*οἱ ἐνέμουντες*) those who reside, or are present, with the Lord. In the passage of Philipians also, the commencement of his (Paul's) presence with the Lord, is represented as coincident, not with his return to the body, but with his leaving it; with the dissolution, not with the restoration of the union."

The parable of the rich man and Lazarus (Luke 16: 19—31.) also affords argumentative evidence as well as a pointed illustration of this doctrine of a conscious intermediate state of the soul. No sooner was Lazarus dead, than "he was carried (not his body surely, but his soul) into his rest in Abraham's bosom." So also the rich man no sooner "died and was buried," than "in hell he lift up his eyes, being in torments." Now, it would certainly do violence to the language of our Lord, even supposing it to be pure imagery, to suppose the intervention, not only of years, but of thousands of years, between events so intimately connected in the narrative. See also Rev. 6: 9—11. (See MATERIALISTS; SPIRITUALISTS; INTERMEDIATE STATE.) *Campbell's Gosp. dissert. vi. § 22.—Williams.*

SOUND; (1.) Whole; healthy, Luke 15: 27. (2.) True and substantial, Prov. 2: 7. 3: 21. (3.) Free from error, pure, salutary, 2 Tim. 1: 7. Tit. 1: 9. *From the sole of the foot even to the crown of the head, there is no soundness; but wounds and bruises and putrefying sores, that have not been closed, nor bound up, nor mollified with ointment.* In the whole state, governors and governed, small and great, country and city, there is nothing but sin unrepented of, and miseries unredressed, Isa. 1: 6.—*Brown.*

SOUND; (1.) To make a noise with a trumpet, or otherwise, Neh. 4: 18. (2.) To examine the depth of a sea or pond, Acts 27: 28. (3.) To search out one's intentions and designs, 1 Sam. 20: 12. *The sounding of God's bowels is the discovery of his compassion, mercy, and love, Isa. 63: 15. The gospel is called a joyful sound, in allusion to the proclamations at the Jewish feasts, or of the year of release or jubilee, by the sound of trumpets. It is preached far and wide, reaches men's hearts, and brings them the good tidings of peace, salvation, and happiness, Rom. 10: 18. Ps. 89: 15.—Brown.*

SOUTH. Sheba, Egypt, and Arabia, were the south in respect of Canaan, Matt. 12: 42. Dan 8: 9. 11: 5, &c. Num. 13: 29. Obad. 19. The south part of Judea, or Canaan, is called the south, Ezek. 20: 46. Gen. 13: 1, 3.—*Brown.*

SOUTH, (ROBERT, D. D.) an eminent English divine, was born, in 1638, at Hackney; was educated at Westminster



school, and Christ church, Oxford; and, between 1660 and 1678, was, successively, public orator at Oxford, chaplain to the earl of Clarendon, prebendary of Westminster, chaplain to the duke of York, canon of Christ church, chaplain to the English ambassador in Poland, and rector of Islip, in Oxfordshire. In 1693, he carried on a controversy with Sherlock on the doctrine of the Trinity. Dr. South was a man of great wit, and did not spare to display it even on serious occasions. He is the author of Sermons, and Latin—and English Miscellaneous Works.—*Davenport.*

SOUTHCOTTIANS; the followers of Joanna Southcott, a well-known modern fanatic, in England. When a

young woman, living in service at Exeter, she persuaded herself that she held converse with the devil, and communion with the Holy Ghost, by whom she pretended to be inspired. A dissenting minister faithfully warned her of the delusion; but some clergymen in the establishment giving credit to her claim, confirmed her in her pretensions.

In 1792, she assumed the character of a prophetess, and of *the woman in the wilderness*, and began to give sealed papers to her followers, which were called her *seals*, and which were to protect both from the judgments of the present, and a future life: and, strange as it must appear, thousands fell into the snare, and placed as much confidence in her certificates, as if they had been issued by the pope himself.

Her predictions were delivered both in humble prose and doggerel rhyme; and related, beside some personal threatenings against her opponents, to the denunciation of judgments on the surrounding nations, and a promise of the speedy approach of the millennium.

In the course of her mission, (as she called it,) several agents were employed; particularly a boy, who pretended to see visions, and attempted, instead of writing, to depict them on the walls of her temple, called "The House of God," in miserable daubings, corresponding with the style of her rhyming. A schism, however, took place among her followers; and an illiterate man, of the name of Carpenter, took possession of the place, and wrote against her; not denying her mission, but asserting she had exceeded it, and exposed herself to just censure.

Early in her last year she secluded herself from the society of the male sex, and fancied she was with child: yet, conscious (as since appears) that she had had no connexion with a man, she immediately concluded it must be the Holy Spirit. She now flattered herself that she was to bring forth the *Shiloh* promised by Jacob, and which she pretended was to be the second appearance of the Messiah. This child was to be born before the end of harvest; and she was certain it would be impossible for her to survive undelivered till Christmas. The harvest, however, was ended, and Christmas came, without the accomplishment of her predictions.

December 27th she died, and the symptoms were so decisive, that her disciples had no hope but in her resurrection. At the end, however, of four days and nights, the body appeared discolored, and began to exhibit signs of approaching putrefaction. She was then opened, in the presence of fifteen medical gentlemen, among whom were Dr. Sims and Dr. Reece. Mr. Want, and Mr. Matthias. It was now demonstrated that she was not pregnant; and that her complaints arose from bile and flatulency; from indulgence, and want of exercise.

In estimating her character since her death, Dr. Reece, who thought favorably of her while living, now charges her with deceit, and with attempting to impose on him; but thinks she would have made some confession of the cheat, but for her credulous attendants. "Finding herself (she said) gradually dying, she could not but consider her inspiration and prophecies as delusion." But one of her disciples replied: "Mother, we know that you are a favored woman of God, and that you will produce the promised child; and whatever you may say to the contrary, will not diminish our faith."

Mr. Matthias, another of her medical attendants, on contrasting her character with the ancient prophets, who were holy, devout, and self-denying characters, remarks, that "Joanna on all occasions sought publicity. I could never learn (says he) that she either watched, fasted, or prayed. On the contrary, she passed much of her time in bed, in downy indolence; ate much and often; and prayed—never. She loved to lodge delicately, and feast luxuriously."

The death of the prophetess, under circumstances that so completely disproved her mission, might very naturally be supposed to terminate the delusion of her followers; but it did no such thing. As if determined to be deceived, they still flattered themselves, that in some way or other she would again appear with the expected *Shiloh*.

A considerable number of this sect appears to have remained in Devonshire, where (as above stated) Joanna had resided. They separated, not only from the established church, but from all other religious communities,

and are said, in one instance, almost to have strangled one woman who opposed them. *Hughson's Hist. of Religious Impostors*, no. 1—5; *Carpenter's Missionary Magazine*; *Reece's Correct Statement*, and *Matthias' Case of Joanna Southcott*; *Evan. Mag.* for February, 1815.—*Williams*.

**SOVEREIGNTY OF GOD**; is his power and right of dominion over his creatures, especially such as are guilty, to dispose and determine them as seemeth him good, Rom. 9: 14—29. 11: 33—36. 1 Cor. 1: 21—31. 4: 7. Matt. 11: 25—30. John 6: 37—40. This attribute is evidently demonstrated in the systems of creation, providence, and grace; and may be considered as absolute, universal, and everlasting, Dan. 4: 35. Eph. 1: 11. (See **DOMINION, GOVERNMENT, POWER, and WILL OF GOD.**) *Cole on the Sovereignty of God*; and *Charnock on the Dominion of God in his Works*, vol. i. p. 690; *Edwards' Sermons*, ser. 4.—*Hend. Buck*.

**SOWING.** Our Lord, in his parable of the sower, says, "Some seeds fell by the wayside, and the fowls came and devoured them." Buckingham, in his *Travels in Palestine*, remarks, "We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain thrown into the furrows, which are not covered by harrowing, as in Europe." The sowing "beside all waters," mentioned by Isaiah, seems to refer to the sowing of rice, which is done on low grounds flooded, and prepared for sowing by being trodden by oxen and asses, mid-leg deep; thus, they send "forth thither the feet of the ox and the ass."—*Watson*.

**SPAN**; a measure of three handbreadths, or near eleven inches, Exod. 28: 16. God's *spanning*, or measuring out the heavens, imports how easily he knows and governs the heavens, and all their contents, Isa. 40: 12. 48: 13.—*Brown*.

**SPARROW**; (*tsephur*, Gen. 7: 14, and afterwards frequently; *stronthion*, Matt. 10: 29; Luke 12: 6, 7.) a little bird everywhere known. The Hebrew word is used not only for a sparrow, but for all sorts of clean birds, or for those the use of which was not forbidden by the law. That the sparrow is not intended in Psalm 102: 7, is evident from several circumstances; for that is intimated to be a bird of night, one that is both solitary and mournful; none of which characteristics is applicable to the sparrow, which rests by night, is gregarious and cheerful. It seems rather to mean a bird melancholy and drooping, much like one confined in a cage. (See **SWALLOW.**)—*Watson*.

**SPEECH.** (See **LANGUAGE.**)

**SPENCER, (JOHN)** an erudite divine, was born, in 1730, at Boughton, in Kent; was educated at Canterbury



school, and at Corpus Christi college, Cambridge; became master of his college, archdeacon of Sudbury, and dean of Ely; and died in 1695. His chief works are, a *Treatise on the Laws, &c. of the Jews*; and a *Discourse concerning Prodigies.*—*Davenport*.

**SPENCER, (THOMAS)** a young dissenting minister of great promise, was born in Deptford, (Eng.) June 3, 1791. From childhood he displayed remarkable powers of mind, and most amiable dispositions; but his seriousness did not ripen into piety until he was about eleven years of age. At thirteen, he was bound apprentice to a glover; but his superior talents attracting the attention of his religious friends, he was placed for a time with the Rev. Mr. Hordle, and afterwards was received into the dissenting academy, at Hoxton, in January, 1807. Here he pursued his studies, and at the same time preached with immense popularity in the towns adjacent, and various

parts of the kingdom. On leaving the institution, June 27, 1811, he was ordained pastor of an Independent congregation in Liverpool, and such crowds were attracted to his ministry, that it was found necessary to erect a new chapel on a large scale for their accommodation. He assisted in laying the corner stone, and delivered an interesting address on the occasion; but just as public expectation was at its highest pitch, he was drowned, while in the act of bathing in the river Mersey. The sensation produced by his sudden death was deep and widely spread. It was generally supposed that had he lived, he would have carried the art of preaching to a perfection never before attained in England. His excellence in this department, it is said, did not consist in the remarkable development of any one qualification for the pulpit, but in the exquisite combination and harmony of them all. His death took place August 5, 1811.—See *Life of Rev. Thomas Spencer*, by Rev. Dr. Raffles.

**SPENER, (PHILIP JAMES, D. D.)** a celebrated German divine, the Protestant Fenelon, was born in Rappoltsweiler, in the Upper Alsace, in Germany, January 13, 1635. From his birth he was devoted by his parents to God; and from his eminent usefulness in subsequent life, it was manifest that God had received him for his own. In the eighteenth year of his age, he received the degree of master of arts at the university of Strasburg. He subsequently became an excellent oriental scholar. In 1654, he was appointed preceptor to the two princes, duke Christian and duke Ernest John Charles, counts palatine upon the Rhine, and continued with them at Strasburg, a year and an half. He now devoted himself more exclusively to the study of theology. In 1663, he was called to the first place in the ministry of Strasburg, where he read lectures on divinity, history, geography, and politics. In 1666, he accepted a call to Frankfurt, where he founded his celebrated college of piety. (See **PIETISTS.**) Here he remained till 1681, when he was called to Dresden. The reason of his speedy dismissal from this place is thus represented: after the example of his predecessors, he sent a letter to the elector, in which, with the most profound respect, he laid before him the state of his soul. Some of the nobles represented this faithful dealing as an insult; and their argument, so far prevailed, that the elector resolved never to hear him again. He removed to Berlin, where, in the particular duties of his office, he published sixty-six sermons on regeneration. He published various tracts and sermons. A little before his death, which took place in 1705, he published his last and greatest work, "On the Divinity of Christ." Posterity has honored the memory of Spener.—*Middleton*, vol. iv. p. 121; *Ency. Am.*

**SPENSER, (EDMUND)** one of the greatest of English poets, was born, about 1553, in London, and was admitted a sizer of Pembroke hall, Cambridge, in 1569. In 1576, he published the *Shepherd's Calendar*, which he dedicated to Sir Philip Sidney, to whom he had been introduced in the preceding year. After having, from 1580 to 1582, been secretary to lord Grey, the lord lieutenant of Ireland, he obtained, in 1586, a grant of lands in the county of Cork. Residence being the condition on which he held the property, he took up his abode at Kilcolman; and it was there that he wrote the *Faerie Queen*, the peculiar stanza of which still goes by his name. The first three books were published in 1590, and inscribed to queen Elizabeth, who conferred on him a pension of fifty pounds per annum. He was subsequently sheriff of Cork, and clerk of the council of the province of Munster; in which latter capacity he drew up his *View of the State of Ireland*. The felicity which he had for several years enjoyed was, however, put an end to by the rebellion of Tyrone. His house was burnt, with one of his children, and he was compelled to fly to England, where he died, January 16, 1598-9, and was buried in Westminster abbey. Spenser was a Christian. His writings are full of exalted morality, purity, and devotion.—*Davenport*; *Ency. Amer.*

**SPICE, SPICERY**; any aromatic drug possessed of hot and pungent qualities, as ginger, pepper, nutmeg, cinnamon, cloves, cassia, frankincense, calamus, myrrh, &c. With spices the ancients seasoned their flesh. (Ezek. 24: 10.) gave their wine what flavor they pleased, (Sol. Song 8: 2.) perfumed their women, and their beds and clothes,

(Esth. 2: 12. Prov. 7: 17. Ps. 14: 8.) and seasoned and embalmed their dead bodies, Mark 16: 1. 2 Chron. 16: 14. Jer. 34: 5. It seems they also burnt heaps of spices to honor the burial of their kings. The Arabians traded in carrying spices to Egypt, Gen. 37: 25. The graces of saints are compared to spices; they season, preserve, and purify nations and churches, Sol. Song 4: 12—14.—*Brown*.

SPIDER; (*acabish*, Job 8: 14. Isa. 49: 5.) an insect well known, remarkable for the thread which it spins, with which it forms a web of curious texture, but so frail that it is exposed to be broken and destroyed by the slightest accident. To the slenderness of this filmy workmanship, Job compares the hope of the wicked. This, says Dr. Good, was "doubtless a proverbial allusion; and so exquisite, that it is impossible to conceive any figure that can more fully describe the utter vanity of the hopes and prosperity of the wicked."

"Deceiving bliss! in bitter shame it ends;  
His prop a cobweb, which an insect rears."

So Isaiah says, "They weave the web of the spider; of their webs no garment shall be made; neither shall they cover themselves with their works."—*Watson*.

SPIKENARD, (*nard*.) By this was meant a highly aromatic plant growing in the Indies, called "nardostachys," by Dioscorides and Galen; from whence was made the very valuable extract or unguent, or favorite perfume, used at the ancient baths and feasts, *unguentum nardinum*, *unguentum nardi spicatae*, which, it appears from a passage in Horace, was so valuable, that as much of it as could be contained in a small box of precious stone, was considered as a sort of equivalent for a large vessel of wine, and a handsome quota for a guest to contribute at an entertainment, according to the custom of antiquity:

*Nardo vina merebere:  
Nardi parvus onyx eliciet cadum.*

"Bring you the odors, and a cask is thine.  
Thy little box of ointment shall produce  
A mighty cask." FRANCIS.

St. Mark (14: 3.) mentions "ointment of spikenard very precious," which is said to be worth more than three hundred denarii; and John (12: 3.) mentions a pound of ointment of spikenard, very costly; the house was filled with the odor of the ointment; it was worth three hundred denarii. It is not to be supposed that this was a Syrian production, but the true "atar" of Indian spikenard; an unguent containing the very essence of the plant, and brought at a great expense from a remote country.—*Watson*.

SPINOSA, or SPINOZA, (*BENEDICT*, or *BARUCH*,) the head of the modern pantheists, was the son of a Portuguese Jew, and was born, in 1632, at Amsterdam. He quitted the Hebrew faith, and, after having been an Arminian and a Menonist, became an atheist. In private life, however, his character was unexceptionable. He died in 1677. His principal work, *Tractatus Theologico Politicus*, appeared in 1670, and roused a host of adversaries. His system is still further unfolded in his *Posthumous Pieces*. (See *PANTHEISM*.)—*Davenport*.

SPINOSISM. (See *PANTHEISM*.)

SPIRIT; (*Heb. ruach*, *Gr. pneuma*;) an incorporeal being or intelligence; in which sense God is said to be a Spirit, as are angels, and the human soul. (See *SPIRITUALISTS*.)

It is said, (Acts 23: 8.) that the Sadducees denied the existence of angels and spirits. Christ appearing to his disciples, said to them, (Luke 24: 39.) "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Heb. 1: 14, good angels are called ministering spirits. And in the gospel the devils are often called "unclean spirits, evil spirits, spirits of darkness," &c.

Spirit is sometimes taken for the disposition of the mind, or intellect. So, a spirit of jealousy, a spirit of fornication, a spirit of prayer, a spirit of infirmity, a spirit of wisdom and understanding, a spirit of fear of the Lord, &c. Num. 5: 14. Hos. 4: 12. Zech. 12: 10. Luke 13: 11. Eccles. 15: 5. Isa. 11: 2.

The Spirit of Christ, which animates true Christians, the children of God, and distinguishes them from the children

of darkness, who are animated by the spirit of the world, is the gift of grace, of adoption, the Holy Spirit poured into our hearts, which imboldens us to call God, "My Father, my Father," Rom. 8: 5. Those who are influenced by this Spirit, "have crucified the flesh with its affections and lusts. If we live in the Spirit let us also walk in the Spirit," Gal. 5: 25. Rom. 8: 9, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Hence the Spirit, in the moral sense, is opposed to the flesh: (Rom. 7: 25.) "With the mind, or spirit, I myself serve the law of God: but with the flesh the law of sin." And chap. 8: 13. "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Also, Gal. 5: 19, 22. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness," &c. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

DISTINGUISHING, or DISCERNING, OF SPIRITS, was a gift of God, which consisted in discerning whether a man were really inspired by the Spirit of God, or was a false prophet, an impostor, who only followed the impulse of his own spirit, or of Satan, 1 Cor. 12: 10. John exhorts believers not to believe every spirit, but to try the spirits, whether they were of God; because many false prophets had gone out into the world, 1 Epis. 4: 1.

TO QUENCH THE SPIRIT, (1 Thess. 5: 19.) is a metaphorical expression easily understood. The Spirit may be quenched, i. e. his divine illuminations and fervors suppressed, by sin, irregularity of manners, vanity, avarice, negligence, or other crimes contrary to purity, charity, truth, peace, and his other gifts and graces. In a contrary sense, (2 Tim. 1: 6.) we stir up the Spirit of God which is in us, by the practice of virtue, by our compliance with his inspirations, by fervor in his service, by renewing our gratitude, &c.

TO GRIEVE THE SPIRIT, Eph. 4: 30. We grieve the Spirit of God, by withstanding his holy inspirations, the motions of his grace; or by living in a lukewarm and in-cautions manner; by despising his gifts, or neglecting them; by abusing his favors, either out of vanity, curiosity, or indifference.—*Hend. Buck; Calmet*.

SPIRIT, HOLY. (See *HOLY GHOST*.)

SPIRITUALITY OF GOD, is his immateriality, or being without body. It expresses an idea (says Dr. Paley) made up of a negative part and of a positive part. The negative part consists in the exclusion of some of the known properties of matter, especially of solidity, of the vis inertiae, and of gravitation. The positive part comprises perception, thought, will, power, action, by which last term is meant the origination of motion. (See next article; and *INCORPOREALITY OF GOD*.)—*Hend. Buck*.

SPIRITUALISTS; those who, in opposition to the Materialists, believe that the soul is not the result of material organization, but is a spiritual principle capable of subsisting and exercising its faculties, independent of the bodily organs.

The spirituality of God is demonstrable from the contradictions necessarily resulting from the contrary supposition. No two particles of matter can exist in the same point of space; wherever, therefore, we admit of a material creature, we exclude the possibility of a material Deity, if such an expression may be at all allowed. Indeed, it seems absurd, if not impossible, to attribute any of the proper attributes of Deity, whether self-existence, eternity, or immensity, (to name no more,) to a material being, however pure or refined such material existence may be supposed. Indeed, Dr. Priestley himself, zealous as he is for the doctrine of Materialism, does not contend for the materiality of God, but only of the human soul or mind. All Christian Materialists admit a resurrection and future judgment. Those who maintain (with Spinoza just cited) the materiality of God, are atheists. The question may, therefore, be here confined to the spirituality of mind, or to the existence of created spirits.

That God is capable of creating spirits inferior to himself will hardly be denied, since that would be setting bounds to infinite power and wisdom; nor is their exist-

tence denied on the ground of their impossibility, but on the supposed deficiency of evidence.

It is hardly possible, however, to admit the truth of the Scriptures, either of the Old Testament or the New, and deny the existence of angels, or spirits, of an order superior to mankind; and if we once admit their existence, we can set no limit to their number or variety. They may, for aught we know, be far more numerous than human beings.

Equally impossible is it to say, that similar spirits may not be united to the human frame; or even spirits of a lower order, to the corporeal forms of meaner animals. The latter, however, is merely conjectural: the point here argued is the immateriality of the *human* mind. The essential quality of mind is consciousness, which is not pretended to be an essential quality of matter. The only question is,—Whether consciousness may not result from some mechanism, or modification of matter? But under whatever form it can exist, it is but matter still; and whatever accidents of form, or color, &c., be added thereto, whether round or square, long or short, white or black, &c., none of these can have the least tendency to thought or consciousness. Again, if consciousness result from matter, it must exist in it; it cannot communicate what it does not possess. Farther, if consciousness reside in matter, it must be subject to the same law of divisibility, and so one conscious particle may be divided indefinitely, if not infinitely; and one man possessing a thousand conscious particles (in the brain, suppose) would possess a thousand consciousnesses.

But cannot God add to matter such a quality of consciousness? It is hard to say what God cannot do; but one thing we know, he *cannot contradict himself*. If, therefore, such addition imply a contradiction, as above suggested, it can be no degradation to him to deny it.

The great objection to the doctrine of a soul, or immaterial spirit, arises from certain anatomists who cannot discover any *spiritual principle* lodged in the human brain after death! as one gravely said, "he had dissected thousands of bodies, but never found a soul!" On the other hand, some anatomists attempt to prove, that mind cannot arise from any mechanism in the brain, because there is no part of it but, in some instance or other, has been destroyed, without any material injury to the mind.

The safest way for Christians, however, is to inquire of the Word of God. What does he say? (See SOUL, and SOUL-SLEEPERS.) *Drew on the Soul*, part i. chap. i.; *Doddridge's Lect.*, lec. 47; *Dwight's Syst. of Theol.*, vol. i. ser. 23; *Dr. Ferriar's paper in the Memoirs of the Liter. and Philo. Society of Manchester*; *Mr. Grainger's Orat. before the Medical Society of Lond.*, 1823; *Lacon*, vol. ii.—*Williams*.

**SPIRITUALIZE**, to interpret and apply historical, or other parts of the Bible, in what is called a spiritual manner; more properly, to *allegorize*. The sense thus brought out is termed the *spiritual sense*; and those preachers or expositors who are most ready and most extravagant in eliciting it, are the most highly esteemed by the unlearned and persons of an uncultivated taste.

It is impossible adequately to describe the excesses and absurdities which have been committed by such teachers. From the time of Origen, who allegorized the account of the creation of the world, the creation and fall of man, and numerous other simple facts related in the Bible, down to the Jesuit who made the greater light to mean the pope, and the lesser light and the stars to mean the subjection of kings and princes to the pope, there have been multitudes in and out of the Catholic church who have pursued the same path.

In the present day it is repudiated by all enlightened and sober-minded teachers, and is only to be met with in places of worship served by persons of coarse and illiterate habits, or an unbridled imagination; or who, for the sake of advantage, aim at the causing of their persons to be held in admiration by the great swelling words of vanity to which they give utterance. It happened only lately (1831) that a noted preacher in London, when expounding the history of Joseph, made out Pharaoh to mean God the Father, and Joseph the Son. As Joseph interpreted Pharaoh's dreams, so Christ interpreted the will of the Father. Potiphar's wife signified the sinful

humanity, which, according to the preacher, our Lord assumed. The prison signified the prison of hell, to which Christ went after his death. The chief butler, who was restored, typified a number of damned spirits whom Christ then liberated; and the chief baker was a type of the rest who were left—*cut off from their head*, Christ! Such a mode of interpretation may astound persons of weak minds, but it is most irreverent and dangerous. For, what can sooner lead the unconverted, who may possess a sound and discriminating natural judgment, to reject the Scriptures altogether, than to hear of important doctrines drawn equally from the first chapter of First Chronicles, and from any other part of the Bible? It is one thing to explain a passage literally, and then deduce from it spiritual and practical reflections; and another, to represent it as directly and positively teaching certain spiritual truths, or apply it to subjects with which it has no manner of connexion whatever. See *Stuart's Ernesti*, p. 37; *Horne's Introduction*; *Bib. Repos.*, 1831.—*Hend. Buck*.

**SPIRITUAL-MINDEDNESS**; that disposition implanted in the mind by the Holy Spirit, by which it is inclined to love, delight in, and attend to spiritual things. The spiritual-minded highly appreciate spiritual blessings, are engaged in spiritual exercises, pursue spiritual objects, are influenced by spiritual motives, and experience spiritual joys. To be spiritually-minded, says St. Paul, is life and peace, Rom. 8: 6. See *Dr. Owen's excellent Treatise on this subject*.—*Hend. Buck*.

**SPONSORS**, are those persons who, in the office of baptism, answer, or are surties, for the persons baptized. (See GODFATHERS.)—*Hend. Buck*.

**SPORTS**, BOOK OF; a book or declaration, drawn up by bishop Morton, in the reign of king James I., to encourage recreations and sports on the Lord's day. It was to this effect: "That for his good people's recreation, his majesty's pleasure was, that, after the end of divine service, they should not be disturbed, letted, or discouraged, from any lawful recreations; such as *dancing*, either of men or women; *archery* for men; *leaping, vaulting*, or any such harmless recreations; nor having of *may-games, whitsunales, or morrice-dances*; or setting up of *may-poles*, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have leave to carry *rushes* to the church for the decorating of it, according to their old customs; withal prohibiting all unlawful games to be used on *Sundays* only; as *bear-baiting, bull-baiting, interduels*, and at all times (in the meaner sort of people prohibited) *bowling*." Two or three restraints were annexed to the declaration, which deserve the reader's notice: 1. "No recusant (i. e. papist) was to have the benefit of this declaration. 2. Nor such as were not present at the whole of divine service. Nor, 3. Such as did not keep to their own parish churches, that is, *Puritans*."

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with papists; and Wilson adds, that it was to have been read in all the churches of England; but that archbishop Abbot, being at Croydon, flatly forbade its being read there. In the reign of king Charles I., archbishop Laud put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays, on the Sunday evenings; while the youth of the country were at their morrice-dances, may-games, church and clerk ales, and all such kind of revelling. The severe pressing of this declaration made sad havoc among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people: "Remember the Sabbath day, to keep it holy;" adding, "This is the law of God, the other, the injunction of man." Some put it upon their curates, whilst great numbers absolutely refused to comply: the consequence of which was, that several clergymen were actually suspended for not reading it.—*Hend. Buck*.

**SPRING**, (SAMUEL, D. D.), minister of Newburyport, Massachusetts, was born in Uxbridge, February 27, 1746, and graduated at Princeton college, in 1771. He was the only chaplain in Arnold's detachment, which penetrated



through the wilderness of Maine to Quebec, in 1775. On his return, in 1776, he left the army. He was ordained August 6, 1777, and died March 4, 1819, aged seventy-three. His wife was a daughter of Dr. Hopkins, minister of Hadley; his two sons, ministers in New York and in Hartford, Connecticut. Besides his labors as minister, Dr. Spring performed various other important public services; he was one of the founders of the Massachusetts Missionary society in 1799, and its president; he assisted also in founding the theological seminary at Andover, and the American Board of Commissioners for Foreign Missions, of which he was one of the prudential committee. In his theological views he accorded with Drs. Hopkins, Bellamy, and West, who were his teachers. He was distinguished for metaphysical acuteness. He published *Friendly Dialogue on the nature of Duty*, 1784; *Disquisitions and Strictures on Rev. D. Tappan's Letters to Philalethes*, 1789; and various sermons.—*Allen*.

**STACKHOUSE**, (THOMAS,) a divine, was born in 1680, but the place of his birth is not known; became, in 1733, after many vicissitudes, vicar of Benham, in Berkshire; and died there in 1752. He wrote several works, of which the most important is, a *History of the Bible*. It has been often reprinted.—*Davenport*.

**STACTE**; a drug, which was one of the four ingredients composing the sacred perfume, *Exod.* 30: 34, 35. It is understood to be the prime kind of myrrh; myrrh distilling, dropping, from the tree, of its own accord, without incision. So Pliny, speaking of the trees whence myrrh is produced, says, "Before any incision is made, they exude of their own accord what is called stacte, to which no kind of myrrh is preferable." (*Nat. Hist. lib. xii. cap. 15.*)—*Calmet*.

**STADIUM**. (See *GAMES*.)

**STANCARISTS**; those who held with Stancar, a Lutheran divine, in opposition to Osiander, that we are justified by the righteousness inherent in, and wrought out by the human nature of Christ alone, irrespective of his divine nature.—*Hend. Buck*.

**STANISLAUS**, bishop of Cracow, in the eleventh century, lived in a most pious and exemplary manner, and performed the duties of his functions with assiduity and devotion. He was murdered by Bolislaus, the second king of Poland, whose crimes and debaucheries he had rebuked. The tyrant first despatched his soldiers to perform the bloody task; but when they came into the presence of Stanislaus, awed by his venerable aspect, they were unable to fulfil their promise. The king, finding they had not obeyed his orders, stormed at them violently, snatched a dagger from one of them, ran furiously to the chapel, where, finding Stanislaus at the altar, he plunged the weapon to his heart.—*Fox*.

**STAR**. Under the name of stars, the Hebrews comprehended all constellations, planets, and heavenly bodies; all luminaries, except the sun and moon. The Psalmist, to exalt the power and omniscience of God, says, "he numbers the stars and calls them by their names." He is described as a king taking a review of his army, and knowing the name of every one of his soldiers. To express a very extraordinary increase and multiplication, Scripture uses the similitude of the stars of heaven, or of the sands of the sea, *Gen.* 15: 5. 22: 17. 26: 4. *Exod.* 32: 13, &c. In times of disgrace and public calamity, it is said, the stars withhold their light; that they are covered with darkness; that they fall from heaven, and disappear. These figurative and emphatic expressions, which are borrowed from the last revolution of nature, refer to the governing powers of nations, and are only weakened and enervated by being explained.

The star foretold by Balaam, (*Num.* 24: 17.), was, according to the modern Jews, king David, who conquered the Moabites, and reduced them under his obedience. But the paraphrasts Onkelos and Jonathan explain it of the Messiah, as the natural sense of the passage. The Jews were so well convinced of this, at the time of Christ, and afterwards, that the famous impostor Bar-chaliba caused himself to be called Bar-cocheba, "son of the star," pretending to be the Messiah; which involved the Jews of Palestine in a revolt, that completed the ruin of their unfortunate nation.—*Calmet*.

**STAROBRADSI**, or **OLD CEREMONIALISTS**; Russian dissenters, who broke off from the dominant church in the latter half of the seventeenth century, in consequence of the numerous corrections which were introduced into the printed copies of the church service, and which they considered to be corruptions foisted in with a view to undermine the faith. They would have nothing to do with the revised copies, with those who used them, or with any church into the service of which they were admitted; but collected all the old images, and copies of the Scriptures and church books; worshipped by themselves; rebaptized such as had been baptized after the schism; and strictly enforced non-communication, even in eating and drinking, with the innovators, or such as approved of, and conformed to the use of the corrected books. In a short time the members of this separation amounted to nearly one hundred thousand; and though they have been subject to some severe persecutions, especially one in 1764, when twenty thousand of them were banished to people the wilds of Siberia, their number has continued to increase, and is supposed now to amount to several hundred thousands. They have a great number of churches, besides monasteries and nunneries.—*Hend. Buck*.

**STATER**; a piece of money of the value of one shekel, *Matt.* 17: 37. (See *MONEY*.)—*Calmet*.

**STATUTE**, **BLOODY**, or the law of the six articles; a law enacted in the reign of Henry VIII., which denounced death against all those who should deny the doctrine of transubstantiation; or maintain the necessity of receiving the sacrament in both kinds, or affirm that it was lawful for priests to marry, that vows of celibacy might be broken, that private masses were of no avail, and that auricular confession to a priest was not necessary to salvation.—*Hend. Buck*.

**STAUGHTON**, (WILLIAM, D. D.,) one of the most accomplished pulpit orators ever seen in this country, was born in Coventry, England, 1770. He prosecuted his studies preparatory to the ministry in Bristol institution. In the year 1793, he came to America and preached with the Baptist church in Georgetown, South Carolina, for about seventeen months. He then removed to New Jersey, and spent several years in the instruction of youth and in preaching. In 1805, he became pastor of the First Baptist church in Philadelphia. After a successful ministry of several years, he became the pastor of a new Baptist church which was formed in Sansom street, in the same city. Here he labored with great popularity and usefulness as a preacher, as an instructor, a professor of theology and pulpit eloquence, and as the Corresponding Secretary of the Baptist Board of Foreign Missions, till 1823, when he removed to Washington city, and assumed the office of president of Columbian college. In 1827, he resigned his office and returned to Philadelphia, where he remained as a preacher till the summer of 1829, when he was elected president of the Georgetown college, Kentucky. On his way to Kentucky, he was attacked, at Washington city, by a disease which terminated his life, December 12, 1829.

The name of Dr. Staughton will long awake in many minds the most delightful recollections. He is described as one of the most amiable, talented, noble-hearted, useful, and pious of men. As a teacher, he was eminently successful not only in imparting instruction, but in securing, by the most lasting ties, the affection and respect of his pupils; as a preacher, his popularity has been equalled by few. "After all, the pulpit was his appropriate place. It was there he won his great reputation. No preacher made us feel as he did what a powerful and glorious instrument the pulpit is. Preaching Christ was his delight and his glory. At whatever point in the great circle of truth he took his position, he always directed the eye of the hearer to Christ the glorious centre." His mind was one of the most active ever known, and he had acquired that habit, without which no man ever excelled as a preacher, of associating all his mental acquisitions, by relations connected with the pulpit. There he stood the unrivalled preacher. His voice was the finest ever heard. It is said to have united the clearness and strength of Webster, the rich deep volume of Clay, and the subduing sweetness of Sumnerfield, with a variety and flexibility

of intonation all his own. His mode of preparing his sermons also was adapted to give effect to his oratory. He combined the benefits of careful preparation with the freedom of extemporaneous thoughts and language. His diction was pure, flowing, rich and melodious. By treating his subjects in the *textual mode* he secured inexhaustible variety, and each discourse was a complete exposition and illustration of his text. His selection too was exquisite. His texts were as apples of gold in pictures of silver. No unprofitable disquisitions were heard in his pulpit. He proclaimed the gospel as the primitive preachers proclaimed it; and with all the arguments which the word of God supplies, he urged and besought men to repent and believe. And not in vain. Many hundreds were the seals of his ministry in the Lord. His memory is precious. The churches of Christ at home, and the distant heathen, have been glad for him; and the history of the American Baptists must ever bear on one of its brightest pages the name of STAUGHTON.

He was benevolent, both from feeling and principle. Not only was he the untiring, powerful, and disinterested advocate of the religious charities of the age, but he attended personally to the wants of the poor, and never seemed more happy than when ministering to their comfort and soothing their sorrows. Besides his professional efforts as a preacher, he composed and delivered lectures on botany and sacred and profane history. He was well acquainted with the different branches of physical science, and a copious contributor to several periodical works, from which a very interesting volume, containing the productions of his pen, might be compiled. It would be a treasure of able essays, ingenious criticisms, striking anecdotes, and beautiful poetry.—*Memoir of Dr. Staughton, by Rev. Mr. Lynd: Am. Bapt. Mag., no. 211.*

STEADFASTNESS. (See CONSTANCY.)

STENNETT, (JOSEPH,) son of the Rev. Edward Stennett, was born at Abingdon, in the year 1663. Having an example of exalted piety in his father, it is not to be wondered at that he very early evinced a serious and pious disposition. He commenced his education at Wallingford, at the grammar-school; besides what he was taught there he made himself master of the French, Italian, and Hebrew, and other Oriental languages, and made great proficiency in the liberal sciences and philosophy. He came to London in the year 1685, and, for five years, employed himself in the education of youth. He had been impressed with a deep sense of the value of English liberty, and had early felt the effects of persecution, having attended his father while in prison in the preceding reign. He was said to be the author of some of the poems on state affairs, which were printed privately at the time, but collected together and published just after the revolution.

About the year 1688 he was prevailed upon to appear in the pulpit, and preached at different places. The congregation who met, first at Devonshire square, and afterwards at Pinner's hall, having, for some time, been deprived of their pastor, Mr. Francis Bampton (who, after various sufferings, and many years' confinement, died at last in prison, on account of his religion) fixed upon Mr. Stennett as his successor; he might have taken stations which would have been more to his temporal advantage, but, as this church agreed with him in sentiments, particularly on the observance of the Sabbath on the seventh day, he preferred their invitation. He was ordained on the 4th of March, 1690, after which he continued their faithful and affectionate pastor till his death, though he had many temptations to leave them, as preferments were offered to him in the established church, which would have introduced him to high and lucrative stations. One eminent prelate of that time observed to a friend of Mr. Stennett, that "if Mr. Stennett could be reconciled to the church, he believed that few preferments in it would be thought above his merit."

In 1696 he drew up the address of the Baptists to king William, on his deliverance from the assassination plot, and presented it to the king on the 9th of April.

Though he was naturally averse to disputation, he was several times engaged in disputes, amongst others with Mr. Penn, the Quaker, captain Hedworth, &c. In the year 1702, a work, written by Mr. D. Russen, against the

Baptists, made its appearance. Mr. Stennett was requested to answer it, which he immediately did, with so much skill and judgment that his antagonist did not venture a reply.

He was one of the committee appointed by the dissenters to draw up their address to the queen, which was presented in June, 1706.

Mr. Stennett died at Knaphill, in Buckinghamshire, in July, 1713. His works, that have been published, consist of three volumes of sermons, one of poetry, his Answer to Mr. Russen, &c.—*Jones' Chris. Biog.*

STENNETT, (DR. JOSEPH,) son of the preceding, was born in London, the 6th of November, 1692. He was baptized at the age of fifteen, and received into the church. His tutors were the well known Mr. Ainsworth, author of the Latin Dictionary, and Dr. Ward, professor of rhetoric in Gresham college. At the age of twenty-two he went to Abergavenny, where he was some time minister of a Baptist church. From this place he removed to Leominster, and from thence to Exeter, in 1719, where he continued till 1737. He then received an invitation from the church in Wild street, Lincoln's Inn Fields, on which he came to London, and remained with this church during his life; being highly esteemed, not only by his own charge and other dissenters of the time, but also by some of the cabinet ministers of George the Second, amongst whom Arthur Oastlow, Esq., speaker of the house of commons, was his particular friend. He died at Watford, of a mortification in the foot, occasioned by the extraction of a corn.—*Jones' Chris. Biog.*

STENNETT, (SAMUEL, D. D.,) son of the last mentioned, was born at Exeter, in 1727. Being designed for the ministry, his earlier studies were pursued under the direction of the Rev. Mr. Hubbard, theological tutor at Stepney, and Dr. John Walker, the celebrated linguist, of the academy at Mile End. Under these tutors he attained to a great proficiency in the classic and the Oriental tongues. He was baptized when very young by his father, and from that time he became a member of the church. His elder brother, Mr. Joseph Stennett, was called upon to assist his father in April, 1740, in which capacity he remained about two years and a half, after which he removed to Coate, in Oxfordshire. About four years after this, Mr. Samuel Stennett was requested to take the station which his brother had vacated; he accordingly did so, and assisted in the ministry about ten years.

In the year 1758 he was ordained to the pastoral office of that church, as successor to his father. The duties of this office he discharged in a faithful and affectionate manner, for thirty-seven years. In the earlier part of his ministry, he educated some young persons at his own house, whose acquirements redounded greatly to his credit. He was afterwards obliged to give up this occupation, in consequence of the number of other engagements that required his attention. In his private life, Dr. Stennett displayed a very amiable and exemplary disposition, the good effects of which were particularly observable in his family: and he had the happiness of seeing his son, Mr. Joseph Stennett, enter upon the ministry of the gospel.

In the year 1795, the death of Mrs. Stennett took place, an affliction which preyed much upon his mind, although he bore it with great patience and submission. For the last few years of his life he resided at Muswell Hill, near Highgate, at which place he died, August the 25th, 1795, in the sixty-eighth year of his age, deeply regretted, not only by his own friends and denomination, but by all who had known him or heard of his character.

He was the author of "Sermons on Personal Religion;" "Discourses on Domestic Duties;" "Discourses on the Parable of the Sower;" and on the "Divine Authority and various Uses of the Holy Scriptures." His sermons are deservedly admired for elegance of language, and solidity and clearness of argument; he likewise wrote two volumes in reply to Dr. Addington, on the Baptistal Controversy; besides a number of hymns and other short pieces. A uniform edition of his works (excepting his pieces on baptism) was published in three volumes octavo, London, 1824, with a memoir of his life and writings.—*Jones' Chris. Biog.*

STEPHANAS; a Christian of Corinth, whose pious

family Paul baptized; (probably about A. D. 52, 1 Cor. 1: 16.) and they "addicted themselves to the ministry of the saints." He also was forward to the service of the church, and came to Paul at Ephesus, 1 Cor. 16: 15, 17.—*Calmet*.

STEPHEN, the first Christian martyr, was probably a Hellenistic Jew, and Epiphanius thinks he was among the seventy disciples; but this is not probable. He is always put first among the deacons in the church at Jerusalem; and it is believed he had studied at the feet of Gamaliel. He was full of the Holy Spirit, of faith, and of zeal, and performed many miracles, Acts 6: 5—8. His success in diffusing Christianity led to his arrest by the sanhedrim. Stephen appeared in the midst of this assembly with a countenance like that of an angel, and upon the high-priest asking him what he had to answer, he calmly denied that he had said any thing against Moses or the temple; but by a striking appeal to all the leading facts in their past history, he showed that the Jews had always at first opposed the deliverers God had sent; upbraided them with the like hardness of their hearts, and with slaying the MESSIAH himself. His boldness enraged them to madness, and they stoned him to death. His last words were, "Lord, lay not this sin to their charge," and "receive my spirit." And when he had said this, he fell asleep, an example of the majesty and meekness of true Christian heroism; and as the first, so also the pattern, of all subsequent martyrs. His Christian brethren forsook not the remains of this holy man; but took care to bury him, and accompanied his funeral with great mourning, Acts 8: 2.—*Watson*; *Calmet*.

STEWART; one who manages the affairs, or superintends the household of another. Thus Eliezer was the steward of Abraham's house; (Gen. 15: 2.) Christian ministers are the stewards of God over his church or family (Tit. 1: 7. 1 Cor. 4: 1, 2.) and believers are stewards of his gifts and graces, to dispense the benefits of them to the world, 1 Pet. 4: 10. "Now it is required of stewards (says St. Paul) that a man be found FAITHFUL."

On reading the parable of the unjust steward, who defrauds his principal by collusion with his debtors, (Luke 16) we ought to observe the point to which our Saviour confines his illustration—the *policy* of the conduct pursued. Now what would be an *unjust* policy in that case, is permitted of God to the stewards of his *earthly* bounty; and by freely using this privilege in showing mercy to the poor, they may secure friends for eternity. *Christian generosity is therefore true policy.*

May not our Lord's inference he thus fully understood? "This steward could only expect that his friends would receive and maintain him, so long as what he could claim of this value, or stock, of oil or of wheat lasted: when that was exhausted they would desire his absence; but, contrary to this, I advise you, by your management of worldly riches, to make friends; friends who may receive you into, not temporary, but lasting residence; who may welcome your arrival, not into a mere transitory shelter, but into an ever-abiding felicity. I press this upon you because riches are so slippery, so perverting, so delusive, that they may well be called *DECEITFUL*; and they but too often are allurements to *unrighteousness*; to unrighteous modes of acquiring them, and to unrighteous modes of disposing of them; but if they be used with a disposition of mind contrary to that of this unjust steward, if, instead of being wickedly withheld, they be justly and liberally circulated, and, as it were, brought to account, the benevolence of true piety will direct them to such salutary purposes, as may lay many worthy but necessitous persons under great obligations: and these, should you be involved in distress here below, will do their utmost to soothe and relieve you; or they will hereafter congratulate your happy reception into never-ending beatitude and glory."—*Calmet*.

STEWART, (DUGALD, Esq.,) an eminent philosopher and writer, was born in 1753, at Edinburgh, and was the son of the professor of mathematics; was educated at the high school and university of his native city; and attended the lectures of Dr. Reid at Glasgow. From Glasgow he was recalled, in his nineteenth year, to assist his father; on whose decease, in 1785, he succeeded to the professorship. He, however, exchanged it for the chair of moral philoso-

phy, which he had filled in 1778, during the absence of Dr. Ferguson in America. In 1780, he began to receive pupils into his house; and many young noblemen and gentlemen, who afterwards became celebrated, imbibed their knowledge under his roof. It was not till 1792, that he came forward as an author; he then published the first volume of the *Philosophy of the Human Mind*. He died June 11, 1828; after having long enjoyed the reputation of being one of the most amiable of men, and one of the ablest of modern philosophical writers.

As a writer of the English language,—as a public speaker,—as an original, a profound, and a cautious thinker,—as an expounder of truth,—as an instructor of youth,—as an elegant scholar,—as an accomplished gentleman;—in the exemplary discharge of the social duties,—in uncompromising consistency and rectitude of principle,—in unbending independence,—in the warmth and tenderness of his domestic affections,—in sincere and unostentatious piety,—in the purity and innocence of his life, few have excelled him: and, take him for all in all, it will be difficult to find a man, who, to so many of the perfections, has added so few of the imperfections, of human nature. Among his works are, *Outlines of Moral Philosophy*; *Philosophical Essays*; *Memoirs of Adam Smith*, and *Drs. Robertson and Reid*; and *Prefatory Dissertations in the Supplement to the Encyclopædia Britannica*.—*Davenport*; *Jones' Chris. Biog.*

STILES, (EZRA, D. D.,) president of Yale college, the son of Isaac Stiles, minister of North Haven, Connecticut, was born December 15, 1727. He was graduated in 1746, and in 1749 was chosen tutor, in which station he remained six years. After having preached occasionally, his impaired health and some temporary doubt respecting the truth of Christianity induced him to pursue the study of the law. In 1753, he took the attorney's oath at New Haven, and practised at the bar till 1755. But, having resumed preaching, he was ordained, October 22, 1755, minister of the second Congregational church in Newport, Rhode Island. In March, 1776, the events of the war dispersed his congregation, and induced him to remove to Dighton. He afterwards preached at Portsmouth. In 1777, he was chosen president of Yale college, as successor of Mr. Clap, and continued in this station till his death, May 12, 1795, aged sixty-seven.

President Stiles was one of the most learned men of whom this country can boast. He had a thorough knowledge of the Hebrew, Greek, and Latin languages, the former of which he learned when he was about forty years of age; he had made considerable progress in the Samaritan, Chaldee, Syriac, and Arabic; on the Persian and Coptic he had bestowed some attention; and the French he read with great facility. He was a most impressive and eloquent preacher, for he spoke with that zeal and energy, which the deepest interest in the most important subjects cannot fail to inspire. The doctrines of the trinity in unity, of the divinity and atonement of Christ, with the capital principles of the great theological system of the doctrines of grace, he believed to have been the uninterrupted faith of eight-tenths of Christendom from the ascension of Jesus Christ to the present day. In the cause of civil and religious liberty he was an enthusiast. He contended, that the right of conscience and private judgment was unalienable; and that no exigencies of the Christian church could render it lawful to erect any body of men into a standing judicatory over the churches. He engaged also with zeal in the cause of his country. He published many discourses on public occasions, and a *History of the three judges of king Charles I.*—Whalley, Goffe, and Dixwell, 12mo, 1795; in which he discloses very fully his sentiments on civil liberty, and predicts a "republican renovation" in England. He left an unfinished ecclesiastical history of New England, and more than forty volumes of manuscripts. An interesting account of his life was published by his son-in-law, Dr. Holmes, in 1798.—*Allen*.

STILLINGFLEET, (EDWARD, D. D.,) bishop of Worcester, a learned English prelate, was born in 1635, at Cranbourne, in Dorsetshire; was educated at St. John's college, Cambridge; obtained various preferments, among which were, in 1677 and 1678, the archdeaconry of Lon-

don and the deanery of St. Paul's; was promoted to the see of Worcester at the revolution; and died in 1699. His works form six volumes folio; among them are *Origines Sacrae*, and *Origines Britannicae*. In 1659, he printed his "Irenicum, a Weapon Salve for the Church's Wounds; or, the Divine Right of particular Forms of Church Government, discussed and examined according to the Principles of the Law of Nature, the positive Laws of God, the Practice of the Apostles and the Primitive Church, and the Judgment of Reformed Divines; where by a Foundation is laid for the Church's Peace, and the Accommodation of our present Differences." Bishop Burnet remarks of this work, that it was esteemed a masterpiece. He adds, that it took with many, but was cried out upon by others, as an attempt against the church. Yet the argument was managed with so much learning and skill, that none of either side ever undertook to answer it. The writing of it was a great snare to the author: for, to avoid the imputations which it brought upon him, he not only retracted the book, but he went into the humors of a high sort of people, beyond what became him, perhaps beyond his own sense of things. Among his latest literary efforts was a controversy with Locke, on some points in the Essay on Human Understanding. See *Life of Stillingfleet*; *Burnet's History of his own Times*; *Life of Tillotson*.—*Davenport*; *Jones' Chris. Biog.*

**STILLMAN**, (SAMUEL, D. D.) a distinguished minister of Boston, was born in Philadelphia, February 27, 1737. When he was eleven years of age his parents removed to Charleston, South Carolina, and in an academy in that city he received the rudiments of his education. The preaching of Mr. Hart was the means of his conversion to God. Being ordained at Charleston, February 26, 1759, he immediately afterwards settled at James' island; but his impaired health induced him, in 1760, to remove to Bordentown, New Jersey, where he preached two years, and then went to Boston. After being an assistant about a year in the second Baptist church, he was installed the minister of the first church, as successor of Mr. Condy, January 9, 1765. Here he continued his benevolent labors, universally respected and beloved, till his death by a paralytic shock, March 13, 1807, aged sixty-nine.

As an eloquent preacher of the gospel Dr. Stillman held the first rank. Embracing the peculiar doctrines of the Christian religion, he explained and enforced them with clearness, and with apostolic intrepidity and zeal. He possessed a pleasant and most commanding voice, and, as he felt what he spoke, he was enabled to transfuse his own feelings into the hearts of his auditors. The deity and atonement of the Lord Jesus Christ, and their relation to the wants of perishing sinners, were his frequent themes. The total moral depravity of man was a principle on which in his preaching he much insisted; and he believed that the Christian was dependent on God's immediate agency for the origin and continuance of every gracious exercise. From his clear apprehension of eternal personal election, he was led to believe the perseverance unto eternal glory of all those who are regenerated by the Spirit of God. In the chamber of sickness and affliction, he was always welcome among different denominations. His uncommon vivacity and energy of feeling were united with a perfect sense of propriety, and with affability, ease, and politeness. His high Christian excellence made his name proverbial as the "good Dr. Stillman." Besides "Apostolic Preaching," in three discourses, and many occasional sermons, published during his life, an octavo volume of twenty sermons was published in 1808.—*Allen*.

**STOCK**, (RICHARD, M. A.) a laborious and successful divine of the English church, was born at York, England. At eighteen, he was admitted at St. John's college, Cambridge, and soon became chosen scholar of that college. On leaving the university, having refused a fellowship, he was soon settled in London, where he was most indefatigable in his labors, and where his preaching was most signally blessed; more people professing themselves to have been effectually converted under him, than almost any other minister of his day.—*Middleton*, vol. ii. p. 445.

**STODDARD**, (SOLOMON,) minister of Northampton, Massachusetts, was born in Boston, in 1643, and was graduated at Harvard college, in 1662. He was after-

wards appointed a fellow. His health being impaired, he went to Barbadoes as chaplain to governor Serle, and preached to the Dissenters on that island near two years. After his return, being ordained September 11, 1672, as successor to Mr. Mather, at Northampton, he continued in that place till his death, February 11, 1729, aged eighty-five. His colleague, Mr. Edwards, succeeded him.

Mr. Stoddard was a learned man, well versed in religious controversies, and himself an acute disputant. He engaged in a controversy with Increase Mather respecting the Lord's supper, unfortunately maintaining, that the sacrament was a converting ordinance, and that all baptized persons, not scandalous in life, may lawfully approach the table, though they know themselves to be unconverted, or destitute of true religion. As a preacher, his discourses were plain, experimental, searching, and argumentative. He was blessed with great success. He used to say, that he had five harvests; and in these revivals there was a general cry, "What must I do to be saved? He was so diligent in his studies, that he left a considerable number of written sermons, which he had never preached. He published, besides several sermons, the Doctrine of Instituted Churches, London, quarto, 1700; a Guide to Christ, or the way of directing souls in the way to conversion, compiled for young ministers, 1714; a Treatise concerning Conversion; the Way to know Sincerity and Hypocrisy, 1719; Answer to Cases of Conscience, 1722; Whether God is not angry with the country for doing so little towards the conversion of the Indians, 1723; Safety of appearing at the Judgment in the righteousness of Christ. This last work was republished at Edinburgh, octavo, 1792. *Colman's Ser. on his Death*; *Life prefixed to his Guide*.—*Allen*.

**STOICS**; a sect of heathen philosophers, Acts 17: 18. They were the disciples of Zeno, and derived their name from *stoa*, a porch. Their distinguishing tenets were, that God is underived, incorruptible, and eternal; possessed of infinite wisdom and goodness; the efficient cause of all the qualities and forms of things; and the constant preserver and governor of the world: that matter, in its original elements, is also underived and eternal; and is by the powerful energy of the Deity impressed with motion and form: that though God and matter subsisted from eternity, the present regular frame of nature had a beginning originating in the gross and dark chaos, and will terminate in a universal conflagration, that will reduce the world to its pristine state: that at this period all material forms will be lost in one chaotic mass; and all animated nature be reunited to the Deity: that from this chaotic state, however, the world will again emerge by the energy of the efficient principle; and gods, and men, and all forms of regulated nature, be renewed and dissolved, in endless succession: and that after the revolution of the great year all things will be restored, and the race of men will return to life. Some imagined, that each individual would return to its former body; while others supposed, that similar souls would be placed in similar bodies. Those among the Stoics who maintained the existence of the soul after death, supposed it to be removed into the celestial regions of the gods, where it remains until, at the general conflagration, all souls, both human and divine, shall be absorbed in the Deity. But many imagined that, before they were admitted among the divinities, they must purge away their inherent vices and imperfections, by a temporary residence in some aerial regions between the earth and the planets.

According to the general doctrine of the Stoics, all things are subject to a stern, irresistible fatality, even the gods themselves. Some of them explained this fate as an eternal chain of causes and effects; while others, more approaching the Christian system, describe it as resulting from the divine decrees—the fiat of an eternal providence. Considering the system practically, it was the object of this philosophy to divest men of their passions and affections. They taught, therefore, that a wise man might be happy in the midst of torture; and that all external things were to him indifferent. Their virtues all arose from, and centered in, themselves; and self-approbation was their great reward.—*Watson*; *Hend. Buck*; *Jones*.

**STONES**. In early ages, these were used instead of

inscriptions, pyramids, medals, or histories. Jacob and Laban raised such a monument on mount Gilead, in memory of their covenant, Gen. 31: 46. Joshua erected one at Gilgal, of stones taken out of the Jordan, to preserve the memorial of his miraculous passage; (Josh. 4: 5-7.) and the Israelites beyond Jordan raised one on the banks of that river, as a testimony that they constituted but one nation with their brethren on the other side, Josh. 22: 10.

"A heart of stone," may be understood several ways. Job, (41: 24.) speaking of the behemoth, says his heart is as hard as stone, as impenetrable as an anvil; q. d. he is insensible to fear or affection. Ezekiel says, (11: 19. 36: 26.) the Lord will take away from his people the heart of stone, and give them a heart of flesh; i. e. he will convert them, and inspire them with spiritual affections. "I will give him a white stone;" (Rev. 2: 17.) that is, I will give him full and public pardon and absolution. It is spoken in allusion to an ancient custom of delivering a white stone to such as they acquitted in judgment. They used likewise to give a white stone to such as conquered in the Grecian games. Nearly in the same sense, John the Baptist said, (Matt. 3: 9.) God was able to raise up to Abraham children from the stones of the desert.

Daniel, speaking of the kingdom of the Messiah, compares it to a small stone loosened from the mountain, by no mortal power, that struck upon the feet of the colossus which Nebuchadnezzar saw in his dream, and afterwards filled the whole earth, Dan. 2: 34.

CORNER-STONE, or *head stone of the corner*, is that put at the angle of a building, whether at the foundation or on the top of the wall. Our Savior, though rejected by the Jews, was the corner-stone of the church, (Ps. 118: 22.) and the stone that binds and unites the believing Jews and Gentiles in the union of one faith, Acts 4: 11. Isa. 28: 16. Eph. 2: 20. 1 Pet. 2: 6. Matt. 21: 42. Mark 12: 10. Luke 20: 17. The Hebrews sometimes gave the name of stone, or rock, to kings or princes, and also to God himself. (See STUMBLING.)—*Calmet; Watson.*

STORK; (*chasedah*, Lev. 11: 19. Deut. 14: 18. Job 39: 13. Ps. 104: 17. Jer. 8: 7. Zech. 5: 9.) a bird similar to the crane in size, has the same formation as to the bill, neck, legs, and body, but is rather more corpulent. The

long red legs. It feeds upon serpents, frogs, and insects, and on this account might be reckoned by Moses among unclean birds. As it seeks for these in watery places, nature has provided it with long legs; and as it flies away, as well as the crane and heron, to its nest with its plunder, therefore its bill is strong and jagged, the sharp hooks of which enable it to retain its slippery prey.

It has long been remarkable for its love to its parents, whom it never forsakes, but tenderly feeds and cherishes when they have become old, and unable to provide for themselves. The very learned and judicious Bochart has collected a variety of passages from the ancients, in which they testify this curious particular. Its very name in the Hebrew language, *chasedah*, signifies mercy or piety; and its English name is taken, if not directly, yet secondarily, through the Saxon, from the Greek word *storgē*, which is often used for natural affection.

It is a bird of passage, and is spoken of as such in Scripture: "The stork knoweth her appointed time," Jer. 8: 7

Who hid the stork, Columbus-like, explore  
Heavens not its own, and worlds unknown before?  
Who calls the council, states the certain day,  
Who forms the phalanx, and who points the way?—*POPE.*

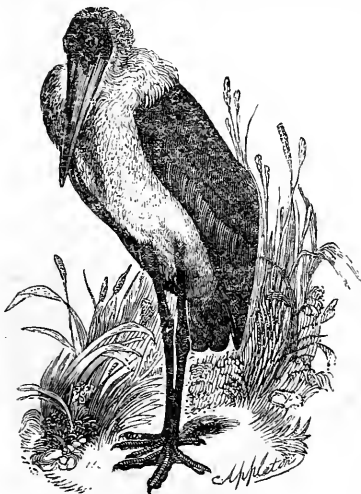
Bochart has collected several testimonies of the migration of storks. Elian says, that in summer time they remain stationary, but at the close of autumn they repair to Egypt, Libya, and Ethiopia. "For about the space of a fortnight before they pass from one country to another," says Dr. Shaw, "they constantly resort together, from all the adjacent parts, in a certain plain; and there forming themselves, once every day, into a 'douwanne,' or council, (according to the phrase of these Eastern nations,) are said to determine the exact time of their departure, and the place of their future abodes." (See SWALLOW.)—*Watson.*

STONING, was a punishment much in use among the Hebrews; and the rabbins reckon all crimes as being subject to it, which the law condemns to death, without expressing the particular mode. They say; that when a man was condemned to death, he was led out of the city to the place of execution, and there exhorted to acknowledge and confess his fault. He was then stoned in one of two ways; either stones were thrown upon him till he died; or he was thrown headlong down a steep place, and a large stone rolled upon his body. To the latter mode it is supposed there is a reference in Matt. 21: 44.—*Calmet.*

STRANGER. Moses inculcated and enforced by numerous and by powerful considerations, as well as by various examples of benevolent hospitality, mentioned in the book of Genesis, the exhibition of kindness and humanity to strangers. There were two classes of persons who, in reference to this subject, were denominated strangers. One class were those who, whether Hebrews or foreigners, were destitute of a home, in Hebrew, *tushbin*. The others were persons who, though not natives, had a home in Palestine; the latter were *gerim*, strangers or foreigners, in the strict sense of the word. Both of these classes, according to the civil code of Moses, were to be treated with kindness, and were to enjoy the same rights with other citizens, Lev. 19: 33, 34. 24: 16, 22. Num. 9: 14. 15: 14. Deut. 10: 18. 23: 7. 24: 17. 27: 19.—*Watson.*

STRANGLE. Animals strangled had not the blood properly separated from the flesh, and were not eaten by the primitive Christians, among other reasons, to prevent offence to the Jewish converts, Acts 15: 20. (See BLOOD.)

STREETS, CORNERS OF. Our Lord reproves the Pharisees for praying in the corners of the streets, that is, choosing public places for what ought to have been private devotion. The Hindoos, Mohammedans, and others still have this practice. "Both Hindoos and Mussulmans offer their devotions in the most public places; as, at the landing places of rivers, in the public streets, and on the roofs of boats, without the least modesty or attempt at concealment." "An aged Turk," observes Richardson, "is particularly proud of a long flowing white beard, a well shaved cheek and head, and a clean turban. It is a common thing to see such characters, far past the bloom of life, mounded on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazars, combing their beards, smoking their pipes, or drink-



color of the crane is ash and black; that of the stork is white and brown. The nails of its toes are also very peculiar; not being clawed like those of other birds, but flat like the nails of a man. It has a very long beak, and

ing their coffee, with a pitcher of water standing beside them, or saying their prayers, or reading the Koran."—*Watson*.

**STRIGOLNIKS**; a sect of judaizing Russian Christians, which sprang up in the fourteenth century, and increased with great rapidity, owing to the zeal of the founders, and the analogy which was found to exist between the Greek ceremonies and the temple service of the Jews. They were joined by priests and deacons of the Russian church; and several even of the bishops favored their doctrines. The flames of persecution were repeatedly kindled against them; but they continued to exist either more publicly or in private; and, at this day, are concentrated in the *Seleznutchini*, who are Jews in principle, observe circumcision, the seventh-day Sabbath, and part of the ceremonial law.—*Hend. Buck*.

**STRIVE**; 1. To contend in desires, in words, or with the hands. Gen. 26: 20. 2. To endeavor earnestly, Rom. 15: 20. 3. To be given to strife and debate, 2 Tim. 2: 24.

God *strives with men* when, by the revelation of his will, the convictions of his Spirit, and the dispensations of his providence, he checks their progress in sin, Gen. 6: 3. Men *strive* with God when they resist the motions of his Spirit, contemn the offers of his grace, rebel against his laws, and oppose his providence by going on in their wickedness, Isa. 45: 9. Job 33: 13. They *strive to enter in at the strait gate* when, in the careful and earnest use of God's ordinances, they study to receive Christ, and be created anew in him, Luke 13: 24. Saints *strive together in prayer* when, with the utmost earnestness, they jointly ask and plead for the bestowal of good things on ministers and others, Rom. 15: 30. They *strive for the faith*, and *against sin*, when they do or suffer to the uttermost to maintain and promote the honor of gospel-truth, and to shun and oppose sin in themselves and others, Phil. 1: 27. Heb. 12: 4.—*Brown*.

**STRONG**, (NATHAN, D. D.), minister of Hartford, Connecticut, the son of Nathan Strong, minister of Coventry, was born in 1748; graduated at Yale college, in 1769; and was ordained January 5, 1774. In the war he was a patriot and a chaplain in the army. He died December 25, 1816, aged sixty-eight. He was a learned and very useful minister, distinguished for his discernment and knowledge of men. Of the Missionary society of Connecticut he was the principal founder, in 1798. For some years he was the editor of the Connecticut Evangelical Magazine. He published the *Doctrine of Eternal Misery reconciled with the Benevolence of God*, in answer to Dr. Huntington, octavo; a *Sermon on the Death of Dr. Cogswell*, 1807; *Sermons*, two vols. octavo.—*Allen*.

**STUMBLING**, *STONE OF*. "We set out from Argos very early in the morning," says Hartley, "and were almost eleven hours in reaching Tripolizza. The road is, for the most part, dreary; leading over lofty and barren hills, the principal of which is mount Parthenius. In England, where the roads are so excellent, we do not readily perceive the force and just application of the scriptural figures, derived from a 'stone of stumbling, and a rock of offence,' (Isaiah 8: 14.) and similar passages; but in the East, where the roads are, for the most part, nothing more than an accustomed track, the constant danger and impediment arising to travellers from stones and rocks fully explain the allusion."

In the grand description which Isaiah gives (63: 13.) of God "with his glorious arm" leading his people through the Red sea, it is said, "That led them through the deep, as a horse in the wilderness, that they should not stumble;" that is, who preserved them from falling amidst the numerous inequalities in the bed of the sea, caused in some instances by deep cavities, and in others by abrupt intervening rocks. The figure is a very natural one, especially in the deserts of the East, where the Arabs and Tartars are famed for their dexterity in the management of even bad horses.—*Watson*.

**STYLITES**, *PILLAR SAINTS*; an appellation given to a kind of solitaries, who stood motionless upon the tops of pillars, raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the stupid populace. Of these, we find

several mentioned in ancient writers, and even as low as the twelfth century, when they were totally suppressed. (See *SIMEON STYLITES*.)

The Faquirs, or devout people of the East, imitate this extraordinary kind of life to this day.—*Hend. Buck*.

**SUB-DEACON**; an inferior minister, who anciently attended at the altar, prepared the sacred vessels, delivered them to the deacons in time of divine service, attended the doors of the church during communion service, went on the bishop's embassies with his letters, or messages to foreign churches, and was invested with the first of the holy orders. They were so subordinate to the superior rulers of the church, that, by a canon of the council of Laodicea, they were forbidden to sit in the presence of a deacon without his leave.—*Hend. Buck*.

**SUBLAPSARIANS**, also sometimes called *INFRA-LAPSARIANS*; those who hold that God suffered the first man to fall into transgression without absolutely predetermining his fall; or that the decree of predestination regards man *as fallen*, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination. (See *SUPRALAPSARIANS*).—*Hend. Buck*.

**SUBMISSION TO GOD**, implies an entire giving up of our understanding, will, and affections to him; or, as Dr. Owen observes, it consists in, 1. An acquiescence in his right and sovereignty. 2. An acknowledgment of his righteousness and wisdom. 3. A sense of his love and care. 4. A diligent application of ourselves to his mind and will. 5. Keeping our souls by faith and patience from weariness and despondency. 6. A full resignation to his will. (See *SORROW*; *RESIGNATION*).—*Hend. Buck*.

**SUBSCRIPTION, CLERICAL**. Subscription to articles of religion is required of the clergy of every established church, and of some churches not established. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test to loyalty. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the *animus imponentis*, especially when creeds have been long established. It is said that the clergy of the churches of England and Scotland seldom consider themselves as fettered by the Thirty-nine Articles, or the Confession of Faith, when composing instructions for their parishes, or the public at large.

It is to be feared, indeed, that many subscribe merely for the sake of emolument; and though it be professedly *ex animo*, it is well known that it is not so in reality; for when any one appears to entertain conscientious scruples on the subject, he is told, it is a thing of no consequence, but only a *matter of form*. How such will answer to the Great Head of the church, we must leave them to judge. They who think subscription to be proper, should remember that it approaches very near the solemnity of an oath, and it is not to be trifled with. "Great care," says Doddridge, "ought to be taken that we subscribe nothing that we do not firmly believe. If the signification of the words be dubious, and we believe either sense, and that sense in which we do believe them is as natural as the other, we may, consistently with integrity, subscribe them; or if the sense in which we do believe them be less natural, and we explain that sense, and that explication be admitted by the person requiring the subscription in his own right, there can be no just foundation for a scruple. Some have added, that, if we have reason to believe (though it is not expressly declared) that he who imposes the subscription does not intend that we should hereby declare our assent to those articles, but only that we should pay a compliment to his authority, and engage ourselves not openly to contradict them, we may, in this case, subscribe what is most directly contrary to our belief; or that, if we declare our belief in any book, as, for instance, the Bible, it is to be supposed that we subscribe other articles only so far as they are consistent with that; because we cannot imagine that the law would require us to profess our belief of contrary propositions at the same time. But subscription upon these principles seems a very dangerous attack upon sincerity and public virtue, especially in those designed for public offices. If the reader be de-

siours of investigating the subject, he may consult *Paley's Mor. Phil.*, vol. i. p. 218; *Dyer on Subscription*; *Doddridge's Lect.*, lect. 70; *Conybeare's Sermon on Subscription*; *Free and Candid Disquisitions relating to the Church of England*; *The Confessional*; *Duncan and Miller on Creeds*; *Works of Robert Hall*.—*Hend. Buck.*

**SUBSTITUTION**, the doctrine of Christ's dying in the stead of his redeemed. (See **REDEMPTION**.) *Works of Andrew Fuller*, and *Robert Hall*.—*Jones's Bib. Cyc.*

**SUCCESSION**, **UNINTERRUPTED**; a term made use of by the Romanists and others in reference to those bishops who are supposed to have derived their authority from the apostles, and so communicated that authority to others, in a line or succession.

It is a very precarious and uncomfortable foundation for Christian hope (says Dr. Doddridge) which is laid in the doctrine of an *uninterrupted succession* of bishops, and which makes the validity of the administration of Christian ministers depend upon such a succession, since there is so great a darkness upon many periods of ecclesiastical history, inasmuch that it is not agreed who were the seven first bishops of the church of Rome, though that church was so celebrated; and Eusebius himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns that it is no easy matter to tell who succeeded the apostles in the government of the churches, excepting such as may be collected from St. Paul's own words. (See **EPISCOPACY**.) Contested elections in almost all considerable cities, make it very dubious which were the *true* bishops; and decrees of councils, rendering all those ordinations null where any *simoniacal* contract was the foundation of them, makes it impossible to prove that there is now upon earth any one person who is a legal successor of the apostles; at least, according to the principles of the Romish church. Consequently, whatever system is built on this doctrine must be very precarious.

"I am fully satisfied," says bishop Hoadley, "that till a consummate stupidity can be happily established, and universally spread over the land, there is nothing that tends so much to destroy all due respect to the clergy, as the demand of more than can be due to them; and nothing has so effectually thrown contempt upon a regular succession of the ministry, as the calling no succession regular but what was uninterrupted; and the making the eternal salvation of Christians to depend upon that uninterrupted succession, of which the most learned must have the least assurance, and the unlearned can have no notion, but through ignorance and credulity." *Hove's Episcopacy*, pp. 170, 183; *Doddridge's Lectures*, lect. 197; *Chandler's Sermons against Popery*, p. 34—37; *Pierce's Sermons*, pref.; and article **ORDINATION**.—*Hend. Buck.*

**SUCCOOTH BENOTH**. Calmet speaks of Succoth Benoth as an idol set up in Samaria, by the men brought from Assyria; (2 Kings 17:30.) but Mr. Taylor, and other writers, have shown it more probably to denote tabernacles or booths consecrated to one of the forms of Venus. —*Calmet.*

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

**SUFFERINGS OF CHRIST**. To form an idea of Christ's sufferings, we should consider the poverty of his birth; the reproach of his character; the pains of his body; the power of his enemies; the desertion of his friends; the weight of his people's sins; the slow, ignominious, and painful nature of his death; and the hidings of his Father's face. All these rendered his sufferings extremely severe; yet some heretics said, that the sufferings of Christ were only in appearance, and not real! But, as bishop Pearson observes, "If hunger and thirst; if revilings and contempt; if sorrows and agonies; if stripes and buffeting; if condemnation and crucifixion, be sufferings, Jesus *suffered*." If the infirmities of our nature; if the weight of our sins; if the malice of men; if the machinations of Satan; if the hand of God, could make him suffer, our Savior *suffered*. If the annals of

time; if the writings of the apostles; if the death of his martyrs; if the confession of Gentiles; if the scoffs of the Jews, be testimonies, Jesus *suffered*. See *Pearson on the Creed*; *Dr. Rambach's Meditations on the Sufferings of Christ*. For the end of Christ's sufferings, see **DEATH OF CHRIST**; **ATONEMENT**; **REDEMPTION**.—*Hend. Buck.*

**SUIDAS**; a Greek lexicographer. When and where he was born and died are unknown, but he is supposed to have lived in the latter end of the ninth and the beginning of the tenth century. His Lexicon, faulty as it is in many respects, is valuable for the fragments it contains of lost works, and the information which it affords respecting ancient writers.—*Davenport.*

**SUMMERFIELD**, (JOHN,) an interesting young minister, was born in Lancashire, England, January 31, 1798. After early dissipation he became pious, and preached in the Methodist connexion in Ireland. He came to New York in 1821, with almost the popularity of Whitfield. His ill health induced him in 1823 to visit France, as a delegate from the American Bible society. He died at New York, June 13, 1825, aged twenty-seven. Few ministers have exhibited such meekness, humility, disinterestedness, and benevolence in life; few have been so eloquent in the pulpit. His *Memoirs*, by J. Holland, were published octavo, 2d ed. 1830.—*Allen.*

**SUMMISTS**; a name given to those scholastic divines who propounded their dogmas in works called *Summa Theologia*. This name was first adopted as a compliment to Thomas Aquinas, who published his famous work on divinity under the title of *Summa totius Theologie*, and thereby greatly lowered the estimation in which the "Book of Sentences," written by Peter Lombard, was held.—*Hend. Buck.*

**SUN**; the great luminary which God created at the beginning, to govern the day. Calmet thinks it was the sun which the Phenicians worshipped under the name of Baal, the Moabites under that of Chemosh, the Ammonites under that of Moloch, the Israelites under that of Baal, and king of the host of heaven. Moses cautioned the Israelites against this species of idolatry, Deut. 4: 19. (See **BAAL**.)

The sun furnishes a great part of the noble similitudes used by the sacred authors, who, to represent great public calamity, speak of the sun as being obscured, &c. See Isa. 13: 10. 24: 23. Jer. 15: 9. Ezek. 32: 7. Joel 2: 31. Amos 8: 9. To express a long continuance of anything glorious and illustrious, it is said, it shall continue as long as the sun. So the reign of the Messiah, (Ps. 72. 17. 89: 36.) under whose happy dominion the light of the moon shall equal that of the sun, and that of the sun be seven times more than ordinary, Isa. 30: 26. Christ is called the Sun of righteousness, Mal. 4: 2.

The compass of the whole earth is described by the expression, from the rising of the sun to the going down of the same; or rather, from east to west, Ps. 50: 1. 107: 3 113: 3, &c.—*Calmet.*

**SUNDAY**, or the **LORD'S DAY**; a solemn festival observed by Christians on the first day of every week, in memory of our Savior's resurrection. (See **SABBATH**.)

It has been contended, whether Sunday is a name that ought to be used by Christians. The words *Sabbath* and *Lord's Day*, say some, are the only names mentioned in Scripture respecting this day. To call it Sunday, is to set our wisdom before the wisdom of God, and to give that glory to a pagan idol which is due to him alone. The ancient Saxons called it by this name, because upon it they worshipped the sun; and shall Christians keep up the memory of that which was highly displeasing to God, by calling the Sabbath by that name rather than by either of those he hath appointed? It is, indeed, called Sunday only because it is customary; but this, say they, will not justify men in doing that which is contrary to the example and command of God in his word.

Others observe, that although it was originally called Sunday by the heathens, yet it may very properly retain that name among Christians, because it is dedicated to the honor of the true light, which lighteth every man that cometh into the world; of Him who is styled by the prophet "the Sun of righteousness;" and who on this day arose from the dead. But although it was in the primi-

tive times indifferently called the Lord's day, or Sunday, yet it was never denominated the Sabbath—a name constantly appropriated to Saturday, or the seventh day, both by sacred and ecclesiastical writers. (See SABBATH.)—*Hend. Buck.*

**SUPEREROGATION**; what a man is supposed to do beyond his duty, or more than he is commanded to do. The Romanists stand up strenuously for works of supererogation, and maintain that the observance of evangelical counsels is such. By means hereof a stock of merit is laid up, which the church has the disposal of, and which she distributes in indulgences to such as need.

This absurd doctrine was first invented towards the close of the twelfth century, and modified and embellished by St. Thomas in the thirteenth: according to which, it was pretended that there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation, and which were, therefore, applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that, of consequence, he was empowered to assign to such as he thought proper a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.—*Hend. Buck.*

**SUPERINTENDENT**; an ecclesiastical superior in several reformed churches where episcopacy is not admitted, particularly among the Lutherans in Germany, and the Calvinists in some other places. The superintendent is similar to a bishop, only his power is somewhat more restrained than that of our diocesan bishops. He is the chief pastor, and has the direction of all the inferior pastors within his district or diocese.—*Hend. Buck.*

**SUPERSTITION**, (*deisidaimonia*, demon-worship, Acts 25: 19. Col. 2: 23.) may be described to be either the careful and anxious observation of numerous and unauthorized ceremonies in religion, under the idea that they possess some virtue to propitiate God and obtain his favor; or, as among pagans and others, the worship of imaginary deities, and the various means of averting evil by religious ceremonies, which a heart oppressed with fears, and a perverted fancy, may dictate to those ignorant of the true God, and the doctrines of salvation.

Dr. Neander observes, "The consideration of human nature and history shows us that the transition from unbelief to superstition is always easy. Both these conditions of the human heart proceed from the self-same ground, the want of that which may be properly called faith, the want of a life in God, of a lively communion with divine things by means of the inward life; that is, by means of the feelings. Man, whose inward feelings are estranged from the divine nature, is inclined, sometimes, to deny the reality of that of which he has nothing within him, and for the conception and application of which to himself he has no organ. Or else, the irresistible force of his inward nature impels him to recognise that higher power from which he would fain free himself entirely, and to seek that connexion with it which he cannot but feel needful to his comfort; but, inasmuch as he is without any real inward sympathy of disposition with the Divinity, and wants a true sense of boldness, the Divinity appears to his darkened religious conscience only under the form of power and arbitrary rule. His conscience points to him this power as an angry and avenging power. But, as he has no idea of that which the Divinity really is, he cannot duly understand this feeling of estrangement from God, this consciousness of divine wrath; and, instead of seeking in moral things the source of this unquiet feeling, which leaves him no rest by day or night, and from which there is no escape, he fancies that by this or that action, which of itself is perfectly indifferent, he may have offended this higher power, and he seeks by outward observances again to reconcile the offended power.

"Religion here becomes the source, not of life, but of death; the source, not of consolation and blessing, but of the most unspeakable anxiety, which torments man day and night with the spectres of his own imagination. Religion here is no source of sanctification, but may unite

in man's heart with every kind of untruth, and serve to promote it. There is one kind of superstition in which, while man torments himself to the utmost, he still remains estranged from the true nature of inward holiness; and, while he is restrained from many good works of charity by his constant attendance on mischievous, arbitrary, and outward observances, he is still actuated by a horror of any great sin, a superstition in which man avoids pleasure so completely that he falls into the opposite extreme; and even the most innocent enjoyments, which a childlike simplicity would receive with thankfulness from the hand of a heavenly Father, he dares not indulge in. But there is also another kind of superstition, which makes it easy for man, by certain outward observances, to silence his conscience under all kinds of sin, and which therefore serves as a welcome support to it."

Superstition, says Claude, usually springs either, 1. From servile fear, which makes people believe that God is always wrathful, and invents means to appease him. 2. Or from a natural inclination we all have to idolatry, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them. Or, 3. From hypocrisy, which makes men willing to discharge their obligations to God by grimace, and by zeal for external services. Or, 4. From presumption, which makes men serve God after their own fancies. *Claude's Essay on the Composition of a Sermon*, vol. ii. pp. 49 and 299; *Saurin's Sermons*; *Scott on Demonology*; *Gregory's Essays*, essay 3.—*Watson*; *Hend. Buck.*

**SUPPER, LORD'S**, derives its name from having been instituted by Jesus, after he had supped with his apostles, immediately before he went out to be delivered into the hands of his enemies.

In Egypt, for every house of the children of Israel, a lamb was slain upon that night, when the Almighty punished the cruelty and obstinacy of the Egyptians by killing their first born, but charged the destroying angel to pass over the houses upon which the blood of the lamb was sprinkled. This was the original sacrifice of the passover. In commemoration of it, the Jews observed the annual festival of the passover, when all the males of Judea assembled before the Lord in Jerusalem. A lamb was slain for every house, the representative of that whose blood had been sprinkled in the night of the escape from Egypt. After the blood was poured under the altar by the priests, the lambs were carried home to be eaten by the people in their tents or houses at a domestic feast, where every master of a family took the cup of thanksgiving, and gave thanks with his family to the God of Israel. (See PASSOVER.)

Jesus, having fulfilled the law of Moses, to which in all things he submitted, by eating the paschal supper with his disciples, proceeded after supper to institute a rite, which, to any person that reads the words of the institution without having formed a previous opinion upon the subject, will appear to have been intended by him as a memorial of that event which was to happen not many hours after, (Luke 22: 19.) and was meant to be observed by all Christians till the end of the world. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," 1 Cor. 11: 23—26. Whether we consider these words as part of the revelation made to St. Paul, or as his own commentary upon the nature of the ordinance which was revealed to him, they mark, with equal significance and propriety, the extent and the perpetuity of the obligation to observe that rite which was first instituted in presence of the apostles.

The Lord's supper exhibits, by a significant action, the characteristic doctrine of the Christian faith, that the death of its author (which seemed to be the completion of the rage of his enemies) was in fact a voluntary sacrifice, so efficacious as to supersede the necessity of every other; and that his blood was shed for the remission of sins. By partaking of this rite, his disciples publish an event most interesting to all the kindreds of the earth; they declare that, far from being ashamed of the suffering of their Master, they glory in his cross; and, while they thus perform the office implied in that expression of the apostle, "Ye do show forth the Lord's death," they at the same time cherish the sentiments by which their religion minis-



ters to their own consolation and improvement. They cannot remember the death of Christ, the circumstances which rendered that event necessary, the disinterested love and the exalted virtues of their deliverer, without feeling their obligations to him. Unless the vilest hypocrisy accompany an action, which, by its very nature, professes to flow from warm affection, the love of Christ will constrain them to fulfil the purposes of his death, by "living unto him who died for them;" and we have reason to hope, that, in the places where he causes his name to be remembered, he will come and bless his people. As the object of faith is thus explicitly set before them in every commemoration, so the renewed exercise of that faith, which the ordinance is designed to excite, must bring renewed life, and a deeper experience of the "great salvation." (See SACRAMENT, and LORD'S SUPPER.)—*Watson.*

**SUPRALAPSARIANS;** persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, (*supra lapsam*), antecedently to any knowledge of the fall of Adam, and independent of it, to save some and reject others; or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and, for that purpose, decreed that Adam should fall.

Dr. Gill gives us the following account of Supralapsarianism. The question which he proposes to discuss, is, "Whether men were considered in the mind of God in the decree of election as fallen or unfallen,—as in the corrupt mass through the fall, or in the pure mass of creaturehood, previous to it, and as to be created?" There are some who think that the latter, so considered, were the objects of election in the divine mind. These are called Supralapsarians, though of these, some are of opinion that man was considered as to be created or creatable, and others as created but not fallen. The former seems best, that, of the vast number of individuals which came up in the divine mind whom his power could create, those whom he meant to bring into being he designed to glorify himself by them in some way or other. The decree of election respecting any part of them may be distinguished into the decree of the end and the decree of the means. The decree of the end respecting some is either subordinate to their eternal happiness, or ultimate, which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying of the riches of his grace. The decree of the means includes the decree to create men, to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but as co-ordinate means, and as making up one entire complete medium; for it is not to be supposed that God decreed to create man, that he might permit him to fall, in order to redeem, sanctify, and save him; but he decreed all this that he might glorify his grace, mercy, and justice. And in this way of considering the decrees of God, they think that they sufficiently obviate and remove the slanderous calumny cast upon them with respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is, that, according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and made man neither to damn him nor save him, but for his own glory, which end is answered in them some way or other. Again: they argue that the end is first in view before the means, and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention, is last in execution. Now, as the glory of God is last in execution, it must be first in intention, wherefore men must be considered in the decree of the end as not yet created and fallen; since the creation and permission of sin belong to the decree of the means, which in order of nature is after the decree of the end. And they add to this, that if God first decreed to create man, and suffered him to fall, and then out of the fall chose some to grace and glory, he must decree to create man without an end,

which is to make God to do what no wise man would; for when a man is about to do any thing, he proposes an end, and then contrives and fixes on ways and means to bring about that end. They think also that this way of conceiving and speaking of these things best expresses the sovereignty of God in them, as declared in the 9th of Romans, where he is said to will such and such things, for no other reason but because he wills them.

The opponents of this doctrine consider, however, that it is attended with insuperable difficulties. We demand, say they, an explanation of what they mean by this principle, "God hath made all things for his own glory." If they mean that justice requires a creature to devote himself to the worship and glorifying of his Creator, we grant it; if they mean that the attributes of God are displayed in all his works, we grant this too; but if the proposition be intended to affirm that God had no other view in creating men, so to speak, than his own interest, we deny the proposition, and affirm that God created men for their own happiness, and in order to have subjects upon whom he might bestow favors.

We desire to be informed, in the next place, say they, how it can be conceived that a determination to damn millions of men can contribute to the glory of God? We easily conceive, that it is for the glory of divine justice to punish guilty men; but to resolve to damn men without the consideration of sin, to create them that they might sin, to determine that they should sin in order to their destruction, is what seems to us more likely to tarnish the glory of God than to display it.

Again: we demand how, according to this hypothesis, it can be conceived that God is not the author of sin? In the general scheme of our churches, God only permits men to sin, and it is the abuse of liberty that plunges man into misery; even this principle, all lenified as it seems, is yet subject to a great number of difficulties; but in this scheme, God wills sin to produce the end he proposed in creating the world, and it was necessary that men should sin: God created them for that. If this be not to make God the author of sin, we must renounce the most distinct and clear ideas.

Again: we require them to reconcile this system with many express declarations of Scripture, which inform us that *God would have all men to be saved*. How doth it agree with such pressing entreaties, such cutting reproofs, such tender expostulations, as God discovers in regard to the unconverted? *Matt. 23: 37.*

Lastly, we desire to know how it is possible to conceive a God, who, being in the actual enjoyment of perfect happiness, incomprehensible, and supreme, could determine to add this decree, though useless to his felicity, to create men without number for the purpose of confining them forever in the chains of darkness, and burning them forever in unquenchable flames. *Gill's Body of Div. vol. i. p. 299; Brine's Works; Saurin's Sermons; Edwards' Works; Fuller's Works.—Hend. Buck.*

**SUPREMACY OF THE POPE;** a doctrine held by the Roman Catholics, who believe that the bishop of Rome is, under Christ, supreme pastor of the whole church; and, as such, is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians. This doctrine is chiefly built upon the supposed primacy of St. Peter, of whom the bishop of Rome is the pretended successor; a primacy we nowhere find commanded or countenanced, but absolutely prohibited, in the word of God, *Luke 22: 14, 24. Mark 9: 35.* (See INFALLIBILITY; PRIMACY; POPE; and POPERY.) *Dr. Barrow's Treatise on the Pope's Supremacy; Chillingworth's Religion of the Protestants; and Smith's Errors of the Church of Rome.—Hend. Buck.*

**SUREMACY, OATH OF.** (See OATH.)

**SURETY,** in common speech, is one who gives security for another; and hence it has become prevalent among theological writers to confound it with the terms substitute and representative, when applied to Christ, *Heb. 7: 22.* "By so much was Jesus made the surety of a better covenant." It is certainly true that the Son of God, in all that he has done or is still doing as Mediator, may be justly viewed as the surety of the new and everlasting covenant, and as affording the utmost security to believers that, as the Father hath given all things into his hands, they will

be conducted with effect, and all the exceeding great and precious promises of that covenant assuredly be accomplished. But this does not appear to be the precise idea which the apostle has in view in the above passage. This has been sufficiently evinced by many critics and commentators, particularly by Pierce, Macknight, and M'Lean, in their notes on the place, who show that the word "surety" in this place is equivalent with that of mediator or high-priest.—*Watson; Jones.*

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

**SWALLOW**, (*sis*.) There is considerable diversity of opinion among critics on the Hebrew designation of this well-known bird. Our translators have taken both *durur* and *agur* to signify the swallow, in different passages of Scripture, but in each they seem to have been wrong. The former of the words (Ps. 84: 3.) is better understood by Bochart, and other able critics, to be applied to a species of dove; (see **ALTAR**;) and there is little doubt that the latter word (Prov. 26: 2.) imports the *crane*, which is so called from its remarkable cry. The real designation of the swallow appears to be *sis*, either from its *sprightliness*, or *swift motion*, or, as Bochart thinks, from its *note*. It is worthy of remark, that the goddess Isis is said to have been changed into this bird; which circumstance, from the resemblance of the name, furnishes an additional confirmation of the interpretation here adopted.

The only mention of the swallow in Scripture is in Isa. 38: 14. and Jer. 8: 7. In the former passage, Hezekiah, referring to the severity of his recent affliction, says, "Like a swallow, or a crane, so did I chatter." The note of the swallow being quick and mournful, the allusion of the king has been supposed to be to his prayers, which were so interrupted by groans as to be like the quick twitterings of the swallow. This seems to have occasioned the pious monarch to regard with suspicion the sincerity and fervor of his supplications, thus delivered, but in broken accents; and in bitterness of spirit! he casts himself upon the unbounded mercy of his God, exclaiming, "Oh Lord, I am oppressed, undertake for me."

The passage in Jeremiah refers to the well-known migration of this bird; a circumstance from which the faithful prophet takes occasion to reprove the ingratitude and infidelity of the favored tribes: "The turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord."—*Calmet.*

**SWEARING.** (See **OMNIBUS**.)

**SWEDENBORGIANISM**, or **NEW JERUSALEM CHURCH**; that particular denomination of Christians who admit the testimony of baron Swedenborg, and receive the doctrines taught in the theological writings of that author.

Emanuel Swedenborg was the son of a bishop of West Gothnia, in the kingdom of Sweden, whose name was Swedberg, a man of considerable learning and celebrity in his time. The son was born at Stockholm, January 29, 1688. He enjoyed early the advantages of a liberal education, and being naturally endowed with uncommon talents for the acquirement of learning, his progress in the sciences was rapid and extensive; and he soon distinguished himself by several publications in the Latin language, which gave proof of equal genius and erudition. It may reasonably be supposed that under the care of his pious and reverend father our author's religious instruction was not neglected. This, indeed, appears plain from

the general tenor of his life and writings, which are marked with strong and lively characters of a mind deeply impressed with a sense of the divine Being, and of all the relative duties thence resulting. He was ennobled in the year 1719, by queen Ulrica Eleonora, and named Swedenborg, from which time he took his seat with the nobles of the equestrian order, in the triennial assembly of the states.

Baron Swedenborg had many eccentricities; but perhaps the most remarkable circumstance respecting him was his asserting, that, during the uninterrupted period of twenty-seven years, he enjoyed open intercourse with the world of departed spirits, and during that time was instructed in the internal sense of the sacred Scriptures, hitherto undiscovered! This is a correspondence with the invisible world, to which few or no writers, before or since his time, ever pretended, if we except the Arabian prophet. The philosophical works, published in Latin, by baron Swedenborg, are numerous; but his theological works are said to be still more so.

1. The first and principal distinguishing doctrine contained in the writings of baron Swedenborg, and maintained by his followers, relates to the person and character of Jesus Christ, and to the redemption wrought by him. On this subject it is insisted that Jesus Christ is Jehovah, manifested in the flesh; and that he came into the world to glorify his human nature, by making it one with the divine. It is therefore insisted further that the humanity of Jesus Christ is itself divine, by virtue of its indissoluble union with the indwelling Father, agreeably to the testimony of St. Paul, that "in Jesus Christ dwelleth all the fulness of the Godhead bodily;" (Col. 2: 9.) and that thus, as to his humanity, he is the mediator between God and man, since there is now no other medium of God's access to man, or of man's access to God, but this divine humanity, which was assumed for this purpose. Thus it is taught, that in the person of Jesus Christ dwells the whole Trinity of Father, Son, and Holy Spirit; the Father constituting the soul of the above humanity, whilst the humanity itself is the Son, and the divine virtue or operation proceeding from it is the Holy Spirit; forming altogether one God, just as the soul, the body, and operation of man, form one man. On the subject of the redemption wrought by this incarnate God, it is lastly taught that it consisted not in the vicarious sacrifice of Christ, but in the real subjugation of the powers of darkness and their removal from man, by continual combats and victories over them, during his abode in the world; and in the consequent descent to man of divine power and life, which was brought near to him in the thus glorified humanity of this victorious God. They who receive this testimony concerning Jesus Christ therefore acknowledge no other God but him; and believe that in approaching his divine humanity, they approach, at the same time, and have communication with, all the fulness of the Godhead, seeing and worshipping the invisible in the visible, agreeably to the tenor of those words of Jesus Christ: "He that believeth on me believeth not on me, but on him that sent me; and he that seeth me seeth him that sent me," John 12: 44, 45.

2. A second doctrine taught by the same author relates to the sacred Scripture, or word of God, which is maintained to be divinely inspired throughout, and, consequently, to be the repository of the whole will and wisdom of the most high God. It is, however, insisted, that this will and wisdom are not in all places discoverable from the letter or history of the sacred pages, but lie deeply concealed under the letter. For it is taught by baron Swedenborg, that the sense of the letter of the holy word is the basis, the continent and the firmament, of its spiritual and celestial senses, being written according to the doctrine of correspondencies between things spiritual and things natural, and thus designed by the Most High as the vehicle of communication of the eternal spiritual truths of his kingdom to the minds of men. It is further endeavored to be shown that Jesus Christ spake continually according to this same doctrine, veiling divine and spiritual truths under natural images, especially in his parables, and thus communicating to man the most important mysteries relative to himself and his kingdom, un-

der the most beautiful and edifying figures taken from the natural things of this world. Thus, according to baron Swedenborg, even the historical parts both of the Old and New Testament contain vast stores of important and spiritual wisdom under the outward letter; and this consideration, as he farther asserts, justifies the pages of divine revelation, even in those parts which to a common observer appear trifling, nugatory, and contradictory. It is, lastly, maintained, on this subject, that the sacred Scripture, or word of God, is the only medium of communication and conjunction between God and man, and is likewise the only source of all genuine truth and knowledge respecting God, his kingdom, and operation, and the only sure guide for man's understanding, in whatever relates to his spiritual or eternal concerns.

3. The next branch of the system is practical, and relates to the life, or to that rule of conduct on the part of man which is truly acceptable to the Deity, and at the same time conducive to man's eternal happiness and salvation, by conjoining him with his God. This rule is taught to be simply this: to shun all known evils as sins against God, and at the same time to love, to cherish, and to practice whatsoever is wise, virtuous, and holy, as being most agreeable to the will of God, and to the spirit of his precepts. On this subject it is strongly and repeatedly insisted that evil must of necessity remain with man, and prove his eternal destruction, unless it be removed by sincere repentance, leading him to note what is disorderly in his own mind and life; and, when he has discovered it, to fight resolutely against it; its influence, in dependence on the aid and grace of Jesus Christ. It is insisted further, that this opposition to evil ought to be grounded on the consideration that all evil is against God, since, if evil be combated from any inferior motive, it is not radically removed, but only concealed, and on that account is even more dangerous and destructive than before. It is added, that when man has done the work of repentance, by shunning his hereditary evils as sins against God, he ought to set himself to the practice of what is wise and good by a faithful, diligent, and conscientious discharge of all the duties of his station; by which means his mind is preserved from a return of the power of disorder, and kept in the order of heaven, and the fulfilment of the great law of charity.

4. A fourth doctrine inculcated in the same writings, is the co-operation on the part of man with the divine grace or agency of Jesus Christ. On this subject it is insisted that man ought not indolently to hang down his hands, under the idle expectation that God will do every thing for him in the way of purification and regeneration, without any exertion of his own; but that he is bound by the above law of co-operation to exert himself, as if the whole progress of his purification and regeneration depended entirely on his own exertions; yet, in exerting himself, he is continually to recollect, and humbly to acknowledge, that all his power to do so is from above, agreeably to the declaration of Jesus Christ, "Without me ye can do nothing," John 15: 5.

5. A fifth and last distinguishing doctrine taught in the theological writings of our author, relates to man's connexion with the other world, and its various inhabitants. On this subject, it is insisted, not only from his view of the sacred Scriptures, but also from the experience of the author himself, that every man is in continual association with angels and spirits, and that without such association he could not possibly think or exert any living faculty. It is insisted further, that man, according to his life in the world, takes up his eternal abode, either with angels of light, or with the spirits of darkness; with the former, if he is wise to live according to the precepts of God's holy word; or with the latter, if, through folly and transgression, he rejects the counsel and guidance of the Most High.

Some other peculiar doctrines of minor importance might be enlarged on in this place if it was deemed necessary; such as the doctrine concerning the human soul, as being in a human form; concerning the marriage of the good and the true, as existing in the holy word, and in all things in nature. But it may be observed generally, that the fundamental error of the system is a denial of the divinity of Christ, whilst it appears to be acknow-

ledged, and of the doctrine of the atonement. Many true things are said also of the figurative and typical character of the word of God; but the interpretation of it in this view runs into the wildest extravagance for want of principles; whilst the whole is clothed with mysticism on the one hand, and gross and carnal conceptions of spiritual things on the other. There is, indeed, much in which this sect agrees with other Christians, and much, therefore, that is true in their strange system; but it is unconnected with other great and vital truths of the gospel; and is joined also with great errors. It is a dreamy delusion, which defies all rational defence: it rests upon the assumed experience of a man of genius, it is true, but one who was not always in his wits.

Swedenborgians are found chiefly in Sweden, England, and the United States of America. Their number in Britain amounts to between two thousand five hundred and three thousand; and not fewer than fifty clergymen of the church of England, with several thousands of other ranks, who are not actual members of their society, advocate or favor the doctrine. They hold an annual meeting at Hawkstone, in Shropshire; and they have a general conference, composed of ministers and delegates from their different congregations. In Sweden, its abettors have greatly increased of late; but they are found to be few in other countries on the continent.

In the United States, they have a general convention at Baltimore, in connexion with which are six ordaining and eight teaching ministers, with ten licentiates. They have in all twenty-two regular societies, and in all seventy-nine places where their doctrines are received.

The sect, as will be seen from the preceding account of the leading principles of their founder, is an amalgamation of Sabellianism, the error of the Patristians, many of the anti-scriptural notions of the Socinians, and some of the most extravagant vagaries of Mysticism. Their mode of interpreting Scripture is totally at variance with every principle of sound philology and exegesis, and necessarily tends to unsettle the mind, and leave it a prey to the wildest whimsies that it is possible for the human imagination to create or entertain.

They practise baptism and the Lord's supper, and use confirmation, the solemnization of matrimony, after the ordinary ceremony at church, and a burial service. They approximate to an independent form of church government, but their discipline is not yet definitely settled. No candidate for ordination can be admitted till after he has been baptized into the faith of the new church: the formula of which is: "I baptize thee into the name of the Lord Jesus Christ, who is Father, Son, and Holy Spirit."

Swedenborg's works, which are voluminous, have all been translated into English; and societies have been formed in Manchester and elsewhere, for the purpose of republishing and circulating them. He died, in an obscure lodging in London, in 1772, and was buried in the Swedish church, Prince's square. *Summary View of Swedenborg's Doctrines; Swedenborg's Works; Dialogues on Swedenborg's Theological Writings; Adams' Relig. World Dis.; Bertholdt's Dogmen Gesch.—Hend. Beck; Watson.*

SWINE; a well-known animal, forbidden as food to the Hebrews, (Lev. 11: 7. Deut. 14: 8.) who held its flesh in such detestation, that they would not so much as pronounce its name.

Among the gross abominations and idolatrous practices of which the Israelites were guilty in the time of Isaiah, however, the eating of swine's flesh is mentioned, ch. 65: 4. 66: 17.

It was an established custom among the Greeks and Romans to offer a hog in sacrifice to Ceres, at the beginning of harvest, and another to Bacchus, before the beginning of vintage; because that animal is equally hostile to the growing corn and the loaded vineyard. To this practice there is probably an allusion in Isa. 66: 3: "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that sacrificeth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol; yea, they have chosen their own ways, and their soul delighteth in their abomination."<sup>1</sup>

It was avarice, a contempt of the law of Moses, and a design to supply the neighboring idolaters with victims, that caused whole herds of swine to be fed on the borders of Galilee. Whence the reason is plain of Christ's permitting the devils to throw the swine headlong into the lake of Genesareth, Matt. 8: 32.

There is an injunction in Matt. 7: 6. which demands notice here. This passage, as it stands, is somewhat obscure, since it refers both the malignant acts specified to the last-mentioned animal. Dr. A. Clarke, however, has restored it to its true meaning, by transposing the lines; and bishop Jebb, availing himself of the hint, has shown it to be one of those inverted parallelisms which so frequently present themselves in the sacred writings, and which he has generally so beautifully illustrated. The sense of the passage becomes perfectly clear, on thus adjusting the parallelism:—

Give not that which is holy to the dogs;  
Lest they turn about and read you:  
Neither cast your pearls before the swine;  
Lest they trample them under their feet.

The more dangerous act of imprudence, with its fatal result, is placed first and last, by our Lord, so as to make, and to leave, the deepest practical impression. They were not to suffer sin in their brother, but were bound to reprove his faults, and endeavor his reformation; their counsels and reproofs, however, were to be managed with wisdom and prudence, and were not to be unseasonably lavished on hardened and profligate sinners, who, instead of receiving them in a becoming manner, would be exasperated by them, and turn with fury upon their indiscreet advisers. "Give not wisdom," says the Hebrew adage, "to him who knows not its value, for it is more precious than pearls, and he who seeks it not, is worse than a swine that defiles and rolls himself in the mud; so he who knows not the value of wisdom, profanes its glory."

The hog delights more in the fetid mire than in the clear and running stream. The mud is the chosen place of his repose, and to wallow in it seems to constitute one of its greatest pleasures. To wash him is vain; for he is no sooner at liberty, than he hastens to the puddle, and besmears himself anew. Such is the temper of corrupt and wicked men, who had escaped the pollutions of the world, through the knowledge of our Lord and Savior Jesus Christ, but are again entangled and overcome. It is happened unto them according to the true proverb, "The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire," 2 Pet. 2: 22. Alured by the promises of the gospel, or alarmed by the terrors of the law, they abandoned some of their evil courses, and performed many laudable actions; but their nature and inclinations remaining unrenewed by divine grace, they quickly shook off the feeble restraints of external reformation, and returned with greater eagerness than ever to their former courses. *Paxton's Illustrations*, vol. i. p. 500, &c.—*Watson; Calmet.*

SWINTON, (John,) a divine and antiquary, was born in 1703, at Bexton, in Cheshire; was educated at Wadham college, Oxford; was chaplain to the factory at Leghorn; and died in 1777, keeper of the university records at Oxford. He contributed largely to the *Universal History*; and wrote many learned dissertations on Phœnician and other antiquities.—*Davenport.*

SWORD, in the style of the Hebrews, is often used for war. "The Lord shall send the sword into the land," that is, war. "The sword of the mouth," (Job 5: 15. Ps. 57: 4.) is, pernicious discourse, accusations, slander, calumny.

"They that take the sword shall perish with the sword;" (Matt. 26: 52.) they that employ the sword by their own authority, and would do themselves justice, deserve to be put to death by the sword of authority. Or, this is a kind of proverb: those who take the sword to smite another, generally suffer by it themselves. "The word of God is quick and powerful, and sharper than any two-edged sword;" (Heb. 4: 12.) it is the word of a Being whose eye and whose anger penetrates even to the bottom of the soul, into the heart and mind.—*Calmet.*

SYCAMINE, (*sikaminos*, in Arabic, *sokam*, Luke 17: 6.) This is a different tree from the sycamore, mentioned

Luke 19: 4. Dioscorides says that this tree is the mulberry, though he allows that some apprehend that it is the same with the sycamore.—*Watson.*

SYCAMORE; (*sephmut, sephimim*, 1 Kings 10: 17. 1 Chron. 27: 28. 2 Chron. 1: 15. Ps. 78: 47. Isa. 9: 9. Amos 8: 14; *sukomorea*, Luke 19: 4.) a large tree, according to the description of Theophrastus, Dioscorides, and Galen, resembling the mulberry-tree in the leaf, and the fig in its fruit; hence its name, compounded of *sukeē*, fig, and *moros*, mulberry; and some have fancied that it was originally produced by grafting the one tree upon the other. Its fruit is palatable. When ripe it is soft, watery, somewhat sweet, with a little of an aromatic taste. The trees are very common in Palestine, Arabia, and Egypt; grow large, and to a great height; and, though their grain is coarse, are much used in building.

"The sycamore," says Mr. Norden, "is of the height of a beech, and bears its fruit in a manner quite different from other trees; it has them on its trunk itself, which shoots out little sprigs, in form of grape stalks, at the end of which grow the fruit close to one another almost like clusters of grapes."

To change sycamores into cedars, (Isaiah 9: 10.) means, to render the buildings of cities, and the state of the nation, much more magnificent than before. Dr. Shaw remarks, that as the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all with the cedar for beauty and ornament.

The wood of this tree, however, is very durable. "The mummy chests," says Dr. Shaw, "and whatever figures and instruments of wood are found in the catacombs, are all of them of sycamore, which, though spongy and porous to appearance, has, notwithstanding, continued entire and uncorrupted for at least three thousand years. From its value in furnishing wood for various uses, from the grateful shade which its wide-spreading branches afforded, and on account of the fruit, which Mallet says the Egyptians live upon and hold in the highest estimation, we perceive the loss which the ancient inhabitants of Egypt must have felt when their vines were destroyed with hail, and their sycamore trees with frost," Ps. 78: 47.

One curious particular in the cultivation of the fruit must not be passed over. Hasselquist, describing the *ficus sycamorus*, or Scripture sycamore, says, "It buds the latter end of March, and the fruit ripens in the beginning of June. At the time when the fruit has arrived to the size of an inch diameter, the inhabitants pare off a part at the centre point. They say that without this paring it would not come to maturity."

The sycamore strikes its large diverging roots deep into the soil; and on this account, says Paxton, "our Lord alludes to it as the most difficult to be rooted up, and transferred to another situation. "If ye had faith as a grain of mustard-seed ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you," Luke 17: 5. The stronger and more diverging the root of a tree, the more difficult it must be to pluck it up, and insert it again so as to make it strike root and grow; but far more difficult still to plant it in the sea, where the soil is so far below the surface, and where the restless billows are continually tossing it from one side to the other; yet, says our Lord, a task no less difficult than this to be accomplished, can the man of genuine faith perform with a word, for with God nothing is impossible, nothing difficult, or laborious. In the parallel passage (Matt. 17: 20.) the hyperbole is varied, a mountain being substituted for the sycamore tree. The passage is thus paraphrased by Rosenmueller: "So long as you trust in God and me, and are not sufficient in self-reliance, you may accomplish the most arduous labors undertaken for the furthering my religion."—*Watson; Calmet.*

SYCHAR. (See *SCHEN.*)

SYENE; a city on the southern frontiers of Egypt towards Ethiopia, between Thebes and the cataracts of the Nile, (Ezek. 29: 10. 30: 6.) and now called Assonan. Pliny says it stands in a peninsula on the eastern shore of the Nile; that it is a mile in circumference, and had a Roman garrison. It is five hundred miles from

Alexandria to Syene, being nearly the whole length of Egypt.—*Calmet*.

SYDENHAM, (THOMAS), an eminent and pious physician, was born in 1624, at Winford Eagle, Dorsetshire; was educated at Wadham college, Oxford; studied medicine at Montpellier; and settled in Westminster, where he deservedly attained a high reputation. He died in 1689. Sydenham was an acute observer of symptoms, and introduced very important improvements into the treatment of small pox and other diseases. His works have been frequently reprinted.—*Davenport*.

SYMBOL, an abstract or compendium, a sign or representation, of something moral, by the figures or properties of natural things. Hence symbols are of various kinds; as hieroglyphics, types, enigmas, parables, fables, &c. See *Dr. Lancaster's Dictionary of Scripture Symbols*; and *Bicheno's Symbolical Vocabulary in his Signs of the Times*; *Faber on the Prophecies*; *W. Jones's Works*, vol. iv. let. 11; *Horne's Introduction*.—*Hend. Buck*.

SYMBOLICAL BOOKS, the standard or normal works which contain the doctrines professedly believed in the several churches of Christendom. For an account of these, see the article CONFESSIO OF FAITH.—*Hend. Buck*.

SYMPHORORA, a widow, and her seven sons, were commanded by Nerva, the Roman emperor, to sacrifice to heathen deities. Unanimously refusing, she was scourged, and hung up for some time by the hair of her head; then being taken down, a large stone was fastened to her neck, and she was thrown into the river, where she expired. Her sons were afterwards put to death in the most shocking manner.—*Fox*.

SYNAGOGUE, (*sunagōgē*, "an assembly," Rev. 2. 9. 3. 9.) The word often occurs in the gospels and in the Acts, because Jesus Christ and his apostles generally went to worship or teach in those places.

Although the sacrifices could not be offered except in the tabernacle or the temple, the other exercises of religion were restricted to no particular place. Accordingly we find that the praises of God were sung, at a very ancient period, in the schools of the prophets; and those who felt any particular interest in religion, were assembled by the seers on the Sabbath, and the new moons, for prayers and religious instruction, 1 Sam. 10: 5—11. 19: 18—24. 2 Kings 4: 23. During the Babylonish captivity, the Jews, who were then deprived of their customary religious privileges, were wont to collect around some prophet or other pious man, who taught them and their children in religion, exhorted to good conduct, and read out of the sacred books, Ezek. 14: 1. 20: 1. Dan. 6: 11. Neh. 8: 18. These assemblies, or meetings, became, in progress of time, fixed to certain places, and a regular order was observed in them. Such appears to have been the origin of synagogues.

In speaking of synagogues, it is worthy to be noticed, that there is nothing said in respect to the existence of such buildings in Palestine, during the reign of Antiochus Epiphanes. They are, therefore, by some supposed to have been first erected under the Maccabean princes, but that, in foreign countries, they were much more ancient. Whether this statement be correct or not, it is nevertheless certain, that, in the time of the apostles, there were synagogues wherever there were Jews.

They were built, in imitation of the temple of Jerusalem, with a court and porches, as is the case with the synagogues in the East at the present day. In the centre of the court is a chapel, supported by four columns, in which, on an elevation prepared for it, is placed the book of the law, rolled up. This, on the appointed days, is publicly read. In addition to the chapel, there is erected within the court a large covered hall or vestry, into which the people retire, when the weather happens to be cold and stormy, and each family has its particular seat. The uppermost seats in the synagogue, that is, those which were nearest the chapel where the sacred books were kept, were esteemed peculiarly honorable, Matt. 23: 6. James 2: 3. (See *ΠΡΩΤΟΧΕΙΡ*.)

*Sunagōgē* means literally a convention or assembly, but, by metonymy, was eventually used for the place of assembling; in the same way that *ekklesia*, church, which means literally a calling together, or convocation, signifies also

at the present time the place of convocation. Synagogues were sometimes called by the Jews schools; but they were careful to make an accurate distinction between such and the schools, properly so called, the *madreshim*, or "sublimar schools," in which the Talmud was read, while the law merely was read in the synagogues, which they placed far behind the Talmud.

The "synagogue preacher," *dershen*, whose business it is, in consequence of his office, to address the people, is an official personage that has been introduced in later times; at least, we find no mention of such a one in the New Testament. On the contrary, in the time of Christ, the person who read the section for the Sabbath, or any other person who was respectable for learning and had a readiness of speech, addressed the people, Luke 4: 16—21. Acts 13: 5, 15. 15: 21. Matt. 4: 23.

The other persons who were employed in the services and government of the synagogue, in addition to the one who read the Scriptures, and the person who rendered them into the vernacular tongue, were as follows: 1. "The ruler of the synagogue," *resh heeneset*, *archisynagogos*, who presided over the assembly, and invited readers and speakers, unless some persons who were acceptable voluntarily offered themselves, Mark 5: 22, 35—38. Luke 8: 41. 13: 14, 15. Acts 13: 15. 2. "The elders of the synagogue," *aphentim, presbuteroi*. They appear to have been the counsellors of the head or ruler of the synagogue, and were chosen from among the most powerful and learned of the people, and are hence called *archisynagogoi*, Acts 13: 15. The council of elders not only took a part in the management of the internal concerns of the synagogue, but also punished transgressors of the public laws, either by turning them out of the synagogue, or decreeing the punishment of thirty-nine stripes, John 12: 42. 16: 2. 2 Cor. 11: 24. 3. "The collectors of alms," *tsediphē gebai, diakonoi*, "deacons." Although every thing which is said of them by the Jews was not true concerning them in the time of the apostles, there can be no doubt that there were such officers in the synagogues at that time, Acts 6. 4. "The servants of the synagogue," *hau, hyperetes*, (Luke 4: 20.) whose business it was to reach the book of the law to the person who was to read it, and to receive it back again, and to perform other services. The ceremonies which prevail in the synagogues at the present day in presenting the law were not observed in the time of our Savior. 5. "The messenger or legate of the synagogue," *shelih tsehur*. This was a person who was sent from synagogues abroad, to carry alms to Jerusalem. The name, messenger of the synagogue, was applied likewise to any person who was commissioned by a synagogue, and sent forth to propagate religious knowledge. A person likewise was denominated the messenger, or angel, *aggellos*, &c., who was selected by the assembly to recite for them the prayers; the same that is called by the Jews of modern times the synagogue-singer, or cantillator, Rev. 2: 1, 8, 12, 18. 3: 1, 7, 14. We have given the names above both in Hebrew and Greek.

The Jews anciently called those persons who, from their superior culture, were capable of teaching in the synagogue, *phernesim*, "shepherds," or "pastors." They applied the same term, at least in more recent times, to the elders of the synagogue, and also to the collectors of alms, or deacons.

We do not find mention made of public worship in the synagogues, except on the Sabbath, Matt. 12: 9. Mark 1: 21. 3: 1. 6: 2. Luke 4: 16, 32, 33. 6: 6. 13: 10. Acts 13: 14. 15: 21. 16: 13—25. 17: 2. 18: 4. What is said of St. Paul's hiring the school of one Tyrannus at Ephesus, and teaching in it daily, is a peculiar instance, Acts 19: 9, 10. Yet there can be no doubt that those Jews who were unable to go to Jerusalem attended worship on their festival days, as well as on the Sabbath, in their own synagogues. Individuals sometimes offered their private prayers in the synagogue.

When an assembly was collected together for worship, the services began, after the customary greeting, with the doxology. A section was then read from the Mosaic law. Then followed, after the singing of a second doxology, the reading of a portion from the prophets, Acts 15: 31. Luke 4: 16. The person whose duty it was to perform

the reading, placed upon his head, as is done at the present day, a covering called *tallith*, to which St. Paul alludes, 2 Cor. 3: 15. The sections which had been read in the Hebrew were rendered by an interpreter into the vernacular tongue, and the reader or some other man then addressed the people, Luke 4: 16. Acts 13: 15. It was on such occasions as these, that Jesus, and afterwards the apostles, taught the gospel. The meeting, as far as the religious exercises were concerned, was ended with a prayer, to which the people responded Amen, when a collection was taken for the poor.

The customs which prevail at the present day, and which Vitringa has treated of, were not all of them practised in ancient times. The readers, for instance, were not then, as they are at the present day, called upon to perform, but presented themselves voluntarily; (Luke 4: 16.) the persons also who addressed the people were not rabbins expressly appointed for that purpose, but were either invited from those present, or offered themselves, Acts 13: 15. Luke 4: 17. The parts to be publicly read, likewise, do not appear to have been previously pointed out, although the book was selected by the ruler of the synagogue, Luke 4: 16. Furthermore, the forms of prayer that are used by the Jews at the present time do not appear to have been in existence in the time of Christ; unless this may perhaps have been the case in respect to the substance of some of them, especially the one called *shenists pheri*, concerning which the talmudists, at a very early period, gave many precepts.

It is affirmed that in the city of Jerusalem alone there were no less than four hundred and sixty or four hundred and eighty synagogues. Every trading company had one of its own, and even strangers built some for those of their own nation. Hence we find synagogues of the Cyrenians, Alexandrians, Cilicians, and Asiatics, appointed for such as came up to Jerusalem from those countries, Acts 6: 9.—*Watson*.

SYNCELLUS, or SINCELLUS; an ancient officer in the family of the patriarchs, and other prelates of the Greek church. The name, in the corrupt Greek, *sunkellas*, signifies a person who lies in the same chamber with another; and the ecclesiastic who bore it lived in the same room with the prelate, to be a witness of his conduct, and was, on this account, called the *bishop's eye*. The office afterwards degenerated into a mere dignity, or title of honor, and was conferred by the emperor on the prelates themselves, who were addressed as *Pontifical Syncelli*, and *Syncelli Augustales*.—*Hend. Buck*.

SYNCRETISM; a system of union and harmony which was attempted to be introduced into the Lutheran church in the seventeenth century. It originated with Calixtus, professor of divinity at Helmstadt, who, in examining the doctrines professed by the different bodies of Christians, discovered that, notwithstanding there were many things to be reprobated, there was so much important truth held by them in common that they ought to banish their animosities, and live together as disciples of one common master. His object was to heal the divisions and terminate the contests which prevailed. Like most men of a pacific spirit, he became the butt of all parties. He was accused of Calvinism, Roman Catholicism, Arianism, Socinianism, Judaism, and even atheism. His bitterest opponent was Buscher, a Hanoverian clergyman, who published a book against him, entitled *Crypto-Papismus novæ Theologiæ Helmstadiensis*. The subject was taken up by the conference held at Thorn, in the year 1645, to which Calixtus had been sent by the elector of Brandenburg; and the whole force of the Saxon clergy was turned against him, as an apostate from the strict and pure principles of Lutheranism. This great man continued, however, with consummate ability, to defend his views, and repel the attacks of his enemies, till his death, in 1656. But this event did not put a stop to the controversy. It continued to rage with greater or less violence till near the close of the century, by which time most of those who took part in it had died. To such a length was the opposition to Calixtus at one time carried, that in a dramatic piece at Wittenberg, he was represented as a fiend with horns and claws. Those who sided with him were called *Calixtines* or *Syncretists*; which latter term is derived from

the Greek *sugkhrētizō*, signifying to join two or more parties together.—*Hend. Buck*.

SYNERGISTS; those, in Luther's time, who held that there were three co-operating causes in man's conversion: God, the word, and free-will; maintaining, according to Pffeffinger, that though the human will could not awaken or rouse itself to good works, but must be awakened by the Holy Spirit, yet that man was not altogether excluded from such works of the Holy Spirit, but that he also, in a certain degree, did his share.—*Hend. Buck*.

SYNOD; a meeting or assembly of ecclesiastical persons to consult on matters of religion. Of these there are four kinds viz: 1. General, where bishops, &c. meet from all nations. These were first called by the emperors; afterwards by Christian princes; till, in later ages, the pope usurped to himself the greatest share in this business, and by his legates presided in them when called. 2. National, where those of one nation only come together to determine any point of doctrine or discipline. The first of this sort which we read of in England was that of Herulford, or Hertford, in 673; and the last was that held by cardinal Pole, in 1555. 3. Provincial, where those only of one province meet, now called the *convocation*. 4. Diocesan, where those of but one diocese meet to enforce canons made by general councils, or national and provincial synods, and to consult and agree upon rules of discipline for themselves. These were not wholly laid aside till, by the act of submission, 25 Hen. VIII. c. 19, it was made unlawful for any synod to meet but by royal authority. (See COUNCIL, and CONVOCATION).—*Hend. Buck*.

SYNOD, is also used to signify a Presbyterian church court, composed of ministers and elders from the different presbyteries within its bounds, and is only subordinate to the general assembly.—*Hend. Buck*.

SYNOD OF DORT. (See DORT, SYNOD OF.)

SYNOD, ASSOCIATE; the highest ecclesiastical court among the united Presbyterian Dissenters in Scotland, the powers of which are, in a great measure, analogous to those of the general assembly in the established kirk.—*Hend. Buck*.

SYNOD, REFORMED PRESBYTERIAN; otherwise known by the names, *Cameronians*, from Richard Cameron, one of their preachers, who fell in an action with the king's troops in 1680; *Mountain-men*, because they originally worshipped on the mountains and moors of Scotland, during the persecution under Charles II.; *M'Millanites*, from the name of the first minister that espoused their cause after the revolution; and *Covenanters*, because they immovably adhere to the Scottish covenant. They profess to hold no new opinions, but only contend for the very same things which were generally received by all ranks of men in the purest time of Reformation, between 1638 and 1649.

From this period till the revolution in 1688, there was a gradual and most alarming defection from the Reformation attainments. In this trespass all ranks, in general, through the nation, were deeply involved. Nevertheless, even in those days of trouble, rebuke, and blasphemy, there were some faithful witnesses for Christ and his cause. They were valiant for the truth upon the earth; they resisted the prevailing defections even unto blood, striving against sin; and they generally held their meetings in the open air, a practice which they transmitted to their descendants, and which, though no longer the effect of necessity, is not wholly disused to this day in some districts, as often as the sacrament of the Lord's supper is dispensed. They steadfastly adhered to the very same principles which were openly espoused, and solemnly ratified by the covenanted church of Scotland, in the times of her purest reformation.

Thus they remained till, in 1706, the Rev. John M'Millan acceded to them and espoused their cause. Some time afterwards they received the accession of the Rev. Thomas Nairn, who had been in connexion with the Secession church. Mr. M'Millan and he, with some ruling elders, who had been regularly ordained before, and held the same principles, "constituted a presbytery, in the name of Christ, the alone Head of his Church," in 1743, under the title of the *Reformed Presbytery*. This title it still bears; "not that they consider themselves as any better than other men, or as having, in their own persons,

arrived at any higher degrees of perfection; but purely for this, that it is at least their honest intention faithfully to adhere to the whole of our Reformation-attainments, in both church and state, without knowingly dropping any part of them. On this account, it is presumed, they may justly enough be called the *Reformed* or *Reformation Presbytery*; while, in another point of view, they might, with equal propriety, be denominated the *Old Dissenting Presbytery*.

"So far are the Old Dissenters from being unfriendly, as some have supposed, to civil government amongst men, that they have uniformly and strenuously contended, that it is a precious ordinance, instituted by the great Creator of heaven and earth, and made known in the revelations of his will, for his own glory, the external protection of his church, where the true religion is known and professed, and the good of mankind at large.

"They never entertained the idea of propagating their principles by violence; nor had they ever the remotest thought of injuring either the person or property of any man, high or low, rich or poor, however much he may differ from them in sentiment with respect to either civil or religious matters. On the contrary, they sincerely wish, by every consistent means in their power, to promote the peace and happiness of human society, wherever Providence orders their lot.

"The Old Dissenters are strenuous advocates for the binding obligation of the National Covenant of Scotland, and of the Solemn League and Covenant of the three kingdoms,—Scotland, England, and Ireland, which, as well as the Westminster Confession, they look upon as the confession of their faith. Fully convinced that the Holy Scriptures warrant public vowing, or covenanting unto the Lord; and, consequently, that either the church, as such, a nation at large, or any other organized body of professing Christians, may, as well as the individual, bind their own souls by solemn covenant to serve God, and keep his commandments; they justly conclude that such deeds, when both matter and manner, as in the above transactions was the case, are regulated by the revealed will of God, must be of perpetual obligation; inasmuch as the society, taking burden upon them for themselves and their posterity, is a permanent society which never dies, though the individuals composing it at any given time soon may."

In 1810, the Reformed Presbytery in Scotland constituted itself into a synod of three presbyteries, which is denominated the *Reformed Presbyterian Synod of Scotland*. The synod has under its charge twenty-six congregations, of which sixteen have fixed pastors. The other ten are vacant.

Much about the same time the Reformed Presbytery in Ireland constituted itself into the *Reformed Presbyterian Synod of Ireland*. It includes four presbyteries, in which are twenty-one congregations. Of these, fifteen have fixed pastors; the rest are vacant. There is now also in America a *Reformed Presbyterian Synod*, which, in 1819, included four presbyteries. There were then twenty congregations in America with fixed pastors, and many vacancies.

In Scotland the number of ministers is increasing, while their members are nearly stationary in regard to numbers. They have now a professor of theology, under whose charge the students are placed for four years, after they have gone through the regular course of academical studies in one of the universities in Scotland. Their "Judicial Testimony," together with the several defences thereof; their "Terms of Communion," accompanied with an explanation and defence; and their different warnings against prevailing errors and immoralities, are before the public, and may be consulted by those who desire to know further particulars respecting them.

They are reported to be rapidly improving in their liberality towards other bodies of professing Christians; and not long ago there was something like a movement among them to join the United Secession church. Their steadiness and piety of character, and their general intelligence, endear them to those who have an opportunity of knowing them personally. *Adams's Relig. World*, and *Edin. Theol. Rev.*, Nov. 1830.—*Hend. Burk.*

SYNOD, RELIEF. (See RELIEF.)

SYRACUSE; the celebrated capital of Sicily, on the eastern coast, (Acts 28: 12.) where Paul spent three days, on his voyage to Rome.—*Calmet.*

SYRIA, called Aram, from the patriarch who peopled its chief provinces, comprehended the country lying between the Euphrates east, the Mediterranean west, Cilicia north, and Phenicia, Judea, and Arabia Deserta south. Syria of the two rivers, is Mesopotamia of Syria, which see.

Syria of Damascus extended eastward along mount Libanus; but its limits varied according to the power of the princes that reigned at Damascus. Syria of Zobah, or Sobal, was probably Cœle-Syria, or hollow Syria.

Syria, however, without any other appellation, denotes the kingdom of Syria, of which Antioch became the capital, after the reign of the Seleucidae. This country was originally governed by its own kings, each in his own city and territories. David subdued them, about B. C. 1044; (2 Sam. 8: 16. 10: 6, 8.) but after the reign of Solomon they shook off the yoke, and were not reduced again till the time of Jeroboam II. A. M. 3179. Rezin, king of Syria, and Pekah, king of Israel, having declared war against Ahab, king of Judah, he found himself under the necessity of soliciting aid from Tiglath-pileser, king of Assyria, who put Rezin to death, took Damascus, and transported the Syrians beyond the Euphrates. Syria afterwards came under the Chaldeans, then under the Persians, and was ultimately reduced by Alexander the Great.

After his death (A. M. 3681) the empire was divided between his principal officers, Seleucus Nicanor, head of the family of kings called Seleucidae, taking the diadem, and name of king of Syria. He reigned forty-two years, and was succeeded by Antiochus Soter; Antiochus Theos; Selencus Callinicus; Selencus Keraunus; Antiochus Magnus; Selencus Philopator; Antiochus Epiphanes; Antiochus Eupator; Demetrius Soter; Demetrius Nicator; Antiochus Theos; Tryphon; Antiochus Soter, or Sidetes; 3878, Seleucus V. son of Demetrius Nicanor; Antiochus Gryphus, or Philometer, and Antiochus Cyzicenus, his brother, (3892,) divided the kingdom; Seleucus VI. son of Gryphus; and Antiochus Eusebes.

In the year 3912, Syria was divided between Philip and Demetrius Eucerus. The Syrians finding their country almost ruined by the civil wars which ensued, they called in Tigranes, king of Armenia, A. M. 3921. The two sons of Antiochus Eusebes, however, still held possession of a part of Syria, till Pompey reduced it into a Roman province, A. M. 3939, after it had subsisted two hundred and fifty-seven years. See further under the respective articles relative to the persons mentioned in this historical sketch.—*Calmet.*

SYRIAN CHRISTIANS. The number of Syrian churches is greater than has been supposed. There are, at this time, fifty-five churches in Malaya, acknowledging the patriarch of Antioch. The church was erected by the present bishop in 1793. See *Evang. Mag.* for 1807, p. 480.

The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobite*; but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is, Syrian Christians, or the Syrian Church of Malaya. Their number is about two hundred thousand.

The doctrines of the Syrian church are contained in a very few articles; and are not at variance, in essentials, with the doctrines of the church of England.—*Hend. Burk.*

SYRO-PHENICIA, is Phenicia properly so called, but which, having by conquest been united to the kingdom of Syria, added its old name Phenicia to that of Syria. The Canaanitish woman is called a Syro-phenician, (Mark 7: 26.) because she was of Phenicia, then considered as part of Syria. Matthew, who wrote in Hebrew or Syriac, calls her a Canaanitish woman, (Matt. 15: 22, 24.) because that country was really peopled by Canaanites; Sidon being the eldest son of Canaan, Gen. 10: 15. (See PHENICIA).—*Calmet.*

## T.

**TABERAH**, or **TABEERA**; (*burning*;) an encampment of Israel in the desert, (Num. 11: 3. Deut. 9: 22.) and so called, because here a fire from the tabernacle of the Lord burned a great part of the camp.—*Calmet*.

**TABERNACLE**; that magnificent, divine pavilion, the emblem of heaven itself, (Heb. 9: 24.) which Moses built for God, by his express command, partly to be the place of his visible residence as King of Israel, (Exod. 40: 34, 35.) and partly to be the centre and medium of that solemn worship which the people were to render to him, ver. 26—29.

Moses, having been solemnly instructed by God to rear the tabernacle, according to the pattern which had been shown to him in the mount, (Heb. 8: 5.) called the people together and informed them of his proceedings, for the purpose of affording them an opportunity of contributing towards so noble and honorable a work, Exod. 25: 2. 35: 5. And so liberally did the people bring their offerings, that he was obliged to restrain them in so doing, ver. 21—36: 7. The structure which we are now about to describe, was built with extraordinary magnificence, and at a prodigious expense, that it might be in some measure suitable to the dignity of the Great King, for whose palace it was designed, and to the value of those spiritual and eternal blessings, of which it was also designed as a type or emblem.

The value of the gold and silver, only, used for the work, and of which we have an account in Exod. 38: 24, 25, amounted, according to bishop Cumberland's reduction of the Jewish talent and shekel to English coin, to upwards of one hundred and eighty-two thousand five hundred and sixty-eight pounds, or eight hundred thousand dollars. If we add to this the vast quantity of brass that was also used; the shittim wood, of which the boards of the tabernacle, as well as the pillars which surrounded the court, and sacred utensils, were made; as also the rich embroidered curtains and canopies that covered the tabernacle, divided the parts of it, and surrounded the court; and if we further add, the jewels that were set in the high-priest's ephod and breastplate, which are to be considered as part of the furniture of the tabernacle; the value of the whole materials, exclusive of workmanship, must amount to an immense sum.

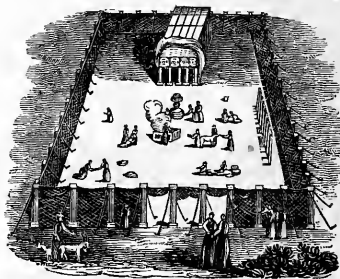
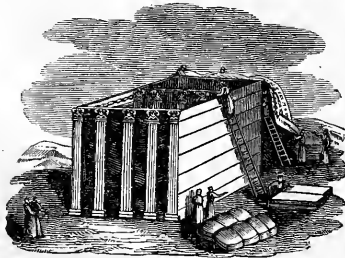
The learned Spencer imagined that Moses borrowed his design of this tabernacle from Egypt. But this notion, as Jennings has shown, is directly at variance with matter of fact; the structure of Moses differing from those used in the heathen worship most essentially, both in situation and form; and also with its typical design and use, as pointed out by the apostle in the ninth chapter of the Hebrews.

The tabernacle made a splendid appearance. It was of an oblong rectangular form, thirty cubits long, ten

long, eighteen broad, and eighteen high. The two sides, and the western end, were of shittim wood, overlaid with gold, and fixed in solid sockets, or vases of silver. Above, they were secured by bars overlaid with gold, passing through rings of gold, which were fixed to the boards. On the east end, which was the entrance, there were only five pillars, whose chapters and fillets were overlaid with gold, standing on five sockets of brass. The tabernacle was covered with four layers, or coverings of different kinds. The first and inner one was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple, and scarlet: this formed the beautiful ceiling. The next was made of goats' hair; the third of rams' skins, dyed red; and the fourth and outward covering was made of skins of some description, dyed of a particular color. The entrance at the east end of this splendid structure was inclosed with a richly embroidered curtain, suspended from the golden pillars, Exod. 27: 16.

Such was the external appearance of the sacred pavilion, which was divided into two apartments, by means of four pillars, overlaid with gold, like the pillars before described, two cubits and a half distant from each other; only they stood on sockets of silver, instead of sockets of brass; (Exod. 26: 32. 36: 36.) and on these pillars was hung a veil, formed of the same materials as the one placed at the east end, Exod. 26: 31—33. 36: 35. We are not informed in what proportions the interior of the tabernacle was thus divided; but it is generally conceived that it was divided in the same proportion as the temple afterwards built according to its model; that is, two-thirds of the whole length being allotted to the first room, or the holy place, and one-third to the second, or most holy place. Thus the former would be twenty cubits long, ten wide, and ten high, and the latter ten cubits every way. It is observable, that neither the holy, nor most holy places, had any window. Hence the need of the candlestick in the one, for the service that was performed therein: the profound darkness of the other, illumined only by the supernatural cloud of glory, would create reverence and awe of the Divine Presence. (See SHEKINAH.)

The tabernacle thus described stood in an open court, of an oblong form, one hundred cubits in length, and fifty in breadth, situated due east and west, Exod. 27: 18.



This court was surrounded with pillars of brass, filleted with silver, and placed at the distance of five cubits from each other. Their sockets were of brass, and were fastened to the earth with pins of the same metal, Exod. 38: 10, 17, 20. Their height is not stated, but it was probably five cubits, that being the length of the curtains that were suspended on them, Exod. 38: 18. These curtains, which formed an inclosure round the court, were of fine twined white linen, (Exod. 27: 9. 38: 8, 16.) except that at the entrance on the east end, which was of blue, and purple,

broad, and ten in height; (Exod. 26: 18—29. 36: 23—34.) which, according to bishop Cumberland, was fifty-five feet



and scarlet, and fine white twined linen, with cords to draw it either up or aside, when the priests entered the court, Exod. 39: 40. Within this area stood the altar of burnt-offerings, and the laver and its foot. The former was placed in a line between the door of the court and the door of the tabernacle, but nearer the former; (Exod. 40: 6, 29.) the latter stood between the altar of burnt-offering and the door of the tabernacle, Exod. 38: 8. (See ALTAR.)

But although the tabernacle was surrounded by the court, there is no reason to think that it stood in the centre of it; for there was no occasion for so large an area at the west end as at the east, where the altar and other utensils of the sacred service were placed. It is more probable that the area at this end was fifty cubits square; and indeed a less space than that could hardly suffice for the work that was to be done there, and for the persons who were immediately to attend the service. We now proceed to notice the furniture which the tabernacle contained.

In the *holy place* were three objects worthy of notice, viz. the altar of incense, the table for the shew-bread, and the candlestick for the lights, each of which have been described in their respective places. The *altar of incense* was placed in the middle of the sanctuary, before the veil, (Exod. 30: 6—10. 40: 26, 27.) and on it the incense was burnt morning and evening, Exod. 30: 34—38. On the north side of the altar of incense, that is, on the right hand of the priest as he entered, stood the *table for the shew-bread*, (Exod. 26: 35. 40: 22, 23.) and on the south side of the holy place, the *golden candlestick*, Exod. 25: 23—30. In the *most holy place* were the ark, the mercy-seat, and the cherubim, for a description of which their articles may be consulted.

The remarkable and costly structure thus described was erected in the wilderness of Sinai, on the first day of the first month of the second year, after the Israelites left Egypt; (Exod. 40: 17.) and when erected was anointed, together with its furniture, with holy oil, (ver. 9—11.) and sanctified by blood, Exod. 24: 6—8. Heb. 9: 21. The altar of burnt-offering, especially, was sanctified by sacrifices during seven days, (Exod. 29: 37.) while rich donations were given by the princes of the tribes, for the service of the sanctuary, Num. 7.

We should not omit to observe, that the tabernacle was so constructed as to be taken to pieces and put together again as occasion required. This was indispensable; it being designed to accompany the Israelites during their travels in the wilderness. As often as they removed, the tabernacle was taken to pieces, and borne in regular order by the Levites, Num. 4. Wherever they encamped it was pitched in the midst of their tents, which were set up in a quadrangular form, under their respective standards, at a distance from the tabernacle of two thousand cubits; while Moses and Aaron, with the priests and Levites, occupied a place between them.

"Tabernacle" is sometimes put for heaven, for the dwelling-place of the blessed, Ps. 15: 1. 61: 4: "I will abide in thy tabernacle forever." Ps. 84: 1: "How amiable are thy tabernacles, O Lord of hosts!" Paul says to the Hebrews, (chap. 8: 2.) that "Jesus Christ was a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man;" and that, "being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," &c. ch. 9: 11. See also Rev. 13: 6. 21: 3. The tabernacle of David that God was to raise (Amos 9: 11. Acts 15: 16.) is the church of Christ, the offspring of David, and heir of the promises made to that patriarch.—*Calmet*.

TABERNACLES, FEAST OF; a solemn festival of the Hebrews, observed after harvest, on the fifteenth day of the month Tisri, Lev. 23: 34—41. It was one of the three great solemnities, wherein all the males of the Israelites were obliged to present themselves before the Lord; and it was instituted to commemorate the goodness of God, who protected them in the wilderness, and made them dwell in tents or booths after they came out of Egypt. (See FEASTS.) This feast continued eight days, of which the first and last days were the most solemn, Lev. 23: 31, &c. It was not allowed to do any labor on this feast, and particular sacrifices were offered, which,

together with the other ceremonies used in celebrating this festival, were as follows: The first day of the feast they cut down branches of the handsomest trees, with their fruit, branches of palm-trees, and such as were full of leaves, and boughs of the willow trees that grew upon the sides of the brooks, Neh. 8: 16. These they brought together, and waved them towards the four quarters of the world, singing certain songs. These branches were also called *hosanna*, because, when they carried them and waved them, they cried, *Hosanna*; not unlike what the Jews did at our Savior's entry into Jerusalem, Matt. 21: 8, 9. On the eighth day they performed this ceremony oftener, and with greater solemnity, than upon the other days of the feast. They called this day *hosanna rabbah*, or "the great hosanna."—*Watson*.

TABITHA; a Christian widow, who lived at Joppa, and who, having fallen sick and died, was restored to life through the intercession of the apostle Peter, Acts 4: 36. She was celebrated for her charity to the poor.—*Calmet*.

TABLE-TALK, (LUTHER'S); an apocryphal work ascribed to the great reformer, and pretending to give a collection of his favorite sayings, aphorisms, &c. It contains no small quantity of excellent matter, and much that is amusing; but retails many absurd stories and extravagancies, which tend in no small degree to lower the character of Luther. If any part of it really came from his pen, it was never designed for publication.—*Hend. Buck*.

TABLES OF THE LAW. Those that were given to Moses upon mount Sinai were written by the finger of God, and contained the decalogue or ten commandments of the law, as they are rehearsed in Exod. 20.

Many idle questions have been started about these tables; about their matter, their form, their number, be that wrote them, and what they contained. The words which intimate that the tables were written by the finger of God, some understand simply and literally; others, of the ministry of an angel; and others explain them merely to signify an order of God to Moses to write them. The expression, however, in Scripture always signifies immediate divine agency. (See DECALOGUE; and LAW.)—*Watson*.

TABOR; a mountain not far from Kadesh, in the tribe of Zebulun, and in the confines of Issachar and Naphtali, 1 Sam. 10: 3. It has its name from its eminence, because it rises up in the midst of a wide champaign country, called the valley of Jezreel, or the great plain. The road from Nazareth lies for two hours between low hills; it then opens into the plain of Esdraelon. At about two or three furlongs within the plain, and six miles from Nazareth, rises this singular mount, which is almost entirely insulated, its figure representing a half sphere. Antiochus, king of Syria, took the fortress on the top of this hill. Vespasian, also, got possession of it; and, after that, Josephus fortified it with strong walls. But what has made it more famous than any thing else is the common opinion, from the time of St. Jerome, that the transfiguration of our Savior was on this mountain.

Van Egmont and Heyman give the following account: "This mountain, though somewhat rugged and difficult, we ascended on horseback, making several circuits round it, which took up about three quarters of an hour. It is one of the highest in the whole country, being thirty stadia, or about four English miles, a circumstance that rendered it more famous. And it is the most beautiful I ever saw, with regard to verdure, being everywhere decorated with small oak trees, and the ground universally enamelled with a variety of plants and flowers, except on the south side, where it is not so fully covered with verdure. On this mountain are great numbers of red partridges, and some wild boars; and we were so fortunate as to see the Arabs hunting them. We left, but not without reluctance, this delightful place, and found at the bottom of it a mean village, called Deboura, or Tabour, a name said to be derived from the celebrated Deborah mentioned in Judges."

"From the top of Tabor," says Mandrell, "you have a prospect which, if nothing else, will reward the labor of ascending it. It is impossible for man's eyes to behold a higher gratification of this nature. On the north-west you discern at a distance the Mediterranean, and all round

you have the spacious and beautiful plains of Esdraelon and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, fatal to Saul and his sons. Due east you discover the sea of Tiberias, distant about one day's journey. A few points to the north appears that which they call the mount of Beatitudes. Not far from this little hill is the city Saphet: it stands upon a very eminent and conspicuous mountain, and is seen far and near." Beyond this is seen a much higher mountain, capped with snow, a part of the chain of Antilibanus. To the south-west is Carmel, and on the south the hills of Samaria.—*Watson*.

**TABORITES**; the followers of John Huss, so called from the fortified city of Tabor, erected on a mountain, in the circle of Eechin, in Bohemia, which had been consecrated by the field preaching of Huss. The gentle and pious mind of that martyr never could have anticipated, far less approved of, the terrible revenge which this branch of Bohemian adherents took upon the emperor, the empire, and the clergy, in one of the most dreadful and bloody wars ever known. The Hussites commenced their vengeance by the destruction of the convents and churches, on which occasions many of the priests and monks were murdered.

John Ziska, a Bohemian knight, formed a numerous, well-mounted, and disciplined army, which built Tabor, as above described, and rendered it an impregnable depôt and place of defence. He was called *Ziska of the Cup*, because one great point for which the Hussites contended was the use of the cup by the laity in the sacrament. At his death, in 1424, the immense mass of people whom he had collected fell to pieces; but, under Procopius, who succeeded Ziska as general, the Hussites again rallied, and gained decisive victories over the imperial armies in 1427 and 1431. After this, as all parties were desirous of coming to terms of peace, the council of Basle interposed, and a compromise was made; but hostilities again broke out in 1434, when the Taborites gained a complete victory. Owing, however, to the treachery of Sigismund, whom they had aided in ascending the throne, they were much weakened; and from this time they abstained from warfare, and maintained their disputes with the Catholics only in the deliberations of the diet, and in theological controversial writings, by means of which their creed acquired a purity and completeness which made it similar, in many respects, to the Protestant confessions of the sixteenth century. Encroachments were gradually made on their religious freedom, and they continued to suffer until they gradually merged into the **BOHEMIAN BROTHERS**, which see.—*Hend. Buck*.

**TABRET**; a kind of musical drum much used at feasts and dancing, and in religious worship, Exod. 15: 20, 29. To be as a *tabret* is to be greatly loved and delighted in, Job 17: 6. To be adorned with *tabrets* is to be filled with gladness on account of prosperity and happiness, Jer. 31: 4. To *labor on the breasts* is to beat them as if a drum, for vexation and grief, Nah. 2: 7.—*Brown*.

**TACHES**; books, clasps, or lachets of gold and brass, for fastening together the curtains of the tabernacle, Ex. 26: 6, 11.—*Brown*.

**TACITUS**, (**CAIUS CORNELIUS**), a Latin historian, was born about A. D. 56, and was of an equestrian family. The place of his birth is not known. He early cultivated poetry; he became an advocate; and he is supposed also to have borne arms. He was successively quaestor, edile, and prætor, and, in 97, attained the rank of consul. Pliny the younger was his bosom friend, and Agricola was his father-in-law. He is believed to have died about A. D. 135. Of his admirable History and Annals, a large portion is unfortunately lost. Tacitus also wrote the Life of Agricola; the Manners of the Germans; and a Dialogue on Eloquence: the last of these, however, is by some attributed to Quintilian.—*Davenport*.

**TACKANASH**, (**JOHN**), Indian minister on Martha's Vineyard, was ordained colleague with Hiacomoes, August 22, 1670, the day of the formation of the first Indian church on the island. He possessed considerable talents, and was exemplary in his life. Allowing himself in few diversions, he studied much, and seemed to advance in piety as he became more acquainted with the truths of

the gospel. Of Indian preachers he was the most distinguished. In prayer he was devout and fervent; faithful in his instructions and reproofs; strict in the discipline of his church, excluding the immoral from the ordinances till they repented. So much was he respected, that the English, when deprived of their own minister, attended his meeting and received the Lord's supper from his hands. He died in the peace and hope of the Christian, January 22, 1684. His place of residence was at Numpaug, at the east end of Martha's Vineyard. *Mayhew's Ind. Conc.*, 15, 16.—*Allen*.

**TADMOR**, subsequently called *Palmyra* by the Greeks, was a city founded by Solomon in the desert of Syria, on the borders of Arabia Deserta, near the Euphrates. It is situated under a ridge of barren hills to the west, and its other sides are open to the desert. The city was originally about ten miles in circumference; but such have been the destructions effected by time, that the boundaries are with difficulty traced and determined. Its situation was remote from human habitations, in a delightful spot, an *oasis* in the midst of a dreary wilderness; and it is probable that Solomon built it to facilitate his commerce with the East, as it afforded a supply of water, a thing of the utmost importance in an Arabian desert. It is one day's journey, or twenty miles, west from the Euphrates, two from Upper Syria, and six from Babylon.

There was nothing more magnificent in the whole East. There are still found a great number of inscriptions, the most of which are Greek, and the other in the Palmyrenian character. Nothing relating to the Jews is seen in the Greek inscriptions; and the Palmyrenian inscriptions are entirely unknown, as well as the language and the character of that country. The city of Tadmor preserved this name to the time of the conquest by Alexander the Great: then it had the name of *Palmyra* given to it, which it preserved for several ages. About the middle of the third century, it became famous, because Odenatus and Zenobia, his queen, made it the seat of their empire. Longinus, the famous critic, was her secretary. When the Saracens became masters of the East, they restored its ancient name of Tadmor to it again, which it has always preserved since.

It is not known when, nor by whom, it was reduced to the ruinous condition in which it is now found. It may be said to consist at present of a forest of Corinthian pillars, erect and fallen. So numerous are these, consisting of many thousands, that the spectator is at a loss to connect or arrange them in any order or symmetry, or to conceive what purpose or design they could have answered. "In the space covered by these ruins," says Volney, "we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple, whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there we see them ranged in rows of such length, that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another almost as varied presents itself. On all sides we behold nothing but subverted shafts, some whole, others shattered to pieces or dislocated in their joints; and on which side soever we look, the earth is strewn with vast stones half buried, with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust."—*Calmet; Watson*.

**TALAPOINS**; priests or friars of the Siamese, and other Indian nations. They reside in convents, which are square inclosures, in the centre of which stands a temple, and round it the cells of the talapoins, like so many tents in a camp. There are likewise female talapoins, who live under the same regulations as the men, and in the same convents. They have likewise nuns, or young talapoins, who wait upon the old ones, and receive their education from them. Each convent of talapoins is under the directions of a superior, whom they call a *sanerata*.

These priests subsist wholly upon the sins and the liberality of the people; for they undergo a course of penance for the iniquities of such as bestow upon them their chari-

table benevolence. They are extremely indulgent and hospitable to strangers; and there are two lodges on each side of the entrance to their cells, which are wholly reserved for the accommodation of their guests. They are under an indispensable obligation to live single; and those who offend against chastity, are subject to be burnt at a stake. *Broughton's Dict.—Williams.*

**TALENT**; a weight among the Jews containing three thousand shekels; which, if a shekel of silver be reckoned at three shillings, a talent of it will amount to four hundred and fifty pounds sterling, and one of gold to sixteen times as much, viz. seven thousand two hundred pounds. But we, supposing a shekel of silver to be considerably less, viz. two shillings three pence and three-eighths, compute the talent of silver at three hundred and forty-two pounds three shillings and nine pence, and a talent of gold at five thousand four hundred ninety-five pounds sterling, Exod. 38: 24, 27. The weight of a Jewish talent for weighing silver was one hundred and thirteen pounds ten ounces one penny-weight ten grains and two-sevenths; but their talent used in weighing other things was perhaps a fifth part heavier. The Egyptian talent was eighty-six pounds and almost nine ounces. They had a talent at Antioch that weighed three hundred and ninety pounds and about three ounces and a half. (See *MOSEY*.) Whatever means of grace and usefulness God gives to men are called *talents*; and to some he gives these in greater, and to others in less proportion; but all ought to improve what they receive, and must give account of their use thereof, Matt. 25: 15—29. Luke 19. To mark the infinite disproportion between the injuries done by us to God and those done by men to us, the former are called ten thousand talents, and the latter one hundred pence, Matt. 28: 24, 28. Zech. 5: 7. Rev. 16: 21.—*Brown.*

**TALENT**, figuratively signifies any gift or opportunity God gives to men for the promotion of his glory. "Every thing almost," says Mr. Scott, "that we are, or possess, or meet with, may be considered as a *talent*; for a good or a bad use may be made of every natural endowment, or providential appointment, or they may remain unoccupied through inactivity and selfishness. Time, health, vigor of body, and the power of exertion and enduring fatigue—the natural and acquired abilities of the mind, skill in any lawful art or science, and the capacity for close mental application—the gift of speech, and that of speaking with fluency and propriety, and in a convincing, attractive, or persuasive manner—wealth, influence, or authority—a man's situation in the church, the community, or relative life—and the various occurrences which make way for him to attempt any thing of a beneficial tendency: these, and many others that can scarcely be enumerated, are talents which the consistent Christian will improve to the glory of God, and the benefit of mankind. Nay, this improvement procures an increase of talents, and gives a man an accession of influence, and an accumulating power of doing good; because it tends to establish his reputation for prudence, piety, integrity, sincerity, and disinterested benevolence: it gradually forms him to an habitual readiness to engage in beneficent designs, and to conduct them in a gentle, unobtrusive, and unassuming manner: it disposes others to regard him with increasing confidence and affection, and to approach him with satisfaction; and it procures for him the countenance of many persons, whose assistance he can employ in accomplishing his own salutary purposes." *Scott's Essays; Works of H. More.—Hend. Buck.*

**TALLENTS**, (FRANCIS, M. A.,) was born at Pelsley, near Chesterfield, in Derbyshire, in November, 1619. He was ordained at London, in 1648, by the third classical presbytery in that province. He was eminent as a divine, and an author. His *View of Universal History*, or *Chronological Tables*, was one of the greatest works of the age. Another of his works was entitled *Sure and Large Foundations*, designed to promote Catholic Christianity; and another, a *Short History of Schism*, for the promoting of Christian Moderation. He published several smaller works.—*Middleton.*

**TALMUD**; (from the Hebrew, *lamad*, to teach;) the great depository of the doctrines and opinions of the Jews. There are two works which bear this name, the Talmud of

Jerusalem and the Talmud of Babylon. Each of these is composed of two parts—the Mishna, which is the text, and is common to both; and the Gemara, or commentary.

The Mishna, which comprehends all the laws, institutions, and rules of life, (which, besides the ancient Hebrew Scripture, the Jews thought themselves bound to observe,) was composed, according to the unanimous testimony of the Jews, about the close of the second century. It was the work of rabbi Jehuda (or Juda) Hakkadosh, who was the ornament of the school of Tiberias, and is said to have occupied him forty years. The commentaries and additions which succeeding rabbies made, were collected by rabbi Johanan Beo Eliezer, some say in the fifth, others say in the sixth, and others in the seventh century, under the name of *Gemara*; that is, *completion*, because it completed the Talmud. A similar addition was made to the Mishna by the Babylonish doctors in the beginning of the sixth century, according to Enfield; and in the seventh according to others.

The Mishna is divided into six parts, of which every one which is entitled *order* is formed of treatises: every treatise is divided into chapters, and every chapter into mishnas, or aphorisms. In the *first* part is discussed whatever relates to seeds, fruits, and trees; in the *second*, feasts; in the *third*, women, their duties, their disorders, marriages, divorces, contracts, and nuptials; in the *fourth*, are treated the damages or losses sustained by beasts or men, of things found, deposits, usuries, rents, farms, partnership in commerce, inheritance, sales and purchases, oaths, witnesses, arrests, idolatry; and here are named those by whom the oral law was received and preserved; in the *fifth* part are noticed what regards sacrifices and holy things; and the *sixth* treats on purifications, vessels, furniture, clothes, houses, leprosy, baths, and numerous other articles: all this forms the Mishna.

As the unlearned reader may wish to obtain some notion of rabbinical composition and judgment, we shall gratify his curiosity sufficiently by the following specimen: "Adam's body was made of the earth of Babylon, his head of the land of Israel, his other members of other parts of the world. R. Meir thought he was compact of the earth gathered out of the whole earth: as it is written, 'thine eyes did see my substance.' Now it is elsewhere written, 'The eyes of the Lord are over all the earth.' R. Aha expressly marks the twelve hours in which his various parts were formed. His stature was from one end of the world to the other; and it was for his transgression that the Creator, laying his hand in anger on him, lessened him; 'for before,' says R. Eleazer, 'with his hand he reached the firmament.' R. Jehuda thinks his sin was heresy; but R. Isaac thinks that it was nourishing his foreskin."

The Talmud of Babylon is most valued by the Jews; and this is the book which they mean to express when they talk of the Talmud in general. An abridgment of it was made by Maimonides in the twelfth century, in which he rejected some of its greatest absurdities. The Gemara is stuffed with dreams and chimeras, with many ignorant and impertinent questions, and the style very coarse. The Mishna is written in a style comparatively pure, and may be very useful in explaining passages of the New Testament, where the phraseology is similar. This is, indeed, the only use to which Christians can apply it: but this renders it valuable. Lightfoot has judiciously availed himself of such information as he could derive from it. Some of the popes, with a barbarous zeal, and a timidity of spirit for the success of the Christian religion, which the belief of its divinity can never excuse, ordered great numbers of the Talmud to be burned. Gregory IX. burned about twenty cart-loads; and Paul IV. ordered twelve thousand copies of the Talmud to be destroyed. (See *MISHNA*.) The last edition of the *Talmud of Babylon* was printed at Amsterdam, in twelve vols. folio; the Talmud of Jerusalem is in one large volume folio.—*Hend. Buck.*

**TAMAR**. (See *JUDAH*.)

**TAMMUS**; the tenth month of the Hebrew civil year, and the fourth of the sacred year. (See *MONTH*, and *YEAR*.)—*Calmet.*

**TAMMUZ**; a pagan idol, mentioned in Ezek. 8: 14, where the women are represented as weeping for it. It is

generally thought that Tammuz was the same deity as Adonis, to which article the reader is referred, as also to the article IDOLATRY.—*Calmet*.

**TANQUELINIANS;** the followers of Tanquelinus, (or Tankelin,) a lay preacher, and founder of a sect in the twelfth century. Dr. Mosheim considers him as a mystic. He is charged with slighting the external worship of God, and the holy sacraments; with holding clandestine assemblies to propagate his opinions; and, above all, with abusing the clergy; but it must be remarked, that the worship and the clergy which he censured, were those of the Roman church. *Mosheim's E. H.* vol. iii. pp. 118, 119.—*Williams*.

**TAO-SE, or TAOU-TSZE;** the name of a famous sect among the Chinese, who owe their rise to *Laou-tsze Lao-Kian*, or *Laokium*, a philosopher, who lived, if we may credit his disciples, about five hundred years before Christ. He professed to restore the religion of *Tao (Taou)* or Reason. Some of his writings are still extant, and are full of maxims and sentiments of virtue and morality. Among others this sentence is often repeated in them: "Tao hath produced one, one hath produced two, two have produced three, and three have produced all things."

The morality of this philosopher and his disciples is not unlike that of the Epicureans, consisting in a tranquillity of mind, free from all vehement desires and passions. But as this tranquillity would be disturbed by thoughts of death, they boast of a liquor, that has the power of rendering them immortal. They are addicted to chemistry, alchemy, and magic; and are persuaded that by the assistance of demons whom they invoke, they can obtain all that they desire. The hope of avoiding death prevailed upon a great number of Mandarins to study this diabolical art, and certain credulous and superstitious emperors regard it greatly into vogue.

The doctrine of this sect concerning the formation of the world, according to Dr. Milne, much resembles that of the Epicureans. If they do not maintain the eternity of matter, on the other hand they do not deny it; but, in analogy with the favorite science of alchemy, they represent the first pair as drawn out of the boiling mouth of "an immense crucible," by a celestial being. The Platonic notion of an *anima mundi*, or soul of the world, is very common; and hence it is that the heavens are considered the body of this imaginary being, the mind its breath, the lights of heaven as proceeding from its eyes, the watery fluids as its spittle and tears." *Broughton's Dict.*; *Milne's First Ten Years of the Protestant Chinese Mission*, p. 32.—*Williams*.

**TAPESTRY;** cloth beautifully figured in the loom, or with the needle. It was used in the East as early as the age of Solomon. The crusaders seem to have introduced the art of making it into Europe about five or six hundred years ago. The English and Flemish first distinguished themselves in making it, but the French knew little of it till within one hundred and fifty years back. It is used to cover beds, and to hang fine rooms. Its figures are frequently formed with threads of gold, Prov. 6: 16.—*Brown*.

**TAPPAN, (DAVID, D. D.,)** professor of divinity in Harvard college, was the son of Benjamin Tappan, minister of Manchester, and was born April 21, 1753. He was graduated at Harvard college in 1771. After pursuing the study of divinity for two or three years, he commenced preaching, and was ordained minister of the third church in Newbury, in April, 1774. In this place he continued about eighteen years. His successor was Leonard Woods. In June, 1792, he was elected professor of divinity in Harvard college, in the place of Dr. Wigglesworth, who had resigned, and after anxious deliberation and the advice of an ecclesiastical council, he accepted, and was inaugurated, December 26, 1792.

When he was introduced into this office, the students of the university were uncommonly dissolute. For some time they had received no regular instruction in theology, and the tide of opinion began to run in the channel of infidelity. But the lectures of Dr. Tappan, which combined entertainment with information, which were profound and yet pathetic, elegant in style and conclusive in argument, and which came warm from a pious heart, soon checked the progress of profaneness and dissipation, and put open

irreligion to shame. After a short sickness, he died, August 27, 1803, aged fifty-one, and was succeeded by Dr. Ware.

The doctrine of redemption by a crucified Savior constituted in his view the basis of the gospel. In such a light did he regard the proper divinity of Jesus Christ, that he declared it to be "the rock of his eternal hopes." When arrested by his last sickness, and warned of his approaching dissolution, he was not discomposed. His wife expressing the feelings which were excited by the thought of parting with him, he said, "If God is glorified, I am made forever. Can't you lay hold of that?" To his sons he said, "I charge you to love God supremely, and to love your neighbor as yourselves; for without these there is no true religion." He published several occasional discourses and addresses. Since his death there have been published Sermons on Important Subjects, octavo, and Lectures on Jewish Antiquities, octavo, 1807. *Panoplist*, i.—*Allen*.

**TARES, (zizania, Matt. 13: 25.)** "Among the hurtful weeds," says Johnson, "darnel (*Lolium album*) is the first. It bringeth forth leaves like those of wheat or barley, yet rougher, with a long ear, made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad. They grow in fields among wheat and barley. They spring and flourish with the grain; and in August the seed is ripe. Darnel is called, in the Arabian tongue, *zizania*." Parkhurst, on the authority of Castell, disputes the accuracy of this last assertion, but thinks darnel would be a better translation of the Greek word than tares; though in the north of England they still call darnel by the name of *tares*.

Forskal, cited by Mr. Taylor, says, the darnel is well known to the people of Aleppo. It grows among grain. If the seeds remain mixed with the meal, they render a man drunk by eating the bread. *The reapers do not separate the plant;* but, after the thrashing, they reject the seeds by means of a fan or sieve. Nothing, says Mr. Taylor, can more clearly elucidate the plant intended by our Lord, than this extract. It grows among grain; so in the parable. The reapers do not separate the plants; so in the parable: both grow together till harvest. After the thrashing they separate them; in the parable they are gathered from among the wheat, and separated by the hand, then gathered into bundles. Their seeds, if any remain by accident, are finally separated by winnowing; which is, of course, a process preparatory to being gathered—the grain into the garner, or storehouse; the injurious plant into heaps for consumption by fire, as weeds are consumed.—*Calmet*.

**TARGUM;** a name given to the Chaldee paraphrases of the books of the Old Testament. They are called *paraphrases* or *expositions*, because they are rather comments and explications, than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself; so that when the Hebrew text was read in the synagogue, or in the temple, they generally added to it an explication in the Chaldee tongue for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this custom began: since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people, Neh. 8: 7, 9.

But though the custom of making these sorts of explications in the Chaldee language be very ancient among the Hebrews, yet they have no written paraphrases or Targums before the era of Onkelos and Jonathan, who lived about the time of our Savior. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great. Onkelos is something more modern. The Targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short, and so simple, that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses; and his style approaches

nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. This Targum is quoted in the Mishna, but was not known either to Eusebius, Jerome, or Origen.

The Targum of Jonathan, son of Uziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and especially upon the lesser prophets, where he takes greater liberties, and runs on in allegories. His style is pure enough, and approaches pretty near the Chaldee of Onkelos. It is thought that the Jewish doctors, who lived above seven hundred years after him, made some additions to him.

The Targum of Joseph the Blind is upon the Hagiographia. This author is much more modern, and less esteemed, than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The Targum of Jerusalem is only upon the Pentateuch; nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated; which has made many of opinion that this is only a fragment of some ancient paraphrase that is now lost. There is no Targum upon Daniel, or upon the books of Ezra and Nehemiah.

These Targums are of great use for the better understanding not only of the Old Testament, on which they are written, but also of the New. As to the Old Testament, they serve to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made; contrary to the opinion of those who think the Jews corrupted it after the time of our Savior. They help to explain many words and phrases in the Hebrew original, and they hand down to us many of the ancient customs of the Jews. And some of them, with the phraseology, idioms, and peculiar forms of speech which are found in them, do, in many instances, help as much for the illustration and better understanding of the New Testament as of the Old, the Jerusalem Chaldee dialect, in which they are written, being the vulgar language of the Jews in our Savior's time. They also very much serve the Christian cause against the modern Jews, by interpreting many of the prophecies of the Old Testament respecting the Messiah, in the same manner as the Christians do. The best edition of these Targums is that in Buxtorf's great Hebrew Bible, Basle, 1610. *Horne's Introduction*.—*Head. Buck.*

TARSHISH, or TARSUS, is the son of Javan, and who probably founded Tarshish or Tarsus in Cilicia, and gave his name to the country. He was perhaps the father of the Etrusci in Italy. Perhaps different places are called TARSHISH. Sometimes *Tarshish* seemed to denote the sea in general, so called from its greenish color; as Isa. 60: 9. Ps. 68: 7. Sometimes it seems to mean Carthage in Africa, or Tartessus in Spain, (Isa. 23: 6.) for in vain would the Tyrians have fled from Nebuchadnezzar, or Alexander, to Tarsus in Cilicia. Hiller will have *Tarshish* to signify the country of the Celtæ in Gaul, Spain, &c., Ps. 72: 10. But there must still be another Tarshish, to which Solomon traded from the Red sea, and for which Jehoshaphat fitted out his fleet.—*Brown.*

TARSUS, in Cilicia, was the capital city of the country, and built on the river Cydnus, about six miles from the sea; and which, Strabo says, was built by Sardanapalus, the king of Assyria. It is said once to have equalled Athens and Alexandria in polite learning. Julius Cæsar bestowed on it the same privileges as Rome had; and hence Paul, from being born here, was *free-born*. To show their gratitude, the inhabitants changed the name of the city into *Juliopolis*, or the city of Julius. During the wars of the Greek emperors with the Persians and Saracens this city suffered much, and it is at present of no importance. Christianity was planted here by Paul, and has never since been wholly extinct. Perhaps this is the Tarshish for which Jonah set out, Jon. 1: 3.—*Brown.*

TASCODRUGITÆ; an ancient sect, supposed to be a subdivision of the Montanists, and so called from the absurd custom of putting the forefinger on the nose in the act of prayer: *taskos* in the Phrygian language signifying a stake, and *druggos* a nose or beak.—*Head. Buck.*

TAYLOR, (JEREMY, D. D.), a prelate and eloquent writer, was the son of a barber; was born, in 1613, at Cambridge; and was educated at the grammar-school of his native place, and at Caius college. He became chaplain to archbishop Laud, and subsequently to Charles I., and obtained the rectory of Uppingham. During the civil war he gained a subsistence by keeping a school, till he was interdicted from teaching. Lord Carberry then appointed him his chaplain, and it was while he resided with that nobleman that he wrote most of his pieces. He was twice imprisoned by the republican government. At the restoration he was made bishop of Down and Connor; along with which see he held that of Dromore, and the vice-chancellorship of Trinity college, Dublin. He died in 1677.

He was a man of great humility and piety. As a moral writer he was eminent, and his English style of composition was superior to any that had preceded him. His works, which stand high among those of British theologians, have been repeatedly reprinted. The most valuable are his *Liberty of Prophecy*; *Life of Christ*; the *Great Exemplar*; *Holy Living*; *Holy Dying*; and *Ductor Dubitantium*; together with his *Sermons*. His *Holy Living*, and *Dying*, are elaborated with peculiar care; if they were his favorite works; and the latter, being occasioned by the sickness of his patroness, the countess of Carberry, came more from the heart. See his *Life prefixed to his Works*; *Chalmers' Biog. Dict.*; *Bp. Heber's Life of Jeremy Taylor*; *Jones' Chris. Biog.*—*Davenport.*

TAYLOR, (RICHARD;) a Congregational divine of the seventeenth century; a man of abilities and cruidition; evangelical in doctrine, and in conversation and professional labor eminent and exemplary. He was author of the *History of the Union between the Presbyterian and Congregational Dissenting Ministers in and about London, quarto, 1698.* He published also other works of value.—*Middleton.*

TAYLOR, (ISAAC,) of Ongar, the author of various works of uncommon excellence, designed for the benefit of youth, was born in 1759, and died in 1829, aged seventy years. Through life he practised to some extent the business of a designer and engraver. He was first settled as the pastor of an Independent church at Colchester, but in 1797 removed to Ongar, where for thirty-two years he continued to labor with a most attached people, who in losing him felt that they had lost their "guide, philosopher, and friend." Mr. Taylor was indeed one of the most amiable of men, and few writers in the sphere he occupied have been less ambitious or more useful. He was, on Christian principles, a great economist of time, and quite an enthusiast in his love of order and punctuality. No man was better qualified to write on "Character essential to Success in Life;" a work of which no young man should be ignorant. Among his other writings, are, *Self-Cultivation*; *Advice to the Teens*; *the Balance of Criminality*; *Scenes of Wealth, &c.*; which have gone through numerous editions. His wife, and all his children, were associated with him in literary pursuits; presenting the singular and beautiful spectacle of a whole family of elegant, useful, evangelically pious, and successful authors.—*British Magazine, 1830*; *Museum, 1830.*

TAYLOR, (JANE,) daughter of the Rev. Isaac Taylor of Ongar, and as a writer for youth the worthy rival of Mrs. Barbauld, (see appendix,) was born September 23, 1783, in London, where her father then resided in the practice of his profession as an artist. About two years after Mr. Taylor removed to Lavenham, where the delicate infancy of Jane was nourished by the pure air of the country, and her mind early unfolded its creative powers. Even from her third and fourth year, in connexion with her sister Anne, who was two years older, she is said to have composed little tales and songs, which they would sing together; and Jane especially seemed to live in a fairy land of her own imagination. It was the choice of her excellent parents to give their children a home education. Her father removed to Colchester, in 1796. There Jane, in her fifteenth year, gave decided indications of personal piety. She was also one of a select society of young friends, for the reading of original essays, and the promotion of intellectual improvement. At the same time she

was enjoying at home every means of cultivation, furnished by the general knowledge, practical good sense, and liberal taste of her father and mother, shared and sweetened by the society of her brothers and sisters; all being united in the same employment and pursuits. Here too she imbibed her habitual dread of literary affectation, and her love of all that is practical and important in common life.

A visit to London, in 1802, first brought her before the public. The new circle of friendship there formed, stimulated her powers to new action, and, diffident as she was, gradually drew her forth to write for the press. She was no aspirant after literary distinction. Unconscious of her real talents, she first wrote to gratify her friends, and afterwards with the conscientious desire of doing good to the utmost of her power. Her first contribution, "The Beggar's Boy," appeared in the "Minor's Pocket Book" for 1801. It was followed not long after by the two volumes of "Original Poems for Infant Minds," "Rhymes for the Nursery," &c. the joint production of Jane and her sisters, which quickly gained the favor of the public, were reprinted in America, and translated into German. Few books have been found more agreeable to children, or more useful in the business of early education. In 1809 she contributed to "The Associate Minstrels," and soon after engaged with her sisters in the more difficult task of composing "Hymns for Children." This volume must be pronounced equal, if not superior, both in merit and popularity, to Dr. Watts' "Divine Songs." Its success called for a second volume adapted for Sunday schools, which have been incorporated with almost every subsequent collection for that purpose, and are now continually sung by millions of infant voices, in different parts of the world. In 1814 she published "Display," and in 1816 her "Essays in Rhyme on Morals and Manners," which gained her a large increase of well merited reputation. Her "Contributions of Q. Q." to the Youth's Magazine, were among her last and best literary efforts. They have since been republished in two vols. duodecimo. She died at Ongar, April 13, 1824, confiding, calm, and happy in the Lord.—See *Memoirs and Remains, by her brother.*

**TEA SECT.** This sect is called in Chinese, *Tsing-channu Keau*; that is, "the pure Tea Sect;" probably from the circumstance of their making offerings to the gods of fine tea.—*Williams.*

**TEACHERS.** (See MINISTER OF THE GOSPEL, and PASTOR.)

**TEACHING,** is an important branch of the commission which Christ gave to his apostles, before he left the earth. "Go," said he, "teach all nations;" or, as we have it recorded by another of the evangelists, "Preach the gospel to every creature." In this way they were to make disciples, as the word *mathetēsante* imports.

It is one of the precious promises of the new covenant, that all its subjects shall be "taught of the Lord," Isa. 54: 13. The Lord Jesus quoted these words, in the days of his public ministry, (John 6: 45.) and describes the effect of this teaching thus: "Every man, therefore, that hath heard and learned of the Father, cometh unto me;" which he afterwards explains to mean neither more nor less than believing on him.—*Jones.*

**TEARS.** The prayer of David, "Put my tears into thy bottle," is unintelligible without an acquaintance with ancient customs. "This passage," says Burder, "seems to intimate that the custom of putting tears into the ampulle, or urnal lachrymales, so well known amongst the Romans, was more anciently in use among the Eastern nations, and particularly the Hebrews. These urns were of different materials, some of glass, some of earth; as may be seen in the work of Montfaucou, where also may be seen the various forms or shapes of them. These urns were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. It will be difficult to account for this expression of the Psalmist, but upon this supposition. If this be allowed, the meaning will be, 'Let my distress, and the tears I shed in consequence of it, be ever before thee, excite thy kind remembrance of me, and plead with thee to grant the relief I stand in need of.'"—*Watson.*

**TEBET;** the Babylonish name of the tenth eccle-

siastical month of the Hebrews. (See MONTHS.)—*Calmet.*

**TE DEUM;** the title of a celebrated hymn, long used in the Christian church, and so called because it begins with these words: *Te Deum laudamus*; i. e. "We praise thee, O God." The origin and author of this hymn have been disputed. It has commonly been ascribed to Jerome and Augustine jointly; but it has, with greater probability, been attributed to Nicetus, bishop of Triers, who lived about the year 535, and who is said to have composed it for the use of the Gallican church.—*Hend. Buck.*

**TEKEL;** (*he was weighed*;) one of the words that appeared written on the wall at the sacrilegious feast of Belshazzar: indicating that this wretched prince had been weighed in the balance of heaven, and was found wanting, Dan. 5: 25. (See BELSHAZZAR, and DANIEL.)—*Calmet.*

**TEKOÄ;** a city of Judah, (2 Chron. 11: 6.) which Eusebius and Jerome place twelve miles from Jerusalem, south. The wilderness of Tekoa, mentioned 2 Chron. 20: 20, is not far from the Red sea.—*Calmet.*

**TELEOLOGY;** that science which develops the ends or final causes of the constitution of things in the natural world, and thus deduces proofs of the existence and attributes of God. The word is compounded of the Greek *telos*, end, and *logos*, doctrine. (See PHYSIOLOGY; CREATION; and EXISTENCE OF GOD.)—*Hend. Buck.*

**TEMA, or THEMÄ,** son of Ishmael, (Gen. 25: 15.) is thought to have peopled the city of Thema, in Arabia Deserta. Job speaks of the caravans of Tema and Sheba, (chap. 6: 19.) and Ptolemy places a city called Thema, or Thamma, in Arabia Deserta, towards the mountains of the Chaldeans.—*Calmet.*

**TEMAN, or TREMAN;** son of Elizphaz, and grandson of Esau, (Gen. 36: 15.) king of Idumea, called Itusham, of the country of the Temani, Jeremiah, 49: 7—20. Eusebius places Teman or Theman in Arabia Petræa, five miles from Petra, and says there was a Roman garrison there.—*Calmet.*

**TEMPER;** the disposition of the mind, whether natural or acquired. The word is seldom used by good writers without an epithet, as, a *good* or a *bad* temper. Temper must be distinguished from passion. The passions are quick and strong emotions, which by degrees subside. *Temper* is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul. See *Dr. Evans' Practical Discourses on the Christian Temper*, and the various articles, LOVE, PATIENCE, HUMILITY, FORTITUDE, &c.—*Hend. Buck.*

**TEMPERANCE;** that virtue which a man is said to possess who moderates and restrains his sensual appetite. It is often, however, used in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions.

"Temperance," says Addison, "has those particular advantages above all other means of health, that it may be practised by all ranks and conditions at any season or in any place. It is a kind of regimen into which every man may put himself without interruption to business, expense of money, or loss of time. Physic, for the most part, is nothing else but the substitute of exercise or temperance."

In order to obtain and practise this virtue, we should consider it, 1. As a divine command, Phil. 4: 5. Luke 21: 34. Prov. 23: 1—3. 2. As conducive to health. 3. As advantageous to the powers of the mind. 4. As a defence against injustice, lust, imprudence, detraction, poverty, &c. And, lastly, the example of Christ should be a most powerful stimulus to it. (See INTEMPERANCE; SOBRIETY.)

Since the attention of the community has been turned to the effects produced on the human frame by distilled and fermented drinks, temperance has been admirably defined. "The moderate use of things useful, and total abstinence from those which are pernicious." On this principle a wonderful and happy reformation commenced in this country in 1826, and is now progressing throughout the world.

But, in view of the general proscription of all distilled and fermented liquors, on the above principle, some ask, "What shall we drink?" To this inquiry, without hesita-

tion, we answer: *water, pure water, and nothing but water.* And to a palate not vitiated with alcoholic and narcotic stimulants, it is a most delicious beverage. The most eminent medical writers agree that pure water is of all others the most healthy drink. It is the only natural liquid which God has prepared for man and beast, and for the use of the whole vegetable kingdom. People who drink nothing but water, generally feel better and live longer than those who make use of other drinks. In the antediluvian age we have no account of any drink but water; yet the period of human life was hundreds of years. Water drinkers have more strength, and are more capable of enduring fatigue, and cold and heat, than those who use stimulating drinks. A number of British officers were taken prisoners by the Mohammedans, in India, and thrown into prison, where they were allowed nothing but rice and water. Many of them went into the dungeons with diseased livers, and other complaints; when released, after several years' confinement, they were in perfect health; and on returning to the army, they found themselves high in rank, by the death of their superiors, who had lived freely, and drank wine and spirits. During the four years which Alexander Selkirk spent upon the dreary island of Juan Fernandez, he drank nothing but water; he had been there but a short time, when he increased in strength amazingly, being three times as strong as he ever had been before. But, when taken on board a vessel sailing for England, he began to drink beer and other fermented liquors. After this, his strength gradually declined, and in one month he was no stronger than any other man.

Water drinkers have better teeth, better stomachs, and better appetites, than those who make use of stimulating drinks. Their minds are more clear and capable of greater efforts. While Sir Isaac Newton was writing his celebrated treatise on optics, he drank nothing but water. John Locke, that mighty giant in intellect, made water his common drink. He had a very feeble constitution, and was afflicted with the asthma; yet he lived seventy-three years. Cold water cools, thins, and clears the blood; it keeps the stomach, head, and nerves in order; it produces an equilibrium of animal spirits, and promotes tranquillity, serenity, and cheerfulness.—*Hend. Buck; H. Newcome.*

**TEMPLARS, TEMPLERS, OR KNIGHTS OF THE TEMPLE;** a religious order instituted at Jerusalem in the beginning of the twelfth century, for the defence of the holy sepulchre, and the protection of Christian pilgrims. They were first called *The Poor of the Holy City*, and afterwards assumed the appellation of *Templars*, because their house was near the temple. The order was founded by Baldwin II., then king of Jerusalem, with the concurrence of the pope; and the principal articles of their rule were, that they should hear the holy office throughout every day; or that, when their military duties should prevent this, they should supply it by a certain number of paternosters; and that they should abstain from flesh four days in the week, and on Fridays from eggs and milk meats; that each knight might have three horses and one squire, and that they should neither hunt nor fowl. After the ruin of Jerusalem, about 1186, they spread themselves through Germany and other countries of Europe, to which they were invited by the liberality of the Christians. In the year 1228, this order acquired stability by being confirmed in the council of Troyes, and subjected to a rule of discipline drawn up by St. Bernard. In every nation they had a particular governor, called *master of the temple*, or of the militia of the temple. Their grand master had his residence at Paris. The order of templars flourished for some time, and acquired, by the valor of its knights, immense riches, and an eminent degree of military renown; but, as their prosperity increased, their vices were multiplied, and their arrogance, luxury, and cruelty rose at last to such a great height, that their privileges were revoked, and their order suppressed with the most terrible circumstances of infamy and severity.—*Hend. Buck.*

**TEMPLE;** a public building erected for religious worship; more especially, the temple at Jerusalem.

According to the opinion of some writers, there were among the Jews three temples, namely, the first, erected by Solomon; the second, by Zerubbabel, and Joshua the

high-priest; and the third, by Herod, a few years before the birth of Christ. But this opinion is, very properly, rejected by the Jews; who do not allow the third to be a new temple, but only the second temple repaired and beautified: and this opinion corresponds with the prophecy of Haggai, (2: 9.) that "the glory of this latter house," the temple built by Zerubbabel, "should be greater than that of the former;" which prediction was uttered with reference to the Messiah's honoring it with his presence and ministry.

The first temple is that which usually bears the name of Solomon; the materials for which were provided by David before his death, though the edifice was raised by his son. It stood on mount Moriah, an eminence of the mountainous ridge in the Scriptures termed mount Zion, (Ps. 132: 13, 14.) which had been purchased by Araunah, or Ornan, the Jebusite, 2 Sam. 24: 23, 24. 1 Chron. 21: 25. The plan and the whole model of this superb structure were formed after that of the tabernacle, but of much larger dimensions. (See **TABERNAACLE**.) It was surrounded, except at the front or east end, by three stories of chambers, each five cubits square, which reached to half the height of the temple; and the front was ornamented with a magnificent portico, which rose to the height of one hundred and twenty cubits: so that the form of the whole edifice was not unlike that of some ancient churches, which have a lofty tower in the front, and a low aisle running along each side of the building. The utensils for the sacred service were the same; excepting that several of them, as the altar, candlestick, &c., were larger, in proportion to the more spacious edifice to which they belonged. Seven years and six months were occupied in the erection of the superb and magnificent temple of Solomon, by whom it was dedicated, A. M. 3001, B. C. 909; with peculiar solemnity, to the worship of the Most High; who on this occasion vouchsafed to honor it with the Shekinah, or visible manifestation of His presence. It retained its pristine splendor only thirty-three or thirty-four years, when Shishak, king of Egypt, took Jerusalem, and carried away the treasures of the temple; and after undergoing subsequent profanations and pillages, this stupendous building was finally plundered and burnt by the Chaldeans under Nebuchadnezzar, A. M. 3416, or B. C. 584, 2 Kings 25: 13—15. 2 Chron. 36: 17—20.

After the captivity, the temple emerged from its ruins, being rebuilt by Zerubbabel, on a larger scale, but with vastly inferior and diminished glory, Ezra 3: 12. The second temple was profaned by order of Antiochus Epiphanes, A. M. 3837, B. C. 163, who caused the daily sacrifices to be discontinued, and erected the image of Jupiter Olympus on the altar of burnt-offering. In this condition it continued three years, (1 Mac. 4: 42.) when Judas Maccabeus purified and repaired it, and restored the sacrifices and true worship of Jehovah. Some years before the birth of our Savior, the repairing and beautifying of this second temple, which had become decayed in the lapse of five centuries, was undertaken by Herod the Great, who for nine years employed eighty thousand workmen upon it, and spared no expense to render it equal, if not superior, in magnitude, splendor, and beauty, to any thing among mankind. Josephus calls it a work the most admirable of any that had ever been seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth expended upon it, as well as for the universal reputation of its sanctity. But though Herod accomplished his original design in the time above specified, yet the Jews continued to ornament and enlarge it, expending the sacred treasure in annexing additional buildings to it; so that they might with great propriety assert, that their temple had been forty and six years in building, John 2: 20.

Before we proceed to describe this venerable edifice, it may be proper to remark, that by the temple is to be understood not only the fabric or house itself, which by way of eminence is called the temple, namely, the holy of holies, the sanctuary, and the several courts both of the priests and Israelites, but also all the numerous chambers and rooms which this prodigious edifice comprehended; and each of which had its respective degree of holiness, increasing in proportion to its contiguity to the holy of

holies. This remark it will be necessary to bear in mind, lest the reader of Scripture should be led to suppose, that whatever is there said to be transacted in the temple was actually done in the interior of that sacred edifice. To this infinite number of apartments, into which the temple was disposed, our Lord refers; (John 14: 2.) and by a very striking and magnificent simile, borrowed from them, he represents those numerous seats and mansions of heavenly bliss which his Father's house contained, and which were prepared for the everlasting abode of the righteous. The imagery is singularly beautiful and happy, when considered as an allusion to the temple, which our Lord not unfrequently called his Father's house.

The second temple, originally built by Zerubbabel after the captivity, and repaired by Herod, differed in several respects from that erected by Solomon, although they agreed in others.

The temple erected by Solomon was more splendid and magnificent than the second temple, which was deficient in five remarkable things that constituted the chief glory of the first: these were, the ark and the mercy-seat; the Shekinah, or manifestation of the divine presence, in the holy of holies; the sacred fire on the altar, which had been first kindled from heaven; the urim and thummim; and the spirit of prophecy. But the second temple surpassed the first in glory; being honored by the frequent presence of our divine Savior, agreeably to the prediction of Haggai, 2: 9. Both, however, were erected upon the same site, a very hard rock, encompassed by a very frightful precipice; and the foundation was laid with incredible expense and labor. The superstructure was not inferior to this great work: the height of the temple wall, especially on the south side, was stupendous. In the lowest places it was three hundred cubits, or four hundred and fifty feet, and in some places even greater. This most magnificent pile was constructed with white marble stones of prodigious magnitude, and exquisitely wrought.

The temple itself, strictly so called, which comprised the portico, the sanctuary, and the holy of holies, formed only a small part of the sacred edifice on mount Moriah, being surrounded by spacious courts, making a square of half a mile in circumference. It was entered through nine gates, which were on every side thickly coated with gold and silver; but there was one gate without the holy house, "called Beautiful," (Acts 3: 2.) which was of Corinthian brass, the most precious metal in ancient times, and which far surpassed the others in beauty. For while these were of equal magnitude, the gate composed of Corinthian brass was much larger; its height being fifty cubits, and its doors forty cubits, and its ornaments both of gold and silver being far more costly and massive.

The first or outer court, which encompassed the holy house and the other courts, was named the court of the Gentiles; because the latter were allowed to enter into it, but were prohibited from advancing further. It was surrounded by a range of porticoes, or cloisters, above which were galleries, or apartments, supported by pillars of white marble, each consisting of a single piece, and twenty-five cubits in height. One of these, fronting the mount of Olives on the east, was called Solomon's porch, or piazza, because it stood on a vast terrace, which he had originally raised from a valley beneath, four hundred cubits high, in order to enlarge the area on the top of the mountain, and make it equal to the plan of his intended building; and as this terrace was the only work of Solomon that remained in the second temple, the piazza which stood upon it retained the name of that prince. This superb portico is termed the royal portico by Josephus, who represents it as the noblest work beneath the sun, being elevated to such a prodigious height, that no one could look down from its flat roof to the valley below without being seized with dizziness; the sight not reaching to such an immeasurable depth. This outer court being assigned to the Gentile proselytes, the Jews, who did not worship in it themselves, conceived that it might lawfully be put to profane uses: for here we find that the buyers and sellers of animals for sacrifices, and also the money changers, had stationed themselves; until Jesus Christ, awing them into submission by the grandeur and dignity of his person and behavior, expelled them; telling them that it was the house of

prayer for all nations, and was not to be profaned, Matt. 21: 12, 13. Mark 11: 15—17.

Within the court of the Gentiles stood the court of the Israelites, divided into two parts, or courts; the outer one being appropriated to the women, and the inner one to the men. The court of the women was separated from that of the Gentiles by a low stone wall, or partition, of elegant construction, on which stood pillars at equal distances, with inscriptions in Greek and Latin, importing that no alien should enter into the holy place. To this wall St. Paul most evidently alludes in Eph. 2: 13, 14. In this court was the treasury, over against which Christ sat, and beheld how the people threw their voluntary offerings into it, for furnishing the victims and other things necessary for the sacrifices, Mark 12: 41. John 8: 20. From the court of the women, which was on higher ground than that of the Gentiles; there was an ascent of fifteen steps, through the gate called Nicanor, into the inner or men's court: and so called because it was appropriated to the worship of the male Israelites. In these two courts, collectively termed the court of the Israelites, were the people praying, each apart by himself, for the pardon of his sins, while Zacharias was offering incense within the sanctuary, Luke 1: 10.

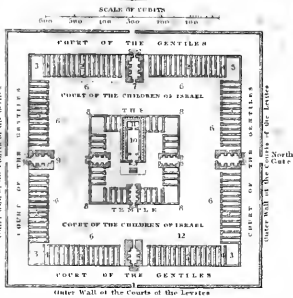
Within the court of the Israelites was that of the priests, which was separated from it by a low wall, one cubit in height. This inclosure surrounded the altar of burnt-offerings, and to it the people brought their oblations and sacrifices; but the priests alone were permitted to enter it.

From this court twelve steps ascended to the temple, strictly so called; which was divided into three parts, the portico, the outer sanctuary, and the most holy place. In the portico was suspended the splendid votive offerings made by the piety of various individuals. Amongst other treasures, there was a golden table given by Pompey, and several golden vases of exquisite workmanship, as well as of immense size; for Josephus relates, that there were clusters as tall as a man. And he adds, that all around were fixed up and displayed the spoils and trophies taken by Herod from the barbarians and Arabians. These votive offerings, it should seem, were visible at a distance, Luke 21: 5. This porch had a very large portal or gate, which, instead of folding-doors, was furnished with a costly Babylonian veil, of many colors, that mystically denoted the universe. From this you entered the sanctuary, or holy place, which was separated from the holy of holies by a double veil, which is supposed to have been the veil that was rent in twain at our Savior's crucifixion; thus emblematically pointing out that the separation between Jews and Gentiles was abolished; and that the privilege of the high-priest was communicated to all mankind, who might henceforth have access to the throne of grace through the one great Mediator, Jesus Christ, Heb. 10: 19—22. The holy of holies was twenty cubits square: into it no person was admitted but the high-priest, who entered it once a year on the great day of atonement, Exod. 30: 10. Lev. 16: 2, 15, 34. Heb. 9: 2—7. (See TABERNACLE.)

A few remarks on the daily service of the temple will be necessary to a clear conception of it. The first thing we notice is the morning service. After having enjoyed their repose, the priests bathed themselves in the rooms provided for that purpose, and waited the arrival of the president of the lots. This officer having arrived, they divided themselves into two companies, each of which was provided with lamps or torches, and made a circuit of the temple, going in different directions, and meeting at the pastryman's chamber, on the south side of the gate Nicanor. Having summoned him to prepare the cakes for the high-priest's meat-offering, they retired with the president to the south-east corner of the court, and cast lots for the duties connected with the altar. The priest being chosen to remove the ashes from the altar, he again washed his feet at the laver, and then with the silver shovel proceeded to his work. As soon as he had removed one shovel-full of the ashes, the other priests retired to wash their hands and feet, and then joined him in cleansing the altar and renewing the fires. The next duty was to cast lots for the thirteen particular duties connected with offering the sacrifice, which being settled, the president ordered one of them to fetch the lamb for the morning sacrifice. While

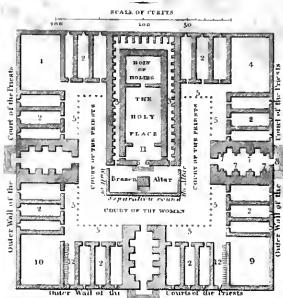


## PLAN OF THE TEMPLE OF JERUSALEM WITH ITS COURTS BY G. EDWARDS



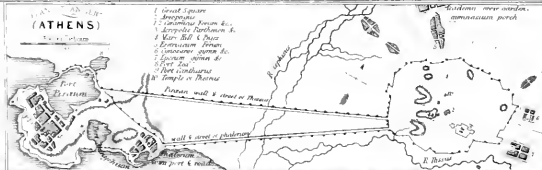
- REFERENCE**
- 1 Sheshan Gate
  - 2 Parthos
  - 3 Apartments of the Levites
  - 4 The Stairs leading to the Upper Chambers
  - 5 Chambers round the court of Israel
  - 6 Gallery supported by Pillars
  - 7 Gate of Parthos
  - 8 The Outer Wall of the Court of the Parthos
  - 9 Cattle Gate
  - 10 The Holy Place
  - 11 The Holy of Holies
  - 12 Solomon's Porch

## PLAN OF THE TEMPLE OF JERUSALEM FOUR ENLARGED VIEWS BY T. STANLEY



- REFERENCE**
- 1 Oil and Wine House
  - 2 Chambers for the Guardians Singers and Priests
  - 3 Small apartments round the Temple where the Levites were kept
  - 4 The Leprosy Rooms
  - 5 Pillars supporting the Galleries
  - 6 The two Pillars at the entrance of the Temple called Joss and Jachin
  - 7 Stairs on which the Heavts were killed for burnt and other offerings
  - 8 The North Gate and Porch
  - 9 Wood House Here the wood was stored and prepared
  - 10 The Sacerdotal Rooms
  - 11 The outer Court
  - 12 The Stairs leading to the upper apartments

### (ATHENS)



### VOYAGES AND TRAVELS ST PAUL

BY T. STANLEY

- EXPLANATION**
- 10 From Jerusalem to Antioch and return through Sidon and Tyre
  - 11 From Antioch to Iconium and return through Lycaonia
  - 12 From Iconium to Ephesus and return through Smyrna and Pergamum
  - 13 From Ephesus to Jerusalem and return through Sardis and Miletus
  - 14 From Jerusalem to Rome and return through Antioch and Sidon
  - 15 From Jerusalem to Rome and return through Antioch and Sidon
  - 16 From Jerusalem to Rome and return through Antioch and Sidon
  - 17 From Jerusalem to Rome and return through Antioch and Sidon
  - 18 From Jerusalem to Rome and return through Antioch and Sidon
  - 19 From Jerusalem to Rome and return through Antioch and Sidon
  - 20 From Jerusalem to Rome and return through Antioch and Sidon
  - 21 From Jerusalem to Rome and return through Antioch and Sidon

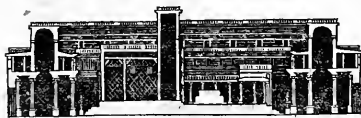




the priests on this duty were engaged in fetching and examining the victim, those who carried the keys were opening the seven gates of the court of Israel, and the two doors that separated between the porch and the holy place. When the last of the seven gates was opened, the silver trumpets gave a flourish, to call the Levites to their desks for the music, and the stationary men to their places, as the representatives of the people. The opening of the folding-doors of the temple was the established signal for killing the sacrifice, which was cut in pieces and carried to the top of the altar, where it was salted, and left while the priests once more retired to the room Gazith to join in prayer. While the sacrifice was being slain in the court of the priests, the two priests appointed to trim the lamps and cleanse the altar of incense were attending to their duties in the holy place. After the conclusion of their prayer, and a rehearsal of the ten commandments and their phylacteries, the priests again cast lots, to choose two to offer incense on the golden altar, and another to lay the pieces of the sacrifice on the fire of the brazen altar. The lot being determined, the two who were to offer the incense proceeded to discharge their duty, the time for which was, between the sprinkling of the blood and the laying the pieces upon the altar, in the morning; and in the evening, between the laying the pieces upon the altar and the drink-offering. As they proceeded to the temple they rang the *megemphita*, or great bell, to warn the absent priests to come to worship; the absent Levites to come to sing; and the stationary men to bring to the gate Nicanor those whose purification was not perfected. The priest who carried the censer of coals, which had been taken from one of the three fires on the great altar, after kindling the fire on the incense altar, worshipped and came out into the porch, leaving the priest who had the incense alone in the holy place. As soon as the signal was given by the president, the incense was kindled, the holy place was filled with perfume, and the congregation without joined in the prayers, Luke 1: 9. These being ended, the priest whose lot it was to lay the pieces of the sacrifice upon the altar, threw them into the fire, and then, taking the tongs, disposed them in somewhat of their natural order. The four priests who had been in the holy place now appeared upon the steps that led to the porch, and extending their arms, so as to raise their hands higher than their heads, one of them pronounced the solemn blessing, Num. 6: 24—26. After this benediction, the daily meat-offering was offered; then the meat-offering of the high-priest; and last of all the drink-offering; at the conclusion of which the Levites began the song of praise; and, at every pause in the music, the trumpets sounded and the people worshipped. This was the termination of the morning service. It should be stated that the morning service of the priests began with the dawn of day, except in the great festivals, when it began much earlier: the sacrifice was offered immediately after sunrise.

During the middle of the day the priests held themselves in readiness to offer the sacrifices which might be presented by any of the Israelites, either of a voluntary or an expiatory nature. Their duties would therefore vary according to the number and nature of the offerings they might have to present.

The evening service varied in a very trifling measure from that of the morning, and the same priests ministered, except when there was one in the house of their Father who had never burned incense, in which case that office was assigned to him; or if there were more than one, they cast lots who should be employed.



Exterior View of the Temple.

Magnificent as the exterior of the rest of the sacred edi-  
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fice was, it was infinitely surpassed in splendor by that of the inner temple, or sanctuary. Its appearance, according to Josephus, had every thing that could strike the mind, or astonish the sight: for it was covered on every side with plates of gold; so that when the sun rose upon it, it reflected so strong and dazzling an effulgence, that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendor of the sun. To strangers who were approaching, it appeared at a distance like a mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening. On the top it had sharp pointed spikes of gold, to prevent any bird from resting upon it, and polluting it. There were, continues the Jewish historian, in that building, several stones which were forty-five cubits in length, five in height, and six in breadth. "When all these things are considered," says Harwood, "how natural is the exclamation of the disciples, when viewing this immense building at a distance: 'Master, see what manner of stones, (*potapot lithoi*, what very large ones,) and what buildings are here?' (Mark 13: 1.) and how wonderful is the declaration of our Lord upon this, how unlikely to be accomplished before the race of men who were then living should cease to exist! 'Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down.' Improbable as this prediction must have appeared to the disciples at that time, in the short space of thirty-six years after, it was exactly accomplished; and this most magnificent temple, which the Jews had literally turned into a den of thieves, was, through the righteous judgment of God upon that wicked and abandoned nation, utterly destroyed by the Romans, A. D. 70, or 73 of the vulgar era, on the same month, and on the same day of the month when Solomon's temple had been razed to the ground by the Babylonians!"

Both the first and second temples were contemplated by the Jews with the highest reverence. Of their affectionate regard for the first temple, and for Jerusalem, within whose walls it was built, we have several instances in those psalms which were composed during the Babylonian captivity; and of their profound veneration for the second temple we have repeated examples in the New Testament. They could not bear any disrespectful or dishonorable thing to be said of it, John 2: 19. Matt. 26: 61. 27: 40. Acts 6: 13. 21: 28.

It only remains to add, that it appears, from several passages of Scripture, that the Jews had a body of soldiers who guarded the temple, to prevent any disturbances during the ministrations of such an immense number of priests and Levites. To this guard Pilate referred, when he said to the chief priests and Pharisees who waited upon him to desire he would make the sepulchre secure, "Ye have a watch, go your way, and make it as sure as ye can," Matt. 27: 65. Over these guards one person had the supreme command, who in several places is called the captain of the temple, or officer of the temple-guard, Acts 4: 1. 5: 25, 26. John 18: 12. Josephus mentions such an officer.

The word temple denotes, sometimes, the church of Christ: Paul says, (2 Thess. 2: 4.) that Antichrist "as God sitteth in the temple of God, showing himself that he is God." Sometimes it imports heaven; (Ps. 11: 4.) "The Lord is in his holy temple: the Lord's throne is in heaven." Rev. 3: 12. "Him that overcometh will I make a pillar in the temple of my God." The martyrs in heaven are said to be "before the throne of God, and to serve him day and night in his temple." Rev. 7: 15. The soul of a righteous man is the temple of God, because it is consecrated to his service, and inhabited by the Holy Spirit, 1 Cor. 3: 16, 17. 6: 19. 2 Cor. 6: 16.—*Watson; Calnet; Brown; Jones; Horne's Introduction.*

TEMPORAL; a term often used for secular, as a distinction from spiritual or ecclesiastical; likewise for any thing belonging to time in contrast with eternity, 2 Cor. 4: 18.—*Hend. Buck.* †

TEMPORALITIES OF BISHOPS, are the revenues, lands, tenements, and lay fees, belonging to bishops, as they are barons and lords of parliament.—*Hend. Buck.*

TEMPTATION; trial; proof. It is used in both a

good and a bad sense, according to the design of the agent. God tempted Abraham, by commanding him to offer up his son Isaac; (Gen. 22: 1.) intending to prove his obedience and faith, to confirm and strengthen him by this trial, and to furnish in his person an example and pattern of perfect obedience to all succeeding ages. In a different sense it said, (James 1: 13.) "Let no man say when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away by his own lust, and enticed." In this sense Satan is called the tempter, Matt. 4: 3.

Paul says, "God will not suffer us to be tempted above what we are able to bear," 1 Cor. 10: 13. See Heb. 2: 18.

Men are said to tempt the Lord, when they unseasonably require proofs of the divine presence, power, or goodness. Without doubt, we are allowed to seek the Lord for his assistance, and to pray him to give us what we need; but it is not allowed us to tempt him, nor to expose ourselves to dangers from which we cannot escape, unless by miraculous interposition of his omnipotence, Exod. 16: 2, 7, 17. Num. 20: 12. Ps. 78: 18, 41, &c.

Men tempt or try one another, when they would know whether things are really what they seem to be; whether men are such as they are thought or desired to be. The queen of Sheba came to prove the wisdom of Solomon, by proposing riddles for him to explain, 1 Kings 11: 1. 2 Chron. 9: 1.

By temptation is most usually understood the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation: 1. Deception; 2. Infection; 3. Seduction; 4. Perdition.

The sources of temptation are, Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to show us our weakness, to try our faith, to promote our humility, and to teach us to place our dependence on a superior Power: yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to them.

The following rules have been laid down, by which we may in some measure know when a temptation comes from Satan.—1. When the temptation is unnatural, or contrary to the general bias or temper of our minds.—2. When it is opposite to the present frame of the mind.—3. When the temptation itself is irrational; being contrary to whatever we could imagine our own minds would suggest to us.—4. When a temptation is detested in its first rising and appearance.—5. Lastly, when it is violent. See SATAN; Brooks, Owen, Gilpin, Capel, and Gillespie on Temptation; South's Seven Sermons on Temptation, in the 6th vol. of his Sermons; Pike and Hayward's Cases of Conscience; and Bishop Porteus' Sermons, vol. 1, ser. 3 and 4; Newton's Works; Works of Robert Hall; Fuller's Works.—Calmet; Hensl. Buck.

TEMPTATION OF CHRIST. The temptation of Christ, of which we read in the fourth chapter of Matthew, has been much the subject of infidel ridicule; and some ingenious writers, to avoid the difficulties of a literal interpretation, have reduced the whole to vision and allegory. But perhaps this has increased rather than removed those difficulties. Is it not best always to adhere as closely as possible to the language of inspiration, without glossing it with fancies of our own? And, after all, what is there so inconsistent with reason in this account? That, when our Lord retired to the interior part of the wilderness, the enemy of mankind should assume a disguise, (whether human or angelic is not important,) and present the most plausible temptation to our Redeemer, under these trying circumstances, is perfectly consistent with the malevolence of his character; but how far he was permitted to exert his power in forming them, is not necessary to be inquired. The grand objection is, why was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer suffer his state of retirement to be thus disturbed with the malicious suggestions of the fiend? May it not be answered that herein, 1. He gave an instance of his

own condescension and humiliation.—2. He hereby proved his power over the tempter.—3. He set an example of firmness and virtue to his followers.—And, 4. He here affords consolation to his suffering people, by showing not only that he himself was tempted, but is able to succor those who are tempted, Heb. 2: 13. 4: 15. Farmer on Christ's Temptations; Edwards' History of Redemption, note 334; Henry, Gill, and Macknight, in loc.; Letters of Canonicus; Spirit of the Pilgrims; Fuller's Works.—Hensl. Buck.

TEMPTER; an appellation applied by the inspired writers to Satan, the grand adversary of the human race, Matt. 4: 3. 1 Thess. 3: 5. (See the articles DEVIL; SATAN; and TEMPTATION.) We have a striking exemplification of the manner in which he carries on his work of tempting the human race, or enticing them to sin, in his conduct towards our first parents; (Gen. 3: 1—6.) and also in his manner of tempting the Son of God, Matt. 4: 1—11. In both instances we see him laboring to induce others to call in question the divine goodness and veracity.—Jones.

TENNENT, (GILBERT,) minister of Philadelphia, was born in Ireland, February 5, 1703. He early experienced religion, and, diffident of his Christian character, pursued the study of physic for a year, but afterwards devoted himself to theology. In the autumn of 1726, he was ordained minister of New Brunswick, in New Jersey. For some time he was the delight of the pious, and was honored by those who were destitute of religion. But, when God began to bless his faithful labors to the awakening of secure sinners and to their conversion from darkness unto light, he presently lost the good opinion of false professors; his name was loaded with reproaches, and the grossest immoralities were attributed to him. But he bore all with patience. Though he had sensibility to character as well as other men, yet he was willing to encounter disgrace rather than neglect preaching the truth, however offensive to the sinful, whom he wished to reclaim.

Towards the close of the year 1740, and in the beginning of the year 1741, he made a tour in New England at the request of Mr. Whitfield. An astonishing efficacy accompanied his labors. Visiting various towns, he was everywhere remarkably useful. In this tour, the dress in which he commonly entered the pulpit was a great coat, girt about him with a leathern girdle, while his natural hair was left undressed. His large stature and grave aspect added a dignity to the simplicity, or rather rusticity, of his appearance.

In 1743, he established a new church in Philadelphia, consisting of the followers of Mr. Whitfield. In 1753, at the request of the trustees of New Jersey college, he went to England to solicit benefactions for that seminary. After a life of great usefulness, he died in much peace, about the year 1765.

For more than forty years he had enjoyed a habitual, unshaken assurance of his interest in redeeming love. As a preacher, he was in his vigorous days equalled by but few. His reasoning powers were strong; his language forcible and often sublime; and his manner of address warm and earnest. His eloquence however was rather bold and awful, than soft and persuasive. When he wished to alarm the sinner, he could represent in the most awful manner the terrors of the Lord. He published one or two volumes of sermons. *Assembly's Miss. Mag.*, i. 238—248; ii. 46.—Allen.

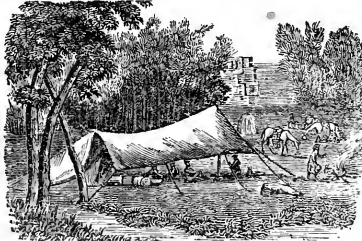
TENNENT, (WILLIAM,) minister of Freehold, New Jersey, the brother of the preceding, was born in Ireland, June 3, 1705. He arrived in America when in the fourteenth year of his age. Having resolved to devote himself to the ministry of the gospel, his intense application to the study of theology, under the care of his brother at New Brunswick, so impaired his health as to bring on a decline. He became more and more emaciated, till little hope of life was left. At length he fainted and expired. In this remarkable trance he remained, apparently lifeless, for three days; and would have been buried but for the exertions of a young physician, who was his friend. His recovery was very slow; all former ideas were for some time blotted out of his mind; and it was a year before he was perfectly restored. To his friends he repeatedly stated, that, after he had apparently expired, he found

himself in heaven, where he beheld a glory which he could not describe, and heard songs of praise before this glory which were unutterable. He was about to join the throng, when one of the heavenly messengers said to him, "You must return to the earth." At this instant he groaned, and opened his eyes upon this world. For three years afterwards the sounds which he had heard were not out of his ears, and earthly things were in his sight as vanity and nothing.

In October, 1733, he was ordained at Freehold. After a life of great usefulness he died at Freehold, March 8, 1777, aged seventy-one. He was the friend of the poor. The public lost in him a firm assertor of the civil and religious rights of his country. Few men have ever been more holy in life, more submissive to the will of God under heavy afflictions, or more peaceful in death.

He was well skilled in theology, and professed himself a moderate Calvinist. The doctrines of man's depravity, the atonement of Christ, the necessity of the all-powerful influence of the Holy Spirit to renew the heart, in consistency with the free agency of the sinner, were among the leading articles of his faith. With his friends he was at all times cheerful and pleasant. He once dined in company with governor Livingston and Mr. Whitfield, when the latter expressed the consolation he found in believing, amidst the fatigues of the day, that his work would soon be done, and that he should depart and be with Christ. He appealed to Mr. Tennent whether this was not his comfort. Mr. Tennent replied, "What do you think I should say, if I was to send my man, Tom, into the field to plough, and at noon should find him lounging under a tree, complaining of the heat, and of his difficult work, and begging to be discharged of his hard service? What should I say? Why, that he was an idle, lazy fellow, and that it was his business to do the work that I had appointed him?" His account of the revival of religion in Freehold and other places is published in Prince's Christian History. *Assembly's Miss. Mag.*, ii. 97—103, 146, 202, 333.—Allen.

**TENTS.** Among the artificial conveniences for the habitations of men, tents were of very early invention.



Jabal, before the flood, is called the father of all such as dwell in tents. But the people most remarkable for this unsettled and wandering mode of life are the Arabs, who from the time of Ishmael to the present day have continued the custom of dwelling in tents. Amidst the revolutions which have transferred kingdoms from one possessor to another, these wandering tribes still dwell, unsubdued and wild as was their progenitor. This kind of dwelling is not, however, confined to the Arabs, but is used throughout the continent of Asia.—The word tent is formed from the Latin, "to stretch;" tents being usually made of canvass stretched out, and sustained by poles with cords and pegs. The same may be understood of a tabernacle, a pavilion, or a portable lodge, under which to shelter in the open air, from the injuries of the weather.

Mr. Taylor remarks, that erections answering the purpose of tents, however slight they may be, must have (1.) a supporting pole or poles, placed towards the centre; (2.) hangings and curtains of some kind; (3.) cords attached to—(4.) pins, which are driven into the ground, in order to take sure hold of it.

Of the various kinds of tents, some were made of slight

materials, and others were erected for greater permanency; others, again, were mere shades or hovels, and not made of canvass. Tents were also appropriated to different sexes; Sarah had her tent; Laban went into Jacob's tent; Leah's tent, Rachel's tent, and the maid servants' tent, are also particularized.

Besides *succoth*, two other terms are used in the sacred Scriptures to denote tents; namely, *sheken*, which Mr. Taylor says may be taken for an inferior kind of tent or tabernacle; similar to the huts of the natives of New Holland, which are formed of a few branches crossing each other, covered with brushwood and clay, six feet in depth, and four or five in breadth: the other, called *abel*, may denote a tent whose accommodation may be varied so as to suit a few persons, a family; or great men, as generals and kings, enriched and ornamented. Of this kind of tent, a description is given by Sir John Chardin, in his Travels, who relates that the deceased king of Persia caused a tent to be made that cost one hundred and fifty thousand pounds. It was called the house of gold, because there was nothing but gold that glistened in every part of it. Its cornice was embellished with verses, which concluded in this manner: "If thou still demandest at what time the throne of this second Solomon was built, I will tell thee—Behold the throne of the second Solomon:—" here the last words, being taken for numerals, make 1057, the date of the year.

The Turks spare for nothing in rendering their tents convenient and magnificent; those of the grandes are said to be exceedingly splendid, and entirely covered with silk, besides being lined with a stuff of the same material. Van Egmont and Heyman mention one which cost twenty-five thousand piastres, and was not finished in less than three years; it was lined with a single piece made of camels' hair, and beautifully decorated with festoons, and sentences in the Turkish language. Nadir Shah had a very superb tent, covered on the outside with scarlet broadcloth, and lined within with violet-colored satin, ornamented with a great variety of animals, flowers, &c., formed entirely of pearls and precious stones.

The tents of princes are frequently illuminated as a mark of honor and dignity. Norden tells us, that the tent of the bey of Girge was distinguished from those of others by forty lamps suspended before it, in the form of chequer work.

Tents are also of various colors; black, as the tents of Kedar; red, as of scarlet cloth; yellow, as of gold shining brilliantly; white, as of canvass. They are also of various shapes; some circular, others of an oblong figure, not unlike the bottom of a ship turned upside down. In Syria, the tents are generally made of cloth of goats' hair, woven by women. Those of the Arabs are of black goats' hair. Some other nations adopt the same kind, but it is not common. Thevenot says the Curds of Mesopotamia do. The modern royal tents of the Arabs have generally no other covering than black haircloth. The Tarcomans, who are a nation living in the Holy Land, dwell in tents of white linen-cloth: they are very neat in their camps, and lie in good beds. The Egyptian and Moorish inhabitants of Askalon are said to use white tents; and D'Arvieux mentions, that the tent of an Arab emir he visited, was distinguished from the rest by its being of white cloth.

It was customary to pitch tents near water-springs or fountains. The army of Ishobeth sat down by the pool of Gibeon, 2 Sam. 20: 12, 13. Chardin informs us that Tahmasp, the Persian monarch, used to retire, in the summer, three or four leagues into the country, where he lived in tents, at the foot of mount Olouvent, in a place abounding in cool springs and pleasant shrubs. The following stanza from the Bedavi, a Persian poet, translated by Fox, will further illustrate this. Speaking of the shepherd, he says,

"Or haply, when the summer sunbeams pour  
Intensely o'er th' unshaded wide extent,  
He leads instinctive where the grove embowers,  
And rears beside the brook his sheltering tent."

The words *succoth* and *masac* are variously rendered in our translation, curtain, tabernacle, covert, pavilion, college, booth, tent, a hanging, and a covering.—*Calma*.

**TENT-MAKER.** St. Paul, according to the practice of the Jews, who, however opulent, always taught their children some trade, appears to have been a tent-maker. This, however, is understood by some moderns to mean a maker of tent-cloth, St. Paul being a Cilician, a country which produced a species of rough-haired goats, from which the Cilicians manufactured a thick and coarse cloth, much used for tents. The fathers, however, say that he made military tents, the material of which was skins.—*Watsan.*

**TEPHILIM.** (See **FRONTLETS.**)

**TERAH;** the father of Abraham, Gen. 11: 24. (See **ABRAHAM.**)

**TERAPHIM;** idols, or superstitious figures, to which extraordinary effects were ascribed. The Eastern people

are still much addicted to this superstition of talismans. The Persians call them *telefa*, a name nearly approaching to teraphim. Those of Rachel must have been gross images, made of some precious metal. See Gen. 31: 19. 1 Sam. 15: 23. Judg. 17: 5. Ez. 21: 21. Zech. 10: 2, where the word teraphim is used for an idol, or superstitious figure.

The prophet Hosea, (3: 4, 5.) threatening Israel, says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim:" that is, during their captivity they shall be deprived of the public exercise of their religion, and even weaned from their private superstition. The passage is highly descriptive of the depth of their suffering. See *Fragment*, 738.—*Calmet.*

**TERMINISTIC CONTROVERSY;** a controversy carried on between professors Ittig and Rechenberg, at Leipsic, towards the end of the seventeenth century, respecting the question—Whether God has fixed a *terminus gratiæ*, or determinate period in the life of an individual within which he may repent, and find favor with his Maker; but after the expiration of which neither of the two is possible. Rechenberg adopted the affirmative, and those who coincided in his opinion were called *Terminists*. Ittig, on the contrary, maintained that access was to be had to the grace of God at all times, and that the day of grace extended through the whole of life.—*Head. Buck.*

**TERTIUS;** Paul's amanuensis in writing his epistle to the Romans, Rom. 16: 22. Lightfoot conjectures that he was the same as Silas, this Hebrew name signifying the same as the Latin Tertius.—*Calmet.*

**TEST ACT.** (See **ACT, TEST.**)

**TESTAMENT,** is commonly taken in Scripture for the covenant, the law, the promises. (See **COVENANT.**)—*Calmet.*

**TESTAMENT, New.** The religious institution of Jesus Christ, says Dr. Campbell, is frequently denominated *kainē diathēkē*, which is almost always rendered the New Testament; yet the word *diathēkē* by itself, is generally translated covenant. It is the Greek word whereby the Seventy have uniformly translated the Hebrew word *Berith*, which our translators have invariably translated covenant. That the Hebrew term corresponds much better to the English word covenant than to testament, there can be no question; yet the word *diathēkē* in classical use is more frequently rendered Testament. The proper Greek word for covenant is *synthēkē*, which is not found in the New Testament, and occurs only thrice in the Septuagint, where it is never employed for rendering the word *Berith*.

The term New is added to distinguish it from the Old Covenant, that is, the dispensation of Moses. The two

covenants are always in Scripture the two dispensations: that under Moses is the old, that under the Messiah is the new. In the latitude wherein the term is used in holy writ, the command, under the sanction of death, which God gave to Adam, may, with sufficient propriety, be termed a covenant; but it is never so called in Scripture; and when mention is made of the two covenants, the old and the new, or the first and the second, there appears to be no reference to any thing that related to Adam. In all such places, Moses and Jesus are contrasted,—the Jewish economy and the Christian; mount Sinai, in Arabia, where the law was promulgated, and mount Sion, in Jerusalem, where the gospel was first published.

These terms, from signifying the two dispensations, came soon to denote the books wherein they were written, the sacred writings of the Jews being called the Old Testament, and the writings superadded by the apostles and evangelists, the New Testament. An example of the use of the former application we have in 2 Cor. 3: 14: "Until this day remaineth the veil untaken away in the reading of the Old Testament." See *Dr. Campbell's Dissert.*, part 3.—*Head. Buck.*

**TESTAMENT, Old.** (See **BIBLE; SCRIPTURE.**)

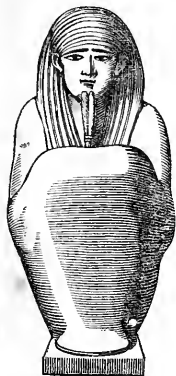
**TESTIMONY,** and **TESTIMONIES,** are terms often used by the scriptural writers to denote the whole revelation which God hath graciously given to the children of men, as the rule of their faith and practice, Ps. 19: 7. In this extensive sense the Psalmist uses the latter term throughout the whole of the hundred and nineteenth Psalm. See ver. 2, 14, 22, 24, 31, 36, 46, 59, 79, 99, 111, 119, 125, 129, 138, 144, 157, 167, 168, &c. The two tables of stone, on which the law or ten commandments were written, are also called the testimony, (Exod. 25: 16, 21. 31: 18.) because they were a witness of the covenant between God and his people; and hence the ark in which they were deposited is termed "the ark of the testimony;" Exod. 25: 22. And in the New Testament, the gospel is frequently termed "the testimony." It is the testimony of God, for it contains that which he hath testified of his Son, namely, that in him he is well pleased, as the substitute and representative of all his guilty people, and as delivered for their offences, and raised again for their justification, Matt. 3: 17. 17: 5. John 3: 32. It is the testimony of Christ also, and of his apostles, 1 Cor. 1: 6. 2 Thess. 1: 10. 2 Tim. 1: 8. (See the articles **EVIDENCE; INSPIRATION; FAITH; GOSPEL; TRUTH, &c.**)—*Jones.*

**TETRARCH;** a sovereign of the fourth part of a state, province, or kingdom, Matt. 14: 1. Luke 3: 1, 19. 9: 7. Acts 13: 1. It was a title frequently among the descendants of Herod the Great, to whom the Roman emperors distributed his dominions at their pleasure. But the word tetrarch ought not to be understood rigorously, as it was occasionally given to a prince who possessed, perhaps, a half, or a third part, of a state.—*Calmet.*

**THACHER,** (THOMAS,) first minister of the Old South church in Boston, was born in England, May 1, 1620, and arrived in this country June 4, 1635. He pursued his studies under the direction of president Chauncy. January 2, 1644, he was ordained minister of Weymouth; but after the death of his wife, in 1664, he was induced to remove to Boston. When a new church was formed out of the first by persons displeased with the settlement of Mr. Davenport, Mr. Thacher was installed its pastor, February 16, 1670. He died October 15, 1678, aged fifty-eight.

Being well skilled in the Hebrew, he composed a lexicon of the principal words in that language. President Stiles speaks of him as the best Arabic scholar in the country. As a preacher he was very popular, being remarkably fervent and copious in prayer. He was also a physician. He published a Fast Sermon, 1674; a Brief Rule to Guide the Common People in the Small Pox and Measles, 1677; second ed. 1702. *Magnalia*, iii. 148—153.—*Allen.*

**THACHER,** (PETER, D. D.,) minister in Boston, was born in Milton, March 21, 1752, and was graduated at Harvard college in 1769. September 19, 1770, he was ordained the minister of Malden. Being a strict Calvinist in his sentiments, he contended zealously for the faith of his fathers. As a preacher he was admired. His oratorical powers, his fluency in prayer, and the pathos of his



expression, were applauded by the serious and intelligent, and rendered him uncommonly acceptable to the multitude. No young man preached to such crowded assemblies. Mr. Whitfield in his prayers called him the young Elijab. He was installed minister of the church in Brattle street, Boston, as successor of Dr. Cooper, January 12, 1785; and in this vineyard of the Lord he continued till his death. Being afflicted with a pulmonary complaint, his physicians recommended the milder air of a more southern climate. He accordingly sailed for Savannah, where he died, December 16, 1802, aged fifty. Just before he set sail from Boston he was visited by Dr. Stillman, to whom he expressed his belief that he should not recover, and said, with peculiar energy, "The doctrines I have preached are now my only comfort. My hopes are built on the atonement and righteousness of Christ." His publications were chiefly occasional sermons.—*Allen*.

**THADDEUS;** the surname of Jude the apostle. (See the article **JUDE**.)—*Jones*.

**THANKFULNESS.** (See **GRATITUDE**, and **THANKSGIVING**.)

**THANKSGIVING;** that part of divine worship wherein we acknowledge benefits received.

"It implies," says Dr. Barrow, (vol. i. ser. 8 and 9,) "1. A right apprehension of the benefits conferred. 2. A faithful retention of benefits in the memory, and frequent reflections upon them. 3. A due esteem and valuation of benefits. 4. A reception of those benefits with a willing mind, a vehement affection. 5. Due acknowledgment of our obligations. 6. Endeavors of real compensation; or, as it respects the Divine Being, a willingness to serve and exalt him. 7. Esteem, veneration, and love of the benefactor."

The blessings for which we should be thankful are, 1. Temporal; such as health, food, raiment, rest, &c. 2. Spiritual; such as the Bible, ordinances, the gospel and its blessings; as free grace, adoption, pardon, justification, calling, &c. 3. Eternal, or the enjoyment of God in a future state. Also for all that is past, what we now enjoy, and what is promised; for private and public, for ordinary and extraordinary blessings; for prosperity, and even adversity, so far as rendered subservient to our good.

The excellency of this duty appears, if we consider, 1. Its antiquity; it existed in Paradise before Adam fell, and therefore prior to the graces of faith, repentance, &c. 2. Its sphere of operation; being far beyond many other graces which are confined to time and place. 3. Its felicity; some duties are painful; as repentance, conflict with sin, &c.; but this is a source of sublime pleasure. 4. Its reasonableness. And, 5. Its perpetuity. This will be in exercise forever, when other graces will not be necessary, as faith, repentance, &c.

The obligation to this duty arises, 1. From the relation we stand in to God. 2. The divine command. 3. The promises God hath made. 4. The example of all good men. 5. Our unworthiness of the blessings we receive. And, 6. The prospect of eternal glory. *Barrow's Works; Chalmers's do.; Hall's do.; Dwight's Theology.*—*Hend. Buck.*

**THARSHISH.** (See **TARSHISH**.)

**THAUMATURGIST;** a worker of wonders, or miracles, from the Greek, *thauma*, a wonder, and *ergon*, a work.—*Hend. Buck.*

**THEBAN LEGION.** (See **LEGION**, **THEBAN**.)

**THEBET;** the tenth month of the Hebrew holy year; the fourth of the civil year. (See **YEAR**, and **MONTH**.)—*Calmet*.

**THEFT;** the taking away the property of another without his knowledge or consent. This is not only a sin against our neighbor, but a direct violation of that part of the decalogue which says, "Thou shalt not steal."

This law requires justice, truth, and faithfulness in all our dealings with men; to owe no man any thing, but to give to all their dues; to be true to all engagements, promises, and contracts; and to be faithful in whatever is committed to our care and trust. It forbids all unjust ways of increasing our own and hurting our neighbor's substance, by using false balances and measures; by overreaching and circumventing in trade and commerce; by taking away by force or fraud the goods, persons, and

properties of men; by borrowing and not paying again; by oppression, extortion, and unlawful usury. It may include in it, also, what is very seldom called by this name, i. e. the robbing of ourselves and families, by neglecting our callings, or imprudent management thereof; lending larger sums of money than our circumstances will bear, when there is no prospect of payment; by being profuse and excessive in our expenses; indulging unlawful pleasures, and thereby reducing our families to poverty; or even, on the other hand, by laying up a great deal for the time to come, while our families are left to starve, or reduced to the greatest inconvenience and distress. (See **FRAUD**, and **THEFT**.) *Dwight's Theology.*—*Hend. Buck.*

**THEODORE,** a Syrian by birth, a soldier by profession, and a Christian by faith, set fire to the temple of Cybele, in Amasia, through an honest indignation at the idolatrous worship practised therein: for which, being apprehended, he was severely scourged and then burned, A. D. 306.—*For.*

**THEODICY;** (Gr. *theodikaia*;) a word used to denote the justification of the divine character and ways. It is principally concerned with the existence of physical and moral evil, especially the latter, the origin of which has furnished a problem which has never been, and, in all likelihood, never will be, solved in the present state of things. Leibnitz wrote an essay, entitled "De Theodicee," in which he enters at considerable length into the subject of optimism, which has, since his day, occupied the attention both of German, English, and American metaphysicians. See **SIN**; *Dwight's Theology.*—*Hend. Buck.*

**THEODOSIANS;** a numerous sect of Russian dissenters, who were very zealous in their opposition to the established church, calling it the receptacle of all the heresies that ever troubled the peace of true believers, and loudly affirming that the priests only preach up Antichrist under the name of Jesus, and that genuine Christianity is no longer to be found in the national church. They are strict observers of the Sabbath, particularly attentive to justice in their dealings, especially as it regards weights and measures, observant of unity, and careful never to appeal to unbelievers for a decision of their differences. They differ but little from the *Pomorians*, which see; only they purify by prayer whatever they purchase in the markets of unbelievers, and omit to write the superscription over the image of the cross.—*Hend. Buck.*

**THEOLOGICAL EDUCATION.** (See **MINISTERIAL EDUCATION**, and **ANALYSIS OF THEOLOGY**.)

**THEOLOGY,** (from *theos*, God, and *logos*, doctrine, the doctrine or science of God and divine things.) signifies that science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end. The word was first used to denote the systems, or rather the heterogeneous fables, of those poets and philosophers who wrote of the genealogy and exploits of the gods of Greece. Hence Orpheus, Musæus, Hesiod, &c. were called theologians; and the same epithet was given to Plato, on account of his sublime speculations on the same subject. It was afterwards adopted by the earliest writers of the Christian church, who styled the author of the Apocalypse, by way of eminence, *ho theologos*, the divine. As the various subjects of theology are considered in their places in this work, they need not be insisted on here. (See **ANALYSIS OF THEOLOGY**.)—*Hend. Buck.*

**THEOLOGY, DOGMATIC;** that part of divinity which treats of its doctrines or principles; and is thus to be viewed as distinct from, if not in opposition to, practical or moral theology. It is also used in the sense of a relation of the opinions of the theologians respecting certain doctrines.—*Hend. Buck.*

**THEOLOGY, ELENCTIC;** (from *elenchos*, refutation. 2 Tim. 3: 18.) the same as theology polemic, which see. It is also called by some *theologia antithetica.*—*Hend. Buck.*

**THEOLOGY, GERMAN.** (See **NEOLOGY**.)

**THEOLOGY, NATURAL;** the science which treats of the being, attributes, and will of God, as evincible from the various phenomena of created objects. It is a science of great simplicity, and a vast multiplicity of obvious and decisive evidences are everywhere found for its illustra-

tion. The great book of the universe lies open to all mankind; and he who cannot read in it the existence, and, to a certain extent, the character of its Author, will probably derive but little benefit from the labor of any commentator: their instructions may elucidate a few dark passages, and exalt our admiration of many that we already perceive to be beautiful; but the bulk of the volume is legible without assistance; and much as we may find out by study and meditation, it will still be as nothing in comparison with what is forced upon our apprehension. No thinking man can doubt that there are marks of design in the universe; and any enumeration of the instances in which this design is manifest, appears, at first sight, to be both unnecessary and impossible. A single example seems altogether as conclusive as a thousand; and he that cannot discover any traces of contrivance in the formation of an eye, will probably retain his atheism at the end of a whole system of physiology.

The ancient sceptics seem to have had nothing to set up against a designing Deity but the obscure omnipotency of chance, and the experimental combinations of a chaos of restless atoms. The task of the theistic philosophers was, therefore, abundantly easy in those days; and though their physical science was by no means very correct or extensive, they seem to have performed it in a bold and satisfactory manner. They appealed at once to the order and symmetry of nature, and to the regularity and magnificence of the grand structure of the universe. The great phenomena of the heavens, in particular, appear to have arrested their attention; and the magnitude and uniformity of the planetary movements seem to have afforded a sufficient proof of divine power and intelligence. In this broad and general way did the theists of antiquity propose their evidence of the divine mind, finding it easier, and probably thinking it more magnificent, and better suited to the dignity of the Deity, that the proofs of his existence should be derived from the great and sublime parts of his creation, than from the petty contrivances of animal or vegetable organization.

In the mean time physical science was making slow but continual advances; and curious inquirers were able to penetrate into the more immediate causes of many of the appearances of nature. Elated with these discoveries, which ought to have increased their veneration for the supreme Contriver of the whole, they immediately fancied they had found out the great secret of nature; and ascribing imaginary qualities and energies to different classes of bodies, they dethroned the Deity by the agency of secondary causes, and erected a system of materialism in his stead. It was in those circumstances that certain false opinions as to the opposition of religion and philosophy originated. Those whose dispositions inclined them to devout contemplation, were accustomed to look upon the wonders of nature in the gross, to consider them as enveloped with a certain awful mystery, and to discountenance every attempt to pry into their origin, as a presumptuous and profane interference with the councils of omnipotence. Inquisitive naturalists, on the other hand, were apt to forget the lawgiver in their zealous admiration of the law; and mocking at the pious horror of the ignorant, considered the mighty fabric of the universe as little better than a piece of mechanical juggling, that could only command our admiration while the cause of its movements was concealed.

This, however, was an error that was soon rectified by the progress of those very speculations by which it had apparently been produced. When men began to reason more correctly upon the appearances of nature, they soon learned to perceive that the minute texture of animal and vegetable bodies contained more wonderful indications of contrivance and design than the great masses of astronomy; and that, from the greater complication of their parts, and our more intimate experience of their uses, they were infinitely better fitted to attest the adaptation of means to ends than the remoter wonders of the heavens. Boyle and Newton carried this principle of philosophical piety along with them into all their speculations. The microscopical observers caught the same spirit. Ray and Derham successively digested all the physics of their day into a system of natural theology. A late editor of Derham

has inserted most of the modern discoveries; and in the recent popular works of Paley and Chalmers, the science has been presented in the most interesting and instructive forms. (See RELIGION, and PHYSIOLOGY.)—*Hend. Buck.*

**THEOLOGY, POLEMIC**; that branch of the science which treats of the disputed points in a critical manner, taking up the different or erroneous views that have been advanced respecting them, and refuting these views, either by logical arguments, or by an exposure of them by a true critical exposition of such texts of Scripture as bear upon the controverted subjects. The phrase was first used by Friedman Beckmann, a Jena theologian of the seventeenth century, who wrote a book under the title of *Theologia Polemica*.—*Hend. Buck.*

**THEOLOGY, POSITIVE**; that mode of treating divinity which consists in an exclusive appeal to the testimonies of the fathers, the decrees or canons of councils, &c. which, being considered as determining the sense of the church on any disputed points, render the doctrines thus determined fixed and certain.—*Hend. Buck.*

**THEOLOGY, SCHOLASTIC**, is that species of divinity which clears and discusses questions by reason and argument; in which sense it stands, in some measure, opposed to positive divinity, which is founded on the authority of fathers, councils, &c. The school divinity is now fallen into contempt, and is scarcely regarded anywhere but in some of the universities, where they are still, by their charters, obliged to teach it.—*Hend. Buck.*

**THEOLOGY, SYSTEMATIC**; such a methodically arranged form of the great truths and precepts of religion, as enables the student to contemplate them in their natural connexion, and thus to perceive both the mutual dependence of the parts, and the symmetry of the whole. Arrangement, every one acknowledges, is a very considerable help both to the understanding and the memory; and the more simple and natural the arrangement is, the greater is the assistance which we derive from it. There are, indeed, few arts or sciences which may not be digested into different methods; and each method may have advantages peculiar to itself; yet, in general, it may be affirmed that that arrangement will answer best, upon the whole, in which the order of nature is most strictly adhered to, and wherein nothing is taught previously which presupposes the knowledge of what is to be explained afterwards.

It is no objection either against holy writ on the one hand, or against the systematic study of it on the other, that there is no such digest of the doctrines and precepts of our religion exhibited in the Bible. It is no objection against holy writ, because, to one who considers attentively the whole plan of providence regarding the redemption and final restoration of man, it will be evident that, in order to the perfecting of the whole, the parts must have been unveiled successively and by degrees, as the scheme advanced towards its completion. And if the doctrines to be believed, and the duties to be practised, are delivered there with sufficient clearness, we have no reason to complain: nor is it for us to prescribe rules to infinite wisdom. On the other hand, it is no objection against this study, or the attempt to reduce the articles of our religion into a systematic form, that they are not thus methodically digested in the Bible. Holy writ is given us that it may be used by us for our spiritual instruction and improvement; reason is given us to enable us to make the proper use of both the temporal and the spiritual benefits which God hath seen meet to bestow. The conduct of the beneficent Father of the universe is entirely analogous in both. He confers liberally the material, or means of enjoyment; he gives the capacity of using them; at the same time he requires the exertion of that capacity, that so the advantages he has bestowed may be turned by us to the best account. We are then at liberty, nay, it is our duty to arrange the doctrine of holy writ in such a way, as may prove most useful in assisting us both to understand and to retain it.

It would be vain to look for much of systematic theology in the fathers or earlier writers of the Christian church. They lived too near the times of the apostles to feel the necessity or importance of this kind of writing: nor were their circumstances at all favorable to it. Most of them were incapable of any thing profound; the body of the



people were of the same description ; and both teachers and taught were so much conversant with a state of suffering, as to have scarcely either time or inclination for any thing but what bore immediately on the practice or the consolations of the gospel. Origen and Cyril, of Jerusalem, were the first among the Greeks who did any thing in this way. The former, in his work, *peri archōn*, or Four Books concerning Principles, while he gives some information, as-tounds with allegories and absurdities ; the latter, in his "Catechetical Discourses," which were written in his youth, conveys some useful instruction in a less objectionable manner. Augustine, in his *Enchiridion*, or Treatise on Faith, Hope, and Charity, presents a kind of system, while, in some of his other writings, he discusses many of those questions which at a future period were reduced into more regular form, and occasioned interminable disputes.

It was in the middle ages that scholastic theology combined into regular system the principles and duties of religion ; but unfortunately it presented the subject in a shape, not only opposed to sound philosophy, and repugnant to all correct taste, but calculated to do the most serious injury to religion. The works of Abelard, Lombard, Aquinas, and other angelic or seraphic doctors of the dark ages, afford proofs of no inconsiderable talent, especially in dialectics ; but unhappily it was employed rather to bewilder the mind than to aid the discovery of truth. The metaphysics of Plato, the logic of Aristotle, and the corrupt theology of the church of Rome, were amalgamated into one crude, incoherent mass of unintelligible dogmas, which was honored with the title of the orthodox faith, and the slightest departure from which was deemed a pernicious heresy.

To these succeeded the Roman casuists, who occupied themselves not so much with the metaphysics of doctrine as with metaphysics of practice. (See CASUIST.) Their works are storehouses of logical subtleties, and magazines of moral combustibles, sufficient to distract and destroy the universe. This style of writing in the department of systematic and casuistic theology among the Romanists, gave place to a simpler and more practical mode of treating such subjects, under the denomination of "Common-places," among the reformers. Disgusted with the metaphysical absurdities and logomachies of the schoolmen, Melancthon, Luther, and others, produced compendiums, or brief systems of religion, in which, arranged under various heads, the principal articles of Christian faith and duty were plainly stated. The confessions of the reformed churches necessarily assumed a systematic form, and expositions or commentaries on them brought the doctrines and duties of religion in regular digests before the people of every country in which they were adopted. In most of these productions, while both occupy one book, the *credenda* and the *agenda* are always treated distinctly.

In systematic theology the Institutions of Calvin, though not the first in order of time, carried off the palm from all its predecessors, and has not yet been surpassed by any competitor. Diversity of opinion may exist respecting some of the positions of the Genevese reformer, and even among those who hold his general views of Christian doctrine there may not be an entire concurrence in every sentiment or expression ; but while profound piety, masculine energy of mind, acuteness and strength of argument, perspicuity of statement, and purity of language, continue to be respected among men, the Christian Institutes of John Calvin will secure for their author immortal honor.

The following are some of the principal writers in this department of theology : *Polanus, Altingius, Turretin, Pictet, Marcius, Mastrecht, Stopfer, Witsius, Brannius, Ames, Budaus, Perkins, Downham, Baxter, Bates, Leigh, Limborch, Ridley, Stackhouse, Doddridge, Brown, Boston, Gill, Hopkins, Dwight, Watson, Storr and Platt, and Knapp* ; and *Works of Andrew Fuller*.—*Hend. Buck.*

**THEOPASCITES** ; a denomination, in the fifth century, who held that Christ had but one nature, which was the divine, and, consequently, that this divine nature suffered.—*Hend. Buck.*

**THEOPHILANTHROPISTS** ; a sect of deists, who, in

September, 1796, published at Paris a sort of catechism or directory for social worship, under the title of *Manuel des Théanthrophiles*. This religious breviary found favor ; the congregation became numerous ; and in the second edition of their Manual they assumed the less harsh denomination of Theophilanthropists, i. e. lovers of God and man. According to them, the temple the most worthy of the Divinity is the universe. Abandoned sometimes under the vault of heaven to the contemplation of the beauties of nature, they render its Author the homage of adoration and gratitude. They, nevertheless, have temples erected by the hands of men, in which it is more commodious for them to assemble, to hear lessons concerning his wisdom. Certain moral inscriptions ; a simple altar, on which they deposit, as a sign of gratitude for the benefits of the Creator, such flowers or fruits as the seasons afford ; a tribune for the lecturers and discourses, form the whole of the ornaments of their temples.

The first inscription, placed above the altar, recalls to remembrance the two religious dogmas which are the foundation of their moral.

*First inscription*.—We believe in the existence of God, in the immortality of the soul. *Second inscription*.—Worship God, cherish your kind, render yourselves useful to your country. *Third inscription*.—Good is every thing which tends to the preservation or the perfection of man. Evil is every thing which tends to destroy or deteriorate him. *Fourth inscription*.—Children, honor your fathers and mothers ; obey them with affection ; comfort their old age. Fathers and mothers, instruct your children. *Fifth inscription*.—Wives, regard your husbands, the chiefs of your houses. Husbands, love your wives, and render yourselves reciprocally happy.

From the concluding part of the Manual of the Theophilanthropists, we may learn something more of their sentiments. "If any one ask you," say they, "what is the origin of your religion and of your worship, you can answer him thus : Open the most ancient books which are known ; seek there what was the religion, what the worship of the first human beings of which history has preserved the remembrance. There you will see that their religion was what we now call natural religion, because it has for its principle even the Author of nature. It is he that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth ; this religion, which consists in worshipping God and cherishing our kind, is what we express by one single word, that of Theophilanthropy. Thus our religion is that of our first parents ; it is yours ; it is ours ; it is the universal religion. As to our worship, it is also that of our first fathers. See, even in the most ancient writings, that the exterior signs by which they rendered their homage to the Creator were of great simplicity. They dressed for him an altar of earth ; they offered him, in sign of their gratitude and of their submission, some of the productions which they held of his liberal hand. The fathers exhorted their children to virtue ; they all encouraged one another, under the auspices of the Divinity, to the accomplishment of their duties. This simple worship the sages of all nations have not ceased to profess, and they have transmitted it down to us without interruption.

"If they yet ask you of whom you hold your mission, answer, We hold it of God himself, who, in giving us two arms to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good to bring us together to virtue ; of God, who has given experience and wisdom to the aged to guide the young, and authority to fathers to conduct their children.

"If they are not struck with the force of these reasons, do not further discuss the subject ; and do not engage your self in controversies, which tend to diminish the love of our neighbors. Our principles are the eternal truth : they will subsist, whatever individuals may support or attack them, and the efforts of the wicked will not even prevail against them. Rest firmly attached to them, without attacking or defending any religious system ; and remember, that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good : it is the only road to happiness." So much

for the divinity of the Theophilanthropists; a system entirely defective, because it wants the true foundation,—the word of God; the grand rule of all our actions, and the only basis on which our hopes and prospects of success can be built.—*Hend. Buck.*

**THEOPHILUS;** an honorable person, to whom the evangelist Luke addressed his gospel, and the Acts of the Apostles, Luke 1: 3. Acts 1: 3. He was probably a Christian of quality, and most likely governor or intendant of some province; such having generally the title of *most excellent*. It is right to observe, however, that it does not of necessity imply a Roman appellation of honor: nor does the name Theophilus occur in Roman history, as a governor. It is found among the Jewish high-priests, in a son of Annas, who was high-priest in the year when our Savior was crucified. Theophilus was nominated to that office instead of his brother Jonathan, who had been deposed by Vitellius; (Joseph. Ant. xviii. xix. xx.) and Michaëlis countenances the notion that this was Luke's Theophilus.—*Cabnet.*

**THEOSOPHISTS;** (from *theos*, God, and *sophia*, wisdom;) professors of divine wisdom; another name for the Rosicrucians, which see.—*Williams.*

**THERAPEUTE.** One particular phenomenon which resulted from the theosophico-ascetic spirit among the Alexandrian Jews, was the sect of the Therapeute. Their head-quarters were at no great distance from Alexandria, in a quiet pleasant spot on the shores of the lake Mæris, where they lived, like the anchorites in later periods, shut up in separate cells, and employed themselves in nothing but prayer, and the contemplation of divine things. An allegorical interpretation of Scripture was the foundation of their speculations; and they had old theosophical writings which gave them this turn. They lived only on bread and water, and accustomed themselves to fasting. They only ate in the evening, and many fasted for several days together. They met together every Sabbath day, and every seven weeks they held a still more solemn assembly, because the number seven was peculiarly holy in their estimation. They then celebrated a simple love-feast, consisting of bread with salt and hyssop; theosophical discussions were held, and the hymns which they had from their old traditions were sung; and mystical dances, bearing reference to the wonderful works of God with the fathers of their people, were continued, amidst choral songs, to a late hour in the night. Many men of distinguished learning have considered this sect as nothing but a scion of the Essenes, trained up under the peculiar influence of the Egyptian spirit.—*Watson.*

**THESSALONIANS;** the Christians of Thessalonica, to whom St. Paul sent two epistles. (See **THESSALONICA.**) It is recorded in the Acts, that St. Paul, in his first journey upon the continent of Europe, preached the gospel at Thessalonica, at that time the capital of Macedonia, with considerable success; but that after a short stay he was driven thence by the malice and violence of the unbelieving Jews. From Thessalonica St. Paul went to Berea, and thence to Athens, at both which places he remained but a short time. From Athens he sent Timothy to Thessalonica, to confirm the new converts in their faith, and to inquire into their conduct. Timothy, upon his return, found St. Paul at Corinth. Thence, probably in A. D. 52, St. Paul wrote the first epistle to the Thessalonians; and it is to be supposed that the subjects of which it treats, were suggested by the account which he received from Timothy. It is now generally believed that this was written the first of all St. Paul's epistles, but it is not known by whom it was sent to Thessalonica. The church there consisted chiefly of Gentile converts, 1 Thess. 1: 9. This epistle is written in terms of high commendation, earnestness, and affection.

It is generally believed that the messenger who carried the former epistle into Macedonia, upon his return to Corinth, informed St. Paul that the Thessalonians had inferred, from some expressions in it, that the coming of Christ and the final judgment were near at hand, and would happen in the time of many who were then alive, 1 Thess. 4: 15, 17. 5: 5. The principal design of the second epistle to the Thessalonians was to correct that error, and prevent the mischief which it would naturally

occasion. It was written from Corinth, probably at the end of A. D. 52.—*Watson.*

**THESSALONICA;** a celebrated city in Macedonia, and capital of that kingdom, standing upon the Thesmaic sea. Stephen of Byzantium says that it was improved and beautified by Philip, king of Macedon, and called Thessalonica in memory of the victory that he obtained over the Thessalians. Its old name was Thesma. The Jews had a synagogue here, and their number was considerable, Acts 17. It is now called Salonica, and a few years since contained sixty thousand inhabitants.—*Watson.*

**THEUDAS;** the name of two impostors who appeared among the Jews, in A. D. 33, and A. D. 45, and who occasioned the death of many who were led away by them, Acts 5: 36. (Joseph. Ant. b. xx. c. 2.)—*Cabnet.*

**TIBETIANS,** or **TIBETIANS;** the inhabitants of Thibet, or Tibet, in Asia. There is something singular in the superstition of these people. The Delai Lama (**GRAND LAMA**) is at once the high-priest, and the visible object of adoration, to this nation, to the hordes of wandering Tartars, and to the prodigious population of China. (See **LAMA, GRAND.**)—*Williams.*

**THIEF.** Among the Hebrews theft was not punished with death: "Men do not despise a thief if he steal to satisfy his soul when he is hungry. But if he be found, he shall restore sevenfold; he shall give all the substance of his house," Prov. 6: 30, 31. The law allowed the killing of a night-robber, because it was supposed his intention was to murder, as well as to rob, Exod. 22: 2. It condemned a common thief to make double restitution, Exod. 22: 4. If he stole an ox he was to restore it fivefold; if a sheep, only fourfold, Exod. 22: 1. 2 Sam. 12: 6. But if the animal that was stolen was found alive in his house he only rendered the double of it. If he did not make restitution, they seized what was in his house, put it up to sale, and even sold the person himself if he had not wherewithal to make satisfaction, Exod. 22: 3. (See **FRAND,** and **THEFT.**)—*Watson.*

**THIRST,** is a painful, natural sensation, occasioned by the absence of moisture from the stomach. As this sensation is accompanied by vehement desire, the term is sometimes used in Scripture in a moral sense, for a vehement mental desire.—*Cabnet.*

**THOMAS,** the apostle, otherwise called Didymus, which in Greek signifies *a twin*, Matt. 10: 3. Luke 6: 15. We know no particulars of his life till A. D. 33, John 11: 16, 14: 5, 6. 20: 24—29. 21: 1—13. Ancient tradition says, that in the distribution which the apostles made of the several parts of the world wherein they were to preach the gospel, the country of the Parthians fell to the share of St. Thomas. It is added, that he preached to the Medes, Persians, Carmanians, Hircanians, Bactrians, &c. Several of the fathers inform us that he also preached in the East Indies, &c.—*Watson.*

**THOMPSON,** (**CHARLES,**) secretary of congress, a patriot of the revolution, was born in Ireland, in 1730, and came to this country, with his three elder brothers, about 1741. He landed at Newcastle, with slender means of subsistence. Having been educated by Dr. Allison, he kept the Friends' academy. He afterwards went into Philadelphia, where he obtained the advice and friendship of Dr. Franklin. At the first congress, in 1774, he was called upon to take minutes of their measures; from that time, he was sole secretary of the revolutionary congress. He resigned his office in July, 1789, having held it fifteen years.

He was strictly moral, and his mind was deeply imbued with religious principles. His mind was enriched with various learning, and his character was marked by regularity, probity, firmness, and patriotism. An Indian tribe, which adopted him, gave him the name of "The man of truth." In his last years he was principally employed in preparing for his removal into the eternal world. He died in Lower Merion, Montgomery county, near Philadelphia, August 16, 1824, aged ninety-four. He translated the Septuagint, which was published, entitled, Holy Bible translated from the Greek, four vols. 8vo, 1808.—*Allen.*

**THOMPSON,** (**ANDREW, D. D.,**) a distinguished minister of Edinburgh, Scotland, was born in that city, July 11, 1779. His father was John Thompson, D. D. While at

college he first came under the power of decided religious principles. Six years he preached at Sprouton, and two at Perth; from 1810 to 1814, at Greyfriars church, Edinburgh; and the remainder of his life at St. George's, a new church. For many years he conducted the Edinburgh Christian Instructor. He also contributed many articles to Dr. Brewster's New Edinburgh Encyclopedia. For a number of years he was a leader of the orthodox party in the general assembly, in opposition to that "power that would thrust upon a people, hungering for the bread of life, a heartless and unqualified pastor." He took a decided part also against the circulation of the Apocrypha by the British and Foreign Bible Society. His last great public effort was in behalf of the immediate emancipation of the slaves in the West India colonies. He died of an affection of the heart, February 9, 1831, greatly beloved and lamented.

"His peculiarity," says Dr. Chalmers, "lay in this, that, present him with a subject, he, of all other men, saw the principle which was embodied in it. In him were concentrated all the powers necessary to maintain and carry questions of the greatest difficulty and magnitude." Yet the style of his sermons is simple, plain, direct, and convincing, and his addresses to the unconverted are full of tenderness and solemnity. His Sermons and Sacramental Exhortations have been reprinted in Boston, in one volume duodecimo, 1832.—*Am. Quar. Register.*

THOU, (JAMES AUGUSTUS DE,) eminent as a Christian, a magistrate, and a historian, was born in 1553, at Paris. After having studied the law at Orleans and Valence, and travelled in Italy, he entered into public life, and was successively clerk of the parliament, master of requests, and president à mortier. Henry IV. he served with zeal, and was much esteemed by him. He died in 1617. His History of his own Times, in Latin, has been often reprinted.—*Davenport.*

THOUGHT; an image of any thing formed in the mind; sentiment, reflection, opinion, design. As the thoughts are the prime movers of the conduct; as in the sight of the divine Being they bear the character of good or evil; and as they are, therefore, cognizable at his tribunal, the moral regulation of them is of the greatest importance. It is of consequence to inquire what thoughts ought to be rejected, and what to be indulged. Those of an evil nature, which ought to be banished, are, 1. Fretful and discontented thoughts. 2. Anxious and apprehensive thoughts. 3. Angry and wrathful thoughts. 4. Malignant and revengeful thoughts. 5. Such as are foolish, trifling, and unreasonable. 6. Wild and extravagant, vain and fantastical. 7. Romantic and chimerical. 8. Impure and lascivious. 9. Gloomy and melancholy. 10. Hasty and volatile. 11. Profane and blasphemous.

The thoughts we ought to indulge, are those which give the mind a rational or religious pleasure; tend to improve the understanding; raise the affections to divine objects; to promote the welfare of our fellow-creatures, and withal the divine glory. To bring the mind into a habit of thinking as we ought to think, there should be a constant dependence on, and imploring of, divine grace; an increasing acquaintance with the sacred Scriptures; an improvement of every opportunity of serious conversation; a constant observance of the works of God in creation, providence, and grace; and, lastly, a deep sense of the realities of an eternal world as revealed in the word of God. *Upham's Intellectual Philosophy; Mason on Self-knowledge; Watts on the Mind; Goodwin's Vanity of the Thoughts; Owen on Spiritual Mindfulness.—Head. Buck.*

THORN; a general name for several kinds of prickly plants. In the curse denounced against the earth, (Gen. 3: 18.) its produce is threatened to be "thorns and thistles." Heb. *kutz urradar*, or in the Septuagint, *akanthos kai tribolous*. St Paul uses the same words, (Heb. 6: 8.) where the last is rendered "briers;" they are also found Hosea 10: 8. The word *kutz* is put for "thorns;" in other places, as Exod. 22: 6. Judg. 8: 7. Ezek. 2: 6. 28: 24; but we are uncertain whether it means a specific kind of thorn, or may be a generic name for all plants of a thorny kind. In the present instance it seems to be general for all those obnoxious plants, shrubs, &c., by which the labors of the husbandman are impeded, and which are only fit for burn-

ing. If the word denotes a particular plant, it may be the "rest-harrow," a pernicious prickly weed, which grows promiscuously with the large thistles in the uncultivated grounds, and covers entire fields and plains, in Egypt and Palestine. Judges 8: 16, *borkanim*. There is no doubt but this word means a sharp, jagged kind of plant: the difficulty is to fix on one, where so many offer themselves. The Septuagint preserves the original word. There is a plant mentioned by Hasselquist, whose name and properties somewhat resemble those which are required in the *barbanin* of this passage: "*Nabka palurus Athenæi*, is the *nabka* of the Arabs. There is every appearance that this is the tree which furnished the crown of thorns which was put on the head of our Lord. It is common in the East. A plant more proper for this purpose could not be selected; for it is armed with thorns, its branches are plant, and its leaf a deep green, like that of ivy. Perhaps the enemies of Christ chose this plant, in order to add insult to injury, by employing a wreath approaching in appearance that which was used to crown emperors and generals." In the New Testament, the Greek word translated "thorns," is *akantha*, Matt. 7: 16. 13: 7. 27: 29. John 19: 2. (See GARDEN.)—*Watson.*

THRESHING. (See HARVEST, and FLOOR.)

THRONE; that magnificent seat on which princes usually sit to receive the homage of their subjects, or to give audience to ambassadors; where they appear in pomp and ceremony; whence they dispense justice, &c. The throne, the sceptre, the crown, are ordinary symbols of royalty, and royal authority. Scripture often represents the Lord as sitting on a throne. The Psalmist says, that God had confirmed his throne in heaven from all eternity, Psal. 103: 19. 93: 2. 45: 6. This throne was supported by justice and equity, 97: 2. The throne of the Lord which was shown to Ezekiel, (chap. 1.) was at the same time the most terrible, and yet the most magnificent object that can be imagined. It was an animated chariot, borne by four cherubim of an extraordinary figure. The wheels were of inexplicable beauty and magnitude, also animated and conducted by a spirit. The throne of the Lord, which was over the wheels and the cherubim, was like glittering crystal, with a seat of sapphire. He who sat on the throne was surrounded with splendor like that of fire, or of metal in fusion; and round him glowed the colors of the rainbow. See also Isa. 6: 2—4.

The cherubim on the ark of the covenant were also considered as a kind of throne of the Deity: whence it is said in many places, that God sits between the cherubim; (1 Sam. 4: 4. 2 Sam. 6: 2. 2 Kings 19: 15. Psal. 18: 10. 80: 1. 99: 1. Isa. 37: 16.) whether we consider the cherubim of the ark, or the cherubim which Isaiah and Ezekiel describe as being under, and about, the throne of the Almighty; and possibly to the same cherubim Paul refers by the term thrones, Col. 1: 16.

The throne of Solomon is described in Scripture as the finest and richest in the world, 1 Kings 10: 20. It was of ivory, inlaid with gold. The ascent was by seven steps; the back was round, and two arms supported the seat: twelve golden lions, one at each end of every step, made a principal part of its ornaments.

The Jews sometimes swore by the throne of God, or by heaven, but our Savior forbids such oaths; (Matt. 5: 34. 23: 22.) for "Whoever swears by heaven, swears by the throne of God, and by him who sitteth upon it." There is a passage (Exod. 17: 16.) that might be understood in the sense of an oath, sworn by the throne of God: "The Lord has lifted up his hand from his throne, (he has sworn by his throne,) that he would make war against Amalek." (See OATH.) Thus in Judith, (1: 2.) Nebuchadnezzar swears by his throne, that he would make war against all who had rejected his ambassadors.

In Scripture, the Son of God is represented as sitting on a throne at the right hand of his Father, Ps. 110: 1. Heb. 1: 8. Rev. 3: 21. And he himself assures his apostles, that they should sit on twelve thrones, judging the twelve tribes of Israel, Luke 22: 30. In the Revelation, we find the twenty-four elders seen in vision, sitting on thrones before the Lord, Rev. 4: 4. And (Dan. 7: 9.) when God is about to enter into judgment with men, thrones are prepared for judges. The Ancient of Days is seated, his

throne is as a flame of fire, his wheels are as consuming fire; streams of fire radiate from his face; millions of millions of angels attend upon him, and thousands of thousands are round about him.

Thrones, in the sense of an order of the celestial hierarchy, (Col. 1: 16.) may signify, as above hinted, the cherubim, which were considered as the throne of God. Paul does not mention thrones among the celestial spirits that compose the angelic hierarchy; (Eph. 3: 10. 6: 12.) and hence some suppose, that by thrones, principalities, powers, and dominions, the apostle means no more than temporal powers, subordinate one to another. Thus, thrones denote kingly power; principalities, governors or princes; and powers, judges, magistrates of cities, &c. But the connexion favors the higher sense.—*Calmet*.

THUMMIM. (See *URIM*.)

THUNDER, is a repercussion of the air violently agitated, among dense clouds, by the lightning or electric flash; and as this is the loudest natural noise with which mankind are acquainted, hence thunder is called "the voice of God," that is, the sound most characteristic of his majesty. "Voices of God," (Hcb. Exod. 9: 28.) are mighty thunderings; (Psal. 29: 3, 4.) the voice of the Lord breaketh the cedars; divideth the flames of fire, &c.; the Psalmist tells us, (verse 3.) he means thunder.—*Calmet*.

THYATIRA; a city of Lydia, in Asia Minor, and the seat of one of the seven churches in Asia. It was situated nearly midway between Pergamos and Sardis, and is still a tolerable town, considering that it is in the hands of the Turks. It enjoys some trade, chiefly in cottons. It is called by that people Ak-hisar, or White Castle.—*Watson*.

TIARA; the name of the pope's triple crown. The tiara and keys are the badges of the papal dignity, the tiara of his civil rank, and the keys of his jurisdiction; for as soon as the pope is dead, his arms are represented with the tiara alone, without the keys. The ancient tiara was a round high cap. John XIII. first encompassed it with a crown. Boniface VIII. added a second crown; and Benedict XII. a third.—*Hend. Buck*.

TIBERIAS; the metropolis of Galilee, a city situated in a small plain, surrounded by mountains, on the western coast of the sea of Galilee, which, from this city, was also called the sea of Tiberias. Tiberias was erected by Herod Antipas, and so called in honor of Tiberius Cæsar. He is supposed to have chosen, for the erection of his new city, a spot where before stood a more obscure place, called Chenereth or Cinnereth, which also gave its name to the adjoining lake or sea.—*Watson*.

TIBERIAS, SEA OF. (See *GALILEE*, *SEA OF*.)

TIBERIUS, (CLAUDIUS DRUSUS NERO,) a Roman emperor, was born, B. C. 34, at Rome. During the reign of Augustus, he was successful at the head of the armies in Spain, Armenia, Germany, and other provinces, but, falling into disgrace, he resided for some years, as an exile, at Rhodes. He was, however, restored to favor, and he was again victorious as the leader of the legions in Germany. On his accession to the throne, his acts gave promise of a beneficent sovereign; but he soon became licentious and sanguinary, and, after a reign of nearly twenty-three years, he died, universally hated, at Misenum, A. D. 37.—*Davenport*.

TIDAL; king of nations, or of Gentiles, (*goin*.) Gen. 14: 1. Some think he was king of Galilee of the Gentiles beyond Jordan; (Matt. 4: 15.) and Joshua speaks of a king of the nations of Gilgal, or of Galilee, according to the Septuagint, Josh. 12: 23.—*Calmet*.

TIGLATH-PILESER. (See *ASSYRIA*.)

TILLEMONT, (SEBASTIAN LE NAIN DE,) a French ecclesiastical writer, was born, in 1637, at Paris; was educated at the seminary of Port Royal, where Nicole was his preceptor in logic; took orders, on which occasion he assumed the name of Tillemont, his family name being Le Nain; and died, generally respected, in 1698. He wrote a History of the Emperors; and Memoirs for the Ecclesiastical History for the first six centuries.—*Davenport*.

TILLOTSON, (JOHN, D. D.) an eminent prelate, was born, in 1630, at Sowerby, in Yorkshire, and was educated at Clare hall, Cambridge. He was of a Puritan family, and

was brought up in their religious principles, but he conformed to the church in 1662. Between that period and



1669, he was, successively, curate of Cheshunt, rector of Kedington, preacher in Lincoln's inn, lecturer at St. Lawrence Jewry, and gained reputation both as a preacher and a controversialist. In 1670 he was made a prebendary, and, two years afterwards, dean of Canterbury. In 1683 he attended lord Russel on the scaffold, and labored, but, of course, in vain, to draw from him a declaration in favor of passive obedience. This blot in his character is to be regretted. At the revolution, he was appointed clerk of the closet to his majesty, and in the following year he exchanged his deanery for that of St. Paul's. In 1691, after fruitless attempts to avoid the honor, he accepted, with unfeigned reluctance, the see of Canterbury, which was become vacant by the deprivation of Sancroft. This promotion, however, he did not long survive, as his decease took place in 1694.

In his domestic relations, friendships, and the whole commerce of business, he was easy and humble, frank and open, tender-hearted and bountiful, to such an extent, that, while he was in a private station, he laid aside two-tenths of his income for charitable uses. He despised wealth but as it furnished him for charity, in which he was judicious as well as liberal. His affability and candor, as well as abilities in his profession, made him frequently consulted in points relating both to practice and opinion. His love for the real philosophy of nature, and his conviction that the study of it is the most solid support of religion, induced him, not many years after the establishment of the Royal society, to desire to be admitted into that assembly of the greatest men of the age; into which he was accordingly elected on the 25th of January, 1672. His kindness towards the dissenters was attended with the consequence intended by him, of reconciling many of them to the communion of the established church, and almost all of them to a greater esteem of it than they had before entertained.

He died poor, the copy-right of his Posthumous Sermons (which however sold for two thousand five hundred guineas) being all that his family inherited. His works form three folio volumes. See *Birch's Life of Tillotson*.—*Davenport*; *Jones' Chris. Biog.*

TIMBRELS. (See *MUSIC*.)

TIME; mode of duration marked by certain periods, chiefly by the motion and revolution of the sun. The general idea which time gives in every thing to which it is applied, is that of limited duration. Thus we cannot say of the Deity that he exists in time, because eternity, which he inhabits, is absolutely uniform, neither admitting limitation nor succession.

Time is said to be redeemed or improved when it is properly filled up, or employed in the conscientious discharge of all the duties which devolve upon us, as it respects the Divine Being, ourselves, and our fellow-creatures. Time may be said to be lost when it is not devoted to some good, useful, or at least some innocent purpose; or when opportunities of improvement, business, or devotion, are neglected. Time is wasted by excessive sleep, unnecessary recreations, indolent habits, useless visits, idle reading, vain conversation, and all those actions which have no good end in them. We ought to improve the time, when we consider, 1. That it is short. 2. Swift. 3. Irrecoverable. 4. Uncertain. 5. That it is a talent committed to our trust. And, 6. That the improvement of it is advantageous and interesting in every respect. See

*Shower on Time and Eternity; Fox on Time; J. Edwards' Posthumous Sermons*, ser. 24, 25, 26; *Hale's Contemplations*, p. 211; *Hervey's Meditot.*; *Davies' and Haliburton's Sermons*; *Young's Night Thoughts*; *Blair's Grave*; *Montgomery's Poems*; *Kirke White*; *Massillon's Sermons*; *H. More's Works*; *Works of Robert Hall*.—*Hond. Buck.*

TIMOTHEUS, commonly called Timothy; a disciple of St. Paul. He was a native of Lystra in Lycaonia. His father was a Gentile; but his mother, whose name was Eunice, was a Jewess, (Acts 16: 1.) and educated her son with great care in her own religion, 2 Tim. 1: 5. 3: 15. To this young disciple St. Paul addressed two epistles; in the first of which he calls him his "own son in the faith;" (1 Tim. 1: 2.) from which expression it is inferred that St. Paul was the person who converted him to the belief of the gospel; and as, upon St. Paul's second arrival at Lystra, Timothy is mentioned as being then a disciple, and as having distinguished himself among the Christians of that neighborhood, his conversion, as well as that of Eunice his mother, and Lois his grandmother, must have taken place when St. Paul first preached at Lystra, A. D. 46. Upon St. Paul's leaving Lystra, in the course of his second apostolical journey, he was induced to take Timothy with him, on account of his excellent character, and the zeal which, young as he was, he had already, shown in the cause of Christianity; but before they set out, St. Paul caused him to be circumcised, not as a thing necessary to his salvation, but to avoid giving offence to the Jews, as he was a Jew by the mother's side, and it was an established rule among the Jews that *partus sequitur ventrem*. Timothy was regularly appointed to the ministerial office by the laying on of hands, not only by St. Paul himself, but also by the presbytery, 1 Tim. 4: 14. 2 Tim. 1: 6. From this time Timothy acted as a minister of the gospel; he generally attended St. Paul, but was sometimes employed by him in other places; he was very diligent and useful, and is always mentioned with great esteem and affection by St. Paul, who joins his name with his own in the inscription of six of his epistles. He is sometimes called bishop of Ephesus, and it has been said that he suffered martyrdom in that city, some years after the death of St. Paul.

The principal design of St. Paul's first epistle to Timothy was to give him instructions concerning the management of the church of Ephesus; and it was probably intended that it should be read publicly to the Ephesians, that they might know upon what authority Timothy acted. After saluting him in an affectionate manner, and reminding him of the reason for which he was left at Ephesus, the apostle takes occasion, from the frivolous disputes which some Judaizing teachers had introduced among the Ephesians, to assert the practical nature of the gospel, and to show its superiority over the law; he returns thanks to God for his own appointment to the apostleship, and recommends to Timothy fidelity in the discharge of his sacred office; he exhorts that prayers should be made for all men, and especially for magistrates; he gives directions for the conduct of women, and forbids their teaching in public; he describes the qualifications necessary for bishops and deacons, and speaks of the mysterious grandeur of the gospel dispensation; he foretells that there will be apostates from the truth, and false teachers in the latter times, and recommends to Timothy purity of manners and improvement of his spiritual gifts; he gives him particular directions for his behavior towards persons in different situations in life, and instructs him in several points of Christian discipline; he cautions him against false teachers, gives him several precepts, and solemnly charges him to be faithful to his trust.

That the second epistle to Timothy was written while St. Paul was under confinement at Rome, appears from the two following passages: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner," 2 Timothy 1: 8. "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but when he was at Rome, he sought me out very diligently, and found me," 2 Tim. 1: 16, 17. The epistle itself will furnish us with several arguments to prove that it could not have been

written during St. Paul's first imprisonment. 1. It is universally agreed that St. Paul wrote his epistles to the Ephesians, Colossians, Philippians, and to Philemon, while he was confined the first time at Rome. In no one of these epistles does he express any apprehension for his life; and in the two last mentioned we have seen that, on the contrary, he expresses a confident hope of being soon liberated; but in this epistle he holds a very different language: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day," 2 Tim. 4: 6, &c. 2. From the inscriptions of the epistles to the Colossians, Philippians, and Philemon, it is certain that Timothy was with St. Paul in his first imprisonment at Rome; but this epistle implies that Timothy was absent. 3. St. Paul tells the Colossians that Mark salutes them, and therefore he was at Rome with St. Paul in his first imprisonment; but he was not at Rome when this epistle was written, for Timothy is directed to bring him with him, 2 Tim. 4: 11. 4. Demas, also, was with St. Paul when he wrote to the Colossians: "Luke, the beloved physician, and Demas, greet you," Col. 4: 14. In this epistle he says, "Demas has forsaken me, having loved this present world, and is departed into Thessalonica," 2 Tim. 4: 10. It may be said that this epistle might have been written before the others, and that in the intermediate time Timothy and Mark might have come to Rome, more especially as St. Paul desires Timothy to come shortly, and bring Mark with him. But this hypothesis is not consistent with what is said of Demas, who was with St. Paul when he wrote to the Colossians, and had left him when he wrote this second epistle to Timothy; consequently, the epistle to Timothy must be posterior to that addressed to the Colossians. 5. St. Paul tells Timothy, "Erastus abode at Corinth, but Trophimus have I left at Miletum sick," 2 Tim. 4: 20. These were plainly two circumstances which had happened in some journey, which St. Paul had taken not long before he wrote this epistle, and since he and Timothy had seen each other; but the last time St. Paul was at Corinth and Miletum, prior to his first imprisonment at Rome, Timothy was with him at both places; and Trophimus could not have been then left at Miletum, for we find him at Jerusalem immediately after St. Paul's arrival in that city; "for they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple," Acts 21: 29. These two facts must therefore refer to some journey subsequent to the first imprisonment; and, consequently, this epistle was written during St. Paul's second imprisonment at Rome, and probably in A. D. 65, not long before his death.

It is by no means certain where Timothy was when this epistle was written to him. It seems most probable that he was somewhere in Asia Minor, since St. Paul desires him to bring the cloak with him which he had left at Troas; (2 Tim. 4: 13.) and also at the end of the first chapter, he speaks of several persons whose residence was in Asia. Many have thought that he was at Ephesus; but others have rejected that opinion, because Troas does not lie in the way from Ephesus to Rome, whither he was directed to go as quickly as he could.

St. Paul, after his usual salutation, assures Timothy of his most affectionate remembrance; he speaks of his own apostleship and of his sufferings; exhorts Timothy to be steadfast in the true faith, to be constant and diligent in the discharge of his ministerial office, to avoid foolish and unlearned questions, and to practise and inculcate the great duties of the gospel; he describes the apostasy and general wickedness of the last days, and highly commends the Holy Scriptures; he again solemnly exhorts Timothy to diligence; speaks of his own danger, and of his hope of future reward; and concludes with several private directions, and with salutations.—*Watson.*

TIN; (*bedil*, Num. 31: 22. Isaiah 1: 25. Ezek. 22: 18, 20. 27: 12.) a well-known coarse metal, harder than lead. Mr. Parkhurst observes, that Moses, in Num. 31: 22, enumerates all the six species of metals. The Lord, by the prophet Isaiah, having compared the Jewish people to

silver, declares, "I will turn my hand upon thee, and purge away the dross, and remove all *bedelin, thy particles of tin*;" where Aquila, Symmachus, and Theodotion have *kassiteron sou*, and the Vulgate *stannum tuum*, "thy tin;" but the LXX. anomalous, "*nicked ones*." This denunciation, by a comparison of the preceding and following context, appears to signify that God would, by a process of judgment, purify those among the Jews who were capable of purification, as well as destroy the reprobate and incorrigible, Jer. 6: 29, 30. 9: 7. Mal. 3: 3. Ezek. 12: 18, 20.

In Ezek. 27: 12, Tarshish is mentioned as furnishing *bedil*; and Bochart proves from the testimonies of Diodorus, Phiny, and Stephanus, that Tartessus in Spain, which he supposes the ancient Tarshish, anciently furnished tin. As Cornwall in very ancient times was resorted to for this metal, and probably first by the Phenicians, some have thought that peninsula to be the Tarshish of the Scriptures; a subject which, however, from the vague use of the word, is involved in much uncertainty. (See TARSHISH.—*Watson*.)

TINDAL, or TYNDALE, (WILLIAM;) a great English reformer of the sixteenth century. He went young to Oxford, and had part of his education there, and part at Cambridge. After leaving the university, he settled for a time in Gloucestershire, but was obliged to leave his country on account of persecution. On the continent he translated the New Testament into English, and printed it in 1526. This edition was bought up by Sir Thomas More and bishop Tonstall. With the money procured from this source, it was republished in 1530; but as this also contained some reflections on the English bishops and clergy, they commanded that it should be purchased and burnt. In 1532, Tindal and his associates translated and printed the whole Bible; but while he was preparing a second edition, he was apprehended and burnt for heresy in Flanders. His last words were, "Lord, open the eyes of the king of England!"

It is generally supposed that Tindal was born on the borders of Wales; and it is probable that he might have derived his superior light from some of the Wickliffites about Hereford and the adjoining counties, where much scripture truth was for ages deposited. To this great man we are under great obligations for our emancipation from the fetters of popery. In Ivimey's History, Tindal is claimed as a Baptist in sentiment.—*Middleton*, vol. i. p. 128.

TINDAL, (MATTHEW,) a deistical writer, was born, about 1657, at Beer Ferrers, in Devonshire; was educated at Lincoln college, Oxford, and obtained a fellowship in All Souls; and died in 1733. Among his works are, the Rights of the Christian Church asserted; and Christianity as old as the Creation.—*Davenport*.

TIRHAKAH. (See CUSH, ETHIOPIA, and SENNACHERIB.)

TIRZAH; (*pleasant*;) a city of Ephraim, and the royal seat of the kings of Israel, from the time of Jeroboam to the reign of Omri, who built the city of Samaria, which then became the capital of this kingdom, 2 Kings 15: 14, 16.—*Calmet*.

TISHBE; a city of Gilead, east of the Jordan, and the country of the prophet Elijah, who from hence was called the Tishbite, 1 Kings 17: 1.—*Calmet*.

TISRI; the first Hebrew month of the civil year, and the seventh of the ecclesiastical year. (See MONTH.)—*Calmet*.

TITHES; the tenth part of any acquired possession, or of the increase annually arising and renewing from the profits of land, stock upon lands, personal industry, &c., and appropriated to religious or ecclesiastical purposes. They are very ancient, and were exacted, in the earliest times, among almost all nations. Abraham voluntarily offered the tithes of his spoil to Melchizedek, as priest of the Most High God, and Jacob vowed that he would devote a tenth of all his income to Jehovah; but they specially claim attention as exacted in the Jewish and Christian churches.

1. In the Jewish Church. These were of two kinds: the first, a tenth of all the fields and herds given for the support of the Levites, who, having no landed property, yet performing important services in the Israelitish state, were entitled to a liberal remuneration. Of these, how-

ever, the Levites had to pay one-tenth to the priests, who thus received a hundredth part of the produce above specified, Lev. 27: 30—33. Num. 18: 21, 22. The second tithes were appropriated to the maintenance of the feasts and sacrifices; (Deut. 12: 11—17—19. 14: 22, 23.) with the exception, that every third year the people might make a feast of them at their own houses, for the servants, widows, orphans, the poor, and the Levites, Deut. 14: 28, 29. 26: 12—15.

2. In the Christian Church. The Levitical law having been entirely superseded by the introduction of the Christian dispensation, in which nothing is ordained respecting tithes, the divine right by which they were raised necessarily ceased. Nothing whatever is said in reference to them in the New Testament, though the principle is there distinctly recognised and enforced, that the ministers of the gospel should be liberally maintained by those among whom they labor. Nor do we find any mention made of them in the earliest and purest ages of the church. It was not till the fourth and fifth centuries, after Christianity had been desecrated by its being forced into a state alliance, that we find the tithe system introduced and carried into effect. The tithes, however, as then levied, were divided into three portions:—1. One-third went to the bishop, who had to sustain the *onus hospitalitatis*, which was often very great, in consequence of the number of travellers, both clergy and laity, who repaired to the episcopal residence for entertainment. 2. Another third was distributed among the clergy, in proportion to their different circumstances and claims. 3. And the last third went to defray the expenses of repairing the churches, &c., and to the support of the poor.

Much has been said by the clergy in England relative to the *jure divino* of tithes; but the more prudent have generally insisted on their right to them as a matter of human institution. And on no other ground can they, with any degree of consistency, exact them from those who reside in their parishes, whether they attend their ministry or not. They were first introduced into England by Athelwolf, and devoted by him to God, to the blessed Virgin, and to all the saints, for the averting of temporal calamities, for the health of his royal soul, and the pardon of his sins, and for the saying of masses for himself and his nobles when deceased. At first, though every man was obliged to pay tithes in general, yet he might give them to what priests he pleased, which was called the "arbitrary consecration of tithes;" or he might pay them into the hands of the bishop, who distributed among his diocesan clergy the revenues of the church, which were then common. But when dioceses were divided into parishes, the tithes of each parish were allotted to its own particular minister; first by common consent, or the appointment of the lords of manors, and afterwards by the written law of the land.

Tithes are of three kinds: first, *predial*, as of corn, grass, hops, and wood. Secondly, *mixed*, as wool, milk, pigs, &c., consisting of natural produce, but nurtured and preserved in part by the care of man; and of these the tithe must be paid in gross. Thirdly, *personal*, as of occupations, trades, fisheries, and the like; and of these, only the tenth part of the clear gains and profits is due.

Lands and their occupiers, however, in England may be exempted, or discharged, from the payment of tithes, either in part or totally: First, by a real compromise, when an agreement is made between the owner of the lands and the parson or vicar, with the consent of the ordinary and the patron, that such lands shall, for the future, be discharged from payment of tithes, by reason of some land, or other real recompense, given to the parson in lieu of them. Secondly, a discharge, by custom or prescription, which is either *de modo decimandi*, or *de non decimandi*. The former is any means by which the general law of tithing is altered, and a new method of taking them introduced, as a couple of fowls instead of the tithe eggs, two-pence an acre for the tithe of land, &c. The latter appertains to the king by prerogative, to spiritual persons, or corporations, as bishops, monasteries, &c. See *Blackstone's Comm.*; *Rees' Cyclop.*; and *Stratton's English and Jewish Tithe Systems compared*.—*Hend. Euck*.

TITLE; a presentation to some vacant ecclesiastical

preferment, or a certificate of such presentation, required by bishops from those who apply to them for ordination. Should any ordain without a sufficient title, he must keep and maintain the person whom he so ordains with all things necessary, till he can prefer him to some ecclesiastical living, upon pain of suspension from giving orders for the space of one year.—*Hend. Buck.*

**TITUS.** It is remarkable that Titus is not mentioned in the Acts of the Apostles. The few particulars which are known of him are collected from the epistles of St. Paul. We learn from them that he was a Greek, (Gal. 2: 3.) but it is not recorded to what city or country he belonged. From St. Paul's calling him "his own son according to the common faith," (Titus 1: 4.) it is concluded that he was converted by him; but we have no account of the time or place of his conversion. He is first mentioned as going from Antioch to the council at Jerusalem, A. D. 49; (Gal. 2: 1, &c.) and upon that occasion St. Paul says that he would not allow him to be circumcised, because he was born of Gentile parents. He probably accompanied St. Paul in his second apostolical journey, and from that time he seems to have been constantly employed by him in the propagation of the gospel; he calls him his partner and fellow-helper, 2 Cor. 8: 23. St. Paul sent him from Ephesus with his first epistle to the Corinthians, and with a commission to inquire into the state of the church at Corinth; and he sent him thither again from Macedonia with his second epistle, and to forward the collections for the saints in Judea. From this time we hear nothing of Titus till he was left by St. Paul in Crete, after his first imprisonment at Rome, to "set in order the things that were wanting, and to ordain elders in every city," Titus 1: 5. It is probable that he went thence to join St. Paul at Nicopolis; (Titus 3: 12.) that they went together to Crete to visit the churches there, and thence to Rome. During St. Paul's second imprisonment at Rome Titus went into Dalmatia; (2 Tim. 4: 10.) and after the apostle's death, he is said to have returned into Crete, and to have died there in the ninety-fourth year of his age; he is often called bishop of Crete by ecclesiastical writers. St. Paul always speaks of Titus in terms of high regard, and intrusted him, as we have seen, with commissions of great importance.

As it appears that St. Paul, not long before he wrote his epistle, had left Titus in Crete for the purpose of regulating the affairs of the church, and at the time he wrote it had determined to pass the approaching winter at Nicopolis, and as the Acts of the Apostles do not give any account of St. Paul's preaching in that island, or of visiting that city, it is concluded that this epistle was written after his first imprisonment at Rome, and probably in A. D. 61. (See CRETE, and NICOPOLIS.)—*Watson.*

**TITUS SABINUS VESPASIANUS, (FLAVIUS,)** a Roman emperor, the son of Vespasian, was born A. D. 40. After having distinguished himself in arms, particularly at the siege of Jerusalem, he ascended the throne A. D. 79. His early licentiousness inspired fears as to his future conduct, but he discarded his vices, and acted in such a manner as to be denominated the delight of the human race. He was the father of his people. On one occasion, having within the twenty-four hours performed no act of kindness, he exclaimed, "My friends, I have lost a day!" He reigned little more than two years.—*Davenport.*

**TOB;** a country of Palestine, lying beyond Jordan, in the northern part of the portion of Manasseh, Judges 11: 3, 5. 2 Sam. 10. It is also called Tobie, or Tubin; (1 Mac. 5: 13.) and the inhabitants of this canton were called Tobiens. It is supposed to be the same as Ishtob, one of the small principalities of Syria, which appears, like the other little kingdoms in its neighborhood, to have been swallowed up in the kingdom of Damascus, 2 Sam. 10.—*Watson.*

**TOBIAH;** an Ammonite, and enemy to the Jews. He was one of those who strenuously opposed the rebuilding of the temple, after the return from the captivity of Babylon, Neh. 2: 10. 4: 3. 5: 1, 12, 14. This Tobiah is called "the servant," or "slave," in some parts of Nehemiah; probably because he was of a servile condition. However, he was of great consideration in the land of the Samaritans, of which he was governor with Sanballat. This Tobiah

married the daughter of Shechaniah, one of the principal Jews of Jerusalem, (Neh. 6: 18.) and had a Jewish party in Jerusalem itself, who were opposed to that of Nehemiah.—*Watson.*

**TOGARMAH;** the third son of Gomer, Gen. 10: 4. The learned are divided as to what country he peopled. Josephus and St. Jerome were of opinion that Togarmah was the father of the Phrygians; Eusebius, Theodorot, and Isidorus of Seville, that he peopled Armenia: the Chaldee and the talmudists are for Germany. Several moderns believe that the children of Togarmah peopled Turcomania in Tartary and Scythia. Bochari is for Cappadocia: he builds upon what is said in Ezekiel 27: 14: "They of the house of Togarmah traded in thy fairs," that is, at Tyre, "with horses and horsemen and mules." He proves that Cappadocia was famous for its excellent horses and its asses. He observes, also, that certain Gauls, under the conduct of Trocmus, made a settlement at Cappadocia, and were called Tzemri, or Trogmi. The opinion, says Calmet, which places Togarmah in Scythia and Turcomania, seems to stand upon the best foundation.—*Watson.*

**TOKENS, TESSERÆ, or TICKETS,** were written testimonials to character, much in use in the primitive church. By means of letters, and of brethren who travelled about, even the most remote churches of the Roman empire were connected together. When a Christian arrived in a strange town, he first inquired for the church; and he was here received as a brother, and provided with every thing needful for his spiritual or corporeal sustenance. But since deceivers, spies with evil intentions, and false teachers, abused the confidence and the kindness of Christians, some measure of precaution became necessary, in order to avert the many injuries which might result from this conduct. An arrangement was therefore introduced, that only such travelling Christians should be received as brethren into churches where they were strangers, as could produce a testimonial from the bishop of the church from which they came.—*Watson.*

**TOLAND, (JOHN,)** a deistical writer, was born in 1664, near Londonderry; was originally a Roman Catholic, but became a dissenter, and, lastly, a sceptic; was educated at Glasgow, Edinburgh, and Leyden; was employed in secret missions to the German courts; and died in 1722. Among his works are, *Christianity not mysterious; Nazarenus; Pantheisticum; Tetradymus; Amyutor; and a Life of Milton.*—*Davenport.*

**TOLERATION,** in matters of religion, is either civil or ecclesiastical. Civil toleration is an impunity, and safely granted by the state to every sect that does not maintain doctrines inconsistent with the public peace. (See RELIGIOUS LIBERTY.) Ecclesiastical toleration is the allowance which the church grants to its members to differ in certain opinions not reputed essential. See *Roger Williams, Dr. Owen, Locke, and Dr. Furneaux, on Toleration; Milton's Civil Power in Ecclesiastical Causes; Hints on Toleration, by Philagatharches; Réflexions Philosophiques et Politiques sur la Tolérance Religieuse, par J. P. De N\*\*\*.*—*Hend. Buck.*

**TOLERATION ACT. (See ACT OF TOLERATION.)**

**TOMB. (See SEVULCHRE.)**

**TOMLINE, (GEORGE, D. D.,)** whose family name was PRETTYMAN, a prelate and writer, was born about 1750, at Bury St. Edmund, where his father was a tradesman. He was educated at Bury school, and at Pembroke hall, Cambridge, and was senior wrangler in 1772. Mr. Pitt, to whom he had been academical tutor, made him his private secretary, gave him the living of Sudbury, and a prebend of Westminster, and, in 1787, raised him to the see of Lincoln, whence, in 1820, Dr. Tomline was translated to that of Winchester. He died November 8, 1827. His principal works are, *Elements of Christian Theology; Refutation of the Charge of Calvinism against the Church of England, to which a Reply was written by Dr. Thomas Scott, the commentator; and a Life of Mr. Pitt.*—*Davenport.*

**TONGUE.** This word is taken in three different senses:—1. For the material tongue, or organ of speech, James 3: 5. 2. For the tongue or language that is spoken in any country, Deut. 28: 49. (See LANGUAGE.) 3. For

good or bad discourses, Prov. 12: 18. 17: 20. Tongue of the sea signifies a gulf. To gnaw the tongue, (Rev. 16: 10.) is a token of fury, despair, and torment. The tongue of angels, a kind of hyperbole made use of by St. Paul, 1 Cor. 13: 1.—*Watson*.

**TONGUE, DUTIES OF THE;** "1. To glorify God by magnifying his name. 2. To sing his praises. 3. To declare to others God's goodness. 4. To pray to him for what we want. 5. To make open profession of our subjection to him. 6. To preach his word. 7. To defend the truth. 8. To exhort men to particular duties. 9. To confess our sins to God. 10. To crave the advice of others. 11. To praise that which is good in others. 12. To bear witness of the truth. 13. To defend the cause of the innocent and just. 14. To communicate to others the same good impressions we have received."—*Hend. Buck*.

**TONGUES, GIFT OF.** (See **GIFT OF TONGUES**.)

**TOPAZ.** The Heb. *pitdath*, (Exod. 28: 17. 39: 10. Job 28: 19. Ezek. 28: 13.) translated topaz, is now generally thought to be the same as our chrysolite.—*Calmet*.

**TOPHET.** (See **GERENNA; MORG; and HELL**.)

**TOPLADY, (AUGUSTUS MONTAGUE, A. B.,)** was the son of Richard Toplady, Esq., who died at the siege of Carthage. He was born at Farnham, in Surry, November 4, 1710. He received the rudiments of his education at Westminster school; but it becoming necessary for his mother to make a journey to Ireland, to pursue some claims to an estate in that kingdom, he accompanied her thither; and was entered at Trinity college, in Dublin, at which seminary he took his degree of bachelor of arts. Being awakened to the knowledge of God and of his own heart, he prosecuted his studies for the ministry of the gospel with the most indefatigable ardor. He thought, and thought justly, that men in the most important of all professions, should be qualified in all respects for their sacred function. He, therefore, received orders on Trinity Sunday, the 6th of June, 1762; and after some time, was inducted first into the living of Bladon, in Somersetshire, and afterwards into that of Broad Heabury, in Devonshire. In both these retirements he pursued his labors with unremitting assiduity, and composed most of his writings.

He had, for some years, occasionally visited and spent some time in London; but in the year 1775, finding his constitution much impaired by the moist atmosphere of Devonshire, he removed to London entirely. Here, at the request of his friends, he engaged the chapel belonging to the French reformed, near Leicester Fields, where he preached twice in the week. His health now began rapidly to decline; a consumption was daily removing him to the country "from whose bourne no traveller returns." He met death disarmed of his terrors; and found him an angel of mercy. Writing to a friend he had long esteemed, he used these words respecting his own conversion: "I well remember, that when I first began to discern something of the absurdities and impieties of Arminianism, my mind was in a state of suspense for many succeeding months. Dr. Manton's sermons on the 17th of John were the means through which my Arminian prejudices received their primary shock; a blessing for which an eternity of praise will be a poor mite of acknowledgment to that God, whose spirit turned me from darkness to light." All his conversations, as he approached nearer to his decease, seemed more and more happy and heavenly. He frequently called himself the happiest man in the world. His works, many of which are on the Arminian controversy, have been published in six volumes octavo, and are in high repute with the hyper-Calvinists. *Life of Toplady.—Jones' Chris. Biog.*

**TORQUEMADA, (THOMAS DE,)** the first inquisitor general of Spain, a man infamous for his barbarity, was born in 1420; was a monk of the order of St. Dominic; became inquisitor general in 1483; and died in 1498. In the course of sixteen years he gave to the flames no less than eight thousand eight hundred victims, besides executing nearly as many in effigy, condemning ninety thousand to perpetual imprisonment and other severe punishments, and expelling from Spain above eight hundred thousand Jews.—*Davenport*.

**TORTOISE, (Lev. 11: 29.)** or land turtle; a class of

animals strongly allied to the reptile kinds. The Hebrew word, however, does not signify a tortoise, but a lizard, called in Arabic *tzal*.—*Calmet*.

**TOWER.** The towers of the watchmen, or of the shepherds, stood alone in the midst of the plain, in which the shepherds and herdsmen who looked after the flocks, or watchmen, might lodge. King Uzziah caused several towers to be built for the shepherds in the desert, and made many cisterns there, because he had a great number of flocks, 2 Chron. 26: 10. The tower of the flock, (Micah 4: 8.) and that which Isaiah (5: 2.) notices, which was built in the midst of a vineyard, were of the same kind. (See **ADAR**.)

**TOWER OF BABEL.** (See **BABEL**.)

**TOWER OF SHECHEM,** was a citadel, or fortress, standing upon a higher ground than the rest of the city, and capacious enough to contain above a thousand persons.—*Watson*.

**TOWNSEND, (JOSEPH,)** a divine and writer, was born about 1740; was educated at Clare-hall, Cambridge; studied physic under Dr. Cullen, at Edinburgh, but became chaplain to lady Huntingdon, and was satirized by Graves in the *Spiritual Quixote*; obtained the living of Pewsey, in Wiltshire; and died in 1816. He was eminent as a scholar, mineralogist, and conchologist. Of his works the chief are, *Travels in Spain; the Physician's Vade Mecum; Sermons; and the Character of Moses as an Historian established*.—*Davenport*.

**TOWNSEND, (JOHN,)** a much respected minister among the English dissenters, was born on the 24th of March, 1757, in the parish of White-chapel, county of Middlesex. His parents were in humble circumstances, and he was indebted for his education to a wealthy uncle, who introduced him into Christ's hospital, in which excellent institution he continued five years. On leaving school he returned to his father's home, and was apprenticed to him. Having received some religious impressions from the preaching of the Rev. Henry Peckwell, under a discourse preached at Tottenham Court chapel, he offered himself as a member at the Tabernacle, and was accepted. He first commenced public teaching in some of the villages around London, where he met with so much acceptance, that he received an invitation to supply on a Sabbath at the Independent meeting at Kingston, where, after a time, he settled as stated pastor, with a salary of sixty pounds a year, and was ordained on the 1st of June, 1781. Not meeting with that success in his labors which was necessary to encourage his perseverance, after a trial of three years Mr. Townsend quitted Kingston, and settled at Bermondsey, where he commenced his official duties at midsummer, 1784, and in which situation he continued to labor in his Master's vineyard till the period of his death, the 7th of February, 1826.

He had the honor of being one of the original founders of the London Missionary society, the interests of which he ably advocated through life. But that was only one among the many benevolent institutions which Mr. Townsend was instrumental in raising. He aided at the formation of the Tract society, the British and Foreign Bible society, the London Female Penitentiary, the Irish Evangelical, the Society for the Conversion of the Jews, the Congregational school, raised entirely by his influence, the Fund for the Relief of Aged Ministers, and especially the Asylum for the Deaf and Dumb, which, if we are not mistaken, owed its establishment chiefly to his exertions. In fact, in promoting benevolent institutions, he was unwearied in his exertions; and as a member of a committee he was exceeded by few in usefulness. His sober, solid, judicious hints and observations were always listened to with profound attention, and his advice, which was never officiously obtruded, was always acceptable. As a preacher, he was distinguished by good sense and sound doctrine, commending himself to the conscience and the heart, by a clear and judicious exhibition of divine truth; so that his sermons produced very powerful effects upon his auditories, which were generally considerable. He was truly "a workman that needed not to be ashamed, rightly dividing the word of truth." His writings are not numerous, but they are valuable. The principal of them are, "Nine Discourses on Prayer," London, 1799, octavo;



"Three Sermons, addressed to the Old, Middle-aged, and Young People," octavo, second edition, 1800; "Remarks on the Charge of the Bishop of St. David's," (Dr. Horsley,) octavo, 1791; "Hints on Sunday Schools and Itinerant Preaching, in a Letter to the Bishop of Rochester," &c., 1801. See *Life of John Townsend*, 1828.—*Jones' Chris. Biog.*

TRACHONITIS; (*rocky, or rugged*;) a province of Arabia, having Arabia Deserta east, Batanea west, Iturea south, and the country of Damascus north. Josephus (*Antiq. lib. i. cap. 7.*) says it is situate between Palestine and Cælo-Syria, and was peopled by Hush or Cush, a son of Aram. Of this province Herod Philip was tetrarch, Luke 3: 1.—*Calmet.*

TRADITION; (*Gr. paradosis*;) something handed down from one generation to another. Thus the Jews pretended, that, besides their written law contained in the Old Testament, Moses had delivered an oral law, which had been conveyed down from father to son; (see *CABALA*;) and thus the Roman Catholics are said to value particular doctrines, supposed to have descended from the apostolic times by tradition.

In the older ecclesiastical fathers, the words *paradosis* and *traditio* are used to denote any instruction which one gives to another, whether oral or written. In the New Testament also, and in the classical writers, *paradounai* and *tradere* signify, in general, to teach, to instruct. In this wider sense, tradition was divided into *written* and *not written, or oral*. The latter, *traditio oralis*, was, however, frequently called *traditio*, by way of eminence. This oral tradition was often appealed to by Irenæus, Clemens of Alexandria, Tertullian, and others of the ancient fathers, as a test by which to try the doctrines of contemporary teachers, and by which to confute the errors of the heretics. They describe it as being instruction received from the mouth of the apostles by the first Christian churches, transmitted from the apostolic age, and preserved in purity until their own times.

Oral tradition is still regarded by the Roman church as a *principium cognoscendi*, or rule of faith, in theology; and they attempt to support their hypothesis respecting it by the use made of it by the fathers. But it must appear altogether futile, if due regard be paid to the difference of time. In the first period of Christianity the authority of the apostles was so great, that all their doctrines and ordinances were strictly and punctually observed by the churches which they had planted. And the doctrine and discipline which prevailed in those apostolical churches were, at the time, justly considered by others to be purely such as the apostles themselves had taught and established. This was the more common, as the books of the New Testament had not, as yet, come into general use among Christians; nor was it, at that early period, attended with any special liability to mistake. In this way we can account for it, that Christian teachers of the second and third centuries appeal so frequently to oral tradition. But in later periods of the church, the circumstances are far different. After the commencement of the third century, when the first teachers of the apostolical churches and their immediate successors had passed away, and another race sprung up, other doctrines and forms were gradually introduced, which differed, in many respects, from apostolical simplicity. And now those innovators appealed more frequently than had ever been done before to apostolical tradition, in order to give currency to their own opinions and regulations. They went so far, indeed, as to appeal to this tradition for many things not only at variance with other traditions, but with the very writings of the apostles which they had in their hands. From this time forward tradition naturally became more and more uncertain and suspicious. No wonder, therefore, that we find Augustine establishing the maxim, that it could not be relied upon, in the ever increasing distance from the age of the apostles, except when it was universal, and perfectly consistent with itself. And the reformers justly held, that tradition is not a sure and certain source of knowledge respecting the doctrines of theology, and that the Holy Scriptures are the only *principium cognoscendi*, or rule of faith. (See *PROTESTANTS*.)—*Hend. Buck.*

TRADUCIANI; those who hold that the souls of chil-

dren, as well as their bodies, are propagated from their parents. According to Jerome, both Tertullian and Apollinaris were advocates of this opinion; and the opponents of Pelagianism, in general, have been inclined to it. Since the Reformation it has been more approved than any other in the Lutheran church, and that not by philosophers and naturalists merely, but also by divines. Luther himself, though he did not declare distinctly in its favor, was also inclined towards this theory; and in the "Formula Concordiæ" it is distinctly taught, that both soul and body are propagated by the parents in ordinary generation. What has rendered the hypothesis more acceptable to theologians, is its affording the easiest solution of the doctrine of native depravity; and it seems to receive confirmation from the psychological facts, that the natural disposition of children not unfrequently resembles that of their parents; and that the mental excellencies and imperfections of parents are inherited nearly as often by their children as any bodily attributes. But after all that can be said, we must be content to remain in uncertainty respecting the subject. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all," Eccl. 11: 5.—*Hend. Buck.*

TRANSFIGURATION OF CHRIST. This event relates to a very remarkable occurrence in the history of our Lord's life, which is recorded by three of the evangelists, Matthew 17. Mark 9. Luke 9. 2 Pet. 1: 16—18.

This event is to be considered: 1. As a solemn confirmation of the prophetic office of Christ. 2. As designed to support the faith of the disciples, which was to be deeply tried by his approaching humiliations; and to afford consolation to the human nature of our Lord himself, by giving him a foretaste of "the joy set before him." 3. As an emblem of humanity glorified at the resurrection. 4. As declaring Christ to be superior to Moses and Elias, the giver and the restorer of the law. 5. As an evidence to the disciples of the existence of a separate state, in which good men consciously enjoy the felicity of heaven. 6. As a proof that the bodies of good men shall be so refined and changed, as, like Elias, to live in a state of immortality, and in the presence of God. 7. As exhibiting the sympathy which exists between the church in heaven and the church on earth, and the instruction which the former receives from the events which take place in the latter: Moses and Elias conversed with our Lord on his approaching death, doubtless to receive, not to convey information. 8. As maintaining the grand distinction, the infinite difference, between Christ and all other prophets: he is "THE SON." "This is my beloved Son, hear him." It has been observed, with much truth, that the condition in which Jesus Christ appeared among men, humble, weak, poor, and despised, was a true and continual transfiguration; whereas, the transfiguration itself, in which he showed himself in the real splendor of his glory, was his true and natural condition.—*Watson.*

TRANSLATION, in the ecclesiastical sense of the word, is the removing of a bishop from one see to another. It is also used for the version of a book or writing into a different language from that in which it was written.

In translating the Scriptures, great knowledge and caution are necessary. Dr. Campbell lays down three fundamental rules for translating: 1. The translation should give a complete transcript of the ideas of the original. 2. The style and manner of the original should be preserved. 3. The translation should have all the ease of original composition. He observes, that the difficulties found in translating the Scriptures arise, 1. From the singularity of Jewish customs. 2. From the poverty (as appears) of their native language. 3. From the fewness of the books extant in it. 4. From the symbolical style of the prophets. 5. From the excessive influence which a previous acquaintance with translations have occasioned. And, 6. From prepossessions, in what way soever acquired, in regard to religious tenets.

Notwithstanding these difficulties, however, the divines employed by king James to translate the Old and New Testaments have given us a translation which, with a very few exceptions, can scarcely be improved. These divines were profoundly skilled in the learning as well as in the

languages of the East; whilst some of those who have presumed to improve their version, seem not to have possessed a critical knowledge of the Greek tongue, to have known still less of the Hebrew, and to have been absolute strangers to the dialect spoken in Judea in the days of our Savior, as well as to the manners, customs, and peculiar opinions of the Jewish sects. "Neither," as one observes, "metaphysical acuteness, nor the most perfect knowledge of the principles of translation in general, will enable a man who is ignorant of these things to improve the authorized version either of the gospels or epistles; for such a man knows not accurately, and therefore cannot give a complete transcript of the ideas of the original work." (See BIBLE.) *Mr. Tytler's Essay on the Principles of Translation; and Dr. Campbell's Preliminary Dissertations to his Translation of the Gospels.—Hend. Buck.*

**TRANSPORTATION;** in Scotland, the removing or translation of a minister from one parish or congregation to another.—*Hend. Buck.*

**TRANSUBSTANTIATION;** the conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ, which the Romish church suppose to be wrought by the consecration of the priest.

Nothing can be more contradictory to Scripture, or to common sense, than this doctrine. It must be evident to every one who is not blinded by ignorance and prejudice, that our Lord's words, "This is my body," are merely figurative expressions; besides, such a transubstantiation is so opposite to the testimony of our senses, as completely to undermine the whole proof of all the miracles by which God hath confirmed revelation. According to such a transubstantiation, the same body is alive and dead at once, and may be in a million of different places whole and entire at the same instant of time; accidents remain without a substance, and substance without accidents; and that a part of Christ's body is equal to the whole. It is also contrary to the end of the sacrament, which is to represent and commemorate Christ, not to believe that he is corporeally present, 1 Cor. 9: 21, 25. But we need not waste time in attempting to refute a doctrine which, by its impious consequences, refutes itself. See *Smith's Errors of the Church of Rome*, dial. 6; *A Dialogue between Philotheus and Benevolus; Kidder's Messiah*, part iii. p. 80; and *Brown's Compendium*, p. 613.—*Hend. Buck.*

**TRAVAIL;** the pains of childbearing. The word is applied metaphorically to any severe suffering, especially if endured for the good of others, Isa. 53: 11. 66: 7, 8. Gal. 4: 19.

**TREASURE;** any thing collected together, in stores. So a treasure of corn, of wine, of oil; treasures of gold, silver, brass; treasures of coined money. Snow, winds, hail, rain, waters, are in the treasures of God, Ps. 135: 7. Jer. 51: 16. We say also, a treasure of good works, treasures of iniquity, to lay up treasures in heaven, to bring forth good or evil out of the treasures of the heart. Paul (Rom. 2: 5.) speaks of heaping up a treasure of wrath against the day of wrath.—*Calmet.*

**TREAT,** (SAMUEL,) first minister of Eastham, Massachusetts, was graduated at Harvard college, in 1669. He was ordained in 1672, a church having been established for more than twenty years. Soon after his settlement he studied the Indian language, and devoted to the Indians in his neighborhood much of his time and attention. Through his labors many of the savages were brought into a state of civilization and order, and not a few of them were converted to the Christian faith. In 1693 he wrote a letter to Increase Mather, in which he states that there were within the limits of Eastham five hundred adult Indians, to whom he had for many years imparted the gospel in their own language. He had under him four Indian teachers, who read in separate villages on every Sabbath, excepting on every fourth, when he himself preached the sermons, which he wrote for them. He procured schoolmasters, and persuaded the Indians to choose from among themselves six magistrates, who held regular courts. After having passed near half a century in the most benevolent exertions as a minister of the gospel, he died, March 18, 1717, aged sixty-eight.—*Allen.*

**TREE.** Great numbers of the Eastern trees, in their

native soil, flower twice in a year, and some flower and bear ripe fruit all the year round; and it is observed of these last, that they are at once the most frequent and the most useful to the inhabitants; their fruits, which always hang on them in readiness, containing cool juices, which are good in fevers, and other of the common diseases of hot countries. The umbrageous foliage, with which the God of providence has generally furnished all trees in warm climates, affords a most refreshing and grateful shade to those who seek relief from the direct and hurtful rays of a tropical sun.—*Watson.*

**TREE OF LIFE.** (See LIFE.)

**TRENCH;** a military term, and denotes one description of the approaches to a fortified town. They were anciently used to surround a town, to inclose the besieged, and to secure the besiegers against attacks from them. Trenches could not be cut in a rock; and it is probable, that when our Lord says of Jerusalem, (Luke 19: 43.) "Thy enemies shall cast a trench about thee," meaning, "they shall raise a wall of inclosure," he foretold what the Jews would barely credit, from the nature of the case; perhaps what they considered as impossible; yet the providence of God has so ordered it, that we have evidence to this fact, in Josephus, who says that Titus exhorting his soldiers, they surrounded Jerusalem with a wall in the space of three days; although the general opinion had pronounced it impossible. This circumvallation prevented any escape from the city, and deterred from all attempts at relief by succors going into it.—*Calmet.*

**TRENT, COUNCIL OF.** (See COUNCIL.)

**TRESPASS.** (See OFFENCE, and SIN.)

**TRIALS.** 1. Painful circumstances into which persons are brought by divine providence, with a view to illustrate the perfections of God, bring to light the real character of those who are thus tried, or to advance their spiritual and eternal interest. (See ADVERSITY, and AFFLICTION.)

2. In Scottish ecclesiastical diction, exercises prescribed for those who are to pass an examination or trial, in order to obtain a license to preach the gospel. These exercises differ. In the case of the Rev. Ebenezer Erskine, the trials were, a homily on Isaiah 45: 22; a popular sermon on Rom. 9: 17, 18; a Latin discourse on the nature of justifying faith; to give an account of Psalm 43. in Hebrew, and the Greek New Testament, *ad aperturam libri*; and to answer catechetical questions.—*Hend. Buck.*

**TRIBES, THE TEN;** the tribes composing the kingdom of Israel, which were led into captivity, into Assyria and the countries about the Caspian sea, by Tiglath-pilezer, about seven hundred and forty years before Christ. Many conjectures have been hazarded with respect to their fate, some authors maintaining that they became totally extinct; others, that they exist to this day in some unknown part of the world. By one class of writers they have been found in the Afghans; by others, in the Uzbek Tartars; while a third class pretend to have discovered their descendants in the aboriginal inhabitants of North America. More recently some evidence has been furnished by the American missionaries in Burmah, to prove that they are found in the people called *Karens*.

Yet to others it seems more probable that they, and the captives of the two tribes of Judah and Benjamin, amalgamated during their joint exile in Babylon, and that they returned together as one people, in consequence of the edicts issued by the Persian kings. To this conclusion the reader will be brought, who attentively examines the bearing of the following passages of sacred writ: Neh. 11: 3. 12: 37. Ezra 3: 1. 6: 16. 8: 35. 10: 5. Ezek. 37: 16—28. On no other principle is it easy to account for the amount of the population which is stated by Josephus as existing in Palestine in his time. (See ADAIR, and BOUDINOT.) *Am. Rep. Mag.*, Oct. 1834.—*Hend. Buck.*

**TRIBULATION,** expresses in our version much the same as trouble or trial; importing afflictive dispensations, to which a person is subjected, either by way of punishment, or by way of experiment. For tribulation, by way of punishment, see Judg. 10: 14. Matt. 24: 21, 29. Rom. 2: 9. 2 Thess. 1: 6. For tribulation, by way of trial, see John 16: 33. Rom. 5: 3. 2 Thess. 1: 4. (See AFFLICTION; TRIAL.)—*Calmet.*

TRIBUNAL; the place where judicial proceedings are administered. (See *JUDGE*).—*Calmet*.

TRIBUTE. The Hebrews acknowledged the sovereign dominion of God by a tribute, or capitation of half a shekel a head, which was paid yearly, Exod. 30: 13. (See *HEBREWS, GOVERNMENT OF, and KING*.)

The Israelites were frequently subdued by foreign princes, who laid taxes and tribute on them, to which necessity compelled them to submit. See in Matt. 22: 17, the answer of Christ to the Pharisees, who came with insidious designs of tempting him, and asked him whether or no it was lawful to pay tribute to Cæsar. Also John 8: 33, where the Jews boast of having never been slaves to any; of being a free nation, acknowledging God only for sovereign. And note, that at the time many Jews had imbibed the principles of Judas Gaulonitis, and infused into the people their notions of independence, and a vain show of liberty. On the contrary, the apostles Peter and Paul, in their epistles, always endeavored to recommend and inculcate on Christians submission and obedience to princes, with a conscientious discharge of their duty in paying tribute, Rom. 13: 1—8. 1 Pet. 2: 13.—*Calmet*.

TRICHOTOMY; the theory according to which man is divided into three parts, body, soul, and spirit. This theory, supposed to derive support from 1 Thess. 5: 23, was common among the early fathers of the church, but was opposed by Tertullian and other writers of the Western church. It was held by Luther, as it still is by the more evangelical part of the Lutheran church. The reformers, however, did not consider spirit and soul as different substances, but only as different attributes or operations of the same spiritual essence. (See *ADAM; MAN; PHYSIOLOGY; PNEUMATOLOGY; SOUL*).—*Hend. Buck*.

TRISTERS; a society of ministers, with some others, chosen by Cromwell to sit at Whitehall. They were mostly Independents, and Baptists, though some were Presbyterians. They had power to try all that came for institution and induction as pastors; and without their approbation none were admitted. They examined all who were able to come up to London; but if any were unable or of doubtful qualifications, they referred them to some minister in the country where they lived.

According to Baxter, they did abundance of good to the church. They saved many a congregation from ignorant, ungodly, drunken teachers; that sort of men who intended no more in the ministry than to say a sermon, as readers say their common prayers, and to patch up a few good words together; to talk the people asleep on Sunday, and all the rest of the week go with them to the alehouse, and harden them in their sin; and that sort of ministers, who either preached against a holy life, or preached as men that never were acquainted with it. All those who used the ministry but as a common trade to live by, and were never likely to convert a soul, they usually rejected, and in their stead they admitted persons of any denomination, who were able, serious preachers, and lived a godly life. *Neal; Jerinney*.—*Hend. Buck*.

TRIMMER, (SARAH), an active and intelligent female, the daughter of Kirby, who wrote on Perspective, was born, in 1741, at Ipswich, and died December 15, 1810. She wrote several useful works to promote the diffusion of education. *Howe's Chris. Reg.* 1817.—*Davenport*.

TRINITARIANS; those who believe in the Trinity. See next article, and lecture 162 of Doddridge, where the reader will find a statement of the opinions of the ancients on this doctrine, as likewise many of the moderns; such as Baxter, Dr. Clarke, Burnet, Howe, Waterland, Taylor, Pearson, Bull, Wallis, Watts, and Jeremy Taylor.—*Hend. Buck*.

TRINITY; the union of three in one; generally applied to the ineffable mystery of three persons in one God, Father, Son, and Holy Spirit. The term, which might more properly be expressed by *trinitium*, corresponds to the *trinitatis unitas* of Tertullian. It was less properly expressed by the Greek fathers by the word *trias*, a term which had been employed by certain Platonic philosophers, when they spoke of the many triads in the Deity, but was first introduced in application to the Christian doctrine by Theophilus of Antioch, in the second century. This Tertullian rendered into Latin by *trinitas*.

The doctrine of the Trinity is rejected by some because it is incomprehensible; but, as Dr. Scott observes, if distinct personality, agency, and divine perfections, be in Scripture ascribed to the Father, and to the Son, and to the Holy Spirit, no words can more exactly express the doctrine, which must unavoidably be thence inferred, that those commonly used on this subject, viz. that there are three distinct persons in the Unity of the Godhead. The sacred oracles most assuredly teach us, that the one living and true God is, in some inexplicable manner, *trinitæ*, for he is spoken of as *one* in some respects, and as *three* in others, Gen. 1: 26. 2: 6, 7. Isa. 48: 16. 34: 16. 2 Cor. 13: 14. John 14: 23. Matt. 28: 19. 2 Thess. 3: 3. Acts 5: 3, 4.

The Trinity of persons in the Deity consists with the Unity of the divine essence; though most Trinitarians pretend not to explain the *modus* of it, and deem those reprehensible who have attempted it; as the *modus* in which any being subsists, according to its distinct nature and known properties, is a secret to the most learned naturalists to this present day, and probably will always continue so. But if the most common of God's works, with which we are the most conversant, be in this respect incomprehensible, how can men think that the *modus existendi* (or manner of existence) of the infinite Creator can be level to their capacities?

The doctrine of the Trinity is indeed a mystery, but no man hath yet shown that it involves in it a real contradiction. Many have ventured to say, that it ought to be ranked with transubstantiation, as equally absurd. But archbishop Tillotson has shown, by the most convincing arguments imaginable, that transubstantiation includes the most palpable contradictions; and that we have the evidence of our eyes, feeling, and taste, that what we receive in the Lord's supper is bread, and not the body of a man; whereas we have the testimony of our eyes alone that the words, "This is my body," are at all in the Scriptures. Now this is intelligible to the meanest capacity; it is fairly made out and perfectly unanswerable; but who ever attempted thus to prove the doctrine of the Trinity to be self-contradictory? What testimony of our senses, or what demonstrated truth, does it contradict? Yet till this be shown, it is neither fair nor convincing to exclaim against it as contradictory, absurd, and irrational. See articles *JESUS CHRIST, and HOLY GHOST*; also *Oneus, Watts, Jones, S. Braune, Fawcett, A. Taylor, J. Scott, Simpson, and Wesley's pieces on the subject; Abhædic on the Divinity of Christ; Sauria's Sermons; Bull's Defensio Fidei Nicæna; Dr. Alli's Testimonies of the Jewish Church; Display of the Trinity by a Layman; Scott's Essays; Priestley and Horsley; Wardlaw and Yates; Channing and Stuart on the Trinitarian Controversy; Hall's Thoughts on the Trinity; Dean Milner's do.; Worcester's Sermon on the Practical Uses of the Doctrine; Kidd on the Trinity; Norton's Reasons; Cheever's Review of Norton; Winslow on the Trinity; Fuller's Works; Works of Robert Hall; Morris' Life of Hall; Benedict's History of all Religions*.—*Hend. Buck*.

TRITHEISTS; a sect of the sixth century, whose chief was John Ascanage, a Syrian philosopher, and at the same time a Monophysite. This man imagined in the Deity three natures or substances absolutely equal in all respects, and joined together by no common essence; to which opinion his adversaries gave the name of Tritheism. One of the warmest defenders of this doctrine was John Philoponus, an Alexandrian philosopher and grammarian of the highest reputation; and hence he has been considered by many as the author of this sect, whose members have consequently derived from him the title of Philoponists.—*Hend. Buck*.

TRUMPET, MILITARY. The Hebrews, under the direction of inspired prophets, celebrated their victories by triumphal processions, the women and children dancing, and playing upon musical instruments, and singing hymns and songs of triumph to the living and true God. The song of Moses at the Red sea, which was sung by Miriam and the women of Israel to the dulcet beat of the timbrel, is a majestic example of the triumphal hymns of the ancient Hebrews.

The Roman conquerors used to carry branches of palm in their hands when they went in triumph to the capitol;

and sometimes wore the *toga palmata*, a garment with the figures of palm-trees upon it, which were interwoven in the fabric. In the same triumphant attitude, the apostle John beheld in vision those who had overcome by the blood of the Lamb, standing "before the throne, clothed with robes, and palms in their hands," Rev. 7: 9. The highest military honor which could be obtained in the Roman state, was a triumph, or solemn procession, in which a victorious general and his army advanced through the city to the capitol. He set out from the Campus Martius, and proceeded along the Via Triumphalis, and from thence through the most public places of the city. The streets were strewn with flowers, and the altars smoked with incense. First went a numerous band of music, singing and playing triumphal songs; next were led the oxen to be sacrificed, having their horns gilt, and their heads adorned with fillets and garlands; then, in carriages, were brought the spoils taken from the enemy; also golden crowns sent by the allied and tributary states. The titles of the vanquished nations were inscribed on wooden frames; and images or representations of the conquered countries and cities were exhibited. The captive leaders followed in chains, with their children and attendants; after the captives came the victors, having their faces wreathed with laurel, followed by a great company of musicians and dancers, dressed like satyrs, and wearing crowns of gold; in the midst of whom was a pantomime, clothed in a female garb, whose business it was, with his looks and gestures, to insult the vanquished; a long train of persons followed, carrying perfumes; (see SAVOR;) after them came the general, dressed in purple, embroidered with gold, with a crown of laurel on his head, a branch of laurel in his right hand, and in his left an ivory sceptre, with an eagle on the top, his face painted with vermilion, and a golden ball hanging from his neck on his breast; he stood upright in a gilded chariot, adorned with ivory, and drawn by four white horses, attended by his relations, and a great crowd of citizens, all in white. His children rode in the chariot along with him; his lieutenants and military tribunes, commonly by his side. After the general, followed the consuls and senators, on foot; and the whole procession was closed by the victorious army drawn up in order, crowned with laurel, and decorated with the gifts which they had received for their valor, singing their own and their general's praises. The triumphal procession was not confined to the Romans; the Greeks had a similar custom; for the conquerors used to make a procession through the middle of their city, crowned with garlands, repeating hymns and songs, and brandishing their spears; the captives followed in chains, and all their spoils were exposed to public view.

The great apostle of the Gentiles alludes to these splendid triumphal scenes in his epistle to the Ephesians, where he mentions the glorious ascension of his Redeemer into heaven: "When he ascended up on high, he led captivity captive, and gave gifts unto men," Eph. 4: 8. Ps. 68: 17—19. Knowing the deep impression which such an allusion is calculated to make on the mind of a people familiarly acquainted with triumphal scenes, the apostle returns to it in his epistle to the Colossians, which was written about the same time: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it," Col. 2: 15. After obtaining a complete victory over all his enemies, he ascended in splendor and triumph into his Father's presence on the clouds of heaven, the chariots of the Most High, thousands of holy angels attending in his train; he led the devil and all his angels, together with sin, the world, and death, as his spoils of war and captives in chains, and exposed them to open contempt and shame, in the view of all his angelic attendants, triumphing like a glorious conqueror over them, in virtue of his cross, upon which he made complete satisfaction for sin, and by his own strength, without the assistance of any creature, destroyed him that had the power of death, that is, the devil. And as mighty princes were accustomed to scatter largesses among the people, and reward their companions in arms with a liberal hand, when, laden with the spoils of vanquished nations, they returned in triumph to their capital; so the Conqueror of death and hell, when he ascended far above all heavens

and sat down in the midst of the throne, shed forth blessings of his grace and Holy Spirit upon people of every tongue and of every nation.—*Watson*.

**TROAS**; a city of Phrygia, or of Mysia, upon the Hellespont, having the old city of Troy to the north, and that of Assos to the south. Sometimes the name of Troas is put for the province wherein the city of Troy stood; Acts 20: 5, 6. 2 Cor. 2: 14. 2 Tim. 4: 13.—*Watson*.

**TROSSE**, (GEORGE,) was born in Exow, (England,) the 25th October, 1631. His early life was dissolute; but, at the age of thirty-five, he was converted, and was solemnly set apart to the work of the ministry, the blessed functions of which office he performed for upwards of twenty years, in the midst of the most violent persecution. He was a man of great abilities, natural and acquired.—*Middleton*, vol. iv. p. 172.

**TRUCE OF GOD**; a scheme set on foot for the purpose of quelling the violence and preventing the frequency of private wars, occasioned by the fierce spirit of the barbarians in the middle ages. In France, a general peace and cessation from hostilities took place, A. D. 1032, and continued for seven years, in consequence of the methods which the bishop of Aquitaine successfully employed to work upon the superstition of the times. A resolution was formed, that no man should in time to come attack or molest his adversaries during the season set apart for celebrating the great festivals of the church, or from the evening of Thursday in each week to the morning of Monday in the week ensuing, the intervening days being consecrated as particularly holy; our Lord's passion having happened on one of those days and his resurrection on another. A change in the dispositions of men so sudden, and which proposed a resolution so unexpected, was considered as miraculous; and the respite from hostilities which followed upon it was called the truce of God. This cessation from hostilities during three complete days every week, allowed a considerable space for the passions of the antagonists to cool, and for the people to enjoy a respite from the calamities of war, and to take measures for their own security.—*Hend. Buck*.

**TRUMBULL**, (JOHN,) the author of M'Fingal, was born in Connecticut, in 1750, and was educated at Yale college, where he entered at a very early age. He made an early profession of piety. In 1772 he published the first part of his poem, the Progress of Dulness. In the following year, he was admitted to the bar in Connecticut, and, removing to Boston, continued his legal studies in the office of John Adams. He returned to his native state in 1774, and commenced practice at New Haven. The first part of M'Fingal was published at Philadelphia, in 1775; the poem was completed and published in 1782 at Hartford, where the author at that time lived. More than thirty editions of this work have been printed. In 1789 he was appointed state attorney for the county of Hartford, and in 1801 was appointed a judge of the superior court of errors, and held this appointment till 1819. In 1820 a collection of his poems was published, in two volumes octavo. In 1825 he removed to Detroit, where he died, enjoying the consolations of Christian faith, in May, 1831.—*Davenport; Allen*.

**TRUMBULL**, (BENJAMIN, D. D. ;) an historian, minister of North Haven, Connecticut. He was a native of Hebron, and lived long in the family of Dr. Wheelock. He graduated at Yale college in 1759; was ordained December 25, 1760; and died February 2, 1820, aged eighty-five. His historical works are valuable. He published Essays in favor of the claim of Connecticut to the Susquehanna country, in the Journal, 1774; Sermon at a thanksgiving, 1783; a Treatise on Divorces, 1788; at the ordination of Mr. Holt, 1789; a Century Sermon, 1801; Address on Prayer and Family Religion, 1804; Twelve Discourses on the Divine Origin of the Scriptures; History of Connecticut, vol. i. octavo, 1797; vol. ii. 1818; History of the United States, to 1765, vol. i. 1819.—*Allen*.

**TRUMPET**. (See Music.)

**TRUST IN GOD**, signifies that confidence in, or dependence we place on him. This trust ought to be, 1. Sincere and unreserved, not in idols, in men, in talents, riches, power, in ourselves part, and him part, Prov. 3: 5, 6. 2. Universal; body, soul, circumstances, 1 Pet. 5: 7.

3. Perpetual, Isa. 26: 4. 4. With a lively expectation of his blessing, Mic. 7: 7.

The encouragement we have to trust in him arises, 1. From his liberality, Rom. 8: 32. Ps. 84: 11. 2. His ability, James 1: 17. 3. His relationship, Ps. 103: 13. 4. His promise, Isa. 33: 16. 5. His conduct in all ages to those who have trusted him, Gen. 48: 15, 16. Ps. 37: 25.

The happiness of those who trust in him is great, if we consider, 1. Their safety, Ps. 125: 1. 2. Their courage, Ps. 27: 1. 3. Their peace, Isa. 26: 3. 4. Their character and fruitfulness, Ps. 1: 3. 5. Their end, Ps. 37: 37. Job 5: 26. *Gill's Divinity; Newton's Works.—Hend. Buck.*

**TRUTH**; a term used in opposition to falsehood, and applied to propositions which answer or accord to the nature and reality of the thing whereof something is affirmed or denied. *Natural* or physical truth is said to be the agreement of our sentiments with the nature of things. *Moral* truth is the conformity of our words and actions to our sentiments.

*Evangelical* or gospel truth is taken for Christ; the doctrines of the gospel; substance or reality, in opposition to the shadows and ceremonies of the law, John 1: 17. For this truth we ought to be sincere in seeking, zealous in defending, and active in propagating; highly to prize it, constantly to rejoice in it, and uniformly to be obedient to it.

The love of the truth is among the noblest characters of the Christian; and as genuine piety, wherever it prevails, will banish falsehood, so we find a real love of truth, the comparison of a man's conduct with the regulations of truth, and a conformity to those regulations, are always among the most desirable, the most favorable, and the most decisive proofs of genuine religion; which being itself a system of truth, delights in nothing more than in truth, whether of heart, discourse, or conduct. Of this the apostle John is an instance, who expresses to the lady Electa his delight at seeing her children walk in the truth. See **LYING**; **SINCERITY**; *Tatham's Scale of Truth; Locke on the Understanding; Beattie on Truth; Dr. Stenmet's Sermon on propagating the Truth; Saurin's Sermons; Mrs. Opie's Illustrations of Lying; Mrs. Opie on Detraction; Dwight's Theology; and Fuller's Works.—Hend. Buck; Calmet.*

**TRYPHO**; an eminent man, who was seized as a Christian and imprisoned at Nice, about A. D. 50, in company with another, named Respicus. They were soon after put to the rack, which they bore with admirable patience for three hours, and uttered the praises of the Almighty the whole time. They were then exposed naked to the severity of the open air, which benumbed all their limbs, as it was in the very depth of winter.—*Fox.*

**TSCHIRNER**, (**HENRY THEOPHILUS**), an eminent German theologian, and highly esteemed as a pulpit orator, was born in 1778, in the vicinity of Chemnitz; was professor of theology at Wittenberg; and died February 17, 1828. He wrote the Fall of Paganism; Christian Apologetics; a Treatise on Catholicism and Protestantism. considered in a political point of view; the System of Reaction; and other works.—*Davenport.*

**TSCHORNABOLTSI**; a Russian sect, the members of which refuse to take an oath, hold it unlawful to shave the beard, and do not pray for the emperor and imperial family according to the prescribed form. They have many things in common with the other sects, and believe that the end of the world is at hand.—*Hend. Buck.*

**TUBAL**; fifth son of Japhet, who is commonly united with Meshech; whence it is thought that they peopled countries bordering on each other. Bochart is very copious to prove, that by Meshech and Tubal are intended the Muscovites and the Tibarenians.—*Calmet.*

**TUBAL-CAIN**; son of Lamech, the bigamist, and of Zillah, Gen. 4: 22. Scripture calls him the father, that is, inventor, or master, of the art of forging and managing iron, and of making all kinds of iron-work. It has been thought that he gave occasion to the Vulcan of the heathen.—*Calmet.*

**TUCKER**, (**ABRAHAM**), a metaphysical writer, born in 1705, in London, was the son of a merchant, and was educated at Bishop Stortford school, and Merton college,

Oxford. He studied for a while at the Inner Temple, but was not called to the bar. He died in 1771. His *great work* is the *Light of Nature* pursued, in seven volumes, octavo, of which the first half was published by himself, under the fictitious name of Edward Search.—*Davenport.*

**TUCKER**, (**JOSIAH**), an acute writer on politics and political economy, was born in 1712, at Laugharn, in Caermarthenshire; was educated at St. John's college, Oxford; and was, successively, curate of All Saints, Bristol, rector of St. Stephens, in the same city, minor canon and prebendary in the cathedral, and dean of Gloucester. During the American war he published many pamphlets, and strenuously recommended the separation of the colonies from the mother country. In his Treatise on Civil Government he controverts the doctrines of Locke. He died in 1799. Among his works are, *Sermons*; *Elements of Commerce*; and an *Apology for the Church of England*.—*Davenport.*

**TURLUPINS**; a denomination which appeared about the year 1372, principally in Savoy and Dauphiny. They taught that when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine law. It is said they often went naked, and they allowed of no prayer to God but mental. These however are the reports of their enemies. They called themselves the *fraternity of the poor*.—*Hend. Buck.*

**TURTLE**; (*tur, trugōn*, Gen. 14: 9. Lev. 1: 14. 5: 7, 11. 12: 6, 8. 14: 22, 30. 15: 14, 29. Num. 6: 10. Ps. 74: 19. Cant. 2: 12. Jer. 8: 7; *trugōn*, Luke 2: 24.) We have the authority of the Septuagint, the Targum, and of all the ancient interpreters, for understanding this of the turtle, or turtle-dove. Indeed, it is one of those evident instances in which the name of the bird is by *onomatopæia* formed from its note or cry.

The turtle is mentioned among migratory birds by Jeremiah, (8: 7.) and in this sense differs from the rest of its family, which are all stationary. The fact to which the prophet alludes is attested by Aristotle in these words: "The pigeon and the dove are always present, but the turtle only in summer; that bird is not seen in winter." And in another part of his work, he asserts that the dove remains, while the turtle migrates. Varro, and other ancient writers, make the like statement. Thus Solomon (Cant. 2: 12.) mentions the return of this bird as one of the indications of spring: "The voice of the turtle is heard in the land." (See **DOVE**).—*Watson.*

**TWISSE**, (**WILLIAM**, D. D.); a learned and laborious divine of the English church. About the year 1604, after having spent sixteen years at Oxford, in the study of logic, philosophy, and divinity, he entered into holy orders, and became a diligent and successful preacher. He did not seek after riches or preferment, but modestly refused them when offered; preferring the enjoyment of a small estate, while his fame was great abroad in all the reformed churches, to a court life. In the beginning of the year 1643, the parliament, designing to reform ecclesiastical affairs, called an assembly of learned divines to advise and assist them thereto; who, when convened, unanimously chose Dr. Twisse to be the prolocutor, in which laborious office he continued till his last sickness. He was particularly celebrated for his writings against the Arminians.—*Middleton*, vol. iii. p. 160.

**TYCHICUS**; a disciple employed by the apostle Paul to carry his letters to several churches. He was of the province of Asia, and accompanied Paul in his journey from Corinth to Jerusalem, Acts 20: 4. He carried the epistle to the Colossians, that to the Ephesians, and the first to Timothy. The apostle calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God; (Eph. 6: 21, 22. Col. 4: 7, 8.) and had intentions of sending him into Crete, to reside there in the absence of Titus, Tit. 3: 12. It is thought also, that he was sent to Ephesus, while Timothy was at Rome, when he carried a letter to the Ephesians from this apostle. The Greeks make him one of the seventy, and bishop of Colophon in the province of Asia.—*Calmet.*

**TYPE**. This word is not frequently used in our version of Scripture; but what it signifies is very frequently implied. We usually consider a type as an example, pattern, or general similitude to a person, event, or thing

which is to come : and in this it differs from a representation, memorial, or commemoration of an event, &c., which is past. The Spirit of God has adopted a variety of means to indicate his perfect foreknowledge of all events, and his power to control them. This is sometimes declared by express verbal prophecy ; sometimes by specific actions performed by divine command ; and sometimes by those peculiar events in the lives of individuals, and the history or religious observances of the Israelites, which were caused to bear a designed reference to some parts of the gospel history.

The main point, says Chevallier, in an inquiry into these historical types, is to establish the fact of a preconceived connexion between the two series of events. No similarity, in itself, is sufficient to prove such a correspondence. Even those recorded in Scripture are recorded under very different circumstances. If the first event be declared to be typical, at the same time when it occurs, and the second correspond with the prediction so delivered, there can be no doubt that the correspondence was designed. If, before the occurrence of the second event, there be delivered a distinct prophecy that it will happen, and will correspond with some previous event, the fulfilment of the prophecy furnishes an intrinsic proof, that the person who gave it spake by divine inspiration. It may not, from this fact, follow, that the two events were connected by a design formed before either of them occurred ; but it certainly does follow, that the second event, in some measure, had respect to the first ; and that whatever degree of connexion was, by such a prophet, assumed to exist, did really exist. If, again, no specific declaration be made respecting the typical character of any event or person until after the second event has occurred, which is then declared to have been prefigured, the fact of preconceived connexion will rest solely upon the authority of the person who advances the assertion. But, if we know, from other sources, that his words are the words of truth, our only inquiry will be, if he either distinctly asserts, or plainly infers, the existence of a designed correspondence. The fact, then, of a preconceived connexion between two series of events, is capable of being established in three ways ; and the historical types may be accordingly arranged in three principal divisions. Some of them afford intrinsic evidence, that the Scriptures, which record them, are given by inspiration of God ; the others can be proved to exist only by assuming that fact : but all, when once established, display the astonishing power and wisdom of God ; and the importance of that scheme of redemption, which was ushered into the world with such magnificent preparations.

In contemplating this wonderful system, we discern one great intention interwoven, not only into the verbal prophecies and extraordinary events of the history of the Israelites, but into the ordinary transactions of the lives of selected individuals, even from the creation of the world. Adam was "the figure of him that was to come," Rom. 5: 14. Melchizedek was "made like unto the Son of God," Heb. 7: 3. Abraham, in the course of events in which he was engaged by the especial command of Heaven, was enabled to see Christ's day, (John 8: 56.) and Isaac was received from the dead "in a figure," Heb. 11: 19. At a later period, the paschal lamb was ordained to be sacrificed, not only as a memorial of the immediate deliverance which it was instituted to procure and to commemorate, but also as a continued memorial of that which was to be "fulfilled in the kingdom of God," Luke 22: 16. Moses was raised up to deliver the people of Israel ; to be to them a lawgiver, a prophet, a priest ; and to possess the regal authority, if not the title of king. But, during the early period of his life, he was himself taught, that one great prophet should be raised up like unto him ; before his death he delivered the same prophecy to the people ; and, after that event, the Israelites continually looked for that faithful prophet, who should return answer to their inquiries, 1 Macc. 4: 46. 14: 41. Their prophets all pointed to some greater lawgiver, who should introduce a new law into their hearts, and inscribe them upon their minds, Jer. 31: 33. Besides, their religious ordinances were only "a figure for the time then present," Heb. 8: 5. 9: 9. The illustration, then, to be derived from

the historical types of the Old Testament, is found diffused over the whole period which extends from the creation of the world to the time when vision and prophecy were sealed. And all the light which emanates from so many various points, is concentrated in the person of Christ.—*Watson ; Hend. Buck ; M'Ever on the Types.*

TYRE, or TYRUS, was a famous city of Phœnicia. Its Hebrew name signifies a rock. The city of Tyre was allotted to the tribe of Asher, (Josh. 19: 29.) with the other maritime cities of the same coast ; but it does not appear that the Asherites ever drove out the Canaanites. Isaiah (23: 12.) calls Tyre the daughter of Sidon, that is, a colony from it. Homer never speaks of Tyre, but only of Sidon. Josephus says, that Tyre was built not above two hundred and forty years before the temple of Solomon ; which would be in A. M. 2760, two hundred years after Joshua.

Tyre was twofold, insular and continental. Insular Tyre was certainly the most ancient ; for this it was which was noticed by Joshua : the continental city, however, as being more commodiously situated, first grew into consideration, and assumed the name of Palætyrus, or Old Tyre. Want of sufficient attention to this distinction, has embarrassed both the Tyrian chronology and geography. Insular Tyre was confined to a small rocky island, eight hundred paces long, and four hundred broad, and could never exceed two miles in circumference. But Tyre, on the opposite coast, about half a mile from the sea, was a city of vast extent, since, many centuries after its demolition by Nebuchadnezzar, the scattered ruins measured nineteen miles round, as we learn from Pliny and Strabo. Of these, the most curious and surprising are the cisterns of Roseleyan, designed to supply the city with water ; of which there are three still entire, about one or two furlongs from the sea, so well described by Maundrell, for their curious construction and solid masonry. Old Tyre withstood the mighty Assyrian power, having been besieged in vain, by Shalmaneser, for five years ; although he cut off their supplies of water from the cisterns ; which they remedied by digging wells within the city. It afterwards held out thirteen years against Nebuchadnezzar, king of Babylon, and was at length taken ; but not until the Tyrians had removed their effects to the insular town, and left nothing but the bare walls to the victor, which he demolished. What completed the destruction of the city was, that Alexander afterwards made use of these materials to build a prodigious causeway, or isthmus, above half a mile long, to the insular city, which revived, as the phœnix, from the ashes of the old, and grew to great power and opulence as a maritime state ; and which he stormed after a most obstinate siege of five months.

Pococke observes, that "there are no signs of the ancient city ; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct is in many parts almost buried in the sand." Thus has been fulfilled the prophecy of Ezekiel : "Thou shalt be built no more : though thou be sought for, yet shalt thou never be found again," Ezek. 26: 21. The fate of insular Tyre has been no less remarkable. When Alexander stormed the city, he set fire to it. This circumstance was foretold. "Tyre did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire," Zech. 9: 3, 4. After this terrible calamity, Tyre again retrieved her losses. Only eighteen years after, she had recovered such a share of her ancient commerce and opulence, as enabled her to stand a siege of fourteen months against Antigonous, before he could reduce the city ; but after this, Tyre fell alternately under the dominion of the kings of Syria and Egypt, and then of the Romans, until it was taken by the Saracens, about A. D. 639, retaken by the crusaders, A. D. 1124, and at length sacked and razed by the Mamelukes of Egypt, with Sidon, and other strong towns, that they might no longer harbor the Christians, A. D. 1289.

The final desolation of Tyre was thus foretold : "I will scrape her dust from her, and make her like the top of a rock ; it shall be a place for the spreading of nets in the

midst of the sea; for I have spoken it, saith the Lord God." "I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God." Nothing can be more literally and astonishingly executed than this sentence. Maundrell, who visited the Holy Land, A. D. 1697, describes it thus: "This city, standing in the sea upon a peninsula, promises, at a distance, something very magnificent; but when you come to it, you find no similitude of that glory for which it was so renowned in ancient times, and which the prophet Ezekiel

describes, 26, 27, 28. On the north side it has an old Turkish ungarrisoned castle; besides which, you see nothing here but a mere Babel of broken walls, pillars, vaults, &c.; there being not so much as one entire house left! Its present inhabitants are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly by fishing; who seem to be preserved in this place by divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, namely, that it should be as the top of a rock; a place for fishers to dry their nets upon, Ezek. 26: 14." *Keith's Evidence of Prophecy—Watson.*

## U.

**UBIQUITARIANS;** (formed from *ubique*, "everywhere;") in ecclesiastical history, a sect of Lutherans which rose and spread itself in Germany; and whose distinguishing doctrine was, that the body of Jesus Christ is everywhere, or in every place.

Brentius, one of the earliest reformers, is said to have first broached this error in 1560. Luther himself, in his controversy with Zuinglius, had thrown out some unguarded expressions that seemed to imply a belief of the omnipresence of the body of Christ; but he became sensible afterwards that this opinion was attended with great difficulties, and particularly that it ought not to be made use of as a proof of Christ's corporeal presence in the eucharist. However, after the death of Luther, this absurd hypothesis was renewed, and dressed up in a specious and plausible form, by Brentius, Chemnitzius, and Andreas, who maintained the communication of the properties of Christ's divinity to his human nature. It is, indeed, obvious that every Lutheran who believes the doctrine of consubstantiation, whatever he may pretend, must be an Ubiquitarian.—*Hend. Buck.*

**UBIQUITY;** omnipresence; an attribute of the Deity, whereby he is always intimately present to all things. (See OMNISCIENCE.)—*Hend. Buck.*

**UCKEWALLISTS;** a sect which derived its denomination from Ucke Wallas, a native of Friesland, who published his sentiments in 1637. He entertained a favorable opinion of the eternal state of Judas, and the rest of Christ's murderers. His argument was this: that the period of time which extended from the birth of Christ to the descent of the Holy Ghost, was a time of deep ignorance, during which the Jews were destitute of divine light; and that, of consequence, the sins and enormities which were committed during this interval were in a great measure excusable, and could not merit the severest displays of the divine justice. This denomination strictly adhered to the doctrine of the Mennonites.—*Hend. Buck.*

**USTHAZANS;** an aged eunuch, who suffered martyrdom in the latter part of the fourth century, during the persecutions of the Christians under Sapores.—*Fox.*

**ULAI;** a river which runs by the city Shushan, in Persia, Dan. 8: 2, 16. (See SAUSHAN.)

**ULPHILAS,** or **WULFILAS;** a Gothic bishop, who flourished about the middle of the fourth century. He was deputed by the Goths, in 377, to obtain leave from the emperor Valens to settle in one of the Roman provinces. His decease is supposed to have taken place in the following year. He translated the gospels, and some other parts of the Scriptures, into the Gothic language.—*Davenport.*

**ULRICK;** professor of ethics, and minister of the orphan house at Zurich, in Switzerland; born in the year 1683, and died the 25th of May, 1731. He was a pious preacher, and author of several valuable works.—*Midleton.*

**UNBELIEF;** the refusing assent to testimony. It is often taken for distrust of God's faithfulness, but more particularly for the discrediting the testimony of God's word concerning his Son, John 3: 18, 19. 16: 9. "It includes," says Dr. Guise, "disaffection to God, disregard to his word, prejudices against the Redeemer, readiness to give credit to any other than him, inordinate love to the world, and preferring of the applause of men to the approbation of

God."—"Unbelief," says the great Charnock, "is the greatest sin, as it is the foundation of all sin; it was Adam's first sin; it is a sin against the gospel, against the highest testimony; a refusal to accept of Christ upon the terms of the gospel. It strikes peculiarly at God; is the greatest reproach of him, robs him of his glory, is a contradiction to his will, and a contempt of his authority." The causes of unbelief are Satan, ignorance, pride, and sensuality. The danger of it is great; it hardens the heart, fills with presumption, creates impatience, deceives with error, and finally exposes to condemnation, John 3: 11. *Charnock's Works*, vol. ii. p. 601; *Case's Sermons*, ser. 2; *Bishop Porteus's Sermons*, vol. i. ser. 2; *Dr. Owen's Reasons of Faith*; *Hannam's Compendium*, vol. ii. p. 26; *Churchill's Essay on Unbelief*; *Fuller's Works*; *Wardlaw on Unbelief*; *Erskine on Faith*; *Dwight's Theol.*—*Hend. Buck.*

**UNBELIEVERS** are of three sorts.—1. Those who, having heard the gospel, reject it.—2. Those who verbally assent to it, yet know not to what they assent, or why they believe.—3. They who, whatever knowledge they may have of certain speculative points of divinity, yet obey not the truth, but live in sin. (See INFIDELITY.)

The following is a striking description, given by Massillon, of an unbeliever: (ser. i. vol. iii. Engl. trans.) "He is a man without morals, probity, faith, or character; who owns no rule but his passions, no law but his iniquitous thoughts, no master but his desires, no check but the dread of authority, no God but himself; an unnatural child, since he believes that chance alone hath given him fathers; a faithless friend, seeing he looks upon men merely as the wretched fruits of a wild and fortuitous concurrence, to whom he is connected only by transitory ties; a cruel master, seeing he is convinced that the strongest and the most fortunate have always reason on their side. Who could henceforth place any dependence on such? They no longer fear a God; they no longer respect men; they look forward to nothing after this life: virtue and vice are merely prejudices of education in their eyes, and the consequences of popular credulity. Adulteries, revenge, blasphemies, the blackest treacheries, abominations which we dare not even name, are no longer in their opinion but human prohibitions established through the policy of legislators. According to them the most horrible crimes or the purest virtues are all equally the same, since an eternal annihilation shall soon equalize the just and the impious, and forever confound them both in the dreary mansion of the tomb. What monsters, then, must such be upon the earth!"—*Hend. Buck.*

**UNCHANGABLENESS OF GOD.** (See FAITHFULNESS AND IMMUTABILITY OF GOD.)

**UNCLEANNESS** is either *physical*; (Matt. 23: 27.) or *ceremonial*; (Lev. 15: 31.) or *moral*, i. e. all kinds of sin; (Ezek. 36: 29.) and particularly all the various forms of lewdness, which marriage was ordained to prevent, Eph. 5: 3. Col. 3: 5. 2 Pet. 2: 10. 1 Cor. 7: 2.—*Brown; Jones; Dwight's Theology*; *Sandeman on Marriage.*

**UNCTION,** in matters of religion, is used for the character conferred on sacred things by anointing them with oil. Unctions were very frequent among the Hebrews. They anointed both their kings and high-priests at the ceremony of their inauguration. They also anointed the sacred vessels of the tabernacle and temple, to sanctify and consecrate them to the service of God.

Extreme unction, or the anointing persons in the article of death, the Romish church has advanced to the dignity of a sacrament. It is administered to none but such as are affected with some mortal disease, or in a decrepit age. It is refused to impenitent persons, as also to criminals. The parts to be anointed are, the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins. The laity are anointed in the palms of the hands, but priests on the back of them, because the palms of their hands have been already consecrated by ordination.

The passage in St. James respecting the anointing with oil, has been a source of difficulty to some pious minds; but, in order to understand it, it is necessary to observe, that anointing with oil was an ordinance for the miraculous cure of sick persons, Mark 6: 13. But since those extraordinary gifts are ceased, as being no longer necessary for the confirmation of the gospel, of course there is no warrant now for using that ceremony.—*Hend. Buck.*

UNCTION, in preaching, is that insinuating tenderness of spirit, that sweet, affectionate, and winning mode of address, which impregnates the soul with feelings of sacred delight, and soothes and draws it into a ready compliance with the divine will. It derives its name from its being supposed to flow from a peculiar influence of the Holy Spirit on the heart, 1 John 2: 20. *Blair's Lectures; Works of Robert Hall.*—*Hend. Buck.*

UNDER; (1.) Beneath in respect to place; so things on the earth are *under the sun, under the heavens*, Judg. 1: 7. Deut. 4: 11. (2.) Beneath, in respect of condition, state, power, authority. Hence we read of being *under foot*, Rom. 16: 20. *Under sin, under the law, under grace, under the curse*; i. e. under the impression, influence, and reign thereof, Rom. 3: 9, 6: 14. Men are *under God* when subject to his laws, Hos. 4: 13. (3.) Beneath, in respect of protection; thus the saints are *under the shadow, feathers, or wings of God in Christ*, Sol. Song 2: 3. Matt. 23: 37. Ps. 90: 1—3. (4.) Beneath, in respect of effectual support; so the arms of God and Christ are *under his people* to uphold them under every burden, Sol. Song 8: 3. Deut. 33: 27. (5.) Ready to be brought forth; so good and bad language is *under the tongue* when in the heart and ready to be uttered, Sol. Song 4: 11. Ps. 140: 3.—*Brown.*

UNDERGIRD. To *undergird* a ship is to bind her round with ropes, that she may not be torn asunder, Acts 27: 17.—*Brown.*

UNDERSTANDING; the faculty of perceiving things distinctly, or that power of the mind by which we arrive at a proper idea or judgment of things. (See JUDGMENT; MIND; SOUL.)

A *people of no understanding* are persons ignorant, and unwilling to learn, Isa. 27: 11. *My understanding is unfruitful*; what I say, however sensible and well understood by me, is useless to others, if I speak in an unknown tongue, 1 Cor. 14: 14. To love God *with the understanding or mind* is to love him judiciously from a real and spiritual knowledge of his excellence and kindness, Mark 12: 33. *A fool hath no delight in understanding, but that his heart may discover itself*; he is not earnest and diligent in the study of solid knowledge and wisdom; but his great study and pleasure is to vent his own foolishness, being slow to hear and swift to speak, Prov. 18: 2.—*Hend. Buck; Brown.*

UNGODLINESS; wickedness in general; but it particularly comprehends all sins against the first table of the law, as ignorance, atheism, idolatry, superstition, blasphemy, neglect of the worship of God, &c. Tit. 2: 11.—*Brown.*

UNHOLY; (1.) Common, as the blood of a beast unsanctified. Men so account of Christ's blood when they look on him as an impostor, or plead his righteousness to encourage them in sinful practices, Heb. 10: 29. (2.) Not sanctified according to the ceremonial law, Lev. 10: 10. (3.) Without renewing grace, wicked, 2 Tim. 3: 2.—*Brown.*

UNICORN; (Heb. *reem*;) Num. 23: 22. 24: 8. Deut. 23: 17. Job 39: 9, 10. Ps. 22: 21. 29: 6. 92: 10. Isa. 34: 7. The derivation of the word, both in Hebrew and Ethiopic, says Mr. Bruce, seems to be from *erectness* or *standing straight*. This is certainly no particular quality in the animal itself, who is not more, or even so much erect as

many other quadrupeds, for its knees are rather crooked; but it is from the circumstance and manner in which his horn is placed. The horns of all other animals are inclined to some degree of parallelism with the nose, or *os frontis*. The horn of the rhinoceros alone is erect or perpendicular to this bone, on which it stands at right angles; thereby possessing a greater purchase or power, as a lever, than any horn could possibly have in any other position.

This situation of the horn is very happily alluded to in the sacred writings: "My horn shalt thou exalt like the horn of the reem," Ps. 92: 10. And the horn here alluded to is not wholly figurative, but was really an ornament worn by great men in the days of victory, preference, or rejoicing, when they were anointed with new, sweet, or fresh oil: a circumstance which David joins with that of erecting the horn.

It is difficult to imagine why some writers have been induced to consider the unicorn as being of the deer or antelope kind, since this is of a genus whose very character is fear and weakness, quite opposite, as Mr. Bruce remarks, to the qualities by which the REEM is described in Scripture. Besides, it is plain that the reem is not of the class of clean quadrupeds; and a late modern traveller very whimsically takes him for the leviathan, which certainly was a fish. Balaam, a native of Midian, and so in the neighborhood of the haunts of the rhinoceros, and intimately connected with Ethiopia, (for they themselves were shepherds of that country,) in a transport, from contemplating the strength of Israel, whom he was brought to curse, says, they had as it were "the strength of the reem," Num. 23: 22. Job makes frequent allusions to his great strength, ferocity, and indolence, ch. 39: 9, 10. He asks, "Will the reem be willing to serve thee, or to abide at thy crib?" That is, Will he willingly come into thy stable, and eat out of thy manger? and again: "Canst thou bind the reem with a band in the furrow, and will he harrow the valleys after thee?" In other words, Canst thou make him to go in the plough or harrow?

The principal reason for translating the word *reem*, unicorn, and not rhinoceros, is from a prejudice that he must have but one horn. But this is by no means so well founded, as to be admitted an argument for establishing the existence of an animal which never has appeared after the search of so many ages. Scripture, as we have seen, speaks of the *horns of the unicorn*; so that, even from this circumstance, the reem may be the rhinoceros, as the Asiatic and part of the African rhinoceros may be the unicorn.

In addition to these particulars, Mr. Bruce informs us, that the rhinoceros does not eat hay or grass, but lives entirely upon trees; he does not spare the most thorny ones, but rather seems to be fond of them; and it is not a small branch that can escape his hunger, for he has the strongest jaws of any creature known, and best adapted to grinding or bruising any thing that makes resistance. But, besides the trees capable of most resistance, there are in the vast forests which he inhabits, trees of a softer consistence, and of a very succulent quality, which seem to be destined for his principal food. For the purpose of gaining the highest branches of these, his upper lip is capable of being lengthened out, so as to increase his power of laying hold with this, in the same manner as the elephant does with his trunk. With this lip, and the assistance of his tongue, he pulls down the upper branches, which have most leaves, and these he devours first; having stripped the tree of its branches, he does not therefore abandon it, but placing his snout as low in the trunk as he finds his horn will enter, he rips up the body of the tree, and reduces it to thin pieces, like so many laths; and when he has thus prepared it, he embraces as much of it as he can in his monstrous jaws, and twists it with as much ease as an ox would a root of celery.

Such is the description which this intelligent writer gives of the animal he supposes to be the *reem* of the sacred writers; and the objections urged against his opinion possess very little weight. Those who desire to see them examined and refuted, may find it done in the Natural History of the Fragments to Calmet.

Next to the elephant, the rhinoceros is said to be the



most powerful of animals. It is usually found twelve feet long, from the tip of the nose to the insertion of the tail; from six to seven feet high; and the circumference of its body is nearly equal to its length. It is, therefore, equal to the elephant in bulk; and the reason of its appearing so much smaller to the eye than that animal, is, that its legs are much shorter. Words, says Goldsmith, can convey but a very confused idea of this animal's shape; and yet there are few so remarkably formed. But for its horn, which we have already described, its head would have the appearance of that part of a hog. The skin of the rhinoceros is naked, rough, knotty, and lying upon the body in folds, in a very peculiar manner; the skin, which is of a dirty brown color, is so thick as to turn the edge of a scimitar, and to resist a musket-ball.

Such is the general description of an animal that appears chiefly formidable from the horn growing from its snout; and formed rather for war, than with a propensity to engage. The elephant, the boar, and the buffalo, are obliged to strike transversely with their weapon; but the rhinoceros, from the situation of his horn, employs all his force with every blow; so that the tiger will more willingly attack any other animal of the forest than one whose strength is so justly employed. Indeed, there is no force which this terrible animal has to apprehend; defended on every side by a thick horny hide, which the claws of the lion or the tiger are unable to pierce, and armed before with a weapon that the elephant does not choose to oppose. Travellers have assured us that the elephant is often found dead in the forests, pierced with the horn of a rhinoceros.—*Calmet; Watson; Harris; Carpenter; Dr. J. M. Good on Job.—Abbott.*

**UNIFORMITY**; regularity; a similitude or resemblance between the parts of a whole. The word is particularly used for one and the same form of public prayers, administration of sacraments, and other rites, &c., of the church of England, prescribed by the famous stat. 1 Eliz., and 13, 14 Carol. II. cap. 4, called the *Act of Uniformity*.—*Hend. Buck.*

**UNIGENITUS, THE BULL**; the instrument issued by pope Clement XI. in 1713, against the French translation of the New Testament, with notes, by Pasquier Quesnel, priest of the Oratory, and a celebrated Jansenist. The book, having occasioned considerable disputes, had already been condemned by the court of Rome, in 1708; but this step being found ineffectual, Clement, who had privately spoken of it in terms of rapture, declaring it to be an excellent book, and one which no person resident at Rome was capable of writing, proceeded to condemn one hundred and one propositions of the notes; such as—Grace, the effectual principle of all good works; faith, the first and fountain of all the graces of a Christian; the Scriptures should be read by all, &c. This bull, procured by Louis and the Jesuits, occasioned terrible commotions in France. Forty Gallican bishops accepted it; but it was opposed by many others, especially by Noailles, archbishop of Paris. Many of the prelates, and other persons eminent for piety and learning, appealed on the subject from the papal authority to that of a general council, but in vain. A persecution was raised against those who espoused the principles of Quesnel, and many of them were obliged to flee their country. By these means the interests of the Romish church were greatly injured. Not only did they confirm Protestants in their separation from her communion, but they strengthened the party of the Jansenists, and produced a sympathy in their favor on the part of numbers who had previously felt no interest in the dispute.—*Hend. Buck.*

**UNION HYPOSTATICAL** is the union of the human nature of Christ with the divine, constituting two natures in one person. Not substantially, as the three persons in the Godhead; nor physically, as soul and body united in one person; nor mystically, as is between Christ and believers; but so as that the manhood subsists in the second person, yet without making confusion, both making but one person. (See **JESUS CHRIST**.) It was miraculous, Luke 1: 31, 35. Complete and real: Christ took a real human body and soul, and not in appearance. Inseparable, Heb. 7: 25. (See **INCARNATION**.) For the reasons of this union, see article **MEDIATOR**.—*Hend. Buck.*

**UNION TO CHRIST** is considered, 1. As visible, con-

sisting in outward profession of Christian faith, John 13: 2, 6. 2. *Virtual*, resting only in the divine purpose from eternity, Eph. 1: 4. 3. *Vital or spiritual*, formed in the moment of our regeneration, John 17: 26. 1 John 4: 13.

It is represented in the Scripture by the strongest expressions language can admit of, and even compared to the union between the Father and the Son, John 17: 11, 21, &c. It is also compared to the union of a vine and its branches, John 15: 4, 5. To the union of our food with our bodies, John 6: 56, 57. To the union of the body with the head, Eph. 4: 15, 16. To the conjugal union, Eph. 5: 23, 30. To the union of a king and his subjects, Matt. 25: 34, 40. To a building and its foundation, 1 Pet. 2: 4, 5. Eph. 2: 21, 22. It is also represented by an identity of spirit, 1 Cor. 6: 17. By an identity of body, 1 Cor. 12: 12, 27. By an identity of interest, Matt. 25: 40. John 20: 17.

This union must be considered not as a mere intellectual union only in opinions; nor a physical union, as between the head and the members; nor as an essential union, or union with the divine nature; but as a cordial spiritual union, Eph. 5: 32. Honorable union, 1 John 3: 1, 2. Supernatural union, 1 Cor. 1: 30. Holy, 1 John 3: 24. Necessary, John 15: 4. Inviolable, Rom. 8: 38, 39.

Some state it thus: 1. An union of natures, Heb. 2: 11. —2. Of actions, his obedience being imputed to us, and our sins reckoned to him, 2 Cor. 5: 21.—3. Of life, Col. 3: 4.—4. Of sentiment, 2 Cor. 5: 17.—5. Of interest, Matt. 25: 34, &c.—6. Of affection, 2 Cor. 5: 14.—7. Of residence, John 17: 21.

The advantages of it are knowledge, Eph. 1: 18. Fellowship, 1 Cor. 1: 9. Security, John 15. Felicity, 1 Pet. 1: 8. Spirituality; (John 15: 8.) and, indeed, all the rich communications of blessings here and hereafter, Col. 1: 22.

The evidences of union to Christ are, light in the understanding, 1 Pet. 2: 9. Affection to him, John 14: 21. Frequent communion with him, 1 John 1: 3. Delight in his word, ordinances, and people, Ps. 27: 4. 119. Submission to his will, and conformity to his image, 1 John 2: 5.—*Dickinson's Letters*, let. 17; *Flavel's Method of Grace*, ser. 2; *Polhill on Union*; *Bronn's Compend.*, b. 5. ch. 1; *Hall's Help to Zion's Travellers*.—*Hend. Buck.*

**UNITARIANS**; a name assumed by those who confine the glory and attributes of divinity to the Father, and refuse them to the Son and Holy Spirit. As the unity of the Godhead is not distinctly a tenet of that body, but is held by Trinitarians as strenuously as by them, the legitimate use of the term has never been conceded to them. (See **UNITY OF GOD, and TRINITY**.) For a greater length of time, and more appositely, they have been called **SOCINIANS**, which see.—*Hend. Buck.*

**UNITARIANS**;\* a class of religionists who hold to the personal unity of God, in opposition to the doctrine of the Christian Trinity.

The Unitarian faith appears first to have been avowed (after the Reformation) by Martin Cellarius, a native of Stuttgart, who was just finishing his studies at Wittenberg, where Luther was professor, when the latter began to set himself in opposition to the authority of the Roman Catholic church. Michael Servetus was burned for this heresy at Geneva, in 1553. In 1546, the same movement of opinion appeared in Italy. Several persons of rank and learning were put to death at Vicenza; the rest effected their escape, among whom was Lælius Sozzini, or the elder Socinus. His sentiments spread into different parts of Europe, especially in Poland. A large portion of the reformed clergy of Poland embraced his views as early as 1565, in which year they were separated from the communion of the Calvinists and Lutherans. In every part of the kingdom they had churches, and among their adherents were numbers of the principal nobility. The most accessible monument which remains of the abilities and erudition of their writers, is in the collection called *Bibliotheca Fratrum Polonorum*, in eight volumes folio. In the dispersion of the Polish Brethren, which followed the edict of 1660, some went to England, some to different states of Germany,

\*This article, originally prepared by Prof. Paley, of Cambridge, in a form more detailed, for the *Encyclopædia Americana*, is by his permission now published in this work.

some to Holland, (where the Bibliotheca, above mentioned, was published, and where before long they became merged in the body of Remonstrants,) and some to Transylvania. The Unitarian still remains one of the four communions recognised by the Austrian government of Transylvania. Their number is about fifty thousand. To mention no other names than those of Episcopus, Grotius, Le Clerc, and Wetstein, there has probably been always a large number of Unitarians among the Remonstrants of Holland. But they have been at all times a depressed sect.

Unitarianism in England dates almost as far back as the earliest translation of the Bible. Strype, in his Memoirs of Archbishop Cranmer, says, "There were other heresies now (1548) vented abroad, as the denial of the Trinity, and the Deity of the Holy Ghost;" and, two years after, the same writer reports, "Arianism now showed itself so openly, and was in such danger of spreading farther, that it was thought necessary to suppress it by using more rugged methods than seemed agreeable to the merciful principles of the profession of the gospel." In Cromwell's time they seem generally to have had milder treatment. Bidle, their leader, was at last, however, thrown by the Protector into prison, where he died in 1662. (See BIDDLE.) Milton (as appears from his posthumous work published in 1825) adopted their sentiments. (See MILTON.) In the latter part of the seventeenth and the beginning of the eighteenth century, besides other names of the first distinction, their claim to which is disputed, we find among avowed English Unitarians those of Firmin, Emlin, Whiston, Samuel Clarke, and Lardner; and to go higher, of Locke and Newton. (See those articles.) Towards the close of the last century, several clergymen of the establishment (Lindsey, Jebb, Wakefield, Disney, and others, which see) resigned their benefices, in consequence of having adopted Unitarian views, while at the same time, among numerous converts from the dissenting sects, appeared the names of Drs. Priestley, Price, Aikin, Rees, and others of scientific and literary note. Of the Old Connexion of General Baptists, a majority are acknowledged Unitarians. The Presbyterian churches, also, throughout England, are understood to be, with scarcely an exception, occupied by congregations of this sort. Their number is reckoned at more than two hundred.

In the north of Ireland, the Unitarians compose several presbyteries. There are also congregations of this character in Dublin, and in other southern cities of the kingdom. In Scotland there are Unitarian chapels in Edinburgh, Glasgow, and other principal places.

Among the leading periodical publications devoted to this cause in Great Britain, are the Monthly Repository, printed in London; the Christian Reformer and Reflector, at Liverpool; and the Christian Pioneer, at Glasgow. There is a Scottish Unitarian association lately formed; and the British and Foreign Unitarian association, meeting annually at London, serves for a bond of union for the professors of the belief throughout the three kingdoms. The principal supply of ministers is from Manchester college, at York; others come from the Scotch universities, and from that of Dublin.

In British India, a native society of Unitarian Christians has existed for several years at Madras. But a much more remarkable development of opinion of this kind occurred at Calcutta, in the case of the distinguished Bramin, Rammohun Roy. (See Appendix, RAMMOHUN ROY.)

As early as 1690, some English ministers complained to a synod convened at Amsterdam of the growing heterodoxy of the Genevan church. Now the twenty-seven pastors of the established church of the canton are understood, with two or three exceptions, to hold Unitarian opinions.

In France, many of the Protestant clergy reject the Trinitarian scheme of Christian doctrine. The tone of their principal publication, the *Revue Protestante*, is hostile to it; and the principal sources of supply for the ministry of the French churches are the schools of Geneva and Montauban, where the Unitarian system has ascendancy. A society was formed in 1831, called the Unitarian Association in France.

In America, Unitarian opinions appear (president Adams' letter to Dr. Morse) to have been extensively adopted in Massachusetts as early as the middle of the last century.

In 1756, Emlin's Humble Inquiry into the Scripture Account of Jesus Christ was published in Boston, chiefly, it is said, by the agency of Dr. Mayhew, of the West church, and came into wide circulation. In 1785 one of the three Episcopal churches of the city adopted a liturgy excluding the recognition of the Trinity. In 1805, attention was extensively drawn to the subject by several publications, occasioned by the appointment of a distinguished Unitarian to the divinity chair of the university of Cambridge. In 1816, the controversy was revived by a re-publication, in this country, of a chapter from Mr. Belsham's Life of Lindsey, with the title American Unitarianism. Up to this time, the doctrine had been hardly discussed out of New England, though a small society, dating from the visit of Dr. Priestley in 1794, existed in Philadelphia. In 1819, a congregation was gathered in Baltimore; and others now exist in New York, Philadelphia, Washington, Charleston, Pittsburg, Cincinnati, and other principal cities of the Union. The number of churches organized according to the Congregational form is reckoned at from one hundred and seventy to two hundred. Their ministers are chiefly furnished from the divinity college of the university of Cambridge, in Massachusetts.

Unitarians profess to derive their views from Scripture, and to make it the ultimate arbiter in all religious questions, thus distinguishing themselves from the Rationalists (otherwise called *Anti-Supernaturalists*) of Germany. They undertake to show that, interpreted according to the settled laws of languages, the uniform testimony of the sacred writings is, that the Holy Spirit has no personal existence distinct from the Father, and that the Son is a derived and dependent being, whether, as some believe, created in some remote period of time, or as others, beginning to live when he appeared on earth. Three of the passages of the New Testament which have been relied on to prove the contrary, (1 John 5: 7. 1 Tim. 3: 16. and Acts 20: 28.) they hold with other critics to be spurious. Others (as John 1: 1, &c. Rom. 9: 5.) they maintain to have received an erroneous interpretation. They insist that ecclesiastical history enables them to trace to obsolete systems of heathen philosophy the introduction of the received doctrine into the church, in which, once received, it has been sustained on grounds independent of its merits; and they go so far as to aver that it is satisfactorily refuted by the biblical passages, when rightly understood, which are customarily adduced in its support. According as their distinguishing doctrine has been professed in different times and places, it has been found in connexion with various others which have been prominent subjects of controversy in the church, as those which respect the proper subjects of baptism, philosophical liberty and necessity, the methods of Christ's mediation, &c. The Unitarians (sometimes called Socinians) of Poland held to the obligation of invoking Christ, a view which no Unitarians of the present day, out of Transylvania, are believed to entertain. In America, Unitarian opinions are much divided upon the point of Christ's pre-existence; while, on the other hand, the rejection of the tenet of his vicarious suffering, (or suffering as men's substitute,) along with that of his supreme Deity, appears to be universally characteristic of the sect.

Among the periodicals which announce their views are the Christian Examiner and the Christian Register, published in Boston; the Unitarian Monitor, at Concord, New Hampshire; and the Unitarian Essayist at Meadville, Pennsylvania. The tracts and annual reports of the American Unitarian Association, the government of which is established in Boston, circulate information concerning the progress of the doctrine.

Besides the Congregational Unitarians, the Universalists generally, and the denomination called *Christians*, maintain Unitarian opinions; and they are understood also to prevail in the large sect of Reformed Baptists, or Disciples of Christ, (sometimes called Campbellites.) (See those articles.) *Bock's Historia Anti-trinitariorum; Lubieniec's Historia Reformationis Polonica; Lampe's Historia Ecclesie Hungarice; Benko's Transylvania; Naimbourg's History of Arianism; L'Amey's History of Socinianism; Rees' Racovian Catechism; Encyclopaedia Americana.*

UNITED BRETHREN. (See MORAVIANS.)

UNITED SECESSION CHURCH, in Scotland. (See SECESSIONS.)

UNITY; oneness, whether of sentiment, affection, or behavior, Ps. 133: 1. The *unity of the faith* is an equal belief of the same great truths of God, and the possession of the grace of faith in a similar form and degree, Eph. 4: 13. The *unity of the Spirit* is that union between Christ and his saints by which the same divine Spirit dwells in both, and they have the same disposition and aims; and that unity of the saints among themselves by which, being joined to the same Head, and having the same Spirit dwelling in them, they have the same graces of faith, love, hope, &c., and are rooted and grounded in the same doctrine of Christ, and have a mutual affection to and care for one another, Eph. 4: 3.—*Brown*.

UNITY OF GOD; a term made use of to denote that there is but one God or self-existent Being. The unity of God is argued from his necessary existence, self-sufficiency, perfection, independence, and omnipotence; from the unity of design in the works of nature; and from there being no necessity of having more gods than one; but the Scriptures set it beyond all doubt, Gen. 1: 1. Ps. 86: 10. Isa. 43: 10. Mark 12: 29. John 17: 3. Rom. 3: 30. 1 Cor. S: 4, 6. 1 Tim. 2: 5. See POLYTHEISM; TRINITY; *Abernethy on the Attributes of God*, vol. i. ser. 5; *Wilkins' Natural Religion*, pp. 113, 114; *Howe's Works*, vol. i. pp. 72, 73; *Gill's Divinity*, vol. i. p. 183, 8vo edition; *Ridgley's Divinity*, question 8; *Paley's Natural Theology*; *Yates' Vindication*; *Dwight's Theology*—*Head. Back*.

UNIVERSALISTS.\* The grand distinguishing characteristic of this class of Christians is their belief in the final holiness and happiness of the whole human family. Some of them believe that all punishment for sin is endured in the present state of existence, while others believe it extends into the future life; but all agree that it is administered in a spirit of kindness, is intended for the good of those who experience it, and that it will finally terminate, and be succeeded by a state of perfect and endless holiness and happiness.

*Doctrine*.—The following is the "Profession of Belief," adopted by the General Convention of Universalists in the United States, at the session holden in 1803; it has never been altered, and it is perfectly satisfactory to the denomination.

"ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"ART. II. We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace; who will finally restore the whole family of mankind to holiness and happiness.

"ART. III. We believe that holiness and true happiness are inseparably connected; and that believers ought to be careful to maintain order, and practise good works; for these things are good and profitable unto men."

*History*.—Universalists claim that the salvation of all men was taught by Jesus Christ and his apostles. It was also taught and defended by several of the most eminent Christian fathers; such as Clemens Alexandrinus, Origen, &c.† In the third and fourth centuries, this doctrine prevailed extensively, and for aught which appears to the contrary, was then accounted orthodox. It was at length condemned, however, by the fifth general council, A. D. 553; after which, we find few traces of it through the dark ages, so called. See *Ballou's Ancient History of Universalism*.

It revived at the period of the Reformation, and since that time has found many able and fearless advocates:—in Switzerland, Petipierre and Lavater; in Germany, Seigvolk, Everhard, Steinbart, and Semler; in Scotland, Purves, Douglass, and T. S. Smith; in England, Coppin, Jeremy White, Dr. H. More, Dr. T. Burnet, Whiston, Hartley, bishop Newton, Stonehouse, Barbauld, Lindsey, Priestley, Belsham, Carpenter, Rely, Vidler, Scarlett, and many others. See *Whittemore's Modern History of Universalism*.

At the present day, Universalism prevails, more extensively than elsewhere, in England, Germany, and the United States.

In England, the Unitarian divines, generally, believe in the final salvation of all men. Dr. Lant Carpenter says: "Most of us, however, believe that a period will come to each individual, when punishment shall have done its work, when the awful sufferings with which the gospel threatens the impenitent and disobedient will have humbled the stubborn, purified the polluted, and eradicated malignity, impiety, hypocrisy, and every evil disposition; that a period will come, (which it may be the unspeakable bliss of those who enter the joy of their Lord to accelerate, which, at least, it will be their delight to anticipate,) when he who 'must reign till he hath put all enemies under his feet' shall have put down all rule, and all authority, and power.' 'THE LAST ENEMY, death, shall be DESTROYED.' 'Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father,' 'who wills that all men should be saved, and come to the knowledge of the truth,' that truth which sanctifies the heart, that knowledge which is life eternal; and God shall be ALL IN ALL." *Carpenter's Reply to Magee*, edit. 1820, p. 42.

In Germany, nearly every theologian is a believer in the final salvation of all men. Speaking of professor Tholuck, professor Sears says: "The most painful disclosures remain yet to be made. This distinguished and excellent man, in common with the great majority of the evangelical divines of Germany, though he professes to have serious doubts, and is cautious in avowing the sentiment, believes that all men and fallen spirits will finally be saved." Mr. Dwight, in his recent publication, says: "The doctrine of the eternity of future punishments is almost universally rejected. I have seen but one person in Germany who believed it, and but one other whose mind was wavering on this subject." Universalism may therefore be considered the prevailing religion in Germany. [See RESTORATIONISTS.]

In the United States, Universalism was little known until about the middle of the last century; and afterwards it found but few advocates during several years. Dr. George de Benneville, of Germantown, (Penn.,) Rev. Richard Clarke, of Charleston, (S. C.,) and Jonathan Mayhew, D. D., of Boston, were, perhaps, the only individuals who publicly preached the doctrine before the arrival of Rev. John Murray, in 1770. Mr. Murray labored almost alone until 1780, when Rev. Elhanan Winchester, a popular Baptist preacher, embraced Universalism, though on different principles. About ten years afterwards, Rev. Hosea Ballou embraced the same doctrine, but on principles different from those advocated by Mr. Murray or Mr. Winchester. To the efforts of these three men is to be attributed much of the success which attended the denomination in its infancy. Although they differed widely from each other in their views of punishment, yet they labored together in harmony and love, for the advancement of the cause which was dear to all their hearts. The seed which they sowed has since produced an abundant harvest.

*Clergy, Statistics, &c.*—"The ministry of the Universalist denomination in the United States hitherto has been provided for, not so much by the means of schools, as by the unaided but irresistible influence of the gospel of Christ. This has furnished the denomination with its most successful preachers. It has turned them from forest and fields, and from secular pursuits of almost every kind, and driven them, with inadequate literary preparation, to the work of disseminating the truth. This state of things has been unavoidable, and the effect of it is visible. It has made the ministry of the Universalist denomination very different from that of any other sect in the country; studious of the Scriptures, confident in the truth of their distinguishing doctrine, zealous, firm, industrious; depending more on the truths communicated for their success, than on the manner in which they were stated. It has had the effect too to give the ministry a polemic character,—the natural result of unwavering faith in the doctrine

\* This article was prepared for the Encyclopædia by the Rev. Lucius R. Paige, of Cambridgeport, a distinguished minister of the denomination.

† The real sentiments of these fathers may be seen in an article on the

Alexandrian school, in No. XVI. of Robinson's Biblical Repository.—Ed. † Dr. Mayhew was not an avowed Universalist; yet he plainly and forcibly advocated the doctrine in a thanksgiving sermon, delivered Dec. 9, 1762, from Pa. 145: 9.—L. R. P.

believed, and of an introduction into the desk without scholastic training. But the attention of the denomination in various parts of the country has of late been turned to the education of the ministry; and conventions and associations have adopted resolves, requiring candidates to pass examinations in certain branches of literature. The same motives have governed many in their effort to establish literary and theological institutions. The desire to have the ministry respectable for literary acquirements is universal." *Universalist Expositor*, vol. iii. p. 68.

They have recently engaged in this work. They have now, however, only four literary institutions under their sole superintendence; these are located in Clinton, (N. Y.), Philomath, (Ind.), Westbrook, (Me.), and Norwich, (Vt.) Universalists have encountered much opposition; yet, considering the disadvantages under which they have labored, their success has exceeded their own most sanguine expectations.

In 1801, there were only twenty-two avowed Universalist preachers in the United States; at the present time, (1834,) there are about three hundred.

In 1779, the first Universalist society was organized at Gloucester, (Mass.) There are now about seven hundred societies professing the same faith.

In 1799, the General Convention (organized in 1785) was the only association of the clergy. There are, now, the General Convention of the United States, nine state conventions, and more than thirty associations.

The first Universalist newspaper in the United States (the "Universalist Magazine") was commenced in Boston, July 3, 1819, with less than one thousand subscribers. There are now seventeen periodicals of this description, with an aggregate list of about thirty thousand subscribers.

The following list embraces the principal works which have been published in America in defence of Universalism; to which the reader is referred for a more particular account of the doctrine and history of the denomination.

*Previous to 1800:*—Seigvolk's Everlasting Gospel; Chauncey's Works, two or three publications; William Pitt Smith's Universalist; Townsend's Gospel News; Young's Calvinism and Universalism contrasted; Pettipierre on Divine Goodness; and Huntington's Calvinism Improved.

*Since 1800:*—Murray's Life, and Works; Winchester's Dialogues; Ballou's Treatise on Atonement, Notes on the Parables, Lecture Sermons, Select Sermons, and Examination of the Doctrine of Future Retribution; Balfour's Inquiries, Essays, Letters, Reply to Sabine, Letters to Stuart, and Reply to Stuart's Essays; Ancient History of Universalism, by Rev. H. Ballou, 2d; Whittemore's Modern History of Universalism, and Notes on the Parables; Universalist Expositor; Rayner's Lectures; Smith on Divine Government; Mitchell's Christian Universalist; Streeter's Familiar Conversations; W. Skinner's Essays; D. Skinner's Letters; Dod's Sermons; Morse's Sermons; and Paige's Selections from eminent Commentators. To this list may be added their periodicals, and large and frequent editions of hymn books.

A few years since, a small number separated from the denomination, and adopted the appellation of Restorationists. They have published Hudson's Letters to Ballou, and Reply to Balfour; Pickering's Lectures; and Dean's Sermons. To prevent misapprehension it may be repeated, that although a few have thus seceded, yet a difference of opinion in regard to the duration of punishment has not disturbed the harmony of the denomination generally, nor is it regarded as sufficient cause for breach of fellowship, or alienation of heart and affection. [See articles RESTORATIONISTS; MURRAY, JOHN; JUDGMENT, DAY OF; HELL; ATON; RETRIBUTION, FUTURE.]

UNIVERSAL RESTORATIONISTS. (See RESTORATIONISTS.)

UNLEARNED; such as are but little instructed in science; (Acts 4: 13.) or little acquainted with the mind of God and the teaching of his Spirit, 2 Pet. 3: 16. *Unlearned* questions are such as minister no true and substantial knowledge, 2 Tim. 2: 23.—*Brown*.

UNPARDONABLE SIN. (See SIN.)

UNPROFITABLE; (useless, tending to no real advantage, but hurt, Job 15: 3. Wicked men are *unprofitable*, are spiritually unfruitful, and abominable to God, neither

studying his glory nor the real good of themselves or others, Ps. 14: 3. Philen. 11. The ceremonial law was *unprofitable*; it could not really remove the guilt or power of sin by the observance of all its rites, Heb. 7: 18. The grieving of ministers is *unprofitable* to their people, as it mars their studies, and the discharge of their office leads them to complain of the injury to God, who will not fail to punish it in this or in the world to come, Heb. 13: 17.—*Brown*.

UNWORTHY; not meet, not deserving, 1 Cor. 6: 2. The Jews judged themselves *unworthy of everlasting life* when they acted as if they were set upon ruining themselves, Acts 13: 46. Men eat and drink *unworthily* at the Lord's table when they do it in an unworthy state of voluntary subjection to sin and Satan, and while under the broken law, in an unworthy frame of spirit, ignorant, unbelieving, impenitent, envious, malicious, and with an unworthy end of self-applause, self-righteousness, or to qualify for a civil office; and when the elements are used as if they were common provision, not as the symbols of Jesus' person, righteousness, and blessing, 1 Cor. 11: 27, 29.—*Brown*.

UPHOLD; to sustain by power, by providence, (Heb. 1: 3.) by promise, or by spiritual influence, Isa. 42: 1. Ps. 119: 16.—*Brown*.

UPPER ROOM. The principal rooms anciently in Judea were those above, as they are to this day at Aleppo; the ground floor being chiefly made use of for their horses and servants. "The house in which I am at present living," says Jowett, "gives what seems to be a correct idea of the scene of Eutychus' falling from the upper loft while St. Paul was preaching, Acts 20: 6—12. According to our idea of houses, the scene is very far from intelligible; and, besides this, the circumstance of preaching generally leaves on the mind of cursory readers the notion of a church. To describe this house, which is not many miles distant from the Troad, and perhaps, from the unchanging character of Oriental customs, nearly resembles the houses then built, will fully illustrate the narrative. On entering my host's door, we find the first floor entirely used as a store: it is filled with large barrels of oil, the produce of the rich country for many miles round: this space, so far from being habitable, is sometimes so dirty with the dripping of the oil, that it is difficult to pick out a clean footing from the door to the first step of the staircase. On ascending, we find the first floor, consisting of an humble suite of rooms, not very high; these are occupied by the family for their daily use. It is on the next story that all their expense is lavished: here my courteous host has appointed my lodging: beautiful curtains and mats, and cushions to the divan, display the respect with which they mean to receive their guest. Here, likewise, their splendor, being at the top of the house, is enjoyed by the poor Greeks with more retirement, and less chance of molestation from the intrusion of the Turks; here, when the professors of the college waited upon me to pay their respects, they were received in ceremony, and sat at the window. The room is both higher and also larger than those below; it has two projecting windows; and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street. In such an upper room, secluded, spacious, and commodious, St. Paul was invited to preach his parting discourse. The divan, or raised seat, with mats or cushions, encircles the interior of each projecting window; and I have remarked that when the company is numerous, they sometimes place large cushions behind the company seated on the divan; so that a second tier of company, with their feet upon the seat of the divan, are sitting behind, higher than the front row. Eutychus, thus sitting, would be on a level with the open window; and, being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain, from such a height, to lose his life. Thither St. Paul went down, and comforted the alarmed company by bringing up Eutychus alive. It is noted that "there were many lights in the upper chamber." The very great plenty of oil in this neighborhood would enable them to afford many lamps; the heat of these and so much company would cause the drowsiness of Eutychus, at that late hour, and be the occasion, likewise, of the windows being open." —*Watson*.

UR; the birthplace of Abraham. (See ABRAHAM, and CHALDEA.)

URIM AND THUMMIM. The high-priests of the Jews, we are told, consulted God in the most important affairs of their commonwealth, and received answers by the urim and thummim. What these were, is disputed among the critics. Josephus, and some others, imagine the answer was returned by the stones of the breastplate appearing with an unusual lustre when it was favorable, or in the contrary case dim. Others suppose, that the urim and thummim were something inclosed between the folding of the breastplate; this some will have to be the tetragrammaton, or the word Jehovah. Christophorus de Castro, and after him Dr. Spencer, maintain them to be two little images shut up in the doubling of the breastplate, which gave the oracular answer from thence by an articulate voice. Accordingly, they derive them from the Egyptians, who consulted their *lares*, and had an oracle, or teraphim, which they called Truth. This opinion, however, has been sufficiently confuted by the learned Dr. Pococke, and by Witsius. The more common opinion among Christians concerning the oracle by urim and thummim, and which Dr. Prideaux espouses, is, that when the high-priest appeared before the veil, clothed with his ephod and breastplate, to ask counsel of God, the answer was given with an audible voice from the mercy-seat, within the veil; but it has been observed, that this account will by no means agree with the history of David's consulting the oracle by Abiathar; (1 Sam. 23: 9, 11. 30: 7, 8.) because the ark, on which was the mercy-seat, was then at Kirjath-jearim; whereas David was in the one case at Ziklag, and in the other in the forest of Hareth. Braunius and Hottinger have adopted another opinion: they suppose, that when Moses is commended to put in the breastplate the urim and thummim, signifying *lights* and *perfections* in the plural number, it was meant that he should make choice of the most perfect set of stones, and have them so polished as to give the brightest lustre; and, on this hypothesis, the use of the urim and thummim, or of these exquisitely polished jewels, was only to be a symbol of the divine presence, and of the light and perfection of the prophetic inspiration; and, as such, constantly to be worn by the high-priest in the exercise of his sacred function, especially in consulting the oracle.—*Watson; Hend. Buck.*

URQUHART, (JONAS), graduate of the university of St. Andrews, Scotland, a youth of singular promise, piety, and missionary ardor, was born in the town of Perth, June 7, 1808. His parents, who were both pious, endeavored faithfully to bring him up "in the nurture and admonition of the Lord." He was sent also to the Sabbath school at five years of age, where his mind was richly stored with divine truth, though the full benefit of it did not appear till some years afterwards. At the grammar-school, where he studied under Mr. Dick, he won several prizes for his intellectual superiority. The same success marked his course at the academy in Perth, under Messrs. Anderson and Forbes. The first year also of his university course, at the age of fourteen, he carried off the first *bursary* (a prize which secures eight pounds a session for the whole university course) from thirty-three competitors; besides gaining the highest prizes in the Greek, Latin, and mathematical classes.

In April, 1824, he made a decided profession of piety, consecrating his fine powers entirely and cheerfully to the service of his Redeemer. He united with the Independent church at St. Andrews, under the Rev. W. Lothian. At the end of the next session and of the two following he again gained the best prizes in the branches pursued. At the third session, beginning November, 1821, he was introduced to Dr. Chalmers as a member of the moral philosophy class, and ever afterwards enjoyed his particular friendship. A missionary society was the same year formed in the university, of which he became the most active and efficient, as he was the most eloquent member. During the last session he was intrusted by Dr. Chalmers with the care of his Sabbath school. He left the university in 1826, though then only seventeen years of age, with the reputation of being "far the most eminent of his class," able and numerous as it was. He had decided on becoming a missionary to the heathen; but on account of his youth, was induced for a time to act as a tutor to the

son of lord Rosslyn. Here, his health gave way, and he died at Glasgow, January 10, 1827, at the age of eighteen, being in the full enjoyment of the blessed hopes of the gospel. See his *Memoirs, Letters, and Select Remains*, by the Rev. Mr. Orme.

URSULINES; an order of nuns, founded originally by St. Angela, of Brescia, in the year 1537, and so called from St. Ursula, to whom they were dedicated.

At first, these religious did not live in community, but abode separately in their fathers' houses; and their employment was to search for the afflicted, to comfort them; for the ignorant, to instruct them; and for the poor, to relieve them; to visit the hospitals, and to attend upon the sick; in short, to be always ready to do acts of charity and compassion. In 1544, pope Paul III. confirmed the institution of the Ursulines. Sir Charles Borromeo brought some of them from Brescia to Milan, where they multiplied to the number of four hundred. Pope Gregory XIII. and his successors Sixtus V. and Paul V. granted new privileges to this congregation. In process of time, the Ursulines, who before lived separately, began to live in community, and embrace the regular life. The first who did so were the Ursulines of Paris, established there in 1604, who entered into the cloister in the year 1614, by virtue of a bull of pope Paul V. The foundress of the Ursulines of France was Madame Frances de Bermont, who, in 1574, engaged about twenty-five young women of Avignon to embrace the institute of Angela of Brescia. The principal employ of the Ursulines, since their establishment into a regular order, was to instruct young women; and their monasteries were a kind of schools, where young ladies of the best families received their education.—*Hend. Buck.*

US. God sometimes uses this plural, to denote, as many learned men suppose, there being more than one person in the Godhead, Gen. 1: 26. 3: 22. 11: 7. Isa. 6: 8. (See TRINITY).—*Brown.*

USHER, (JAMES, D. D.), archbishop of Armagh, and author of the common chronology of the Bible, was born at Dublin, January 4, 1580. His father, Arnold Usher, was one of the six clerks of the chancery in Ireland, and a man of parts and learning. His uncle, Henry Usher, was highly celebrated for wisdom and knowledge, and was raised to the archiepiscopal see of Armagh. In 1593, and in the thirteenth year of his age, he was admitted into the college of Dublin; where he began to study the Greek and Hebrew tongues, in both of which he afterwards excelled, as well as in many sciences. At fourteen years of age he began to make extracts from all the historical books he could meet with, in order to fix the facts more firmly in his memory; and between fifteen and sixteen, he had made such proficiency in chronology, that he had drawn up, in Latin, an exact chronicle of the Bible, as far as the book of Kings, not much differing from his Annals, which have since been published, and received with the highest esteem. About the seventeenth year of his age Usher had read several of the fathers, with other authors, both practical and polemical, upon the subject of divinity; and even at this early age he became critically acquainted with the whole Romish controversy. At the age of eighteen he entered the lists with Henry Fitz-Symonds, a learned Jesuit, then prisoner in the castle of Dublin, who had given a general challenge to defend Bellarmine's principles against any opposer.

In 1600, Mr. Usher was appointed proctor, and chosen catechetical lecturer of the university. In 1601, he entered into holy orders, and was soon after appointed afternoon preacher, on Sundays, before the state, at Christ church, Dublin. In the year 1607 he obtained the degree of bachelor of divinity, and was chosen professor of that faculty in his college; he was also promoted to the chancellorship of the cathedral of St. Patrick the same year. In a visit to England he attended at the libraries in both the universities, and contracted an acquaintance with most of the literati of the day. Thus eager in the pursuit of knowledge, he declined the provostship of his college, to which he was elected in 1610. In 1613, at London, he published his first treatise, "De Ecclesiarum Christianarum Successione et Statu." It was presented by archbishop Abbot to king James, as the eminent first-fruits of the Dublin university.

In 1615, Dr. Usher drew up articles of religion for the church of Ireland, which being entirely Calvinistic, a handle was made of this step to effect the ruin of his interest with king James, by representing him as inclined to Puritanism; but the impotent malice turned (as is not unusual in such cases) greatly to his advantage. The bishopric of Meath being then vacant, his majesty, of his own accord, nominated him thereto in 1620. In 1622 he published, at Dublin, his Treatise concerning the Religion of the ancient Irish and Britons. In 1623 he was constituted a privy counsellor of Ireland, and went soon after to England, by his majesty's special command, in order to carry on a work, which he had begun some time before, concerning the antiquity of the British churches. This business detained him there till the death of Dr. Christopher Hampton, archbishop of Armagh, in January, 1624, made way for his advancement to that see.

Being now at the head of the Irish church, he omitted nothing which might either reform the abuses, or relieve the wants of it, both in regard to doctrine and discipline. Observing the daily growth and increase of Arminianism, which was looked on by him as a very dangerous doctrine, he employed some time in searching into the original of the predestinarian controversy; and, meeting with a work upon that subject, he published it in 1631, at Dublin, in quarto: it is entitled, "Goteschalci et Predestinarianæ Controversiæ ab eò Motæ Historiæ." He published also another in 1632, concerning the ancient Irish church. The title of this piece is, "Veterum Epistolarum Hiberniarum Sylloge," containing a choice collection of letters out of several ancient MSS. and other authors, and to and from Irish bishops and monks, from A. D. 592 to 1180, concerning the affairs of the Irish church; which show the great esteem, as well for learning as piety, in which the bishops and clergy of that church were held both at Rome, France, England, and elsewhere. All this time he maintained a correspondence in all countries for the advancement of learning; by which, among other things, he had procured, in 1634, a very good copy of the Samaritan Pentateuch from the East, besides one of the Old Testament, in Syriac, and other valuable MSS.

In the beginning of 1640 he came into England with his family, intending to return in a few years. About 1648 he was sent for to the isle of Wight, by his majesty, to assist him in treating with the parliament, upon the point of episcopacy; when he proposed an expedient, which he called Presbyterian and Episcopal government conjoined, which the king approved, as the best means of reconciling the then differences. In 1650 he published the first part of his "Annals of the Old Testament." In 1652 appeared his "Epistola ad Ludovicum Capellum de variantibus Textus Hebraici Lectionibus," at London, quarto. In 1655 he published his last piece, "De Græca Septuaginta Interpretum verum Septagma." He died March 20, 1655-6, in the seventy-sixth year of his age. His last words

were, "O Lord forgive me, especially my sins of omission." Thus humbly died one of the best of men.

He was easy, affable, and cheerful in conversation, and extremely charitable. He envied no man's happiness, nor censured or condemned any man upon reports only. Though he could reprove sharply in the cause of virtue and religion, yet he was not easily provoked to passion. See *Life of Usher*; *Chalmers' Biographical Dictionary*; *Middleton*; *Evans' Biog.*—*Jones' Chris. Biog.*

**USURY**; the gain taken for the loan of money or wares. The Jews were allowed to lend money upon usury to strangers; (Deut. 23: 20.) but were prohibited to take usury from their brethren of Israel, at least if they were poor, Exod. 22: 25. Lev 25: 35, 37.

From the Scriptures speaking against the practice of usury, some have thought it unlawful, Ps. 15: 5. Prov. 28: 8. Ezek. 18: 8. But it is replied, that usury there only means immoderate interest, or oppression, by taking advantage of the indigent circumstances of our neighbor; and that it seems as lawful for a man to receive interest for money, which another takes pain with, improves, but runs the hazard of in trade, as it is to receive rent for our land, which another takes pain with, improves, but runs the hazard of in husbandry.—*Hend. Buck.*

**UZ**, the eldest son of Aram, and grandson of Shem, is thought to have peopled Trachonitis, a province beyond Jordan, having Arabia Deserta east, and Batanea west. The ancients say that Uz founded the city of Damascus; and the Arabians affirm, that Uz had Ad for a son, who was father of a people called Adites, in Arabia Felix.—*Calmet.*

**UZ, LAND OF.** (See *JOB.*)

**UZAL**, the sixth son of Joktan, (Gen. 10: 27. 1 Chron. 1: 21.) is commonly placed in Arabia Felix.—*Calmet.*

**UZZAH**; son of Abinadab, 2 Sam. 6. 1 Chron. 15: 13. Critics are divided about the occasion of the death of Uzzah; and as the history, being related very succinctly, is liable to be misunderstood, it may be proper to notice,

1. That the law (Exod. 25: 14.) ordered the ark to be carried on the shoulders of Levites, whereas, in this instance, it was drawn by oxen, on a cart, (1.) as if this carriage by beasts were good enough for it: (2.) it was hereby assimilated to the processions of the heathen, who drew their gods about in carriages: (3.) if it had been borne by Levites, would Uzzah have been one to bear it? did he think this too much trouble? the distance too great, &c.?
2. The ark ought to have been enveloped, wholly concealed, by the priests, before the Levites approached it; whereas, (1.) no priest attended this procession: (2.) it was carried openly, exposed to view, as it was by the Philistines? 1 Sam. 6: 13-19. Uzzah, being a Levite, ought to have known these rules; and being the principal in conducting the procession, and, as may be supposed, the elder brother, he was principally guilty: Ahio being subordinate to him.—*Calmet.*

## V.

**VALENTINIANS**; a sect who sprung up in the second century, and were so called from their leader Valentinus. The Valentinians were only a branch of the Gnostics, who realized or personified the Platonic ideas concerning the Deity, whom they called *Pleroma* or *Plentitude*. Their system was this: the first principle is Bythos, i. e. Depth, which remained many ages unknown, having with it Ennoe or Thought, and Sige or Silence; from these sprung the Nous or Intelligence, which is the only Son, equal to, and alone capable of comprehending the Bythos. The sister of Nous they called Aletheia or Truth; and these constituted the first quaternity of æons, which were the source and original of all the rest; for Nous and Aletheia produced the world and life; and from these two proceeded man and the church. But besides these eight principal æons, there were twenty-two more; the last of which, called *Sophia*, being desirous to arrive at the knowledge of Bythos, gave herself a great deal of uneasiness, which created in her Anger and Fear of which was

born Matter. But the Horos or Bounder stopped her, preserved her in the Pleroma, and restored her to Perfection. Sophia then produced the Christ and the Holy Spirit, which brought the æons to their last perfection, and made every one of them contribute their utmost to form a Savior. Her Enthusiasm or Thought, dwelling near the Pleroma, perfected by the Christ, produced every thing that is in this world by its divers passions. The Christ sent into it the Savior, accompanied with angels, who delivered it from its passions without annihilating it; from thence was formed corporeal matter.

In this allegorical manner did they romance concerning God, nature, and the mysteries of the Christian religion. (See *Gnostics.*)—*Hend. Buck.*

**VANE**, (Sir *HENRY*), the younger; a conspicuous character in the time of Charles I. and the commonwealth. He was born about 1612, and educated at Westminster; and being much indisposed towards the English liturgy and church government, he emigrated to New England

about 1635. Notwithstanding his youth, he was elected governor of Massachusetts; but, becoming involved in religious disputes, he soon after returned to England, and was appointed to office. He was chosen to parliament, and yet kept on such terms with the royal party as to obtain knighthood; but the spirit of the times, however, soon led him to take prominent part against the court. He had, however, no immediate concern in the king's trial or death, but was one of the council of state appointed to supreme power after that event. He continued a strenuous adversary to Cromwell during the whole progress of that leader to sovereignty; on which account the latter found means to imprison and otherwise oppress him. Notwithstanding this opposition, he continued to exert himself to establish a republican government, until the restoration put an end to future contest. On this event, he considered himself in no danger; but he was committed to the Tower, and although Charles promised that his life should be spared, yet he broke his word, and Sir Henry Vane was brought to trial for high treason. Although accused only of transactions after the king's death, he was declared guilty, notwithstanding a very able defence, in which he pleaded that if complying with the existing government was a crime, all the nation had been equally criminal. He further observed that he had, in every change, adhered to the commons, as the root of all lawful authority. He was beheaded in June, 1662. Sir Henry Vane mingled much religious devotion, somewhat unctured by the errors of the age, with an extraordinary degree of acuteness and good sense. His theological writings display much power. Among them are the *Retired Man's Meditations*, 1655; the *Face of the Times*, 1662; and his *Meditations on Life, Government, Friendship, Enemies, Death*, 1662. It must not be forgotten that his history has been written by his enemies.—*Amer. Ency.*

**VANISTES**, the followers of Sir Harry Vane. (See **VANE**, SIR HENRY.)—*Hend. Buck.*

**VANITY**; emptiness. It is often applied to the man who wishes you to think more highly of him than what he really deserves; hence the vain man flatters in order to be flattered; is always fond of praise; endeavors to bribe others into a good opinion of himself by his complaisance, and sometimes even by good offices, though often displayed with unnecessary ostentation. (See **PRIDE**.)

The term is likewise applied in Scripture to this world, as unsatisfactory; (Ecc. 1: 2.) to lying; (Ps. 4: 2.) to idols; (Deut. 32: 21.) to whatever disappoints our hopes, Ps. 60: 11.—*Hend. Buck.*

**VAN RENSSLAER**, (PHILIP S.,) mayor of Albany, was elected in 1798, and amidst all the changes of party was annually re-elected, excepting in two years, till 1823. For twenty-three years he was a faithful chief magistrate of the city, assiduous in promoting its moral and political interests. He died September 25, 1821, aged fifty-eight.

He was a much respected and useful citizen. Of the Albany Bible society he was at the time of his death the president, and a trustee of Union college. He was the principal founder of the Albany academy, and of the Lancaster School society. His fortune and talents were employed for the promotion of benevolent objects. In his death, while the poor lost their best friend, the church was deprived of an exemplary member.—*Allen.*

**VARIK**, (Colonel RICHARD,) third president of the American Bible society, was born in 1752. In 1783 he was one of Washington's military family, being recording secretary. He was a mayor of the city of New York in 1789; also so late as 1801, when he was removed and Edward Livingston appointed in his place. After Mr. Jay, who succeeded Mr. Boudinot, he was elected president of the Bible society. He died at Jersey city, July 30, 1831, aged seventy-nine. For many years he was a member of a Christian church. His life was upright. In his manners he was dignified, and fixed in his principles, political and religious.—*Allen.*

**VARIOUS READINGS.** (See **READINGS**.)

**VATICAN MANUSCRIPT.** (See **BIBLE MSS.**)

**VAUDOIS.** (See **WALDENSES**.)

**VEDAS**; the sacred books of the Hindoos, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and di-

vine, and are four in number. The principal part of them is that which explains the duties of man in methodical arrangement. The fourth book contains a system of divine ordinances. See the *first volume of the Asiatic Researches*.—*Hend. Buck.*

**VEIL**, (*radid*.) Women were wont to cover their faces with veils in token of modesty, of reverence, and subjection to their husbands, Gen. 24: 65. 1 Cor. 11: 3, &c.

In modern times, the women of Syria never appear in the streets without their veils. These are of two kinds, the *furrugi* and the common Aleppo veil; the former being worn by some of the Turkish women only, the latter indiscriminately by all. The first is in the form of a large cloak, with long straight sleeves, and a square hood hanging flat on the back; it is sometimes made of linen, sometimes of a shawl or cloth. This veil reaching to the heels, conceals the whole of the dress, from the neck downwards; while the head and face are covered by a large white handkerchief over the headdress and forehead, and a smaller one tied transversely over the lower part of the face, hanging down on the neck. Many of the Turkish women, instead of the smaller handkerchief, use a long piece of black crape stiffened, which, sloping a little from the forehead, leaves room to breathe more freely. In this last way, the ladies are completely disguised; in the former, the eyes and nose remaining visible, they are easily known by their acquaintances. The *radid* is a species of veil, which Calmet supposes is worn by married women, as a token of their submission and dependence, and descends low down on the person. To lift up the veil of a virgin is reckoned a gross insult; but to take away the veil of a married woman is one of the greatest indignities that she can receive, because it deprives her of the badge which distinguishes and dignifies her in that character, and betokens her alliance to her husband, and her interest in his affections. This is the reason why the spouse so feelingly complains: "They took away my veil (*radid*) from me," Cant. 5: 7. When it is forcibly taken away by the husband, it is equivalent to divorce, and justly reckoned a most severe calamity; therefore, God threatened to take away the ornamental dresses of the daughters of Zion, including the *radidim*, the low-descending veils: "In that day the Lord will take away the changeable suits of apparel, and the mantles, and the fine linen, and the hoods, and the veils," Isa. 3: 18, &c.

The ordinary Aleppo veil is a linen sheet, large enough to cover the whole habit from head to foot, and is brought over the face in a manner to conceal all but one eye. This is perhaps alluded to by the bridegroom in these words: "Thou hast ravished my heart with one of thine eyes," Cant. 4: 9. In Barbary, when the ladies appear in public, they always fold themselves up so closely in their *lykes*, that, even without their veils, one can discover very little of their faces. But, in the summer months, when they retire to their country seats, they walk abroad with less caution; though, even then, on the approach of a stranger, they always drop their veils, as Rebecca did on the approach of Isaac. But, although they are so closely wrapped up that those who look at them cannot see even their hands, still less their face, yet it is reckoned indecent in a man to fix his eyes upon them; he must let them pass without seeming at all to observe them. When a lady of distinction, says Hanway, travels on horseback, she is not only veiled, but has generally a servant, who runs or rides before her to clear the way; and on such occasions the men, even in the market-places, always turn their backs till the women are past, it being thought the highest ill manners to look at them. A lady in the East considers herself degraded when she is exposed to the gaze of the other sex, which accounts for the conduct of Vashti in refusing to obey the command of the king. Their ideas of decency, on the other hand, forbid a virtuous woman to lay aside or even to lift up her veil in the presence of the other sex. She who ventures to disregard this prohibition inevitably ruins her character, 1 Cor. 2. From that moment she is noted as a woman of easy virtue, and her act is regarded as a signal for intrigue. Pits informs us that in Barbary the courtesan appears in public without her veil; and, in Prov. 7: 13, 14, the harlot exposes herself in the same indecent manner: "So she

caught him, and kissed him, and with an impudent face," a face uncovered and shameless, "said unto him, I have peace-offerings with me; this day have I paid my vows." But it must nevertheless be remarked, that, at different times, and in different parts of the East, the use, or partial use of the veil has greatly varied.—*Watson.*

**VENERATION**; an affection compounded of awe and love, and which, of all others, becomes creatures to bear toward their infinitely perfect Creator. (See **DEVOTION**, and **ADORATION**).—*Hend. Buck.*

**VENIAL SINS**. According to a distinction invented by the schoolmen, and adopted in the church of Rome, some sins are pardonable, others not. To the former they give the name of *venial*, to the latter, that of *mortal* sins. Thomas Aquinas, and his followers, lay down seven distinctions between them, but they are most frivolous, as **EXETER** has shown in the fourteen arguments which he has employed in their confutation. It is most certain that, as the smallest sins contain in them rebellion against the supreme authority of God, they must be in their own nature mortal, or deserving of death; while, on the other hand, there is no sin so great that it will not be forgiven, in repentance and faith in the atonement. (See **SIN**).—*Hend. Buck.*

**VERACITY OF GOD**, is his truth, or an exact correspondence and conformity between his word and his mind. Moses says, "He is a God of truth." He is true in and of himself; he truly and really exists; he is the true and living God: all his perfections are true and real; truth is essential to him; it is pure and perfect in him; it is the first and original in him; he is the fountain of truth: all his works in creation, providence, and grace, are according to truth. (See **TRUTH**, and **FAITHFULNESS OF GOD**).—*Hend. Buck.*

**VERSCHORISTS**; a sect that derived its denomination from Jacob Verschoor, a native of Flushing, who, in the year 1680, out of a perverse and heterogeneous mixture of the tenets of Cocceius and Spinoza, produced a new form of religion, equally remarkable for its extravagance and impiety. His disciples and followers were also called Hebrews, on account of the zeal and assiduity with which they all, without distinction of age or sex, applied themselves to the study of the Hebrew language. Their sentiments were nearly the same as the Haatemists. (See **HAATEMISTS**).—*Hend. Buck.*

**VERTABETS**, among the Armenian Christians, are such as have acquired a degree corresponding to that of doctor in divinity among us. This degree is conferred with the same solemnities as holy orders; and those who receive it are appealed to in all religious debates; they preach in the churches; reconcile differences; and exert themselves to maintain the purity of the Armenian creed. They are supported by the voluntary contributions of their hearers, or of those who apply to them for the decision of any religious question.—*Hend. Buck.*

**VERGERIO**, (**PETER PAUL**;) bishop of Istria. He was originally a determined opposer of the gospel, but, having been converted to the Protestant faith, he preached partly among the Grisons and partly in the Valteline, for several years. He afterwards went to Tubingen, where he died in the year 1566.—*Middleton.*

**VETIUS**. (See **AGATHUS VETIUS**.)

**VIAL**. (See **CENSER**.)

**VICAR**; a priest of a parish, the predial tithes whereof are inappropriate or appropriated; that is, belong either to a chapter, religious house, &c., or to a layman, who receives them, and only allows the vicar the small tithes, or a convenient salary.—*Hend. Buck.*

**VICE**; a fault: the opposite of virtue. (See **SIN**.)

**VIGIL**; the eve or day before any solemn feast, because then Christians were wont to watch, fast, and pray in their churches.—*Hend. Buck.*

**VINCENT**, a Spanish Christian of the fourth century, was ordained deacon at Saragossa by Valerius. When the persecution under Galerius reached Spain, Dacian ordered Vincent to renounce his opinions, but upon his finally persisting in the faith, levelled the shafts of persecution against him. He was put to the rack, burnt upon the gridiron, and then remanded to a dungeon, the floor of which was strewn with sharp flints and broken glass.

This, however, he survived, and before being again tortured, yielded up his spirit to its preserver, in the words of Fox, with as much calmness as if he had only sunk into a gentle slumber, on January 28, A. D. 304.—*Fox*, p. 47.

**VINCENT DE PAUL**, (Saint,) a French divine and philanthropist, was born, in 1576, at Ranquines, and closed in 1660 a life which had been devoted to acts of benevolence. He was considered as "the father of the poor and the steward of Providence." France is indebted to him for the institution of the daughters of charity, and of various other establishments to alleviate the sufferings of his fellow-creatures. He was canonized in 1773.—*Davenport.*

**VINE**; (*gephen*, Gen. 40: 9; *ampelos*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. John 15: 4, 5. James 3: 12. Rev. 14: 19.) a noble plant of the creeping kind, famous for its fruit, or grapes, and the liquor they afford. The vine is a common name, or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it *gephen hayagin*, the wine vine, Num. 6: 4. Some of the other sorts were of a poisonous quality, as appears from the story related among the miraculous acts of Elisha, 2 Kings 4: 39, 41. (See **GRAPES**.)

The expression of "sitting every man under his own vine," probably alludes to the delightful eastern arbors, which were partly composed of vines. Captain Norden, in like manner, speaks of vine-arbors as common in the Egyptian gardens; and the Prænestine pavement in Dr. Shaw gives us the figure of an ancient one. Plantations of trees about houses are found very useful in hot countries, to give them an agreeable coolness. The ancient Israelites seem to have made use of the same means, and probably planted fruit-trees, rather than other kinds, to produce that effect. "It is their manner in many places," says Sir Thomas Rowe's chaplain, speaking of the country of the Great Mogul, "to plant about and amongst their buildings trees which grow high and broad, the shadow whereof keeps their houses by far more cool: this I observed in a special manner, when we were ready to enter Amadavar; for it appeared to us as if we had been entering a wood rather than a city." "Immediately on entering," says Turner, "I was ushered into the courtyard of the aga, whom I found smoking under a vine, surrounded by horses, servants, and dogs, among which I distinguished an English pointer."

Dr. Russell states, that it is very common to *cover the stairs* leading to the upper apartments of the harem *with vines*. This fully explains the beautiful metaphor in Psal. 128: "Thy wife shall be as a fruitful vine by the sides of thine house," with which Mr. Harmer is so much embarrassed.

There were in Palestine many excellent vineyards. Scripture celebrates the vines of Sorek, of Sebamah, of Jazer, of Abel. Profane authors mention the excellent wines of Gaza, Sarepta, Libanus, Saron, Ascalon, and Tyre. Jacob, in the blessing which he gave Judah, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." (Gen. 49: 11.) showed the abundance of vines that should fall to his lot, and the immense size of them. In Persia some of them are so large that a man can hardly compass their trunks in his arms. (See **GRAPES**.)

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches hang over the wall," Gen. 49: 22. "To the northward and westward," says Morier, "are several villages, interspersed with extensive orchards and vineyards, the latter of which are generally inclosed by high walls. The Persian vine-dressers do all in their power to make the vine run up the wall, and curl over on the other side, which they do by tying stones to the extremity of the tendrils. The vine, particularly in Turkey and Greece, is frequently made to entwine on trellises around a well, where, in the heat of the day, whole families collect themselves, and sit under the shade."

Noah planted the vine after the deluge, and is supposed to have been the first who cultivated it, Gen. 9: 20. Many are of opinion that wine was not unknown before the deluge; and that this patriarch only continued to cultivate



the vine after that event, as he had done before it: but the fathers think that he knew not the force of wine, having never used it before, nor having ever seen any one use it. He was the first that gathered the juice of the grape, and preserved it till by fermentation it became a potable liquor. Before him men only ate the grapes like other fruit. The law of Moses did not allow the planters of vineyards to eat the fruit before the fifth year, Lev. 19: 24, 25. The Israelites were also required to indulge the poor, the orphan, and the stranger, with the use of the grapes on the seventh year. A traveller was allowed to gather and eat the grapes in a vineyard as he passed along, but he was not permitted to carry any away, Deut. 23: 24.

The VINTAGE followed the wheat harvest and the thrashing, (Lev. 36: 5. Amos 9: 13.) about June or July, when the clusters of the grapes were gathered with a sickle, put into baskets, (Jer. 6: 9.) and carried and thrown into the wine-vat, or wine-press, where they were probably first trodden by men, and then pressed, Rev. 14: 18—20. It is mentioned as a mark of the great work and power of the Messiah, that he had trodden the figurative wine-press alone; and of the people there was none with him, Isa. 63: 3. Rev. 19: 15. The vintage was a season of great mirth. Of the juice of the squeezed grapes were formed wine and vinegar. (See WINE.)

The scarcity of fuel, especially wood, in most parts of the East, is so great, that they supply it with every thing capable of burning; cow-dung dried, roots, parings of fruits, withered stalks of herbs and flowers, Matt. 6: 30. Vine twigs are particularly mentioned as used for fuel in dressing their food, by D'Arvieux, La Roche, and others: Ezekiel says, in his parable of the vine, used figuratively for the people of God, "Shall wood be taken thereof to do any work? Or will men take a pie of it to haug any vessel thereon? Behold, it is cast into the fire for fuel," Ezek. 15: 3, 4. "If a man abide not in me," saith our Lord, "he is cast forth as a branch" of the vine, "and is withered; and men gather them, and cast them into the fire, and they are burned," John 15: 6.

In the TEMPLE at Jerusalem, says Rosenmueller, above and round the gate, seventy cubits high, which led from the porch to the holy place, a richly carved vine was extended, as a border and decoration. The branches, tendrils, and leaves, were of the finest gold; the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. Herod first placed it there; rich and patriotic Jews from time to time added to its embellishment, one contributing a new grape, another a leaf, and a third even a bunch of the same precious materials. If to compute its value at more than twelve millions of dollars be an exaggeration, it is nevertheless indisputable, that this vine must have had an uncommon importance and a sacred meaning in the eyes of the Jews. With what majestic splendor must it likewise have appeared in the evening, when it was illuminated by tapers!

If, then, Jesus in the evening, after having celebrated the passover, again betook himself to the temple with his disciples, what is more natural than, as they wandered in it to and fro, that above every thing this vine blazing with gold and jewels should have attracted their attention? that, riveted by the gorgeous magnificence of the sight, they were absorbed in wonder and contemplation respecting the real import of this work of art? Let us now conceive, that Jesus at this moment, referring to this vine, said to his disciples, "I am the true vine;" how correct and striking must his words then have appeared! how clearly and determinately must then the import of them have been seen! The intention of the similitude is that which it is most important for us to attend to and understand; which is, that no fruit can be expected from professing Christians, either in their personal or official character, but by perseverance in the appointed way, and in communion by faith and love with him who is the source of all that is good in man.—*Calmet*; *Watson*.

VINEGAR; (*chenets*, Num. 6: 3. Ruth 2: 14. Ps. 69: 21. Prov. 10: 26. 25: 20.; *ozos*, Matt. 27: 48. Mark 15: 36. John 19: 29, 30.) an acid produced by a second fermentation of vinous liquors. The law of the Nazarite

was that he should "separate himself from wine and strong drink, and should drink no vinegar of wine, nor vinegar of strong drink, nor any liquor of grapes." This is exactly the same prohibition that was given in the case of John the Baptist, (Luke 1: 15.) "wine and *sikera* he shall not drink." Any inebriating liquor, says Jerome, is called *sikera*, whether made of corn, apples, honey, dates, or other fruits. One of the four prohibited drinks among the Mohammedans in India is called *sakar*, which signifies inebriating drink in general, but especially date wine. From the original word, probably, we have our term cider or sieder, which, among us, exclusively means the fermented juice of apples.

Vinegar was used by harvesters for their refreshment. Boaz told Ruth that she might come and dip her bread in vinegar with his people. Pliny says, "*Aceto summa vis in refrigerando*." It made a very cooling beverage. It was generally diluted with water. When very strong, it affected the teeth disagreeably, Prov. 10: 26. In Proverbs 25: 20, the singing of songs to a heavy heart is finely compared to the contrariety or collocation between vinegar and nitre; and untempered mirth to one in anxiety serves only to exasperate, and as it were put into a ferment by the intrusion.

The emperor Pescennius Niger gave orders that his soldiers should drink nothing but vinegar on their marches. That which the Roman soldiers offered to our Savior at his crucifixion, was, probably, the vinegar they made use of for their own drinking. Constantine the Great allowed them wine and vinegar alternately, every day. This vinegar was not of that sort which we use for salads and sauces; but it was a tart wine called *pesca* or *sera*. They make great use of it in Spain and Italy, in harvest-time. They use it also in Holland, and on ship-board, to correct the ill taste of the water.—*Watson*.

VIPER; (*aphoah*, Job 20: 16. Isa. 30: 6. 59: 5; *chidni*, Matt. 3: 7. 12: 34. 23: 33. Luke 3: 7. Acts 28: 3.) a serpent famed for the venomousness of its bite, which is one of the most dangerous poisons in the animal kingdom. So remarkable, says Dr. Mead, has the viper been for its venom, that the remotest antiquity made it an emblem of what is hurtful and destructive. Nay, so terrible was the nature of these creatures, that they were very commonly thought to be sent as executioners of divine vengeance upon mankind, for enormous crimes which had escaped the course of justice. An instance of such an opinion as this we have in the history of St. Paul, Acts 28.—*Watson*.

VIRET, (PÈRE), a celebrated French Protestant divine was born at a small town, in the district of Berne, near Burgundy, in France, and educated at Paris, where he first became acquainted with Farel. From Paris he went to Lausanne, and was chosen pastor there, where he spent many years of his time, with great success, in preaching and writing. But when Calvin was sent to the conference at Worms, in the year 1541, and from thence to Ratisbon, he obtained orders from the senate of Lausanne, that Viret should supply his place at Geneva till his return. Calvin was so well satisfied with Viret's abilities and conduct during his absence, that he endeavored, by every possible means, to persuade him to continue with him at Geneva, declaring how much he thought the church there would be benefited by his preaching; but he could not prevail on him, as Viret had determined to return to Lausanne, his former charge. Notwithstanding, the French churches earnestly entreated him, with better success than Calvin, to go to Lyons; where, in the midst of civil wars, and the pestilence which followed, he, with his colleagues, presided over that church with great prudence. But at length the Jesuits obtained a proclamation to be made in the year 1563, that not any but such as were natives of France should be preachers in the Protestant churches. Viret, being obliged to leave Lyons in consequence of the above proclamation, took up his residence at a small town near the Pyrenean mountains, at the request of the queen of Navarre, where he continued to the time of his death, which was in 1571, and in the sixtieth year of his age.

His death was much regretted by the wise and good. His disposition was most amiable; he was remarkable for meekness and gentleness, and for the moderation of his language and temper. His preaching was eminently suc-

cessful, not only in promoting the spread of the Protestant church, but in the conversion of sinners, and the edification of saints. His auditory in general were so charmed with his eloquence, that they always wished he would preach longer. When he was at Lyons, he used to preach in the open air, in so powerful and successful a way, that some thousands were converted to the Christian faith. He devoted no time to the idle amusements of the world, but spent his life in getting good and doing good. In works of mercy and deeds of benevolence, both public and private, he spent a laborious and useful life; and, like his coadjutor, Farel, benefited the world and the church by his example, his precepts, his preaching, and his prayers. He wrote many books of great use to the faithful of his time, in preserving them from popish superstitions and in furnishing them with arguments against their adversaries. Melchior Adam has preserved a long list of his principal publications.—*Jones' Chris. Biog.*

**VIRGIN**, (*almah*.) properly signifies an unmarried woman, who has preserved her chastity inviolate.

The authors of the books of the Maccabees and Ecclesiasticus, speaking of the young unmarried women, give them the epithets, *kept in, secluded, hidden*, to distinguish them from married women, who occasionally appear in public; and Jerome preserves a distinction between *bethula*, a young woman, and *almah*, a virgin, in that the latter is one who never has been seen by men. This is its proper signification, in the Punic or Phœnician language, which, as is well known, is the same as the Hebrew. In this sense, it occurs in the famous passage of Isaiah 7: 14.—“Behold, a virgin [*almah*] shall conceive and bear a son.” The Chaldee paraphrast and the Septuagint here translate *almah*, virgin. Akiba, the famous rabbin, a great enemy to Christ and Christians, who lived in the second century, understands it thus; the apostles and evangelists, and the Jews of our Savior's time, explained it thus, and expected a Messiah born of a virgin; and, further, Mohammed and his followers acknowledge the virginity of the mother of our Lord. (See *ALMAH*.)—*Calmet*.

**VIRGINITY**, **PENETRATIVE**; such an extraordinary or perfect gift of chastity, to which some have pretended, that it overpowered those by whom they have been surrounded, and created in them an insensibility to the pleasures of the flesh. The virgin Mary, according to some Romanists, was possessed of this gift, which made those who beheld her, notwithstanding her beauty, to have no sentiments but such as were consistent with chastity.—*Hend. Buck*.

**VIRGINITY**, **PERPETUAL**, is ascribed to the mother of our Lord by the Eastern or Greek church, which calls her *Aiparthenos*, and by the Roman, which calls her *Semper Virgo*. In every age of the church, however, there have been those who have maintained that she only continued a virgin till the nativity of Christ. Epiphanius, and after him Augustine, gives such the name of *Antidicomarianite*. Bishop Pearson maintains the affirmative, on the following very unsatisfactory grounds: her peculiar eminence and unparalleled privilege; the special honor and reverence due to her son, and ever paid by her; the regard of the Holy Ghost that came upon her, and the power of the Highest which overshadowed her; and the singular goodness and piety of Joseph, her husband. By an accommodation of Ezek. 44: 2, he, and many others, are inclined to support the same side of the question. With respect to Matt. 1: 25, where it is said, “Joseph knew her not until she had brought forth her first-born Son,” it has generally been considered equivocal; but Campbell, Whithy, Bloomfield, and other critics, regard the phrase as favoring the contrary opinion, that she did not continue a virgin. See especially Whithy's note; and we may well acquiesce in the sentiment of Basil, there quoted: “what she was afterwards (after the birth of our Savior) let us leave undiscussed, as being of small concern to the mystery.”—*Hend. Buck*.

**VIRTUE**; a term used in various significations. Some define it to be “living according to nature;” others, “universal benevolence to being.” Some, again, place it “in regard to truth;” others, in “the moral sense.” Some place it in “the imitation of God;” others, “in the love of God and our fellow-creatures.” Some, again, think it consists “in mediocrity,” supposing vice to consist in ex-

tremes; others have placed it in “a wise regard to our own interest.” Dr. Smith refers it to the principle of sympathy; and Paley defines it to be the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness.

Some of these definitions are certainly objectionable. Perhaps those who place it in the love of God and our fellow-creatures may come as near to the truth as any. See *Edwards and Jameson on Virtue; Groove's and Paley's Moral Phil.; Cumberland's Law of Nature*, cap. i. § 4; *Beattie's Elements of Moral Science; Dr. Watts' Self-Love and Virtue Reconciled; Dwight's Theology*—*Hend. Buck*.

**VISION**; the act of seeing; but, in Scripture, it generally signifies a supernatural appearance, either by dream or in reality, by which God made known his will and pleasure to those to whom it was vouchsafed, Acts 9: 10, 12. 16: 9. 26: 13. 2 Cor. 12: 1. Thus, in the earliest times, to patriarchs, prophets, and holy men God sent angels, he appeared to them himself by night in dreams, he illuminated their minds, he made his voice to be heard by them, he sent them ecstasies, and transported them beyond themselves, and made them hear things that eye had not seen, ear had not heard, and which had not entered into the heart of man. The Lord showed himself to Moses, and spoke to him when he was at the mouth of the cave. Jesus Christ manifested himself to his apostles, in his transfiguration upon the mount, and on several other occasions after his resurrection. God appeared to Abraham under the form of three travellers; he showed himself to Isaiah and Ezekiel in the splendor of his glory. Vision is also used for the prophecies written by the prophets.

The *beatific vision* denotes the act of angels and glorified spirits beholding in heaven the unveiled splendors of the Lord Jehovah, and privileged to contemplate his perfections and plans in and by himself.—*Watson*.

**VISIT**; (1.) To go to see, and meet with, Acts 7: 23. 15: 36. (2.) To take a view of, in order to redress grievances, and do service; so magistrates and ministers ought to visit their people, Jer. 23: 2. *God visits men either in mercy, when he manifests his presence, grants them their requests, delivers them from distress, and upholds and comforts them; (Zech. 10: 3. Luke 7: 16. Gen. 21: 1. 1 Sam. 2: 21.) or in wrath, when he visits their iniquities in chastising or punishing for them, Exod. 20: 5. Jer. 6: 6. Isa. 26: 14. Ezek. 38: 8. Christ, the day-spring from on high, visited men when he assumed our nature, and when he sends his Word and Spirit that we may have fellowship with him, and share of his blessings, Luke 1: 78. To visit the fatherless and widow, or the sick and imprisoned members of Christ, is to show them regard and pity, and to help them according to their need and our ability, Jam. 12: 7. Matt. 25: 36, 43.*—*Brown*.

**VISITATION**; the survey or inspection performed by a bishop in his diocese, to examine into the state of the church. In the Scriptures, it is taken either for a signal communication of divine love, or for any period of signal calamity affecting a nation.—*Hend. Buck*.

**VITALIS**, the servant and convert of the martyr Agri-cola, of the fourth century, was seized and put to death upon the same account with his master. (See *AGRICOLA*.)—*Fox*.

**VITELIUS**, the censor, father of the emperor A. Vitellius, was made governor of Syria at the expiration of his consulate, A. D. 35, and the same year, or the year following, he came to Jerusalem at the feast of the passover, and was very magnificently entertained. He released the city from a tax on fruits, committed to the care of the Jews the high-priest's habit, with the pontifical ornaments, which Herod and the Romans had kept till then in the tower Antonia. He deposed Joseph Caiaphas from the high-priesthood, and put in his place Jonathan, son of Ananus; but deprived him of his dignity two years afterwards, and conferred it on Theophilus, his brother.—*Calmet*.

**VITUS**, a Sicilian of considerable family in the fourth century, was brought up a Christian, and suffered martyrdom when but little more than twelve years of age.—*Fox*.

**VOCATION**, or **CALLING**, in theology, is a gracious act of God in Christ, by which, through his word and Spirit, he calls forth sinful men, who are liable to condemnation and placed under the dominion of sin, from the condition of the animal life, and from the pollutions and corruptions

of this world, (2 Tim. 1: 9. Mat. 11: 28. 1 Pet. 2: 9, 10. Gal. 1: 4. 2 Pet. 2: 20. Rom. 10: 13—15. 1 Pet. 3: 19. Gen. 6: 3.) unto "the fellowship of Jesus Christ," and of his kingdom and its benefits; that, being united unto him as their head, they may derive from him life, sensation, motion, and a plenitude of every spiritual blessing, to the glory of God and their own salvation, 1 Cor. 1: 9. Gal. 2: 20. Eph. 1: 3, 6. 2 Thess. 2: 13, 14. (See CALLING.)—*Watson.*

VOET, or VOETIUS, (GISEBERT,) a Dutch theologian, was born, in 1593, at Heusden; became professor of theology and the Oriental languages at Utrecht; and distinguished himself by his intolerance against the Arminians, and his hostility to Cocceius and Descartes, the latter of whom he accused of being a disguised Jesuit and an atheist. His partisans were called Voetians, in opposition to the Cocceians, who espoused the cause of Cocceius. He died in 1677. His numerous works are now nearly forgotten.—*Davenport.*

VOID; (1.) Empty; without inhabitants or furniture, Gen. 1: 2. (2.) Destitute of; quite wanting, Deut. 32: 28. (3.) Clear from, Acts 24: 16. (4.) Of no force or effect; hence vows are said to be *made void* when they are broken, Num. 30: 12—15.

God's law is *made void* when men break it, and live as if it had no obligation upon them; (Rom. 3: 31. Ps. 119: 126.) and faith is *made void* when it is useless; as all the promises of God, and our faith that embraces them, would be, if justification and happiness could come by the works of the law, Rom. 4: 14.—*Brown.*

VOLNEY, (CONSTANTINE FRANCIS CHASSEBEUF, Count de,) an eminent atheistical French writer, was born, in 1757, at Craon, in Brittany. He was educated at Angers, and for three years studied medicine at Paris; but coming into possession of a small estate, he was enabled to indulge his ardent desire of travelling. He spent three years in Syria and Egypt; and on his return published, in 1787, his *Travels*, which established his reputation. He was elected a member of the states general; and was confined for ten months during the reign of terror; was appointed professor of history at the Normal school in 1791; and in 1795 made a voyage to the United States, whence he did not return till 1798. Napoleon created him a senator and a count. In all circumstances, however, Volney was a friend of freedom. His testimony to the fulfilment of Scripture prophecy, of which there are many instances in this volume, is the more valuable because undesigned. He died April 25, 1820. Among his principal works are, the *Ruins*; *Travels*; *Lectures on History*; and *New Researches on Ancient History*.—*Davenport.*

VOLTAIRE, (MARIE FRANCIS AROUET DE,) the most universal of French writers, but an atheist, was born, February 20, 1694, at Chatenay, near Sceaux, and was educated with great care at the Jesuits' college at Paris. One of his tutors predicted that he would be the Coryphæus of deism in France; and the society which the youthful poet frequented, elegant, but licentious and irreligious, did not tend to falsify the prediction. His father destined him for the magistracy, but the literary propensity of the son was unconquerable. In his twenty-second year he was sent to the Bastille, by the regent, on an unfounded suspicion of his being the author of a libel, and, while he was in prison, he formed the plan of the *Henriade*, and completed the tragedy of *Œdipus*. The tragedy was represented in 1718 with distinguished success. Two others, by which it was succeeded, were less fortunate. A second unjust confinement in the Bastille induced him to take up his residence in England for three years, where he was favorably received by many illustrious characters, and obtained a large subscription for the *Henriade*. In 1728 he returned to France, and between that year and 1749 he produced his tragedies of *Zara*, *Alzira*, *Mahomet*, *Merope*, and many other works; was admitted into the French academy; and was appointed gentleman of the king's chamber in ordinary, and historiographer of France. In 1750 he accepted the invitation of the king of Prussia to Berlin. For a while the sovereign and the poet were on the most amicable terms; but in 1753 their friendship was broken, and Voltaire quitted the Prussian dominions. Paris, in consequence of the intrigues of his enemies, being no longer an

eligible abode for him, he lived for short periods at Geneva and other places, and at length purchased an estate at Ferrey, in the Pays de Gex, on which he finally settled. There, in possession of a large fortune, and surrounded by friends, he gave free scope to his indefatigable pen. In April, 1778, he went once more to Paris, after an absence of nearly thirty years. He was received with enthusiasm, his bust was crowned on the stage, and was placed by the academicians next to that of Corneille; but he did not long enjoy these honors, for he expired on the 30th of May; and his death is supposed to have been hastened by an overdose of laudanum, which he took to calm the pain occasioned by strangury, and to procure sleep, of which he had long been deprived.

His death-bed is said to have been a scene of remorse, despair, and indescribable horror. His collected works, in the edition of Beaumarchais, form seven volumes "He was," says a French author, "one of our greatest poets; the most brilliant, the most elegant, the most fertile of our prose writers. There is not, in the literature of any country, either in verse or in prose, an author who has written on so many opposite kinds of subjects, and has so constantly displayed a superiority in all of them." Posterity has reversed this last sentence, and the progress of science has detected innumerable errors and shallow sophisms in his writings, which have destroyed much of their credit with thinking men. Vanity, and not the love of truth, was his ruling passion through life. (See *Philosophists*.) *Douglas on Errors regarding Religion*; *Fulter's Works*; *Works of H. More*.—*Davenport.*

VOLUNTARY ASSOCIATIONS. "A new influence," observes the eloquent Douglas, "is arising on the world—the power of voluntary association. There is no object to which this power cannot adapt itself; no resources which it may not ultimately command; and a few individuals, if the public mind is gradually prepared to favor them, can lay the foundations of undertakings which would have baffled the might of those who reared the pyramids; and the few who can divine the tendency of the age before it is obvious to others, and perceive in which direction the tide of public opinion is setting in, may avail themselves of the current, and concentrate every breath that is favorable to their course. The exertions of a scanty number of individuals may swell into the resources of a large party, which, collecting at last all the national energies into its aid, and availing itself of the human sympathies that are in its favor, may make the field of its labor and of its triumph as wide as humanity itself. The elements being favorably disposed, a speck of cloud collects vapors from the four winds, which overshadow the heavens; and all the varying and conflicting events of life, and the no less jarring and discordant passions of the human breast, when once the channel is sufficiently deepened, will rush into one accelerating torrent, and be borne towards their destined end. The power of voluntary association, though scarcely tried as yet, is of largest promise for the future; and when extended upon a great scale, is the influence most removed from the shock of accidents and the decay of earthly things, renewing its youth with renewed generation, and becoming immortal through the perpetuity of the kind.

"The associations which have sprung up so numerous during the last twenty years, and which have struck their roots through every part of the country, and have drawn from the contributions of persons of all ranks a sum which formerly would have been deemed incredible, have been chiefly religious; and it is a happy omen that religion will be predominant in time to come, when it is thus found early awake, and beforehand with other pursuits, in availing itself of the new-born influences which have sprung up in the moral world."

It is indeed a delightful fact that the Spirit of him who went about doing good, who came to seek and to save that which was lost, and therefore explored the wants and the wretchedness of man, that he might relieve them, has beamed forth more brightly in his followers within a few years past than at any preceding period of the world. It has seen that men were to a deplorable extent ignorant of the gospel, and it has set on foot missions to carry to them the tidings of great joy. It has seen them destitute of the

word of God, and it has originated Bible societies to supply them. It has found that missionaries and Bibles could not be multiplied fast enough to meet the exigencies of the case, and it has established tract societies to act as pioneers in the great work of preaching the gospel to every creature. It has looked on neglected childhood, and opened Sabbath schools for Christian instruction; on inquisitive but unfurnished youth, and instituted Bible classes to assist in the investigation of the oracles of God. It has learned that knowledge is power, and talents a trust to be occupied and increased for purposes of Christian usefulness, and it has therefore provided means for giving the rising ministry a superior education. It has looked on the fatal ravages of intemperance, and arrayed a powerful public sentiment for its suppression. It has organized peace societies, to prevent, if possible, the evils and barbarities of war. It has looked on the corruptions of the abandoned prisoner, and, by means of prison discipline societies, spread them with all their dreadful circumstances of aggravation, and the only effectual means of cure, before the eyes of a startled world. It has remembered the forgotten seaman, and opened Bethels, and Christian boarding houses, and savings banks, for his benefit; it has thought at last of the unhappy slave, and taken measures for his emancipation, and elevation in the scale of social, intellectual, and moral being. All this has been done by means of voluntary association.

"About forty years ago," says the Christian Spectator, "a few individuals, members of a Baptist ministerial association, in the interior of England, began to feel the duty which rested on them as members of the human family, and as followers of the Redeemer of men, to be doing something for the conversion of the unevangelized nations. Some of them offered to go abroad in this work; others, who staid at home, formed themselves into an association to aid in their support. This was the beginning of the Baptist missions in the East. Out of this has grown all that the world has heard of Serampore, with its schools, its presses, its colleges, its translations of the Scriptures, and its subordinate and sister stations, all operating for the overthrow of that kingdom of darkness to which the millions of the East have been so long subjected." There was originated, and acted upon, the maxim, now so well known as the motto of the Christian world, "Expect great things; attempt great things." "That simple arrangement made in October, 1792, by which it was agreed that Thomas and Carey should go to India, and that their friends in England should contribute for their support, marks a new era in the history of the Christian religion."

In the same spirit the London Missionary society was formed in 1795, by the union of members of the Congregational churches with evangelical members of the church of England. Its missionaries are now numbered by hundreds; and to visit its stations is to penetrate almost every climate, and to circumnavigate the globe. Soon after (1800) rose the Church Missionary society, and the Wesleyan Missionary society, (1814,) founded on the same principle of free consent, directed to the same benevolent object, and crowned with similar success.

The principle of voluntary combination has been in like manner applied both in Europe and America to other and collateral enterprises, to which we have already adverted above. "The story of what all these institutions have accomplished directly, in the prosecution of their several enterprises, if it were fairly and fully told, might well asto-

nish those philosophers and statesmen who in estimating the forces that are moving upon the world, overlook, as insignificant, all the efforts and influences of Christian benevolence. The bare statistics of the presses employed, of the Bibles and other books thrown out upon the world in various languages, of the schools established and in successful operation, of the myriads of children subjected to the gentle but mighty discipline of Sabbath schools, and of the hands and minds at work for the instruction and reformation of the nations—these statistics alone, in the most naked form, would be enough to convince any intelligent and reflecting man, that under such a system of means great changes must ere long be effected in the moral aspect of the world." *Douglas on the Advancement of Society; London Quarterly Review, 1825; Christian Spectator, 1832; Benedict's History of All Religions; Harbinger of the Millennium; Reports and Publications of the various Benevolent Societies.*

**VOLUNTARY PRINCIPLE**; a phrase much employed by the Dissenters in England, to designate the proper basis on which religion should rest and be supported; in opposition to the compulsory system incident to a legal church establishment.—*Lon. Bap. Mag.*

**VOW**; a gratuitous, solemn, and religious promise or oath. (See **ОАТН**.) It is more particularly taken for a solemn promise made to God, in which we bind ourselves to do or forbear somewhat for the promoting of his glory. Under the Old Testament dispensation, vows were very common, Judges 11. Num. 30. (See **ЖЕРТВАХА**.)

But in the New Testament there is no command whatever for the observation of them. Hence it is supposed that vows belong more to the ceremonial law than to the gospel; and that we are to be more dependent on divine grace to keep us, than to make resolutions and vows which we do not know that we shall be able to perform; and we certainly ought not to vow any thing but what we are able to perform.—*Hend. Buck.*

**VOSSIUS**, (GERARD JOHN,) an eminent critic and philologist, was born, in 1577, near Heidelberg; studied at Dort and Leyden; was removed from the professorship of rhetoric and chronology at Leyden, in consequence of his favoring the Remonstrants; obtained a prebend in Canterbury cathedral, through the influence of Laud, with a dispensation from residence in England; and died in 1633, professor of history at Amsterdam. His works form six volumes folio.—*Davenport.*

**VOSSIUS**, (ISAAC,) son of the foregoing, was born, in 1618, at Leyden, and acquired reputation by publishing, at the age of twenty-one, an edition of the Periplus of Scylax, with a Latin version and notes. After having resided for some time at Stockholm, to which capital he was invited by Christiana, and subsequently in his own country, he settled in England, in 1670, and was made canon of Windsor. He died in 1688. His works are numerous, and bear ample testimony to his learning. He was rude in his manners, sceptical as to religion, but of boundless credulity in all other matters. Charles II. said of him that he believed every thing but the Bible.—*Davenport.*

**VULGATE**; a very ancient translation of the Bible, and the only one acknowledged by the church of Rome to be authentic. (See **BIBLE**, ancient versions, 10, 3.)—*Hend. Buck.*

**VULTURE**; a bird of prey declared unclean by Moses, Lev. 11: 14. Deut. 14: 13. (See **BIRD**, and **EAGLE**.)—*Calmet.*

## W.

**WAGES**; reward for service performed. The wages, the reward, the deserved retribution of sin is death, Rom. 6. 23.—*Calmet.*

**WAGON**. (See **CHARIOT**.)

**WAHABEES**; a modern Mohammedan sect, founded by sheik Mohammed, the son of Abd el Waheb, in honor of whom they bear the name. They profess to have reformed Islamism and reduced it to its primitive simplicity. They reject the worship of the prophet as gross idolatry,

and adhere strictly to the Koran. They otherwise observe all the religious rites of the Mohammedans, the number of prayers, the genuflections, the fast of the Ramadan, and abstinence from wine and all spirituous liquors. They inflict death on all Mussulmans who do not renounce the worship of Mohammed. The Jews and Christians they leave unmolested.

They originated in the small tribe of Nedshi, in Yemen; but their founder undertook an expedition into Syria, and

the regions bordering on the Euphrates; and having collected a number of tribes from the Arabian desert, who became converts to his views, he formed them into a distinct nation, under the government of Eben Send, as their civil governor, and himself as their inman, or spiritual ruler. This appears to have taken place soon after the middle of last century; but no measures were taken against the Wahabees by the Porte till the year 1798, when they were attacked by the pasha of Bagdad, but without effect, which emboldened them to leave the desert; and in 1801 and 1802 they met with signal success, took great booty from the neighboring Mohammedans, and captured Mecca itself, where they established their power in lieu of that of the grand sultan, in virtue of which he had hitherto been regarded as the head and protector of the faithful. The residence of Send was now fixed at Dreich, where he had a palace, and lived in all the pomp and splendor of an eastern prince. In 1803 and 1804 he made unsuccessful attacks on Bagdad and Bassorah, but took Medina in 1804, and in 1805 Jidda, which had formerly baffled all his attempts to subdue it. The Porte was now obliged to pay a heavy tribute for permission to send an escort from Damascus with the caravans of pilgrims that annually proceeded to Mecca; and these caravans were no longer allowed to have weapons, flags, or music, or to enter the holy city on carpets, as formerly. In 1807, the Wahabees stood in the zenith of their power; since which time they have been repeatedly repulsed, but they still continue to form a powerful body, to the great annoyance of the Turkish government, and to the terror of the pilgrims who proceed from all parts of the East to visit the tomb of the prophet.—*Hend. Buck.*

WAKE, (WILLIAM, D. D.) archbishop of Canterbury, a prelate of distinguished learning and ability, as well as of exemplary morals, was born at Blandford, in Dorsetshire, in 1657. He commenced his university education at Oxford, on a studentship at Christchurch, in 1672, and graduated there as master of arts, in 1679. Espousing the Protestant side of the question, he distinguished himself by the zeal with which he wrote in its defence; and, consequently, rose high in favor with William the Third, after the revolution. In 1689, he became chaplain to the king, and deputy clerk of the closet, with a canonry in his college in the course of the same year. To this piece of preferment the rectory of St. James', Westminster, was added in 1693, which he held about eight years, and then vacated it, on being promoted to the deanery of Exeter. In 1705, he was raised to the episcopal bench, as bishop of Lincoln; and, after presiding over that diocese till the beginning of 1716, he was translated to the primacy. Few prelates have conducted themselves in the discharge of this high office with greater dignity, firmness, moderation, or Christian benevolence, than archbishop Wake. His controversial writings, which are numerous, though nervously written, betray no acrimony. The principal of these are, a Reply to the celebrated Bossuet's Exposition of the Doctrine of the Catholic Church, printed in 1686; an English version of the Genuine Epistles of Apostolic Fathers, 1693, octavo; "The State of the Church and Clergy of England considered," folio, 1697; three volumes of Sermons; a variety of tracts against the Doctrines and Practice of the Church of Rome; "An Exposition of the Catechism of the Church of England," which has gone through many editions. This eminent prelate died on the 24th of January, 1737, at Lambeth palace, and his remains were interred at Croydon. *Biog. Brit.—Jones' Chris. Biog.*

WAKEFIELD, (GILBERT,) a scholar and critic, was born, in 1756, at Nottingham, and was educated at Jesus college, Oxford. After having been a curate at Stockport, and also near Liverpool, he quitted the church, and became classical tutor at the Warrington Dissenting academy. In 1790, he was appointed to the same office in Hackney college, but held it only a year. Being a warm friend to the French revolution, and as warmly hostile to the war against the republic, he took a decided part in the angry politics of that disturbed period. In 1798, he was prosecuted for a Reply to the Bishop of Llandaff's Address to the People of Great Britain, and was sentenced to an imprisonment of two years in Dorchester gaol. During his

captivity a subscription amounting to five thousand pounds was raised for him. He died in 1801, soon after his liberation. Among his works are, his own Memoirs; a Translation of the New Testament; Sylva Critica; a Reply to Paine's Age of Reason; and editions of various classics, and of Pope's Homer.—*Davenport.*

WALDENSES, VALDENSES, VAUDOIS, or *people of the valleys*; the most celebrated body of Protestant Dissenters during the middle ages. The history of these churches of persecuted saints, these "meek confessors," this "noble army of martyrs," this "most ancient stock of religion," to use the words of Milton, is a topic which of late has been rising in popularity and interest every year. No writer appears to have laid before the public an account so thoroughly digested, accurate, and comprehensive, as Mr. Jones, whose History of the Christian Church, the second volume of which is almost wholly devoted to this subject, has already gone through eight or ten editions. We have endeavored, however, to collect every ray of light from other quarters in making out the following summary view of their history.

1. *Origin.* It seems to be a serious mistake into which some popular writers have fallen, who represent the Waldenses as originating in France about the year 1170, and deriving their name from the celebrated Peter Waldo. The evidence is now ample, that so far from being a new sect at that period, they had existed under various names as a distinct class of dissenters from the established churches of Greece and Rome in the earliest ages. It is an egregious error to suppose that when Christianity was taken into alliance with the state, by the emperor Constantine, in the beginning of the fourth century, all the orthodox churches were so ignorant of the genius of their religion as to consent to the corruption of a worldly establishment.

Crantz (in his History of the United Brethren) says, "These ancient Christians, who, besides the several names of reproach given them, were at length denominated Waldenses, from one of their most eminent teachers, Peter Waldo, date their origin from the beginning of the fourth century; when one Leo, at the great revolution in religion under Constantine the Great, opposed the innovations of Sylvester, bishop of Rome."

The *Cathari*, or Puritan churches of the Novatians, also, had at that very period (about A. D. 325) been flourishing as a distinct communion for more than thirty years all over the empire; maintaining, by the acknowledgment even of their enemies the self-styled *Catholics*, the integrity of the true faith; together with the purity of discipline and the power of godliness, which had generally disappeared from the *Catholic* churches. (See *NOVATIANS*.) These Puritans, being exposed to severe and sanguinary persecutions for dissent, from age to age were compelled to shelter themselves from the desolating storm in retirement; and when at intervals they reappear on the page of contemporary history, and their principles are propagated with new boldness and success, they are styled a new sect, and receive a new name, though in reality they are the same people.

The same great principles of attachment to the word of God and determined adherence to the simplicity of its doctrine, discipline, institutions, and worship, in opposition to the innovations of a secular spirit and policy on the one hand, and of false philosophy or of pretended apostolic traditions on the other, may be traced under the name of Novatians, Donatists, Luciferians, and Ærians, from the third to the seventh centuries. They reappear in the Paulicians, who have been falsely accused of Manichæism, but who, from the middle of the seventh to the end of the ninth century, worthily sustained by their preaching, their lives, and their martyrdoms, their claim of being the genuine descendants of the primitive churches. (See *PAULICIANS*.) From Asia Minor they spread themselves over Europe, through Thrace, Macedonia, Epirus, Bulgaria, Slavonia, Sicily, Lombardy, Liguria, and Milan; whence, about the beginning of the eleventh century, they entered into France. The first discovery of a congregation of this kind in that country was at Orleans, A. D. 1017. A Catholic council was immediately convened, and the Paulician missionaries, with their converts, among whom were many respectable citizens and several of the regular clergy, were all burnt alive. Other advocates of the doctrine were

discovered in Languedoc, others in Picardy, and Suabia. They were called in France Bougres or Bulgarians, Tisserands or Weavers, Bos Homos or Good Men.

They soon spread through Germany, where they were called by the old name of Cathari, or, by corruption, Gazari, i. e. Puritans. In Italy the same people were called Paterines, Josephists, Arnoldists, and Fratricelli. As early as the year 1100, it appears they began to be called Waldenses: sixty years before Peter Waldo. Their principles were powerfully advocated, and extended among the most intelligent classes in Languedoc and Provence, from 1110 to 1168, by the celebrated Peter de Bruys, and Henry, his successor; from whom they received the name of Petrobrusians and Henricians. (See BRUYS, PETER DE; and HENRICIANS.) From the places where they flourished they were called Toulousians, Albigenes, and afterwards Poor Men of Lyons, and Leonists. They were condemned by a council at Toulouse in 1119, and again by the great Lateran council at Rome, in 1139. In 1160, some of them crossed from Gascony to England, where they were called Pophicians and Publicans, corruptions of the original name, Paulicians. (See PUBLICANI, and LOLLARDS.) About this time arose the celebrated Peter Waldo, of Lyons, whose labors, learning, zeal, and liberality, greatly extended their principles; in consequence of which many writers, both Catholic and Protestant, have most erroneously regarded him as the parent and founder of the proper Waldenses. (See WALDO, PETER.) Mr. Robinson, however, has shown that this name had a much earlier origin, that it signifies "inhabitants of the valleys," and that it was applied to the persecuted people of whom we have spoken, simply for the reason that great multitudes of them made their residence in the valleys of the Alps and of the Pyrenees, where, age after age, they found an asylum from the tyranny of the church of Rome. This view of the matter, also, is supported by the testimony of their own historians, Pierre Gilles, Ferrin, Leger, Sir Samuel Morland, and Dr. Allix. The names imposed on them by their adversaries, they say, have been intended to vilify and ridicule them, or to represent them as new and different sects.

Their enemies confirm their great antiquity. Reinerius Saccho, the inquisitor, admits that the Waldenses flourished five hundred years before Peter Waldo. This carries us back to the year 660, the time of the appearance of the Paulicians, or rather of their great revival and increase under the labors of Constantine Sylvanus. Indeed, there is not wanting evidence to show that churches of the Puritan faith existed at that time in the West as well as in the East. In the year 553, nine bishops of Italy and Switzerland openly refused communion with the pope of Rome, and the churches under their care persisted in their dissent. To say nothing of the labors of those noble reformers in the bosom of the Catholic church, Paulinus of Aquileia, in the eighth century, Claude of Turin in the ninth, the council of Rheims in the tenth, and Berengarius, archdeacon of Angers, in the eleventh, which yet exerted a powerful influence in opening the eyes of men to the corruptions of Rome; if we will believe the testimony of the suffering Waldenses themselves, their doctrine and discipline had been preserved in all its purity and efficacy from the days of the primitive martyrs, in Spain, France, Germany, Italy, and especially in the valleys of Piedmont.

He earned Dr. Allix, in his "History of the Churches of Piedmont," gives this account:—"That for three hundred years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction: and at last, the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; inasmuch that the bishop and the people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called *Vallenses*, *Wallenses*, or *The People in the Valleys*."

M. Sismondi, in his late History of the Crusades against the Albigenes, says, "Those very persons who punished the sectaries with frightful torments, have alone taken it upon themselves to make us acquainted with their opinions; allowing at the same time that they had been transmitted in God from generation to generation, almost from the origin of Christianity. We cannot be astonished (he adds) if they have represented them to us with all those characters

which might render them the most monstrous, mingled with all the fables which would serve to irritate the minds of the people against those who professed them. Nevertheless, amidst many puerile and calumnious tales, it is still easy to recognise the principles of the Reformation of the sixteenth century among the heretics who are designated by the name of *Vaudois* or *Albigois*." Dr. Allix, speaking of the Paterines, some of whom, disciples of Gundulf, one of their teachers, went from Italy to the Netherlands, where they were thrown into prison, says, "Here, then, we have found a body of men in Italy before the year 1026, five hundred years before the Reformation, who believed contrary to the opinions of the church of Rome, and who highly condemned their errors." Mr. Jones adds, "Atto, bishop of Verceulli, had complained of such people *eighty years before, and so had others before him*, and there is the greatest reason to believe they had always existed in Italy. It is observable that those alluded to by Dr. Allix were brought to light by mere accident." About the year 1040, the Paterines had become very numerous at Milan, which was their principal residence; and in 1259, some of their churches in other Italian cities, we are informed by Reinerius the inquisitor, contained from five to fifteen hundred members. Their churches were organized into sixteen compartments, or associations. They had no connexion with the Catholic church, which they regarded as Antichrist from the time of pope Sylvester. Now, when we reflect that the Paterines, as well as the Paulicians, both in principles and practice, were the same people as the Waldenses, or Poor Men of Lyons, we shall not wonder at the following remarkable words of Reinerius concerning the latter.

"Of all the sects which have been, or now exist, none is more injurious to the church, (i. e. of Rome,) for three reasons: 1. Because it is more ancient. Some aver their existence from the time of Sylvester; others, from the very time of the apostles. 2. Because it is so universal. There is scarcely any country into which this sect has not crept. And, 3. Because all other heretics excite horror by the greatness of their blasphemies against God; but these have a great appearance of piety, as they live justly before men, believe rightly all things concerning God, and confess all the articles which are contained in the creed; only they hate and revile the church of Rome, and in their accusations are easily believed by the people."

Such a concession, from such a source, speaks volumes. Here then is a succession of faithful men, whose apostolic origin, perpetuity, universal though often hidden diffusion, general orthodoxy, evangelical simplicity, and sanctity of character, is admitted by the church of Rome herself; a succession of faithful men, organized, too into Christian churches, claiming to be the true successors of the apostles, protesting against all the corruptions of the patriarchate and the papacy, and for this reason subject to continual persecution from both, through the hands of the secular powers to which they are allied; a church built not on St. Peter alone, but on the entire foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, and against which the gates of hell have not been able to prevail. May we not say then, in the language of Revelation, "Here is the patience of the saints? These are they that keep the commandments of God, and the faith of Jesus?" Rev. 14: 12.

It also appears that the recesses of the Alps and the Pyrenees were distinguished retreats of these persecuted Christians in the darkest ages of the church. Or, as Mr. Robinson observes, in his Ecclesiastical Researches, "Greece was the parent, Spain and Navarre the nurses, France the step-mother, and Savoy (i. e. Piedmont) the jailer, of this class of Christians called Waldenses."

*Principles.*—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been resorted to by all parties of Protestants, in defence of their peculiar sentiments. The papists accused the Protestants of being a new sect, whose principles had no existence till the days of Luther. This charge they all denied, and each party sought to find predecessors, and to trace a line of succession up to the apostles. The perversions of heresy on the one hand, and the corruptions of popery on the other, left no alternative but to find that succession among

the Waldenses. The researches of many learned men of different communities, induced by this circumstance, have furnished much important evidence that might otherwise have been lost in oblivion; but the natural consequence has been, that all have been tempted to mould the character of the Waldenses to the support of their own particular views, instead of collecting into one point all the light of history, and calmly abiding the issue. For, after all, an uninterrupted succession, however gratifying it may be to be able to trace it, is necessary only to a church which regulates its practice by tradition, and not by the pure word of God. But such certainly was not the doctrine of the Waldenses, in the times of their purity.

It is necessary here that we distinguish between the ancient and modern Waldenses. It appears from all the accounts we gather of them before the Reformation, that their principles and practice were more pure and scriptural than since that period. From the united attestation of their enemies and their own confessions of faith, we learn that the ancient Waldenses were distinguished chiefly by the following points:—

1. *Their attachment to the Scriptures.*—They held that the Holy Scriptures are the only source of faith and religion, without regard to the authority of the fathers and tradition. Although they principally used the New Testament, yet, as Usher proves, they regarded the Old also as canonical Scripture. “They translated the Old and New Testament,” says Reinerius, “into the vulgar tongues, and spake and taught according to them.” From their greater use of the New Testament, however, as Venema observes, their adversaries took occasion to charge them with despising the Old. “Hence whatever a doctor of the church teaches,” says Reinerius, “which he does not prove from the New Testament, they consider it as entirely fabulous—contrary to the doctrine of the (Romish) church.” He adds, “I have heard and seen a certain unlearned rustic, who recited the book of Job, word by word, and many who perfectly knew the New Testament.” This is high praise.

2. *Their scriptural simplicity, and soundness of belief.*—Their adversaries frequently acknowledge this; see the testimony of the inquisitor above. It is amply confirmed also by their own authentic monuments and confessions of faith, of which several are printed at length in Jones’ History of the Church. This is high praise.

From a confession of their faith, in 1120, we extract the following particulars:—(1.) That the Scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by the envy of the devil sin entered into the world, and that we are sinners in and by Adam. (2.) That Christ was promised to our fathers, who received the law: that so, knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself. (3.) That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might show us grace and mercy, as being faithful. (4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification. (5.) That there is no mediator and advocate with God the Father, save Jesus Christ. (6.) That after this life there are only two places, the one for the saved and the other for the damned. (7.) That we ought to honor the secular powers by subjection, ready obedience, and paying of tribute.

3. *Their purity and excellence of life and manners.*—Though often accused of the most abominable crimes, the whole evidence goes to show that these accusations were vile calumnies, invented for party purposes by their malignant enemies, the papal priests. Indeed, an ancient inquisitor confesses that “these heretics are known by their manners and conversation, for they are orderly and modest in their behavior and deportment. They avoid all appearance of pride in their dress; they neither indulge in finery, nor are they mean and ragged. They avoid commerce that they may be free from deceit and falsehood. They get their livelihood by manual industry. They are not anxious about amassing riches, but content themselves with the necessaries of life. They are chaste, temperate, and so-

ber. They abstain from anger. Even when they work, they either learn or teach, &c.” Seisselinus, archbishop of Turin, also admits, “Their heresy excepted, they generally live a purer life than other Christians.”

4. *Their enlightened fervor, courage, and zeal.*—Reinerius assigns as one cause of their great increase, their great zeal. “All of them, men and women, night and day, never cease from teaching and learning. The first lesson,” he adds, “which the Waldenses teach those whom they bring over to their party, is to instruct them what manner of persons the disciples of Christ ought to be; and this they do by the doctrine of the evangelists and apostles, saying that those only are the followers of the apostles who imitate their manner of life.” Hence,

5. *Their steady opposition to all corruptions and antichristian usurpations.*—“The first error of the Waldenses,” says an ancient inquisitor, “is, that they affirm that the church of Rome is not the church of Jesus Christ, but an assembly of ungodly men, and that she has ceased from being the true church from the time of pope Sylvester, at which time the poison of temporal advantages was cast into the church.” They rejected images, crosses, relics, legends, traditions, anular confessions, indulgences, absolutions, clerical celibacy, orders, titles, tithes, vestments, monkery, masses, and prayers for the dead, purgatory, invocation of saints, and of the virgin Mary, holy water, festivals, processions, pilgrimages, vigils, Lent, pretended miracles, exorcisms, consecrations, confirmations, extreme unction, canonization, and the like. They condemned the use of liturgies, especially in an unknown tongue. They condemned the mystical or allegorical interpretations of Scripture. They condemned, most of all, the wicked lives of both people and clergy in the worldly communion of Rome. (See ANTICHRIST.)

6. *Their enlightened views of liberty of conscience.*—“They affirm,” says the inquisitor, “that no man ought to be forcibly compelled in matters of faith.” On this point, as also on the next, they were far in advance of the reformers, Luther and Calvin.

7. *Their just ideas of the nature and character of a church of Christ.*—“That is the church of Christ which hears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatever place it exists.” “The sacraments of the church of Christ are two, baptism and the Lord’s supper: and in the latter Christ has instituted the receiving in both kinds, both for priests and people.” “We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper, and even necessary, that believers use these symbols when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them.” Hence Seisselinus remarks, “They say that they alone observe the evangelic and apostolic doctrine, on which account, by an intolerable impudence, they usurp the name of the Catholic church.” Reinerius also observes, “They declare themselves to be the apostles’ successors, to have apostolical authority, and the keys of binding and loosing.—They say that a man is then first baptized when he is received into their community. Some of them hold that baptism is of no advantage to infants, because they cannot actually believe.” On the whole it is evident that they were, and that too on principle, dissenters, not from the church of Rome only, but from all national established churches. Their church officers, Reinerius says, were bishops, elders, and deacons; but the distinction between their bishops and other elders seems to have been only that the former were the official pastors of the churches.

That they understood and practised immersion as baptism is evident, but whether they generally practised infant baptism has been long a matter of dispute. The words of Reinerius seem to imply that in his time (1250) they were of different opinions on this point. The modern Waldenses in the valleys of Piedmont do practise it; but they have so changed in many points, since their amalgamation with the Calvinists at the Reformation, having also received their pastors from them since 1603, that nothing decisive can be hence inferred. Dr. Murdock thinks that the followers of Peter Waldo universally practised infant

baptism; but he gives us no authority for this opinion. The only one of their ancient writings which sanctions it is the *Spiritual Calendar*, but this, if genuine, is of doubtful date. On the contrary, all their other writings, from the Noble Lesson, in 1100, down to their Confession of Faith, in 1655, Dr. Gill affirms to be in favor of the baptism of believers only. It appears certain that the Cathari, the Paterines, the Berengarians, the Arnoldists, Petrobrusians, and Henricians, i. e. the earlier Waldenses, as far as history testifies, vehemently opposed infant baptism. That there were, on the other hand, many among them in after years who adopted the practice, is, in view of all the facts, highly probable. Mr. Jones, in the preface to the fifth edition of his History, says, that the Waldenses were Anti-pedobaptists. Mr. Milner, after saying, "I cannot find any satisfactory proofs that the Waldenses were in judgment Anti-pedobaptists strictly," concludes thus: "I lay no great stress on the subject; for the Waldenses might have been a faithful, humble, and spiritual people, as I believe they were, if they had differed from the general body of Christians on this article."

However this point may be decided, it is now generally acknowledged that the Waldenses were the witnesses for the truth in the dark ages, and that they gave the first impulse to a reform of the whole Christian church, so called. (See WALDO, PETER.)

*Persecutions, &c.*—For bearing this noble testimony before the church of Rome, these pious people were for many centuries the subjects of a most cruel persecution; and in the thirteenth century the pope instituted a crusade against them, and they were pursued with a fury perfectly diabolical. Their principles, however, continued unsubdued, and at the Reformation their descendants, in number eight hundred thousand, were reckoned among the Protestants, with whom they were in doctrine so congenial.

Some united with the Lutherans, others with the Calvinists, and others still with the Anabaptists of the better sort, afterwards called Mennonites. "The modern Mennonites," says Mosheim, "not only consider themselves as the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Romish church, but pretend, moreover, to be the purest offspring of those respectable sufferers." Mosheim partially concedes this claim, though Dr. Murdock contests it, by some bold and, we think, unwarrantable assertions. (See MENNONITES.)

In the seventeenth century, the flames of persecution were again rekindled against them by the cruelty of Louis XIV., in 1655 and 1685. In the last, at the revocation of the edict of Nantes, about fifteen thousand perished in the prisons of Pignerol, beside great numbers who perished among the mountains. (See PERSECUTION.) They received, however, the powerful protection and support of England under William III. But still the house of Saxony continued to treat them as heretics, and they were oppressed by a variety of cruel edicts.

When Piedmont was subjected to France, in 1800, the French government (Buonaparte being first consul) placed them on the same footing of toleration with the rest of France; but on the return of the king of Sardinia to Genoa, notwithstanding the intercession of lord William Bentinck, the old persecuting edicts were revived in the end of 1814; and though they have not been subjected to fire and fagot as aforetime, their worship has been restrained, and they were not only stripped of all employments, but by a most providential circumstance only saved from a general massacre.

Recently they have been visited by some pious and benevolent individuals; and the number of the Waldenses (or Vaudois) has been taken at nineteen thousand seven hundred and ten, besides about fifty families residing at Turin; in all twenty thousand. See *Murdock's Mosheim*; *Milner's History of the Church of Christ*; *Jones' do.*; *Simson's History of the Crusades against the Albigenses*; *Teimney*; *Benedict*; *Ward's Farewell Letters*; *History of the United Brethren*; *Gilly's Narrative*; *Akland's Sketch, and History*; *Jackson's Narrative*; *Dwight's Travels in Germany*; *Ency. Am.*; *Head. Buck*; *Watson*; *Travels*.

WALDO, (PETER;) a distinguished reformer of the twelfth century, who flourished about the year 1170. He

was a citizen and rich merchant of Lyons. Whilst several of the principal citizens, among whom was Waldo, were conversing together, one of them was struck with death before their eyes. This event so impressed him with a sense of human frailty and of the divine wrath, that he renounced the world from that moment, and gave himself up entirely to meditation upon the word of God, and to the promotion of piety. He first began with his own family, and then, as his fame increased, admitted and instructed others, and also translated the Scriptures into the vernacular language of Gaul. That he was not destitute of erudition, as some maintain, Flaccius Illyricus asserts from evidence derived from ancient writings. The clergy of Lyons, when these proceedings came to their knowledge, opposed and prohibited his domestic instructions; but so far was this from proving an obstacle, that he inquired the more diligently into the opinions of the clergy, and into their religious rites and customs, and opposed them the more openly and ardently. Since he taught for four or five years at Lyons, and made many disciples, some think they were from him called Waldenses; but others suppose that the name was derived from Christians of his sect, who had from ancient times inhabited the valleys of Piedmont. The valleys are called *Vaux*, whence *Vaudois*; and Peter is said to have borne the name of Waldo because he was a follower of that sect. That the name was used before his time appears from that it is found in a Confession brought to light by Pictetus.

It happened indeed that when the Waldenses were persecuted and banished by the archbishop of Lyons, and Waldo and his companions fled to other regions, from that time they were scattered through Gaul, Italy, Germany, England, and Spain. Some fixed themselves in Narbonne Gaul, which contains the provinces of Provence, Dauphiny, and Savoy; others fled to the Alps and settled colonies in Piedmont and Lombardy. Peter Waldo, having left his country, came to Belgium, and in Picardy, as it is now called, obtained many followers; he afterwards passed into Germany, and having long journeyed through the cities of the Vandals, at last settled in Bohemia. This is confirmed by Dubrarius, in his History of Bohemia, who relates that he arrived there about 1184. The Waldenses themselves, in a conference with the Bohemians, declared that they had been dispersed through Lombardy, Calabria, Germany, Bohemia, and other regions, ever since the year 1160. (See preceding article.) *Venema's Church History*; *Mosheim*; *Milner*; *Jones*; *Benedict*.

WALK. This word, in Hebrew, says Mr. Taylor, signifies not merely to advance, step by step, steadily, but to augment a moderate pace till it acquires rapidity. Under this idea, he examines Isa. 40: 31.

It often signifies the conduct of life, the general course of a party, his deportment, demeanor, &c. To worship and serve God truly, is to walk before him: Euoch walk ed with God, maintained and increased in piety towards him; so did Noah: God promises to walk with his people, and his people desire his influence, that they may walk in his statutes. To walk in darkness, (1 John 1: 6, 7.) is to be involved in unbelief and misled by error; to walk in the light, is to be well informed, holy, and happy; to walk by faith, is to expect the things promised or threatened, and to maintain a conduct accordingly; to walk after the flesh, is to gratify fleshly appetites; to walk after the Spirit, is to pursue spiritual objects, to cultivate spiritual affections, to be spiritually minded, which is life and peace.—*Calmet*.

WALKER, (ROBERT,) commonly called the Wonderful Robert Walker, was born at Seathwaite, England, 1709. Having by his own industry qualified himself for taking holy orders, he was ordained and appointed curate of Seathwaite, with a salary of but five pounds per annum; this salary was afterwards augmented to better than eighteen pounds. Shortly after his appointment as curate he married and received with his wife forty pounds. Like his predecessors in this cure, he was schoolmaster as well as clergyman. He had a family of nine children; one he maintained at Dublin college; yet, at his death, in 1802, he left two thousand pounds. This gives us a striking example of what may be done by perseverance and industry. With all this he was much respected, was remarka-



gly noticed for his piety; he even refused on principle the adjoining curacy of Upha. He strictly observed the Sabbath, and on this day kept open house for his parishioners; he was strictly economical, and luxury was a stranger in his house.

It might have been concluded, his biographer says, that no one could thus as it were have converted his boy into a machine of industry for the humblest uses, and kept his thoughts so frequently bent upon secular concerns, without grievous injury to the more precious parts of his nature. How could the powers of intellect thrive or its graces be displayed in the midst of circumstances apparently so unfavorable, and when to the direct cultivation of the mind so small a portion of time was allotted?

But in this extraordinary man, things in their nature adverse were reconciled; his conversation was remarkable, not only for being chaste and pure, but for the degree in which it was fervent and eloquent; his written style was correct, simple, and animated. Nor did his affections suffer more than his intellect; he was tenderly alive to all the duties of his pastoral office; the poor and needy he never sent empty away; the stranger was fed and refreshed in passing that unfrequented vale; the sick were visited; and the feelings of humanity found further exercise among the distresses and embarrassments in the worldly estate of his neighbors, with which his talents for business made him acquainted; and the disinterestedness, impartiality, and uprightness which he maintained in the management of all affairs confided to him, were virtues seldom separated in his own conscience from religious obligations. See his *Life by Wordsworth*; *Penny Magazine*.

WALKER, (ROBERT.) This talented and richly evangelical preacher of the church of Scotland was born in the Canongate, Edinburgh, where his father was minister, in 1716. He received a regular education at the university of Edinburgh, and was licensed to preach the gospel in 1737; during the following year he was ordained minister at Straiton. He continued here for nine years, and was then transferred to the second charge of South Leith. In 1754, he was again removed to one of the collegiate charges of the high church, Edinburgh. In this interesting post he continued till April 4, 1783, when, in the language of his colleague, Dr. Blair, "the garment of mortality dropped easily off, and this servant of God fell asleep in the Lord."

Seldom, continues Dr. Blair, have any been endowed with a more just discernment of what is beautiful in composition and discourse, or with a more accurate sensibility to what is becoming in manners and behavior. Possessing these talents, he was at the same time modest, unassuming, and unpretending. By the elegance, neatness, and chaste simplicity of composition in his sermons, and by the uncommon grace and energy of his delivery, he rose to a high and justly acquired reputation. But mere reputation was not his object. His whole ambition centered in acting his part with the dignity and propriety that become the sacred character of a Christian minister, and to declare in his preaching all the counsel of God. He published two volumes of Sermons, which, in the judgment of many, are regarded as the best models for ordinary pulpit composition in the English language. See *Memoir prefixed to his Sermons*.

WALL; an inclosure for defence or separation. The Lord tells the prophet Jeremiah, (1: 18. 15: 20.) that he will make him as a wall of brass, to withstand the house of Israel. Paul says, (Eph. 2: 14.) that Christ, by his death, broke down the partition-wall that separated us from God, or rather the wall that separated Jew and Gentile; so that these two people, when converted, may make but one.—*Calmet*.

WALLIS, (JOHN,) an eminent mathematician and divine, was born, in 1616, at Ashford, in Kent; was educated at Emmanuel college, Cambridge; obtained, in 1643, the living of St. Gabriel, Fenchurch street; was chosen, in 1649, Savilian professor of geometry at Oxford; was made keeper of the archives there, in 1658; retained his offices at the restoration, and was appointed one of the royal chaplains; was one of the earliest members of the Royal society; and died in 1703. Wallis had consummate skill in the art of deciphering, and his talents were much

called into use by the republican and succeeding regal governments. He was also one of the first who gave the power of speech to the deaf and dumb. As a mathematician his fame stands high both in England and on the continent. His mathematical works form three volumes, and his theological a fourth.—*Davenport*.

WALTER, (NEHEMIAH,) minister of Roxbury, Massachusetts, was born in Ireland, in December, 1663. His father, who settled in Boston, brought him to this country as early as 1679; he was graduated at Harvard college in 1684. He soon afterwards went to Nova Scotia, and lived in a French family. Thus acquiring a correct knowledge of the French language, he was enabled in the latter periods of his life to preach to a society of French Protestants in Boston, in the absence of their pastor. After his return he pursued his studies for some time at Cambridge, where he was appointed a fellow of the college. He was ordained at Roxbury, October 17, 1688, as colleague with the apostolic Eliot. After a ministry of more than sixty-eight years, he died in peace and hope, September 17, 1750, aged eighty-six.

It was a maxim with him, that those religious principles might well be suspected which could not be introduced in an address to heaven; and he was pleased in observing that those who, in their preaching, opposed the system of Calvin, were wont to pray in accordance with it. His whole life was devoted to the great objects of the Christian ministry. He presented a bright example of personal holiness. He published the *Body of Death anatomized*; an *Essay on Indwelling Sin*, duodecimo, 1707; on *Vain Thoughts*; the *Great Concern of Man*; the *Wonderfulness of Christ*, 1713; a *Convention Sermon*, 1723; *Unfruitful Hearers Detected and Warned*, 1754; a posthumous volume of *Sermons on the 55th chapter of Isaiah*, octavo, 1755.—*Allen*.

WALTER, (THOMAS,) minister of Roxbury, Massachusetts, the son of the preceding, was born December 7, 1696, and was graduated at Harvard college in 1713. He was ordained colleague with his father, October 29, 1718, but died January 10, 1725, aged twenty-eight. He was one of the most distinguished scholars and acutest disputants of his day. He was a champion of the doctrines of grace. He said, when dying, "I shall be a most glorious instance of sovereign grace in all heaven." He published a *Sermon at the lecture for promoting good singing*, 1722; the *Scriptures the only Rule of Faith and Practice*, 1723; and two other *Sermons*.—*Allen*.

WALTON, (ISAAC,) was born in 1593, at Stafford, and kept a linen draper's shop in London, first in the Royal Exchange, and lastly in Fleet street, at the corner of Chancery lane. About 1643 he quitted the metropolis, and he died at Winchester, in 1683. His *Complete Angler* has long afforded delight not only to those who are fond of angling, but to general readers of taste, and has passed through numerous editions. Walton was a man of piety. His *Lives of Hooker, Sanderson, Wotton, Donne, and Herbert*, exhibit him in a highly favorable light as a biographer. Wordsworth says of them,

The feather whence the pen  
Was shaped that traced the lives of these good men  
Dropped from an angel's wing.

At a very advanced age Walton published, under the name of Chalkhill, *Thealma and Clearchus*, a pastoral history.—*Davenport*.

WALTON, (BRIAN, D. D.,) a divine and oriental scholar, was born in 1600, at Seymour in Cleveland, Yorkshire; was educated at Peter house, Cambridge; obtained considerable ecclesiastical preferment, of which he was deprived during the civil wars; but afterwards, with the assistance of several learned men, published, in 1657, his *Polyglott Bible*. (See *BIBLE, POLYGLOTT*.) He was made bishop of Chester at the restoration, but died shortly after, in 1661. He wrote *Introductio ad Lectionem Linguarum Orientalium*; a *Defence of the Polyglott Bible*; and a pamphlet on tithes. *Brit. Biog.*; *Jones' Chris. Biog.*—*Davenport*.

WAR, or WARFARE; the attempt to decide a contest or difference between princes, states, or large bodies of people, by resorting to extensive acts of violence, or, as the phrase is, by an appeal to arms. The Hebrews were for-

terly a very warlike nation. The books that inform us of their wars display neither ignorance nor flattery; but are writings inspired by the Spirit of truth and wisdom. Their warriors were none of those fabulous heroes or professed conquerors, whose business it was to ravage cities and provinces, and to reduce foreign nations under their dominion, merely for the sake of governing, or purchasing a name for themselves. They were commonly wise and valiant generals, raised up by God, ar.d, under a peculiar commission, executing "his strange work" of judgment. Such were Joshua, Caleb, Gideon, Jephthah, Samson, David, Josiah, and the Maccabees, whose names alone are their own sufficient encomiums. Their wars were not undertaken upon slight occasions, or performed with a handful of people. Under Joshua the affair was of no less importance than to make himself master of a vast country which God had given to Abraham; to root out several powerful nations that God had devoted to death; and thus to vindicate an offended Deity, and human nature, which had been debased by a corrupt people, who had filled up the measure of their iniquities to the brim. Under the judges, the matter was to assert their liberty by shaking off the yoke of powerful tyrants, who kept them in subjection. Under Saul and David the same motives prevailed to undertake war.

Indeed all wars not sanctioned by a miraculous commission to execute justice on guilty nations, or by the legitimate exercise of that power which God has intrusted to magistrates for purposes of peace and justice, not of wrong, are totally unjustifiable on the principles of Christianity. In the latter times of the kingdoms of Israel and Judah, we observe their kings bearing the shock of the greatest powers of Asia, of the kings of Assyria and Chaldea, Shalmaneser, Sennacherib, Esarhaddon, and Nebuchadnezzar, who made the whole East tremble. Under the Maccabees a handful of men opposed the whole power of the kings of Syria, and against them maintained the religion of their fathers, and shook off the yoke of their oppressors, who had a design both against their religion and liberty. In still later times, with what courage, intrepidity, and constancy, did they sustain the war against the Romans, who were then masters of the world.

The kings of the Hebrews went to the wars in person, and, in earlier times, fought on foot, as well as the meanest of their soldiers; no horses being used in the armies of Israel before David. The officers of war among the Hebrews were the general of the army, and the princes of the tribes or of the families of Israel, besides other princes or captains, some of a thousand, some of a hundred, some of fifty, and some of ten men. They had also their scribes, who were a kind of commissaries that kept the muster-roll of the troops; and these had others under them who acted by their direction.

Previously to commencing war the heathen nations consulted oracles, soothsayers, necromancers, and also the lot, which was ascertained by shooting arrows of different colors, 1 Sam. 28: 1—10. Isa. 41: 21—24. Ezek. 25: 11. The Hebrews, to whom things of this kind were interdicted, were in the habit, in the early part of their history, of inquiring of God by means of urim and thummim, Judg. 1: 1. 20: 27, 28. 1 Sam. 23: 2. 28: 6. 30: 8. After the time of David, the kings who reigned in Palestine consulted, according to the different characters which they sustained, and the feelings which they exercised, sometimes true prophets, and sometimes false, in respect to the issue of war, 1 Kings 22: 6—13. 2 Kings 19: 2, &c. Sacrifices were also offered, in reference to which the soldiers were said to consecrate themselves to the war, Isa. 13: 3. Jer. 6: 4. 51: 27. Joel 3: 9. Obad. 1. There are instances of formal declarations of war, and sometimes of previous negotiations; 2 Kings 14: 8. 2 Chron. 25: 27. Judg. 11: 12—26.) but ceremonies of this kind were not always observed, 2 Sam. 10: 1—12. When the enemy made a sudden incursion, or when the war was unexpectedly commenced, the alarm was given to the people by messengers rapidly sent forth, by the sound of warlike trumpets, by standards floating on the loftiest places, by the clamor of many voices on the mountains, that echoed from summit to summit, Judg. 3: 27. 6: 34. 7: 22. 19: 29, 30. 1 Sam. 11: 7, 8. Isa. 5: 26. 13: 2. 18: 3. 30: 17. 49: 2. 62:

10. Military expeditions commonly commenced in the spring, (2 Sam. 11: 1.) and were continued in the summer; but in the winter the soldiers went into quarters. The firm persuasion that God fights for the good against the wicked discovers itself in the Old Testament, and accounts for the fact, that, not only in the Hebrew, but also in the Arabic, Syriac, and Chaldaic languages, words which originally signify justice, innocence, or uprightness, signify likewise victory; and that words whose usual meaning is injustice or wickedness, also mean defeat or overthrow. The same may be said in respect to words which signify help or aid, inasmuch as the nation which conquered received aid from God, and God was its helper, Ps. 7: 9. 9: 20. 6: 26. 1: 35. 24: 43. 1: 44. 5: 75. 3: 76. 13: 78. 9: 82. 8: 1 Sam. 14: 45. 2 Kings 5: 1. Isa. 59: 17. Hab. 3: 8.

The attack of the Orientals in battle has always been, and is to this day, characterized by vehemence and impetuosity. In case the enemy sustain an unaltered front, they retreat, but it is not long before they return again with renewed ardor. It was the practice of the Roman armies to stand still in the order of battle, and to receive the shock of their opposers. To this practice there are allusions in the following passages: 1 Cor. 16: 13. Gal. 5: 1. Eph. 6: 14. Phil. 1: 27. 1 Thess. 3: 8. 2 Thess. 2: 15. The Greeks, while they were yet three or four furlongs distant from the enemy, commenced the song of war; something resembling which occurs in 2 Chron. 20: 21. They then raised a shout, which was also done among the Hebrews, 1 Sam. 17: 52. Josh. 6: 6. Isa. 5: 29, 30. 17: 12. Jer. 4: 19. 25: 30. The war-shout in Judges 7: 20 was as follows: "The sword of the Lord and of Gideon." In some instances it seems to have been a mere yell or inarticulate cry. The mere march of armies with their weapons, chariots, and trampling coursers, occasioned a great and confused noise, which is compared by the prophets to the roaring of the ocean, and the dashing of the mountain torrents, Isa. 17: 12, 13. 27: 2. The descriptions of battles in the Bible are very brief; but although there is nothing especially said in respect to the order in which the battle commenced and was conducted, there is hardly a doubt that the light-armed troops, as was the case in other nations, were the first in the engagement. The main body followed them, and, with their spears extended, made a rapid and impetuous movement upon the enemy. Hence swiftness of foot in a soldier is mentioned as a ground of great commendation, not only in Homer, but in the Bible, 2 Sam. 2: 19—24. 1 Chron. 12: 8. Ps. 18: 33. Those who obtained the victory were intoxicated with joy; the shout of triumph resounded from mountain to mountain, Isa. 42: 11. 52: 7, 8. Jer. 1: 2. Ezek. 7: 7. Nahum 1: 15. The whole of the people, not excepting the women, went out to meet the returning conquerors with singing and with dancing, Judg. 11: 34—37. 1 Sam. 18: 6, 7. Triumphal songs were uttered for the living, and elegies of the dead, 2 Sam. 1: 17, 18. 2 Chron. 35: 25. Judg. 5: 1—31. Exod. 15: 1—21. Monuments in honor of the victory were erected, (2 Sam. 8: 13. Ps. 60: 1.) and the arms of the enemy were hung up as trophies in the tabernacle, 1 Sam. 31: 10. 2 Kings 11: 10. The soldiers who conducted themselves meritoriously were honored with presents, and had the opportunity of entering into honorable matrimonial connexions, Josh. 14: 1 Sam. 17: 25. 28: 17. 2 Sam. 18: 11. (See ARMIES; ARMS, MILITARY; and BATTLE.)—*Watson.*

WARBURTON, (WILLIAM,) an eminent prelate and writer, was born in 1698, at Newark. After having been educated at Oskham and Newark schools, he served his clerkship to an attorney, and was admitted to practice. Being, however, of the law, he turned to the church, and took deacon's orders in 1723. To the peculiar education of Warburton may be ascribed most of the peculiarities of his character; himself, at first an obscure provincial attorney, undisciplined in the court of academical study, and refused, when he had even risen to celebrity, a common academical honor, he cherished, in after life, a great dislike to the regular disciplinarians of learning; and it was at once his delight and pride to confound the followers of the beaten path in study, by reconduce erudition, and to dazzle and astound the supporters of established principles and

maxims, by combating them with a force of reason and strength of logic which was unexampled as it was audacious. His learning and his mental powers were equally established without assistance, and he loved to show how his inbred mental vigor had triumphed over difficulties. From the same source arose both the excellencies and defects of his character.

In 1726 he obtained the vicarage of Greasley, and in 1729 the rectory of Brant Broughton. Between 1723 and 1729 he published Miscellaneous Translations; an Inquiry into the Causes of Prodiges and Miracles; and a Treatise on the Legal Judicature of Chancery. These were preludes to his great works, the Alliance between Church and State, which appeared in 1738, and the first volume of his Divine Legation, which was given to the world in 1738. His Vindication of Pope's Essay on Man acquired for him the friendship of that poet, who introduced him to Mr. Allen, of Bath, and thus laid the foundation of his fortune. He rose successively to be king's chaplain, prebend of Durham, dean of Bristol, and bishop of Gloucester; to the last of these dignities he attained in 1759. He died in 1779. His original works were collected in six quarto volumes by his friend bishop Hurd.

"He was," says Johnson, "a man of vigorous faculties; a mind fervid and vehement; supplied, by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favored the cause. He seems to have adopted the Roman emperor's determination, 'oderint dum metuant;' he used no allurements of gentle language, but wished to compel, rather than to persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves; his diction is coarse and impure, and his sentences are unmeasured."

It is necessary, however, to observe, that while Warburton's temper and spirit was not *always* such as adorned the gospel of Jesus Christ, yet that his personal piety was indubitable; his conscience tender and vigorous; his religion habitual; his faith in Christ active, permanent, and sincere; his benevolence considerable; and his anxiety to promote the spread of Christianity but seldom surpassed. See *Works and Life of Warburton*; *Dr. Johnson's Works*; *Chalmers' Biog. Dict.*; *Quarterly Review*, vol. ii; *Orme's Biblio. Bib.—Davenport*; *Hend. Buck*; *Jones' Chris. Biog.*

WARD, (СЕТЬ,) a prelate and mathematician, was born in 1618, at Buntingford; was educated at Sidney college, Cambridge; became Savilian professor of astronomy; was made bishop of Exeter in 1662, whence, in 1677, he was translated to Salisbury, and died in 1689. He wrote various mathematical works; Sermons; a Treatise against Hobbes; and a Philosophical Essay on the Being and Attributes of God, the Immortality of the Soul, &c.—*Davenport*.

WARD, (WILLIAM,) missionary to Eastern India, was born at Derby, England, October 20, 1769. In his youth he was remarkable for a steadiness and desire of improvement very rarely observed in young persons; and, from these and other singular traits in his character, many of his associates were impressed with an idea that he would fill an important station in the world.

On leaving school, he was apprenticed to Mr. Drewry, printer and bookseller, of Derby; and after the expiration of his time, he remained with him two years; during which period he was engaged in conducting the publication of the Derby Mercury. From Derby he removed to Stafford, where he commenced the publication of a newspaper, the property of another branch of Mr. Drewry's family. After this he went to Hull, where he followed his business, and was for some time editor of the Hull

Advertiser. While at Hull, he joined the Baptist church, under the pastoral care of Mr. Beaton, for whom he continued to entertain sentiments of the highest esteem and affection. About this time he was introduced to Mr. Fishwick, then of Newcastle, on Tyne, a very liberal gentleman, who encouraged the desire which Mr. Ward felt to devote himself to the ministry, and undertook to defray the expenses of his preparatory studies. In thus leaving his pursuits for this work, he could not be supposed to be influenced by motives of worldly interest, as his prospects in life were then improving; and he relinquished them for an employment both more laborious and uncertain.

In August, 1797, he went to Ewood hall, near Halifax, in Yorkshire, an academy kept by Dr. John Fawcett, a man in every respect qualified for the important duty of preparing young men for the ministry. While at Ewood hall, Mr. Ward had frequent opportunities of preaching in the neighborhood, and he established a lecture in a village called Midsley, about half a mile distant. At the village of Gildersome he preached very frequently; and was so much liked by his hearers that he was earnestly solicited to take the charge of the church there; but Providence designed him for a wider field.

On the 7th of May, 1799, he was set apart to the office of a missionary, at Olney, in Bucks; and embarked for India on the 24th of May, accompanied by two or three of his friends. After a voyage of about twenty weeks, they arrived off Calcutta, but were prevented landing there by an order of government; they were, therefore, obliged to land at Serampore, where they were kindly received by the governor. Here he and his friends were shortly joined by Dr. Carey, who, finding that they would not be permitted to join him, removed to them. Mr. Ward, from this time, took upon himself the superintendance of the printing department for the mission, in which station he was eminently useful. Though he was much engaged in these labors, he preached occasionally in the neighboring places, and at Calcutta, as well as in the interior parts of the country. From this time Mr. Ward was actively engaged in printing translations of the Scriptures, making journeys into the interior of the country, and establishing stations in different parts.

The missionaries about this period were much inconvenienced and impeded in their labors by the executive government in those parts; they were prohibited preaching and distributing tracts; and some who had arrived from England were refused permission to proceed to Serampore. Attempts were made to prejudice the British cabinet against them; but, through the exertions of their friends in England, and particularly of the distinguished Andrew Fuller, they were unsuccessful; and the missionaries were allowed to go on in their work.

Mr. Ward was now more actively employed than ever, as the stations increased and new openings presented themselves. A chapel had been erected at Calcutta, which required constant supplies, and Mr. Ward took his share of these engagements, together with the correspondence and other incidental avocations. In the year 1812 one of his children died, a little girl about six years of age; this loss he felt very severely; and in the same year an accident happened, which was very destructive to the mission, and afflicting particularly to Mr. Ward; this was the loss of their printing office, occasioned by fire, and the destruction of the types of the Scriptures, which had been printed, to the amount of about ten thousand pounds; it was feared that this would put a stop to the printing business entirely; but they were able to recover some moulds uninjured, by which they cast new types; and their friends in England contributed very largely to their assistance; thus they were enabled to recommence the printing in a few months, and push it more vigorously than ever.

In 1819, Mr. Ward, who was then much indisposed, resolved on visiting England. He was encouraged in this project by the hope of raising subscriptions in England and America for a college, which was about to be built at Serampore. He, accordingly, embarked, and arrived at Liverpool in June, 1819, in a very weak state; he was, however, soon recovered sufficiently to make several journeys in the interior counties of England; after which he passed over to Holland, and the north of Ger-

many; on his return from the continent he again embarked for New York, where he was kindly received, and much forwarded in his undertaking. He then returned to England, but made only a short stay, as he was anxious to get to India.

After having collected a considerable sum for the college, he left England for India in May, 1821, accompanied by Mrs. Marshman. He was spared but a short time after his return to Serampore; and though his friends had hoped that his health was re-established, he was very ill soon after his arrival, and died rather suddenly, from an attack of the cholera, in March, 1821. He published "A View of the History, Literature, and Religion of the Hindoos," &c., four volumes, octavo, and "Farewell Letters to his friends in England and America."—*Jones' Chris. Biog.*

WARREN, (EDWARD,) a missionary to Ceylon, was born in 1786; graduated at Middlebury college in 1808; and studied theology at Andover. He sailed for Ceylon in October, 1812. After a residence of some years, falling into the consumption, he for his health sailed with Mr. Richards, in April, for Cape Town, where he died, August 11, 1818, aged thirty-two. Archdeacon Twistleton said of him and Mr. Richards, "Men of more amiable manners and purer lives I never saw."—*Allen.*

WARWICK, (MARY, the right honorable countess of,) distinguished for her piety and virtue, was born in 1624, and was the daughter of Richard Boyle, the first earl of Cork, and of Catharine, only daughter of Sir Geoffrey Fenton. In the early part of her life she gave no evident signs of conversion, but entered into the gayeties and dissipations of the world; and partaking of too many of its follies, till by affliction and retirement, united to the lessons of religion and virtue, she learned, that to enjoy an eternity of happiness in heaven, preparation on earth was necessary; and therefore, before time had dimmed the lustre of her eye, or age had changed the dimple to the wrinkle, she chose Mary's part, and, like her, found it never could be taken from her; it was her comfort while living, and her hope in death.

She was exalted by birth, rank, and fortune; but she required neither borrowed shades nor reflective lights to illumine her path; she moved in her own grandeur, and the lustre of her virtues remained untarnished, by the unsullied purity of her excellent mind. She frequently assured her friends, that she had no cause to repent the exchange of the shadowy and unsubstantial pleasures of this world for the solid and satisfactory joys she found in religion.

She read and wrote much; and two years before her death, she began to keep a diary, in which she faithfully recorded her most secret imperfections; for which purpose she rose earlier in the morning. As a wife, she was affectionate and obedient to her husband; in health she was his companion, in sickness his nurse, and in affliction his adviser and friend. She was an incomparable mother, which appeared in the education of her children, which reflected honor upon her head and heart, and particularly in that of her son, the young lord Rich, who died some time before her, and whose death she bore with that pious fortitude which marked her character. She was a kind and indulgent mistress, taking care of the souls of her servants, which appeared in the earnestness with which she exacted their constant attendance on the public worship of God, and by her personal instruction and admonition. She died on the 12th of April, 1678, in the fifty-fourth year of her age; an eminent pattern of zeal for the glory of God, and charity for the good of men. She died in the actual exercise of prayer, according to her own desire; for there were many that could witness that they had often heard her say, "that if she might choose the manner and circumstances of her death, she would die praying."—*Jones' Chris. Biog.*

WASHING, purification. (See BATHING, and BAPTISM.)  
WASHING OF FEET. The Orientals used to wash the feet of strangers who came off a journey, because they commonly walked with their legs bare, their feet being defended by sandals only. See Gen. 18: 4. 24: 32. 43: 24. This office was commonly performed by servants and slaves. Abigail answers David, who sought her in marriage, that she should think it an honor to wash the feet

of the king's servants, 1 Sam. 25: 41. When Paul recommends hospitality, he would have a widow, assisted by the church, to be one who had washed the feet of saints, 1 Tim. 5: 10. In a moral sense, to wash the feet signifies to purify from earthly and carnal affections.

Our Savior, after his last supper, gave his last lesson of humility by washing his disciples' feet: (John 13: 5, 6.) "Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head."—*Calmet.*

WASHINGTON, (GEORGE,) the illustrious founder of American independence, was born in 1732, in the county of Fairfax, in Virginia, where his father was possessed of great landed property. He was educated under the care of a private tutor, and paid much attention to the study of mathematics and engineering. He was first employed officially by general Dinwiddie, in 1753, in remonstrating to the French commander on the Ohio for the infraction of the treaty between the two nations. He subsequently negotiated a treaty of amity with the Indians on the back settlements, and for his honorable services received the thanks of the British government. In the unfortunate expedition of general Braddock he served as aid-de-camp; and on the fall of that brave but rash commander, he conducted the retreat to the corps under colonel Dunbar in a manner that displayed great military talent. He retired from the service with the rank of colonel; but while engaged in agriculture at his favorite seat of Mount Vernon, he was elected senator in the national council for Frederic county, and afterwards for Fairfax. At the commencement of the revolutionary war, he was selected as the most proper person to take the chief command of the provincial troops. From the moment of taking upon himself this important office, in June, 1775, he employed the great powers of his mind to his favorite object, and by his prudence, his valor, and presence of mind, he deserved and obtained the confidence and gratitude of his country, and finally triumphed over all opposition. The record of his services is the history of the whole war. When the independence of his country was established by the treaty of peace, Washington resigned his high office to the congress, and, followed by the applause and the grateful admiration of his fellow-citizens, retired into private life.

His high character and services naturally entitled him to the highest gifts his country could bestow, and on the organization of the government he was called upon to be the first president of the states which he had preserved and established. It was a period of great difficulty and danger. The unsubdued spirit of liberty had been roused and kindled by the revolution of France, and many Americans were eager that the freedom and equality which they themselves enjoyed should be extended to the subjects of the French monarch. Washington anticipated the plans of the factions, and by prudence and firmness subdued insurrection and silenced discontent, fill the parties which the intrigues of Genet, the French envoy, had roused to rebellion, were convinced of the wisdom of their measures, and of the wisdom of their governor. The president completed, in 1796, the business of his office by signing a commercial treaty with Great Britain, and then voluntarily resigned his power, at a moment when all hands and all hearts were united again to confer upon him the sovereignty of the country.

Restored to the peaceful retirement of Mount Vernon, he devoted himself to the pursuits of agriculture; and though he accepted the command of the army in 1798, it was merely to unite the affections of his fellow-citizens to the general good, and was one more sacrifice to his high sense of duty. He died, after a short illness, on the 14th of December, 1799. He was buried with the honors due to the noble founder of a happy and prosperous republic.

History furnishes no parallel to the character of Washington. He stands on an unapproached eminence; distinguished almost beyond humanity for self-command, intrepidity, soundness of judgment, rectitude of purpose, and deep, ever-active piety. Washington was a man of prayer. His exalted character was formed under the influence of

Christian principles. In his Farewell Address to the People of the United States, which ought to be engraved on their hearts, he gives his own deep conviction of the value of RELIGION and MORALITY as the elements of national prosperity. "In vain," he observes, "would that man claim the tribute of patriotism, who should labor to subvert these GREAT PILLARS of HUMAN HAPPINESS, these firmest props of the duties of men and citizens." See *Marshall, Bancroft, Ramsay, and Sparks' Life of Washington*. Also a smaller work published by the American Sunday School Union, in which his religious character is more fully developed from authentic sources.—*Davenport*.

WATCH; a period of time. (See HOUR.)

WATCHERS. (See ΑCOEΜΕΤΕ.)

WATCHFULNESS; vigilance, or care to avoid surrounding enemies and dangers. We are to watch against the insinuations of Satan; the allurements of the world; the deceitfulness of our hearts; the doctrines of the erroneous; and, indeed, against every thing that would prove inimical to our best interests. We are to exercise this duty at all times, in all places, and under all circumstances. 1 Cor. 16: 13. Luke 12: 37.

To watch, is also to wait for and expect: thus we are, 1. To watch the providence of God. 2. The fulfilment of the prophecies. 3. God's time for our deliverance from troubles, Ps. 130. 4. We are to watch unto prayer, Eph. 6: 18. 5. For death and judgment, Mark 13: 37. *Flavel on Keeping the Heart; R. Walker's Sermons.—Hend. Buck.*

WATER. In the sacred Scriptures, bread and water are commonly mentioned as the chief supports of human life; and to provide a sufficient quantity of water, to prepare it for use, and to deal it out to the thirsty, are among the principal cares of an Oriental householder. The Moabites and Ammonites are reproached for not meeting the Israelites with bread and water; that is, with proper refreshments, Dent. 33: 4.

To furnish travellers with water is, even in present times, reckoned of so great importance, that many of the Eastern philanthropists have been at considerable expense to procure them that enjoyment. The nature of the climate, and the general aspect of the Oriental regions, require numerous fountains to excite and sustain the languid powers of vegetation; and the sun, burning with intense heat in a cloudless sky, demands for the fainting inhabitants the verdure, shade, and coolness, which vegetation produces. Hence fountains of living water are met with in the towns and villages, in the fields and gardens, and by the sides of the roads and of the beaten tracks on the mountains; and a cup of cold water from these wells is no contemptible present. "Fatigued with heat and thirst," says Carne, "we came to a few cottages in a palm wood, and stopped to drink of a fountain of delicious water. In this northern climate no idea can be formed of the luxury of drinking in Egypt: little appetite for food is felt; but when, after crossing the burning sands, you reach the rich line of woods on the brink of the Nile, and pluck the fresh limes, and, mixing their juice with Egyptian sugar and the soft river water, drink repeated bowls of lemonade, you feel that every other pleasure of the senses must yield to this. One then perceives the beauty and force of those similes in Scripture, where the sweetest emotions of the heart are compared to the assuaging of thirst in a thirsty land."

It is still the proper business of the females to supply the family with water. From this drudgery, however, the married women are exempted, unless when single women are wanting. The young women of Guzerat daily draw water from the wells, and carry the jars upon the head; but those of high rank carry them upon the shoulder. In the same way Rebecca carried her pitcher; and probably for the same reason, because she was the daughter of an Eastern prince, Gen. 24: 45.

Water sometimes signifies the element of water; (Gen. 1: 10.) and, metaphorically, trouble and afflictions, Ps. 69: 1. In the language of the prophets, waters often denote a great multitude of people, Isa. 8: 7. Rev. 17: 15. Water is put for children or posterity; (Num. 24: 7. Isa. 48: 1.) for the clouds, Ps. 104: 3. Waters sometimes stand for tears; (Jer. 9: 1, 7.) for the ordinances of the gospel, Isa. 12: 3. 35: 6, 7. 55: 1. John 7: 37, 38. "Stolen wa-

ters" denote unlawful pleasures with strange women, Prov. 9: 17. The Israelites are reproached with having forsaken the fountain of living water, to quench their thirst at broken cisterns; (Jer. 2: 13.) that is, with having quitted the worship of the all-sufficient God, for the worship of vain and helpless idols. And this is now the guilt and folly of every sinner. "Be astonished, O ye heavens, at this!"—*Watson*.

WATERLAND, (DANIEL, D. D.) a learned divine and controversialist, was born in 1683, at Waseley, in Lincolnshire, and was educated at Lincoln free school, and at Magdalen college, Cambridge, of the last of which seminaries he became master. He died in 1740, chancellor of York, archdeacon of Middlesex, canon of Windsor, and vicar of Twickenham. Among his works are, a History of the Athanasian Creed; Scripture Vindicated; a Defence of Christ's Divinity; a Review of the Doctrine of the Eucharist; and Remarks on Dr. Clarke's Exposition of the Church Catechism.—*Davenport*.

WATERLANDIANS; a branch of the MENNONITES, which see.

WATSON, (RICHARD, D. D.) an eminent prelate and writer, was born in 1737, at Haversham, in Westmoreland. He commenced his education under his father, who was master of the free grammar-school at his native place, and he completed it at Trinity college, Cambridge, where he studied with unremitting application. In 1764 he was chosen professor of chemistry, and, in 1771, regius professor of divinity. In politics he was of the liberal school, and he made a full avowal of his opinions in a sermon, called the Principles of the Revolution vindicated, which he preached before the university in 1776, and which excited much comment. In the same year he published his Apology for Christianity, in answer to Gibbon. In 1782 he was made bishop of Llandaff; but George III. having imbibed a prejudice against him, he obtained no further promotion. He died July 4, 1816. Among his other works are, an Apology for Christianity, in answer to the scepticism of Gibbon; Chemical Essays; Apology for the Bible, in answer to Thomas Paine; and his own Memoirs.—*Davenport*.

WATSON, (RICHARD,) a late eminent Wesleyan Methodist minister, was born at Barton, on the Humber, Lincolnshire, February 22, 1781. His father was a respectable saddler of Barton, and a freeman of the city of Lincoln. Mr. Watson is to be ranked with the mournful number of great minds which have been united, throughout life, with weak bodily frames. From childhood he was of delicate health, and subject at an early period to such frequent fits of drowsiness as to fall asleep in the streets. A passionate fondness for books soon, however, overcame the obstacles to his indulgence; and while yet a youth he concealed the bar of his father's shop-door, that, under the pretext of watching against thieves, he might have the opportunity of sitting up all night to read a favorite author. His parents appear to have observed his superior talents; and gave, what in their time and circumstances was no small proof of it, their consent to his learning Latin. At school, being "a fine reader," it was prognosticated of him that he would be a preacher.

Few young men have pressed through greater difficulties in a ministerial course. The English dissenters, (Independents, we believe,) among whom his father ranked, possessed at this period neither half their present disposition, nor present means of educating candidates for the ministry. At fourteen years of age, therefore, Richard Watson was apprenticed to a carpenter. He was as remarkably tall in person, we are told, as precocious in mind, and playful in disposition even to mischievousness.

We can discover, we think, the embryo polemic in the youth of fifteen; for he owed, at this period, his conversion to his hatred of Calvinism. The worthy helpmate of a watchmaker, his particular friend and assistant in mathematical studies, was of this obnoxious school, "talkative and violent." To provide himself with arguments against her attacks, young Watson first sought the Methodists; and "the word," says Mr. Jackson, "came with power to his heart." He was now no longer solicitous for controversy, but for a better acquaintance with himself;

and "not many days elapsed after he was convinced of sin, before he was made a happy partaker of pardoning grace." We can neither doubt that he largely partook this grace, nor that he was in after years one of the ripest and ablest advocates of it in England; but who, on the other hand, can dispute the powerful influence of the female polemic's unbappy temper on the thwarted young mathematician? Mr. Watson, in particular passages of his printed works, discovers an antipathy to the name and forms of Calvinistic argument, which has, we confess, often surprised us. It is singularly unlike the ordinary march of his majestic mind and the style of his latter preaching, as reported to us. Will not a Christian philosophy detect in many a personal anecdote of this kind a very obvious source of prejudices not otherwise to be accounted for?

Before quite fifteen he attempted to call his fellow-men to repentance, and first publicly preached, February 23, 1796, at Boothby, near Lincoln. His master readily agreeing to cancel his indentures, we soon after find him a regular local Wesleyan preacher. Like Robert Hall, he is said to have stopped short on one occasion for want of "acceptable words." His first controversy was with a countryman of our own, Elhanan Winchester, at this time on a visit to England; against whose system of universal restoration he delivered a sermon at Barrow, which produced a correspondence between the parties. At the age of nineteen he printed "An Apology for the People called Methodists, by Richard Watson, Preacher of the Gospel." A treatise of Dr. Watts, on the Glory of Christ, now falling in his way, is said so far to have warped his sentiments, as to induce him to use some loose expressions in conversation respecting our Lord's divinity. Orthodox zealots interfered, and whispered away his reputation; so that when he went to the accustomed place of village worship to preach, not only was the door shut against him, but a night's lodging refused. In a temper which he afterwards condemned, on this he withdrew from his public work; entered for a short time into business; and was not agate reconciled to the system of his first friends for sixteen years.

In this interval, he labored very successfully among the Methodists of the New Connexion. We cannot here trace the particulars of his diversified and brilliant career. In 1812 he resumed his station in the older Wesleyan body; and his history comprehends from this period with the usual details of Methodist removals, proof abundant of the gradual expansion of his heart and mind; of his happy manner of addressing the conscience of all classes; and his noble superiority to the sectarianism of many of his associates. He attracted everywhere the notice of the liberal and intelligent; was wisely appointed to the English cities and larger towns; became the senior secretary of the Wesleyan Missionary society; and was ranked among the first of the evangelical preachers of his country. He was, altogether, as a divine, one of the most able of modern evangelical Arminians.

As an author Mr. Watson is chiefly known by his *Exposition on Matthew, &c.*, *Theological Institutes*, and *Biblical and Theological Dictionary*. To the latter work, we cheerfully repeat our acknowledgments for much valuable matter in the composition of this. He also ably replied to the reflections upon Methodism in Mr. Southey's *Life of Wesley*, and to his colleague, Dr. A. Clarke, on the *Sonship of Christ*. His piece on this latter topic induced the conference to resolve on admitting no new minister of the opposite sentiment into the Wesleyan connexion. As a principal agent of missions, we may add, he was at once distinguished by the affection and wisdom of his counsels, and the efficiency of his plans. He was also the powerful and respected advocate with the British government of the moral and spiritual interests of the colonies; and an earnest promoter of the anti-slavery cause.

The death of this great and good man, which took place January 8, 1833, was occasioned by the complete obliteration of the gall-duct, a case of rare occurrence, and one during which he must have suffered far more, according to the testimony of his medical friends, than many victims of death by fire. But his mind, fortified by the principles of Christianity, rose superior to pain, and bequeathed to sym-

thizing and admiring survivors the noblest lessons of the power of faith. See *Life of Rev. R. Watson, by Mr. Jackson*.

WATTS, (DR. ISAAC,) was born at Southampton, the 17th of July, 1674. His father, Mr. Isaac Watts, was the master of a very flourishing boarding-school in that town, which was in such reputation that gentlemen's sons were sent to it from America and the West Indies for education. He was a most pious, exemplary Christian, and an honorable deacon of the church of Protestant Dissenters assembling in that place. He was imprisoned more than once for his non-conformity; and during his confinement, his wife was known to sit on a stone near the prison door, suckling her son Isaac. He began to learn Latin at four years old, in the knowledge of which, as well as the Greek language, he made such progress under the care of the Rev. Mr. Pinhorn, a clergyman of the establishment, that he became the delight of his friends, and the admiration of the neighborhood. In 1690 he was sent to London for academical education, under the Rev. Mr. Thomas Rowe; and, in 1693, in his nineteenth year, he joined in communion with the church under the pastoral care of his tutor.

Dr. Watts was early attached to the composition of poetry; and indeed he stated that he had amused himself with verse from fifteen years old to fifty. In his early years, he took great pains in the acquisition of knowledge. The works he read he generally abridged, and thus impressed more deeply on his mind the knowledge he attained. His Latin Theses, written when young, were very excellent.

After the doctor had finished his academical studies, at the age only of twenty years, he returned to his father's house at Southampton, where he spent two years in reading, meditation, and prayer; in reading, to possess himself of ampler knowledge; in meditation, by which he might take a full survey of useful and sacred subjects, and make what he had acquired by reading his own; and prayer, to engage the divine influences to prepare him for that work to which he was determined to devote his life, and the importance of which greatly affected his mind. Having thus employed two years at his father's, he was invited by Sir John Hartopp, Bart., to reside in his family at Stoke Newington, near London, as tutor to his son, where he continued five years, and by his behavior procured himself such esteem and respect, as laid the foundation of that friendship which subsisted between him and his pupil during the whole of his life. But while he assisted Mr. Hartopp's studies, he did not neglect his own; for not only did he make further improvement in those parts of learning in which he instructed the young gentleman, but he applied himself to reading the Scriptures in the original tongues, and the best commentators, critical and practical.

The doctor began to preach on his birthday, 1698, at twenty-four years of age, and was the same year chosen assistant to Dr. Isaac Chauncy, pastor of the church then meeting at Mark lane, London. But his public labors, which met with general acceptance, were interrupted by a threatening illness of five months, which was then thought to have originated from the fervor of his zeal in preaching the gospel. However, his sickness did not discourage him from renewing his delightful work, as soon as Providence was pleased to restore him to health. In January, 1701-2, the doctor received a call from the church above mentioned, to succeed doctor Chauncy in the pastoral office, which he accepted the very day king William died, on the 8th of March, 1701-2, notwithstanding the discouraging prospect which that event particularly gave to non-conformist ministers, and the fears with which it filled the hearts of dissenters in general. But he had set his hand to the plough, and would not look back; and accordingly he was solemnly ordained to the pastoral office, on the 18th of March following. But the joy of the church, in their happy settlement in so able and excellent a pastor, was quickly after sadly damped by his being seized with a painful and alarming illness, which laid him aside for some time, and from which he recovered but by slow degrees; upon which the church saw it needful to provide him with a stated assistant; and accordingly the Rev. Samuel Price was chosen to that service, in July, 1703.

But notwithstanding the doctor's public labors were by these means considerably relieved, yet his health remained fluctuating for some years. He went on without any considerable interruption in his work, and with great success and prosperity to the church, till the year 1712, when, in September, he was seized with a violent fever, which injured his constitution, and left such weakness upon his nerves as continued with him, in some degree, during the remainder of his life. In March, 1713, Mr. Price was chosen by the church to be co-pastor with him, in consequence of the continued indisposition of Dr. Watts. Dr. Watts, some time afterwards, removed into Sir Thomas Aboey's family, and continued there till his death, a period of no less than thirty-six years. In the midst of his sacred labors for the glory of God and the good of his generation, he was seized with a most violent and threatening fever, which left him oppressed with great weakness, and put a stop at least to his public services for four years; but here he enjoyed the uninterrupted demonstration of the truest friendship. Though the doctor cultivated every kind of learning, and, perhaps, was the most universal scholar of his age; and though he possessed extraordinary abilities as a poet; yet not entertainment, but benefit, and that in the most sacred and direct sense, to the church and world, evidently appeared to be the end which he kept constantly in view.

The far greater part of his works are theological, and devoted to the most important and useful subjects. Children, in early age, had no small share of his exertions for their good, as his songs and catechisms for their particular service, in the most easy and condescending language, abundantly prove. Those prime and radical constituents of a truly good character, truth and sincerity, were very conspicuous in the doctor. He never discovered, in his behavior or conversation, any thing like a high opinion of himself. He by no means treated his inferiors with disdain; there was nothing overbearing or dogmatism in his discourse. His aspect, motion, and manner of speech betrayed no consciousness of his superior abilities. Great as his talents were as a poet, and extraordinary as the approval of his works was in the world, he spoke concerning his compositions in verse in the humblest language: "I make no pretences," says he, "to the name of a poet, or a polite writer, in an age where in so many superior souls shine, in their works, through the nation."

When he appeared in the pulpit he had a very respectable and serious auditory. Though he had little or no action, yet there was such a rich vein of good sense and profitable instruction; there was such propriety, ease, and beauty in his language; such a freedom, and, at the same time, correctness in his pronunciation, accompanied with an unaffected solemnity in the delivery of the most sacred and momentous truths, that his ministry was much attended; and he had a considerable church, and crowded congregation.

In the year 1728 the universities both of Edinburgh and Aberdeen, in a most respectful manner, without his knowledge, conferred the degree of doctor of divinity upon him.

In 1748 the life of Dr. Watts appeared to be drawing to a close. In his last illness he proved the excellence of his principles and the greatness of his piety by his patience and serenity of mind, and by the evident satisfaction with which he contemplated his approaching dissolution. The doctor was interred in a very handsome manner, amidst a vast concourse of people, in the burial-ground in Buehill Fields, London.

The prose writings of Dr. Watts are various and superior. His work "On the Improvement of the Mind" is one of the first publications in the English or any other language; and his catechisms and sermons have ever been extensively read and most generally admired. The doctor's poetical writings are numerous, and all of them have merit. They are numerous, as appears from his large collection of Lyric Poems, his Book of Hymns, his Imitation of the Psalms, his Songs for Children, and several pieces of poetry in his Miscellaneous Thoughts.

Since his decease his numerous publications have been collected and printed, in six volumes quarto, and also in

seven volumes royal octavo. See *Life of Dr. Watts, by Dr. Johnson, in his Lives of the Poets*; also, *Life of Dr. Watts, by Thomas Gibbons, D. D.—Jones' Chris. Biog.*

WAUGH, (ALEXANDER, D. D.) was born at East Gordon, in Berwickshire, on the 16th of August, 1754. After passing through the necessary course of preliminary and domestic instruction, he entered the grammar-school of Erskine, in his native county, on the 1st of January, 1766, where he obtained a liberal education; after which he was sent to the university in 1769, where he prosecuted his studies under professors Hunter and Stuart. From Edinburgh he proceeded to Haddington, in 1774, where he spent two years in the study of divinity under the Rev. John Brown, professor of theology to the Burgher Secession; from whence, attracted by the fame of doctors Campbell and Beattie, he went, in the winter of 1776, to the university of Aberdeen, where he completed his studies.

He was licensed to preach on the 28th of June, 1779, soon after which he repaired to London, where he supplied for a short time at Well street, which laid the foundation of that attachment which subsequently led to his settlement in the metropolis. His first settlement, however, was at Newtown, in the parish of Melrose, Roxburghshire, where he was ordained in 1780; but the death of Mr. Hall, which happened two years afterwards, having occasioned a vacancy in Well street, Oxford street, London, Mr. Waugh was translated thither by the Synod of Edinburgh, on the 9th of May, 1782; and on the 14th of June following he arrived in the metropolis, and commenced his stated ministry, where he continued to the time of his death, viz. on the 14th of December, 1827, a period of forty-six years.

He was one of the fathers of the London Missionary society, and his active exertions in supporting it brought him into a much greater degree of popularity than he had previously obtained. Dr. Waugh did not distinguish himself much as an author, but he greatly excelled in the pulpit; he was a most interesting preacher, and highly esteemed by an extensive circle of acquaintance.—*Jones' Chris. Biog.*

WAX; (*dux*, Ps. 22: 14. 68: 2. 97: 5. Micah 1: 4.) Thus the LXX. throughout, *κέρως*, and Vulgate *cera*; so there is no room to doubt but this is the true meaning of the word; and the idea of the root appears to be, soft, melting, yielding, or the like, which properties are not only well known to belong to wax, but are also intimated in all the passages of Scripture in which this word occurs.—*Watson.*

WAYFARING MEN. In the primitive ages of the world there were no public inns or taverns. In those days the voluntary exhibition of hospitality to one who stood in need of it was highly honorable. The glory of an open-hearted and generous hospitality continued even after public inns or caravansaries were erected, and continues to this day in the East, Job 22: 7. 31: 17. Gen. 18: 3—9. 19: 2—10. Exod. 2: 20. Judg. 19: 2—10. Acts 16: 15. 17: 7. 28: 7. Matt. 25: 35. Mark 9: 41. Rom. 12: 13. 1 Tim. 3: 2. 5: 10. Heb. 13: 2. Buckingham, in his "Travels among the Arab Tribes," says, "A foot-passenger could make his way at little or no expense, as travellers and wayfarers of every description halt at the sheik's dwelling, where, whatever may be the rank or condition of the stranger, before any questions are asked him as to where he comes from, or whether he is going, coffee is served to him from a large pot always on the fire; and a meal of bread, milk, oil, honey, or butter, is set before him, for which no payment is ever demanded or even expected by the host, who, in this manner, feeds at least twenty persons on an average every day in the year from his own purse; at least, I could not learn that he was remunerated in any manner for this expenditure, though it is considered as a necessary consequence of his situation, as chief of the community, that he should maintain this ancient practice of hospitality to strangers. We had been directed to the house of Eesa, or Jesus. Our horses were taken into the court-yard of the house, and unburdened of their saddles, without a single question being asked on either side; and it was not until we had seated ourselves that our intention to remain here for the night was com-

municated to the master of the house; so much is it regarded a matter of course, that those who have a house to shelter themselves in, and food to partake of, should share those comforts with wayfarers."

The passage in Isaiah, (35: 8.) "The wayfaring men, though fools, shall not err therein," receives elucidation from some of the accounts of modern travellers. "It was on the 24th of March," says Hoste, "that I departed from Alexandria for Rosetta: it was a good day's journey thither, over a level country, but a perfect desert, so that the wind plays with the sand, and there is no trace of a road. We travel first six leagues along the coast; but when we leave this, it is about six leagues more to Rosetta, and from thence to the town there are high stone or bark pillars, in a line, according to which travellers direct their journey."—*Watson*.

WAYS, in Scripture, mean either the rules, or the ordinary habits of a man's life: for example: "Make your paths straight." The paths of the wicked are crooked. To forsake the ways of the Lord, is to forsake his laws. "All flesh had corrupted his way upon the earth," Gen. 6: 12. 19: 31. Jer. 32: 19. The way of the Lord expresses his conduct to us: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord," Isa. 55: 8. We find through the whole of Scripture this kind of expression: The way of peace, of justice, of iniquity, of truth, of darkness. To go the way of all the earth, (Josh. 23: 14.) signifies dying and the grave. A hard way represents the way of sinners, a way of impiety, Judg. 2: 19. Jesus Christ is called the way, (John 14: 6.) because it is by him alone that believers obtain eternal life and an entrance into heaven.

The Psalmist says, "Thou wilt show me the path of life;" (Ps. 16: 11.) that is, Thou wilt raise my body from death to life, and conduct me to the place and state of everlasting happiness.

When a great prince in the East sets out on a journey, it is usual to send a party of men before him, to clear the way. The state of those countries in every age, where roads are almost unknown, and, from the want of cultivation, in many parts overgrown with brambles and other thorny plants, which renders travelling, especially with a large retinue, very inconvenient, requires this precaution. (See *CAUSEY*.)—*Watson*.

WEAVING. The combined arts of spinning and weaving are among the first essentials of civilized society, and we find both to be of very ancient origin. The fabulous story of Penelope's web, and, still more, the frequent allusions to this art in the sacred writings, tend to show that the fabrication of cloth from threads, hair, &c. is a very ancient invention. It has, however, like other useful arts, undergone a vast succession of improvements, both as to the preparation of the materials of which cloth is made and the apparatus necessary in its construction, as well as in the particular modes of operation by the artist.

Weaving, when reduced to its original principle, is nothing more than the interlacing of the weft or cross-threads into the parallel threads of the warp, so as to tie them together, and form a web or piece of cloth. This art is doubtless more ancient than that of spinning; and the first cloth was what we now call matting, that is, made by weaving together the shreds of the bark, or fibrous parts of plants, or the stalks, such as rushes and straws. This is still the substitute for cloth amongst most rude and savage nations. When they have advanced a step farther in civilization than the state of hunters, the skins of animals become scarce, and they require some more artificial substance for clothing, and which they can procure in greater quantities. When it was discovered that the delicate and short fibres which animals and vegetables afford could be so firmly united together by twisting as to form threads of any required length and strength, the weaving art was placed on a very permanent foundation. By the process of spinning, which was very simple in the origin, the weaver is furnished with threads far superior to any natural vegetable fibres in lightness, strength, and flexibility; and he has only to combine them together in the most advantageous manner.

In the beautiful description which is given, in the last

chapter of Solomon's Proverbs, of the domestic economy of the virtuous woman, it is said, "She seeketh wool and flax, and worketh willingly with her hands: she layeth her hands to the spindle and her hands hold the distaff. She maketh herself coverings of tapestry," &c. Such is the occupation of females in the East in the present day. Not only do they employ themselves in working rich embroideries, but in making carpets filled with flowers and other pleasing figures. Dr. Shaw gives us an account of the last: "Carpets, which are much coarser than those from Turkey, are made here in great numbers, and of all sizes. But the chief branch of their manufactures is, the making of *hykes*, or blankets, as we should call them. The women alone are employed in this work, (as Andromache and Penelope were of old,) who do not use the shuttle, but conduct every thread of the wool with their fingers."

Hezekiah says, "I have cut off like a weaver my life," Isa. 38: 12. Mr. Harmer suggests whether the simile here used may not refer to the weaving of a carpet filled with flowers and other ingenious devices; and that the meaning may be, that, just as a weaver, after having wrought many decorations into a piece of carpeting, suddenly cuts it off, while the figures were rising into view fresh and beautiful, and the spectator expecting he would proceed in his work; so, after a variety of pleasing transactions in the course of life, it suddenly and unexpectedly comes to its end. *Harmer's Observations*.—*Watson*.

WEDDING. (See *MARRIAGE*; and *MARRIAGE CEREMONY*.)

WEDNESDAY, *ASH*; the first day of Lent, when, formerly, in the Catholic church, notorious sinners were put to open penance thus: They appeared at the church-door barefooted and clothed in sackcloth, where, being examined, their discipline was proportioned according to their offences; after which, being brought into the church, the bishop singing the seven penitential psalms, they prostrated themselves, and with tears begged absolution; the whole congregation having ashes on their heads, to signify that they were both mortal, and deserved to be burnt to ashes for their sins.—*Hend. Buck*.

WEEK; a period of seven days. Under the usual name of a week, *shabbat*, is mentioned as far back as the time of the deluge, Gen. 7: 4, 10. 8: 10, 12. 29: 27, 28. It must, therefore, be considered a very ancient division of time, especially as the various nations among whom it has been noticed, for instance, the Nigri in Africa, appear to have received it from the sons of Noah. The enumeration of the days of the week commenced at Sunday. Saturday was the last or seventh, and was the Hebrew Sabbath, or day of rest. The Egyptians gave to the days of the week the same names that they assigned to the planets. From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat*, in Syriac *shabta*, in the New Testament *sabbaton* and *sabbata*. The Jews, accordingly, in designating the successive days of the week, were accustomed to say, the first day of the sabbath, that is, of the week; the second day of the sabbath, that is, Sunday, Monday, &c., Mark 16: 2, 9. Luke 24: 1. John 20: 1, 19. In addition to the week of days, the Jews had three other seasons denominated weeks: (Lev. 25: 1—17. Deut. 16: 9, 10.) 1. The week of weeks. It was a period of seven weeks, or forty-nine days, which was succeeded on the fiftieth day by the feast of Pentecost, (see *PENTECOST*.) Deut. 16: 9, 10. 2. The week of years. This was a period of seven years, during the last of which the land remained untilled, and the people enjoyed a Sabbath or season of rest. 3. The week of seven sabbatical years. It was a period of forty-nine years, and was succeeded by the year of jubilee, Lev. 25 1—22. 26: 34. (See *YEAR*.)—*Watson*; *Calmet*; *Jones*.

WEeping. (See *BURIAL*, and *TEARS*.)

WEIGHTS. The Hebrews weighed all the gold and silver they used in trade. (See *MONEY*.) The shekel, the half-shekel, the talent, are not only denominations of moneys, of certain values, in gold and silver, but also of certain weights.

The following are the Jewish weights reduced to Troy :



	lbs.	oz.	dwt.	gr.
The Gerah, the 20th part of a shekel,	0	0	0	12.
The Bekah, half a shekel,	0	0	5	0.
The Shekel,	0	0	10	0.
The Maneh, 60 shekels,	2	6	0	0.
The Talent, 60 mane, or 3000 shekels,	125	0	0	0.

° The weight of the sanctuary, or weight of the temple, (Exod. 30: 13, 24. Lev. 5: 5. Num. 3: 50. 7: 19. 18: 16, &c.) was probably the standard weight, preserved in some apartment of the temple; and not a different weight from the common shekel, 1 Chron. 23: 29. Neither Josephus, nor Philo, nor Jerome, nor any ancient author, speaks of a distinction between the weights of the temple and those in common use.

Besides, the custom of preserving the standards of weights and measures in temples is not peculiar to the Hebrews. The Egyptians, as Clemens Alexandrinus informs us, had an officer in the college of priests, whose business it was to examine all sorts of measures, and to take care of the originals; the Romans had the same custom. Fannius, de Amphora, and the emperor Justinian decreed, that standards of weights and measures should be kept in Christian churches.

A weight of glory, of which Paul speaks, (2 Cor. 4: 17.) is opposed to the lightness of the evils of this life. The troubles we endure are really of no more weight than a feather, or of no weight at all, if compared to the weight or intensity of that glory which shall be hereafter a compensation for them. In addition to this, it is probable the apostle had in view the double meaning of the Hebrew word *chabod*, which signifies not only weight, but glory: glory, that is, splendor, is in this world the lightest thing in nature; but in the other world it may be real, at once substantial and radiant.—*Calmet*.

WELCH, (JOHN,) was born about the dawn of the reformation in Scotland, A. D. 1570. He was a monument of free and sovereign grace; but the night preceded the day; for he had been a most hopeless and extravagant youth. He entered upon his ministerial labors at Selkirk, a dark and rude country, where he enjoyed the reputation of being a strict copier of his great exemplar, Jesus Christ. During the troubles in Scotland consequent upon the attempt of James I. to establish episcopacy, he suffered much persecution.—*Middleton*, vol. ii. p. 408.

WELLS, or SPRINGS, are frequently mentioned in Scripture. The Hebrews call a well *beer*; whence this word is often compounded with proper names: as *Beersheba*, *Beerath-bene-jaakan*, *Beerath*, *Beerah*, &c. (See WATER.)

How little, says Mr. Taylor, do the people of England (the same is true of this country) understand *feelingly* those passages of Scripture which speak of want of water, of *paying* for that necessary fluid, and of the strife for such a valuable article as a well! So we read, "Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away," Gen. 21: 25. So ch. 26: 20: "The herdsmen of Gerar did strive with Isaac's herdsmen; and he called the well *Ezek*, contention." To what extremities contention about a supply of water may proceed, we learn from many modern travellers, who show that it not seldom issues in bloodshed.—*Calmet*.

WELLS, (EDWARD,) a theologian and scholar, was born in 1663, at Corsham, in Wiltshire; was educated at Winchester, and at Christchurch, Oxford; became Greek professor, and rector of Cotesbach, in Leicestershire; and died in 1727. His principal works are, a Paraphrase, with Annotations, on the Old and New Testament; Historical Geography of the Old and New Testament; and the Young Gentleman's Mathematics.—*Davenport*.

WELSH INDIANS, or *PAIDOCAS*; a colony supposed to have emigrated from Wales in the twelfth century, (three hundred years before Columbus,) under prince Madoc; and whose descendants still reside on the borders of the Missouri, far to the westward of the Mississippi. Several accounts are to be found in Welsh and other histories, and various letters have appeared at different times in the Gentleman's and Monthly Magazines. The fact was confirmed in conversations with general Bowles, the Indian chief, when in England; by Mr. Chesholm, from the Creek Indians, also, in his visit to Philadelphia; and by

Mr. Heckewelder, a Moravian gentleman at Bethlehem; and some farther confirmation was received from Dr. Rogers, of Philadelphia, and Dr. Morse, of Charlestown.

The substance of all the above accounts is, that there is a nation of Indians of so much lighter complexion as to indicate an European origin; that their language is Welsh, at least radically so; that they have sacred books in that language, (which have been seen by native Britons,) though they have lost the art of reading; and that there are vestiges of the European arts among them, particularly remnants of earthen-ware, &c. Several natives of Wales, and some descendants from that nation in America, have expressed a great desire to go in search of this very distant country, and to commence a mission among them, which indeed was the express object of Mr. Burder's pamphlet, but has not yet been attempted. *Burder's Welsh Indians*, 8vo, 1797; *Dr. J. Williams' Inquiry into the Truth of the Discovery of America by Prince Madoc, and farther Observations on ditto*, 1792; *Weekly Register*, 1798, pp. 32, 297.—*Williams*.

WESALIA, (JOHN DEJ,) was persecuted by the inquisition for adopting the opinions of Wickliffe, not many years after the martyrdom of Huss and Jerome of Prague. He boldly testified for the truth, but, being bowed down by age and infirmities, and insulted with menaces, he was prevailed upon to sign a recantation, into which he was trepanned, A. D. 1479. It is plain that this recantation was not considered sincere, from his being condemned to perpetual confinement and penance in a monastery of the Augustines, where he died soon after, about the time of the birth of Luther.—*Middleton*, vol. i. p. 58.

WESLEY, (SAMUEL,) a divine and poet, was born, in 1662, at Whitechurch, in Dorsetshire; was educated at Exeter college, Oxford; obtained the living of South Ormsby, and subsequently the rectories of Epworth and Wroote; and died in 1735. He wrote a volume of poems, with the title of *Maggots*; the *Life of Christ*, in verse; the *Histories of the Old and New Testament*, in verse; *Elegies on Queen Mary*, and *Archbishop Tillotson*; and *Dissertations on the Book of Job*. (See further particulars in WESLEY, JOHN.)—*Davenport*.

WESLEY, (JOHN,) the founder of the sect called the Wesleyan Methodists, was born at Epworth, in Lincoln-



shire, on the 17th of June, 1703. His father, Samuel Wesley, was a clergyman of the church of England, and held the living at Epworth. His parishioners were very profligate, and the zeal with which he discharged his duties excited in them a spirit of hatred so violent, that they set his house on fire. Mr. Wesley was then roused by a cry of fire from the street; but little imagining that it was in his own house, he opened the door, and found it full of smoke, and that the roof was burnt through. Directing his wife and the two eldest girls to rise and shift for their lives, he burst open the nursery door, where the maid was sleeping with five children. She snatched up the youngest, and bade the others follow her: the three eldest did so; but John, the subject of the present memoir, who was then six years old, was not awakened, and, in the alarm, was forgotten. The rest of the family escaped; and some through the windows, some by the garden door; and Mrs. Wesley, to use her own expression, "waded through the fire." At this time, John, who had not been remembered till that moment, was heard crying in the nursery. The father ran to the stairs, but they were so nearly consumed that they would not bear his weight; and being utterly in despair, he fell upon his knees in the hall, and in agony com-

mended the soul of the child to God. John had been awakened by the light, and finding it impossible to escape by the door, climbed upon a chest which stood near the window, and he was then seen from the yard. There was no time for procuring a ladder, but one man was hoisted on the shoulders of another, and thus he was taken out. A moment after, the whole roof fell in. When the child was carried out to the house where his parents were, the father cried out, "Come, neighbors, let us kneel down; let us give thanks to God! he has given me all my eight children: let the house go; I am rich enough." John Wesley remembered this providential deliverance through life, with the deepest gratitude.

John was educated at the Charterhouse, where, for his quietness, regularity, and application, he became a favorite with the master, Dr. Walker. At the age of seventeen he was removed from the Charterhouse to Christchurch, Oxford. Before he went to the university he had acquired some knowledge of Hebrew, under his brother Samuel's tuition. At college he continued his studies with great diligence, and was noticed there for his attainments, and especially for his skill in logic. He was ordained in the autumn of the year 1725, by Dr. Potter, then bishop of Oxford, and afterwards primate. In the ensuing spring he offered himself for a fellowship at Lincoln college. The strictness of his religious principles was now sufficiently remarkable to afford subject for satire, and his opponents hoped to prevent his success by making him ridiculous. Notwithstanding this kind of opposition, he attained the object in view, and was elected fellow in March, 1726.

From this time Mr. Wesley began to keep a diary, and during a life of incessant occupation he found time to register, not only his proceedings, but his thoughts, his studies, and his occasional remarks upon men and books; and not infrequently upon miscellaneous subjects, with a vivacity which characterized him to the last. Eight months after his election to a fellowship, he was appointed Greek lecturer and moderator of the classes. At that time disputations were held six times a week at Lincoln college. He now formed for himself a scheme of studies. Mondays and Tuesdays were allotted for the classics; Wednesdays, to logic and ethics; Thursdays, to Hebrew and Arabic; Fridays, to metaphysics and natural philosophy; Saturdays, to oratory and poetry, but chiefly to composition in those arts; and the Sabbath to divinity. It appears by his diary, also, that he gave great attention to mathematics.

The elder Mr. Wesley was now, from age and infirmity, become unequal to the duty of both his livings: John, therefore, went to Wroote, and officiated there as his curate; but, after two years, was summoned to his college, upon a regulation that the junior fellows who might be chosen moderators should attend in person the duties of their office. It was while he held this curacy that he obtained priest's orders.

On his return to college, Mr. Wesley began to prosecute his studies with extraordinary application, and also prevailed upon two or three undergraduates, whose inclinations and principles coincided with his own, to form an association, not so much for the purposes of study as for religious improvement. To carry this into effect, they lived by rule, and held meetings for devotional purposes. This, in process of time, drew on them the observation of their fellow-students, and excited their ridicule; and finally issued in their obtaining the name of Methodists.

Two of the early members of this society afterwards acquired celebrity:—James Hervey, the author of the *Meditations*, and George Whitfield, who subsequently seceded from Wesley, on Calvinistic grounds. They were now about fifteen in number: when first they began to meet, they read divinity on Sunday evenings only, and pursued their classical studies on other nights; but religion soon became the sole business of their meetings: they now regularly visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays.

The elder Mr. Wesley for some years had been declining; and he was very solicitous that the cure in which he had faithfully labored should be obtained for his son John, from an anxious desire that the good which he had

effected might not be lost through the carelessness of a lukewarm successor; and that his wife and daughters might not be dispossessed of their home. John, however, would not consent to this arrangement: more good, he averred, was to be done to others by his continuance at Oxford; the schools of the prophets were there: was it not a more extensive benefit to sweeten the fountain than to purify a particular stream? Besides, the parish contained two thousand souls; and he said, "I see not how any man can take care of a hundred." The latter opinion, however, he greatly changed.

In 1735, the elder Wesley died: one of his latest desires was, that he might complete his work on Job. This wish seems to have been nearly, if not wholly accomplished; and John was charged to present the volume to queen Caroline. Going to London on this commission, he found that the trustees of the new colony of Georgia were in search of persons who would preach the gospel there to the settlers and the Indians, and that they had fixed their eyes upon him and his associates. At first he peremptorily refused to go upon this mission, but at last determined to refer the case to his mother, thinking she would not consent: in this he was mistaken. On the 14th of October, 1735, John and Charles Wesley, in company with Mr. Oglethorpe, the founder of the colony, embarked for Georgia. On board the same vessel there were twenty-six Moravians, going to join a party of their brethren, from Herrnhut, who had gone out the preceding year, under the sanction of the British government. On their arrival at the Savannah the brothers separated. Charles went with Benjamin Ingham (one of the Oxford society) to Frederica; John took up his lodging at Savannah, with the Germans who had emigrated from Herrnhut.

The commencement of his ministry was pleasing; the people crowded to hear him, and the congregation, which was at first very gay, dressed plainly, in conformity to his exhortations. These favorable appearances would probably have increased, had Mr. Wesley been less attached to rigid and impracticable discipline; but his extraordinary rigor entailed upon him a train of distressing consequences, which a little prudence might have avoided, and obliged him to return home.

Mr. Whitfield sailed from the Downs for Georgia a few hours only before the vessel which brought Mr. Wesley back from thence cast anchor there. Charles Wesley had come over to procure assistance, and John had written to invite Mr. Whitfield to Georgia. The latter had become popular at Bristol and London during Mr. Wesley's absence, and would probably have given birth to Methodism had the Wesleys never existed. Mr. Wesley now became intimately connected with the Moravians in London, particularly with Peter Boehler; and by him, "in the hands of the great God," says Mr. Wesley, "I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved." A scruple immediately occurred to him, whether he ought not to leave off preaching; for how could he preach to others who had not faith himself? Boehler was consulted, whether he should leave it off, and answered, "By no means." "But what can I preach?" said Mr. Wesley. The Moravian replied, "Preach faith till you have it; and then, because you have it, you will preach faith." Accordingly he began to preach this doctrine, though, he says, his soul started back from the work. This was his state till Wednesday, May 24, 1738, a remarkable day in the history of Methodism; for upon that day he dates his conversion; a point, say his official biographers, of the utmost magnitude, not only with respect to himself, but to others. On the evening of that day he went, very unwillingly, to a society in Aldersgate street, where one of the assembly was reading Luther's preface to the epistle to the Romans. What followed may best be given in his own words. "About a quarter before nine, while he was describing the change which God works in the heart, through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Yet Mr. Wesley's religious opinions were not quite fixed; and to put an end to painful uncertainty, he resolved to visit the Moravians at

Herrnhut. Returning to England, he went to Bristol, and was there received by Mr. Whitfield, who had returned from Georgia, and had introduced the practice of field-preaching. This Mr. Wesley at first thought very strange, but he soon complied with the innovation, and practised it himself. The congregations became numerous; the first Methodist chapel was built, and the society divided into bands after the Moravian plan.

These events took place in the year 1739. This may be considered as the foundation of Methodism; its progress can only be briefly noticed. During Mr. Wesley's stay at Bristol, Charles Wesley, and the immediate followers of Mr. Wesley, in London, had constant disputations with the Moravians; in consequence of which Mr. Wesley was summoned to town. The breach widened, and Mr. Wesley, foreseeing a division inevitable, took a large building in Moorfields, which had been a foundery for cannon during the civil wars. This building retained the name of "Foundery," after which it was used as a place of worship. The separation took place, and the seceders were found to be but about twenty-five men and twice that number of women. Methodism had yet a greater shock to encounter. Mr. Whitfield became a decided Calvinist, and Mr. Wesley equally strenuous in support of Arminian doctrines. These two good men could no longer co-operate, and the former withdrew from his connexion with Mr. Wesley, taking with him those of the society who united with him in opinion. This took place in the years 1740 and 1741.

Methodism gradually acquired shape and consistency. Mr. Wesley was yet, in many respects, a high churchman; but, driven by the current of events, he was constantly introducing innovations. Most clergymen refused him their pulpits; this drove him to field-preaching. But field-preaching is not for all weathers, in a climate like that of England; prayer-meetings also were a part of his plan: and thus it became expedient to build meeting-houses. Meeting-houses required funds; they required ministers, too, while he was itinerating. Few clergymen could be found to co-operate with him; and though at first he abhorred the thought of admitting uneducated laymen to the ministry, lay preachers were soon forced upon him, by their own zeal, which was too strong to be restrained, and by the plain necessity of the case. When the meeting-house was built at Bristol, Mr. Wesley had made himself responsible for the expenses of the building. As, however, it was for their public use, the Methodists at Bristol properly regarded the debt as public also; and one of the members proposed, that every person in the society should contribute a penny a week, till the whole was paid. It was observed, that many of them were poor, and could not afford it. "Then," said the proposer, "put eleven of the poorest with me, and if they can give any thing, well; I will call on them weekly, and if they can give nothing, I will give for them as for myself." Thus began the contribution of class money, and the same accident led to a perfect system of inspection. The leaders, or persons who had undertaken for a class, as these divisions were called, were next directed to inquire after the conduct and spiritual welfare of those under their care. And, finally, the leaders, instead of calling weekly on their flock, for greater convenience, assembled them at a given time and place. Thenceforth, whenever a society of Methodists was formed, this arrangement was followed.

Mr. Wesley had preached at Bristol, Moorfields, Blackheath, and Kingswood. He next proceeded to Newcastle, being inclined to try that scene of action, because of the success which he had found among the colliers in Kingswood. On his journey he called at Birstall, and found there a preacher and a large congregation, raised up without his interference. The name of this preacher was John Nelson. He had heard Mr. Wesley at Moorfields, and being impressed by his discourses, when he returned to Birstall (his native place) began first to exhort his neighbors in his own house, and when that was too small, in the open air. Had Mr. Wesley been still doubtful whether the admission of lay preachers should make a part of his plan, this must have decided him. At Newcastle Mr. Wesley was shocked at the profligacy of the populace. At seven on Sunday morning, however he walked to Sand-

gate, the poorest part of the town, and there began to sing the hundredth psalm. This soon brought a crowd about him, which continued to increase till he had done preaching. At five in the evening of the same day he preached again, and his congregation was so large that it was not possible for one half to hear. "After preaching," said Mr. Wesley, "the poor people were ready to tread me under foot, out of pure love and kindness." He could not then remain with them, but his brother soon came and organized them; and in a few months he returned, and began to build a room for public worship.

Mr. Wesley had now meeting-houses in Bristol, London, Kingswood, and Newcastle; and societies were rapidly formed in other places by means of itinerancy, which was now become a regular system, and by the co-operation of lay preachers, who sprung up daily among his followers. In the course of his regular itinerancy, he called at Epworth, and being denied the use of the church, he stood upon his father's tombstone, and cried, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Seven successive evenings he preached upon that tombstone, and in no place did he ever preach with greater effect. Mr. Wesley and his preachers were now exposed to the attacks of various mobs in London, Bristol, Cornwall, and particularly at Wednesbury. Where the magistrates did their duty these outrages were soon suppressed; but in some parts the mob was incited by the clergy, and connived at by the magistrates. At Wednesbury advantage was taken of the popular cry against the Methodists to break open their doors and plunder their houses; but greater personal barbarities were exercised in other places. Some of the preachers received serious injury; others were held under water till they were nearly dead; and of the women who attended them, some were so treated by the cowardly and brutal populace, that they never thoroughly recovered. In some places they daubed the preacher all over with paint. The progress of Methodism was rather furthered than impeded by this kind of persecution. In every instance the preachers displayed that fearlessness which, when the madness of the moment was over, made even their enemies respect them. At first there was no regular provision for the lay preachers. They were lodged and fed by some of the society wherever they went; and when they wanted clothes, if they were not supplied by individual friends, they represented their necessity to the stewards. But a small stated allowance was soon found necessary. A school was also erected at Kingswood, for the education of the sons of the preachers. The limits of this volume preclude further details of the advancement of Methodism. In brief, it may be stated, that it spread through England, Wales, and Ireland. In Scotland it was not equally successful. (See METHODISTS, WESLEYAN.)

Messrs. Coke and Moore, referring to the year 1785, say, "From this time Mr. Wesley held on his way without interruption. The work of God increased every year. New societies were formed, in all of which the same rules were observed. Though now declining in the vale of years, he slackened not his pace. He still rose at four in the morning, preached two, three, or four times a day, and travelled between four and five thousand miles a year, going once in two years through Great Britain and Ireland." In his eighty-fourth year he first began to feel decay; and upon commencing his eighty-fifth, he observes, "I am not so agile as I was in times past; I do not run or walk so fast as I did; any sight is a little decayed; and I am not conscious of any decay in writing sermons, which I do as readily, and, I believe, as correctly as ever." At the beginning of the year 1790, he writes, "I am now an old man, decayed from head to foot. However, blessed be God! I do not slack my labors: I can preach and write still." On the 17th of February, 1791, he took cold, after preaching at Lambeth. For some days he struggled against an increasing fever, and continued to preach till the Wednesday following, when he delivered his last sermon. From that time he became daily weaker and more lethargic. He died in peace, on the second of March, 1791, being in the eighty-eighth year of his age, and the sixty-fifth of his ministry. He was buried at City Road chapel, London. His works are published in sixteen volumes,

octavo. He also published the "Christian Library; or, Extracts and Abridgments, &c., from various Writers," fifty volumes, duodecimo; "The Arminian Magazine," a monthly publication, now continued under the title of "The Methodist Magazine," &c. &c. &c. He left no other property behind him than the copyright and current editions of his works; and this he bequeathed to the use of the connexion after his debts were paid. *Life of Wesley, by Southey and by Watson.—Hend. Buck.*

WESLEYANS. (See METHUINISTS.)

WEST, (SAMUEL, D. D.), minister of New Bedford, Mass., was born in Yarmouth, March 4, 1730, and was early occupied in the labors of husbandry. Discovering traits of genius, a few intelligent and good men resolved to give him a liberal education. He was graduated at Harvard college in 1754, having gained a rank among the most distinguished of his class. About the year 1764, he was ordained at New Bedford. He was a member of the convention for forming the constitution of Massachusetts, and of the United States; and was chosen honorary member of the Academy of Sciences at Philadelphia, and a member of the Academy at Boston. He died at Tiverton, September 24, 1807, aged seventy-seven years, and was buried at New Bedford.

Though not a polished or popular preacher, Dr. West possessed an original mind of vigorous powers. During the last thirty years of his life he used no notes in preaching. It was his practice, when he was not in his own pulpit, to discourse upon any text which was pointed out to him; and sometimes the most difficult passages would be given him, for the purpose of trying his strength. His most important publication was a volume of Essays on Liberty and Necessity, in which the arguments of president Edwards and others for necessity are considered; the first part in 1793, the second in 1795. To these essays Dr. Edwards, the son of the president, wrote an answer, and Dr. West left behind him a reply almost completed. (See EDWARDS, JONATHAN.)—*Allen.*

WEST, (STEPHEN, D. D.), minister of Stockbridge, Mass., was born in Tolland, Conn., in 1736; was graduated at Yale college in 1755; and ordained June 13, 1759. He died May 13, 1819, aged eighty-three. During his ministry of nearly sixty years five hundred and four persons were admitted to the church, of whom twenty-two were Indians. He is principally known for his Essay on Moral Agency, published in 1772, in which his metaphysical doctrine is the antipode of that of Dr. Samuel West. He published also a Treatise on the Atonement, 1785; Life of Dr. Hopkins, 1805; and about twenty occasional Sermons and Tracts.—*Allen.*

WESTMINSTER ASSEMBLY; a name given to the synod of divines called by parliament in the reign of Charles I., for the purpose of settling the government, liturgy, and doctrine of the church of England. They were confined in their debates to such things as the parliament proposed. Some counties had two members, and some but one. And because they would seem impartial, and give each party the liberty to speak, they chose many of the most learned episcopal divines; but few of them came, because it was not a legal convocation, the king having declared against it. The divines were men of eminent learning and godliness, ministerial abilities, and fidelity. Many lords and commons were joined with them, to see that they did not go beyond their commission. Six or seven Independents were also added to them, that all sides might be heard. This assembly first met July 1, 1643, in Henry the Seventh's chapel. The most remarkable hints concerning their debates are to be found in the Life of Dr. Lightfoot, before his works in folio, and in the preface to his Remains, in octavo.

There is a publication which is commonly, but unjustly, ascribed to this assembly, viz.: "The Annotations on the Bible." The truth is, the same parliament that called the assembly employed the authors of that work, and several of them were members of the assembly. See the *Assembly's Confession of Faith; Neal's History of the Puritans;* and article DIRECTORY, in this work.—*Hend. Buck.*

WHALE; (*tan* and *tammim*, Gen. 1: 21, Job 7: 12, Ezek. 32: 2; *ketos*, Matt. 12: 40.) the largest of all the inhabitants of the water. A late author, in a dissertation ex-

pressly for the purpose, has proved that the crocodile, and not the whale, is spoken of in Gen. 1: 21. The word in Job 7: 12. must also be taken for the crocodile. It must mean some terrible animal, which, but for the watchful care of divine providence, would be very destructive. (See CROCODILE, and LEVIATHAN.)

Merrick supposes David, in Psalm 74: 13, to speak of the *tunnie*, a kind of whale, with which he was probably acquainted; and Eobart thinks it has its Greek name *thinnos* from the Hebrew *thanot*. The last-mentioned fish is undoubtedly that spoken of in Psalm 104: 26. We are told, that, in order to preserve the prophet Jonah, when he was thrown overboard by the mariners, "the Lord prepared a great fish to swallow him up." What kind of fish it was, is not specified; but the Greek translators take the liberty to give us the word *ketos*, whale; and though St. Matthew (12: 40.) makes use of the same word, we may probably conclude that he did so in a general sense; and that we are not to understand it as an appropriated term, to point out the particular species of fish. It is notorious that sharks are common in the Mediterranean.—*Watson.*

WHATELY, (WILLIAM, A. M.), a pious, laborious, and successful preacher, was born in 1583, at Banbury, in Oxfordshire. He entered Christ college, in Cambridge, where he was reckoned a good logician and philosopher, an able disputant, and an excellent orator.

He had not been long ordained before he was chosen lecturer of Banbury, which he performed with so much approbation and success for four years, that he was then chosen vicar of the same church, and discharged that office with the utmost fidelity till his death. Humility and heavenly-mindedness were remarkably apparent in the latter part of his life. In the words of his biographer, "He lived much desired, and died much lamented, on Friday, October 10, 1639, aged fifty-five." His works are, Exposition on the Ten Commandments, and several others.—*Middleton*, vol. iii. p. 95.

WHEAT; (*chetah*, Gen. 30: 14, Deut. 8: 8; *sitos*, Matt. 13: 25, Luke 16: 7, 1 Cor. 15: 37.) the principal and the most valuable kind of grain for the service of man. (See BARLEY, CORN, and FRYCHES.) In Lev. 2, directions are given for oblations, which in our translation are called meat-offerings; but as meat now means flesh, and all kinds of offerings there specified were made of wheat, it had been better to render it "wheaten offerings." Calmet has observed, that there were five kinds of these: simple flour, oven-cakes, cakes of the fire-plate, cakes of the frying-pan, and green ears of corn. The word *ber*, translated *corn*, (Gen. 41: 35.) and *wheat*, in Jer. 23: 28, Joel 2: 24, Amos 3: 11, &c., is undoubtedly the *barry*, or wild corn, of the Arabs, mentioned by Forskhal. (See CORN.)—*Watson.*

WHEATLEY, (PHILLIS,) a poet, was a native of Africa, and was brought to America in 1761, when she was between seven and eight years old. She soon acquired a knowledge of the English language, and made some progress in Latin. While she was a slave in the family of John Wheatley, in Boston, she wrote a volume of poems. Africa may well boast, that one of her daughters, not twenty years of age, should produce the following lines. They are extracted from the poem on Imagination.

"Though winter frowns, to fancy's raptured eyes  
The fields may flourish, and gay scenes arise;  
The frozen deeps may break their iron bands,  
And bid their waters murmur o'er the sands;  
Fair Flora may resume her fragrant reign,  
And with her flowery riches deck the plain;  
Sylvanus may diffuse his honors round,  
And all the forest may with leaves be crowned;  
Showers may descend, and dews their gems diademe,  
And nectar sparkle on the blooming rose."

She afterwards was married to Mr. Peters, and died at Boston, December 5, 1791, aged forty-one. She published, besides other separate pieces, Poems on various Subjects, religious and moral, 8vo, London 1773.—*Allen.*

WHEELOCK, (ELEAZAR, D. D.), first president and founder of Dartmouth college, was born in Windham, in April, 1711; was graduated at Yale college in 1733; and was ordained, in 1735, the minister of the second society in Lebanon, where his labors were attended with a remarkable blessing. During the revival about 1740, he preached

with great zeal and effect in many towns of New England. In consequence of the education of Occom, (See Occom, SAMSON,) Dr. Wheelock was induced, in 1754, to form the plan of an Indian missionary school. He conceived that educated Indians would be more successful than whites as missionaries among the red men. Joshua Moor, a farmer at Mansfield, having made a donation of a house and two acres of land in Lebanon, contiguous to Dr. Wheelock's house, the institution received the name of Moor's Indian Charity school. Of this school several gentlemen were associated with Dr. Wheelock as trustees; but, in 1764, the Scotch society appointed a board of correspondents in Connecticut, who, in 1765, sent out white missionaries and Indian school-masters to the Indians in New York. As the school increased, Dr. Wheelock determined to remove it to a more favorable location, nearer to the Indians, and to establish in connexion with it a college for instruction in all the branches of science. In 1770, he procured a dismission from his people, of whom he had been the faithful minister about thirty-five years, and removed his school to Hanover, on the western border of New Hampshire, and there also laid the foundations of the college. The school was not merged in the college, as has been supposed, but it ever has been and is still distinct, with a separate incorporation, obtained at a subsequent period from New Hampshire. The patriarch and his family, pupils and dependents, consisting of about seventy souls, resided at first in log houses; but the frame of a small two story college was soon set up. The first commencement in the college was held in 1771, when four students graduated, one of whom still lives. At this period the number of his scholars destined for missionaries was twenty-four, of whom eighteen were whites and only six Indians. This alteration of his plan was the result of experience. He had found, that of forty Indian youth, who had been under his care, twenty had returned to the vices of savage life. The celebrated Brandt was one of his pupils. After being at the head of the college about nine years, he died in Christian peace, April 21, 1779, aged sixty-eight.

Dr. Wheelock was one of the most interesting, eloquent, and successful ministers in New England. For enlarged views, and indomitable energy, and persevering and most arduous toils, and for the great results of his labors in the cause of religion and learning, perhaps no man in America is more worthy of being held in honor than Eleazar Wheelock. It was a noble Christian spirit, and not a selfish zeal, which governed him. His Memoirs, by Drs. McClure and Parish, were published, 8vo, 1811, with extracts from his correspondence.—*Allen*.

WHEELWRIGHT, (JOB,) the founder of Exeter, New Hampshire, after being a minister in England, was induced, in consequence of the impositions of the established church, to come to Massachusetts soon after its first settlement. He was a brother-in-law to the famous Mrs. Hutchinson, and partook of her antinomian zeal. Sentence of banishment was passed upon him at Boston, in November, 1637. In the year 1638, accompanied by several persons from Braintree, where he had been a preacher, and which was a part of Boston, he went to New Hampshire, and laid the foundation of the church and town of Exeter. The next year, thinking themselves out of the jurisdiction of Massachusetts, they combined into a separate body politic; but in 1642, when Exeter was annexed to Essex county, Mr. Wheelwright being still under the sentence of banishment, removed with a part of his church to Wells, in the district of Maine. In 1644, he was restored to the freedom of the colony upon his making an acknowledgment. In 1647, he removed to Hampton, where he was minister for several years. In 1658, he was in England, and in favor with Cromwell. After the restoration he returned to America, and settled at Salisbury, New Hampshire, where he died, November 15, 1679, probably between eighty and ninety years of age. He was the oldest minister in the colony, and was a man of learning, piety, and zeal.—*Allen*.

WHIPPERS. (See FLAGELLANTS.)

WHIRLWIND, a wind which rises suddenly from almost every point, is exceedingly impetuous and rapid, and imparts a whirling motion to dust, sand, water, and occa-

sionally to bodies of great weight and bulk, carrying them either upwards or downwards, and scattering them about in different directions. Whirlwinds and water-spouts are supposed to proceed from the same cause; their only difference being, that the latter pass over the water, and the former over the land. Both of them have a progressive as well as a circular motion, generally rise after calms and great heats, and occur most frequently in warm latitudes. The wind blows in every direction from a large surrounding space both towards the water-spout and the whirlwind; and a water-spout has been known to pass, in its progressive motion, from sea to land, and, when it has reached the latter, to produce all the phenomena and effects of a whirlwind. There is no doubt, therefore, of their arising from a similar cause, as they are both explicable on the same general principles.

In the imagery employed by the sacred writers, these frightful hurricanes are introduced as the immediate instruments of the divine indignation:—"He shall take them away as with a whirlwind, both living and in his wrath," Ps. 58: 9. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet," Nahum 1: 3. Isa. 17: 13. All these are familiar images to the inhabitants of eastern countries, and receive some elucidation from the subjoined descriptions of English travellers. "On the 25th," says Bruce, "at four o'clock in the afternoon, we set out from the villages of the Nuba, intending to arrive at Barsbock, where is the ferry over the Nile; but we had scarcely advanced two miles into the plain, when we were inclosed in a violent whirlwind, or what is called at sea the water-spout. The plain was red earth, which had been plentifully moistened by a shower in the night time. The unfortunate camel that had been taken by Cohala seemed to be nearly in the centre of its vortex; it was lifted and thrown down at a considerable distance, and several of its ribs broken. Although, as far as I could guess, I was not near the centre, it whirled me off my feet, and threw me down upon my face, so as to make my nose gush out with blood: two of the servants, likewise, had the same fate. It plastered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant; and my mouth and nose were full of mud when I recovered. I guess the sphere of its action to be about two hundred feet. It demolished one-half of a small hut, as if it had been cut through with a knife, and dispersed the materials all over the plain, leaving the other half standing." And Burchell remarks: "The hottest days are often the most calm; and at such times the stillness of the atmosphere was sometimes suddenly disturbed in an extraordinary manner. Whirlwinds, raising up columns of dust to a great height in the air, and sweeping over the plains with momentary fury, were no unusual occurrence."—*Watson*.

WHISTON, (WILLIAM,) an eminent divine and mathematician, was born in 1667, at Norton, in Leicestershire, and was educated at Tamworth school, and at Clare hall, Cambridge. In 1698, he obtained the living of Lowestoffe, in Suffolk, which he resigned in 1703, when he succeeded Sir Isaac Newton in the mathematical professorship at Cambridge. At length he adopted Arian principles, in consequence of which he was expelled from the university in 1710, lost his offices of professor and catechetical lecturer, and was even prosecuted as a heretic. Late in life he became a Baptist. He died in 1752. Among his works are, a Theory of the Earth; Sermons-Primitive Christianity revived; and a Translation of Josephus.—*Davenport*.

WHITAKER, (JEREMIAH;) a pious man, an eminent linguist, and a laborious preacher. He was educated at Cambridge, and in 1626 took holy orders. Mr. Leigh describes him as a man mighty in the Scriptures, of a humble, melting spirit, laborious in his ministerial functions, zealous for God's glory, and wonderfully patient under the most heavy afflictions.—*Middletown*.

WHITBY, (DAVID, D. D.,) a learned divine of the English church, was born in 1658, at Rushden, in Northamptonshire, and was educated at Trinity college, Oxford. His controversial zeal against the Catholics gained for him the patronage of bishop Ward, who gave him a prebend of

Salisbury and the rectory of St. Edmund in that city, with the precentorship. In his latter days he became an Arian. He died in 1726. His greatest work is a Paraphrase and Commentary on the New Testament.—*Davenport*.

WHITE, (THOMAS,) a divine, was born, in the sixteenth century, at Bristol, and was educated at Magdalen hall, Oxford; obtained considerable church preferment, among which were a prebend of St. Paul's, and canonicries of Christchurch and Windsor; and died in 1623. He founded Sion college, in the metropolis, and a hospital at Bristol, and was a benefactor to Magdalen college, Oxford.—*Davenport*.

WHITE, (JOSEPH,) an eminent divine and oriental scholar, the son of a weaver, was born in 1716, at Stroud, in Gloucestershire, and received his education at Gloucester school and Wadham college, Oxford. In 1775 he was appointed Laudian professor of Arabic, and in 1783 he delivered the Bampton lecture. In the composition of the lectures he was assisted by Dr. Parr and Mr. Badcock. He obtained a prebend of Gloucester, and the rectory of Melton, in Suffolk; and died in 1814. Among his works are, *Ægyptiaca*; *Diatessaron*; and editions of the Philoxenic Syrian versions of the four Gospels, and of Griesbach's Greek Testament.—*Davenport*.

WHITE, (HENRY KIRKE,) a Christian poet, born in 1785, at Nottingham, was the son of a butcher. His delicate health protected him from being brought up to his father's trade, and he was placed with a stocking weaver, but was subsequently removed to an attorney's office. He produced several prose and verse compositions at an early age, and devoted his leisure hours to reading, and to the study of Greek and Latin. At the same time he felt and cultivated the spirit of Christian piety. To obtain a university education, for the purpose of entering into the church, was the main object of his wishes. By the generosity of Mr. Wilberforce and some other friends, he was at length enabled to become a student at St. John's college, Cambridge. His progress was rapid, but his intense application destroyed the vital powers, and he died October 19, 1806. He published Clifton Grove, with other poems imbued with the spirit of Christianity; and his Remains were edited by Southey.—*Davenport*.

WHITE BRETHREN. (See BRETHREN, WHITE.)

WHITFIELD, (GEORGE,) was born at Gloucester, on the 16th of December, 1714. His father, who was a publican in Gloucester, died when he was very young, leaving him under the superintendance of a wise and tender mother, who, considering him to be under her peculiar guardianship, from the tenderness of his age, made him the object of her fondest solicitude. From his youth he was endowed with extraordinary talents. Between the age of twelve and fifteen he made great progress in the classics. Owing to the pecuniary difficulties of his mother, his education was at this moment arrested, and he was deprived of that instruction which was fitting him for future usefulness. At the age of seventeen he received the sacrament of the Lord's supper, and became a decidedly pious and devout Christian. In the following year he was sent to Pembroke college, Oxford, Mr. Charles Wesley being at that time a student of Christ Church college. Mr. Whitfield there became acquainted with him, and, under his ministry, he received much benefit.

Having arrived at the age of twenty-one, on Sunday morning, the 20th of June, 1736, he was solemnly ordained by the bishop of Gloucester. On the Sunday following he preached a celebrated sermon on "The Necessity and Benefit of Religions Society." This sermon made so strong an impression, that it was slanderously reported he had driven fifteen of his hearers mad!

The following week he left Gloucester for Oxford, and there took his bachelor's degree. A very short time after, he received an invitation to visit London, where he continued two months, having taken up his lodgings in the Tower, reading prayers, catechising, and preaching alternately, in the chapel of the Tower, Wapping chapel, and at Ludgate prison, every Tuesday. At this time he felt anxious to join the Wesleys and Ingham, who had gone out as missionaries to a new colony at Georgia; and shortly afterwards received letters from thence, containing an invitation to him to labor there. He considered this as a

call from Providence; and, after having taken leave of his friends in Gloucester and Bristol, in the year 1737, he left the shores of Britain for the continent of America, attended by the blessings and the prayers of thousands for his safety and usefulness. After a tedious voyage, he arrived at Savannah on the 7th of May, 1738, and after having labored four months at Georgia, he was obliged to return to England, to receive priest's orders, and to collect funds to enable him to lay the foundation of an orphan school at Georgia. On the 6th of September, 1738, he again embarked on board a vessel bound from Charleston to London, where he arrived, after a perilous and fatiguing voyage. On the 14th of January he was ordained priest at Oxford, by bishop Benson, and was afterwards exposed to much persecution for preaching the word of life; and was denied the use of those pulpits in which he had been in the habit of preaching. Moorfields, Kennington, and Blackheath, were the places in which he preached to thousands in the open air, with great success, though not without opposition.

After having made collections, which amounted to upwards of a thousand pounds, for the orphan house at Georgia, he sailed the second time for America, where he arrived, after a passage of nine weeks, and was immediately invited to preach in the churches, which were soon filled with immense audiences. When he arrived at Savannah, he chose a spot of ground for the orphan school; and on the 25th of March, 1740, laid the first brick, naming it Bethesda; i. e. a house of mercy. That institution afterwards became eminently useful, and many an orphan's prayer was presented to heaven for its illustrious founder. During his fatiguing journeys from town to town, he was much exhausted, and sometimes nearly overcome with anxiety; but the success which attended his exertions at Georgia gave him great pleasure and inspired him with zeal and hope. Again, however, he sailed for England, and arrived on the 14th of March at Falmouth. Immediately on his arrival in his native country he travelled to London, and preached the following Sunday on Kensington common, to a large and impressed congregation.

Having been earnestly solicited to visit Scotland, he voyaged from London to Leith, where he arrived July 30, 1741, and was most cordially received at Dunfermline and Edinburgh. After preaching in many places, and collecting five hundred pounds, he left Scotland to go through Wales, in his way to London. At Abergavenny, in Wales, he married Mrs. James, a widow between thirty and forty years of age, to whom he was much attached. On his arrival in London, and resuming his "labor of love," he found the weather would not permit him to preach in the open air in Moorfields. Some dissenters, therefore, procured the loan of a piece of ground, and built thereon a large temporary shed, which he called a tabernacle; and his congregation became exceedingly large. In the beginning of August, 1744, Mr. Whitfield, though in an infirm state of health, embarked again for America, and, after a tedious passage, arrived at New York. At that place he was taken exceedingly ill, and his death was apprehended; but, through the providence of God, he gradually recovered, and resumed his arduous and important duties. After his illness he was very much inconvenienced with pains in his side; for which, and the general recovery of his health, he was advised to go to the Bermudas. Such advice he adopted, and there he landed, on the 15th of March, 1748. At the Bermudas he met with the kindest reception, and traversed the island from one end to the other, preaching twice every day, and by that means was eminently and extensively useful. His congregations were large; and on seeing so many persons ignorant of Christianity, he was frequently much affected. He there collected upwards of one hundred pounds for his orphan school. That sum he transmitted to Georgia; and, as he feared a relapse in his disorder if he returned to America, he took his passage in a brig, and arrived in safety at Deal, and the next evening set off for London, after an absence of four years.

On the return of Mr. Whitfield, he found his congregation at the tabernacle very much scattered, and his own pecuniary circumstances declining, having sold all his household furniture to pay the orphan house debt. His

congregation now, however, began to contribute, and his debt was slowly liquidating. At this time lady Huntingdon sent for him to preach at her house to several of the nobility, who desired to hear him; among whom was the earl of Chesterfield, who expressed himself highly gratified; and lord Bolingbroke told him he had done great justice to the divine attributes in his discourse. In September he visited Scotland a third time, and was joyfully received. His thoughts were now wholly engaged in a plan for making his orphan house (which was at first only intended for the fatherless) a seminary of literature and academical learning. In February, 1749, he made an excursion to Exeter and Plymouth, where he was received with enthusiasm, and in the same year he returned to London, having travelled about six hundred miles in the west of England; and in May he went to Portsmouth and Portsea, at which places he was eminently useful: many of that time, by the instrumentality of his preaching, being "turned from darkness to light, and from the power of Satan unto God." In the month of September he went to Northampton and Yorkshire, where he preached to congregations of ten thousand people, who were peaceable and attentive; and only in one or two places was he treated with unkindness. In 1751 Mr. Whitfield visited Ireland, and was gladly received at Dublin. He expressed himself much pleased with the size and the attention of the congregations assembled to hear him; and his labors were, as usual, very useful. From Ireland he proceeded to Scotland, where he also met with great encouragement to proceed in his indefatigable work. On the 6th of August he set out from Edinburgh for London, in order to embark for America. Having taken leave of his friends at home, he again set sail in the Antelope for Georgia, and on the 27th of October arrived at Savannah, and found the orphan school in a flourishing condition. Having suffered formerly from the climate, he determined not to spend the summer in America, but re-embarked for London, where he arrived in safety, after a tolerable voyage.

His active mind, ever forming some new plan for the extension of the Redeemer's kingdom, now turned towards the tabernacle. He formed a plan for the erection of a new one; and in the course of the following summer it was completed. The foundation was laid March 1, 1753, and was opened on Sunday, June the 10th, 1754. After preaching in it a few days, he again left England for Scotland, embracing every opportunity of preaching on his road till he arrived at Edinburgh; and, after travelling twelve hundred miles, he returned home, on the 25th of November, and opened the tabernacle at Bristol, after which he returned to London, and, in September, 1756, opened his new chapel in Tottenham Court road. His labors were immense. He preached fifteen times a week; hundreds of persons went away from the chapel who were not able to gain admittance. By his unremitting attention to his congregation, at the two chapels in London, his strength was much reduced, and he became debilitated and weak. In the latter end of the year, finding his health improved, he, however, determined on again visiting America. Accordingly, in the latter end of November, he left England, and arrived at Boston in safety the beginning of January; and, on writing to his friends in England, expressed himself much gratified with the evident improvement in the orphan house. After spending the winter pleasantly and usefully in America, he once more embarked for his native shores; and after a passage of twenty-eight days, landed in England, and on the 6th of October, 1765, opened the countess of Huntingdon's chapel at Bath. Shortly after his arrival in London, Mrs. Whitfield was seized with an inflammatory fever, and became its victim on the 9th of August; and on the 14th he delivered her funeral sermon, which was distinguished for its pathos, yet manly and pious eloquence.

He now prepared for his seventh and last voyage to America. He embarked at the beginning of September, and, on the 30th of November, arrived in safety, after a perilous and trying passage. But his sphere of activity was now drawing rapidly to a close; his career of usefulness was soon to be concluded; the sand in his hourglass was fastly running through; and this venerable and distinguished man was soon destined to enjoy the felicities

of heaven. His complaint, which was an asthma, made rapid strides upon his constitution, and though it had several times threatened his dissolution, it was at last sudden and unexpected. From the 17th to the 20th of September, this faithful laborer in the vineyard of Christ preached daily at Boston; and, though much indisposed, proceeded from thence on the 21st, and continued his work till the 29th, when he delivered a discourse at Exeter, New Hampshire, in the open air, for two hours; notwithstanding which, he set off for Newburyport, where he arrived that evening, intending to preach the next morning. His rest was much disturbed, and he complained of a great oppression at his lungs; and, at five o'clock on the Sabbath morning, the 30th of September, 1770, at the age of only fifty-six, he entered into that rest prepared for the people of God. According to his own desire, Mr. Whitfield was interred at Newburyport. On the 2d of October, at one o'clock all the bells in the town were tolled for an hour, and the vessels in the harbor gave their proper signals of mourning. At two o'clock the bells tolled a second time; and at three they repeated their mournful tolling during the time of the funeral.

Mr. Whitfield was not a learned man, like his contemporary, Wesley; but he possessed an unusual share of good sense, general information, knowledge of the Holy Scriptures, and an accurate acquaintance with the human heart. Few ministers have been equally useful since the days of the apostles. The sermons of Mr. Whitfield were impassioned, and generally addressed to the hearts of his congregations. He was benevolent and kind, forgiving and gentle; but he was zealous and firm, and seldom allowed his feelings to overcome his judgment. He was eminently useful in having excited a greater degree of attention to religion than can be well conceived; and millions have, doubtless, blessed his name, as tens of thousands revere his memory. See his *Life by Gillies*.—*Hend. Buck.*

**WHITSUNDAY**; a solemn festival observed on the fiftieth day after Easter, in memory of the descent of the Holy Ghost upon the apostles in the visible appearance of fiery cloven tongues, and of those miraculous powers which were then conferred upon them.

It is called Whitsunday, or White Sunday, because this being one of the stated times for baptism in the ancient church, after Constantine, those who were baptized put on white garments, as types of that spiritual purity they received in baptism. As the descent of the Holy Ghost upon the apostles happened on that day which the Jews called Pentecost, this festival retained the name of Pentecost among the Christians.—*Hend. Buck.*

**WICKED**; vicious, sinful. "The wicked one," taken absolutely, is generally put for the devil: "Deliver us from the wicked or evil one," Matt. 6: 13. "Then cometh the wicked one, and catcheth away that which was sown in his heart," Matt. 13: 19. The evil day (Eph. 6: 13.) is the day of temptation or trial; the day in which one is most in danger of doing evil.—*Calmet.*

**WICKEDNESS.** (See *Sin*.)

**WICKLIFFE**, (JOHN) the celebrated reformer, was born in the year 1324, near Richmond, in Yorkshire. Of his parents and his early years, nothing is certainly known; but when young he was distinguished for his genius; and, when but sixteen, was admitted commoner of Queen's college, Oxford; and soon afterwards removed to Merton college, where he was first probationer, and afterwards fellow. Whilst in that college, he was distinguished for his learning and application, and was regarded as a man of profound knowledge. The study of the Holy Scriptures, however, afforded him the most delight. He wrote notes, and expositions, and homilies on several parts of them; and by such means acquired the title of Dr. Evangelicus, or the Gospel Doctor. In 1360, he distinguished himself by his wise and zealous opposition to the encroachments of the begging friars, and shortly afterwards by a controversy on the subject of the poverty of Christ. In 1361 he was advanced to be master of Baliol college, Oxford, and, four years afterwards, to be warden of Canterbury hall, which had been then recently founded.

At this time he had acquired general esteem, and the affection and respect of the highest dignitaries of the

church. In consequence of some conscientious scruples and manly dignified conduct, he was, however, in 1370, expelled, by a bull from the pope, from the latter situation which had been bestowed on him. At this time pope Urban had given notice to king Edward, that he intended, by process, to cite him to his court, then at Avignon, to answer for his default in not performing the homage which king John's predecessor acknowledged to the see of Rome for his realm of England and dominion of Ireland, and for refusing to pay the tribute granted to that see. Such claim the king had determined to resist, and the parliament had approved the determination, when a monk had the effrontery to vindicate the pope, and insist on the equity of his claim. Against that writer Wickliffe presented himself as an able and zealous antagonist.

In 1372, having taken his degree of doctor of divinity, he publicly professed and read lectures on theology, to the unqualified satisfaction of the schools. He again directed his attention to the exposition of the abuses which had at that period crept into the church; and, a few years afterwards, in a celebrated tract, he charged the friars with holding fifty heresies and errors, which, in that publication, he enumerated. The papal power, which had been gradually increasing, was now greater than ever; and the pope disposed of ecclesiastical benefices and dignities as he thought fit. On Italians, Frenchmen, and other aliens, totally ignorant of the English language, he bestowed the most lucrative benefices; of which the parliament had made complaints to the king, and to the pope himself. Notwithstanding these complaints, they could not meet with redress; and, at length, the king sent ambassadors to pope Gregory XI. to require of him that he would forbear any further interference with a reservation of benefices. The result of this commission was very unsatisfactory, and the commons, in parliament, therefore renewed the request, that "remedy be provided against the provisions of the pope, whereby he reaps the first-fruits of ecclesiastical dignities, the treasure of the realm being thereby conveyed away, which they cannot bear;" and an act was passed, that cathedral churches should enjoy their own elections; and that, for the future, the king should not write against the persons so elected, but rather, by his letters, endeavor their confirmation, if there should be occasion. Such measure being, however, unsatisfactory, the king issued out a commission for taking a survey of all benefices which were then in the hands of aliens; and their number appearing to be very great, in 1374, the king appointed other ambassadors to go to the pope, to treat with him on the same affairs on which he had sent ambassadors to him the year before: one of those ambassadors was Wickliffe. In the treaty with the pope, which lasted two years, he was much engaged; and it was at length concluded, that, for the future, the pope should desist from making use of reservations of benefices, and that the king should no more confer benefices by his writ; though, in the following year, notwithstanding such treaty, the pope did make reservation of benefices elective. By being concerned in this treaty, Wickliffe was made more sensible than he was before of the pride, covetousness, and ambition of the pope; and, on his return home, everywhere exposed him. Against the doctrine of indulgences he wrote; and by his zealous opposition to the church of Rome, he met with much trouble. The pride and covetousness of the clergy be reprov'd, as also their neglect to preach Christ's gospel.

In 1376 the king presented him with the rectorship of Lutterworth. Wickliffe, by his endeavors to reform a corrupt age, made himself many enemies, who waited for opportunities to gratify their revenge; and, as soon as he began, in his public lectures, to oppose the papal powers, nineteen articles were exhibited against him to the pope. When the pope had received those articles, he despatched various bulls to England, directing the matter to be investigated, Wickliffe to be imprisoned, and, if guilty, to be punished. Before the bulls reached England, king Edward was dead; but the archbishop and bishop of London proceeded to execute the pope's bulls; and not being able to get Wickliffe delivered up to them by the university of Oxford, they issued out their mandate to the chancellor of the university and the diocese of England, commanding them to direct him to appear before them on the 19th of

February. On the appointed day, Wickliffe, accompanied by John, duke of Lancaster, and Henry Piercy, earl-marshal, attended at St. Paul's, when, in consequence of a quarrel between the bishop of London and the earl-marshal, the court broke up without adopting any measures. In June, 1378, the delegates sat again for the execution of their commission; when the queen-mother sent for Louis Clifford, to forbid them to proceed to any definitive sentence against Wickliffe. At that meeting Wickliffe attended, and delivered an able and interesting paper, in which he assigned reasons for the statements he had made, and for which he had been cited; but his explanations being unsatisfactory to the delegates, they commanded him no more to repeat such propositions, either in the schools or in his sermons. By the death of pope Gregory XI. in this year, an end was put to the commission of the delegates, and Wickliffe appeared before them no more.

In 1378 Wickliffe published his book on the Truth of the Scriptures; and in 1379, in consequence of the fatigues he endured, he was seized dangerously ill, and appeared to be on the point of death; but from that attack he recovered, to the inexpressible joy of the reformed church. In 1380, in his lectures, sermons, and writings, Wickliffe exposed the Romish court, and the vices of the clergy, both religious and secular. At the same period he was also engaged, with other pious and learned men, in translating the Holy Scriptures into English. For labors so important, he, however, received not the gratitude and respect which he deserved, but opposition and reproach. The wicked clergy perceived that such a measure would strike at the root of ignorance and superstition, and, like the Ephesians of old, they trembled for their craft. This translation was attacked, and he ably defended it; and, what was yet more important, the right of the people to read the Scriptures was questioned, but such right he reasserted, and wisely upheld. In this and the following year he strenuously and ably opposed the popish doctrine of transubstantiation, or the real presence of Christ's body in the sacrament of the altar. Such opposition to a doctrine which had been received for nearly a thousand years by the Catholic church, necessarily occasioned and excited the malice of his enemies, and he was censured by the chancellor of Oxford, and some doctors of the university. Wickliffe appealed from this decree of the chancellor to the king. Archbishop Sudbury, about this time, being beheaded by the rebels, William Courtney, bishop of London, was translated to the see of Canterbury by the pope's bull, who, in 1382, in a court of certain select bishops, held in the month of May, in the monastery of the preaching friars, condemned several of the opinions of Wickliffe and his followers, as pernicious, heretical, and repugnant to the doctrines of the church. It does not appear that Wickliffe was at all cited to appear at this court; but the condemnation which was then passed Courtney required the chancellor of Oxford to publish. Unsatisfied with even such measures, Courtney obtained letters patent from the king, directing that Wickliffe, with other excellent men, should be expelled from the university of Oxford; and ordering that the publications of Wickliffe should be everywhere seized and destroyed.

Thus persecuted, Wickliffe long withstood the tide of opposition and fury, till, at length, overcome by force, he was obliged to quit his professor's place, and retire to Lutterworth. Forced to leave the university and retire to his parsonage, he still continued his studies, and endeavored to promote the reformation of those corruptions which, he was convinced, were everywhere prevalent. Against a popish crusade he published an able and interesting tract; and shortly afterwards his celebrated book, entitled, "The great Sentence of the Curse expounded;" and his "Treatise on the improper Distribution of Benefices." Wickliffe, soon after his removal to Lutterworth, was seized with a fit of the palsy, of which he shortly recovered, and was again able to resume his duties. By pope Urban he was cited to appear before him, but he returned a letter of excuse, saying, that Christ had instructed him to the contrary, and taught him to obey God rather than man. Wickliffe's health now began gradually to decline, yet he preached the word of God in season and out of season; till at length, on St. Innocent's day,



1384, he was attacked with another fit of the palsy, and shortly afterwards expired. After his death his bones were dug up and burnt by his enraged enemies.

The writings of Wickliffe were numerous and learned; his doctrines were generally those of the reformed church, though in regard to baptism he is said to have agreed with the Baptists; his followers increased, and he assisted greatly in bringing about that reformation, by which all wise and good men have been delighted, and the history of which is so interesting and important. Wickliffe was a man who seems to be placed as much above praise as he is above envy. He had well studied all the parts of theological learning; was skilled in the canon of civil and municipal laws; was grave, yet cheerful, and, above all things, loved God with all his heart, and his neighbors as himself. For further account of this great reformer, see *Works of Wickliffe*; *Strype's History of the Reformation*; *History of Oxford*; *Leland and Fox's Acts and Monuments*; *Dr. James' Apology for John Wickliffe*; *Archbishop Wake's State of the Church*; *Walsingham's History of England*; *Lewis' History of the Life and Sufferings of Wickliffe*; and a valuable and interesting Life of this great reformer, which has been lately published by the Rev. Mr. Vaughan, of Kensington. (See *LOLLARDS*.)—*Hend. Buck.*

**WIDOW.** Widowhood, as well as barrenness, was a kind of shame and reproach in Israel. Isaiah (54: 4) says, "Thou shalt forget the shame of thy youth, [passed in celibacy and barrenness,] and shalt not remember the reproach of thy widowhood any more." It was presumed that a woman of merit and reputation might have found a husband, either in the family of her deceased husband, if he died childless, (see *LEVIRATE*), or in some other family, if he had left children.

God frequently recommends to his people to be very careful in relieving the widow and orphan, Exod. 22: 22. Deut. 10: 18. 14: 29. He even calls himself the husband of the desolate one, and says, "Let your widows trust in me." Paul would have us honor widows that are widows indeed, and desolate; (1 Tim. 5: 3, &c.) that is, we should have a great regard for them, and supply them in their necessity; for this is often signified by the verb to honor.

Formerly there were widows in the Christian church, who, because of their poverty, were placed on the list of persons to be provided for at the expense of the church. There were others, who had certain employments in the church; as, to visit sick women, to assist women at baptism, and to do several things which decency would not permit to the other sex. Paul did not allow any woman to be chosen into this number, unless she were threescore years old, at least, 1 Tim. 5: 9.—*Calvat.*

**WIGGLESWORTH,** (EDWARD, D. D.,) first Hollis professor of divinity in Harvard college, was graduated at Harvard college in 1710. After he commenced preaching, his services were enjoyed in different places. So conspicuous were his talents, and so exemplary was he for every Christian virtue, that when the professorship of divinity in Harvard college was founded by T. Hollis, he was unanimously appointed first professor, and was inducted into this office October 24, 1722. He died, conscious of the failings of life, yet hoping for pardon through Jesus Christ, January 16, 1765, aged seventy-two.—*Allen.*

**WILBERFORCE,** (WILLIAM;) a man who, when piety was universally stigmatized in the aristocratical circles of England, and its professors banished from fashionable society, exerted himself, with a courage and consistency worthy an apostle, by his writings and by his example, to work a moral reform in the sphere in which he moved; a statesman who shone with brilliancy in the British senate, even when men were dazzled with the splendor of Pitt and Fox; and a philanthropist who devoted successfully his best powers and his best days to the abolition of the slave-trade. He was born at Hull, August 24, 1759.

Distinguished as he was in other respects, the reputation of Wilberforce was the result chiefly of his labors in behalf of oppressed Africa. It was in 1788 that he first drew the attention of parliament to the subject. A resolution passed the house that it would in the next session proceed to consider the state of the slave-trade, and the measures it might be proper to adopt with respect to it. In accordance with the terms of this resolution, on 12th

of May, 1789, Mr. Wilberforce again brought the question before the house, introducing it with one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. The usual evasion of calling further evidence was successfully practised by his opponents, and the subject was delayed to the next session. In 1790, he revived the subject, but the plea for further evidence was continued; and the question was again postponed. In the following year, Mr. Wilberforce opened the debate with a copious and energetic argument. Pitt, Fox, William Smith, and other members, came forward to support him, but in vain. His motion was lost by a majority of seventy-five.

Mr. Wilberforce was not to be discouraged. He renewed the attempt in 1792, 1794, 1795, 1796, 1798, 1799, and as often failed. It was not until 1804 that he again attempted to arouse parliament to its duty. His bill passed the third reading in the house, but in the lords was postponed to the ensuing session. This was the last time Mr. Wilberforce took the lead on this great question. On the 10th of June, 1806, Mr. Fox, being then in office, brought it forward at Mr. Wilberforce's special request. He calculated rightly on the superior influence of ministerial power. The bill, under the auspices of government, passed the lower house, by a majority of one hundred and fourteen to fifteen, and through the efforts of lord Grenville was at length triumphant in the lords. But the triumph was fairly given to Mr. Wilberforce. He was hailed with enthusiastic acclamations on re-entering the house after his success; and the country re-echoed the applause from shore to shore. Mr. Wilberforce died in the holy triumph of a Christian, July 28, 1833. His remains were deposited in Westminster abbey.

We dare not presume, says an English writer, to describe the character of this illustrious servant of God. Nor is it necessary; every one among us, high or low, rich or poor, has been more or less familiar with his virtues; for, in private or public, the man was still the same. He had formed a little paradise around him, and it attended him wherever he went. The protection of the negro was only an emanation from that principle of love which seemed to govern every action and every thought; a brighter coruscation of that light which radiated in all directions, and spread warmth and comfort on all within its rays.

In 1797 Mr. Wilberforce published his celebrated "Practical View," a work which has been translated into most European languages, and of which about fifty editions have been printed in Great Britain and America.—*London. Chr. Observer*, 1833; *Am. Bap. Mag.*, 1834.

**WILBERNESS.** (See *DESERT*.)

**WILHELMINIANS;** a denomination in the thirteenth century, so called from Wilhelmina, a Bohemian woman, who resided in the territory of Milan. She persuaded a large number that the Holy Ghost was become incarnate in her person, for the salvation of a great part of mankind. According to her doctrines, none were saved by the blood of Jesus but true and pious Christians; while the Jews, Saracens, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her; and that, in consequence thereof, all which happened in Christ during his appearance upon earth in the human nature, was to be exactly renewed in her person, or rather in that of the Holy Ghost, which was united to her.—*Hend. Buck.*

**WILKINSONIANS;** the followers of Jemima Wilkinson, who was born in Cumberland, in America. In October, 1776, she asserted that she was taken sick, and actually died, and that her soul went to heaven, where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher; and declared she had an immediate revelation for all she delivered, and was arrived to a state of absolute perfection. It is also said she pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases; and if any person who had made application to her was not healed, she attributed it to his want of faith. She asserted that those who refused to believe these exalted things concerning her will be in the state of the unbelieving Jews, who rejected the counsel of God against themselves; and she told her hearers that

it was the eleventh hour, and the last call of mercy that ever should be granted them: for she heard an inquiry in heaven, saying, "Who will go and preach to a dying world?" or words to that import; and she said she answered, "Here am I; send me;" and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping God, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumed the title of the universal friend of mankind; and hence her followers distinguished themselves by the name of Friends. This vile impostor died in 1819.—*Hend. Buck.*

WILKINS, (JONN, D. D.,) bishop of Chester, was born in 1614, at Fawley, near Daventry, in Northamptonshire. Such was his early proficiency, that at thirteen years of age he was admitted a member of the university at Oxford, being entered a student of New Inn, in Easter term, 1627; but after a short stay there, he was removed to Magdalen college, and placed under the tuition of Mr. John Tombes, B. D., a man of learning and uncommon acuteness as a disputant, but still more remarkable for his having adopted the opinions of the Baptists, and done more to propagate them by his writings, even when connected with the university, than any one man of these times. Mr. Wilkins took the degree of master of arts in 1634. He was now twenty-one years of age, and entering into holy orders, was appointed chaplain to lord Say and Seal, and afterwards to Charles, count palatine of the Rhine, during the residence of that prince in England. On the breaking out of the civil wars, he made no scruple of taking the covenant, and both in his opinions and discourses manifested his adherence to the popular party. On the success of the side he had espoused, his conduct was rewarded by the headship of Wadham college, Oxford. He married the sister of Oliver Cromwell, who was then in the zenith of his power, and the Protector hesitated not to give his brother-in-law a dispensation, which prevented his losing his preferment.

In 1659 he removed to the sister university, where he was presented to the headship of Trinity college; but the restoration of monarchy, in the following year, not only put a stop to his hopes of farther preferment from the republican party, but his connexion with the family into which he had married was the cause of his being ejected from his situation. He obtained the appointment of preacher to the society of Gray's inn, and having succeeded in gaining the esteem of Villiers, duke of Buckingham, the sunshine of court favor again opened upon him. He was presented to the rectory of St. Lawrence, Old Jewry, which was succeeded by the deanery of Ripon, till, in 1668, he was elevated to the episcopal bench, and constituted bishop of Chester. He did not enjoy his preferment long, for he fell a martyr to the stone, on the 19th of November, 1672, ending his days at the house of his friend, Dr. Tilotson, in Chancery lane, London.

Wood, as different as his complexion and principles were from those of Wilkins, has been candid enough to say, that "he was a person endowed with rare gifts: he was a noted theologian and preacher, a curious critic in several matters, an excellent mathematician and experimenter, and one as well seen in mechanisms and new philosophy, of which he was a great promoter, as any of his time." Burnet declares "he was a man of as great a mind, as true a judgment, as eminent virtues, and of as good a soul as any he ever knew. He was a lover of mankind, and delighted in doing good." His works are numerous and varied: the principal of his theological productions are, "Ecclesiastes; or, a Discourse of the Gift of Preaching, as it falls under the Rules of Art," 1646; "A Discourse concerning the Beauty of Providence, and all the rugged Passages of it," 1649; "Discourse concerning the Gift of Prayer, showing what it is, wherein it consists, and how far it is attainable by Industry, &c.," 1653; "Sermons on Several Occasions;" and "Of the Principles and Duties of Natural Religion," both in octavo. See *Middleton*, vol. iii. pp. 397.—*Jones' Chris. Biog.*

WILKS, (MATTHEW,) was born in 1746, at Gibraltar, where his father, an officer in the army, was then quartered. He discovered no traces of a religious character until he attained the age of twenty-five. In the year 1771

he was led to attend the preaching of the Rev. W. Percy, of West Bromwich, where his attention was happily arrested, and he was brought to serious reflection on the evil of his ways and the vanity of the world; and from that time he became a changed man. Encouraged by Mr. Percy, he was induced to enter the college of the countess of Huntingdon, at Trevecca, in South Wales. While a student there, he made great progress in theology, and acquired habits of preaching, which raised him above mediocrity. In the autumn of 1775 he was appointed minister of the Tabernacle. In this new station he became increasingly popular, and the interest that had been so wonderfully excited by the preaching of Mr. Whitfield was to a considerable degree sustained. The prominent station which Mr. Wilks now filled in the metropolis, connected with his superior talents, gave him considerable influence among the religious part of the community, and he took an active part in forwarding many of the benevolent institutions of the age. His name appears among the founders of the London Missionary society, the British and Foreign Bible society, the Village Itinerant society, the Protestant society for the Protection of Religious Liberty, the Irish Evangelical, and many other societies, which he continued to foster and support, till death terminated his labors, on the 29th of January, 1829, in the eighty-fourth year of his age, having been more than fifty years one of the ministers at the Tabernacle and Tottenham-court chapels, London. His remains were attended to Buhill Fields by more than eighty ministers of different denominations, all anxious to testify their respect to his memory.

Mr. Wilks had a brother, whose name was MARK, who for many years was a respectable minister among the Baptists, and pastor of a church in the city of Norwich; he was the author of several tracts, particularly "Athaliah, or the Tocsin sounded, in Three Sermons," 1795, and others, which appeared under the signature of "The Norfolk Farmer."—*Jones' Chris. Biog.*

WILL; the voluntary principle, or the power of choice in an intelligent being. Its office is to determine between motives, i. e. between the conflicting opinions and desires raised in the soul, by different objects, circumstances, law, evidence, authority, sanctions, arguments and persuasions. Hence its exercise differs little from the final judgment of the mind. When man was created, he was fully disposed and freely preferred to do what was pleasing in the sight of God; but by the fall he lost his former disposition to spiritual good; nor has he since, whatever may be his wishes, hopes, and fears, any *will* to that which is good, until divine grace enlightens the understanding and changes the heart.

"The nature of the will, indeed, is in itself indisputably free. Will, as will, must be so, or there is no such faculty; but the human will, being finite, hath a necessary bound, which indeed so far may be said to confine it, because it cannot act beyond it; yet, within the extent of its capacity it necessarily is and ever will be spontaneous. The limits of the will, therefore, do not take away its inherent liberty. The exercise of its powers may be confined, as it necessarily must, in a finite being; but where it is not confined, that exercise will correspond with its nature and situation."

This being understood, it is easy to perceive that man, in every supposable state, wills only according to the moral condition of his faculties, habits, and affections; that these being wrongly fixed, hold his will in bondage; and that however freely his volitions may flow within their extent, he cannot possibly overpass them. He, therefore, while a sinful, carnal, and perverse apostate from God, wills only according to the nature of his apostasy, which is continually and invariably evil, without strength of purpose to exceed its bounds into goodness, purity, and truth; for otherwise he would will contrary to, or beyond his nature and situation, which is equally impossible in itself, and contradictory to the revelation of God. Hence his need of the remedial power of Christianity.

But the experience of common sense and conscience will always decide, that no man can conscientiously make this excuse for his crimes, that he could not have willed or acted otherwise than he did. The natural benefits or evils arising out of moral or immoral practices are, in

fact, so many rewards or punishments, exhibiting the Being who has so constituted our nature as a moral Governor. This part of his government may not be so clearly discernible in individual instances, because much of the happiness and unhappiness attending virtue and vice is mental and invisible. In the case of nations, however, considered merely as bodies politic, the internal sanction of an approving or reproaching conscience, of subdued or distracting passions, can have no existence; and therefore the external sanctions are more uniformly enforced. Hence, whoever carefully examines the dealings of Providence with the human race will admit, that national prosperity has ever kept pace with national wisdom and integrity; whereas, the greatest empires, when once corrupted, have soon become the prey of internal strife or foreign domination.

Again: man is made for society, and cannot exist without it: consequently, all the regulations which are really conducive to the maintenance of civil policy and social order must be regarded as evident consequences of our nature, when enlightened to the rational pursuit of its own advantage; and therefore should be considered as intimations of a moral government, carried on through their intervention. In addition to which, it ought to be observed, that these laws may be regarded in another point of view,—as a most important class of moral phenomena; inasmuch as they virtually exhibit the most unexceptionable declarations of reason on this subject, because they are collected from the common consent of mankind, and therefore rendered, in a great measure, independent of the obliquities of individual intellect, the errors of private judgment, and the partial views of self-interest, prejudice, or passion. But all the laws of civilized nations, both in their enactment and administration, not only presuppose certain notions concerning the freedom and accountableness of man, the merit and demerit of human actions, and the inseparable connexion of virtue and vice with rewards and punishments, but greatly contribute to fix and perpetuate these notions. It is therefore evidently the intention of that part of the moral government with which we are acquainted, to impress these principles deeply on the human mind, and to induce the human race to regulate their conduct accordingly. The laws, then, of this moral government under which we find ourselves placed, and from which we cannot escape, correspond with and corroborate the conclusions deduced from the observation of mental phenomena. And from both we conclude that similar principles of government will be adopted (so far, at least, as man is concerned) in other worlds and in future ages; only more developed, and therefore more evidently free from its present apparent imperfections. Upon this account we look, in another life, for some such general disclosure and consummation of the ways and wisdom of Providence as shall vindicate, even in the minor details, the grand principles upon which, generally speaking, the government of God is at present obviously conducted. See *Edwards on the Will*; *Theol. Misc.*, vol. iv. p. 391; *Gill's Cause of God and Truth*; *Toplady's Historic Proof*; *Watts's Essay on the Freedom of the Will*; *Crybbace on Moral Freedom*; *Charnock's Works*, vol. ii. pp. 175, 187; *Locke on the Understanding*; *Reid on the Active Powers*, pp. 267, 291; *Essay Introductory to Edwards on the Will*, by the Author of the *Nat. Hist. of Enthusiasm*; *Abercrombie on the Moral Feelings*; *M. Necker on Religious Opinions*; *Oliver's Hints*; *Feiler's Works*; *Dwight's Theology*; *Hinton on the Holy Spirit*; *Upham on the Will*; and articles MORAL AGENCY, MORAL OBLIGATION, LIBERTY, and NECESSITY, in this work.—*Hend. Buck*; *Watson*.

WILL OF GOD is taken, 1. For that which he has from all eternity determined, which is unchangeable, and must certainly come to pass; this is called his providential or secret will. (See DECREES OF GOD, and PREDESTINATION.) 2. It is taken for what he has prescribed to us in his word as the rule of duty; this is called his preceptive or revealed will. (See LAW, and MORAL OBLIGATION.)

A question of very great importance respecting our duty deserves here to be considered. The question is this: "How may a person who is desirous of following the dictates of Providence in every respect know the mind and will of God in any particular circumstance,

whether temporal or spiritual?" Now, in order to come at the knowledge of that which is proper and needful for us to be acquainted with, we are taught by prudence and conscience to make use of, 1. Deliberation. 2. Consultation. 3. Supplication; but, 1. We should not make our inclinations the rule of our conduct. 2. We should not make our particular frames the rule of our judgment and determination. 3. We are not to be guided by any unaccountable impulses and impressions. 4. We must not make the event our rule of judgment.

1. Unless something different from our present situation offer itself to our serious consideration, we are not to be desirous of changing our state, except it is unprofitable or unlawful. 2. When an alteration of circumstance is proposed to us, or Providence lays two or more things before our eyes, we should endeavor to take a distinct view of each case, compare them with one another, and then determine by such maxims as these:—Of two natural evils choose the least; of two moral evils choose neither; of two moral or spiritual good things choose the greatest. 3. When, upon due consideration, nothing appears in the necessity of the case or the leadings of Providence to make the way clear, we must not hurry Providence, but remain in a state of suspense; or abide where we are, waiting upon the Lord by prayer, and waiting for the Lord in the way of his providence. In all cases, it should be our perpetual concern to keep as much as possible out of the way of temptation to omit any duty, or commit any sin. We should endeavor to keep up a reverence for the word and providence of God upon our hearts, and to have a steady eye to his glory, and to behold God in covenant as managing every providential circumstance in subserviency to his gracious purposes in Christ Jesus. *Pike and Hayward's Cases of Conscience*, p. 156.—*Hend. Buck*.

WILL WORSHIP; the invention and practice of such expedients of appeasing or of pleasing God as neither reason nor revelation suggests.—*Hend. Buck*.

WILLARD, (SAMUEL,) an eminent divine, was born in Massachusetts, and received his education at Harvard college, where he was graduated in 1650. He was settled over the Old South church in Boston, and became the most celebrated among his contemporaries in the ministry. In 1701 he was made vice-president of Harvard college, and continued in this office till his death, in 1707. He published a large number of sermons, and a folio volume of divinity.—*Davenport*; *Allen*.

WILLET, (ANDREW, D. D. ; ) a learned and laborious divine of the English church, in the reign of Elizabeth. He engaged himself most sedulously, in addition to his professional labors, in digesting the fathers, councils, ecclesiastical histories, the civil and canon law, and other authors. His *Synopsis Papismi* is his most celebrated work. His character as a minister was pleasant and gentle, rather drawing by persuasion than driving by fear. He was killed by a fall from his horse, in his fifty-ninth year, December 4, 1621.—*Middleton*, vol. ii. p. 395.

WILLIAMS, (JONN,) a divine and statesman, was born, in 1582, at Aberconway, in Wales, and was educated at St. John's college, Cambridge. After having held several minor but valuable preferments, he was made bishop of Lincoln, and keeper of the great seal, in 1621. Of the office of lord keeper he was deprived by Charles I. on his accession. He was subsequently prosecuted in the star-chamber, and sentenced to a fine of ten thousand pounds, and imprisoned in the Tower. The proceedings were, however, rescinded in 1640, and in the following year he was translated to the see of York. During the civil war he made an ineffectual attempt to hold out Conway castle against the parliament. He died in 1650. Williams was a strenuous opponent to Laud.—*Davenport*.

WILLIAMS, (ROGER.) This illustrious man, the father and champion of religious liberty, and founder of the state of Rhode Island, was born in Wales, 1599. Of his family we have no account on which we can place dependence. It has been asserted that he was a relative of Cromwell. This may have arisen from his frequent association with him, and the agreement of their opinions on many important points, but we cannot ascertain that he ever claimed any other connexion. In his early youth he felt the vital importance of religion, and the talent he on one occasion

displayed in taking notes of a sermon secured him the patronage of Sir Edward Coke. This gentleman enabled him to pursue his studies at one of the universities. On leaving the university, he entered upon the study of law. It was not long however before he directed his attention to more congenial pursuits in theology. Having obtained the necessary qualifications, he was ordained as a clergyman of the established church, and took the charge of a parish; but on account of his liberal principles, and his having embraced the views of the persecuted Puritans, he was obliged to flee from the tyranny of the bishops, and from his native country. He embarked for New England, and arrived at Boston February 5, 1630.

"He was then," says Mr. Bancroft, "but little more than 30 years of age; but his mind had already matured a doctrine which secures him an immortality of fame, as its application has given religious peace to the American world. He was a Puritan, and a fugitive from English persecution; but his wrongs had not clouded his accurate understanding; in the capacious recesses of his mind he had revolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its sole effectual remedy. He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul. The doctrine contained within itself an entire reformation of theological jurisprudence; it would blot from the statute-book the crime of non-conformity; would quench the fires that persecution had so long kept burning; would repeal every law compelling attendance on public worship; would abolish tithes and all forced contributions to the maintenance of religion; would give an equal protection to every form of religious faith; and never suffer the authority of the civil government to be enlisted against the mosque of the Mussulman or the altar of the fire-worshipper, against the Jewish synagogue or the Roman cathedral. It is wonderful with what distinctness Roger Williams deduced these inferences from his great principle, the consistency with which, like Pascal and Edwards, those bold and profound reasoners on other subjects, he accepted every fair inference from his doctrines, and the circumspection with which he repelled every unjust imputation.

"So soon, therefore, as Williams arrived in Boston, he found himself among the New England churches, but not of them. They had not yet renounced the use of force in religion; and he could not with his entire mind adhere to churches which retained the offensive features of English legislation. The magistrates insisted on the presence of every man at public worship; Williams reprobated the law; the worst statute in the English code was that which did but enforce attendance upon the parish church. To compel men to unite with those of a different creed he regarded as an open violation of their natural rights; to drag to public worship the irreligious and the unwilling, seemed only dead like requiring hypocrisy. 'An unbelieving soul is dead in sin;' such was his argument; and to force the indifferent from one worship to another, 'was like shifting a dead man into several changes of apparel.' 'No one should be bound to worship or,' he added, 'to maintain a worship against his own consent.' 'What,' exclaimed his antagonists, amazed at his tenets; 'is not the laborer worthy of his hire?' 'Yes,' replied he, 'from them that hire him.'

"The magistrates were selected exclusively from the members of the church; with equal propriety, reasoned Williams, 'might a doctor of physic or a pilot' be selected according to his skill in theology and his standing in the church.

"It was objected to him, that his principles subverted all good government. The commander of the vessel of state, replied Williams, may maintain order on board the ship, and see that it pursues its course steadily, even though the dissenters of the crew are not compelled to attend the public prayers of their companions.

"But the controversy finally turned on the question of the rights and duty of magistrates to guard the minds of the people against corruption, and to punish what would seem to them error and heresy. Magistrates, Williams assert-

ed, are but the agents of the people, or its trustees, on whom no spiritual power in matters of worship can ever be conferred; since conscience belongs to the individual and is not the property of the body politic; and with admirable dialectics, clothing the great truth in its boldest form, he asserted that 'the civil magistrate may not intermeddle even to stop a church from apostasy and heresy;' that equal protection should be extended to every sect and every form of worship. With corresponding distinctness he foresaw the influence of his principles on so society. 'The removal of the yoke of soul-oppression,' to use the words in which, at a later day, he confirmed his early view, 'as it will prove an act of mercy and righteousness to the enslaved nations, so it is of binding force to engage the whole and every interest and conscience to preserve the common liberty and peace.'

Even here therefore his views touching the limits of ecclesiastical and civil power were so much in advance of the age, that they gave offence, and on his being invited to assist Mr. Skelton, of Salem, the general court of Massachusetts interfered; but the church persisted, and he for a short period remained with them. He was however obliged to withdraw in the course of the summer to Plymouth, where he was chosen colleague with Mr. Smith, the pastor, and remained two years. At this time he took the opportunity of cultivating the acquaintance of Massasoit and Canonicut, two Indian chiefs of the Pokanoket and Narraganset tribes, and seems to have had some thoughts of devoting himself entirely as a missionary to this race. On a renewed invitation, however, he again returned to Salem in 1633, and on the death of Mr. Skelton the year following was chosen sole pastor. He was not long allowed to remain in peace. In July, 1635, he was summoned to Boston by the general court, chiefly on account of that grand principle which has immortalized his name, THAT THE CIVIL POWER HAS NO JURISDICTION OVER THE CONSCIENCE. To avoid transportation to England, he was obliged, in January, 1635-6, to leave his flock, and seek shelter in the territory of Narraganset. After extreme suffering, he purchased land sufficient for his little colony, and divided it among the twelve persons who accompanied him, designing to make this settlement a refuge for all distressed consciences. The town which he founded he called, as a memorial of the divine mercy, PROVIDENCE. The government was established on the principles of a pure democracy. He neglected no opportunity at the same time of improving and elevating the character of the Indians, and by his consistent behavior and Christian conduct obtained a greater influence over them than any other man of his age. By means of this influence, even at the hazard of his life, on two memorable occasions he saved the Massachusetts colony from extinction, thus, in the spirit of Christ, returning good for evil.

Having embraced the principles of the Baptists, and submitted to baptism, Mr. Williams founded the first Baptist church in Providence, in 1638. A short time after, in consequence of a perplexity arising from the misinterpretation of prophecy, he withdrew from church connexion; though his conscience continued tender, and he ardently desired the solution of his doubts. The remainder of Mr. Williams' life was chiefly occupied in the affairs of the colony; in obtaining a charter from England; checking the excesses of faction, which at times threatened its ruin; and raising it to that honorable estimation to which by virtue of its excellent institutions it was entitled. For this purpose he twice visited his native country, and while there published the greater part of his valuable works. With all these cares, we still find him paying attention to his ministerial duties, and in his seventy-seventh year he was still visiting the Narraganset territory, and freely preaching to the native tribes the unsearchable riches of Christ. Thus lived this venerable patriarch, one of the most illustrious, unaffectedly pious, conscientious, forgiving, noble-minded, and disinterested of men—one who, in all his persecutions, cares, and difficulties, maintained with unswerving integrity the liberal and evangelical principles he professed, steadily advancing as far as light was given him—and who has done more for the promotion of civil and religious liberty than any man

whose name can be mentioned in the annals of modern history. We can here cite the language of Mr. Bancroft.

"At a time when Germany was the battle field for all Europe in the implacable wars of religion, when even Holland was bleeding with the anger of vengeful factions, when France was still to go through the fearful struggle with bigotry, when England was gasping under the despotism of intolerance, more than forty years before William Penn became an American proprietor, Roger Williams asserted the great doctrine of intellectual liberty. It became his glory to found a state upon that principle, and to stamp himself upon its rising institutions, in characters so deep that the impress has remained to the present day, and, like the image of Phidias on the shield of Minerva, can never be erased without the total destruction of the work. The principles which he first sustained amidst the bickerings of a colonial parish, next asserted in the general court of Massachusetts, and then introduced into the wilds on Narraganset bay, he soon found occasion to publish to the world, and to defend as the basis of the religious freedom of mankind. He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects; the philanthropy of Williams compassed the earth; Taylor favored partial reform, commended lenity, argued for forbearance, and entered a special plea in behalf of each tolerable sect; Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodox unprotected by the errors of penal statutes. Taylor still clung to the necessity of positive regulations enforcing religion and eradicating error; he resembled the poets who in their folly first declare their hero to be invulnerable, and then clothe him in earthly armor; Williams was willing to leave truth alone, in her own panoply of light, believing that if, in the ancient feud between truth and error, the employment of force could be entirely abrogated, truth would have much the best of the bargain.

"If Copernicus is held in perpetual reverence, because on his death-bed he published to the world that the sun is the centre of our system, if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion, if the genius of Newton has been almost adored for dissecting a ray of light, and weighing heavenly bodies as in a balance, let there be for the name of Roger Williams at least some humble place among those who have advanced moral science and made themselves the benefactors of mankind."

He died in his eighty-fourth year, at Providence, and was there buried with all the solemnity the colony was able to show. His principal works are, *Key to the Indian Language*; the *Bloody Tenet of Persecution for Cause of Conscience*, and *Reply to Mr. Cotton*; *Experiments on Spiritual Life and Health*, with their *Preservatives*; and his work containing the account of his controversy with the Quakers, quaintly entitled, *George Fox digged out of his Burrows*.—*Knowles' Memoir of Roger Williams*; *Backus' New England*; *Am. Bap. Mag.* for 1820, and 1834; *Bentley's Election Sermon*; *Mass. Hist. Collections*; *Hunter's Oration*, 1826; *Judge Story's Plymouth Discourse*; and *Bancroft's History of the United States*, vol. i.

WILLIAMS, (DANIEL, D. D.) an eminent non-conformist divine, was born at Wrexham, in Denbighshire, about the year 1644. He appears to have labored under disadvantages as to his early education, the defects of which he supplied by self-application and diligence. Being naturally of a serious turn of mind, he devoted himself to the work of the Christian ministry; and, at the age of nineteen, became a preacher among the Presbyterians. After officiating in various parts of England, he went to Ireland, as chaplain to the countess of Meath, and afterwards settled as pastor of a church in Dublin. In this situation he continued near twenty years, highly respected and esteemed; and having married a lady of an honorable family, he obtained with her a considerable estate. His attachment to the Protestant cause subjecting him to inconvenience in that Catholic country, he removed to Lon-

don in the latter part of the reign of James II., and after the revolution he was chosen minister of a Presbyterian congregation in Bishopsgate street. In 1691 he succeeded Mr. Baxter as one of the lecturers at Pinner's Hall chapel; and he continued to officiate there till theological disputes occasioned a separation, and many of the subscribers seceding, established the lecture at Salters' hall, whither Mr. Williams, together with Dr. Bates, Mr. John Howe, and Mr. Alsop, removed as preachers.

In 1692 he published a tract, entitled "Gospel Truth stated and vindicated," against the ultra-Calvinism of Dr. Crisp; and he afterwards added "A Defence of Gospel Truth," &c., &c. These publications subjected him to the imputation of Socinianism, which he indignantly repelled. His wealth and talents gave him much influence among his brethren in the early part of the last century; and he distinguished himself by opposing the bills against occasional conformity, and for imposing the sacramental test on the Dissenters in Ireland, as well as on other occasions. He died January 26, 1715-16.

Besides numerous benefactions for charitable purposes he bequeathed estates for the support of six Presbyterian students at the university of Glasgow; and also his private collection of books, and a sum of money, for the foundation of a public library in London, which led to the establishment of the Red Cross Street Institution, opened in 1729. Dr. Williams' Works were collected and published by his direction, in five volumes, octavo, consisting of practical discourses and tracts, 1738-1750. *Aikin's Gen. Biog.*—*Jones' Chris. Biog.*

WILLIAMS, (EDWARD, D. D.) master of Rotherham academy, was born November 14, 1750, at Glanclwyd, near Denbigh. His father intended him for a clergyman in the established church. To this, however, the son became averse, to the no little mortification and chagrin of his parent. In 1771 he became a member of a Congregational church in Denbigh, where he commenced public speaking, and, in a little time, was sent to prosecute his studies at the Dissenting academy at Abergavenny. His first settlement in the ministry was at Ross, in Herefordshire, where he was ordained in 1776; but not liking the situation, he removed in the following year to Oswestry, in Shropshire, where a more extended field of usefulness presented itself to him. In 1781 an application was made to him from lady Glenorchy to receive under his tuition a few young men, destined for the ministerial office, to which he consented, and five were placed under his care. Soon after this, the academy was removed from Abergavenny to Oswestry, where Mr. Williams now commenced the delivery of a course of college lectures, which he continued for about ten years, when he transferred the academy to other hands, and removed to Birmingham in 1792. After spending three years at the latter place, he received an invitation to superintend the concerns of the Independent academy at Rotherham, in Yorkshire, to which station he removed in 1795, and that station he continued to occupy to the period of his death, March 9, 1813.

As a preacher his reputation did not rank high; he was cold and heavy; but he signalized himself as an author in the number, if not the merit of his publications. His *Reply to Mr. Abraham Booth*, on the baptismal controversy, made its appearance in 1789, in two volumes, 12mo; and in the following year he gave, in four volumes octavo, "An Abridgment of Dr. Owen's Exposition of the Epistle to the Hebrews." In 1804 he superintended an edition of the works of Doddridge; and, two years afterwards, of those of president Edwards, which he accompanied with notes. He was fond of metaphysical disquisitions, and undertook to expound the Origin of Evil, not much to the satisfaction, however, even of his own admirers. In 1809 he published his greatest undertaking, viz. "An Essay on the Equity of the Divine Government, and the Sovereignty of the Divine Grace," which has been abundantly praised by his friends, and the fundamental principles of which even his enemies would scarcely be found hardy enough to controvert; viz. that in the administration of the divine government, the Most High never punishes his creatures but when they deserve it, nor displays his sovereignty but in conferring unmerited favors. This work has reached a second edition. Dr. Williams' character as a minister,

and in all the social relations of life, was highly respectable, and his deportment as president of the academy entitled him to the warmest testimonies of approbation from the students. See *Life by Mr. Gilbert.—Jones' Chris. Biog.* WILLOW; a well-known tree. (See BABYLON, CITY OF.)

WILSON, (JOHN,) first minister of Boston, was born at Windsor, England, in 1588. He was educated at King's college, Cambridge, where he obtained a fellowship; but was deprived of it for his non-conformity to the English church. After studying law for three years at one of the inns of court, he directed his attention to theology, and was a chaplain in several honorable families. He then settled in the ministry at Sudbury, in Suffolk. In 1630 he came to this country, in the same fleet with governor Winthrop. A church was formed on Friday, July 30, and, August 27, Mr. Wilson was ordained as teacher by the imposition of hands. In 1633, he received Mr. Cotton as his colleague, and after his death Mr. Norton, July 23, 1656. He survived them both. He died August 7, 1667, aged seventy-eight.

Mr. Wilson was one of the most humble, pious, and benevolent men of the age in which he lived. Kind affections and zeal were the prominent traits in his character. Every one loved him, and he was regarded as the father of the new plantation. Yet he partook of the common error of his times, in calling upon the civil magistrate to punish those who were deemed heretical in doctrine. His portrait is in the library of the Historical society. He published, in England, *Some Helps to Faith*, 12mo.—*Allen*.

WILSON, (THOMAS, D. D., LL. D.,) an English prelate, distinguished for his learning and piety, was born at Burton, in the hundred of Wirral, county of Chester, December, 1663. From a school at Chester he removed to Trinity college, Dublin, where he took his degrees in arts, and studied medicine, which he abandoned for divinity. In 1686 he was ordained, and obtained a curacy in Lancashire, and having taken priest's orders in 1689, he subsequently became chaplain to the earl of Derby, whose eldest son he attended as tutor during a tour on the continent of Europe. On the death of his pupil he returned to England, and having been nominated by his patron to the bishopric of the Isle of Man, he was consecrated in January, 1697-8. Though the revenues of his see were only three hundred pounds a year, he made them suffice to support the dignity of his station, and to contribute to the comforts of the poor and helpless. He built a new chapel at Castleton, established parochial libraries, and improved the agriculture of the Isle of Man, by introducing corn, horses, cattle, and sheep, from England. This exemplary bishop was so attached to his humble benefice, that he refused the offer of an English bishopric; and such was the public estimation in which his character was held, that during a war with France he procured an order from the French minister that no privateer should commit ravages on the Isle of Man. He died on the 7th of March, 1755. His works were collected by his son, Dr. Thomas Wilson, and published, London, 1780, in quarto. They were also reprinted by the Rev. Clement Crutwell, of Bath, in two volumes, folio; who also edited a splendid edition of the Bible, with notes by bishop Wilson, London, 1755, in quarto. *Biog. Brit.—Jones' Chris. Biog.*

WILSON, (JAMES P., D. D.,) minister in Philadelphia, was first a distinguished lawyer, and then was for many years the pastor of the first Presbyterian church. He died at his residence in Bucks county, December 10, 1830. His general knowledge and talents, and his usefulness and excellent character, caused him to be regarded as one of the most distinguished men of this country. He published *Lectures on the Parables and the Historical Parts of the New Testament*, 8vo, 1810; and *Introduction to the Study of Hebrew*, 1816.—*Allen*.

WILSON, (ALEXANDER,) the celebrated ornithologist, was born at Paisley, Scotland, and came to Delaware in 1794. Removing to Philadelphia, he became acquainted with Mr. Bartram, the naturalist, and devoted himself to the cultivation of natural history. His great work is the *American Ornithology*, in seven volumes, quarto, splendidly executed, and very accurate and comprehensive. He possessed considerable taste for literature, and published

several small poems of much beauty. He died in 1813. Wilson appears to have been a man of sincere piety, and to have been animated in his great work by Christian principles.—*Davenport*.

WINCHELL, (JAMES M.,) a valued minister in Boston, was born in Dutchess county, New York, in 1791; was graduated at Brown university 1812; and succeeded Mr. Clay in the first Baptist church in Boston, March 30, 1814. Here he labored successfully, and much beloved, for six years. He died of the consumption, Feb. 22, 1820, aged twenty-eight. He published an arrangement of *Watts' Hymns*, with a supplement, and two Discourses, containing a history of his church, 1819.—*Allen; Am. Bap. Mag.*

WINCHESTER, (ELHANAN,) was born in Brookline, Massachusetts, in 1751. Without an academical education he commenced preaching, and was the first minister of the Baptist church in Newton. In 1778 he was a minister on Pedee river, in South Carolina, zealously teaching the Calvinistic doctrines, as explained by Dr. Gill. In the following year his labors were very useful among the negroes. In 1781 he became a preacher of universal restoration in Philadelphia, where he remained several years. He afterwards endeavored to propagate his sentiments in various parts of America and England. He died at Hartford, Connecticut, in April, 1797, aged forty-five. His system is very similar to that of Dr. Chauncy. He published a volume of *Hymns*, 1776; a plain *Political Catechism* for schools; a *Sermon on Restoration*, 1781; *Universal Restoration*, in four dialogues, 1786; *Lectures on the Prophecies*, Amer. edit. two vols. octavo, 1800.—*Allen*.

WIND. The Hebrews, like us, acknowledge four principal winds: (Ezek. 42: 16—18.) the east wind, the north wind, the south wind, and the west wind, or that from the Mediterranean sea. (See WHIRLWIND.)—*Watson*.

WINDOWS. The method of building both in Euzary and the Levant seems to have continued the same from the earliest ages. All the windows open into private courts, if we except sometimes a latticed window or balcony towards the street. It is only during the celebration of some *zeenah*, or public festival, that these houses and their latticed windows are left open; for this being a time of great liberty, and revelling, and extravagance, each family is ambitious of adorning both the inside and outside of their houses with the richest part of their furniture; while crowds of both sexes, dressed out in their best apparel, and laying aside all ceremony and restraint, go in and out where they please. The account we have (2 Kings 9: 30.) of Jezebel's painting her face, tiring her head, and looking out at a window upon Jehu's public entry into Jezreel, gives us a lively idea of an eastern lady at one of those solemnities.—*Watson*.

WINE; (*ain*, Gen. 19: 32; *oinos*, Matt. 9: 17.) a liquor expressed from grapes. (See VINE, and GRAPES.)

The art of refining wine upon the lees was known to the Jews. The particular process, as it is now practised in the island of Cyprus, is described in *Martini's Travels*. The wine is put immediately from the vat into large vases of potters' ware, pointed at the bottom, till they are nearly full, when they are covered tight and buried. At the end of a year what is designed for sale is drawn into wooden casks. The dregs in the vases are put into wooden casks destined to receive wine, with as much of the liquor as is necessary to prevent them from becoming dry before use. Casks thus prepared are very valuable. When the wine a year old is put in, the dregs rise, and make it appear muddy, but afterward they subside and carry down all the other feculences. The dregs are so much valued that they are not sold with the wine in the vase, unless particularly mentioned.

The "new wine," or *must*, is mentioned, Isaiah 49: 26. Joel 1: 5. 3: 18. and Amos 9: 13, under the name *asis*. The "mixed wine," *mimsa*, (Prov. 23: 30, and in Isaiah 65: 11. rendered "drink-offering") may mean wine made stronger and more intoxicating by the addition of higher and more powerful ingredients, such as honey, spices, *defrutum*, or wine inspissated by boiling it down, myrrh, mandragora, and other strong drugs, Prov. 23: 30. Isa. 5: 22. 51: 17. Rev. 14: 10. "Spiced wine," (Cant. 8: 2.) was wine rendered more palatable and fragrant with aromatics. This was considered as a great delicacy. Spiced

wines were not peculiar to the Jews; Hafiz speaks of wines "richly bitter, richly sweet." The Romans lined their vessels, *amphoræ*, with odorous gums, to give the wine a warm bitter flavor; and the Orientals now use the admixture of spices to give their wines a favorite relish. The "wine of Helbon" (Ezek. 27: 18.) was an excellent kind of wine, known to the ancients by the name of *chabibonium vinum*. It was made at Damascus; the Persians had planted vineyards there on purpose, says Posidius, quoted by Athenæus. This author says that the kings of Persia used no other wine. Hosea (14: 7.) mentions the wine of Lebanon. The wines from the vineyards on that mount are even to this day in repute; but some think that this may mean a sweet-scented wine, or wine flavored with fragrant gums.—*Watson*.

**WINE-PRESS;** (*parah, parah, lēnos.*) This was in the vineyard, Isa. 53: 3. Zech. 14: 10. Haggai 2: 16. Matt. 21: 33. Rev. 14: 19, 20. The press consisted of two receptacles, which were either built of stones and covered with plaster, or hewn out of a large rock. The upper receptacle, called *nab*, as it is constructed at the present time in Persia, is nearly eight feet square and four feet high. Into this the grapes are thrown and trodden out by five men. The juice flows out into the lower receptacle, through a grated aperture, which is made in the side near the bottom of the upper one. The treading of the wine-press was laborious, and not very favorable to cleanliness; the garments of the persons thus employed were stained with the red juice; and yet the employment was a joyful one. It was performed with singing, accompanied with musical instruments, Isa. 16: 9, 10. Jer. 25: 30. 48: 32, 33. Figuratively, vintage, gleanings, and treading the wine-press, signified battles and great slaughter, Isa. 17: 6. 63: 1—3. Jer. 49: 9. Lam. 1: 15.—*Watson*.

**WINSLOW, (EDWARD,)** governor of Plymouth colony, the son of E. Winslow, was born in Worcestershire, in 1594. In his travels becoming acquainted with Mr. Robinson at Leyden, he joined his church, and accompanied the first settlers of New England in 1620. Possessing great activity and resolution, he was eminently useful in the establishment of the colony. When the first conference was held with Massasoit, he offered himself as a hostage. On visiting Narraganset, in 1623, the king was found extremely sick; but the skillful attendance of Mr. Winslow was the means of restoring him to health. In his gratitude Massasoit disclosed a plot of the "Massachuseuks," which was suppressed by Standish. In the autumn of 1623 Mr. Winslow went to England as an agent for the colony. He went again to England in 1624, and returned in 1625. In 1633 he was chosen governor; he was again elected in 1636 and 1644. Going to England as an agent in 1635, he was thrown into the Fleet prison for seventeen weeks for teaching in the church at Plymouth, and for performing the ceremony of marriage. He exerted his influence in England to form the Society for Propagating the Gospel in New England, which was incorporated in 1649, and of which he was an active member. In 1655 he was appointed one of the commissioners to superintend the expedition against the Spaniards in the West Indies. In the passage between Hispaniola and Jamaica, he died, of a fever, May 8, 1655, aged sixty, and was buried in the ocean.—*Allen*.

**WINTER, (SAMUEL, D. D.,)** provost of Trinity college, Dublin, was born in 1603. He was converted at the age of twelve, and contributed much to the advancement of religion and learning, especially in the college, where, owing to the iniquity and distractions of the times, great degeneracy prevailed. He was exceedingly active and industrious for God, and thought no pains too great whereby men's souls might be edified. He was meek and affable in his carriage towards all men, so that his company was pleasing and delightful to many who were averse to his doctrines. He died December 29, 1666, in his sixty-third year.—*Middleton*, vol. iii. p. 387.

**WINTHROP, (JOHN,)** first governor of Massachusetts, was born at Groton, in Suffolk, January 12, 1587, and was bred to the law. Having converted a fine estate of six or seven hundred pounds per annum into money, he embarked for America in the forty-third year of his age, as the leader of those persons who settled the colony of Mas-

sachusetts, and with a commission as governor. He arrived at Salem, June 12, 1630, and soon removed to Charlestown, and afterwards crossed the river to Shawmut, or Boston. For eleven years he was rechosen governor, for which office he was eminently qualified. His time, his exertions, his interest, were all devoted to the infant plantation. He died, worn out by toils and depressed by afflictions, March 26, 1649, aged sixty-one. He was a most faithful and upright magistrate, and exemplary Christian. In his Journal he kept an exact account of occurrences and transactions in the colony down to the year 1648, which was of great service to Hubbard, Mather, and Prince. Mr. James Savage published a new edition, in two vols. octavo, 1825. Besides adding valuable notes, he collated the former manuscripts with the edition of 1790, and corrected many errors and suggested amendments. *Mather's Magnalia*, ii. 8—15; *Belknap's Biog.* ii. 337, 338; *Knowles' Memoir of Roger Williams*.—*Allen*.

**WINTHROP, (JOHN, F. R. S.,)** governor of Connecticut, and the friend of Roger Williams, was the son of the preceding, and his fine genius was improved by a liberal education in the universities of Cambridge and of Dublin, and by travel upon the continent. He arrived at Boston in October, 1635, with authority to make a settlement in Connecticut, and the next month despatched a number of persons to build a fort at Saybrook. He was chosen governor in 1657, and again in 1659, and from that period he was annually re-elected till his death. In 1661 he went to England and procured a charter incorporating Connecticut and New Haven into one colony. He died at Boston, April 5, 1676, aged seventy years. He possessed a rich variety of knowledge, and was particularly skilled in chemistry and physic. His valuable qualities as a gentleman, a Christian, a philosopher, and a magistrate, secured to him universal respect. He published some valuable communications in the *Philosophical Transactions*. *Knowles' Memoir of Roger Williams*.—*Allen*.

**WINTHROP, (JOHN, LL. D., F. R. S.,)** Hollis professor of mathematics and natural philosophy in Harvard college, was the son of Adam Winthrop, a member of the council, and a descendant of the governor of Massachusetts. He was graduated in 1732. In 1738 he was appointed professor in the place of Mr. Greenwood. He immediately entered upon the duties of this office, and discharged them with fidelity and high reputation through life. In 1761 he sailed to St. John's, in Newfoundland, to observe the transit of Venus over the sun's disk, June 6th, agreeably to the recommendation of Mr. Halley. When the day arrived, he was favored with a fine, clear morning, and he enjoyed the inexpressible satisfaction of observing a phenomenon which had never before been seen, excepting by Mr. Horrox, in 1639, by any inhabitant of the earth. He died at Cambridge, May 3, 1779, aged sixty-four. He was distinguished for his very intimate acquaintance with mathematical science. His talents in investigating and communicating truth were very rare. In the variety and extent of his knowledge he has seldom been equalled. He had deeply studied the policies of different ages; he had read the principal fathers; and he was thoroughly acquainted with the controversy between Christians and deists. His firm faith in the Christian religion was founded upon an accurate examination of the evidences of its truth, and the virtues of his life added a lustre to his intellectual powers and scientific attainments. In his family he devoutly maintained the worship of the Supreme Being. While he himself attended upon the positive institutions of the gospel, he could not conceive what reason any one who called himself a Christian could give for neglecting them. The day before his death he said: "The hope that is set before us in the New Testament is the only thing which will support a man in his dying hour. If any man builds on any other foundation, in my apprehension his foundation will fail." His accurate observations of the transit of Mercury, in 1740, were noticed by the Royal society of London. He published a *Lecture on Earthquakes, 1755*; *Answer to Mr. Prince's Letter upon Earthquakes, 1756*; *two Letters on Comets, 1759*; *an Account of several Fiery Meteors, 1765*.—*Allen*.

**WIRT, (WILLIAM, LL. D.,)** a distinguished American

lawyer. He commenced practice in Virginia, in 1792, and after reaping a rich harvest of emolument, office, and fame, in that state, he was appointed attorney-general of the United States, by Mr. Monroe, which office he sustained with eminence and efficiency during the administrations of Messrs. Monroe and Adams. At the close of the latter administration he retired from office, and renewed his professional labors in Baltimore. He died while in attendance upon the supreme court at Washington, early in 1834, in the hope of a blessed immortality.

Mr. Wirt was an exemplary Christian. During his youth, he studied under Rev. James Hunt, a Presbyterian clergyman in Montgomery county, Maryland, of whose kindness, learning, and affability, his pupil ever retained grateful remembrance. These early impressions, however, were soon erased; and, when about twenty-five years of age, he became introduced into a scene of life with which he became intoxicated, and through means of which he was plunged into the depths of dissipation. From this untoward course he was singularly ransomed by divine grace, under a sermon which he heard from the blind preacher, James Waddell, whom he has so celebrated in his British Spy. The sketch there given is often placed in enviable juxtaposition with those of Lefevre and La Roche. He was the author of the admirable Life of Patrick Henry.—*Am. Almanac*; *Seargent's Elogy*.

WISDOM; a comprehensive knowledge of things, in their proper nature and relations, together with the power of combining them in the most useful manner. In a moral sense, it signifies much the same as prudence, or that knowledge by which we connect the best means with the best ends. Some, however, distinguish wisdom from prudence thus: wisdom leads us to speak and act what is most proper; prudence prevents our speaking or acting improperly. A wise man employs the most proper means for success; a prudent man the safest means for not being brought into danger. Both are united in "being wise unto salvation," 2 Tim. 3: 15.

Spiritual wisdom consists in the knowledge and fear of God. It is beautifully described by St. James, as "first pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," James 3: 17. (See *Devotion*; *RELIGION*.)—*Hend. Buck.*

WISDOM OF GOD, is that grand attribute of his nature by which he knows and orders all things for the promotion of his glory and the good of his creatures. This appears in all the works of his hands; (Ps. 104: 24.) in the dispensations of his providence; (Ps. 97: 1, 12.) in the work of redemption; (Eph. 3: 10.) in the government and preservation of his church in all ages, Ps. 107: 7. This doctrine should teach us admiration; (Rev. 15: 3, 4.) trust and confidence, (Ps. 9: 10.) prayer; (Prov. 3: 5, 6.) submission; (Heb. 12: 9.) praise, Ps. 103: 1, 4. See *Charnock's Works*, vol. i.; *Saurin's Sermons*; *Gill's Divinity*; *Abernethy's Sermons*; *Ray's Wisdom of God in Creation*; *Paley's Natural Theology*; *Dwight's Theology*; *Fuller's Works*; *Hall's do.*; *Wayland's Discourses*.—*Hend. Buck.*

WISE, (JOHN,) minister of Ipswich, Massachusetts, was graduated at Harvard college, in 1673, and was soon ordained at Chebacco, in Ipswich. Being a chaplain in the unhappy expedition against Canada in 1690, he distinguished himself not only by the pious discharge of the sacred office, but by his heroic spirit and martial skill. When several ministers signed proposals, in 1705, for establishing associations which should be intrusted with spiritual power, he exerted himself with effect to avert the danger which threatened the Congregational churches. Mr. Wise died April 8, 1725, aged seventy-three. He was enriched with the excellencies of nature and of religion, uniting a graceful form and majestic aspect, to a lively imagination and sound judgment, and to incorruptible integrity, unshaken fortitude, liberal charity, and fervent piety. His attachment to civil and religious liberty was zealous and firm. He was a learned scholar and eloquent orator. In his last sickness he expressed a deep sense of his own unworthiness in the sight of heaven, and a conviction that he needed the divine mercy and was entirely dependent on the free grace of God in Christ Jesus. He published the *Churches' Quarrel Espoused*, 1710; and a *Vindication of the Government of the New England*

Churches, about the year 1717 or 1718. It was reprinted in 1772.—*Allen*.

WISHART, (GEORGE,) a Scotch Protestant martyr, was born at the commencement of the sixteenth century. Little is known of his early life; but he is said to have embraced the Protestant faith while travelling in Germany; and to have resided for some years at Cambridge; and to have taught at Benedict college. In 1544 he returned to his native land, and exerted himself zealously in preaching the doctrines of the Reformation. In 1546 he was seized by cardinal Beaton, was brought to trial, and was mercilessly condemned to the flames.—*Davenport*; *Fox*.

WITCHCRAFT; a juggling pretence of supernatura knowledge or power gained by entering into a compact with the inhabitants of the spiritual world, called "familiar spirits." Sad mistakes on this subject have been made, which have led to sanguinary scenes. Hence some have denied the existence of witchcraft altogether. But this arises usually from confounding the fact of such pretences having been made, with the reality of the thing pretended. The latter may be doubted, but not the former. That such persons have been found among men seems evident from the Scriptures, Deut. 18: 10. Exod. 22: 18. Gal. 5: 20. Lev. 19: 13. 20: 6. The inconsistency of holding such persons in estimation, or having recourse to fortune-tellers, diviners, charmers, and such like, appears in this: 1. It is imitating the heathens, and giving countenance to the foolish superstition and absurd practices of pagans. 2. Such characters are held in abhorrence by the Lord, and their very existence forbidden, Lev. 20: 6. Exod. 20: 18. 3. He threatens to punish those who consult them, Lev. 20: 6. 4. It is wrong to have any thing to do with them, as it is setting an awful example to others. 5. It is often productive of the greatest evils, deception, discord, disappointment, and incredible mischief. *Hawkins' Two Sermons on Witchcraft*; *Ency. Brit.*; *Moore's Theological Works*, pp. 240, 251; *Hutchinson on Witchcraft*; *Upham's Lectures on do.*—*Ency. Am.*; and especially *Sir Walter Scott on Demonology and Witchcraft*.—*Hend. Buck.*

WITHERSPOON, (JOHN, D. D., LL. D.,) was a branch of a very respectable family, which had long possessed considerable landed property in the east of Scotland. He was lineally descended from John Knox, well known as a distinguished instrument of spreading the reformed religion in that part of the United Kingdom. He was born February the 5th, 1722, and his father was at that time minister of the parish of Yester, about eighteen miles from Edinburgh. His father was a worthy man, eminent not only for piety but for literature, and for a habit of extreme accuracy in all his writings and discourses. Any propensity, when it has once become characteristic of a race, is peculiarly apt to be propagated by the influence of early associations. The father's example, therefore, may be supposed to have contributed not a little to form in the son that taste and love of correctness, united with a dignified simplicity, for which he was so much and so justly distinguished through the whole of his life. Young Witherspoon was very early sent to the public school at Haddington, where his father spared no expense in his education. He had been at that seminary but a little while when he attracted particular notice; he was distinguished for assiduity in his studies, for soundness of judgment, and for clearness and quickness of conception among his school-fellows, many of whom have since filled some of the highest stations in the literary and political world. At the age of fourteen he was removed to the university of Edinburgh, where he continued attending the different professors, with a great degree of credit in all the branches of learning, until the age of twenty-one, when he was licensed to preach the gospel. When a student at the Divinity hall, his character stood remarkably high for his taste in sacred criticism, and for a precision in thinking, and a perspicuity of expression, rarely attained at so early a period.

From Beith, where he was first settled, he soon received a call to the large and flourishing town of Paisley, so celebrated for its various and excellent manufactures. There he resided, enjoying great reputation, and labored in the work of the Lord with uncommon success. During his residence at Paisley he was invited to Dublin, in Ireland



to take the charge of a numerous and respectable congregation in that city. He was also invited to Rotterdam, in the United Provinces, and to the town of Dundee, in his own country; but he could not then be induced to quit such a sphere of comfort and usefulness as Paisley afforded him. He rejected also, in the first instance, the invitation of the trustees of the college of New Jersey, in America. But, urged by all the friends whose judgment he most respected and whose friendship he most valued; hoping, too, that his sacrifice might be more than repaid by his being made peculiarly useful in promoting the cause of Christ and the interests of learning in the new world; and knowing that Jersey college had been consecrated, from its foundation, to those great objects to which he had devoted his life, he consented, on a second application. And true it is, that after the election of Dr. Witherspoon to the presidency, learning received an extension that was not known before in the American seminaries. He introduced into their philosophy all the most liberal and modern improvements of Europe; he made the philosophical course embrace the general principles of policy and public law; he incorporated with it sound and rational metaphysics, equally remote from the doctrines of fatality and contingency, from the barrenness of the schools, and from the excessive refinements of those contradictory but equally absurd and impious classes of sceptics, who either wholly deny the existence of matter, or maintain that nothing but matter exists in the universe. The number of men of distinguished talents in the different professions who received the elements of their education under Dr. Witherspoon, demonstrate how eminent his services were to the college of New Jersey.

Dr. Witherspoon continued directing the institution of which he was president, with increasing success, till the commencement of the American war; but that calamitous event suspended his functions and dispersed the college. He then entered upon a new scene, and appeared in a new character. Still, however, he shone with his usual lustre. Knowing his distinguished abilities, the citizens of New Jersey elected him as one of the most proper delegates whom they could send to that convention which formed their republican constitution. In this convention he appeared, to the astonishment of all the professors of the law, as profound a civilian as he confessedly was a philosopher and divine. From the revolutionary committees and conventions of the state he was sent, early in the year 1776, as a representative of the people of New Jersey to the congress of United America. He was seven years a member of that body, which, in the face of innumerable difficulties and dangers, secured to Americans the establishment of their independence. Dr. Witherspoon was always firm amidst the most gloomy and formidable aspects of public affairs, and always discovered the greatest presence of mind in the most embarrassing situations.

Towards the close of life, however, he felt and gratified an inclination to retire from the political scene on which he had long acted with uncommon dignity and usefulness. He withdrew, in a great measure, from the exercise of all the public functions that were not immediately connected with the duties of his sacred office. For more than two years before his death he suffered the loss of his sight, which continued to hasten the progress of his other disorders. These he bore with a patience and a cheerfulness rarely to be met with, even in those eminent for wisdom and piety. His activity of mind and anxiety to be useful would not permit him, even in this depressing situation, to desist from the exercise of his ministry and his duties in the college. He was frequently led into the pulpit, both at home and abroad, during his blindness; and he always acquitted himself, even then, in his usually accurate, impressive, and excellent manner. He had the felicity of enjoying the full use of his mental powers to the very last. He died on November the 15th, 1794, in the seventy-third year of his age. The college of New Jersey lost in him a most distinguished president, America one of her ablest politicians, and the church of Christ one of her most valuable ministers. His writings, which are well known, were collected into four volumes, octavo, and of which a uniform edition was published at Philadelphia in 1803, and at Edinburgh in 1804, in nine vols. 12mo. See *Life of Dr. Witherspoon prefixed to his Works.*—*Jones' Chris. Biog.*

WITNESS; one who bears testimony to any thing; thus it is said, you are a witness, a faithful witness, a false witness, God is witness, &c. Christ is the faithful witness; (Rev. 1: 5.) the martyr of truth and justice.

The law appointed that two or three witnesses should be credited in matters of judicature; but not one witness only, Deut. 17: 6, 7. It condemned a false witness to the same punishment as that to which he would have subjected his neighbor, Deut. 19: 16—19.

The prophets are the witnesses of our belief; they witness the truth of our religion, Heb. 12: 1. The apostles are still further witnesses of the coming, the mission, and the doctrine of Christ. If Christ is not risen, says Paul, then are we false witnesses, 1 Cor. 15: 15. We are witnesses, says Peter, (Acts 10: 39: 41.) of all that Jesus did in Judea; and when the apostles thought fit to put another in the place of Judas, (Acts 1: 22.) they selected one who had been a witness of the resurrection along with themselves. (See TESTIMONY; RESURRECTION OF CHRIST; and books referred to under CHRISTIANITY.)—*Calmet.*

WITSIUS, (HERMANUS, D. D.) a very learned and eminent divine of North Holland, was born at Enckhuisen, in 1626. He was trained to the study of divinity, and so distinguished himself by his uncommon abilities and learning, that he was chosen professor of it, first at Franeker, afterwards at Utrecht, and, lastly, at Leyde. He applied himself successfully to the study of the oriental languages, and was ignorant of no branch of learning which is necessary to form a sound divine. He died at Leyden in 1708, after having published several important works, which show great judgment, great learning, and great piety. "The Economy of the Covenants" has been translated into our language, in three volumes, octavo, and is highly prized; also his "Dissertations on the Apostles' Creed," in two volumes, octavo. But the work in which he has displayed the most extensive learning is his "Egyptiaca et Decaphylon," quarto, in which he has drawn a comparison between the Hebrew ritual and that of the ancient Egyptians. He also published "Canon Chronicus," and "De Legibus Hebræorum."—*Jones' Chris. Biog.*

WOE. "Woe to such an one!" is, in our language, a threat, or imprecation, which comprises a wish for some calamity, natural or judicial, to befall a person; but this is not always the meaning of the word in Scripture. We have the expression, "Woe is me," that is, alas, for my sufferings! and, "Woe to the women with child, and those who give suck," &c., that is, alas, for their redoubled sufferings in times of distress! It is also more agreeable to the gentle character of the compassionate Jesus to consider him as lamenting the sufferings of any, whether person, or city, than as imprecating, or even as denouncing, them; since his character of judge formed no part of his mission. If, then, we should read, "Alas, for thee, Chorazin! alas, for thee, Bethsaida!" we should do no injustice to the general sentiments of the place, or to the character of the person speaking. This, however, is not the sense in which woe is always to be taken; as when we read, "Woe to those who build houses by unrighteousness, and cities by blood;" woe to those who are "rebellious against God," &c. in numerous passages, especially of the Old Testament. The import of this word, then, is in some degree qualified by the application of it: where it is directed against transgression, crime, or any enormity, it may be taken as a threatening, a malediction; but, in the words of our Lord, and where the subject is suffering under misfortunes, though not extremely wicked, a kind of lamentatory application of it should seem to be most proper. *Campbell's Dissertations.*—*Calmet.*

WOLF; (*zab*, in Arabic, *zeb*, Gen. 49: 27. Isa. 11: 6. 65: 25. Jer. 5: 6. Ezek. 22: 27. Zeph. 3: 3. Hab. 1: 8; *lukos*, Matt. 7: 15. 10: 16. Luke 10: 3. John 10: 12. Acts 20: 29. Eccl. 13: 17.) *M. Majus* derives it from the Arabic word *zab* or *daaba*, "to frighten"; and hence, perhaps, the German word *dieb*, "a thief." The wolf is a fierce, strong, cunning, mischievous, and carnivorous quadruped; externally and internally so nearly resembling the dog, that they seem modelled alike, yet have a perfect antipathy to each other. The Scripture observes of the wolf, that it lives upon rapine; is violent, bloody, cruel, voracious, and greedy; goes abroad by night to seek its

prey, and is a great enemy to flocks of sheep. Indeed, this animal is fierce without cause, kills without remorse, and by its indiscriminate slaughter seems to satisfy its malignity rather than its hunger. The wolf is weaker than the lion or the bear, and less courageous than the leopard; but he scarcely yields to them in cruelty and rapaciousness. His ravenous temper prompts him to destructive and sanguinary depredations; and these are perpetrated principally in the night. This circumstance is expressly mentioned in several passages of Scripture.—*Watson*.

WOLFE, (CHARLES,) an illustrious young Irish divine and poet, was born in 1791, at Dublin; was educated at Trinity college, Dublin; obtained the curacy of Ballyclog, which he exchanged for that of Castle Caulfield; and after a short but brilliant course of evangelical usefulness, died of consumption, in February, 1823. He wrote the well-known Ode on the Death of Sir John Moore, beginning with "Not a drum was heard;" pronounced by Byron the finest ode of modern times. Since his lamented decease there has been published an admirable volume of his Life, Sermons, and Remains, which see.—*Davenport*.

WOLLASTON, (WILLIAM,) an ethical and theological writer, was born in 1659, at Cotton Clanford, in Staffordshire; was educated at Sidney college, Cambridge; took orders; but obtained an independence, which turned his views from church preferment; and died in 1724. His principal work is the Religion of Nature Delineated.—*Davenport*.

WOMAN, was created as a companion and assistant to man; (see ADAM;) equal to him in authority and jurisdiction over the animals; but after the fall, God subjected her to the government of man: (Gen. 3: 16.) "Thy desire shall be to thy husband, and he shall rule over thee." In addition to the duties prescribed by the law, common to men and women, certain regulations were peculiar to this sex; as those respecting legal uncleannesses during their ordinary infirmities, those attending child-bearing, &c. The law did not allow any action of the woman against the man; but it permitted the husband to divorce his wife, and to cause her to be stoned, if she violated her conjugal vow, &c.

If a married woman made a vow of whatever nature, she was not bound by it if her husband forbade it the same day. But if he stayed till the next day before he contradicted it, or knowing the thing, if he held his peace, she was then supposed to consent to it; and the woman was bound by her vow, Num. 30: 7, &c. See 1 Cor. 7: 2, &c. for the duties of women towards their husbands. He apostle would have them submissive, as to Christ, Eph. 5: 2. He forbids them to speak or teach in the church; or to appear there with their heads uncovered, or without veils, 1 Cor. 11: 5, 14: 34. He does not allow women to teach, or to domineer over their husbands, but would have them continue in submission and silence. (See VERB.) He adds, that the woman shall be saved in bearing and educating her children, if she bring them up in faith, charity, sanctity, and a sober life. See Tit. 2: 4, 5, and 1 Pet. 3: 1—3, where modesty is recommended to them, with great care in avoiding superfluous ornaments and unnecessary finery.—*Calmet*.

WOMB. The fruit of the womb is children, (Gen. 30: 2.) whom the Psalmist (127: 3.) describes as the blessing of marriage.—*Calmet*.

WONDER; any thing which causes surprise by its strangeness. "It expresses," says Mr. Cogan, "an embarrassment of the mind after it is somewhat recovered from the first percussion of surprise. It is the effect produced by an interesting subject which has been suddenly presented to the mind, but concerning which there are many intricacies, either respecting the cause or manner in which the event has taken place, motives of extraordinary conduct," &c. How it differs from admiration, see ADMIRATION. *Brown's Philosophy*.—*Hend. Buck*.

WOOD, (ANTHONY,) a biographer and antiquary, was born in 1632, at Oxford, and was educated at Merton college. The perusal of some works on heraldry, and of Dugdale's Warwickshire, inspired in him a taste for antiquarian lore. His History and Antiquities of Oxford, which was translated into Latin by Dr. Fell, appeared in 1674, and his Athenæ Oxonienses was published in 1691.

An attack upon lord Clarendon, in the last of these works, subjected him to a sentence of expulsion, and his Jacobitical prejudices rendered him an object of hatred to the whig party. He died in 1695.—*Davenport*.

WOOLSTON, (THOMAS,) a deistical writer, was born in 1669, at Northampton, and was educated at Sidney college, Cambridge. The perusal of the writings of Origen gave him a fondness for allegorizing, and his first work, the Old Apology for the Truth of the Christian Religion revived, was meant to prove that the actions of Moses were typical of Christ and the church. He gradually became a deist, and at length his Six Discourses on Miracles, and his Defence of the Discourses, brought upon him a prosecution for blasphemy, and he was fined and imprisoned. He died within the rules of the king's bench, in 1732.—*Davenport*.

WORCESTER, (SAMUEL, D. D.) an eminent minister in Salem, (Mass.) was born in Hollis, New Hampshire, November 1, 1771; was graduated at Dartmouth college in 1795; and ordained at Fitchburg, Massachusetts, September 27, 1797. He was installed the pastor of the Tabernacle church in Salem, April 20, 1803. At the institution of the Foreign Mission Society, in 1810, he was chosen recording secretary, and upon him devolved the chief care and labor of the society. In 1817, when Mr. Cornelius was settled as his colleague, he was allowed to devote three quarters of his time to the missionary cause. In 1820, in a state of feeble health, he visited the missionary stations at the south. At Brainerd, a missionary station among the Cherokees, he died, June 7, 1821, aged forty-nine, in the blessedness of Christian hope.

Multitudes in this world of selfishness toil only for themselves; he toiled incessantly for the good of others and for the kingdom of Jesus Christ. He was conspicuous for a cool, sound judgment; was distinguished as a writer; and enjoyed in a high degree the confidence of the churches. During his ministry in Salem two hundred and eighty-five were added to the church. His wisdom and talents are seen in the ten first annual reports of the board of which he was the secretary. He published, among other things, Sermons on Future Punishment, 1800; Discourses on the Perpetuity of the Covenant with Abraham, 8vo., 1805; Letters to T. Baldwin, on Baptism, 1807; Letters to W. E. Channing, on Unitarianism, 1815, Christian Psalmody, 1815; and a valuable Sermon on the Practical Uses of the Doctrine of the Trinity.—*Allen*.

WORD. Mr. Taylor has the following remarks on the different applications of the terms *rema* and *logos*, both of which are translated word, in the New Testament.

We do not find that *rema* is ever personified, or that personal actions are attributed to the term, but, generally speaking, when relating to events, the force of our English word facts, unquestionable facts, is intended; in other cases, authority, influence, promise, or power.

The word *logos* imports simple speech; that by which the party hearing it may be instructed; also, written information, that by which the reader may be edified: (Acts 1: 1.) "The former treatise (*logos*) I have made." Also commandments, (John 8: 55. Rom. 13: 9. 1 Thess. 4: 15. *et al.*) prophecy, promises, disputes, threatenings, evil speakings, and, in short, whatever is the subject of words, whether good or bad. Hence, teaching in all its branches; hence teacher, instructor, wisdom; hence heavenly wisdom, the heavenly teacher, the heavenly instructor, &c. And hence this word, *logos*, is personified, and personal actions are attributed to it.

The following extracts are from Bruce's Travels in Abyssinia. There is at court, he says,

"An officer, named Kal Hatzé, who stands always upon steps at the side of the lattice window, where there is a hole covered in the inside with a curtain of green taffeta; behind this curtain the king sits." (Vol. iv. p. 76.) Formerly, his face was never seen, nor any part of him, excepting, sometimes, his foot. He sits in a kind of balcony, with lattice windows and curtains before him. Even yet he covers his face on audiences, or public occasions, and when in judgment. On cases of treason he sits within his balcony, and speaks through a hole in the side of it, to an officer called Kal Hatzé, "the voice or word of the king," by whom he sends his questions, or any thing else that occurs, to the judges, who

are seated at the council-table."—Vol. iii. p. 265. (See **LOGOS**.)

It may now be considered as hardly bearing a question, whether the ancient Jewish writers (Philo included) derived this idea, or mode of speech, from the heathen; or from the customs and manners of the kings of the East, and those of their own country in particular. Shall we not hereafter acquit the evangelists from adopting the mythological conceptions of Plato? Rather did not Plato adopt eastern language; and is not the custom still retained in the East? See all accounts of an ambassador's visit to the grand seignior; who never *himself* answers, but directs his vizier to speak for him. So in Europe the king of France directs his keeper of the seals to speak in his name; and so the lord chancellor in England prologues the parliament, expressing his majesty's pleasure, and using his majesty's name, though in his majesty's presence: *q. d.* the British *Kal Hatzé*.—*Calmet*.

**WORDSWORTH, (WILLIAM)**, was born in 1770, at Cocker-mouth, in Cumberland, England. He graduated from St. John's college, Cambridge, about the year 1787, and soon after became intimate with Coleridge, with whom he passed much time in literary and other pursuits. He is the celebrated founder of what is called the lake school of poetry, and is also entitled to the far more honorable appellation of Christian poet. The finer productions of his muse are characterized by the union of deep feeling with profound thought, a power of observation which makes him familiar with all the loveliness and wonders of the world within and around us, and an imagination capable of inspiring all objects with poetic life. His diction is lofty, sustained, and impassioned, when he is not led astray by his attempts to extend the language of ordinary life to the subjects of poetry.—*Encyc. Amer.*

**WORKS**, Good, are those actions which spring from pure principles, and are conformable to truth, justice, and propriety; whether natural, civil, relative, moral, or religious. The phrase is often used of acts of charity.

The qualities of a good work in the scriptural sense of the terms, are, 1. That it be according to the will of God. 2. That it spring from love to God, 1 Tim. 1: 5. 3. That it be done in faith, Rom. 14: 23. 4. That it be done to the glory of God, 1 Cor. 10: 31. Phil. 1: 11. The causes of good works are, 1. God himself, Heb. 13: 21. 2. Union to Christ, Eph. 2: 10. 3. Through faith, Heb. 11: 4, 6. 4. By the word and Spirit, Luke 8: 15. Isa. 3: 3. 2 Tim. 3: 16. As to the nature and properties of good works in this world: 1. They are imperfect, Eccl. 7: 20. Rev. 3: 2. 2. Not meritorious, Tit. 3: 5. Luke 17: 10. 3. Yet found only in the regenerate, Matt. 7: 17. The necessary uses of good works, 1. They show our gratitude, Ps. 116: 12, 13. 2. Are an ornament to our profession, Tit. 2: 10. 3. Evidence our regeneration, Job 15: 5. 4. Profitable to others, Tit. 3: 8. See **HOLINESS**, **SANCTIFICATION**; *Gilp's Body of Div.*, vol. iii. book iv.; *Owen's Works*; *Edwards' do.*; *Ridgley's Body of Div.*, q. 92; *Merrill on Sanctification*; *Scott's Essays and Commentary*; *Fulmer's Works*; *Booth's do.*; *Dwight's Theology*; *Works of Hannah More*; *Works of Robert Hall*; *Fitz's Sermon on the Test of Christian Discipleship*.—*Head. Buck.*

**WORLD**; the whole system of created things, but particularly belonging to the earth. (See **CREATION**.)

In some places it is used to designate all its rational inhabitants; or, more distinctively, that great body of them who are not really Christians, whether Gentiles or Jews, profligate or sober, profane or devout. This distinctive use of the term is very frequent in the language of our Lord, and of St. John, John 7: 7. 14: 17. 15: 17, 18. 17: 9, 23.

It is taken also for a secular life, the present state of existence, and the pleasures and interests which steal away the soul from God. In this last sense the Greek terms *kosmos* and *aión*, are used indiscriminately; though properly the first relates rather to *place*, and the last to *duration*.

The love of the world does not consist in the use and enjoyment of the comforts God gives us, but in an inordinate attachment to the things of time and sense. "1. We love the world too much," says Dr. Jortin, "when, for the sake of profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God. 2. When we take more pains about the present life than the next. 3.

When we cannot be contented, patient, or resigned, under low and inconvenient circumstances. 4. We love the world too much when we cannot part with any thing we possess to those who want, deserve, and have a right to it. 5. When we envy those who are more fortunate and more favored by the world than we are. 6. When we honor, and esteem, and favor persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life. 7. When worldly prosperity makes us proud, and vain, and arrogant. 8. When we omit no opportunity of enjoying the good things of this life; when our great and chief business is to divert ourselves till we contract an indifference for rational and manly occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we." *Jortin's Sermons*, vol. iii. ser. 9; *Bishop Hopkins on the Vanity of the World*; *Pascal's Thoughts*; *Dr. Stennett's Sermon on Conformity to the World*; *H. More on Education, R. Walker's Sermons*; *Gisborne's do.*; *R. Hall's Works*; *Jay's do.*; *Dwight's Theology*; *Witherspoon on Regeneration*.—*Head. Buck.*

**WORLD**, AGES OF. (See **ERA**, and **CHRONOLOGY**.)

**WORLD**, DISSOLUTION OF. (See **CONFLAGRATION**; **DISSOLUTION**.)

**WORLD**, ETERNITY OF. (See **COSMOGONY**, and **ETERNITY OF THE WORLD**.)

**WORM**; the general name in Scripture for little creeping insects. Several kinds are spoken of:—1. Those that breed in putrefied bodies, *rimah*, Exod. 16: 20. 24. Job 7: 5. 17: 14. 21: 26. 24: 20. 25: 6. Isa. 14: 11; *skô'êr*, Eccl. 10: 17. 10: 11. 1 Mac. 2: 62. 2 Mac. 9: 9. Judith 16: 17. Mark 9: 44, 46, 48. Acts 12: 23. 2. That which eats woollen garments, *sis*, Isa. 51: 8; *sês*, Matt. 6: 19, 20. Luke 12: 33. 3. That which perforating the leaves and bark of trees, causes the little excrescences called *kermes*, whence is made a crimson dye, *hula*, Deut. 28: 39. Job 25: 6. Ps. 22: 6. Isa. 44: 11. 41: 14. 66: 24. Exod. 16: 20. Jonah 4: 7. 4. The worm destructive of the vines, referred to in Deut. 28: 39, which was the *pyralis vitanae*, or *pyralis fasciana*, of Forskal, the *viue-weevil*, a small insect extremely hurtful to the vines.—*Watson*.

**WORMWOOD**; *lagah*, Deut. 29: 18. Prov. 5: 4. Jer. 9: 15. 23: 15. Lam. 3: 15. 19. Amos 5: 7. 6: 12; *apsinthos*, Rev. 8: 11. In the Septuagint the original word is variously rendered, and generally by terms expressive of its figurative sense, for what is offensive, odious, or deleterious; but in the Syriac and Arabic versions, and in the Latin Vulgate, it is rendered "wormwood;" and this is adopted by Celsius, who names it the *absinthium santonium Judaicum*. From the passages of Scripture, however, where this plant is mentioned, something more than the bitterness of its qualities seems to be intimated, and effects are attributed to it greater than can be produced by the wormwood of Europe. The Chaldee paraphrase gives it even the character of "the wormwood of death." It may therefore mean a plant allied, perhaps, to the *absinthium* in appearance and in taste, but possessing more nauseous, hurtful, and formidable properties.—*Watson*.

**WORSHIP**, (*cultus Dei*.) amounts to the same with what we otherwise call *religion*. This worship consists in paying a due respect, veneration, and homage to the Deity, under a sense of an obligation to him. And this internal respect, &c. is to be shown and testified by external acts; as prayers, thanksgivings, &c.

*Private worship* should be conducted with,—1. Reverence and veneration. 2. Self-abasement and confession. 3. Contemplation of the perfections and promises of God. 4. Supplication for ourselves and others. 5. Earnest desire of the enjoyment of God. 6. Frequent and regular. Some who have acknowledged the propriety of private worship have objected to that of a public nature, but without any sufficient ground. For Christ attended public worship himself; (Luke 4.) he prayed with his disciples; (Luke 9: 28, 29. 11: 1.) he promises his presence to social worshippers, Matt. 18: 20. It may be argued also from the conduct of the apostles, (Acts 1: 24. 2: 4. 24. 6: 4. Rom. 15: 30. 1 Cor. 14. Acts 21. 2 Thess. 3: 1, 2. 1 Cor. 11.) and from general precepts, 1 Tim. 2: 2, 8. Heb. 10: 25. Deut. 31: 12. Ps. 100: 4.

The scriptural obligation of public worship, says Mr.

Watson, is partly founded upon example, and partly upon precept; so that no person who admits that authority can question this great duty without manifest and criminal inconsistency. The institution of public worship under the law, and the practice of synagogue worship among the Jews, from at least the time of Ezra, cannot be questioned; both of which were sanctioned by the practice of our Lord and his apostles. The preceptive authority for our regular attendance upon public worship—is either inferential or direct. The command to publish the gospel includes the obligation of assembling to hear it; the name by which a Christian society is designated in Scripture is a church, which signifies an assembly for the transaction of business; and, in the case of a Christian assembly, that business must necessarily be spiritual, and include the sacred exercises of prayer, praise, and hearing the Scriptures.

But we have more direct precepts, although the practice was obviously continued from Judaism, and was therefore consuetudinary. Some of the epistles of St. Paul are commanded to be read in the churches. The singing of psalms, hymns, and spiritual songs is enjoined as an act of solemn worship to the Lord; and St. Paul cautions the Hebrews that they “forsake not the assembling of themselves together.” The practice of the primitive age is also manifest from the epistles of St. Paul. The Lord’s supper was celebrated by the body of believers collectively; and this apostle prescribes to the Corinthians regulations for the exercises of prayer and prophesying, “when they came together in the church.”—the assembly. The steadiness and order of these holy offices in the primitive church, appear also from the apostolic epistle of Clement of Rome:—“We ought also, looking into the depths of the divine knowledge, to do all things in order, whatsoever the Lord hath commanded to be done. We ought to make our oblations, and perform our holy offices, at their appointed seasons; for these he hath commanded to be done, not irregularly or by chance, but at determinate times and hours; as he hath likewise ordained by his supreme will where, and by what persons, they shall be performed; that so all things being done according to his pleasure, may be acceptable in his sight.” This passage is remarkable for urging a divine authority for the public services of the church, by which Clement, no doubt, means the authority of the inspired directions of the apostles.

The ends of the institution of public worship are of such obvious importance, that it must ever be considered as one of the most condescending and gracious dispensations of God to man. By this his church confesses his name before the world; by this the public teaching of his word is associated with acts calculated to affect the mind with that solemnity which is the best preparation for hearing it to edification. It is thus that the ignorant and the vicious are collected together, and instructed and warned; the invitations of mercy are published to the guilty, and the sorrowful and afflicted are comforted. In these assemblies God, by his Holy Spirit, diffuses his vital and sanctifying influence, and takes the devout into a fellowship with himself, from which they derive strength to do and to suffer his will in the various scenes of life, whilst he there affords them a foretaste of the deep and hallowed pleasures which are reserved for them at his right hand for evermore. Prayers and intercessions are offered for national and public interests; and whilst the benefit of these exercises descends upon a country, all are kept sensible of the dependence of every public and personal interest upon God. Praise calls forth the grateful emotions, and gives cheerfulness to piety; and that instruction in righteousness which is so perpetually repeated, diffuses the principles of morality and religion throughout society; enlightens and gives activity to conscience; raises the standard of morals; attaches shame to vice, and praise to virtue; and thus exerts a powerfully purifying influence upon mankind. Laws thus receive a force, which, in other circumstances, they could not acquire, even were they enacted in as great perfection; and the administration of justice is aided by the strongest possible obligation and sanction being given to legal oaths. The domestic relations are rendered more strong and interesting by the very habit of the attendance of families upon the sacred services of the sanctuary of the Lord; and the rich and the poor meeting

together, and standing on the same common ground as sinners before God, equally dependent upon him, and equally suing for his mercy, has a powerful, though often an insensible, influence in humbling the pride which is nourished by superior rank, and in raising the lower classes above abjectness of spirit, without injuring their humility. Piety, benevolence, and patriotism are equally dependent for their purity and vigor upon the regular and devout worship of God in the simplicity of the Christian dispensation.

*Public worship is of great utility, as,—*1. It gives Christians an opportunity of openly professing their faith in, and love to, Christ. 2. It preserves a sense of religion in the mind, without which society could not well exist. 3. It enlivens devotion and promotes zeal. 4. It is the means of receiving instruction and consolation. 5. It affords an excellent example to others, and excites them to fear God, &c.

*Public worship should be,* 1. Solemn, not light and trifling, Ps. 89: 7. 2. Simple, not pompous and ceremonial, Isa. 62: 2. 3. Cheerful, and not with forbidding aspect, Ps. 100. 4. Sincere, and not hypocritical, Isa. 1: 12. Matt. 23: 13. John 4: 24. 5. Scripturally pure, and not superstitious, Isa. 57: 15.

We cannot conclude this article without taking notice of the shameful and exceedingly improper practice of coming in late to public worship. It evidently manifests a state of lukewarmness; it is a breach of order and decency; it is a disturbance to both ministers and people; it is slighting the ordinances which God has appointed for our good; and an affront to God himself! How such can be in a devotional frame themselves, when they so often spoil the devotions of others, we know not. *Watts’ Holiness of Time and Places; Kinghorn and Loader on Public Worship; Parry’s, Barbauld’s, Simpson’s, and Wilson’s Answer to Wakefield’s Inquiry on the Authority, Propriety, and Utility of Public Worship; Newman on Early Attendance; Dnigh’s Theology.—Watson; Hend. Buck.*

**WORSHIP, DEMON;** the worship of a class of spirits which were thought to be superior to the soul of man; but inferior to those intelligences which animated the sun, the moon, and the planets, and to whom were committed the government of the world, particular nations, &c. Though they were generally invisible, they were not supposed to be pure disembodied spirits, but to have some kind of ethereal vehicle. They were of various orders, and, according to the situation over which they presided, had different names. Hence the Greek and Roman poets talk of satyrs, dryads, nymphs, fauns, &c. &c. These different orders of intelligences, which, though worshipped as gods or demigods, were yet believed to partake of human passions and appetites, led the way to the deification of departed heroes, and other eminent benefactors of the human race; and from this latter probably arose the belief of national and tutelary gods, as well as the practice of worshipping these gods through the medium of statues cut into a human figure. (See **IDOLATRY**, and **POLYTHEISM**.) *Warburton’s Divine Legation; Farmer on the Worship of Demons; Gale’s Court of the Gentiles; Sir Walter Scott on Demonology, &c.—Hend. Buck.*

**WORTHINGTON,** (WILLIAM, D. D.), a divine justly celebrated for his piety, learning, and charity, was born in Merionethshire, in the year 1703. At the university, Cambridge, Worthington studied incessantly, and by his genius and industry attracted, as he deserved, much notice and respect.

About the year 1740, Worthington was presented to the vicarage of Blodwell, in Shropshire, and there with zeal and ability preached the gospel to his rustic charge. In 1743 he wrote “An Essay on the Scheme and Conduct, Procedure and Extent of Man’s Redemption; designed for the Honor and Illustration of Christianity;” and to this was subjoined, “A Dissertation on the Design and Origin of the Book of Job.” This work, together with one on “The Historical Sense of the Mosaic Account of the Fall, Proved and Vindicated;” another, containing “Instructions concerning Confirmation;” and “A Disquisition concerning the Lord’s Supper,” attracted the attention of bishop Hare, who presented him accordingly to the vicarage of Llangloddwell, in the county of Shropshire. In 1764, he published a Sermon, preached before the university of

Oxford, on the Use, Value, and Improvement of various Readings. In the years 1766, 1767, and 1768, he was at various times engaged in preaching a series of discourses for the lecture founded by the Hon. Robert Boyle, on the Evidences of Christianity, deduced from facts, and the testimony of sense, throughout all ages of the church. These Sermons he afterwards published in two volumes, octavo, and they were widely circulated and highly approved. The fame of his writings, and the excellence of his character, now procured for him the vicarage of Llanrhayader, in Denbighshire, where, as in every former scene of his pastoral labors, he wisely, and kindly, and piously performed his professional duties.

In 1773, he published a work entitled, "The Scripture Theory of the Earth, throughout all its Revolutions, and all the Periods of its Existence, from the Creation to the final Renovation of all Things." In 1775 he also published "Irenicum; or, the Importance of Unity in the Church of Christ, considered and applied towards the Healing of our unhappy Differences and Divisions." The last work which was written by this excellent man was, "An Impartial Inquiry into the Case of the Gospel Demoniacs, with an Appendix, consisting of an Essay on Scripture Demonology;" 1777, octavo. It was in answer to an Essay, by the Rev. Hugh Farmer, on the Demoniacs. This attack of Dr. Worthington called forth a spirited reply, and he prepared an answer, but it was not published till after his death. Worthington spent his last days in the retirement of Llanrhayader, where he lived beloved and respected, and where he died, on the 6th of October, 1778, sincerely and generally regretted. See *Wordsworth's Eccl. Biog.*; *Gen. Biog. Dict.*—*Jones' Chris. Biog.*

WRATH; great and permanent anger. (See ANGER, and ATONEMENT.)—*Head. Buck.*

WRATH OF GOD is his indignation at sin, and punishment of it, Rom. 1: 18. The objects of God's anger or wrath are the ungodly, whom he has declared he will punish. His wrath is sometimes manifested in this life, and that in an awful degree, as we see in the case of the old world, of Sodom and Gomorrah, the plagues of Egypt, the punishment and captivity of the Jews, and the many striking judgments on nations and individuals. But a

still more awful punishment awaits the impenitent in the world to come; for the wicked, it is said, shall go away into everlasting punishment, where the worm dieth not, and the fire is not quenched, Matt. 25: 46. Rom. 2: 8, 9. 1: 18. (See ABIDE; HELL; SIN; RETRIBUTION.)

It has been justly remarked, that those are shallow philosophers who reject the plain popular style of the Scriptures, and attempt to prove that there is nothing in the divine nature which can properly be called wrath, indignation, or avenging justice. For whatever use may be made of these speculations, in excluding from our conceptions of the infinite and holy God every idea which originates in the corruption and turbulence of human passions, it is evident that the moral sentiments and affections must subsist in perfection in the Infinite Mind. (See ATONEMENT.) The best method therefore of addressing mankind is that adopted in the Scriptures. It speaks to the heart; it adapts itself to the nature of man in all conditions; it rouses the conscience through the medium of the imagination; and is thus evidently the most intelligible, impressive, and useful. In a word, it is the style chosen by the only wise God himself.—*Head. Buck*; *Scott's Works.*

WRITING. (See LANGUAGES; LETTERS; SCRIPTURE; BOOK; BIBLE.)

WYKEHAM, (WILLIAM of,) an eminent prelate, derived his name from a Hampshire village, in which he was born, in 1321. His parents, though respectable, were poor, and he was indebted for his education to Nicholas Uvedale, lord of the manor of Wykeham, and governor of Winchester castle. Uvedale not only educated him, but made him his secretary, and eventually recommended him to Edward III. By the monarch he was employed to superintend the building of Windsor castle. After having held some minor church preferment, he was raised, in 1366, to the see of Winchester, and in 1367 was made chancellor of England. In 1371, the party of the duke of Lancaster compelled him to resign the seals, and he was persecuted by it for several years. Richard II., however, restored him to his dignities. He died in 1404. New college, Oxford, and Winchester school, were founded by Wykeham.—*Davenport.*

## X.

XAVIER, (St. FRANCIS,) denominated the Apostle of the Indies, was born, in 1506, at the castle of Xavier, in Navarre; studied at Paris; became one of the first and most zealous disciples of Ignatius Loyola; was sent to the East by John III. of Portugal, to propagate the gospel; performed his mission in Hindostan, the Moluccas, and Japan; and was on the point of landing in China, when he died, 1552.—*Davenport.*

XIMENES DE CISNEROS, (Cardinal FRANCIS,) an eminent Spanish statesman, was born, in 1437, at Torrelaguna, in Old Castile, and was educated at Alcalá and Salamanca. After having filled various benefices, he became a monk of the Franciscan order, and obtained a great reputation as a preacher. In his fifty-sixth year, queen Isabella made him her confessor, and, two years afterwards, he was raised to the archbishopric of Toledo. It was not, however, till he received the express injunction of the pope that he would accept the archiepiscopal dignity, and he continued to preserve the austere habits of a Franciscan. He subsequently became prime minister, and a cardinal, and Ferdinand, on his death-bed, appointed him regent till the arrival of Charles V. He died in 1517.

Few ministers have governed with as much ability and firmness as Ximenes. He was also the patron of learning; founded various academical and other establishments; and employed the most erudite men of all countries to edit the famous Complutensian Polyglott Bible. Mr. Butler in his *Reminiscences* gives him an exalted Christian character. *Butler's Reminiscences.*—*Davenport.*

XENOPHON, a celebrated philosopher, historian, and general, a native of Athens, was born about B. C. 445, and was a disciple of Socrates. After having borne arms at the battle of Delium, and in the Peloponnesian war, he became one of the body of Greek auxiliaries, who fought on the side of the younger Cyrus against Artaxerxes. When the Grecian leaders were treacherously slain, after the battle of Cunaxa, the arduous task of conducting the retreat was intrusted to Xenophon, and he performed it with consummate skill. Subsequently he served under the banners of Thrace and of Lacedæmon. He died at Corinth, B. C. 360. Of his works, the style of which is admirable for sweetness, purity, and perspicuity, the principal are, the *Anabasis*; the *Cyropædia*; and *Hellenics*, or *Grecian History.* (See CÆRUS.)—*Davenport.*

## Y.

YEAR. The Hebrews had always years of twelve months. But, at the beginning, and in the time of Moses, they were solar years of twelve months, each month having thirty days; excepting the twelfth, which had thirty-

five days. We see by the enumeration of the days of the deluge, (Gen. 7.) that the Hebrew year consisted of three hundred and sixty-five days. It is supposed that they had an intercalary month at the end of one hundred and twenty

years; at which time the beginning of their year would be out of its place full thirty days. It must be admitted, however, that no mention is made in Scripture of the thirteenth month, or of any intercalation; and hence some think that Moses retained the order of the Egyptian year, which was solar, and consisted of twelve months of thirty days each. After the time of Alexander the Great, and of the Grecians, in Asia, the Jews reckoned by lunar months chiefly in what related to religion, and to the festivals; (see *Eccclus.* 43: 6, 7,) and since the completing of the Talmud, they use years wholly lunar; having alternately a full month of thirty days, and a defective month of twenty-nine days. To accommodate this lunar year to the course of the sun, at the end of three years they intercalate a whole month after Adar; which intercalated month they call *Ve-adar*, that is, second Adar.

Their civil year has always begun in autumn, at the month *Tizri*; but their sacred year, by which the festivals, assemblies, and other religious acts were regulated, began in the spring, at the month *Nisan*. (See *MOYSES*.)

Nothing is more equivocal among the ancients than the term year; and hence it has always been, and still is, a source of dispute among the learned. Some think, that from the beginning of the world to the one hundred and sixtieth year of Enoch, mankind reckoned only by weeks; and that the angel *Uriel* revealed to Enoch the use of months, years, the revolution of the stars, and the return of the seasons. Some nations formerly made their year to consist of one month, others of four, others of six, others of ten, others of twelve. Some have made one year of winter, another of summer. The beginning of the year was fixed sometimes at autumn; sometimes at spring; sometimes at mid-winter. Some used lunar months, others solar. Even the days have been differently divided; some beginning them at evening, others at morning, others at noon, others at midnight. With some, the hours were equal, both in winter and summer; with others they were unequal. They counted twelve hours to the day, and twelve to the night. In summer the hours of the day were longer than those of the night; on the contrary, in winter the hours of the night were longest. (See *HOVA*.)

In some parts of the East, (particularly in Japan, says baron *Thunberg*.) the year ending on a certain day, any portion of the foregoing year is taken for a whole year; so that supposing a child to be born in the last week of our December, it would be reckoned one year old on the first day of January. This sounds like a strange solecism to us: a child not a week old, not a month old, is yet one year old! because born in the old year. If this mode of computation obtained among the Hebrews, the principle of it easily accounts for those anachronisms of single years, or parts of years taken for whole ones, which occur in sacred writ; it removes the difficulties which concern the half years of several princes of Judah and Israel; in which the latter half of the deceased king's last year has hitherto been supposed to be added to the former half of his successor's first year.—*Calmet*.

**YESTERDAY** is used to denote all time past, however distant; as to-day denotes time present, but of a larger extent than the very day on which one speaks. *Exod.* 21: 29: "If the ox was wont to push with his horn in time past;" *Heb.* yesterday. "And it came to pass, when all that knew him before time;" *Heb.* yesterday; "whereas thou camest but yesterday;" or lately, *2 Sam.* 15: 20. *et. al. freq.* "Jesus Christ, the same yesterday, to-day, and forever." *Heb.* 13: 8. His doctrine, like his person, admits of no change; his truths are invariable. With him there is neither yesterday nor to-morrow, but one continued to-day.—*Calmet*.

**YEZIDES, or JEZIDES**; an eastern sect, so called from their founder, *Yezid*, or *Jezid*, an Arabian prince, who slew two sons of *Ali*, Mohammed's father-in-law; for which reason he is considered as a paricide and a heretic, and his followers are detested by all the Mussulmans. *M. Le Fevre*, (in his *Theatre de la Turquie*.) in the last century, reckoned there were two hundred thousand of this sect in Persia and Turkey, chiefly in the mountains of *Sangara*. They are of two sorts, black and white; the former are their monks, or fakirs; the latter dress like the Turks, (with a small distinction,) but are never circumcised, ex-

cept when compelled to be so by the Mohammedans; whom they hate so much, that when they curse any creature in their wrath, they call it *Mussulman*. They are more friendly to the Christians, because not oppressed by them. They profess to believe both in the Bible and the Koran, but read neither, and are extremely ignorant. They go in companies, like the Arabians, and often change their residence; but have no places of worship. They are fond of wine, and sometimes call it "the blood of Jesus Christ;" from which it is supposed they use it sometimes religiously; they wish also to be on good terms with the devil, and therefore do not speak harshly of him, but call him "the great chief." *Broughton's Diet. in Jezides; Grégoire's Hist.* vol. ii. pp. 407—422.—*Williams*.

**YOGEES**; Hindoo devotees, the same as the *San-Jasis* and *Sungases*.—They practise a variety of self-tortures, and mortify the body in order to merit heavenly felicity, and obtain the immaterial nature of *Brahma*, the supreme. In the *Mahabarat* a *Yogee* is thus defined:—"The man who keepeth the outward accidents from entering the mind, and his eyes fixed in contemplation between his brows; who maketh his breath pass equally through his nostrils; keeping his head, his neck, and his body steady without motion, his eyes fixed on the point of his nose, looking at nothing else around, &c.; he is a *Yogee*, and is forever blessed."

These *Yogees*, in the practice of self-devotion, cast themselves down on spikes stuck in bags of straw, walk on fire, pierce themselves with pins, and bore their tongues; but their most famous act of devotion is swinging by means of hooks drawn through their backs and sides, and fastened with ropes to trees, by which they will spin round very rapidly for half an hour or more. And some poor creatures, in order to be sure of going to heaven, (as they suppose,) cast themselves under the wheels of the chariot of *Juggernaut*, and are voluntarily crushed to death. *Sketches relative to the Hindoos; Buchanan's Researches*, pp. 16—30; *Ward's History of the Hindoos*.—*Williams*.

**YOKE**. It appears that yokes were of two kinds, as two words are used to denote them in the Hebrew: one refers to such yokes as were put upon the necks of cattle, and in which they labored, *Num.* 19: 2. *Deut.* 21: 3. The subjects of *Solomon* complain that he had made his yoke heavy to them, (*1 Kings* 12: 10,) and they use the same word; but *Jeremiah* (27: 2.) made him bonds and yokes of another construction, and fitted to the human neck; which he expresses by another word; most probably they were such as slaves used to wear when at labor; however, they were the sign of service. We read of yokes of iron, *Deut.* 28: 48. *Jer.* 28: 13. The ceremonies of the *Mosaic* ritual are called a yoke, (*Acts* 15: 10. *Gal.* 5: 1.) as also tyrannical authority; but *Christ* says his yoke is easy, and his burden is light, *Matt.* 11: 29.—*Calmet*.

**YOUNG**, (*EDWARD, D. D.*) the pious and learned author of the celebrated "Night Thoughts," bearing his name, was born at Upham, near Winchester, in the month of June, 1681. He was the son of *Edward Young*, at that time fellow of Winchester college, and rector of Upham, who was an intelligent and good man. *Young* received his first education at Winchester college, whence he was removed to the university of Oxford; and, in 1708, was nominated to a law fellowship at All-Souls, by archbishop *Tennison*. At college he distinguished himself by his attention to his studies, and by his love of learning. On the 23d of April, 1714, he took his degree of bachelor of civil laws; and on the 10th of June, 1719, his degree of doctor in divinity. His college was unquestionably proud of him, no less as a scholar than as a poet; for, in 1716, when the foundation of the *Codrington* library was laid, *Young* was appointed to speak the Latin oration. His first poetical production was an Epistle to the Right Honorable *George Lord Lansdowne*, published in 1712. In 1713, *Young* had the honor of prefixing some commendatory verses to *Addison's* "Cato," then first published. Just before the death of queen *Anne*, "The Force of Religion, or Vanquished Love," was sent into the world. This poem is founded on the execution of lady *Jane Grey* and her husband, lord *Guilford*, in 1554. *Young's* father had been well acquainted with lady *Ann Wharton*, a lady celebrated for her poetical talents by *Burnet* and by *Wal-*

ler, and the first wife of the marquis of Wharton. This nobleman did not forget the son of his old friend; and to him Young was indebted for a connexion, by marriage, with lady Elizabeth Lee; a connexion as happy as it was short-lived. In the year 1717, he went to Ireland, in company with the young marquis of Wharton, a character most unworthy of the friendship of Young, and whose patronage was regarded by him as unenviable and disgraceful. In the year 1719, Young published his celebrated tragedy of "Busiris;" and, in the same year, appeared "A Paraphrase on part of the Book of Job." His satires appeared at successive intervals, between the years 1725 and 1728. In that year he collected them into one publication, and prefixed to them a preface. In it he observes, that "no man can converse much in the world, but at what he meets with he must be either insensible, or grieve, or be angry, or smile. Now to smile at it, and turn it into ridicule," he adds, "I think most eligible, as it hurts ourselves least, and gives vice and folly the greatest offence." However discordant these sentiments may appear with the generally mournful strain of his "Night Thoughts," it will at least evince, that whether joyous or sad, to vice he was ever hostile; and in the merry notes of his Satires, and the pensive strains of his "Night Thoughts," he directed against it all the energy of his talents, and all the fervor of his mind. On the accession of George the Second to the throne, Young wrote "Ocean, an Ode." The hint was taken from the royal speech, which recommended the increase and encouragement of the seamen. Prefixed to it were "An Ode to the King," "Pater Patrie," and "An Essay on Lyric Poetry." Soon after the appearance of "Ocean," Young entered into orders; and in April, 1728, he was appointed chaplain to George the Second. In this year he also published, in prose, "A true Estimate of Human Life," dedicated to the queen; and a Sermon, preached before the house of commons, 1729, on the martyrdom

of king Charles, entitled, "An Apology for Princes, or the Reverence due to Government." In 1730, he wrote "Imperium Pelagi," a naval lyric, written in imitation of Pindar's spirit, occasioned by his majesty's return from Hanover, September, 1729, and the succeeding peace. Soon after, he published Epistles to Pope, concerning the authors of the age. In July, 1730, Young was presented by his college to the rectory of Welwyn, in Hertfordshire. In the following year he married lady Elizabeth Lee, daughter of the earl of Litchfield, and widow of colonel Lee. Of this lady he was deprived by death in 1741. The work which his genius and his piety have rendered so illustrious, and which, in the opinion of the first writer and critic of his age, "contained some of the best things in the language," was commenced immediately after the death of this lady.

It may, with truth, be said of the "Night Thoughts," that they exhibit a very wide display of original poetry, variegated with deep reflections and striking allusions; a wildness of thought, in which the fertility of fancy scatters flowers of every hue and every color. Their excellence is not exactness, but copiousness; particular lines are not to be regarded; the power is in the whole; and in the whole there is a magnificence like that ascribed to Chinese plantations, the magnificence of vast extent and endless diversity. The charm, however, which extends through the whole, is the beautiful and consistent piety which shines in every page, and which constitutes the burden of every song. His other numerous and diversified productions are all the works of a man of uncommon genius; although, undoubtedly, some have higher merit than others. Young possessed not only great talents as a poet, but as an orator; and in his official character was deservedly and universally popular, though some have expressed fears that his piety was rather theoretical than vital. See *Life of Young*.—*Jones' Chris. Biog.*

## Z.

**ZABATHAITES**; the followers of Zabathai Zevi, (or Sabatai Sevi,) a celebrated Jewish impostor, who appeared at Smyrna about 1666; and, pretending to be the Messiah, promised to deliver the Jews, and re-establish them in more than pristine glory. Multitudes of his nation were deceived by him, and many of his followers pretended to visions and prophetic ecstasies. At length, falling into the hands of the grand signior, he ordered him to be placed as a mark for his archers, to prove whether he was vulnerable or not; (as he pretended;) to avoid which, Zevi turned Mohammedan. (See **MESSIAH**.)

His sect, however, survived, and there is said to be still a remnant of them at Salonichi, who, while they profess to be Mussulmans, observe the Jewish rites in secret, marry among themselves, and all live in the same quarter of the city, without communicating with the Turks, except in commerce, and in the mosques.

Zevi, it seems, had also adherents among the Jews of England, Holland, Germany, and Poland, some of which have remained to our own time; and M. Grégoire mentions a musician of this sect who came to Paris so lately as in 1808. *H. Adams' Hist. of Jews*, pp. 316, 528. *Grégoire's Hist.* tom. ii. pp. 309—313.—*Williams*.

**ZABIANS**, are said to be ancient Chaldeans, addicted to astrology, and to the worship of the stars. (See **INOLATRY**; **CHALDEANS**; and **MAGI**.)—*Calmet*.

**ZACCHEUS**; chief of the publicans; that is, farmer-general of the revenue, Luke 19. (See **PUBLICAN**; **SYCA-MORE**; **RESTITUTION**.)—*Calmet*.

**ZACHARIAH**, son of Jehoiada, high-priest of the Jews, and probably the Azariah of 1 Chron. 6: 10, 11, was slain by order of Joash, A. M. 3164, 2 Chron. 24: 20—22.

Jerome, (on Matt. 23.) followed by a great number of commentators, believed that this Zachariah, son of Jehoiada, was he of whom our Savior speaks in Matt. 23: 34, 35. But to this opinion three things are objected: (1.) That

Zachariah, son of Barachiah, according to the intention of Christ, seems to have been the last of the prophets, or just slain by the Jews, as Abel was the first of the just who suffered a violent death. (2.) That Zachariah, son of Jehoiada, was stoned in the court of the house of God; whereas Zachariah, son of Barachiah, was killed between the temple and the altar. (3.) That though it be true that the Hebrews had often two names, it is hardly to be thought that Christ would here omit the name of Jehoiada, which was so well known, and substitute that of Barachiah, which was not so familiar. *Calmet* therefore thinks that our Savior points at Zachariah, son of Baruch.—*Calmet*.

**ZACHARIAH**, the eleventh of the lesser prophets, was son of Barachiah, and grand-son of Iddo. He returned from Babylon with Zerubbabel, and began to prophesy in the second year of Darius, son of Hystaspes, A. M. 3464 B. C. 520, in the eighth month of the holy year, and two months after Haggai. These two prophets, with united zeal, encouraged the people to resume the work of the temple, which had been discontinued for some years, Ezra 5: 1.

This prophet has been confounded with Zachariah son of Barachiah, contemporary with Isaiah; (8: 2.) and with Zachariah, the father of John the Baptist; which opinion is plainly incongruous. He has been thought to be the Zachariah, son of Barachiah, whom our Savior mentions as killed between the temple and the altar; and this is possible, though no such thing is anywhere said of him.

Zachariah begins his prophecy with an exhortation to the people to return to the Lord, and not to imitate the stubbornness of their fathers. He foretells very distinctly the coming of Christ, a Savior, poor and sitting on an ass, even a colt, the foal of an ass. In the eleventh chapter he speaks of the war of the Romans against the Jews; of the breach of the covenant between God and his people; of thirty pieces of silver given for a recompense to the shepherd; of three shepherds put to death in one month, &c.

Zachariah is the longest and the most obscure of the twelve minor prophets. His style is broken and unconnected; but his prophecies concerning the Messiah are more particular and express than those of some other prophets. Several modern critics have been of opinion, that chaps. 9—11 of this prophet were written by Jeremiah; because in Matt. 27: 9, 10, under the name of Jeremiah, we find quoted Zach. 11: 12; and as the chapters make but one continued discourse, they concluded that all three belonged to Jeremiah. Others think it more natural to suppose that the name of Jeremiah, by some mistake, has slipped into the text of Matthew.—*Calmet*.

ZACHEANS; the disciples of Zacheus, a native of Palestine, who, about the year 350, retired to a mountain near the city of Jerusalem, and there performed his devotions in secret; pretending that prayer was only agreeable to God when it was performed secretly, and in silence.—*Hend. Buck*.

ZADOK, or SADOQ; son of Ahitub, high-priest of the Jews, of the race of Eleazar. From the decease of Eli the high-priesthood had been in the family of Ithamar; but it was restored to the family of Eleazar, in the time of Saul, in the person of Zadok, who was put in the place of Ahimelech, slain by Saul, A. M. 2944, 1 Sam. 22: 17, 18. While Zadok performed the functions of the priesthood with Saul, Ahimelech performed them with David; so that till the reign of Solomon there were two high-priests in Israel: Zadok, of the race of Eleazar, and Ahimelech of the race of Ithamar, 2 Sam. 8: 17. 15: 24. 1 Kings 1: 5—10. 2: 35.—*Calmet*.

ZANZUMMIM; ancient giants who dwelt beyond Jordan, in the country afterwards inhabited by the Ammonites, Deut. 2: 20. (See ANAKIM.)—*Calmet*.

ZANCHIUS, (JEROME,) was born in 1516, at Alanzo, and became a member of the congregation of canons regular of St. Giovanni di Laterano when only fifteen years of age; and while in that society he formed a close intimacy with the celebrated Peter Martyr, who was also an associate of their community. The conversation and example of this distinguished convert to the reformed church made a powerful impression upon Zanchius, as well as upon many of his brethren, which was further increased by the lectures which Peter subsequently delivered at Lucca. The result, though not immediate, was decisive; and Zanchius, after having worn the monastic habit nearly twenty years, at length threw it off, in conjunction with eighteen of his companions, and openly seceded from the Romish communion. This abjuration necessarily induced him to quit Italy; and accordingly, in 1550, he took refuge at Geneva, where he remained two years, and then, declining an invitation to England, he proceeded to Strasbourg. Here he obtained the theological professorship, and read lectures both in divinity and in the Aristotelian philosophy, with great reputation, till 1563, when he removed to Chiavenna, in the Grisons, in the capacity of pastor to a reformed congregation there. The divinity chair at Heidelberg becoming vacant in 1568, he was induced to accept of it, and settled there under the immediate patronage of Frederic III., elector palatine, at whose recommendation he composed his great work against Antinomianism. The death of this prince, in 1578, occasioned his resignation of the professorship: but although he took up his abode after this event, for a short period, at Neustadt, he returned to Heidelberg in 1585, and there passed the remainder of his days. Zanchius was the author of a great variety of controversial treatises, of which one, "On the Doctrine of Predestination," was translated into our language, by the late Rev. Augustus Toplady. The whole of his polemical and devotional writings, his Commentary on the Apostolic Epistles, &c., were collected and printed, in nine volumes, folio, at Geneva, in 1619. The author died at Heidelberg, in 1590.—*Hend. Buck*.

ZARED; a brook beyond Jordan, on the frontier of Moab, which falls into the Dead sea, Num. 21: 12. Deut. 2: 13, 14.—*Calmet*.

ZAREPHATH; a city of the Sidonians, between Tyre and Sidon, in Phenicia, on the coast of the Mediterranean sea, and afterwards called Sarepta. It is between Tyre and Sidon, and was the residence of the prophet Elijah,

with a poor woman, during a famine in the land of Israel, 1 Kings 17: 9, 10.—*Calmet*.

ZARETAN; a town in the land of Manasseh on this side Jordan; called Zartanah, in 1 Kings 4: 12. It is said to be near Beth Shen, which was in the northern limits of Manasseh. From Adam to Zaretan the waters dried up, (Josh. 3: 16.) from Zaretan upwards they stood on a heap. The brazen vessels for the temple were cast in the clay ground between Zaretan and Succoth, 1 Kings 7: 46.—*Calmet*.

ZEAL; a passionate ardor for any person or cause. There are various kinds of zeal; as, 1. An ignorant zeal, Rom. 10: 2, 3. 2. A persecuting zeal, Phil. 3: 6. 3. A superstitious zeal, 1 Kings 18. Gal. 1: 14. 4. A hypocritical zeal, 2 Kings 10: 16. 5. A contentious zeal, 1 Cor. 11: 16. 6. A partial zeal, Hos. 7: 8. 7. A temporary zeal, 2 Kings 12. and 13. Gal. 4: 15. 8. A genuine zeal, which is a sincere and warm concern for the glory of God, and the spiritual welfare of mankind, Gal. 4: 18. Rev. 3: 19.

This is generally compounded of sound knowledge, strong faith, and disinterested regard; and will manifest itself by self-denial, patient endurance, and constant exertion. The motives to true zeal are, 1. The divine command, Rev. 3: 19. 2. The example of Christ and the end of his death, John 2: 17. Acts 10: 38. Tit. 2: 14. 3. The importance of his service. 4. The advantage and pleasure it brings to the possessor. 5. The instances and honorable commendation of it in the Scriptures: Moses, Phineas, Caleb, David, Paul, &c., Gal. 4: 18. Rev. 3: 15, &c. 6. The incalculable good effects it produces on others, James 5: 20. See *Reynolds and Orton on Sacred Zeal; Massillon's Charges; Evans' Christian Temper*, ser. 37; *Hughes', Channing's, and Chapin's Sermon on Zeal; Mason's Chris. Mor.*, ser. 28; *Natural History of Enthusiasm—also Fanaticism.*—*Hend. Buck*.

ZEALOTS; an ancient sect of the Jews, so called from their pretended zeal for God's law, and the honor of religion. They were the followers of Judas of Galilee, and committed all manner of excesses, affirming it would dishonor God to submit to any earthly potentate, especially a heathen.—*Hend. Buck*.

ZEBOIM; one of the four cities of the Pentapolis consumed by fire from heaven, Gen. 14: 2. 19: 24. Eusebius and Jerome speak of Zebaim as of a city remaining in their time, upon the western shores of the Dead sea. Consequently, after the time of Lot this city must have been rebuilt near where it had stood before. Mention is made of the valley of Zebaim, (1 Sam. 13. 15.) and of a city of the same name in the tribe of Benjamin, Neh. 11: 34.—*Watson*.

ZEBULUN, the sixth son of Jacob and Leah, (Gen. 30: 20.) was born in Mesopotamia, about A. M. 2256. His sons were Sered, Elon, and Jahleel, Gen. 46: 14. Moses gives us no particulars of his life; but Jacob in his last blessing (Gen. 49: 13) said, "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon." His portion extended to the coast of the Mediterranean, one end of it bordering on this sea, and the other on the sea of Tiberias, Josh. 19: 10. (See CANAAN.) Moses joins Zebulun and Issachar together: (Deut. 33: 18.) "Rejoice, Zebulun, in thy going out; and Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Meaning, that these two tribes being at the greatest distance north, should come together to the temple at Jerusalem, to the holy mountain, and should bring with them such of the other tribes as dwell in their way; and that occupying part of the coast of the Mediterranean, they should apply themselves to trade and fishing, or to the melting of metals and glass, denoted by those words, treasures hid in the sand. The river Belus, whose sand was very fit for making glass, was in this tribe. (See GLASS.)

When the tribe of Zebulun left Egypt, its chief was Eliab, son of Elon, and it comprehended fifty-seven thousand four hundred men able to bear arms, Num. 1: 9, 30. In another review, thirty-nine years afterwards, it amounted to sixty thousand five hundred men, of age to bear arms, Num. 26: 26, 27. The tribes of Zebulun and Naphtali



distinguished themselves in the war of Barak and Deborah against Sisera, the general of the armies of Jabin, Judg. 4: 5, 6, 10. 5: 4, 18. It is thought they were the first carried into captivity beyond the Euphrates, by Pul and Tiglath-Pileser, kings of Assyria, 1 Chron. 5: 26. But they had the advantage of hearing and seeing Christ in their country oftener and longer than any other of the tribes, Isa. 9: 1. Matt. 4: 13, 15.—*Calmet*.

**ZEBULUN**; a city of Asher, (Josh. 19: 27.) but probably afterwards yielded to Zebulun, whence it took its name. It was not far from Ptolemais, since Josephus makes the length of lower Galilee to be from Tiberias to Ptolemais. It received the name of *Zebulun of men*, probably from its great populousness. Elon, judge of Israel, was buried in this city, Judg. 12: 12.—*Calmet*.

**ZEDAD**; a city of Syria, in the most northern part of the Land of Promise, Num. 34: 8. Ezek. 47: 15.—*Calmet*.

**ZEDEKIAH**, or **MATTANIAH**, the last king of Judah before the captivity of Babylon, was son of Josiah, and uncle to Jehoniah, his predecessor, 2 Kings 24: 17, 19. When Nebuchadnezzar took Jerusalem, he carried Jehoniah to Babylon, with his wives, children, officers, and the best artificers in Judea, and put in his place his uncle Mattaniah, whose name he changed to Zedekiah, and made him promise, with an oath, that he would maintain fidelity to him, 2 Chron. 36: 13. Ezek. 17: 12, 14, 18. He was twenty-one years old when he began to reign at Jerusalem, and he reigned there eleven years. He did evil in the sight of the Lord, committing the same crimes as Jehoiakim, 2 Kings 24: 18—20. 2 Chron. 36: 11—13. The princes of the people, and the inhabitants of Jerusalem, imitated his impiety, and abandoned themselves to all the abominations of the Gentiles.

In the first year of his reign, Zedekiah sent to Babylon Elasah, son of Shaphan, and Gemariah, son of Hilkiah, probably to carry his tribute to Nebuchadnezzar, and by these messengers Jeremiah sent a letter to the captives of Babylon, Jer. 29: 1, 2—23. Four years afterwards, either Zedekiah went thither himself, or sent thither, (Jer. 32: 12. 51: 59. Baruch 1: 1.) his chief design being to entreat Nebuchadnezzar to return the sacred vessels of the temple, Baruch 1: 8. In the ninth year of his reign, he revolted against Nebuchadnezzar, (2 Kings 25.) in consequence of which the Assyrian marched his army into Judea, and took all the fortified places, except Lachish, Azekah, and Jerusalem. During the siege of the holy city, Zedekiah often consulted Jeremiah, who advised him to surrender, and denounced the greatest woes against him if he should persist in his rebellion, Jer. 37: 3—10. 21. But the unfortunate prince had neither patience to hear, nor resolution to follow, good counsel. In the eleventh year of his reign, on the ninth day of the fourth month, (July,) Jerusalem was taken, 2 Kings 25. Jer. 39: 52. The king and his people endeavored to escape by favor of the night; but the Chaldean troops pursuing them, they were overtaken in the plain of Jericho.

Zedekiah was taken and carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him with his perfidy, caused all his children to be slain before his face, and his own eyes to be put out; and then loading him with chains of brass, he ordered him to be sent to Babylon, 2 Kings 25. Jer. 32: 52. Thus were accomplished two prophecies, which seemed contradictory; one of Jeremiah, who said that Zedekiah should see, and yet not see, Nebuchadnezzar with his eyes; (chap. 32: 4, 5. 34: 3.) the other of Ezekiel, (12: 13.) which intimated that he should not see Babylon, though he should die there. The year of his death is not known. Jeremiah had assured him (chap. 34: 4, 5.) that he should die in peace; that his body should be burned, as those of the kings of Judah usually were; and that they should mourn for him, saying, Alas, my lord! He reigned eleven years at Jerusalem; and after him the kingdom of Judah was entirely suppressed.—*Calmet*.

**ZEDEKIAH**, son of Maaseiah; a false prophet, who always opposed Jeremiah. Against him, and Ahab, son of Kolaiah, the prophet pronounced a terrible curse: (ch. 29: 21, 22.) "Of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The

Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire," &c.—*Calmet*.

**ZEEB**, a prince of Midian, was found at a wine-press, and slain by the Ephraimites, who sent his head to Gideon beyond Jordan, whither they pursued their enemies, Judg. 7: 25.—*Calmet*.

**ZEISBERGER**, (**DAVID**), a Moravian missionary among the Indians of North America, was born in Moravia, in Germany, in 1721, whence his parents emigrated to Herrnhut, in Upper Lusatia, for the sake of religious liberty. In 1738 he came to Georgia, where some of his brethren had begun a settlement, that they might preach the gospel to the Creeks. Thence he removed to Pennsylvania, and assisted in the commencement of the settlements of Bethlehem and Nazareth. From 1746 he was, for sixty-two years, a missionary among the Indians. Perhaps no man ever preached the gospel so long among them, and amidst so many trials and hardships. He died at Goshen, on the river Muskingum, in Ohio, November 17, 1805, aged eighty-seven.

He was a man of small stature, with a cheerful countenance, of a cool, intrepid spirit, with a good understanding and sound judgment. His portrait is prefixed to Heckewelder's Narrative. Amidst all his privations and dangers he was never known to complain, nor ever regretted that he had engaged in the cause of the Redeemer. He would never consent to receive a salary, although he deemed it proper for some missionaries. He trusted in his Lord for the necessaries of life, and he looked to the future world for his reward. Free from selfishness, a spirit of universal love filled his bosom. A more perfect character has seldom been exhibited on the earth.

It is a melancholy fact, that he suffered more from white men, called Christians, by reason of their selfishness, and depravity, and hostility to the gospel, than from the Indians. Had the back settlers of our country participated in the benevolent spirit of the Moravians, the benefit to the natives would have been incalculable. Amidst all obstacles, the brethren, in the days of Mr. Zeisberger, instructed and baptized about fifteen hundred Indians. The calm death of those who were murdered at Muskingum, in 1782, is a delightful proof of the influence of the gospel on men, concerning whom it is sometimes said, they cannot be made Christians.

\* About 1768 he wrote two grammars of the Onondaga, in English and German, and a dictionary, German and Indian, of more than seventeen hundred pages. In the Leaaape, or language of the Delawares, he published a spelling book, Sermons to Children, and a hymn book, containing upwards of five hundred hymns, translated partly from German and partly from English. He left in manuscript a grammar in German of the Delaware language, which has been translated by Mr. Du Ronceau; also a harmony of the four gospels, translated into Delaware. *Amer. Ency.; Heckewelder's Narrative.—Allen*.

**ZENAS**; a Jewish doctor of the law, and afterward disciple of Paul, Tit. 3: 13.—*Calmet*.

**ZEND**, or **ZENDAVESTA**, a book ascribed to Zoroaster, and containing his pretended revelations, which the ancient Magi and modern Parsees observe and reverence in the same manner as the Christians do the Bible, making it the sole rule of their faith and manners. The Zend contains a reformed system of magianism, teaching that there is a Supreme Being, eternal, self-existent, and independent, who created both light and darkness, out of which he made all other things; that these are in a state of conflict, which will continue to the end of the world; that then there shall be a general resurrection and judgment, and that just retribution shall be rendered unto men according to their works; that the angel of darkness, with his followers, shall be consigned to a place of everlasting darkness and punishment; and the angel of light, with his disciples, introduced into a state of everlasting light and happiness; after which, light and darkness shall no more interfere with each other. It is evident, from these, and various other sentiments contained in the Zend, that many parts of it are taken out of the Old Testament. Dr. Baumgarten asserts that this work contains doctrines, opinions, and facts, actually borrowed from the Jews, Christians, and Mohammedans; whence, and from other

circumstances, he concludes, that both the history and writings of this prophet were probably invented in the later ages. (See *MAGI*.)—*Hand. Buck.*

ZENO, the founder of the sect of the Stoics, was born about B. C. 362, at Citium, in the isle of Cyprus, and quitted mercantile pursuits to become a philosopher. After having received the lessons of Crates, Stilpo, Xenocrates, and Polemon, he himself opened a school of philosophy in the Stoa, or painted portico, whence his followers were called Stoics. He taught for nearly fifty years; was highly respected by the Athenians; and died B. C. 264. (See *Stoics*.)—*Davenport.*

ZEPHANIAH was the son of Cushi, and was probably of a noble family of the tribe of Simeon. He prophesied in the reign of Josiah, about B. C. 630. He denounces the judgments of God against the idolatry and sins of his countrymen, and exhorts them to repentance; he predicts the punishment of the Philistines, Moabites, Ammonites, and Ethiopians, and foretells the destruction of Nineveh; he again inveighs against the corruptions of Jerusalem, and with his threats mixes promises of future favor and prosperity to his people; whose recall from their dispersion shall glorify the name of God throughout the world. The style of Zephaniah is poetical; but it is not distinguished by any peculiar elegance or beauty, though generally animated and impressive.—*Watson.*

ZEPHATH; a city of Simeon, (*Judg.* 1: 17.) probably the same as Zephathah, near Mareshah, in the south of Judah, *2 Chron.* 11: 10. It was called Hormah, or Anathema, after the victory obtained by Israel over the king of Arad, *Num.* 21: 3. *Judg.* 1: 17.—*Calmet.*

ZEPHATHAH, the VALLEY of, near Mareshah, is mentioned *2 Chron.* 14: 10. It was, perhaps, near Zephath, or Hormah; or, perhaps, it should be read Shephalah, instead of Zephathah.—*Calmet.*

ZERED; a brook or torrent which takes its rise in the mountains of Moab, and running from east to west, falls into the Dead sea. It seems to be the stream which Burckhardt calls *Wady Beni Hamad*, south of the Arnon, and about five hours north of Kerek, the ancient Charak Moab.—*Calmet.*

ZERERATH; a city in Manasseh, not far from Bethshan, *Judg.* 7: 22. Also called Zereda, (*1 Kings* 11: 26.) and Zeredetha; (*2 Chron.* 4: 17.) perhaps also Zaretan, the narrow dwellings, (*Josh.* 3: 16. *1 Kings* 7: 46.) and Zaretan, *1 Kings* 4: 12.—*Calmet.*

ZERUBBABEL, or ZEROBABEL, was son of Salathiel, of the royal race of David. *St. Matthew.* 1: 12, and *1 Chron.* 3: 17, 19, make Jeconiah king of Judah to be father to Salathiel; but they do not agree as to the father of Zerubbabel. The Chronicles say Pedaiah was father of Zerubbabel; but *St. Matthew.* *St. Luke.* *Ezra.* and *Haggai*, constantly make Salathiel his father. We must therefore take the name of son in the sense of grandson, and say that Salathiel having educated Zerubbabel, he was always afterwards looked upon as his father. Some think that Jerubbabel had also the name of Sheshbazzar, and that he has this name in *Ezra* 1: 8. Zerubbabel returned to Jerusalem at the beginning of the reign of Cyrus, A. M. 3468, fifteen years before the reign of Darius son of Hystaspes. Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem, *Ezra* 1: 11. He is always named first, as being the chief of the Jews that returned to their own country; (*Ezra* 2: 2. 3: 8. 5: 2.) he laid the foundations of the temple; (*Ezra* 3: 8. 9. *Zech.* 4: 9, &c.) and restored the worship of the Lord, and the usual sacrifices.—*Watson.*

ZIDON. (See *SINOX*.)

ZIF; the second month of the holy year of the Hebrews; afterwards called Jair; it answers nearly to April, *1 Kings* 6: 1. (See *MONN*.)—*Calmet.*

ZIKLAG; a city that Achish, king of Gath, gave to David, when he took shelter among the Philistines, (*1 Sam.* 27: 6.) and which, after that time, always belonged to the kings of Judah. The Amalekites took it, and plundered it, in the absence of David. Joshua had allotted it to the tribe of Simeon, *Josh.* 19: 5. Eusebius says it lay in the south of Canaan.—*Calmet.*

ZIMMERMAN, (JOHN GEORGE,) a physician and miscellaneous writer, was born in 1728, at Brugg, in the can-

ton of Berne; studied medicine under Haller at Göttingen; practised for some years in his native place; was appointed, in 1768, chief physician to the king of England at Hanover; attended Frederic of Prussia on his death-bed; was a violent literary opponent of the Illuminati and the French revolutionists; and died, in 1795, a victim to hyochondriac disease. Among his works are, a Treatise on Solitude; (once highly popular;) an Essay on National Pride; and a Treatise on the Experience of Medicine.—*Davenport.*

ZIMRI, a general of half the cavalry of Elah, king of Israel, when he rebelled against his master, (*1 Kings* 16: 9, 10.) killed him, and usurped his kingdom. Although he reigned but seven days, he cut off the whole family of Elah, not sparing any of his relations or friends; whereby was fulfilled the word of the Lord, denounced to Baasha, the father of Elah, by the prophet Jehu.—*Calmet.*

ZIN; a city south of the Land of Promise, (*Num.* 34: 4.) perhaps the Sennaah of *Ezra* 2: 35. Eusebius mentions Migdal-Senna, or the tower of Senna, eight miles from Jericho, north; but this cannot be the Zin, or Sennaah, of Numbers.—*Calmet.*

ZINZENDORF, (NICHOLOUS LOUIS, Count,) the patron of the sect of the Moravians, was born at Dresden, in May, 1700. He studied at Halle and Utrecht. About the year 1721, he purchased the lordship of Bertholdsdorf, in Lusatia. Some poor Christians, the followers of John Huss, obtained leave in 1722 to settle on his estate. They soon made converts. Such was the origin of the village of Herrnhut. Their noble patron soon after joined them.

From this period Count Zinzendorf devoted himself to the business of instructing his fellow-men by his writings and by preaching. He travelled through Germany, and in Denmark became acquainted with the Danish missions in the East Indies and Greenland. About 1732 he engaged earnestly in the promotion of missions by his Moravian brethren, whose numbers at Herrnhut were then about five hundred. So successful were these missions, that in a few years four thousand negroes were baptized in the West Indies, and the converts in Greenland amounted to seven hundred and eighty-four.

In 1737 he visited London, and in 1741 came to America, and preached at Germantown and Bethlehem. February 11, 1742, he ordained at Oly, in Pennsylvania, the missionaries Kauch and Buetner, and Rauch baptized three Indians from Shekomeco, east of the Hudson, "the firstlings of the Indians." He soon, with his daughter, Benigna, and several brethren and sisters, visited various tribes of Indians. At Shekomeco he established the first Indian Moravian congregation in North America. In 1743 he returned to Europe. He died at Herrnhut in 1760, and his coffin was carried to the grave by thirty-two preachers and missionaries, whom he had reared, and some of whom had toiled in Holland, England, Ireland, North America, and Greenland. What monarch was ever honored by a funeral like this?—*Davenport*; *Allen.*

ZION. (See *SION*.)

ZIPH; the second Hebrew month, *1 Kings* 6: 1. 2. Son of Jehalaleel, of Judah, and of the family of Caleb; (*1 Chron.* 4: 16.) he probably gave his name to the city of Ziph, in Judah. 3. A city of Judah, (*Josh.* 15: 24.) near Hebron, eastward, and in the wilderness of which David kept himself concealed for some time, *1 Sam.* 23. 14, 15. 4. Another city near Maon and Carmel of Judah, *Josh.* 15: 55.—*Calmet.*

ZIPPORAH, or SEPHORA; wife of Moses, daughter of Jethro, and mother of Eliezer and Gershom, *Exod.* 2: 16, &c. (See *MOSES*.)—*Calmet.*

ZISCA, (JOHN,) a celebrated Bohemian warrior, was born about 1380, of a noble family. His real name was Trocznowo, but he received the appellation of Zisca, or one-eyed, after having lost an eye in battle. When the Hussites rose in arms, to oppose the succession of Sigismund to the crown of Bohemia, they placed Zisca at their head, and he justified their choice by numerous victories over the enemy. Though he lost his other eye during the contest, he compelled Sigismund to submit to humiliating terms of peace. He died in 1424.—*Davenport.*

ZOAN; a royal city of Egypt, and extremely ancient; called in Greek *Tanis*, (*Judith* 1: 10.) and built, no doubt,

by emigrants, Num. 13: 22. Ps. 78: 12, 43. Isa. 19: 11, 13. 30: 4. Ezek. 30: 14.—*Calmet.*

**ZOAR**, a city of the Pentapolis, on the southern extremity of the Dead sea, was destined, with the other five cities, to be consumed by fire from heaven; but at the intercession of Lot it was preserved, Gen. 14: 2. It was originally called Bela; but after Lot entreated the angel's permission to take refuge in it, and insisted on the smallness of this city, it had the name Zoar, which signifies small or little.—*Calmet.*

**ZOHARITES**, so called from their attachment to the book *Zohar*, are properly to be regarded as a continuation of the sect formed by the famous Zabatai Zevi. Their creed is briefly as follows: 1. They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning. 2. They regard the letter of Scripture to be merely the shell, and that it admits of a mystical and spiritual interpretation. 3. They believe in a Trinity of *Parzufim*, or persons, in *Elohim*. 4. They believe in the incarnation of God; that this incarnation took place in Adam, and that it will again take place in the Messiah. 5. They do not believe that Jerusalem will ever be rebuilt. 6. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh, and in this state atone, not only for the sins of the Jews, but for the sins of all throughout the world, who believe in him.

This sect was revived about the year 1750, by a Polish Jew, of the name of Jacob Frank, who settled in Podolia, and enjoyed the protection of the Polish government, to which he was recommended by the bishop of Kamenez, in whose presence he held disputes with the orthodox Jews, and who was astonished at the approximation of his creed to the principles of Christianity. On the death of the bishop, he and his adherents were driven into the Turkish dominions; and being also persecuted there by the rabbimists, they resolved to conform to the rites of the Catholic church. Frank at last found a place of rest at Offenbach, whither his followers flocked by thousands to visit him, and where he died in 1791. Their numbers do not appear to have increased much of late; but they are to be met with in different parts of Hungary and Poland.—*Hend. Buck.*

**ZOHELETH**; a stone near the fountain of Rogel, or En-rogel, just under the walls of Jerusalem, 1 Kings 1: 9. The rabbins tell us, that it served as an exercise to the young men, who tried their strength by throwing it, or rather rolling it, or lifting it. Others think it was useful to the fullers, or whistlers, to beat their clothes upon, after they had washed them.—*Calmet.*

**ZOLLIKOFFER**, (*GEORGE JOACHIM*), a SWISS divine, was born in 1730, at Saint Gall; was educated at Bremen and Utrecht; was, successively, a minister in the Pays de Vaud, the Grisons, and at Leipsic; and died in 1798. Of his Sermons, which form fifteen volumes, a part have been translated into English.—*Davenport.*

**ZOPHAR**, the Naamathite; a friend of Job, chap. 2: 11. The LXX. call him Sophar, king of the Minrans; the interpreter of Origen makes him king of the Nomades.—*Calmet.*

**ZORAH**; a city of Dan, and the birthplace of Samson, (Judg. 16: 31.) on the frontier of Dan, and of Judah, not far from Eshtaol. Eusebius places it ten miles from Eleutheropolis, towards Nicopolis, not far from Kapharsorek. Calmet thinks the Zorites, (1 Chron. 2: 54.) and the Zorathites, (1 Chron. 4: 2.) were inhabitants of Zorah.—*Calmet.*

**ZOROASTER**; an ancient philosopher, of whose history little or nothing that is authentic is known. There are supposed to have been several of the name. The most celebrated, however, the Zerdusht of the Persians, is believed to have been the reformer of the Magian system of religion, and the author of the *Zendavesta*, which contains the doctrines that he taught. Irreconcilable differences exist among the learned as to the time in which he flourished. (See *ZEND*, and *MAGI*).—*Davenport.*

**ZUINGLIANS**; a branch of the reformers, so called from Zuinglius, the celebrated Swiss divine, whose life we have given in the following article. His chief difference from Luther was concerning the eucharist. He

maintained that the bread and wine were only *significations* of the body and blood of Jesus Christ, whereas Luther believed in *consubstantiation*, which see.—*Hend. Buck.*

**ZUINGLIUS**, (*ULRICUS*), or *ULRIC ZUINGLE*, was born on the 1st of January, 1484, at Wildhaus, a village of the county of Tokenburg, in Switzerland. His father was a simple peasant, but was much and generally esteemed. The early manifestations which young Ulric gave of superior genius determined his father to consecrate him to the church. With this intention, he sent him first to Basil and then to Bern, where a school of polite literature had been lately founded. The instructions he there received were principally in Latin. The Dominicans at that time exerted great influence in the city of Bern. Eager to preserve the authority they enjoyed, they sought to entrap into their errors and superstitions, amongst others, young Zuinglius; and profiting by the indiscretion of a youth left to his own guidance, they prevailed upon him to come and reside in their convent till he should have attained the age requisite for entering upon the novitiate. Zuinglius' father greatly disapproved of this step, and ordered him to quit Bern, and repair to Vienna, the university of which city enjoyed great celebrity. Zuinglius obeyed; arrived at his new place of destination, and applied to the study of philosophy. After two years passed at Vienna, Zuinglius returned to his father's house, but did not long remain there. The knowledge that he had already acquired was not sufficient for him; he was desirous both of adding to his store, and of applying what he already possessed. He therefore repaired a second time to Basil. The situation of a teacher having become vacant, it was intrusted to Zuinglius, who was scarcely then eighteen years of age; and he labored with success to facilitate and encourage the study of the ancient languages. The duties of his situation by no means absorbed the whole active mind of Zuinglius, and therefore he continued to learn as well as to teach. In the mean time he did not neglect the studies peculiar to the profession for which he was designed by his father.

At Basil Zuinglius took the degree of master of arts. In the midst of the most assiduous application, and the most serious kinds of employment, Zuinglius was a cheerful and agreeable companion. He had resided four years at Basel, when the burghers of Glaris, the chief town of the canton of that name, chose him for their pastor. He accepted this situation, which brought him nearer to his family; and repaired thither after receiving holy orders. In order that he might perform with advantage the duties of the Christian ministry intrusted to him, Zuinglius thought he stood in need of deeper and more extensive learning than he already possessed. He accordingly resolved to recommence his theological studies. An assiduous perusal of the New Testament preceded his new researches. In order to render himself more familiar with Paul's epistles, he copied the Greek text with his own hand, adding, in the margin, a multitude of notes, extracted from the fathers of the church, as well as his own observations. The attention of Zuinglius was now directed to the passages of Scripture cited in the canon of the mass, and to those which serve as a basis to the most essential precepts of the Catholic church.

After endeavoring to explain the text of the gospel by itself, Zuinglius also made himself acquainted with the interpretations given by other theologians, especially by the fathers of the church. From the fathers Zuinglius went on to the obscure authors of the middle ages; their rude style and absurd opinions would soon have discouraged him, had he not wished to become minutely informed of the state of Christianity during these ages of ignorance. It was not from mere curiosity that Zuinglius undertook these long and painful studies, but for the sake of fixing his faith on a solid and immovable foundation. The result of this examination was very different from what he expected. It now appeared to him that many Catholic interpretations of the Holy Scriptures were incorrect, and that the primitive mode of worship had also undergone considerable changes. The nearer he traced Christianity to its sources, the less he found it encumbered with the multitude of observances in which his contemporaries made the essence of religion to consist. In the eyes of

Zuinglius, also, the almost unbounded power of the priests appeared contrary to gospel principles. He was sufficiently aware that the clerical body now required a different organization from that of the first ages; but he thought that the servants of the altar, far from seeking to withdraw themselves from the jurisdiction of the temporal magistrate, ought to have afforded the example of constant submission to the established power. However just these reflections appeared to Zuinglius, he was in no haste to make them known, and he only allowed himself to submit them to the examination of some learned men, with whom he maintained an active correspondence. Zuinglius followed this course during his ten years' abode at Glaris. During his residence at Glaris, Zuinglius was twice ordered, by his government, to accompany the troops of the canton, in the capacity of chaplain. The reputation of Zuinglius having gained high celebrity, he was sent for to Zurich, and created preacher in the cathedral, to which office he was installed December, 1518, deeply regretted by the parishioners whom he quitted. In 1522 he published a tract "On the Observation of Lent." This work, the first that Zuinglius published, much irritated the popish party against him. Zuinglius caused an assembly to be called, for the purpose of composing the difference in religion, by the senate of Zurich, on the 29th of January, 1523. He had drawn his doctrines into thirty-seven propositions, which, he was fully persuaded, were agreeable to the gospel. When the consultation was over, the assembly passed an edict greatly in favor of Zuinglius; and, in fact, the whole proceeding reflected great honor on his principles. After the publication of this edict, the doctrine of Zuinglius became general throughout the whole canton of Zurich, under the name of evangelical truth.

Zuinglius was, however, determined to perfect his design of introducing the reformed doctrine into Switzerland, and therefore engaged the senate to call a new assembly. They assembled, accordingly, on the 26th of October, 1523; the disputations were concerning the worship of images. The resolution of this conference was, that no images were to be allowed among Christians. In the next conference, they discoursed about the mass, which Zuinglius maintained was no sacrifice. They accordingly passed the like sentence upon the mass. About this time Zuinglius wrote several books in defence of his doctrine. A council was assembled at Baden. The decisions were not adopted, however, throughout all Switzerland; the cantons of Bern, Glaris, Basil, Schaffhausen, and Appenzel, refused to admit them. Thus the efforts of the assembly of Baden, far from weakening the party of the reformer, rather gave it fresh strength. In the year 1527 several municipalities of the canton of Bern addressed the senate for the abolition of the mass, and the introduction of the worship established at Zurich. In the mean time preparations were making at Bern to give the assembly the greatest possible solemnity. Haller was earnestly de-

sirous of the presence of Zuinglius. Zuinglius was by no means disposed to lose an opportunity of unfolding his doctrine before a numerous auditory, which appeared to be disposed in his favor. He therefore repaired to Bern, accompanied by several Swiss and German theologians, who all assembled at Zurich towards the end of the year 1527. As soon as Zuinglius arrived at Bern, the convocation began its sittings, at which the great council assisted in a body. The ten theses, composed by Haller, containing the essential points of Zuinglius' doctrine, were successively discussed. Zuinglius and those of his party defended them with so much success, that they gained over a great number of the clergy to their doctrines. The conference at Bern was very serviceable to the cause of reform, from the splendor reflected on it by the union of so many celebrated men. The town adopted the reformed worship, and, in the space of four months, all the municipalities of the canton followed the example. In 1525, Zuinglius published his book, "De vera et falsa Religione."

In the year 1531 a civil war broke out in Switzerland, between the five cantons who still adhered to the errors of the Roman Catholic religion, and the cantons of Zurich and Bern, who strongly supported the cause of the Reformation, when the latter were defeated in their own territories, with the loss of four hundred men. Zuinglius, who accompanied the army of the reformers, in the capacity of chaplain, (as it was the custom of the Swiss to send their head pastor to war, as chaplain,) was killed, in the forty-seventh year of his age; and, while dying, was heard to repeat these words: "Can this be considered as a calamity? Well, they are able, indeed, to slay the body; but they are not able to kill the soul." His body being found by the Roman Catholics, they burnt it to ashes.

Zuinglius was a man of uncommon learning; his mind was stored with useful knowledge; and his zeal for the cause of religion was tempered with prudence and moderation. His pure and discriminating mind early led him to seek the paths of that evangelical truth which he maintained till death with consistent firmness. To Switzerland is due the honor of having produced many such men as the noble and worthy reformer Zuinglius, to whom posterity will ever be indebted.—*Hend. Buck.*

ZUPH; a Levite, great-grandfather of Elkanah, the father of Samuel, and head of the family of the Zuphim, who dwelt at Ramath; whence it had its name of Ramathaim Zophim, (1 Sam. 1: 1. 1 Chron. 6: 35.) and the land of Zuph, 1 Sam. 9: 5.—*Calmet.*

ZUR; a city of Judah; (Josh. 15: 58. Neh. 3: 16. 1 Chron. 2: 45. 2 Chron. 11: 7.) called Bethsura, and described as a strong town in 2 Mac. 11: 5.—*Calmet.*

ZUZIM; certain giants who dwelt beyond Jordan, and were conquered by Chedorlaomer and his allies, Gen. 14: 5. The Chaldee and the LXX. have taken Zuzim in the sense of an appellative, for stout and valiant men. *Calmet* conjectures the Zuzim to be the Zamzammim of Deut. 2: 20. (See ANAKIM).—*Calmet.*

# MISSIONARY GAZETTEER.

**ABYSSINIA**; an empire of Africa, 770 miles long, and 550 broad; bounded N. by Senaar, E. by the Red sea, W. and S. partly by Senaar and Kordofan, and partly by barbarous regions, of which the names have scarcely reached us. It is divided into three separate states, Tigre, Amhara, and Efat. The capital of Tigre is the ancient Axum. The king, or *negus*, as he was formerly called, lives at Gondar, in Amhara, enjoying only a nominal sovereignty. The country is mountainous, but in the vales the soil is fertile. The rainy season continues from April to September. This is succeeded, without interval, by a cloudless sky, and a vertical sun; but cold nights constantly follow these scorching days. The earth, notwithstanding these days, is cold to the soles of the feet; partly owing to the six months' rain, when no sun appears, and partly to the perpetual equality of nights and days. No country in the world produces a greater variety of quadrupeds, both wild and tame. Birds are also numerous, and some are of an immense size and of great beauty. There is a remarkable coincidence between the customs in the court of ancient Persia and those of Abyssinia. The religion of the country is a mixture of Judaism and the Christianity of the Greek church; and the language bears a great affinity to the Arabic. The government is legally a despotism, but in an unsettled state; for the power of the emperor is very weak, and the *ras*, or prince of the empire, and the chiefs of the provinces, are generally in enmity with one another. The people are of a dark olive complexion; their dress is a light robe, bound with a sash, and the head is covered with a turban.

The *C. M. S.* are taking measures to establish a mission in Abyssinia. Messrs. Gotat and Isenberg, missionaries.

**AFRICA**, is a vast peninsula, forming a triangle, with its vertex towards the south, containing 12,000,000 square miles. Its length is 4600 miles, and its greatest breadth 3500. It is situated between 13° W. and 51° E. lon., and from 34° N. to 36° S. lat. It has the Atlantic ocean on the N.; Asia, the Red sea, and the Indian ocean on the E.; the Southern and Atlantic ocean on the S. and W. It is on the whole more level than any other portion of the globe, though it has immense chains of mountains. There are vast deserts of sand, interspersed with small verdant islands, called *oases*. The principal rivers are the Nile, Niger, Senegal, Gambia, Congo, Orange, &c. To the naturalist Africa is a wonderful country. It can enumerate five times as many species of quadrupeds as Asia, and three times as many as all America.

The population of Africa is probably between 100 and 110 millions. The interior of the country must be very populous, since it has produced immense multitudes for the slave traffic. The inhabitants belong to two branches of the human family;—to the black, or Ethiopian race, which extends from the Niger to the Southern extremity, comprising, perhaps, the Hottentots; and to the Caucasian race, which includes the natives of Egypt, Coele, the Arabs or Moors, the Abyssinians, and the nations of Nubia. The Arabic is the leading language of the north; the Mandingo is used from the Senegal to the Niger. The languages of the negroes are as multifarious as the nations. In Sahara alone 43 dialects are said to be spoken. Equally manifold are the modes of religious worship. The most loathsome Fetishism prevails among most of the negro nations, demanding, in many cases, from its votaries the sacrifice of human life. Mahomedanism has diffused itself over most of the northern and eastern regions. The Christian religion, though in very various and debased forms, is professed in Abyssinia, Nubia, and among the Copts. The tropic of Cancer and the equator divide Africa into three principal parts:—1. The Northern, including the Barbary States and the northern part of Sahara; 2. The Central, comprising Nubia, Abyssinia, Aethi, Aeen, the southern part of Sudan or Sahara, Beah, Senegaubia, Guinea, &c.; 3. All Africa south of the last-named countries.

**AGRA**; a province of Hindostan Proper, 250 miles long, and 150 broad; bounded on the N. by Delhi, E. by Oude and Allahabad, S. by Malwa, and W. by Ajemeer.

The capital of this province is a large city, the air of which is esteemed very healthy. The river Jumna runs through it. The emperor Akbar founded this magnificent city, which is now for the most part, a heap of ruins. The city rises from the river Jumna, and extends in a vast semicircle. The fort, in which is included the imperial palace, which occupied about 1000 laborers for 12 years, and cost nearly 3,000,000 rupees, is of great extent. This city was taken by Madhajeo Sindia, and continued in the possession of the Mahrattas until 1803, when it was captured by the British army under general Lake, after a short and vigorous siege. It has ever since remained in the possession of the British government. By the new charter granted to the East India company in 1833, Agra was made the seat of a fourth presidency, and Sir Charles T. Metcalfe, late one of the governor-general's councils, was appointed governor. 100 m. S. E. Delhi, 800 m. N. W. of Calcutta; E. lon. 77° 56', N. lat. 27° 12'. Population about 40,000.

This place has engaged the attention of the *C. M. S.* In November, 1812, Abdool Massach, a converted native of Delhi, one of the fruits of the Rev. Henry Martyn's ministry, accompanied the Rev. Daniel Corrie to Agra, with the design of settling there as a public reader and catechist. On his arrival he commenced his work with great zeal, and as many hundred persons had recently flocked to the neighborhood, in consequence of a scarcity in the Mahratta country occasioned by a terrible drought, he went among them distributing *picce*, or half-pence, and inviting them to hear the gospel, and to send their children to him

to learn to read. At first they received him as an angel of light; but a report having been circulated, that he was an Arabian, who wished to carry off their children, the poor natives, for several days, refused to receive the charity he offered them, or to hear any thing from him. In the course of a week or two, however, they perceived that their suspicions were unfounded; and his public services were attended by hundreds, many of whom, on hearing an exposition of the decalogue, cried out aloud, "These are true words; and the curse of God will fall upon us if we obey them not." Indeed, the congregations soon began to increase rapidly, and comprised many respectable persons; both Hindoos and Mohammedans. A school was also opened for the instruction of children; persons visited the catechist every day for religious conversation; and a venerable old man, who stated that he was ninety years of age, acknowledged that his soul had been greatly refreshed by the things he had heard.

He visited from time to time the chief cities in the upper provinces, and everywhere, by the simplicity and uprightness of his conduct, and the interesting manner in which, on every occasion, he introduced the subject of religion, excited much attention. Some of the principal British residents at Agra, in the absence of a chaplain, attended divine service in Hindostan, and received the Lord's supper with the native Christians. In 1825, he was admitted by bishop Heber into the ministry of the established church. The bishop thus remarks about his person and character: "He is a very fine old man, with both Hindoo and Mohammedan. A school was also opened for the instruction of children; persons visited the catechist every day for religious conversation; and a venerable old man, who stated that he was ninety years of age, acknowledged that his soul had been greatly refreshed by the things he had heard."

In 1826 he was stationed at Lucknow, and succeeded in disarming all opposition, by his wisdom and kindness, while he asserted, most uncompromisingly, the peculiar doctrines of revelation. In the early part of 1827, he was taken fatally sick. Here the value of the Christian religion appeared in an eminent degree. His whole deportment was marked by calm and cheerful resignation. He had composed a hymn, which afforded him much consolation. The following is a literal translation of two stanzas.

Beloved Savior, let not me  
In thy fond heart forgotten be;  
Of all that decks the field or tower,  
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age come on,  
But sin distract my soul alone;  
Beloved Savior, let not me  
In thy fond heart forgotten be.

The conversion, life, labors, and success of Abdool Messach, encourage it to hope, that, in process of time, India will supply herself with competent ministers of the gospel; for doubtless many other natives of the country may be found, possessing a similar capacity for improvement and usefulness.

The mission at Agra is now supplied with the labors of T. Cussons, catechist, and Fuez Messach, native catechist. The congregation varies from 16 to 40. Communicants, 12. Scholars, 78. The boys now readily read the Scriptures. Mr. Cussons visits the fairs, and finds the people anxious to obtain religious books.

**AMHEERAPAD**, the Rev. T. D. Pettuger, of the Gospel Propagation society, had but just commenced his labors, in 1832, at this station, which is near Dombay, when he was cut off by the cholera. The circumstances of this mission are promising.

**AHMEDNUGGER**; a city formerly of great splendor under the Mohammedan power; 175 miles north-east of Bombay, on the highland of the Deccan, 2300 feet above the level of the sea; inhabitants 50,000, chiefly using the Mahratta language, with many villages of easy access, and English commandments of about 1000 soldiers. Here resided George W. Briggs, of the *A. E. C. F. M.* missionaries; Dajeeb, native assistant. The religious services are sustained as heretofore. The number of hearers on the Sabbath is from 40 to 60. There is one school for boys and three for girls. There is no chapel at the station. An asylum supported by Europeans is still under charge of the American mission, and affords important facilities for preaching the gospel. Church has 15 members.

**ATULAKI**; an island of the Harvey group, in the South seas, where the London Missionary society have established a mission, where two native teachers are employed.

**AKYAB**; an island in the Arrakan river, 450 miles S. S. E. of Serampore. A mission was established here in 1821 by the Serampore Baptists. J. C. Fink, with two native assistants, and one at each of four outstations, has charge of it. At the several stations and in numerous villages, the gospel has been assiduously preached. Some have died in the faith; others have been baptized; an English school has been established; all the female communicants have learned to read and write since their baptism.

**ALBANY**; a newly-established district in the eastern part of Cape Colony, South Africa, extending from Bojesmans river to the Keiskamma. The extent of the new settlement is about 60 miles by 30.

In 1820, the settlers amounted to 15,000. The condition of grants to the colonists is, that they cultivate this soil without slaves. The soil is productive, and the climate healthy.

The Albany mission was commenced in 1827 by the *Wesleyan Society*, with the settlers who went out from England, in the hope that it would connect itself with the Hottentots, and ultimately prepare the means for extending the gospel among the Caffre tribes. These hopes have been realized, and that more immediately and extensively than was previously anticipated. Agents have likewise been raised up to accompany these brethren who have been planted themselves among the savages in Caffra.

W. Shaw, W. J. Shrewsbury, and Samuel Lee are missionaries. Several new chapels have been built. The congregations and schools are in a prosperous condition. Members, 362. Scholars, 549. There is a strong and cordial union between the European members and the members who belong to various tribes of natives. All colors love as brethren.

ALEXANDRIA; a town of Egypt, now much decayed, though there are still some remains of ancient splendor. It was first built by Alexander the Great, and was several miles in extent; but at present it consists chiefly of one long street. It was formerly a place of great trade, all the treasures of the East Indies being deposited here before the discovery of the route by the cape of Good Hope. Alexandria was taken by the French invaders under Buonaparte in 1798, and taken from them by the English, in 1801. It surrendered to the English in 1807, but was soon after evacuated. Here is an obelisk called Cleopatra's Needle; and also Pompey's Pillar, and the ancient Pharos, now a castle called Pharillon. Alexandria is seated on the Mediterranean, 125 miles W. N. W. Cairo, E. lon. 30° 40' N. lat. 31° 14'. The library of Alexandria, at one time, amounted to 700,000 volumes. The population, formerly amounting to 200,000, does not now exceed 12,600; the houses, 3132. By the building of a canal from Cairo to Alexandria, the commerce of the latter has been much improved. In 1824, 1250 ships arrived, and 1159 departed.

The British Wesleyan Missionary society commenced a mission in Alexandria in 1825. James Bartholomew is the only missionary. He preaches in the ships and in the town, distributes the Scriptures and tracts, and finds employment among a people gathered from almost every country of the world.

ALGIERS. Mr. F. C. Ewald, of the London Jews' society, arrived at Algiers, on his mission to his Jewish brethren, September 17, 1832. His entrance on his work was most discouraging; but the faith bestowed upon him gives promise of future blessings. Many of the Jews were not only ready to receive the Scriptures, but anxious to them. About 10,000 Moriscos; 2000 Bedouins and Biskeras; 5000 Jews, and 5000 Europeans. Since the arrival of the French, the native population has diminished two-thirds. Emigration began with the rich and extended to the lower classes. There are 57 mosques, 17 synagogues, and 1 French Catholic chapel. In all quarters, there are small Mohammedan schools. Two Frenchmen have established a school, and Madame Lamine a charity school of girls. There are two libraries, a lithographic press, and the Algerine Monitor, a government newspaper.

ALLAHABAD; a province of Hindostan Proper, 260 miles long, and 120 broad; bounded on the N. by Agra and Oude, E. by Bahar, S. by Gaudiana, and W. by Malwa and Agra.

Allahabad, the capital of the above province, has a magnificent citadel. It was founded by the emperor Acher, who intended it as a place of arms; and its fortifications are now improved to a battle army. It stands at the conflux of the Jumna, the Ganges, and the Sereswati, which is the largest and most holy prayaga of the Hindoos; so noted, that it is called "the king of worshipped places," and the territory, to the extent of 40 miles round, is deemed holy ground. So numerous are the pilgrims who resort thither for ablutio, that for this indulgence an annual contribution of 50,000 rupees has been paid into the ruler's treasury. It is 47 miles W. N. W. of Calcutta, S. 81° 50' N. lat. 25° 27'. The inhabitants, exclusive of the garrison, amount to 20,000.

At this place human sacrifices were of frequent occurrence. The following instance, as described by a spectator of the scene, is thus given by Mr. Ward: "Sixteen females, accompanied by as many priests, went in boats on the river opposite Allahabad, and proceeded to the spot where the Ganges and the Jumna, two sacred rivers, unite their purifying streams. Each victim had a large earthen pan slung over her shoulders. She descended over the side of the boat into the river, and was then held up by a priest, till she had filled the pans from the river, when the priest let go his hold, and the pans dragged her to the bottom. And thus died amidst the applauses of the spectators, and assisted by the priests of the country, sixteen females, as a single offering to the deities of the river. The bloodier the sacrifice, the more anxious they were to be directed way to heaven. The priests enjoyed the scene, and spoke of it to their friends as a pleasant morning gambol. We have here no weepers; no mourners; no youth interposing to save them to society. They go down to the bottom as loose stones which have no adhesion to the quarry; as creatures for which society has no use. Nor must it be supposed that this is a solitary instance; and these immolations are now in progress; and in consequence, on making their appearance in the city of Allahabad, the people assembled in great numbers.

Mr. Mackintosh was subsequently fixed at this place, and in 1819, assisted by two native brethren, Seeta Rama and Nripota, his labors appear to have excited considerable notice.

Mr. Mackintosh continued to labor for some time with but little success; but an English friend in gave away the *new abutier*; and in consequence from his ministry, generously sent him 2000 rupees, to build a place of worship. In 1825, however, the prospect appeared brightening; a church was formed, consisting of nine members, among whom

were two or three pious Europeans; and five Hindoo youths read the New Testament with Mr. Mackintosh.

David Batavia, a native catechist, has now at Allahabad a school of 40 boys, and holds worship with 20 or 25 native Christians.

ALLEGHANY; one of the reservations of the Iugians in the western part of New York; William Hall teacher, and his wife, under the care of the A. B. C. F. M. Number of church members, 53. Promising state of religious feeling has existed during the year.

ALLEPIE, a large town on the Malabar coast, about 40 miles from Cochin, and 120 N. of cape Comorin, is the chief place; at which the company's ships call to take in pepper and spices; it has a healthy climate, and about 13,000 inhabitants. Inhabitants 30,000, with a very populous vicinity.

A good house and garden having been granted by the annee of Travancore, at the request of the resident, a church was begun in 1816, sufficiently spacious to accommodate 700 or 800 persons; and the Rev. Mr. Norton was settled there.

In 1819, the English congregation consisted of about 40 persons, and the native of about 100, of all ages, Syrians, converts from the Romish church, and catechumens. Occasionally auditors of all persuasions also attended. The schools suffered material diminution at this period, in consequence of the disturbance between the Syrians and the Roman Catholics; most of the Roman children having been withdrawn. At the end of the year the number of scholars was about 50, but subsequently the scholars generally returned. A school was also established in the suburbs of Allepie, from which much benefit was anticipated, and the general aspect of the mission was encouraging. During the following year Mr. Norton baptized 26 persons, including children, and distributed 122 Bibles and Testaments in different languages, and 18 copies of Genesis in Tamul, with 130 prayer books and psalters in English and Tamul.

T. Norton is now the missionary of Allepie, John Roberts assistant, with native assistants. Mohammedans and Roman Catholics show symptoms of the power of truth on their consciences, and the heathen are ashamed of their idols and superstitions; about 70 children and adults attend family prayer every morning with encouraging evidences of being good men; the boys' seminary there has 28 children, and the school, 20, separated from the beneficial influence of vice and idolatry, and give good promise of becoming a blessing to their country. Mr. Norton is proceeding in the careful revision of the translation of the Old Testament into Malayalam.

AMBOYNA; an island in the Indian ocean, the Dutch metropolis of the Moluccas. It is 56 miles long, and divided, at the S. W. end, by a large inlet into two limbs, the larger being 28 and the smaller 18 miles long. The surface is beautiful; woody hills and verdant plains being interspersed with hamlets, and enriched by cultivation. The chief products are cloves, the trees of which are about 40 or 50 feet high, nutmegs, sugar, coffee, and many delicious fruits; also, a peculiar wood, that is used for beautiful cabinet-work. The English and Dutch had factories here at the beginning of the 17th century; but the Dutch expelled the English in 1605, and the English expelled the Dutch in 1607. The island was taken by the British in 1796, restored in 1802, and again taken in 1810, and restored in 1815. When the English took Amboyna in 1796, it contained about 45,252 inhabitants; of whom no less than 17,813 were Protestants; the rest were Mohammedans and Chinese.

Amboyna, the chief town, is neatly built, and stands near the middle of the bay, on the smaller limb, detached by the fort Victoria. The Dutch are tolerably polished, but the natives are rude and uncultivated. The houses are made of bamboo-canes and sugarcree, generally one story high, on account of frequent earthquakes. E. lon. 128° 15', S. lat. 3° 40'.

The Rev. Joseph Kam, from the L. M. S., fixed upon this island, in 1814, as the scene of his labors. Early in 1816, his congregation in the Dutch church, on the Lord's day, amounted in general to 400 or 500 persons. The first sermon was preached in the Malay language he had usually from 500 to 600 hearers.

Speaking of the inhabitants of Amboyna, he says, "The great body of Christians residing here are not Europeans, or half-castes, but persons whose ancestors have resided here from generation to generation. Among them, I will venture to say, there are thousands who would part with every thing they possess to obtain a copy of the Bible in their own tongue; and if they hear that I am to preach in the Malay language, which is, at present, more my business than preaching in Dutch, many collect together two hours before the service commences."

In 1819, Mr. Finn, from the N. M. S., joined Mr. Kam, and has since successfully assisted him in his labors. Messrs. Ferdinand Borneister, Frederic Mueller, from the Basle seminary, and Mr. Akerstoth, from Holland, also arrived in 1821, and commenced the study of the languages, preparatory to their becoming missionaries in different islands.

The Rev. Joseph Kam, originally a missionary, but now and for some years past a minister of the Dutch church, continues in charge of Amboyna and the neighboring islands. His communicants amount to about 2000. He makes annual voyages to various parts of the Archipelago; where he baptizes and administers the Lord's supper to the members of the Dutch church. He is very laborious in the discharge of his ministry.

AMERICA. E. of Asia, W. of Europe and Africa, between the Atlantic and Pacific oceans, lies the continent of America. It extends from lat. 56° S. to an unknown N. lat., and consists of two great divisions, North and South America, which are connected by the isthmus of Darien, or Panama. The whole continent is upwards of 9000 miles in length; but from 1500 to 1800 miles in average breadth. It contains the number of square miles at 14,622,000; Hassel, at 17,303,000. The principal ranges of mountains are the Alleghany, Rocky, Cordilleras, and Andes. The principal rivers are the St. Lawrence, Mississippi, Missouri, Rio del Norte, Colorado, Arkansas, Red river, Ohio, Amazon, La Plata, Orinoco, Paraguay, Madeira, &c. In 952, the Icelanders made a voyage to some portions of the northern coast of this continent; but it remained unknown to Europe till 1492, when it was discovered by Christoval Colon, (Christopher Columbus,) a native of Genoa. It was visited by Amerigo Vesputici, in 1497, from whom it took its name. The climate of this continent generally differs from that of

the eastern continents by a greater predominance of cold. It is calculated that the heat is at least ten degrees less than in the same parallels in the eastern continent. It abounds in almost all the varieties of the animal, vegetable, and mineral productions. The inhabitants may be divided into three classes: *whites*, descendants of Europeans, who have emigrated to the country since its discovery; *negroes*, mostly held in slavery, and descendants of Africans, stolen from their native land; and *Indians*, who are aborigines. Humbolt estimates the Indians at . . . . . 8,600,000  
Negroes, . . . . . 6,500,000  
Mixed races, . . . . . 6,500,000  
Whites, . . . . . 13,500,000  
The whole amount is over . . . . . 35,000,000  
some estimate it . . . . . 40,000,000  
There is yet space and fertile soil for more than 500,000,000. The numbers of those who speak in different languages are thus distributed:—  
English language, . . . . . 11,647,000  
Spanish, . . . . . 10,174,000  
Portuguese, . . . . . 3,740,000  
Indian languages, . . . . . 7,593,000  
French language, . . . . . 1,242,000  
Dutch, Danish, Swedish, and Russian, . . . . . 216,000

A great part of the island of Barbadoes is inhabited by the population of Mexico, Guatemala, and the states of South America.  
ANLAMGODDE, or ANLAMGOODY; a town on the S. W. coast of Ceylon, near a small river of the same name.  
The Rev. William Read, of the *L. M. S.*, commenced his labors here in 1805; and subsequently became pastor of the Dutch church, and superintendent of schools. The Wesleyan missionaries at Galle take a part of their field of labor, and have a school of forty-six boys under regular Christian instruction. Carolus Rodrigo, the first master; is a pious member of the society, and is a local preacher. A very neat and substantial school-house has been erected by the natives. Two young men, belonging to the school, have died in the triumphs of the Christian faith.

ANGUILLA, or SNAKE ISLAND, the most northerly of the Caribbee Islands, lies between the English Harbor, in the W. Indies; it is so named from its winding figure, and is 60 miles N. W. of St. Christopher's. W. lon. 63° 10', N. lat. 13° 12'.

The *W. M. S.* have a flourishing mission on this island. "The attendance on the various means of grace has been good, and the piety of many of our people is truly exemplary. They last year assisted in the erection of a neat and comfortable chapel at the Rock, and have this year contributed toward the erection of a much larger and more commodious one in the valley. Thirteen members, (in 1830,) were removed to another world, some of them in the triumphs of Christian hope. The net increase of members is forty-three."

ANTIGUA; one of the Caribbee islands, 16 miles long and 12 broad, and 60 E. by S. of St. Christopher's. It has several good ports; and in that called the English Harbor, on the S. E. side, are a royal navy yard and arsenal. It is destitute of fresh water, and the inhabitants save rain water in cisterns. It was taken by the French in 1782, but restored in 1783. Population, 2000 whites; 30,000 slaves; 4500 free blacks; total, 36,500. Sir Patrick Ross, governor. It is divided into six parishes and eleven districts.

Antigua is the seat of government for the Leeward islands. Its legislature is composed of the commander-in-chief, a council of twelve members, and an assembly of twenty-five. This legislature presided to the sister islands the first example of the melioration of the criminal law respecting negro slaves, by giving the accused the benefit of a trial by jury, and allowing, in cases of capital conviction, four days between the time of sentence and the execution. The capital is St. John's. It lies in W. lon. 62° 9', N. lat. 17° 4'.

On the 17th of January, 1759, Samuel Isles, one of the *United Brethren*, set sail for Antigua, accompanied by the governor and some proprietors, he commenced his labors; but heavy trials awaited him, which soon clouded his prospects.

In the year 1761, however, a piece of ground was purchased in the town of *St. John's*, for the purpose of a missionary establishment, and a place of worship was erected for the accommodation of the negroes.

Three years after, Samuel Isles was removed by death from the scene of his labors; and for about five years the mission continued in a very languishing state; but at the expiration of that time, a missionary, named Brown, arrived, and his labors were so abundantly blessed, that it soon became necessary to enlarge the church; and on that occasion the zeal of the converted negroes was most pleasingly demonstrated. On coming to the evening meeting, each individual brought a stone, and other materials with him; the different departments of the work were divided among such as were masons and carpenters; and those who could not assist in enlarging the edifice, provided refreshments for the builders; so that the requisite alteration was completed by the voluntary labor of these poor slaves, after the completion of their respective daily tasks.

On the 11th of July, 1823, the *United Brethren* celebrated the fiftieth anniversary of the opening of their church at *St. John's*; when it appeared that there had been baptized and received into the congregation at that town, 16,099 negroes, young and old; and that 35 male, and as many female, missionaries had been employed in the important service of making known to their benighted fellow-creatures the way of salvation. And it was stated by Rev. C. F. M. that during the two last Easter 1823 and Easter 1823, 403 adult negroes had been baptized or received into the congregation at *St. John's*; 104 at Grace Hill; 40 at Grace Bay; 115 at Newfield; and 89 at Cedar Hall; forming a total of 765 in the year; and during the same period, 482 were admitted, in the different settlements, to the holy communion.

In the year 1760, Nathaniel Gilbert, Esq., who had experienced the saving power of the gospel in England, became a resident of this island; and whilst deploring the spiritual condition of the persons by whom he was surrounded, he felt an earnest desire for their welfare. His first efforts were confined to a few individuals, whom he invited to assemble in his own house on the Sabbath day; but finding his exertions were evidently blessed of God, he went forth boldly, and preached

the gospel to the poor benighted negroes, notwithstanding the situation he held as speaker of the house of assembly.

Mr. Gilbert continued to labor, without any abatement of arduity, or any diminution of success, till the period of his decease; but as he had no means of appointing a successor in his spiritual office, his beloved flock were left as sheep without a shepherd for nearly twenty years. In 1778, however, Mr. John Baxter, a member of the Wesleyan connexion in England, removed to Antigua, for the purpose of working as a shipwright in the service of government; and shortly after his arrival took upon himself, in the intervals of his employment, the care of the remaining members of Mr. Gilbert's society.

Through the superintendance of Mr. Baxter, the assistance of Mrs. Gilbert, and the subordinate instrumentality of an old Irish emigrant, who had been providentially led to the island towards the close of 1783, things went on prosperously; so that these individuals had under their care upwards of 1000 members, chiefly blacks, who appeared to be earnestly stretching forth their hands towards God. Many new places were opened, and requests were made for preaching, with which Mr. Baxter could not possibly comply.

In the month of January, 1787, Dr. Coke, after mature deliberation, resolved that Mr. Warrener, one of the missionaries originally appointed to Nova Scotia, should remain in Antigua; and Mr. Baxter avowed his determination of resigning the lucrative situation which he held as mercer stock-keeper, in English Harbor, for the express purpose of devoting himself unreservedly to the work of the ministry.

Two years afterwards it appeared that Mr. Warrener, during the comparatively short period of his residence on the island, had been made the instrument of adding 1000 members to the society, who were dwelling together in the spirit of love.

In April, 1816, the island of Antigua was placed under martial law, in consequence of an insurrection which had recently broken out in Barbadoes. Mr. Woolley, one of the Wesleyan missionaries, on hearing that the militia of the colony was called out, went, in company with his colleagues, to the president, and offered their services in any way that might be deemed beneficial to the government. "His honor," says Mr. Woolley, "thanked me for the offer, and observed that we could render more important service than that of bodily exercise. I assented to him, and did not notice on our part should be wanted, or do away any bad impressions which the present painful report might have produced. It is not more strange than true, that some persons think religion seditious, and that the implantation of religious principles in the minds of the negroes is calculated to bring about revolt. The subjects of such sentiments, however, are ignorant of the nature of religion, and utter strangers to its influence. One gentleman who entertained such notions, and disapproved his negroes, and told them what had happened at Barbadoes; when, to his astonishment, they observed, 'Massa, dem no have religion den.' I have been at some pains to discover whether any of our people's minds had received an unfavorable bias from the alarming reports in circulation; and am happy in being able to state, that I found in them no disposition even to murmur at their situation, much less to rebel. One well-informed gentleman, whom I inquired, took up a book, and said, 'Sir, with this book in your hand, you will do more to prevent rebellion than all the king's men.'"

ARCOT; a city of Hindostan, the nominal capital of the Carnatic. In the vicinity are celebrated temples, visited by numerous pilgrims; 57 miles from Madras. E. lon. 79° 29', N. lat. 12° 52'.

The missionaries at Bellary, connected with the *L. S.*, have been useful to the inhabitants, by the distribution of tracts.  
ARCOIS; the capital of Arcolis, the eastern region of Peloponnesus, in Greece. The city has retained its name since 1800 B. C. In 1825, a high school and a monitorial school were established here. In May, 1834, Mr. Riggs, of the *A. B. C. F. M.*, came to reside in this city. One of his objects is to establish female schools. The location of the city affords many advantages.

ARKANSAS; a territory of the United States, bounded N. by the territory of Missouri, E. by the Mississippi, which separates it from the states of Tennessee and Mississippi, S. by Louisiana and Mexico, and W. by Mexico. Length from E. to W., 550 miles; mean breadth about 220 miles; square miles about 120,000; between lon. 90° and 100° W.; lat. 32° 4' and 36° 30' N. This is the usual statement of the size of the territory; but the limits of what is properly called Arkansas territory have been lately reduced, so that it now contains about 45,000 square miles. Population in 1810, 106; in 1820, 14,273; slaves 1617; in 1830, 30,385, of whom 4578 are slaves. It is divided into 23 counties. Little Rock is the seat of government. The Arkansas flows through a central part, the Mississippi forms the eastern, and the Red river a part of the southern boundary. The country between the Ozark mountains and the Mississippi is a low level, and in many places liable to inundation. To the S. W. of these mountains, the country consists mostly of extensive prairies without trees except on the borders of the streams of water. The soil on the rivers is exceedingly fertile, but in other parts much of it is sterile. There is in general a great scarcity of water. The climate is subject to violent extremes of heat and cold, and is unhealthy to new settlers. The Arkansas river is navigable for boats in some seasons 1800 miles; in many places below its windings is 2170 miles. The principal tribes of Indians in this territory are the Osages, Cherokees, Choctaws, Quapaws, Cadoes, &c. Missions have been established among some of these tribes, which we shall notice under their appropriate heads.

ARMENIA. Armenia is an inland country, and extends about 430 miles in longitude, and about 300 in latitude. Its western boundary is not far from the Black Sea, and its eastern is the Caspian Sea. The famous Aras, (Araxes,) the Tigris, and other rivers, have their sources in Armenia. In its most flourishing period, the country was divided into fifteen provinces. In the centre was the province of Arrarad, (Ararat,) distinguished for its extent and fertility. The Armenians are known at the present day only as a scattered race. They are found in almost every part of Turkey, Persia, and also Russia, Poland, and many other parts of Europe. They are great travellers, and almost every fair or mart from Leipzig and London to Bombay and Calcutta is visited by them. The whole number of Armenians has been estimated at 10,000,000. Rev. Messrs. Eli Smith and H. G. O. Dwight, of the *A. B. C. F. M.*, have recently published a valuable journal of travels into Armenia. Missions will probably be soon attempted.

**ARROO**; five islands in the Indian ocean, to the S. and W. of New Guinea, extending from 5° 30' to 7° 0' S. lat., with narrow channels between them. Population, between 19,000 and 20,000 souls.

The inhabitants being very desirous to receive Christian instruction, Mr. Kam, of the *L. S.*, sent them a native teacher, who had been previously prepared for the employment, at the seminary which he had created for the purpose, in Amboyna.

**ARORANGI**; an outstation of the *L. M. S.* on the Hervey islands. Paapeia, native teacher.

**ASIA**, forms the eastern and northern part of the old world, and is separated from Australia by the Indian and Pacific oceans; from America on the N. E. by Cook's or Behring's straits, and on the E. by the Pacific ocean; from Africa by the Arabian sea, and the Red sea, with the straits of Babelmandel; from Europe by the Black sea, sea of Azof, the sea of Marmora, &c. The area of Asia is estimated at 16,175,000 square miles. It extends from 26° to 190° E. lon., and from 2° to 75° N. lat. Its greatest breadth is 4140 miles, and its greatest length 8000 miles. It is four times larger than Europe. It has the highest mountains on the globe, the Himalaya chain, which are said to reach an elevation of 27,677 feet. The population is estimated at from 300 to 580 millions. The Tartar Caucasian race inhabit W. Asia; the Mongolian E. Asia; and the Malay S. Asia. Mohammedanism prevails in the W.; the religion of the Lama in the E., and that of Bramah in the S.

**ASSAM, or ASHAM**; a country between Bengal and Thibet, 700 miles in length, by about 70 in breadth. It is intersected by the Bramapootra, and several other rivers, and is very fertile. The inhabitants are genuine Hindoos. No European merchant is permitted to settle in the country without the previous permission of the East India company.

The Serampore Baptists established a mission in this country in 1829. James Rae, missionary. (See *GOAPATY*.)

**ASTRACHAN, or ASTRAKHAN**, a vicerealty of the Russian empire, extending from 46° to 52° N. lat., containing 293,000 square miles, with 2,000,000 inhabitants, is divided into three governments. It is bounded N. by the country of the Bulgarians and Bashkeers; S. by the Caspian sea; W. by the Wolga; E. by a long chain of mountains, which separates it from Tartary. The summer is long and very hot; the winter lasts three months, and is very severe. The capital, Astrachan, is 31 miles from the entrance of the Wolga into the Caspian. It is the see of a Greek archbishop, and of an Armenian bishop; has 25 Greek, 2 Armenian churches, 26 Tartar mosques, one Indian temple, a high school, a seminary for priests, a botanical garden, and many manufactures. It contains 3,500 houses, and 30,000 inhabitants, beside 20,000 people, who spend a part of the year there on account of the fisheries.

The Rev. Messrs. *William Glen, John Dickson, John Mitchell, and Macpherson Selby*, from the *Scottish M. S.*, commenced their labors here in 1814. The original design of this mission was to print and distribute tracts, and portions of the Scriptures, in various languages. Its situation is peculiarly favorable for this purpose, being the mart for Persia and numerous other merchants, who assist in extensively circulating these publications. From 1815 to 1822, the missionaries distributed about 40,000 copies of tracts, Testaments, and portions of the Scriptures, in the following languages and dialects, viz. Hebrew, Tartar, Turkish, Persian, Armenian, Calmuc, Jagatal Tartar, Orenberz Tartar, and Turkish Tartar. Thus truth has been disseminated, and the fruit begun to appear.

Mr. Glen expected to finish the translation of the prophetic books into Persian in the course of the summer of 1831. Some delay was occasioned by the confusion into which the city was thrown by a violent attack of the cholera. Of this awful visitation Mr. Glen writes on the 27th of August, when this disease, having continued its ravages twenty-eight days, had disappeared. "Some time since the city was visited by a pestilence, in the memory of the present generation at least. The shops were almost all shut, and an universal gloom sat on the faces of the inhabitants. From five to six thousand in thirty days fell victims to it. One-half of the adults were more or less affected by it. Some were cut off almost instantaneously. In one day five hundred were interred; and on another, four hundred and eighty."

**BADDAGAMME**; a village in the S. W. part of Ceylon, about 12 miles from Galle, on the river Girinrah, one of the largest in the island. Population, in 1802, 1500. At this time the city was full of mad and sick. Villages of the same kind are extensive in the neighborhood. The situation is healthy, and affords the missionaries easy access to the natives.

Here is a station of the *C. M. S.* The Rev. Mr. Mayor, having obtained a tract of land from the government, erected a comfortable house on an eminence, which commands a delightful prospect of a winding river, a fertile valley, well-cultivated fields, and distant mountains. Here, on the Lord's day, he had sometimes an opportunity of addressing about 100 children, besides adults; and the latter appeared to be gradually losing their confidence in their heathen superstitions. Some of them, indeed, ingeniously confessed, that the doctrines of Christianity were more reasonable, and better adapted to the wants of man, than the religion of Buddha. The priests, however, were so well convinced that it was their own interest, to uphold the ancient system of delusion, that they were almost invariably found, upon all occasions, to resist every argument adduced in support of the truth. This branch of the mission was afterwards strengthened by the labors of Mr. Ward, who removed hither from Nellore, as the climate at the latter place was found unsuitable to his constitution.

On the 14th of February, 1821, the foundation-stone of a church was laid; the stones for which were blasted from a rock, at the expense of 700 pounds of powder. A great number of natives were present at the service. About four months afterwards, Mr. Ward was requested to visit a young woman on her dying bed, who said that she had heard of Jesus Christ at Baddagamme, and that she trusted in him alone for the salvation of her soul. Messrs. Trimmell and Fought are now at

The station at Astrachan was in a great measure relinquished seven or eight years ago, when most of the missionaries returned to England. Mr. Glen only was left to carry on a translation of the poetical and prophetic books of the Old Testament into Persian, on account of the British and Foreign Bible society; but as his engagement with that society is expected to terminate about the close of the present year, 1834, the directors, in consequence of the inadequacy of funds to support their present expenditure, have resolved to relinquish Astrachan as a field of missionary labor.

**ATHENS**. This was the capital of the old kingdom of Attica, in Greece, and was founded by Cecrops, 1550 B. C. Modern Athens lately contained 1300 houses, and 12,000 inhabitants, 2000 of whom were Turks. The Greeks here experienced from the Turk a milder government than elsewhere. In 1822, the Acropolis, after a long siege fell into the hands of the free Greeks.

Efforts have been made by various missionary societies to establish schools in Athens. In 1831, Rev. Jonas King, D. D., of the *A. B. C. F. M.*, removed from Tenos to Athens, and opened a Lancasterian school for both sexes, at the head of which he placed Nikeitios, formerly master of the orphan school at Egina. On the 30th of May, 1831, this school contained 176 scholars of both sexes. Mr. King will be amply furnished with books from the mission press at Smyrna. He thinks that it will soon be desirable to establish a college in this renowned seat of ancient learning. He has sent to this country a powerful appeal in favor of this object.

Dr. King remains in Athens. Mr. Riggs has lately removed to Argos, in Peloponnesus. Athens is now the seat of government. The schools are less in number, but higher in character, than formerly. The best models of Christian schools and school books are enjoyed by the Greeks in the most interesting period of their history. There are two schools for males, the Evangelical Gymnasium, and the Elementary school, both planned with a view to a systematic course of instruction. The first contains 66 scholars, and the latter 80 or 50. The Greek government have determined to adopt our school books, published till lately at Malta.

The American Episcopal mission, under the care of Mr. Hill, is continued under favorable circumstances at Athens.

**ATIU**; one of the Hervey islands, where four teachers of the *L. M. S.* are stationed. Their exertions have been greatly blessed. The settlement, formed in a healthy part of the island, has a fine appearance. A large new chapel, capable of containing 1800 or 2000 people, with neat and substantial houses for the chiefs and teachers, have been erected, and the people were building substantial dwellings for themselves. About 600 persons have been baptized, and 200 admitted to the sacrament, and the sacrament of the Lord's supper administered by Mr. Williams to twenty persons. The state of the people in every respect is very encouraging.

**AUSTRALASIA, or AUSTRALIA**; the fifth division of the globe. The South sea and the Pacific ocean, between the eastern shore of Asia and the western shore of America, contain all the islands of Australia, which occupy a space of 130° in length, and 85° in breadth, as they extend from 50° S. to 35° N. lat., and from 95° to 230° E. lon. The area is about 3,500,000 square miles. New Holland alone is almost equal in extent to Europe.

**AUSTRAL ISLANDS**; five islands, in 24° S. lat., 149° W. lon. Under the care of the *L. M. S.* fifteen Tahitian teachers are employed. About 600 persons have been baptized, and 200 admitted to the communion. The various islands will be noticed in order.

**AVARUA**; an outstation of Rarotonga, one of the Hervey islands, under the care of the *L. M. S.* Aaron Buzacott, missionary.

**AVA**; a station of the *A. B. B.* in Bornea. Messrs. Kincaid and Cutter, missionaries, and their wives; two native assistants. This city is the capital of Bornea, and the residence of the king. It was occupied by the missionaries in 1822 to 1829, then suspended, and recommenced May 30, 1833. The missionaries, on their first visit, in their passage of 54 days up the Iravaddy, preached the gospel in nearly 300 cities and villages, and distributed about 15,000 tracts and portions of Scripture. The missionaries have visitors every day; some days 40 or 50. There are one or two inquirers.

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this station, with 7 native assistants; 300 children sometimes attend church. The average attendance in 13 native towns is 275.

**BAGDAD**; capital of a Turkish pachalik of the same name, lat. 32° 20' N. lon. 41° 32' E. The great part of the city lies on the eastern bank of the Tigris, which is crossed by a bridge of boats 620 feet long. The old Bagdad, the residence of the caliphs, with 2,000,000 pop., now in ruins, was situated on the western bank of the river. The modern city was surrounded by a brick wall, about six miles in circuit, and with a ditch, from five to six fathoms deep, which may be filled with water from the Tigris. Bagdad is inhabited by Turks, Persians, Armenians, Jews, and a small number of Christians. The natives compose three-fourths of the whole population. Inclusive of the Arabs, Hindoos, Afghans, and Egyptians, who are accustomed to reside here, the population may amount to 80,000. Bagdad is an important mart for Arabian, Indian, and Persian productions, as well as for European manufactures. A splendid view is afforded by the bazars, with their 1,200 shops filled with oriental goods.

Near the close of 1829, Mr. A. N. Groves, of Exeter, England, with his wife and two sons, and Mr. Kito, who was formerly at Malta, under the *C. M. S.*, sailed from England to commence a mission in Persia. They were conveyed to St. Petersburg, in the Osprey, at the expense of Messrs. Parnell and Paret, who took up the vessel for that purpose, and accompanied him on the voyage. Mr. Groves proceeded by way of Tiflis, in Georgia, to Shusha, a settlement of the German Missionary society, and thence to Tubreez, in Persia. From this place, accompanied by Mr. Pfänder, one of the German missionaries, he performed a tedious and dangerous journey of 30 days to Bagdad. There the missionaries experienced much kindness from major Taylor,





bay; 5000 or 6000 inhabitants. James Mitchell and John Stevenson, of the *S. M. S.*, are employed at this place.

**BARBADOS**; the easternmost of the Caribbee islands, 21 miles long and 14 broad. The exports are sugar, rum, cotton, and ginger; and it has most of the fruits common to the climate. The sugar exported hence is finer than that of any other plantation; and it has a production called Barbaoloe tar, which exudes from crevices in the clay hills on the E. coast, and is collected on the surface of water, in holes dug for the purpose. This island always belonged to the British, who colonized it in 1624; and it remained private property till settled to the crown in 1663.

In 1765, two of the *United Brethren* sent to this island to commence a mission. One of them, however, died soon after his arrival; his companion, seduced by the love of the world, neglected and finally abandoned the cause; and a third, who was sent to fill up the place of the first, followed him shortly after to the tomb. In May, 1767, Mr. Benjamin Bruckshaw arrived, and his design being approved by the president of the council and the resident clergy, he began immediately to preach to the negroes at Bridgetown, with the consent of many of the planters, who not only permitted their slaves to hear the gospel, but occasionally encouraged the missionaries by their own attendance.

In the month of August, Mr. Bennett came from North America. He was soon joined by other laborers; and as the hearers were continually increasing, they purchased and fitted up a building, both as a place of worship and a dwelling-house.

The missionaries have recently been visited with a severe calamity. On the 10th and 11th of August, 1831, a dreadful hurricane swept over the island, and transformed it into a desert. About 7 o'clock on Wednesday evening, the sky assumed an unusual appearance. "The wind continued to increase," says Mrs. Morrish, the wife of one of the missionaries, "and blew cold. My husband and myself retired to rest between 10 and 11 o'clock. About 12, the storm, blowing tremendously from the west, awoke us. Brother Bennett was called on our roasters; and brother Morrish proceeded with him to examine the doors and windows of the house, to ascertain that all was secure, this being a point of great importance; for if the hurricane once gets entrance, it carries all before it. We now repaired to the hall, which is in the centre of the building. It was well we did so; for, in a short time, our apartments were a mere wreck. At this time, the storm was raging with frightful fury from the west, forcing in the rain, which fell in torrents, at every crevice, till the floor of our hall was covered. The brethren having returned to us from a second attempt to secure the weaker parts of the building, we all knelt down and commended ourselves in earnest prayer to the Lord, imploring him, that whether it was for life or for death, our minds might be kept stayed upon him. Just then succeeded a portentous calm, which lasted about 15 minutes. Alas! it was but the calm of fresh force. Loud roars and noises attracted our attention; and upon opening the door we found the white people and the negroes from an adjoining estate, half naked, and drenched in rain; their dwellings had been entirely destroyed, and they had hardly escaped with their lives. We had just time to supply them with dry clothing, and to collect our own negroes around us, whose huts had been blown down, when the tempest recommenced from the opposite point, with redoubled violence. We were expecting every moment that the walls would give way. We of the missionary family cling to one another, as if we would enter eternity together."

On the abatement of the storm, the brethren ventured out. Nothing appeared but one scene of ruins. The church and school-room were both gone. At Mount Tabor, the other station, the church and mission-house were both entirely destroyed. The ruins of buildings were strewn in all directions.

The number of persons who were killed in this hurricane, on the island, amounted to 5000. The garrison lost from 40 to 50 soldiers, killed, besides a great number wounded. The young cane and provision crops were entirely destroyed. All the poorer class of whites and colored people, whose little sheds were a perfect mass of ruins, were subjected to great suffering.

Mr. Pearce began the Wesleyan mission, in 1791, Mr. Lumb succeeded Mr. Pearce, but his labors were attended with very little success; though permitted to attend 25 estates in the country, which he regularly visited once a fortnight.

In March, 1801, however, Mr. Hawshaw, who was proceeding to another place, in company with some other ministers, came to an anchor at Bridgetown, and went on shore, expecting to spend a few hours with the missionary; but, to his great surprise, he found that the preacher had locked up the chapel, sent the key into the country, and retired, about three weeks before, either to Antigua or St. Christopher's. Several of the people, who were lamenting the loss of their privileges, earnestly entreated Mr. Hawshaw to remain, and he complied with their request. His labors were attended with considerable success.

In 1818, the mission was recommenced; and, in the ensuing year, a new and commodious building was erected; toward it several of the principal inhabitants contributed liberally; it was licensed by the governor's special authority. Prejudice appeared to be giving way, and he animated the bosoms of the laborers.

In 1820, Messrs. Shrewsbury and Larcum thus wrote: "Our prospects at present cannot be deemed *faltering*, but they are certainly *brightening*, as there is more likelihood of prosperity than was ever previously known in Barbadoes. On Sunday evenings our chapel is thronged, and multitudes crowd about the door to squeeze in, when there is the least opening. Besides our labors in Bridgetown, we have three estates in the country, at which we preach once a fortnight."

In 1826, the mission-house in Bridgetown was rebuilt. On the 24th of May, 1830, the new chapel in Bridgetown was opened for divine service, and the congregations are respectable. Four weekly prayer meetings are held; 120 persons on Sunday evenings our chapel is thronged, and multitudes crowd about the door to squeeze in, when there is the least opening. Besides our labors in Bridgetown, we have three estates in the country, at which we preach once a fortnight. The average number attending on Sabbath forenoon is about 200. On Thursday evenings, 100.

In the early part of the last century, general Codrington bequeathed the *Society for Propagating the Gospel in Foreign Parts* a revenue for the religious instruction of the natives, and the other Caribbee islands and for erecting and endowing a col-

lege at Bridgetown; and special, requiring the religious instruction of the slaves on these estates. The society complied with these conditions, and the result has been a pious. The negroes on these estates were quiet during the dreadful insurrection in 1816, in which about 1000 negroes were massacred, either as actual insurgents, or on unfounded suspicion.

The *C. M. S.* has had for some years a school in Barbadoes, which the lord bishop has recently taken under his own charge; it contained, in 1825, 114 boys and 44 girls, making a total of 158 scholars; of whom 81 were slaves and 77 free; 6 of them were admitted to confirmation.

**BARBUDIA**, or **BRITAIN**; one of the British Caribbee islands in the West Indies, with 2000 inhabitants, breadth 12 miles, length 12; lon. 61° 50' W. W. lat. 175 44' N. It belongs to the heirs of general Codrington, who obtained a grant of it for his important services to the crown of England in the West Indies, and is said to yield about 5000*l.* a year. At his death, in 1710, he bequeathed a large part of the island to the *Society for Propagating the Gospel*, for its instruction of the negroes in this and the neighboring islands, the Christian religion, and for erecting and endowing a college in Barbadoes. The *Wesleyan missionaries* have labored here with some success. Population, 1500.

**BARRIPORE**; a small town 31 miles S. E. of Serampore. A mission was commenced here by the Serampore Baptists in 1829. C. C. Rabeholm, missionary; Teran, native assistant. Two native assistants have died in the faith, after having labored with great fidelity.

**BARTHOLOMAEW**; one of the British Caribbee islands in the West Indies, and it is the only spot in the West Indies possessed by them. The chief exports are cotton, drugs, and lignum vitae, and it has a good harbor, called Gustavia. W. lon. 63° 40', N. lat. 17° 46'.

This was one of the first stations of the *W. M. S.* The Rev. Mr. Dace labored here ten years, and was called to his reward in 1816. The governor, and most of the respectable ministers, were his attendants; and he was the first planter in which he was engaged in the West Indies, Mr. Dace was deservedly esteemed. A few days after his death, a dreadful hurricane completely destroyed the mission chapel and dwelling-house; a loss which, it was hoped, would in great part be repaired by the exertions of the friends of the mission there.

In a recent report of the *W. M. S.* it is said, "Since the opening of our chapel, the congregations have been nearly double; and we are gratified to find that the number of converts is increasing, that they are here." The obligations we have been under to the government for the use of the Swedish church, so long enjoyed by our people, call for our sincere gratitude. We have had during the year an increase of 32 members, most of whom are walking in the comforts of the Holy Ghost. The number in society is—whites, 18; free colored, 187; slaves, 98; total, 303. Number of scholars is—boys, 52; girls, 54; total, 136. See also the last report of the *W. M. S.*

**BASLE**, or **BALZ**, the largest town in Switzerland, has 16,400 inhabitants. Lon. 7° 31' E., lat. 47° 40' N. It has a celebrated university, with an excellent library.

A seminary was established here in 1815, for the education of missionaries to the heathen. Its origin and progress were thus described, in 1822, by the Rev. Mr. Blumhardt, its inspector: "The first missionaries to the East Indies, and for erecting and endowing a college in Barbadoes. The *Wesleyan missionaries* have labored here with some success. Population, 1500. The spirit of missions first struck its roots in the hearts of some Christian friends at Bale, in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Huningen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east wind, which had a wonderful effect on the fire of the enemy. The flames were extinguished in the air, and they could not reach the homes, without injury to any life of the inhabitants. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a missionary seminary, as a monument of this remarkable salvation of the town, and to train up a number of pious teachers for the instruction of the heathen, Mohammedan tribes, who were sent from the interior of Asia to be our deliverers."

"In the first year, 1816, we had only a few rooms, inhabited by a small number of missionary scholars; in the sixth year the blessing of God enabled our committee to build a missionary college. In the first year we had an income of little more than 50*l.*; in the sixth year the blessing of our Lord increased it to about 500*l.* In the first year our society consisted only of a small number of Christian friends, at Bale; by the sixth year more than 40 auxiliary societies had been established in Switzerland, in Germany, and among the Protestants of France."

The term of study is four years, during which time particular attention is given to philology, comprehending the English, Latin, Greek, Hebrew, and Arabic languages; other sciences are embraced, and also a systematic course of theology. The students enjoy privileges in the university of Basle, and the students of the Seminary at Bale, and the hope is indulged, that the increasing liberality of its friends will provide for a much greater number. The government has approved of the design, and afforded the institution its favor and protection.

The number of students in Mr. Blumhardt's seminary is now from 40 to 50. They are enrolled as members of the university, so as to pass by the regular door into the ministry. Prof. Robinson, in his article on the Theological Education in Germany, says, "The missionary seminary at Bale forms a *nucleus*, around which cluster the affections and the exertions of Christians in the neighboring states of Baden and Wurtemberg. Here is published a quarterly missionary journal, and weekly missionary report, which obtain a wide circulation, and excite a deep interest in the missionary cause."

**BATAVIA**; a city and sea-port of Java, capital of the island, and of all the Dutch settlements in the East Indies. It is in the form of a parallelogram, 2000 feet long and 3000 broad; and the streets cross each other at right angles. The public edifices consist of the great church, a Lutheran and Portuguese church, a mosque, a Chinese temple, the stadhous, the splenhouse, the infirmary, and the chamber of orphans. The fort is built of coral rock, brought from some of the adjoining islands, and has a fortification of brick. A part of the town wall is built of dense lava, from the mountains in the centre of Java. No stone of any kind is to be found for many miles beyond this

city; but marble and granite are brought here from China. The harbor is excellent; and there are canals in the principal streets, planted on each side with trees. Batavia contains a prodigious number of inhabitants, of various countries; and all the goods brought from other parts of the East Indies are laid up here, all they are exported to their places of destination. The city surrendered to a British force in 1811. It was restored to the Dutch at the peace of Paris, in 1814. It is situated on the river Jacatra, amid swamps and stagnant pools, which, with the fog and climate, render the air unwholesome to Europeans. It once contained about 160,000 inhabitants, which do not now amount to 47,217; of whom 14,230 were slaves; 11,354 Chinese; 7720 Batta Europeans, and their descendants. E. lon. 106° 52', S. lat. 6° 8'.

On the 7th of January, 1822, Mr. Medhurst, of the *L. M. S.*, and his family, arrived at Batavia, where they were received with great cordiality by Mr. and Mrs. Slater; and shortly after their arrival, a dwelling-house was built for them on the mission premises. The contiguous nature, belonging to the society, was also brought from the witness of nature to resemble the cultivated grounds in the neighborhood.

Mr. Medhurst now commenced preaching in Chinese four times a week: on the Sabbath morning, at 7 o'clock, in the mission chapel; on Tuesday evening, at a dwelling-house in Batavia; and on the evenings of Thursday and Friday, at two other places. It seldom happened, however, that either of the congregations exceeded thirty persons; and the only apparent effect produced, at this season, was the conversion of the natives, consisted in the temporary conviction of gainstaries, and in the extended concessions of the heathen to the veracity, consistency, and consequent obligations, of what was advanced on moral and religious subjects.

Towards the autumn of this year, the health of Mr. Slater was so much impaired as to render it necessary that he should take a voyage for his recovery. This he accomplished, with the desired effect; but afterwards, he thought proper to dissolve his connexion with the society, the entire weight of the mission at Batavia was thrown upon Mr. Medhurst. That valuable missionary, however, continued to labor with unremitting assiduity and unabated zeal in the cause of his divine Master; and during the year 1823, he established a printing office, which will, no doubt, prove of essential benefit to the mission at this station. The necessary supply of paper and printing materials was obtained from Canton, through the kind intervention of Dr. Morrison; and type-cutters were procured from Singapore.

From the report of Mr. Medhurst, dated October 1, 1833, we learn that 8 religious services are performed every week, at which about 500 persons in all are brought under the sound of the gospel. In addition, occasional services are held at some villages. Marked attention and seriousness characterize all the religious meetings. On the 20th of September, six Malays were admitted to the communion of the Lord's supper. The whole number of books and tracts printed during the year was 15,225, containing 574,058 pages, in six languages. About 95 children are under instruction.

Rev. David Abel, of the *A. B. C. F. M.*, visited Java in 1831, and spent some time very pleasantly and very profitably with Mr. Medhurst.

**BATHURST:** a new, flourishing, and healthy British settlement in W. Africa, on the island St. Mary, at the mouth of the Gambia, between 13° and 14° N. lat. By means of this settlement a very prosperous commercial trade has been introduced up the Gambia, which is designed to suppress the slave-trade. The river is navigable more than 500 miles; and, in point of commercial importance, this place is expected to become the first British establishment on the coast, as it affords the best intercourse with the interior. Population, upwards of 2000, almost entirely Jaboos and Mandingoes. They are friendly, and many are desirous for religious instruction. They are Mohammedans.

The average attendance on public worship at Bathurst Sunday morning, is 330; Sunday evening, 100; week day, 130. Communicants, 22; candidates, 26; baptisms, 11. Day scholars, 267; evening scholars, 50.

**BATHURST:** a town in West Africa, on St. Mary's island, at the mouth of the Gambia; inhabitants, 1923 males, and 316 females. W. Fox missionary, of the Wesleyan society. Both the congregations and schools are encouraging. Members, 61. The moral state of the people is evidently much improved.

**BATHURST:** a station of the *W. M. S.* among the Hottentots, in the Albany district, South Africa.

**BATTICALOE:** a small island, about 31 or 32 miles in circuit, on the E. coast of Ceylon. E. lon. 82° N. lat. 7° 45'. Here is a fort. A few English families, and a small village of Mohammedans and Hindoos, are dupes to the vilest superstitions. They mostly speak Tamil. The heathen population is numerous on the adjacent shores, but they are remote and secluded from any other missionary station, the intermediate country being wild and desartous.

Rev. Mr. Auld, of the *W. M. S.*, commenced a mission here in 1824, and rested from his very active and successful labors in the following year; yet, in this short space, he had nearly prepared an extensive circuit. At this time he was the only missionary, from Jaffna on the N. to Matura, 78 S.; a distance of 330 miles. He acquired the Tamil, and preached often and extensively to large and attentive congregations, besides superintending several schools of about 140 scholars; in which he introduced portions of the gospel, copied by the scholars upon their *olas*, for school books, instead of the books and vain songs of the heathen. He began to see precious fruits of his labors. After his death, the mission was only partially supplied, till 1821, when Mr. Roberts, having previously acquired a knowledge of the Tamil at Jaffna, resumed it.

In 1823, at 5 schools in Batticaloe, there were 121 scholars. John Katts, native assistant. The town is 200 miles N. of Matura by the coast, and 75 S. of Trincomalee. The general aspect of the mission is encouraging.

**BATTICOOTTA:** a parish in the district of Jaffna, on the northern extremity of the island of Ceylon; 6 miles N. W. of Jaffnapatna, 2 N. W. of Matury, and 3 S. E. of Batticaloe. Previous to the desolating sickness in 1819, the parish contained 1300 families. E. lon. 80° 15', N. lat. 9° 45'.

The Rev. Messrs. Benjamin C. Meigs and James Richards from

the American Board of Commissioners for Foreign Missions, commenced laboring here in 1817.

Having gained permission of government to occupy the glebe lands at this place, the missionaries commenced repairing the buildings in 1816, and removed their families here in June, 1817.

The mission premises contain nearly 4 acres of land, on which the missionaries found the following appurtenances: a church, dwelling house, 5 other small buildings, 2 yards, a garden, 4 wells, 11 mango trees, and 61 palmyra trees, all belonging to the government of Ceylon.

The church is 171 feet long and 65 wide; the walls, 4 feet thick, are chiefly of coral stones. From one end to the other are 29 massive pillars, 10 feet in circumference, in two rows, supporting 18 fine arches, which are so much higher than the walls as to support the roof. It was built by the Portuguese, in the 15th century, and repaired by the Dutch in 1678. Since the English took possession of the island, in 1795-6, all the buildings had been rapidly decaying, till the missionaries made the repairs. The ravages of time had nearly demolished all that pertained to them of wood.

The church and dwelling-house, according to the custom of the country, are one story high. The latter is 100 feet long and 42 wide; the walls of coral stones, the floors of brick; and, in the time of the Dutch, was the country seat of the second officer in command at Jaffna. In front is the church, about 20 feet distant. At the back of the house, there is a yard enclosed by a wall about 8 feet high. Through one of these is an entrance into the garden, which contains nearly two acres, inclosed by a fine wall of coral stones, laid in mortar, 9 feet high.

The missionaries are as follows: Daniel Poor, Henry Woodward, and James R. Eckard, missionaries; Nathan Ward, M. D., physician; and their wives.

**BELGAUM:** an outstation of the *L. M. S.*, near Bangalore, in the Mysore country.

**BELGAUM:** a populous town and military station between Bomlay and Bellary, and 200 miles N. W. of the latter place. The Canara is chiefly spoken here, and in the extensive country between this and Bellary; and the Mahratra between this and Bombay.

Rev. Joseph Taylor, of the *L. M. S.*, accompanied by the native teacher Ryanas, proceeded in September, 1820, from Bellary to Belgaum, for the purpose of commencing a new mission. They were very kindly received by general Pritzel, as well as by several other respectable Europeans, whose solicitations, with those of the general, had, amongst other causes, induced Mr. Taylor to remove to Belgaum. On his arrival, Mr. Taylor conducted public worship, on the Sabbath mornings, at general Pritzel's house; on which occasion, a considerable proportion of the military officers stationed at Belgaum attended. On the Sabbath evenings he preached to the soldiers in the camp. In 1821, Mr. Taylor had succeeded in the formation of two native schools one of which is situated at Belgaum, and the other in the neighboring town of Shawpore. The number of boys under instruction was about 120. At Shawpore, by the kindness of Dr. Miller, of his majesty's 53d regiment, Mr. Taylor had been enabled to provide a covenant school-house.

On the application of general Pritzel, the Madras government granted Mr. Taylor a liberal allowance for his services in the camp; which he generously devoted to the mission. A society, denominated the *Belgaum Association*, had been formed, as an auxiliary to the *Bible, Missionary, and Tract Societies*; and the circulation of the Scriptures and religious tracts had been promoted, in five languages. The following is the latest intelligence which has been received of the mission: Inhabitants, 25,000, chiefly Hindoos. Prevalent language, Tamil. Joseph Taylor, W. Beynon, missionaries. Jonas and Solomon, native assistants. Native congregations in the chapel, 45. Adults baptized in June, 1833, 7. Communicants, 21. Several persons earnestly seeking the peace of the gospel. Four journeys of 300 miles each were performed. An English school, with 220 scholars. An English school seminary, formed in 1832, has 20 youths. At a lithographic press, 16,150 tracts have been printed in Mahratra, Canara, and Tamil.

**BELIZE:** a town in the province of Honduras, in Central America. Here the English have, for a considerable time, kept up establishments, which have rendered them masters of the country. In 1769, the English colonies exported 804,000 feet of mahogany, 250,000 pounds of sarsaparilla, and 10,000 pounds of tortoise-shell, besides tiger and deer skins. At Belize, the *W. M. S.* have established missions. "The congregations are numerous and attentive; there are some indications of divine influence, and many seem inclined to give themselves to the Lord. Members in society, 178; children in the school, 170."

**BELLARY:** a town situated in the most northern part of the province of Mysore, and surrounded by numerous populous towns and villages. Here the Rev. J. Hands, from the *L. M. S.*, arrived in April, 1810, and was treated with great respect by the European residents among whom he soon began to celebrate divine service. He had, at first, some great difficulties to contend with in acquiring the Canara language, which is spoken from the borders of the Mahratra, nearly to the bottom of the Mysore. He applied himself, however, so patiently and perseveringly to this study, that he not only soon collected several thousands of words, which he formed into a vocabulary, but also began preparing a grammar, with the assistance of his moonshew who appeared to be a very learned man. The Brahmins in this place are said to be comparatively few in number. Some of these visited the missionary in a friendly manner; a considerable number of country poor, or "beneficent" persons, attended his ministry; and, in some instances, his labors appear to have been successful. One man, in particular, informed him that he had been constrained to commence family worship, both morning and evening.

In 1816, Mr. Hands was joined by the Rev. William Reeve, by which time many schools had been established.

In the course of the summer, Mr. Hands was induced, by the unfavorable state of his health, to take a journey to Madras, which was very beneficial; but, on his return, he found that of his beloved wife he was bereaved. She languished until the 1st of August, 1818, when her diabolical spirit entered "the house not made with hands, eternal in the heavens." She was one of the oldest missionaries connected

with the *L. M. S.* in India; having been employed in the work 12 years; first as the wife of the excellent Mr. Des Granges, and afterwards as the beloved partner of Mr. Hands.

The missionaries at Bellary now are John Hands and John Reid; B. H. Paine, printer; Samuel Flavel, and other native assistants. English congregations are large and respectable. At 8 Canarese services held weekly, the average attendance is 40. The Tamil congregations amount on Sundays to 80 regular attendants. Communicants, 19. Candidates, 14. Great encouragements have been experienced in itinerating. In 13 native schools there are 349 children. The issues from the press in 14 months amounted to 36,654 copies.

**BENARES;** a large district of Hindostan, in the east part of the province of Allahabad. It contains the cities of Benares, Jaunpore, and Meerpore, and was ceded to the English in 1775. The manufactures of this district are numerous, and the chief articles of produce are barley, peas, wheat, sugar, salt, indigo, and opium.

**Benares**, a famous city, is the capital of the above district, and may be called the Athens of the Hindoos. It is celebrated as the ancient seat of Brahminical learning, and is built on the left bank of the Ganges. Its ancient name is *Case*, (the splendorful) which the Hindoos still retain; and it is so holy, that many distant rajahs have delegates residing here, who perform for them the requisite sacrifices and ablutions.

Some years since, a *Hindoo college* was founded here by a late English resident, Mr. Duncan, to encourage learning among the Brahmins, which has recently revived, and is becoming a very important institution. The government allows 20,000 rupees, or 11,100 dollars, annually for its support. The course of study is 12 years, and students are admitted from 12 to 18 years of age. The first annual examination was held in 1820. In 1822, the number of students was 172, more than 100 of whom received no support from the funds.

The *C. K. S.* has a valuable depot of books in this city.

The Rev. W. Smith was appointed to Benares by the *Baptist M. S.* in 1816, and pursued his work with much constancy and vigor. Several Hindoos were reclaimed, and many conversions were effected in the name of Jesus; among the rest a Brahmin of the name of Ramesh, whose subsequent concern on behalf of his deluded countrymen was described as happily attesting the sincerity of his profession. The powerful interest excited by the first introduction of the gospel into this famous city appeared in after years not to have wholly subsided. Crowds of attentive Hindoos were said to hear the word; and many conversions occurred, in which eminent impressions were made. Ramesh, a native itinerant, was associated with Mr. S. in his labors; and so much was he respected by the European inhabitants of the city, that they subscribed, almost without solicitation, 1000 rupees to assist him in erecting a small place of worship.

Ramesh, the native assistant, died in the Lord, in October, 1833. Mr. Smith's varied labors have suffered no intermission. Congregations of from 70 to 80, chiefly heathens, attend on Sunday mornings. Many persons call for books and religious conversation. Communicants, 43. Scholars, 58, all of whom read the Scriptures. It is now connected with the Serampore Baptists.

The Rev. Mr. Corrie, having been appointed to the chaplaincy at *Cawpore*, left Calcutta towards the end of November, 1817, accompanied by Mr. Adington, a native youth, who had been under the care of Rev. Messrs. Greenwell and Robertson, of the *C. M. S.*, and the recently baptized Puz Messuch. They were much aided in their efforts by a liberal native, Jay Narain Ghossaul, giving a large house in the city for a school, and endowing it with 200 rupees per month, (about 300 pounds per annum.) The school was opened on the 17th of July, 1819, and in November, 116 scholars had been admitted, and the school was becoming popular among the natives.

The Rev. Benedict La Roche and the Rev. John Perowne were afterwards appointed to this station.

In 1821, Rev. Mr. and Mrs. Morris arrived at this station, and found the schools in a prosperous state.

"On Sunday, the 18th of April, 1821," says Mr. Morris, "I preached my first sermon in Hindostanee, at the new chapel. I had long ago, as an opportunity offered, endeavored to converse with the heathen, and had now to be able to do so frequently." The bishop of Calcutta passed Sunday, 6th of September, at this station. At an early hour his lordship attended the mission chapel, when Mr. Morris read and preached in Hindostanee, in which tongue the bishop pronounced the blessing.

The church mission enounces W. Smith, John C. Knopp, and Charles B. Leupold, missionaries; Robert Steward, master of the free school; with native assistants. Congregations, 40. Scholars, 247. The work is generally heard with much attention.

On the 6th of August, 1820, Rev. Mr. and Mrs. Adam arrived at Benares as the agents of the *L. M. S.* Although chiefly employed in English artillery, they, on the Sabbath and Wednesday evenings, in his own dwelling at Secrole, and entered on compiling for the use of the natives, a "Life of Christ;" in which it was his intention to contrast the dignity and purity of our Lord's character with the opposite qualities, as found in the Hindoo mythology.

Concerning this station, Mr. Adam forcibly says:— "Benares exhibits, to full perfection, some of the worst principles of Hindoo superstition. The soul offers its invaluable blessings to the 'poor in spirit'; but these people fancy themselves 'rich, and increase in goods, and having need of nothing.' The Savior is a Savior to them who feel themselves lost; but they fancy themselves already at the 'gate of heaven,' and certain of obtaining an easy admission through it. Add to this, the pride, wickedness of their lives, occasioned or fostered by the local superstitions, and it will easily be perceived that benares presents many and peculiar obstacles, both to the missionary's exertions and to the reception of the Savior. Amid such a population, it is a great blessing to dwell in peace and safety, and to do any thing that may lead, though the effects may be remote, to the important and happy object we may have in view."

In 1826, Mr. James Robertson arrived at Benares, to assist in the work of the mission.

Mr. Robertson died of cholera, on the 16th of June, 1833. W. Byers, Robert C. Mather, and J. A. Schurman are now stationed in this place. Three services are held weekly in the native chapel. A num-

ber of persons seem to be sincere inquirers after truth. In 4 schools there are 120 children.

The connexion between Mr. Adam and the society has since been dissolved.

**BENGAL;** a province of Hindostan, on each side of the Ganges; bounded N. by Boota; W. by Bahar and Orissa; S. by the bay of Bengal; and E. by the Birman empire and Assam; 400 miles long and 300 broad—between 95° and 92° E. lon., and 21° and 27° N. lat. The coast between the Hoogly and the Ganges, 180 miles, is a dreary, inhospitable shore, which sands and whirlpools render inaccessible to ships of burden. Bengal consists of one vast plain, of the most fertile soil, which, in common with other parts of Hindostan, annually yields 2, and in some parts even 3, crops. The rainy season continues from Bengal; and about a month, but the inundations from the Ganges and Burmah proper continue about a month, in the latter part of July and beginning of August. After the waters subside, diseases rage, especially among those who are not accustomed to the climate.

The presidency of Bengal includes several provinces, and yields an immense revenue to the British, who gained possession in 1765. The population is estimated at more than 25,000,000; within the presidency are about 40,000,000. It is peopled by various nations, but the principal are the Moguls, or Moors, and the Hindoos, or Bengalees. The Bengalees and Moors have each a distinct language. The former are idolaters; they generally live in huts built of mud and straw, seldom use chairs or tables, but sit on the ground, and eat with the fingers.

The Dutch possess the town of Chinsurah; the French, Chindernagore, and the Dutch, Serampore. The number of native troops, called *sepoys*, in 1811, was 579, besides 5875 invalids. No small part of the population are Mohammedans, the descendants of the Afghan and Mogul conquerors, and Arabian merchants, softened, in the course of time, by an intermixture with Hindoo women, converts, and children, whom they purchased, and educated in their own religion. The practice of *suttee*, or widow-burning, was formerly carried on to a great extent in Bengal, but it has recently been abolished by order of the British.

Bengal has lately been divided, and Agra made a new presidency.

**BERBICE;** a settlement on a river of the same name, in Guiana, to the W. of Surinam. The land is low and woody. It was taken from the Dutch by the British in 1796, and in 1803; and it was ceded to Britain in 1814. The river enters the Atlantic in Lon. W. 32° 13' N. lat. 6° 25'. Population in 1815, 29,959; of whom 550 were whites, 240 people of color, and 29,159 negroes.

A new and wide door of usefulness appeared to be opening in this colony in the year 1812. Several estates belonged to the British crown, and were under the direction of commissioners, who were disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of the Rev. Mr. Wray, of the *L. M. S.*, at Demerara, proposed to him to remove to Berbice, and to defray the expenses of the mission; a proposal in which Mr. Wray and the directors acquiesced.

Persecution, however, afterwards arose; Mr. Wray was soon wholly excluded by the new managers, appointed in consequence of the restoration of about half the crown negroes to the Dutch, and the slaves were prohibited all communication with him. He therefore engaged in the instruction of a large body of slaves, about 300 in number, who belonged to the British government, and resided in the town of New Amsterdam, where they were employed chiefly as mechanics. In the pursuit of this object, he for some time enjoyed the countenance and aid of the British government; but very embarrassing and perplexing difficulties were thrown in his way by persons on the spot, and, with a view to their removal, he was induced to visit England. Mrs. Wray, during his absence, continued to instruct, with great assiduity, the young and female part of his congregation.

For some time prior to the disturbances in Demerara, the prospects of Mr. Wray were brightening, and his sphere of labor enlarging. Just before their occurrence, he had received invitations from several respectable proprietors to instruct the slaves on their estates, one of which contained as many as 1600; and he had just entered into these additional engagements, under highly promising circumstances, when those events occurred, which at once interrupted his labors and exposed him to much unmerited reproach.

Mr. Wray was summoned, on false and injurious charges, to appear before the governor. Here, in the presence of the gentlemen who had brought them forward, he positively asserted his innocence, and requested that his excellency would direct the fiscal to investigate the affair, in order that his innocence might fully appear. With this request his excellency complied, and the result was the entire vindication and most honorable acquittal of Mr. Wray.

Not much more than a fortnight had elapsed, when he was again plunged into trouble, from a very different cause. His chapel, which had been a second time enlarged, was destroyed by fire, together with the school-house. This calamity happened on the 22d of September. Although Mr. Wray's labors were thus greatly circumscribed, he availed himself of such opportunities as were afforded, to communicate Christian instruction both to the slaves and free people. The members of his church, although not increased in number, advanced in piety. On the 1st of March, 1825, the foundation of the new chapel was laid; and it was opened on the 12th of June, when a large and attentive congregation assembled. The collection at the doors amounted to about 162 guineas. His excellency Sir Benjamin D'Urban, governor of the colony of Demerara, kindly presented Mr. Wray with a handsome donation. The debt was reduced, in 1826, by the liberality of gentlemen on the spot, to about 600 guineas, or about 55 pounds sterling.

Mr. and Mrs. Wray visited England, on account of his health, in the summer of 1831. The mission is in a prosperous state. The public services are well attended. The private meetings, where people state their experience, are encouraging; and the desire for instruction is increasing. Scarcely a Sabbath passes in which some do not request to have their names inserted among the catechumens. Contributions for the enlargement of the missionary chapel have been liberally made by all classes of society.

**BERHAMPORÉ;** a town of Hindostan, in Bengal. It is seated on the Cossimbazar, a miles south of Moorshedabad, and has a fine range of cantonments for troops.

Rev. Micajah Hill, of the *L. M. S.*, removed to this station from Calcutta in 1834. He calculated that circle of 2 miles drawn around him would include a population of about 20,000. After encountering considerable opposition from the natives, arising from a peculiar attachment to the superstitions of their forefathers, he succeeded in establishing 6 schools on the indigenous plan; 4 for the children of Hindus, and 2 for those of Mohammedans; the latter being conducted by Persian moonshies; and Mrs. Hill, after overcoming similar difficulties, established a native female school, in behalf of which she appealed to the European residents at the station, and not without success.

Micajah Hill and James Patterson are now missionaries at Berhampore. Preaching and the regular distribution of tracts are continued. Interesting preaching tours are made.

**BERLANAPOTA**; a new station of the *W. M. S.* in Ceylon, where W. A. Lilimon, one of the assistant missionaries, is placed.

**BERLIN**; a city of Germany, capital of the margraviate of Brandenburg, and of all the king of Prussia's German dominions. It is 12 miles in circuit, surrounded partly by walls and partly by palisades, and has 15 miles; but within this inclosure are numerous gardens, orchards, and fields. The streets are straight, wide, and long; and its large squares, magnificent palaces, churches, and other buildings, are scarcely to be equalled. Berlin is seated on the Spree, from which there is a canal to the Oder, and another to the Elbe on the W. side; that it has a communication by water both with the Baltic sea and the German ocean. It was taken in 1760, by an army of Russians, Austrians, and Saxons, who were obliged to evacuate it in a few days. In 1806, soon after the battle of Jena, the French entered this city, and Buonaparte held a court in the palace. It is 109 miles N. of Dresden, and 185 N. W. of Breslau. E. lon. 13° 22'. N. lat. 52° 31'. Pop. 387,000; in military force, 20,000; and the most encouraging indications appear that the time of mercy towards Israel is approaching.

In 1824, a society for promoting Christianity among the Jews was formed in this city, under the express sanction of the king, and much zeal and liberality is manifested in the cause. A considerable number of Jews have already made a public profession of their faith in Christ.

In 1826, about 1000 persons, of various denominations, resided in Berlin; of whom 61 were baptized in some one of the 4 churches, under the superintendence of a distinguished ecclesiastic, and a member of the committee of the *Berlin S.* An old and highly respectable Jew said to him, "We are all coming; we cannot hold to Judaism any longer."

The *Berlin Missionary Institution* was founded in 1800, and is supported by the voluntary contributions of individuals. It is designed to qualify young men for missionary labors, and is under the immediate care of the Rev. Mr. Jenicke, of Berlin. Many faithful missionaries have already gone forth from this school of the prophets.

**BERMUDAS, or SOMMERS ISLANDS**; four islands in the Atlantic ocean, 500 miles E. of Carolina, and surrounded by numerous rocks and shoals, which render them difficult of approach. They were discovered by Juan Bermudez, a Spaniard, in 1522; but were not inhabited till 1639, when Sir George Sommers was cast away upon them; and they have belonged to Britain ever since. They carry on some trade with America and the West Indies. The principal one is called St. George. They extend from N. E. to S. W. about 45 miles. The north point of these islands lies in lon. 64° 28' W. lat. 32° 22' N. Population, 10,331, of whom 5162 were whites, and 4,919 slaves.

In the beginning of 1739, the Rev. Mr. Stephenson, a native of Ireland, proceeded to these islands. On his arrival, it was quickly known that a Methodist missionary from Ireland was in the harbor; and the report soon made an impression to his disadvantage.

After waiting upon the governor, and laying before his excellency the certificate of his ordination, and the pass which he had received prior to his quitting Dublin, certifying that he was appointed as a missionary to the island of Bermuda, Mr. Stephenson commenced his regular labors, and though at first his hearers were but few in number, and of those the greater part appeared either hostile or indifferent to the subjects introduced to their notice, the violence of prejudice and opposition soon began to subside; the congregation visibly increased; subscriptions were raised for the erection of a chapel; and in the month of April, 1800, 71 whites and 30 blacks had joined the society.

The prosperity which now began to shine upon the infant mission was viewed with a malignant eye by the enemies of religion; and as they found themselves incapable of checking its progress without the aid of law, they procured an edict to be passed by the house of assembly, prohibiting all persons, not ordained according to the rites and ceremonies of the church of England or Scotland, from preaching, or exhorting to any religious assembly, public or private, under penalty of 50 pounds, and 6 months' imprisonment for every offence; and inflicting a similar punishment on the person in whose house the meeting should be held.

Mr. Stephenson, considering this law as hostile to the spirit of toleration, as an infringement upon the birthright of every subject, and as diametrically opposite to the avowed sentiments of the reigning monarch, declining to ministerial labors as formerly; but though he was at length apprehended, carried before the magistrates, and committed to the common goal, to take his trial at the next assizes.

In December, Mr. Stephenson was brought to trial for the crime of having preached the gospel, or, as one of the principal evidences swore, of having read prayers from a book which he held in his hand, and a prisoner till a congregation. And for this high offence he was sentenced to be confined 6 months in the common goal, to pay a fine of 50 pounds, and to discharge all the fees of the court. After he had been imprisoned about 5 weeks, the governor offered to set him at liberty, on condition of his promising to quit the island within 60 days; but, as he conceived such a proposition dishonorable to the cause for which he had hitherto suffered, he declined accepting it, and remained a prisoner till the month of June, 1801, when the period of his incarceration expired.

Mr. Stephenson continued on the island during the remaining part of the year; but his health was so seriously impaired, that he was no longer able to the exertions he had formerly been accustomed to

make; and, as the interdiction of the law precluded him from uniting in public or social worship with the members of the society, he was recalled from Bermuda early in 1802, and those who had formerly heard the word of God with gladness were left as sleep without a shepherd.

Applications, in the mean time, had been made to his majesty's government in England, to dissolve the intolerant edict which had driven Mr. Stephenson from the scene of his labors; and though the request of the petitioners was readily granted, nearly 3 years elapsed before the repeal of the act was publicly announced. And even subsequently to that period, such a spirit of determined hostility was exhibited against the introduction of the gospel, that no missionaries could be induced, for some time, to venture among the inhabitants.

At length, in the spring of 1805, Rev. Joshua Matthews sailed from New-Brunswick to Bermuda, with the view of re-establishing the mission. After repeated interviews with the governor, Mr. Marsden was permitted to commence his ministration; and though, at first—he was merely attended by 20 or 30 hearers, his congregation soon began to increase; and, in the beginning of September, he had the satisfaction of uniting about 50 persons in society, most of whom were negroes or people of color, who appeared truly anxious for spiritual instruction. A chapel was afterwards erected, and some of the most respectable persons in the island became regular attendants on the means of grace, whilst others could hardly be restrained by their relatives from uniting with the society.

**BETHELSDORP**; or Village of Bethel, situated westward of Algoa bay, at the mouth of the Zwartkops river, and about 450 miles E. of the cape of Good Hope. To this station Dr. Vanderkemp and Mr. Read, of the *L. M. S.*, were removed, in consequence of the danger to which they were exposed at Bata's place. Having marked out a plot of ground, 240 paces in length and 44 in breadth, they divided it into different portions for the families under their care, and gave the name of Bethel Fountain to a stream that ran through the middle of the settlement. They then erected a temporary church, and houses for their own accommodation; the walls and roof being constructed of mud, and, in July, 1805, they commenced public worship, and opened a school for the instruction of the young. Nor were the missionaries permitted to labor in vain. Cupido, a man notorious for vice, and distinguished above all his neighbors for the enormity of his crimes, found, in the blood of Christ, a remedy sufficient to heal all his diseases; and when he heard that the Son of God was able to save sinners, he cried out, "This is what I want!" and, in a few days, he was baptized. He soon received the faith of the gospel, that he straightway preached it to his countrymen; and, in one year, he could number of them 17 adults converted by his instrumentality; one of whom became the wife of Mr. Read. Many other instances of usefulness, peculiarly pleasing, also occurred. Just before the recapture of the cape, however, the opposition of many persons had risen to a great height; and the missionaries feared that they should be compelled to relinquish their labors. They were summoned to the cape, where they vindicated their conduct to the satisfaction of the Dutch governor; yet so malignant were their enemies, that he recommended the missionaries to delay their return till a more favorable opportunity. That opportunity was unexpectedly afforded by the capture of Cape Town; for which was no sooner effected, than the general, Sir David Baird, sent for Dr. Vanderkemp, whom he treated in the most cordial manner. Shortly after, full permission was granted to resume the care of the congregation at Bethelsdorp, where the doctor arrived, March 21, 1806. Mr. Read, who was desired by Sir David Baird to return by sea, was preserved from the most imminent danger of being shipwrecked on the coast of Caffraria, and providentially reached the settlement in safety. The efforts of Messrs. Ubricht, Tromp, and Vanderkemp, and Mr. Read, the mission was flourishing; and a valuable acquisition had been found in Mrs. Smith, who formerly lived at Rodezand, and had devoted herself to the instruction of the heathen. The missionaries were received by their beloved flocks with the most enthusiastic tokens of joy. "Even the old Hottentot women, who could scarcely leave their houses, made their appearance," says Mr. Read, "on this occasion, to join the general acclamation of clapping of hands; and I was almost afraid of being smothered by their carresses."

In 1811, Messrs. Wimmer, Verghost, Bartlett, and Coner, (a converted black from Demerara) were added to the laborers at this settlement. Dr. Vanderkemp having long contemplated a mission to Madagascar; but, in the midst of his anticipations of removal to a new sphere, he was summoned to the enjoyment of eternal rest.

The Rev. Dr. Philip, superintendent of the missions of the *L. M. S.* in South America, having recently returned to his labors from a visit to England, He was received with enthusiastic joy by the Hottentots. Mr. Rolland, one of the French missionaries, gives the following account of a public dinner with which the Hottentots of Bethelsdorp greeted Dr. Philip:—

"The school-house alone was large enough to contain all the guests; who, if we include the children, amounted to about 250. At three in the afternoon, the bell announced that all was ready; and, at this signal, we directed our steps towards the school.

"The first thing that struck me, on entering the room, was two long tables, one with eighty dishes, the other with forty, containing different kinds of meat and vegetables, all dressed in the English manner. That which next drew our attention was the clothes of our guests in France; most of the men wore cloth clothes of different colors: some had short jackets, cotton trousers, and waistcoats of striped calico. The women were clothed in printed cotton, white stockings, and black shoes: the most distinguished were those who waited at table, who had small silk handkerchiefs; and all had silk or red and yellow cotton handkerchiefs which round their heads, very neatly put on. The boys who waited had all white trousers, blue waistcoats, and black cravats; they had a napkin under their arm or upon their shoulder. The cleanliness of those who were seated at table, the good quality of the different meats which were served, and the harmless gaiety which the repast inspired, were well calculated to remove the repugnance which is felt in Europe, when we speak of dining with Hottentots. But, what was more than all, was the promptitude and skillfulness of the boys and girls who waited

at table, whether they changed the plates, handed the bread, poured out the beverage, or helped the dishes: they ran, crossed, passed and repassed one another, and acquitted themselves with as much dexterity as the waiters at the hotels of London or Paris.

"You will perhaps think, after all I have told you of this dinner, that we were entirely occupied with our Hotentots in eating and drinking; but you mistake; for at the same time a scene was passing before us which raised our thoughts above material things. We had scarcely begun dinner, when thirty young girls entered, decked in their holiday dress, and placed themselves on a little gallery at the end of the room: they soon began to sing, in chorus, English and Dutch hymns. Nothing could be more sweet and melodious than their voices, for the Hotentots are naturally musicians. I have heard children of four or five years old sing different accompaniments perfectly; and they have, in general, so decided a taste for music, that they will sing a whole day without fatigue. We were delighted to hear these young girls sing the praises of their Creator and Redeemer. Our souls rose to God: we quite forgot our dinner, to give vent to the many feelings to which such a scene gave birth in our hearts. When the young girls had ceased, all the assembly sang a hymn of thanks.

"Soon after, the little children of the infant school entered, and ranged themselves in a circle in the midst of the room, and commenced their exercises under the conduct of a little monitor. Arithmetic, the principles of reading, geometry, mechanical arts, &c., all was executed singing: their motions were appropriated to the words, and the most perfect measure and harmony were observed. We were delighted to see them; and we could not surpass in the pleasure which we felt in seeing a practical application of the execution of which is so easy; in effect, this is one of the most philosophical and useful discoveries which English genius has ever made. Children are, in this manner, brought up with gentleness; their moral and intellectual faculties are developed; they acquire the principles of social life; and their minds are prepared to receive, at a later period, a more extended and enlarged education. Constraint is never employed in this school, and the infants never feel the dislike which generally accompanies their lessons. They go to school with joy, and at their own free will; even the youngest, forgetting the bosom of their mothers, cry to go, and join their songs with those of their little companions; and in going out of school, not contented with what they have done during their lessons, they cheer the village with their songs, and repeat everywhere what they have learned. Dr. Philip, addressing himself to the parents, said that James Kitchingman is now 92, the father who does not love their children visit this school: their hearts will then melt, and they will be constrained to love them. Let the mothers who feel no tenderness for their own, and who know not how to make them obey but with the rod, come here, and they will learn that neither the rod nor constraint is necessary. Many shed tears; and this sight, joined to that of the children before us, presented the most interesting and touching scene that I have ever witnessed in any school. The services are held in Betheldorp. Attendance on public worship is regular. Communicants, 100. Communicants added, 8. Day scholars, 100. Sunday from 180 to 200. Infant scholars, 70. More ground has been brought under cultivation than at any former period.

**BETHESDA;** a missionary station of the United Brethren in St. Kitt's, one of the West India Islands. Missionaries, Hoch and Seitz.

**BETHLEHEM;** a station of the *L. M. S.* on Borabora, one of the Society Islands.

**BEYROOT;** a city of Syria, at the foot of mount Lebanon. It is pleasantly situated on the western side of a large bay, in 33° 49' N. lat., and 35° 50' E. lon. It has a fertile soil, and is abundantly furnished with good water from the springs which flow from the adjacent hills. It was anciently called Berytus, from which the idol Bæthyræ is supposed to have had its name. The houses are built of brick and of a soft, sandy, crumbling stone; and are dark, damp, and inconvenient. Ships are forced to lie at anchor at the eastern extremity of the bay, about 2 miles from the city, as the port is choked with sand and pillars of granite. Mount Lebanon is at a short distance on the east, and affords a pleasant resort for the summer. On the south is a large and beautiful plain, varied by small hills, which are covered with orange, palm, lemon, olive, pine, and mulberry trees. On the N. and N. W. Beyroot is entirely open to the sea. Beyroot is the great emporium of all who dwell on the mountains. Since the residence of the English consul in the place, the trade has greatly increased. Besides 3 large mosques and several small ones, the city contains a Roman Catholic, a Maronite a Greek, and a Catholic-Greek church. The population is supposed to be 5000.

In 1823, Rev. Messrs. Jones, Kinzard and Phinck, of *A. B. C. F. M.*, commenced a mission in this place. After laboring with considerable success for several years, the missionaries, Goodell and Bird, on account of a bitter persecution which had been raised by the ecclesiastics, and the political state of the Turkish empire, retired in May, 1828, to Malta. Ten or twelve individuals, one a priest and another an archbishop, had embraced the Christian faith. The excitement on the subject of religion for several months was very great. In the spring of 1830, Rev. Messrs. Isaac Bird and George B. Whiting recommenced the mission. A few young men had remained steadfast in the gospel.

Beyroot is becoming more and more interesting as a missionary station. Isaac Bird, Eli Smith, and George B. Whiting, missionaries, and Asa Dolme, M. D., licensed preacher and physician, with their wives, compose the mission. From 20 to 30 Franks attend the meetings in English at the English consulate. At the mission house there are two services in Arabic on the Sabbath. A congregation of 50 or 60 hearsees continue to assemble. The system of schools is yet in its infancy. The number is 64 taught by native schoolmasters, and 2 by members of the mission. The aggregate of scholars does not exceed 240. Female education is much neglected and opposed.

**BIRMAH.** The Birman empire before the late war extended from 90° to 26° N. lat., and was about 100 miles long and 700 broad; population, about 18,000,000. In 1824, the Birman forces invaded a province under the protection of the British. Lord Amherst, the governor-general, immediately declared war. Gen. Alexander Campbell entered the country and prosecuted the war so successfully, that in February, 1826, the emperor of Birman made peace by ceding to the East India company four provinces, Arrakan, Merguy, Tavoy, and Yea, and by

paying, in addition, about \$4,500,000. The country of Assam was made independent, and the important city of Rangoon declared to be a free port. At present, the empire consists of seven provinces. Unne-rapooa, the capital, contains 175,000 inhabitants. Birman is, in general, fertile, though it contains several important vast deserts. In every part it is rich in mountains, and abounds in gold, silver, precious stones, and marble; also in iron, tin, lead, &c. The East India company build vessels of even a thousand tons in the Birman docks. The trade, especially with China, is very brisk, by means of the river Irrawaddy, which extends 1240 miles into the interior, and has populous cities all along its banks. The prince is absolute, but custom obliges him to ask the opinion of the nobles in important state matters. In every Birman part is arithmetic, reading, and writing. The common people write on palm leaves, with an iron style; the rich have libraries, with books, the leaves of which are thin pieces of ivory with gilt edges. The literary Birman translate, from English, various scientific and legal books. The Birman are idolaters, of the sect of Boodh, or, as he is more commonly called, Guadama. The Boodhists believe, that like the Hindoo Vishnu, Guadama has seven incarnations. They do not believe in a first cause; they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny. The religion of Birman is, in effect, *atheism*; and the highest reward of piety, the object of earnest desire and unrewarded pursuit, is *ANNIHILATION*.

The first Protestant missionaries who visited Birman were Messrs. Chater and Marston, who went thither from Serampore in 1807. Mr. Marston remained for a few months at the station, and Mr. Chater was joined by Mr. Felix Carey, a relative of Dr. Carey. Mr. Chater remained four years, and made considerable progress in the language. At length, he removed to Ceylon, and Mr. Carey went to Ava. In July, 1813, Rev. Adoniram Judson and his wife, missionaries, under the direction of the American Baptist Board for Foreign Missions, arrived at Rangoon, one of the Birman ports. They immediately commenced the study of the Birman language. In March, 1816, Mr. and Mrs. H. Hough and his wife joined the mission. Dr. Carey and his associates at Serampore made a present of a printing press, types, and other printing apparatus. Two tracts, which had been prepared by Mr. Judson, were immediately printed by Mr. Hough. Soon after a grammar was prepared. In November, 1817, Mr. Edward Wheelock and Mr. James Colman, with their wives, sailed from Boston as a reinforcement to the American Baptist Board. The next day, Mr. and Mrs. Hough, in April, 1819, Mr. Judson commenced preaching. His congregation consisted, on the first day, of 15 persons, besides children. On the 27th June, 1819, the first baptism occurred in the Birman empire. Moug Nat was the name of the convert. In August, Mr. Wheelock, while on a voyage to Calcutta, in a paroxysm of delirium, plunged into the sea, and was drowned. In November, two natives, Moug Thabiah and Moug Baw, were baptized. In March, 1820, Mr. and Mrs. Colman proceeded to Chitragong, to establish a mission. In July, 1822, Mr. Colman fell a martyr to his missionary zeal. In the latter part of 1821, Mrs. Judson, on account of ill health, sailed for her native land by way of England. In December, 1822, Rev. Jonathan D. Price, M. D., and his wife, joined Mr. Judson at Rangoon. Mrs. Judson arrived at New York on the 23rd of September, 1822. In the latter part of 1823, she returned to Birman, in company with Mr. Jonathan D. Price and his wife. The missionaries have now met with encouraging success. Eighteen converts had been baptized, when their prospects were overclouded by the war in which the Birman were engaged with the British. During nearly two years, the missionaries suffered almost incredible hardships. For 19 months, Mr. Judson was a prisoner. On the 24th of October, 1826, Mrs. Judson died. At the close of 1829, 26 persons had been baptized, and, with one exception, had evinced the fruits of a truly Christian obedience by an upright deportment.

Further particulars respecting Birman may be found under TAVOY, RANGOON, MAULMEIN, &C.

**BLEST-TOWN;** a station of the *L. M. S.* on the island Eimeo, one of Georgian Islands, in the Pacific ocean. Alexander Simpson, missionary. Elijah Armitage, W. Henry, artisans. Population increases. Eight communicants have been added, and 4 excluded on account of intemperance. The South Sea academy has 13 boys and 9 girls. Most of the young females are able to spin the cotton raised in the islands.

**BLACKTOWN.** (See MADRAS.)

**BOGUE TOWN;** a station of the *L. M. S.* in Tainarpu, or smaller peninsula, Georgian Islands.

The Rev. Mr. Crook settled here, at the request of the inhabitants, at the end of 1822; and he had a congregation of about 500, a church of 47 members, and a flourishing school. In September, 1830, Mr. Crook and his family removed to the colony of New South Wales, on account of the enfeebled state of his own and of Mrs. Crook's health, their large family, and the difficulty of making suitable provision for them in the islands.

**BOOK-TABLE;** a station of the *A. B. C. F. M.* among the Western Choctaw. Henry R. Wilson, missionary. Samuel Nonlton and wife, teachers. Communicants, 23.

**BOMBAY;** a small island near the W. coast, Hindostan, about 7 miles long and 1 wide, near the fort, containing a very strong and capacious fortress, a large and populous city of the same name, a dock-yard, and marine arsenal. It has a very spacious and safe harbor; and is surrounded by the mountains of the Parsoes in 1662, and was then united to the East India company, who retained the possession, in 1668. Toleration is granted to persons of every religious profession. The population has been estimated at 220,000; but a late census gives 161,550, of the following classes:—British, 4,300; native Christians, i. e. Portuguese, Catholics, and Armenians, 11,500; Jews, 800; Mohammedans, 25,000; Parsees, 13,150; Hindoos, 103,800. The Hindoos generally speak the Marhatta; the Parsees the Guzaratee. The climate is unhealthy, and the water brackish. Bombay has an extensive commerce with the neighboring continent and the fertile island of Salsette.

Bombay is a city at the S. E. end of the above island, and one of the three presidencies of the English East India company, by which their oriental territories are governed. It has a strong and capacious fort, a dock-yard, and marine arsenal. Here the finest merchant ships are built, and all of teak, supplied chiefly from Bassen. The inhabitants

are of several nations, and very numerous. This city commands the entire trade of the N. W. coast of India and that of the gulf of Persia. It is 156 miles S. of Surat. E. lon. 72° 55', N. lat. 18° 55'.

The missionaries from the American Board of Commissioners for Foreign Missions commenced their labors here in 1813.

This was the first station established by the board. The first missionaries, Rev. Messrs. *Newell, Hall, Nott, Judson, and Rice*, sailed February, 1812; and, after various wanderings and disappointments, Messrs. Hall and Nott arrived at Bombay in about a year, and were joined by Mr. Newell the year following; before which time, Mrs. Newell died at the Isle of France. Mr. Judson and his wife, and Mr. Rice, became Baptists in Bengal, and left the connexion; and Mr. and Mrs. Nott returned to America, on account of his health, in 1815. About this time Messrs. Hall and Newell, the only missionaries at this station, began to instruct the natives in the principles of Christianity, and to translate the Scriptures and tracts into the Marhatta language; they also established a promising school for European and half-caste children; and, from the first, preached to such as understood English. Rev. *Horatio Bardwell* and his wife arrived November 1, 1816; about the same time a printing-press was procured from Calcutta, which he was competent to manage; and another valuable addition was made to the mission by the marriage of Mr. Hall to an English lady, who had a knowledge of the Hindoostee, one of the principal languages spoken at Bombay.

In February, 1818, Rev. Messrs. *Allen Graves* and *John Nichols*, with their wives, and Miss *Philomela Thurston*, joined the mission; and, in March following, Miss Thurston was married to Mr. Newell. In January, 1821, Mr. and Mrs. Bardwell left the station and embarked for America, on account of his ill health; and Mr. Newell died May 10th of the same year, a few days before the arrival of Mr. Garrett. He married the widow of Mr. Newell. In 1822, Mrs. Graves embarked for America, for the recovery of her health. She sailed for Bombay, with Rev. *Edmund Frost* and his wife, in September, 1823.

Mr. Nichols died December 9, 1824; Mr. Frost, October 18, 1825; Mr. Hall, March 23, 1826. Mrs. Hall soon after came to this country, and introduced new disciples. In the list of May, 1834, is Mr. Garrett, who was Mr. Knight, an English missionary; and Mrs. Frost, also, as the wife of Mr. Woodward, of the American mission. In November and December, 1827, Rev. Messrs. D. O. Allen, Cyrus Stone, and their wives, and Miss Cynthia Farrar, joined the mission; Messrs. H. Read, Wm. Ramsay, and Wm. Hervey, in the early part of 1831. Mrs. Allen died on the 5th February, 1831, Mrs. Hervey on the 3d of May, and Mr. Barrett on the 6th of May following. Mrs. Garrett has returned to this country.

We give the following facts in regard to the present state of the mission.

Cyrus Stone, Wm. Ramsay, missionaries. Wm. C. Sampson, missionary printer. Mrs. Ramsay, Mrs. Sampson, Miss Cynthia Farrar, superintendents of female schools. The designation of the following missionaries, who sailed from Boston on the 1st of May, 1834, is Mr. Garrett, Allen Graves, Sendai B. Munger, missionaries. George W. Hubbard and Amos Abbott, superintendents of schools. Mrs. Graves, Mrs. Munger, Mrs. Hubbard, Mrs. Abbott, Miss Orpah Graves, and Miss A. H. Kimball, teachers. The duties of the last-named person have been assigned to her. Mrs. A. Stone, wife of Mr. Stone, died of an affection of the liver, after 12 days' illness, August 7, 1833. During the year 1834, the gospel had been preached regularly in the chapel at Bombay, and also in the streets and public concourses. Mr. Stone has had interesting discussions with more than 100 Jews, who called on him to visit portions of the Scriptures. Mr. Ramsay devotes his time almost exclusively to preaching. A collection of Christian hymns, adapted to the native tunes, has been printed. Many of the natives are attracted to his public worship by the singing. The schools are 26 in number, 15 in Bombay, and 11 on the continent. The opposition to female education has been weak, but these schools are not yet in a satisfactory state. The total of printing in Marhatta has been 23,300 copies, and 1,411,900 pages. Since this mission was commenced, 28 persons have been gathered into the church of Christ.

The Bombay Religious Tract society, in its 4th and 5th years, received about 3394 papers, printed 3 new tracts, and issued 53,550 tracts. The native Education society have 317 boys in their schools.

The Scottish mission at Bombay was established in 1823. John Wilson, missionary. Two adults have been baptized. Much excitement has prevailed in consequence of Mr. Wilson's controversy with the Parsees. At the close of 1833 there were, in 16 schools, 1093 male and 176 female scholars, of whom 1075 were Hindus. The lithographic press has been removed hither from Horace. Before its removal, 7699 tracts were printed, and 370 since.

OSTOLE, a station of the B. M. S. eastward of Calcutta. C. C. Aratoon, missionary.

Enstollah has not been so much attended to as could be wished, in consequence of Mr. Aratoon's frequent indisposition, and his labors in Calcutta. One person has been baptized.

BOOTCHNAAP; a station of the Wesleyans among the Bechuanaas, S. South Africa, commenced in 1828. John Edwards, missionary. Dutch congregations, 300. Bechuanaa, 150. Members, 42. Scholars, 97. Last year there was an increase of 30 members; 5 died in the Lord.

BOUDINOTT; a station of the A. B. C. F. M. among the Osage Indians, 40 miles from Union. This latter place is on the Grand river, 25 miles N. of its entrance into the Arkansas, and 700 above the junction of the Arkansas and Mississippi. Rev. N. B. Dodge and Mrs. Dodge are missionaries at Boudinott. (See OSAGEA.)

BORABORA; one of the Society islands; it lies about 4 leagues N. W. of Taha. W. lon. 151° 52', N. lat. 16° 32'. It has one harbor for shipping. In its centre is a very lofty double-peaked mountain; its eastern side appears almost wholly barren, but the western part is more fertile; and a low border around the whole island, together with the islets in its reef, are productive and populous. The inhabitants were formerly noted for more daring ferocity than any of the neighboring islands, all of whom, at one time, they subjugated. This island renounced idolatry, with the rest of the Society islands, in the year 1816, and many of the natives were long very desirous that a missionary

should settle among them. To meet their wishes, the Rev. Mr. Ormond, from the L. M. S., left Reiketa, on the 13th of November, 1820. The natives received him with much cordiality, and soon after commenced the building of a place of worship, and also of better habitations.

The mission in Borabora has been very severely tried. The war has greatly encouraged the profligate portion of the community, and painfully counteracted the labors of the missionaries. While Mr. Platt was absent, the extensive use of ardent spirits was revived, and followed by much intoxication and vice. The schools contained only 40 scholars, and it was not expected that 100 persons would remain in Christian fellowship.

BORNEO, next to New Holland, the largest island in the world, is about 800 miles long, and 700 broad, with a population estimated at from 3,000,000 to 5,000,000. Lon. 109° 2' to 119° E.; lat. 7° N. to 4° 20' S. Its central parts have never been explored by Europeans, and its insularity of its climate has prevented them from frequenting its shores. The island is often devastated by volcanoes and earthquakes. Though situated under the equator, the heat is not excessive, being moderated by the sea and mountain breezes, and by the rains, which are incessant from November till May. Diamonds are found in this country of great value. One of the native princes owns a diamond, worth about the sum of 1,200,000 dollars. Mohammedanism is the prevailing religion among the inhabitants of the coast, who are Malays, Javanese, &c. The Dinks are the most peculiar inhabitants, and the most numerous, covering the whole island of Borneo, with a considerable portion of the Celebes. Their manners are ferocious to the last degree. Procuring heads seems to be the great business and amusement of both chiefs and people. They are a finely formed race, and it is surprising to find among the visits of some men. Mr. Dalton, an Englishman, and it appears by the Singapore Chronicle, recently spent nearly two years on the island.

Borneo was about to be surveyed by Messrs. Lyman and Munson, of the A. B. C. F. M., who have been murdered.

BOSJESVELD; sometimes called Kramer's District, in the district of Tuluhah, about 40 miles from Cape Town.

In the late Messrs. Kramer, a Mohammedan, who greatly aided his assistance. Mr. Kramer, who is the only survivor of the first missionaries sent out to Africa in 1793, of which number was the late Dr. Vanderkemp, continues to labor to the present time with the same diligence and devotedness as have always characterized him. "The labors of our excellent missionary, Mr. Kramer," say the directors of the B. M. S. Society, "to the great glory of our Heavenly Father, do not admit of the same mode of reporting as is practicable with the rest of the society's stations. Dr. Philip states, that the favorable change which has been effected in Mr. Kramer's district is agreeably surprising. He preaches in all the neighboring villages and butts, with much acceptance."

BRAINERD, formerly Chickamaugh, in Chickamaugh district; a Cherokee nation, about 30 miles from the N. W. corner of Georgia, in an easterly direction, 2 miles within the chartered limits of Tennessee, on the western side of Chickamaugh creek, which is navigable to Brainerd, being 15 miles from its confluence with the Tennessee. It is nearly equidistant from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 miles from the northern limit, which is the mouth of the Hiwassee. It lies 250 miles N. W. of Augusta, Georgia, 150 miles S. E. of Nashville, 110 S. W. of Knoxville, Tennessee, about 2 miles N. E. of the road from Augusta to Nashville. W. lon. 86° N. lat. 35°.

The first mission of the A. B. C. F. M. among the Indians was commenced in this place, in January, 1817. A church was organized in September of the same year. Catharine Brown was the first fruit of missionary labor.

There are now at Brainerd, Samuel A. Warzester, missionary; John A. Taylor, teacher, and secular superintendent; John Fry, farmer; A. B. Enot, mechanic; Dr. E. Butler, physician; and their wives; Delight Sargent and Catharine Fuller, teachers. The mission is not flourishing, on account of political troubles.

BROOKA; the capital of the ancient Bithynia at the western base of mount Olympus, and for 1300 years the capital of the Turkish empire, and one of the most beautiful of cities. It has a large number of Moslem inhabitants, about 6000 Greeks, as many Armenians; 2 synagogues of Jews, and as many papists. Benjamin Schneider and wife, of A. B. C. F. M., have proceeded to this place to establish a mission.

BOUJAH; a village near Smyrna, Asia Minor, where all the English families of Smyrna generally reside in the hot season. Mr. Jetter, of the C. M. S., in the summer of 1831 established a girls' school at Boujah, which soon numbered between 60 and 70 children. There is a boys' school supported by the people, which is, in some measure, under Mr. Jetter's influence.

BRIDGETOWN; a sea-port and capital of the island Barbadoes, Lon. 59° 40' W. lat. 13° 5' N. Population, 15 or 20,000. It has suffered greatly by fire at three several times. Colonel Colington's college is in this town. A mission of the W. M. S. is established in this place.

BUDGE-BUDGE; a village near Calcutta, where is a catechist of the C. M. S.

BUENOS AYRES; an extensive country of South America, formerly belonging to Spain; but since the declaration of independence, in 1816, it has assumed the name of the United Provinces of South America. It is bounded N. by Bolivia, E. by Brazil, S. by Patagonia, S. E. by the Atlantic ocean, W. by Chili and the Pacific ocean. It comprehends most of the valley or basin of the great river La Plata.

Buenos Ayres, the city, is 66 leagues from the mouth of the La Plata; first built in the year 1535. Lon. 58° 31' W., lat. 34° 35' S. Population variously estimated at from 50,000 to 100,000. From 300 to 400 ships annually enter the port.

In October, 1825, Rev. Messrs. Parvin and Brigham, of the A. B. C. F. M., visited Buenos Ayres.

BUFFALO RIVER; a station of the L. M. S. among the Caffres, commenced in 1826. J. Brownlee, G. F. Kuyser, missionaries; Jan Tzatzoe, native assistant. Congregations, 100. From 600 to 1200 brought under the sound of the gospel. Communicants, 6. Scholars,

86. Sunday scholars, 63. Habits of industry are becoming more general.

**BUFF-BAY**; a station of the *B. M. S.* on the island Jamaica.

**BULLION** country, *W. Africa*, *N. Sierra Leone* colony.

The Bullions are a numerous people, extremely vindictive and superstitious, and very much addicted to witchcraft. Among them the tyranny and cruelty of satanical delusions are most affectingly displayed.

In every town are devil's houses to guard the place; and almost every Bullion house has some representation of Satan. Before the devil's houses, which are small thatched huts, 3 or 4 feet high, the blood of animals is sprinkled, a libation of palm wine poured out, and an offering of fruit and rice occasionally made. The Bullions believe in a state of existence after death, and erect huts over the graves of the dead, in which they place a jug or two to supply the spirits of the deceased with what they want when they come out, as they suppose they do, at different times.

In 1818, the Rev. Mr. Nylander, having resigned his situation as chaplain at Sierra Leone, for the purpose of commencing a missionary station among the Bullions, had fixed his residence at a place called Yonxroo Poonoh, which is described by the Rev. C. Bickersteth as "pleasantly situated at the mouth of the Sierra Leone river, nearly opposite to Free Town, and about 7 miles from it." Here he opened a school; and by the suavity of his manners, and the consistency of his conduct, so effectually conciliated the respect and esteem of the natives, that a considerable number of them were induced to place their children under his tuition. Even the king of Bullion trusted one of his sons to the care of this excellent missionary; but the young prince had not been long in the seminary before he died. "After he was dead," says Mr. Nylander, "the people were going to ask him, according to their custom, who had killed him; but I was very glad that, after long reasoning in opposition to their opinions, they were satisfied that he had not fallen a victim to the art of witch or gressee; but that God, who gave him life at first, had now called him home, to be with him, in a good and happy place; and I assured his friends, that if they would begin to pray to God they would once more meet him at that place, and rejoice with him forever. As I stated my belief that God had killed him, I was allowed to bury him, in 'white man's fashion,' and the king gave me a burying place separate from their own."

Among these victuals the Rev. Mr. Nylander continued to labor for a considerable time, with the most unvaried patience and unremitting zeal; and, in addition to the instruction of the children placed in his school, and the preaching of the truth, he translated the four gospels, the epistles of St. John, the morning and evening prayers of the church of England, some hymns, and several elementary books, into the Bullion language. In 1818, however, the pernicious influence the slave-trade rendered the prospect of success more dark and distant than ever, and the mission was consequently abandoned; Mr. Nylander retiring into the colony with the greater part of the pupils who, at that time, were under his instruction.

**BUNTING**; a station of the Wesleyans among the Anaponda Caffres, in Fiker's tribe; begun in 1830. *W. Satchel*, missionary. Congregations, 60 to 100. Members, 5. Candidates, 6. Scholars, from 200 to 300.

**BURDER'S POINT**; a station in the district of Atehur, in the *N. E.* part of *T. B.*

In 1821, the Rev. Mr. Bourne joined Mr. Darling, who had commenced a mission to the Ocapoos; the inhabitants of this district, and the station ultimately formed, assumed the above-mentioned name. Public religious services had been regularly kept up from the time of Mr. Darling's arrival. About 300 adults had been carefully examined, and 200 children had been baptized. Of the former, 21 were admitted to the Lord's supper, and the rest were under instruction as candidates for communion. Schools had also been established, both for adults and children. They contained at this time, of the former, 336; of the latter, 230. At another place, in the same district, there was a school, which contained about 80 chiefly adults. A large and commodious place of worship, in the English style, had been built, in the erection of which the natives cheerfully assisted. The natives were likewise, in some degree, inured to industry. Mrs. Bourne and Mrs. Darling had taught the females to make themselves bonnets of a species of grass adapted to this purpose. Scarcely a woman was to be seen in the congregation without a bonnet, or a man without a hat, of this simple manufacture. A printing establishment was formed here, and 5000 copies of the gospel by Matthew, and 3000 of that by John, in the Tahitian language, printed; which were received by the natives with the greatest avidity. Mr. Bourne having, soon after, removed from this station, Mr. Darling continued his zealous exertions, attended by the most encouraging success.

"The district in which this station is situated," says the report of 1831, "contains between 1000 and 1100 persons, who all attend the means of instruction and religious improvement. The congregation usually consists of between 800 and 900, and the station is prosperous. Order and harmony prevail. There has been a great diminution of

crime and increase of industry. About 200 children regularly attend in the school, and many of the people are anxious to be furnished with books. The behavior of the chiefs and people is respectful and kind towards the missionary."

The average attendance at Burder's Point in 1833, was 1140. Communicants, 404. Scholars, 375. Public ordinances are a blessing to many, but the introduction of ardent spirits has caused manifold evils.

**BURDWAN**; a town of Hindostan, in Bengal, capital of a district which is the first in rank for agricultural riches in all India. It is seated near the Dumdooa, 68 miles *N. W.* of Calcutta. *E. lon.* 87° 57', *N. lat.* 23° 15'.

At the close of the year 1816, the corresponding committee at Calcutta, connected with the *C. M. S.*, received a communication from lieutenant Stewart, stationed at Burdwan, proposing an extensive plan of native schools at and near that place. Three schools, in *Burdwan*, and at *Lackoody*, and *Ryan*, were accordingly taken under the society's care. With the concurrence of the committee, the plan was afterwards extended, and additional schools opened.

The Rev. Messrs. Jetter and Deerr were settled at Burdwan, on the 17th November, 1819; captain Stewart having purchased a piece of ground, and built a house for the accommodation of the missionary family. The former took charge of the central school recently erected, in which the English language was taught; and Mr. Deerr superintended the Bengalee schools.

In 1822, the Rev. J. Perowne and the Rev. W. Deerr (Rev. Mr. Jetter having suspended his labors at Burdwan from impaired health) were joined in the charge of the mission and schools by the Rev. Jacob Maish. In April, a church was nearly finished. Divine service was held twice on Sundays. The first converts in this mission were baptized on the 5th of May.

In 1823, the work appears to have increased and prospered. Two more adult youths were added to the church; and the blessing of God manifestly rendered his religion more generally afforded to the elder youths. To the schools on the western side of the town, under the more particular care of Messrs. Deerr and Maish, Mr. Perowne added two on the eastern; one containing 80 boys, and the other about 100.

In 1825, Burdwan was deprived of two valuable missionaries. The death of Mr. Maish took place Aug. 29; and Mrs. Maish's continued ill health rendered her unable to continue her labors.

**BURMAH**, or **BURMAN EMPIRE**. (See *BIRMA*, *MAHLMEIN*, and *TAVOY*.)

**BURRISHOL**; capital of the Backereunj district, 72 miles *S.* of Dacca, and 140 miles *E.* of Serampore. Rev. John Smith is laboring in this place. Mr. Smith studied nearly five years at Serampore. A liberal fund for Burrishol has given 1,340 rupees, the interest of which is to be appropriated to the support of a mission and school in this place. Mr. Smith entered on his work in the beginning of 1830.

In 1833, the native communicants at Burrishol were 7. Inquirers, 5. In 7 schools there are 231 boys. Much good is done by visiting the weekly markets in the neighborhood.

**BUTTERWORTH**; a station of the *W. M. S.* among the Caffres, in South Africa; a town in Wesleyville, in Hintza's tribe. Established in 1827. John Ayliff, missionary. Congregations on Sundays, 200; members, 16. A few persons are candidates for baptism. Mr. Shrewsbury thus speaks of the station: "The situation could not be more favorable. Butterworth stands in the very centre of the tribe. So many kraals have been built near us, that we are quite surrounded; and have in our vicinity, and within the reach of our Sabbath labors, almost double the population which we found at the commencement of the mission. Our chief is not a converted man, but it is his sincere desire never to fight another battle with any people." Butterworth is the centre of the missions which are nearest the colony, and on the thoroughfare to distant stations.

Members at Butterworth, 17. Scholars, 36. Considerable religious attention was experienced in 1833; 11 couple were married.

**BUXAR**; a town in Bahar, Hindostan, situated in a healthy, pleasant plain, on the *S.* side of the Ganges, about 70 miles below Benares, and about 400 *N. W.* of Calcutta, in the midst of a very numerous heathen population. Here are about 90 European invalids, and nearly that number of native Christian women. Less than half a mile from the town is a place where numerous devotees, from different parts of India, take up their residence, mostly for life. Two grand fairs are annually held, which greatly increase its importance as a missionary station.

A native Christian, Kurrun Mesech, from Chunar, commenced his labors in this place in 1820, under the direction of the *C. M. S.* He was very useful in teaching the native Christians to read the *New Testament*, and to repeat the catechism, as well as in leading their worship, according to the Hindostanee prayer-book. About 40 received instruction at this time, in various ways, and he has continued his efforts with some success.

John Macleod is now a catechist at Buxar. Services in English and Hindostanee held on Sundays. In 5 schools are nearly 200 boys.

## C.

**CAPFRARIA** commences at the Great Fish river, South Africa, which divides it from Albany in the colony, and runs along the Indian ocean, in a *N. E.* direction, to the river Bassee, which divides it from the Tamboukie country. It does not extend more than 70 miles up the country, or to the *W.*, at least at the *S.* end of it, being separated from the colony and Bushman country on that side by a chain of mountains. It abounds with mountains, woods, and water, and is far more populous than either the Bushman, Coranna, or Namagoo countries. The people also are taller, more robust, and more industrious. "Better-shaped men," says Mr. Campbell, "I never saw." They are a warlike race, and many of them are greatly addicted to plundering. Like the Chinese, they consider all other people inferior to themselves,

and suppose that Europeans wear clothes merely on account of having feeble and sickly bodies. They have scarcely any religion; but some of them profess to believe that some great being came from above and made the world, after which he returned, and cared no more about it. It is very probable, that even this feeble ray of light was obtained by means of their intercourse with the Dutch bores during several ages. They consider man as on a level with the brutes, with regard to the duration of his life; so that when he is dead, there is an end of his existence. Like the Matchappes, they have circumcision among them, though ignorant of what gave rise to the custom. They perform this ceremony on their young men at the age of 14 years, or more. Polygamy is very general among them. The common people have eidym



more than one or two wives, but their chiefs generally four or five. When a Caffre is sick, they generally send for a person who is considered a physician, who pretends to extract from the body of the sick serpents, stones, bones, &c. At other times he beats them on the elbow, knees, and ends of their fingers, till, as the Hottentots express it, these are almost rotten; they sometimes, also, kill cattle in the way of sacrifice for the person; and at others the doctor pretends to drive out the devil, and to kill him. The Caffres have a barbarous custom of exposing their sick friends who, in their opinion, are not likely to recover. They bury none but their chiefs and their wives; others are thrown out to be devoured by the wild beasts. Should a person die accidentally in his own house, the whole kraal is deserted. Many of them are very hospitable to strangers; not waiting till they ask for victuals, but bringing it of their own accord, and setting it before them, and always of the best they have. The riches of a Caffre chiefly consist of his cattle, of which he is extravagantly fond. He keeps them as carefully as the miser does his gold. He does not use them as beasts of burden, except when he is removing from one place to another along with his kraal, and then they carry the milk bags, or skin bags which contain milk. He is never more gratified than when running before them with his shield, by beating on which the whole are taught to gallop after him. In this way he sends them out to take exercise, and the Caffres who are quickest on such occasions are considered his best; of these he boasts, and treats them with peculiar kindness. The Caffres chiefly subsist upon milk; but in part, also, by hunting, and by the produce of their gardens. They sow a species of millet, which is known in the colony by the name of Caffre corn. While growing, it very much resembles Indian corn, only the fruit grows in clusters, like the grapes; the grain is small and round, and when boiled it is very palatable. They generally sow it between two stoozes, and make a kind of bread from it. To sow it is the work of the women. They scatter the seed on the grass, after which they push off the grass from the surface, by means of a kind of wooden spade, shaped something like a spoon at both ends, by which operation the seed falls upon the ground, and is covered by the grass; but underneath which withered and rotten grass, it afterwards springs up. They also sow the pumpkin, water-melons, and other various vegetables, which grow wild. They cultivate tobacco, and smoke it, like the Matchappes, through water in a horn. The men spend their days in idleness, leaving no employment but war, hunting, and milking the cows. The women construct inclosures for the cattle, utensils, and clothes; they also till the ground and cut wool. They likewise manufacture mats of rushes, and neat baskets, wrought so close as to contain milk, but which are seldom used. Their dwellings, except for the dogs' houses, they, moreover, build houses in the shape of a cone, formed of long sticks bent into that shape, thatched with straw, and plastered in the inside with a mixture of clay and cow-dung; the entrance is low, seldom higher than two or three feet; and having no chimney, the smoke proceeding from the fire, which is placed in the middle of the hut, must find its passage out the best way it can, through the roof or by the door. As respects to these people, there is another numerous tribe, called *Tambookies*; and further to the N. E., near Delagoa bay, are the *Mambookies*, who are very numerous. These are said to be of the Caffre race, as are the numerous tribes of the Boottuanas to the W.

Dr. Vanderkemp, with other agents of the *L. M. S.*, attempted an establishment on the Keiskamma river, in 1799; but owing to the disturbed state of the country, and the prejudices of the people, they were removed to Great River, within the Colony, in 1801; not, however, till they had evangelized many of the Caffres, and prepared the way for future labors.

The Rev. Josiah Williams, accompanied by his wife, Mr. Keal, and a native convert, Tzatoze, arrived at a place intended for a station, near Cat river, in 1816. The chiefs of this country welcomed them with the greatest kindness.

Mr. Williams, at a house, formed a garden, inclosed ground for corn, and prepared for conducting water to it from a distance. About 100 Caffres attended his ministry on the Sabbath, and about 70 on other days. A school he commenced containing about 150 native children. But in the midst of his efforts, Mr. Williams was called, on the 24th of August, 1813, to his reward. Obstacles afterwards arose, partly from the existence of a Caffre war, which prevented, for a time, the establishment of the mission.

In 1825, the Rev. John Brownlee, who had been successfully engaged at Chumbe, at the expense of the colonial government, agreed to attempt its revival. Accompanied by Jan Tzatoze, who, since the death of Mr. Williams, had been a teacher at Theopolis, he proceeded to Tzatoze's kraal, on the Buffalo river, the residence of his assistant's father, who is a Caffre chief of considerable influence.

The Rev. Frederick Schreyer, from the university at Halle, had recently been appointed, in consequence of these circumstances, a missionary of the society to Caffraria.

John Brownlee and G. F. Kayser continue at this station, assisted by Jan Tzatoze. Mr. Kayser, who has made good progress in the language, itinerates among the people.

The Rev. William Shaw, accompanied by other members of the *H. M. S.*, travelled through a considerable part of this country in 1823, and thence northward, to take possession of a place for a mission, which lay between the residence of two chiefs.

For accounts of these missions, see TZATZOE'S KRAAL; COKE'S MOUNT; WESLEYVILLE; CHEMIE, &c.

CAIRO; the capital city of Egypt, and one of the largest cities in the world. It lies on the east bank of the Nile, in a sandy plain, and contains Old Cairo, Boulak (the harbor), and New Cairo. The city itself is 31-1/2 leagues in circuit, has 31 gates, 2400 irregular unpaved streets, which, during the night, are closed; 25,840 houses, and more than 200,000 inhabitants. There are 18 public baths, 300 mosques, 2 Greek, 12 Coptic, and 1 Armenian church, and 36 synagogues. Here is a Mohammedan high school, a printing office, and library of 25,000 volumes. In the summer and autumn of 1831, the cholera raged with fatal violence at Cairo. For a few days, 1500 individuals were carried off every day. The *C. M. S.* employ in Egypt W. Kruse, T. R. Lielier, T. Mueller, missionaries. Scholars in 2 schools in Cairo, 50, with 20 girls in a female school.

CAICUTTA; a city of Hindostan, the emporium of Bengal, the seat

of the supreme government of British India, and the see of a bishop, with a cathedral called Fort William. It is situated on the left bank of the Hoogly, or western arm of the Ganges, 100 miles from its mouth, and extends from the W. point of fort William, up the river, about 6 miles; the breadth, in many parts, is inconsiderable. Generally speaking, the description of one Indian city is a description of all; being all built on one plain, with very narrow and crooked streets, interspersed with numerous reservoirs, ponds, and gardens. A few of the streets are paved with brick. The houses are variously built; some with brick, others with mud, and a greater proportion with bamboo and mats; these different kinds of fabrics, intermixed with each other, form a motley appearance. Those of the latter kinds are invariably of one story, and covered with thatch; those of brick seldom exceed two floors, and have thatch which is so thinly scattered, that, if these, which often happen, do not, sometimes, meet with the obstruction of a brick house through the whole street. But Calcutta is, in part, an exception to this rule of building; for the quarter inhabited by the English is composed entirely of brick buildings, many of which have the appearance of palaces.

The population of Calcutta is probably about 500,000. An equal number is contained in the suburbs. The population of the surrounding districts, within a space of 20 miles, is estimated at 2,225,000. Here is the residence of the governor-general of India, and the seat of the supreme court of justice, which decides causes according to the English Law, without regard to country, rank, or office. Calcutta is the great emporium of Bengal, and the channel through which the treasures of the interior provinces are conveyed to Europe. The port is filled with ships of all nations, and there are some 2000 houses which trade annually to the amount of 4 or 5,000,000 pounds.

In 1756, Calcutta was taken by the soubah of Bengal, who forced the feeble garrison of the old fort, to the amount of 146 persons, into a small prison called the Black Hole, out of which only 23 came alive the next morning. It was retaken the next year; the victory of Plassey followed; and the inhuman soubah was deposed, and put to death by his successor. The year after this, the English Government obtained possession of Fort William commenced, which is superior in regularity and strength to any fort in India, is supposed to have cost about 2,000,000 pounds sterling, and is capable of containing 15,000 men. No ship can pass without being exposed to the fire of the fort, nor can an enemy approach by land without being discerned at the distance of 10 or 12 miles.

Sir William Jones instituted here, in 1784, the *Asiatic S.*, designed to concentrate all attainable knowledge of the eastern part of the present India. The "Asiatic Researches" are the productions of this society, forming a noble and splendid monument of British science in a distant country.

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In 1816, a *Hindoo college* was founded. This institution is remarkable as being the first which has been projected, superintended, and supported by the natives, for the instruction of their sons in the English and Indian languages, and in the literature and science of Europe and Asia.

A large sum having been placed by the *Society for Propagating the Gospel in Foreign Parts* at the disposal of the Rev. Dr. Middleton, while bishop of Calcutta, he established *Bishop's college*. The objects of this institution are:—1. To prepare native and other Christian youths to become preachers, catechists, and schoolmasters; 2. To teach the elements of useful knowledge and the English language to Mussulmans and Hindoos; 3. To translate the Scriptures, the liturgy, and tracts; 4. To receive English missionaries, sent out by the society, on their first arrival in India.

At an examination at the Hindoo college, on the 20th of March, 1833, essays were read on several historical subjects, and questions put by the bishop and other gentlemen. The most sanguine expectations of the visitors were exceeded.

The supreme government was induced, in consequence of the late bishop Heber's known wishes on the subject, to make a large and extremely important addition to the land already granted to the college.

The following facts will show the present condition of the college:—The Rev. John Zuck Kiermeyer, from the *Society for Promoting Christian Knowledge*, was the honored instrument of establishing the first Protestant mission in Bengal. After laboring many years at Cuddalore, he came to Calcutta, in 1716; where he erected a place of worship, and served a church, which was the prototype and one in Bengal for about 30 years. About 1773, the communicants were 173, of whom 104 were natives. In the two succeeding years 39 were added, mostly Hindoos. Amidst numerous discouragements, he continued to witness many precious fruits of his labors, till 1787; when Mr. Grant purchased the house for 5000 dollars, called it the *Missionary Church*, and devoted it to its original design. About this time, the Rev. David Brown, some years first chaplain of the presidency and provost of the college at Fort William, among other zealous efforts for the promotion of Christianity in India, devoted much of his time to the spiritual good of this flock, till about 1811; when the Rev. T. T. Thomson took the charge, and continued to preach for many years in the mission church, to a large and respectable congregation, which raised a fund for his support.

When the *Evangel. M. S.* was deliberating on its first efforts, the committee learned that Mr. John Thomas, who had been several years in Bengal, preaching the gospel to the natives, was then in London, endeavoring to establish a fund for a mission to that country, and that he was desirous of engaging a companion to return with him to the work. On particular inquiry, it appeared that Mr. Thomas, after hav-

log embraced the gospel, under the ministry of Dr. Stenact, went out, in the year 1783, as surgeon of the Oxford East Indianman; that while he was in Bengal he felt a desire to communicate the gospel to the natives; and being encouraged to do so by a religious friend, he obtained his discharge from the ship; and after learning the language, continued from the year 1787 to 1791, preaching the gospel in different parts of the country. Early in the following year, Mr. Carey accepted an invitation to take charge of an Indian factory at Madnasabaty, 200 miles N. of Calcutta, and Mr. Thomas acceded to a similar appointment at Moypauldingy, 16 miles further N. Here their means were ample; and at the same time they had charge of several hundred Hindoos, to whom they gave instruction, besides preaching to the natives, both at their places of residence and in preaching circuits.

Mr. Carey's appointment, in 1801, to an important station in the new village at Fort William, prepared the way for the establishment of a mission in this city. In January, 1803, a place of worship was opened; a few only attended, perhaps 20. More attention was shortly afterwards awakened. A shed was taken in Lal Bazar, in which large congregations assembled; and in January, 1809, a new chapel was opened. In a few weeks from that time, 6 persons were baptized; others were inquiring the way of salvation; and 2 native missionaries were sent out.

On January 11th, 1816, the Rev. Messrs. John Lawson and Eustace Carey were ordained co-pastors of the church at Calcutta, in connection with the senior brethren.

A new chapel was opened for English worship in 1821; the expense, about 3700 pounds, was defrayed by subscriptions on the spot. A chapel was also erected at the charge of a pious female servant.

In 1821, Mr. Kirkpatrick, a young man, had discovered such aptitude and inclination to the work, that he was adopted as a missionary.

The state of the mission is thus described in the last report:

W. Yates, W. H. Pearce, George Pearce, James Thomas, C. C. Arnot, and J. D. Ellis are now connected with the station. Mr. Kirkpatrick has joined the Wesleyan mission, and Mr. Penney is on a visit home. Communicants, more than 50. A new place of worship has been erected, at a cost of more than 460 pounds. A new school for English and Bengalee contains 60 boys. Girls' central school, 103. The press has been kept in constant activity. Nearly all the chapels are well attended. Powerful impressions have been produced on the minds of many.

The *Benevolent Institution*, conducted by Mr. Penney, continues to be a source of much benefit to the indigent youth of Calcutta. The present number of pupils is 211; among whom are to be found Europeans, Haidoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians, and Jews. Since the establishment of this institution, more than 2000 children have been fostered under its benevolent wing, who would otherwise, in all probability, have been doomed to a life of ignorance, wretchedness, and vice.

The improvement of the scholars is considered to be equal to that of any school in England. More than 100 of the present members can read the Scriptures. A great loss was experienced in the death of Mrs. Penney, which took place December 24, 1829.

The *printing office*, conducted by Mr. W. H. Pearce, is becoming more and more important as a means of diffusing intellectual, moral, and religious truth. Besides many tracts and school-books, in various languages, and other miscellaneous works of a larger size, there have issued from it a Commentary on the Romans, in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications, in the same language, by brother Pearce; with a Harmony of the Gospels, in Hindostanee, a new translation of the Psalms, and an epitome of Natural History, with various other works, in Bengalee, by brother Yates. About 70 persons are employed in various capacities in the office, of whom are several native Christians, the comfort of whom is supported by their own labor.

A corresponding committee, in connexion with the *C. M. S.*, was formed at Calcutta in 1815, to which the affairs of that institution in the N. of India were intrusted: 1500 pounds per annum were allowed to them by the society, and the European residents added to this sum several hundred pounds.

On the 5th of June, 1816, the Rev. Mr. and Mrs. Greenwood, and Mr. Schroeter, arrived, and were gladly received by the society's friends, who had long been waiting their coming. They were placed, *pro tempore*, in a house just purchased at Garden Reach, about a mile below the city, where they were diligently employed in learning Bengalee.

At Kidderpore, a village near Garden Reach, a native having given ground for the purpose, a school-room was erected, and a teacher was appointed to carry it into effect the new system of instruction. On the 12th of October, 1817, after the first discourse had been delivered, professionally with a missionary object, from a pulpit of the established church in India, (which produced about 300 pounds,) a native from Bareilly was baptized, by the name of Fuz Messach, who had been a year under instruction, and had given satisfactory evidence of his sincerity.

The natives who gave the ground for the erection of the school at Kidderpore, wished that those boys who should become most proficient in Bengalee should be taught English. This was attended to, and between 20 and 30 boys received instruction. Of the state of the school Mr. G. reports very favorably, under date of November 5, 1817. In consequence of a particular necessity for his services, he soon afterwards proceeded to Cunar, and the Rev. Deocar and Mrs. Schmid were appointed to the station.

About this time the *B. & F. S. S.*, in concert with some members of the *Calcutta S. S.*, then in England, had obtained funds for sending out a suitable female teacher to India. Such a person was found in Miss Cooke, whose services, on her arrival in India, were surrendered by her first supporters to the corresponding committee, who were extremely desirous of promoting female education. The commencement of her exertions was singularly interesting. While engaged in study of the Bengalee language, and scarcely daring to hope that an immediate opening for entering upon the work to which she had devoted herself would be found, Miss Cooke paid a visit to one of the society's boys' schools, in order to observe their pronunciation. This circumstance, trifling in appearance, led to the establishment of her first school. Unaccustomed to see an European female in that part of the native

town, a crowd collected round the door of the school. Among them was an interesting looking little girl, whom the school punisher drove away. Miss Cooke desired the child to be called, and, by an interpreter, asked her if she wished to learn to read? She was told, in reply, that this child had, for 3 months past, been daily begging to be admitted to learn to read among the boys; and that if Miss Cooke (who had made known her purpose of devoting herself to the instruction of girls) would attend next day, 20 girls should be collected.

On the following day, Miss Cooke, accompanied by a female friend, who speaks Bengalee fluently, attended accordingly. About 15 girls, accompanied, in several cases, by their mothers, assembled; and the following few particulars of a long conversation which took place with them will afford some insight into the modes of thinking prevalent among them. On their inquiring Miss Cooke's circumstances, they were told that she had heard in England that the women of this country were kept in total ignorance; that they were not taught even to read knowledge; and it was also generally understood, that the chief objection to their acquiring knowledge arose from their having no females who would undertake to teach them. She had, therefore, felt compassion for their state, and had determined to leave her country, parents, friends, and every other advantage, and to come here for the sole purpose of educating their female children. They, with one voice, cried out, amidst the bosoms which she had to call, and, by an interpreter, asked her if she would, if she would, "She has given up every earthly expectation to come here; and seeks not the riches of this world, but to promote your best interests." "Our children are yours; we give them to you," replied two or three of their mothers at once. After a while, one asked, "What will be the use of learning to our female children? and what advantage will it be to them?" She was told, that "it will enable them to read the Scriptures, and will enable them to gain them respect, and increase the harmony of families." "True," said one of them, "our husbands now look upon us as little better than brutes." And another added, "What benefit will you derive from this work?" She was told that the only return we wished, was to promote their best interests and happiness. Then, "said the woman, I suppose this is a holy work in your sight, and we will consent to God." As they were not yet settled in their quarters, it was only said in return, that "God is always well pleased that we should love and do good to our fellow-creatures." The women then spoke to one another in terms of the highest approbation.

This development of Miss Cooke's plans seems to have prevented much suspicion from being entertained as to her motives, and the effects of her intercourse with the children. Permitted to remain resident from time to time, from eight to a quarter of the native town; so that her schools were soon established, and more might have been begun, had time allowed.

On the 28th of August, 1823, an auxiliary *M. S.* was formed, and 3000 rupees contributed; and a *Ladies' S.* for the promotion of female education was subsequently established, under the patronage of Lady Anherst. The total number of publications reported the following year, as issued from the society's press, was 25,200.

Among the losses which the cause of religion has sustained in India, it is impossible to overlook that which has been occasioned by the departure of the tried and zealous friend of the society—the Rev. T. T. Thomaon.

The Rev. John Theophilus Reichardt, and Mrs. Reichardt, with the Rev. Isaac Wilson, are more immediately connected with the direct objects of the mission; while Mrs. Wilson (late Miss Cooke) attends to most of the female school department; and the Rev. Deocar Schmid and Mrs. Schmid have the superintendance of the female orphan asylum. The committee having been unable to send out a suitable person to succeed Mr. Brown as a printer, Mr. Reichardt, who conducts that department in addition to his other duties, is at present assisted by Mr. de Rozario.

Mrs. Wilson, assisted by Miss Ward, continues to prosecute her important work with her accustomed good sense and vigor. In July, 1833, there were more than 700 children in the various schools connected with the society; all receiving instruction on Christian principles suited to their years.

In the year 1798, the Rev. Mr. Forsyth was sent to Calcutta, under the patronage of the *L. M. S.* He preached for several years every Sunday at Chittisurah, where he resided, and also at Calcutta, where he had the use of a large chapel open to all denominations of Christians.

The Rev. Messrs. Townly and Keith arrived at Calcutta in September, 1816, and at an early period began to preach, in Bengalee, the gospel of God.

In 1817, a *School Book S.* was established, principally for the supply of native schools; and was also the *Calcutta School S.*, the design of which is to improve existing schools, and to establish and support any further schools and seminaries which may be requisite; with a view to a more general diffusion of knowledge among the inhabitants of India, of every description, especially within the provinces subject to the presidency of Fort William.

The erection of a spacious and commodious chapel, to be called *Union Chapel*, was contemplated in 1815, towards which the sum of 14,000 sicca rupees (about 1750 pounds sterling) had been subscribed; exclusive of which the sum of 2200 sicca rupees (or 275 pounds) had been contributed in support of public worship.

The Rev. Messrs. Hampson and Travin arrived, with their wives, at Calcutta, February 8th, 1819; but a few months after, Mrs. H. was removed by death.

On the 21st of September, 1820, the mission sustained a heavy loss, by the death of Mr. Hampson.

A printing-press was established in connexion with the mission at this station; and was placed under the more immediate superintendance of the *Bengal A. S.*

The Rev. Messrs. James Hill, Micaiah Hill, and J. B. Warden, arrived, with their wives, at Calcutta March 5th, 1822. Mr. Travin shortly after removed to Kidderpore with his family.

An institution called the *Christian School S.* was also formed at Calcutta, the object of which is to introduce Christian instruction into

the indigenous, or native, schools, under the entire management of native schoolmasters.

A Bethel S. was established at Calcutta, in connexion with the Baptist brethren who reside at Serampore and Calcutta, in the same year; as was also an auxiliary B. A.

In 1823 and 1824, success accompanied the various efforts of the missionaries.

On the 8th January, 1826, Mr. Warden departed this life. It being his earnest desire that Mrs. Warden might, after his decease, continue in India, and exert herself in promoting native female education, she removed, shortly after the melancholy event, to Berhampore, to assist Mrs. Micaiah Hill. Mr. Ray, who had, soon after his return to India, joined Mr. Micaiah Hill, settled at Calcutta.

The inhabitants of this region are fishermen and salt-makers. They have received the gospel with apparent thankfulness, and the missionaries, who occasionally visit them, hope to be gladdened by beholding the fruit of their labors.

Messrs. Gogery and Adam, assisted by a native preacher, Narapat Sing, have continued the public services in the native church, and in the chapel at Tontonea, Hautkolah, and Mirzapore. The congregation at Tontonea, though variable, is generally large. That at Hautkolah is increasing, both in number and interest. Mr. Adam has almost daily itinerated in the suburbs of Calcutta, distributing tracts and conversing with the heathen. The number of members in the native church, is 24. Mr. James Hill continues to discharge the pastoral duties connected with Union chapel, with commendable zeal, and much to the satisfaction of his hearers. In fort William, through the kindness of several persons high in authority, a place has been appropriated to divine worship, where the missionaries hold two religious services every week, with a very orderly and attentive assembly of soldiers. A blessing has accompanied these labors, and a Christian society has been formed among them. The missionaries have several native schools in Calcutta.

Of the L. M. S. at Calcutta, James Hill, G. Gogery, and John Campbell are the missionaries. Narapat Sing, native preacher. Mr. Christie has joined the South African mission. Native services are held twice on Sundays, and 5 times on week days. Communicants, 34, of whom we were added the year. 100 schools, 1000 scholars. 1000 tracts were distributed on one occasion, in the outstations. At 9 schools there are 550 scholars.

The church of Scotland established a mission in Calcutta in 1830. Alexander Duff, missionary. Sinclair Mackay, second master. Mr. Duff delivers lectures on Christianity to such Hindus, especially the young and well educated, as may be inclined to attend. He has baptised several, some of them converts of the Hindoo college. His character and proceedings have given him much influence with intelligent natives.

#### PRESENT STATE OF CALCUTTA.

In reviewing the efforts which are now made for the intellectual and spiritual benefit of Calcutta, we were very much struck with the diversity of the measures which are in operation. First comes the preaching of the gospel. In all more than thirty European ministers and missionaries are now preaching the gospel in Calcutta. One of these ministers, Rev. W. H. Pearce, in a letter, bearing date January 14, 1832, and directed to a friend in this country, says: "I have lately returned from a missionary excursion of about a fortnight. You will be gratified to hear that, during our trip, my associate and myself met with the pleasure of receiving 8 heathen converts into the church of Christ. And our Pedobaptist brethren have lately had an accession of twice that number."

Tens of thousands in Calcutta and its neighborhood now hear the words of eternal life from the lips of the living preacher. In one of the suburbs, more than 100 persons have lately embraced the profession of Christianity, and regularly attend the ordinances of the gospel. There are now in circulation in Calcutta, 35,000 copies of tracts were about to be prepared by the Christian Book and Tract society; consisting of 16,000 copies of one new and two reprinted Bengalee tracts, and of 19,000 copies of 3 new tracts and 3 reprinted in Hindostanee. The parent society has granted 116 reams of paper and 15,000 English publications; the state of its bound works continues to be encouraging, and fresh supplies have been required. The Book of Common Prayer has been translated into Hindostanee, Persian, and Malayalam. There are now 7 hymnals in Hindostanee, 4 in Armenian, and 1 in Tamul. A considerable degree of excitement, chiefly by tracts, has lately been awakened among the Mohammedans. They assemble in much greater numbers, and evince a more eager desire than formerly to hear remarks, to answer questions, and refute arguments used in defence of Christianity.

There are now in circulation in Calcutta, 15,000 copies of the Scriptures, or portions of the Scriptures, were put into circulation in the year 1830. "The missionaries," says Mr. Deultry, "are constantly calling for the Scriptures in all the dialects of the presidency. Mr. Bowley, at the different fairs, distributes great numbers of books and tracts; the natives are eager to obtain them. The state of things is, indeed, quite anomalous. In Calcutta, there are thousands of youths receiving Christian education, and who can give a better account of the Christian faith and duty than many English boys of the same age, and yet retain all their heathen prejudices and practices. Converts who seldom hear of, but the natives flock on all hands to receive Christian instruction. We cannot doubt, however, that this is preparing the way of the Lord." The standing and authorized version of the Scriptures in Bengalee is proceeding under a sub-committee specially appointed for the purpose, and consisting of the best scholars in the presidency, it being of the utmost importance that there should be a version of the blessed book which may be depended upon for accuracy and elegance of expression.

EDUCATIONAL INSTITUTIONS. The "Benevolent Institution," before mentioned, offers an asylum to children bearing the Christian name, but utterly destitute and wandering in the streets and lanes of the city. The great majority of 1,200, or 1,500 children and youth, have conducted themselves highly to the satisfaction of their employers, after having gone out into various families. A steady and consistent piety has appeared in some of the scholars. The daily attendance in the central

and 2 subordinate schools, under the care of the "Ladies' Native Female Education Society," varies from 240 to 330; of these girls, 186 read the Scriptures, or the Bible History. The Wesleyan missionaries have schools, with about 200 children. In order to raise the "Calcutta Hig Schools" to a more permanent and commanding rank, a sum of money is collecting by transferrable shares of 250 rupees each, to be applied exclusively to the department of education; and subscriptions are also making for the erection of the proper buildings. On the 23d of June, 1830, 24,000 rupees had been collected in India, and a gentleman in England had given 30,000 rupees. Of the "Bishop's College" we have spoken before.

NEWS PAPERS AND LITERATURE AT CALCUTTA. It is long since the importance of a weekly publication, or newspaper, for the benefit of the natives of Bengal, was felt as being calculated to rectify and enlarge their ideas respecting a thousand subjects. This paper, entitled the "SUMACHIA DURPUN," now pays itself, and is read with the greatest avidity. The first number appeared on the 23d of May, 1818. Coming week after week for so many years, the light which it has diffused cannot be considerable. Some time ago, the editor commenced printing it in parallel columns of Bengalee and English; and, in January, 1830, changed the shape into 8 pages of the usual size of our papers, instead of 4; the NATIVE subscribers having expressed a wish that they might be able to bind it up at the end of the year, and preserve it for the instruction of their CHILDREN. It is now sent to at least 40 different country places; going as far as Chittagong on the E., and even to Assam on the N. O. to Benares, 460 miles, and to Delhi, 960 miles N. W. The advantage which the natives of the country have derived from it in learning English is very great, since the English original and the Bengalee translation are placed so near to each other that the meaning of each word is obtained without the slightest difficulty. Besides the "Durpun," there are now not fewer than 46 Bengalee papers in Calcutta, besides 2 Persian, edited by natives; 7 weekly; and 1 twice a week. Several of these contain intelligence respecting the governor-general in council, the supreme courts, the police, intelligence from Britain, and other European countries. In May, 1825, the subscribers to the 6 papers were calculated at from 800 to 1000, and 5 readers to each paper. During the year 1830, the number of subscribers to native newspapers doubled. "When this paper," says the Durpun, "was first published, 12 years ago, we were censured by many of our subscribers for inserting intelligence respecting countries of which they knew not even the name; but we perceive, with much pleasure, that the papers in Calcutta, conducted exclusively by natives, have now begun to introduce intelligence from all parts of the world. The first Bengalee work issued by the native printing press was published 7 years ago, and called the "Uttar Mongul." In one year (1830) no less than thirty-seven books and tracts appeared. Thus the Hindoos themselves are actively engaged in hastening Hindooism in its progress to the grave; for the more it is exposed, the sooner will it fall into deserved oblivion. A new weekly periodical has started, called the "Book of Light," giving the true meaning of the Vedangas, Poojans, &c., so that every thing relating to the shasters, translated into Bengalee, will be open to the comprehension of all. Whatever doth make manifest is light; and the effect of this publication will unconsciously be the exposure of the perplexity and confusion, the darkness and cruelty of the whole system.

There is now a Calcutta Journal and a Literary Gazette, supported by native writers; and among 14 publications, printed by natives in English, during the last year, it is curious to observe, "Remarks on the Luxury of the Irish Poor during the Season of Harvest," &c. The "Early Life of Lord Liverpool," "Self-Guide to the Knowledge of the English Language, in Bengalee and English," &c.

Native efforts, however, begin to take a much higher range than any thing yet mentioned. In 1811, a complete edition of the "Shah Nameh" was undertaken by Dr. Lumsden for government, to be completed in 8 volumes. This is the great historic poem of the Persians, so highly esteemed by William Jones, and which is considered as the highest specimen of the Persian tongue. It was abandoned, as being too expensive, after the first volume was printed. On the 27th of February, 1830, the Durpun mentions that an edition has just been completed by captain Mahom. It consists of 110,408 lines; and the editor has collated the work with 17 editions; this implies the reading and weighing of upwards of 2,000,000 lines, at 500 a day for ten years. This great work has been printed at the expense of the king of Oude. The progress made by the natives in the acquisition of English during the last 12 years is truly astonishing. It would be easy to point out a great number of native young gentlemen who have acquired a most thorough knowledge of English. A native has advertised a volume of English poetry, composed by himself.

The numerous and growing sensible works which may fill the vacant hours of the Hindu students, and which may impart correct notions of literature and science and religion, is great beyond estimation. Most disastrous would it be if the schemes of education now on foot should serve only to create readers for idolatrous publications, from a lack of more useful works.

The cause of Christianity in Calcutta, as well as throughout India, has undergone a severe trial from the death of bishop Turner. He was the fourth prelate of the English church, who went down to the grave after a short period of labor. Great and successful efforts were made by the friends of India to procure a division of the diocese at the time of the renewal of the East India company's charter, in 1833. The appointment of the Rev. Daniel Wilson, of Islington, to the vacated see, is a fact of great interest, and is an auspicious omen of good to India, as it shows the feelings of those in whom the appointing power is vested. A grievous injustice, which has long been manifested by the East India government to its native subjects in refusing to employ them in the public service on their embracing Christianity, has at length been put away. The extinguishment of the suttee fires, or widow-burning, is also a most gratifying fact.

The standing and authorized version of the Scriptures, written in 1832, are still more applicable now. Bishop Wilson has entered on his course under very happy auspices, and all the great interests of education and Christianity in Calcutta are in a condition of gratifying advancement.

CALDWELL; an agricultural town in the colony of Liberia, N. of Monrovia and S. of Millsburg, on the S. side of St. Paul's river. It

has its name from Elias B. Caldwell, one of the earliest and most efficient friends of the American Colonization society. More and more attention is paid to agriculture; 3 schools are established.

**CALEDON;** a Hottentot village in South Africa, about 120 miles E. Cape Town; formerly called *Zuurbrack*, from the valley in which it is situated. In 1822, the population was estimated at about 1100.

The Rev. *John Seidenfeldt*, from the *L. M. S.*, labored here about 7 years with success. Permanent buildings were erected for the mission, and for many of the Hottentots; and inclosures were made for cultivation, sufficient for the subsistence of 500 families. For several years, the members of the church varied from about 60 to 80; and the scholars averaged about 50. A Bible society was also formed, and the fund was raised for the purchase of books.

After a short vacancy, the Rev. *W. Anderson* came hither from Griqua Town, about 1821, preached to the Hottentots, and superintended the school for a short time; but afterwards removed to Paicatsdorp, where his services were likely to prove much more useful.

Mr. Elliott has visited various places at distances from 15 to 40 miles, arriving usually on Saturday evening, and holding divine service with the family and neighbors that evening, and 3 or 4 times on the following Sabbath; wagons would arrive on these occasions from a distance of 15 or 20 miles; dinner was usually provided by the family, of which sometimes upwards 100 persons have partaken. "I mention these circumstances," says Mr. Elliott, "to show the inconvenience and expense which families in this neighborhood will sustain for the privilege of having the gospel preached to them. I have scarcely met with an individual in these parts, whose circumstances would allow it, who would not think himself favored and obliged by having his house, even on these expensive terms, converted occasionally into a place of worship."

Henry Helm is now missionary at Caledon. Sunday congregations, 160; week days, 40. The spiritual state of the people is improving. In the beginning of 1832, a meeting to pray for the country was held, and such a blessing followed the word that 40 persons were concerned for their salvation. Communicants, 21. Scholars, 94. Infant scholars, 44. A temperance society, with 150 members, has had very beneficial results.

**CALPALAIM;** a village in the Tanjora country, in Southern India. A number of individuals have recently renounced their Roman Catholic tenets, and placed themselves under Christian instruction.

**CALTURA;** a village and fortress of Ceylon, 27 miles S. of Colombo, at the mouth of one of the largest branches of the Mulwaddy, which is here about a mile wide. It washes two sides of the fort which commands it, and is navigable by boats to the sea. The adjoining country is populous, and certain native manufactures are carried on to a considerable extent. E. lon. 79° 59'. Lat. 6° 34'.

The Rev. Messrs. *John A. Kenny* and *James Sutherland*, from the *W. M. S.*, commenced their labors in 1817. The circuit extends S. 20 miles, and N. 10; and is the intermediate one between those of Gallo and Colombo. In 1822, there were 6 schools and 229 pupils, with a suitable number of masters and catechists; and from that time to the present, the work of God has prospered. "Prayer meetings," says a missionary, "have spread a wide and gracious influence; and almost every house is open to us for the purposes of prayer and exhortation. Our congregations continue to be steadily in their attendance. Our classes, too, give us great satisfaction. At *Benotte* our work, from various causes, does not keep pace with the other parts of the circuit. It lies far from us, and it requires the constant and zealous efforts and holy example of a missionary, or an assistant missionary, resident there. At *Pantura* our work cheers us greatly.

*W. Bridgell*, with a native assistant, conducts the mission at *Caltura*. Members, 91; scholars, 806 boys and 111 girls, in 17 schools. The progress of Christianity, though slow, is encouraging.

**CALUPAR;** a church of Syrian Christians in the Cottayam district, in Southern India.

**CAMBRIDGE;** a station of the *B. M. S.* belonging to the larger station *Falmouth*, distant from it 3 miles, on the island *Jamaica*, West Indies.

**CAMPBELL;** a settlement among the Griquas, South Africa, 40 miles E. of Griqua Town, and about 700 miles N. E. of Cape Town. The Rev. Mr. *Sass*, from the *L. M. S.*, removed from *Bethesda* to this place in 1821, and divided his labors between the Griquas and several kraals of *Carraunas* on the Great river. Here, however, he was encompassed, for some years, with trials and discouragements; and, in 1824, he removed to Griqua Town. In about a year afterwards a refreshing revival took place, by means of a catechist, who formed a Sabbath and a day school, instructing in the former, about 100 children, and in the latter, about 60. He still continues to be useful.

**CANADA;** a country of America, bounded on the N. by New Britain, E. by Labrador and the gulf of St. Lawrence, S. by New Brunswick and the United States, and W. by unknown lands. It was discovered by John and Sebastian Cabot, of Bristol, in 1497; and was settled by the French, in 1603. The summer here is very hot, and winter continuing 6 months very severe; but the sudden transitions from heat to cold, so common to the United States, are unknown in Canada, and the seasons are more regular. The uncultivated parts are a continued wood, in which are many kinds of trees unknown in Europe; but the land that is cleared is fertile, and the progress of vegetation so rapid, that wheat sowed in May is reaped in August. Of all the animals, the beaver is the most useful and curious. Canada turpentine is greatly esteemed for its balsamic qualities. This country abounds with coal, and near Quebec is a fine lead mine. The different tribes of Indians, or original natives, in Canada, are numerous; but they have been observed to decrease in population where the Europeans are most numerous, owing chiefly to their use of spirituous liquors. Canada was conquered by the English in 1759, and confirmed to them by the Treaty of the peace of 1763. In 1791, this country was divided into two provinces, Upper and Lower Canada, which have since made great progress in population and agriculture.

Lower Canada is bounded N. by New Britain, E. by New Britain and the gulf of St. Lawrence, S. E. and S. by New Brunswick and the states of Maine, New Hampshire, Vermont, and New York, and S. W. and W. by Upper Canada. Lon. 62° to 81° W., lat. 45° to 52° N. The inhabitants, in 1763, were 70,000; in 1814, 335,900; of whom 275,000

were native or French Canadians. In 1823, the population was 427,465. From the official census, taken in 1831, we gather the following interesting facts. 52,487 houses; 1453 houses building; 57,691 holders of real estate; 25,308, not holders of real estate. Total population, 511,917. Deaf and dumb, 458. Blind, 534. Insane, 924. Attached to the church of England, 34,620 souls, or 7 per cent.; to the church of Scotland, 15,069, 3 per cent.; Roman Catholics, 403,472, or 80 per cent.; Methodists, 7019; Baptists, 2461; Jews, 107; Scotch seceders, 7811; other denominations, 5597. The whole number of scholars in the schools, academies, colleges, and convents, is 48,320, or less than 10 per cent. of the population. In the northern part of the United States, from 20 to 25 per cent. More than one-half of the children in Lower Canada are not taught to read or write. The number of taverns and shops retailing spirituous liquors is 1592, or 1 to every 260 souls. About 24,000 persons have emigrated into the province since 1825. The climate is healthy, but the extremes of heat and cold are very great; the thermometer sometimes rising in summer to 100°, and sinking in winter to 40° below 0.

Upper Canada is bounded E. and S. E. by Lower Canada, S. by the United States, N. and W. by the unexplored regions of New Britain. Lon. 74° to 95° W., lat. 42° to 50° N. The population in 1783 was estimated at only 10,000; in 1814, at 95,000; in 1826, at 231,778. The country has chiefly been settled by emigrants from the United States, Great Britain, and Ireland. It is divided into 11 districts, which are subdivided into counties and townships. The climate is milder and more healthy than in Lower Canada. The Methodists are the most numerous religious denomination. The colored people from the United States have formed a settlement at *Wilberforce*.

The *United Brethren*, in 1792, founded a settlement in Upper Canada, on the river *Retrench* or *Thames*, which falls into lake *St. Clair*, in the midst of numerous tribes of the *Chippeways*, to which they gave the name of *Fairfield*. The brethren were accompanied by their Indian congregation who had been driven, in 1781, from their settlements on the *Muskingum*. During that interval they had removed from place to place, and found no rest till they sat down here in peace, on a tract of land, containing about 2500 acres, assigned them by the British government. The settlement became a regular township, about 12 miles long and 6 wide, and was so well cultivated that the widely fertile lands literally changed into a fruitful field. No striking success was granted in the conversion of the Indians; but their souls were a gradual increase of communicants, chiefly from the children born in the settlement, when grown up to maturity. At the close of 1812, the number of communicants was 126. After enjoying tranquillity for more than 20 years, the settlement was destroyed by the American army, under general *Harrison*, in 1813.

After resting for some time in huts on the site of their old buildings, they erected a town on the opposite bank of the river, to which they gave the name of *New Fairfield*. To this place they removed in the autumn of 1815, when their numbers amounted to 109 persons. The following year, an Indian, named *Onin*, who from his youth had evinced the most inveterate hatred against the missionaries, was suddenly converted to God, and was baptized, and died in the faith of the gospel. At this circumstance an impression was made both among the Indians and the white people, which afterwards led to an extensive awakening in the neighborhood.

On the 25th of June, 1822, Mr. *Luckenbach* wrote, that though some circumstances of a painful nature had occurred, the missionaries were enabled to rejoice that by far the greater part of their congregation continued to be faithful followers of Christ, and that their confidence in the help of the Lord was frequently revived and strengthened by proofs of his mercy towards them. A new missionary house was, at this time, partly erected; and it is stated that the Christian Indians most cheerfully lent their assistance towards the building, without any remuneration.

After 3 years had passed away without any of the heathen being publicly given to God by the rite of baptism, the missionaries had the pleasure of baptizing 3 Indian females; one on Christmas day, 1822; a second on new-year's day, 1823; and the third on the feast of the Epiphany.

The following intelligence from this settlement is contained in a letter dated October 16, 1823, in which Mr. *Luckenbach* wrote as follows:—"Since my last, the number of our inhabitants has been augmented by 16 persons from Goshen, 2 from among the heathen at *Saudsdy*, and 4 of the *Money* tribe. The latter is a family, consisting of an aged mother, who, four years ago, was baptized at *Old Schoenbrunn*, on the *Muskingum*, her son, grandson, and great grandson. Her son is upwards of 50 years old, and has very indifferently health. Being asked why he wished to reside in our settlement, he replied, 'I have been given to God by the rite of baptism, and I have found my place. All I long for is to experience the pardon of my sins, through the mercy of our Savior, before I die, and to be received by baptism into the Christian church. I now believe all which I formerly heard at *Schoenbrunn*, concerning our incarnate God and Redeemer, who died upon the cross to save us from eternal death. In this place my poor soul derives comfort and good hope; and I am therefore come to dwell among the believers, and to die with them, because among the heathen I find neither rest nor peace.'"

For further information see *NEW FAIRFIELD*.

The society for propagating the Gospel in Foreign Parts has 63 stations in Canada, employs about 55 missionaries, and 8 schoolmasters and catechists. We have no particular account of the present condition of the districts in this society.

*Missions of the Wesleyan Methodists of the United States and of Canada.* Among the Indians who inhabit Upper Canada are 30,000 who speak the *Chippeway* or *Ojibway* language, scattered in different places through the province. The *Mohawks* are settled on *Grand river*, on a rich reservation of lands, 12 miles wide and 60 miles in length; and which is guaranteed to them by the British government. The head of the *Mohawks* was the celebrated colonel *Brant*, whose feasts in the revolutionary war are well known. Though civilized and well educated at *Dartmouth college*, where also two of his sons have been educated, it seems that he never fully embraced Christianity, so as to come fully under its influence and practical influence. Much pains had been taken to improve among the *Mohawks*

the arts of civilized life, and they had made considerable progress in agriculture, raising sheep, cattle, &c. At the early period of the settlement, therefore, the society for Promoting Christian Knowledge had made efforts to introduce the gospel to the notice of these people. Some success attended their efforts. Mrs. Kerr, a daughter of colonel Brandt, is a firm believer in Christianity, and is a lady of rare accomplishments.

In the year 1801, a young Indian was baptized at a quarterly meeting of the Methodists, by the Rev. Joseph Sawyer, who was named, after that preacher, the society for Promoting Christian Knowledge had made efforts to introduce the gospel to the notice of these people. Some success attended their efforts. Mrs. Kerr, a daughter of colonel Brandt, is a firm believer in Christianity, and is a lady of rare accomplishments.

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John Sunday, one of the natives, then rose, and, in his own language, addressed the people with a zeal and pathos seldom exhibited by our cultivated preachers. His fervent expressions of confidence in the mercy of his Father, and his appeals to Heaven, all exhibited the warmth of his heart, the reality of his religion, and the powers of his native eloquence; for although not a word was understood by his hearers, yet the effect upon the congregation was universally visible; their tears spoke the unsophisticated language of their hearts. Mr. Case then interpreted what he had said, and although much of the edge of his exhortation may have been deteriorated by the translation, yet we may readily imagine what must be the effect produced upon his Indian brethren by this good man's fervent labors among them.

Peter Jacobs, the other Indian, a youth about 19 years of age, then read several passages from the New Testament, first in English, and then in the Indian language, after the manner in which he instructs his brethren at home. The manner in which he read the parable of the lost sheep was very creditable to his head and heart. He read it exceedingly well, and his feelings obviously made a personal application of the parable to himself and his countrymen. This he fully exhibited when he had finished reading, by addressing the congregation relative to his personal experience and knowledge in the things of God. His broken English, added to the obvious simplicity and sincerity of his remarks, caused us to regard his performance with interest, and with gratifying to the hearts of all true Christians. The two Indians then sung four verses of the hymn commencing—

"How happy are they,  
Who their Savior obey"; &c.,

in their own language, the congregation afterwards singing it in English.

The Rev. Dr. Bangs then rose, and after remarking that John Sunday had not understood any thing that had been said, from the ignorance of our language, proceeded to address him through his brother Indian as interpreter; and, in the name of the Christian congregation there assembled, gave him the right hand of fellowship. The flowing tears and broken sobs of this poor son of the forest, added to his loud exclamations when he understood what was said to him, was one of the most touching scenes we ever witnessed, and will never be forgotten by any one present; particularly when, to the ardent wish expressed to meet him in heaven, he responded, with melting eyes and overflowing heart, "Amen! Amen!" and "all the people" responded Amen! Amen! also.

In 1830, all the Methodist missions in Upper Canada were considered to be in a state of progressive improvement. For the benefit of the New York District Bible society had this gospel of St. Mark and several other portions of the sacred Scriptures printed in the Mohawk language. These were rendered a great blessing to those of the natives who could not understand the English language.

A new mission was also opened during the year, at Mahjodusk bay, which empties into Lake Huron. This is considered of great importance, as being the annual rendezvous of many of the Indians from the north.

The several Methodist missions among the aborigines of this country now employ 25 missionaries and 16 school-teachers, who have the care, as far as can be ascertained, of 3,066 church members and 672 scholars.

CANDY'S CREEK: a missionary station of the A. B. C. F. M. in the Cherokee nation of Indians, within the chartered limits of Tennessee, 25 miles N. E. of Brainerd, and 10 miles S. W. of the Cherokee agency on the Hiwassee river. The mission was commenced in 1821, William Holland and his wife are teachers and catechists. Mr. Holland, in a letter dated, December 24, 1831, says, "Our church at present numbers 15 Cherokee and 15 Holland and myself. E. B. Buttkus has labored here a large portion of the time since he came. During the last autumn, a meeting-house has been erected at this station at

considerable expense. It is 50 feet by 30, of hewn logs, covered with short boards fastened with nails, and is by far the best and most commodious house of worship in this region. Last autumn, we held a protracted meeting of such a character as to excite pleasing sensations. In consequence, a few individuals, it is hoped, have embraced the gospel, and some are still in an inquiring state."

In consequence of the political troubles of the Indians, the operations of the mission at Candy's Creek have been much interrupted.

CANTON is the principal city of the Chinese province of the same name, situated 23° 3' N. lat. and 113° E. lon. This is the only city which the Chinese government allows for European maritime traffic. Within the boca, or mouth of the river, is a small island, which, bearing some resemblance to a tiger couchant, is called Tiger island; and the river is hence named Tiger, but the Chinese call it Taa. The city consists of 3 towns, divided by high walls, but so conjoined as to form almost a regular square. The streets are narrow, paved with small, round stones in the middle, and flagged at the sides. The houses are only a ground-floor, built of earth, and covered with tiles. The better class of people are carried about in chairs; but the common sort walk barefooted and bareheaded. The river is covered with boats, which have apartments in them for families, where many thousands reside, and have no other habitation. The number of inhabitants is supposed to be 100,000. The immense quantity of goods and money which foreign vessels bring to the city, draws hither a crowd of merchants from all the provinces; so that the factories and warehouses contain the rarest productions of the soil, and the most valuable of the Chinese manufactures. In 1823, a fire broke out, which destroyed many lives, 15,000 houses, and property to an immense amount. It is 1180 miles S. by W. from London, lon. 113° 24'.

The person deemed most suitable for this station by the L. M. S. was the Rev. Robert Morrison, whose studies at Gosport had been peculiarly directed to a preparation for so important an undertaking; and who was subsequently assisted, in London, by a native of China, in learning the language, and in transcribing a Harmony of the Gospels, and other parts of the New Testament, from a manuscript copy in the British Museum. His attention was also directed to the study of suitable tutor, to the mathematics and astronomy, and he attended the lectures at the Royal institution; this course of studies having been determined upon in consequence of some valuable information received by the directors from an intelligent correspondent at Macao.

In the month of January, 1807, Mr. Morrison sailed from England; and in the month of September he arrived at Canton, where he applied himself with unwearied assiduity to the study of the language; though, in doing this, he was obliged to observe the greatest possible secrecy, and the persons who assisted him intimated that they trembled for their own safety, under the anticipation of being discovered.

In consequence of a temporary misunderstanding between the European residents at Canton and the Chinese government, the latter prohibited all intercourse with foreigners, and the commencement of hostilities was seriously anticipated. Mr. Morrison, therefore, retired, in the beginning of November, to Macao, where he resumed the study of the language. Matters, however, were soon amicably arranged, and he returned to Canton, where, in 1809, he was appointed Chinese translator to the English factory. Alluding to this circumstance, he says, "My reasons for accepting this situation were, briefly, that it secured my residence; that its duties constituted to my improvement in the language; and that the salary attached to it would enable me to make my labor in the gospel less chargeable to the churches of Great Britain. The situation, however, whilst it has the advantages which I state, has also its disadvantages. It occupies a great part of my short life in that which does not refer to my first object. Whilst I am translating official papers I could be compiling my dictionary, which, I hope, will be of essential service to the mission."

In the course of his reading with his assistants, Mr. Morrison embraced every opportunity of speaking of the Lord Jesus, and salvation through him, as well as of the existence of the one only living and true God. On this latter subject, he observes, "their ideas are exceedingly obscure. The Chinese people, according to what I have seen, have no idea of one intelligent, independent, and perfect Being, the Creator and Governor of the world. They have, however, lords, many and gods many, before whose images they worship, and to whom they offer sacrifice. The word heaven, in their language, is exceedingly vague; and it seems impossible to determine its precise signification, as they ever vary in their definition of it. An atonement my people do not think necessary, at least for small sins; and of the pardon of great sins they have no hope."

In a letter addressed to the directors, and dated April 2d, 1812, Mr. Morrison says: "By the last fleet, which sailed about a month ago, I wrote, and inclosed you a copy of my translation of the gospel by Luke, and a Chinese tract on the Way of Salvation, which I hope would reach you in safety. I now inclose you a translation of a Chinese edict; by which you will see, that to print books on the Christian religion in China, is considered a capital crime. I must, however, go forward, trusting in the Lord: though still shall be careful not to invite the notice of the government. Indeed, notwithstanding my consciousness of my own weakness, I am not discouraged, but am thankful that my most sanguine hopes have been more than realized; as the practicability of acquiring the language in no great length of time, of translating the Scriptures, and of having them printed in Chinese, have been demonstrated. I 10 days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. Milne, who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison, however, subsequently joined Mr. Milne for the season, which he continued 5 months."

The Rev. William Milne arrived at Macao, with Mrs. Milne, in July, 1813, as a colleague to Mr. Morrison, by whom he was most gladly received. By the instigation of the Roman Catholic clergy, however, the Portuguese government, in China, have been deconstructed. In 10 days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. Milne, who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison, however, subsequently joined Mr. Milne for the season, which he continued 5 months."

In February, 1814, Mr. Milne left China, in a vessel which conveyed

nearly 500 Chinese emigrants, for the purpose of distributing the copies of the New Testament and the tracts which he and Mr. Morrison had prepared; and he had the pleasure of seeing many, while on board, reading, in their own language, the wonderful works of God. He touched at the island of Banca, a new settlement, where the Chinese were landed, when, by permission of the commanding officer, he distributed his books.

It having been deemed of great importance to commence a mission at Malacca, Mr. Milne, at the urgent request of Mr. Morrison, removed thither in the summer of 1815.

Mr. Morrison's labors among his domestics were not in vain. One man was baptized in 1815, on a credible profession of his faith; and some others were inclined to declare themselves Christians, but were intimidated by apprehension of the consequences.

In a letter dated September 4, 1817, Mr. (now Dr.) Morrison says, "I have translated the morning and evening prayers, just as they stand in the Book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divided for the 30 days of the month; I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no authority but their own general excellence, and are not binding on the practice or conscience of any, and as they are not certainly judged it better to receive them as they are. Additional help may be afforded, if they shall not be fully adequate. The heathen, at first, require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellencies, that a version of them into Chinese, as they were, was better than for me to new model them. The church of Scotland supplied us with a catechism; the congregational churches afforded us a form for a Christian assembly; and the church of England has supplied us with a manual of devotion, as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of no party. We recognize but two divisions of our fellow-creatures—the righteous and the wicked—those who love our Lord Jesus Christ, and those who do not." Other useful works were also executed.

On the 25th of November, 1819, the translation of the Holy Scriptures into the Chinese language was happily brought to a termination. On this interesting occasion, Dr. Morrison wrote to the directors as follows:—"To have Moses, David, and the prophets, Jesus Christ and his apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust, that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high; and that the gilded idols of Boodha, and the numberless images which fill this land, will one day assuredly fall to the ground before the power of God's word, as the idol Dagon fell before the ark."

In the annual Report, communicated to the general meeting of the L. M. S., in 1823, the directors observe: "The completion of Dr. Morrison's Chinese and English Dictionary, (which has occupied more or less of his time during a period of 15 years,) as well as that of the Chinese version of the Holy Scriptures, forms a kind of epoch in the history of the mission.

It is due to Dr. Morrison to observe, that by means of his Chinese and English Dictionary, in conjunction with the Chinese Grammar, compiled by him, and published about 12 years ago, he has furnished for the use of English students of Chinese highly valuable facilities for attaining a knowledge of this very difficult language; and, at the same time, he has contributed to open more widely the door of access to the stores of Chinese literature and philosophy.

It is his labors in this department which are chiefly important as they supply the Christian missionary with the means of attaining with accuracy, and, as far as possible, with ease, the language of a people who compose about a fourth part of the entire population of the globe.

It may further be observed, in reference to the philological labors of Dr. Morrison, that they have also contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. The introduction of these into the empire, as objects of study, in the first place to the more learned, and gradually of education to others, would naturally tend to lessen the fetters of superstition and prejudice; to substitute for a contempt, perhaps more feigned than real, a degree of respect and veneration for the inhabitants of Europe; and thus, at length, to procure a candid attention, on the part of the more inquisitive of the Chinese at least, to the doctrines and evidences of Christianity.

Ever since the year 1813, the gospel has been more or less regularly preached, both in English and Chinese, either at Macao or Canton. Nor has this small portion of the Christian ministry, thus insulated, as it were, and confined almost to the examples of the eastern world, been wholly destitute of effect. Besides the advantages derived from these religious services by European and American residents, "there are some Chinese," to use the language of Dr. Morrison, "on whose consciences divine truth has made an impression."

On the 9th of December, 1823, Dr. Morrison embarked for England, where he arrived in safety on the 29th of March, in the ensuing year. Previous to his departure from China, he solicited, by an evangelist and imposition of hands, a native convert to the work of an evangelist among his own countrymen; secured to him a small annual stipend for the duties to be performed in discharge of his sacred obligations, and, at the same time, permitting him to pursue his secular calling, as the principal means of his support.

Shortly after Dr. Morrison's arrival in England, he had the honor to be introduced at court by Sir George Staunton, B. C. as the first Protestant missionary to China; and was presented to the king by the president of the board of control, the right honorable Charles Wyon. Dr. Morrison was permitted to lay before his majesty a copy of the Chinese version of the Holy Scriptures, made by himself and the late Dr. Milne; and also to present to the king an account of the Anglo-Chinese college and Singapore institution.

In an official communication of Sir George Staunton, dated April 12, 1824, Mr. Peel, the secretary for the home department, stated, that, in laying the Chinese Bible before the king, he had mentioned the very singular and meritorious exertions made by Dr. Morrison for the promotion of religion and literature in the East; and that he had his command to communicate his majesty's marked approbation of that gentleman's distinguished and useful labors.

Another letter was subsequently addressed to Dr. Morrison himself, by his majesty's librarian; in which the writer observes—"I have received his majesty's commands to convey to you his acknowledgement, and to express his sense of your attention in presenting, through Mr. Peel, a copy of your Chinese Bible. And his majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library."

After rendering many invaluable services to the cause of missions, and to that of China in particular, Dr. Morrison left England in 1826, with his family, and arrived at Macao on the 19th of September.

The first Sabbath after his arrival, he resumed the religious services he had been accustomed to perform previously to his visit to Europe. During his absence from China, Leang-a-fa composed, among other works, a small volume, in Chinese, containing explanatory notes on the epistle to the Hebrews. Of this work, considering the few advantages Afa possessed, Dr. Morrison speaks favorably. Afa had also written a small essay in favor of the Christian religion, entitled, *The True Religion*, in which he dwelt on the immortality of the soul, the necessity of a Savior, and shows that Jesus Christ has made an atonement for sin. He directs the attention of his countrymen to the Bible, which, he informs them, European Christians have, at a great expense, caused to be translated into Chinese, printed, and given to the people. He had likewise drawn up a short account of several interesting countries, held at different times, and certain countries, which he had casually taken up the Bible when he was himself present. Since Dr. Morrison's return, Afa has drawn up a brief statement of the religious progress of his own mind while under the tuition of the late Dr. Milne at Malacca, which, at length, issued in his determination fully to embrace Christianity.

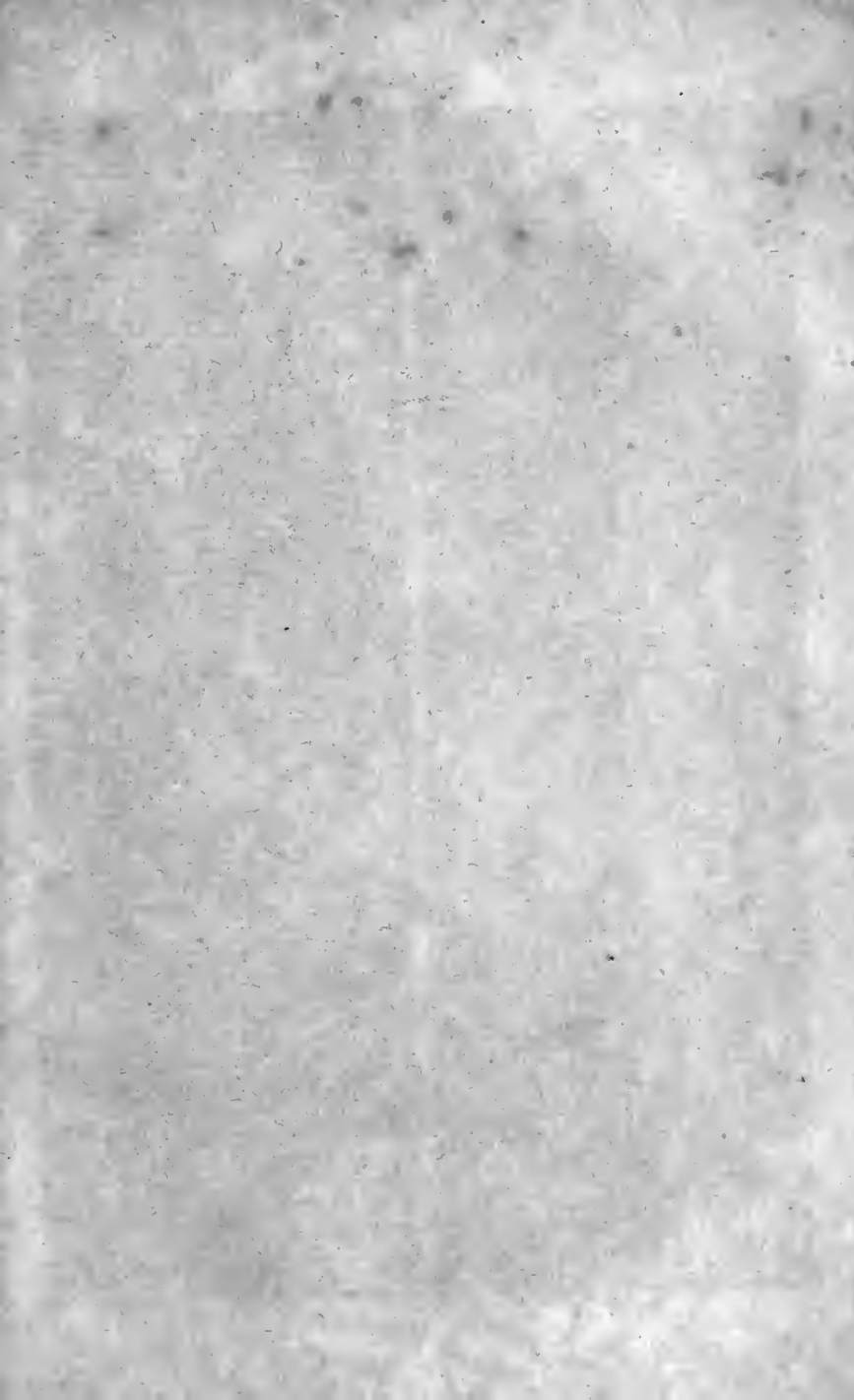
The above accounts relative to Leang-a-fa, however in themselves pleasing, deserve the present notice, in almost universal rejection of the gospel by the inhabitants of China, with which they stand contrasted. An empire is here presented to our view, containing 150 millions of souls, involved in gross spiritual darkness; while standing, as it were, on its utmost verge, we behold a single individual of that empire defending the existence and perfections of the true God, the necessity and efficacy of our Lord's atonement for the sin of the world, and his own conversion to the Christian religion, in which he points out translated for their use, as containing words by which they may be saved. May this light, small, indeed, and comparatively dim, increase more and more, until it shall at length break forth in all the brightness of meridian day!

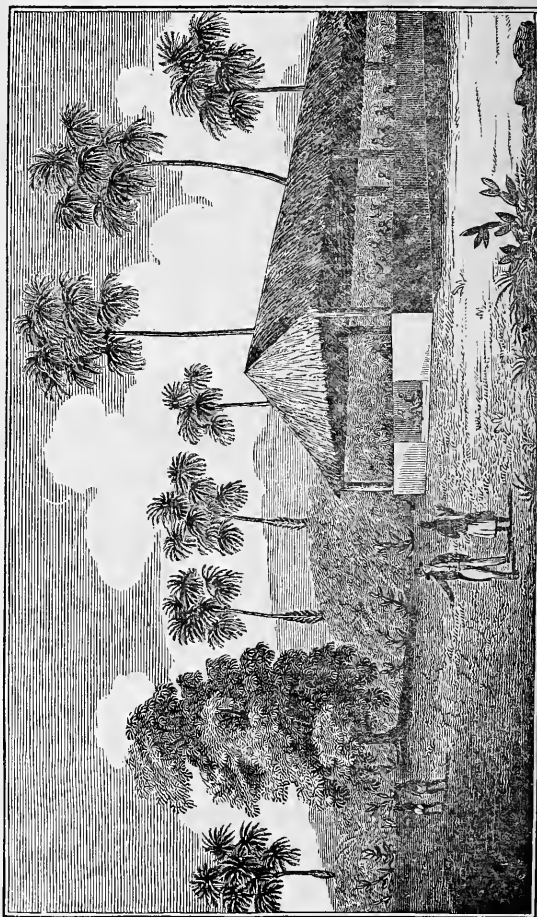
So fully persuaded is Dr. Morrison of the importance and utility of comments on the Scriptures, in reference to converted and inquiring heathens, that, while the present obstacles to preaching the gospel in China continue, he conceives he cannot more profitably employ his time than in composing explanatory notes on the Chinese Bible.

Under date of January 10, 1831, Dr. Morrison says, "I regret that a wide door is not opened, to send the words of eternal life through the whole length and breadth of China. Where we cannot send whole Bibles, we can yet distribute portions of the Lord's word; three modes are in operation;—the British and Foreign School society's Scripture Lessons; Dr. Hawker's Scripture Help to Prayer; and sheet tracts, containing only Scripture quotations. I have a confidence and a hope in the pure text of Holy Scripture, as derived from divine inspiration, far superior to any human composition, for the sake of the heathen. Yesterday, Leang-a-fa wrote out, for a sheet tract, that imitable exhibition of his own mind, and the words of the Lord's word, which happened to be the lesson of the day, and was read by us in our little private congregation. Afa (as we abbreviate his name) explained the Scriptures to his aged pagan father in the morning; and mentioned, with grateful hope, that the old man's heart was somewhat softened; he listened to the word; and knelt down to join in prayer to the living and true God, through Jesus Christ.

There is a Christian Union in China, consisting of a number sufficient to constitute a primitive church; according to the maxim, that "where three believers in Jesus are assembled, they form a church." A Chinese, Kewbagang, was baptized at Macao, in the beginning of 1830; he is to assist in the distribution of tracts. Dr. Morrison speaks of Leang-a-fa as dead to this world and living unto Christ; occupied in studying the Scriptures, writing and printing tracts, and visiting from house to house, to testify to the truth of the gospel of the Lord. In company of Acong, another Chinese convert, he itinerated about 250 miles in the interior, for the purpose of instructing his countrymen in the knowledge of Christ, and distributing religious tracts among them, written and printed by them with that view. The London Religious Tract society have authorized Leang-a-fa to print 18,000 tracts at their expense. In consequence, 7000 tracts were circulated last July in the interior. "Leang-a-fa has exposed the vain superstitions which delude the minds of the Chinese, in a manner," says Dr. Morrison, "which no European now living, with whom I am acquainted, could equal."

A mission was established at Canton by the A. B. C. F. M. in the beginning of 1830. The board were strongly urged to this measure by the Rev. Dr. Morrison, assisted by a benevolent American merchant, trading at Canton, the Rev. Mr. Estlin, and the Rev. Elisha C. Bridgman sailed from New York for Canton, accompanied by the Rev. David Abel, under the patronage of the American Seamen's Friend society. They arrived after a passage of 129 days. Mr. Bridgman has devoted almost his whole time, to the acquisition of the Chinese language. The establishment of a printing press at Canton was recommended by Dr. Morrison for the purpose of forming writers of moral and religious tracts adapted to the peculiar circumstances of that part of the world; and one has been presented to the board, with the necessary types and furniture, by the church and society in Bleecker street, New York. It is to be called the *Broom Press*, in memory of the Rev. Matthias Bruen, a late pastor of the church. It has, doubtless, arrived at the place of its destination.





SCHOOL BUNGALOW IN CEYLON.



Mr. Abel went to China as a seaman's missionary, for those speaking the English language in the port of Canton. He had, however, a conditional appointment from the committee of the Board of Missions, should he think it to be his duty, at the end of a year, to direct his whole attention to the native population. In December, 1830, he entered into the service of the board. He soon after went to Java and Siam, on an exploring tour.

Mr. S. W. Williams, a printer, has joined Mr. Bridgman. Rev. Peter Parker, M. D., sailed for the same mission on the 3d of June, 1834. Mr. Bridgman is the principal editor of the Chinese Repository, an ably conducted and very useful work. Rev. Edwin Stevens, chaplain of the A. S. F. S. for the seamen of Canton, proposes soon to join the American mission. The time of the missionaries is principally occupied in the acquisition of the language, in collecting and diffusing information, and in the preparation of books in Chinese and their distribution among the people. Mr. Dyer, of the L. M. S., has succeeded in casting metallic movable types for printing Chinese. A more simple way has been lately invented in Boston—that of procuring metallic castings, or stereotype plates, from the Chinese blocks.

Mr. Abel, after spending some time in Europe, has returned on a visit to the United States.

**CAPE COLONY, or COLONY OF THE CAPE OF GOOD HOPE,** South Africa. The colony extends about 250 miles from N. to S., and 550 miles from E. to W.; from 30° to 34° 30' S. lat. and from 18° to 28° E. lon. The space included within these limits is about 120,000 square miles, with a population of 1 to a square mile. On the W. and S. it is washed by the ocean, and on the N. it is bounded by a range of lofty mountains. The mountain is a stupendous mass of naked rock, rising, almost perpendicularly, about 355 feet to the height of the average amount of imports is about \$1,000,000. The principal export is Cape wine. The Dutch settlers, who live in the interior, called *Boors*, are in a very degraded condition.

**CAPE TOWN;** is the capital of the territory of the Cape; a settlement founded by the Dutch. It stands on the W. side of Table bay, and is a town of 12 miles in length, surrounded by black and dreary mountains. The mountains behind the town are, Table mountain, the Sugar Loaf, the Lion's Head, Charles mount, and James mount, or the Lion's Rump. From these mountains descend several rivulets, which flow into the different bays, as Table bay, False bay, &c. Among these mountains, extending along the valleys and rivulets, are a great number of plantations; and 10 miles S. E. of the town is the celebrated Table Mountain, yielding a fine wine. This town, with its extensive colony, surrendered to the British in 1795, and was restored, in 1802, by the treaty of Amiens; it again surrendered to the British in 1806, and was finally ceded to them in 1814. Cape Town is 34 miles N. by W. from the cape. E. lon. 18° 23', S. lat. 30° 50'.

The Rev. George Thom, from the L. M. S., arrived at Cape Town in 1812, and labored zealously to promote the cause of religion, not only there, but also in other parts of the colony, for several years; and afterwards accepted the office of Dutch minister at Caledon, under the appointment of the colonial government. In 1818, the Rev. Dr. Philip, who had been appointed superintendent of the society's missions in that part of the globe, increased the congregation previously collected, and obtained permission to build a chapel. This commodious place of worship was opened, December 1, 1822. Through Dr. Philip's agency, premises have also been purchased, to be occupied, in part, as a dwelling-house by the society's resident agent, and as a temporary abode for its missionaries who may touch at the cape, disembark there, or occasionally visit it from the interior. The building will also afford facilities in aid of plans of education, which enter into the measures of the society for promoting the dissemination of the gospel in South Africa. The Rev. Mr. Cook, formerly connected with the L. M. S., who labored here for many years, with considerable effect, was at this time an important and gratuitous coadjutor; 16 heathens were united in church fellowship, and under his pastoral care. Between 300 and 400, chiefly adults, were under his weekly catechetical instruction; and the Sabbath school consisted of about 100. Through succeeding years considerable success attended the means thus employed. It being deemed necessary for Dr. Philip to visit England, his place was supplied, *pro tempore*, by the Rev. R. Miles. An auxiliary M. S. has been established.

The visit of Dr. Philip to England was attended with important consequences. The influence which he exerted, by his "Volume of Researches," and other means, led the way to the abolition of slavery throughout the colony. Though Dr. Philip's book was received with decided approbation in England, yet it was of such a description as inevitably to produce a very opposite sentiment at the cape of Good Hope. So many parties were necessarily implicated in the statements introduced, that it could not but excite bitter indignation against the author. Dr. Philip had not been three days at Cape Town after his return, before he received notice of an action for a libel in the supreme court of the colony. The efforts made to transfer the trial from that court to England were overruled, and the doctor was thus tried in the midst of local prejudice, and without the benefit of a jury. He was cast in damages of 200 pounds, and costs of more than 900 pounds. The directors of the L. M. S. and the British public generally entirely justified the proceedings of Dr. Philip. So strong was the sympathy felt in his behalf, that a sum not only equal to the charges incurred by the prosecution (121 pounds) has been raised, but a handsome surplus remains to be applied, according to the wishes of the donors, to the benefit of his family.

The missionaries of the L. M. S. at Cape Town are John Philip, D. D., superintendent, G. Christie and Theophilus Atkinson. Two heathens have been baptized. Scholars, 80, on Sundays; 80 girls in school on ordinary. Many tracts, Bibles, and books have been given away. The Missionary society has raised 50 pounds.

About the year 1820, the W. M. S. established a mission in Cape Town. It is principally important in its bearings on the country stations. Barnabas Shaw, James Cameron, and E. Cook are missionaries. Several religious services in Dutch have been lately undertaken for the benefit of the heathen. Their labors in the vicinity have been continued with success. Members, 78; day scholars, 80.

About 7000 tracts have been circulated by the South African Text

society last year, and 10,000 copies of children's books, in Dutch, have been sent to the cape. The C. K. S. have sent 2000 pounds for the religious benefit of the colony. The schools contain 740 children. Six churches are building. An edition of 3000 Dutch Testaments is in the press at London, and the four gospels in Namaqua have been printed in Cape Town.

"African research," says the South African Advertiser, "has had many martyrs; some of them men of the highest qualifications; yet, with the exception of a few spots around its shores, the whole of this vast continent is covered from the eye of the geographer by thick darkness, and shut against the influence of the Christian philanthropist by almost universal barbarism. To conquer the physical and moral difficulties which lie in the way of African discovery seems to have been reserved for Christian missionaries, and the basis line of their most successful operations is the extensive frontier of this colony. A salubrious climate and a civilized native population give this end of Africa prodigious advantages over every other point from which the traveller, the merchant, or the missionary can attempt to penetrate those unknown regions." The missionaries of all the societies in Southern Africa can rejoice that they have not run in vain, nor labored in vain. Some of the various tribes have been gathered as first-fruits of the general harvest.

**CARADIVE;** an island west of Batticocha, Ceylon; on which a station of the A. B. C. F. M. was formed in 1833.

**CARMEI;** a station of the A. B. C. F. M. among the Cherokees, 62 miles S. E. of Brainerd, on the road from Augusta, Ga. to Nashville, Tennessee. Daniel Butrick, missionary; Isaac Proctor, teacher and catechist; with other services.

Daniel S. Butrick, missionary, and wife, now occupy Carmel; 5 persons have been received into the church, and 13 baptized. Considerable seriousness has existed.

**CATTARAUGUS;** an Indian reservation in the state of New York, on the eastern shore of lake Erie, about 40 miles S. W. of Buffalo. It comprises about 26,000 acres of land. A mission was commenced here in 1822 by Mr. William A. Tupper, a missionary of the United Foreign Missionary society. It is now under the care of the A. B. C. F. M. Mr. Taylor and Mrs. Taylor are employed as teachers and catechists. Many instances of hopeful conversion occurred in the winter of 1830-31. In May, 1831, 11 were received into the church, which now consists of 40. A temperance society, with more than 100 members, has been formed. The heathen chiefs recently gave permission to send of their people as might choose to attend the Christian meeting; upon which nearly all the young resolved to join the Christian party. Such a desertion was prevented by an immediate renewal of the restraints.

Asher Bliss, missionary, and wife, now occupy the station at Cattaraugus. Communicants, 45.

**CANNONPORE;** a town and important military station in Allahabad, Hindostan, on the W. bank of the Ganges, 49 miles S. W. of Lucknow; E. lon. 81°, N. lat. 26° 39'.

Early in 1809, the lamented Rev. Henry Martyn removed from Dinapore to this place, and continued his faithful labors among the soldiers and natives till the latter part of the following year. At the same time, he indefatigably pursued the translation of the Scriptures into Hindostanee and Persian; and procured the erection of a house for worship.

In consequence of the zeal of some pious soldiers who were quartered at Cawnpore, Nripata, one of the natives assisting the Baptist missionary at Allahabad, was sent thither in 1818, and was very useful.

Communicants in Cawnpore, in 1833, 25. Many tracts have been circulated. Mr. Greenway frequents the places of public resort, and has been heard in many of the most profitable discussions.

**CEDAR-HALL;** a station of the U. B. on the island Antigua. Simon, missionary.

**CELEBES, or MACASSAR;** an island in the Indian ocean, to the E. of Borneo. It is 500 miles from N. to S., and divided into various portions by large bays, so the breadth is commonly not above 60 miles. Square miles, about 30,000. The E. side of the island is sometimes called Celebes, and the W. Macassar; but, in general, the former name is given to the whole island. The inhabitants are Malays, consisting of several nations or tribes, and the best soldiers in these parts. The most powerful tribe are called Bagis, and have something free and dignified in their manner, superior to other Malays, and are remarkably industrious.

In the interior of the Celebes the Netherlands Missionary society have lately formed a very promising station, where the missionaries Beidel and Schanary labour, with every prospect of success among a willing people. Other missionaries are expected. Mr. Helldoorn has been very successful in the establishment of schools. Mr. Varick is now stationed on this island.

**CERAM;** one of the Molucca or Spice islands, in the East India ocean, near the N. E. coast of Australia, 190 miles long, and nearly 40 broad, belongs to the Dutch. The inhabitants, including 3 small islands in the vicinity, are estimated at 15,000.

The Rev. Mr. Kam's occasional visits have been instrumental of much good to the native Christians, and recently a mission has been established here under his direction.

**CEYLON;** an island in the Indian ocean, containing 19,496 square miles, and separated from the European coast by the strait of Manar, but united to it by Adam's bridge—a remarkable chain of sandbanks. Ceylon lies between the parallels of 5° 50' and 9° 50' N. lat.; and between 79° 20' and 81° 50' E. lon. For the first certain information respecting Ceylon, we are indebted to the Portuguese Almeida, who, in 1505, entered a port of Ceylon by accident, and was hospitably received by the natives. The Portuguese were induced to establish commerce and settlements in the island, on account of the great quantity of cinnamon which it produced; but the cruelty, the avarice, and the fanaticism which they evinced in suppressing the religion of the natives, and endeavoring to convert them to Christianity by violence, made them so much abhorred, that the Cingalese, in 1603, assisted the Dutch in driving them out of the island. By the conquest of the principal Portuguese towns, Colombo, the Dutch succeeded, in 1656, in expelling the Portuguese. But the cruelty of the natives at their imagined delirium, which induced them to cede the most valuable dis-

tricts to the Dutch, was soon changed into hatred. Bloody wars ensued, in which the Europeans were the victors, and forced their opponents to seek refuge in the interior of the island, where they remained independent. In 1795, the English took possession of the island, and, at the peace of Amiens, in 1802, it was formally ceded to them. In 1815, they subjected the whole of the island to the Cingalese king of Candy. The island is subject immediately to the crown. The capital is Colombo. Its coasts are flat, and covered with rice fields, interspersed with forests of cocoa trees. The interior of the country is traversed by a chain of steep mountains, covered with wood, which divides the island into two almost equal parts, and the highest point of which is the famous Adam's peak, 6530 feet high, on which the Cingalese and the Hindoos worship the colossal footstool of Adam; who, according to their belief, was created there, and, according to the religion of Buddha, is Buddha himself. The island seems to consist of primitive rock. The climate is, on the whole, mild and healthy. Although near the equator, the heat is more moderate than on the continent, on account of the sea-breezes. The difference between the longest and shortest day is not more than 15 minutes. All the tropical fruits grow wild. The chief production is the cinnamon tree. The best and most prolific cinnamon woods, called the *cinnamon gardens*, are situated on the coasts. The annual produce is about 400,000 pounds. Colquhoun estimates the inhabitants at 6000 whites and 800,000 natives. According to others, the number exceeds 2,000,000. The native inhabitants are divided into the *Hindus*, a rude people living in the interior of the island, who have retained the degree of civilization. The Cingalese are divided into certain *castes*, like the Hindoos, of which each has its separate laws, customs, and dress, and are of the religion of Buddha. Besides these, there are Hindoos and Moors. The excessive and habitual superstitions of the Cingalese may be learned from the following facts. If they intend to set out on a journey, and hear a lizard chirp, or see what they think a strange sight, they do not start that day. If a person takes medicine, he will eat only on some particular day of the week. If they hear a dog howling, which is not bound, it portends ill to them or their families. Towards the conclusion of the year, they tie a strip of a cocoa-nut leaf round many trees in their gardens; on the eve of the new year, they call the priest, and, with some ceremony, loose them. There is, indeed, a vast system of error and superstition, which pervades the whole of the island.

We shall give an account of the various efforts to christianize Ceylon under the particular towns and stations. It will be sufficient, in this place, to give some of the general results.

The British and Foreign Bible society have caused 2,500 copies of Genesis and of the New Testament to be printed in Jewish Portuguese. The auxiliary will print 2000 copies of the Pentateuch and Psalter, and 5000 more of the New Testament. The four gospels in Fali have been finished. The Bible in Ceylon is working a great change. The Java Branch Tract society published in the year 94,745 tracts, making a total of 378,052. The parent society set out 17,970 publications. The Church Missionary society has 4 stations, 8 ordained missionaries, 83 native assistants. Average attendance on public worship, 935 in Cingalese and 539 in Tamil; communicants, 65; seminarists, 60; schools, 56; scholars, 1762, of whom 240 are girls. About 90,000 tracts, portions of Scripture, &c. had been printed during the last year. The Wesleyans have 10 stations and 5 outstations, 8 missionaries, 17 native assistants, 512 members; scholars, about 4500. American Board of Missions has 6 stations, 9 missionaries, 220 communicants, 63 native assistants, 175 seminarists, 3165 scholars, and 78 village free schools.

CHANGANORE, a town in the Syrian churches, in the Cottayam tract, Southern India, built about 1000 years ago of granite stone; 640 houses connected with it. In 1831, 150 baptisms.

CHANGANY, or CHANGANE; a parish in Ceylon, about 2 miles N. of Batticoita. The American missionaries at Batticoita have bestowed much attention on the people here in preaching, distributing Scripture tracts, and establishing schools. In 1818, a large school was opened, which is supported by the Syrian church of Charleston, South Carolina. The missionaries have opened 2 other schools in this parish, in the villages of Moolai and Sitenkerney. Many seem anxious to receive religious instruction.

CHARLESTOWN; a station of the *D. M. S.*, belonging to Anotta Bay, on the island Jamaica, West Indies.

CHARLOTTE; a town of liberated Africans, in the parish of St. John, Sierra Leone, West Africa. In 1817, the inhabitants amounted to only 85. In 1823, there were 676.

The *C. M. S.*, in 1819, sent hither Mr. Christopher Taylor and Mrs. Taylor, school-teachers, and Mr. John Jackson, native assistant. The progress of education was pleasing, and habits of industry had been happily introduced. A school-house, 30 feet by 30, was built, and was used as a place of worship, but was soon found insufficient. A missionary association was formed, and 6 native teachers appointed, who faithfully discharged the duties of their office. It having been suggested that produce would be received in lieu of money, 167 bushels of cassava were presented in the course of a few days. The amount of contributions, in 1824, was 26 pounds 6 shillings. Since that time Mr. Taylor has died, but other laborers have been sent.

CHAVACHERY; a new station of the *A. B. C. F. M.*, in Ceylon. John Scudder, M. D., missionary and wife.

CHEKOKES; a tribe of the aborigines of North America. The following seem to have been the original limits of their territory, viz. From the mouth of Duck river, in the state of Tennessee, on the west, to the waters of French Broad, in North Carolina, on the east; and thence the head waters of the Holston, in Virginia, on the north, to some point on the head waters of the Oconee, in Georgia, on the south; computing besides what is now the Cherokee country, more than half of the state of Tennessee, the southern part of Kentucky, the south-west corner of Virginia, a considerable portion of both the Carolinas, a small portion of Georgia, and the northern part of Alabama. This tract probably contained more than 35,000,000 acres, of which a large portion is extremely fertile, and of it not inferior to any land in North America. Of all this vast tract, they had sold, previously to 1820, all but about 8,000,000 of acres. About 5,000,000 of this remainder falls within the chartered limits of Georgia, 1,000,000 of acres within Alabama, and the remainder within North Carolina and Tennessee. In the revolutionary contest, the Cherokees took part with the king of Great Bri-

tain, under whose protection they then considered themselves, as they now consider themselves to be under the protection of the United States. Between the years 1785 and 1819, sixteen treaties were made between the Cherokees and the United States, negotiated and ratified by 5 presidents, Washington, Adams, Jefferson, Madison, and Monroe, all resting on the same principles, all consistent with each other, and all now in force, except that some parts have become obsolete by subsequent stipulations on the same subjects. The earlier treaties are repeatedly and solemnly recognised by later ones. In none of these treaties is the original right of the Indians declared to be defective. In none of them it is said that the Indians have not the power of self-government. In no case have the Indians signed away their inheritance. The doctrine of the government, in all its treaties with the Cherokees, have been always directed to one point; viz. to satisfy the Indians that the government would deal justly and faithfully by them, would perform all its engagements, and would secure to them the permanent possessions of their country. They were constantly urged to become farmers, to educate their children, and form a regular government for themselves. In the treaty of 1819, executed by the Hon. John C. Calhoun, there was a provision for selling a tract of land, the proceeds of which were to be vested by the president of the United States, and the annual income to be applied "to diffuse the blessings of education among the Cherokee nation on this side of the Mississippi." To fulfil the benevolent intentions of the United States to the greatest advantage, as well as to carry the gospel of the love of God to the Indians, B. C. F. M. missionaries, 1816, departed the Rev. Cyrus Kingsbury to visit the Cherokee Indians, and adopt measures preparatory to a mission and school establishment. His design was warmly approved and seconded by the principal chiefs of the Cherokees. In the beginning of 1817, he was joined by the Rev. Messrs. Hall and Williams. A church was soon formed; schools were commenced, other missionaries and laborers arrived, and the divine Spirit abundantly affected the hearts of the Indians. In 1816, departed the exception of the serious difficulties and embarrassments which have been experienced by the interference of Georgia, the mission has been one of great interest, and of almost uniform success.

Owing to the political disturbances of the people, the present aspect of the Cherokee mission is full of confusion and discouragement. Most of the influential men in the nation have departed, and the moral and intellectual elevation of the people. All the members but three or four of the national council have subscribed to the pledge of total abstinence from ardent spirits.

"The mission among the Cherokees," says the editor of the *Missionary Herald*, in 1832, "has now been established more than 14 years. The mass of the people in their dress, houses, furniture, agricultural implements manner of cultivating the soil, raising stock, providing for their families, and in their estimate of the value of an education, will not suffer greatly by comparison with the whites in the surrounding settlements. The mass of the people have externally embraced the Christian religion. They have a regular system of civil government, founded on liberal principles, and administered with a good degree of decorum and energy. Intemperance has been checked. The laws of the nation rigorously exclude intoxicating liquors from all public assemblies, and otherwise restrict its introduction and use. Numerous associations for the promotion of temperance have been organized, and joined by large numbers. Some notoriously intemperate persons have been reformed, and others have been arrested in their fatal course. But these favorable prospects are now overcast with a dark cloud. In 1830, a compact was made between the United States and Georgia, by which a long controversy was settled, and the United States bound themselves to extinguish the Indian title to lands within the chartered limits of that state. The obligation was conditional, however; and there was nothing in the compact which implied that the United States did not acknowledge the perfect right of the Indians to the possession and use of their lands. Previous to this, in 1815, the Cherokees have refused to sell any land. In December, 1827, the government of Georgia assumed an attitude entirely new, by declaring that she has a perfect title, by the right of discovery, to all the land within her chartered limits; that the Indians have no title, but a mere occupancy, determinable at the pleasure of Georgia; that she may take possession of their lands by force; and that the United States are bound to extinguish the Indian title, either by negotiation or force. In 1828 and 1829, Georgia extended her laws over the Cherokees, and enacted several provisions of a most oppressive character. The Cherokees immediately asked the protection of the United States. The president informed them that he had no constitutional power to protect them. They next petitioned congress; and while their petition was pending, a bill was introduced into congress for the purpose of selling them the residue of their lands, under the name of 'Pre-emption to this, however, a series of articles had appeared in the Washington National Intelligencer, under the signature of William Penn, written by the late Jeremiah Evarts, Esq. of Boston, in which the whole subject was very ably discussed, and the rights of the Cherokees unanswerably vindicated. The bill for the removal of the Indians, after a discussion of almost two weeks, passed the National Intelligencer, on the 24th of April, 1830, by a vote of 28 to 20; and the house, on the 26th of May, by a vote of 103 to 97. Since that time, the Cherokees have been in a state of great agitation. Their government has been hindered in its operations, their laws counteracted by the extension of the jurisdiction of the state of Georgia over their territory, and many of their citizens have been imprisoned. The missionaries of the board have been forbidden to reside among them, and the same has been the case with Mr. and Mrs. Worcester and Dr. Butler, for the same cause, have been tried and sentenced to the Georgia penitentiary for the term of 4 years. The case of the imprisoned missionaries was brought before the supreme court of the United States, in February, 1832. On the 3d of March, the opinion of the court was given in favor of the missionaries, and an order issued for their release. The missionaries were afterwards sat at liberty, not on the ground of receiving a pardon, for they had done nothing amiss, but as an act of justice, and from regard to the peace of the country.

Mr. and Mrs. O'Brian are the missionaries of the *A. B. B.* among the Cherokees. The emigrants from the east of the Mississippi are

gradually settling around them. Communicants, 20. A school is continued, with increasing interest.

**CHILAW;** an outpost, attached to Negombo, 20 miles N. of Colombo, Ceylon, under the care of the W. M. S.

**CHICKASAWS;** Indians, whose country lies mostly within the chartered limits of the state of Mississippi, about 120 miles square. Their country is well watered, and is well adapted to the culture of cotton, corn, wheat, &c. Cotton, beef, and pork, are the principal articles of exportation. About 1000 bales were exported in 1830. Every head of a family cultivates the earth more or less. For the last 10 years, the men, instead of the women, have almost universally cultivated the earth, while the women attend to their appropriate duties.

A school was established among this people by the *Cumberland M. S.* in 1821, containing between 30 and 30 scholars. The government of the United States allowed 400 dollars annually to this institution.

The *M. S. of the Synod of South Carolina and Georgia* also selected a station, in 1821, situated within the chartered limits of Mississippi, about 50 miles from its eastern boundary, on an elevated spot of the dividing ridge between the waters of the Tombigbee and Yazoo, 2 miles S. of Mackintoshville, about 40 miles from the town of Columbus. This station was called *Monroe*. Eighteen months were occupied in clearing land and erecting buildings. In 1823, about 40 acres were under cultivation. In May, 1822, the school commenced; the average number of scholars, who were orderly and industrious, was about 50. Religious meetings were well attended, and several persons hopefully embraced the truth.

The mission was transferred to the *A. B. C. F. M.* The following statement will show its present condition.

The only mission stations to the Chickasaws now maintained are at Monroe, and in Tipton county, Tennessee. Four persons were admitted into the church last year, and two died in the Lord. Great mischief has resulted from the introduction of ardent spirits into the nation. A school is in successful operation. It is probable that the Chickasaws will soon be settled and amalgamated with other tribes.

**CHINA** Proper extends from the great wall on the north, which separates it from Chinese Tartary, to the Chinese sea, about 1300 miles; and about the same distance from the Pacific ocean on the E., to the frontiers of Thibet on the W.; lying between 100° and 120° E. lon., and between 21° and 41° N. lat. The territories of the empire embrace the provinces of Auria, Mongolia, and the whole of Central Asia, between Hindostan and Asiatic Russia. On the W. it is separated from Independent Tartary by a chain of mountains.

The language is not only one of the most ancient in the world, but is, perhaps, the only one of the early ages which is still spoken by the living. It is supposed to be used by about one-third part of the inhabitants of the globe. It possesses much ancient literature, which has been, for many centuries, the constant study of the literati of China; who have polished it to a high degree of what they deem an elegant conciseness, and richness of classical quotation and allusion; so that the written style of the learned is nearly as different from the plain language of the people, as that of ancient Rome from the modern dialects of Europe. This language, the most singular upon earth in its construction, and supposed to be so difficult, supposed to bear a resemblance to something in the visible heavens; to some star or constellation, to some motions, supposed or real, to some grand terrestrial objects, or to some recondit physical principle. They often judge of the intentions of Providence with regard to the events of war, and the destiny of nations, from the appearances in the heavens. Of old, they sent forth their armies, they overturned thrones, they punished oppressors, they seized on territory; all in obedience to the suggestions of the aspects of celestial phenomena. If these erroneous conceptions be joined their antipathy, their vast population, their immense riches, their defect in scientific improvements, their want of sound principles, and, especially, the depravity of the human heart, which they have in common with others, we can hardly wonder at the high and exclusive tone which they assume, or at their extravagant claims to superiority over the nations of the earth.

The government is patriarchal. The emperor is absolute. The first principle instilled into the people, is to respect their superiors with high reverence as almighty lords. All places of honor or profit are at his disposal, as well as the lives and property of his subjects. He is seldom seen, and never addressed but on the knees. Of the officers, or mandarins, there are nine classes, from the judge of the village to the prime minister.

The national pride, and exclusive claim to pre-eminence, of the Chinese, derives most powerful support from the vain idea that their government is formed on the model of nature, and is a transcript of the noblest of its visible parts, viz., the heavens. The form of their cities, the regulation of the palace, the duties of prince and people, the evolutions of their armies, the order of their standards, the fashion of their chariots, the ascent and descent, the arrangements at their feasts, and even the very shape and fashion of their garments, &c. &c., were all anciently, and still are in a good degree, supposed to bear a resemblance to something in the visible heavens; to some star or constellation, to some motions, supposed or real, to some grand terrestrial objects, or to some recondit physical principle. They often judge of the intentions of Providence with regard to the events of war, and the destiny of nations, from the appearances in the heavens. Of old, they sent forth their armies, they overturned thrones, they punished oppressors, they seized on territory; all in obedience to the suggestions of the aspects of celestial phenomena. If these erroneous conceptions be joined their antipathy, their vast population, their immense riches, their defect in scientific improvements, their want of sound principles, and, especially, the depravity of the human heart, which they have in common with others, we can hardly wonder at the high and exclusive tone which they assume, or at their extravagant claims to superiority over the nations of the earth.

The religion of China is a strange mixture of superstitions, of which every one receives or rejects as much as he pleases. From time immemorial, peculiar homage has been paid to the memory of the dead by the Chinese. What is known of their religion prevails to the time of Confucius, is obscure and uncertain. The most celebrated ancient philosopher of China was born about 450 years before the Christian era; and seemed designed to reform, in some measure, the corruption which prevailed in the civil and religious establishments of his country. He condemned the idolatry practised by his countrymen, and maintained that Deity was the most pure and perfect principle; eternal, infinite, indestructible, omnipotent, and omnipresent. He considered the sun, moon, &c. the immediate agent of Deity, inseparably connected with him, and, as such, worthy worship. Many parts of his doctrine were calculated to preserve the superstitious notions still prevalent. By his sage counsels, his moral doctrine, and exemplary

conduct, he obtained an immortal name, as the reformer of his country; and, from respect to his memory, his descendants enjoy, by inheritance, the title and office of mandarin.

Soon after his death, a species of Lamaism was introduced into China from Thibet; and, about the year 65, the sect of Fo was introduced from India. The name was derived from the idol Fo, supposed to be the Buddha of Hindostan. About the fifteenth century, many of the literati embraced a new system, nearly allied to atheism; but this is confined to a few. The Chinese, in general, are so far from being atheists, that they go into the opposite extremes of polytheism. In China no religion is preferred or encouraged by government. At the present time, its gods are, to use an expression of the sect of *Fuk hang-bo-sha-suo*, i. e. "in number like the sands of Hang river." Most of the forms of mythology which make any figure in the mass of history now exist in China, except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldaea, and of India, are all to be found here, though with some slight variations. Chi-na has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western pantheon. She has gods celestial, terrestrial, and subterranean; gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen! She adores the gods who are supposed to preside over the thunder, the rain, and the fire; over the grain, over births, and deaths, and over the small-pox. "She worships the gentils of the mountains, rivers, lakes, and seas; together with birds, beasts, and fishes. She addresses prayers and offers sacrifices to the spirits of departed kings, sages, heroes, and parents, whether good or bad. Her idols are silver and gold, wood and stone, and clay, carved or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees. She has set up her idols at the corners of the streets, on the sides of the highways, on the banks of canals, in boats, and in ships. Astrology, divination, geomancy, necromancy, and magic, prevail. Spells and charms, every one possesses: they are hung about the neck, or stitched up in their clothes, or tied to the bedposts, or written on the doors; and few men think their persons, children, shops, boats, or goods, safe without them. The emperors of China, her statesmen, her merchants, her people, and her philosophers also, are all idolaters.

With regard to their religious restrictions, those of the sect of Confucius profess to be more liberal than those of the sect of Fo. They do not positively shall enjoy on earth: hence their views rise up higher; in their fears and hopes seem to terminate.

The elysium of the West, which the followers of *Fuk* look for, is such as the deluded imagination of an Asiatic would naturally paint: fortified palaces; groves of trees producing gems; pools of fragrant water, yielding the lotus flower as large as the wheel of a cart; showers of sweet odors, falling on a land the dust of which is yellow gold; myriads of birds, of the most exquisite plumage, singing on trees of gold, with the most harmonious and ravishing notes, of a hundred thousand kinds, &c. &c. Such is their paradise: but, in conformity with the comparative contempt in which the female character is held throughout the East, they exclude all women, *as such*, from a participation therein. Those females who have acted well on earth are first transformed into men, and then admitted into that palace of delights.

The sufferings of the Tartars which their terrified imaginations have figured, are represented in pictures, as the punishments in purgatory and Tartarus were exhibited in the Eleusinia and other heathen mysteries; with this difference, however, that these are exposed to public view; these were seen by the initiated only. They are boiled in the water of caldrons; they are roasted on the spit of a cart; they are roasted in caldrons; the wheel, or apparatus, by means of which all the operations of the metempsychosis are performed; horned demons, with swords, spears, hatchets, and hooks; wretched mortals alternately shivering with indescribable cold, and burnt to coals with devouring fire;—these, with numberless other such things, are represented with gross and disgusting minuteness. Instead of producing any salutary fear in the mind, they fill the imagination with horrid figures, the real existence of which the better informed surely cannot believe; or which, if believed, must either totally weaken the springs of action, or render those deluded heathens inconceivably wretched even in this life.

Their system of morals, as explained by the sect of the learned, contains much that is good. Many of the duties of relative life are set forth with as much clearness as could be expected from a people who know not the true God. As to those who call themselves Christians, the tenets of Christianity which they contained in the New Testament, it must in all particulars appear defective, and in many exceedingly erroneous; especially if the motives and ends of human actions, and the spirit in which they should be performed, be taken into the account. Some important duties are also entirely left out; and others carried to such extravagant lengths, as to render them not only irksome, but oppressive.

Females in general, who are still regarded as inferior, had not originally sprung from their doctrine of Yin and Yang, which sets every thing masculine in so exalted, and every thing feminine in so inferior, a light, was doubtless greatly increased thereby.

Their general belief in the metempsychosis, and in the inevitable decisions of a numerical fate, prevents the cordial exercise of benevolence and beneficence.

Females, who are still regarded as inferior, had not originally sprung from their doctrine of Yin and Yang, which sets every thing masculine in so exalted, and every thing feminine in so inferior, a light, was doubtless greatly increased thereby.

a criminal selfishness, hardness of heart, and indifference to other people's happiness, which sometimes allows them even to sit still at ease, and suffer another man, close by, to drown in the waves, or his property to consume in the flames, when a little effort on their part might save both.

It is true, indeed, that some of the more rational condemn these evils, and have written against them; especially against the female infanticide, and how little avail can all such well-meant efforts to correct the horrid crime be, while the principles which gave it birth are held in honor! They are inconsistent with themselves. In one part of their writings they deplore the bitter consequences, and warn men against them; while, in the other, they inadvertently magnify the causes from which they rise, by only some degree of excision and perfection in the universe. They deprecate the mortal stream, and yet feed the impoisoned fountain; they strive to lop the branches, and yet manure the root!

Though vice, in all its diversified forms, exists in China, still, perhaps, its external features do not at first sight appear so gross as in some other countries. But it is not to be concluded from hence, that the degree of it is less than in other parts of the heathen world. For the opinions and customs of all ranks of society not only furnish sufficient excuse for the commission of many sins against the law of God, but have even raised them to a certain degree of respectability and honor; and hence it becomes very difficult to convince them of the moral turpitude of those evils in which their parents, and their best and noblest men, have long ago indulged. China is filthy, manes, and customs are thrown into an irregular and digested form, as that a stranger, but superficially acquainted with the language and real spirit of the Chinese people, seems to see much to praise, and, comparatively, little to blame: while, at the same time, the nation groans under oppression and violence; their courts are filled with bribery and injustice; their markets with cozening and deceit; their houses with concubines; their monasteries with ignorant, indolent, and filthy ascetics, "who," to use the words of a Chinese writer, "are not worth the down of a feather to society;" their schools and colleges with high-minded, self-sufficient *literati*, to whose proud and sophisticated minds the humbling doctrines of the gospel will be never obnoxious than they were to the sarcastic pride of a Celsus!

Such is the state of China. Such, after enjoying the philosophy of Confucius for more than 2000 years! Such, after Roman Catholic Christianity has existed in it for upwards of two centuries! Such it was when the mission to China was proposed, and such it is at the present hour. (See CANTON, and MACAO.)

For the following statements respecting the efforts of the Roman Catholics in China, we are indebted to the American Quarterly Register, for February, 1832.

Xavier's desires, and attempts to open a way into China are well known. He died, however, before he reached that country. Matteo Ricci, a Jesuit, and distinguished man, of a noble family of Macerata, was the first who entered upon this important field of missions. He had arrived at Goa, in 1578, and had studied the Chinese language there. He reached Cochin, in Canton, in 1583. To ingratiate himself with the Chinese, as well as to refute their proud notion that China constituted the greatest part of the earth, he drew an atlas for them, a thing never seen there before. To prevent, however, the unpleasant sensation which the largeness of the world, in comparison to China, was calculated to excite in the Chinese, he put the first meridian in China. Notwithstanding this and other important services which he rendered to the people, he could not get access to the emperor until 1601, and then he effected it only by suggesting that he had some curious presents to bring to his majesty. Ricci was now in his sphere, having obtained permission for the Jesuits to own a house, with revenues, at Peking. He first assumed the humble apparel of a bonze; but as soon as circumstances required it, he dressed with all the splendor of a mandarin. Ricci now labored assiduously and successfully for the conversion of the great court. Still he and his companions were in continual danger. By the machinations of the bonzes, who soon became violently opposed to them, they were once on the point of being expelled from China. Ricci averted the catastrophe (as Wolf states in his History of the Jesuits) by scattering secretly a libel on the emperor, and accusing the bonze who was at the head of their enemies of having composed the piece. The emperor believed it, and the miserable bonze expired under a fearful bananle upon the scales of his fate. Soon after, the suspicions against the Jesuits still continuing, Mr. Martinez, a Jesuit, was seized by the governor of Canton, and died under the same terrible punishment. Ricci labored in China 27 years, and died at Peking, in 1610. The progress of the Jesuits in China was very rapid, after the first obstacles were overcome. By raising the science of mathematics, to which the Chinese attach a kind of sacredness, far above that degree to which it is entitled, he had been able to carry it, the Jesuits acquired an almost unbounded influence. They penetrated China in all directions, and made converts among the high and low without number. The empress Helena, one of their converts, was induced by them to write a letter to the pope, Alexander VII., in the humblest possible terms, calling herself his servant, an unworthy, poor Chinese woman. She kneeled on her knees, and with her face to the ground, to favor her with a word of acceptance, she expressed her entire subjection to his holiness, and begs him to send to China some more of the holy Jesuits, &c., dated December, 1650. In 1655, the Jesuits were on the pinnacle of glory in China. Adam Schall, a German by birth, but a consummate Jesuit, became a mandarin of the first order, and president of the tribunal of mathematics at Peking. The emperor was never before used to leave his palace, on any occasion whatever; but Schall the emperor paid more than 20 personal visits, within two years! One of his birth-days, when he ought to have received on his throne the congratulations of his court, he spent wholly in the private dwelling of Schall. A great number of Jesuits was now admitted into the empire, among whom was P. Verbiest, who afterwards became a mandarin of the first order. Schall was intrusted with the helm of the throne, and his influence seemed to have no bounds. When the Dutch endeavored to establish their commerce in China, and came with immense presents to the emperor to obtain permission to traffic in his dominions, it cost Schall but a word to prejudice the monarch against them, and frustrate their

whole plan entirely. I pass over all the quarrels of the Jesuits with the Dominicans and the Capuchins. They were the ruin of Roman Catholicism in China. Worthy of notice is the courage with which the Jesuits encountered danger, imprisonment, and even death, in times of persecution, and the intrepidity with which they often entered the field again, when it was smothered with the blood of their martyrs. Once, after a season of persecution, four Jesuits entered upon the field again, and were seized and decapitated. After making all due allowance for the fact that the Edificantes Lettres were written by Jesuits, the sufferings related in the second and third volumes must have matter of fact at the bottom, sufficient to form a considerable martyrology. Yet persecution did not at first affect very sensibly their success in making proselytes, and actually never hurt them in the least, if the power of truth had been on their side. The series of calamities which at last reduced popery to the low state in which it is at present, began during the lifetime of Schall. He himself, together with other Jesuits, was put into chains, and though released again after some time, he died from the consequences of the hardships and deprivations of his imprisonment. Towards the close of the seventeenth century, the difficulties between the Jesuits and the Dominicans and Capuchins increased, and Roman Catholicism in China declined correspondingly. Persecutions at last followed. After all the missionaries were expelled from the empire, some of the Jesuits still remained at Peking in the capacity of mathematicians, retained much influence, and remained in the possession of three houses in the city, each of which carried them the annual revenue 50,000 German dollars. In 1780, Mr. Halle, a Jesuit of Suabia, was yet a mandarin and president of the mathematical tribunal at Peking.

"From the annals of the Propaganda, the work above mentioned, it appears that China is by no means given up by them; on the contrary, the efforts to reduce it to the pope are becoming more vigorous now. There is still a bishop at Su-Tshuen, and a college at the confines of the province. In 1827 they suffered somewhat, but none of their converts apostatized. About 1,800 leaguers on the north of Su-Tshuen, at Yel-King, there are living above 200 Roman Catholic exiles, with 4 priests to minister unto them. In 1823, the apostolic vicar of Chancy sent a priest there, to visit them and strengthen them in the faith. The same year the emperor permitted all to return to their homes, if they would forsake their new religion. Only five individuals made use of their permission.

"From the mission of Tong-King, the intelligences from 1825 state, that the present King, Minh-Menh, though he does not literally persecute the missionaries, yet he will not permit any new ones to enter into his dominions. Those who have been in the empire for some time he keeps in the capital, under his immediate inspection, pretending to have European papers which he wishes them to translate for him, but probably to send them away as soon as convenient. There are, at present, Mr. Lenger, apostolic vicar, and three priests, one of whom, Mr. Poudroux, embarked for the mission in 1827. The mission prospers in spite of all these hindrances. In 1825, they baptized 297 individuals, and in 1826, 1,006. The number of ecclesiastical functions performed, at that single mission, during one year, will give us an idea of the prosperity of the mission, and the activity of the missionaries. In 1826, they baptized children of believers, 3,237, and of unbelievers, about 1000; adults, 1,006; confirmed baptisms, administered by catechists or Christians, during the absence of a priest, 5,265; heard confessions, 177,456; administered the communion 78,692 times; viatic, 1,303; extreme unctions, 2,706. They had marriages, 943, and confirmations, 3,541." (From a letter of Mr. Messen, missionary at Bon-Baog, March 25th, 1827.)

According to a census taken in 1813, under the authority of the emperor Kea-King, the official returns carried the population of China to the amount of 362,447,183 souls. The harvest in China is indeed great, but the laborers are few. Preachers, and teachers, and writers, and printers in much larger numbers are wanted, to spread the knowledge of God and his mercy among the Chinese language nations. The Jesuits of Calcutta, at Malacca, the Canton newspapers, and the Chinese Repository, have all risen up since Dr. Morrison commenced his mission. Missionary voyages have been performed, particularly by Mr. Gutzlaff, and the Chinese sought out at various places under European control, in the Archipelago, as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Peking.

Leanne-fa is much occupied in printing. On Sundays, he explains the Scriptures to such persons as he can collect. Only 10 Chinese have been baptized. The language was formerly thought to be an insurmountable difficulty, but it has been overcome. Dictionaries, grammars, vocabularies, and translations have been penned and printed.

CHINSURAH: a town of Hindustan, in Bengal, was a fortress. It stands on the banks of the Hooghly river. The principal houses are built of brick, with terraced roofs, in the Moorish style. In consequence of a convention entered into on the part of his Britannic majesty with the king of the Netherlands, it was ceded to the English in 1825.

The Rev. Robert May, who was sent out by the *L. M. S.*, with a view of aiding the mission at Yezagpur, especially by the translation of the scriptures into the vernacular language, was enabled, after long detention in America, to proceed to Calcutta. He landed at Calcutta, November 21, 1812, and, by a peculiar concurrence of circumstances, was led to settle at Chinsurah. Soon after entering on his labors, he was bereaved of Mrs. May.

In 1816, the number of schools under Mr. May's care was 30, to which there were more than 25000 children, especially by the translation of the scriptures into the vernacular language. The Rev. Mr. Pearson, who was highly qualified for the work, was afterwards sent out to his assistance; and he was also joined by an European, Mr. Harle, who was fully approved by Mr. Townley and himself, to assist in the superintendance of these seminaries. In the benevolent effort still further to extend the means of instruction, Mr. May finished his earthly career. Mr. Pearson received from the inhabitants a written request to superintend the schools, which he accepted, and which he accepted. With vigor and success, he, with his colleague, Mr. Harle, carried on the schools; and into one or two of them the British system was introduced, in which it approached the perfection exhibited in England, in schools conducted on the same principle.

Messrs. Twenley and Hampson, who visited the schools at Chinsurah and its vicinity in 1819, reported, that they were in the most prosperous state; and of the schools at Bankipore, under the particular superintendance of Mr. Harie, their account was equally favorable.

In addition to these engagements, the missionaries were variously occupied.

Mr. Pearson established a printing press partly under the patronage of *Calcutta School S.*, the profits of which he designed to devote to the *Bengal A. M. S.*

The native schools at this station were visited by many respectable individuals of intelligence and discernment, who highly admired their economy, and regarded them as models for all schools of this description. The manner in which they were conducted met also with the entire approbation of his excellency Mr. Overbeck, the Dutch governor of Chinsurah, by whose liberality, on the part of his government, they were supported.

The Chinsurah schools were gratuitously supplied with books by the *Calcutta School Book society*, who ordered 1000 copies of Mr. Pearson's Bengalee and English grammar to be printed at their sole expense.

Religious books in Bengalee were extensively circulated, and scarcely a day passed without numerous applications for them at the mission-houses.

In 1820, a bungalow chapel was erected on the outside of one of the gates of the town. Here, or on the road-side, the missionaries daily took their stand.

In 1821, an additional native school commenced at a village called Khonnian; the expense of which was defrayed by his highness the rajah of Burdwan. The active exertions of Mr. Pearson in this department, also, received the express approbation of his excellency the viceroy of Hindoos.

The indifereat state of Mr. Pearson's health rendered a visit to England necessary, where he arrived on the 8th April, 1824.

At the close of the year, the Rev. John Edmonds and Mrs. Edmonds arrived at Chinsurah, to the joy of Mr. Mundy, who greatly rejoiced at the success of the mission, and was deeply suffering from the loss of Mrs. Mundy, who departed this life, after a short illness, on the 30th of the month of July. This pleasure was, unhappily, of short duration. Mrs. Edmonds being incapable of bearing the climate, Mr. Edmonds was reluctantly obliged to return with her to England, which they reached, March 29, 1827. Mr. Pearson, who embarked on his return to India on the 20th of June, arrived safe at Chinsurah, and resumed the superintendance of the native schools.

The Rev. A. F. Lacroix, formerly of the *Netherlands society*, the committee of which had deputed it expedient to relinquish their mission in this part of the world, was recently received into connexion with the *L. M. S.*, and will, for the present at least, act in concert with its missionaries at this station, where he had for several years previously labored.

The inhabitants of Chinsurah are 30,000. George Mundy, missionary. Mr. Higgs ill in the beginning of December, 1832. No recent report of the state of the mission.

CHIPPWAYS. (See OUIDWAYS.)

CHIRRAPOONJEE: a station of the Serampore Baptists, beyond Siltet, in the east of Bengal, commenced in 1832. A. B. Lish, missionary. He has been placed here principally for the benefit of the Kassees, who are an interesting people, without much religion of any kind. The New Testament has been translated for them.

CHITTORE: a village in the north part of Calcutta. The *C. K. S.* has recently established a promising native school here.

Chitpore is now an outstation of the *B. M. S.* where, with several other villages, Mr. G. Pearce holds regular services.

CHITTAGONG: a district in the S. E. part of Bengal, Hindoos; extending 120 miles, by 25, average breadth; separated from Birmah, west of 230 miles, by the bay of Bengal; the bay of Bengal is, who have here a military force, and a civil establishment. The inhabitants are Mohammedans, Hindoos, and Mugs, with a few Portuguese, amounting in all to about 1,200,000. The Mugs fled from the tyranny of the Birman government.

They resemble the Birman in language and manners; have no caste; and are intelligent, frank, and kind. They occupy the country south of Chittagong, for about 100 miles, to Ramee.

*Chittagong or Istambod*: a town and capital of the district of the same name, on the river Chittagong, about 12 miles from the bay of Bengal. E. lon. 91° 45' N. lat. 22° 20'. Two divisions of the town are occupied by Portuguese Catholics, who have two chapels, but are very ignorant. The proportion of Mohammedans is large, and their mosques are numerous, while the Hindu temples are few.

The Rev. Mr. De Bruyn, of the *Baptist M. S.*, commenced laboring here in 1812, with very encouraging success, especially among the Mugs. The great enemy of souls, however, beheld with an evil eye these attempts to rescue from his grasp those over whom he had long tyrannized without opposition, and meditated a blow in a way little expected. A young man whom Mr. De Bruyn had taken into his house, and treated as a son, being reproved by him for improper conduct with more severity than usual, Satan so inflamed the passions of this headstrong youth, that, seizing a knife, he plunged it into the side of his benefactor and friend, who, after languishing a day and a night, expired; not, however, before he had written to the judge of the court, excusing the rash deed of his murderer, and entreating that he might not be punished. Although the infant church suffered so great a loss, it was not left entirely destitute. A young man, named Renciro, who had been among the first baptized by Mr. De Bruyn, exerted himself so far as possible to supply the deficiency, until the arrival of Mr. Peacock, in 1818, who was chiefly employed as superintendent of the schools. In the early part of the year, Mr. Ward, from Serampore, visited Chittagong, and baptized 7 converts, which raised the number of members to 100.

On the death of Mr. Peacock, in 1820, Mr. Johannes, who was educated in the Benevolent institution, proceeded to this station. At this period the church consisted of 150 members, residing in four or five villages. The care of it subsequently devolved on the Rev. Mr. Fink.

The knowledge of the truth is daily spreading at Chittagong. Preaching is maintained in the school-room, at the jail, in the markets and streets. Three natives have been baptized. Many Roman Catholics are searching the Scriptures. In two boys' schools, there are 207 scholars; and in four girls' schools, 129 scholars, all the latter of Mussulman families.

CHITTORE: a town of Hindoos, on the west frontiers of the Carnatic, chief of a strong hill district. It is 52 miles W. by N. Madras; E. lon. 79° 10' N. lat. 13° 15'. 10,000 inhabitants.

The Rev. Mr. and Mrs. Jennings, appointed by the *L. M. S.*, have labored at this station. Messrs. Crisp and Taylor engaged to visit this promising field alternately, every 4 months, until the arrival of the missionary.

Mr. Crisp commenced these periodical visits in the early part of 1826, and, during his stay, formed, in compliance with their own request, a number of native Christians belonging to the place (converts from paganism and Mohammedianism) into a Christian church.

The Rev. Henry Harper, the chaplain at this station, (*C. M. S.*) actively superintended the schools for about three years, till his removal to Hydrabad, and was otherwise instrumental of much good. On the first of June, 1831, Mr. Jennings departed to his eternal rest, universally lamented.

J. E. Nunn is now the missionary at Chittore, with 2 native assistants. Congregations, 75. Scholars, 177. Tracts and portions of Scripture distributed, 3215. Prospects encouraging.

CHOCTAWS: a tribe of Indians, whose country extends from the Tombigbee river on the east to the Mississippi river on the west, and from the Chickasaw country on the north to the settlements of the state of Mississippi on the south. Its entire length is about 150 miles, its breadth about 140 miles. Its population is much less, embracing 7,000-8000 persons. Their territory was formerly much larger. The population is about 20,000. Thirty years ago their number was probably 30,000. They are divided into 2 classes, which embrace the whole tribe. Members of the same class never intermarry, so that the husband and wife always belong to different classes, and the children belong to the class of the mothers. Their traditions are very vague and uncertain. They retain some faint ideas of a superior being, but do not worship him. They are very superstitious. They have no word in their language to denote a spiritual existence. They anciently regarded the sun as a god. They did not acknowledge a superintending providence, offered no sacrifice, engaged in no worship. When the inquiry has been made, "Did you ever think of God?" they answer, "How can we think of him of whom we know nothing?"

Formerly they were belated and occasioned great terror and the loss of many lives. They were generally indolent and much addicted to drunkenness. Rev. E. Cornelius, late secretary of the *A. B. C. F. M.*, visited their nation during the winter and spring of 1817-18, and opened the way for the establishment of a mission. Rev. Cyrus Kingsbury, with Mr. L. S. Williams, who had been engaged in establishing a mission among the Cherokees, arrived at the place since called *Elliot*, in remote an unbroken forest. They were joined soon by other helpers, and proceeded to erect the necessary buildings, and (though severely afflicted with sickness, and tried in other ways) to open the school with 10 scholars, on the 16th of the next April. The Choctaws manifested much interest in the success of the mission. They also gave in behalf of the nation an annuity due to them from the government of the United States, amounting to \$6,000 a year for 16 years, beginning with the year 1821. Other stations were occupied, and schools opened as soon as circumstances would permit; at which the Board have furnished the gratuitous services of 33 men and 33 women, whose average term of labor has been more than 6 years each. Of the men employed, 5 were preachers, 12 school-teachers, 8 farmers, 7 mechanics, 1 physician. Schools have been opened and taught at 13 stations. In 1831, the following statement was furnished.

Stations.	No. of Scholars.	Stations.	No. of Scholars.
Elliot	41	Juzon's	15
Maybew	64	Hebron	37
Greshen	29	Yoknokehaya	28
Ennatus	23	Hikashubaha	10
Total			250

The last of the Choctaws, who were to be removed at the expense of the United States, departed for their new territory in the fall of 1833. The whole number who have removed is estimated at 15,000. Many still remain in their old country, exposed to severe trials. The missions among the Choctaws west of the Mississippi consist of 5 stations, all near the Red river, or a branch of it, the Little river, and not far from the south-eastern corner of the Arkansas territory.

Mr. Wilson is the missionary of the *A. B. B.* to the Choctaws on the Arkansas river. The government of the United States are erecting the necessary school-houses. Three high schools and 12 minor schools are to be established in the nation at the expense of government.

On the island of St. Kitts, one of the Caribbean islands, in the West India, 60 miles west of Antigua. It is 19 miles long and 6 broad, with high mountains in the middle, whence rivulets flow. Between the mountains are dreadful rocks, horrid precipices, and thick woods; and in the south-west parts hot sulphureous springs at the foot of them. The produce is chiefly sugar, cotton, ginger, indigo, and the tropical fruits.

The natural strength of the island is such, that a garrison of 2000 effective troops would render it impregnable to a formidable invasion. It was first discovered, in 1493, by Columbus, who gave it his own Christian name.

The first English settlement was formed in 1620. For several years, the aboriginal inhabitants lived on friendly terms with the settlers, and supplied them with provisions, till the planters seized their lands. After a severe conflict, in which many of the Caribbees were inhumanly murdered, they were driven from the island.

It was in the possession of the French and English, alternately, till 1763, when it was permanently restored to Great Britain. The chief towns are Basseterre and Sandy Point. Inhabitants, 20,000, a large

proportion of whom are slaves and colored people. The north point lies in W. lon. 62° 47', N. lat. 17° 27'.

The *U. B.* in Antigua having been repeatedly solicited to extend their missionary labors to this island, Messrs. Birkby and Gotwald were sent thither in June, 1777.

Having hired a house in the town of *Basseterre*, they commenced preaching to the negroes; but, though these attended in considerable numbers, and the brethren were contented in their undertaking by many of the proprietors, the progress of the gospel was comparatively slow; as, in 1784, seven years from the first establishment of the mission, the number of converts scarcely exceeded 40.

In 1785, the brethren purchased a piece of ground for the establishment of a regular settlement, and the place of worship which they had erected was so numerously attended, that a more spacious church soon became indispensably necessary.

A sacred flame was now kindled in the island, which continued to spread, until, in the course of a few years, the congregation consisted of 2500; and the attendance on public worship was so numerous, that it was only on the week day evenings the hearers could be accommodated within the walls of the church; on the Sabbath, when the negroes were in the habit of coming from various distant plantations, great numbers were obliged to remain in the open air around the building.

In 1792, the town of *Basseterre* was visited by a dreadful inundation; and a hurricane which raged in the ensuing autumn proved extremely destructive; but, on each of these occasions, the missionaries were mercifully preserved, though their premises sustained considerable injury. The work of the Lord also continued to prosper, and, in the course of a short time, they obtained the privilege of preaching to the negroes on no less than 50 plantations.

The invasion of St. Christopher by a French fleet, which had previously been anticipated, took place on the 5th of March, 1805; when general Balbot fixed his head-quarters in the neighborhood of the missionaries, and stationed a guard of 4 privates and a corporal at the entrance of their burial-ground. A capitulation, however, being agreed upon, the enemy quitted the island, after laying a contribution, burning six vessels, spiking the cannon, and destroying the powder magazine; and the brethren were enabled to resume their labors without further fear of interruption.

In the year 1819 a new settlement, called *Bethesda*, began to be formed on the Cayon estate; and on the 25th of February, 1821, the church at that place was solemnly consecrated for the celebration of their worship.

In January, 1787, the Rev. Dr. Coke, accompanied by the Rev. Messrs. Baxter, Clarke, and Hammett, of the *W. S.*, visited this island.

"In February, 1799," says Dr. Coke, "I again visited St. Christopher, and had the satisfaction of being personally convinced of the great benefits which had resulted from the introduction of the gospel into this island."

From this period the mission continued to flourish, under the superintendance of those ministers who from time to time visited the island, on the itinerating plan adopted in the Wesleyan connexion.

In the spring of 1802, the members in the society at St. Christopher amounted to 2587, and a great blessing appeared to rest on the general affairs of the mission.

From this period we have no historical documents relative to the state of the mission in St. Christopher till the year 1816, when Messrs. Whitworth, Kaly, and Whitehouse observe,—"The fall of the year in this, and in many of the islands, has been sickly; but we feel pleasure in stating, that though many of the members of our societies have fallen victims to death, yet, in their last moments, they witnessed a true confession."

"In September, 1819," says Mr. Gilgras, "the inhabitants of this island were dreadfully alarmed by a hurricane. Since the hurricane there has been very little trade, or work of any kind, for free people, and every article of food has become very dear indeed."

On Sunday, January 1st, 1825, *Wesley chapel*, belonging to the society, from whose founder it takes its name, was dedicated to the solemnities of religion, before a very crowded and attentive congregation, at which were many persons of the first distinction.

**CHRISTIANBURG;** a Danish fort on the Gold coast, Africa.

**CHUMERIAH;** a station of the *A. B. C. M.* in Birmah. Miss Sarah Cummings, missionary; 2 native assistants. This is a principal station among the Karens, three days' journey up the Salween, north of Mauthia. Miss Cummings repaired to this spot in April, 1833. There had previously been a boarding-school of about 12 scholars. A spirit of inquiry is extending around.

**CHUMIE;** a mission station, in South Africa, among the Caffres, situated on the Chumie river, in the midst of a fertile and populous country. The village is laid out on a regular plan, to which all the Caffres submit who build on the premises.

In 1821, the Rev. J. Brownlee and W. R. Thompson, missionaries, and Mr. John Benoit, assistant, commenced laboring here. The colonial government supports the two missionaries, and the *Gleaner* Missionary society the assistant. This mission was commenced in compliance with the earnest solicitation of Gaika, one of the principal chiefs of the Caffres, for a Christian instructor, and one to teach him and his people the most useful arts of civilized life. A small congregation of attentive worshippers has been collected, and of the piety of many hope is indulged. The missionaries are extensively gaining influence with the Caffres, and the way is rapidly preparing for the introduction of the gospel and the arts of civilized life. Mr. Brownlee has lately removed to Tzatzoe's kraal.

No late intelligence has been received from Chumie.

**CHUNAR, or CHENABOUR;** a town and fortress of Hindostan, in Allahabad, chief of the district of Allahabad, fertile to the north and mountainous to the south. The fort, built on a rock, was unsuccessfully attempted by the British in 1764; but in 1772, it was ceded to them by the nabob of Oude. It is seated on the right bank of the Ganges, 15 miles S. W. of Benares, and 63 E. S. E. Allahabad.

Mr. William Bowley, a young man born in the country, and connected with the *W. M. S.*, was settled at this place in 1816. From the time of his arrival, he was almost entirely occupied in forming and superintending schools for the natives. To one central school he attach-

ed others in the surrounding villages, at convenient distances, so as to admit of stated or occasional visitation. He also conducted the assemblies of native Christians.

A convenient spot of ground for the erection of a church having been fixed on, the owner being requested to dispose of it, generously offered it as a gift, for the purpose intended; and the marquis of Hastings was pleased to aid the collection by the very liberal donation of 1000 sicca rupees. In the following year, Mr. Bowley wishing to superintend the press, visited Calcutta, and was there solemnly set apart to the sacred ministry, by the imposition of hands, according to the usage of the German Lutheran church. Mr. Greenwood regularly officiated at Chunar twice on Sundays, and on Wednesday evenings to the European inhabitants of the station. The schools also were prospering, and new ones were opened.

In 1824, Mr. Bowley's important Hindewee Testament (altered from Martyn's) was completed.

The bishop of Calcutta, accompanied by the archdeacon, passed Sunday, September 12th, 1825, at this station, of which the latter gives the following account:—

"At Chunar, I may say, we beheld more than had been previously told us. On Saturday morning, 57 of Mr. Bowley's congregation were added to confirmation, together with nearly the same number of Europeans. Next day, a still greater number of native Christians communicated, together with a large number of Europeans. Several gentlemen came from Benares, and some officers from Sultampore. The whole had the appearance of a jubilee; and the fine church, which the bishop calls handsome and appropriate, was entirely filled."

Mr. Bowley has been joined by Mr. J. Landeman, a country-born person, licensed by his superior by the Calcutta committee, on the 15th of December, 1826. On the 17th of February, 1827, he opened one of the schools, which is in the bazaar, for public worship, for the special benefit of the heathen, intending to hold Hindostanee service there twice a week, in addition to the services in the church; about 50 were present. The novelty soon attracted great crowds, especially of the higher class of the natives; and a subscription was, in consequence, opened for the erection of a chapel and school-house in the city. Several of the natives appear to have already felt the power of the gospel: 8 adults received baptism in the course of a few months; of these, 3 were devotees, 2 of whom were deeply learned in all that belongs to the Hindoo system.

Mr. Bowley continues (1833) to itinerate throughout the vicinity of Chunar as in former years. No return of schools has appeared; 3,900 tracts have been printed. The native Christian congregation appears well.

**CLAN WILLIAM;** a town in Cape Colony, South Africa, about 250 miles north Cape Town. This is one of the stations of the Rhenish Missionary society, 6 miles from Wupperthal, the head-quarters of the mission.

**CLEAR CREEK;** a station of the *A. B. C. F. M.* among the Choctaw west of the Mississippi. Ebenezer Hotckin, teacher, his wife, and Anna Burnham, No church.

**COCHIN;** a province on the west coast of Southern Hindostan, lying between those of Malabar and Travancore, 80 miles long and 70 broad. Nearly one-third of this province is attached to that of Malabar. The remainder, which contains extensive forests of teak, is governed by a rajah, who is tributary to the British, and generally resides at Tripunary.

The white and black Jews, who had 7 synagogues, were estimated, by Dr. Buchanan, at 16,000. The Dutch inhabitants, who are numerous, were formerly Christian in their religion, but they have, generally, relapsed into idolatry or Mohammedanism, or become Roman Catholics, for want of protestant instruction. The native and country-born Portuguese population is very large.

**Cochin;** a sea-port of the above province, situate on a low island, formed by five bays, which a little below, enters into the sea. Here, in 1503, the Portuguese erected a fort, which was the first possessed by them in India. In 1663, it was taken by the Dutch; and taken from them in 1795, by the British, to whom it was ceded in 1814. The traffic of this place is considerable, and the chief exports are pepper, cardamoms, teak, sandal-wood, cocoa-nuts, coir cordage, and cassia. It is 97 miles S. E. of Calcutta. E. lon. 76° 17'; N. lat. 9° 57'.

The inhabitants of Cochin are now estimated at 300 Protestants, 10,000 papists, 1000 Jews, 2000 Mohammedans, and 6000 Hindoos. Samuel Ridsdale and Stephen Lima, missionaries, with many native assistants; 90 communicants; 233 scholars; besides seminaries in Cochin for males and females.

**CODRINGTON COLLEGE;** an institution in the island Barbadoes, under the care of the Gospel Propagation society. It was laid in ruins by the recent hurricane which desolated that island.

**COHLADI;** a village in the Madras presidency, East Indies, where the *C. M. S.* have a school.

**COIMBATORE,** 90 miles south-west of Salem, and 100 south of Seringapatam. Mission commenced by the *L. M. S.* in 1830. W. B. Addis, missionary; 2 native readers. Much encouragement in preaching the gospel. Congregations, 50. First convert baptized in March, 1832.

**COLOMANIKEN;** a village in the province of Tanjore.

**COLOMBO;** the capital of Ceylon. It was built in 1638, by the Portuguese, who, in 1656, were expelled by the Dutch; and the latter surrendered it to the British in 1796. The fort, upwards of a mile in circuit, stands on the extremity of a peninsula, and is strong both by nature and art. The city is built more in the European style than any other garrison in India, and is nearly divided into four equal quarters by two principal streets, to which smaller ones run parallel, with connecting lanes between them. The Pettah, or Black Town, without the walls of the city, is very extensive; and in the street next the sea is an excellent fish market. On the rivers in the vicinity of Colombo there are about 300 flat-bottomed boats moored, with entire families on board, who have no other dwellings. The inhabitants amount to above 59,000, and Colombo is the chief place for the staple trade of the island, and is situated in a rich district on the west coast, toward the south part of the island, 65 miles W. S. W. of Kandy. E. lon. 80° 2' N. lat. 6° 53'.

In the year 1740, the Rev. Messrs. Eller and Nitschman, jun., of the *U. B.*, visited the island of Ceylon. On their arrival at Colombo,



80; they seem, in fact, to be Buddhists in heart, while, for temporal interest, they call themselves Christians. Lamentable ignorance, however, generally prevails among them. Mr. Lambrick, in addition to the establishment of schools, has been exceedingly active in the discharge of his ministry.

The Rev. Joseph Bailey arrived at this station on the 23th of August, 1826, and Mr. and Mrs. Selkirk, on the 1st of September. Inhabitants of Cotta, 4500, in 1833. Samuel Lambrick, James Selkirk, missionaries; W. Ridsdale, printer. Mr. Bailey is on a visit home. Printed at this station in 1832, 21,000 portions of Scripture, 1500 school books, and 45,000 tracts.

**COTTAYAM, or COTYM;** a village on the Malabar coast, Hindostan, about 15 miles from Allepey. Including a small circuit, it contains about 1000 houses, and is in the midst of a very populous country. The labors of the missionaries here are principally devoted to the spiritual good of the Syrian Christians on this coast, of whom it is necessary to promise some account.

The *Syrian Christians*, otherwise called *St. Thomas's Christians*, inhabit the interior of Malabar and Travancore, in the S. W. part of Hindostan. They extend from north to south 150 or 200 miles, and in breadth 40 or 50. Between 50 and 60 churches belong to this ancient branch of the Christian church, which has preserved the Syriac Scriptures, in manuscript, from Christ and the apostles; and, unconnected with the rest of the Christian world, has stood for ages, amidst the darkest scenes of idolatry and superstition. The tradition among them is, that the gospel was planted in Hindostan by the apostle Thomas, Landivar at Cranganore, or Chenganore, from Aden, in Arabia, he was well received by Masius, king of the country, whose son, Zusun, he baptized, and afterwards ordained deacon. After continuing some time at Cranganore, he visited the coast of Coromandel, and preached the gospel at Metapur, and finally at St. Thomas's Mount, near Malabar, where he was put to death. His tomb long remained an object of veneration. Dr. Buchanan entertained a decided opinion, that he was good authority to believe that the apostle Thomas died in India, as that the apostle Peter died in Rome.

That Christians existed in India in the second century is a fact fully attested. The bishop of India was present and signed his name at the council of Nice, 325. The apostle St. Frumentus was consecrated to that office by Athanasius of Alexandria, and remained many churches in India. In the fifth century, a Christian bishop, from Antioch, accompanied by a small colony of Syrians, emigrated to India, and settled on the coast of Malabar. The Syrian Christians enjoyed a succession of bishops, appointed by the patriarch of Antioch, from the beginning of the third century, till they were invaded by the Portuguese. They still retain the liturgy, and records on which they could lay their claim in their public worship the language spoken by our Saviour in the streets of Jerusalem. The first notices of this people in modern times are found in the Portuguese histories. In 1503, there were upwards of 100 Christian churches on the coast of Malabar. As soon as the Portuguese were able, they compelled the churches nearest the coast to acknowledge the supremacy of the pope; and 1599 they burnt all the Syriac and Chaldaic books and records on which they could lay their hands. The churches which were thus subdued are called the *Syro-Roman Christians*, and, with the converts from other tribes, form a population of nearly 150,000. Those in the interior would not submit to Rome; but, after a show of union for a time, fled to the mountains in 1653, hid their books, and put themselves under the protection of the native princes, by whom they have been kept in a state of depression. These are called the *Syriac Christians*. About 10,000 persons, with 53 churches, separated from the Catholics; but in consequence of the corrupt doctrines and licentious manners of their associates, many have fallen from their former state, and very few traces of the high character which they once possessed can now be discovered.

With regard to the actual number of these people, it is difficult to arrive at any exact conclusion. It appears, however, not probable, as well from the reason of the case as from the accounts of Anquetil de Percon, and others, that they were a much more numerous body of people in former times than they are at present. They now themselves reckon up 89 churches belonging to their body, of which 55 have maintained their independence of the Roman pontiff. According to the most accurate estimate that can be formed, the number of families belonging to these 55 churches amounts, at the lowest computation, to 13,000; the majority of these are poor, and support themselves by daily labor; others employ themselves in merchandise and agriculture. Though many among them are most highly respectable, especially those of the class termed *Tarragan*, yet there are none who can justly be styled men of property; there are very few indeed among them who possessed of property to the amount of 5000 rупees.

The number of officiating priests, commonly called *catanars*, is 141. These are wholly supported by the offerings of the laity, on festival days, and on the administration of the occasional rites of the church, with for the most part afford but a very scanty support; and in very few instances do the monthly offerings received by a *catanar* exceed 5 rупees. They are generally of the best families, and consequently upon their character, as to morals and information, depends, in a great degree, that of the districts in which they reside.

The Syrian Christians are, in themselves, awfully sunk and degraded. The total disregard of the Sabbath, the profanation of the name of God, drunkenness, and, to a considerable extent, especially among the priesthood, adultery, are very prevalent among them.

In 1806, this people was visited by the late Dr. Buchanan, who presented their case to the public, in his *Christian Researches*, since which much has been done to meliorate their condition. He commenced a translation of the New Testament into the Syrian language, which has been completed and published since his death, and copies sent to each of the churches.

Some account of other means adopted for their welfare remains to be given.

Colonel Munro, the company's resident in Travancore, having erected a college at Cotyam, for the education of the Syrian priests, wished to place an English clergyman on the spot. Accordingly the Rev. Benjamin Baile, proceeded with Mrs. Bailey, overland to Travancore, and they were fixed at Cotyam about the beginning of 1817. All

the measures planned by colonel Munro were cordially approved by the Syrian clergy, and aided by them, so far as it had been practicable, to carry the arrangements for their accomplishment into effect. For the translation of the Syrian Scriptures and liturgy into Malayalin, the vernacular language of the country, a number of learned *catanars* were assembled by the metran; and at this period they had advanced in their labors as far as the first book of Samuel in the Old Testament, besides the books of Psalms, Proverbs, and that part of Isaiah; and in the New, to the epistle to the Philippians. The execution of this work was superintended by the Rev. Mr. Bailey, and the expense of it was borne by the *Calcutta Auxiliary B. S.* The college also was committed to the charge of Mr Bailey, for whom a house was erected adjoining that institution.

In the course of 1818, her highness the rannee of Travancore presented the college with 20,000 rupees, which were laid out into land; besides a previous gift of 1000 rupees, for erecting a chapel, and furnishing the buildings of the college. She also annexed to it a tract of land in the neighborhood of Quilon, at least 7 miles in circumference, with several subsidiary grants, in order to render it productive; and, lastly, appointed a monthly allowance of 70 rupees from the state, for the support of a hospital, to be attached to the college. The rajah of Cochin, also, emulous of her highness's bounty, presented 5000 rupees for the benefit of the Protestant missions; the whole of which was appropriated by the resident to the support of the southern mission, under the Rev. Mr. Mead, of the *L. M. S.*

The next two or three years the missionary work was prosecuted with energy and effect. The translation of the Scriptures proceeded in the Malayalin, and preparation was made for printing them. Hopes were of any thing better, at least for a long time to come, Mr. Bailey, without ever having seen a type foundry, or its apparatus of any kind, and eager to get some portion of the Scriptures and some other works respectively printed, as soon as possible, set himself to endeavor to form his own type foundry, such as he could find from books alone, and from common workmen. He had recourse chiefly to the *Encyclopaedia Britannica*; and, with the instructions which he derived from this and another smaller work or two, a common carpenter, and two silversmiths, he succeeded so completely that he sent a specimen of his types, in print, to the resident, who much admired their beauty and correctness, and complimented Mr. Bailey on his success. Mr. Bailey could not resist the temptation to prepare a sufficiency of types for the printing of the whole Scriptures, in little more than a quarter of a year. Besides the correctness and beauty of his types, noticed by colonel Newall, he afterwards so reduced them in size, that they could be printed at one-half of the cost of the old types.

A permanent reduction in the expense of printing also took place, involving another interesting circumstance in connexion with Mr. Bailey. The printer sent from Madras was dismissed. In the mean time, a youth, adopted some years ago by Mr. Bailey, as a destitute orphan child, had acquired the art of printing sufficiently to succeed as a common printer, to which office he was appointed on a salary of 7 rupees per month. This little incident added singularly to the completeness of Mr. Bailey's work in the edition of the Malayalin Scriptures. The translation was entirely his own; the types were formed by himself from the very mould; and the printing was executed by an orphan boy, reared up by his charity.

About this time Mar Athanasius, a metropolitan from Antioch, paid a visit to the Syrian churches. At the time of his arrival, the retired metropolitan, Philoxenus, had resumed his pastoral cares, in consequence of the death of Dionysius, who had succeeded him: the Malpan Philip had then appointed successor to Dionysius; but the return of Philoxenus to his labor, for a time at least, was thought necessary. Over these metropolitans, and the whole of the Syrian church, Athanasius assumed uncontrolled authority, as having been deputed by the patriarch of the mother church at Antioch, and commenced a series of violent measures. He endeavored to persuade the *catanars* to renounce their allegiance to their metrans; denied the validity of the metrans' title, and the orders which they had conferred; insisted, if he were acknowledged, on their being stripped of their robes, and resigning their cross and pastoral staff; and excited such a tumult by his proceedings, as compelled the resident, colonel Newall, to remove him from the country.

This event has, as might have been expected, in some degree affected the interests of the mission; but from recent accounts its effects gradually subsided.

At Cotyayam are stationed Peter Fjellstad and Joseph Fee; several native clergymen, and many lay assistants. Mr. Barker and his family are on a visit to England. No report of recent proceedings at Cotyayam has appeared.

**CRABOCK RIVER;** a river in South Africa, on the banks of which is the missionary station Philipolis.

**CREEK PATI;** a missionary station on the banks of that river, under the American Methodists, 20 miles west of York, Upper Canada, where the Missisagauw Indians reside. Twenty comfortable houses were built for them by the provincial government. With the exception of 2 chiefs, the whole of the tribe have embraced Christianity, (including 2 chiefs,) to the number of 130; of whom 110 are members of the church.

**CREEK PATI;** a town of the Cherokee nation, on the south side of the Tennessee river, in Alabama, about 100 miles W. S. W. of Brainerd.

At this place is a station of the *A. D. C. F. M.* It was commenced in 1820, by the Rev. William Potter. A church was organized in 1823 by Mr. Mrs. Foster, with Miss Erminia Nash, as employed as missionaries and teachers. In 1831, unusual seriousness prevailed at this station, and six were added to the church.

**CREEKS, or MUCOGEEES;** Indians in the western part of Georgia and the eastern part of Alabama. The number of warriors is about 6000, and of souls above 20,000. They suffered severely in 1813 and 1814, in the war with the United States. They are the most warlike tribe east of the Mississippi. Some of their towns contain from 150 to 200 houses.

In 1823, the American Baptist board established a mission among the Creeks. The station was named WASHINGTON. In 1827, a portion of the Creeks, to the number of between 5300 and 3000, emigrated over



the Mississippi river to a place near the junction of the Arkansas and Verdigris rivers. John Davis, a native Creek, who was among the converts at Withington, has devoted himself to labors for the benefit of his countrymen west of the Mississippi.

Mr. Lewis is a missionary of the A. B. C. to the Creeks, assisted by John Davis and his wife. The station called Ebenezer is not far from the limits of the Arkansas territory, in the vicinity of cantonment Gibson. Communicants, 80. Scholars, 30. The spirit of the Lord has accompanied the labors of his servants.

That part of the tribes which has removed west of the Mississippi have come within the sphere of the efforts of the missionaries of the A. B. C. M. who are stationed among the Osagees. Rev. Mr. Wall, one of the missionaries, thus speaks of them, under date of January 10, 1831.

"They are settled quite compactly, extending twelve or fifteen miles up the Arkansas and Verdigris rivers. The country intervening is one continued village, as thickly settled as some of the smaller parishes in New England, having some neighborhoods more dense than others. The people are strictly agricultural, and in many parts just as near to each other as their farms will admit. In almost any part of the settlement fifty children may be collected within a circle whose circumference is two miles from a given centre. The country assigned to the Creeks is not yet marked off definitely; but the settlement which has been begun, it is hoped, will be permanent and growing.

The mass of the people are desirous of a school. This is evident from the repeated applications to take their children to the school at Union. Had we taken all that have been offered, we should have had a very large school at this time. Probably no children in any nation ever learned more rapidly than the Creek boys and girls under our care.

The A. B. C. F. M. have established a mission to the Creeks. John Fleming, missionary, and his wife. It is reported that about 5000 Seminoles from Florida are soon to join this portion of the Creek nation. Eight or ten thousand still reside in Alabama. Mr. Fleming has prepared an elementary book of 101 pages for the Creeks. He also preaches stately on the Sabbath. Dr. R. L. Dodge, a physician, is on his way to this mission.

CROCKETT SPRING, a station of the B. M. S. on the island Jamaica, West Indies. W. W. Cutlow, missionary. Communicants, 614; 324 converts, 101 added to the school in 1830-1. There is a large number of native teachers and exhorters.

CUDDALORE; a town in the Carnatic, Hindostan, near the fort of St. David. E. lon. 79° 46', N. lat. 11° 41'.

Two missionaries from the C. K. S. were stationed here in 1737, who labored many years with much success, and were useful to the natives in the faith. In 1719, they had a congregation of 311 members.

Rev. David Rosen, of the G. P. S., accepted an appointment in 1831, under the Danish government at Tranquebar, to the station at Cuddalore. He has extended his services to Pondicherry. The native Christian families in connexion with Cuddalore are 31; communicants, 78.

CUDDAPAH; the capital of a district of the same name, in Golconda, Hindustan, which is said to contain 60,000 inhabitants. E. lon. 24° N. lat. 14° 25'.

To this place Mr. Howell, late superintendent of the native schools in connexion with the Bellary mission, under the patronage of the L. M. S., removed in November, 1832. At the request of T. Lascelles, Esq. registrar of the Zillah court, he took charge of two native schools, previously established by that gentleman; and having united them, he opened a native day school, which was also established, and schools were opened at the following villages, situated within a distance of ten miles from Cuddapah, viz.—*Sharpey, Ootour, Chinmar, and Guagayally*. This aggregate number of native children in the several schools, into all of which Christian instruction was introduced, was about 151, and their progress was very encouraging. Besides these engagements, Mr. Howell preached in the school-room to a congregation of natives, fluctuating between 10 and 50; translated the catechism used at Chitnurah and Bellary into Telugu; examined the Canara version of the Old Testament; and distributed numerous copies of the Telugu New Testament.

Mr. Howell is still at Cuddapah, with James Trott, assistant, and five native assistants. The communicants, 20 in number, adorn their Christian profession. Scholars, 155; 2,000 tracts and 500 portions of Scripture were distributed in one journey. In one village, 61 persons have been baptized.

CULNA; a town on the west bank of the Hoogly, 47 miles north of Calcutta. This place has lately called forth the efforts and liberality of the C. M. S.

From the spot where the society's premises are, a continued range of hills extends four miles south-easterly, on the western bank of the head of the river, down to Goalpohar, below Serampore, on the eastern side; and there is an equal range for four miles easterly towards Burdwan. The inhabitants form, according to the account of the natives, 15 or 20,000 houses or families; if only five persons are supposed to be in one family, the number would amount to 80 or 100,000 souls. The inhabitants opposite Culna, straight across the river, in Santipore, are stated by the natives as forming not less than 20 or 22,000 families.

in this region," says the missionary, "a considerable part of the population are Brahmans; but the general occupation of the bulk of the people is in different branches of trade and employments in offices; in agriculture not many are engaged. The place properly called Culna is chiefly inhabited by those who come from different parts of the country to carry on their trade here: this may be a reason why the people there have not the simplicity which villagers generally have, but are more deceitful; and yet they have not so much of the liberty which people in other towns possess, where they care but little for one another. I have also formerly observed, that the people who often came from that quarter were very obstinate idolaters; and even now, idolatry is carried on there with far greater force than it is in Burdwan."

At Culna, in 1833, a Mussulman and young woman have been baptized. In an English school from 30 to 38 youths attend daily; and in four other schools there are 300 scholars, of whom 97 are reading the gospel.

CUTTACK; a district in Orissa, Hindostan, between 20° and 22° N. lat., 140 miles long and 60 broad, containing about 1,200,000 inhabitants. The temple of Juggeroat is about 40 miles distant. The influence of the gospel has greatly lessened the number of attendants. Missionaries have taken advantage of the favorable opportunity afforded for the distribution of tracts. At a late festival, those of the B. M. S. distributed about 100 pamphlets in the Bengalee language.

Cuttack, a fortified town, and capital of the district of the same name, 250 miles S. W. of Calcutta, is calculated to contain 5741 houses. Every foot of it is esteemed high ground, and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple.

The Rev. Messrs. Bampton, Perez, and Lacey, from the General B. M. S., arrived here in 1822. The study of the language at first chiefly occupied their attention: from its affinity to Bengalee, of which they had acquired some knowledge, they were soon able to make excursions among the natives, and to hold intercourse with inquirers, who would sometimes visit them from a distance of twenty miles. English preaching was begun on Sunday mornings and evenings, for the benefit of the European residents; few, however, attended. A monthly missionary prayer meeting was established; and, in six schools, the missionaries collected 120 scholars.

G. Lacey, W. Brown, and three native assistants are now employed at Cuttack. More than 20 adults have been baptized. The native communicants with their families now form a goodly number. To the English charity school, 1739 rupees were contributed in the year. The children, about 45 in number, decidedly improve. A great number of tracts have been distributed.

CUTTAWA; a town on the western banks of the river Hoogly, in the province of Bengal, district of Burdwan, 75 miles N. of Calcutta. At the period when the Mahabrats were contending with the Mussulmans, it was once the scene of "confused noise, and of garments rolled in blood;" and it still retains many signs of ancient warfare. The Rev. John Chamberlain, of the G. P. S., entered this new field of effort in 1821, and labored in it and its neighborhood most indefatigably and zealously. Two years after, he wrote—"But little success attends the work in this place; yet, blessed be God! I am not without hope, nor without some encouragement. Kankalee and his wife, who have been baptized, are a comfort to me, and in him we daily see the triumph of truth. He was once an idle, religious beggar; but since he has been from among his idols to the living and true God, he labors cheerfully with his own hands to provide things honest in the sight of all men. Three others, who live at a distance, give us hope. People are often coming to hear; and when they seem attentive, nothing so gladdens my heart as to tell them of the love of our Savior."

Another circumstance ought not to be omitted.—A Hindu, named Brijdabhan, had been also for many years a religious mendicant. His hair had been shaved, and he was almost blind from contact with his eyes, and he had indulged in smoking to such an excess as nearly to deprive himself of sight. He first heard the gospel at a large fair between Cutwa and Burhanpore. He was observed to pay great attention the whole day; and was seen sometimes to laugh, and at other times to weep. At night, he came to Mr. Chamberlain, and said, in allusion to the custom among the natives of presenting flowers, "I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have, for many years, travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood; that was not worthy of it; but to-day I have found one that is, and he shall have it—Jesus Christ is worthy of my flower."

His subsequent conduct proved his sincerity. He learned to read; from being an idle devotee, he became an industrious old man; and was, for some years, a most devout, judicious, and indefatigable preacher of the gospel.

All the fairs in the vicinity of Cutwa have been visited. Tracts and the Scriptures have been largely distributed. Numbers have inquired about salvation. The children in four female schools make satisfactory progress.

## D.

DACCRA; the richest district in Bengal, 180 miles long and 60 broad. *Dacca, or Scelopore*; the capital of Dacca, situated on a branch of the Ganges, N. E. of Calcutta, 170 miles travelling distance, containing 398,000 inhabitants, of whom more than half are Mohammedans, and a fourth are Armenians and Greek Christians. E. lon. 90° 17', N. lat. 23° 45'.

The Rev. O. Leonard, from the B. M. S., accompanied by a native, arrived in 1816. In 1822, there were 1300 pupils in 17 Bengalee schools, into most of which the Scriptures were introduced without exciting alarm. A school for indigent Christian children in the city

formed many into valuable members of society, who would otherwise have been wandering about in vice and wretchedness.

The hands of Mr. Leonard were strengthened by the accession of Mr. D'Cruid, from Serampore. Mrs. Peacock, the widow of a missionary, also went to Dacca to take charge of the female schools. Several interviews were held by the missionaries with the Sattas Geroes, a singular sect of Hindus, who have renounced idols and professed to approve Christianity, of which, through the medium of the Scriptures in their own language, they have acquired considerable knowledge. While these excited some hopes, Mr. Leonard was encouraged in his

assertions for the young, by pleasing evidence that two of his pupils died in the faith of Christ.

The mission at Dacca is now connected with the Serampore Baptist. Mr. Philip Paul assists Mr. Leonard. Divine service is held four or five times in the week. Communicants, 11. Seven schools for boys have 61 scholars, and 7 for girls 221.

**DARWAR**; an outstation of the mission of the *L. M. S.* at Belgaum. This latter place is 600 miles N. W. from Madras. The mission at Darwar was commenced in 1829. Dhoudpah is a native assistant. Tanul service is held twice a week at Darwar. Congregation, 25 to 30. Communicants, 11. Scholars, 50. Dhoudpah has labored successfully among the prisoners in the jail.

**DECCAN**, or the country of the South; an extensive country of Hindostan, bounded N. by the Nerbuddah and S. by the Kistnah, extending across the peninsula from sea to sea. In the seventeenth century, this province was annexed to the kingdom of Delhi, and divided into six governments.

**DELHI**; a province of Hindostan, 240 miles long and 180 broad, bounded on the N. by Lahore, N. E. by Serinagar, S. E. by Oude, S. by Agra, and W. by Ameer. Having been the seat of continual wars during the eighteenth century, it is almost depopulated; and though it possesses, in general, every advantage that can be derived from nature, it is but little cultivated. The principal rivers are the Ganges and Jumna, which enter on the N. E. border. The country having enjoyed a state of tranquillity since 1803, it may be expected to improve in cultivation, &c. From this period, the city of Delhi and its district has, in reality, been subject to the British government; but the people are nominally under the authority of the emperor of Hindostan, and are now all that remains to the great Mogul of his once extensive empire.

*Delhi* is the capital of the above province. It is the nominal capital of all Hindostan, and was actually so during the greatest part of the time since the Mohammedan conquest. In the time of its splendor, it covered a space of 20 miles, from the appearance of the ruins. The present city is built on the left bank of the Jumna, and is about seven miles in circuit, surrounded on three sides by a wall of brick and stone, in which are seven gates. Caravans arrive annually from Cashmere and Cabool with shawls, fruit, and horses. Precious stones of a good quality are to be had at Delhi. It is 220 miles N. W. Calcutta, E. lon. 77° 5', N. lat. 28° 41'.

The Rev. Mr. Thompson, of the *Bapt. M. S.*, removed from Patna to Delhi, in 1823. Soon after his arrival, disease, which was prevalent in Bengal, began its awful ravages in this imperial city; sweeping away, among the first, four members of the royal family, besides numbers inferior rank. Still more awful, however, were the proofs exhibited of spiritual death. But while the missionary was much discouraged on this account, he distributed a number of gospels among the Afghans, who are supposed to be descended from the twelve tribes of Israel. Some of them, when leaving Delhi, repeatedly solicited Mr. Thompson to accompany them; assuring him that their own countrymen would be very anxious to possess and to search the writings of inspiration.

In 1823, Mr. Thompson was cheered by an event highly gratifying to himself, and which excited a great sensation in this populous city. An aged Brahmin, held in the highest estimation among his neighbors for his attainments in Sanscrit literature, and for his knowledge of the shasters, after hearing the gospel for some time, publicly renounced idolatry; and, notwithstanding all the efforts made both to allure and to terrify him from his purpose, openly professed his faith in Christ, and was baptized by Mr. Thompson in the presence of many spectators. On this occurrence the Serampore brethren observe—"The renunciation of Hindoosim, being in that part of the country quite a new thing, has procured much attention to the doctrine of the gospel. It seems to show, among other things, the *safety* with which Christianity may be promulgated in the darkest parts of India. All the threatened opposition to the man's profession, and hostility ended in a few expressions of personal dislike from his old acquaintance, on account of the course he had taken, and his having tacitly condemned them and all their religious observances, by nobly daring to follow his own convictions of the truth. For all this, however, he was prepared; and by sustaining the whole in the spirit of *genuine* Christianity, he in a great measure disarmed the resentment of his neighbors and acquaintance.

Delhi has been for some time connected with the Serampore mission. Inhabitants, between 200 and 300,000. There are 40 Mohammedan mosques. The word continues to be made known at the great fairs, and serious attention is paid by many. More than 10,000 publications, in seven or eight different languages, were distributed in the last two years. There are instances of deep attention in some youth connected with the mission.

**DEMERARA, or DEMERARY**; a settlement in Guiana, on a river of the same name, contiguous to Essequibo. The river is two miles wide at the mouth, defended by a fort on the east bank, and navigable upwards of 200 miles. The country produces coffee, sugar-canes, and the finest kinds of wood. It was taken from the Dutch by the British in 1795, and in 1803; and it was ceded to them by the Dutch in 1814. This settlement, and that of Essequibo form one government, and the capital is Stabroek.

In December, 1807, the Rev. John Wray was sent hither by the *L. M. S.*, in compliance with the solicitations of Mr. Post, a pious and respectable Dutch planter on the east coast of the colony. He commenced his labors on the plantation of *Le Resourvenir*, belonging to Mr. Post, who had upon it about 500 slaves, under the most encouraging circumstances. A few weeks after his arrival, he announced the conversion of more than 20 negroes—that upwards of 200 had learned Watts' First Catechism—that he had baptized four adults and several children—and that his congregations were large and attentive. This success increased during the year 1808; so that early in the ensuing spring the number of slaves admitted into the church by baptism amounted to 24, and not less than 150 appeared to be seeking the salvation of their souls. "Now was this all—the truth they had learned they were anxious to communicate to others. 'I am informed,' says Mr. Wray, 'that some, at the distance of twenty miles, who have never seen our chapel, have learned Dr. Watts' First Catechism; and ten of our people, who best understand it, have taken eight each under

their care, to instruct them, to watch over their conduct, and to settle disputes among them. The manager of these slaves, who attends our place of worship, is astonished at the change wrought among them. Before they heard the gospel, they were indolent, noisy, and rebellious; but now they are industrious, quiet, and obedient.'"

Mr. Wray subsequently removed to Erbice, amidst expressions of affectionate regard and poignant regret on the part of his people. In December, the Rev. Mr. Elliott, who had for some years labored at Tobago, paid a visit to Demerara, and was highly gratified at witnessing the success of his brethren. "Some thousands," he remarked, "I know that Christ is the Son of God and the Savior of sinners; and I doubt not that some *hundreds* believe in him to the saving of their souls. For nearly two years, the directors were unable to obtain a resident successor to Mr. Wray, though during that time the chapel was supplied by Mr. Davies, and other missionaries. Mr. Elliott also appears to have labored with equal zeal and success; in the first instance at Georgetown, and afterwards on the west coast, where his services were so abundantly blessed, that a striking improvement was visible in the morals of great numbers; and scarcely a Sabbath elapsed without some offering themselves as candidates for baptism."

Immediately after the arrival of the Rev. John Smith, in 1817, at *Le Resourvenir*, the attendance was much increased, and in a short time the chapel was found insufficient to accommodate all the people that flocked together. Some of the planters would not suffer their slaves to attend, but others found it most conducive to their own interest to give them permission.

The report into details of these transactions which afterwards occurred, is at present impossible; suffice it to observe, that the report for 1824 states, that Mr. Smith, who, "at the period of the previous anniversary, was peaceably and usefully laboring in the midst of an extensive slave population, by whom he was universally respected and beloved, was, on the 21st of August, 1823, taken into custody; his private journal and other papers seized; and himself and Mrs. Smith lodged in the Colony-house. After a painful imprisonment of seven weeks, during which period he was refused all communication with his friends, Mr. Smith, a minister of the gospel, was summoned before a court-martial, to be tried on a charge of conspiracy against the peace of his majesty's government and for abetting the late disturbance among the slaves of the colony. Being thus made amenable to a military tribunal, he was deprived of those ordinary civil rights and privileges which belonged to him as a British subject. An immense mass of evidence was brought forward by his accusers, which, instead of establishing his guilt, served, on the contrary, to show the general excellence both of his personal and official character. The court, nevertheless, thought proper to find Mr. Smith guilty of death; and he was accordingly sent as a felon to the common gall of the colony. The sentence of the court was referred to his majesty's decision. His majesty was pleased to remit the sentence; but Mr. Smith was required to quit Demerara, and to enter into his recognizance not to reside, in future, in any part of the British West Indies. Before, however, these determinations of his majesty's government reached Demerara, his happy spirit had ascended to that place where "his judgment shall be brought forth as light, and his righteousness as the noonday."

Owing to the changes resulting from the emancipation law, we are not able to state the present condition of the missions in Demerara and in some of the West Indies.

**DIGAH**; a populous town in Bahar, Hindostan, on the S. bank of the Ganges, near the extensive cantonments at Dinapore, 320 miles N. W. Calcutta.

Two native brethren connected with the *Bapt. M. S.* were sent hither in the year 1816. In 1816, Mr. Chamberlin visited the station; and says in his journal, dated January 3—"We assembled this evening to hear four natives declare what God had done for their souls. Their declaration was very interesting and encouraging. One of these persons is a native of Bhurtpore, a town beyond Agra. He was on his way so far for Jugunnaht, but here divine mercy shone upon him; he was picked up by the native brethren by the way side. Another is a native of Jopore, which is still further beyond Agra. He was arrested by divine grace on his return from Jugunnaht, by meeting with the brethren Brindaband and Kureem. Two others were Byragges from those parts of the country; one of them was a Goeroo, who had made many disciples. Mr. Chamberlin afterwards sat down with twenty-three persons, nine of whom were natives, at the Lord's supper.

After this, the Rev. Mr. Rowe was appointed to this station, and native schools were opened. The missionaries procured the discharge from the army of a serious young man of the name of Stewart, who assisted Mr. Rowe in his school, and made much progress in the Hindostanee."

In 1823, Mr. Rowe was removed by death. In June, 1831, Mr. John Lawrence and his wife sailed from England, to continue the mission at Digah and the neighboring cantonments of Dinapore.

Pybaho is the native assistant of Mr. Lawrence at Pighah. Communicants, 13. Four boys' schools and one for girls.

**DINAGOPPORE**; a city of Bengal, capital of a district of the same name, 230 miles N. Calcutta, containing 20,000 inhabitants. At the close of 1805, a new Baptist church was formed here. Several of the members who resided in the neighborhood, with Mr. and Mrs. Bliss, were deputed from the Serampore mission for this purpose, who chose the Rev. Mr. Fernandez for their pastor.

In October, 1826, the Rev. Mr. Mack had an opportunity of visiting Dinapore and Sadanah, (at the latter he had the pleasure of baptizing four young men,) and was greatly delighted with the humble and affectionate deportment, and indeed the whole appearance of the people, who displayed a piety and earnestness to rule them all by love.

Mr. Ignatius Fernandez, a native, who long labored at this place, and who was a most estimable man, entered into his eternal rest in December, 1830.

**DINAPORE**; a town in Bahar, Hindostan, on the S. bank of the Ganges, 11 miles from W. Patna, for the defence of which an extensive military cantonment has been constructed by the British. E. lon. 85°, N. lat. 25° 25'.

Preaching in the bazar at Dinapore is well attended, and everywhere the poor are ready to hear. S. Barceiro, from the college, assists Mr. Smylie.

Rev. H. Martyn was, for some time, stationed at this place. The missionaries at Dinah now visit it.

**DOMINICA:** one of the Caribbean islands, which lies about half way between Guadaloupe and Martinico, and is 28 miles long and 13 broad. The soil is thin, but it is well supplied with rivulets, and the sides of the hills bear the finest trees in the West Indies. It was taken by the British in 1761, and confirmed to them in 1763. The French took it in 1778, but restored it in 1783; and in 1795 they made an unsuccessful attempt—for all the Frenchmen that landed, were either killed or taken prisoners. The capital is Charlotte Town.

In the month of December, 1788, the Rev. Dr. Coke, accompanied by a few missionaries, visited Dominica, and met with a very cordial reception from some of the inhabitants, particularly from his excellency governor Orie.

In 1794, Mr. Cook was appointed to take charge of the mission; and he continued to labor with unremitting assiduity till 1796, when another missionary was sent to succeed him. Under the instrumentality of this person, the congregations began to increase both in number and respectability. The preaching of the gospel was evidently productive of real benefit to many individuals; and peace and prosperity appeared likely to be long enjoyed by the society.

After a lapse of about two years, Mr. Dumbleton proceeded to Dominica, where he found the society in a very low state, and the prejudices of the planters by no means removed.

Mr. Dumbleton was succeeded by Mr. Boocock; but this missionary was much debilitated by the effects of an unpleasant passage, and he died but a few days after his arrival. His death plunged the society and congregation into a state of deep distress.

Mr. Shepley arrived at Dominica in February, 1803, and had the satisfaction of recruiting those members of the society who had been scattered whilst destitute of a pastor.

In December, 1803, Mr. John Hawshaw arrived in Dominica; and after spending a few days at Roseau, he went to St. Rupert's Bay, the health of which he procured to himself and to other laborers abundant employment and an untimely grave.

After preaching at this place about a month, with considerable success and much personal satisfaction, he was seized with the same malignant fever which had already proved fatal to Messrs. McCornock and Richardson, and from which Mr. Shepley and Mr. Dumbleton (the latter of whom had some time since returned to Dominica) had escaped with extreme difficulty.

In 1816, Mr. Boothby commenced his labors at Dominica, where he found things in a very discouraging state, there being neither a chapel nor a residence for a minister.

In 1824, Mr. Felvus appears to have been zealously engaged in communicating religious instruction to the negroes in a district of the island called *St. Joseph's*.

**DUM-DUM:** a military station, about ten miles N. E. of Calcutta, occupied by the E. I. company's artillery.

The *Serampore* missionaries have long preached the gospel to the European soldiers here, as circumstances would allow; and have employed a native brother to preach it in Hindostanee and Bengalee to their wives, who, in general, are either natives, or the daughters of European soldiers and native mothers, and therefore speak the native languages. From these labors a church has been raised, of a very pleasing character. Its members are liable to be scattered over all parts of the country; and though this subjects their religious principles to rather a severe trial, yet they are frequently made the means of doing good, and of spreading the knowledge of salvation where it was unknown or unattended to before.

Communicants at Dum-dum, 46. Scholars, from 40 to 70 boys. Southey, native preacher.

**DWIGHT:** As early as 1804, a part of the Cherokee Indians removed from the country east of the Mississippi river to a region upon the river Arkansas, 4 or 500 miles from its entrance into the Mississippi. In the year 1816 and 1817, another considerable emigration took place. In 1820, the American Board commenced a mission among them at their own request. The place selected for the commencement of operations was named *Dwight*, in grateful remembrance of the Rev. president Dwight, of Yale college, a distinguished friend of missions. It is on the west side of a creek called *Illinois*, which empties into the

Arkansas from the north, 500 miles from its mouth. The missionaries arrived in the month of July, 1820. Sickness prevented their entering immediately on their work; and, for some time, greatly retarded their operations. Messrs. Jacob Hitchcock and James Orr, assistant missionaries, commenced the undertaking. They were soon joined by the Rev. Messrs. Alfred Finney and Cephas Washburn. The fatigues and sufferings endured by these brethren were very great. Mr. Asa Hitchcock, a schoolmaster, joined them in 1821; and Mr. Samuel Newton, also a schoolmaster, in 1826. Other helpers were connected with the mission, and God granted tokens of his approbation in the conversion of souls to Christ. On the 6th of May, 1828, a new treaty was formed with the government of the United States, by which they exchanged the lands which they occupied for lands lying further west. Their new territory is bounded as follows: E. by a line running from Fort Smith, on the N. side of the Arkansas river, to the S. W. corner of the state of Missouri, thence with the W. boundary of Missouri, till that boundary crosses the waters of the Grand river; north by a line from the last-mentioned point on the Grand river to a point from which a due south line will strike the N. W. corner of the Arkansas territory; west by a line from the point last mentioned, continuing due south on and with the present boundary line of the territory to the main branch of the Arkansas river; south down the main branch of said river to its junction with Canadian river, and thence up and between the Arkansas and Canadian rivers, to a point at which a line running north and south from river to river will include in all 7,600,000 of acres. A perpetual outlet west was also guaranteed to the Cherokee nation, and the use of all the country lying west of the western boundary above described, as far as the new territory of the United States extends. The government also gave to the Indians \$50,000 as a compensation for the trouble of removing; and an annuity of \$2,000 for three years, \$8,760 for apollations made upon them by whites, \$500 to George Guess for the benefit conferred upon the Indians by his alphabet, and \$2,000 annually to the nation for ten years, to be expended for the purposes of education.

Other grants, made to individual Cherokees, amounted to \$3,500. There is no state nor territorial government which claims jurisdiction over the land of these Indians, or beyond them, or which can ever hereafter, if the national government choose to prevent, embosom them. The features of the country west of Arkansas territory and Missouri, with the exception of the lands given to the Cherokees, Choctaws, and Creeks, are such as to offer little inducement to the intrusion of the white man. The country is one wide prairie, broken only by narrow strips of forest land on the water-courses. The missionary station at Dwight fell without the Cherokee country, and in 1828 was removed. In its present location it is on the west side of the Salisa, a branch of the Arkansas, 12 miles from its mouth, and 30 miles east of Fort Gibson. Previously to the arrival of the missionaries, the most common vices were drunkenness, gaming, and lewdness, with its accompaniments, infanticide, conjugal infidelity, and disease. A great reformation was soon accomplished by means of the gospel. In 1828, it was estimated that not so many gallons of ardent spirits were consumed in a year as there were barrels previously to the arrival of the missionaries. The Rev. Alfred Finney died, much lamented, June 10, 1831.

By a letter from Mr. Washburn, of January 2, 1832, it appears that God has continued to pour out the influences of his Holy Spirit, as its fruits it was expected that more than 20 would unite with the church. "I have never known," he remarks, "the religious state of the mission family in all respects so encouraging as at the present time. Our schools are in a very interesting state. In the female school, there are seven over whom we rejoice as the young disciples of the Lord. Several others are deeply serious, and we hope not far from the kingdom of God. Several of the boys are in a state of great concern, and we hope the Holy Spirit is moving upon the hearts of some of our children in the infant school."

In 1834, the mission at Dwight consisted of Cephas Washburn, missionary, James Orr, farmer, Jacob Hitchcock, steward, Asa Hitchcock, teacher, and their wives; Aaron Gray, mechanic, Mrs. Joslyn, Mrs. Lockwood, Ellen Stetson, Cynthia Thrall, and Esther Smith, teachers. At a place near Dwight, 12 or 15 have lately been renewed by the Spirit of God. Scholars, 80. The Christian character of the members is good.

## E.

**EBONY;** a station of the *B. M. S.*, in the island Jamaica, West Indies.

**ECHMIADZIN;** the seat of the *Catholics*, or head of the Armenian church, near Erivan, the capital of the Persian Armenia, on mount Ararat. The German missionaries at Shosha have attempted, with but little success, to introduce the gospel to the notice of the corrupt priesthood. Messrs. Smith and Dwight, of the *A. B. C. F. M.*, visited this place in their late tour through Western Asia.

**EGINA, or EGINA;** a Grecian island in the Saronic gulf, about 300 miles in circumference. In ancient times, it constituted an independent state, and was rich and flourishing by reason of its commerce. On this island is an orphan asylum, in which boys are collected together from all parts of Greece. There is also a central school, connected with which is a preparatory school.

**EGYPT;** called by the Arabs, *Mezz*; by the Copts, *Khemi*; and by the Turks, *El Kabil*; formerly a mighty empire, the seat of a high civilization, the land of signs and wonders; now a kingdom, scarcely a fifth part inhabited, governed by a pacha or viceroy, appointed originally by the sultan. The present pacha is Mohammed Ali, a man of great ability. Egypt lies in North Africa, between 22° and 32° N. lat., and 27° and 34° E. lon. It is bounded on the N. by the Mediterranean sea, E. by the Red sea and by Arabia, S. by Nubia, W. by Barca and the great desert. It contains about 200,000 square miles, of which only about 17,000 square miles, in the valley of the Nile, (600 miles long, and from 12 to 25 broad,) are susceptible of cul-

tivation. The population is differently estimated at from 2,500,000 to 4,000,000. Geographers divide it into Upper Egypt, or *Said*, Middle Egypt or *Iostani*, and Lower Egypt, *Bahari*, including the fertile Delta. These are again divided into twelve provinces, each of which is governed by a bey, and which, together, contain about 2,500 cities and villages. The simoom,—a hot south wind, the plague, and ophthalmia are prevalent in Egypt. It has but two seasons, spring and summer the latter lasts till April or November.

The people consist of *Copts*, embracing at most 30,000 families, *Arabs*, who are most numerous, and are divided into fellahs, or peasants, and Bedouins, the wandering tribes of the deserts; and *Turks* the ruling people. Besides these are Jews, Greeks, Armenians, &c. The Manelukes have been nearly exterminated. The Egyptian has an active complexion, gay disposition, and is not devoid of capacity. The prevailing religion is Mohammedanism. At Cairo, the capital, resides the patriarch of the Eastern Christians.

Incidental and temporary efforts have been made, for a few years past, by various philanthropic societies, for the benefit of the inhabitants of this country. (See ALEXANDRIA, and CAIRO.) The missionaries of the *C. M. S.* make the following general remarks in reference to Egypt. "According to the experience we have hitherto had, we foster the prevailing religion, the Mohammedanism, in Egypt, in three different ways, leading to one and the same end. First, by spreading the written word of God, through the assistance of the press at Malta; secondly, by the education of youth; and thirdly, by the preaching of

the gospel both publicly and from house to house. These three effective means are open to us; and the Lord who has opened them will mercifully grant his blessing to our proceedings. This he has warranted by his promises, and by the desire which he has put into the friends of his Kingdom to send the word of life also to Egypt. It is our comfort and hope in our labor, that the Lord has given a particular promise for this land, and that many children of God in Europe are praying for us, and for the establishment of his kingdom in Egypt."

Of Egypt, the Rev. W. Kruś, of the *C. M. S.*, writes, "Though several years since, many copies of the Bible were diffused in Egypt, yet there seems to rise an increased desire for it among the people, the more it is promulgated." Messrs. Lieder, Kruś, and Miller continue to labor in Egypt. What will be the influence of the vicery of Egypt on missions, remains to be seen. **EINEBO**, one of the islands of the Pacific ocean, more commonly called by the natives *Morea*. It was formerly independent; but having been subjected by the late king, it afforded a seasonable refuge to his son, when expelled from his proper dominions. It is said to be ten miles or more in length from north to south, and about half as much in breadth. It has a very narrow border of low land along its coast, from which the hills rise in all directions, except on the north, where a capacious harbor, called *Talu*, is sheltered from the prevailing winds, and the land has a gradual ascent to the interior. This harbor is situated in 17° 30' S. and 150° W. of *Matawai*. In form, *Einebo* varies greatly from *Tahiti*, having spacious valleys, and several landlocked harbors on its coast. The lower hills are fertile; but the air is thought less salubrious than that of the greater island.

Several missionaries of the *C. M. S.* having been driven from *Tahiti*, commenced an establishment on this island, at *Papetoi*, 1811.

Pomare showed them much kindness; and, in the summer of the following year, he gladdened their hearts by declaring his entire conviction of the truth of the gospel, his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith by baptism; but notwithstanding many pleasing appearances, he refused to desist from his opinion, and to be instructed until he should be more fully instructed in the truths of revelation.

During the years 1813 and 1814, an abundant blessing was poured out on this station, so that the missionaries could report that no less than fifty of the natives had renounced their idols, and desired to be considered as the worshippers of the Most High.

At the commencement of the year 1815, the congregation was considerably increased by an influx of strangers from other islands, whose earnest desire to receive religious instruction prompted them from time to time to visit this place. The congregation, in general, consisted of about 300, and the number of persons who had requested their names to be written down as professed worshippers of the true God, was increased to upwards of 200; the pupils in the schools, of whom the major part were adults, were about 150. Of those who had desired their names to be inscribed as worshippers of Jehovah, four individuals (one man and three women) died very happy about this time. The priest of *Papetoi* (the district in which the brethren reside) also embraced Christianity, renounced idolatry, and publicly committed his god to the flames. His example was speedily followed by many of the natives; and not only were the former objects of superstitious worship cast into the fire, but the morais and altars were destroyed; and even the wood of which they were composed was used to dress common food, of which different classes, and both sexes, partook indiscriminately, in direct violation of ancient customs and prohibitions.

On the thirteenth of May, 1815, a general meeting was convened, in imitation of the meetings held in London, when about 2000 of the natives assembled, and agreed to form a *Tahitian A. M. S.*, to aid the parent society in England in sending the gospel to other nations. Mr. Nutt preached on the occasion in this large auditory, who were very attentive; after which the king delivered a sensible and interesting address of considerable length, on the propriety of forming the proposed society. With a view to excite the people to emulation in this good work, he alluded to the formation of similar societies among the *Hot-tentots* in Africa, and to their contributions of sheep or other property, in places where they had no money. He also reminded them of the labor which they had performed, and the pains they had taken for their false gods, and showed how trifling the offerings they were called upon to make to the true God were, in comparison with those they formerly offered to their idols; observing farther, that even their lives were sacrificed to the god, that was indeed no God, being nothing but a piece of wood or cocoa-nut husk! He then recommended that they should consecrate a little property for the spread of the gospel in other islands, where it was yet unpropagated. He observed, that although they had no money, they might give pigs, arrow-root, cocoa-nut oil, and cotton, to buy money with. "Yet," said he, "let it not be by compulsion, but voluntary. He that desires the word of God to grow where it has been planted, and to be taken to countries miserable as ours was before it came here, will contribute freely and liberally towards promoting its extension. He who is inessable in its call, or ignorant of its benefits, will not exert himself with this view. Let it be said. Let him not be called an illiberal man, neither let the chiefs, his superiors, be angry with him on that account." Such was the substance of the king's speech. When he drew to the close of it, he proposed that all persons present who approved of the plan, and were willing to unite in promoting it, should hold up their right hands. A most interesting sight ensued, when in an instant every hand in the assembly was raised, to signify their readiness to unite in the glorious work of spreading the gospel of Jesus Christ among the unenlightened heathen. Pomare then read the rules of the proposed society; persons were appointed as treasurers and secretaries in the several districts of the island; and the people dispersed apparently highly gratified.

In 1823, a new chapel, of coral rock, was commenced at the station in this island, now called *Zoby's Place*, *Blest Town*. A cotton manufactory was also erected.

In the following year, the buildings and various apparatus of the cotton factory were completed. On the 1st of March, Mr. Armitage, its superintendent, received the first supply of native cotton, collected by members of the *Tahitian A. S.* On the 5th of July, the operation of carding was commenced; and on the 26th of September, that of warping the first web; and on the 30th, the process of weaving. The natives, who were incredulous as to the possibility of producing cloth from cotton, were highly gratified by receiving ocular demonstration of the fact. Since that period, the adult and children's schools have considerably increased as to number, and improved as to diligent application. All the learners are divided into classes, and ranged under proper teachers. Both the schools are now under Mr. Henry's superintendence; Mr. Armitage's engagements, in connexion with the cotton factory, having rendered it necessary that he should relinquish the boys' school at *Mra. Henry*'s school, she having taken the girls' school at *Bunnet's Place* under her immediate charge.

In 1825-6, the buildings of the *South Sea Academy* were completed: 17 pupils were received; all, with the exception of the young king *Pomare*, then about seven years of age, children of the missionaries, for whose benefit the institution was founded. The natives also erected a chapel, which was opened on the 8th of May, 1825.

**ELIM**, first called *Vegelestringskraal*; a settlement of the *United Brethren* on New-year's river, near cape *Aiguillas*, 10 or 12 hours' ride S. E. from *Guadenthal*, eight and a half E. from *Hemel en Aarde*, which last is seven hours S. W. from *Guadenthal*; the three settlements thus forming the points of a triangle, each being a day's journey, on horseback, from the other. The first adult heathen was baptized here on October 1, 1825. About 200 strangers celebrated the following new-year's festival. In the beginning of February, 1826, the settlement had 70 inhabitants, and the gardens were in a flourishing state: the third crop of beans within eight months was in forwardness, on the same piece of ground. Brother *Lutring* had greatly improved their mill, which was resorted to from all quarters. He also attends to a daily school for the children of the settlement, and to a Sunday school for those of the *Hot-tentots* and farmers.

In 1833, there were 184 inhabitants at *Elim*, and 84 walled houses. *Teutsch* and *Lutring*, missionaries. No report.

**EMAUS**; a station of the *U. B.* on the island of *St. Jan*, in the *West Indies*.

**ENONI**; a station of the *U. B.* more than 500 miles east of *Cape Town*, *Cape Colony*, *South Africa*. The mission was commenced in 1818. The rapid improvements soon effected, Mr. H. P. Hallebeck, the missionary, thus describes, in 1821.

"What I felt at the first sight of this village of the *Lord*, no language is able to describe: I had, indeed, been informed of the changes that had taken place here since I first witnessed its beginnings; but even the lively description given in brother *Schmidt's* letters presented itself more faintly than I now see them with my own eyes. The wilderness and the impenetrable thicket of 1819 were still present to my imagination. Judge, therefore, of my surprise, when I saw that wilderness transformed into fruitful gardens; that thicket extirpated, and a fine vineyard planted in its place; the lurking places of tigers destroyed, and in their stead the comfortable habitations of men erected. Imagine my heartfelt pleasure, when, on the spot where two years ago we knelt down in the fresh track of an elephant, and offered up our first prayer, I now found a beautiful orange tree, adorned at once with ripe fruit and fragrant blossoms; and when, shortly after my arrival, I was invited to tea under the huge yellow tree, in the shade of which but lately there were no assemblies but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert. You need to say, that every tree and shrub planted at *Guadenthal* was an ornament, not only to the place, but to the gospel; and you may say, with equal truth, that every tree and thorn-bush which is extirpated here, to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's holy word; for by its influence the work was accomplished. It is certainly more than I had expected, to find here a piece of ground nearly three times as large as the great garden at *Guadenthal*, cleared, levelled, and laid out as a garden and vineyard for the missionaries, besides about 40 gardens of the *Hot-tentots*; and all this done amidst a variety of other needful work, and even in the most distressing times."

*Enon* has now 450 inhabitants. *Genth*, *Halter*, and *Horwig*, missionaries. The station is in a flourishing condition.

**ERZROOM**; a town in *Armenia*, 800 miles east of *Constantinople*. During the late war between *Turkey* and *Russia*, a very considerable part of the *population* of *Erzroom* fell into the hands of the *Russians*. They have uniformly encouraged the *Armenian* population to migrate to their territories. In consequence, the *Armenians*, to the number of 15,000 or more, left *Erzroom*, their school of 600 or 700 scholars was broken up; their numerous shops were shut, and the city is left desolate indeed.

**ETIMOLY**; a village in the *Tinnevally* district, *Southern India*, where the *chrysolite* has recently been discovered.

**EUROPE**; the smallest of the great divisions of our globe, but distinguished above all the others by its moral, physical, and political power. It is washed on three sides by the sea, which is called by different names, and belongs either to the *Northern Arctic* or the *Atlantic* ocean. It is separated from *Asia* only by an imaginary line, and from *Africa* by a narrow strait. It lies wholly in the northern frozen and northern temperate zones, between 10° and 63° E. lon. and 36° and 70° N. lat. Including the islands, which contain 317,000 square miles, the whole extent of *Europe* amounts to about 3,250,000 square miles, of which *Russia* composes nearly one-half. The population of *Europe* is estimated to be 215,000,000, of whom 116,000,000 are *Roman Catholics*, 49,000,000 *Protestants*, 42,000,000 of the *Greek church*, 3,000,000 *Mohammedans*, 1,600,000 *Jews*.

Missionary efforts are made in various portions of *Europe*, in *Ireland*, in *France*, *Germany*, *Poland*, but principally in *Greece*.

## F.

**FAIRFIELD**; a station of the *U. B.* on the island Jamaica. It was commenced as early as 1824. In 1825, the number of persons at Fairfield amounted to 1,047, among whom there were 261 communicants, and 141 baptized members of the church. In 1826, a new church was dedicated. In 1830, Mr. Ellis says, "Our auditories at Fairfield are very numerous, particularly on Sundays; and to many of our hearers the doctrine of Christ crucified, which we preach in simplicity, approves itself as the power of God unto salvation. One hundred and eighty negro couples are living according to the scriptural rule of marriage. Instances of unfaithfulness are becoming more and more rare, and the grace of the gospel is strikingly exemplified."

**FAIRFIELD**; a station of the *A. B. C. F. M.*, among the Arkansas Cherokees, about 20 miles N. W. from Dwight. At Fairfield, Dr. Palmer, missionary and physician, his wife, and Jerusha Johnson, teacher, are employed. Dr. Palmer has a boarding-school of 60 pupils, which succeeds well.

**FAIRFIELD, N.S.W.** (See **NEW FAIRFIELD**.)

**FALMOUTH**; a station of the *B. M. S.* in Jamaica, West Indies. William Knibb, missionary; 306 members added in 1830; 2,847 inquirers; 670 members. A number of native teachers.

**FEJEE or FIJI ISLANDS**. These islands lie between 16° and 19° S. lat. and between 177° and 180° W. lon.

Soon after the return of Mr. Davies, of the *L. M. S.*, to Tahiti, from a visit to the islands of Raiavai, the members of his church were convened for the purpose of considering the propriety of sending out two of their own body, as teachers, to the island of Lagéba, one of the Fiji islands, as the Minerva and Macquarie were on the point of sailing again, in that direction.

It seems that several months before, two strangers from New South Wales came to Tahiti, with the hope of procuring a passage to the Fiji islands. What they had seen while in the colony had given them an unfavorable idea of Christianity; but they acknowledged that the *new religion*, as they called it, had effected much good at Tahiti. They had several times expressed a wish that teachers might accompany them, on their return home, but that two single men should accompany as suitable place for an experiment the island Lagéba, which is not disturbed by wars, as Takauvoo and Bau, and the other larger islands, are. They also added, that Toiavea, the chief of Lagéba, is a quiet and friendly man.

At the meeting of the church at Papara, to which allusion has been made, the two strangers being present, it was decided, not, in the first instance, to send families, but that two single men should accompany the strangers, as teachers; and provided they were well treated, and a prospect of success presented itself, that one or two families should follow.

Mr. Davies had himself visited the Fiji islands, in the year 1809-10, and had then made some progress in the language. During his short stay there, he wrote down many words and sentences, which, with the assistance of the strangers who were now at Tahiti, he was enabled to revise.

He has also compiled a small spelling-book, &c. in the Fiji language, which has been printed. In this little book, the strangers, before they quitted Tahiti, had made considerable proficiency.

On the 27th of January, the Tahitian teachers, whose names are Hape and Tafeta, were solemnly set apart to their work; and, on the 2d of March, accompanied by the two strangers, sailed in the Minerva, captain Ehril, who was bound to the colony of New South Wales.

Presents were given to the strangers, partly for themselves and partly for the chief of Lagéba.

The Wesleyans have appointed C. Tucker and David Cargill to commence a mission at these islands. The two native teachers left on the Feejee islands by Messrs. Barff and Williams are treated well.

**FINLEY**; a town in the colony of Liberia, 80 miles S. E. from Monrovia, among the Bassas; 200 settlers.

**FORKS OF ILLINOIS**; a station of the *A. B. C. F. M.* among the Cherokees of the Arkansas, 20 miles N. of Dwight. Samuel Newton, teacher and catechist; Mrs. Newton. Public worship is held on the Sabbath. There are eleven church members in this place. A protracted meeting was held in September, 1831, at the close of which the Cherokee Temperance Society held an adjourned meeting; eleven persons from this neighborhood joined it.

**FOURAH BAY**; a mission station in the colony of Sierra Leone, Western Africa.

There is a Christian institution at Fourah Bay, under the care of John Raban, superintendent, John Warburton, tutor, G. Metzger, assistant. Mr. Haesel, the former teacher, is about to undertake a journey of research among the Timmannes. The progress of the students is satisfactory.

**FREETOWN**; a sea-port of Guinea, capital of the colony of Sierra Leone. The harbor has three wharfs, and is protected by a battery.

It stands on the south side of the river Sierra Leone, seven miles above its entrance into the Atlantic ocean. W. lon. 12° 56'; N. lat. 8° 37'.

Some missionaries from the *W. S.* took up their abode here in 1816; and in 1820, so successful were their efforts, that in Freetown and its neighborhood, there were in society upwards of 1,100 persons, almost exclusively blacks and people of color. Some misanderstanding afterwards arose, but the prospect was soon more favorable. A chapel, built by the Maroons at Freetown, was opened, and others at *West End, Congo Town, and Portuguese Town*, were regularly supplied. The chapel at the latter place was destroyed by a fire, which almost consumed the whole place; but one of stone was subsequently erected. Towards this work, and the rebuilding of the town, many of the Europeans very handsomely subscribed, among whom were the governor and the chief justice. In 1823, a painful dispensation of Providence deprived this mission, in rapid succession, of both its laborers. The society was consequently bereft, for a time, of pastoral care, and of public ordinances. Two heroic men were at length found to give the preference to this post of danger. One of them, Mr. Pigott, wrote:—

"Through the kind providence of God, brother Harte and myself arrived here on Friday, March 19, 1824, after a voyage of five weeks. Never could two missionaries be more joyfully received. The news of our arrival soon spread; and to see the poor blacks running from one house to another to inform their brethren and sisters—lifting up their eyes and hands towards heaven—thanking and praising God, was such a scene as we never witnessed before; and we could not for a moment regret having left home to seek salvation to those of whom it may be said, 'the fields are white already to harvest.' On Saturday, the 20th, I examined the class papers, and met the leaders, and was happy in finding that the society had been wonderfully preserved. On the Sabbaths the leaders have had service in each of our chapels. In the Maroon chapel some one regularly read prayers every Sunday morning; and occasionally one or two of the leaders gave exhortations. The number of members in society is 81, and there are several on trial. We have called upon several gentlemen, and they promised us every assistance." In little more than twelve months, however, Mr. Harte was no more.

Mr. Raban continued the exercise of his ministry till June, 1826, when an attack of dysentery, followed by fever and ague, disabled him from attending to his duties. The usual services at the court-room had, till Mr. Raban's sickness, been regularly performed; and an increased attention had been manifested by the European part of the congregation. Few interruptions had taken place, in the same period, in the services at *Gibraltar Town*, on Sunday and Wednesday evenings. A small chapel was opened there on the 9th of April; from 50 to 70 persons generally attended, with much devotion; and several adults had been baptized, or were candidates for baptism.

At Michaelmas, Mr. Raban's disorder, though much abated, still prevented him from resuming his active duties. Mr. Metzger, from Wellington, and Mr. Betts, from Regent, had, with some interruptions, kept up the services at the court-house; but those at Gibraltar Town had from necessity been left, except in one instance, to the people themselves. There being no prospect of Mr. Raban's immediate resumption of his labors, it was agreed that Mr. Betts should remove, with the consent of the acting governor, from Regent to Freetown, and be there stationed as a second rector; and that he should visit the mountain villages for the administration of the sacraments. At Christmas, Mr. Betts reports that the number of baptisms during the quarter then ending, had been 23; of these, two were adults, who had previously received instruction, and who, there was good reason to hope, were sincere in their profession of faith.

The venerable Mr. Wilhelm, of Freetown, departed this life on the 25th of April, 1831. G. Fox and John Palmer, assistants, remain. Messrs. Collins and Gillespie, missionaries, have reached Freetown.

**FRIEDENSBURG, FRIEDENSFELD, and FRIEDENSTHAL**; three stations of the *U. B.* on the island St. Croix, West Indies. The number of persons under the care of the Brethren is 6,000. For full particulars, see **St. Croix**.

**FULNEE, N.W.** (See **NEW FULNEE**.)

**FRIENDLY ISLANDS**; a cluster of islands in the South Pacific ocean, of great extent, and upwards of 150 in number; some of which are large, and some lofty, with volcanoes. Lon. 184° 46' to 185° 43' E. Lat. 19° 40' to 20° 30' S. Capt. Cook discovered the islands in 1773. The natives are cannibals. They are supposed to amount to 200,000. The climate is healthy.

A mission was commenced on these islands in 1822, by the *W. M. S.* The mission at the Friendly islands has been attended with extraordinary results. See, for particulars, the **TONOX, HAAEAI, and VAVOU ISLANDS**.

## G.

**GALLE, or POINT DE GALLE**; a sea-port on the S. coast of Ceylon, in a rich and beautiful district, with a strong fort and a secure harbor. It is populous, and in point of trade ranks next to Colombo. The chief branch of its traffic consists in the exportation of fish to the continent; but a great part of the products of the island are shipped here for Europe. It is 68 miles S. by E. Colombo, E. lon. 80° 17', N. lat. 6° 23'.

On the arrival of several Wesleyan missionaries at Ceylon, the Rev. Mr. Clough was appointed to this place, where he conducted an English service in the Dutch church every Lord's day; and by joint subscriptions of some of his hearers, a private house in the fort was fitted

up for a weekly lecture, and for the purpose of conversing on spiritual subjects with such persons as appeared to be under serious impressions. The infant cause was also essentially benefited by the decided patronage of lord Molesworth; who frequently appeared in company with the missionary on public occasions, and was seldom absent from the cottage where the religious meetings were held. On the European residence effects; and the military were not only induced to attend to the word of God, but several of the private soldiers united in society, and though a few returned to the world, the residue remained steadfast, and some of them died rejoicing in the salvation of Christ.

In 1833, members at Galle, 44; in 11 schools 463 boys and 113 girls, and 73 scholars whose sex is not specified. The mission seems to be in a very flourishing state.

Amalgamated is now connected with Galle. John M. Kenny, missionary; John Antoniez, assistant.

**GAMBIA**; a river in Western Africa, which rises from the mountains on the borders of the Fouta Jalloo, and flows westerly into the Atlantic. It is navigable about 400 miles. At its mouth is the English settlement Bathurst, where the *W. M. S.* has a mission.

**GEORGIAN or WINDWARD ISLANDS**; four islands in the South seas, so called in honor of George IV. of England. Through the influence of missionaries, idolatry has been renounced, Christianity introduced in its stead, and the temporal and moral state of the people has been improved almost beyond any former example.

For a full account of this wonderful change, see **TAHITI**.

**GLOUCESTER**; a town of liberated negroes, Sierra Leone, West Africa, situated between Freetown and Regent's Town.

A mission was commenced by the Rev. H. Daring, of the *C. M. S.*, in 1816. In 1823, there were about 50 communicants. In that year, Mr. Daring was lost at sea, as it was supposed, the vessel in which he sailed for England never having been heard from.

**GNADENHUTTEN**; a former station of the *U. B.* in Pennsylvania, 20 miles from Bethlehem. The following statement will furnish some account of their sufferings during an Indian war.

In the evening of November 24, 1755, whilst the brethren at the mission-house were sitting at supper, they heard an unusual barking of dogs, followed by the report of a gun. Some of them immediately went to the door, when they perceived, to their unspeakable terror, a party of French Indians, with their muskets pointed towards the house; and in the space of a second they fired, and killed Martin Nitschman on the spot; his wife and some others were wounded, but they precipitately rushed up stairs to the garret, and barricaded the door so firmly with bedsteads, that their savage pursuers found it impossible to force it open.

Resolving, however, not to be disappointed of their prey, the sanguinary monsters set fire to the house, which in a short time was completely enveloped in flames. Two of the brethren had previously effected their escape by jumping out of a back window, and now one of the sisters and a boy saved their lives by leaping from the burning roof. One of the missionaries, Mr. Fabricius, attempted to follow their example, but, being discovered by the Indians, they dispatched him with their hatchets, cut away his scalp, and left him lifeless on the ground. All the others, who had fled to the garret, were burned to death. Mr. Samsam, who on the first alarm had gone out at the back door, had the heart-rending anguish of beholding his wife perish in this dreadful manner. When literally surrounded by the devouring element, this excellent woman was heard to exclaim, in the true spirit of a Christian martyr, "*Dear Savior, it is all well!*" No less than 11 persons perished on this melancholy occasion, viz. seven missionaries, three of their wives, and a female child only fifteen months old! The heathen savages having completed their work of butchery at the mission-house, set fire to the stables, and thus destroyed all the corn, hay, and cattle. They then retired themselves with a heavy meal and departed. They afterwards returned, however, to burn the town and ravage the plantations; but the whole of the congregation providentially escaped, having fled to the woods as soon as they saw the mission-house in flames, and were apprized by one of the brethren of the tragical catastrophe.

Dreadful and disastrous as were these events, they became the means, in the hand of Divine Providence, of effecting a much more extensive calamity: a determination having been formed that such a carnage should be shortly made in all the *Moravian* settlements, as had never previously been heard of in North America.

A station was afterwards formed, about a mile from Bethlehem, called *Nova*; and the numbers soon increased, so as to render it expedient to form another. With this view, the brethren purchased about 1100 acres of land. This tract, which several were repaired, and built a town called *Beechquetank*. During the war in 1763, the brethren and the Christian Indians were forced to abandon these settlements, and the Indians were taken under the protection of government at Philadelphia. Even in these circumstances, the fury of the mob could scarcely be restrained; for the whites were inveterate against all Indians, however amicable or friendly. After the cessation of hostilities, a settlement was formed on the Susquehanna, and called *Friedenshausen*, or "Tents of Peace." Here they erected 13 Indian huts, and more than 41 houses in the English style. The settlement was frequented by heathen Indians from all quarters; schools were established, and the preaching of the gospel appeared to be blessed to the conversion of many. The treachery of the Indians, however, in the year 1763, compelled the brethren to abandon this settlement, consisting of 241 persons, (beyond that settlement, and they removed to Gadenhutten, on the Muskingum, on the Ohio. Here they remained, experiencing many vicissitudes, till 1791, when they settled in Upper Canada.

**GNADENHUTTEN, or Grace Valley**; a station of the *U. B.*, 190 miles E. of Cape Town, South Africa, near Sergeant's river, formerly called *Barrinkloof*. This mission was begun by the Rev. George Schmidt, in 1737.

On the restoration of the colony to the Dutch, they found a kind friend in the new governor, general Janseus, and one of the missionaries was appointed chaplain to the Hottentot corps which had been raised for its defence; in which situation he was highly approved by the constituted authorities.

In January, 1806, the Cape was once more attacked successfully by a British force; but though the government was transferred into other hands, the missionaries continued to meet with the same favor and protection which had formerly excited their warmest gratitude. Sir David Baird and many English officers and gentlemen visited Gnadenhutten, and in the most condescending and friendly manner; and Lord Caledon, who was appointed governor in 1807, evinced the most friendly disposition towards the brethren, and encouraged them to form a second settlement at a place called *Groenkloof* or Green Glen, in the high road between Cape Town and Saldanha Bay.

To this spot, Messrs. Schmidt and Kohrhammer removed, with their wives, in March, 1808, and took up their residence in a farm-house, the lease of which had just expired. They then applied to the Hottentot captain of that district, explaining the object they had in view, and requesting him to convene his people, that the word of salvation might be addressed to them. About 100 persons were accordingly assembled; and, after listening with the most profound attention to a solemn and pathetic discourse, several of them agreed to reside in the vicinity of the mission-house, and eighteen lots of ground were immediately measured off for the erection of their huts, and the formation of their gardens. The subsequent labors of the brethren at this new station were evidently very successful.

But whilst they were contemplating the joyful prospects which these indications of the work of God upon the minds of the heathen, a circumstance occurred which threatened to be productive of the most disastrous consequences. One night, the slaves in a district called Hottentot Holland rose in rebellion, to the number of 300, and resolved to set fire to Cape Town, to murder all the European males in the colony, and to reduce the females to slavery. They had actually seized and bound several of their masters, carried off arms, horses, and wagons, and committed a variety of depredations. By the prompt exertions of government, however, this formidable insurrection was crushed, and the ring-leaders of the plot, with many of their deluded adherents, were made prisoners.

In the beginning of December, the inhabitants were suddenly involved in a great and terrible calamity, which overwhelmed a great part of their premises with destructive violence.

"On this occasion," the missionaries observe, "we are much pleased to see such willingness and diligence as are not always met with among the people, and are by no means natural to the Hottentot nation: and when we spoke with them of the damage which had been done to their dwellings, and the loss of their property, they had recourse to the Lord for his mercy, that notwithstanding their great demerits they had been chastised with so much lenity." On the 29th of January, 1817, the governor, lord C. Somerset, accompanied by his two daughters, captain Sheridan, and Dr. Barry, paid a visit to the settlement at Gnadenhutten, and expressed the highest gratification, whilst surveying the various improvements in that district. In the evening, the whole party attended the celebration of divine service in the church, and appeared much pleased with the singing of the Hottentots; and the following day, his excellency and suite visited the school, the smithy, the cutlery, and the joiner's shop; and before they departed, his lordship presented the brethren, in the names of himself and his daughters, with 300 rix-dollars, for the use of the school; an example which was generously followed by captain Sheridan.

Missionaries now, 1833, at Gnadenhutten, Hallbeck, Brauer, Nawhass, Schopman, Sonderman, and Stein. Communicants, 610; candidates, 93; 129 baptized or received; 388 baptized children; 33 candidates for baptism; 130 infant scholars. This mission is in a state of great prosperity. The church is filled with attentive hearers: the schools with crowds of children greater than ever before. The operations of the Holy Spirit are manifest.

**GNATANGIA**; an outstation of the *L. M. S.* on the island Rarotonga, one of the Hervey islands. C. Piman, missionary. More than 700 scholars are taught at this station. A new school-house, 90 feet by 35, is filled every morning at sunrise by adults who commit portions of the Scripture.

**GOAHATTY**; a station of the Serampore missions, in Assam, 413 miles N. of Serampore, and 345 N. by E. of Parca. It was commenced in 1820. Mr. Rne, who had resided in Assam several years as superintendent of public works, settled afterwards at Serampore. The station is likely to be very important in respect to its advantages. The country is under the British government, and is committed entirely to the care of a commissioner, Mr. Scott, who is personally a warm friend of the mission. It affords peculiar facilities for the distribution of the new edition of the Bible. Some of Mr. Rne's people have translated to Serampore no less a sum than 718 rupees for the publications issued from that press.

Gratifying progress has been made at Goahatty since 1829. The European residents have formed themselves into a society for maintaining schools. One has been opened with the best effect.

**GOLD COAST**; name given to a country in Africa, near the Atlantic, about 360 miles in length from E. to W. between the rivers Ancoche and Volta. The *G. M. S.* have a station here. (See *USA*.)

**GORRUCKPORE**; a town of Hindustan, about 100 miles N. of Benares, having about 70,000 inhabitants.

Some leading members of the European society in this place having long desired the presence of an English missionary, and having engaged to provide a house, and also to supply a considerable portion of the necessary expense, the Rev. Mr. Morris, of the *G. M. S.*, proceeded to it in March, 1823, with a view to ascertain, from actual experience, the openings for usefulness. Amidst the ordinary difficulties arising from the misapprehension of the natives, he succeeded in establishing a boys' school, and Mrs. Morris collected around her a few girls. A severe attack of fever, however, greatly debilitated Mr. Morris soon after the commencement of his operations, and he resigned his appointment from all labor. The Rev. Michael Wilkinson and Mrs. Wilkinson were, therefore, appointed to the station, where Mr. Wilkinson still continues; but repeated attacks of illness have so weakened Mrs. Wilkinson as to compel her to return home.

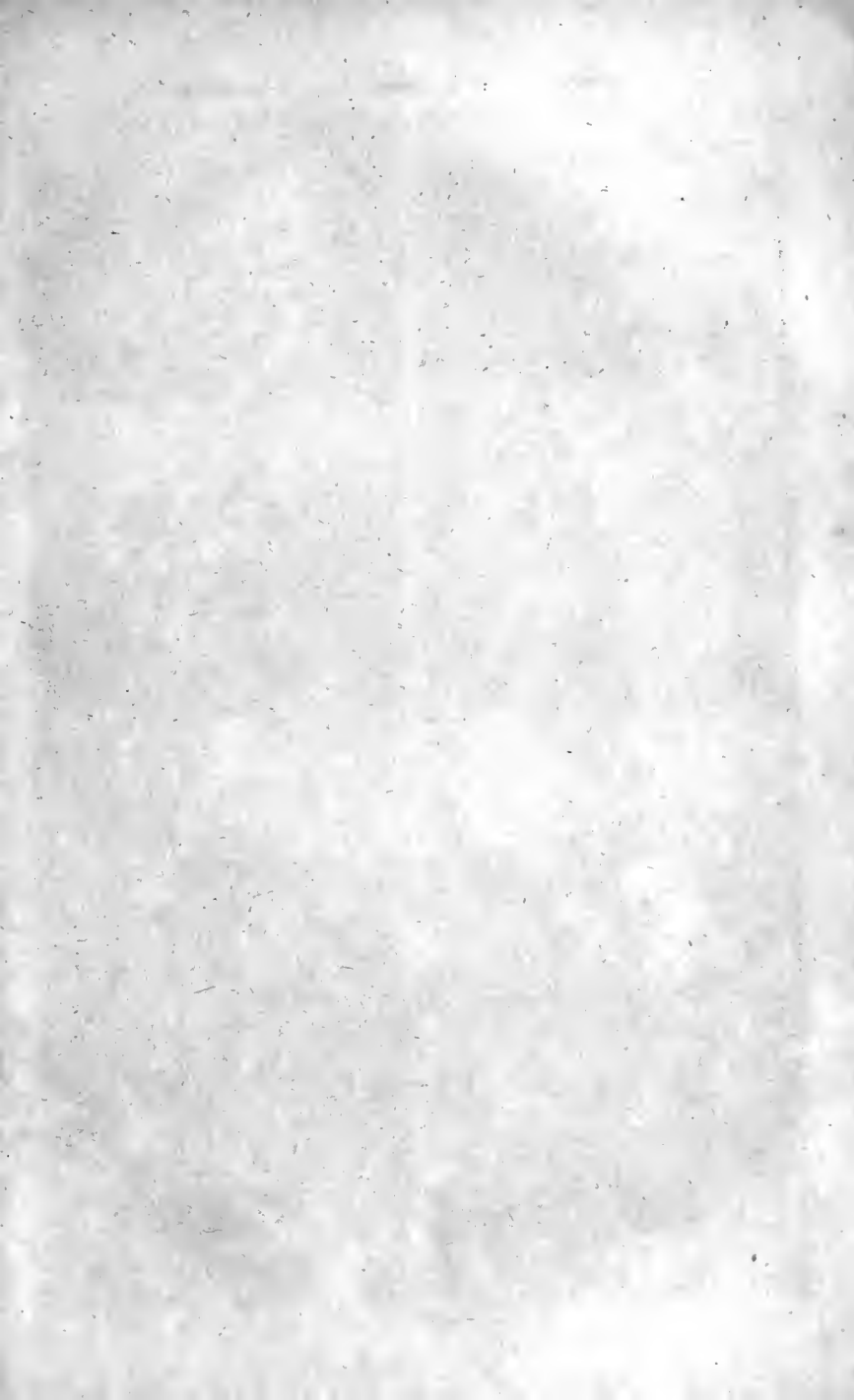
The church was opened on the first Sunday in August, 1826; and, since that time, there have been two English and two Hindostanee services on Sunday.

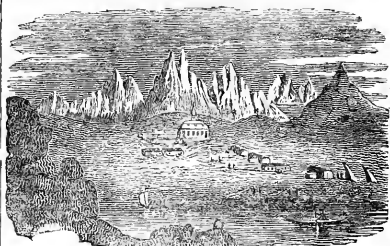
At Gorruckpore, Michael Wilkinson is missionary. Robert V. Reynolds, catechist; various native assistants. In five schools are 89 boys, and in a girls' school 11 scholars. Two native societies and one English are held on Sunday.

**GRAAF REINET**; a station of the *L. M. S.* among the Hottentots. A. Van der Conneuwagen; 10 adult baptiz'd last year.

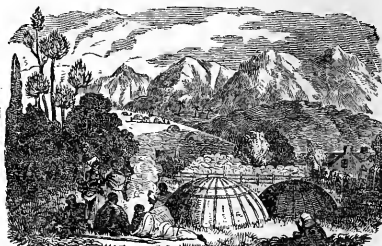
**GRACE HILL**; a station of the *U. B.* on the island Antigua, formed in 1782. At this station, 104 were baptized in one year.

**GRAHAMSTOWN**; a station of the *L. M. S.* among the Hottentots, South Africa, in the Albany district. John Monro, missionary.

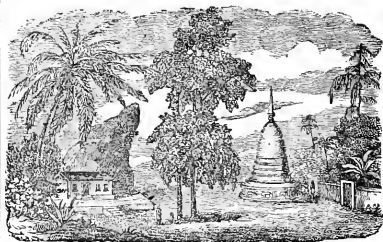




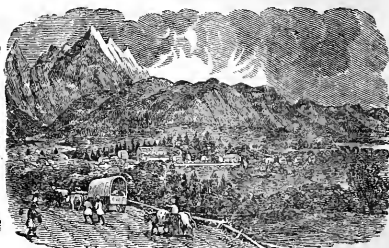
Lichtenfels, a Missionary Station, Greenland.  
P. 1230.



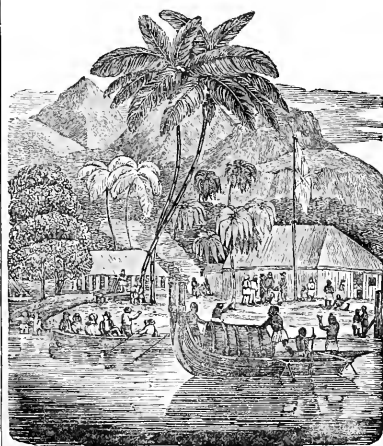
Missionary Institution, Caffreland, South Africa.  
P. 1198.



Buddhist Sanctuaries, Ceylon. P. 1206.



Missionary Premises, Village of Gnadenthal, South Africa.  
P. 1218.



First Missionary Settlement in Otalcite, or Tahiti.  
P. 1246.



Interior of Missionary Premises, Gnadenthal.  
P. 1218



No recent report of the *L. M. S.* from Grahamstown. The mission of the Wesleyans is very flourishing. On Sunday, in a town of 4,000 inhabitants, not a single shop is opened.

**GRAND RIVER**, which passes through Upper Canada, and after a course of 500 miles falls into the St. Lawrence, above Montreal. The Mohawk Indians are settled on this river, on a rich reservation of land, 12 miles wide and 40 miles in length. In 1822, the Genesee W. Methodist conference appointed the Rev. Alvin Torrey to introduce the gospel among them. This he did with considerable success. He was joined by other laborers, and very gratifying results followed. In 1823, there were reckoned more than 30 converts among the Indians, and as many among the white people. A Sabbath school was opened, which was attended by from 20 to 25 children. There are now 220 church members, and three schools, containing 300 adults under religious instruction.

**GRAPE ISLAND:** an island in the bay of Quinty, Upper Canada. It is about six or eight miles from the town of Belleisle, and contains 20 acres. In 1825, a portion of the Mississagas Indians removed to this island, and others in the vicinity, and through the exertions of the missionaries of the Methodist Missionary society, nearly the whole body have embraced Christianity. One island which they own contains 5,000 acres. The situation, being a retired one, has saved them from those temptations to which they would be exposed on the main land. At two schools, there are 210 adults under religious instruction. Scholars, (children) 50. Members of the church, 108. (See CANADA, UPRR.)

**GRÆCE.** The boundaries of Greece as settled by the protocol of the allied powers of February 3, 1830, are as follows: on the north, beginning at the mouth of the Aspropotamos, (Achelous) it runs up the southern bank to Angelo Castro; thence through the middle of the lakes Sacarofitis and Vrachori to mount Arotleria; thence to mount Axaros, and along the valley of Colouri and the top of Æta to the gulf of Zeiton. Acarnania and a great part of Ætolia and Thessaly are thus included from the Grecian State, and a Turkish barrier interposed between Greece and the Ionian islands. Candia, Samos, Paros, &c. are not included. The population of the state is estimated at about 635,000; 250,000 in the Peloponnesus; 175,000 in the islands; 180,000 on the Greek main land.

For six or eight years past, strenuous efforts have been made by various religious and philanthropic societies and individuals in England and the United States to communicate to the Greeks the blessings of knowledge and of pure Christianity. The following societies are now co-operating: the American Board of Foreign Missions; the American Episcopal Missionary society; and the Church and London Missionary societies. The following intelligent and interesting remarks are from an editorial article published in the Missionary Herald, of September, 1831.

"Le Courrier de la Grèce," for February 1, (13.) 1831, contains a list of the schools of instruction in liberated Greece, from which the following table is compiled.

Provinces.	Schools for teaching Ancient Greek.	Scholars.	Lancasterian Schools.	Scholars.
Peloponnesus,	19	678	36	2,970
The Islands,	15	1,073	33	2,930
Western Greece, (on the continent)	1	40	4	329
Eastern Greece, (ditto.)	1	40	3	407
<b>Totals,</b>	<b>36</b>	<b>1,831</b>	<b>76</b>	<b>6,636</b>

"The number of Lancasterian schools in the spring of 1829, was 25; and, in the spring of 1830, it was 62, containing 3,118 scholars. These are all established under the auspices of the government, and supported more or less at the public expense. There are a few private schools of both kinds; and in the Peloponnesus, there are nearly 2,000 children taught to read on the *old method*, so called in distinction from the Lancasterian, or *new method*. In the old schools the books are in the ancient Greek, which, being nearly unintelligible to the youths, they learn to read, and that is nearly all. The habit, thus created, of reading without thought, is lamentably prevalent among the people of the East, and must be broken up before books will exert their proper influence. The Lancasterian schools, bringing in, as they do, new books in the vernacular tongue, and a new method of instruction, are a happy innovation and improvement in every point of view; and should they prevail through the eastern world, will do much towards reviving the sleeping intellect.

"At Ægina, a central school has been established, containing 117 pupils, who are all instructed in the ancient Greek and the French languages, and in history and mathematics. Connected with this is a preparatory school, with 227 scholars. The orphan asylum, at Ægina, with which very many, if not almost all, of the children of these two schools are connected, contained, at the commencement of the present year, 407 boys, gathered from all parts of Greece.

"In a monastery, beautifully situated on the island of Poros, an ecclesiastical seminary was founded last autumn, with two professors and fifteen scholars. The ancient Greek, history, logic, rhetoric, and theology, are taught, with the canons of the church, the fathers, and the method of interpreting the Scriptures.

"Near Nauplion there is a military school, containing sixty pupils.

"Near the ancient ruins of Tyrus, on the plain of Argos, is a model-farm, on which are fifteen pupils, supported by government. Six are learning the art of printing in the printing-offices of government at Nauplion and Ægina; sixty-five are training in the national marine; and twenty-four in various professions and trades at Nauplion, Hydra, Ægina, and Syra.

"REMARKS FROM THE PROSPECTS OF EDUCATION IN GREECE. The prospects of Greece, ever since the standard of liberty was raised, ten years ago, have been in a state of constant, and often of rapid, change; yet, on the whole, they have been improving from that day to this. Not that this is true of them with respect to the popular apprehension,

but such has been the fact. Greece was never so likely to be an independent and respectable state, as she is at this moment. Indeed, so strongly is almost the whole territory fortified by nature, so abundantly is it furnished with water power, and that easily and cheaply applied to use—so fertile are most of its valleys and plains in the necessities of life, and so admirably adapted is the whole country for pasturage—so without a parallel is its situation for commerce, and so numerous must commercial inducements and opportunities be to the people, who are industrious on land and enterprising at sea—that, let their independence only be fairly established, and they can hardly fail of taking a respectable rank in the great community of nations. There is such a quickness and perspicacity, too, in the national mind, and such an ardent curiosity, which every traveler acknowledges, and such a thirst for knowledge, evinced in the history of the educated portion of the Greeks from the year 1800 to 1821, when they burst the chains of Turkish slavery, that we cannot doubt the prevalence of learning again in Greece. Let the country only be free, and wealth will flow in among the people, whatever shall be their form of government; and those Greeks who so liberally patronized schools for Grecian youth, and the works of Grecian genius, during their national slavery, and in the face of every discouragement, may be expected to abound in such acts, when urged onward to literary enterprise by a more powerful array of motives than ever operated upon any other people.

"The French nation is, at this time, exerting a considerable influence in modifying the systems of education in Greece, and that country seems to be destined to exert a still greater influence. This is owing in part to the interest which the French nation has taken in the affairs of Greece. French troops liberated the Peloponnesus from the Egyptian army, which was covering it with desolation. A French scientific corps lately explored the antiquities, the geography, and the resources of the country; and Frenchmen being among the Greeks in great numbers, and always ready to impart their knowledge and assistance, the effect, in the forming period of the national institutions, could not fail to be great. This influence is increased, and will be continued, by the fact, that a knowledge of the French language is regarded by the Greeks as an essential part of a liberal education. This opens a channel from the fountain of French literature into Greece, and the Greeks are in danger of being flooded with French inability. French books will be multiplied to be translated more than any others. French school-books are believed to be the only ones which the Greek government has ordered translations to be made. The 'Manual of Mutual Instruction,' which the government of Greece has made the exclusive rule of Lancasterian schools, is a French work, by Sarasin; and the Greeks plead the example of the France in suspending a picture of the Saviour in the schools for the education of the pupils. In this point of view, as in many others, the late revolution in France is a cheering event. Whatever is now done in France to promote free and pure institutions, must exert some influence in Greece."

The Greek church in the kingdom of Greece in 1834, made independent of the patriarch of Constantinople and is closely connected with the state, as the established religion of the kingdom. The highest ecclesiastical authority is vested under the king in a permanent council, called, "The holy council in the kingdom of Greece." It is instructed to watch over the doctrines of the Greek church, and to control the contents of books designed for the youth and the clergy. When any man shall disturb the established church, "by false doctrine, by proselyting, or by other means," it is required to call on the civil arm to apply a remedy according to the laws. The common school laws, by an act of 1830, and show on the part of the government the most laudable desire to extend rapidly and judiciously the means of education among the people. Some restrictions are laid on schools and the circulation of books in the cities. Dr. Kotick, an evangelical man, has been appointed director of the public seminary for educating teachers at Npsioi.

**GREEN BAY:** bay on the west side of Lake Michigan, about 100 miles long, but in some places only 15 miles, in others from 20 to 30 miles broad. It lies nearly from N. E. to S. W. At the entrance of it from the lake is a string of islands extending N. to S., called the *Grand Traverse*. These are about 30 miles in length and serve to facilitate the passage of canoes, as they shelter them from the winds, which sometimes come with violence across the lake. The country around is chiefly occupied by the Menomony Indians.

**GREEN BAY:** a post-town, military post, and seat of justice for Brown county, Michigan territory, at S. end of Green Bay, near the entrance of Fox river; 180 miles S. W. of Mackinac; 220 N. by W. of Chicago; 365 E. Prairie du Chien. Lon. 87° 55' W.; lat. 45° N. Here is a settlement extending about four miles.

Rev. Mr. Cadle, by the American Episcopal Missionary society, successor of Rev. E. Williams, has labored for several years among the Menomony Indians, with encouraging success. The A. B. C. F. M. have established a mission among the Stockbridge Indians, near Green Bay. These Indians first removed from Stockbridge, Berkshire county, Massachusetts, to the western part of New York, and then to Ohio, thence back to New York, and then to Green Bay.

At Green Bay, in 1831, Messrs. Marsh and Abel L. Barber, missionaries, C. Hall, teacher, Mrs. Barber and Mrs. Hall, are employed at Green Bay. Mr. Barber expects soon to enter on some other field of labor. Mr. Marsh accompanied last year a Christian deputation of the Stockbridge Indians on a visit to the Sacs and Foxes. The mission is in a very prosperous condition.

**GREENLAND:** an extensive region towards the north pole, which is supposed to belong to North America. This country was discovered in the year 985, by some Norwegian, from Ireland; and it was named Greenland, from its superior verdure to Iceland. They planted a colony on the eastern coast; and the intercourse between this colony, Iceland, and Denmark, was continued till the beginning of the fifteenth century. In that century, by the gradual increase of the arctic ice, which on the west, the colony became almost inaccessible; while on the west a range of mountains, covered with perpetual snow, precluded all approach. This settlement contained several churches and monasteries; and is said to have extended about 200 miles in the south-east part. In some recent times, the western coast was chiefly explor-

ed by Davis and other English navigators; but there was no attempt to settle a colony. The country is said to be inhabited as far as 76° N. lat., but the Moravian settlements are in the south-west part. The people have some beavers, and a considerable number of sheep, for whose winter subsistence they cut the grass in summer and make it into hay. The short summer is very warm, but foggy; and the northern lights diversify the gloom of winter, which is very severe. It is said that the north-west coast of Greenland is separated from America by a narrow strait; that the natives of the two countries have some intercourse; and that the Esquimaux of America perfectly resemble the Greenlanders in their aspect, dress, mode of living, and language. Cape Farewell, the south-west point, is in W. lon. 42° 42', N. lat. 59° 35'.

The population was estimated, in 1805, at 6900; though the rambling life of the natives renders it difficult to ascertain the exact number.

The three first missionaries of the *U. B.*, Matthew Stach, Christian Stach, and Christian David, went to Greenland in 1733. They labored 6 years without any apparent success.

The year 1740 was rendered remarkable by the change which took place in the brethren's mode of preaching; which is most happily described in the following narration of an encouraging instance of usefulness.

Johannes, an Indian of the Malukander nation, who had formerly been a very wicked man, was the first of that tribe whose heart was powerfully awakened. Through the preaching of the missionary, Christian Henry Lauch, the divine power was manifested in him in so powerful a manner, that he not only became a believer in Jesus Christ, but a blessed witness of the truth to his own nation.

The change which took place in the usual conduct of this man was very striking; for he had been distinguished in all parties met for riotous diversion as the most outrageous, and had even made himself a cripple by debauchery. He afterwards became a fellow-laborer in the congregation gathered from among the heathen. At one of the meetings which the brethren held for pastoral conversation and inquiry into the state of the congregations, he related the occasion of his conversion in the following manner, in consequence of their speaking with one another about the method of preaching to the heathen:—

"Brethren: I have been a heathen, and have grown old amongst them; therefore I know very well how it is with the heathen, and how they think. A preacher once came to us, desiring to instruct us, and began by proving to us that there was a God; on which we said to him: 'Well, and what then dost thou ignorantly of that? Now go back again to the place from whence thou comest.'"

"Then, again, another preacher came, and began to instruct us, saying, 'You must not steal, nor drink too much, nor lie, nor lead wicked lives.' We answered him, 'Fool that thou art! dost thou think we do not know that? Go, and learn it first thyself, and teach the people who do not belong to not to do these things; for who are greater drunkards, thieves, or liars, than thine own people?' Thus we sent him away, also.

"Some time after this, Christian Henry, one of the brethren, came to me, into my hut, and sat down by me. The contents of his discourse to me were nearly these:—'I come to thee in the name of the Lord of heaven and earth; he sends me to baptize thee that he would gladly save thee, and make thee happy, and deliver thee from the miserable state in which thou hast at present. To this end he became a man, gave his life a ransom for man, and shed his blood for man. All that believe in the name of this Jesus, obtain the forgiveness of sin; to all them that receive him, by faith, he giveth power to become the sons of God; the Holy Spirit dwelleth in their hearts, and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art a chief sinner, yet, if thou prayest to the Father, in his name, and believe in a sacrifice for thy sins, thou shalt be heard and saved, and he will give thee a crown of life, and thou shalt live with him in heaven forever.'"

"When he had finished his discourse, he lay down upon a board in my hut, fatigued by his journey, and fell into a sound sleep. I thought myself, what matter of man is this? There he lies, and sleeps so sweetly; I might kill him and throw him out into the forest, and who would regard it? But he is unconcerned: this cannot be a bad man; he fears no evil, not even from us, who are so savage, but sleeps comfortably, and places his life in our hands. However, I could not forget his words; they constantly recurred to my mind; even though I went to sleep, yet I dreamed of the blood which Christ hath shed for us. I thought—this is very strange, and quite different from what I have ever heard; so I went and interpreted Christian Henry's words to the other Indians."

As the result of the preaching of the cross, an extensive awakening took place. One of the baptized Greenlanders informed the missionaries that he had found his countrymen many leagues north to be so anxious to be instructed in the things of God, that they urged him to spend a whole night with them in conversation; and after he had retired, on the second night, some of them followed him, and constrained him to resume the subject. Even one of the angkoaks, or neocannars, was brought under such serious impressions, that he wept almost incessantly during two days, and asserted that he had dreamed he was in hell, where he witnessed scenes which it would be utterly impossible for him to describe. At the close of the year 1743, no less than 230 Greenlanders resided at New Herrnhut, of whom 85 had been baptized in the course of that year.

The unusual intensity of cold, some years after, was productive of all the horrors of famine.

In 1753 a new station was formed, which the brethren called *Lichtenfels*, at which the settlers were compelled to endure many privations and the scarcity that prevailed in the district, during the continuance of which many of the natives died of want; even the Greenland families were at last reduced to the necessity of feeding principally upon muskles and sea weed, and the missionaries were often brought into the most painful straits. Amidst a succession of temporal trials and of successes in their spiritual efforts, a third station was formed at the island of *Onartok*, where they had discovered with sur-

prise, at the mouth of a warm spring, a verdant meadow, adorned with different kinds of flowers. This was, of course, a powerful attraction in such a country; but as the situation would have been inconvenient in some respects, they fixed upon a spot a few miles distant, to which they gave the name of *Lichtenau*. This district, situated about 400 miles from Lichtenfels, contained within the circuit of a few miles not less than 1000 inhabitants.

In 1833, there were in Greenland 4 stations, 16 missionaries, of whom 9 are married, and 1808 Greenland converts, of whom 530 are communicants. (See *NEW HERRNHUT; LICHTENFELS; LICHTENAU; and FREDERICKSTAL*.) The whole of the New Testament and a considerable portion of the Old have been translated into the vernacular tongue. Nearly all persons belonging to the older congregations are able to read and write. Many of the natives have proved themselves faithful servants and handmaids of Jesus. The effect of the preaching of the gospel has been most salutary. The national superstitions have almost entirely disappeared. Cruelty and licentiousness, with a whole train of attendant vices, have almost wholly given place to brotherly kindness, decorum, and a good measure of civilization.

**GREENADA**; one of the Caribbee islands, lying 30 leagues north-west of Tobago. It is 15 miles long and 12 broad, finely wooded, and the soil suited to produce sugar, tobacco, and indigo. It was taken from the French in 1762, confirmed to the English in 1763, taken by the French in 1779, and restored to the English in 1783. In 1785, the French landed some troops, and caused an insurrection, which was not quelled till 1796. St George is the capital.

The *Wesleyans* commenced a mission here in 1788; but the progress of the gospel has been slow among the negroes, who are almost wholly ignorant of the English language, and speak a corrupted dialect of French, without proper words and phrases in which to receive adequate instruction. In addition to this, they are under the influence of the gross superstitions of popery, and also of those derived from their African ancestors.

**GRIFFIN-TOWN**; a station of the *L. M. S.* on the island Eimeo, one of the Sandwich Islands.

Griffin-town and the church established here have suffered an afflictive bereavement in the death of the chief, Vara, a truly pious man. Several other persons of exemplary piety have died. A number of children have been baptized. Mr. Blossom remains at this station, giving special attention to the cultivation of cotton.

**GRIQUA TOWN**; a station of the *L. M. S.* 530 miles north-east of Cape Town.

The mission was commenced in 1802.

A number of Griquas, called *Bergenaars*, (or *Mountaineers*) of their having stationed themselves among the mountains, committed, a few years after, many acts of depredation and violence. The Griqua chiefs had, on several occasions, commendably exerted themselves to disperse and reclaim these marauders, but without effect. In reference to one of their principal efforts made with that view, the following statement is extracted from a letter from John Melville, Esq. government agent at Griqua Town, to the editor of the *South African Chronicle*, (written for the purpose of obviating certain misstatements of a communication inserted in a preceding number of that paper,) as it beautifully illustrates the moral and civilizing tendency of Christianity in relation to the Griquas:—

"The Griqua chiefs proceeded to the station of the *Bergenaars*, to take such measures as might put a stop to the system of depredation which they were carrying on against the tribes around them. Instead of showing any disposition to alter their conduct, they set the commando at defiance, and maintained that attitude till night came on with rain, when they made their escape. The commando returned to Griqua Town with 4000 head of cattle, followed by some hundreds of the people of the plundered tribes, to whom a considerable part of these cattle belonged. The station was in the presence of savage tribes, a scene of justice took place which would have done credit to any civilized people. The chiefs restored to these poor people all their cattle, without reserving a single hoof to themselves to which any one of those people could establish a right. When the people had got their cattle, they were told that they might go to their own place of abode; but they were so struck with the justice of the Griqua chiefs, that they begged to be allowed to put themselves under their protection, and follow them to Griqua Town."

Missionaries in 1833 in Griqua Town, Peter Wright, and Isaac Hughes, assistant. Inhabitants, 900 adults and 810 children, nearly half of whom are *Buchuanas*. Congregation, 400 or 500. Communicants, 57. Day scholars, 200. A missionary society raised in the year 104 six-dollars. A large measure of temporal and spiritual blessings have been enjoyed at this station. Andrew Waterboer, the chief, is a very superior man, and truly pious. The whole of the Griquas, amounting to 4900, have renounced polygamy, bear the Christian name, and discover an acquaintance with Christianity.

**GROENEKLOOF**; a station of the *United Brethren* in South Africa, about 40 miles north of Cape Town, among the *Hottentots*.

This station was commenced in 1845, under the patronage of the earl of Caledon, the governor of the Cape. The brethren were assigned about 6000 acres of land, on which they permitted none to build, but such as engaged to live regular lives; and on these principles a settlement was soon formed. In 4 years, 93 were baptized.

About this time a large and handsome chapel that had been erected was much damaged by the rains and floods, from which the whole settlement sustained great injury. In the following year this, though still felt, was in a great measure repaired; the house of the brethren were animated by many proofs of the divine regard; and the harvest was, providentially, very abundant. At the close of 1855, also, this station enjoyed much of the blessing of God.

*B. and F. B. S.* has made valuable donations of Bibles and Testaments to this mission.

Number of inhabitants in 1833, at Groenekloof, 660. Missionaries, Clemens, Lehman, Lemertz, Meyer. Communicants, 210. An infant school of 60 scholars was in operation. The *Hottentots* are here particularly exposed to the use of ardent spirits.

## H.

**HAABAI ISLANDS**, a group belonging to the Friendly islands, in the vicinity of the Tonga islands, about 20° S. and 175° W. The *W. M. S.* commenced a mission in 1830. John Thomas and John Hobbs, missionaries. The kioq is a class member. The members were doubled in the course of a few months. Very few Sabbaths pass without new accessions to the church. It is mentioned that 10, 20, or 40 turn to the Lord at once, and on one day more than 100 were added. The number of members in the Haabai and Tonga islands is 1100, being an increase of 600 in the year. Scholars, 1900, under the care of 151 teachers.

**HAKALAU**, an outstation of Hilo, on Hawaii, of the *A. B. C. F. M.* **HANKEY**; a new station of the *L. M. S.* in South Africa, named after its treasurer, in a situation peculiarly beautiful, near the Chumtore river, between Paalatsdorp and Bethelsdorp. The Rev. W. Foster proceeded to Paalats, to take charge of a seminary to be formed here for the education of the children of the missionaries in that country, and for the preparation of Christian natives for instructing their own countrymen. This place, however, is deemed by Mr. Foster, for very important reasons, ineligible.

In 1835, at Harkey, the inhabitants were 437. Congregation, 250. Communicants, 53. Day scholars, 150; Sunday, 50; infant, 50. Parents are so desirous to educate their children that they will incur considerable expense. A missionary society has 173 members, and a temperance society has been highly useful.

**HANKEY CITY**; a station of the *L. M. S.* on Tahiti, one of the Georgian islands. H. Gott, missionary.

**HANWELL**; an outstation of Colombo, Ceylon, under the care of the *B. M. S.* (See *Colombo*.)

**HARMONY**; a station of the *A. B. C. F. M.* among the Osage Indians, about 80 miles above Fort Osage, on the Missouri, commenced under the care of the United Foreign Missionary society in 1821, and in 1822 transferred to the *A. B. C. F. M.*

**HARMONY**, Arkansas is missionary, Daniel H. Austin, mechanic and steward, Samuel B. Bright, farmer, and their wives, Richard Colby, mechanic, John B. Austin, teacher, and Mary Etris. In a settlement near Harmony where Mr. Jones had preached, a number of persons have been converted. The schools remain much as they were.

**HASTINGS**; a station of the *C. M. S.* 13 miles from Free Town, Western Africa.

The station at Hastings is for the present suspended for want of laborers.

**HAWAII**, formerly spelled Owhyhee; an island in the Pacific ocean, the largest of the Sandwich islands, 97 miles long and 78 wide, containing 4000 square miles. Lat. 20° 19' N., lon. 155° 58' W.; discovered by captain Cook in 1778, and where he was killed, February 14, 1779. For a particular account of the island, and of the missions upon it, see *SANDWICH ISLANDS*.

**HAWES**; a station of the *A. B. C. F. M.* among the Cherokee Indians. The mission was commenced in 1823.

In consequence of the removal of the Cherokees, Hawes has been abandoned.

**HAWES TOWN**, in the district of Papara, Tahiti, Georgian islands, where the work of civilization and evangelization is proceeding by means of the *L. M. S.* This station also takes its name from the late Rev. Dr. Hawes; and for several years it has been attended with prosperity.

Mr. Davies continues to be prospered in his work in Hawes Town. Communicants, 403, of whom 33 had been admitted during the year. Church discipline has been salutary. Nine candidates for communion, and 9 members removed to other churches, including the principal station and the 2 branches, congregation is 1060. Scholars, 394.

**HERRON**; a new station of the *U. B.* in Labrador. The Brethren's society in London kindly sent materials for erecting the necessary buildings. A desirable opportunity is thus afforded to the northern Esquimaux for hearing the gospel.

The missionaries at Heron are Stock and Meatzel. Congregation, 102. **HEMEL EN ARDE**; a hospital for the relief of Hotentot lepers, about 12 miles from Caledon, South Africa, and a short distance from the sea. The Rev. Peter Leitner, one of the *U. B.*, came here in 1823, and chiefly confined his labors to the hospital, under the superintendence of the government, which contained, at that time, 156 patients. The cordiality with which he was received excited hopes of success, which have been more than realized.

In January, 1826, he writes:—"Among our patients many are very weak and declining; and during last year, 12 baptized and 14 unbaptized departed this life; 25 adults and 5 children were baptized, and 8 were admitted to the Lord's supper. The whole number of inhabitants of this hospital was, at the close of 1825, 106. To all of them the glad tidings of great joy are proclaimed, and they are both publicly and privately instructed in the blessed truths of the gospel. Our people are remarkably attentive and devout at all their meetings. John Tietze, laborer.

In 1832, there were at Hemel en Arde, 5 leper candidates for baptism, 11 adults and 1 child baptized; 10 candidates for communion; 7 communicants; 21 died; 96 in hospital.

**HERNHUT**, New; the first settlement of the *U. B.* in Greenland, privately instituted in 1793.

**Missionaries** at New Herhnut in 1833, Grillich and Tietzen, and sisters Herberich and Richter. Congregation, 363, of whom 190 are communicants.

**HERRHUT**, New; a settlement of the *U. B.* on the island St. Thomas. It was first called *Possanenberg*. It received its present name in 1753. For several years, 100 persons annually were received as members of this church.

At New Herhnut, in St. Thomas, the missionaries are Sybrecht, Danus, and Wled. Congregation, 979.

**HIRIFO**; a station of the *W. M. S.* on Tonga, one of the Friendly islands.

**HILO**; a station of the *A. B. C. F. M.* on Hawaii. Joseph Goodrich, Sheldon Dibble, and David B. Lyman, missionaries, and their wives. Number able to read, 2359. Congregation, 600. A very interesting protracted meeting of 8 days was held in December, 1833. On the first Sabbath to March, 1834, 16 persons were admitted to the church. Three schools, 300 Sabbath scholars.

**HINDOSTAN**, or *INDIA*; a region of Asia, which extends from Cape Comorin to the Himalaya mountains, by which it is separated on the north from Thibet and Tartary. The northern part extends from the river Sindo, or Indus, on the west, bordering upon Persia, to the mountains which separate Bengal from Cassay and the Birman dominions; in the southern part, the bay of Bengal lies east and the Indian ocean south and west. It is situated between N. lat. 8° and 35°, and E. lon. 66° and 92°. Its greatest length is about 1560 miles; its breadth, 1500. Area, 1,280,000 square miles. The climate and seasons are considerably diversified by difference of latitude and local situation; but through the regions of Hindostan, there is some similarity of climate.

The population has been variously estimated, from 100 to 150,000,000, who are principally idolaters and about half British subjects. Mohammedans, Christians, and Jews, are numerous.

Among the Hindoos there is a remarkable distinction of *caste*. Caste is a Portuguese word; *jati*, the Indian term, signifies a genus or kind. The different castes of the Hindoos are, therefore, considered as so many different species of human beings, and it is believed that different forms of worship and habits of life are necessarily adapted to each. Originally there were four castes, which are supposed to have sprung from different parts of Brahma's body, and from such parts as to establish their different ranks. The first were theologians, or the brahmins; the second were kings and soldiers; the third merchants and husbandmen; the fourth mechanics and servants. The distribution is of remote antiquity. In process of time, the original distinction extended to a subdivision of employments. There are now about 100 different castes, all of which are included under the general denominations of brahmins and soeders. Subdivision has been added to subdivision. The lowest caste of soeders, for instance, admits of many subordinate castes, extending to persons of the most servile occupations, and each invariably follows the same trade as his forefathers. From generation to generation the same family follow the same business, and hold the same rank; a circumstance which, while it suppresses every aspiring aim, has greatly contributed to perfect the ingenuity of Hindoo artisans. The brahmins, however, reserve to themselves the right of descending to secular employments, and even to those which are menial. According to the rules of caste those of one man may intermarry, nor even eat or drink with those of another. It is said that in the high castes will even drink water in the family of white man; and in those countries where Europeans are their rulers, the heathen rank them under the lowest castes. The distinction of caste is interwoven with every circumstance of life; adherence to it is viewed as a matter of religion, and the castes become so many religious sects. If one violates the rules of his caste he is excommunicated, which is called *losing caste*. From that time his nearest relations abandon him; and he seldom recover his former standing, and only by a large fee to the brahmins. In this way he may generally be restored, but not always. Dr. Carey mentions the case of a man who had lost caste by means of a woman in his family, who, while the Mohammedans had possession of the province, had been compelled to live with a Mussulman. He offered 10,000 pounds, or about 44,400 dollars, for the recovery of his caste, but he could not regain it. It was said that the celebrated and in many respects liberal minded Rammohun Roy did not eat with Europeans while in India.

As to *religion*, three of the six schools of philes; by once famous in India were atheistical. The doctrines of these atheists were established for a considerable period, and they are still taught in the systems which prevail throughout China, Japan, the Birman empire, Siam, Ceylon, &c. These philosophers, of whom Vedvas, the compiler of the Vedu, was one of the most distinguished, taught that every thing we can see, or form any conception of, is to be referred to one or other of two principles: it is either spirit or matter, since, beside these, nothing else exists; that all spirit is God; and that God exists without attributes, in a state of eternal repose, intangible and unconnected with any of the forms of matter. They also teach, that the spirit of man is individuated deity; that in this connexion with matter, spirit is degraded, and that the soul, freed from the grossness of the material earth is to seek emancipation, and return to the blessed source from which he (that is, spirit, for I, thou, and he, are referrible only to spirit) has been severed. The mode of obtaining emancipation is by the practice of ceremonies denominated *jeeva*, all of which are connected with bodily austerities and tortures, having for their object the annihilation of all conscious connexion with the body and with material things. Such a delusive and unprofitable process, were the spirit ever while in the body, in a state of civic tranquility, resembling that of God; for the passions alone are the sources of pain; and will fit the individuated spirit for reunion to God; for the passions are the sources of life and death; and confine the individuated spirit to a continued course of transmigrations, and rivet its union to matter. These speculations form the belief of all the Hindoos; and there are still a number of mendicants in India who imitate the jageses. The people at large do not become jageses, because these austerities are incompatible with the existence of human society; but they make constant allusions to this doctrine of spirit, to the subjugation of the passions, and to transmigration as inevitably attaching to men, till perfect abstraction and absorption are obtained.

The popular *superstitions* of the Hindoos are deeply affecting. While they verbally admit the doctrine of the divine unity, they speak of 330,000,000 of gods. They prostrate themselves before dead mat



by subscription on the spot, was well attended. A school was also formed, and tracts were distributed in great numbers, which were carried to different parts of the country. A second chapel was afterwards erected. Here a Mussulman moonshoe, or teacher, was baptized; an event which occasioned great surprise among that class of natives, and led to much inquiry. Among other pleasing incidents, Mr. Statham mentions the following: "A poor old woman was sick, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, 'It will be a happy change for me.' I asked the grounds of such a hope. She clasped her Bengalee Bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me; I know he is able to save me. I believe he will;' and then she prayed so sweetly, that I could not forbear crying out, 'Oh, that my latter end may be like hers!'"

At Howrah, Mr. Thomas has lately baptized 2 natives.

**HUAHINE:** one of the Society islands, in the Pacific ocean, 30 leagues from Tahiti. It is 21 miles in circuit, populous and fertile, and has a commodious harbor, called Owharhe. W. lon. 151° 5', S. lat. 16° 44'.

Here the *L. M. S.* have a station. Previous to its formation, idolatry had been abolished through the influence of the efforts made at Tahiti; but the missionaries, on their arrival, were received with apparent coldness by the body of the people, who manifested little desire to enjoy religious instruction. The tone of feeling, however, soon changed; the missionaries were treated with the greatest deference and respect, and every exertion was made to facilitate their object. In 1822, it was stated that the congregation on the Sabbath days usually consisted of from 1000 to 1400 persons; that 72 adults had been baptized, and 38 children; that 400 candidates for baptism were receiving preparatory instruction; that a Sunday school had been formed, containing about 230 boys and 120 girls; that the average number of adults and children in the native schools was about 450; and that the contributions at the third anniversary of the *Huahine A. M. S.* amounted to 12 balls of arrow-wood, and 6349 bamboos of cocoa-nut oil. Civilization was also rapidly advancing.

Some time after this, a code of laws was drawn up, approved by the king and chiefs, and adopted by the people; some works were prepared for the press; and a society for the relief of the sick and disabled was established by the natives. After describing the particulars of the change produced by this mission, the deputation proceed as follows:—"In fact, the improvement of the people in industry, and their advancement in the scale of society, are evident, that every foreigner who comes here is struck with surprise and delight. We seemed rather to be in an English town than in a country so lately in a barbarous state. That all this mighty change should have been effected in so short a time as six years, would appear almost incredible, did we

not witness the fact with our own eyes. But it is the work of God and not of man. The intervention of an Almightly agency can alone account for the effects produced. At the same time, we will not withhold our meed of praise from those who have been made the honored instruments of effecting this great work." The deputation conclude their report as follows:—"On a general and minute view of both the temporal and religious condition of this mission station, there is every reason for gratitude to God, and encouragement to that society which has had the honor of conferring so many blessings on this people. Had nothing more been done by the *L. M. S.* than has been effected in this one station, all its labors and expenses would have been most amply compensated."

After these pleasing statements, it is the more painful to add, that a calamitous event, which happened night to this station, during the year 1826, has been made an occasion, on the part of some of the natives, for acts highly discreditible to their character. It seems that an American vessel called the *Hyrc*, commanded by captain Coffin, on the 21st of November struck on the reef. The people belonging to the vessel, considering their situation perilous, abandoned it to a body of the natives, who were requested by the captain to make every possible effort to save the property on board. These natives having, during the night, found a quantity of opium, and drunk of it immoderately, proceeded to appropriate to their own use a number of articles belonging to the ship. They afterwards restored a part of this property, but not the whole. Mahine, the principal chief of Huahine, who was at the time on the opposite side of the island, on being informed of what had taken place, acted in a most commendable manner. He made a present to the captain, as some compensation for the loss he had sustained, adopted the same mode of recovering the remaining property, and even himself personally engaged in watching it. The greater part of the natives who were involved in the guilt of the above-mentioned transactions had no connexion with the mission; but it is painful to state, that some of them had made a profession of religion. With few exceptions, these have since manifested repentance, and have been restored to their accustomed intercourse with their fellow-Christians. A spirit of holy jealousy and self-examination appears to have been excited very generally among the people of the station by these occurrences, and a more diligent attention to the means of grace has been the result.

The regular services of the station at Huahine have been well attended, especially on the Sabbath, by those who remained on the island during the war, and by all since the cessation of hostilities. Mr. Barff continues his lectures twice a week. Forty-eight were baptized last year; total since the mission was begun, 724 adults, 770 children. Increase of inhabitants in 1832, 21; 29 marriages. Scholars, 350. Sunday scholars, 300. Petitions, 21,000. Charitable subscriptions 3,612 measures of oil, worth 22 pounds sterling.

## I.

**INDIA.** (See HINDOSTAN, and the principal towns and cities in that peninsula.)

**INDIES, WEST.** (See WEST INDIES, JAMAICA, BARBADOES, HAYTI, ST THOMAS, &c. &c.)

**IONIAN ISLANDS;** a republic in the south of Europe, under the protection of Great Britain, situated in the Ionian sea, along the western coast of Greece and Albania. It is often called the *Republic of the Seven Islands*, on account of the seven chief islands of which it is composed. Lat. 35° 50'—39° 57' N., lon. 19°—23° 17' E. The inhabitants, about 227,000 in number, are of Greek origin. There are 8,000 Italians and 7,000 Jews. In 1825, the exports amounted to \$660,000. The commercial flag of the islands is acknowledged as

an independent flag, though the islands are entirely dependent on Great Britain. There is a British high commissioner at Corfu, and Great Britain has a right to occupy the fortresses and keep garrisons.

Under the patronage of lord Nugent, the high commissioner of the Ionian islands, much good may be expected. Female teachers will soon be sent out. The progress of the children in a female school at Santa Maria of 107 scholars, excites general surprise. The manners of the children are greatly improved. (See CORFU, and ZANTE.)

**IRWIN HILL;** a station of the *U. B.* on the island Jamaica. Brother Light is the missionary at this station.

**ISLE OF FRANCE.** (See MADAGASCAR.)

## J.

**JAFFNA, or JAFFNAPATAN;** a peninsula in the northern part of the island Ceylon, 40 miles long and 10 miles wide, and inhabited by Malabars. They use the Tamil or Malabar language, which is spoken by eight or nine millions on the neighboring continent. In 1816, the Rev. James Richards, Edward Warren, Daniel Foot, and Benjamin C. Meigs, under the care of A. B. C. F. M., commenced a mission. In this district. Boarding-schools and free schools were soon established, and afterwards seminaries of a higher order. Several interesting revivals of religion have been enjoyed.

At the church connected with each station the gospel has been regularly preached, and also at many of the school bungalows and other places. Many of the native teachers and catechists render valuable service in this way. Concentrated labor, on a small spot, with a gradual enlargement of the field, and an occasional extension of effort to more distant places in the neighborhood, has been from the first the plan of operating in this mission, with the best results. Continued meetings of three days have been held, with much advantage. This mission has a very superior system of schools. The preparatory school at Tillypally has been transferred to Batticotta, and connected with the seminary there as a preparatory class. In place of it, English day schools have been formed at some of the stations. They have suffered much by the prevalence of the cholera. The number of village schools is about 78, and the number of scholars in them and in the English schools is 3,415. The whole number of schools at the stations is not given. At three of them, there are 52 schools. Sixteen members of the seminary finished their course in September, 1832. In the first class are 23 members; second, 31; third, 23; fourth, 35; fifth, 23. Total, 140. Teachers 10; theological class, 25. The principal college building, Outley Hall, will probably soon be completed. Of the 147 at the seminary, 53 are church mem-

bers. The committee have authorized the employment at each station of native agency to the amount of one preacher, two catechists, five readers, and 20 schoolmasters. The chief design of the seminary is to raise up competent native assistants. The female central school at Osooville contains 50 girls. The missionaries are authorized to increase the number of scholars in the female boarding-schools to 100.

There are now two presses belonging to the mission, with fonts of type in Tamil and English. The establishment is at Maneply. The church mission press at Nellore has been much employed by our missionaries. The missionaries of all the stations hold monthly meetings for business, observe the monthly concert and the monthly meeting for prayer for young men preparing for the ministry, occasionally assemble for social prayer, and often assist each other. The native converts have temperance, moral, and evangelical societies. Great difficulties exist in respect to a perfect union of feeling, owing to the influence of caste, and the difference between the European and Hindoo races. There are now three native preachers, 35 pious catechists, readers, &c. &c.; 30 pious schoolmasters, and more than 50 pious members of the seminary training for future usefulness. The whole number of church members now living is about 224.

The missionaries have been instructed to send two of their number to the coast opposite Jaffna for the purpose of commencing a mission. A printing press will probably be soon established at Madras. Mr. Spaulding has surveyed the coast, and is understood to have considered the district of Madras as the most eligible site.

For further particulars, see CEYLON, BATTICOTTA, MANEPLY, TILLYPALLY, and OODOOVILLE.

**Jaffna or Jaffnapatan;** a populous town, the capital of the district of Jaffna. Lat. 9° 42' N., lon. 80° 18' E. The *W. M. S.* established a mission here in 1814.

It is mentioned by the Wesleyan missionaries in 1833, respecting Jamaica, that much light has been diffused by missionary labor. At each station, there have been signal trophies of the power of divine grace. Several very efficient native missionaries have been raised up. (See BATTICOLE, and TRINCOMALEE.) At Jaffia, with Point Pedro, Peter Percival is missionary, John George, Ralph Scott, John Hunter, and John P. Sanmuggam, native assistants.

JAMAICA, an island of the West Indies, discovered by Columbus in 1494, and occupied by Spain in 1565. It was attacked by the British and ceded to them in 1660. It is 100 leagues W. St. Domingo, nearly the same distance S. Cuba, and is of an oval figure, 170 miles long and 60 broad. It is divided into three counties, Middlesex, Surry, and Cornwall, and contains upwards of 4,000,000 acres. A ridge of hills runs lengthwise from E. to W., whence numerous rivers take their rise on both sides, though none of them are navigable. In the valleys are sugar-canes, and such a variety of fruit-trees, as to make the country exceedingly beautiful. The year is divided into two seasons, the wet and dry; but the rains are not so frequent as formerly, which is supposed to be owing to the cutting down of the woods. The products of the island are in great variety and plenty. This island is now the most valuable of the British West India colonies.

In 1795, the Maroons, or original natives, who inhabited the mountains, rose against the English; they were not killed, and the negroes, St. John de la Vega is the seat of government, but Kingston is the mart of trade. In this island the U. B. have labored, amidst many trials and difficulties, since the year 1754.

In 1804, 50 years from the commencement of the mission, the brethren observe: "Though we cannot exult over an abundant ingathering of souls, or even our present prospects, yet we have sufficient cause of gratitude to God for having preserved us in Jamaica, which, in his own good time, may grow up into a rich harvest. It appears, that from the beginning of this mission to the present period, 938 negroes have been baptized."

New stations were afterwards commenced, which appeared to be the scenes of a very serious and progressive awakening. The following accounts will describe the state of the various departments of the mission, at the date affixed.

*Eden, May, 1823.*—"When I came to this place, 12 years ago," says brother Becker, "I found very few who knew any thing more than that they had been formerly baptized by a missionary. Not long after, I perceived that by the power of his word, preached in simplicity, the Lord caused convictions to arise in the minds of the negroes, and their blind eyes to be opened: many came to inquire what they must do to be saved. At present his word is frequently done. Our new church is so small, it could not hold the congregation."

*Fairfield, February 14, 1826.* Brother Ellis announces the finishing and opening of a new church at this place, and observes: "In the year 1825, the number of persons at Fairfield who attained to further privileges in the church were as follows: admitted candidates for baptism or reception, 110; baptized as adults, 22; received into the congregation, 74; admitted candidates for the holy communion, 91; communicants, 99; re-admitted to the congregation, 9; children baptized, 31."

In 1789, the Rev. Dr. Coke, of the W. M. S., visited Jamaica, and preached a few times to increasing congregations, and with but little opposition. Mr. Hammett, however, who was afterwards appointed to labor in Kingston, where a commodious chapel was erected, experienced so much persecution, that his life was frequently in danger, and he was absolutely compelled to refrain from preaching by candle-light. Some of the members were under the necessity of guarding their place of worship, lest the outrageous mob should demolish it; and one night, between 11 and 12 o'clock, some persons actually broke down the gates of the court leading to the chapel, and would probably have committed still greater outrages, had they not been checked in their lawless proceedings by the arrival of the town-magistrate, through the mediation of a gentleman of influence in the town, the magistrates were induced to publish an advertisement, which, for some time, kept the rioters within tolerable bounds.

The flames of persecution, which had hitherto raged so furiously, now began to subside, and the brethren who were left in Jamaica were soon enabled to extend their ministrations to *Port Royal, Montego Bay*, and several plantations in the country; and they had the pleasing consciousness of knowing that their labors were not in vain.

In April, 1802, some of the local preachers belonging to the society at Kingston paid a visit to a village called *Morant Bay*, and found many of the inhabitants disposed to join in public worship. They were seconded in their endeavors by Messrs. Fish and Campbell, then residing in the island; and in a short time a small society was formed. The enemies of religion, however, were exceedingly angry with the congregation, and resolved, if possible, to crush the young cause. They accordingly presented the houses in which divine service was performed as nuisances, at the quarter sessions; but, as they could substantiate no charge, their malignant attempt proved unavailing; and the meetings were continued with every appearance of increasing prosperity. Several trials and imprisonments still awaited the laborers, and at length the house of assembly thought proper to pass an act, which, whilst it professed to recommend the instruction of the slaves in the doctrines of the established church, strictly prohibited the Wesleyan missionaries from presuming to teach them, or even to admit them into their houses or places of worship, under the penalty of fine or imprisonment.

The situation of the missionaries was now painful indeed. "Frequent," says Dr. Coke, "before the chapel was completely shut, while men of free condition entered, to hear the preaching, the slaves crowded about the doors, which the edict forbade them to enter, with looks of the most expressive sorrow, and words of the most penetrating eloquence."

The intolerant act passed by the house of assembly was no sooner transmitted to England, than it was set aside by George III. But though the enemies of religion were thus frustrated in their attempt, they contrived, by temporary ordinances, to throw insuperable obstacles in the way of the missionaries, whose chapel was, in consequence, shut up for a succession of years. In December, 1815, however, it was re-opened by Mr. John Shipman, who succeeded, after several

unsuccessful applications, in obtaining a license to preach the gospel.

In 1833, the Brethren had seven stations in Jamaica, viz. New Eden, Irwin Hill, Fairfield, New Carmel, Mesopotamia, New Fulnee, and New Bethlehem. Twenty missionaries, 5,146 negroes, of whom 1,478 are communicants.

In compliance with the solicitation of a mulatto Baptist preacher, named Moses Baker, who had for some years labored among the negroes in Jamaica, the Rev. John Rowe, of the W. M. S., arrived in February, 1814. In April, he took a house at Falmouth, and opened a school, with the hope of lessening the expenses of the committee on his account. He also opened a gratuitous Sabbath school, for the children of poor people, and slaves, whose owners would permit them to attend.

On the 21st of November, 1815, Mr. Lee Comper, accompanied by his wife and two of the members of Dr. Ryland's church, in Broad-street, sailed from Bristol to occupy other stations in Jamaica, with an especial view to the instruction of the slaves, and the children of slaves, under the sanction of their respective proprietors. On their arrival, they at first fixed their residence near Old Harbor, St. Dorothy; but afterwards removed to Kingston, at the pressing invitation of the negro Baptists, who are said to amount to some thousands in and near that place. Here Mr. Comper obtained a license from the mayor; and he and the pleasing prospect of becoming useful. Mr. Rowe, meanwhile, was removed from his labors by the hand of death.

As assistance was much needed, the Rev. James Coultart arrived in Kingston harbor May 9, 1817, and in less than a fortnight succeeded in obtaining a license to preach among the negroes. Both he and Mrs. Coultart were, however, much grieved on finding Mr. Comper in such a debilitated state, from repeated attacks of the ague, that he was unable to perform his duties. Mr. Coultart, however, in time partially recovered, he judged it advisable to quit the West Indies, and remove to America.

Thus unexpectedly deprived of his fellow-laborer, and left to sustain the whole weight of the mission, in which he had merely anticipated employment as an assistant, Mr. Coultart was doomed to encounter still more serious difficulties, and to submit to a loss much more distressing than any he had before sustained. In the latter end of the year, and towards the close of September, the partner of his affections was seized with a violent fever, which, in a short time, put a period to her mortal existence.

Subsequently to this, Mr. Coultart's indisposition increased to such an alarming degree, that it became indispensably necessary for him to return, at least for a season, to England. The Rev. Messrs. Kitching and the Rev. Messrs. Rowe, who had been sent to Jamaica, the former succeeded in the autumn of 1818 to his place of destination, and the latter sailed from England early in the ensuing spring. Their reception appears to have been extremely kind; and they were encouraged by the circumstance of the congregation increasing so rapidly to enlarge the place of worship, so as to accommodate 250 persons more than had ever previously attended. Scarcely, however, had they entered fully upon their labors, and congratulated themselves on the promising aspect of the mission, when Mr. Godden was deprived of his amiable and excellent wife; and within less than two months after that afflictive providence, Mr. Kitching, who had transmitted the "heavy tidings" to England, was himself numbered with the dead.

Mr. Coultart, in the mean time, having derived much benefit from a residence of several months in England, and having entered a second time into the conjugal state, returned to Jamaica, and resumed his labors at Kingston. In his public ministrations, however, he appears to have suffered severely from the confined limits of the place of worship, and the heat arising from an overflowing congregation.

At Kingston, Mr. Coultart had, in the mean time, commenced the erection of a neat, substantial chapel, situated on lofty ground, near the entrance into the city, and calculated to hold 2,000 persons. He had, also, many encouraging evidences that the power of God attended the dispersion of the word of truth; and nearly 2,000 persons had been admitted into church fellowship within the space of twelve months, notwithstanding the utmost discrimination appears to have been exercised.

Mr. Coultart relates the following proof of high estimation of religious privileges:—"A slave wished his owner to give him permission to attend with God's people to pray: his answer was, 'No: I will rather sell you to any one who will buy you.' 'Will you,' said he, 'suffer me to buy myself free, if you can?' 'If you do, you shall pay dearly for your freedom; as we are going to pray, two hundred and fifty pounds is your price.' 'Well, massa,' said the negro, who knew that the common price for a slave was about one hundred and forty pounds, 'it a great deal money, but *mi must pray*; if God will help me, me will try and buy you free. He has been working hard, and at last sold all himself and his wife had, except his blanket, to purchase liberty to pray in public, or, in other words, to meet with those who love Jesus Christ!"

In the course of the year 1823, some hundreds of members were added to the churches in Kingston, and from that time, notwithstanding various personal and relative afflictions, the missionaries have had much reason to rejoice.

The W. M. S. have about ten circuits in Jamaica, 30 stations, and 15,000 members.

On the 31st of December, 1831, a dreadful inurrection of the slaves broke out in Jamaica. Martial law was proclaimed; 150 plantations were destroyed; loss of property, 15,000,000 pounds; about 2,000 negroes were killed; not far from 30,000 men were under arms at one time. The Baptist and Methodist missionaries were for a time strongly implicated as the authors of this insurrection, but they have been completely vindicated. Lord Goderich has expressed his sense of the discretion and judgment manifested by the Wesleyan missionaries. The only immediate cause which has been ascertained is, that the negroes were deprived of the Christmas holidays, which they had long enjoyed. The great reason is the bitterness of their cup of slavery.

The Baptist missions in Jamaica were thrown into great confusion in consequence of the inurrections and persecutions which took place in 1832 and 1833, in Jamaica. Active measures are taking since the passage of the emancipation act to restore them. For further particulars, see WEST INDIES.

**JAUNPORE;** an outstation of the C. M. S. near Goruckpore, Hindostan. A chapel has been erected at this place, and schools established.

**JAVA;** a large island in the eastern sea, between 60° and 90° of S. lat., and between 105° and 115° of E. lon. Its length is 642 miles and its greatest breadth 128. The population in 1815 was about 5,000,000. Ten million pounds of sugar are annually raised. The L. M. S. have a mission on this island. (See *BATAVIA*.)

Mr. Bruckner, of the L. M. S., continues to labor at Samarang, in Java, without any renewal of molestation from the police. He has circulated 14,000 Javanese tracts. He preaches both in Javanese and Malay.

**JERUSALEM.** Its environs are barren and mountainous. It lies on the western declivity of a hill of basalt, surrounded with rocks and deep valleys. It is about two miles in circuit, with pretty high walls, and six gates. Of 25,000 inhabitants, 13,000 are Mohammedans, and 4,000 Jews. At Easter, the pilgrims often amount to 5,000. There are sixty-one Christian convents, of which the Armenian is the largest.

All that remains now of this once splendid city is a Turkish walled town, including a number of heavy, unornamented stone houses, with two and three ruined hex and vacant spaces, seated amid rugged hills, on a stony and forbidding soil,—not a cemetery in the midst of a desert. Jerusalem is, in fact, no more; what exists on its site seems only to mislead topographical inquiries. Not a monument of Jewish times is standing; the very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The monks prefer to show the sites of the sacred places; but neither Calvary nor the holy sepulchre, much less the Dolomus Way, the house of Caiaphas, &c. have the slightest pretensions to even a probable identity with the real locality to which the tradition refers.

The general aspect of the country in the immediate neighborhood of Jerusalem is blighted and barren: "the bare rocks look through the scanty sward, and the grain seems in doubt whether to come to maturity or to die in the ear." On approaching the city from the W. toward the Jaffa, or Servian's gate, little is to be seen but the crenellated walls and the gothic citadel, the greater part of the town being concealed in the hollow formed by the slope of the ground toward the east. But from the high ground in the road to Nablous and Damascus, where the distant city first bursts on the traveller, the view is exceedingly noble and picturesque. Amid a seemingly magnificent assemblage of domes, and towers, and minarets, it is said, the eye rests with delight on the elegant proportions of the minaret of the great mosque, and the beautiful green blue color of the mosque of Omar, occupying the site of the temple of Jehovah; while, on the left, the lovely slope of mount Olivet forms a soothing feature in the landscape. The general character is a sort of forlorn magnificence; but the distant view is all.

On entering the Damascus gate, meanness, and filth, and misery, soon reveal its fallen and degraded state. The traveller is lost among narrow, unpaved, deserted streets, where a few paltry shops expose to view nothing but wretchedness; the houses are dirty and dull, looking like prisons or sepulchres; scarcely a creature is to be seen in the streets or at the gates; and throughout the whole city there is not one symptom of either commerce, comfort, or happiness. "How doth the city sit solitary, that was full of people! How is she become as a widow! she that was great among the nations, and princess among the people; how is she become tributary! From the daughter of Zion all her beauty is departed. All that pass by say, Is this the city that was called the perfection of beauty, the joy of the whole earth?"

But even that distant view of the modern town, which has been pronounced so exceedingly beautiful, is revolting to the mind; for what can reconcile the feelings of a protestant Christian to the monstrous mingling of Turkish domes and minarets towering over the site of the temple, and the triumphant symbol of the Mohammedan imposture glittering amid the towers of convents and churches dedicated to fraud and idolatry? The features of nature, however, possess an unchangeable interest; and it is on these, not on the pretended holy places and intrusive shadows, that the eye reposes with complacency; with these it is that the heart communes. "The beautiful gate of the temple," remarks Dr. Clarke, "is no more; but Siloa's fountain lately flows, and Cedron sometimes murmurs in the valley of Jehoshaphat." A few gardens still remain on the sloping base of mount Zion, watered from the pool of Siloam. The gardens of Gethsemane, the vale of Fatness, are in a sort of ruined cultivation; the olive is still found growing spontaneously in patches at the foot of the mount to which it has given its name; there, too, the road to Bethany still winds round the declivity, and mount Olivet still retains a languishing verdure.

To Jerusalem the attention of various societies has been directed, as furnishing favorable opportunities for the distribution of the Scriptures and of tracts.

Mr. Nicolayson, of the London Jews' society, in company with Mr. S. Farmer, Mr. Culman, a Jewish convert, and captain Cotton, an English officer, visited Jerusalem in the spring of 1833. Subsequently Mr. Nicolayson, in company with the Rev. W. M. Thomson, of the A. B. C. F. M., repaired to the holy city, where they

spent six weeks. Mr. Thomson is now stationed at Beyroot. The population of Jerusalem is thought to be increasing. Pilgrims resort thither in great numbers.

**JESSORE;** a town of Hindostan, in Bengal, capital of the district of Jessore, which extends into the Sunderbunds. It is 62 miles N. E. Calcutta. Lon. W. 89° 15', N. lat. 23° 7'.

A church was formed at this place through the instrumentality of the *Bapt. M. S.* in 1807, and visited monthly by one of the native teachers. Not only were many converted, but one individual was happily restored, and his wife and mother were baptized. In 1810, the church consisted of four branches, each about 30 miles' distance from the other; the whole comprehending an extent of country of little less than 100 miles in diameter. At this period four native brethren were stationed at these different branches, to assist Carapet in his indefatigable labors, which had been the means of greatly increasing the church. The Rev. Mr. Thomas afterwards occupied this station, in connexion with the natives. Additions were made to the number of believers, but some the brethren were compelled to exclude; who, happily, retained a sufficient knowledge of the gospel to keep them from relapsing into idolatry. One of them, in his last sickness, declared that his dependence for salvation was on Christ alone; and calling his wife, pressed her in the most earnest manner to renounce every other hope,—profring this, indeed, with so much earnestness, as almost to make it a condition of her inheriting the little property he possessed.

For the present state of the mission at Jessore, see *SAHEBCTTY*.

**JEWS.** After the Babylonish captivity, the Hebrews were called Jews, the greater part of the nation having remained in the middle and eastern provinces of the Persian empire, and only 42,360 men, with their families, principally of the tribes of the kingdom of Judah, having returned to their country, when permission was granted by Cyrus, (536 B. C.) Here the nation remained, though with many changes, till A. D. 70, when Jerusalem was taken by Titus, the Roman emperor. He burned the temple, demolished the city, and put to death or drove into slavery and exile all the population. One hundred and ten thousand Jews perished at the siege and during the destruction of Jerusalem. Egypt, the northern coast of Africa, and the Grecian cities were filled with exiles. They have since been found in all the nations of Christendom. At various times they have suffered grievous persecutions. In most countries they have been most unjustly deprived of their civil rights. There is no distinction whatever between Jews and Christians by the constitution of the United States, but, in some of the states, certain officers, as the governor, councillors, and representatives, are required to profess, under oath, their belief in the Christian religion. In May, 1830, an attempt was made in the parliament of England to remove the civil disabilities affecting the Jews, but was opposed by the ministry, and the question was lost. In France, the Jewish ministers are paid, by an ordinance of 1830, from the public chest, as the Catholic ministers are. In Germany, a number of Jews have lately abandoned the system of the rabbins, and performed divine worship in the German language, approaching that of the Christians. Hamburg is the seat of this society. By a ukase of March, 1817, important privileges were conferred on the Jews in Russia who embrace Christianity. Land is given to them gratuitously, where they may settle under the name of the "Society of Israelitish Christians." They are exempt from military service, and from taxes for 20 years. The following is an estimate of the number of Jews, taken from a late number of the German Weimar Geographical Almanac.

Russia and Poland	658,809	Total in Europe	1,918,053
Austria	453,324	In Asiatic Turkey	300,000
European Turkey	321,000	Arabia	200,000
Germany	138,000	Hindostan	100,000
Prussia	131,000	China	60,000
Netherlands	80,000	Other Asiatic countries	78,000
France	60,000	Total in Asia	738,000
Great Britain	12,000	Africa	504,000
Cracow	7,300	America	5,700
Other European countries	15,420	New Holland	50
Grand Total			3,165,753

Various societies are laboring for the conversion of the Jews. William G. Schauler is employed by the A. B. C. F. M. in Constantinople. He has taken two Jews into his service; one an inquirer, and the other a hopeful Christian. The London Jews' society have 30 boys in their school, and 37 girls. Nine students in the seminary are preparing to become missionaries. It has been voted to discontinue this institution. The number of missionary agents employed is *forty-three*, of whom thirteen are converted Jews. Rev. J. C. Reichardt still continues to reside over the institution for affording employment to baptized Jews. Rev. M. S. Alexander preaches to the Jews in an Episcopal chapel. Many Jews are now well acquainted with the doctrines of the New Testament. The pure Scriptures have been introduced into some Jewish schools, where formerly the Talmud only was used.

## K.

**KAAWALOHA;** a station of the A. B. C. F. M. on the island Hawaii, one of the Sandwich islands. It is now vacant.

Cochran Forbes, missionary, and wife, are now employed at Kaawaloa. Readers, 2,500. Communicants, 80. In the fall of 1832, 14 were received; 12 since pronounced, none admitted. Discipline is administered for using intoxicating drinks. The great thing wanted in the schools is competent teachers. This station lies 15 miles S. of Kalua, and embraces the whole range of coast from that to the south point of the island.

**KALUA;** a station of the A. B. C. F. M. on the island Hawaii. 154

The following extract describes a special revival of religion, which took place in the autumn of 1830.

"At our communion season on the 25th of October, seventeen were baptized and admitted to the church, among whom was John Adams, the governor of Hawaii. On this occasion it was judged that there were 3,000 people within and about the house. It was a day of deep and solemn interest, and one long to be remembered. The Lord was evidently in the midst of us with the influences of his Spirit, subduing the hearts of sinners, and sanctifying, strengthening, and cheering the souls of his people.

"From this period the attention became more general, and for three or four months past those who were from morning till night with inquirers after salvation. They came principally in companies of from ten and under to one hundred and more. To have conversed with them all individually, would have been impracticable. Generally one of them would give expression to his feelings as the sentiments of the whole, after which they were addressed on the plain, simple, fundamental truths of the gospel. In their confessions they would generally enumerate the crimes of which they had been guilty in their heathen state, the particulars of which the apostle, in his description of the Gentile nations, has accurately given in the first chapter of his epistle to the Romans. They would also state the opinions which they entertained respecting the missionaries on their arrival here, and how they had treated their instructions, and the word of God which has been put into their hands. We have heard, say they, with our ears, we have come to our mouths, the word of God as a mere novelty, or for the purpose of knowing more than others, supposing that this was all that was necessary for salvation, without at all thinking it a matter of personal concernment to attend to, believe, and obey the truth. But the Spirit of God has come into our hearts, and taught us that our hearts are as full of manner of wickedness as our lives have been of evil deeds. We have been living in darkness and in the shadow of death, and have come to be directed to the word of light and eternal life. The feelings of many have been those of sympathy merely; still we have grounds for believing that many also have sought the Lord in earnest, and have found him. During the period embraced in this letter, the Moral Society for males has increased to 2,500, and that of females to 2,600, and there continue to be frequent additions. A Sabbath school has also been established, composed of adults and children, which includes a considerable part of the congregation, in which the catechism, the ten commandments, and other parts of Scripture are taught. A godly number, it is believed, have been turned from darkness to light, and from the power of Satan unto God, none of whom have as yet made a public profession. A few have been received to our select meeting, which now contains 77, exclusive of the members of the church, most of whom give evidence of piety."

Asa Thurston acted as Artisan, Bishop and their wives are now employed at Kailua. Readers, 1,900. Congregation, 700. There is at present no special attention to religion. Since the death of the late queen the current of popular feeling has been fast ebbing towards former customs. The most intelligent and influential people, however, stand firm.

KALAUHA: a new station of the A. B. C. F. M. on Molekai, one of the Sandwich Islands. Harvey R. Hitchcock, missionary.

KANDY: a Kingdom of Ceylon, containing about a fourth of the island, in the interior part towards the south. The country is mountainous, very woody on the frontiers, and difficult of access from the great quantity of jungle.

The central part consists of mountains cultivated to their summits, interspersed with villages, rivulets, and cattle fields of rice and other grain, well trodden foot-paths in all directions, and fruitful valleys, with groves of areka, jacca, and cocoa-nuts, limes, oranges, &c. In many parts of the interior, volcanoes have burst forth at different times; and the hills seem to possess the principle of those eruptions. Iron and other ores are to be met with; but the Kandians, for years past, have paid no attention to discovering or working any of the veins. The air is subject to heavy fogs by days at night, succeeded by incessantly hot and sultry weather by day; rain and thunder are also frequent and violent. The inhabitants use fire-arms and bows and arrows for weapons of offence. The king was long absolute; and he was clothed in all the state and splendor of other Asiatic princes, with the peculiar distinction of a crown. The tyrannical government of the last ruler, and his cruelties, were in the extreme; so that many of his subjects renounced his dominion, and fled to other parts of the island. In 1815, the British, in 1815, took up arms against him solely, promising security and protection to his subjects. They entered the capital, which was found deserted and stripped of all valuable property; and the king's retreat being soon known, he was taken prisoner, sent to Colombo, and thence to Vellore, where he is still in confinement. The conquest was bloodless on the part of the British, who, with the Kandian chiefs, settled in a treaty for deposing the king, and establishing his British majesty's government in the Kandian provinces.

Kandy, the capital, stands at the head and widest part of an extensive valley, in the midst of wooded hills and mountains, and is more regularly built than most Indian towns. The palace is a square of great extent, built of a kind of cement perfectly white, with stone gateways. The temples of Buddha and the gods are numerous; and that of Mijetza is the most venerable of any in the country, as it contains a precious relic, the tooth of Buddha. The houses that constitute the streets are all of clay, of one story, standing on a low terrace of clay; and are all thatched, except those of the chiefs, which are tiled. Kandy was entered by the British troops in 1803, the king and principal inhabitants having previously fled; but the expedition terminated in the massacre or imprisonment of the whole detachment.

In 1815, it was again entered, and with better success, as noticed in the preceding article. The town is nearly surrounded by the river Mahawelle, and an artificial lake, made by the late king; 65 miles E. N. E. Colombo. E. lon. 89° 47'. N. lat. 7° 18'.

The directors of the C. M. S. having determined on sending four clergymen to Ceylon, the Rev. Mr. Lambick was appointed to Kandy.

In a letter dated October 27, 1818, he says: "A few days ago, the governor, in the prospect of the rebellion, being speedily terminated, proposed returning to Colombo, and desired that I might be asked whether I would remain here after he had left; and on my signifying my assent, his excellency conferred on me the appointment of assistant chaplain to the forces in Kandy; which, as long as I retain it, will save the society my personal expenses."

In this situation, Mr. Lambick had continual calls of duty among his countrymen, and the best opportunities of studying Cingalese in its purity. He also established a large school on the national system. The Rev. Mr. Browning joined him in 1820; and on the arrival of an additional chaplain, Mr. Lambick retired from the office he had held to Cotta, on which occasion he received the thanks of the government

for the exemplary attention which he had paid to the Europeans. Mr. Browning, however, continued his efforts at this station—conducting Cingalese services, visiting the gaol, in which from 60 to 70 prisoners were confined, and actively superintending five schools.

A school-house was opened with divine service on the 19th of January, 1826. Besides Sunday services, Mr. Browning has a Cingalese service on Wednesday evenings, and one in Portuguese on Thursday evenings. The attendants at public worship had previously been small; many of the scholars were kept away by their parents; few adult heathen could be prevailed on to attend; and of the prisoners, though some listen to the word, others are indifferent and callous; but he continues to avail himself of various opportunities to make known the gospel. Sickness having again disabled the chaplain, it devolved on Mr. Browning, early in the year 1826, to take such part of his duty as could be done without material injury to his own health.

The inhabitants of Kandy are composed of a variety of people, languages, and religions, Buddhists, Mohammedans, worshippers of Siva and of Vishnoo, Protestants, Roman Catholics. Mr. Browning, the missionary, has a few sincerely attached to him, several of whom have no secular connexion with the mission, who give pleasing evidence that they love the Savior and practise his commandments.

KARASS: a village in Asiatic Russia, at the northern base of mount Caucasus.

The Rev. Messrs. Jack, Patterson, and Galloway, from the *Scottish M. S.*, commenced exertions here in 1802, with a view to introduce the gospel among the Tartars. Though for some time they had many difficulties and discouragements to encounter, yet they experienced evident tokens of the divine favor and protection, and great good has resulted from their persevering efforts. Soon after they had established themselves at Karass, the Russian government, in consequence of an urgent solicitation, gave a grant of land, of more than 14,000 acres, for the benefit of the mission, with certain immunities flattering to its future prospects. Native youths, slaves to the Circassians and Cuban Tartars, were early redeemed by the missionaries, and placed in schools, where they received instruction in the Turkish and English languages, and were taught the useful arts and the principles of Christianity. Among those who early embraced the religion, the Rev. Messrs. Katagory, who has rendered essential aid to the mission, and advocated its cause in the metropolis of England. In 1805, a reinforcement of missionaries, with a printing-press, was sent to this place. The New Testament, which had been translated into the Turkish language by the assiduous labors of Mr. Bainton, together with some tracts written by the Rev. Mr. Galloway, were immediately printed and circulated among the people. Some of the nobles, and the superiority of Christianity, renounced their former superstitions, to embrace it; while the confidence of others in the truth of their system was greatly shaken, among whom were some effendis, or doctors. One priest is said to have exchanged his Koran for the New Testament.

The directors of the *S. M. S.* have voted to relinquish the missions at Karass and Astrachan, partly from the inadequacy of funds, and partly from the little fruit which the missions have produced.

The *German M. S.* had also a station at Karass, which was increasing; and, in consequence, Mr. Fletnitzer was removed from the neighborhood of Odessa, to assist Mr. Lang. The latter has labored with success in the German congregations committed to him, and has itinerated with Mr. Galloway among the Tartar tribes. Speaking of these visits, he says: "In general, the more sensible among them acknowledged, and that on our side there is more truth than on theirs; but the great objection it is said, What is truth? Their indifference toward every serious thought can hardly be endured. There is not one that understandeth: there is none that seeketh after God. The missionaries have, however, lately contemplated the trial of a school among these people." Of *Mascher*, a second German congregation of which Mr. Lang has the care, he says: "In general, the more sensible among them, who belong to our congregation: with sure hope I am waiting for the day of their salvation. At my last visit to this people, I exclaimed more particularly into their real state; and oh, how delightful was it to my soul, to find many a precious plant in this garden of our God—in this otherwise barren field! What feelings of adoration and thanksgiving filled my breast, when I heard, during divine service, the sacrifices of prayer and praise rise with deep veneration to God Almighty from this newly awakened people! How lovely sounded the voice of the little children! And how many a heart exclaimed, O Lord, hear us! O Lord, have mercy upon us! The zeal among the school-children is very great. The spelling-book sent from Basle is already committed to memory; and it is with difficulty the parents can keep the children from school. The Lord's day is kept holy; dedicated to the exclusive worship of God the Father, and to the building up in our holy faith and religion. The defaults of few members of the congregation were noticed by the elders of the chapel, and reproved in Christian love, according to the gospel. The flourishing state of this church is the more interesting, as it is surrounded with numerous tribes of Tartars, to whom their Christian conversation, by the grace of God, may become a light to guide their feet into the way of peace."

The German missionaries at Karass are Lang and Hegele. Several German youths are under preparation as catechists for the Tartars. By very late intelligence, it seems that it has been determined to abandon this mission.

KAT RIVER; a settlement on the borders of Caffra, consisting chiefly of liberated Hottentots, more than 3,000 in number, living in 50 or 60 locations. Begun in 1820. James Read, missionary. Communicants, 200. Teachers, 100. Scholars, 500. The mission is in a state of great prosperity.

KAUAI: one of the Sandwich Islands. (See SANDWICH ISLANDS.) KERIKERI: a station of the C. M. S. in New Zealand, on a river which falls into the bay of Islands, on the west side; commenced in 1819. Alfred N. Brown, missionary, James Kemp, C. Baker, catechists, James Smith, printer.

The missionaries at Kerikeri in 1833 were James Kemp and C. Baker, and T. Chapman, catechist. This village, once the scene of human sacrifices and barbarous superstitions, now exhibits the tranquility of an English village. The little church is well filled with attentive worshippers, and the truths of the gospel declared to those who have themselves felt that the Lord is gracious. They have 20



baptized natives, of whom 12 are adult converts; and in their schools they have 53 males and females under instruction.

**KHAMIESBERG;** a station of the *W. M. S.*, near the northern boundary of the Cape Colony, and S. of the Great Orange river. (See *LIV FOUNTAIN*.)

**KHAREE;** an outstation of the *B. M. S.*, 50 miles S. of Calcutta, with two neighboring villages. There are four services on Sundays, and six on week days. Christian population, 200. The mission is in a prosperous state.

**KHODON;** an outstation of the *L. M. S.* in Siberia, 190 miles N. N. E. of Selenginsk, commenced in 1828. Edward Stallybrass, the missionary, has some interesting youths under his instruction, and avails himself of the opportunities which his situation offers to proclaim the gospel to the people, and manifests his philanthropic spirit by assisting them with advice and medical aid when sick.

Mr. Stallybrass, at Khodon, wisely assiduously engaged in forming the minds of the youth under his care in the principles of the gospel, has sustained a heavy loss in the death of his wife. Mrs. Stallybrass had by a residence of fifteen years among the people, for whose salvation she labored and prayed, acquired that knowledge of their language, habits, and character, which fitted her eminently for her station.

**KIDDERPORE;** a station of the *L. M. S.* near Calcutta. A La Croix, missionary. Services are held regularly on Sunday mornings and Tuesday evenings. There are four boys' schools, two of which have 70 scholars each; and one girls' school.

Preaching has been maintained more regularly than formerly at Kidderpore, and the natives appear to improve in grace and knowledge, and there is a growing desire to receive the truth. Mr. and Mrs. Piffard have returned to England on account of her ill health.

**KISHNAGUR;** an outstation of Burdwan, of the *C. M. S.* Haerentin, missionary. Together with Nuddea, there are five schools.

**KINGSTON;** a sect port of Jamaica, founded in 1693. It has been of late greatly extended, and has many handsome houses. It has two churches, one Episcopal, the other Presbyterian. Population, 10,000 whites; slaves, 17,000; people of color, 25,000; free negroes, 2,500. Lon. 76° 33' W., lat. 18° N. The *B. M. S.* has a mission here.

**KISSEY;** a town in the parish of St. Patrick, Sierra Leone colony, West Africa, about three miles E. Freetown.

The *C. M. S.* commenced its benevolent efforts here in 1816. By April 1, 1817, there were 131 converts, the Rev. C. T. Wenzel had the charge, at that time, of 304 negroes, of whom 74 males and 77 females attended school. On Mr. Wenzel's death, soon after, the Rev. G. R. Nylander, from the *Bulom* shore, and Stephen Caulker, a native usher, proceeded to this station. In 1819, Mr. Nylander gives the following account of his situation and labors:—

"I have family prayers, morning and evening, with about 800 adults and children; and, through the day, my time is taken up with the affairs of the settlement. On the Lord's day, there is a congregation of 300 or more assembled; but none, as yet, seem to have ears to hear or hearts to understand. However, seeing so many precious souls assembled before me, I am often refreshed in speaking to them, and encouraged to continue in the work; though sometimes much dejected because I see no fruit, as others do."

In 1822, the number of inhabitants being greatly increased, Mr. Nylander says: "Divine service is attended on Sundays by 600 people and upward; and about 400 attend morning and evening prayers on week days. About 60 mechanics attend evening school; 100 boys and 100 girls are at the day schools; a few married women attend, but very irregularly." In October, a M. A. was formed, when four pounds six shillings and nine pence was collected, and the subsequent monthly collections were pleasing.

In March, 1826, Mr. Metzger reported that the people were very negligent about spiritual things, few besides the communicants attending the ministry of the word.

The following is the report for Kissey in 1823: Average attendance Sunday morning, 680. Evening, 400. Week-day evening, 300. Communicants, 111. Candidates for baptism, 78. Baptisms, 36. Day scholars, 333. Sunday, 277. The progress of the children in learning is satisfactory.

**KOHALA;** an outstation on Hawaii, under the care of the *A. B. C. F. I.*

**KOMAGGAS;** a station of the *L. M. S.* on the frontier of Little Namaqualand, within the Cape Colony, about 22 days' journey from the Cape. Commenced in 1828. J. H. Schuelen, missionary.

The gospel is preached almost daily at Komaggas; the people appear desirous to hear, and the school is well attended.

**KORNEGALLE;** the chief town in the Seven Korles, or districts, of the Kandian territory, about 25 miles N. W. of Kandy, and 60 N. E. of Colombo. Early in 1821, the Rev. Mr. Newstead, of the *W. M. S.*, was enabled, by permission of the lieutenant-governor, and by the friendly offices of Henry Wright, Esq. the resident, to commence here a missionary establishment.

On the first Sabbath day after his arrival, he preached in an unfinished bungalow, intended for a temporary hospital. Sir E. Barnes having immediately arrived, he was waited upon by Mr. Newstead, who was informed that he might build upon any place he deemed eligible; and a piece of ground about 600 feet in circumference was therefore allotted for that purpose.

"Here is," said Mr. Newstead, "a garrison of 200 soldiers, many officers and European children; houses are building, and streets forming, every day; a rest-house is also to be immediately built, and new churches are to be erected; hence it is easy to see the station is one of growing importance. Schools have been opened, and we have gained admission on a very friendly footing to two Buddhist temples in the neighborhood. The most interesting fact, however, is, that a small company have begun to learn the English language in the house of a Buddhist priest, contiguous to his temple; himself being one of the scholars, and at his own request." The temple-school arose from a conversation with the priest, who solicited instruction; I, of course, assented, and proposed a small school at his house, which our teacher should visit every day. In the afternoon of the same day I had the priest's house ornamented with large English alphabets, spelling and reading lessons, &c., and several young Kandian students were seated on their mats round our schoolmaster, who continues to visit them every day.

In 1826, it is said,— "The prospects of usefulness in the Seven Korles are as encouraging as can be expected in a country professedly heathen, considering the confined means possessed of communicating religious instruction during the past year. The few members of society we have in that district being schoolmasters, are necessarily separated much from each other, and seldom are able to meet in class; but it is hoped that by their Christian conduct and conversational willingness to consider the truths of our holy religion has been induced among the natives. Although much ground may not have been gained during the year, yet it is satisfactory to know that none has been lost, but that some progress is perceptible."

The missionary at Kornegalle in 1833 was Thomas Kilmer; two native assistants; 136 members; 19 schools.

**KOTTEGERRY;** a village on the Nilberly hills, in Southern India. Lat. 11° 19' N. It is 15 miles from the foot of the hills, and 6,500 feet high. It is a place of great salubrity, where invalids from the missions resort.

**KURNAUL;** a station of the *C. M. S.* 70 miles N. of Delhi. Commenced in 1827. Anand Messche, native catechet. Anand is actively engaged in teaching, preaching, and distributing the Scriptures. His knowledge of medicine is of much service to him. About 30 scholars attend on him.

**KUTTALAM;** a village in the Tinnevely district, South India, where there is a school, visited by the missionaries of the *C. M. S.*, containing 61 children.

## L.

**LABRADOR;** an extensive country in North America, situated on the N. E. part of New Britain; bounded W. by Hudson's bay; N. by Hudson's straits; E. by Davis' straits, the Atlantic, and the straits of Belleisle; and S. by the gulf of St. Lawrence and Lower Canada. Between 53° and 70° W. lon. and 50° and 63° N. lat. The number of the inhabitants has not been accurately ascertained; it has been estimated at about 6,000. The exports are fish, whalebone, and furs; the latter of which are of superior quality.

The first idea of sending out missionaries to the Esquimaux appears to have originated in a conjecture that a national affinity subsisted between those people and the Greenlanders; and though the excellent and devoted Matthew Stach did not succeed in his application to the Hudson's Bay company for permission to attempt the evangelization of the Indians belonging to their factories, a ship was fitted out in 1752, by some of the *U. B.* and several other merchants, for the purpose of trading on the coast of Labrador. Four missionaries sailed from London on the 17th of May, taking with them the frame and materials of a house, a boat, various kinds of seeds, and different implements of agriculture; and, on their arrival in a fine bay, they went on shore, and fixed up a spot for their future residence, to which they gave the name of "Hopewell;" but the painful circumstances occurring, the mission was for a time abandoned.

Jens Haven, however, sailed for Labrador in May, 1765, accompanied by C. L. Drachart, formerly one of the Danish missionaries in Greenland, and two other brethren.

A tract of land in Esquimaux Bay was afterwards granted, by an order of council, for the establishment of a mission; and a brig, of about 120 tons burthen, was purchased, with the design of annually visiting Labrador, and trading with the natives. In the month of May, 1770, Messrs. Haven, Drachart, and Jensen, sailed from England, in

order to explore the coast, and to fix on a convenient situation for a settlement. On their arrival they availed themselves of the first opportunity of preaching; and, notwithstanding the grant which they had previously obtained, they deemed it advisable to purchase from the savages the piece of ground which they intended to occupy as a missionary station. They then returned to England to make a farther preparation for the accomplishment of their benevolent design.

The interest excited by an attempt to introduce the cheering light of revelation among the wretched and benighted Esquimaux was very great, and several members of the Moravian church, both male and female, avowed their willingness to abandon all the comforts of civilized society, and to expose themselves to every species of inconvenience and privation, for the furtherance of so important an object. Accordingly, in the spring of 1771, a company of 14 persons, comprising three married couples, a widower, and seven single brethren, sailed for Labrador; and after a tedious and hazardous voyage, arrived on the 9th of August at their place of destination. The day after their arrival, they took possession of the spot which had been purchased in the preceding summer, and gave it the appellation of *Nain*. They also immediately commenced the erection of a mission-house, the frame and materials of which they had brought from England; but great exertions were required to complete it before the commencement of winter, which, in these northern regions, is so intensely cold, that rain, placed in the open air, freezes like water, and rectified spirits in a short time become as thick as oil.

The conduct of the Esquimaux had been uniformly friendly towards them from their first arrival; and as the brethren acted, upon all occasions, in the most open and ingenuous manner, entire confidence was soon established between them. In former times, no European could have passed a night among these savages, then characterized as

thieves and murderers, without the most imminent danger; but now the missionaries, regardless of the inclemency of the season, travelled across the ice and snow to visit them in their winter houses, and were hospitably entertained for several days and nights successively. These visits were afterwards returned; and in consequence of the friendly intercourse thus opened, the natives not only asked the advice of the brethren in all difficult cases, but even chose them as umpires in their disputes, and invariably submitted to their arbitration. They also listened with silence and attention to the preaching of the gospel; and, in a few instances, the hope was entertained that impressions were made which might, at a subsequent period, be productive of some fruit to the honor of the Redeemer.

A man named Anauke, however, who had been formerly a ferocious and desperate character, was at length induced to attend the preaching of the brethren. After hearing them repeatedly, he pitched his tent in their settlement in 1772, and remained there till the month of November, when he removed to his winter house. Even then his anxiety for further instruction in the things of God was so great, that he actually returned on foot, for the purpose of spending a few days more with the heralds of the cross; though the Esquimaux were never accustomed to travel in that manner; and in summer they pass from one place to another in their kajaks, and in winter they perform their journeys in sledges. From the time of his second departure, the missionaries heard nothing of him till February, 1773, when his wife came to Nain, stating that he had died, calling on the name of the Lord Jesus. Though no Christian friend was present to direct or influence him, he would not permit one of the angekuks, who he considered as his spiritual father, to come near him; but committed himself unreservedly into the hands of that great Physician who descended from heaven to bind up the broken hearted, and with whom he was enabled to hold sweet communion even when heart and flesh were failing. After his demise, this person was invariably spoken of by the natives as "the man whom the Savior took to himself."

In the summer of 1775, in compliance with the instructions which they had received from Europe, Messrs. Haven and Jensen set out with the design of commencing a new settlement at a place called *Okkak*, about 150 miles to the northward of Nain. As this spot appeared peculiarly eligible for the purposes of a mission, being abundantly furnished with wood and fresh water, contiguous to an excellent haven, and surrounded by a numerous population of the heathen, the brethren were immediately put on shore, and as soon as they had taken up their residence here, and began to preach the glad tidings of salvation to the natives in the vicinity. At first they met with much discouragement; but at length some indications of success began to appear; and in 1781, they had the satisfaction of ministering among 35 persons who had been baptized in the faith of Christ, besides ten others, who, as catechumens, were receiving peculiar instruction.

In the month of August, 1782, the brethren proceeded to form a third settlement, at a place to the southward of Nain, to which they gave the appellation of *Hopedale*. This spot had been formerly reconnoitred, and considered particularly suitable for a missionary station; and it was now hoped that great numbers of the Esquimaux would rejoice in the opportunity of receiving religious instruction. This pleasing anticipation was, for the present, disappointed; and for several years the preaching of the gospel on this spot appeared to be attended with so little success, that both the missionaries and the directors in Europe felt inclined to relinquish such an unprofitable station. The great Head of the church, however, had otherwise determined, and *Hopedale*, in the sequel, became the scene of an awakening which afterwards extended its blessed influence to the settlement, and constrained the friends of the Redeemer to exclaim, "What hath God wrought!"

At the commencement of 1804, the missionaries were much discouraged on a review of the small success which seemed to have attended their faithful ministrations among the heathen in Labrador; but before the end of that year, it was their privilege to behold the dawn of a brighter day, and to witness effects which they were aware could only have been produced by the agency and influence of the Holy Spirit.

On the 9th of August, 1820, the missionaries at Nain had the satisfaction of seeing the new ship called the *Harmony* come to an anchor in their bay, just 59 years after the first vessel arrived there, with 11 brethren and sisters on board, with the view of forming a Christian settlement in a land which, previously to that period, had been covered with thick darkness. They endeavored, therefore, to express their joy, by hoisting two small flags, and a white one, on which some of the sisters had formed the number 50 with red riband, and surrounded it with a wreath of laurel. Their small cannon were also discharged, and answered by the guns of the ship, and the Esquimaux fired their muskets as long as their powder lasted. Some tunes of hymns expressive of thanksgiving for divine mercies were, in the mean time, played on wind instruments; which altogether made a suitable impression on the minds of the converts, and afforded them a tolerable idea of a jubilee, rejoicing. The missionary, Kohlmeister, explained to them that the number on the flag was intended to denote that this was the fiftieth time that a ship had come safely to the settlement for their sakes, and that the gracious preservation which had been afforded during that long period was the cause of their rejoicing. They listened to this with profound attention and then exclaimed, "Yes! Jesus is worthy of thanks! Jesus is worthy of thanks indeed!"

The jubilee of the mission was also celebrated in the other settlements with due solemnity, and many of the Esquimaux afterwards observed that it had been a most important and blessed season to their souls.

The most important benefits appear to have resulted from the translation and printing different parts of the New Testament in the Esquimaux language; and the contributions which the people made of seals' blubber is a striking illustration of their gratitude.

The brethren wrote from *Hopedale*, July 27, 1825:—"We have, indeed, even in the year past, richly experienced that the good seed has not been sown in vain. The Spirit of God accompanied the testimony of the life, sufferings, and death of Jesus, with the hearts of our people; and we enjoy with them many rich blessings, whenever we meet in his name. It gave us peculiar satisfaction to perceive, that

all those who had for some time past been excluded from the congregation, returned with true signs of repentance, bemoaning their sins and transgressions, and crying to the Lord for mercy. We could, therefore, at different opportunities, readmit them all to fellowship with the believers.

"In externals we have cause to thank our heavenly Father for his care for his poor children. Though few seals were caught by our Esquimaux during the last autumn and winter, they never suffered real want. The reindeer hunt turned out well, and many partridges were shot in the country; so that we could always procure a good supply of fresh meat. Towards the end of spring, the Esquimaux were remarkably successful in catching seals, which enabled them to dry a considerable stock of meat. We had little snow during the winter; but from the 24th of November to the 9th of June, this year, our bay was frozen."

On August 13, 1825, the missionaries wrote from *Nain*:—"The internal state of our Esquimaux congregation has, by the Lord's mercy, afforded us more joy than pain. Most of the baptized have been desirous of experiencing the power of our Savior's grace, to enable them to walk worthy of the gospel, and to give honor to him who has delivered them from darkness and the power of sin. Some painful occurrences may be expected; for the enemy of souls is ever active, seeking to do harm for the cause of God. Nor has he spared us, but has sought to lead the children into mischief, and create disturbance among them."

In a letter dated *Okkak*, August 24, 1825, it is said:—"Since the departure of the ship last year, 9 children and 13 adults were baptized; 13 become partakers of the Lord's supper; 3 youths were received into the congregation. 23 persons came to us here, desiring to be converted to the Lord; a family of 6 persons removed to Nain; 7 adults and 3 children departed this life. They all gave evidence of their faith, and expressed their desire to depart and be with Christ. Our congregation consists of 338 persons, of whom 97 are communicants."

In August, 1830, the missionary from *Hopedale* writes:—"The word of the cross, which we preach, has in the past year penetrated into the hearts of most of those who heard it. Few have remained indifferent, and we have perceived with joy that many have found it in the doctrine of Christ's atonement salvation and deliverance from sin. Some young people who as yet turn a deaf ear to the exhortations given continue in a wayward course, and we wait with patience for the time when the good Shepherd will find them, and bring them to his fold. In our studies I devote his pleasure to see the children making considerable progress, but some of the older ones learn very slowly. Those in the first class can read well and turn to Scripture texts and hymns with great facility."

The stations of the Brethren in Labrador are 4; 29 missionaries; 874 Esquimaux converts, of whom 319 are converts. (See *NAIN, OKKAK, HOPEDALE, and HEBRON*.)

*LAGEBA*, one of the Feejee islands: 18° S. lat., 178° W. lon. The *L. M. S.* commenced a mission on this island in 1826. Three native teachers are employed. They were all well received, but the king declined to profess Christianity until he had consulted the chiefs of the different islands.

*LAHAINA*; a station of the *A. B. C. F. M.* on the island of Maui, one of the Sandwich islands.

The missionaries at *Lahaina* are William Richards, Lorrin Andrews, and Ephraim Spaulding, and their wives; Alonso Chapin, M. D., physician, and wife; Maria C. Ogden. Readers, 1818. The first session of the high school at *Lahaina* commenced July 2, 1833. In the course of the year there were 91 scholars. Great embarrassments have been experienced by Mr. Andrews, the principal, for want of school books. The native preaching devolves principally on Mr. Richards. Mr. Starkweather devotes his attention very much to the improvement of common schools. Except while the ships were recruiting here, he had devoted 5 days in a week to school keeping. Dr. Chapin resides near the shore that he may attend to calls from the natives, and from ships, as well as from the missionaries. Communicants, 188. The school under the care of Miss Ogden is flourishing.

*LA POINTE*; a station of the *A. B. C. F. M.* in lake Superior, among the Ojibwas. Sherman Hall, missionary; John Campbell, mechanic, and their wives. Delia Cook and Sabrina Stevens, assistants. (See *OKIBWAS*.)

*LATTAKAWA*; a city and capital of the Matchapee tribe, about 730 miles north-east of Cape Town, South Africa. In June, 1813, the Rev. John Campbell, of Kingsland, visited this place, with the hope of obtaining permission to send missionaries to that part of South Africa. After waiting a considerable time for an interview with the king, Matebec, and overruling his objections, the king said:—"Send instructors, and I will be a father to them."

Encouraged by this assurance, the directors of the *L. M. S.* sent out 4 missionaries, Messrs. Evans, Hamilton, Williams, and Barker, in February, 1814. On their arrival, Matebec and several of his people shook hands with them with great cordiality, supposing them to have been traders come for the purpose of exchanging goods; but on finding that they were the missionaries promised by Mr. Campbell, the king appeared much chagrined, some of his captains seemed to express their disapprobation, and in their feelings the people encouraged.

Deeply grieved by this unexpected disappointment, the brethren returned to Grievia Town. Mr. Read was, however, resolved to attempt the establishment of a mission; and on doing so he proceeded thither with 7 wagons, and a number of persons of different nations. On their arrival, Matebec appeared very cool, and repeated his former observations with respect to the ancient customs of the Boothchuans, and their aversion to instruction. "To these objections," says Mr. Read, "I gave little heed; but told him that in conformity to the agreement with Mr. Campbell, the good people of the country beyond the great water had sent missionaries; that they had rejoiced at his having promised to receive such, and had sent by them a variety of articles to make him and his people happy. Matebec now seemed satisfied, and said we might unyoke our oxen under a large tree which stands near his house; and two days afterwards, on his being asked where we should get wood and reeds for building, and where we should build, he replied that we should find wood and reeds at hand, and that we might build where we pleased."

Mateeba's mind was deeply affected by a defeat he experienced about this time; and he not only acknowledged that he had done wrong in refusing to listen to the advice of the missionaries, who attempted to dissuade him from war, but declared that, in future, he would be guided by their directions.

On the 25th of April, Mr. and Mrs. Hamilton arrived at Lattakoo, and were very kindly received by the king, who told them that they must consider his country as their own, and spend the remainder of their lives with his people.

On the 4th of June, the missionaries, in compliance with the wish of the king, removed to the Krooman river; and on the 8th arrived at the place of their destination, which appeared to be well situated for a permanent settlement. "The plain," says one of the brethren, "is as large as the city of London, and surrounded by lofty trees, which afford a delightful shade in the summer, and give it a very pleasing appearance." On this occasion they were accompanied by Mateeba and several of his chiefs, who went with them in order to determine on the spot where the new town should be built. Many of the chiefs were extremely averse both to the king's removal and to his protection of the missionaries. Mateeba, however, declared his determination of acting according to the dictates of his own judgment; and observed, that the brethren had evinced their attachment towards him by regularly attending to dress his wounds, after his own captains had left him sick and wounded in the field, to be devoured by the birds of prey.

On the 12th of New Lattakoo, March 1818, one of the missionaries observed,—"Things are going on better here than we expected in so short a time, as we have no longer any opposition from the Boochuanas; but, on the contrary, some of them are thanking God for sending his word among them, and praying that we may never leave them."

In March, 1820, the Rev. John Campbell paid a visit to New Lattakoo, and had the satisfaction of finding that a commodious place of worship had been built, capable of containing about 400 persons, and a long row of missionary houses, with excellent gardens behind; a neat fence, composed of reeds, had also been placed in front of the houses, which tended to improve the general appearance; and the name of *Burder's Kooe* was given to the new buildings, as a token of respect to the late respected secretary of the L. M. S.

The M. M. churches, who constitute one of the most numerous tribes of the interior, are extremely fond of attending to their worship, and have been induced to plant any, because nothing of the kind appears to have been cultivated by their forefathers, to whose customs and manners they are as strongly attached as the Hindoos or the disciples of Mohammed.

The exertions of the missionaries to form a school had hitherto been attended with little success; as the children seemed to consider that they were conferring an obligation on them by attending to their instructions, and that their attendance ought to be remunerated every day, either by a supply of victuals or presents of beads, &c. The same feeling, also, prevailed among many of the adults, with respect to coming under the sound of the gospel; so that when a captain was ordered to attend regularly for a short time, who had not previously been in the habit of hearing the word, the missionaries generally anticipated an early application for the loan of their wages, or their plough, or something which he particularly wished to obtain.

Notwithstanding these discouragements, however, Mr. Campbell found that some of the young people had paid considerable attention to the instruction of the missionaries, and had evidently profited by them.

Previous to his final departure, a poor female Matchapee called on him and said, that when she first heard of the Bible she did not think it was true, but when she found it describe her heart so exactly she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, and where she might hear about a crucified Savior, even though she night starve.

After the removal of Mr. Campbell the missionaries continued their labors among the Boochuanas, preaching, catechizing, and conversing with them. The attendance at public worship, however, fluctuated extremely; the number of hearers being sometimes very considerable, and at other times very small. Mr. Moffat occasionally itinerated among the neighboring kraals, where, as in the town, his congregations varied considerably as to numbers, and the people listened to his message with more or less attention.

In 1823, the following very interesting scenes occurred at this station, as related by the missionaries.

"About eight months ago, Aaron Joseph, who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerably extensive knowledge of divine things, it was the wish of his friends to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publicly baptized. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the noise and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hotentot, (Yonker Swartboy,) and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former, in particular, for a time seemed inconsolable. On Monday next we held our missionary prayer meeting. The attendance was great, and the whole scene, in its most affecting scene. Many, independent of every remembrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Savior, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined to the walls of the sanctuary. Sometimes three or four at a time are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village are those of singing, prayer, and weeping. Many hold prayer meetings

from house to house, and occasionally to a very late hour; and oft before the sun is seen to gild the horizon they will assemble at some house for prayer, and continue till it is time to go forth to labor. It has often happened lately, that before the bell has rung, the half of the congregation was assembled at the doors.

In 1833, the missionaries at Lattakoo were Robert Moffat and John Baillia. Robert Hamilton and Rogers Edwards, assistants. The attendance on the means of grace is good. The missionaries visit in rotation, every Sunday, with encouragement, a number of villages lower down the Kuruman, and pay a monthly visit to old Lattakoo, where a great number of natives have assembled. The printing press, church, and school, prosper. The French missionaries visit old Lattakoo every Sunday.

LEECH LAKE; a station among the Ojibwas on the Upper Mississippi, first occupied by William T. Boutwell, of the A. B. C. F. M. LETTY; a station of the N. M. S. in the Eastern Archipelago, where Mr. Le Brun has labored with much effect.

LEICESTER TOWN; a hamlet of liberated negroes, 4 miles from Freetown, West Africa. It is the oldest of those settlements, having been formed in 1809.

In 1816, a school was established here by the C. M. S., and the missionaries have labored with some success.

The number of communicants at Leicester in 1833 was 14. Day scholars, 19; evening, 50; congregation, 80. A favorable opinion is expressed of the station.

LIBERTY, the project of colonizing the free people of color in the United States seems to have had its origin in Virginia. About thirty years since, the legislature of that state passed a resolution requesting governor Moore, since president of the United States, to correspond with the general government on the subject of establishing a colony in Africa. In 1816, a resolution expressing cordial approbation of the measure passed the legislature with but eight dissenting voices. General Moore, who at that time had been long discussed in secret council, and revolved in the inmost meditations of a few distinguished men, and that the news, in 1817, that it was maturing, brought with it the first ray of light upon a subject which his own mind had been long and deeply pondering. As early as 1787, Dr. Thornton, of Washington, proposed the subject to the people of color residing in Boston and Providence, and induced many to consent to accompany him in a proposed expedition. But the community refused to furnish the means, and the enterprise failed.

In 1816, the Rev. Mr. Finley, of New Jersey, whose mind had long been occupied with this subject, visited Washington, and immediately began to make arrangements preparatory to a meeting of the citizens. He conversed with president Moore, the heads of departments, and with many members of congress. The zeal and ability with which he pleaded the cause had considerable influence in collecting people to the meeting. The evening before, a small circle met to supplicate the blessing of the Most High upon the undertaking. Samuel J. Mills arrived at Washington just in time to attend this meeting. The society was hardly organized before Dr. Finley was summoned from the prosecution of his loved enterprise to his eternal reward.

The first object of the society was to procure information in regard to the most suitable place for the establishment of a colony. For this purpose Messrs. Mills and Burgess visited Africa, in behalf of the society. About five weeks, at the commencement of the year 1818, were employed in surveying the coast to the south of Sierra Leone, as far as to the island Sherbro. Several conversations were held with the native chiefs on the subject of purchasing land, and much valuable knowledge was obtained. The home of the passage Mr. Mills died. Not the least among the important objects which were accomplished by this enterprise was the excitement of a powerful sympathy in this country in favor of a cause to which the noble spirit of Mills had fallen a sacrifice. Public attention was awakened, and the treasury of the society was so much replenished, that it was determined to fit out an expedition as speedily as possible. In consequence of the representations of the agents, the government of the United States determined to establish an agency on the African coast, for the purpose of providing an asylum for recaptured slaves; and that it should be located at the place where the society should establish a colony. Early in 1820, the Elizabeth sailed from the United States, with its two agents on the part of the government, and one in behalf of the society, and eighty emigrants. This ill-planned expedition arrived in the midst of the rainy season, and was landed, through the treachery of some of the native chiefs, on the island Sherbro, one of the most unhealthy spots that could have been selected. The agents and 24 settlers were soon swept away. The surviving colonists experienced a complication of sufferings. The news of these events, though disastrous in the extreme, did not discourage the fast friends of the society. Early in 1821, 28 emigrants, under the direction of four agents, joined the wretched remains of the settlers at Sherbro. In obedience to orders, the whole were removed to Sierra Leone, and placed under the protection of the British government. The agents sailed down the coasts and made several fruitless attempts to purchase land of the natives. Two very soon fell victims to the fever of the climate, and a third returned to the United States. The slave-trade was the source of these failures to purchase land. The people of the Bassa country were perfectly willing to receive their brethren from the United States, but on no consideration would they consent to renounce the slave-trade.

In the spring of 1821, Dr. Eli Ayres was appointed agent of the society. Soon after his arrival, in company with lieutenant Stockton of the Alligator, he proceeded down the coast from Sierra Leone. On the 15th of December, they succeeded in purchasing a tract, embracing the whole of cape Montserado, and a most valuable tract of land, on a river that bears the name of the Alligator.

We have never seen any negotiation with the Indians of this country, admirable as some have been for fact and talent, which could be compared, for perfect knowledge of human nature and unconquerable perseverance, with the negotiation of lieutenant Stockton and Dr. Ayres.

Cape Montserado lies in about the sixth degree of north latitude. The territory first purchased presents a form of a tongue of land, twelve leagues in extent, joined to the main land by a narrow isthmus, formed by the approach of the head waters of the Montserado and

Junk rivers. The north-western termination of this narrow tract of country is cape Montserado, rising towards its extremity into a bold and majestic promontory. The Montserado river is 300 miles in length, being the largest African river from the Rio Grande to the Congo.

Early in the year 1822, measures were taken to transport the settlers from Sierra Leone to the cape. In consequence of the refusal of the natives to permit a landing, a small island was purchased lying at the mouth of the river Montserado, and temporarily occupied. At length a secret arrangement was made with king George, who resided on the cape, in virtue of which the settlers were permitted to remove from the island, and commence clearing the heavy forest for the site of a town. But their happy anticipations were soon overcast. An English schooner having been stranded about a mile from the extremity of the cape, king George's people immediately rushed out to seize the plunder. The Americans were summoned to the assistance of their English visitors. After a sharp skirmish the assailants were compelled to retire. During the engagement, fire from a field-piece was unhappily communicated to the storehouse, and provisions, ammunition, &c., were consumed to the amount of \$3000. By these unhappy dissensions the minds of the natives were exceedingly exasperated. Two boats, which the colonists had despatched up the river to procure fresh water, were fired upon, on their return, and two persons were killed.

But in this day of gloom, God interposed for their deliverance. Boatswain, a chief of great power and influence among the surrounding tribes was induced to interpose his authority for the settlement of difficulties. He immediately appeared on the Montserado, and as he said, *he pronounced the sentence, No justice.* Having assembled the various parties and ascertained the prominent facts, he laconically remarked to the hostile tribes, "Let the Americans have their lands immediately. Whoever is not satisfied with my decision, let him tell me so." Then turning to the agent he said, "If they oblige me to come again to quiet them, I will do it to purpose, by taking their heads from their shoulders, as I did old king Goro's on my last voyage." The settlers were exceedingly gratified by the result of the cape. But as it was supposed that the cloud had dispersed only to collect again its fury, the agent came forward with a proposal to re-embark the settlers and convey them back to Sierra Leone. A small number accepted the proposal. Twenty-one persons only, capable of bearing arms, remained behind. The rains had now set in with uncommon violence; the houses were destitute of roofs, and the store of provisions was almost exhausted, but the persevering agents would admit of no other place than a parallel with the Plymouth pilgrims, they soon provided themselves with comfortable houses, and prepared as fully as possible against the adverse circumstances which were soon to overtake them. About this time both the agents returned to the United States.

On the 8th of August, the brig Strong, from Baltimore, with 55 emigrants, and Mr. J. Ashmun, joint agent of the society and the government, arrived at the cape. Mr. Ashmun immediately proceeded to survey the military strength of the colony, as from many appearances an attack was anticipated. In consequence of fatigue and exposure to heavy rains, a large number of the emigrants were wholly disabled. Mr. Ashmun for a long time was subjected to extreme suffering and very frequently to delirium. His amiable and affectionate wife died on the 15th of September.

Secret meetings now began to be held by the native kings, at which many hostile measures were proposed and discussed. In the course of a few days, the native forces were known to be collecting from various quarters, and every possible preparation was made to place the colony in a state of defence. On the 11th of November, the enemy suddenly appeared from the woods, and at the distance of sixty yards fired a volley of musket balls, which great injury was done, and the colony's forces were thrown into confusion. The second discharge of a brass field-piece, however, brought the enemy to a stand; their fire suddenly terminated; a savage yell was raised, which echoed dismally through the surrounding forests, and they all vanished; four of the colonists were killed and four wounded. The carriage on the part of the enemy was great. An ineffectual attempt was now made to negotiate a peace. Efficient preparations were made against a renewed attack. In imitation of the pilgrims of New England, a day was set apart for fasting, humiliation, and prayer. On the 30th, the enemy appeared with a force of 1,500, and attacked the works, nearly at the same time, on opposite sides. But after receiving a few well directed shots from the large guns, they turned and fled.

An English schooner now arrived on the coast, having on board the celebrated African teacher, singing. Through his influence, the native chiefs were induced to sign an instrument, binding themselves to an unlimited truce with the colonists, and referring existing disputes to the arbitration of the governor of Sierra Leone. Much disinterested assistance was rendered by the British seamen, as well as by the officers and crew of the United States ship Cyane, which about this time visited the colony. On the 21th of May, 1823, the Oswego arrived at the cape with 61 colonists, who went out, notwithstanding that a full disclosure had been made to them before they sailed of the recent events which had occurred at the colony. In consequence of the little preparation which had been made for their reception, a fever soon commenced, and 8 persons fell victims to its ravages. A division of land was now made, a measure which greatly promoted the prosperity of the colony. Dr. Ayres, who went out in the Oswego, was compelled, through severe indisposition, to return to the United States and resign his commission.

On the 13th of February, 1824, the ship Cyrus arrived at Liberia, with 105 emigrants. Through the favor of Heaven, the fever, which visited them soon after their arrival, proved fatal in no case except those of three children. This band of emigrants exhibited a spirit of subordination, industry, and piety, which was attended with the happiest effects upon all the interests of the colony. A most important measure, which was accomplished through the united exertions of Mr. Ashmun and Mr. Gurley, who visited the colony during this summer, was the organization of an energetic government. By its operation the despondent were encouraged, the disorderly were quieted, and the whole state of affairs wore the aspect of peace and obedience. In September of this year, the colony enjoyed a special visitation of the

influences of God's Holy Spirit. About 50 of the colonists, of all ages and characters, became pious, and most of them publicly professed their faith in the Redeemer. "To the days of eternity," remarks Mr. Ashmun, "a countless host of the children of Africa saved will look back and date from this event the first effectual dawning of that heavenly light, which shall at length have conducted them to the fold and city of God."

The next event of importance was the arrival of the brig Hunter with 67 emigrants. Near the close of the year 1826, an effort was made in New England to fit out an expedition. By the indefatigable exertions of the Rev. Horace Scasions, 34 emigrants were collected, a printing-press, printer, a valuable library, and large stores of provisions were procured. After they sailed from Boston, 18 of the emigrants were formed into a church; on their arrival at the colony, they were visited with an unprecedented mortality. About half the number, among whom were Mr. Force, the printer, Mr. Holton, an ordained missionary, and Mr. Sessions, were swept away. This disastrous calamity is in part to be attributed to the fact, that they left a cold region in the coldest part of the year, and that many of them arrived at Liberia in the hottest season of the year; and that, many of them most imprudently neglected the prescriptions of the Rev. Lot Carey, a very successful physician, and depended on medicines which they had brought with them, and which could not fail to prove injurious.

During the year 1825, Mr. Ashmun purchased of the natives an extensive and fertile tract of country, extending 9 miles on the coast from the Montserado river to the St. Paul's, and indefinitely in the interior. The soil is not only rich, but fertile, half a mile west of its mouth, its waters sweet, and its banks fertile; it is connected to the Montserado by Stockton creek. Soon after this purchase, the Indian chief arrived from Norfolk, Virginia, with 154 emigrants; of which 139 were from North Carolina. Not an individual of the latter number suffered mortality from sickness, while some who left Norfolk in bad health ultimately derived benefit from the change of climate. The territory of the Young Republic of the tract of country 90 miles south of Montserado, in the midst of a country productive in rice, palm oil, camwood, and ivory, was ceded to the society.

For the present state of the colony see the report presented at the annual meeting of the society, January, 1835.

The Methodist missions in Liberia have suffered severely in the death of Rev. Melville B. Cox, Rev. S. O. Wright, and Mrs. Wright. Mr. Spaulding has returned temporarily to the United States. A colored man, Isaac Harris, remains in charge of part of the mission at Grand Bassa. Miss Farrington also stays in Africa.

Notwithstanding the series of unpropitious events which have attended the past efforts of the A. B. in Liberia, the board have not ceased to feel a deep interest in this part of the great field. Their continued inquiries for suitable men, especially for colored men at the south, have been unceasing.

The Western Foreign Missionary, of Pittsburg, Pennsylvania, in 1832, sent out Rev. J. B. Finney. On his return, he passed some time in making known the objects of the society. In October, 1833, he sailed again, in company with Rev. Messrs. Matthew Laird and John Cloud, with Mrs. Laird and James Temple, a colored man. Mr. Finney is temporary governor of the colony. Messrs. Laird and Cloud, with Mrs. Laird, have died. Mr. Temple has returned to this country.

A British African colonization society has been formed, with the design of establishing a colony at cape Mount.

LICHTENAU; a station of the U. B. in Greenland, commenced in 1774. The progress of the mission during the year 1831 was cheering. The number of Greenlanders under the care of the brethren amounted to 671, of whom 390 were communicants; the youth evinced a great desire for instruction, about 60 children, out of a still greater number who regularly attend the school, were able to read. Of the members of the congregation, generally, it may be said, that they walk in the fear of the Lord, and in the comfort of the Holy Ghost.

LICHTENFELS; a station of the U. B. in Greenland, commenced in 1758.

At Lichtenfels, in 1833, Eberle, Melthuse, Kogel, and Lund were missionaries. Congregation, 365.

LIFUKA; the chief of the Hapai islands, where there is a station of the W. M. S., commenced in 1830.

LILY FOUNTAIN; a station of the W. M. S. in Little Namaqualand, near the Khaniesberg. The Rev. B. Shaw, who has long labored at this place, was joined in August, 1825, by Mr. Hadly. Mr. Threlkoff, who came out for the recovery of his health, was retained this object, set forward at the end of June, 1825, with 2 native Christians, on a journey towards the coast, in search of a suitable place for a mission; but they appear to have met a melancholy end by assassination, in the bloom of life,—not one of them being, it is believed, 30 years of age.

Of the influence of the gospel on the people at this station, Mr. Hadly gives the following account:—"The number of persons who attend Lily Fountain as their home is between 7 and 600; and though the Namaquas are naturally addicted to wandering, yet now they seldom leave the institution, unless circumstances compel them; the gospel, the means of grace, their property and friends, all tend to give them an interest in the place, and to unite them together—rare sight this, in this thinly inhabited and barren part of the globe! They have derived an almost insupportable advantage—the absence of those hostilities which none of the tribes of Africa, yet discovered, in a purely heathen state, are free from. Before Christianity was introduced, their neighbors the Boesjians were frequently making attacks on them and stealing their cattle; the consequence of which was, that much blood was shed: but since they have been concentrated into a body, and have had a missionary residing among them, they have had nothing to fear, either from enemies without, or from any who might be disaffected within; for the Boesjians dare not venture to attack the Namaquas now, and the Namaquas will not attack the Boesjians, having been taught by the gospel to regard them as the offspring of the same common parent. Their spiritual and moral improvement is seen in their regard to truth and sincerity in their intercourse with one another, and with all men. While enveloped in darkness, having no fear of God before their eyes,

but little, if any, regard was shown to honesty; but, on the contrary, he who most excelled in deception judged himself the most praiseworthy. Their veneration of Jehovah, as the God of providence, and the sovereign Disposer of all things, is the common acceptance of the term, yet many degrading customs and ridiculous ideas prevailed among them; divine light has shone into their hearts, and most, if not all, of these are laid aside. They have been taught to look above the earth for fruits, and higher than the clouds for rain: even to Him 'who gives both: the former and the latter rain,' and commands 'the earth also to yield her increase.' Of many it may be truly said—their conversion is in heaven, from whence also they look for the Savior; their souls breathe after God.' I have been frequently struck with gratitude and admiration, while hearing them, in their rudely constructed huts, offering praise and supplication to the God of Israel; and several times, late at night, after I have gone to rest, I have heard them continuing to sing the songs of Zion. I do not mean to convey the idea that they have all received and obeyed the gospel. No! much remains yet to be done; but surely these fruits of the gospel of the grace of God call loudly for gratitude, and furnish the most encouraging motives to be 'steadfast, immovable, always abounding in the work of the Lord.'"

Inhabitants in Lily Fountain, in 1833, 500. Edward Edwards, missionary. Members, more than 120. Day scholars, more than 100. The state of the mission is most gratifying. General intelligence and Christian principle have succeeded to the darkness of heathenism.

LONSDALE; a new station of the L. M. S. in Berthe, South America. Mr. and Mrs. Mirams, missionaries, who arrived January 22, 1833. Prospects encouraging.

LOVEDALE; a station of the Glasgow Missionary society, among the Caffres of South Africa. Messrs. Ross and Bennie, missionaries. It is 12 miles from Chumie, in a very populous vicinity. The gospel of John has been translated into Caffre. Mr. Bennie has compiled a Caffre vocabulary, and has printed it at Lovedale.

LUCEA; a station of the S. M. S. in Jamaica. James Watson, missionary. So great was the excitement of the public mind consequent on the insurrection in 1832, that Mr. Watson was able to do but little directly in his work for several months. Two schools, 90 or 100 Sabbath children. Lord Milgrave visited the schools, and was much pleased with their appearance. He left a donation of 50 pounds.

LUCKYANTIPORE, 35 miles south of Calcutta, an outstation of the B. M. S., visited by Mr. George Pearce. Five whole families, amounting to 30 individuals, have renounced heathenism.

## M.

MACAO; a city in China; lon. 135° 13' E., lat. 22° 13' N. It is built on a peninsula or small island, of 106 miles square, and contains 33,800 inhabitants. It is the only European settlement in China, and was ceded to the Portuguese in 1550. It has a Portuguese governor and a Chinese mandarin; and the English and other nations have factories here. Since the decline of the Portuguese trade, the town has fallen into a state of comparative little importance. Dr. Morrison, of the L. M. S., and Mr. Bridgman, of the A. B. C. F. M., reside occasionally at Macao.

MACKINAC, or MICHELMACKINAC; a post-town and military post in Michigan territory. It is situated upon an island in the strait connecting Lake Huron and Lake Michigan. The town and island is now called Mackinac, and the county and the strait, Mackinac. The county and strait were named in this manner. The island is about 9 miles in circuit. The town is on the south-east side of the island, on a small cove, which is surrounded by a steep cliff, 150 feet high. It consists of two streets parallel with the lake, intersected by others at right angles, and contains a court-house, a jail, and several stores. Population of the county, in 1831, 877. It is much resort to by fur traders, and during the summer is visited by thousands of Indians. Lon. 84° 40' W., lat. 45° 54' N. It is 313 miles north of Detroit. In 1823, the Rev. William M. Ferry commenced a mission on this island for the benefit of the Indians. Mr. Ferry was under the care of the United Foreign Missionary society. In 1827, Mr. Ferry was transferred to the A. B. C. F. M. Through the blessing of God, the mission has been almost uniformly prospered. Some of the fur traders and individuals connected with the United States' army, have been happily converted to God. Many of the Indians have renounced their heathen grace.

At Mackinac there are now, 1834, William M. Ferry, missionary, Lucius Gray, secular superintendent, and their wives. Mason Hearsey, Eunice O. Osnar, Elizabeth M'Farland, Hannah Goodale, Persis Skinner, and Jane Leavitt, teachers. The secular affairs of the mission have been brought within narrow limits, the amount of hired labor diminished, and Mr. Ferry released in a great measure from secular duties, so that information has been received respecting this mission and church recently.

MADAGASCAR; a large island in the Indian ocean, discovered by a Portuguese, in 1492. It lies 4 leagues E. of the continent of Africa, from which it is separated by the strait of Mozambique. It extends 910 miles from N. to S., and is from 200 to 300 broad. The inhabitants, amounting to more than 4,000,000, are divided into a number of tribes. They are commonly tall, well made, and of an olive complexion, and some of them quite black. Their hair is black, but not wavy, and for the most part curls naturally; their noses is small, though not flat; and they have thin lips. They have no towns, but a great number of villages, a small distance from each other. Their houses are pitiful huts, without windows or chimneys, and the roofs covered with reeds or leaves. Those that are dressed in the best manner have a piece of calico cloth or wrapped round their bodies, and some of them still have calico shawls. Both men and women are fond of bracelets, necklaces, and ear-rings. They have little knowledge of commerce, and exchange among themselves goods for goods: gold and silver coins brought by Europeans are immediately melted down for ornaments, and no currency of coin is established. There are a great many petty kings, whose riches consist in cattle and slaves, and they are always at war with each other. There are only some parts of the coast yet known; for both the air and the soil are destructive to strangers.

The Madagassians believe in one only true God, the Creator of all things, and the Preserver and supreme Ruler of the universe; whom they call Zangahara. When they speak of him, they do it with the greatest degree of solemnity and veneration. Though they consider him so infinitely exalted that he does not stoop to intermeddle in the world, yet he still has children, which they call Anzazy. The four great lords are regarded by them as having great influence with Zangahara. Each family has its guardian angel, who conveys their prayers to the four lords, who are the only medium of access to the Deity. Some appearances of Judaism are seen among these islanders. They practise

circumcision, and offer the first-fruits of harvest. Of a Savior they have no knowledge. The language of the Madagassians is very melodious, and is said to be copious; though it had never been reduced to a written form till since missionaries resided among them. In the interior are some Arabs, who introduced the use of the Koran, and the arts of civilization. It is probably owing to the influence of these emigrants on the neighboring tribes, that many of them exhibit evident marks of a state of improvement considerably removed from barbarism.

The Rev. Messrs. Jones and Bevan were sent by the L. M. S., in 1818, to this island, and commenced their mission auspiciously. These devoted laborers were soon called, however, to experience heavy afflictions in their persons and families; which were followed by the death of Mr. Jones, from which he was removed from his station to the Mauritius, from a decline in his health.

In the autumn of 1820, his excellency R. T. Farquhar, Esq., governor of the Mauritius, concluded a treaty with Radama, king of Madagascar, having for its object the total extinction of the slave traffic in that island. With the full approbation of the governor, Mr. Jones, being sufficiently recovered, accompanied the agent, Mr. Hastie, to the court of Radama, by whom he was received with much cordiality. The king, being satisfied with the views and objects of the society, which were explained to him by Mr. Jones, wrote to the directors for missionaries to instruct his people in Christian knowledge, and also in the useful arts. It was Mr. Jones' intention to have returned to the Mauritius after the conclusion of the treaty; but in consequence of a formal invitation from the king, he consented to remain at Tananarivo, when the king desired to hire one of the royal houses as his residence, with servants to attend upon him. According to a stipulation of the treaty already alluded to, 20 Madagassian youths were to be instructed in useful arts, with a view to promote civilization in their own country; of whom 10 were sent for this purpose to the Mauritius, and 10 soon after arrived in England, and were placed in the Borough school, to be instructed in the English language on the plan of the B. and F. S. S. In the mean time, the king placed 16 native children, of whom 3 were children of his own sister, and one of the three was heir apparent to the crown; the rest were children of different nobles.

The Rev. Mr. Griffiths arrived in the spring of 1821; and in June, 1822, the missionary brotherhood was increased by the arrival of the Rev. Mr. Jeffreys, accompanied by Mrs. Jeffreys and four missionary artisans. The valuable patronage the king remitted undiminished. At this early stage of missionary effort, good effects appeared; among which may be noticed the suppression of common swearing; though it should be stated, to the reproach of multitudes called Christians, that it was the custom of the inhabitants of the kingdom of Ovah to swear by the name of the king and by the name of the queen, not by the name of the Almighty Creator and Benefactor of mankind. The B. and F. S. S. made a grant to the Madagassian mission of 50 English Bibles and 200 Testaments.

The kingdom of Radama, now called Imerina, is divided into four provinces; in all of which, during 1824, schools were established, with the sanction and under the patronage of the king. At the close of the year they amounted to 22, and the number of children to above 2000. The three schools successively formed at Tananarivo were united into one, which the king denominated the Royal college. From this seminary, containing about 270 boys, 50 of the highest gifted and best behaved were sent to take charge of the schools in the country. Public examinations of the boys' and girls' schools took place in the presence of the king, some of the members of the royal family, the generals of his majesty, and James Hastie, Esq., the British agent, which were highly satisfactory. Messrs. Jones and Griffiths commenced preaching in Malagasse in February of the same year; their congregations consisting usually of about 1000, but occasions of an extraordinary sort have taken above 6000. Several parts of the Scriptures had also been translated, and some books were prepared and preparing for publication. On the 24th of April, Mr. Jeffreys removed to Ambatomananga, a large village situated about 20 miles from Tananarivo, where he commenced a school for boys, and Mrs. Jeffreys another for girls, and conducted stated services in Madagasse. It having been judged expedient that the artisans should superintend the schools, Mr. Canfield has resided in a village about 15 miles from the capital, where he had a school of 110 boys; and Mr. Rowlands in another village about 15 miles distant from the same, where he had a school containing 100 boys. Each of them superintended apprentices, who learned their respective trades; and Mr. Chick was diligently employed on the Sabbath in catechising children, and on the week days in his trade.

In the following year, the labors of the missionaries were continued; the translation of the Madagasse New Testament was completed; a printer, a cotton-spinner, and a carpenter, were sent out; and the mission was deprived of a valuable agent by the death of Mr. Jeffreys. About this time some of the Madagasse youths, one of whom had been at his own earnest request baptized, arrived at the capital.

On the 27th of July, 1823, king Rakama died. By the intrigues of one of his queens, a number of men of the highest rank were put to death, and among the rest the heir presumptive to the throne, the amiable, intelligent, and pious prince Rakatobi, a youth about 15 years of age. Since that period, the island has been in an unsettled state. During the year 1830, Mr. Freeman, one of the missionaries, left the island, and repaired to Cape Town, without the expectation of returning. He was, however, invited in a very friendly manner to return.

There are now at Madagascar, David Griffiths, David Johns, J. J. Freeman, and John Caham, missionaries; G. Chick and James Cameron, assistants. Mr. and Mrs. Atkinson, not being permitted to stay, have proceeded to the Cape. The government have prohibited the natives from receiving baptism and the Lord's supper at the hands of the missionaries; yet the inquiry among the people is on the increase. The attendance on public worship is good, and prayer meetings are kept up. All slaves are forbidden to learn under the heaviest penalties. The scholars were 1214; the queen has ordered them to be replenished with as many as will make a total of 5823. A great demand for books has been created. Messrs. Chick and Cameron are indefatigable in advancing civilization.

**MADRAS** (Madras prov.) part of the British possessions in Hindostan, comprehending the whole of the country south of the Krishna, excepting a narrow strip on the western coast, and the northern Circars. A considerable portion of it is governed by native princes subordinate to the British, and protected by a subsidiary force; the rest is under the immediate protection of the governor and council of Madras, and in 1822 was subdivided into 24 districts, with an area of 166,000 square miles, and a population of 13,677,000. Madras, the capital, is the largest city on the coast of Coromandel. Lat. 13° 5' N.; lon. 80° 21' E.; 1044 miles from Calcutta; 770 from Bombay. Population in 1823, 415,751. It consists of Fort St. George, Black Town, and the European houses in the environs.

The first mission establishment at Madras was formed in 1727, by the Rev. B. Schultz, under the patronage of the king of Denmark. From that time till 1820, the station of the Baptist Church, the capital, was under the patronage of the C. K. S., now the Gospel Propagation society. Books and tracts to the number of 4336 were circulated in the year ending June, 1832; besides 4270 sold at the Vepery press. The scholars at the various stations amounted to 3220. The society have granted 14,000 rupees for the erection of mission and school houses, &c.

The missions of the L. M. S. were commenced in 1805. At the present time, 1834, W. Taylor, John Smith, John Eiderbeck, and W. H. Draw, are the missionaries. John Regel, assistant. Five native assistants. Native congregation, 100. Communicants, 48. In 19 schools there are 711 children. 3150 Tamil books were printed during the year.

The C. M. S. station, formed in 1815, have as missionaries John Tucker, C. Blackman, J. Pettit, and Alexander Chapman. Several assistants. Average attendance on public worship, 340. Communicants, 176. Attendants on English service, 400. Communicants, 70. Native seminarians, 16. Schools, 27, and 1098 scholars.

**MAHMI**: a town in the northern part of the island Bombay, about six miles from the town of Bombay, where the missionaries of the A. B. C. F. M. itinerate and distribute tracts.

**MALACOTI**: a group of 13 small islands in the South sea. Several natives, particularly Anna, connected with the L. M. S., labor there with good success. In 1832, a new chapel was finished. Total baptized since 1823, 253. Schools well attended.

**MAHJEDUSK**: a station of the American Methodist Missionary society, at Maljeudusk bay, which empties into lake Huron. This is considered of great importance, as being the annual rendezvous of Indians from the north. A native school was established in 1829, under the care of James Currie and David Sawyer. Communicants 32; 33 scholars.

**MALACCA**, or **MALAYA**: country of India beyond the Ganges, consisting of a large peninsula, connected with Siam by the isthmus of Kra. It is about 775 miles long, and 120, on an average, broad.

**Malacca** a sea-port of the above country, on the straits of Malacca; lon. 1° 12' N. It is a fertile and fertile country is fertile and pleasant. Since 1825, it has been permanently occupied by the British authorities. Population, in 1823, 33,506.

In January, 1815, a mission was commenced in this place by the L. M. S. In 1816, Dr. Milne, the associate of Dr. Morrison at Canton, visited Malacca.

While here, Mr. Milne was favored with many excellent opportunities of sending copies of the Chinese New Testament, catechisms, and tracts, to Siam, where, it is said, 20,000 Chinese reside, to Rhio, Cochina China, and various other places, where the Chinese are found in great numbers, as well as of conversing on religious subjects with the sailors belonging to the vessels by which they were conveyed. In Penang only there are said to be 8000 Chinese inhabitants; among whom Mr. Milne went from house to house, distributing the Scriptures and tracts. He calculated that in China and Malacca together, there had been printed and circulated at that period not less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. Towards the great expense of printing Chinese tracts, the *Religious Tract society*, in London, liberally contributed the sum of 500 pounds.

Mr. Milne's labors were abundant: continuing his translation of the Scriptures into Chinese, studying the Malay, and superintending two Chinese schools. His other works were also proceeding; besides which the settlement had the advantage of two presses, with suitable workmen, and an able superintendent.

Among other important objects which engaged the attention of Dr. Morrison and Mr. Milne, during a visit of the latter to Canton, was the establishment of a seminary, now denominated the *Anglo-Chinese College*, the principal objects of which are, to impart the knowledge

of the English language, and the principles of the Christian religion, to Chinese youth; and the instruction of missionaries and others in the language and literature of China. Dr. Morrison generally proposed, on certain conditions, to contribute towards the object the sum of 4000 dollars, exclusive of a separate donation of 500 pounds to defray the expenses of educating, in the college, one European and one Chinese youth, for five successive years. In the importance of this plan the directors concurred, and the foundation-stone of the institution was laid November 11, 1818, by major William Farquhar, late English resident and commander of Malacca; and several persons of high distinction, as well as the chief Dutch inhabitants, were pleased to attend the ceremony. The college, since erected, stands on the mission premises, in an open and airy situation, close to the western gate of the town, and commands a fine view of the rocks and of the sea. At this time a fund was formed for widows and orphans of the Ultra Ganges mission; in Chinese schools were in a flourishing state; tracts were extensively circulated; the work of translation was making rapid progress; the press was vigorously employed; and much was done in the direct communication of the gospel.

About this period, three Chinese schools were going on prosperously, for five successive years. In the town, in the English and Malay school several hundred boys had learned to read the Holy Scriptures; a Malay school, which was for a time suspended, was re-opened; and a female Malay school, the first establishment of the kind in Malacca, was commenced. On June 1, 1821, Dr. Milne publicly baptized a heathen woman; (her father was a Chinese, and her mother a Siamese); and on the 8th of July following, Mr. Thomsen baptized two Malays, all of whom were European slaves converted to Christianity.

In consequence of the decease of Dr. Milne, which took place January 2, 1822, the Chinese services previously conducted were necessarily suspended. During a visit which Dr. Morrison paid to Malacca, however, they were resumed four times on the Sabbath, and twice on week days: a Chinese youth, formerly a student in the Anglo-Chinese college, occasionally assisted in these services. This individual, who had been long a resident in Canton, was a native of the Christian empire, in connexion with the mission, as a public reader, explaining the Scriptures to his countrymen according to his ability; and occasionally conducting Christian worship in the pagan temple where Dr. Milne formerly preached. The Malayan female servants, and the female Portuguese servants who understand Malay, belonging to the mission, assembled every Sabbath evening, when the Scriptures were read, and a sermon was preached by Dr. Morrison.

On the 20th of May, 1823, the printing of the whole Chinese version of the Scriptures was finished: Afa, a Chinese convert, had the honor both to commence and to complete this work, having arrived from China for that purpose. The number of students on the foundation of the college was then 15; that of candidates for admission, 7. These youths had professedly embraced Christianity, and, generally speaking, entered with zeal and cheerfulness into the religious exercises of the institution.

Josiah Hughes and John Evans are now, in 1833, the missionaries of the L. M. S. in Malacca. At ten o'clock on Sunday morning, a Chinese service is held; at two o'clock, the scholars and teachers from the boys' Chinese schools assemble for public worship. A Portuguese and Malay service follow. Malay and Chinese scholars, 500. The press is actively engaged; 200,000 copies of various tracts have been lately printed, and 32,265 books and tracts in Chinese distributed. 100 copies of the Chinese Scriptures can be printed for 104 Spanish dollars. In 1805, the printing and binding of the New Testament was estimated at two guineas a copy.

**MALTA**, anciently **MELITA**; an island in the Mediterranean, lat. 35° 53' N.; lon. 14° 30' E. (of the observatory of the grand master) 60 miles in length; 200,000 inhabitants, the nearest point of Africa. Population, 70,000. Besides the natives, there are English, (about 700 besides the military,) Jews, Greeks, Turks, Egyptians, Italians, French, and Dutch. The Maltese, English, and Italian are the predominant languages. The capital is Valetta, with a population of 40,000, and an excellent harbor, which will contain 500 vessels. The fortifications are the strongest in the world. It was taken from the French by the British in 1800, and confirmed to them by the treaty of Paris in 1814.

The Rev. Mr. Bloomfield, who was sent out by the L. M. S. in 1811, to promote the knowledge of the gospel among the Greeks, was directed to reside for a time at Malta, where he might have an opportunity to learn the Italian language, and to perfect himself in the modern Greek, as well as to obtain the best information concerning the places to which he might afterwards direct his course. While faithfully fulfilling his trust, he preached to a number of Englishmen resident at Valetta, and it is believed, with spiritual advantage to many. He was also active in distributing copies of the Scriptures, of Dr. Doddridge's Rise and Progress in Italian, and of religious tracts, some of which were sent to Sicily, &c. He was informed that a gentleman who visited the Morea left two Greek Testaments at a convent, with the inhabitants were so delighted, that they rang the bells for joy, and performed some extraordinary religious ceremony. In the midst of these cheering circumstances, however, Mr. Bloomfield resigned his work to receive his reward.

In September, 1816, the Rev. Mr. Lowdoses, of the L. M. S., was sent out for the same purposes as those contemplated for his excellent predecessor, and his ministry was not in vain.

The Rev. S. S. Wilson, of the same society, arrived at Malta at the commencement of 1819; in consequence of which Mr. Lowdoses left that place, to carry into effect the various objects of his mission: he afterwards settled at Zante, and ultimately at Corfu. Mr. Wilson, in addition to various engagements, prepared several books for publication in modern Greek. In 1823, his congregation had increased to about 250 hearers, of whom a considerable number gave satisfactory evidence of genuine piety, and many others of most eminent moral qualities. The number of communicants was increased to 50. In the Sabbath school there were about 30 English children; 20 Greek boys and girls also attended, who learned Mr. Wilson's Greek catechism, and passages of Scripture both in Greek and Italian. Mr. Wilson resumed his Greek services; the attendance, including children, was about 50. During his absence in England, the American brethren commenced a small school for Greeks; an English young lady, whom Mr. Wilson

formerly instructed in modern Greek, had the charge of the female department of it. The boys were taught by Mr. Temple, assisted by Mr. Wilson. The latter devoted a portion of every day to the instruction of a few Greek boys, from Scio, in ancient Greek, English, and Italian. One of these boys translated a considerable part of Turner's "Arts and Sciences," and proceeded with the work under Mr. Wilson's direction.

No recent report of the *L. M. S.*'s operations in Malta have been received.

The attention of the *C. M. S.* having been drawn to the Mediterranean as an important sphere of labor, it was determined to send thither a representative. The Rev. William Jewett offered himself for this service; and after due preparation, proceeded, in the year 1815, to Malta, as the most suitable place of residence. The society had adopted, on the suggestion of the late Rev. Dr. Buchanan, the plan of sending a literary representative to a sphere of this nature, where direct missionary labors were not practicable; and Mr. Jewett had the benefit of much friendly conference with that distinguished man, who had himself led the way, and given an admirable model, in the conducting of Christian researches. The objects of the society, in establishing representatives in the Mediterranean, were, the acquisition of information relative to the state of religion and of society, with the best means of its melioration, and the propagation of Christian knowledge, by the press, by journeys, and by education. Mr. Jewett returned with his family, to this country, for the restoration of his health, in the year 1820. During the five years of his absence, he had been resident chiefly in Malta; but he had spent a considerable time in Corfu, and had twice visited Egypt and some parts of Greece.

The results of this visit to the Mediterranean have been in many respects highly important; these he has since given to the public, in a very interesting and valuable volume, which has awakened a lively interest in behalf of the sphere in which his energies have been engaged. Mr. Jewett subsequently returned to Malta.

A second volume of very valuable Researches has proceeded from his pen, and been republished in the United States. He is now in England, having been disabled by the effect of his residence in the Mediterranean upon his health from resuming his labors there. He has since become one of the secretaries of the *M. S.*, and is engaged in the editorial missionary work, in translation and printing of books, chiefly Arabic. Tracts issued in 1832, Italian, 62; Greek, 23,393; Arabic, 12,368.

The *A. B. C. F. M.* commenced a mission here in 1820, with the design of benefiting the mingled inhabitants of Palestine. The first missionaries sent by the board to the Holy Land were the Rev. Messrs. L. Parsons and P. E. Fisk, who arrived at Smyrna, January 13, 1820, and were cordially welcomed by the chaplain and other gentlemen.

After obtaining the requisite information for the government of their future measures, they embarked for the island of Scio, where they spent some time in the study of the modern Greek, and soon after visited the seven churches of Asia. Mr. Parsons then went to Jerusalem, where he spent some months in distributing the word of life, and religious tracts in nine different languages. In January, 1822, in consequence of his declining health, he sailed with Mr. Fisk for Alexandria, where, on the 10th of February, he yielded up his spirit to him who gave it. The Rev. D. and Mrs. Temple arrived at Malta, February 22, 1822. A printing establishment was also sent; which has been, and will probably continue to be, a powerful and useful engine in promoting the designs of the mission; this press was procured, and kept in operation for the term of five years, by benevolent individuals in Boston. It was calculated that in about two years there were printed by it more than two million and a half of pages of religious tracts.

Messrs. Temple and Hallock left Malta, with their families and printing establishment, and arrived at Smyrna on the 23d of December, 1833. The Arabic part of the printing establishment was sent to Beirut. The printing at Malta was commenced in July, 1822. Since that time, 350,000 copies of books and tracts and 21,000,000 of pages have been printed, mostly in modern Greek. 6975 Bibles were issued in the year by the *B. F. B. S.*, and 9500 publications by the *L. M. S.*

MANALA. Davida and Tiera, two native teachers, were left at this, which is one of the Hervey islands, by the deputation from the *L. M. S.* During the first two months of their residence on the island a few embraced the gospel; that number has since increased to 120.

MANDUCHIO; a suburb of Corfu, the chief town of Corfu, one of the Ionian islands, where a school has been established.

MANEPEY; a station of the *A. B. C. F. M.* on the island Ceylon, 4 1/2 miles N. W. of Jaffnapatam. It was established in 1821. Henry R. Foulerton, missionary, and H. Minor, printer, and their wives are now at Manepey. (See Ceylon.)

MANGUNGA; a station of the *W. M. S.* on E' O' Keanga, in New Zealand, founded in 1827. W. White and John Whiteley, missionaries. Mr. Hobbs has removed to the Friendly Islands. In connexion with this station, 43 villages are visited four times in the week by 100 scholars of good promise. A thirst for knowledge is rapidly increasing.

MARQUESSAS; five islands in the Pacific ocean, named Christina, Magdalena, Dominica, St. Pedro, and Hood. The first four were discovered by Quiros, in 1595; the last by Cook, in 1774. Dominica is much the largest, being about 48 miles in circuit. The products of these islands are bread-fruit, bananas, plantains, coconuts, scarlet beans, paper mulberries, (of the bark of which their cloth is made,) casnarinas, with other tropical plants and trees. The Marquesans are of large stature, well made, strong, and active, of a tawny complexion, but look almost black by being tattooed over the whole body. Some of the women are nearly as fair as Europeans, and among these tattooing is not common, and then only on the heads and arms. Their language much resembles that of the Society islands. Two Tahitian teachers were stationed by the Rev. Mr. Crook, of the *L. M. S.*, on Tahutu, (or Santa Christina,) in 1823; but after continuing there about 10 months, and seeing no prospect of success, they returned home. It has since determined to attempt a missionary settlement on Nughiva, another island of the same group, considered for that purpose as superior to Tahutu. Maracore, one of the teachers who was

stationed at the latter island by Mr. Crook, proposes, with that view, to return to the Marquesas, accompanied by three or four families from Tahiti. Mr. Crook has prepared a Marquesan spelling-book, an edition of which has been printed for their use.

Maracore and his companions expected to proceed to the Marquesas in the Minerva, captain Ehiril, who is son-in-law to Mr. Henry, missionary in Eimeo, and well disposed to promote their views. Mr. Crook has supplied them with stationery, and the members of his church and congregation have furnished them abundantly with articles of apparel and food, useful implements, &c. Each of them presented some gift on the occasion; they have also, jointly, presented to captain Ehiril a small box half a ton of cocoa-nut oil, as a compensation for the passage, &c. of the teachers.

Two stations have been formed by the *L. M. S.* on Marquesas, supplied by native teachers. The king has learned to read, as well as a number of others. The missionaries of the *A. B. C. F. M.* at the Sandwich Islands commenced a mission here in 1833, but soon relinquished it. The Rev. G. Scallworthy and Rev. John Rodgers sailed from Portsmouth, England, October, 1833, to join the Marquesas mission of the *L. M. S.*

MARY, Sr.; a small island at the mouth of the Gambia, N. Africa, separated from the main land by a creek, between 13° and 14° N. lat. The inhabitants are from different parts of the continent, and many from the heart of Africa. The island is well situated for commerce, and the soil is said to be flourishing. Bathurst is the principal town. Here the *W. M. S.* has a society and a school, both of which are attended by pleasing circumstances. (See BATHURST.)

MATURA; a small town and fortress on the southern extremity of Ceylon. E. lon. 80° 37', N. lat. 5° 55'. It is 100 miles S. E. of Colombo. Mr. Lalman, of the *W. M. S.*, commenced a mission here in 1814. 120 members at Matura. 12 schools; 553 scholars. Elijah Toyne, missionary.

MAULMEIN; a station of the *A. B. B.* in Birmah. It is a new town, on the Martaban river, 25 miles from its mouth, commenced in 1827. For further particulars, see BIEMAH, RANGKON, TAYO, &c.

MAUNEE; a station of the *A. C. F. M.* among a small number of Indians in the N. part of Ohio. Isaac Van Tassel, missionary; William Colver, pastor, and their wives. The mission will soon be abandoned.

MAUPITI; one of the Society islands, in the S. Pacific ocean; 40 miles W. Borabora.

About 1822, two native teachers were sent here from the *L. M. S.*'s station at Borabora.

In 1823, the deputation visited Maupiti, in compliance with the earnest request of the king. They witnessed the rapid progress which the cause had made in the knowledge of the gospel, and were present at the baptism of 74 persons, 291 having been baptized; in all, 365. They assisted also in the formation of an *A. M. S.*, the subscription to which amounted to nearly 1000 bambos of cocoa-nut oil.

The teachers, beside attending to their appropriate missionary duties, have not been inattentive to civilization; they have displayed their industry and skill in the erection of dwelling houses, boat building, and in making, with dried goat-skins, a pair of bellows for a smith's forge.

No recent report has been received from this island.

MAURITIUS, or ISLE OF FRANCE; an island in the Indian ocean, 400 miles E. of Madagascar. It was discovered by the Portuguese, but the first settlers were the Dutch, in 1598. They called it Mauritius in honor of prince Maurice, their stadtholder, but on their acquisition of the cape of Good Hope they deserted it, and it continued unsettled till the French landed in 1730, and gave it the name of the Isle of France. In 1810 it was taken from them by the British, to whom it was ceded in 1814. The island is 150 miles in circuit, and the climate healthy, but the soil not very fertile; there are many mountains, some of which have their tops covered with snow; but they produce the best ebony in the world. The valleys are watered by rivers, and made productive and fertile, and the soil, which is desert, and the principal objects; and there are a great number of rattle, deer, goats, and sheep. The town and spacious harbor, called Port Louis, are strongly fortified; but in the hurricane months the harbor cannot afford shelter for more than eight vessels. In 1816, a fire consumed 1547 houses, the most opulent part of the town; and in 1818, the island suffered great devastation by a tremendous hurricane. Port Louis is situated on the east coast. E. lon. 57° 22', S. lat. 20° 17'. The Rev. Mr. Le Brun, an agent of the *L. M. S.*, arrived here in June, 1814, and immediately commenced his important work.

In 1817, governor Farquhar, in addition to placing at the disposal of Mr. Le Brun a spacious building, well adapted to the purpose of education, wrote to the directors in terms of "an approbation of his labors."

Twenty-five persons were about this time, and in 1818, a mission society. In 1821 the had increased to 43; the congregation was considerable; 112 boys and 83 girls were under instruction, governor Farquhar ordering an allowance of 30 dollars per month towards the support of the former; and a school at Belombere continued in a prosperous state.

Mauritius has now, in 1834, 91,000 inhabitants, chiefly blacks. Mr. Le Brun, on account of ill health, has been obliged to relinquish his station. Communicants, 53; baptisms during the year, 99.

MAUTI, or PARRY'S ISLAND: one of the Hervey islands, where two of the *L. M. S.*'s native teachers are engaged.

MAYAVERAM; a large town of about 10,000 inhabitants, 21 miles N. E. of Comboocoom, and 10 W. Tranquebar. The *C. M. S.* has had a school at this place since 1819, which was visited by many others from Tranquebar. The head-quarters of its school establishment had been at Tranquebar from the year 1816, but they are now removed to Mayaveram. The mission premises lie between this town and the village of Coimado; the foundation-stone of the buildings was laid June 10th, 1825. The Rev. Mr. Barenbrack had spent the greater part of 1824 at Comboocoom, not without a blessing on his labors; in April and June, 1825, he sailed to baptism, before he left Tranquebar, nine adults, most of whom were the fruits of his labors when at Comboocoom, and had come to him at Tranquebar for baptism. On one of these occasions, some children also were baptized, in reference to whom he feelingly says:—"I was very much affected, during the act of baptism, on seeing two of these dear little ones, four and six years of age, kneel down before the font; and though some of the

by-standers wished them to stand up, they were not to be moved, but held their folded hands upwards, apparently with much devotion, which affected me to tears.

There are now employed at Mayaveram J. C. T. Winckler, a native catechist, and a native assistant. Congregation, 137; communicants, 32; native teachers, 47; seminarists, 33; schools, 31; scholars, 1750. Rev. G. T. Barenbeck, who labored long and faithfully at this station, has died. The mission appears to be in a very prosperous state.

**MEERUT:** a town in the province of Delhi, Hindostan, 32 miles N. E. of Delhi, having one of the most important military establishments in the presidency of Bengal. E. lon. 77° 52', N. lat. 29° 10'.

The corresponding committee of the C. M. S. at Calcutta first employed two native Christians at Meerut, to read the Scriptures and superintend schools; but in 1815, the Rev. H. Fisher arrived as chaplain of the military department.

Alluding to a conversation which Mr. Fisher had with the natives Christians, according to his usual practice on the Sabbath, he says:—"Last Sunday we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three sons had seen as they returned with me from Hurdwar. A fakcer was observed by the road-side, preparing something extraordinary; which, having never observed before, he excited a curiosity to draw near and examine his employment. He had several Hindoo pilgrims seated round him, and was passing the Holy Ganges; who assisted in preparing the wretched device for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree; to this branch the fakcer fastened two strong ropes, having at the lower end of each a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers; with the other hand he counted a strict and a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means, he says, he shall atone for the guilt of his sins, and be made holy forever. The last half hour of the four hours, the people say, he sits upright with his arms in a circular motion, round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

"I asked my little congregation what they thought of all this. They sat silent, with their eyes cast down, and sighed heavily. At length, Anand turned to Matthew Phirodeen, and, passing his arms round his neck, exclaimed, with the most touching expression of affection as well as of gratitude to God, 'Ah, my brother! my brother! such devils once were we! but now (and he lifted up his eyes to heaven, and elevated his whole person) Jesus! Jesus! my God! my Savior!' It was very affecting."

No reports have of late been received from Meerut.

**MERIGUI:** a station of the A. B. C. in Birmah. Ko Ing, native pastor; one assistant. Prospects encouraging.

**MESOPOTAMIA:** a mission of the U. B. in Jamaica.

**MILLSBURG:** a town on the St. Paul's river, in the colony of Liberia, Western Africa. It has a school, with about 30 scholars.

**MIRZAPORE:** a town on the south bank of the Ganges. E. lon. 82° 37', N. lat. 25° 10'. At the annual Hindoo fair about 40,000 people assemble. Three services are held weekly by the missionaries at Calcutta.

**MITIARO:** one of the Hervey islands. This island is barren; the

inhabitants, although they do not exceed 100, find it difficult to subsist. They are attentive to instruction, diligent in their reading, and kind to their teachers, sent them by the L. M. S. They have erected a neat plastered chapel, and several have offered themselves as candidates for baptism. Mr. Bourne baptized, during a visit, 22 adults and 24 children.

**MONGHYR:** a station of the B. M. S., 250 miles N. W. of Calcutta, commenced in 1810; Andrew Leslie and W. Moore, missionaries. The chapel has been enlarged to double its former size. Matthew and John have been translated into the Hill language, which had not before been reduced to writing. Schools on the plan of teaching English, and excluding heathen teachers, promise well.

**MONROVIA:** the principal town of the American colony at Liberia, on the coast of Africa, named in honor of James Monroe, the president of the United States at the time the colony was established. Monrovia stands on cape Montserrat, in about the sixth degree of N. lat. The houses are substantially built, many of them of stone. The schools contain about 70 children. Baptist, Methodist, and Presbyterian churches are erected.

**MONTEGO BAY:** a station of the Baptist M. S. on the island Jamaica. A church was formed in 1827, and in three years it numbered about 400 communicants. The number of members now amounts to 1,227; of inquirers, 3,343. W. lon. 76° 50', N. lat. 18° 29'. **MONTSEBAST:** one of the Caribbee islands, under British authority. It is about 25 miles in circuit, and contains a population of about 11,000, of whom 10,000 are colored. W. lon. 62° 15', N. lat. 16° 47'. There are more than 40 estates on this island.

The Rev. J. Maddock, from the W. M. S., visited it, and opened a school with 103 scholars, May 28, 1820. In 1822, 221 pupils belonged to the schools, who, generally, made pleasing improvement. The owners of the estates encourage missionary efforts, and contribute liberally to the mission. One or two chapels have been erected, which are crowded with persons furnishing for the bread of life. The labors and instructions of the missionaries have produced a visible moral change among the inhabitants, some of whom have become, it is hoped, subjects of divine grace. Where habits of dissipation and rioting formerly prevailed, decorum and good order now predominate. In 1824, August 5, 1823, under the patronage of the most influential characters on the island. At its formation about 130 souls were contributed.

"Throughout the year 1826," the missionaries remark, "the good hand of our God has been upon us. Thirty-six have been admitted into the society, 2 have been added to our number from Antigua, and 3 remain on trial. Two new estates have been opened, and a small school has been formed at the north part of the island. The increase to the society is not so rapid here as in some places. The people ponder well the matter, and are slow to take a step of so much importance. This was formerly a Roman Catholic country; and, no doubt, one great cause of their deliberation is the fear of what is called by Roman Catholics changing their religion! From this fear, however, about 60 souls have been happily delivered, who are now members of our society. Much good is doing in the island by the mission, and the prospect is very cheering.

**MORLEY:** a station of the W. M. S. on the Urutata river, in Dapa's tribe, among the Caffres, South Africa.

Congregation at Morley, 200 to 300. Members, 24; adults baptized, 14; candidates, 9; scholars, 250. Samuel Palmer, missionary. The station is extending a moral influence over a large population. It was commenced in 1823.

**MOUNT COKE:** a station of the W. M. S., among the Caffres, near the Buffalo river, in South Africa, commenced in 1825.

W. B. Boyce is now the missionary at Mount Coke. Congregation, 70 to 80; members, 18; scholars, 31. The gospel has been preached in various journeys.

**MUNCEY TOWN:** a station of the American Methodist Missionary society, on the river Thames, Upper Canada, where a remnant of the Delaware and Ojibwa tribes are settled. It was commenced in 1825.

## N.

**NAGERCOIL:** head-quarters of the mission in the eastern division of South Travancore, of the L. M. S., commenced in 1806, 14 miles from cape Comorin. Tamil, prevalent language. C. Maut, W. Miller, missionaries. Roberts, assistant; 17 native readers and 4 assistants. The prosperity of the mission becomes every year more conspicuous and encouraging. Fifty-one outstations, at 35 of which there are native congregations amounting to 1600. Last year 113 families abandoned heathenism. There are 48 scholars, and in 4 female schools there are 38 scholars. The seminary has 26 youths; 30,000 tracts printed for this station and for Palanacottah.

**NASSUCK:** a place of pilgrimage, in the Deccan, in Western India, where in 1832 the C. M. S. established a mission. Inhabitants, 30,000. W. Mitchell, C. P. Farrar, and John Dixon, missionaries. Vigorously entered on, though many discouragements.

**NAMAQUALAND:** a country of South Africa, situated on both sides of the great Orange river. (See KHAMESBERG, LILY FOUNTAIN, &c.)

**NEGAPATAM, or NEGAPATANAM:** a sea-port town on the Coromandel coast, in the Carnatic, Hindostan, 48 miles E. Tanjore, having a population of from 15,000 to 20,000 inhabitants, who are notorious for immorality and idolatrous ceremonies.

The Rev. J. Mowat, and Mr. J. Kats, assistant, from the W. M. S., arrived in 1821. In the early part of that year the Rev. Mr. Squance visited this place, and preached in Tamil to considerable assemblies. Other missionaries have since occupied the station. A native school has been established, with encouraging prospects.

The inhabitants of Negapatam are now, 1834, from 15 to 20,000. The Tamil part of the society has given rise to satisfaction. Alfred Bourne missionary. A remarkable work of God has occurred at Melanattam a large village of Romanists, 40 miles south.

**NEGOMBO:** a populous town on the west coast of Ceylon, 20 miles north of Colombo. Population estimated at 15,000. Missionary operations were commenced here by the W. M. S. about 1815.

In 1825, the missionaries remark:—"Upon a general view of the work of God on this station, there appears to be cause for gratitude mingled with regret. The interests of the light are very low in the town of Negombo and its immediate vicinity. The congregations are exceedingly small, and the numbers of those who from the commencement of the mission were regular in their attendance upon the means of grace have been gradually reduced by death; yet we rejoice in knowing that they have been removed to the church triumphant. But although there is not much prospect of immediate usefulness in that part of the circuit, an indirect benefit has been conferred; a higher tone of morals has been induced, and the rays of divine light spread over the Catholic population through the medium of our flourishing schools, cannot fail, by the gracious influences of the Holy Spirit, of producing some good. The general state of the classes is encouraging; no exercise of discipline having been necessary in the course of the preceding year, although we have 7 classes and 72 members; and we have every reason to believe that the work of grace is deepening in the hearts of the members of society; and we trust that, by the power of the Holy Spirit, there will be an extension of the work in this ensuing year."

Mr. Hardy, at Negombo, the head-quarters of the Catholics, has had the happiness to receive under his care a whole village. They gave him his church, and from the steps of the altar he preached to 500 souls.

**NELLORE:** a parish near Affanpatan, in the district of Jaffna, Ceylon. Population, 5 or 6000. The Rev. J. Knight, from the C. M. S., and a native pastor of 9 schools, removed from Jaffnapatam to Nellore, November, 1818.



"This," says Mr. Knight, "is one of the strong-holds of idolatry, as one of the largest temples in the whole district (in which there are said to be not less than a thousand) is at Nallore. There are annual exhibitions, as are described by Dr. Buchanan in his Researches; and I have myself witnessed the procession of a car, where thousands of deluded worshippers were collected together, to prostrate themselves, and pay their homage to a god which could not save. Their prejudices are, at present, deeply rooted in favor of their ancient customs and superstitions; and, unfortunately, in addition to their prejudices of caste and regard for reputation, have all their temporal interests at stake; for if once they renounced idolatry, they would have no means of support."

"With respect to the Roman Catholics, the show and parade of their worship and processions greatly attract the attention of this people, and their pretended power of working miracles is admirably calculated to excite in their weakness and credulity. At their festivals, they are operated on by the ashes of a deceased saint, and numbers flock to them with their maladies and their offerings; by which their funds and their influence are rapidly increased: indeed, the Catholics and Gentoos seem to vie with each other, who shall make the most splendid show; while many look on with careless indifference, or are even amused with what they witness."

Among the proof afforded of the influence of superstition, it is stated by a person who had done some work for Mr. Knight came to ask for his money, saying that he wanted it to buy rice for the devil. This, it seems, was in consequence of the approach of an annual ceremony, when the deluded heathens endeavor to ascertain their fate for the ensuing year. On this occasion, each person, however poor, contrives to purchase a little rice, which is boiled with much superstitions and incantations in an earthen dish, used only for this purpose, and then broken, and the rice is said to fall twelve months. They profess to discover their destiny by the manner in which the rice first begins to boil. If it boil up freely, they suppose the devil is pleased, and they expect prosperity; but if otherwise, the most disastrous consequences are anticipated.

Soon after his removal to this station, Mr. Knight opened his house for preaching, and was occasionally assisted by the Rev. Christian David, of whom Dr. Buchanan makes honorable mention. He also went out into the adjacent villages, and conversed with the people wherever he could find them—in their temples, at their houses, or by the way-side. And, in addition to these exertions, he opened a school for the purpose of instructing boys in reading the Holy Scriptures; and had, in a short time, the pleasure of collecting twenty-four pupils, who had an excellent capacity, and made a pleasing progress in their studies. In the midst of all these exertions, however, the cholera morbus appeared in the district; in consequence of which his labors were necessarily suspended, the school was broken up, and the state of the natives, under this afflictive visitation, became truly distressing. His labors were, however, subsequently resumed.

At Nallore, 13,336 tracts and books have been lately printed. Joseph Knight and W. Adley, missionaries.

NEYOOR; head-quarters of the western division of the mission in South Travancore, commenced in 1823, by L. M. S. C. Mead and C. Miller, missionaries. Fifteen native readers, with 26 assistants. Out-stations, 64; 700 families and 2500 persons under means of grace; 51 schools, 1162 scholars.

NEVIS; an island of the West Indies. It is a beautiful spot, and little more than a single mountain, whose base is about 23 miles in circumference. The island was evidently the production of a volcano. It is well watered, and produces much sugar. The exports are estimated at \$77,400 dollars. It belongs to the English, and is divided into 5 parishes, containing 15,750 inhabitants, of whom 15,000 are slaves.

The W. M. S. commenced a mission here in 1783 by Rev. Dr. Coke. The Wesleyans followed the labors of the missionaries. Messrs. Whitehouse and Button are now the missionaries. At Charleston, the number in society is 771. A number have died in joyful expectation of eternal life.

NEW BRUNSWICK; a British province of North America, bounded north by Lower Canada and west by Maine. Population, 73,626. The capital is Fredericton, with 1849 inhabitants. The Gospel Propagation society employs about 20 missionaries, at 30 stations. The W. M. S. occupy 11 stations, and employ 16 missionaries. Members, 1351. Scholars, 778.

NEWFIELD; a station of the U. B. in the eastern part of the island of Antigua. It was established in 1817. In one year, 115 were added to communion. They have a stone church 64 feet by 37.

NEW SOUTH WALES. The following facts respecting the geography, &c. of this country we copy from the American Encyclopedia.

New South Wales, an English colony, on the eastern coast of New Holland. Cook landed here (1770) on his first voyage, took possession of the country in the name of his sovereign, and called it *New South Wales*. He also gave its name to Botany bay, which he entered at the same time. The favorable report which he made of the harbor and neighboring country determined the British government to found a colony there, (1778) which was soon after removed to Sydney, in Port Jackson, and which, although composed in a great measure of convicts, soon became very prosperous. In 1803, a settlement was established on Van Dieman's Land. (See *Van Dieman's Land*.)

The Blue mountains were passed, and in 1815 the site of the town of Bathurst (140 miles west of Sydney) was selected. In 1829, exploring parties had penetrated to a distance of 600 miles into the interior. On the eastern coast, colonization has extended to Moreton bay, 450 miles north of Sydney, and to Port Western, at an equal distance south. Swan River settlement was established on the western coast of New Holland in 1829. By a proclamation of the governor, in 1829, the limits within which it was permitted to settle comprised 31,000 square miles, and included 19 counties. The census of that year gave a population of 36,513 souls. The number of acres located was 2,906,000; cleared, 231,573; cultivated, 71,623; horses, 12,479; horned cattle, 262,983; sheep, 536,391. The staple of the colony is wool, of which, in 1822, 172,880 pounds were exported; in 1829, the export had increased to 1,096,000 pounds. The total value of exports in 1829 was 151,720 pounds; of imports, 678,663 pounds. The inhabi-

itants consist of the officers of the colony, who are landed proprietors, and have some of the convicts as servants; of voluntary emigrants, generally poor persons, transported free of expense, to whom land, &c. is given; of convicts who have become free; and of convicts still under the operation of their sentence. Bushrangers are convicts who escape to the woods, and live by depredations on the colonists. The colonists have lately turned their attention less exclusively to pasturage, and more to agriculture; corn, potatoes, tobacco, hemp, fax, and all kinds of tropical fruits, are cultivated. The climate is mild and healthy; the winter is rainy; it begins in March, and continues till August; there is no snow except on the highest mountains. The colony, although it promises to be of great importance to the mother country, has thus far been a burden. The revenue, in 1826, was 102,577 pounds; the expenditure, 227,951. The commercial connections are principally with England, cape of Good Hope, China, Mauritius, Van Dieman's Land, and New Zealand. The moral condition of the colonists is low; schools, however, have been instituted, and are producing good effects; and in 1829 a college was founded at Sydney. Several newspapers, and three or four quarterly periodicals, are published. The government is under a governor-general and a legislative council (created in 1829); justice is administered by civil, criminal, and admiralty courts.

The issues of the Bible auxiliary in New South Wales, in its last year, were 256 Bibles and 131 Testaments; making a total, from the beginning, of 7415 copies. Fifty reams of paper have been sent. A grammar and vocabulary of the aboriginal language, with a translation of Luke's gospel, have been made. The Wesleyan society have sent 24,051 publications. C. M. S. established a mission here in 1822. John C. S. Handt and W. Watson, missionaries.

NESTORIANS. Rev. Justin Perkius, of the A. B. C. F. M., and his wife, proceeded on the 17th of May, 1834, from Constantinople to establish a mission among the Nestorians, on lake Oormiah, in Persia.

NEW AMSTERDAM; a station of the L. M. S. at Berbice, South America. John Coray, missionary, 1825; 60 native converts; 42 adult married church; 137 Sunday scholars; communicants, 155; 60 couples married.

NEW ZEALAND; 2 large islands in the South Pacific ocean, east of New South Wales. The northern island is about 600 miles in length; its average breadth is 150; and the southern is nearly as large; it is separated from the other by a strait 12 or 15 miles broad. These islands were discovered by James Cook, in 1770, and 48° E. long. and 39° S. They appear to have been first visited, in 1642, by Abel Jansen Tasman, a Dutch navigator, who sailed from Batavia for the purpose of making discoveries in the Pacific ocean. The land in the northern island is, generally, good, and in many parts very fertile. The New Zealanders are supposed to have originated from Assyria, or Egypt; the overflows of the Nile and the Argonautic expedition are evidently alluded to in their traditions. In their persons, they are above the common stature, and are remarkable for perfect symmetry of shape and great muscular strength. They possess strong natural affections, and, like other savage nations, are grateful for favors; but they never rest satisfied till they have revenged an injury. War is their glory, and fighting the principal topic of their conversation. They are cannibals, and devour their enemies when slain in battle, and not infrequently make a reputation upon their slaves. They are exceedingly superstitious, and their religion is constituted of rites the most offensive and disgusting. Pride, ignorance, cruelty, and licentiousness, are some of its principal characteristics. They believe in the existence of a Supreme Being, or the "Immortal Shadow," whom they call Atua. Their language is radically the same as the Tahitian. The population of the two islands has been variously estimated, and is supposed by some to exceed 500,000.

The Rev. Samuel Marsden, principal chaplain of New South Wales, who had become acquainted with the character and disposition of the people, and considered them the noblest race of heathens known to the civilized world, proposed to the C. M. S. the formation of a settlement for their civil and religious improvement. The proposal having been adopted, a mission of 25 persons was fitted out, which arrived at Port Jackson in 1810, on their way to New Zealand; but their object was defeated. Having gained the confidence and affection of several of the chiefs, Mr. Marsden purchased a ship called the *Active*, for the benefit of the mission; and, in 1815, Messrs. Keudall, Hall, and King, with their wives and some mechanics, arrived, accompanied by two New Zealand chiefs, who had visited England, and were fixed at the northern island of New Zealand, where a transfer of land had been made to the C. M. S. of about 200 acres in extent, for the consideration of 12 axes. The grant was signed in a manner quite original; the chief, named Ahooee O Gunna, having copied, as his sign manual, the marks tattooed upon his own face.

In January, 1819, the Rev. J. Butler, with Mrs. Butler and their two children, Mr. Hall, and Mr. and Mrs. Kemp, sailed from England; and, accompanied by Mr. Marsden, they arrived at Port Jackson, where they were accompanied by New Zealand by Mr. Marsden; who, during his second visit to the island, purchased from Slingheea a tract of land consisting of 13,000 acres, about 12 miles distant from Ranghee Hoo, for the purpose of a new settlement. The selection of this spot, called *Kaitere Kaitere*, was attended with considerable umbrage to Korokorro, the chief, commanding a large extent of the coast on the north side of the bay of Islands; and some of the chiefs evinced much disappointment that none of the settlers were inclined to take up their residence with them. "One of them, named Pomarre," says Mr. Marsden, "told me he was very angry because I had not brought a blacksmith for him; and that when he had done so, he would have been glad to have had one as soon as possible; but he replied it could be of no use to him to send a blacksmith when he was dead, and that he was at present in the greatest distress. His wooden spades, he stated, were all broken, and he had not an axe to make any more; his canoes were going to pieces, and he had not a nail to mend them with; his potato grounds were lying waste, as he had not a hoe to break them up; and for want of cultivation, he and his people would have no means of subsistence. He endeavored to pacify him with promises; but he paid little attention to what I said, in respect to sending him a smith at a future period. I then promised him a few hoes, &c. which operated like a cordial on his wounded mind."

On the 2d of March, 1820, Mr. Keendall sailed from the bay of Islands, in company with two native chiefs, Shunghee and Whykato, and arrived in the Thames on the 8th of August. After their return from this country, the missionaries at Kiddee Kiddee were exposed to various insults and injuries, in consequence of the altered temper of Shunghee, who had recently committed acts of appalling atrocity. Early in 1822, Shunghee and his adherents recommenced the work of destruction, and the missionaries were frequently compelled to witness scenes of dreadful cruelty.

Of the second missionary station in New Zealand, the same writer observes:—"Kiddee Kiddee resembles a neat little country village, with a good school-house erected in the centre. When standing on a conspicuous eminence, we may see cattle, sheep, goats, pigs, horses, houses, fields covered with wheat, oats, and barley, and gardens richly filled with all kinds of vegetables, fruit-trees, and a variety of useful productions. In the yards may be seen geese, ducks, and turkeys; and, in the evening, cows returning to the mission families, to supply them with good milk and butter. Indeed, the settlement altogether forms a most pleasing object, especially as being in a heathen land."

Intelligence of a distressing nature was more recently received. Disturbances having been renewed among the natives in the vicinity of the Wesleyan settlement at Whangaroa, several of the church missionaries, with a party of natives from Kiddee Kiddee, went thither to the assistance of their friends. They soon returned, accompanied by the Wesleyan missionaries, in the cutter. When standing on the point of Port Jackson, Mr. W. Williams gives the following particulars, under date of the 18th of January, from Pyhea:—"The whole of the premises at Whangaroa, which have been put up at a great expense, are now destroyed, either by fire or in some other way, and the property has been carried abroad, to any place within distance. Intelligence was then received that Shunghee was killed; and the natives belonging to Kiddee Kiddee said that the missionaries would certainly be stripped of every thing that they possessed, according to the New Zealand custom; and recommended them to do the best for themselves. In addition to these things, we have every reason to be apprehensive for the safety of this settlement; it being probable, that if one part of the mission is broken up, the natural disposition of the natives would lead them to complete their work in the destruction of the other." Mr. Williams adds, on the 22d:—"Since I finished my letter on the 18th, we have received news which leads us to suppose that Shunghee is either dead, or very near his death, from the wounds which he received at Whangaroa. If this be true, all that we have anticipated respecting our settlements is likely to come to pass."

The stations of the C. M. S. in 1834 are as follows: Teppana, commenced in 1815; John King's mission, Kerikeri, 1819; James Kemp, C. Baker, Pahiia, 1823; H. Williams, W. Williams, A. N. Brown, Waimate, 1831; W. Yate, and 7 English catechists and 3 English artisans.

In the general line and methods of instruction which have been adopted towards the natives in our schools, the aim has been, to render these subservient to the higher duties of religious teaching. The introduction of the catechisms, simple in their construction, and yet embracing, under easy native idiom, the all-important doctrines of the gospel, has been found most beneficial and pleasing; so that, whether believed or not, the truths which they teach are noised abroad; and there are few natives in the villages around but have thus heard much of them, while many have acquired the greater part of them, and can repeat them from memory."

The observance of the Lord's day is established by the natives among us: the slaves claim it as their right to rest from labor; and the masters have not been unwilling to concede to them this portion of their time. Knowledge is increased: there is much profession, and we hope some sincerity of heart among many who have, from time to time, heard from us the gospel.

"December 12, 1832:—"The good work of the Lord, which he has begun, is still prospering in the hands of his servants. Many of the natives, on the Lord's day, instead of working as formerly, assemble with us to offer up prayer and praise to the true God through Christ the way: some of them are, no doubt, seeking the good of their souls: others are requesting teachers to live with them, to instruct them and their children. This is a new thing to us. Years ago, they often requested missionaries to live with them, to supply them with axes, &c.; but now we trust that many are seeking the words of eternal life, and that applications for teachers are for their spiritual benefit. I hope our hearts and hands will be more and more engaged in making known to them the saving truths of the gospel."

It is in the contemplation of the committee to set up a printing press in New Zealand for the use of the mission, for the employment of which important instrument of good, when properly directed, there will be full scope in the present advanced state of the mission.

Mr. Yate subsequently writes—

"March 2.—I have completed the liturgy, catechisms, and hymns; and if all goes on as it is now proceeding, I shall complete all that is translated of the Scriptures: 1300 copies of each are struck off, which, with the binding, paper, &c. will come to nearly 500 pounds; a large sum, but much cheaper than the last edition: inasmuch as we had only 550 volumes of the last for 90 pounds, we have now 3300 volumes for 500 pounds."

In a letter, dated May the 21st, he writes—"I am happy to say I have at length finished printing." By the ship which brought this letter, he forwarded two copies of the works printed, bound in volumes. The following enumeration of them will be read with feelings of deep interest. May the perusal of those Scriptures which are given by inspiration of God be accompanied by the teaching and quickening influences of his Holy Spirit, that multitudes of New Zealanders may thereby be made wise unto salvation through faith which is in Christ Jesus!

Morning and Evening Prayer.

Sacraments, service. }  
Infants and Adult Baptism, }  
Marriage and Burial, } Services.  
Churching of Women, }  
Four Catechisms. }  
Twenty-seven Hymns.

First Nine Chapters of Genesis, }  
Gospel by St. Matthew, }  
St. John, }  
Acts, }  
Epistle to the Romans, } Complete.  
First Epistle to the Corinthians, }

Among all the results of missionary labor, to have a good hope through grace in the hearts of those who are the subjects of it, is the most gladdening; since this, and the glory of God in this, is the very end of the mission, and of the trials and privations of the missionary in his work. Such fruits of their ministry among the New Zealanders have already, through grace, been gathered; and such continue to cheer the missionary in the way.

For an account of the Wesleyan missions, see MANAWA. NIESKY; a station of the U. E. on the island St. Thomas. It was commenced in 1753. In 1819, a terrible hurricane nearly destroyed the station. In 1829 new mission premises were completed.

NILGHERY HILLS. The Rev. H. Woodward, late one of the American missionaries in Ceylon, has furnished the following account of these celebrated hills.

"These are a part of the range of mountains extending along the western coast of Hindostan, from Cape Comorin to Surat. The place at which I resided, Kotengherry, is in north lat. 11° 19'. It is nearly ten years since these mountains were first explored by the English: it is not, however, more than five years since they were first resorted to by invalids, and not more than two since the fame of them reached Jaffa. Their discovery is an invaluable acquisition to the country: invalids, who were obliged to sacrifice much time and spend immense sums of money in order to obtain a change of air, may now, at a trifling expense, ascend this mountain, and secure more benefit from one year's residence there, than from two years' trip to England; that arising from the voyage excepted. It is, without doubt, one of the finest climates in the world: the daily variation of the thermometer, within the house, during the nine months of my residence, was not more than three or four degrees: during the hottest months, the mercury varied from 61° to 63° of Fahrenheit; and at the coldest, from 40° to 44°: in the open air, the variation would have been greater, especially in the cold season, as ice was frequently found in the morning."

"There are two places at which invalids reside—Kotengherry and Ootacamana. Kotengherry is but 15 miles from the foot of the hills, and but 6500 feet high; Ootacamana is 15 miles further up, and 1500 feet higher. On many accounts, Kotengherry is to be preferred as a residence for invalids."

"The first English settlers went to Kotengherry; but finding the inhabitants unwilling to part with their land, they went on to Ootacamana, where the natives neither cultivate nor claim the soil. The country immediately round about, more elevated, is more level, and on that account more eligible for a large settlement; and now, since the number of inhabitants has greatly increased, the place has become very gay, and of course more inviting to most persons than Kotengherry. The present number of buildings at this place is only eight; at Ootacamana probably five times that number; and as speculators prefer spending their money in erecting buildings at Ootacamana, it will not only continue to grow, but will ere long have a larger English population than any other place in India, the presidencies excepted."

J. B. Morehead, of the C. M. S., labors on the Nilgherryhills, having charge of several of the missionaries' children.

NOVA SCOTIA; a British province of North America, situated between the 43d and 46th parallels of N. lat. and between the 61st and 67th of W. lon. It is a peninsula, connected by a narrow isthmus with the continent, and is about 300 miles long; of unequal breadth, containing about 15,617 square miles. In 1827, the population was 153,843, of which number 30,000 were in Cape Breton. It is immediately dependent on the crown of Great Britain. The sum of 4000 pounds annually is devoted to the support of the poor in common schools. The Gospel Propagation society employs 30 or 40 missionaries among the destitute inhabitants of this province.

NUKUALOFA; a station of the W. M. S. on Tongataboo, one of the Friendly Islands. A great change has been effected by the gospel. A spirit of prayer has been largely poured out.

## O.

OAHU; one of the Sandwich Islands, 130 miles north-west Hawaii, 46 long by 23 broad.

The town Honolulu contains about 6000 inhabitants. The missionaries of the A. B. C. F. M. commenced their mission on this island in 1820. (See SANDWICH ISLANDS, HONOLULU, &c.)

OCHEOIAS; a station of the B. M. S. in the island Jamaica. OCHIBWA; or CHIPPewa; Indians in the North-west territory, on the Chippewa river, in Michigan territory, and in Canada on the Utaua. Number according to Pike, 11,177; 2,049 warriors. The A. B.

C. F. M. have established a mission among that part of the tribe which reside near the south-west shore of lake Superior.

"A number of gentlemen connected with the American Fur company, who spend most of the year at their trading posts in that quarter, have repeatedly requested that a mission might be commenced there, and have made generous offers in aid of such an undertaking. These gentlemen are extensively acquainted with the Indians residing between lake Superior, and the head waters of the Mississippi, and exert much influence over large portions of them. They represent

them to be numerous, and disposed to receive missionaries and teachers.

"So desirous were some of these traders to have a missionary reside among them, that when they came to Mackinac in the summer of 1830, they brought a boat especially for the purpose of accommodating a mission family, whom they had been encouraged to expect would be there to accompany them on their return. The committee, however, had not been able to obtain a suitable missionary for the service; but, in order that the gentlemen who had manifested so deep an interest in the object might not be wholly disappointed, it was thought expedient that Mr. Ayre, the teacher of the school at Mackinac, accompanied by one of the pupils as an interpreter, should return with them; which was done."

"Mr. Ayre collected and taught a small school a part of the year, labored as a catechist, as he had opportunity, and made some progress in acquiring the language. The information which he obtained, and the impression which this experiment made, were favorable to the prosecution of missionary labors in that quarter."

"Accordingly, during the last spring, Mr. William T. Boutwell, and Mr. Sherman Hall, then members of the theological seminary at Andover, were appointed to this field: and after being ordained they started, together with Mrs. Hall, on their journey about the middle of June, and reached Mackinac one month after."

"On their arrival at Mackinac, and after conference with Mr. Ferry and the traders, it was thought expedient for Mr. Boutwell to remain at that place one year, where he might aid Mr. Ferry in the ministerial labors of the mission, which was much needed, while he might enjoy as great facilities for acquiring the Ojibwa language as he would in the interior. He accordingly remained at that mission, while Mr. and Mrs. Hall, with Mr. Frederic Ayre, as teacher, and Mrs. Campbell, for a number of years an inmate of the mission family at Mackinac, a member of the church, and familiarly acquainted with the Ojibwa and as language teacher, proceeded, on the return of the traders, to the site of the contemplated mission, about 400 or 500 miles west or north-west from Mackinac."

"The missions among the Ojibwas at the present time, 1834, are *La Pointe*, Sherman Hall, missionary, John Campbell, mechanic, and their wives. *Delia Cook* and *Sabrina Stevens*, assistants. *Yellow Lake*, Frederic Ayre, catechist, and his wife, *Joseph Town*, teacher and mechanic, as a native teacher, proceeded, on the return of the traders, to the site of the contemplated mission, about 400 or 500 miles west or north-west from Mackinac."

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"OKKAK; a station of the *U. B.* in Greenland, established in 1776. In 1834, at Okkak, missionaries, Knares, Sturman, Morhardt, and Korner. Congregation, 325. *Sixty Lake*, Edmund F. Ely, teacher."

"OLD HARBOR; a station of the *B. M. S.* in Jamaica. H. C. Taylor, missionary; 202 members."

"OMALLORE; a church of Syrian Christians, in Southern India. Connected with it are 638 families, and 2600 souls."

"ONA; an outpost of the *L. M. S.*, in Siberia. William Swan, missionary."

"Mr. Swan, at the date of the last advice, was detained at St. Petersburg, in copying a manuscript of a greater part of the Scriptures, in the Manjur Tartar."

"ODOOVILLE; a populous parish, district of Jaffna, Ceylon, 5 miles north Jaffnapattam, and about two miles north-east Maneply. It stands on an extensive plain, covered with groves of palmyra, cocconut, and other fruit-trees, in the midst of which are many villages of

natives and idol temples. The Rev. M. Winslow, from the *A. B. C. F. M.*, arrived here in 1820."

"The missionaries now, in 1834, at Oodoville, are William Todd and George H. Appoth, and their wives. Mr. Winslow is on a visit to the United States. (See CEYLON.)"

"OORMAH LAKE, in Persia, near Armenia, where the Rev. J. Perkins, of the *A. B. C. F. M.*, went in 1834 to begin a mission among the Nestorians on its shores."

"ORISSA; a province of Hindostan, belonging to the presidency of Bengal, lying in the eastern part of the peninsula, with the provincia of Bengal on the N., the Northern Circars on the S., the bay of Bengal on the E., and Gundwana on the W. The length is probably about 100 miles. The western part is almost an impassable wilderness of woods and jungles. A great part of it is extremely unhealthy. It has a population of 1,200,000 Hindoos and Mohammedans. There are missions of the General Baptists in this province."

"For further particulars respecting the Orissa mission, see CUTTACK, and POOREE."

"OSAGES. The Osage, a river of Misoury, rises in the country west of the state, about 97° W. lon. and 36° 30' N. lat. It flows into the state of Missouri, and joins Missouri river 133 miles above the Mississippi. It has a very winding course, is 397 yards wide at its mouth, and is navigable for boats 600 miles. Much of the land watered by it is very fertile. The two native tribes, the Great Osages and the Little Osages, live in separate settlements on the river, about 400 miles from its mouth. The Great Osages consist of about 3,500; the Little Osages, 1,700. About 150 miles S. W. of these settlements are the Osages of Arkansas, nearly 2,000 in number."

"A mission was established among the Osages by the United Foreign Missionary society. It was transferred to the care of the *A. E. C. F. M.* in 1826. Recent intelligence has been received at the missionary rooms that an interesting revival of religion had commenced among the Osages. Nothing of the kind has ever before occurred. This mission has been attended, through the warlike and roving habits of the Osages, with a less measure of success than any other of the missions of the Board. For particular notices, see UNION, HOPFIELD, and HARMONY. The following general notices were given in the last Report of the Board."

"Rev. William B. Montgomery has just died of the cholera."

"The station at Union is central and convenient for printing establishments for books and tracts in the Cherokee, Choctaw, Creek, and Osage languages. Mr. Worcester and Mr. Boudnot are expected to take charge of the press. No important changes have occurred in the religious state or prospects of this mission during the past year. In a white settlement near Harmony, where Mr. Jones has occasionally labored, a number of persons have been hopefully converted. The schools remain much as they were. During the past year, unsuccessful attempts have been made by the commissioners of the United States, to induce the Osages to enter into a treaty to sell the lands which they at present occupy, and remove to some kindred tribes on the Kansas and Platte rivers. Treaties of peace and friendship have been formed among a number of tribes north-east of the Osages, both among themselves, and between them severally and the Osages."

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"OTUIHU; a village in New Zealand, visited by the missionaries of the *L. M. S.*"

"OVAH; a kingdom on the island of Madagascar. The New Testament has been dispersed by means of schools through a considerable part of this kingdom."

"OXFORD; a station of the *B. M. S.* in Jamaica."

## P.

"PAARL; a settlement in Cape Colony, South Africa, about 35 miles N. E. of Cape Town."

"The Rev. E. Evans, from the *L. M. S.*, commenced a mission here in 1819, which was designed more particularly for the Hottentot slaves. Several years previous to its commencement, a chapel had been built, in which missionaries occasionally preached. Soon after the arrival of Mr. Evans, an *A. M. S.* was formed, to which the slaves contributed so liberally as to require restraint rather than incitement. Schools were established, in which, in 1823, more than 200 children and adults were instructed. The number of hearers in the Paarl and the vicinity are about 1100 whites and 1200 colored people. The Rev. Mr. Miles, of Cape Town, has lately visited Paarl, and the mission school here is well conducted. For the benefit of such as cannot attend the day school, an evening school, held on two days of the week, has been lately opened. A school-mistress has been engaged, at a small stipend, to instruct the female slaves and their children. At a public examination, which took place during the year 1826, the progress which had been made by the scholars was observed with great satisfaction. It is in contemplation, if funds can be provided, to establish schools in all the surrounding country of the district, as one means of counteracting Mohammedanism, which prevails in this vicinity."

"W. Elliott is now missionary at Paarl. Congregation on Sunday, 230; on week days, 110. Communicants, 32. Books and tracts distributed, 81."

"PALATSBOROP, formerly called *Hooze Kraal*; a settlement of Hottentots, Cape Colony, South Africa, in the district of George, three miles from the town of that name, and two from the sea. The *L. M. S.* commenced a mission here in 1813."

"Mr. Campbell gives the following account of its origin:—

"About 250 miles from Cape Town, my wagons encamped in the vicinity of George, a town then just commencing. Soon after my arrival there, I was visited by Dikkop, or 'Thickhead,' the Hottentot chief of Hooze Kraal, situated about three miles distant, together with about 60 of his people, who expressed an earnest desire that a missionary might be stationed at his residence. On asking his reason for desiring a missionary, he answered, it was that he and his people might be taught the same things that were taught to white people, but

he could not tell what things these were. I then requested him to stay with us until sunset, when he would hear some of those things related by Cupido, who was a countryman of his, and my wagon-driver. Dikkop said all his people readily agreed to stay till evening. To Cupido they listened also with much attention the following morning. I inquired whether they were all desirous of having a missionary to settle among them, which was answered unanimously in the affirmative; but, like their chief, they could not assign any reason, except to be taught the same things which were taught to the white people. A very aged, miserable-looking man coming into the hut during the conference, with scarcely a rag to cover him, excited my attention: he came and stood by my side, kissed my hands and feet, and by most significant gestures expressed his extreme joy in the prospect of a missionary coming among them. His conduct having deeply interested me, I asked him whether he knew any thing about Jesus Christ. His answer was truly affecting—"I know no more about any thing than a beast."

"On Mr. Campbell's second voyage to South Africa, he again visited Hooze Kraal, in June, 1819. In his account of this visit he thus describes the strong change which had been effected by the blessing of God on the labors of the missionary, who had been a few months before removed to his heavenly rest:—

"As we advanced toward Hooze Kraal, the boors, or Dutch farmers, who had known me on my former journey in that part of Africa, would frequently assure me, that such a change had been produced on the place and people since I had left it, that I should not know it again. The nearer we approached the settlement, the reports concerning its rapid improvement increased, till at length we arrived on the spot, on the evening of June 2."

"Next morning, when the sun arose, I viewed, from my wagon, the surrounding scene, with great interest. Instead of bare, unproductive ground, I saw two long streets with square-built houses on each side, placed close together since I had left it, that I should not know it again. The nearer we approached the settlement, the reports concerning its rapid improvement increased, till at length we arrived on the spot, on the evening of June 2."

'This house is mine!' said he, 'and all that garden!' in which I observed there were peach and apricot trees, decked with their delightful blossoms, fig-trees, cabbages, potatoes, pumpkins, water-melons, &c. I then went across the street to the house of a person known by the name of Old Simeon—the very man who sat in such a wretched plight by my side in the hut when I first visited the place, and who then said he knew no more about any thing than a brute. I was informed that he had become a Christian, had been baptized, and named Simeon; and because of his great age, they called him Old Simeon. I found him sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while streams of tears ran down his cheeks. 'I have done,' said he, 'with the world now. I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come.'

The case of this singular monument of the grace of God was very well described by a missionary who visited Hooge Kraal, on his way to Betheldorp, soon after his conversion. He relates it thus:—  
"On Tuesday evening, April 8th, 1817, before we left Hooge Kraal, an old man, about 90 years of age, prayed. He expressed great gratitude to God for sending his gospel to his nation, and that in his days, and particularly for making it efficacious to his own conversion.

"In his youthful days he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of the animal in the act of throwing the elephant, who endeavored to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised; the animal then fell down upon him; but he escaped with life. A few years ago, he was for some time to appearance dead; and was carried to his grave soon after, as is the custom in that climate; but, while the people were in the act of throwing the earth over him, he revived, and soon after recovered. The second time Mr. Pacalt preached at Hooge Kraal, he went from the meeting rejoicing, and saying, that the Lord had raised him from the dead three times, that he might hear the word of God, and believe in Jesus Christ, before he died the fourth time.'

"He was baptized last new-year's day, and was named Simeon. Mr. Pacalt told us that it was impossible to describe the old man's happiness on the occasion. Heaven's joy had filled his heart, and strengthened his weak frame, that he appeared as lively as a youth, although 90 years of age. He said, 'Now I am willing to die; yes, I would rather die than live, that I may go and live, forever and ever, with my precious Savior. Before, I was afraid to die. Oh, yes! the thoughts of it made my very heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer; I am too old to be able to do any thing here on earth, in glorifying God, my Savior or doing good to my fellow-Hottentots. I served the devil upwards of eighty years, and was ready to go to everlasting fire; but through a black Hottentot, through infinite mercy, I shall go to everlasting happiness. Wonderful love! Wonderful grace! Astonishing mercy!'

The next thing which attracted my attention was the wall which surrounded the whole settlement, for the protection of the gardens from the intrusions of their cattle and of the wild beasts.

"A place of worship has also been erected, capable of seating 200 persons. On the Lord's day I was delighted to see the females coming into it, clothed neatly in white and printed cottons; and the men dressed like Europeans, and carrying their Bibles or Testaments under their arms; sitting upon benches, instead of the ground, as formerly, and singing the praises of God with solemnity and harmony from their psalm-books, turning in their Bibles to the text that was given out, and listening to the sermon with serious attention. I also found a church of Christ, consisting of about 45 believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

W. Anderson is now missionary at Pacalstort. T. Edwards, assistant. Inhabitants, 83 men, 110 women, 93 boys, and 109 girls. A marked improvement in the people has taken place; attendance on public worship is more regular; and an unusual concern about spiritual things has been manifested. Communicants, 27. Adults baptized, 14. Scholars, 106. Sunday, 127. Infants, 71. A temperance society formed in 1831 has been the means of removing one of the greatest impediments to the moral and spiritual improvement of the Hottentots.

PADANG; a Dutch settlement on the west coast of Sumatra, 300 miles N. W. of Benocool. E. lon. 99° 46', S. lat. 0° 50'. Rev. C. Evans, of the B. M. S., established a mission at this place in 1821. Mr. N. M. Ward has lately removed his printing press from Benocool to Padang. He is preparing a new version of the Malay Scriptures.

PAHIA; a station of the C. M. S. in New Zealand, on the S. side of the bay of Islands. The mission was commenced in 1823.

Missionaries at Pahia in 1833, H. Williams, W. Williams, A. N. Brown, W. Fairburn and W. Puckey, catechists, Maria Coldham, M. Fry A. Williams, and Serena Davis, assistants. The mission is to a very prosperous state. (See New Zealand.)

PALANCOATAH; a fortress town in Tinnevely district, Carnatic country, Hindostan, about three miles from Tinnevely, 65 E. N. E. cape Comorin, and 200 S. W. Tanjore.

The Rev. Messrs. Rhenius and Schmil, and Mr. R. Lyon, country born, English assistant, David, native assistant, and 15 Tamil school-masters, of the C. M. S., commenced a mission here in 1820, and established a seminary for the education of native schoolmasters and catechists; the happy influence of which begins to be perceived, by enabling them to furnish competent teachers in the schools, which Mr. Hough had established previous to their arrival in 1800, and also to provide for this extensive establishment schools in different parts of the district.

Missionaries in Palamcottah in 1833, C. T. E. Rhenius, John J. Miller, Paul F. Schiller, and John Devasagayam. Native catechists, 110. Schools in 87 villages, 115 girls and 2,137 boys. The word of truth is making considerable progress.

PALKERRY CHURCH; a settlement of Syrian Christians, in Southern India. The people manifest a desire to receive the word of God.

PALMAS CAPE: the dividing point between the windward and leeward coasts, in West Africa. It is an open, elevated, and cultivated spot, and free from causes of disease. The Maryland Colonization society have established a colony on this point. The A. B. C. F. M. have begun a mission.

PANTURA; an outstation of the W. M. S. near Calcutra, in the Cingalese division of Ceylon.

PAPINE; a station of the B. M. S. in Jamaica, eight miles from Kingston.

PARAMARIBO; the capital of Surinam, or Dutch Guiana, South America. It is about 18 miles from the sea, on the river Surinam. About the year 1777, a mission was commenced in Paramaribo, by the U. B. M. In 1830, the congregation consisted of nearly 1,800 members. In 1828, the preaching of the gospel was attended with powerful and happy effects, and many were added to the Lord, of all ages and colors.

At Paramaribo in 1833, were Passiant, Graff, Boehm, Hartman, Schmidt, and Trese; on a visit to Europe, brother and sister Voigt; on their voyage thither, brother and sister Jacobs. Missionaries, 16. Converts, 3,353. Communicants, 1,200.

PAREGANNO; a village in the Deccan, Western India, where the missionaries of the C. M. S. labor.

PAREBO; a church of the Syrian Christians, built about 200 years ago, and well accommodated 600 persons.

PARRAMATTA; a town in New South Wales, the next in importance to Sydney, and 15 miles from it. Rev. Samuel Maraden, who has resided here, has accomplished much good. The inhabitants are between three and four thousand. The streets are regularly laid out, crossing each other at right angles. Here is a refuge for female convicts.

PASSAGE FORT; a station of the B. M. S. in Jamaica.

PATAGONIA; southern portion of South America, which William Arns and Titus Coan, of the A. B. C. F. M., visited in 1833-4. Report in respect to the expediency of immediately beginning a mission unfavorable.

PATNA; a populous city, 320 miles from Calcutta, capital of Bahar Hindostan. On the 17th of March, 1830, a "Ladies' Society for Native Female Education" was formed at Patna.

G. M. Francis is now the catechist at Patna.

PAWNEES; Indians on Platte river, about 250 or 400 miles from St. Louis, Missouri, where in 1833 Rev. J. Dunbar and Mr. S. Allis, of the A. B. C. F. M., were trying to commence a mission. Population, 12,000.

PERSIA. James Merrick, of the A. B. C. F. M., sailed from Bosh, August 20, 1834, to commence a mission in some point in Persia.

PHILIPPOLIS; a station of the L. M. S., South Africa, (so called from respect to the Rev. Dr. Philip,) which was formed a few years since, with the hope of reviving the mission to the Bushmen; for which purpose Jan Goeyman, a Hottentot teacher, was sent hither, but no discernible success attended his labor. As he thought an European missionary would succeed where he failed, Mr. Clark was appointed to this place.

An outstation, belonging to it was, in the course of the year 1826, attacked by a party of plundering Caffres, who, horrible to relate, destroyed no less than 31 Bush people, in order to get possession of their cattle. Mr. Clark having received information of this dreadful catastrophe, proceeded, as soon as he was able, to the spot, and removed the survivors to Philippolis. He had previously directed some Hottentots, belonging to the latter place, to pursue the murderers, in order, if possible, to recover the cattle; in which attempt they completely succeeded.

Inhabitants of Philipolis in 1833, 204 men, 410 women, 400 boys, 506 girls. G. A. Kolbe, missionary. Congregation, from 350 to 500. Communicants, 183. Candidates for baptism, 16. Scholars, 183. Books and tracts distributed, 318. One thousand persons have been vaccinated. The people manifest great attention to the ordinances.

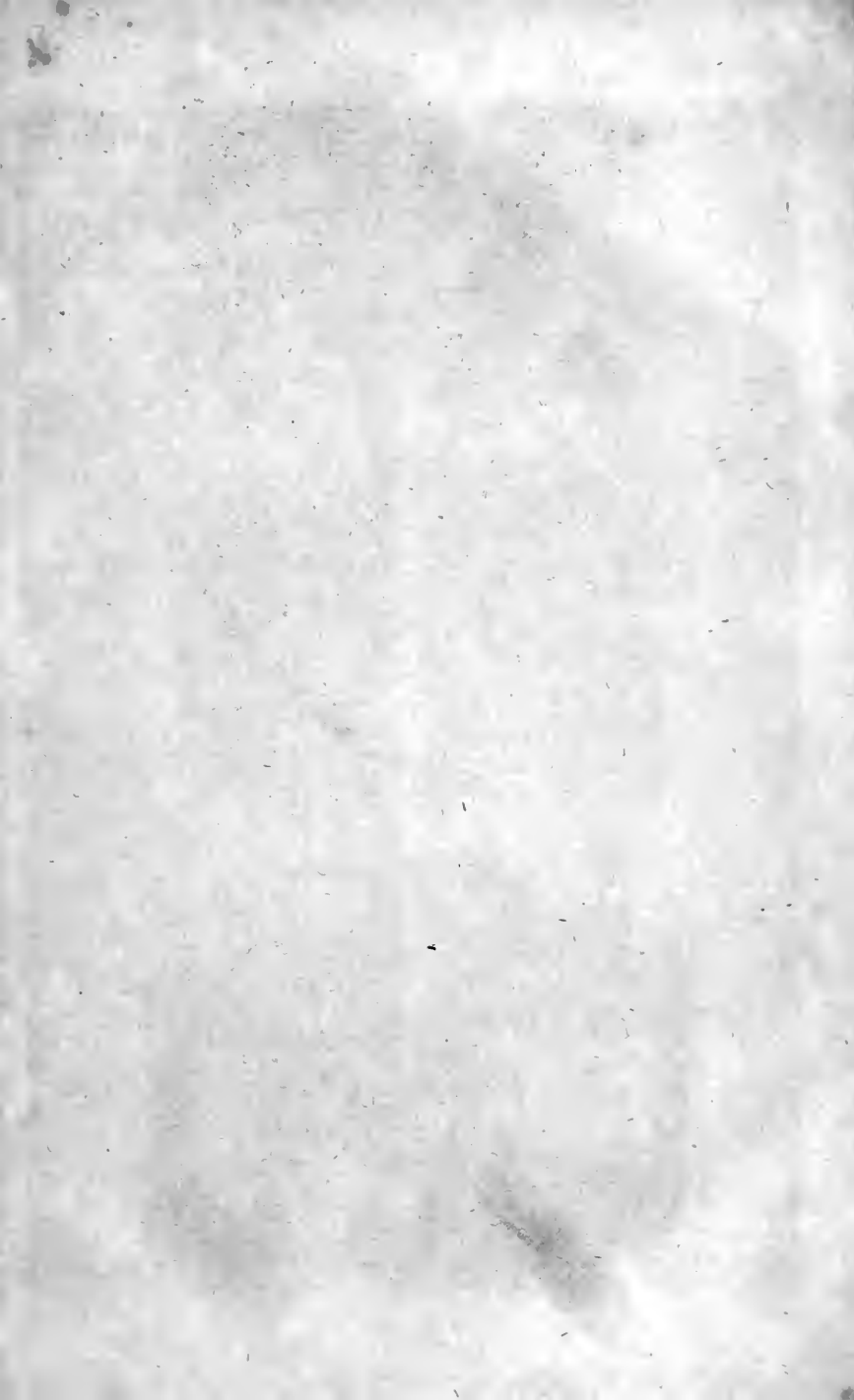
PINANG, or PRINCE OF WALES'S ISLAND, (called by the Malays *Pulo Pinang*, or *Betel-Nut Island*), is an island in the East Indian sea, near the coast of Siam; lat. of its N. E. point, 5° 25' N., lon. 109° 19' E. It has an area of about 160 square miles, and a fine harbor. Its basis is a mass of granite. The western side affords abundance of ship timber for building. The remainder is extremely fertile, and yields large crops of pepper, coffee, rice, ginger, &c. The climate is temperate. George Town is the capital. Population of the island and dependencies, in 1822, was 51,207, chiefly Chinese and Malays. A mission was commenced at Pinang in 1819, by the L. M. S. From the report of 1831 we copy the following paragraph.

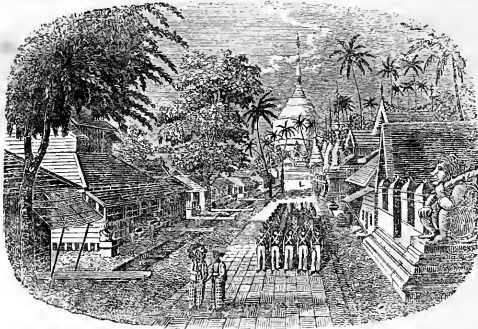
"The means of communicating the light of the gospel to the heathen, among whom the missionaries are laboring, are various. Some at present are only accessible through the press; others by the public proclamation of the glad tidings of salvation; while the chief means of doing good to the Chinese, is by visiting them from house to house, and by conversation, and preaching the gospel. This Mr. Dyer did every day, except Saturday and Sunday, during the early part of the last year. Sometimes he met with opportunities of proaching the gospel to an attentive audience, though such audience was never large."

T. Beighton and Samuel Dyer are now missionaries at Pinang. Mr. Beighton preaches regularly in Malay. Mr. and Mrs. Dyer continue their labors among the Chinese. There are six Chinese schools.

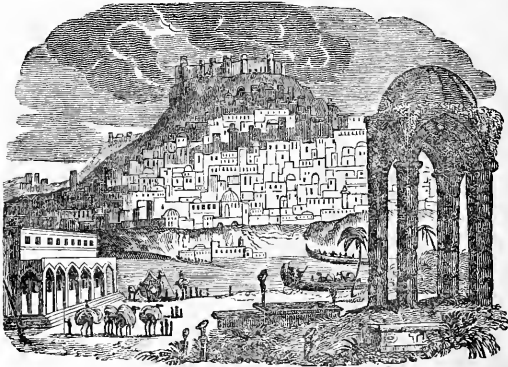
PLAATBERG; a station of the W. M. S. in South Africa, near the Maquasse mountains, north of the Yellow river, commenced in 1823. James Archbell and Thomas Jenkins are missionaries at Plaatberg. Congregation, 500 or 800. Members, 50. Scholars, 200. A press has been sent out. The mission is very prosperous.

POLYNESIA; from a Greek word signifying many islands; the name given by geographers to the great body of islands, scattered over the Pacific ocean, between Australasia and the Philippines, and the American continent. It extends from lat. 35° N. to 50° south; and from lon. 170° to 230° E.; an extent of 5,000 miles from N. to S. and of 3,600 from E. to W. It includes, therefore, the Sandwich islands, the Marquesas, Navigators, Society, Friendly, Georgian, Pelew, Ladrons, Mulgrave, Carolines, Pitcairn, &c.

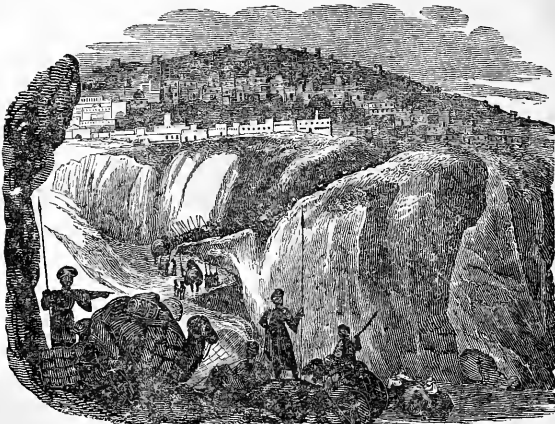




TEMPLE OF THE IDOL DAGON, RANGOON. P. 1329.



TOWN OF BEER, MESOPOTAMIA.



APPROACH TO MARDEN, ON THE EUPHRATES.

**POONAMALLEE**; a village near Madras, Hindostan, where 40 attend as a congregation to the preaching of the Madras missionaries.

**POOREE**, or **JUNOERNART**; a station of the General Baptists, near the great temple of Juggernaut, on the coast S. of Cuttack, commenced in 1823. W. Eampton, long a faithful missionary, has rested from his labors. Mr. Sutton, from Balasore, has devoted a part of his time to this station.

**PORT ELIZABETH**; outstation to Bethelsdorp, of the *L. M. S.*, South Africa.

**Port Elizabeth** in 1833, 1,100. Adam Robson, missionary. Congregation, 250; in Dutch, 50 or 60. Sunday scholars, 80 to 90; infant, 75.

**PORT MARIA**. This, with eight outstations of the Scottish Missionary society in Jamaica, has, under the care of Mr. Chamberlain, 270 catechumens, and 13 communicants; 21 were baptized in 1830-1.

**PORT ROYAL**; a station of the *B. M. S.* in Jamaica. John Clarke, missionary. Communicants, 171.

**PRAGUAING**; an outstation of the Serampore missions, near Arracan, Farther India.

**PRINCE EDWARD'S ISLAND**, or **ST. JOHN'S**; an island in the gulf of St. Lawrence, near the N. coast of Nova Scotia, to which go-

vernment it was once annexed, but it has now a separate government. Population, 5,000. Lon. 44° 22' to 46° 32' W., lat. 45° 6' to 47° 10' N. It is well watered, and the soil is fertile. The *S. P. G.* have established a mission on the island.

**PULICAT**; a sea-port town in the Carnatic, Hindostan, 25 miles N. Madras. E. lon. 80° 27', N. lat. 13° 24'. The Rev. Mr. Kindlinger, from the *N. M. S.*, arrived in 1821.

The Rev. Mr. Iron arrived in June, 1823, and has charge of the Dutch department. Since that time, Mr. Kindlinger has preached in Tamul, and has, in general, a numerous native congregation. He has been blessed in his catechizing of the people, and decisive evidence appears that the labor bestowed on the scholars has not been without fruit.

In 1825, this town was ceded by the Dutch to the British. A mission was commenced by the *C. M. S.* in 1827.

Edward Dent is now, 1833, missionary at Pulicat. No report has been received.

**PUTAWATOMJIES**; a tribe of Indians in the N. W. part of the United States, among whom Mr. and Mrs. Simmerwell, of the *A. B. B.*, are about beginning a mission.

**PUTNEY**; a station of the *B. M. S.* in Jamaica, 18 miles from Kingston; 916 communicants.

## Q.

**QUILON**, or **COUTAN**; a sea-port of Travancore, Hindostan, 88 miles N. W. of cape Comorin.

Inhabitants of Quilon in 1833, 40,000, half Hindoos, the remainder Mohammedans, Syrians, Parsees, and several Catholics. Language, Malayalam, but Tamul is understood. Seven native readers are employed; each has the charge of a number of villages. On Sabbath morning 50 adults and 30 youths attend. Schools, 24, with 570 scholars. Tracts have been largely distributed. Growing desire for education and prejudices diminishing.

A station was commenced here by the *L. M. S.* in 1821, and the Rev. Messrs. Smith and Crow, and several native readers, labored with much zeal and energy. The number of schools under their superintendence, in 1825, was eight; that of scholars, including 15 girls, who

also received Christian instruction, 353; and all of them were in a prosperous state. About this time Mr. Smith was obliged, on account of ill health, to return home; and Mr. Crow, whose constitution was also unable to bear the climate of India, arrived in England, December 12, 1826.

On his departure from Quilon, the mission was placed under the superintendence of Mr. Ashton, assistant missionary from Nagerecoil. He has collected a native congregation, consisting of about 20 persons, who assemble every Sabbath afternoon, when a service is performed, in which he is assisted by the reader, Rowland Hill. The readers, besides visiting the bazars and other places of public resort, itinerate in the neighboring villages.

## R.

**RAIATEA**, sometimes called *Ulites*; one of the Society islands, in the South Pacific ocean, about W. lon. 151° 30', S. lat. 16° 50'; 30 miles S. W. Hahine, and 30 in circuit, with many good harbors; containing about 1200 inhabitants.

"In 1823, George Bennet, Esq. and Rev. D. Tyerman, the deputation of the *L. M. S.*, thus wrote: "In examining the ruined morais or temples at Opa, we could hardly realize the idea that six or seven years ago they were all in use; and were rather inclined to imagine these the ruins of some wretched idolatry, which had suffered its overthrow 15 or 20 centuries ago. In looking over the large congregation, and in seeing so many decent and respectable men and women, all conducting themselves with the greatest decorum and propriety, we have often said to ourselves, 'Can these be the very people who participated in the horrid scenes which we have heard described? nay, the very people who murdered their children with their own hands; who slew and offered human sacrifices; who were the very perpetrators of all these indescribable abominations?' To realize the fact is almost impossible. But though six or seven years ago they acted as if under the immediate and unrestrained influence of the most malignant demons that the lower regions could send to torment the world, we view them now in their houses, in various meetings, and in their daily avocations, and behold them 'clothed, and in their right minds.'"

On the subject of the instruction enjoyed by the natives, in connexion with the Raiatea mission, the deputation observe: "All the people, both adults and children, who are capable of it, are in a state of school instruction. Many of the men and women, and not a few of the children, can read fluently and with accuracy those portions of the sacred Scriptures which have been translated, and of course all the elementary books; the rest read in one or other of these elementary books; many can write, and several cipher. Such is the state of things, and such is the system of improvement that is now in operation, that not a single child or grown person can remain in this island unable to read. The children, comprising 350 boys and girls, assemble every morning at sunrise for instruction in a large house erected for the purpose; while the adults assemble at the same time in the chapel, Saturday and Sabbath mornings excepted, to read and repeat their catechisms. After the school hours are over, which is about eight o'clock, they go to their several occupations for the day."

No accounts from Raiatea have been of late received.

**RAIVAIVI**; a group of islands in the South Pacific ocean, at considerable distance from each other, viz.: *Raivaivi, Rarofoa, Rimataru, Kutu, Kurulu, and Tupuai*. The inhabitants resemble those of Tahiti, and speak a similar language. Till recently they were ignorant of God, gross idolaters, and addicted to crimes common to such a state, of ignorance and superstition. But the change produced calls alike for wonder and gratitude.

The Rev. Mr. Davies, of the *L. M. S.*, arrived at Raivaivi, where three native teachers labor, on the fourth of February, 1826. On the following morning, it being the Sabbath, he attended an early prayer meeting, and found a tolerably large congregation assembled. The worship was conducted by two of the natives of the island, (one the son of a chief) each of whom read a chapter in the gospels and prayed. The congregation that assembled in the forenoon consisted

of from 900 to 1000; many from the opposite side of the island having returned home, the congregation in the afternoon was much smaller. In the school he found 17 of the natives capable of reading in the Tahitian gospels. During his visit he preached three times to the natives; held a meeting with the baptized adults, in number 122; and admitted 17 candidates, after due examination, into church fellowship.

The name *Austral* is now given to these islands. No report has recently been received from this group.

**RANGOON**; a city of Birmah, in Pegu, 600 miles S. E. of Calcutta; lon. 95° 44' E. lat. 18° 47' N. It is the principal port of the Birman empire, and is situated on a branch of the Irrawaddy, 30 miles from the sea. Population, 12,000.

In January, 1807, the Rev. Messrs. Chater and Mardon, from the *B. M. S.*, having consented to undertake an exploratory visit, arrived at Rangoon, and were received in the most friendly manner by some English gentlemen, to whom they had been recommended by a friend at Calcutta. They were also treated with great civility by the sloop-commander, or intendant of the port, and by one of the Catholic priests, who resided in the vicinity of the town. On the 23d of May they returned to Serampore, and expressed their most sanguine hopes of the establishment of a mission. Mr. Mardon, however, having subsequently declined the undertaking, on the plea of ill health, Mr. Felix Carey volunteered his services, and was chosen his successor. In November, Messrs. Chater and Carey, with their families, left Serampore, with appropriate, affectionate, and faithful instructions, and the most fervent prayers; and shortly after his arrival, Mr. Carey, who had previously studied medicine at Calcutta, introduced vaccination into Birmah, and after inoculating several persons in the city, was sent for by the viceroy, and at his order, performed the operation on three of his children, and on six other persons of the family.

The missionaries and their families were for some time involved in considerable difficulty, for want of a suitable habitation, and also of bread; in consequence of which the health of Mrs. Chater and Mrs. Carey was so seriously affected, that they were obliged to return to Serampore about the middle of May, 1808.

The medical skill of Mr. Carey procured him, however, high reputation among the Birmans, and also some influence with the viceroy. A dwelling-house for the missionaries and a place of worship were erected at Rangoon; and a handsome sum was subscribed by the merchants residing in the neighborhood towards the expense. But towards the end of 1809, Mr. Chater remarks, "So little inclination towards the things of God was evinced, even by the European inhabitants, that though the new chapel had been opened for worship on three successive Sabbaths, not an individual residing in the place came near it." At the same time he describes the aspect of affairs as very gloomy and discouraging, from the Birman government being embroiled in hostilities with the Siamese, and the country being in consequence involved in confusion. Soon afterwards the whole town of Rangoon, excepting a few huts and the houses of the two principal officers, was completely burnt down; and the capital of the empire shared a similar fate. It is stated by a British captain who happened to be there at the time, that 40,000 houses were destroyed; and before he came away, it was ascertained that no fewer than 280 persons had lost their lives. It

seems to have been the work of an incendiary, as the flames burst out in several parts of the city at the same time. For the royal palaces, the palaces of the princes, and the public buildings, were all laid in ashes.

The general appearance of things now became worse and worse; and in the summer of 1811, Mr. Chater remarks: "The country is completely torn to pieces, as the Mugs and Rachmors have revolted against the Birman government; and the Birman themselves are divided into large parties under the different princes. Rangoon is threatened, and will most likely be attacked, though probably not till after the rainy season." Soon after this, Mr. Chater relinquished his station at Rangoon, and pitched at Colombo, in Ceylon, as the scene of his future labors.

Mr. Carey, now left alone, was busily employed in translating the Scriptures into the Birman language, till the autumn of 1812, when he visited Serampore, in order to put one or two of the gospels to press, and to consult with his father and brethren respecting the mission. At the end of November he returned with a very promising colleague, named Kerr, but who, in less than 12 months, was compelled by declining health to go back to Serampore. The differences with the Siamese having been adjusted, and the Birman government re-established, Mr. Carey was ordered in the summer of 1813, to proceed to the court of Ava, for the purpose of inoculating some of the royal family, by whom he was received with many marks of peculiar distinction. Unhappily, however, though Mr. Carey lost his wife and his children, the family being wrecked on their way to Bengal, to obtain a new supply of virus by order of the king, he was so insured that his return to Ava, as to accept the appointment of ambassador to Calcutta, for the purpose of arranging some differences which existed between the two governments. Thither he proceeded, and lived in a style of oriental magnificence: but his connexion with the Birman government was of short duration; and after having been subsequently employed by an eastern rajah, he returned to Serampore, where he was engaged in translating and compiling various literary works till the time of his death. The success of the mission will shortly be given.

The Rev. A. and Mrs. Judson, from the A. B. C. F. M., arrived at Rangoon in 1813, and found a home at the mission-house erected by Mr. Chater. The aspect of affairs at that period was truly discouraging. Mr. and Mrs. Judson applied themselves to the study of the Birman language, and their arrival, and found it attended by many difficulties; they succeeded, however, in preparing a catechism, and also a summary of Christian doctrines, which the present of a press and types from the Serampore brethren enabled them subsequently to print, by the assistance of Mr. Hough, who, with Mrs. Hough, joined them, October 15, 1816. Finding after this that they had paper sufficient for an edition of 800 copies of St. Matthew's gospel, they commenced, in 1817, this important work, as introductory to a larger edition of the whole New Testament.

Mrs. Judson was, also, able to collect from 15 to 20 females on the Sabbath, who were attentive while she read and explained the Scriptures; and four or five children committed the catechism to memory, and often repeated it to each other. In December, 1822, Mr. Judson, for the recovery of his health, and hoping to obtain the assistance of one of the Arrakanese lately converted at Chittagong, took a voyage to sea. Soon after his departure, some circumstances occurred which threatened the destruction of the mission; but, happily, the evil was averted. Not till July, however, did any intelligence arrive respecting Mr. Judson. The captain of the vessel in which he sailed stated, on his return, that he was not able to make Chittagong; that after being tossed about in the Bay of Bengal, he made a landing at a port north of Madras, on the sea-coast; and that Mr. Judson left the ship immediately for Madras, hoping to find a passage home from thence. About a month after, he reached Rangoon; previously to which, Mr. and Mrs. Hough had sailed for Bengal, and in four or five weeks Messrs. Colman and Wheelock arrived as conductors. A piece of ground was now purchased, and a place of worship was erected. On April 4th, 1819, Mr. Judson says: "To-day, the building of the Zayat being sufficiently advanced for this purpose, I called together a few people who live around us, and commenced public worship in the Birman language. I say commenced, for though I have frequently roared and discoursed to the natives, I have never before conducted a course of exercises which deserved the name of public worship, according to the usual acceptation of that phrase among Christians; and though I began to preach the gospel as soon as I could speak intelligibly, I have thought it hardly becoming to apply the term preaching (since it has acquired an appropriate meaning in modern usage) to my imperfect, desultory exhortations and conversations. The congregation to-day consisted of 15 or 20 persons, all besides children. Much disorder and inattention prevailed, most of them not having been accustomed to attend Birman worship. The Lord's name, his blessing on attending, and the glory will be his."

After Mr. Judson had thus commenced public preaching, Mrs. Judson resumed her female meetings, which were given up, from the scattered state of the Birman around them, at the time of their government difficulties. They were attended by thirteen young married women. One of them said she appeared to herself like a new-born babe, just beginning to see. And another affirmed that she believed in Christ, prayed to him daily, and asked what else was necessary to make her a real disciple of Christ. "I told her," says Mrs. Judson, "she must not only say that she believed in Christ, but must believe with all her heart." She again asked what were some of the evidences of believing with the heart. I told her the manner of life would be changed; but one of the most evidences she could obtain would be, when others came to quarrel with her, and use abusive language, if, so far from retaliating, she felt a disposition to bear with, to pity, and to pray for them. The Birman women are particularly given to quarrelling; and to refrain from it would be a most decided evidence of a change of heart. About this time the missionaries had some interesting visitors; and among them, a young man, described as thirty-five years old, no family, middling abilities, quite poor, obliged to work for his living, who came, day after day, to hear the truth; Moug

Shway Oo, a young man of pleasant exterior and of good circumstances, and Moug Shway Doan.

The missionaries having been for some time satisfied concerning the reality of his religion, voted to receive him into church fellowship; and, on the following Sabbath, Mr. Judson remarks, "After the usual course, I called him before me, read, and commented on an appropriate portion of Scripture, asked him several questions concerning his faith, hope, and love, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the Zayat. We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Birman convert." This man was subsequently employed by the missionaries as a copyist, with the primary design of affording him more ample instruction. In November, two other Birman converts, Moug Bysay, a man who, with his family, had lived near them for some time, had regularly attended worship, had learned to read, though 50 years old, and a remarkable moral character; and Moug Thalhah, who was superior to the generality, had read much more, and had been for some time under instruction,—applied by means of very interesting statements for baptism, which was administered by their particular request at sunset, November 7. A few days after, the three converts held the first Birman prayer meeting at the Zayat of their own accord.

In the midst of these pleasing circumstances, Mr. Wheelock, who had long been unwell, left Rangoon, and soon afterwards died; and so violent a spirit of persecution arose, that the Zayat was almost deserted, and the young king, Mr. Colman, determined on a private, memorial to the young king. As the emperor, who had not yet approached, at present, the missionaries resolved to offer one appropriate to their character—the Bible, in six volumes, covered with gold leaf, in Birman style, each volume being inclosed in a rich wrapper.

After an anxious and perilous voyage, they obtained an introduction to the king, surrounded by splendors exceeding their expectation, when, after a long conference, Moug Zab, the private minister of state, interpreted his royal master's will in the following terms: "In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them; take them away." After a temporary revival of his hopes, the missionaries found that the policy of the Birman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese, that it is quite out of the question, without the sanction of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that they, in presenting a petition to that effect, had been guilty of a most egregious blunder—an unpardonable offence.

In February, they returned to Rangoon, and after giving the three disciples a full understanding of the dangers of their condition, found, to their great delight, that they appeared animated in zeal, and avied with each other in trying to explain away difficulties, and to convince the teachers that the cause was not quite desperate.

After much consideration it was subsequently resolved that Mr. Colman should proceed immediately to Chittagong, collect the Arrakanese converts, who speak a language similar to the Birman, and are under the government of Bengal, and form a station to which new missionaries might first repair, and to which his fellow-laborers should flee with those of the disciples who could leave the country, if it should be rendered rash and useless to continue at Rangoon; and that Mr. and Mrs. Judson should remain there, in case circumstances should prove more propitious.

Private worship was now resumed in the Zayat, the front doors being closed, the service afterwards it was conducted in a room previously occupied by Mr. Colman, who died soon after his arrival at Chittagong, was appropriated to this purpose. Inquirers increased, notwithstanding surrounding difficulties and prospective sufferings, and five persons were baptized. Among these were Mah Men-shay, the principal one of Mrs. Judson's female company, and Moug Shway-gong, a teacher of considerable distinction, who appeared on his first acquaintance with the missionaries to be half-deaf and half-sceptic, and who had for a long time engaged in disputation with them. A sixth was added to this sacred community, after the missionaries had visited Bengal in consequence of the distressing state of Mrs. Judson's health.

Mrs. Judson's malady increasing, she was compelled, in August, to embark for Bengal on her way to America, and her husband was left at Rangoon alone. Two attempts were made upon the life of Moug Shway-gong; but, provisionally, he escaped. Moug Thalhah, the second convert, expired after an illness of 19 hours. Three more persons were baptized. Mr. Judson was much refreshed by the arrival of Dr. and Mrs. Price; but his expectations of finishing the New Testament without interruption were blasted by the arrival of an order from the king, summoning Dr. Price to Ava, on account of his medical skill; and on August 25, he left Rangoon, and the doctor, hoping to be able to gain some footing in the capital and the palace, Mr. Hough superintended the mission in the interim.

In December, 1823, Mrs. Judson returned, and proceeded with Mr. Judson, who had during her absence been making preparations for that purpose, to Ava. In the May following, the war broke out between the Bengal and Birman governments, and during the greater part of the continuance of Mr. Judson's mission, he resided at the mission, and in the vicinity of Ava; Mrs. Judson, however, remained at liberty, and was permitted, though under difficult circumstances, to minister in some degree to the wants of her suffering husband. At the close of the war she returned with him to Rangoon; from whence, in the latter part of June, 1826, with a view to the formation of a new missionary station, they proceeded to Amherst, a place which was first suggested for the site of a new town, but at that time a wilderness, with the exception of a few bamboo huts, erected for the accommodation of part of a regiment of sepoy and a few natives. Having left Mrs. Judson in the place as comfortable as circumstances would permit, Mr. Judson returned to Rangoon, and proceeded with the envoy to Ava, as interpreter. Mrs. Judson, as soon as was practicable, commenced a private school, and was attended by a number of children of the natives. But after an intermittent fever of nearly a month's continuance, this excellent and devoted woman closed her eyes in death, in the absence of her affectionate and zealous husband.



**HAROTOGNA**; one of the Hervey islands, in the Pacific ocean, about 19° S. lat., 159° W. lon., containing 6,000 inhabitants.

For an account of the mission on this island, see GNATANGHA, AVARUA, and AROBAGNI.

**RED RIVER SETTLEMENT**; a trading establishment of the Hudson's Bay company, on Red river, about 50 miles S. of its entrance in lake Winnipeg, which is defined by fort Douglas. It is 320 miles in length. It was formed in 1812, and contains about 700 settlers, besides Canadians and half-breeds, who are very numerous. W. lon. 98°, N. lat. 49° 40'.

In 1820, the Rev. John West, chaplain to the company, established a school for the benefit of the Indians, aided by 100 pounds from the C. M. S. The success of his attempt was such that the society sent laborers to his aid. Two places of worship have since been erected. In the midst of much outward distress, it appears, from the missionaries' accounts, that their ministry has been attended by many encouraging circumstances.

The present state of the Red River mission is prosperous. **REGENT**; a town of liberated negroes, Sierra Leone, Western Africa, six miles S. E. of Freetown, in the Mountain district. It has a healthy and highly romantic situation. In 1823, the number of liberated Africans was more than 2,000; a large stone church 80 feet by 60 feet, had been erected. From 1816 to 1823, the Rev. W. A. B. Johnson labored in this place, with great energy and success.

The *Christian Institution*, established at *Leicester Mountain*, was removed to this place, in 1820, with the design of rendering it a seminary, in which the most promising youths in the colony may be educated for schoolmasters and laborers in the different tribes. This institution has since been removed to Fourah Bay.

The Rev. Mr. Johnson died, May 3, 1823, much esteemed and lamented by the community around him, and especially by multitudes of the once wretched and degraded sons and daughters of Africa, whom he was the instrument of bringing out of darkness into marvellous light. Various laborers have since that period been employed at this place, but the trials that have arisen invest it with a deep and melancholy interest.

Mr. Betts thus speaks of the two classes of children of which the schools now consist:—

"The behavior of the liberated children is as good as can reasonably be expected from poor children, on whose tender minds the first impressions were made by the errors and vices of heathenism. I have known the regular number of communicants attending the Lord's supper who were born of liberated parents, and have been reared in the town; these last appear more intelligent, frank, and happy, and have the air of liberty in their whole deportment; while the others exhibit, in their downcast, timid, and suspicious mien, the appearance of a servile and oppressed race."

I regret that there are many nice little girls, belonging to the people of the town, who have no instruction, there being no female here to take charge of a girls' school. A little while previous to that trying dispensation of Providence by which I was deprived of my dear wife, we had frequently a number of pleasant little children come up into our piazza, asking us to let them come to school. A steady and clever woman, capable of acting as schoolmistress, would be very valuable."

At Christmas, David Noah gives the following view of the station:— "The regular number of communicants attending the Lord's supper at this time, is 100; and their outward conduct, for the most part, is good. The general attendance of the people at divine service, on the Sabbath day, is encouraging; but on week days very few attend, in consequence of many of the men working at Freetown. Daily morning and evening service is regularly kept, and divine service three times on Sundays. The present state of Regent is much to be lamented. We are now as sheep without a shepherd. The harvest truly is plenteous, but the laborers are few: may we pray that the Lord will be pleased to send out more laborers into his harvest."

**SADAMAHL**; a subordinate station to Dinagepore, 20 miles N. W. of that station, and 250 miles from Serampore, under the care of the Serampore Baptists.

H. Synlyie is missionary at Sadumahl, S. Barcoo, assistant. Communicants, 16. People, who are chiefly Mohammedans, listen with much attention. No fruit has yet appeared. Schools are improving. **SANDWICH**; a station under the Serampore Baptists, 65 miles N. E. of Serampore, commenced in 1805. H. Synlyie, missionary, with two native assistants. Mr. Ignatius Fernandez, a very faithful native preacher at this station, died on the 26th of December, 1830, in the arms of his brethren at Serampore.

J. Parry is now missionary at Salehbugny, with four native assistants. In four schools, there is an average attendance of 242 boys, and 12 Christian families. The station possesses peculiar advantages for the dissemination of truth.

**SALEM**; a town of Western India, of 60,000 inhabitants. N. lat. 12°, E. lon. 79°; surrounded by populous villages. A mission was commenced in this place in 1827 by the London Missionary society.

George Walton is now missionary at Salem. One native preacher, and one native assistant. Two Tamil services are continued on Sunday. About 200 poor people receive alms on Monday. Services are also held during the week in Canarese and Telogoo. Communicants, five. English scholars, 30; Telogoo, 43; Tamil, 242. The late missionary, Henry Crisp, though early cut off, labored not in vain.

**SALEM**; a station of the W. S. among the Hotentots of South Africa. The mission is represented as in a very promising state. During the year 1831, the children of the school repeated 13,826 verses of the Bible, and 2,383 hymns.

**SALONICHI**; the ancient Thessalonica, in Macedonia. Mr. Wolfe, who lately visited this place, found about 22,000 Jews, and was informed there were about 60,000 on the confines. He circulated more

The Rev. C. L. F. Haesael has lately departed for the colony, having tendered his services to the society with an express view to the education of the African youths. The frequent losses which the society has sustained, in the removal, by sickness or death, of persons employed in the mission, have hitherto been an obstacle to the efficiency of the institution. The subject has for some time occupied the attention of the committee, and they have come to the fixed determination of prosecuting, by all means in their power, and in any place, whether in Europe or in Africa, which may ultimately prove most eligible, the education of intelligent and pious natives, with the view of their becoming Christian teachers among their countrymen. In pursuance of this plan, they have placed two African youths under the care of a clergyman in the west of England.

The following is the report from Regent, of March 25, 1834. Average congregation, 650; week day, 180. Communicants, 180. Candidates, 115. Day scholars, 325; evening, 63; Sunday, 158. Population, 1699. Instruction is much valued by the people. On Sunday, the church is crowded even to the doors.

**RHIO**; a station of the N. M. S. in Eastern Archipelago. Wentink, missionary.

**RICE LAKE**; a small lake in Upper Canada, where the A. M. M. S. have a mission. The following account we take from the Report of the Canada Conference Missionary society:—

"The commencement of this great work was at Hamilton, Newcastle district, during the sitting of the conference in September last. About twenty attended on the means of instruction with great attention for several days, and showed an increasing concern for the comforts of this life, and the more arduous of the native Christians, who, while their religious friends were engaged in prayer on their behalf, the whole number of twenty professed to experience a change."

"On the return of these young converts to their friends, two native Christians, Beaver and Moses, were employed to accompany them, for the purpose of strengthening their faith, and explaining to their pagan brethren the religion of Christ. They met a large body of them on an island in Rice lake, and here, for several days, they exhorted the multitude to repentance and faith in the Saviour. The effects were, that those who practised enchantments threw away their 'medicine bag,' the use of spirits was discontinued, they became more cleanly in their apparel, and decent in their mode of living, and the wranglings of drunkenness were exchanged for the 'good will' of the gospel and the devotions of religion. The mode of instruction now pursued was, to enlighten some of the more experienced of the native Christians, who, with the assistance of our ministers, taught them to memorize in their own language, certain portions of the Scriptures, such as the ten commandments and the Lord's prayer. As often as the converts have been instructed in these portions, as well as in the nature of the ordinances, they have been admitted to baptism, and afterward to the Lord's supper. Their love for the word is ardent, and they improve every opportunity of hearing it; and for this purpose they generally attend our quarterly visitations. Sometimes the itinerant preachers visit their encampments, where they are sure to find a place set apart for religious worship, built of branches and barks of trees. Here the missionary explains to them the truths of religion by comparisons, and in language adapted to their capacity. Three of these *Indian chapels* are now standing on three islands in different parts of Rice lake, where these *Christians of the woods* hold their devotions when encamped in those places. This body have often expressed their wishes for a school, and they are also earnestly desirous for a home, where they may cultivate the soil, and enjoy more regularly the means of grace."

**RIO BUENO**; a station of the B. M. S., on the island Jamaica, 16 miles from Kingston.

**ROBY TOWN**; a station of the L. M. S. on Tahiti, one of the Georgian islands. W. Henry, missionary.

**RUNGPORE**; a station of the Serampore Baptists, 40 miles E. by N. of Dinagepore, begun in 1832. Jones, missionary.

## S.

than 200 Bibles and Testaments among them, and stuck up a proclamation on the walls, briefly declaratory of the gospel. In a few hours, 2000 Jews assembled around, and read it.

Rev. Messrs. Dwight and Schaeffer, of the mission at Constantinople, visited Salonichi in 1833, and spoke in warm terms of the missionary facilities held out there.

**SANDY LAKE**; a station of the A. B. C. F. M. among the Ojibwas, in Michigan territory. E. F. Ely, teacher. A school has been established. Mission commenced in 1833.

**SANDWICH ISLANDS**. These islands were discovered by captain Cook, about a half a century since, and named, in honor of his patron, the earl of Sandwich, first lord of the admiralty, the *SANDWICH ISLANDS*. They are 10 in number; eight are inhabited, and two are barren rocks, principally useless to the fishermen. They lie within the tropic of Cancer, between 15° 50' and 22° 29' N. lat., and between 154° 53' and 160° 15' W. lon. from Greenwich, about one third of the distance from the western coast of Mexico towards the eastern shores of China. They are larger than the Society islands, or any of the neighboring clusters. The following table gives the length, breadth, and area.

Name.	Length.	Breadth.	Area.	Name.	Length.	Breadth.	Area.
Hawaii,	97	5	4000	Ranai,	17	9	130
Mau,	45	29	600	Molokai,	40	7	170
Kauai,	46	23	520	Oahu,	46	23	620
Kahurawa,	14	8	60	Nihau,	20	7	8

Taura and Morikini, barren rocks. Hawaii (Owhyhee) resembles in shape an equilateral triangle. It is the most southern of the whole, and on account of its great elevation is usually the first land seen from vessels approaching the Sandwich islands. The altitude of this moun-

tains is about 15,000 feet. The greatest part of the land capable of cultivation is found near the sea-shore; along which the towns and villages of the natives are thickly sown. The population is about 85,000. Maui is situated in latitude 20° N. and lon. 157° W. At a distance it appears like two distinct islands, but on nearer approach a low isthmus about 9 miles across is seen uniting the two peninsulas. The whole island is entirely volcanic. The inhabitants are 18,000 or 20,000. Kaharua is low, and is destitute of almost every species of verdure. There are but few settled residents on the island. Raihi has about 2000 inhabitants, and Molokai 3000. Oahu is a beautiful island, and very romantic and fertile. The whole island is volcanic, and, in many parts, extinguished craters of volcanoes appear. The highest mountain of Honolulu is the best, and indeed the only secure one at all times, in the Sandwich Islands, and is more frequented by foreign vessels than any other. Sometimes more than 30 are lying at anchor at the same time. It is the frequent residence of the kings and principal chiefs. The population of Oahu is about 20,000. Kaihi is a mountainous island, and exceedingly romantic in its appearance. The population is about 12,000. Nihaui is a small island, and has but few inhabitants.

The climate of the Sandwich Islands is not insubstantial, though warm and debilitating to an European constitution. Here is no winter; and the principal variation in the uniformity of the seasons is occasioned by the frequent and heavy rains, which usually fall between December and March, and the prevalence of a rather variable wind during the same season. The soil is rich in those parts which have long been free from volcanic eruptions. The natives are in general rather above the middle stature, well formed, with fine muscular limbs, open countenances, and features frequently resembling those of Europeans. Their gait is graceful, and sometimes stately. Their complexion is a kind of olive, and sometimes reddish brown. At the time of the discovery, in 1778, Captain Cook estimated the population at 400,000. They did not now exceed 130,000, or 150,000. The rapid depopulation, which has taken place within the last 50 years, is to be attributed to the frequent and depopulating wars, to the ravages of a disease introduced by foreigners, and to the awful effects of infanticide. The local situation of the Sandwich Islands is very important. They are frequently resorted to by vessels navigating the northern Pacific. On the north coast are situated the islands of Kamoharui and the neighboring coast, to the north-west the islands of Japan, due west are the Marian Islands, China, &c., and on the east California and Mexico.

The circumstances which led to the establishment of the American mission on these islands, and of the departure of the missionaries, are thus described in the Missionary Herald.

"For several years past, (1830) the eyes of the Christian community have been fixed upon Hawaii, and the neighboring islands, as the inviting field for missionary labor. Attention was first drawn to this most delightful cluster in the northern Pacific by the fact, that some of the natives, providentially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of that spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The hope that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the southern Pacific. The lamented Obookiah was anxiously looking for the day when he should embark on this voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions that his young servant should not be employed, as he had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design.

"The period arrived, soon after the last annual meeting, for sending forth a mission, which had been thus contemplated; and which had excited the liveliest interest among the Christian community. The passage having been engaged, and other preparatory arrangements made, the mission family assembled in Boston, on the 12th of October. It consisted of twenty-two persons, and presented a most interesting collection, rarely if ever surpassed on a similar occasion. The Rev. Messrs. Bingham and Thurston had been ordained as ministers of the gospel. Mr. Daniel Chamberlain, of Brookfield, Massachusetts, a farmer in the prime of life, who, by his own industry and good management, was placed in very eligible worldly circumstances; Dr. Thomas Holman, who had just finished his education for the practice of medicine; Mr. Samuel Whitney, a student in Yale college, capable of being employed as a catechist, schoolmaster, or mechanic; Mr. Samuel Ruggles, a catechist and schoolmaster; and Mr. Eliza Loomis, a printer, having previously offered themselves for this service and been accepted, went forth to instruct the apostle of civilized communities, as well as the blessings of the gospel. Mr. Chamberlain had been the head of a family for 13 or 14 years, and took with him a discreet and pious wife and 5 promising children. The other persons who have been named had formed recent matrimonial connexions, and obtained, as helpers in the work, well educated females, of the finest character for piety and virtue. To this goodly company were added Thomas Hoppe, William Tennoce, and John Honoro, natives of the Sandwich Islands, who had been educated at the Foreign Mission school, instructed in the doctrines and duties of Christianity, and made partakers, as was charitably hoped, of spiritual and everlasting blessings.

"On Saturday, October 23d, the mission family embarked on board the brig *Thaddeus*, captain Andrew Blanchard.

"It is proper to mention here, with expressions of gratitude to the supreme Disposer, the astonishing change which took place at the Sandwich Islands just at the time the missionaries were embarking at Boston. To the surprise of all who had been acquainted with those islands, the government and the people unanimously, or nearly so, determined to abandon their idols, and to commit them with all the monuments of idolatry to the flames. This was done at Hawaii, then at Oahu and then at Kauai, with no dissent, much less opposition, except that in the former of these islands a chief of secondary influence stood aloof from the whole proceeding, and preserved an idol which had been presented to him by Tamahamaha. The accounts, given by eye-witnesses, are perfectly explicit and harmonious, as to these facts.

Tamoree, king of Kauai, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and wrote a letter to the same effect by the vessel which brought this intelligence, addressed to his son at Cornwall. This son, though not attached to the mission, sailed with the missionaries, and professed a desire to befriend them, and to promote the cause of truth among his countrymen. It is hoped, that he was received by his father in health and peace, several months before the above-mentioned letter, the principal object of which was to solicit his return, arrived in this country.

"The religious meeting which brought this intelligence, had this surprising result, was the continually repeated rumor of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at the distance of nearly 3,000 miles across the ocean. Thus, while the gospel is becoming the power of God and the wisdom of God to many in the islands of the southern Pacific, the distant rumor of these blessed results has made the idolaters of the northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars, and the idols together."

From the very interesting letter which the missionaries wrote on their arrival, we extract the following:

"July 23, 1830.—Far removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice, for the Lord had comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition; the people, by the blessing of Providence, have renounced idolatry, and to prepare the way for the nobler institutions of his true religion."

"While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Healer of prayer, he was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people. We waited by the propitious gates of heaven, we passed the dangerous goal of nearly 3000 miles across the ocean. On the 30th of January we and on the 30th of March arrived off the shore of these long lost and long neglected 'Isles of the Gentiles.' But how were our ears astonished to hear a voice proclaim—'In the wilderness prepare ye the way of Jehovah; make straight in the desert a highway for our God!' How were our hearts agitated with new, and various, and unexpected emotions, to hear the interesting intelligence—'TAMAHAMAHUA IS DEAD; THE TABOOS ARE BROKEN; THE IDOLS ARE BURNED; THE MORALS ARE DESTROYED; AND THE PRIESTHOOD ABOLISHED.'

This victory was achieved by that arm alone which sustains the universe. He who in wisdom has ordained that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to 'stand still and see the salvation of God.' Long indeed did we expect to toil, with slow and painful progress, to undermine the deep-laid foundations of the gross idolatry. But He whose name alone is Jehovah, looked upon the blood-stained superstition, erected in insult to divine purity, and, without even the winding ram's horns of a consecrated priest, it sinks from his presence and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up, 'every man, straight before him,' and, 'in the name of our God, to set up our banner.

On the 19th of November, 1822, a second reinforcement, consisting of 20 persons, sailed from New Haven, Connecticut, to join the mission at these islands. They arrived in safety. Though the missionaries have been called to experience trials, yet, on the whole, it has been, probably, successful beyond a parallel in the annals of missions.

On the 28th of December, a third reinforcement to the mission at the Sandwich Islands sailed from New Bedford, in the ship *New England*, captain Parker, bound to the Pacific. The members of the reinforcement were the Rev. Messrs. Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, missionaries, and Mr. Andrew Johnstone, who is to be associated with Mr. Chamberlain as superintendent of secular concerns, in order that the latter may have more time for inspecting the schools. These brethren were all accompanied by wives. The instructions of the prudential committee were delivered to the missionaries by the late corresponding secretary, at New Bedford, on the evening of December 22d, and were followed by some other appropriate exercises."

In 1832, a fourth reinforcement of 19 persons, and in 1833, a fifth of 5 persons, arrived at the Sandwich Islands. From the last report of the Board presented October, 1834, a third reinforcement to the mission at the Sandwich Islands sailed from New Bedford, in the ship *New England*, captain Parker, bound to the Pacific. The members of the reinforcement were the Rev. Messrs. Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, missionaries, and Mr. Andrew Johnstone, who is to be associated with Mr. Chamberlain as superintendent of secular concerns, in order that the latter may have more time for inspecting the schools. These brethren were all accompanied by wives. The instructions of the prudential committee were delivered to the missionaries by the late corresponding secretary, at New Bedford, on the evening of December 22d, and were followed by some other appropriate exercises."

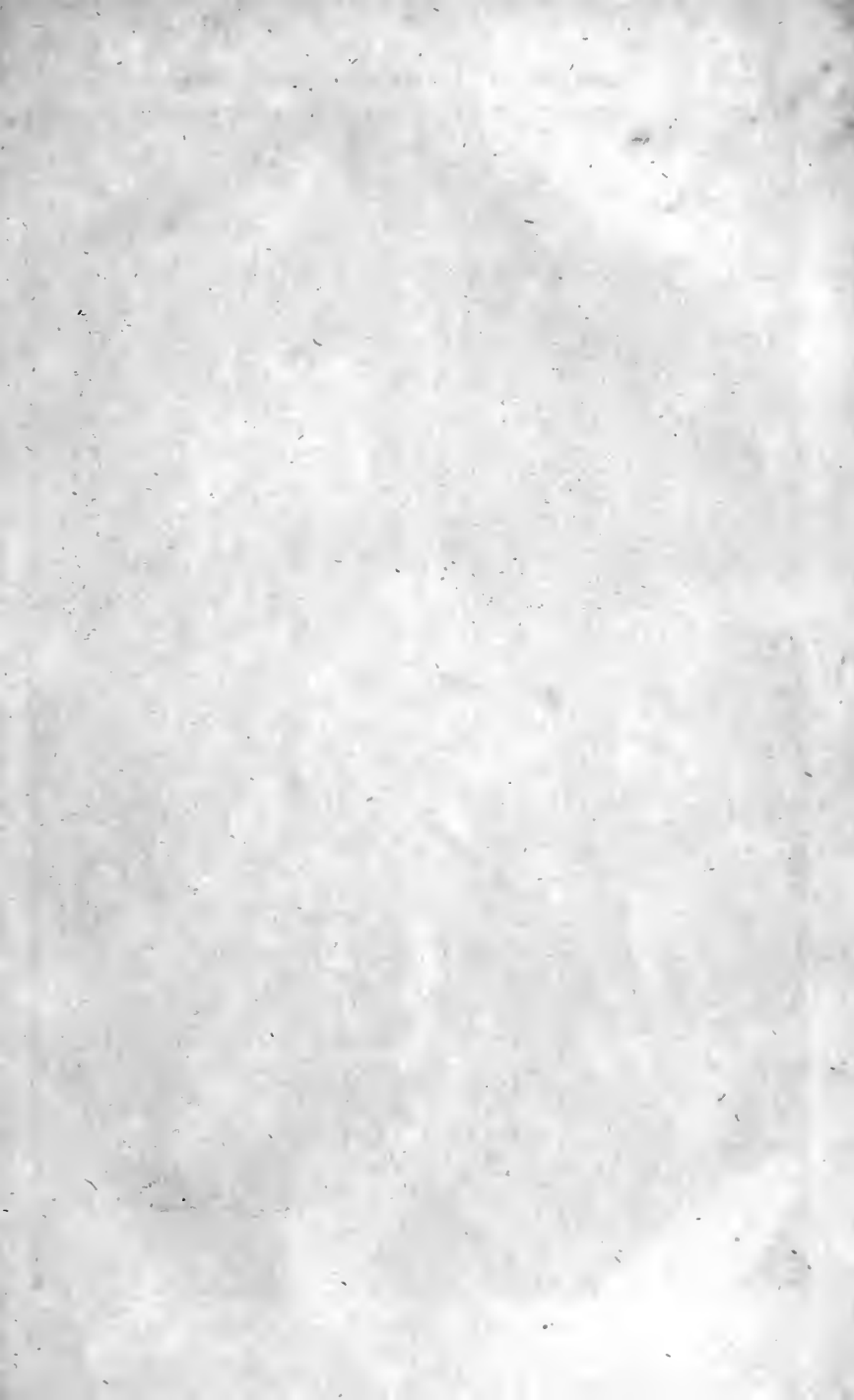
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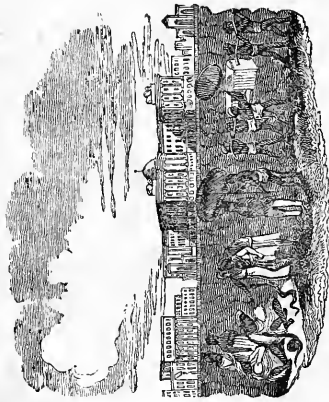
ISLAND OF MAUI. *Lahaina*, William Richards, Lorrin Andrews, and Ephraim Spaulding, missionaries, and their wives. Aloozo Chapin, M. D., physician, and wife, and Maria C. Ogden. *Wailuku*, Jonathan S. Green and Reuben Tinker, missionaries, and their wives.

ISLAND OF MOLOKAI. *Kaunaloa*, Harvey R. Hitchcock and Lowell Smith, missionaries, and their wives.

ISLAND OF HAWAII. *Honolulu*, Hiram Bingham and Ephraim W. Clark, missionaries, Gerrit P. Judd, M. D., physician, Levi Chamberlain, superintendent of secular concerns, Andrew Johnstone, teacher of a charity school, Stephen Shepard and Edmund H. Rogers, printers, and their wives. *Waialua*, John S. Emerson, missionary, and wife.

ISLAND OF KAUAI. *Waimea*, Samuel Whitney and Peter J. Gulick, missionaries, and their wives. *Hanalei*, Alexander and Benjamin W. Parker, missionaries, and their wives; stationers assigned to them since their return from Washington islands not known. Mr. Ruggles, missionary, and Mrs. Ruggles, after 12 years' labor, and Mr. Fuller, printer, who went out with the last reinforcement, have been compelled to return.





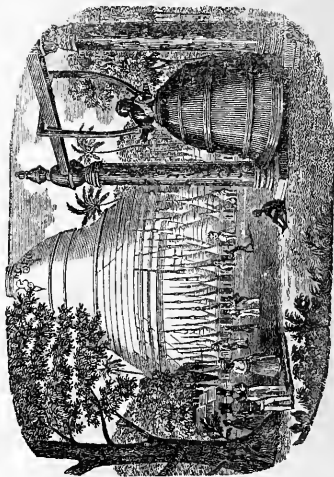
View in the City of Calcutta.

P. 1230.



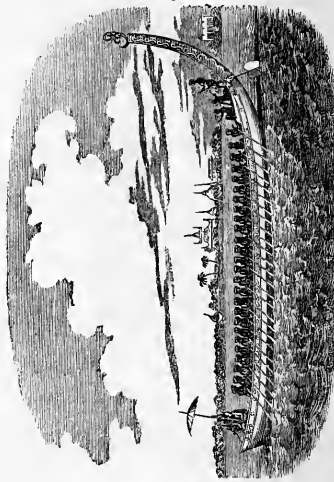
New Herhut, a Missionary Station in Greenland.

P. 1220.



View in the city of Rangoon.

P. 1242.



Boat, near War Boat.

P. 1242.

home on account of ill health. The late distinguished and Christian queen, Kaahumanu, on her dying bed, named Kiana as her successor. The young king, however, virtually abrogated some of the most salutary laws, and on being remonstrated with by the pious chieflain Hoapili, publicly declared that he took the reins of government into his own hands, and the power of life and death. Yet he still recognised Kiana as his agent for transacting business. He has also uniformly treated the missionaries in the most friendly manner. As soon as it became known, however, that the laws were relaxed, there was a falling-off in the schools and congregations; the Sabbath began to be profaned by sinful recreations. Not a few resumed their old habits of intemperance, and it soon became obvious that there had been a lamentable change in the moral influences which had been operating on the nation.

At each of the stations, preaching has been continued at stated times; also at a number of outstations. At Kaialoa, the attendance in the morning has been about 700, afternoon 400; at Hilo 800 and 400; at Waialuku 800 to 1000 and 200; Honolulu, 1000. A new meeting-house has been built at Waialua. Protracted meetings have been held at Waimea, Kaawaaloa, and Hilo, on Hawaii, and at Waialua. At Hilo, manifest good effects resulted.

The number of natives who were able to read with more or less facility in June, 1833, was,

Kaialua,	1,099	Kaawaaloa,	500
Kaawaaloa,	2,500	Honolulu,	3,100
Hilo,	2,859	Waialua,	1,600
Waimea,	3,000	Kaui,	2,977
Lahaina,	1,513		
Waialuku,	731	Total	20,154

There is still a great deficiency of books adapted to schools. Select schools have been established at most of the stations, which are taught by the missionaries themselves. The first session of the high school at Lahaina was commenced July 2d, 1833. In the course of the year, there were 91 scholars in the school. Great embarrassments have been experienced by Mr. Andrews, the principal, for want of school books. The amount of printing during the year ending June, 1833, was 165,000 copies, and 9,436,000 pages. The copies of books printed from the beginning of the mission have been 776,000; pages, 33,350,360. About 365 pages of new matter were added the past year to the Sandwich Islanders' library, making the whole number of pages 1,938. About 3,000 geographies and 200 historical catechisms were bound in cloth. About one-half of the Bible has been translated, including the entire New Testament. Another printer and bookbinder will soon proceed to the aid of the mission.

At the annual meeting in 1833, extending from the 5th to the 26th of June, 19 missionaries were present. These annual convocations have been conducted with great unity of feeling and with happy results.

The number of Christian marriages at the various stations, in the year, were 143. The admissions to the churches reported were 72; candidates, 41; whole number, 659. A public fast was proclaimed by Kiana on the 3d of March, 1833, which was attended by about 2,000 persons, morning and afternoon. At several monthly concerts at Honolulu, nearly 100 dollars were contributed by the natives alone.

The three brethren who attempted a mission at the Washington islands remained there but 8 months. It was found impracticable to establish a station at which more than 1000 people could be readily reached. At the same time, several promising districts in the Sandwich islands remained unoccupied.

SAULT DE SAINT MARIE, is a station of the A. B. B. SELINGINSK; a town and military station in the government of Irkutsk, Siberia, about 160 miles south east of the city of Irkutsk, and about 4000 miles easterly from St. Petersburg, on the Selenga river. It is well acquainted for the Chinese trade carried on at Kainchina. Inhabitants about 3000, exclusive of those of several villages. E. lon. 107° 25', N. lat. 51° 16'. Selinginsk is in the centre of all the *Buriats*, a name given to several populous tribes of Tartars in the government of Irkutsk, who are, in general, very ignorant, even of the tenets of their own superstition; nor is it requisite, according to their ideas, that they should know them.

Their religion is suited to their indolence of mind, as well as the depravity of their natures; and they are not easily induced to change it for one which addresses the understanding and the heart.

The following practice illustrates their predominant characteristic. The *Buriat* procures a prayer, written on a long slip of paper, and suspends it where it will be moved by wind or passers-by, or rolls it round the fire of a small oven, which keeps his getting in motion, and suffers his conscience that it is acceptably offered to the god. These praying mills are very numerous; and they have various other modes of worship equally suited to their indolent habits. Indeed, their whole system is a delusion, and their services are unmeaning farms. Their restraints from animal indulgences are confined to the short time spent in their temples; from which they return to commit all uncleanness with freedom.

They speak the Mongolian language, but their books are in an unknown tongue. The *Selinginsk* *Buriats* are in the centre of all the *Buriats* on the east side of Baikal lake, and are estimated at about 15,000; they have 10 temples, and not less than 2,000 lamas or chief priests. The *Chorinsk* tribe are distinguished for their wealth. They are divided into 11 tribes, inhabiting the country eastward of Selinginsk, are estimated at 30,000, and have only 4 temples, and scarcely 200 lamas. Upwards of 100,000 males belong to the nation of *Buriats*.

The Rev. Messrs. *Stallgrass*, *Swan*, and *Yuille*, from the L. M. S., arrived in 1819, and this mission, first commenced at Irkutsk, has received the full approbation and aid of the Russian government.

*Translation of the Scriptures.* The Mongolian translation of the New Testament was completed during the year 1826. The importance of this translation of the Scriptures will be more fully appreciated, when it is considered that Mongolian is spoken and understood, not only among the *Buriats*, but extensively in Chinese Tartary, and in a south-westerly direction, among the inhabitants of all the intermediate country, from Selinginsk to Tibet. The Mongolians *Proper* are subjects

of the Chinese empire, and the *Kolles* and *Utahs*, also under the same government, use the same language.

Robert Yuille now labors at Selinginsk. His labors at this station prevent his itinerating among the surrounding tribes.

SENECAS; one of the Six Nations of Indians. The remnants of the tribe reside in various villages in the western part of New York. The New York Missionary society, which was founded in 1796, established a mission among this tribe in 1811. Mr. J. B. Hyde, in the capacity first of teacher, then catechist, continued with them from 1811 to 1821. He translated several portions of the Scriptures into the Seneca language, which were printed. In 1821, the mission was transferred to the care of the Union Foreign Missionary Society. In 1826, it was transferred from that society to the A. B. C. F. M. The station is 4 or 5 miles from Buffalo. Rev. Asher Wright, missionary, and his wife, and Asenath Bishop now reside at the Seneca station. The church has been very severely tried on account of dissensions on the subject of selling the land and removing. Mr. Wright is pursuing the study of the Seneca language.

SERAMPORE, a town in the province of Bengal, Hindostan, 15 miles north of Calcutta, on the west bank of the Hoogly. E. lon. 88° 26', N. lat. 22° 45'. It signifies the town of the glorious god Ram; or the glorious town. Rain. It is a little Danish settlement, in the midst of an immense British territory. A line of good-looking houses stretches along the water; some of them had no great extent. They belong to the Danes and Europeans, whose number is very small. The population is about 20,000, nearly all Hindoos. They generally inhabit poor mud-walled or bamboo-walled cottages. The Baptist Serampore college is an admirably planned building, with a commanding front towards the Hoogly. For the early history of the Baptist mission, see CALCUTTA. The mission was commenced in 1793.

In the month of November, 1800, the missionaries were gratified in beholding the first decided convert to the faith, voluntarily breaking his caste, and boldly encountering the reproach of Christ. On this delightful occasion, Kristno, a converted native, was baptized, together with Dr. Carey's eldest son, after having, a few days before, publicly renounced caste, by eating with the missionaries. This event reworked their hearts, and gave them renewed courage in 1793. In the month of June, 1801, some of them had now for years patiently waited and prayed for this day; some had entered into their heavenly rest without the gratification of beholding it; and one of them, who hardly survived six months, was carried in an emaciated state to witness a scene so cheering to his soul, that he was almost ready to say with Simeon—'Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.' The Armenians, Feringhis, and the Sauts broke down, and the way opened for numerous accessions to the church of Christ from this people, hitherto entrenched in prejudices and superstition, and impenetrable to all the convictions of divine truth and the evidences of the gospel.

In the following year, several more renounced caste and were baptized; the New Testament was printed at the mission press; and the missionaries subsequently continued the work of translating, printing, and distributing the Scriptures and portions of them, and using various other important measures to instruct and enlighten the heathen.

Mr. Ward gives the following short but interesting account of the first attempt of a Hindoo to preach the gospel to his countrymen:—

March 6, 1803.—In the evening brother Carey gave out a hymn and read a chapter, after which, old Fetambar preached in Bengalee to a congregation of Hindoos, Mussulmans, Armenians, Feringhis, English, &c. His text was a small pamphlet of his own writing, which we printed for him. After praying a short time with fervor and consistency, he sat down, and with his hands joined together and stretched out, he craved their attention. He then spoke for an hour, with faithfulness and much propriety; and closed the whole with prayer. We were much pleased with this first attempt. He is the first of them who has become a proselyte to the Christian religion. This is another reason, for which we have reason to bless God, O that he may increase the number of faithful native laborers! This is the grand desideratum that is to move the Hindoo nation."

In 1801, the missionaries were increased to 10, besides 2 natives, and 14 were baptized. In 1805, 13 of whom were natives, were baptized; and in 1806, 21 natives.

In 1810, there were 19 ministers and 8 churches. During this year, 106 were baptized, most of whom were in Jessore. In 1812, a great calamity befel the mission, in the loss of their large printing office by fire, containing the types of all the Scriptures that had been printed to the value of at least 10,000 pounds. This was a severe dispensation of providence, not only as the greatness of the loss threatened to overwhelm their feeble affairs, but was felt most sensibly by them; it was indeed fatal, for a considerable time, and it could put a stop to the publication of the Scriptures altogether. Yet that God, who in his infinite wisdom judged it right thus to try them, appeared for them in this crisis in a most wonderful manner. They were able to recover from the fire the moulds for casting new types; the sympathy and assistance of their friends on the spot was most affectionately offered; and no sooner were the types made known in Britain, than every heart was alive to the feeling of their situation, and every hand ready to contribute towards repairing their loss. Christians of every denomination vied with each other in the most solid expressions of condolence; so that, in a comparatively short time, a sum was raised and forwarded from all parts of the kingdom, which more than covered the amount of the damage they had sustained. Several thousand dollars were contributed in the United States. The Selas then returned to the work of the publication of the translations was, however, very distressing; they had to begin much of their labor anew; and had they not found among the rubbish the steel punches of all the Indian languages, uninjured by the flames, years must have elapsed before they could have replaced the types they had lost. About 70 members were, however, added to the churches at Serampore and Calcutta; and at the close of the year, the mission embraced 12 stations, containing about 500 members.

In 1818, the missionaries purchased ground, and commenced a college; the objects of which are, to train up pious youths for the Christian ministry, to augment the biblical knowledge of such as are already employed in preaching, and to enable those who, by the loss of caste,

have been reduced to indigence, to maintain themselves. In 1819, there were 37 pupils, under the presidency of Dr. Carey, who delivers theological lectures in Bengalee. In 1819-20, Mr. Ward visited England and the United States in its behalf, and obtained 25,000 dollars. The missionaries contributed 11,000 dollars from their own labors.

In 1823, the excellent and devoted Mr. Ward was removed from the toils of this world to the glories of another.

In 1827, an event occurred, which was a source of pain to many of the friends of the society. This was the withdrawal of the brethren at Serampore, and of the stations immediately connected with it, from the society at home. Some misunderstanding existed between the brethren at Serampore and the committee in England, in reference to the tenure on which the premises at the former place were held, the college, which the brethren there had erected chiefly for literary objects, and the support required by the outstations chiefly at Serampore. A long correspondence took place at different times, but the controversy is now amicably settled.

The venerable Dr. Carey has recently died, full of age and honor. The missionaries at Serampore are Dr. Marshman, John Mack, John Leechman, Joshua Rowe, W. C. Barclay, and John C. Marshman; 3 native assistants; 12 natives preparing for the mission; 3 converts; 75 female scholars; 143 Christian students in college; 37 tracts issued, 42,500.

**SHAWNPEES**; a tribe of Indians, among whom the *A. B. F.* have commenced a mission.

**SHAMPURKER**; a village near Calcutta, where the Calcutta Church Missionary association support a school.

**SHARON**; a station of the *L. M. S.* on the Island Barbadoes, West Indies. It was commenced in 1794. In the course of 1823, 69 adult negroes were baptized, and 52 admitted to the Lord's supper.

In 1833, at Sharon, Taylor and Close were missionaries. Congregation, 1178.

**SHEPHERD'S HALL**; a station of the *B. M. S.* in Jamaica, 16 miles from Kingston; 1044 inquirers.

**SILBOH**; a station of the *L. M. S.* on the Klippflap river, in Caffrland, South Africa, in the Pambooke tribe, commenced in 1828. Halter and Hoffman, missionaries. From June, 1830, to February, 1831, the inhabitants increased from 169 to 390. Mr. Halter states in February, 1831, that God was granting his smiles to the mission, that numbers came to hear the word of life, and that the church would not hold the crowded auditories. In worldly things also they were abundantly blessed. A large number of acres have been irrigated.

In October, 1834, there were 63 native houses in Silboh. Fritsch, Hoffman, and Bonatz, missionaries; 8 adults and 5 children baptized; 27 communicants; 320 inhabitants.

**SHOBHA BAZAAR**; a village in the suburbs of Calcutta, where there is a school.

**SHOOTWOOD**; a station of the *B. M. S.* in Jamaica.

**SIAM**; a country of Eastern Asia, separated from Pegu, on the west, by a chain of mountains, and from Laos and Cambodia, on the east, by another chain. It may be considered as a wide valley between two chains of mountains. The population is between 3,000,000 and 4,000,000. The religion is that of Buddha. Considerable success has attended the labors of Mr. Gutzlaff, formerly of the *N. M. S.*, and of Mr. Tomlin, of the *L. M. S.*, in Siam. (See *BANKOK*.) An English and Siamese dictionary has been prepared, and the whole New Testament translated. The *L. M. S.* and the *A. B. C. F. M.* are about to commence regular missions in this country. It is of great importance on account of its relations to China. Mr. Abel, of the *A. B. C. F. M.*, in the course of the last year, made an interesting survey of some portions of this country.

For further particulars in regard to the mission in Siam, see **BANKOK**. **SIBERIA**; a country of Northern Asia, belonging to Russia, bounded on the north by the Frozen ocean, on the west by the Uralian mountains, which separate it from Europe, on the south-west by Irdependant Tartary, on the south by China, on the east by the ocean, and Eyring's straits. Its length is about 4000 miles, and its breadth varies from 1100 to 1900. Its surface is about 6,900,000 of square miles. Russia derives three great advantages from Siberia—protection to her European provinces from any attack on that side, millions of clear profits from the mines, and a commercial trade with China and America. The Siberian trade is enjoyed as a monopoly by the Russian merchants. The *L. M. S.* have established missions in Siberia. (See **SILINGINAK**, **KROON**, and **ONAL**.) Rev. William Swan, one of the missionaries, in a speech before the *L. M. S.* at its anniversary in May, 1834, has the following remarks.

*Progress of idolatry in 100 years.* Had this missionary institution existed 100 years ago, and had missionaries gone to those parts of the world, they would have found the land overrun with that form of superstition which has existed there for many centuries, but there would not have been found one priest, properly so called, and not one heathen temple desecrating the ground. But when we went thither 11 years ago, we found nearly 20 heathen temples rearing their heads amid the snows of Siberia, and to these temples were attached 4000 priests of the Buddhist superstition. The simple fact is this, that within the last century, if Christians have in some parts been making the greatest efforts to propagate the truths of the gospel, the powers of darkness have not been dormant. Their cause has been making progress eastward and westward; and during the period that I have now mentioned, its progress has been such, that those very parts where missions have been established; and perhaps it cannot yet be said to be on the retrograde. But what we have been engaged in, we trust, has at least a tendency, and we trust will soon have the effect of turning the tide; and instead of idolatry spreading there, the light of truth will roll southward and westward, to China, that grand source of idolatry. The Scriptures have been translated into the language of the Mongolian tribes, a language spoken by many of the tribes to whom we first access, and spoken within the boundaries of the Chinese empire by millions. It is spoken and read (for the books in that language are numerous) from the shores of the Baltic to the gates of Peking."

**SIBERRA LEONE**; a British colony of recaptured negroes in the country of the same name in West Africa. For the following account of the early history of the colony, we are indebted to the North American Review.

"In consequence of the memorable decision of the English judiciary

in the case of Somerset, that slavery could not exist upon the soil of England, several hundred blacks, unaccustomed to the profitable employments of a great city, were thrown upon their own resources in the streets of London. The celebrated Granville Sharp having taken a peculiarly prominent part in the whole affair of the slave question, they looked to him as their patron; and he, after much reflection, determined to colonize them in Africa. The government, anxious to remove a class of people which it regarded as the best worthles, finally assumed the whole expense of the expedition. Under such auspices, four hundred negroes and sixty Europeans, supplied with provisions for six or eight months, sailed on the 8th of April, 1787. The result was unfortunate and even discouraging. The crowded condition of the transports, the unfavorable season at which they arrived on the coast, and the impetuosity and imprudence of the emigrants, brought on a mortality which reduced their numbers nearly one-half during the first year. Others deserted soon after landing, until forty individuals only remained.

In 1788, Mr. Sharp sent out thirty-nine more; and then a number of the deserters returned, and the settlement gradually gained strength. But, during the next year, a controversy with a neighboring native chief ended in wholly dispersing the colony; and some time elapsed before the remnants could be again collected. A charter of incorporation was obtained in 1791. Not long afterwards, about twelve hundred new emigrants were introduced from Nova Scotia, being originally refugees from this country, who had placed themselves under British protection. Still, affairs were very badly managed. One-tenth of the Nova Scotians and half of the Europeans died during one season, as much from want of provisions as any other cause. Two years afterwards, a storm of violence broke upon the company, which had been made the receptacle for African produce, was lost by fire, with a cargo valued at fifteen thousand pounds. Then, insurrections arose among the blacks. Worst of all, in 1794, a large French squadron, wholly without provocation, attacked the settlement, and although the colors were immediately struck, proceeded to an indiscriminate pillage. The books of the company were scattered and defaced; the printing-presses and scientific apparatus were destroyed; the principal officers were banished; the company's office demolished; and the buildings generally consigned to the flames. The pecuniary loss was more than fifty thousand pounds. But the directors, instead of being disheartened by these disasters, served themselves to more resolute efforts than before. They were liberally supported by the government, and the united labors of both were so effectual, that in the year 1798, Freetown, the principal village in the colony, had four hundred houses, a market town, sufficiently fortified, and accommodating twelve hundred inhabitants.

Two years afterwards, a large number of the worst part of the settlers, chiefly the Nova Scotians, rebelled against the colonial government. The governor called in the assistance of the neighboring African tribes, and matters were on the eve of a battle, when a transport arrived in the harbor, bringing five hundred and fifty Maroons from Jamaica. Lots of powder were given to these men; they proved regular and industrious; and the insurgents laid down their arms. Wars next entered with the natives, which were not finally concluded until 1807. On the first of January, 1808, all the rights and possessions of the company were surrendered to the British crown, and in this situation they have ever since remained. Of the results effected by the establishment in reference to the slave-trade on the coast, and the civilization of the interior tribes, as also of its political and commercial value to the English government and people, we may perhaps have occasion to speak hereafter. The population in 1823 was eighteen thousand, two-thirds of this number being liberated Africans. In 1825, the latter class had increased to more than fifteen thousand, exclusive of nearly one-third as many more who were resident at the timber factories and other places. To the 15th of January, four thousand and six hundred captives were added to the colony during the year 1827 alone.

Since 1816, the *W. A. S.* and the *C. M. S.* have labored successfully in this colony.

Nothing of much interest has lately occurred at this mission.

**SILMIAH**; a village near Calcutta, where there is a school.

**SINGAPORE**; a town on a small island of the same name. E. lon. 104° N. lat. 1° 24'. Since the British took possession of it 1819, it has rapidly increased in population and importance. The *L. M. S.* commenced a mission here in 1819.

Inhabitants of Singapore in January, 1830, were 15,181 males and 5797 females. Claudius H. Thomsen is now missionary of the *L. M. S.* Mr. Tomlin's connexion with the society has been dissolved on account of ill health. The *A. B. C. F. M.* intend to make Singapore the headquarters of their missions in the Archipelago. Its Tracy, missionary, is now established there. A printing establishment, containing 2 presses, 1 font of Roman type, 2 of Malay, 1 of Arabic, 2 of Javanese, 1 of Siamese, and 1 of Bugie, with apparatus for casting types for all these languages, and for book-binding, has been purchased. In 3 or 4 months of 1833, 140 native castles arrived from as many as 40 ports.

**SIOUX HILLS**; a station of the *B. M. S.* in the island of Jamaica. **SIOUX**; Indians on the Upper Mississippi, among whom T. D. Williamson, M. D., and J. Stevens, missionary, with their wives, and A. Huggens, farmer, wife, Sarah Poage and Lucy Stevens, assistants, of the *A. B. C. F. M.*, were in 1834 trying to commence a mission.

**SMYRNA**; a town on the western coast of Asia, in the province of ancient Lydia. It was extolled by the ancients, under the title of "the crown of the world," from the ornaments of its island. It has been ten times destroyed by conflagrations and earthquakes, and as often has risen from its ruins. Its central situation, and the excellence of its port, attract a concourse of merchants of all nations by sea, and in caravans by land. It is the great emporium of the Levant. Population has been stated at 120,000, though frequently visited by the plague and other severe calamities. Missions of various societies have for a number of years resided temporarily at Smyrna.

"In July, 1831, there were seventeen schools in Smyrna and the neighboring places: upward of 1500 children are enumerated, but those of some of the country schools had not been ascertained. Three of the schools are under the Rev. Josiah Brewer, with Mrs. Brewer, from the New Haven Ladies' Greek committee. In addition to their own schools, monthly meetings are held at Smyrna. One school has been opened, containing from 40 to 50 girls, each of whom pay three pence monthly, or a little more than two dollars yearly.

To these has been added an English school of upward of 40 Protestant youths, which contributes to the support of the mission. The improvement of the girls in the day school has been such as to lead the Greeks to establish free schools for girls at the expense of the community. 'There is a great and increasing zeal,' Mr. Brewer writes, in March, 'among the people themselves in the cause of education. They have it in contemplation to open four or five others in different parts of the city, and one or more for girls. They have also purchased a press, and ordered a font of type from Paris. If increase of piety keeps pace with the increase of knowledge, soon should we see the days of primitive prosperity return to this least offending of the seven Apocalyptic churches.' He adds: 'In the midst of all our labors we have to lament that we have not, as yet, witnessed numerous manifestations of the converting grace of God. The children are, indeed, becoming exceedingly dear to us; and the 200 Greek and 50 Protestant youths who have been under our instruction the year past, have acquired much knowledge of God and of their duty.'

Mr. Jetter thus speaks in his journal of Mr. Brewer's schools, and of his own prospects.

"May 18, 1831.—We saw Mr. Brewer's female schools; for we expected to stay only a few days, and therefore wished to see all we could on the first day. In one of these schools we found about 120 children, who are instructed in reading, writing, and arithmetic. The same day we saw the male schools, which have been established, they are in a very good order. Several classes read the gospels, and the rest the catechism, &c. The second of these schools numbers perhaps 60 children who are of a higher class, and pay from three to four piastres (about three or four shillings) per month towards their education. We saw, further, two large Greek schools for boys, which are in the hands of the Greeks themselves, but which have hitherto been very well less successful, than those by Mr. Brewer. One of these schools is of a higher order, and is under English protection. Here the children learn different languages, and have also begun English with Mr. Brewer; who, in consequence of his many engagements, has been obliged to give it up; and they are looking out for some other person. This school counts 200 or more children, in different departments. The head master is a Mr. Abraham, from Cesarea. The former school, the former master of which I have heard, liberal. For want of time we could not hear the children read at this place. We then saw an Armenian school, on a large scale, and built in a very superior manner; but were not able to understand the children, who speak only Turkish. Two boys I saw who knew a little Greek, and have also begun to learn English: they visit Mr. Brewer twice or three times a week, and seem to be very amiable scholars."

By a subsequent letter from Mr. Jetter, dated Boujah, near Smyrna, July 19, 1831, we observe the eager desire which is manifested in Asia Minor for the blessings of education. In quoting the following extract, we can only add, that it is not in the power of the Church Missionary Society to enter at once upon plans of education so widely extending; but while the pain of each delay is necessarily augmented to it, may be hoped that the more limited ones, actually commenced, will give greater maturity; and thus furnish models, according to which the natives may be enabled to construct their own schools and seminaries.

From Smyrna, under date of August 19th, 1831, Mr. Jetter thus writes concerning his employments and prospects in that city and neighborhood:—

"We arrived here in the middle of June last, just when the plague was raging in Smyrna, and throughout Asia Minor. I took a house for the summer at Boujah, where all the English families generally reside in the hot season. For a month and a half we were almost shut up on account of the plague and had only intercourse with our few Christian friends. Divine service has, however, been performed every Sunday, with few exceptions. This agreeable duty fell on me, as both Mr. Lewis, and Mr. Arncliffe, the British chaplain, were absent. There are few here that love the Lord sincerely, but plenty, in fact, who get into the service of the church. After the plague rumor had a little subsided, we opened a girls' school at Boujah, which numbers between 60 and 70 children. The Rev. J. Brewer gave me a girl from one of his schools here, who acts at present as mistress. She lives with us; and, in her leisure hours, pursues her studies in Greek; and, lately, I have commenced English with her and a few others. We have great difficulty to obtain suitable persons for mistresses. There is another village where they want a girls' school; but I can scarcely enter upon it just now, for want of a mistress. There is a boys' school at Boujah paid for by the people, which is also, in some degree, under my influence. I have the liberty to examine the children, and to give them books. I introduced, some weeks ago, 'The Life and Character of David,' sent to us by Mr. Bremer. Select books are much sought for by the Greeks."

**SOCIETY ISLANDS;** a cluster of islands in the Pacific ocean, between 151° and 152° 30' W. lon. and 16° and 17° S. lat. (See HAVANINE ISLANDS, BERGARA, &c.)

**SOORY;** a station of the B. M. S. in Bengal, 120 miles from Calcutta, 45 north-west of Cutwa, and 50 south-west of Moorshedabad. A Joseph Williamson, missionary, with 2 native assistants. There is a gradual increase of knowledge, and diminution of prejudice.

**SPRING TOWN;** a station of the B. M. S. on the island Jamaica. J. M. Phillips, and John Andrews, missionaries.

**SPRING GARDENS;** a village in the island Antigua, where the U. B. have a church.

**ST. ANNS BAY;** a station of the B. M. S. on the island Jamaica. Samuel Nichols, missionary.

**ST. CROIX;** a small island belonging to the Little Antilles, West Indies. The port St. Croix is 17° 34' N. lat. and 64° 45' W. lon. In 1733, it was sold by the crown of France to the Danish West India company. An ineffectual attempt was made in 1734, by the U. B., to establish a mission in this island. In 1740, another attempt was made, but the unhealthiness of the climate compelled the missionaries to abandon the island. A permanent establishment was effected in 1753, by George Onizberg, and two other brethren, who were joyfully received by the Christian negroes; but both they and the slaves in their neighborhood were, for some time, kept in a state of constant alarm by the wicked attempts which were made to burn their houses. Onizberg was, however, inflexibly determined to remain, and the per-

secution soon ceased. An estate of 4 acres was purchased, which was named Friedenthal. The number of persons who attended the preaching of the gospel rapidly increased, and more than 100 negroes were annually received into the church by the rite of baptism. In 1771, another settlement was formed and named Friedensberg. In 1772, a dreadful hurricane swept over the island. This was followed by a famine, and an epidemic sickness. But the negroes appeared more and more anxious to be saved. The auxiliary societies consisted of more than 1000 persons, and many were, every month, admitted to the privileges of Christian baptism. In 1783, a third station was formed, and called Friedensfeld. In 1801, St. Croix was delivered to the British authority, but it has since been restored. In the beginning of 1829, Mr. Van Scholten, the governor general of the Danish West India islands, after attending divine service in one of the churches, made the following inquiries concerning the mission in St. Croix. "On being informed that the number of negroes under the care of the U. B. amounted to 6000, he declared, in presence of his attendants, that he considered it would be for the benefit of the colony, if a much larger proportion of its population (amounting to 21,000) was in connexion with the church; promising, at the same time, to promote the cause of the mission by every means in his power."

**ST. EUSTATIUS;** or **ST. EUSTATIA;** an island belonging to the Little Antilles, West Indies, N. lat. 17° 29', W. lon. 63° 55'. It is about 2 leagues in length and 1 in breadth; it consists of two mountains, and a deep valley between them. It has been stated that the population amounts to 4000 whites and 14,000 negroes. It belongs to the Dutch. It is 8 miles north-west of St. Christopher. It has been subject to several violent changes. The principal production is tobacco. The **W. I. S.** have a mission on the island.

**ST. JAN;** the third and smallest of the Danish West Indies. The **W. I. S.** established a mission on this island in 1741, through some of the converts from St. Thomas had visited it previously. An estate was purchased and called Berthany, and in 1754, John Ercker took up his residence on the island, and began to proclaim salvation to the poor negroes. In a few years, the number of converts was, perhaps, greater, in proportion to the population, than in any other mission in the world. In 1782, another settlement was formed and named Ennaus. A vast destructive hurricane ravaged this island in 1793, which destroyed the mission church at Berthany. In 1813, the number of baptized persons was 1361, and of communicants, 677. In 1828, it was stated that the mission was flourishing, and that there was much "divine life" in the island.

**ST. JOHN'S;** a station of the U. B. in the town of the same name in Antigua. It was commenced in 1774. In 1763, 60 adults were received into the church in one day. In 1823, it appeared, that there had been baptized and received into the congregation in that town, 16,041 negroes; in the following year, 468 more were baptized. In 1825, at one time, 48 persons for the first time were admitted to the sacrament of the supper.

**ST. JARVIS'S;** one of the Little Antilles, West Indies. Lat. 15° 4' N., lon. 63° 6' W. One-half this island belongs to the French, the other to the Dutch. Many of the settlers are of English origin. The coast is indented with bays, which makes it appear larger than it really is. The interior is mountainous. The annual profits of a single salt marsh amount to 12,000 pounds. The **W. I. S.** have a mission on this island.

**ST. THOMAS, and ST. VINCENT.** (See THOMAS, St., and VINCENT, St.)

**STEINKOPFF;** visited as an outstation from Komagaze, on the frontier of Little Namaqualand, South Africa, within the colony, about 22 days' journey from the cape.

Inhabitants of Steinkopff in 1833, 260. Scholars, 20 to 100. Daily morning and evening services are well attended.

**STEYNBOECH;** a station of the Rhenish Missionary society, South Africa. Luckhoff, Gerard, Terlinck, missionaries. Schools flourishing.

**STEWART'S TOWN;** a station of the B. M. S. in Jamaica, 18 miles from Kingston; 58 communicants; 716 inquirers.

**SULKEA;** an outstation from Calcutta, where Mr. Thomas preaches the gospel and extensively distributes tracts.

**SURAT;** a city of Hindostan, in Gojjerat, with a strong citadel situated on the left bank of the Tappie, about 20 miles from its mouth. It is one of the most ancient cities of Hindostan; the outer wall is 7 miles in circuit, with 12 gates, and irregular towers between each. The streets are dirty, narrow, and irregular; the houses generally lofty; and the inhabitants estimated at 300,000. The public buildings are few and mean, and the nobles' palace is contemptible. The mosques and tombs are small, and the Hindoo edifices equally insignificant. A great portion of the trade of Surat has been transferred to Bombay, but yet it is considerable. It is the emporium of the most precious productions of Hindostan; for hither are brought from the interior an immense quantity of goods, which the merchants export to the Red sea, the Persian gulf, the coasts of Malabar, the Comorin, and even to China. There are many Mahomedans, Gentoos, Jews, and Christians of various sects as they are in Arabia, or in other Turkish countries, nor are the distinctions of tribes among the Hindoos who reside here strictly observed. The Hindoos are almost all of the caste of the brahmins; and their skill and dexterity in matters of calculation and economy often raise them to places of considerable trust. The country about Surat is fertile, except toward the sea, where it is sandy and barren. Before the English East India company obtained possession of Ennahay, the presidency of the affairs on the coast of Malabar was at Surat; and they had a factory here, after the presidency was transferred to Bombay. In 1800, a treaty was concluded with the nabob of Surat, by which the management of the city and district was vested in the British. By a treaty in 1803, the Mahabats were compelled to abandon all their various claims on this city, and the British authority in this place became supreme. Surat is 158 miles north of Bombay. E. lon. 73° 2' N. lat. 21° 12'.

**C. C. Aratoon,** a converted Armenian, connected with the B. M. S., proceeded to this city in 1812, and labored in it and the adjoining country for about 9 years, preaching and distributing tracts and editions of the Scriptures in several languages. The afterwards removal

to Calcutta. The Rev. Messrs. Skinner and W. Fyvie, of the *L. M. S.*, commenced a mission here in 1815, and were usefully employed among the soldiers and natives in the city and neighboring villages, and in translating the Scriptures into Gojurrat. Mr. Skinner died October 29, 1821, the same day on which Mr. A. Fyvie sailed from Gravesend to join the mission.

William Fyvie is now missionary at Surat. A. Fyvie and Mr. Salmon, on account of ill health, have been compelled to return to England. Four boys' and 1 girls' school. Eight thousand five hundred copies of various parts of the Bible have been printed during the year. Two Goozerates and 1 English service are held on the Sabbath.

**GUIANA.** A Dutch settlement in Guiana, South America, frequently called Dutch Guiana. It is watered by the river Surinam. Paramaribo, the capital, is a pleasant town. If we include the military establishments, the number of Europeans or whites in Surinam may amount to 10,000; the greater part of them reside in the capital. The number of Africans is about 80,000. The value of the exports is calculated at 1,000,000 pounds. "Those that have visited Holland," says Matthe Brun, "and Lower Hottelstein, may form an imperfect notion of the Dutch and British settlements in Guiana; a vast plain covered with plantations, or enlamed with the rich verdure, bounded on one side by a dark ridge of impenetrable forests, and watered on the other by the azure billows of the ocean." Before the year 1776, Christopher Kersten, a Moravian, and a few of his friends, who were engaged in business in Paramaribo, embraced every opportunity of communicating instruction to the negroes, whom they hired as journey-men. In 1776, several individuals were baptized, and on the subsequent arrival of two assistant missionaries, a church was erected. At the close of the year 1778 the congregation consisted of more than 100 persons. During the war which occurred between Great Britain and Holland in the latter part of the last century, the missionaries at Paramaribo were placed in a very precarious situation. The arms of the Netherlands in North America, was suspended for many months. In 1800, 315 baptized negroes belonged to their congregation, besides a considerable number of catechumens. On the 4th of July, 1827, 50 years had elapsed since the first fruits of the brethren's labors in Paramaribo. The day was observed with much solemnity by a large congregation. In this time, the brethren had baptized 2,477 persons. (See PARAMARIBO.)

**SYRIA:** an island in the Grecian Archipelago, one of the Cyclades. It is moist and cold, but fertile in grain. The following account of the rise of the proceedings of the *C. M. S.* at Syria will be read with interest.

"Dr. Korck first visited Syria in the beginning of 1823. A school had just been established there by the Rev. Josiah Brewer, a missionary from the American Board of Commissioners of Foreign Missions." Of this school Dr. Korck took charge; and with the sanction of count Capo d'Istria, the president of the new Greek state, considerably enlarged it. In August, 1823, the number of scholars amounted to 230, including 80 girls. At the close of 1820, the number had risen to 520, of which 170 were girls.

Mr. Hilder returned to Syria, after a visit in England, in December, 1833. He has been settled for 5 years in that island, and has repeatedly received the warmest testimonies of approbation from those best able to judge. He was at one time seriously interrupted by the machinations of some Roman Catholics. Two schools of mutual instruction contain 220 scholars; 140 infants under instruction. In June, 1833, all the scholars were 450; besides, 339 scholars in government schools

were under his care. There were five private schools of 263 scholars, and 5 ancient Greek with 218 scholars.

**SYRIA:** a country of Western Asia, bounded on the north-east by the Euphrates, north by mount Amanus, west by the Mediterranean, east by the deserts. It presents a very mixed population. The original inhabitants, amalgamated with the Greeks, form a very small portion of the whole. All civil and military employments are in the hands of the Turks. Many Arabs are settled as cultivators. There are likewise many Bedouins or wandering Arabs, especially in the pashalik of Damascus. In that of Aleppo, there are hordes of Turcomans and Koords. For the following description of the different classes of the inhabitants, we are indebted to the American Quarterly Register for August, 1829.

"**Jews.** *Rabbinists*, attached to human traditions and commentaries. *Karaites*, adhere to the simple text of the Old Testament. *Samaritans*, ground their faith on the Pentateuch alone.

"**CHRISTIANS.** *Greek Oriental church*, believe in the first seven general councils, together with the Bible. *Armenians* are Monophysites, or believers in the doctrine that Christ had but one nature, and that the Holy Spirit proceeded from the Father only, yet with such modifications as to consist, perhaps, with orthodoxy. *Syrians*, also Monophysites, but have no communion with the Armenians. *Cepts* and *Abyssinians*, hold to a Christianity corrupted by Judaism and Mohammedanism. *Maronites*, a sect of Roman Catholics, so called from the abbe Maron. They reside in the neighborhood of mount Lebanon. *Frank Roman Catholics*, a secession from the Greek church in 1717. *Armenian Roman Catholics*, a secession from the Armenian church. *Syrian Roman Catholics*. Their patriarch is Mar Gregorius. *Frank Roman Catholics*, European consuls, residents, &c. *Protestants*, English consuls, travellers, missionaries, &c.

"**MOHAMMEDANS.** *Summites*, or the party who believe in the Sonna, or dreams of Mohammed. *Schites*, who reject them. The greatest divisions are, *Shiites*, who believe in the first believe in, and the last deny the legitimacy of the first three caliphs.

"**DARSES.** Their origin is unknown. They call themselves Unitarians, worship the caliph of Egypt, &c.

"**ANSARI.** Mixed sect, believe in transmigration, several incarnations of the Deity, &c.

"**ISHMELITES.** Very small sect, reside between Aleppo and Antioch. "Yakobsites." Chameleons sect, Jews, Mohammedans, Christians, as suits convenience.

"The Rev. William Jowett, from whose Researches the preceding abstract has been compiled, says that the deplorable state of things in Syria is perpetuated by the following circumstances: 1. Religious opinions are for the most part interwoven with political feelings and external habits. 2. Each of the religions has a subdivision turning upon a most essential particular. 3. The cause and the effect of the unvarying ignorance which prevails, is the system of distinctions between the priesthood and laity. Thus it is the interest of a few professed teachers to hold the rest of their fellow-men in darkness.

"The Rev. Isaac Bird, after several years' attentive observation, says, 'that with the exception of those who have been benefited by missionary instruction, he has never found one individual in Syria, who appeared even ashamed to lie, and to profane the name and Sabbaths of the Most High.'

"For an account of the missions in Syria, see JERUSALEM, BEYROUT, and SMYRNA. SYRIAN CHRISTIANS. (See CORINTH.)

## T.

**TABOR MOUNT;** a station of the *U. B.* in Barbadoes.

Zippel is missionary at Tabor. Congregation, 193.

**TAHAA:** one of the Society Islands, where Mr. Smith, of the *L. M. S.*, has been sent; and, as it is supposed, has reached there.

**TAHITI;** the principal of the Georgia Islands, supposed to have been discovered about the end of the eighteenth century by Quiros. Captain Cook visited it in 1770, and designated the estuary of which Tahiti is the principal, Georgian islands, in honor of George III. They are situated in the southern tropic, between the 5th and 7th degrees of latitude. Lon. 119°. The circumference of Tahiti is 103 miles. It is formed by two peninsulas. The population is about 10,000. Since 1810 it has been rapidly increasing.

On the 10th of August, 1796, 23 missionaries embarked from London for it, and the neighbouring islands. March 6, 1797, 18 landed at Tahiti; 10 at Tongataboo, in the following month; the other at St. Christina, in the succeeding June. A number of most auspicious circumstances attended this commencement; and the report of captain Wilson, upon the return of the ship Duff, related the friends of the mission beyond measure. Something like triumph was expressed over the cool and calculating minds of these people for the first efforts of the society. But the triumph was soon turned into lamentation. Successive reports of disastrous and discouraging events tried the patience and resolution of the society to the uttermost. The capture, by the French, of the Duff, in her second voyage to the South seas, with 10 married and 15 single missionaries—the report of the departure of 11 of the number that were at Tahiti for Port Jackson, on account of the ill-treatment of the natives by the natives—the murder of one of them at New South Wales, the murder of 3 others at Tongataboo, and the departure of the remainder for Port Jackson, and, with one exception, their subsequent arrival in England, almost overwhelmed the society, and for a season threatened to quench the missionary zeal of the religious public. The persons who at first had objected to the mission, pitied the weakness and censured the imprudence of those who projected it. The cause of the South Sea Islanders, however, was not relinquished. The directors encouraged the 7 missionaries remaining at Tahiti to continue, urged those that were at Port Jackson to return, and sent out 12 more missionaries in the Royal Admiral, commanded by captain William Wilson. The missionaries at Port Jackson returned to Ta-

hiti; and, with those previously there, endeavored to persevere to accomplish the work for which they were sent; and some circumstances arose which encouraged their hopes, till in 1810, when, owing to the wars among the natives, all the missionaries, except Messrs. Nott and Hayward, left the islands, and sought refuge at Port Jackson, 13 years after first reaching Tahiti. This news again greatly humbled and afflicted the society; and their hopes of final success were almost extinguished. Patience and perseverance were thought to be presumption and enthusiasm. It was triumphantly said, the folly of attempting to evangelize a people before they are civilized is no longer a subject of reasoning; it is now decided by experiment. More than once it was proposed, in the direction, to recall all the missionaries from the South seas. It was, however, a time of great anxiety and much prayer. The majority prevailed in favor of presenting an urgent request to the missionaries at New South Wales, that when more auspicious circumstances should arise in the islands, they would return to them, and make another effort in the strength of the Lord. Happily for the society, the cause, and the welfare of the islanders, the missionaries did return; and now, the sun of prosperity brightened upon them. The set time for the mission came. Several of the missionaries had become quite masters of the language, and the saving power of the Spirit accompanied their preaching. The king, a principal chief, and a priest of the first order, were converted to Christ. Some of the natives held, by their own appointment, meetings for prayer. At the close of 1814, 50 on this island and Eimeo had renounced their idols, and wished to be considered worshippers of Jehovah, and more than 200, principally adults, attended the schools.

About this time, not less than 50, in all the islands, had determined to turn from their lying vanities to the living God. In 1815, the worship of idols was abolished.

On the 21st of September, 1821, the deputation of the *L. M. S.*, Rev. D. Tyerman and George Bennett, Esq., arrived safely at Tahiti, and on the 10th of December they wrote from Eimeo to the following effect—

"We are in health and comfort up to the present moment, and have been more delighted with the victories and blessed results of preaching and living the gospel of Christ than we are able to express, at every station where we have already been in Tahiti, and in this island, (Eimeo.) 'TRULY, THE HALF WAS NOT TOLD US.' God has indeed done great things here, in a civil, moral, and religious view. The peo-



ple here exhibit as literal and pleasing a proof of being 'turned from darkness into light, and from the power of Satan unto God,' as can be conceived.

"A nation of pillerers has become eminently trustworthy. A people formerly universally addicted to licentiousness, in all its forms, have become modest and virtuous in the highest degree: those who, a few years ago, despised all forms of religion, except their own horrid and cruel superstitions, have uniformly declared their approbation of Christianity, study diligently those parts of the Christian Scriptures which have been translated for them, ask earnestly for more, and appear conscientiously to regulate themselves by the sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honor them.

"You have learned, we trust, from letters sent home before we reached Tahiti, that the translations and printing are going on well. Matthew and John are printed in the Tahitian language, and are in innumerable hands; the book of Genesis, Joshua, the Psalms, Isaiah, the Acts, the epistles to the Romans, and the other epistles, are in course of translation, and are waiting the mutual corrections of the brethren. The grammar and dictionary are not in so forward a state; but both these are so important, that we hope to make a more encouraging report of their progress at no distant period.

"We are gratified in observing, almost every where, many marks of improvement; better houses and chapels being built, or in preparation; reading and writing; European dresses partially superseding the Tahitian; the chiefs ingeniously and diligently building their own boats in the European form, with European tools; many cultivating tobacco and sugar, and nearly all manufacturing cocoa-nut oil.

"Among other marks of improvement, we must mention a road which is already made to a considerable extent, and which is intended to route the whole island. This is of very great and obvious importance. It has been formed by persons who were punished, according to the new laws, for evil doing; and the intention is, that it should be completed by persons of that description. It is remarkable that these persons have no need to be superintended in their labor, but they uniformly perform the portion of work allotted to them. Before this, there was no road in any part of the island, except the narrow winding tracks by which the natives found their way from one place to another."

"The king's illness continued to increase rapidly; and on the 7th of December, Mr. Cook was requested by a messenger to attend immediately, as Pomare had fainted. He accordingly hastened to the royal residence, with Mr. Redfern, a surgeon from Port Jackson, and found that his patient's end was fast approaching. After he had revived, Mr. Cook reminded him, that though he was a great sinner, the Lord Jesus was a great Savior, and he alone could aid him in the article of death. The dying monarch replied, emphatically, *Jesus alone!* and then sank into a kind of stupor, which continued till about eight o'clock, when his spirit was summoned to the unseen world.

"This station was afterwards named *Tough Town*. Mr. Hayward was compelled, by Mrs. Hayward's state of health, to return to New South Wales, where he is usefully employed; and his devoted coadjutor, Mr. Nutt, after a diligent and faithful service in the islands of nearly 30 years, visited his native country.

"We copy the following general remarks of the committee of the L. M. S. respecting the missions in the South sea. Particular notices in regard to Tahiti are given under the various stations on that island. (See WATCH TOWN, GAYFAX TOWN, HAWAII TOWN, &c.)

"The stations in this part of the world have been again assailed by the injurious misrepresentations of unfriendly visitors; but the nature of their hostility has shown more distinctly the salutary influence of the missions, and the extent and importance of the advantages which they have conferred. The difference between those among the natives who profess religion from experience of its power and deliberate attachment to its principles, and those who are influenced by inferior motives, becomes every year more strongly marked; and though the tares and the wheat both grow together, the one is not so likely to be mistaken for the other, as during the periods immediately following the general profession of Christianity.

"The order and harmony existing among the members of the several churches, their attachment to the Scriptures, the additions which have been made to their number, the unwavering faith and unclouded hope of several who have departed this life during the past year, and the grateful and decisive testimony which some, who had for a series of years adored the religion of the Son of God, when approaching the eternal world, had borne to its blessedness and power, cannot fail to excite renewed thanksgiving unto him, who manifested to deliver from the fear of death, and hath brought life and immortality to light, by his gospel."

"The return of several who had deviated from Christian purity, or had been seduced from the simplicity of Christian doctrine by visionary heresies, and the penitence and Christian deportment of many who were formerly distinguished principally by their wickedness, are sources of encouragement; though some still resemble the latter, whose rank and station cause their apostasy to be deeply deplored.

"The general attention to education, the proficiency of the natives at some of the stations in the mechanic arts, their maritime enterprise, the increase of cultivation, accumulating sources of comfort, and the possession of cattle by a number of the chiefs and people, indicate an advancement in intelligence, industry, and happiness. Their improvement is less, indeed, than those who are accustomed to form their anticipations from the progress of a civilized and enlightened or organized community; but yet such as to prove that the native habits of inherent and almost inveterate indolence are yielding to those motives to industry which were being implanted by Christianity, and strengthened by each advance in civilization. Their infant manufactures—their cultivation of the sugar-cane and other valuable productions—the extent of the villages, and the increasing number of ships which they furnish with refreshments, are evidences of their external prosperity.

"Deeply convinced of the injury sustained by some of the missionary stations, from the visits of unprincipled or profligate mariners

from professedly Christian countries, and of the salutary influence of the institutions established by benevolent and pious individuals in several British ports, as well as in the metropolis, and also in the United States of America and other parts of the world, for promoting the religious improvement of seamen; and while they rejoice that the members or agents of such societies are often enabled to place on board outward-bound vessels, persons whose conversation and example are not less beneficial to those who sail with them than to the inhabitants of the countries which they visit, it would afford them still greater pleasure if, by means of such societies, chaplains were to be placed in the different foreign ports to which British seamen resort, for the purpose of attending to their moral and religious instruction. Their necessities in this respect the missionaries at the stations visited by shipping have always endeavored to supply, so far as the claims of the people around them would admit; and accounts of very pleasing instances of the benevolent result of their exertions in the South Sea islands have been communicated during the past year."

Great evils continue to exist at Tahiti, and most of the islands in the South sea where missions have been established, in consequence of the introduction of rum, by British and American ships. Vigorous measures have been taken by the L. M. S., the British and Foreign Temperance society, and the American Temperance society, to put a stop to the sale of rum. A large number of temperance publications have been sent out to the islands.

TANANARIVO; the station of the L. M. S. in Madagascar. It is the capital of the island, and the residence of the royal family, 200 miles S. W. from Tamatave, a port on the eastern side of the island.

TANJORE; a district of Southern India, in point of fertility and soil the most fertile in Hindostan, Burdwan in Bengal being the first. On the N. E. the Southern Arcet, on the E. the Danish settlement of Tranquebar, and on the W. Trichinopoly. The river Cavery flows through the province. The inhabitants are uncommonly expert in husbandry. In 1807, they amounted to 171,648. The territory was transferred to the British jurisdiction in 1799. Tanjore, the capital, E. lon. 79° 10' N. lat. 10° 46', is an ancient city, and in remote ages was the seat of great learning. Under the Christian Knowledge society, Mr. Schwartz labored for a great number of years in this region, with extraordinary success. He reckoned that 2,000 persons had been converted by his means.

Bishop Heber arrived at Tanjore on the 25th of March, 1826; and it was there, in the institutions of the venerable Schwartz, in the labors of the excellent men who have since followed him on the same field, and in the numerous churches of native Christians which they have founded and built up, that his interest was most powerfully excited, and the energies of his mind most earnestly employed. The morning after his arrival, (Easter-day,) his lordship preached in the mission church in the fort, and administered the Lord's supper to 53 native Christians, using (as was his constant custom in all native congregations) the words of administration in their own language. In the evening he attended the Tamil service in the same church; the liturgy being read by the missionaries present, and the sermon preached by Dr. Cameron, of Tranquebar; and he himself pronouncing the benediction in Tamil. "Gladly," he exclaimed to me, "says the Rev. T. Robinson, "while taking off his robes, 'gladly would I purchase this day with years\* of existence.'" On the following morning (Easter Monday) he confirmed 12 descendants of Europeans, and administered the sacrament in the evening of the same day he attended divine service in Tamil, at the small chapel in the mission garden. After the sermon, his lordship, from his seat at the altar, addressed the missionaries who were present, and the native teachers by whom they were attended. He exhorted them to fidelity, diligence, and increasing zeal, patience in bearing privations and neglect for Christ's sake, looking to him for their help and their reward, and most prayers for him, for their peace of rest, who had shown such kindness to the church of Christ. He alluded beautifully to the grave of Schwartz, over which they were then standing, and charged them to follow his bright example. The effect produced on the minds of all present was such as I never witnessed; it will never be obliterated."

The importance of this station will be fully apparent from another quotation from the same pen—

"I commend the Tanjore mission, with all its important labors, to the patronage and support—I will venture to say more—to the affectionate regard, of the committee. Most richly do they deserve all the nurture, all the assistance, all the kindness, that can be shown them. The wisdom of all the institutions of the venerable Schwartz (whose name is yet as fresh in every town and village as in my memory) is held in such respect and holy veneration as we are accustomed to render to apostles only) is visible to all who visit that most interesting country, and leaves no doubt on the mind, that the best and wisest method of sending the kingdom of Christ to this country, is to strengthen these existing establishments. They have in them a principle of unlimited self-extension; and if in the last 20 years, with little aid and great discouragement, the labors of those venerable men who have trod in the steps of Schwartz have effected so much, what may we not hope from the same men, when their means of usefulness are increased by your bounty? But, alas! they have a still stronger claim upon your hearts. They were the object of the deepest interest and most intense anxiety to our dear lamented bishop. It would be hardly too much to say, that his benevolent mind was ever fixed on the sacrifice of their faith; for he died while caring for their welfare, and laboring for their good. He had seen every part of India, but he had seen nothing like the society's missions at Tanjore. Again and again did he repeat to me, '*Here is the strength of the Christian cause in India. It would indeed be a grievous and heavy sin, if England, and all the agents of its bounty, do not nourish and protect these churches.*'"

On the occasion of this communication, a desire to accomplish as far as possible the plans of the lamented prelate prevailed in every bosom; and at a special general meeting, although the superintendence of the missions had been transferred to the Society for the propagation of the Gospel in Foreign Parts, it was resolved to carry the recommendations of bishop Heber into full effect. In pursuance of this reso-

lution, it was determined to expend the sum of 4,500 pounds, partly in building, repairing, and enlarging churches, chapels, missionary premises, and school-houses in the Tanjore district, partly in extending the mission-press at *Vepery*, and partly in the endowment of two additional scholarships at Bishop's college, Calcutta, to be forever called *bishop Heber's* scholarships, and to be appropriated, in compliance with his earnest wish and recommendation, to the maintenance and education of members of foreign episcopal churches in the East, not in subordination to the see of Rome.

J. C. Kohlhoff and Adam Compton Thompson are new missionaries of the Gospel Propagation society in Tanjore. Children under instruction, 1,586. Many youths in the English school are promising.

**TAUAI**; one of the Sandwich islands, on which is a station of the *A. B. C. F. M.*

**TAVOY**; the name of a country, river, and town, in Birmah, S. of Pegu, which were taken from Siam by the emperor of Birmah. The province Tavoy is now in the possession of the British. The American Baptist Board maintain a station at Tavoy.

Tavoy has 9,000 inhabitants, among whom are 200 priests of Gundong.

**TELLICHERRY**; a sea-port town of a province of the same name in Southern India, N. lat. 11° 45'. It is N. W. of Cochin. It was long the chief English settlement on this coast, but has declined since the company's commerce was removed to Mahé. The richest natives still reside here, and the inhabitants are far more civilized than in the rest of the province. It has an arsenal, and is a great mart for Malabar goods. The *C. M. S.* commenced a mission here in 1817.

No rate report has been received respecting *Tellicherry*.

**THATTA MOONSHEE**; a village connected with the Pulicat station, Southern India, where there is a flourishing school.

**THEOPOLIS**; a station of the *L. M. S.* in South Africa, 550 miles E. of Cape Town.

G. Barker and Christopher Sass are missionaries at Theopolis. The congregations are good. Communicants, 81. Their conduct is satisfactory. Sixteen of them were added in the year. Day scholars, 132 to 194; infant, 115. The infant school system seems admirably adapted to the *Hottentots*. The Temperance society has proved very beneficial.

**THOMAS, Sr.**; one of the Little Antilles, West Indies, belonging to Denmark. The latitude of the port is 18° 20' N., lon. 65° 3' W. It is an important commercial station. The largest harbor may hold with safety a hundred ships of war; the storehouses are loaded with merchandise brought from Europe or America.

The *U. B.* established a mission on this island in 1732. Mr. Dober commenced the mission, the earliest of the brethren's efforts in that quarter of the world. We copy the following sentences from a new work on the Origin and History of Missions:

"During the year 1733, many of the inhabitants of St. Thomas were carried off by famine and contagious diseases; and a rebellion of the negroes at St. Jan, which continued about six months, and was marked by a series of horrid atrocities, spread terror and devastation through this and the adjacent islands. The labors of this devoted missionary were, of course, rendered doubly difficult; but, whilst he was struggling with poverty, and almost sinking beneath his anxious cares, a party of fourteen brethren and four sisters were on their way from Europe, partly designed to aid in the instruction of the slaves at St. Thomas, and partly destined to commence a new mission in the island of St. Croix.

"These, however, were not the only trials with which the faith and patience of the missionaries were exercised; but in the month of October, 1738, both Martin and Freundlich, with the wife of the latter, were incarcerated in prison, without having committed or participated in crime of any description. The facts, as stated by an intelligent and respectable writer, were these: A person of the name of Frelter, who had been originally sent out as a missionary to the island of St. Croix, and afterwards withdrawn from the brethren, had recently taken up his abode in St. Thomas, with a view to the improvement of his worldly circumstances. The difference in his conduct and that of the missionaries was so obvious, that even the converted negroes did not consider him as a brother. Martin, however, did not entirely withdraw from him, but used every exertion in his power to recover him from the snares into which he had unhappily fallen. At the time to which we are now alluding, Frelter was taken up and committed to prison, on the charge of having stolen and secreted in his chest various articles belonging to the lord chamberlain Pless, to the value of about fifteen six-dollars. It was now suggested that Martin and Freundlich must have had some knowledge of this robbery, and they were accordingly summoned to give evidence upon oath, before a court of judicature, relative to this transaction. They were now placed in a complete dilemma, as their religious principles precluded them from taking the oath required, and their order of answering any questions with the strictest veracity, and as in the presence of God, proved unassailable. No consideration, however, could induce them to violate the dictates of their consciences; and the result was, that they were fined thirty six-dollars, and, in consequence of their inability to raise such a sum, they were committed to prison, with the wife of Freundlich, and, in that situation, their fine was increased, first to 60, and afterwards to 90 six-dollars.

"Whilst the missionaries remained in confinement, and before they could convey any intelligence of their misfortunes to their friends in Europe, count Zuzze idorf was providentially led to visit St. Thomas, and, about the end of January, 1739, he arrived in that island with two brethren and their wives, who were designed to assist in the instruction of the negroes. He immediately waited on the governor, and obtained the liberation of the missionaries; and it is pleasing to add, that Frelter himself was subsequently liberated from confinement, as no proof could be brought forward to substantiate the foul and cruel charge which was brought against him.

"It appears, from authentic documents, that in one day 40, and on another 90, negroes were admitted into the church by the solemn rite of baptism; but, whilst the hearts of the missionaries exulted in the extension and success of their labors, their constitutions began to sink, and breaches were frequently made among them by death. In the European congregations, however, persons were always found possess-

ing sufficient zeal for the cause of Christ, and sufficient affection for the souls of men, to induce them to supply the places of those who had entered into the rest which remaineth for the people of God.

"In 1801, hostilities having commenced between Great Britain and Denmark, an English fleet appeared off the coast of St. Thomas, and, as resistance was impracticable against such superior force, the commandant was under the necessity capitulating. An effusion of human blood was thus happily prevented.

"It appears that, for the last few years, this mission has been advancing. In 1825, the missionary Hope gave pleasing statements respecting the prospects in the Danish islands as to the grand object, viz. the blessing attending, and the fruit arising from the preaching of the gospel. In the 19th of February, 1825, there was a dreadful conflagration in the town of St. Thomas; the mission-house and church were spared; but many free negroes, belonging to the congregation at Niesky, lost their all. This year, missionaries were sent out, both from Europe and the United States. Mr. and Mrs. Eberman sailed from Philadelphia, in the brig *Seaborer*, bound to St. Thomas. At the distance of about 20 miles on this side of the capes of Delaware, the vessel was struck by a violent squall and instantly thrown on her side. Brother Eberman, together with other passengers, and the captain and crew, were enabled to support themselves above water by holding fast to the rigging. The helpless situation of sister Eberman prevented her, alone, from extricating herself from the baggage; which, as the cabin filled with water, was drifting about, and completely jammed her in. Providentially, she, by supporting herself on the floating trunks, was enabled to push forward with judicious exertion, so that, although she was up to the chin in the water, room was left for respiration. Notwithstanding every exertion on the part of the captain and crew, it was impossible to come to her assistance; nor could an attempt be made to cut her out, every thing movable having been washed over-board. But it pleased God to send help in time. About half an hour after the vessel had been struck, another outward-bound vessel approached; and by the kind and judicious exertions of her captain, who boarded in a boat, and brought the necessary tools, a hole was cut through the side of the vessel, just above the head of sister Eberman; through this opening she was drawn out, before life had fled, after she had remained in imminent danger of death for near an hour.

"In 1829, the new mission premises at Niesky were completed, and the brethren had the gratification to occupy them upon the 7th of July.

In St. Thomas in 1823, two stations, six missionaries. Congregation, 1685.

**THOMAS**; a station of the American Baptist Board for Foreign Missions among the *Otawas*, or *Utawas* Indians, on Grand river, a branch of Lake Michigan, in the Michigan territory. It is under the superintendence of Mr. Leonard Slater.

**TILLIPALLY**; a parish in the district of Jaffna, Ceylon, seven or eight miles from Batticotta, nine miles N. of Jaffnapattam. This station was occupied by the Rev. Messrs. Warren and Poor, of the *A. B. C. F. M.*, in 1816.

Tillipally is now occupied by Rev. B. C. Meigs and wife. On the 11th of August, 1833, the meeting-house at this station was set on fire and consumed, with nearly all the Tamil books and tracts. The number of children who attend meeting is 472, and 90 adults. Native free schools, 20. Scholars, 907, of whom 240 can read.

**TINNEVELLY**; a province of Southern India, which occupies the extremities of the Carnatic, and of the whole peninsula, being separated from the province of Travancore on the west coast by the Travancore ridge of mountains, a continuation of the western Ghauts. It contains a large tract of low land, and a great number of high mountains and hills. A fall of rain is always expected late in January, which raises the rivers and replenishes the tanks. Great effects have resulted from the preaching of the gospel in this district, ever since the days of Mr. Schwartz.

In June, 1833, the Tinnevelly schools were 112; boys, 2,552; girls, 147.

**TIPTON COUNTY, (TENNESSEE)** where Hugh Wilson, his wife, and Prudence Wilson, of the *A. B. C. F. M.*, have established schools, &c. for a part of the Chickasaws.

**TONAWANDA**; a station of the American Baptist Board for Foreign Missions among the Seneca Indians, in the state of New York.

**TONGA, or TONGATABOO**; the principal of the Friendly islands, 21° 7' S. lat., 175° 19' W. lon. This group rank nearly the first in the Archipelago in Polynesia for the industry of the inhabitants, and the degree of political order which prevails in it. Infanticide and several other Tahitian institutions are unknown among them. Conjugal infidelity in the upper classes has been severely punished. The women are in a state of slavery. Tonga has a large and excellent harbor, which admits of being fortified. The *W. M. S.* have had a mission on these islands for a number of years.

The missions on the Tonga islands were commenced in 1822. The missionaries now in 1833, are Peter Turner, James Watkins, and W. Woon. The station is at Nukunalo, which see. The changes at this station, and on the Friendly islands generally, strikingly resemble the moral reformation which took place at the Society and Sandwich islands. The missionaries have cause to rejoice with trembling. It appears that on the Tonga and Haabai islands, there were 1100 members, and 1920 scholars, under the care of 151 native teachers. God seems to be with them of a truth.

"Brother and sister Thomas are still with us, waiting for a favorable opportunity to go to the Haabai, where the prospect seems to be increasingly good. We have heard that the king has taken some bold steps towards the destruction of their idolatrous system throughout the whole of these islands; and that the way is now perfectly open to the whole of the group, for the introduction of the meliorating and saving doctrines of the gospel."

**TORTOLA**; the principal of the Virgin islands, in the West Indies, 12 miles long, and four broad. It belonged to the Dutch, who built a strong fort, from which they were expelled by the British in 1666. The harbor is at the east end of the island. W. lon. 64° 50', N. lat. 15° 28'. The number of inhabitants is 1,000, of whom 9,000 were slaves. The population has considerably decreased.

**TREBIZOND**, is situated on the S. E. shore of the Black sea. Population, 15,000. It will be the means of communicating with Erzerom,

Persia, and Thomas Johnson and wife, of the *A. B. C. F. M.*, were proceeding thither in 1834.

**TRICHINOPOLY**; a city of Hindostan, in the Carnatic, capital of a fertile district, which was formerly a principality. It is surrounded by a double wall, with towers and a ditch; and stands on the south side of the Cavery, which a little above divides into branches, and forms, opposite the city, the island of Seringham; on which are two magnificent paradises. It is 27 miles W. by N. of Tanjore. E. lon. 78° 50', N. lat. 10° 50'.

Mr. Schwartz, from the *C. K. S.*, commenced a mission here in 1766. Rev. Christian Poble succeeded him.

On Sunday, the 2nd of April, 1826, the morning after his arrival at Trichinopoly, bishop Heler preached at St. John's church, (the government church, which had been consecrated by bishop Middleton,) with all his accustomed animation; and in the evening administered confirmation to 42 candidates, and delivered his charge to them with something more than his ordinary impressiveness and affection of manner. On the following morning, at day-break, he attended divine service in the Tamil language, at the mission church in the fort, and confirmed fifteen natives, in their own tongue. He inspected the schools and the mission-house, and received an address from the poor Christians, earnestly praying that he would send some pastor to watch over them and instruct them. He answered them with all that gentleness and kindness of manner which never failed to win every heart; and assured them that he would immediately provide for their wants.

"There is a church in the fort," says the Rev. Thomas Robinson, in 1826, capable of "containing 1500 or 2,000 persons, but requiring considerable repairs and a house for the residence of the missionary, with small school rooms for Tamil and English. The present number of the congregation is 490 persons; and it is melancholy to find this number annually decreasing, entirely from the want of a resident European missionary, and the necessary establishment of catechists and schoolmasters, for which the funds have hitherto been utterly inadequate. The whole income of the mission appears to be about 30 rupees per month, and can hardly be desired with a field of greater promise than this interesting congregation. Laborers only are wanting to make it realize, to its fullest extent, the hopes of its first founder, and of its last friend, (bishop Heler.) It was his lordship's intention to place here a resident missionary, with as little delay as possible; and to make other arrangements for its future prosperity." These intentions, it appears, will not be altogether frustrated. An appeal made by Mr. Robinson to the liberality of the British inhabitants of Trichinopoly, was nobly answered on the following morning, when a meeting was convened at the church for this object.

At Trichinopoly, in 1834, H. D. Schroyvogel, missionary. Four weekly services: 39 baptized; 138 communicants; 340 scholars in 13 schools.

**TRINCOMALEE**; the most important station on the coast of Ceylon, from the north and commanding the harbor which it possesses, capable of affording an ample protection to an extended commerce. It is 8° 25' N. lat. It is better situated for a marine depot than any other station in India. It has a great variety of romantic and sublime prospects. The *W. M. S.* commenced a mission here in 1821.

In two schools in Trincomalee are 60 scholars. Solomon Vallopallo, native assistant. Mr. Roberts has returned home.

**TRINIDAD**, or **TRINITY**; one of the Great Antilles, West Indies, situated between Tobago and the continent of South America, from which it is separated by the gulf of Paria and two straits. The island

is about 60 or 70 miles from E. to W., and nearly 50 from N. to S. The most remarkable phenomenon is a bituminous lake, situated on the western coast. Trinidad was colonized by persons from different European countries. The English obtained possession of it by the treaty of 1801. It is important on account of its fertility, its extent, and its position. A mission was commenced on this island by the *W. M. S.* in 1788.

**TRIPASSORE**; an outstation of the Madras mission of the *L. M. S.*, 30 miles from Madras. Nallappan and Joel, native assistants, who appear to be faithful men. Communicants, 25. Scholars, 53. An English branch is in a prosperous state.

**TULBAGH**; a town of Cape Colony, South Africa, 75 miles N. E. of Cape Town. Rev. Arie Vos, of the *L. M. S.*, missionary.

Mr. Vos is still endeavoring to prosecute his interesting and important work among the thousands around him. He has four meetings every week at Tulbagh. The attendance, consisting of Hottentots and slaves, is increasing. The services comprise preaching and catechizing. Mr. Vos has a catechetical exercise with the people, on the contents of the Bible; going through the sacred volume from the beginning. There is also a prayer meeting, twice a month, for the spread of the gospel; upon which occasions those who are candidates for baptism, or the Lord's supper, are specially catechized. He has baptized one youth and three children, and there are three adult candidates for baptism. The total number baptized is ten adults and eight children. One adult and three children have departed this life in the course of the past year.

"But Mr. Vos is principally employed in visiting the different villages and farms within a circuit of about 210 miles. He is in the habit of making two tours alternately, and visiting about 35 or 40 different places each tour, preaching to about two thousand or three thousand farmers, Hottentots, and slaves. Twice a year he visits the town of Worcester, 36 miles from Tulbagh, and during the few days he remains, each time, in that town, he preaches to the Hottentots and slaves, when about 80 attend. On these occasions he also has divine worship in the prison.

"Mr. Vos remarks, that he formerly met with much prejudice against his instructing the heathen, but that now, on the contrary, he experiences great kindness and hospitality from the farmers and others whom he visits, and whose slaves he endeavors to instruct. And we are happy to add, that the effects of his labors, in a moral and religious point of view, are stated to be obvious and encouraging. Intoxication, to which the Hottentots and slaves in that quarter were greatly addicted, has ceased to be prevalent; and it is stated to be a rare circumstance to see a person, belonging to these classes of society, in this quarter, in a state of intoxication."

Arie Vos remains at Tulbagh. The aged and excellent Mrs. Vos has died. Mr. Vos laments the want of greater spirituality among his converts. Sixty scholars make good progress.

**TUSCARORAS**; a remnant of the Six Nations of Indians residing about four miles from Lewiston, Niagara county, New York. The New York Missionary society commenced a mission among them in 1800. In 1821, it was transferred to the *U. F. M. S.*, and in 1826, to the *A. B. C. F. M.*

The missionaries among the Tuscaroras, in 1835, are William Wilkins, his wife, and Elizabeth Stone. A very promising state of religious feeling has existed during the past year among the Indians. Two were received to the church.

## U.

**UITENHAGE**; an outstation of the *L. M. S.* near Bethelsdorp, South Africa. Mr. Sass, on account of his ill health, has been obliged to retire to Theopolis.

J. G. Messer is a missionary at Uitenhage. Two services are held on Sunday and three in the week. Congregation advance in numbers and piety. Adults baptized, 17. Adult evening school, 60. Three hundredrix-dollars, besides materials, have been subscribed for a chapel, 52 feet by 26 within. Temperance society has 140 members.

**UNION**; a station of the *A. B. C. F. M.* among the Osages, W. of the river Mississippi. It is one mile W. of the river Neosho, 26 N. of Fort Gibson, about 150 miles N. W. of Dwight, 33 miles E. of the western boundary of the Arkansas territory. It falls within the territory of the Cherokees who removed W. of the Mississippi.

## V.

**VAITORARÉ**; a station of the *L. M. S.* on Tahaa, one of the Society islands.

**VALLEY TOWNS**; a station of the *A. B. F. M.* among the Cherokee Indians, in the S. E. part of Tennessee. It was commenced in 1818.

**VAN DEMAN'S LAND**; a fertile island in the Southern ocean, separated from New Holland by Bass straits. It is 176 miles long and 150 miles broad. E. lon. 145°-148° S. lat. 40°-43°. The *W. M. S.* established a mission here in 1820.

**YAVOU**; a number of islands included in the Friendly, in above 20° S. lat. and 175° W. lon. The mission of the *W. M. S.* was established in 1831. W. Cross, missionary.

From the island of Yavou, the intelligence is of the most gratifying character. The king of Haaboi has been instrumental in turning the king of Yavou and one thousand of his people from idolatry to the worship of the true God. In visiting the Yavou chief on worldly business, he improved the opportunity to a higher purpose; the chief of Yavou yielded to his reasonings and entreaties, and consented to put away his "lying

spirits." After a Sabbath passed in the worship of God, he gave orders to set fire to the temples; his orders were cheerfully obeyed; and in three days they were reduced to ashes, with the idols which they contained, and which had been the objects of religious worship for successive generations. The signal and bloodless victory obtained over the idolatrous forces, which had assembled to make war on the king and extirpate the new faith, appears likely to be overruled to its furtherance and establishment. The chief is most hearty in the cause of Christ, and longs to see idolatry banished out of all the islands. At his pressing request, a missionary has been sent from Tonga to instruct him and his inquiring people more perfectly in the way of salvation; but the exertions of one individual will be very inadequate to meet the spiritual necessities of the whole population of Yavou. Mr. Thomas, in a recent letter, says, "Send us more missionaries, and send them now." A king and his people are waiting for God's law! Satan's cause trembles and falls at the name of Jesus. Idolatry crumbles to the dust. Come, oh come! to the help of the Lord against the mighty."

**VEPERY**; a station of the *G. P. S.* near Madras, commenced in

1727 by the *C. K. S.* and long carried on by them. J. L. Irlon, missionary, two catechists, and six native assistants. Dr. Rottler, on account of advanced age, has retired from the active duties of his station. Baptized, 7; communicants, 411; schools, 27; scholars, 1071; 48 native in the seminary.

**VIZAGAPATAM**; a station of the *L. M. S.* in South India, a seaboard, rt. 483 miles N. E. of Madras, and 557 S. W. of Calcutta. Inhabitants, chiefly Hindoos, between 30,000 and 40,000. Prevalent language, Telougo. Begun in 1805. No report since the death of Mr. Dawson, the missionary at the station.

**VOSSANIE'S TRIBE**; a station of the *U. B. S.* in South Africa, commenced in 1830. Richard Haddy, missionary.

Congregation in Vossanie's Tribe, 70; members, 11; scholars, 15 to 30; inquirers, 8. The new converts are promising.

## W.

**WAGENMAKER VALLEY**; a station of the French Protestant Missionary Society, in South Africa, commenced in 1830. Isaac Bisoux, missionary.

Further spiritual fruit has been gathered in this valley. Mr. Bisoux greatly conciliates, by his spirit and manners, both the colonists and slaves. He has married the daughter of one of the French refugees.

**WAILALUA**; a station of the *A. B. C. F. M.* on the island of Oahu, one of the Sandwich Islands. John S. Emerson, missionary, and wife.

**WAILUKU**; a station of the *A. B. C. F. M.* on Maui, one of the Sandwich group. Jonathan S. Green and Reuben Tinker, missionaries, and their wives.

**WAIMATE**; a station of the *C. M. S.* in New Zealand, begun in 1831. W. Yates, missionary.

**WAIMEA**; a station of the *A. B. C. F. M.* in Kauai, Samuel Whitney and Peter J. Gulick, missionaries, and their wives. Readers, 3,000. For particulars respecting Waimea, Wailuku, and Wailua, see SANDWICH ISLANDS.

**WAUGH-TOWN**; a station of the *L. M. S.* on Tahiti, one of the Georgian Islands.

Mr. J. Wilson is now the missionary at Waugh-Town. No recent report.

**WELLINGTON**; a town of liberated negroes in the colony of Sierra Leone, Western Africa. Average attendance at Wellington in March, 1834, on public worship, 400 to 500. The attendance is satisfactory; 71 children attend the school at Kiskey. The people were urgent in their applications. (See SIERRA LEONE.)

**WELLINGTON VALLEY**, in New South Wales, 200 miles N. W. of Sydney, where the *C. M. S.* began a mission in 1832. W. Watson, John S. C. Handt, missionaries.

**WESLEYVILLE**; a station of the *W. M.* in South Africa, 10 or 12 miles from the mouth of the Kalamna, in Pato's tribe: 1823, S. Young. The congregations continue large; many persons are obliged to remain outside of a new stone chapel is in progress. "Notwithstanding," Mr. Young writes, "the great distress of the people, arising from a want of provisions and the political agitations with which they have been disturbed, yet we have had several gracious manifestations of the

influence of the Holy Spirit, by which the stout-hearted sinner has been humbled and the Savior exalted. The congregations to which we preach in various parts of the tribe are increasingly encouraging." Five members have left the station: some of them, there is reason to fear, from a loss of religion. Scholars—boys, 28; girls, 34; adults, 4; being a decrease, in consequence of the removal of several large families from the vicinity; the schools, however, go on well.

Seven or eight thousand people reside in Pato's tribe, of whom 300 reside in the settlement. Members, 47. Adults baptized last year, 18. Scholars, 118, including 20 or 30 catechumens. W. Shepstone, missionary.

**WEST COAST**; a station of the *L. M. S.* in Demerara, South America. James Scott, missionary. Communicants, 136. Congregation, 500. Powerful revival of religion.

**WEST INDIES**. Owing to the insurrections which occurred in these islands in 1832-3, the consequent breaking up of many of the missionary stations, and the effects of the recent emancipation law, we cannot give a very accurate or recent account of the missions.

**WHEELLOCK**; a station of the *A. B. C. F. M.* among the Western Cherokee. Alfred Wright, missionary, and his wife. Communicants, 71.

**WILKS' HARBOR**; a mission station of the *L. M. S.*, on the N. E. side of the island of Tahiti.

George Pritchard is missionary at Wilks' Harbor. A large quantity of rum has been imported, chiefly by American whalers, which has operated most unfavorably on the morals of the people.

**WILLTOWN**; a station of the *A. B. C. F. M.* among the Cherokee Indians, in the chartered limits of Alabama, in Will's valley, about ten miles from the western line of Georgia, and 40 miles S. of the Tennessee river. It was commenced in 1823.

The missionaries at Willtown, in 1834, were William Chamberlain and his wife, Nancy Thomson, and John Huss, native preacher. Huss has six schools, with 90 pupils, which are established in the Cherokee villages, for the purpose of teaching the Cherokees to read.

**WUPPERTHAL, New**; a station of the Rhenish Missionary Society, six miles from Clan William, South Africa. Theobald Von Wurmb, John Leipoldt, J. G. Knaib, missionaries.

## Y.

**YELLOW LAKE**; a station of the *A. B. C. F. M.* among the Ojibwas. F. Ayer, teacher, his wife, Joseph Town, teach-

er, Hester Crooks, native teacher, are employed. A school is taught.

## Z.

**ZANTE**; the largest of the Ionian islands, after Corfu and Cephalonia; 15 miles long, 8 broad; 169 square miles. Population, 40,000. Zante, the capital, has 20,000 souls. Walter O. Croggon is the missionary of the *W. M. S.* on this island.

**ZOOLOHNS**. On recommendation of the Rev. Dr. Philip, of Cape Town, the committee of the *A. B. C. F. M.* have made arrangements for commencing a mission among the Zoolohs of South-Eastern Africa, and for commencing it simultaneously in the two separate communities of which that people is at present composed. The mission will probably embark near the end of the present year, and each branch

will consist of two ministers of the gospel and a physician, with their wives. The part which is destined for the maritime community, situated between Port Natal and Delagoa bay, and under the government of Dinganeau, will probably be landed at Port Natal. The other community is situated in the interior, and is governed by a chief, called Maslekutai. The part of the mission designed for this people will go by the way of Cape Town. The Zoolohs speak the same language, and till recently were under the same head. Their customs and modes of government are the same.

### ABBREVIATIONS USED IN THE WORK.

*L. M. S.* or *L. S.*, London Missionary Society.  
*C. M. S.*, Church do. do.  
*W. M. S.* or *W. S.*, Wesleyan do. do.  
*B. M. S.*, Baptist do. do.  
*S. M. S.*, Scottish do. do.  
*N. M. S.*, Netherlands do. do.  
*U. F. M. S.*, United Foreign do. do. (United States.)  
*A. B. C. F. M.*, American Board of Commissioners for Foreign Missions.  
*A. B. F. M.*, American Baptist Board for Foreign Missions.  
*A. M. M. S.*, American Methodist Missionary Society.  
*C. M. A.*, Calcutta Missionary Auxiliary.  
*M. A.*, Missionary Association.

*M. S.*, Missionary Society.  
*A. M. S.*, Auxiliary Missionary Society.  
*U. B.*, United Brethren.  
*C. K. S.*, Christian Knowledge Society.  
*S. P. G. F. P.*, Society for Propagating the Gospel in Foreign Parts.  
*B. & F. B. S.*, British and Foreign Bible Society.  
*B. S.*, Bible Society.  
*B. A.*, Bible Association.  
*A. B. S.*, Auxiliary Bible Society.  
*L. J. S.*, London Jews' do.  
*E. J. S.*, Edinburgh do. do.  
*T. S.*, Tract Society.  
*B. F. S. S.*, British and Foreign School Society.  
*A. S.*, Auxiliary Society.

## APPENDIX.

**AMETHYST.** There seems to be no reason for doubting the propriety of rendering the Hebrew *achmethel*, and the Greek *amethystos*, by *amethyst*. Pliny says the reason assigned for its name is, that though it approaches to the color of wine, it falls short of it, and stops at a violet color. Others think it is called amethyst, because its color

resembles wine mixed with water; and in this view, also, it derives its name from a, negative, and *methy*, wine.

The oriental amethyst is an extremely rare gem. If heated it loses its color, and becomes transparent, in which state it is hardly distinguishable from the diamond. (See *ЖАКРИТЪ*.—*Abbott*.)

### B.

**BARBAULD, (ANNA LETITIA),** a distinguished female writer, was born at Kithworth, in Leicestershire, England, in 1743. She received an excellent education from her father, the Rev. Dr. Aikin. Such was the quickness of her apprehension in earliest infancy, that, according to the testimony of her mother; she was able "at two years old to read without spelling, and in half a year more, as well as most women."

At Kithworth, she had not one congenial associate of her own sex; but the love of rural nature, the few but choice books of her father's library, and the spirit of devotion early inculcated by her enlightened and pious mother, (who herself had profited much from the society of the celebrated Dr. Doddridge,) opened for her by degrees an exhaustless source of tender and sublime delight. In her fifteenth year, her father's removal to Warrington, in Lancashire, brought her into the society of several distinguished men, among whom were Drs. Enfield and Priestley.

In 1772, her brother's urgent persuasions so far overcame her reluctance to appear as an author, that she published a volume of poems; which gained for her a high place in the esteem of the literary world. Four editions were called for within the year of publication. The next year she was again persuaded to join him in giving to the press a volume of "Miscellaneous Pieces in Prose." This also has been much admired, and often reprinted. Her marriage to the Rev. Rochester Barbauld took place in 1774. About this time she was requested by Mrs. Montague and others, admirers of her genius, to open a literary academy for young ladies of rank, which she declined, in a letter full of good sense, modesty, and just views of the habits and acquirements most important to her sex. Afterwards she assisted her husband in his boarding school at Palgrave, in Suffolk, which flourished for eleven years with great celebrity; when, the business of tuition proving too fatiguing, it was given up. In 1785, they visited the continent. In 1786, her husband settled at Hampstead, where he remained until 1802, when he succeeded Dr. Price as pastor of the congregation at Newington Green. Here she was brought once more into the society of her only brother, John Aikin, M. D. which she was permitted to enjoy for the following twenty years. In 1803, she lost her husband by one of the most melancholy of human maladies. Mrs. Barbauld had the fortune to seek relief from dejection in literary occupation. In 1822 she lost her brother. She herself was suffering from an asthmatic complaint, which slowly undermined her excellent constitution, but which she looked upon with joy as her passport to a better world. She expired March 9, 1835.

To claim for this distinguished woman the praise of purity and elevation of mind may well appear superfluous. It is higher and rarer commendation to say that she was not only free from envy, the bane of literary competition, but that she especially delighted in "a sister's praise," even though that sister were a rival. She passed through death without having dropped a friend, or created a personal enemy. "Her strong sense, her feelings, her energy, her principle, her patriot feelings, her pious, rational yet ardent—all these mark a character of no common sort." In her excellent productions we are uncertain which most to admire, the sagacious discrimination of intellect, the practical good sense and acute observation of life which suggest the remarks; or the spirited and expressive style, which rouses the attention, strikes the imagination, and carries them with conviction to the heart. The small bulk of her writings, compared with the long course of years in which she exercised her pen, is a sufficient proof that she offered to the public none but the happiest inspirations of her muse, and not even these till they had received all the polish of which she judged them susceptible. To a friend who had expressed his surprise at not finding inserted in her volume a poem which he had admired in manuscript, she well and characteristically replied: "I had rather it should be left to her pious, rational yet ardent—all these mark a character of no common sort." In her excellent productions we are uncertain which most to admire, the sagacious discrimination of intellect, the practical good sense and acute observation of life which suggest the remarks; or the spirited and expressive style, which rouses the attention, strikes the imagination, and carries them with conviction to the heart. The small bulk of her writings, compared with the long course of years in which she exercised her pen, is a sufficient proof that she offered to the public none but the happiest inspirations of her muse, and not even these till they had received all the polish of which she judged them susceptible. To a friend who had expressed his surprise at not finding inserted in her volume a poem which he had admired in manuscript, she well and characteristically replied: "I had rather it should be left to her pious, rational yet ardent—all these mark a character of no common sort."

Mrs. Barbauld had no children of her own, but she adopted and educated Charles, the third son of her brother. The child being received into her family under two years of age, she for his use prepared those "Early Lessons" which have justly gained for her the reverence and love of both parents and children; a work which may safely be asserted to have formed an era in the art of early instruction. For the benefit of a little class of almost infant scholars, whose parents solicited her tuition, she composed her "Hymns in Prose for Children." None of her works is a fairer monument of the elevation of her soul, and the brightness of her genius; none has been more popular, none more useful. It was her peculiar object in these hymns, "to impress devotional feelings as early as possible on the infant mind, by connecting religion with a variety of sensible objects, with all the infant sees, all

he hears, all that affects his young mind with wonder or delight; and thus, by deep, strong, and permanent associations, to lay the best foundation for practical devotion in future life."

Besides these, her most celebrated productions are, a poetical epistle to Mr. Withersford; Eighteen hundred and Eleven, a poem; Biographical and Critical Essays; Thoughts on Devotional Poetry, on Sects, and Establishments; and Familiar Letters; which last were published by her friends after her decease.—*Life of Mrs. Barbauld, by Miss Lucy Aikin.*

**BÉDELL, (GREGORY T., D. D.)** This excellent minister of Christ was born in the city of New York, October, 1791. He was educated at Columbia college, and at the conclusion of his preparatory theological studies, entered the ministry of the Protestant Episcopal church, at the age of 22. He was settled as a parish minister successively at Hudson, (N. Y.), Fayetteville, (N. C.) from 1816 to 1822, and for the last twelve years of his life, as the rector of St. Andrew's church, Philadelphia. Though useful in an increasing degree every preceding year of his ministry, it was in this last station chiefly that God made him the minister of spiritual good. His valuable life closed while on a journey, at Baltimore, August 30, 1834, at the age of 43.

Under whatever aspect the character and life of Dr. Bedell is regarded, he will be found to have had few superiors. As a Christian he was eminently holy, patient, and attractive. As a minister of Christ he was made remarkably powerful and successful. As a writer he was in a high degree talented, interesting, and useful. As a public speaker he was regarded as a model of dignified, chaste, and impressive elocution. His voice was one of the most sweet and musical we ever heard. In his character there was a very rare combination of a large proportion of the soft and winning attributes of modesty and retirement, with the boldness and perseverance of the undaunted and the enterprising. He was equally remarkable for the simplicity and kindness, the fidelity and impressiveness with which he preached the great truths of the gospel, and the ease with which he employed all his varied acquirements in their illustration and enforcement. He was never weary of presenting Christ and his salvation before the crowds that attended his ministry, and tenderly urging him upon their hearts. This was his peculiar characteristic, and this was the secret of his success. Hundreds of immortal beings, who "passed from death unto life" under his ministry, attest this fact. He was also remarkable for his pastoral assiduity and diligence, and for the large proportion of benevolent enterprises which he infused into his church and congregation. In his private ministrations, seriousness and gentleness, fidelity and forbearance, decision and perseverance, were beautifully combined. Few men have made so much of time as he did, or have been able to endure and effect so much. For twelve years he had not one day of perfect health, nor probably one day of freedom from serious pain. Yet his habit of Christian self-command resisted the spirit of indolence and lassitude, and kept his powers up to their possible amount of work in each day of his life. He was constantly occupied in devising or executing some plan of usefulness, something to glorify God and do good to men.

Correspondent with such a life was the manner of his death. Shortly before his decease, he rallied his remaining powers for a last effort in the cause of the blessed Savior. Calling his family and friends around him, he said with affecting emphasis, "Hear me! I acknowledge myself to have been a most inopportune servant—unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness and guilt. But Jesus is my hope; washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with God; Jesus is very precious to my soul; my 'all in all,' and I expect to be saved by free grace through his atoning blood. This is my testimony;" and again he repeated with new emphasis, "This is my testimony."

Dr. Bedell was the projector and editor of the Religious Souvenir; and the author of various small but useful publications.—*Religious Souvenir for 1835.*

**BELL, (ANDREW, D. D.)** prebendary of Westminster, fellow of the Asiatic society, &c., the founder of the Bell or Madras system of instruction. He was born and educated at St. Andrews, in Scotland, and spent some part of his early life in America. In 1780, he went to India, and resided as a minister at Madras, where, having undertaken the superintendence of the Military Madras Orphan asylum, he formed and introduced the system of mutual instruction. In 1796 he returned to England, and submitted his report to the authorities at home. The system was soon afterwards adopted in that country, and has since

been widely diffused over the civilized world. The establishment of 10,000 schools in Great Britain alone without any legislative assistance, in which 600,000 children are educated by voluntary aid and charity, speaks volumes in its favor. Dr. Bell had amassed a large fortune in India, which he distributed before his death among the institutions of Scotland. He died at Cluttenham, January 7, 1832, but his honored remains were conveyed to London, and deposited in Westminster Abbey. To his native city of St. Andrews he left 10,000 pounds, besides a sum of 50,000 pounds for the building and endowment of a new college at that place.—*American Almanac*, 1834.

BLOUNT, (CHARLES.) the youngest son of Sir Henry, was born in 1654, and made himself conspicuous by his deistical opinions, and by considerable talent. His *Anna Mundi* was suppressed, and publicly burnt. This work he followed up by three of the same kind: the *Life of Apollonius Tyaneus*; *Great Ideas of the Philosophers*; and *Religio Laici*. Of the revolution of 1688 he was a warm friend; but he acted little in consonance with its principles, when he published his *King William and Queen Mary Conquerors*, to assert their right to the crown by conquest. The commons ordered this tract to be burnt by the hangman. He shot himself, in 1693, in consequence of the sister of his deceased wife having refused to marry him.—*Davenport*.

BOARDMAN, (GEORGE DANIEL M.) American missionary to Burnah, and "the Apostle of the Karens;" was born at Livermore, Maine, February 1, 1801. He was distinguished in childhood by his love of books, his thirst for knowledge, and his capacity for acquiring and retaining it. He enjoyed academical advantages at Farmington and Bloomfield, and in May, 1819, entered Waterville college. He was the first student who experienced the renewing grace of God in that institution. In a letter written soon after his baptism, he says that when first sitting at the Lord's table, "the love of Christ appeared truly incomprehensible. I wanted to tell the world what a Savior I had found." He was subsequently tutor, and such were his talents and character that he was regarded as worthy to be the future president of the college; but his heart being deeply impressed with the condition of the heathen, he offered himself to the Baptist Board in April, 1823, and was by them appointed a missionary to Burnah. After spending some time in preparation at Andover, he was ordained, and sailed in company with Mrs. Boardman from Philadelphia for Calcutta, July 15, 1825. Arriving there December 2, and finding that the war was then raging in Burnah, he was induced to remain with Mr. and Mrs. Wade, until the conclusion of the war, studying the Burmese language, and preaching at the English chapel, Circular Road, Calcutta. He left for his first destination in the spring of 1827, and soon after arrived in Burnah, where he was settled at Maulmein, the capital of the British provinces. Here his labors were successful, and in the next year, he was chosen to found a new station at Tavoy. He arrived there April 9, 1828. In less than three years, he succeeded, under God, in gathering a Christian church of nearly 100 converted Karens, and died triumphantly in their arms, February 11, 1831. On his tombstone at Tavoy are these words: "Ask in the Christian villages of yonder mountains—Who taught you to abandon the worship of demons? Who raised you from vice to morality? Who brought you your Bibles, your Sabbaths, and your words of prayer? LET THE DEPLY BE HIS EULOGY." See the interesting *Memoir of his Life*, by Rev. Mr. King, 1831.

BONSTETEN, (CHARLES VICTOR DE;) a native of Berne, and distinguished as a moralist, politician, metaphysician, geologist, and traveller. He died at Geneva, February 3, 1832, at the age of 57.—*Am. Almanac*, 1834.

BROWN, (DEA. CHARLES.) Before closing this work filial love may perhaps be permitted to record a name, which if little distinguished in the world, is yet dear to many sincere friends of piety, as well as to the heart of the Editor. Mr. Brown was born in Waterford, Connecticut, October, 1779. He was bred up on his father's farm until the age of 21, when by over-exertion his constitution became so seriously impaired that he relinquished his former situation, and applying his mind to literary pursuits, soon became a successful instructor of youth. About this time also he felt the power of the gospel on his heart, and united with the first Baptist church in Waterford. Discovering his talents, in connexion with his ardent piety, the church soon gave him their approbation as a preacher of the gospel, and he labored for some years acceptably and usefully at Lyne and Colchester. In 1798 he married Miss Hester Darrow, youngest daughter of the Rev. Zadoc Darrow, the venerable pastor of the Waterford church, who died in February, 1827, in his 100th year. His connexion with this excellent woman was a source of unspeakable comfort to him through life. He charge, Mr. Brown supported himself for some time by trade. He established himself in business in the city of New London in 1804, in a very advantageous position; still continuing however to supply the pulpit as far as his health permitted. In 1808, the fraudulent conduct of a clerk suddenly blasted his worldly prospects, and involved him in bankruptcy. His usual upright and conscientious as his, nothing could have been more distressing than this, especially from the fear of its

bringing a reproach upon religion. His private papers bear ample witness to his feelings on this point. Besides surrendering all his property, he immediately applied himself with all diligence to the means of paying up in full every demand; and notwithstanding his feeble health and increasing family, was permitted to accomplish his honest desires. Thus did Christianity gain a fresh triumph from this distressing trial.

In 1810, Mr. Brown removed to the state of New York, and was instrumental in establishing the first Baptist church in the city of Hudson, of which he continued a valued member and useful officer till his death, which took place June 5, 1817, at the age of 46. It was his last request to be buried by the side of his lamented pastor, Rev. Hervey Jenks, to whom he was greatly attached. His afflicted widow survived him but sixteen days. As she lived, so she died, a Christian, triumphantly exclaiming, "My time of praise is come!" Few instances of more devoted conjugal attachment, cemented by common intelligence, piety, affliction, and hope of a glorious immortality, can be found. One stone, reared over their remains by filial hands, bears the beautiful inscription, "They were lovely and pleasant in their lives, and in death they were not divided." Of their six children, two sons and two daughters still survive. Both sons are now (1835) engaged in the work of the Gospel ministry.—*Am. Pop. Mag.* for 1817; *Private Memoirs*.

BURDER, (GEORGE.) author of the *Village Sermons*, and secretary to the London Missionary society, was born in London, June 5, 1752. He seems to have become pious at 10 years old. His early character was remarkable chiefly for gravity and attention. He studied drawing for a time with Mr. Isaac Taylor, afterwards the excellent minister of Osnay, but his piety appears to have been injured by the society of some of the artists in his employ. In 1773 he entered as a student in the Royal academy. In 1775 he became a communicant at the Tabernacle chapel. The next year he became a subscriber and director of the Evangelical society, and entered upon the study of Greek and Hebrew. He soon after began to labor for the good of souls, by itinerant preaching. He also published the same year his little book on *Early Osnay*, which met with great and unexpected success. He was ordained pastor of an Independent church at Lancaster, October 29, 1778. In 1783 he removed to Coventry, where his usefulness was more widely extended. He was deeply interested in the establishment of the Evangelical Magazine in 1793, and the formation of the London Missionary society in 1795; and on the death of Rev. John Eyre, of London, in 1803, Mr. Burder succeeded him as pastor of the church in Fetter lane, editor of the *Evangelical Magazine*, and secretary of the London Missionary society. The duties of the latter office he discharged gratuitously until 1827, when age and infirmities compelled him to resign. His labors as a pastor were much valued, and largely blest, but his publications were still more so. Simple and unpretending as they are, but rich in evangelical truth, they have been best to the salvation of thousands in all parts of the world. Of his *Cottage Sermons*, *Sermons for Seamen*, and *Sermons for the Aged*, a million of copies have been circulated by the Religious Tract society. His *Village Sermons* also have been translated into various languages, and have been the means of the conversion, among others, of many English and Irish clergymen. They well deserve immortality. Mr. Burder also published an *Abridgment of Owea on the Spirit*, and *Notes to Bunyan's Pilgrim and Holy War*. This excellent man died May 29, 1832. "looking for the mercy of our Lord Jesus Christ unto eternal life."—See *Memoir by his Son*, H. F. Burder, D. D.

BUTLER, (CHARLES, ESQ.) "the reminiscer;" a voluminous author, king's counsel, and a conveyancer of extensive practice. He was a Roman Catholic, and a nephew of the Rev. Alban Butler, author of the *Lives of the Saints*. He was educated at the English college of Duany, and afterwards became a member of Lincoln's Inn. The bar was abolished to Roman Catholics till the passing of the relief act of 1791. Mr. Butler, therefore, was the first barrister of that communion, in modern times, who has risen to the rank of king's counsel. His publications evince talent and extensive acquirements. Among them are *Horæ Biblicæ*, *Book of the Roman Catholic Church*, and *Reminiscences*. He died in London, June 2, 1832, aged 82.

With respect to his own studies and habits he remarks: "Very early rising; a systematic division of time; abstinence from all company, and from all diversions not likely to amuse him highly, from reading, writing, or even thinking on modern party politics; and, above all, never permitting a bit or scrap of time to be unemployed—have supplied him with an abundance of literary hours. His literary acquisitions are principally owing to the rigid observance of four rules:—to direct his attention to one literary object only at a time; to read the best book upon it, consulting others as little as possible; when the subject was contentious, to read the best book upon each side; to find out men of information, and when in their society to listen, not to talk." "The chief aim of all my writings has been to put Catholics and Protestants into good humor with one another; and the Catholics into good humor with themselves."—*Am. Almanac*, 1834.

## C.

CALVIN, (JOHN.) The following recent tribute to the character of this great man, by George Bancroft, Esq. author of the *History of the United States*, is so important that we append it here to the history of his life.

It is also in season to rebuke the intolerance which would limit the praise of Calvin to a single sect. They who have no admiration but for wealth and rank can never admire the Geneva reformer, for though we possessed the richest mine of his age, he never emerged from the obscurity of rugged poverty. He lived in the day when nations were shaken to their centre, by the excitement of the Reformation; when the fields of Holland and France were wet with carnage of persecution; when vindictive monarchs on the one side threatened all

Protestants with outlawry and death, and the Vatican on the other sent forth its anathemas and its cry for blood. In that day, it is too true, the influence of an ancient, long established, hardly dented error, the constant danger of his position, the intensity of modern republicanism among the antagonists of popery, the engrossing consciousness that his struggle was for the emancipation of the Christian world, induced the great reformer to defend the use of the sword for the extirpation of error. Reprobating and lamenting his adhesion to the cruel doctrine, which all Christians had for centuries implicitly received, we may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republicans; more truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring

elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

"Again, we boast of our common schools; Calvin was the father of popular education, and the inventor of the system of free schools.

"Again, we are proud of the free states that fringe the Atlantic. The pilgrims of Plymouth were Calvinists; the best settlers in South Carolina came from the Calvinists of France; William Penn was the disciple of the Huguenots; the ships from Holland that first brought colonies to Manhattan were filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.

"Or do personal considerations chiefly win applause? Then no one merits our sympathy and our admiration more than Calvin; the young exile from France, who achieved an immortality of fame before he was twenty-eight years of age; now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy; and now hardly escaping from the fury of papal persecution; the purest writer, the keenest dialectician of his age; pushing free inquiry to its utmost verge, and yet valuing inquiry only as the means of arriving at fixed principles. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestionable, his morals spotless. His only happiness consisted in the unquested, his tasks of glory and of good; for sorrow found its way into all his private relations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband, he was doomed to mourn the premature loss of his wife; as a father he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigilance; no fear of danger lessened the nerve of his resolution; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till, after a life of glory, he tequeathed to his personal heirs a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a purer reformation, a republican spirit in religion, with the kindred principles of republican liberty."—*Northampton Courier*.

**CAREY (WILLIAM, D. D.)** This eminent man, the pioneer of modern missions, and in many respects the most wonderful man of the age, was born August 17, 1791. He was the son of a poor man, and commenced business in life himself as a shoemaker. Upon his conversion he set himself to learn the original languages of Scripture, and became the minister of a Baptist congregation in Monks, England, supporting himself first by his trade and then by teaching a school.

Yet with him was the germ of a new age! As he became more acquainted with the condition of the various nations of the earth, by reading the narratives of voyagers and travellers, he felt great concern for the state of the heathen.

He now longed to commence a Baptist mission. At length a friend in Birmingham told him to write on the subject, and promised ten shillings towards the expense of printing. He did so, and the pamphlet was printed. This treatise was entitled, "An Inquiry into the Obligations of Christians to use means for the Conversion of the Heathen." The profits of this work were generously given towards increasing the funds of the missionary society, which was soon afterwards formed. At this time he had gained an uncommon knowledge of Latin, Greek, Hebrew, French, Dutch, Italian, &c., evincing that wonderful facility which is the gift of tongues, by which God had endowed him and raised him up for the great work of Bible translation. The missionary spirit continued to rise among his associated brethren, among whom were Fuller, Pearce, Ryland, Sutcliffe, &c., till, in May, 1792, he preached before the Northamptonshire association, at Nottingham, a discourse of overwhelming energy from Isa. 54: 23, on the obligation of the church to expect converts from the heathen, and to ATTEMPT TO BRING THEM TO CHRIST. The effect was irresistible. The association instantly resolved to prepare a plan for a Baptist missionary society. "The society was formed," says Dr. Ryland, "in Mr. Beeby Wallis' back parlor, October 2, 1792."

When the society was formed, the first questions presented were, in what part of the heathen world shall the work be commenced? and who will offer themselves as the first laborers in this untrodden and hazardous undertaking? The arrival of Mr. John Thomas from Hindostan, and the application by him to the society for their assistance in proclaiming the gospel in that country, decided the first point, and Mr. Carey promptly volunteering to accompany Mr. Thomas, the society was enabled to enter on the work of evangelizing the world, within a very comparatively short period after its formation.

Messrs. Carey and Thomas left for India in the ship *Indra*, with the consent of the East India company. When Dr. Carey came into Bengal, therefore, it was a principal object with him to conceal himself from the knowledge of government: and for a little time he occupied himself in the cultivation of recently redeemed jungle lands near Teakkee, about forty miles east from Calcutta; and, however, he was invited much suffering. A few months afterwards, however, he was invited to take charge of Mr. Udry to take charge of an indigo factory, and his colleague obtained a similar situation. Through the kindness of their employer, too, they obtained formal permission from government to continue in India. Dr. Carey continued thus situated from 1794 to the beginning of 1800; during which time he applied himself diligently to the study of the Bengalee language and then of the Sanskrit. He translated the Scriptures into Bengalee, and preached the gospel in it extensively, and supported several schools.

On the 10th of January, 1800, Dr. Carey came to Serampore, and united with Dr. Marshman, Mr. Ward, and others, lately arrived from Europe, in forming the mission which has since borne the name of this town. In the first year of his residence at Serampore, Dr. Carey's translation of the New Testament was nearly all printed. Dr. Carey's converts from Hindoism in Bengal were baptized. The Christian church which was then begun with a few individual believers in the gospel, has now branched into about twenty-four churches in different parts of India.

In 1801, Dr. Carey was chosen as Bengalee teacher in the newly instituted college of Fort William. He was afterwards appointed professor of Sanskrit and Mahatta, and by means he acquired an intimacy with learned pundits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of northern Hindostan. For the students in the college, he had to compile grammars of the languages he taught them; and after many years he completed his voluminous Bengalee dictionary, which was not less celebrated as a man of science, history, and natural history, he began to study long before he left England; and India opened to him a wide field of observation, which he examined with untiring assiduity from his first arrival until his strength utterly failed him.

As a philanthropist, Dr. Carey is entitled to a high rank. He sought and gained the prevention of infanticide at Gouga Saur, and was amongst the first, if not the first, that engaged in seeking the abolition of suttee, and chiefly through his exertions the inhuman of Walseley left to his successors in the government of India a minute, declaring his conviction that suttees might and ought to be abolished. Had he continued in the government, he would have abolished them. Dr. Carey also took an active part in attempting the establishment of a leper hospital in Calcutta. He was the founder of the Agricultural society. And indeed scarcely any undertaking for the benefit of the country has been engaged in, of which he was not either a prime mover or a zealous promoter.

It was, however, as a Christian, a missionary, and a translator of the sacred Scriptures, that Dr. Carey shone pre-eminently. Their obligations to him in these respects the people of India have yet in a great degree to learn. They will however learn; all Bengalees at least may thank him for this: before his days, the Bengalee language was unknown, and had never been reduced to grammatical rule. Pundits would not write it, and there was scarcely a book in it worth reading. It is now rich, refined, and expressive; and scholarship in it is generally sought both by natives and foreigners, and to Dr. Carey and the publishers he employed, and whose labors he directed, the change is principally owing.

Of the extent of his labors in the great work of enabling every member of the family of man to read in his own tongue the wonderful works of God, some idea may be formed when we state, that the Serampore press, in supplying which with various versions of the sacred Scriptures he was the chief instrument, has issued not less than 212,000 volumes of the divine word in forty different languages, embracing the vernacular tongues of 270,000,000 of human beings; besides the circulation of above seventy tracts, translated by the Serampore missionaries into nine different languages; the publication of a Bengalee newspaper, which has taken a powerful and most beneficial hold of the minds of the natives; and a great many other works, interesting alike to the oriental scholar, and to the friends of Christian missions.

In prospect of his approaching end, the good man often said to his beloved friends around him, when anxiously inquiring the state of his mind, in the prospect of this event, "I have no raptures, but I have no fears; for the cross and atonement of Christ are my all-sufficient ground of hope and joy."

He died June 9, 1834, full of years, and honor, and happiness. His last articulated breath was that of fervent praise and prayer. A well-written history of his life would include the whole history of modern benevolent enterprise.—*Ryland's Life of Fuller; Sumner's Durpan of Calcutta; Boston Recorder; S. S. Journal*.

**CHAMPOLLION (JOHN FRANCIS)** celebrated for his works on the hieroglyphics and antiquities of Egypt. He was born at Grenoble, December, 1790. While professor of history in Grenoble, he devoted much attention to Egyptian antiquities, and in 1826 was appointed to a department in the Egyptian museum at Paris, where he found collections. In 1828, he visited Egypt itself, in connexion with other learned men, and the result of his inquiries has thrown light upon a mystery which had been hid for ages. The ancient history of the Bible receives new confirmation by these interesting discoveries. Champollion died at Paris, March 4, 1832, and his Egyptian manuscripts were purchased by the government for 50,000 francs.—*Am. Almanac*.

**CHATEAUBRIAND (FRANCIS ARISTIDES, VISCOUNT DE)** was born in 1769, of an ancient family in Brittany. He entered into the military service in 1793, but his regiment revolting at the beginning of the revolution, he came to America and spent some time among the Indians of the western wilderness, studying the character of that people and viewing the beauties of nature in their original state. He returned to Europe in 1792, and from a sense of duty enlisted under the banner of the French republic. In their service he was severely wounded and confined to his bed for three years; this ruined his finances and compelled him to resort to his pen for support. He published his *Essay on Ancient and Modern Revolutions*, and afterwards his *Genius of Christianity*, works which have been much read and admired. Napoleon wished to attach him to his interests, and for a short time succeeded; but on the death of the duke of Enghien he was restored to his employments. He then travelled in Italy, Greece, and the Holy Land; and has since published his travels in those countries. During the residue of the reign of Napoleon, he lived a private life; but on the restoration of the Bourbons he was created a viscount, and named minister to Sweden. He was afterwards minister to Berlin, president of the electoral college of the department of Loire, and minister of the interior of France.

**CHRISTIAN (JOSEPH S.)** pastor of the American Presbyterian church, Montreal, Lower Canada. This interesting and accomplished young minister was born in Getztown, Beaver county, Pennsylvania, April 10, 1803. He was the eighth of thirteen children. From his earliest years he displayed an extraordinary versatility and ardor of mind, and a restless spirit of inquiry. Before he was eight years of age he had a room appropriated to himself, where he practised drawing maps and institutions, for which he had both a talent and passion. In like manner he pursued poetry—he analyzed it, studied its history, principles, and relations, and then practised it. His principal poem, "The Artist," in two cantos, published at the age of sixteen, is a beautiful evidence of his rare qualities and powers in the departments. He graduated at Washington college in 1819, the first scholar in his class,

though but sixteen years of age. During the senior year he had felt the power of religion in his heart, and after spending some time, according to the wish of his father, in the study of medicine, such was his sense of the value of salvation to sinners, that he was constrained to forego every earthly prospect for the self-denying labors of the Christian ministry. He entered Princeton Theological Seminary in 1821, and after three years' diligent study, received license from the presbytery of Philadelphia. He offered himself as a missionary to France, April, 1824; but before any arrangements could be made for that object, he was urged to go to Montreal, Lower Canada, as pastor of the newly-formed American Presbyterian church. He at length consented; was ordained by the presbytery of New York; and labored most faithfully and successfully at Montreal for four years; when his delicate health gave way under the severity of the climate, and he was compelled to resign his beloved charge. This was a sore trial. God had blessed his labors, so that the church had increased from 20 to 150 members, most of them the souls of his ministry. In 1828 he returned with his family to the city of New York, where he spent some months with his wife's father, Mr. Perez Jones. In January, 1829, he sailed for New Orleans as agent of the American Bible society, but his health proving inadequate, he came back in March. From April to August of that year he was called to part with his wife and two infant children. His Christian principles sustained him, with an energy truly divine, and under these afflictions he still assiduously employed himself in doing good to the utmost of his power; and finding his health improved, he accepted the call of the Bowers Presbyterian church in October of the same year. In the midst of his rapidly rising usefulness he was suddenly removed by a short illness, March 14, 1830, in his twenty-seventh year. His death was a scene of calm and holy triumph. "I commend my soul," he observed, "to the Lord Jesus Christ, who will treat and save and comfort and direct my soul, and who I doubt not has received to himself also my two children, when I now expect soon to meet in glory."

Mr. Christmas was the author of the Report of the Montreal Bible Society, 1825; Tracts No. 183 and 252 of the American Tract Society; an Appeal to the Inhabitants of Lower Canada on the Disease of Aged Spirits; Address to Physicians; Appeal to Grocers; a Discourse on the Necessity of that Faculty which prevents the Spirit from embracing the Gospel; and a Farewell Letter to the American Presbyterian Society of Montreal. The two last pieces are of incomparable excellence.—See the *Memoir of his Life*, by Mr. Lord.

CLARKSON, (THOMAS,) a distinguished English philanthropist, was born in the year 1751, and educated at Cambridge, where he had a high reputation. In 1781, Mr. Clarkson composed a prize essay in Latin, on the great question, "Is it just to enslave the African?" a translation of which he afterwards published. This was probably the first effectual step toward the suppression of the African slave-trade, and seems to have stimulated its author to those great exertions, which so materially contributed to the English act of abolition. From this time Mr. Clarkson relinquished his professional pursuits and devoted his whole time to this great object. He connected himself with Mr. Wilberforce and others, and formed a society for the abolition of the African slave-trade; he also wrote and published several works on the subject, had several interviews with Mr. Pitt and the privy council, and after years of unwearied exertion has accomplished the great object he had in view. He has lived to witness the triumph of principle and humanity, and to see his name placed among the benefactors of the human race.—*Gen. Hist. Diss.*

COBB, (NATHANIEL R.) a Christian merchant and philanthropist, of Boston, Massachusetts, was born in Falmouth, (now Westbrook,) Maine, November 3, 1793. His father died when he was very young, and in March, 1802, he removed with his mother to Plymouth, (Mass.) In 1814, he became a clerk to Messrs. Ripley and Freeman, Boston. Here his mind was drawn to God through Christ, and in May, 1818, he was baptized by the Rev. Mr. Sharp, and united with the Baptist church under his care. In February, 1819, he commenced business, in company with Mr. G. L. Freeman, in which he continued till his death, May 22, 1834, in the thirty-sixth year of his age. In him, men of all classes revered the power and worth of undefiled religion.

Mr. Cobb resolved at the commencement of his religious life, that he would serve the Savior with all his energies in that sphere which was assigned him. He accordingly, in November, 1821, drew up and signed the following remarkable document:

"By the grace of God, I will never be worth more than \$50,000. By the grace of God, I will give one-fourth of the nett profits of my business to charitable and religious uses; if I am ever worth \$20,000, I will give one-half of my nett profits; and if I am ever worth \$30,000, I will give three-fourths; and the whole after \$50,000. So help me God, or give to a more faithful steward, and set me aside.

To this covenant he adhered with conscientious fidelity. God so prospered him that before his death he gave away more than \$40,000. Here is the secret of that wonderful liberality which cheered so many hearts, and gave vigor to so many institutions and plans of benevolence. He lived on earth in the very spirit of heaven. No wonder that such a man should say in his last moments, "It is indeed a glorious thing to die." Nothing can equal my enjoyment in the near view of heaven. My hope in Christ is worth infinitely more than all other things."—*Am. Bib. Mag.*, August, 1834.

COLERIDGE, (SAMUEL TAYLOR.) This eminent English philosopher and poet was born in 1773, at Ottery, St. Marys, in Devonshire, and educated at Cambridge. He was early distinguished by his uncommon talents and eccentricities, and he appears to have three friends in connection by youthful liberality, for which in the latter part of his life he suffered severely. On leaving the university he was enthusiastic in the cause of freedom and philanthropy, and together with Southey and Robert Lovell formed a plan for a new settlement in America, where it was proposed by means of a system called *parishocracy* to rectify the evils of Europe. These schemes of political regeneration were given up on the marriage of the three friends to three sisters, at Bristol, in 1795. In 1797 he resided at Nether Stowey, enjoying the society of Wordsworth, engaged in literary pursuits, and on the Sabbath supplying the Unitarian chapel at Taunton. In 1798 a pension of 100 pounds per annum, the gift of Thomas Wedgwood, Esq.

enabled him to visit Germany, and prosecute his studies under Eichhorn, Blumenbach, &c. at the university of Göttingen. On his return to England he went to reside at Keswick, in Cumberland, enriched with ample stores of both speculative and useful knowledge. Here he experienced what he calls a "re-conversion" to the Trinitarian faith; which he had formerly abandoned. He still continued to write on politics, but with less success than in poetry, his mind being too profound and abstract for a popular leader. Some years after he went to Malta; spent some time in the service of the governor as secretary; and he was afterwards employed as an agent visiting Italy, and exploring its literary treasures, returning again to England, where he resided chiefly at Hampstead and Highgate, London, until his death, July 26, 1834, aged sixty-one. His latter years of pain were soothed by the sublime consolations of the gospel of Christ.

We regret that we cannot here discuss his qualities or his exertions as a psychologist, moralist, and general philosopher; but we cannot close this sketch without adverting to an account of his last illness, in which, whatever might have been the bias of his mind or the character of his pursuits in earlier years, he shows the true spirit of a philosopher, and the hopes and triumphs of a Christian. "His worldly affairs had been long settled, and after many tender adieus, he expressed a wish that he might be as little interrupted as possible. His sufferings were severe and constant till within thirty-six hours of his end; but they had no power to enfeeble another pension; and after visiting Italy, and exploring its literary treasures, returning again to England, where he resided chiefly at Hampstead and Highgate, London, until his death, July 26, 1834, aged sixty-one. His latter years of pain were soothed by the sublime consolations of the gospel of Christ."

Mr. Coleridge wrote about a month before his death his own humble and affectionate epitaph:

Stop, Christian passer-by! Stop, child of God,  
And read with gentle heart. Beneath this sod  
A poor life led, or that which once seemed so—  
O, lift a thought in prayer for S. T. C.  
That he who many a year with toil of breath  
Found death in life, may now find life in death!  
Mercy for praise—to be forgiven for fame,  
He asked and hoped through Christ.—Do thou the same!

Besides his Poems, his *Biographia Literaria*, and contributions to various literary works, he has published the *Friend*, *Aids to Reflection*, and *Statesman's Manual*; works which display genius of the highest order devoted to the service of Christianity.—*London Quaker Rev.*; *West's Mag.*; *Memoir prefixed to his Works*; *Table Talk of a Friend*.

COLTON, (CHARLES CALLE,) author of "Lacon," was graduated at King's college, Cambridge, in 1801; was chosen a fellow; took orders; and in 1818 obtained the vicarage of Kew and Petersham. He possessed great talents, profound philosophical acumen, polished taste, and brilliant wit; but his eccentricities and irregularities were equally great, and uncontrolled by the principles either of prudence or piety. His life was so full of folly as his writings of wisdom, and he might be said to have exemplified his own sarcastic observation, that there are persons who give away so much wisdom they seem to have none left for their own use, or the yet more important observation of John Foster, that "the efficacy of truth itself, depends entirely upon the communion of the soul with the God of truth." His inveterate attachment to gambling reduced him to beggary, and his excesses brought on a disease which rendered a surgical operation, to avoid the pain of which he blew out his brains! This tragical event took place at Fontainebleau, in France, April 28, 1832. It is a tragedy, however, not without a moral in the eye of a truly Christian philosophy, and ages may revolve before a more striking example shall be presented to the world, of the necessity of not only perceiving truth with clearness and precision, but of obeying it cordially, through the power of the Holy Spirit, which rendered so fatal above, in the name of Christ. His principal works are, "Hypocrisy, a Poem," and "Lacon, or Many Things in a Few Words, addressed to those who think,"—a work of its class almost unrivalled in popularity. It first appeared near the close of 1820, and in the course of a year had passed through six editions, and is still in high repute not only for its brilliant wit and pointed brevity, but for its sound philosophy and extensive knowledge of the world.—*Am. Almanac.*

COMMENTARY. Our volume would be far behind the times should it go forth without a notice of a work under this head, of rare excellence, and on a plan at once novel and judicious.

The Comprehensive Commentary on the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the principal observations, in the name of Christ, D.; with extensive explanatory, critical, and philological notes, selected from Scott, Doddridge, Gill, Adam Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calmet, Rosenmueller, Bloomfield, Stuart, Dush, Dwight, and many other writers on the Scriptures. The whole designed to be a digest and combination of the advantages of the best Bible commentaries, and embracing nearly all that is valuable in Henry, Scott, and Doddridge; conveniently arranged for family and private reading, and at the same time particularly adapted to the wants of Sabbath school teachers and Bible classes; with numerous useful tables, and a neatly engraved family record. Edited by Rev. William Jenks, D. D., pastor of Green-street church, Boston. Embellished with five portraits, and other elegant engravings, from steel plates; several maps, and many wood cuts, together with a large quantity of other matter, explanatory and illustrative of the Scriptures, for other sources.

The following extract from the advertisement prefixed to the first published volume explains the plan and design of the work.

1. To combine, as far as possible, in one work of reasonable and convenient compass, and at a price to bring it within the reach of all, the peculiar excellencies and advantages of Henry's, Scott's, and Doddridge's commentaries, (consequently the most popular and useful in the language,) together with a large quantity of other matter, explanatory and illustrative of the Scriptures, for other sources.

2. To present the whole, thus collected and combined, in a form at once attractive and convenient for family use and private reading, with special reference also to the wants of Sabbath schools and Bible classes.



3. In the selections, the aim has been throughout, on the one hand, to be as full as possible, drawing largely from the rich sources opened by a range of as many as a hundred authors; and, on the other hand, to guard against tediousness and repulsiveness, by too great minuteness. The design has been to draw out the best parts of the best writers, with a strict watchfulness that every part should be evangelized, plain, familiar, and applicatory, and adapted to the exigencies of our country and the times, and suited to the wants of the great body of the people. To this end all words in foreign languages are omitted in the critical notes and quotations.

Each of the leading commentaries forming the main body of this work has its peculiar advantages, and its friends and admirers; and each, with a strict watchfulness, that every part should be evangelized, plain, familiar, and applicatory, and adapted to the exigencies of our country and the times, and suited to the wants of the great body of the people. To this end all words in foreign languages are omitted in the critical notes and quotations.

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It is therefore believed that this work offers to the reader more advantages than the possession of the works of Henry, Scott, and Doddridge themselves would, even could they altogether be procured at the same expense; as he saved the trouble of turning over and searching for a passage in three different works, and finding much of the same matter in all, besides having the additional views of many other esteemed writers. In the abridgment of Henry, great care has been used so that his most jealous friends should not be offended by any liberties taken; and it is confidently believed it will be found much more pleasant reading in this form than in the original.

On the doctrines, it may confidently be asserted that Henry, Scott, and Doddridge, speak their own opinions unadulterated and entire. Where any thing has been omitted from Scott, it was because it is anticipated in the remarks of Henry.

↳ At the suggestion of some members of the Baptist denomination, an edition of this work has been published, prepared by Rev. Joseph A. Warne, A. M., pastor of the Baptist church in Brookline, differing in no respect from the other, except that on the subject of baptism it has been conformed to the Baptist views. The following extract from the preface to this edition sufficiently shows the principles on which it has been executed.

"What was promised in the Baptist edition, as such, was that whatever was found in the work, as published for Pledobaptists, which did not correspond with the views of the Baptists, should be removed; and the maturest views of their own best writers substituted. In the endeavor to fulfil these engagements, the whole of the matter has been carefully read, every objectionable portion he has endeavored to remove; and no exertion has been spared to furnish the thoughts of the best writers, to supply the deficiencies occasioned by erasure. The editor has availed himself of the labors of Gill, Carson, Ripley, and others. It is confidently believed that no point connected with what is peculiar to the Baptist denomination has been left unguarded; and when it is considered that on no points but those, do Baptists differ from Henry, Scott, Doddridge, &c. there can be scarcely a doubt but that the denomination in general will feel, (if the work of the editor has been faithfully performed,) that they have now a commentary, in the reading of which they are sure to find what will fan the flame of love, and satisfy the appetite for truth, and this without that diminution of their enjoyment, with which they were accustomed to meet, in reading the same authors, arising from their mistaken views, as they believe, of a Christian ordinance in its mode and subjects."

DEFOE, (DANIEL), the author of Robinson Crusoe, was the son of a butcher, and was born in London, in 1661. He was brought up for the dissenting ministry, but did not complete his clerical education. In 1685, he joined in Monmouth's rebellion, yet was fortunate enough to escape the fatal consequences. Previously to that event he had prelated as an author by publishing a satirical pamphlet, called *Speculum Craepeworwur*, and a Treatise against the Turks. Having secured his head, he entered into business, as a hatter, and also as a tile manufacturer, but he was not successful. His pen still continued to be active. To enumerate here even a hundredth part of his literary labors would be impracticable, as a mere catalogue of them occupies sixteen pages. Among the most prominent of his various efforts may be placed his *Trueborn Englishman*, a satire, published in 1701. In rugged metre, but often with forcible thoughts and language, it reprehends the intemperance which was manifested towards his political idol, William III. In 1702, when the high church party was displaying its persecuting spirit, Defoe brought out his admirable ironical pamphlet, the *Shortest Way*, with the Dissenters. The house of commons sent it a seditious libel, and a court of justice, or rather of injustice, sentenced him to be fined, imprisoned, and pilloried. To the last of these inflictions Pope has alluded in a line which disgraces only its author. Defoe, feeling that it is crime and not the scaffold that makes shame, poured forth his feelings in a high spirited *Hymn to the Pillory*. While

Each edition has its distinctive character, and no compromise of views has been aimed at. On this point we quote the preface again.

"The editor may be permitted to say, that he cordially believes the pledge of the publishers, in their prospectus, has been fully redeemed; viz: that the Baptist denomination should have a commentary placed within their reach, in which, on their own denominational peculiarities, they should find nothing against which they could reasonably object. The editor takes pleasure in thus publicly saying, that in no single instance have the publishers objected to make the alterations he suggested; and so far have they been from desiring that any compromise should be made, that plates for some pages have been cast, where the alterations have not extended to more than two or three words, and paid for, in order, to insure that one. It was, indeed, to avoid almost the possibility of compromise, that two editions of the work were printed. Had the compromise of any of our peculiarities been contemplated, it could not have been secured except at the cost of similar compromise on the part of those who differ from us. This course would have made the two editors joint ones; and such a junction, by awakening the jealousies of both Baptists and Pledobaptists, would have rendered the work unwelcome to both; and thus have defeated the object of the publishers, and involved them in loss and disappointment."

This work has received the highest testimonials of its excellence from a large number of the most competent critics in our land, and it is undoubtedly the best commentary on the whole Bible in the language, not only for the Sabbath school teacher and family, but also for the student and minister of the gospel. The following judicious remarks are contained in the *Theological Review*, New York, edited by E. V. Leonard Woods, Jr., July, 1834.

"While the standard commentaries in our language certainly have great excellencies, they also have glaring defects, and it was a good thought to form a commentary which should combine the excellencies and exclude the defects of our most approved interpreters of the Bible. Such is the object of the *Comprehensive Commentary*. The task was a difficult one, and was accomplished with no little labor and strange. But it has been accomplished thus far, under the auspices of the learned and able editor, in such a way as to realize the expectations of the public. We have no doubt that the best and only way of promoting a thorough knowledge of the Scriptures, is for writers to devote themselves to the more careful study of particular books. The whole Bible is too large a field to be successfully cultivated by a single hand; hence we think the labors of professors Stuart, Robinson, Burdett, and others, are far more wisely directed in being employed on particular portions of the sacred word, than in being extended, like those of some others, over the whole Bible.

"This opinion, however, does not diminish our appreciation of the attempt to render the riches of scripture knowledge and particular instruction already existing in the language, more available by the great mass of the community. The one is an effort to elevate the standard of Biblical learning, the other to disseminate the knowledge already accumulated; and for the latter object no work on the Scriptures which we have seen is better calculated than the *Comprehensive Commentary*."

Notes on Genesis, Exodus, and Leviticus, by Rev. George Dorr, professor in university of New York, and notes on the New Testament by Rev. Albert Barnes, of Philadelphia, ought also to be added to the books mentioned in the body of this work under this head. For other works on the Bible, with notices of their character, see *Horne's Introduction*, *Orme's Bibliotheca Biblica*, and *Bickersteth's Christian Student*.

CORNELIUS, (ELIAS, D. D.) (See CORNELIUS, ELIAS.) A memoir of this excellent man, by Mr. B. Edwards, was published in 1824.

CUVIER, (Baron de.) was born at Montbelliard in 1769, and educated at Stuttgart, where he became acquainted with the language, the literature, and the sciences of Germany. He arrived in France at the beginning of the revolution, and was soon distinguished among scientific men. He was one of the first members of the French Institute, and perpetual secretary of the academy of Physical Science, and professor of natural history to the college of France. Baron Cuvier was the most distinguished naturalist of the present age, and to profound knowledge he added the art of expressing his ideas with great elegance and perspicuity. His writings are very numerous on scientific and miscellaneous subjects. His great work on the Animal Kingdom is best known. He was one of the editors of the *Journal des Savants*. He died in 1833, in the possession of the Protestant faith, aged sixty-three.—*Ann. Annapac*; *Select Journal*.

## D.

he was in confinement, he commenced the *Review*, a periodical which probably gave rise to the *Tatler*. At the end of two years he was released by Harley, and was employed on several confidential missions particularly in contributing to effect the union with Scotland. Of the union he afterwards published an excellent history. Towards the end of the reign of Anne he was again imprisoned for a work similar to the *Shortest Way*, and was again extricated by Harley. On the accession of George I. Defoe was in a manner proscribed by that very whig party of which he had been one of the most strenuous and able supporters. Disgusted with politics, he turned his genius to other subjects. The first result of his labor was the *Family Instructor*. In 1713, he produced the immitable *Robinson Crusoe*, which speedily became popular, and must ever remain so. It was succeeded by a crowd of other performances, among which stand prominent the *Adventures of a Cavalier*, a *Journal of the Plague in 1665*, the *Political History of the Devil*, and a *System of Magic*. It is a melancholy circumstance, that, in spite of his talents and industry, the latter days of Defoe were darkened not only by the misconduct of a son, but by the evil attendance on penury. He died, insolvent, in the parish of Cripplegate, in April, 1731. He has been correctly described as "a man of the strongest natural powers, a lively imagination, and solid judgment, joined with an unshaken probity in his moral conduct, and an invincible integrity in his political sphere." In a word, Defoe was a Christian.—*Dorr*.

DE LAUNE, (THOMAS), the champion martyr of English non-conformity, author of the celebrated "Plea for the Non-conformists," was a native of Ireland, and flourished in the latter part of the seventeenth century. This excellent man was the teacher of a grammar-school, and minister of a Baptist congregation in London, though silenced in the preface and introduction, of the "Plea," in consequence of the publication of a discourse by Dr. Benjamin Colman, a clergyman of the established church, entitled "Scrupleous Consciences," in which he challenged the non-conformists to a fair and honorable discussion of the points at issue. Mr. De Laune thought it his duty to meet the challenge. This he did in his immortal "Plea," a work which was never answered, though it passed through twenty editions, and of which Defoe, who wrote a preface to the eighth edition, says, "The book is perfect, and the never author left behind him a more finished piece; and I believe the dispute is entirely ended. If any man ask what we can say why the Dissenters differ from the church of England, and what they can plead for it, I can recommend no better reply than this; let them answer in short, Thomas De Laune, and desire the querist to read the book." Yet for this publication, the author, in 1683, was thrown into Newgate,

and there, with his wife and two small children, died, after languishing for fifteen months, in close and cruel confinement. His behavior, both at his trial, and through all his sufferings afterwards, displayed true greatness of mind, and did honor to his Christian principles. His meekness and patience were invincible; though, as Defoe remarks, "such a man as this, in a case where few greater scholars, cleverer heads, or greater masters of argument ever graced the English nation, are sorry to say he is one of near 8000 Protestant dissenters that perished in prison in the days of that merciful prince, king Charles II."—See *De Laune's Plea*, Ballston (N. Y.) edition, 1800.

DUTCH REFORMED CHURCH. (See REFORMED DUTCH CHURCH.)

## E.

EDGEWORTH, (MARIA), is the daughter of Richard Lovell Edgeworth, Esq., of Edgeworthstown, Ireland, a gentleman distinguished in the literary world for his talents and writings. The daughter is said to excel her parents in talents; she has devoted herself to literary pursuits with zeal and ardor. One of her objects has been to perfect the system of female education, in which part she has succeeded. As a novel writer she ranks among the most eminent, and the Irish character has never been drawn with equal truth and spirit by any other writer. Her publications, which are numerous, have been well received on both sides of the Atlantic. Yet they are paraded by one radical defect—the total absence of religious principle and motive. Her morality is altogether that of the world.—*Gen. Biog. Diet.*

EMERSON, (JOSEPH), minister in Beverly, Massachusetts, and the morning star of improved female education in New England, was born at Hollis, New Hampshire, October 13, 1777. From infancy his health was extremely delicate, but was somewhat improved by the care taken of his physical education. He fitted for college at the New Ipswich academy, and entered Cambridge in 1794. While at Hollis in the vacation of his third college year, he became the subject of divine grace, and united with the Congregational church in that town. He was graduated at Cambridge in 1798, in the same class with Story and Channing, and took charge of the academy in Framingham. Having declined an offer of the Christian ministry, he spent the next two years with the Rev. Dr. Emmons at Cambridge. In 1801, he accepted the office of tutor at Cambridge. Having received license he preached to many churches in the vicinity, and in 1803 was ordained pastor of the third Congregational church in Beverly, then newly formed. In 1804, he lost his first wife. He married a second time in 1805, but was again bereaved in 1808. He married his third wife, Miss Rebecca Hasseltine, (a sister of Mrs. Johnson,) in 1810. His health, always feeble, amidst his tireless and devoted labors for the good of his people, at length became so entirely prostrated, that in 1816, he was compelled to resign his pastoral charge, to their great mutual affliction. The same year he sailed to Charleston, South Carolina, for his health. He here completed and delivered a course of lectures on astronomy, and another on the millennium. On his return, in 1819, he opened a seminary for teachers in Beverly, Mass.

Here begins a new and important era in his life. From this time he devoted himself with systematic zeal to the improvement of female education, and his success was in proportion to his zeal. Perhaps no other man in New England has exerted so wide and salutary an influence. In 1821, he removed his seminary to Saugus, that he might be able at the same time to supply a destitute people with the preaching of the gospel, as far as his health would allow. Here he soon had one hundred and twenty-two pupils. In 1823, his health again sank under his labors, and he again went to the south. On his return in 1824, he was induced to remove his seminary from Saugus to Wethersfield, Connecticut. Here, with some interruptions, he conducted it with great and growing success until 1839, when he again spent the winter at the south. On his return in 1831, he still found his health feeble, but he continued his zealous efforts to do good, even after he became unable to discharge the duties of a preacher or professor, by conducting lectures in various places, till February 7, 1833; and when on his sick bed, by prayer, conversation, and the dictation of letters to his friends. He closed his useful course, May 13, 1833, in his fifty-fifth year. His last days, like those of Payson and Henry, were full of heavenly glory, though his exulting anticipations of the approaching millennium were such that he remarked on one occasion, "I should like to close my eyes in death, and sink in glory; but I should rather live. I want to do something for the millennium. It is deepest in my heart." Indeed this subject from an early period was his sole in every affliction, and seemed to irradiate every science, every place, and every duty. "It is one of the most astonishing things in the world," he observed, "that Christians should think so little about it. It seems as if their eyes were hidden."

FRANKLIN, (BENJAMIN, LL. D.), the American sage, philosopher, and statesman, was born in Boston in 1706, and began his career as a printer. Scarcely emerged from infancy Franklin was a philosopher without being conscious of it, and by the continual exercise of his genius prepared himself for those great discoveries in science which have since associated his name with that of Newton, and for those phi-

Mr. Emerson published the *Evangelical Primer*; *Life of Mrs. Elizabeth Emerson*; *Writings of Miss Fanny Woodbury*; *Lectures on the Millennium*; *Astronomical Lectures*; *Union Catechism*; *Discourse on Female Education*; the *Poetic Reader*; and *valuable Questions on Whelpley's Compend of History, Goodrich's History of the United States, and Watts on the Improvement of the Mind.*—See his *Life*, by *Rev. Professor Emerson.*

EPISCOPALIANS. (See PROTESTANT EPISCOPAL CHURCH.)

ERSKINE, (THOMAS, LORD), the third son of the late earl of Buchan, was born in Scotland, in 1750. After completing his education under the care of one of the most accomplished scholars of Scotland, he entered the navy, which he soon exchanged for the army, in which he served several years. The demands of an increasing family, and the scantiness of his income as an officer, induced him to make choice of a profession, and in 1777, he commenced his legal studies. The next year he was called to the bar. Here he soon had an opportunity of displaying his transcendent talents, and his first effort was considered a master-piece of forensic eloquence. From that moment his success was certain, and his subsequent exertions have only realized the expectations formed by those who then heard him. As an eloquent and accomplished advocate he unquestionably stood first at the English bar. Lord Erskine became a member of the house of commons in 1783, was elected a peer in 1800, and raised to the dignity of lord high chancellor of the realm, which office he resigned on his friends going out of administration. He was a firm believer in Christianity.—*See report.*

EWALD, (Professor), a distinguished German philologist of the present age, is the son of a poor weaver in Göttingen. He was born in 1802. When very young he manifested so remarkable a taste for literary pursuits that some distinguished patrons of learning gave him pecuniary assistance, that he might enter the university of his native city. Here his rare talents attracted the attention of many of the professors, who, in order to aid him, made him private teacher in their families. Perhaps no individual had so great an influence upon his literary character as Eichhorn, then professor of oriental literature at Göttingen. This great scholar observing in the mind of the young aspirant indubitable tokens of future greatness, bestowed upon him special attention, and even gave him gratuitous private lessons. At the age of twenty he obtained a university course and a doctor's degree at Göttingen, at Wolfenbuttel, but in the following year by Eichhorn's influence was appointed *repetent* at Göttingen. This office in rank nearly corresponds to that of tutor in our colleges, though, as the name itself implies, its appropriate duties are to repeat or conduct the review of the lectures of other professors. At the age of twenty-four he published his great work, the "Critical Hebrew Grammar," upon which he was appointed professor extraordinary. Such were his merits and success as a teacher, that upon the death of Eichhorn it was thought unnecessary to appoint a successor. Nothing could be more favorable for the development of his mind or for his reputation than this occurrence, which threw upon his hands the students, and virtually introduced him into the place of Eichhorn. He obtained this distinguished station exactly at the moment when he was ripe for it. In 1833, he was appointed ordinary professor, which station he now fills with an honor that happens to few. His profound philological science is by no means limited to the Hebrew language; he is perhaps equally well versed in the other Semitic dialects, and even Sanscrit literature is subject to his critical eye. In short he is an orientalist in the wide sense of the term. It is said that in Arabic grammar he has plucked nearly as many laurels from Freytag as he has in Hebrew from Gesenius. Both of his larger and smaller Hebrew grammars a new edition is already called for, though Gesenius' larger work has gone through only one edition. Ewald is now preparing a brief commentary on the whole of the Old Testament. Whether Moses and the prophets will remain in their simple and sublime Hebrew character, or come forth in the mask of the Hegelian philosophy, is yet to be learned.—*New York Baptist Register.*

## F.

litical reflections which have placed him by the side of a Solon and a Lycurgus. The perusal of Cotton Mather's *Essays* to do Good, which himself tells us, determined him to aim at being a benefactor of his race, and directed his views in all his pursuits to public utility. The progress of his public life, and the part which he took in securing the independence of his country, are too familiarly known to need reca-

pituation here; but the nature and formation of his religious opinions are of some importance, and especially as some have been disposed to regard him as a disbeliever in Christianity. The truth is, as he himself tells us in his autobiography, that he early became so disgusted with religious polemics, and dissatisfied with the abstract arguments of Dr. Clarke and others, that he fell into infidel opinions, and took some pains for a time, while working at his trade in London, to spread them; but even then he saw so much of their demoralizing influence that he became heartily sick of them, and of the converts had gained. His letter to Thomas Paine, dissenting him from publishing his "Age of Reason," is highly characteristic. In subsequent life, though much in the society of the atheistical savans of France, he never took part with their views, but as his judgment ripened, and his acquaintance with the Scriptures increased, he became fully satisfied of their excellence and divine authority. His constant habits of secret prayer, and his firm dependence on Divine Providence, are known to all those acquainted with his writings. He died April 17, 1790, expressing his

Christian faith in the well known epitaph, which he composed and ordered to be inscribed upon his tomb.

The body of  
BENJAMIN FRANKLIN, Printer,  
(like the cover of an old book,  
its contents torn out,  
and stripped of its letters and gilding,)  
lies here food for worms;  
yet the work itself shall not be lost,  
but will (as he believed) appear once more  
in a new  
and more beautiful edition,  
corrected and amended  
by THE AUTHOR.

See the *Life and Essays of Franklin; Franklin's Familiar Letters; The Unitarian*, October, 1834; *Ency. Am.*

## G.

**GAMBIER, (JAMES, Admiral, York),** a distinguished officer in the British navy, and president of the Church Missionary Society, was born in 1736, and died in 1833. His grandmother was a French refugee. Lord Gambier was commander of the fleet which took possession of the Danish navy in 1807. He was characterized by great piety and benevolence, and was the cordial friend and promoter of the great Christian charities of the age.—*Am. Almanac.*

**GIESELER, (Professor),** a very distinguished writer of church history, was born 1794, in Germany. He commenced his academical studies in the orphan house at Halle, whence he entered the university at the same place, and formed his literary character under the instructions of Knapp, Gesenius, and Wegecheider. At the age of twenty-five, he was *corrector*, or assistant superintendent of the gymnasium of Minden, his native place, and at the end of two years was chosen rector of another gymnasium; but before entering upon his duties he was appointed professor of theology in the new university at Bonn. Here he continued eleven years, and by his uncommon industry and intellectual vigor earned a reputation, which in 1831 brought him to Gottingen as professor of ecclesiastical history. He is now in the very meridian of life, being forty-two years old. Gieseleser has not confined himself to the period of the early church, but his last volume, now in press, reaches to the time of the Reformation. As he is a rationalist it cannot be said of him in any evangelical sense that he demonstrates truth in the midst of error.

But he has made the best amends that could be made. In his very copious notes he has collected and condensed, with mastery skill and accuracy, the testimony of original witnesses, so that the reader may form his own judgment on each topic. In this respect he has a decided advantage over Neander, who presents merely the results to which his investigations have led. The two works, written on a plan so different, mutually supply each other's deficiencies, and both are indispensable to the student of church history. In learning and talent Gieseleser seems to be not much inferior to Neander, but embracing as he has a longer period, it was impossible that he should exhaust the subject as his rival has done. As a rationalist, he cannot, like Neander, live in the spirit of Christianity, and point out its development in every step of history. But though he exhibits the church and the men who have lived in it more in their external relations, and in the light of error and criticism, he renders his work unrivalled in accuracy of detail. Though Neander's history embraces the first five or six centuries only, and Gieseleser's extends into the sixteenth, the works themselves are nearly of the same extent. These two are unquestionably the standard authors on church history.—*New York Baptist Register.*

**GERMAN REFORMED CHURCH.** (See REFORMED GERMAN CHURCH.)

**GODWIN (WILLIAM),** son of a dissenting clergyman, was himself a preacher of that persuasion for some years. In 1792, as the author of "Political Justice," he incalculated some doctrines both on religion and politics which gave great offence. He has since been a political and miscellaneous writer, and has acquired much celebrity by his masterly examination of "Malthus on Population," "Fleetwood," "Mauleville," "Life and Age of Geoffry Chaucer," and "Caleb Williams," are also from his pen. Besides these he has written many useful books on education, and is now a juvenile bookseller in London.—*Gen. Biog.*

**GREEN, (SAMUEL),** pastor of the Union Congregational Church, Essex street, Boston. He was born in 1792, at Stoneham, Middlesex county, Massachusetts. In a neighboring town, he learned the trade of a bricklayer. By his own exertions, he prepared himself for Phillips academy, Andover, where he remained two years. He then entered Harvard college. His scholarship was superior, particularly in mathematical and metaphysical studies. In his junior year, his health failed, and he was obliged to leave the college. He received his first degree a year after the usual time, 1817. He then spent one year, though with feeble health, at the Theological seminary, Andover. He completed his theological studies in the course of president Appleton, of Bowdoin college; at the same time performing the office of tutor in that institution.

In 1820, Mr. Green was obtained pastor of a Congregational church in Reading, Massachusetts. After three years' labor, he received a dismission, and was installed the first pastor of the Union church, Essex street, Boston. Here he remained till the spring of 1831, when in consequence of multiplied exertions in an interesting revival of religion, he was attacked with an organic affection of the throat, from which he never recovered so as to be able to resume his ministerial duties. In October, 1831, he was attacked with a severe pleurisy fever, which gradually brought him down to the grave. Through the whole of his illness, he had the use of his reason, and frequently expressed entire resignation to the will of God. At times he was favored with delightful visions of the glories of the heavenly world. He said he was a poor and miserable sinner, and his only hope of salvation was in the atonement and righteousness of the Lord Jesus Christ. He died November 20, 1831.

Mr. Green's mental powers and acquisitions were much above the ordinary cast, but the great secret of his success was, that, like Enoch, he lived and walked with God. His public prayers were frequently in the highest degree impressive and even sublime. As a pastor, he was a model for faithfulness, warm sympathy, and success. During his ministry four hundred persons were added to the Union church.—*Boston Recorder; Christian Watchman.*

**GRIMKE, (THOMAS SMITH),** a Christian lawyer, statesman, patriot, scholar, and orator, was a native of South Carolina. He was born at Charleston, South Carolina, on the 26th of September, 1783. He was descended by his paternal grandmother from one of the French Huguenots, who quitted France in consequence of the edict of Nantz, in 1685. His talents in youth were rather solid than brilliant; but he was always remarkable for his industry and wonderfully retentive memory. He graduated at Yale in 1807. He became one of the first classical scholars in this country, a qualification which he valued but very little in maturer age. His principal traits of character were piety, benevolence, and independence of mind. He embraced the principles of peace as soon as they were presented to his mind. He was a great contributor both by his purse and his pen to the American Peace society, of which he was an able and distinguished advocate. This excellent man, who for several years past has ranked among the first philanthropists of the country, died suddenly, October, 1834, of the cholera, at Columbus, Ohio, on his way home from Cincinnati, where he had been to deliver a literary address. It has been said, (though it seems rather ill chosen language to apply to a man whose soul was so thoroughly imbued with the spirit of Christian humility,) "The west knows no prouder grave." Mr. Grimke is perhaps the only man in the United States who declined the title of LL. D.; an honor which had been conferred upon him by Yale college. Mr. Grimke was a member of the Presbyterian church, though it appears from his published correspondence he was not satisfied of any scriptural authority for infant baptism. His exertions in favor of the use of the Bible as a primary classic in all literary education, as well as in promotion of the cause of peace, gave him a high place in the esteem of the Christian public. He published addresses on these subjects are treasures of learning, argument, eloquence, and piety.

"In estimating the precise amount of greatness referable to Mr. Grimke's character," says the Rev. Mr. Gilman, "we shall arrive at different results, according to our assumed ideal standard of true greatness. Others may have surpassed him in the power of comprehensive generalization, and of delineating clear and striking truths from ordinary subjects. Others also may have possessed an imagination more bold and profound, and a taste more critically correct. It is remarkable, however, that in all these qualities, the production of his mind, during the very last year of his life, should exhibit a decided advance. Thus at the age of fifty his powers seemed as flexible and improvable as those of a young man; in the same way that his heart continued as enthusiastic and unspiculated as a child's; and there can be no doubt, that had his life been spared, we should have seen him achieving every year new triumphs in the higher departments of intellect. Others again may have surpassed him in the act of moulding and directing the mass of mankind to their immediate purposes. But if *general* energy and sublimity ought to enter largely into our conceptions of true greatness; if an entire fearlessness of personal consequences, in the prosecution of honorable aims; if such freedom from the ordinary workings of selfishness, as prompted him to part with his thousands, while men of wider means, and fair repute for liberality, could only spare their hundreds; if an elasticity of soul, which was never diminished by disappointment, but meekly acquiesced in the failure of one well-meant project only to start with fresh ardor on another; if such an entire disdain of vulgar popularity, as caused him, the Abiel of his day, to keep

Unshaken, unseduced, unterrified,  
His loyalty, his love, his zeal for right,  
While number nor example with him wrought  
To swerve from truth, or change his constant mind,  
Though single,—

if these attributes, joined to his admitted literary abilities, the best education of the age, an application which neither knew nor sought recollection, and particularly a power of attention which never lost its freshness and interest, though divided among a multitude of objects; if all these be constituent elements of greatness, then are we justified in placing Mr. Grimke high on the list of the great men, either of our own or of any other country. That the public sentiment respecting him was fast approaching the same conclusion, has been revealed by the universal burst of sorrow, and expressions of admiration and regard, which his death has called forth from every part of the republic. The fact is, in

pite of his utter recklessness of immediate popularity, which sometimes seemed reasonable into a want of judgment, and moved even the admiration and regret of his more timid friends, he was rising by a sure and imperceptible under-current to the floodmark of his countrymen's esteem and affection. Had he lived, and had there arisen among the inhabitants of this land an organized struggle (which God in his

mercy avert) between the principles of religion and morality on the one hand, and a professed licentious defiance of them on the other, around what centre would the elements of piety, virtue, order, law, human advancement, have more actively revolved and settled; what talisman would all good men have more safely or probably adopted, than the name of Thomas Smith Grimke?<sup>3</sup>—*Chris. Watchman.*

## H.

**HERB**; a general name for every species of plants, Gen. 1: 11. Many species are found to have received from the exuberant goodness of the Creator not only nutritive but medicinal qualities, and are of great value in various disorders, to which the human frame in its present state is liable. (See also GRASS, and FEEL.)

**HOFFLAND**, (Mr. and Mrs.) the former a landscape painter and the latter an author, each uniting considerable talents in their profession. Among the works of Mrs. Hoffland are, "The Son of a Gentleman," "Says she to her Neighbor," "What?" "Ellen the Teacher," "The Sisters," and the "Officers, Clergymen's, and Merchant's Widows." Many of her works are designed for youth, and all are strictly moral.

**HUGHES**, (JOSEPH, D. D.), originator and secretary of the British and Foreign Bible society. The day of Mr. Hughes' birth we have not ascertained; the year was 1769; the place, London. His father, who, if not a Welshman, was of Welsh extraction, was a member of the Baptist church in Wylde street, over which Dr. Stennett at that time presided. The parents of young Hughes, being in respectable circumstances, gave him the rudiments of a good education. He was taken by them to the house of God, and the grace of God at an early period influenced his heart. Evincing talents for the ministry, and being in other respects fitted to become a candidate for that office, he was received, at a youthful age, into the Baptist academy in Bristol, which was then under the direction and management of Dr. Caleb Evans, assisted by the celebrated Robert Hall. Throughout the whole of the trials and conflicts which Mr. Hall endured at Bristol during that period, Mr. Hughes was his constant and invariable friend. A great cordiality subsisted between them to the end of his life.

Having studied at Bristol for some time, Mr. Hughes proceeded to Edinburgh university, in which he augmented his learning and took the degree of M. A. From the northern capital he returned to Bristol, where his classical attainments procured for him the appointment of tutor in that department, thus succeeding his friend Hall. He continued to act as classical tutor until 1795, when, as Dr. Rippon informs us, the declining state of his health obliged him to leave Bristol.

Soon after, he received a call from the Baptist church at Batterssea, near London, which he accepted, removing thither in the month of July, 1796, and remained there to the end of his protracted and valuable life. He died at his house at Batterssea, on Thursday, October 3, aged sixty-four.

"Few individuals," says the London Christian Guardian, "can be named, who have been more honored as the instrument of extensive usefulness than Mr. Hughes. The Religious Tract society, the British and Foreign Bible society, and the London Hibernian society, were principally, the Bible society indeed almost entirely, the result of his suggestions. His name ought therefore to be had in everlasting remembrance." To the piety, zeal, sound judgment, and unwearied labors of this exemplary servant of God, the Bible Society owes, under

the divine blessing, a very large measure of its prosperity. Dr. Hughes was a Dissenter and a Baptist; but he was a man of such Christian moderation and candor, that he never failed to conciliate good men of every name. His Life, by Rev. Mr. Leitchild, is just announced in England.—*Am. S. S. Journal.*

**HUME**, (DAVID) the celebrated sceptic and historian, was born in Edinburgh, Scotland, 1711, and in consequence of losing his father at an early age was brought up under the care of his mother, a woman of singular merit. He was destined for the law, but his passion for literature withdrew him from professional studies. He tried commerce with as little success, and in 1734 retired to a small town in France, where he spent three years according to his own inclinations. In 1737, he went to London, where the following year he published his Treatise of Human Nature. The entire neglect which his work experienced gave him severe mortification. In 1742, he printed at Edinburgh his Essays, Moral, Political, and Literary, which were more favorably received. In 1745, he became guardian to the young marquis of Annandale, and the following year was strongly supported as a candidate for the professorship of moral philosophy at Edinburgh, but was negatived by the presbytery on account of his scepticism. He then became secretary to general Sinclair in his military expedition and embassy, and on his return published a revised edition of his Treatise, under the name of an Inquiry concerning the Human Understanding, but with little better success than at first. His Political Discourses in 1752 were better received, but his Inquiry concerning the Principles of Morals, published about the same time, and which he regarded as "his incomparable best work," met with little attention. He now obtained an appointment as librarian to the faculty of advocates in Edinburgh, which seems to have suggested to him a new line of literary labor. He produced his History of England, in five successive volumes, from 1754 to 1761, which gradually won upon the public favor, though wanting in constitutional depth and accuracy, and deeply tinged with avowed Toryism and disguised irreligion. It has been surpassed, however, only by Sir James Mackintosh's recent History of England. From 1767 to 1769, Mr. Hume was under secretary of state. He then finally retired to Edinburgh, where he died, August 25, 1776, aged sixty-four.

Polite, generous, and good humored, Hume was at the same time the most acute and the most absolute of sceptics. His attacks on Christianity are sheer sophisms, which it is not at all probable he believed himself. He enjoyed with a high, though malicious relish, the alarm which they excited in some quarters, as he coveted reputation rather than truth. A sounder philosophy and an abler defence of revealed religion have however arisen out of his attacks, so that Christianity at least has no reason to regret them. (See SCEPTIC; MIRACLES; CAMPBELL, GEORGE.)—*Ency. Am.; Life of Hume, by himself; Works of H. More; Douglas on Errors; Am. Quart. Observer; Hume and Finley compared, by Rec. Dr. Mason.*

## I.

**IRVING**, (EDWARD, M. A.) This eloquent but eccentric preacher, who for the last ten or twelve years has attracted so much attention in England, was born and educated in Scotland. He was first settled as an assistant to Dr. Chalmers at Glasgow, but in 1823 removed to London, and became the minister of a small Scottish chapel in the metropolis. Here his congregation increased in six months from 50 to more than 1000 hearers, among whom were numbers of the greatest men in England, Canning, Brougham, &c. A splendid chapel was erected for him in Hatton Garden, where he preached to immense congregations, with prodigious effect. Here he published his Orations for the Orators of God, and soon he accepted an invitation to come. Other publications followed on the subject of Prophecy, which were thought to give painful indications of aberration of intellect. He professed to believe in the restoration of the gift of tongues, and such strange scenes in consequence often occurred in his congregation, that the trustees at length requested him to resign, and closed the chapel. He was also excluded by the general assembly of the kirk of Scotland, on account of his supposed heresies. Still he found followers and supporters. Spacious places of meeting were opened for him, and he continued to pour forth the floods of his fiery eloquence, with unquenchable enthusiasm, until his strength was exhausted, and he was warned by his physicians that it could be restored only by travel and repose. He went into Wales, from thence to Lancashire, and thence to Glasgow, where he expired, December 6, 1834, in the forty-third year of his age. He was as sensible to the last, and his departing words were, "In life or in death, I am the Lord's!"

It can hardly be denied that Mr. Irving possessed the elements of both a great and a good man, and his extraordinary career and end are just cause of regret and lamentation. Coleridge said of him in 1833, "I had watched with astonishment and admiration the wonderful and rapid development of his powers. Never was such unexampled advance of intellect, as between his first and second volumes of sermons. The first full of Gallicisms, and Scotchisms, and all other cisms; the second discovering all the elegance and power of the best writers of the Elizabethan age. And then so sudden a fall, when his mighty energies made him so terrible to sinners. Never can I describe how much

it has wrong my bosom." *Chris. Observer; Presbyterian; Christian Advocate; M. Lellan's Journal.*

**IVIMEY**, (JOSEPH), secretary of the Baptist Irish society, and author of the History of the English Baptists, was born in 1773, and died February 8, 1834, in the sixty-first year of his age. He was, we believe, a graduate of the Bristol institution, and for twenty-nine years pastor of the Baptist church, Eagle street, London. He is characterized as a faithful and laborious servant of Christ. He published Bunyan's Pilgrim, with Notes; the Life of Bunyan; a Treatise on Baptism and Communion; the Life, Times and Opinions of Milton; but the great work of his pen was his History of the English Baptists, in four volumes octavo, the first volume of which appeared in 1812, and the last in 1832. This work is said by Robert Hall to be written in a perspicuous, lively, and unaffected style, to abound in curious and valuable information hitherto little known to the religious public, drawn up with great care and impartiality, and to constitute a permanent monument of the author's talent and devotedness to the cause of religious truth and liberty.

Mr. Ivimey's dying bed presented a beautiful and impressive scene. His health began to fail in 1833. In October of that year he resigned his secretaryship, and withdrew from all public engagements. His last sermon was delivered December 8th, from 2 Tim. 1: 12: "I know whom I have believed," &c. From this time he suffered much, and once said to a friend, "Here I lie, a perfect wreck on the shores of mercy. Why my life is prolonged, I cannot tell. It is sufficient for me to know that it is my heavenly Father's will."—"I am no longer the Lord's working servant, but I trust I am his resting servant."—"Oh that I may see his face!" One remarking that he would soon join "an innumerable company of angels," he replied, "Yes, and in whom, though now I see him not, yet believing I rejoice." His habitual tranquillity was a fine illustration of Isa. 26: 3; he would frequently say,—

"And not a wave of trouble rolls,

Across my peaceful breast."

"I have no fears, no misgivings; I trust in the word of God for support. I have nothing else to trust in."—*Lon. Evng. Mag.; Chris. Wag. M.*

## J.

JEBB, (JOHN, D. D.), bishop of Limerick, Ireland, a distinguished preacher and biblical scholar. He was born at Drogheda, September 27, 1775. He was educated at Dublin university, where he gained a high reputation. He was greatly esteemed in subsequent life as a man of most amiable and gentle spirit, an accomplished orator, and able theologian. As a clergyman and bishop he was truly exemplary. He

died at Wandsworth, in Surry, England, December 9, 1833, aged fifty-eight. His original publications are not numerous, but are of high merit. They have taken a stand among the best works of the age. Among them are a volume of "Sermons on subjects chiefly Practical," "Essay on Sacred Literature," and "Practical Theology."—*Am. Almanac*; *London Christian Observer*.

## L.

LUTHERAN EVANGELICAL CHURCH. That eminent reformer whose name is dear to all the friends of evangelical religion throughout the world, has given name to the largest body of Protestant Christians. It is of little consequence to inquire how this has happened; but the probability is that Luther himself gave the church the name of *Evangelical*, while his followers, or their adversaries, gave it the name of *Lutheran*.

*History.* The history of Luther and the Lutherans is intimately connected with almost all the transactions in Germany, and the northern kingdoms of Europe, in the sixteenth century. They have been a hundred times detailed by different historians, civil and ecclesiastical, and were it necessary, which it is not, it would be impossible to give even the most abridged sketch of them here. We must therefore satisfy ourselves with referring to the article *LUTHER*, in the body of the work.

*Doctrines.* The Augsburg confession, consisting of twenty-one articles, is the acknowledged standard of faith for the Lutherans, wherever they are found. (See *AGOSBURGH CONFESSION*.) These articles, with diffusive notes, critical and explanatory, may be found in Lochman's *History of the Doctrine and Discipline of the Church*, published at Harrisburg, (Pa.) It is pretty generally agreed that Luther himself was a decided advocate for some points of doctrine which his followers have wholly abandoned, such as human impotence, irresistible grace, and absolute predestination to life. Hence these have been called the doctrines of the Reformation. On the subject of predestination and election nothing indeed is said in the Augsburg confession; but the Lutherans now maintain in regard to the divine decrees, that they respect the salvation or misery of men only in consequence of a previous knowledge of their sentiments and character. In other words they hold to a conditional, instead of a gratuitous election unto life; and in this they differ from the Calvinists. The Lutherans as a body are Trinitarians; but in Germany many of their doctors are theologians, and many of the evangelical class profess the hope of a universal restoration. (See *NEOLOGY*; *RESTORATIONISTS*; and *UNIVERSALISERS*.)

With respect to the Lord's supper the Lutherans believe in what is called *consubstantiation*, holding that the real body and blood of Jesus is united in a mysterious manner, through the consecration, with the bread and wine. It is said that Luther taught this, by saying that "Jesus Christ is in the bread, just as fire is in red-hot iron. Though the Lutherans consider their doctrine a great improvement upon *transubstantiation*, yet the Catholics think it amounts to about the same thing. In this country, few Lutherans seem anxious to defend their own doctrine on this point, but place it among the crude notions of the reformer, which they suppose at the present day he would have given up.

*Government, &c.* In every country where Lutheranism is established, (says Mosheim) the supreme head of the state is at the same time the supreme visible ruler of the church; but all civil rulers of the Lutheran persuasion are effectually restrained by the fundamental principles of the doctrine they profess, from any attempts to change or destroy the established rule of faith and manners; to make any alteration in the essential doctrines of their religion, or in any thing that is intimately connected with them, or to impose their particular opinions upon their subjects in a despotic and arbitrary manner. The councils or societies appointed by the sovereign to watch over the interests of the church, and direct and govern its affairs, are composed of persons versed in the knowledge both of civil and of ecclesiastical law, and, according to a very ancient denomination, are called consistories.

The internal administration of the Luther church seems to be somewhat anomalous; they have bishops, but no diocesan episcopacy except in Denmark and Sweden; they hold to the parity of ministers, and yet to a certain subordination in rank and privileges, the degrees of which however are not distinctly defined. Where the civil government is of a republican form the ministers together form a body for the purpose of governing the church, and examining and ordaining ministers, as in Hamburg, Frankfurt, and the United States of America. The ministers are everywhere under the inspection of an ecclesiastical overseer, or senior, in Germany; and Sweden; superintendents, inspectors, and make reports to the consistories, synods, or ministeriums. He is regarded as *primus in paribus*, first among his equals. There is but one Lutheran archbishop, the primate of Sweden, but his is little more than a civil title, as neither his revenue nor his authority answer to this office in other churches.

Among the American Lutherans there are three judicatories, viz. 1. The vestry of the congregation. 2. The district or special conference. 3. The general synod. From the decision of this last body there is no appeal. The synod is composed of ministers, and an equal number of laymen, chosen as deputies by the vestries of their respective congregations; this directs the external affairs of the church.

The ministerium, which also meets once a year, is composed of min-

isters only, and regulates the internal or spiritual affairs, such as judging in controversies concerning doctrine, and examining, licensing, and ordaining ministers, &c.

The Lutherans in all countries have liturgies, which are essentially the same in all the articles of religion, but which differ widely in many things of an indifferent nature. Their liturgies are simple, compared with those of some other countries, and the Lutherans are at liberty to use extempore prayer if they choose.

Confirmation is practised among the Lutherans, by which they intend a solemn renewal or ratification of their baptismal vows, at which time the pastor of the congregation imposes his hands on the confirmed, accompanied by prayer. Those who are thus confirmed become communicants.

Confession and absolution in a very simple form are also practised. After a lecture preparatory to the communion, some questions are put to the audience, which are answered in the affirmative. The congregation then kneels. One of them with an audible voice repeats a confession of sins. The minister then adds a few ejaculations; and after all have stood up he pronounces a pardon and absolution to all the truly penitent.

From Lochman's account it would seem that the evidence of real conversion is not required in order to an admission to the Lord's supper.

Lutheranism is the established religion in Denmark, Norway, Sweden, and a great part of Germany, particularly in the north, and in Saxony; also in Livonia, Esthonia, and the greatest part of Prussia.

There are likewise Lutheran churches in Holland, Courland, Russia, Hungary, the Danish West India islands, and many other parts of the world, especially France, England, and the United States. Their whole population cannot fall much short of twenty millions.

The Lutherans have probably a greater number of universities under their direction than any other religious body, unless it be the Roman Catholics. They are also very generally engaged in the Bible, missionary, and other benevolent operations.

In 1817, a union was formed in Germany between the Lutherans and Calvinists. Before this event it was so uncommon a thing for Lutheran ministers to be pastors of Calvinist churches, and *vice versa*; but it seems not improbable now that they are consolidated into one body.

## LUTHERANS IN THE UNITED STATES.

Among the first settlers of Pennsylvania and the adjoining states were some of the Lutheran persuasion, from Germany, Sweden, &c. Being in need of ministers, they sought assistance from professor Franck of Halle, who took measures to supply them. By means of this excellent man, Rev. Messrs. Muelenberg, Kurtz, Schaum, Brunkoltz, Kuntz, Voigt, Krug, Schultz, Helmuth, and other eminent men, being ordained for the purpose, were sent over to this country. Among the next company of ministers sent over from the mother country, were Rev. Messrs. Nussman, Arndt, Storch, Rechen, and Bernhard.

In South Carolina and Georgia, many Lutherans, particularly from Wittenberg, had settled during the reign of George II., some of whose descendants have intermixed with other denominations, while others maintain a steadfast attachment to the religion of their ancestors, and have formed themselves into churches, which for the most part are united with the synod of North Carolina.

In all the middle, southern, and western states, the Lutherans have congregations established, which maintain a communion and correspondence with each other.

The American Lutherans publish annually the Minutes of their synods; in which, besides detailing the business they transact, they publish returns of baptisms, confirmations, funerals, congregations, and communicants. They have also a paper, called the Lutheran Observer, published at Baltimore, (Md.) which is the organ of the denomination. They have a regular establishment for the publication of books.

They have a flourishing seminary at Hartwick, Otsego county, New York; another in Lexington, South Carolina; another on a smaller scale in Green county, Tennessee, for the purpose of educating young men for the gospel ministry. But their principal institution for this purpose, is the Theological Seminary at Gettysburg, Pennsylvania.

The Lutherans in the United States have (1834) about 800 congregations, and about 50,000 communicants.

Among the eminent men belonging to this extensive body it is difficult to make a selection. After Luther we may however name as more generally known in this country, Melancthon, Muhllens, Moelsheim, Spener, Franck, Semler, Paulus, Greisbach, Eichhorn, Doedelin, Hencke, Herder, Ernesti, Morus, Reinhard, Knapp, Titmann, Schrimmacher, Muelenberg, &c. &c. Others also will be found in the body of this work.—*Mosheim*; *Benedict's History of all Religions*, *Ency. Am*; *Shoher*; *Lochman*; *Robinson's Biblical Repository*; *Prof. Schumacher's Popular Theology*, 1834.



ed him with the means of travelling through the interior and eastern parts of the island. He also visited the island of Madura, and spread many thousand tracts and Testaments over Java and Borneo. On his return he visited Malacca, and provided Jho, Bintang, Tringano, and Siak with Christian tracts.

When he arrived at Macao a second edition of the New Testament was published in a more portable form, and in 1815, the first Chinese convert, Tse-ao-ko, was baptized. Malacca having been fixed upon as a permanent central situation for the mission, Dr. Milne here began to prosecute the system of education, which has since been the basis of Protestant missions in China. Many opportunities also occurred of circulating the Scriptures, by means of trading vessels and passengers, in Cochin China, China, Siam, and the Malay Archipelago. In 1816, a monthly magazine and several religious works were issued from the Malacca press, and a Chinese convert of the name of Aia was baptized by Mr. Milne. See his "Retrospect of the Chinese Mission."

In 1817, he visited China, and with Dr. Morrison projected the plan of an Anglo-Chinese college, took part in the translation of the Old Testament into Chinese, and set on foot the Indo-Chinese Gleaner, a quarterly publication, containing valuable remarks on Chinese usages, literature, and government. He also established a Samaritan society, composed of Chinese and the members of the mission, to take care of the helpless, sick, and aged, which has done incalculable good.

This excellent man, whose talents were surprising, whose labors were incessant, whose whole life was devoted to his Savior, died in 1822, by his death the Chinese suffered an irreparable loss, though the schools continue to increase, and the preaching to the heathen is still maintained in Malacca.—*Gutzlaff's History of China.*

**MISSIONARY SOCIETIES.** On the general subject of missions, the reader will find some interesting information in the articles *MISSION, MISSIONARY SPIRIT, and VOLUNTARY ASSOCIATIONS*; *ELLIOT, MAYHEW, BRAINEAD, and KIRKLAND, &c.*, in the body of the work. Owing to the present state of particular missions, he will of course consult the *Missionary Gazetteer*, at the close. We have reserved to the end of the Appendix, the sketches of the various missionary and other benevolent societies of the present day, which will be found under their proper names, arranged in alphabetical order.

**MORRISON, (ROBERT, LL. D.)** This eminent man, the senior member of the Chinese mission, is an illustrious example of the usefulness of Sabbath schools. A Sabbath school teacher, it is said, some years ago picked up a poor ragged boy in the streets, introduced him into his school, interested and instructed him, and that boy became the future missionary to China, and the translator of the Bible into that language, spoken by nearly four hundred millions of the human race. After becoming pious, he studied some time at Hoxton academy, and then finished his preparation for his work at the Missionary seminary, Gosport. His mind was at that time so deeply penetrated with the deplorable state of those "who know not God," that, to use his own words, he "would have gone to any part of the world where the people were without a divine revelation." When Mungo Park had the prospect of forming a settlement for the British government in Africa, he had it in contemplation to accompany that ill-fated traveller. But Providence otherwise ordered. Under the patronage of the London Missionary society, Dr. Morrison went to China in 1807, and ever since that period has been unwearied in his efforts to extend the kingdom of Christ over that vast empire. A short but interesting account of his labors may be found in the second volume of Gutzlaff's recent History of China. He says, "After having obtained a Latin-Chinese dictionary, and the Harmony of the Four Gospels in Chinese, from the British museum, Dr. Morrison sailed, in 1807, by way of America, for Canton, accompanied by the prayers of thousands. He landed in the September of the same year at Macao, and created a good deal of suspicion among the Romish clergy."

"In Canton he lived during that season in a godown, where he studied, ate, and slept. He let his nails grow, that they might be like those of the Chinese, wore a tail, and became an adept in the use of chopsticks. In the factory he walked about in a Chinese frock, and wore Chinese shoes. But seeing that his wish to conform to the prejudices of the natives had not the desired effect of conciliating their affection, he abandoned their costume and dressed like a European.

Very soon afterward he was introduced to Sir George Staunton, a member of the British factory, and became by his means acquainted with Mr. Roberts, the chief. As it was Mr. Morrison's principal object to translate the Scriptures into Chinese, Mr. Roberts, on his death-bed, remarked: "I see not why your translating the sacred Scriptures into the Chinese language might not be avowed, if occasion called for it. We (the members of the factory) could with reason answer the Chinese thus:—'This volume we deem the best of books.'" It was in a somewhat similar way that the British ambassador at the court of Persia introduced a copy of the New Testament to the notice of the Persian monarch. The arrival of some troops from Bengal, in 1808, in order to garrison Macao, put him under the necessity of leaving Canton. He had, during all this time, studied Chinese, both the Canton and mandarin dialects, and even offered up his private prayers to the Almighty in that language. Shortly afterward he was nominated Chinese translator to the British factory, which situation greatly facilitated the accomplishment of his views. He now began to have on Sunday a religious meeting at his house with some few Chinese, highly delighted at the feeble beginnings in so great a work. Having ascertained that a copy of the Acts of the Apostles, which he had brought out with him, was perfectly intelligible, he printed it, and completed also a Chinese grammar, with the gospel of St. Luke, in 1810-11. This was printed and printed the New Testament in tract, till the British and Foreign Bible society took three hundred pounds towards the translating, printing, and circulating of the sacred Scriptures in China. The Roman Catholic missionaries had spent more than two centuries in China, and amongst them there were many who understood the Chi-

nese language thoroughly, and wrote it elegantly. They have published the lives of saints, their scholastic divinity, and other works, but never ventured upon translating the oracles of God, and making them intelligible to so many millions! Dr. Morrison endeavored to imitate in the translation the most approved works of the Chinese, but could not introduce the style of the classics, which is too concise, and without commentaries, unintelligible to the natives themselves. During the years 1813 and 1814, he undertook the instruction of four orphan boys, both in their native language, in the principles of Christianity. As the Chinese prize education, and have made literary acquirements the road to office, the establishment of schools has since proved very beneficial to the promotion of Christianity. In 1815, he was joined by the late Mr. Milne, "whose talents," Gutzlaff says, "were surprising, whose labors incessant." In that year, Dr. Morrison prepared a version of the New Testament for the press. In 1816, he accompanied the English embassy to Peking, and had an ample opportunity of making "himself acquainted with both the spirit of the government and the people." Dr. Morrison had in the mean while written several tracts upon the doctrines of Christianity; by the perusal of one, "The Redemption of the World," a wretch, who had formerly been a Roman Catholic, was reclaimed from his vicious life. He had also the great satisfaction of giving the New Testament to the largest nation of the world in their own language. In this work he had been greatly assisted by a manuscript translation of the Acts, and some of Paul's epistles. In connexion with Dr. Milne, he completed the translation of the Old Testament in 1819. In 1822, he finished his Chinese and English dictionary, of which seven hundred and fifty copies were published, in five quarto volumes, at the expense of the East India company, who reserved to themselves one hundred copies. In 1817, Drs. Morrison and Milne projected the Anglo-Chinese college at Malacca, an invaluable institution. Dr. Morrison appropriated fifteen hundred pounds towards its establishment. He was, for a long time, Chinese translator to the British factory, and received for his services 500 pounds per annum. He published *Hora Sinica*, or translations from the popular literature of China. In 1825, he came to England, bringing with him a collection of 10,000 Chinese books. He remained but one year, his object being to give instruction to missionary students on the study of the Chinese language. On his return to China he settled at Caeton, where, besides other missionary labors, he conducted the Chinese Repository, in English, and another monthly periodical in Chinese. He also instructed a number of Chinese youth in the truths of Christianity. His useful life terminated, in the joy of his Lord, August 1, 1834.

A short time before his lamented death, Dr. Morrison wrote a letter to a friend in America, from which the following is an extract. "I beseech you, if you have influence among the opulent Christians in America, to consider the practicability of a Bible ship, to navigate the shores of eastern Asia. If science, and discovery, and luxury, and commerce, have their ships sailing the ocean, and visiting every shore, why should it be thought strange that the Christian should also have his ship to convey to man the written mandate of his Maker—the message of mercy from the Savior of the world?" This gave occasion to the following spirited stanzas.

#### THE BIBLE SHIP.

Flint out our banners to the breeze!  
Be every sail unfurled!  
Our ship must cleave the farthest seas,  
And search the heathen world.

Pipe up all hands! the boatswain's cry  
Rang never cheer like this;  
We're off—we proudly dash on high,  
And stoop to the abyss.

Speed on! we steer for lovely isles,  
Where lies of guilt the ban;  
And sunny continents, where smiles  
Each gladsome thing but man.

And Africa, the clime of night—  
And shores by Chinese trod,  
Shall joy for us; we bring true light—  
The priceless word of God.

Speed on the King's discovery ship!  
She seeks not vassal ground,  
Nor scans the varying needle's dip—  
The lost, the lost is found!

Speed on! speed on! a thousand sail  
Are flapping on the mast,  
For dark lands soon to breast the gale,  
God's Bible there to cast.

Speed on! speed on! the broad blue deeps  
Shall hastening heralds bear  
To every pagan coast, where weeps  
A soul in sin's despair.

Oh God, to see their canvass speck,  
Like birds, the distant seas!  
Oh God, to see each noble deck  
Thronged by the feet of these!

Philad. January 24, 1835.

W. B. TAPPAN.

See *Gutzlaff's History of China*, vol. ii.; *Urquhart's Memoirs*; *Am. Ency.*; *Milne's Retrospect of the Chinese Mission*; *London Missionary Register*; *MILNE*.

## N.

NEANDER, (Augustus), the great historian of the Christian church, was born of Jewish parents at Hamburg, January 16, 1789. At what time he was baptized, and entered into the Lutheran church, is unknown; but it must have been at an early age. An eminent bookseller of Hamburg related to professor Robinson, that about thirty years ago, a bashful, awkward boy was accustomed to come to his shop, and spend hours and days in the perusal of books which were lying about, in total abstraction, and regardless of every thing which was passing around him. This circumstance soon excited attention; and on inquiry the bookseller was so much interested in the situation of the poor youth, and in the extraordinary mental powers exhibited by him, as freely to furnish him with the books he wanted, and also ultimately to unite with a few friends to afford him the means of obtaining a liberal education. Such was the commencement of Neander's career; and nobly has he repaid the sympathy and care of his early friends. His earliest patron is now the publisher of his works; and the relation between them, though changed in its external form, has yet lost nothing of the mutual respect and confidence in which it was originally founded.

Neander pursued his studies at the university of Gottingen, where he was afterwards *repetent*. In 1812, he was called as professor extraordinary to Heidelberg, where he remained three or four years. About the year 1815, he was transferred to the university of Berlin, of which he has ever since been one of the ornaments; and his lectures and influence have continued not less than those of any other person, to elevate that university to the pre-eminence of rank which it now holds among the schools of Germany.

The department of theology to which Neander has principally devoted his attention, is ecclesiastical history. But the course which he has taken, and the point of view which he has adopted, are new, peculiar, and striking. No ordinary training or qualifications would enable the historian to do justice to his subject, regarded in this light; This Neander felt; and he has, therefore, shaped the studies of his life accordingly. Endued with great sagacity, and a memory of prodigious power, and trained to habits of iron diligence, he has studied to a greater extent, and with larger results than any man now living, all the works of the fathers and other ancient writers, as, also, all the writings of the middle ages, which have any bearing upon either the external or internal history of the Christian religion. He has entered into their very spirit, and made himself master of all their stores. These are points on which there is no question among the scholars of Germany, of any sect or name. What Neander affirms upon any subject connected with such studies, comes with the weight of the highest authority; because it is understood and known to be the result of minute personal investigation, united with entire candor and a perfect love of truth.

The character of his writings corresponds to such a course of preparation. They are not a mere narrative of the actions of persons, and the progress of events; but they bring before the reader the very persons themselves, as thinking, speaking, acting, in all their living power and energy; their thoughts become visible to us, their very words are repeated to us, their actions take place, as it were, before our eyes. It is the same graphic power of vivid representation, applied to

the true delineations of real character and history, which gives to the half-history pages of Scott their magic charm. His successive writings all serve to mark the progress of his studies; while at the same time they have laid open many new views and treasures of ancient things. In a special manner, he was the first to introduce light and order into the chaos of the Gnostic systems. All his previous works have also served directly, if not intentionally, as preparatory to the great work on which he is now laboring, his General History of the Christian Religion and the Church. Besides all this, he has now been for twenty years constantly lecturing upon these subjects, usually two hours, at least, in every day. (See MILLER, and GEISLER.)

Neander has published nothing except in the historical department of theology; but as a lecturer, his hearers are yet more numerous in his courses of systematic and exegetical theology, than in his historical course. His exegetical lectures are confined to the New Testament, and are most frequented. In these he brings the results of all his researches and of his vast reading in bear upon his illustration both of the letter and the spirit of the text; and with very great effect. Indeed the lectures of Neander upon the New Testament are superior to those of any living lecturer in Germany; inasmuch as they unfold to the hearer the ideas of the original in the very form and spirit in which they would appear to have existed in the minds of the sacred writers themselves. His lectures are less philological than those of many others; indeed he has little of the parade of philology, while the fact that he possesses the thing itself is obvious both from the results which he presents, and also from the circumstance, that on proper occasions he can and does enter into all the minute philological details, in which German scholars are supposed to be peculiarly at home. On the other hand, he is distinguished for his attention to the *logical* part of the exegesis, and is full of illustrations drawn from the connexion, the train and progress of the thoughts, as well as from the scope of the writer, the character of his mind, his spirit, his conceptions of Christianity, and the external relations and circumstances in which he was placed. It is a striking trait in the character of Neander's mind, that he is accustomed to take profound and expanded views of every subject, while at the same time he is capable of surveying it in its minutest details; two qualities which are rarely found united in the same mind.

In his private character and deportment, Neander is kind and amiable, emphatically "doing good to all as he has opportunity." His friends relate that the writings of John are his favorite books of Scripture; and they ascribe this to a similarity between his taste and feelings and spirit, and those of the beloved apostle.

Neander is almost the only theologian in Germany whose views of the divine and native power of Christianity are such, as to lead him to wish everywhere to trust religion with its own support. In the minds of most, it seems to be regarded as necessary that religion should be established as a matter of state policy, and receive support as such from the state. These latter, reason from the existing state of things in Germany and the adjacent countries; Neander draws his conclusions from the nature and spirit of Christianity itself, and is accustomed to appeal to the present aspect of the American churches in proof of the soundness of his views.—*Robinson's Biblical Repository*, No. ix.

## O.

OPIE, (Mrs. AMELIA), was born in 1771. She is the daughter of Dr. Anderson, an eminent physician of Norwich. This lady early evinced superior talents by composing poems and descriptive pieces, at an age when young ladies have not usually finished their education. In 1793 she married Mr. Opie, a celebrated painter, and soon after his death,

in 1808, she published a memoir of his life, prefixed to the lectures he had read at the Royal academy. By this and by other publications she has acquired reputation both as a prose and a poetical writer. Her Works, published in seven or eight volumes, breathe a pure Christian morality.

## P.

PATERINES; a large denomination of dissenters from the church of Rome in the middle ages. They resided in Italy. The origin and import of the name are disputed. Some derive it from a street in Milan called *Pateria*, where many of them lived; some regard it as synonymous with the English word *illiterate*, or low bred, and suppose it bestowed on them because they were chiefly of the lower orders, mechanics, laborers, &c.; but in the edict of the emperor of the Romans, Frederick II., for their extirpation, in 1224, it is said, "They call themselves PATERINES, after the example of the martyrs." Hence Mr. Jones concludes that the name was probably derived from the Latin verb *patior*, (or the Italian *patire*), "to suffer," and therefore signifies "sufferers."

It is remarkable that in the examinations of these persecuted Christians, they are not taxed with any immoralities, but are condemned for errors of opinion, or rather for virtuous rules of action, which all then in power accounted heresies. They were charged in the edict with denying the Trinity, but there is no evidence of this. They said that a Christian church ought to consist only of good people; that a church had no power to frame any constitutions; that it was not right to take oaths; that it was not lawful to kill mankind; that a man ought not to be delivered up to officers of justice to be converted; that the benefits of society belonged alike to all the members of it; that a faith without works could not save any man; that the church ought not to persecute any, even the wicked; that the law of Moses was no rule for Christians;

that there was no need of priests, especially of wicked ones; that the sacraments, and orders, and ceremonies of the church of Rome, were futile, expensive, oppressive, and wicked; with many more such positions, all inimical to the hierarchy. They made no complaint of the mode of baptizing in the Catholic church, (which was then immersion,) but objected vehemently against the baptism of infants, and condemned it as an error. Among other things they said, "That a child knew nothing of the matter, that he had no desire to be baptized, and was incapable of making any confession of faith, and the willing and professing of another could be of no service to him." They had no contention with the Catholic church; for they rejected not only Jerome of Syria, Augustine of Africa, and Gregory of Rome, but Ambrose of Milan; considering them and other pretended fathers as corruptors of Christianity. They particularly condemned pope Sylvester as Antichrist. They called the sign of the cross the mark of the beast. They took no share in the state; for they took no oaths, and wore no arms. The state for a long time did not trouble them; but the clergy preached, prayed, and published books against them with unremitting zeal, and at length drew down upon them the imperial edict in 1224.

The light of history discovers these dissenters to us in the duchy of Milan before the year 1026, and some regard them as identical with the Paulicians, who it is said about this time began to emigrate from Bulgaria into the west of Europe. But Atto, bishop of Vercoelli, had complained of such people eighty years before; and so had others be-



for him, and there is the highest reason to believe that they had always existed in Italy. Still it is probable that they were greatly increased by the emigrant Paulicians. (See WALDENSES.)

In 1040 they had become very numerous in Milan, which was their principal residence; and here they flourished at least two hundred years. There was no legal power to put dissenters to death. Their churches were organized into sixteen compartments or associations. In 1190, Bonacursi, a renegade, reported that cities, suburbs, towns, and castles, were full of them; that it was high time

to suppress them; and that the prophet Jeremiah had taught the Milanese what to do, when he said, "Cursed be he that keepeth back his sword from blood!" It seems that this bloody advice was followed; for the fate of 424 describes the innocent Esterius as "being proud of their lives and fearlessness of destruction," and goes on to say, "horrible to express, the survivors are not terrified by their example!" And though the edict delivers them over to the flames of the inquisition, yet Reinerius, in 1259, thirty-five years after, says thousands of them existed in Italy.—See *Jeans' History of the Christian Church.*

## R.

**RAMMOHUN ROY, (Rajah.)** This learned Brahmin, who has of late years attracted so much of the public attention, was born in the province of Burdwan, in Bengal, his paternal ancestors being Brahmins of a high order. He studied several years at Benares, and afterwards travelled in Persia and other oriental countries. His literary attainments were extensive. He was acquainted with ten languages, Sanscrit, Arabic, Persian, Hindostanee, Bengalee, English, Greek, French, Persian, Bengalee, and English.

At sixteen, this extraordinary man composed a manuscript against the idolatry of the Hindoes, which provoked his father to disinheret him. But upon the death of his father and brother in 1803, he acquired a large property, and immediately commenced his plans of reformation, by publishing a work entitled, "Against the Idolatry of the Greeks, Persians, Bengalee, and English." He has published works in five—Sanskrit, Arabic, Persian, Bengalee, and English.

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involve responsibilities. Therefore in every family there goes on, not only a silent operation of law-giving, but also a secret operation of law-enforcing, a system of rewards and punishments—judgment as well as affection being the standard of the other of the same thing is true of the school, in every one of its gradations. In the state also we find the same principle of responsibility regulating and ruling its affairs; with this difference, that here every thing is open and visible; the laws; the officers; the prisons; the courts; the days of trial, and decision, and execution.

These instances may serve to show how familiar to the mind of man is the feeling of responsibility, and how full his life is of its exercise; how he regulates himself after a law expressed or understood, and submits the issues of his character and his condition, to judgment and

arbitration, and is himself the arbitrator and judge of the character and condition of others. They also serve to show how necessary to the well-being of every society is a judgment of the members, and a punishment of offenders. The conclusion is, that as from an existing state wherein man stands related to man, can judgment and execution of judgment be spared, so neither from the higher and more important relation which man sustains to God. From all kind of analogies we may argue the reasonableness, advantage, and, to an upright mind, pleasantness, of our responsibility to God, Rom. 2: 2-16, 14: 9-12, 4 Cor. 5: 10. (See ACCOUNTABILITY; MERE AGONY; MORAL OBLIGATION; JUDGMENT, DAY OF; RETRIBUTION, FUTURE;—Buckminster's Sermons, vol. ii.; Irving's Argument for Judgment to Come.

## S.

SCOTT, (JOHN, A. M.), a valuable clergyman of the church of England, minister of St. Mary's, Hull, was the eldest son of Dr. Scott, the commentator. He was born in 1777, and educated under his father's care until his admission at Magdalen college, Cambridge, where, in 1799, he was distinguished as twelfth wrangler. The same year Mr. Scott was ordained as curate to the Rev. Thomas Dikes, minister of St. Mary's, Hull, and was shortly afterwards presented with the mastership of the grammar-school, the vicarage of North Ferry, and the lectureship of the Holy Trinity, the latter of which he retained till his death. In 1816 he was appointed to St. Mary's, Hull; but the whole amount of his clerical endowments being inadequate to the support of a large family, and his heart being filled with benevolent ardor, he was urged on to exertions that prematurely shortened his days. He died calmly, yet solemnly confiding in Christ as the foundation of his soul, November, 1834, at the age of fifty-seven, leaving a wife and ten children. His death was regarded as a public loss. To his comprehensive and active mind, the benevolent associations of the age, especially those in the church of England, owed much of their efficiency.

He was an able and forcible, though not a popular preacher, addressing the judgment of his hearers rather than their imagination and passions. Yet his sermons were by no means deficient in those appeals to "the love of Christ," which is the most powerfully constraining motive to Christian practice. The poor and afflicted of his flock are able to bear the most convincing testimony to the largeness and kindness of his heart. As a writer he resembled his father in his peculiarly strong sense, indefatigable research, and powers of reasoning. His life of his father is one of the most interesting pieces of biography extant, and has a wide circulation both in England and America. His largest work is the Continuation of Milner's Church History, the merits of which are generally acknowledged, and received the high commendation of Sir James Mackintosh. His "Calvin, and the Swiss Reformation," "Luther, and the Lutheran Reformation," prepared for the Christian Library, the last of which has been recently re-printed in this country, are able works. His vindication of Milner, against the attacks of Rev. H. James Rose, was published only a few weeks before his death.—*Christian Guardian; Christian Observer; Episcopal Recorder*, 1835.

SEVENTH DAY BAPTISTS. (See SABBAZIANS.)  
SIX PRINCIPLE BAPTISTS. This body of Christians denominate themselves "Baptists," and of the "Ancient Order of the Six Principles of the doctrine of Christ and his Apostles." They are called Baptists, because they reject the doctrine of infant baptism, and hold nothing to be true baptism but the immersion of adult believers. They take the name Six Principle, from the six points of doctrine mentioned in Hebrews 6: 1, 2: "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of

repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." These points of theology they consider highly important to all who would flee the wrath to come, and enjoy the smiles of heaven. But though they take their name from these, they are tenacious of other principles, some of which are of infinite importance. They formerly practiced washing the feet of each other, in imitation of what Christ did for the apostles; but they have now dispensed with this custom. They consider baptism by immersion, and the laying on of hands after baptism, so highly important, that they will commune with none but such as have received both of these ordinances.

They believe with others in the following points of doctrine: the supreme divinity of Jesus Christ; the trinity of the Godhead; original depravity; salvation by faith; the absolute necessity of perseverance after the new birth; the resurrection of the body; the final judgment; the everlasting happiness of the righteous, and the eternal misery of the finally wicked.

This denomination, though small in point of numbers, is no new sect. We have before us the Minutes of their 164th anniversary meeting, published in 1834. They have in this (Rhode Island) conference eighteen preachers and one thousand seven hundred and forty-nine communicants.—*Christian Watchman*, 1835.

SMITH, (SIR EDWARD,) founder and first president of the English Linnean society, was born in Norwich, in 1759. He was a delicate and sensitive child, peculiarly susceptible both in mental and physical constitution; diffident, timid, and, as an aversion of the future botanist, fond of flowers. He received a domestic education; his parents being averse to public schools. His father, who was a pious, sensible, well-educated tradesman, wished him to settle in business, but yielded to the counsel of friends so far as to send him to the university of Edinburgh in 1781, that he might pursue the study of medicine. In 1782, he, in connexion with some fellow-students, formed a society of natural history. On his return two years after, he repaired to London, to prosecute his studies under Dr. Hunter and Plicairu. The library of the celebrated Linnæus being sold in consequence of the death of his son, it was purchased by young Smith for one thousand guineas. From this time he devoted himself chiefly to the study of botany; delivering lectures and composing his botanical works. In 1788, the Linnean society being established, he was chosen its president, his treasures forming its wealth. In 1814 he received the honor of knighthood. In 1818 he was a candidate for the botanical chair at Cambridge, but being a Unitarian dissenter, did not succeed. He died March, 1823. He published a Tour on the Continent; and various works on his favorite science, in which he gives us some elegant illustrations of Scripture.—*Select Journal*, &c.

## T.

TAYLOR, (JAMES BRAINERD.) This excellent young man was born at Middle Haddam, Connecticut, April 15, 1801. His first deep impressions of religion were received from the remarks of a brother under his father's roof. When placed as a clerk in the store of a merchant of New York, he attended the ministry of the Rev. Dr. Roney, and there at the age of fifteen first united in the commemoration of redeeming love. He soon engaged in the work of Sabbath school instruction, and by every other method in his power sought to promote his Redeemer's kingdom upon earth. In May, 1819, he was present at the sailing of Dr. Scudder with other missionaries for Ceylon, and from that time felt that he must renounce the mercantile for the ministerial life. His friends approving this course, he entered the academy of Lawrenceville, New Jersey, in 1820, and in November, 1823, joined the sophomore class at Nassau Hall. His whole academic life was characterized by communion with God, zeal in the performance of his duties, and unquenchable desires, coupled with untiring efforts to be useful. Twenty or thirty souls, it is believed, were turned to God by his instrumentality. His example also is a complete solution of the question, "Can a student enjoy religion at college?" His own language is, "These walls cannot shut out the Lord, and where he is, there is heaven. I do not find the obstacles I anticipated. My room has been made a Bethel; and I find it is growing better and better, instead of diminishing. My cup overflows." And about two years after, he says, "I have had during the last thirteen months the witnessing of God's Spirit with mine that I am born from above, and travelling towards heaven. The fruit of the Spirit has been from day to day, love, peace, and joy in the Holy Ghost." In September, 1826, Mr. Taylor, having finished his collegiate course, left Princeton for New Haven, to pursue the study of theology. Early in 1827, he was seized with hemorrhage at the lungs. This cutting off his cherished hopes must have been

truly bitter, yet such grace was given him, that he heard him pronounce it "sweet—sweet—sweet, beyond expression." In January, 1829, he visited Georgia for his health; returned to Connecticut, apparently better, in the summer; received licence from the Middlesex consociation; but soon found it necessary to return to the south. He died at the Union Theological seminary in Prince Edward, Virginia, March, 28, 1829; not quite twenty-eight years of age, but in full assurance of a glorious immortality. On his dying bed, he remarked "that he had endeavored to live in such a way, that when he came to die he should have nothing to do but to die." His last words were, "Strive, strive, enter the Kingdom of Heaven." Thus to his riling passion struck in death. What he exhorted others to be, while living, what he was himself, that, though dead, he yet speaketh, "Strive to be uncommon Christians!"—*Memoir of J. B. Taylor, by Dr. Rice*.

TEIGNMOUTH, (JOHN SHORE, Lord) was born in London, 1751, and sent early to India as a writer in the service of the East India company. While in that country he was intimate with Mr. Hastings, and under his government filled several important offices. In 1792 he succeeded to be governor of Bengal. In 1797 he was raised to a peerage of Ireland, and in 1798 retired from office and returned to England. He succeeded Sir William Jones in the presidency of the Asiatic society, and published the "Memoirs of his Life and Writings," in 1804. He fixed his residence at Clapham, near London, and took an active part with his friends Wilberforce, Thornton, C. Grant, G. Sharpe, &c. in the establishment of the Christian Observer. On the formation of the British and Foreign Bible society in 1804, Lord Teignmouth was chosen its first president. This honorable office he held till his death; and to the able, zealous, and prudent manner in which he conducted the affairs of the society, and to the catholic and amicable spirit in

which he presided over it, the institution has been greatly indebted for its prosperity. He died February 14, 1835, aged eighty-two. His "Life" is announced in England.—*American Almanac*.

**THOMASON.** (THOMAS T.) late chaplain to the East India company, was born at Plymouth, England, June 7, 1774. In childhood he was remarkable only for sweetness of temper, quickness of apprehension, docility and diligence. When he was nine years of age, the Christian care of his tutor, and the prayerful love of his pious and widowed mother were rewarded, by beholding in her son decided evidence of spiritual feeling, and holy decision of character. At thirteen he was engaged as a teacher at Deptford, and at fifteen he accompanied Dr. Coke to the West Indies as French interpreter. Already he felt desirous to be engaged in the holy work of the gospel ministry. On his return from Africa, he was called by the bishop of the island of the Eland institution in Yorkshire, and after preparatory study with the Rev. Mr. Clark, of Chesham, an excellent Hebrew scholar, entered Magdalen college, Cambridge, in 1792. Here he had a high standing as a scholar and a Christian, received the gold medal for the Norrison prize essay, and secured the intimate friendship of the Rev. Mr. Simeon, so well known to the Christian world. On leaving college in 1795, he was ordained deacon by the bishop of Ely, and appointed Mr. Simeon's curate at Cambridge, and in the villages of Shelford and Stapleford. He was also chosen to a fellowship in Queen's college, is 1797, and in 1798 to a tutorship, the duties of which he discharged, an well as those of his curacy, in the spirit of a truly spiritual and devoted servant of Christ. He was admitted presbyter by the bishop of Litchfield and Coventry in 1798, and the next year was married to Miss Fawcett, of Newbyr castle, a union conducive as much to his spiritual as his temporal happiness.

For six years he lived at Cambridge in the enjoyment of the greatest domestic and pastoral felicity, beloved by his people, and esteemed for his arduous and affectionate labors; but in 1805, his soul was stirred to look at the distressing condition of the multitudes who are perishing for

lack of knowledge. The self-denying zeal of such men as Whitfield, Wesley, and Henry Martyn, the latter of whom was then going out to India, affected his heart, and determined him to devote himself to some more necessary field of Christian exertion. No opportunity, however, was opened to him until 1808, when he obtained an appointment to India. He sailed with his family, June 10, in the ship *Travers*, but after a pleasant voyage the ship struck the rocks on the coast of Pegu, and went to the bottom. Mr. Thomason and most of the crew narrowly escaped, and arrived in Calcutta, November 19. He was warmly welcomed by the mission church, "as a minister preserved to them of God." Notwithstanding the loss of his library and all his stores, "he had not endured the greatest of all losses, that of the benefit mercifully intended by his sufferings."

Master's work in India. He pressed through a host of difficulties and discouragements, arising not merely from the condition of the Hindoos, but from the indifference or opposition of those then in power. He lived down prejudice, and won the confidence and esteem of all classes of society. He set on foot or promoted various useful institutions, especially the Hindoo college at Calcutta; was made chaplain to the earl of Morar, governor-general; and, at length, and to the arrival of bishop Heber, in 1824, was promoted to the cathedral. In 1826 he was obliged to leave India on account of the failing health of Mrs. Thomason, who died during the voyage to England. He preached a while at Cheltenham, but in 1828 returned to India. He was seized soon after his return with a dropsical complaint, which terminated his useful life at the Isle of France, June 21, 1829. He departed "full of praise, but lying low at the bed of death."

Mr. Thomason occupied a high rank as an oriental scholar, especially in Hebrew, Arabic, Persian, and Hindostanee. He nearly completed a version of the Old Testament in Hindostanee. His memory will be cherished with that of Henry Martyn, whom in character he so much resembled.—*Surgeon's Memoir of his Life*.

## W.

**WAKEFIELD.** (PRISCILLA) author of many popular works for the young, was born 1751. She was the eldest daughter of Daniel Bell and Catharine Barclay, granddaughter of the celebrated Robert Barclay; was married to Mr. Edward Wakefield, merchant, London, in 1774; and was aunt to Mrs. Fry, so well known for her benevolent labors in behalf of prisoners. Mrs. Wakefield was a pious member of the society of Friends or Quakers, and was one of the earliest promoters of those provident institutions, called savings banks. She died in London, September 12, 1832.—*Am. Almanac*.

**WARING.** (GOLSTON M.) pastor of the first Baptist church in Monrovia, Western Africa, was a native of Virginia, where he was born in 1792. He embarked for Liberia in 1824. Few men have rendered more essential service for the public welfare. He was a member of the council for that rising colony. As a minister of the gospel, he was zealous, meek, and an ornament to the sacred office. This faithful laborer in his Master's vineyard was permitted to see the church under his care increase to above two hundred members, in a few years, and out of a population not exceeding two thousand old and young; and a second church formed out of the first with flourishing prospects. He died in 1831, at the age of forty-two.—*Liberia Herald; Christian Watchman; Am. Bap. Mag.; African Repository*.

**WISNER.** (BENJAMIN E. D. D.) late senior secretary of the American Board of Commissioners for Foreign Missions, was born in Goshen, New York, September 29, 1794, and graduated at Union college, in 1813. He spent some time in the study of the law, and also as a tutor in the college. Having pursued a course of theological study in the theological seminary at Princeton, he was invited to Boston, and was settled as pastor of the Old South church in that city in 1821. Here he continued to labor with fidelity and increasing reputation, until, upon the decease of the Rev. Dr. Cornelius, he was chosen one of the secretaries of the American Board. In the division of duties among the secretaries the intercourse with the churches of this country, in other words, the home correspondence, devolved on him; and no

man was better fitted for this laborious and responsible service.—He died by a sudden and violent attack of scarlet fever, February 9, 1835, at the age of forty. Of his last hours, we regret that we are not now able to give any information.

It is remarkable that in less than four years, the American Board has suffered the loss of three valuable secretaries—Everts, Cornelius, and Wisner. (See EVERTS, and CORNELIUS.) Before the death of Mr. Everts, the domestic correspondence had so increased, that some arrangements for conducting it with greater ease and efficiency became indispensable. For this purpose a system of permanent agencies and larger auxiliaries, &c. was conceived. Dr. Wisner was spared till by his faithfulness, energy, and very superior judgment, he had brought this system very near its completion. The business of his department was left in admirable order, though he was so suddenly called away, in the inscrutable providence of God, to a higher world of holy action than this, after an illness of only four days. His death produced a deep and solemn sensation. It was felt that a great loss had been sustained, not only by his mourning family and friends, but by the religious community. Dr. Wisner lived and labored to do good. He was eminently a public man. All interested in benevolent and Christian efforts were accustomed to look to him for wise counsels and efficient aid. He filled a station of great usefulness and responsibility. The care of the churches, and the advancement of the cause of God, continually occupied his thoughts, his affections, his prayers. For these objects he cheerfully toiled, day by day, in season and out of season, to the last. *Blessed is that servant, whom his Master when he cometh shall find so doing.*

Dr. Wisner published three Discourses on the History of the Old South Church; a Sermon on the Benefits of Sunday Schools; and the invaluable Memoir of Mrs. Huntington, which will long maintain his memory in the hearts of the whole Christian world. He also contributed to the Spirit of the Pilgrime, and to the Comprehensive Commentary.—*Boston Recorder; Christian Watchman*.

## BENEVOLENT SOCIETIES OF THE AGE.

**AMERICAN ANTI-SLAVERY SOCIETY.** (See ANTI-SLAVERY SOCIETIES.)

**AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.** (See BAPTIST BOARD OF FOREIGN MISSIONS, AMERICAN.)

**AMERICAN BAPTIST HOME MISSION SOCIETY.** (See HOME MISSION SOCIETY.)

**AMERICAN BIBLE SOCIETY.** (See BIBLE SOCIETY.)

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.** This noble institution owes its origin to the circumstance that a number of young men, who had studied in Andover, Massachusetts, deeply impressed with a sense of the wretched state of the heathen world, determined to devote themselves to the work of their salvation. With this object in view, they were led to seek counsel and advice of the General Association of Congregational Ministers, at their annual session, at Bradford, Massachusetts, in June, 1810. To this body they presented the following paper:

"The undersigned, members of the divinity college, respectfully request the attention of their reverend fathers, convened in the general association at Bradford, to the following statement and inquiries.

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject, in its various attitudes, particularly in relation to the probable success, and the difficulties, attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

"They now offer the following inquiries, on which they solicit the opinion and advice of this association: Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern, or the western world; whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take previous to actual engagement.

"The undersigned, feeling their youth and inexperience, look up to

their fathers in the church, and respectfully solicit their advice, direction and prayers.

The above paper was signed by Messrs. Adoiram Judson, Samuel J. Mills, Samuel Newell, and Samuel Nott.

The first meeting of the board was at Farmington, Connecticut, September, 1810, and its first officers were the Hon. John Treadwell, LL. D., president; the Rev. Samuel Worcester, D. D., corresponding secretary; Jeremiah Evarts, Esq., treasurer; and the Rev. Calvin Chapin, D. D., recording secretary. The board was incorporated June, 1812, by the legislature of Massachusetts—and its principal executive organ is the prudential committee. The present officers are the Hon. John Cotton Smith, LL. D., president; the Rev. Calvin Chapin, D. D., recording secretary; the Rev. Rufus Anderson, and Rev. David Green, secretaries; Henry Hill, Esq., treasurer; John Tappan, Esq., William J. Hubbard, Esq., auditors. The prudential committee are the Hon. William Reed, the Rev. Leonard Woods, D. D., Hon. Samuel Hubbard, LL. D., Rev. Warren Fay, D. D., Hon. Samuel T. Armstrong, and Mr. Charles Stoddard.

The first missionaries which left the country under the patronage of this board were destined for Calcutta. These were Messrs. Judson and Newell, who, with their wives, left Salem, February 19, 1812, in the Caravan. About the same time there sailed from Philadelphia, in the Harmony, three other missionaries, viz. Messrs. Hall, Nott, and Rice.

From this time, it was settled that the American board would be sustained in their operations. The enterprise was regarded with favor by the whole church, and the immediate superintendents of the mission felt encouraged to go forward, and to enlarge their operations in successive years.

At the present time the board occupies a distinguished rank among the benevolent institutions of the world. They have twelve missions under their care, in South-eastern Asia, at Bombay and Ceylon, in the countries around the Mediterranean, at the Sandwich Islands, and among the Indians of North America. (See *Missionary Gazetteer*.)

These missions, at the commencement of the present year, 1835, embraced sixty-two stations; ninety-six ordained missionaries; seven physicians not ordained; six printers; eighteen teachers; fifteen farmers and mechanics; 151 females, married and single—making a total of 293 laborers in heathen lands, dependent on the board and under its immediate direction. There were, also, five native preachers; thirty-nine native assistants; 1275 schools; and 39,824 scholars. The thirty churches gathered among the heathens, contain about 2360 members. Their printing presses have sent forth about 22,000,000 pages

during the year; swelling the whole number from the beginning to \$8,000,000 of pages in sixteen different languages.

**AMERICAN COLONIZATION SOCIETY.** (See **COLONIZATION SOCIETY, AMERICAN.**)

**AMERICAN EDUCATION SOCIETY.** (See **EDUCATION SOCIETY, AMERICAN.**)

**AMERICAN HOME MISSIONARY SOCIETY.** (See **HOME MISSIONARY SOCIETY.**)

**AMERICAN PEACE SOCIETY.** (See **PEACE SOCIETY, AMERICAN.**)

**AMERICAN SEAMEN'S FRIEND SOCIETY.** (See **SEAMEN'S FRIEND SOCIETY, AMERICAN.**)

**AMERICAN SOCIETY TO PROMOTE THE OBSERVANCE OF THE SEVENTH COMMANDMENT.** (See **SEVENTH COMMANDMENT SOCIETY.**)

**AMERICAN SUNDAY SCHOOL UNION.** (See **SUNDAY SCHOOL UNION, AMERICAN.**)

**AMERICAN TEMPERANCE SOCIETY.** (See **TEMPERANCE SOCIETY, AMERICAN.**)

**AMERICAN TRACT SOCIETY.** (See **TRACT SOCIETY, AMERICAN.**)

**ANTI-SLAVERY SOCIETIES.** Among the voluntary philanthropic institutions for the removal of slavery, there are the African Institution, formed in London, April 7, 1807, directly after the act of parliament for abolishing slavery; and the Anti-Slavery society, formed also in London, January, 1823. Besides these there are other societies for the benefit of Africans, as the "Conversion of Negro Slaves Society," "England, the African Education Society of the United States," and the "New England Anti-Slavery Society."

The last named society (now Massachusetts Anti-Slavery Society) was formed in 1832. The second article of its constitution is, "The objects of this society shall be to endeavor by all means sanctioned by law, humanity, and religion, to effect the abolition of slavery in the United States; to improve the character and condition of the free people of color, to inform and correct public opinion in relation to their situation and rights, and to obtain for them, equal, civil, and political rights and privileges with the whites." It contemplates the establishment of an institution for the education of people of color, on the manual labor system. In 1833, the American Anti-Slavery society was formed in the city of New York. See also **UNION AMERICAN FOR THE RELIEF OF THE NEGRO** and **THE COLORED RACE—Cogswell's Horibinger of the Millennium.**

## B.

**BAPTIST BOARD OF FOREIGN MISSIONS, AMERICAN.** This Board was formed at Philadelphia, April, 1814, and owes its origin to the interest excited among the Baptists in the United States by the accession of Messrs. Judson and Rice to their denomination, who were sent out to India, with Mr. Newell and others, in 1812, by the American Board of Commissioners for Foreign Missions.

The board holds its session triennially, and is composed of delegates from missionary societies, associations, and other religious bodies, and of individual annual contributors to its funds of a sum not less than one hundred dollars. An additional representation and vote are allowed for every additional one hundred dollars, which any individual may contribute. The officers of the board are, a president, eight vice-presidents, a corresponding and a recording secretary, a treasurer, an assistant treasurer, and forty managers. The board of managers have an annual meeting for mutual advice, and a monthly meeting at their missionary rooms in Boston, for the transaction of business requiring immediate attention. At the annual meeting eleven constitutes a quorum, and at the monthly meetings five.

For the present year, 1835, the officers of the society are, Rev. Jesse Mercer, D. D., president, the Rev. Lucius Bolles, D. D., corresponding secretary, and the Hon. Heman Lincoln, treasurer.

The board has missions under its care at Ava, Rangoon, Maulmein, Chumpherah, Mergui, and Tavoy, in Borneah; at Bankok, in Siam; at Liberia, in West Africa, and among several tribes of North American Indians. It has also a mission at Paris, in France, and at Hamburg, in Germany. The whole number of stations is 21; missionaries and assistants, 109; mission churches, 16; baptized on profession of faith, 1500. Receipts in 1834, \$63,551. (See *Missionary Gazetteer*.)

**BAPTIST CONTINENTAL SOCIETY.** (See **CONTINENTAL SOCIETY, BAPTIST.**)

**BAPTIST EDUCATION SOCIETIES.** (See **NORTHERN BAPTIST EDUCATION SOCIETY.**)

**BAPTIST GENERAL TRACT SOCIETY.** (See **TRACT SOCIETY, BAPTIST GENERAL.**)

**BAPTIST HOME MISSIONARY SOCIETY.** (See **HOME MISSIONARY SOCIETY, BAPTIST.**)

**BAPTIST IRISH SOCIETY.** (See **IRISH SOCIETY, BAPTIST.**)

**BAPTIST MISSIONARY SOCIETY, ENGLISH.** In 1792, the "Baptist Missionary Society" was formed, in consequence of Mr. (afterwards Dr.) Carey proposing to the Northamptonshire Association of Baptist ministers, "whether it were not practicable and obligatory to attempt the conversion of the heathen?" John Thomas had the singular honor of being the first Englishman who made known the gospel to the heathen Hindoos. Thomas was engaged as a missionary by the Baptists; and Carey also offered himself to go to India. They sailed in 1793, in a Danish East India man; but without funds. Thomas proposed to maintain himself by his profession; and Carey, by some occupation, till he could acquire the native language. Under difficulties extraordinary, with the assistance of Mr. Fountain, another missionary, they succeeded in translating the Scriptures into Bengalee. In 1799, they were reinforced by four more missionaries; but now they were refused permission to settle in the British territory. Carey and Fountain removed across the Ganges, sixteen miles from Calcutta, to Serampore, a Danish settlement; where, to his everlasting honor, the govern-

nor protected and encouraged these men of God. Ever since, this has been the principal station of the Baptists in India. Kristnoo, the first Hindoo convert to Christianity, was baptized, with Felix Carey, eldest son of the doctor, in December, 1799, in the river Ganges, in the presence of a great concourse of people, Hindoos, Mohammedans, Europeans, and the Danish governor, who shed tears at the affecting sight. In seven years from the date of Kristnoo's baptism, one hundred and nine intelligent converts submitted to that ceremony. In 1806, there were ten English missionaries at Serampore; but to detail the labors of these devoted men, and the successes with which God favored them, would require many volumes. They toiled at labors in common; and labored for the common cause of the mission. Dr. Carey, by his learned labors at Calcutta, Dr. Marshman, by the school at Serampore, and Mr. Ward in the printing-office, have each contributed more than one thousand pounds per annum to the mission. The Baptists have many stations in different parts of India, Arracan, the West Indies, and other places, where their labors have been honored with many thousands of converts to the faith of Christ; but the most astonishing work of any body of Christians, in any age, is that of translating the Holy Scriptures. In 1806, they were printing the Scriptures at Serampore in six languages, and translating them into six more. In 1819, they were printing or translating the Word of God into twenty-seven languages, at Serampore or Calcutta! (See **CAREY**.)

Sinners the most base, and attacks the most virulent, have been made by party, prejudiced, unprincipled writers, upon these noble benefactors of mankind. But their heaven-born benevolence is manifested in their works, upon which the God of glory has placed the seal of his approbation; and their oriental learning has been proved to surpass that of any college in Christendom. Dr. Carey, especially, is admitted to be the first oriental scholar of our age. The calamities of their enemies have been deservedly exposed by Mr. Fuller, secretary of the society, by Dr. Buchanan, Mr. Wilberforce, lord Teignmouth, and Mr. W. Greenfield. (See *Missionary Gazetteer*.)—**Timpson.**

**BIBLE SOCIETY, AMERICAN.** This society was formed in the city of New York, in May, 1816. Its sole object, as stated in its constitution, is to encourage a wider circulation of the Holy Scriptures, without note or comment; and the only copies in the English language to be circulated by the society, are to be of the version now in use.

The society was formed by a convention of delegates, assembled for that purpose from various Bible societies, which then existed in different parts of the country. The whole number represented by delegates, regularly appointed, was twenty-nine, beside which, several were represented informally, by such of their number as were providentially present.

The convention was organized by choosing Joshua M. Wallace, Esq. president, and the Rev. J. B. Romeyn, D. D. and the Rev. Lyman Beecher, D. D., secretaries. The meeting was opened with prayer by the Rev. Eliphalet Nott, D. D. The convention first resolved on the expediency of forming, without delay, a general Bible institution for the circulation of the Holy Scriptures, and then appointed a committee to draft a constitution, and prepare an address to the public on the nature and objects of the society.

The officers of the society are, a president, twenty-three vice-presidents, a secretary of foreign correspondence, a secretary of domestic

correspondence, and a treasurer. The first president was the Hon. John Bowditch, LL. D.; the first secretary, the Rev. Dr. J. M. Mason, and the Rev. Dr. J. B. Romeyn; and the first treasurer, Richard Varick, Esq.

The officers of the society, for the year 1835, are the Hon. John Cotton Smith, LL. D., president. The Rev. James Milnor, D. D., secretary of foreign correspondence. The Rev. Thomas M'Anley, D. D., the Rev. Charles G. Somers, and the Rev. John C. Brigham, secretaries of domestic correspondence. Mr. Robert F. Winslow, recording secretary and accountant. Hubert Van Wagener, Esq., treasurer, and John Ritchie, Esq., general agent and assistant treasurer.

Until the year 1833, the operations of the society had been chiefly confined to the United States; but at the annual meeting of the society, May, 1833, a series of resolutions were brought forward to extend the theatre of its influence, and which gives promise of sending the Word of Life to the now benighted nations of the world.

The first three of these resolutions were as follows:

Resolved, That the society regard it as an evident and most important duty, and will endeavor as far as possible, with the blessing of Divine Providence, and by the aid of its auxiliaries and patrons, to continue and enlarge its foreign operations, and with a view especially to supply the inhabitants around the Mediterranean, as well as those unevangelized communities in which missions from the different religious denominations of this country are established.

Resolved, That in view of the responsibility resting upon Christians, for the universal diffusion of the Sacred Scriptures throughout the world, and the constantly opening prospects which Divine Providence is affording for the prosecution and accomplishment of this great work, it is highly desirable that all the existing national Bible societies should, without delay, confer together on the best means of more rapidly advancing the great cause committed to their charge.

Resolved, That the board of managers of this society be authorized and requested to enter, forthwith, upon a special correspondence with the British and Foreign Bible Society, the Protestant Bible Society of Paris, and such other Bible societies as they may think proper, on this interesting subject.

From the report of this great society for the year 1833, we learn that the number of auxiliaries was 848; fourteen having been added during the year, among which are some composed of females and of young men, which promise to be efficient co-workers in the sacred cause.

**Receipts.**—The receipts of the year, from all sources, amount to 84,935 dollars and forty-eight cents, of which sum, 37,464 dollars and thirty-seven cents were received in payment for books; 4,190 dollars and fifty-seven cents from legacies; 8,572 dollars and fifty-three cents as donations toward the late general supply; 13,227 dollars and sixty cents for the distribution of the Scriptures in foreign countries; 22,070 dollars and ninety-six cents as ordinary donations; and the remainder from other sources.

**Issues of Bibles and Testaments.**—The following table will show the number and variety of Bibles and Testaments issued in 1833:

English Bibles, . . . . .	35,459
English Testaments, . . . . .	52,543
French Bibles, . . . . .	260
French Testaments, . . . . .	218
Spanish Bibles, . . . . .	485
Spanish Testaments, . . . . .	637
German Bibles, . . . . .	676
German Testaments, . . . . .	293
Welsh Bibles, . . . . .	78
Welsh Testaments, . . . . .	432
Irish and Gaelic Testaments, . . . . .	13
Indian Gospels and Epistles, . . . . .	12
	91,168

Making a total of 91,168, and an aggregate, since the formation of the society, of one million, five hundred and thirty-three thousand six hundred and sixty-eight.

The printing done by the society, during the year 1833, was less than in previous years, principally owing to the large supply of Bibles on hand. Plates are prepared for three new Bibles with marginal references, and also for the New Testament in modern Greek.

**General Supply.**—This supply, which was entered upon in consequence of the resolution of the society to that effect in 1829, though not completed, has still been carried as far as was probably to be expected, considering the extent and difficulty of the work, especially in the newly settled parts of the country. Not far from half a million of Bibles have been issued since the commencement of this undertaking, and which have gone to the south and west, and to a great extent gratuitously. The friends of the Bible, in many portions of the country which have been once supplied, are exploring them again, and supplying the destitutions which are found. These, owing to the increase of population and other causes, are often unexpectedly great.

Attempts are also making, in some parts of the country, to supply every Sunday school scholar with a copy of the New Testament. To encourage this the Sunday school New Testament is now sold by the society for nine cents, and the Bible for forty-five.

**Agencies.**—The society are endeavoring to obtain permanent agents, to be located and to act in the several portions of the country. Five or six such agents have been secured to occupy some of the most important fields.

**Gratuitous Distributions.**—These amounted, during the year 1833, to 6,192 dollars, and sixty-seven cents; being for 8,806 Bibles, and 2,006 Testaments in the English language, and 527 Bibles, and 668 Testaments, in foreign languages. Many Bibles and Testaments have been distributed among soldiers at various military posts, and among seamen at home and abroad, partly through auxiliary societies; some of which have been given as a gratuity, and others sold at reduced prices.

**Foreign Distributions.**—This is calling forth much of the attention and resources of the society. The sum of 15,000 dollars was appropriated to this work the previous year. The managers resolved, in 1833, "that it is expedient to attempt to raise 30,000 dollars for this work the current year;" most of which is to be used for printing the

Scriptures in heathen languages, under the direction of missionaries of different denominations of Christians.—**Goodrich's Church Library, BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.** In 1750, the "Book Society for Promoting Religious Knowledge among the Poor" was formed in England by benevolent persons, both dissenters and churchmen. The design of this society was to circulate, at the lowest possible price, Bibles, hymn-books, catechisms, and tracts, and the standard writings of the most eminent authors of different denominations of Christians, excluding their peculiarities of church policy or modes of worship. The names of Doddridge and Hervey are found in the early annals of this society, as some of its most active and liberal supporters, affording a pledge of a still more extensive union between churchmen and dissenters in the work of God. The operations of this institution have been incalculably increased in circulating the best religious works among the poor, at the lowest prices. Notwithstanding other societies, the issues of its valuable publications are greater now than at any former period of its existence. The receipts of this society, for the year ending December, 1829, as reported, were 1653 pounds, nine shillings, and one penny, and from its commencement up to that period, 67,152 pounds, thirteen shillings, and one penny.—**Timpsen's Church Library.**

**BRITISH AND FOREIGN BIBLE SOCIETY.** In 1804, the "British and Foreign Bible Society" was instituted. This venerated society originated in the endeavors of the Rev. Thomas Charles, of Bala, the principal leader of the Calvinistic Methodists in Wales, to supply his countrymen with the Holy Scriptures in their native language. The subject being mentioned at a committee meeting of the Religious Tract Society, its secretary, the Rev. Mr. Hughes, suggested the idea of a general society for supplying the world with Bibles. The friends present approving the proposition, measures were taken to call a public meeting, which, on the 7th of March, 1804, was held at the London tavern, consisting of about three hundred persons of different denominations, including some worthy Quakers. For the purpose of carrying their resolutions into effect, it was deemed advisable to seek the ratification of some persons of rank. Dr. Porteus, then bishop of London, yielded to the application, and gave his cordial sanction; and recommended lord Teignmouth as president; an office which that distinguished nobleman till his death held with honor. Several other prelates gave their names, which were enrolled on the list of presidents. The Rev. Joseph Hughes, A. M., a Baptist minister, and its original promoter; the Rev. Josiah Pratt, M. D., of the church of England; and the Rev. Charles F. A. Steinkopf, M. D., minister of the Lutheran chapel in London, were appointed secretaries. The fundamental law of the society declares its title as given above; and, also, that its object is exclusively to promote the circulation of the Holy Scriptures, without note or comment, both at home and abroad; and, further, that the copies circulated in the United Kingdom, in the English language, shall be those only the authorized version. The constitution of this society admits of the co-operation of all persons who are disposed to concur in its support; and it is ordained that the proceedings of this society shall be conducted by a committee, consisting of thirty-six laymen, six of whom shall be foreigners residing in London and its vicinity; half of the remainder members of the church of England, and the other half members of other denominations of Christians. The presidents, and all clergymen and dissenting ministers, subscribing to the society, may vote at the meetings of the committee. The British and Foreign Bible Society has had many enemies; especially among the high church clergy of the establishment, and not more than about a sixth part of its prelates and clergy have, at any time, been reckoned among its friends. But to detail its history would require volumes. It has been the means of originating similar institutions in most parts of the world in which the Bible is believed, conveying immortal blessings to all nations. Either in England or in foreign countries, directly at the expense of the society, or indirectly by grants to societies abroad, or to individuals, this astonishing institution has reprinted the Holy Scriptures in forty-four languages; in five languages it has printed translations of the Scriptures in seventy-two languages and dialects in which they never had previously been printed; and in thirty-two new translations commenced or completed; making a total of 153 different languages and dialects!

The receipts of the year 1833, were 81,735 pounds, sixteen shillings, and four pence, being almost 400,000 dollars. In respect to the operations of other continental societies, it may be stated that the distributions of the Paris Bible Society, being confined exclusively to Protestants, are not very extensive. The committee, however, manifest a willingness to furnish Bibles to all who make their wants known. Offering the past year to furnish gratuitously a copy of the Bible to every newly married couple, and a Testament to every new communicant, 1,434 of the former, and 3,588 of the latter were distributed. The distribution of the Scriptures amounted to 11,948 copies, making, with those previously distributed by the society, 130,000.

The Geneva Bible Society has put in circulation 19,921 Bibles and Testaments, including an edition of the modern Greek New Testament, which has been sent in Greece. The Basle Bible Society has circulated, in all, 161,575 copies. In one canton in Switzerland, containing 170,000 inhabitants, every family has been furnished with a copy.

The Prussian Bible Society, and its auxiliaries, distributed last year 9,367 Bibles, and 27,507 New Testaments; making a circulation, in seventeen years, of 530,000 copies.

The Netherlands Bible Society has established an auxiliary at Surinam, in South America; and measures are in train for publishing, at Java, parts of the Old Testament in Javanese, the New Testament having been already published by the Batavia Bible Society.

In Sweden, the Bible cause is highly prosperous. Last year, 8,000 Bibles and 22,500 Testaments were printed by the Swedish Bible Society, making in all, since the formation of the society, 241,787 copies. The same measures are still at work, preparing for future demands.

The Danish Bible Society circulated, last year, 3,212 copies, making its total issues 120,417.

From St. Petersburg, in Russia, were distributed, last year, 5,823 Testaments, making, since 1828, the number of 22,000 copies. Most of these books were the rev. in circulation through the exertions of that devoted minister, the Rev. M. Knitl.

From Malta, 4,261 copies of the Scriptures were issued the past year, principally in French, Italian, Arabic, Greek, and Hebrew. A part of these books went to Algiers and other places, on the north coast of Africa.

The translation of the Old Testament into modern Greek is rapidly going forward in Greece, under the direction of Mr. Levees, the Bible agent, the Rev. Dr. Jewett, and others. The number of new Testaments issued by Mr. Levees, in the course of the past year, were 2,288.

The issues from Constantinople and Smyrna by the agent, Mr. Barker, during the same period, amounted to 5,484 copies. Many of the copies were procured for schools.

A large number of Bibles and Testaments, in Arabic, Syriac, and Turkish, or portions of them, have been sent to Shoosha, in Armenia, to be distributed by the missionaries located in that region. Measures were taken to print the Armenian New Testament at this place, but the work has since been transferred to Moscow, where it is in press, and the gospel of Matthew already issued.

The Bible Society of Calcutta is still in active operation. The issues from its depository, the past year, amounted to 14,661 copies. Efforts are made to circulate portions of the word of God in the interior cities and villages, and with encouraging success.

The Bible Society at Malras has undertaken to print 12,000 copies of the New Testament in Tamul, as soon as the translation is completed.

The distributions of the Madras Bible Society, for the year, were 19,324 copies, in whole or in part, and in no less than fifteen different languages.—*Timpson's Ch. His.*

**BRITISH AND FOREIGN SCHOOL SOCIETY.** In 1805, the "British and Foreign School Society" was instituted. This most noble institution, the design of which is the "education of the laboring and manufacturing classes of society, of every religious persuasion," arose out of the zealous exertions of Joseph Lancaster, an ingenious schoolmaster of London, and who is generally considered the inventor of the system of *mutual instruction*. His own exertions were surprising; and he soon after opened a school in the metropolis, and found that there of Kent and Sussex. A society was formed in 1805, and a noble building for a model school was erected in Southwark, and schools were soon established in different parts of the kingdom upon the same plan. It is a law of this society, that the schools in connexion with "shall

be open to the children of parents of all denominations: the lessons for reading shall consist of extracts from the Holy Scriptures; no catechism or peculiar religious tenets shall be taught in the schools, but every child shall be enjoined to attend regularly the place of worship to which its parents belong." As no preference was given to the peculiarities of the church of England, and no provision made for the use of its catechism, prejudices and opposition were excited, by certain intolerant alarmists of the church of England. It was said to be an engine for the multiplication of dissenters; but this prejudice was proved for good, as churchmen were roused to take part in the education of the poor, by the formation of national schools. These were therefore established in very many parishes through the kingdom, in which it is reported, there are now about 280,000 scholars taught on a similar plan, somewhat modified by Dr. Bell, but who recently returned from Madras. In these schools the church catechism is used.

The report of the British and Foreign School Society, for the year ending May, 1831, appears to be one of the most interesting documents of the kind ever published; exhibiting its various branch operations, not only in England and the colonies of Great Britain, but in many states of Europe, Asia, Africa, America, and the islands of the Great South sea, with the general state of education in those countries. From this society have originated, not only the national schools, but many others in different parts of the world, among which we must mention the "Society for Promoting the Education of the Poor in Ireland," called the Dublin "Kildare-Street Society," which had, in 1829, 1,653 schools on its list, containing 124,449 scholars. This society has received a grant of money annually from parliament.—*Timpson.*

**BRITISH AND FOREIGN TEMPERANCE SOCIETY.** (See TEMPERANCE SOCIETY.)

**BRITISH SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.** In 1828, was formed, "the British Society for Promoting the Religious Principles of the Reformation." This society has a special regard to the prevalence of the Roman Catholic profession in England and Ireland; and it proposes, by education, Scripture readers, miscellaneous publications, and public or local lectures, to excite public attention to the controversy, to diffuse information on the subject, and thus to destroy the influence of the priests, and convert the Catholic population to the doctrines of the Holy Scriptures. How much better is this than persecution! The receipts of the society, for 1830, were 2,984 pounds.—*Timpson.*

## C.

**CHRISTIAN INSTRUCTION SOCIETY.** In 1825, the "Christian Instruction Society" was formed. It originated with some benevolent dissenting ministers in London, who deeply felt the degradation of thousands of its inhabitants. On a survey it was found that there were only 430 places of worship in the metropolis, half of which belong to the dissenters; and that supposing they were attended by an average of 1,000 persons each, which was far from being the fact, yet even then there would be about a million of the inhabitants without the means of grace! A society, therefore, was formed by the principal dissenters, to carry forward an organized system of visiting the laborers and courts and wretched districts of the metropolis, to establish prayer meetings, Sunday schools, and preaching places; and especially to distribute religious tracts, by weekly loans. Many of the congregations in London have adopted the plans of this society, and the most signal tokens of the divine blessing have attended these labors of love and visits of mercy. The report for the year ending May, 1831, states, that "at the present time there are sixty-five associations, which engage the benevolent attention of 1,173 gratuitous visitors, who have, during the past year, visited 31,591 families. So that, by your voluntary agency alone, religious tracts and books are now placed within the reach of at least 150,000 individuals." "Immediately connected with the numerous associations, are to be found ninety-three stations for reading the Scriptures and prayer." This society employs a city missionary, whose labors have been incalculably beneficial. Many of the most eminent ministers in the metropolis have co-operated in outdoor preaching, in texts, and in lectures to mechanics on the most important subjects. Valuable tracts, &c. are published by this society, whose plans have been adopted in many cities and towns both in England and Ireland. Its expenditure, for the year, was 1,437 pounds, ten shillings, and eleven pence.—*Timpson's Ch. His.*

**CHRISTIAN KNOWLEDGE SOCIETY FOR PROMOTING.** (See SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.)

**CHRISTIAN KNOWLEDGE SOCIETY FOR PROMOTING IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.** In 1793, at Edinburgh, there was formed the "Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland." This was sanctioned by the general assembly, and collections were made for its support. Copies of the proposed plans being circulated, large subscriptions were afforded, and Queen Anne issued her royal proclamation in its favor, and her letters patent, under the great seal of Scotland, for erecting it into a corporation. Schools in the Highlands, and various other means were employed, but they found assistance also in the Scotchman and Delaware Indians in America. Braden was one of their missionaries, or greatly supported by them; and his itinerant labors, and evangelical success, in bringing guilty men to embrace the salvation of Jesus Christ, have scarcely ever been surpassed.—*Timpson.*

**CHURCH MISSIONARY SOCIETY.** In 1800, the Church Mission Society was organized. Aided by who assist the active zeal of other denominations of Christians, several pious churchmen united to form this institution, for the extension of the gospel under the forms of the church of England. This society manifested but little zeal for several years; and, being discontinued by the prelates and dignitaries of the church, its labors were inconsiderable. Two missionaries were at length obtained from Germany, and they departed from England to Western Africa, in March, 1801. Three more were sent forth in 1803. The Sierra Leone country and the Bullonshore, in the neighborhood of Sierra Leone, were the first stations of this society; but both

were afterwards abandoned, and the mission established at Sierra Leone. In 1809, two missionaries were sent to New Zealand, at the recommendation of Mr. Marsden, chaplain of New South Wales. Before 1811, the efforts of this society had been exceedingly inefficient; but in that year, the Rev. Melville Horne, late chaplain to the colony of Sierra Leone, preached the annual sermon before the society, from which it appears, that not one Englishman had engaged in the work. He says, "Sorry am I to say that the clergy, and the clergy alone, decline the cross! When not one clergyman will arise in the cause of the Redeemer, what is to be said? Have you, my honored brethren, in Africa, in the East, one English clergyman who serves as a missionary?" Having then directed his hearers to contemplate the zeal of the dissenters, he appeals to them,—"Have Carey and the Baptists had more forgiven than we, that they should love more? Have the fervent Methodists and patient Moravians been extortionate publicans, that they should expound their all in a cause which we decline? Have our independent brethren persecuted the church, that they should be now much more zealous in propagating the faith which they once destroyed?" The appeal was not in vain; the Church Missionary society has, since that period, been making considerable progress; having not only German agents, but many Englishmen, who receive ordination from the bishop of London, as his diocese is regarded as extending to most of the foreign colonies. Much attention has been directed by this society to schools in India; where Messrs. a converted Mohammedan, began scriptural instruction, under the direction of Mr. Grieve, a chaplain of Calcutta, in 1812. In 1814, two German missionaries were sent from England to Madras, and from that period others have been sent successively to various places. The schools established by this society have engaged the greater degree of the attention of its agents; and they have been of incalculable benefit to the rising generation. In their labors, this society has four worthy coadjutors in some of the chaplains of the East India company, and in some others; yet still, the cumbrous machinery of the church of England is observed to be ill adapted to the missionary cause; and the successes of this society have not been answered equal to what might have been expected from its expenditure.—*Timpson.*

**COLONIZATION SOCIETY, AMERICAN.** The principal originators of this society, were the late Dr. Finley, of New Jersey, Rev. Samuel J. Mills, Gen. Mercer, of Virginia, and a few others of a kindred spirit. Its object is, as its name imports, and as is mentioned in the second article, to be the constitution, to promote, and execute a plan of colonization (with their consent) of the free people of color residing in our country, in Africa, or such other place as congress shall deem most expedient." The income of the society is about 50,000 dollars annually, and it has received the approbation and countenance, not only of distinguished individuals, but of most of the state governments throughout the Union. Application for assistance has been made to the general government, but none has yet been granted. Another society has been formed in sixteen states, and Maryland has granted 200,000 dollars from her state treasury, to enable her free blacks to remove to Africa. The society have succeeded in forming a colony on the western coast of Africa, which is in a prosperous condition, as the society represents. The territory procured extends 200 miles on the coast, and 140 in the interior. The population of the colony is about 400, and is constantly increasing. A system of government, and also of education, has been established. Churches are provided for religious worship.

The expense of an emigrant's passage to Liberia is by some estab-

matel at twenty dollars; by others from twenty-five to thirty-five dollars. Manumissions have been numerous, and are increasing. Still the slave-trade is active, notwithstanding all that has been done to suppress it. Not less than 50,000 Africans, it is said, were carried into slavery in 1831.—Hon. James Madison, president; Rev. R. R. Gurley, secretary; Richard Smith, Esq., treasurer. The seat of its operations is the District of Columbia.—*Cogswell's Harbinger of the Millennium.*

**CONTINENTAL SOCIETY.** In 1818, the "Continental Society" was formed, the object of which is stated to be, "to assist local native ministers in preaching the gospel, and in distributing Bibles, Testaments, and religious publications over the continent of Europe; not without the desire of establishing any distinct sect or party." That the acknowledgment of the doctrine of the Holy Trinity be indispensable

to constitute a member of this society; and that governors, and clergymen, and dissenting ministers, who are members of this society, be entitled to attend and vote at all meetings of the committee." There is difficulty in exhibiting a statement of the operations of the Continental society, because a measure of secrecy is required, on account of the jealousy of the European governments. Its agency, however, is considerable, and its expenditure in the year ending April, 1831, was 2,308 pounds, nineteen shillings, and seven pence.

**CONTINENTAL SOCIETY, BAPTIST.** This society was formed in London, June 22<sup>d</sup> 1831. It originated in the belief that a society which would effectually operate in spreading the gospel, should have missionaries qualified to administer ordinances and establish churches. The present number of laborers employed on the continent by this society is not known.—*Allen's Bap. Register.*

D.

**DANISH SOCIETY FOR SENDING MISSIONARIES TO INDIA.** In 1705, a "Society for sending Missionaries to India" was established by Frederic IV., king of Denmark, at the suggestion of one his chaplains. The design was to make known the gospel of Christ among the Malabar Indians on the coast of Coromandel. Application was made to the celebrated professor Frank, for suitable agents educated under him at Halle. The mission in reality had partly originated with him, and two young men of sound learning and apostolic piety were found ready to enter upon the work of their Savior. Bartholomew Zeigenbalg and Henry Plutschow were the first missionaries. On their voyage these devoted men studied the Portuguese and the Malabar

languages, and were soon enabled to commence preaching to the natives; some of whom, in a short period, embraced the gospel of Christ. They prepared a dictionary and grammar in the Malabar language, into which they succeeded in translating the New Testament. These they printed, with many other books which they composed for their followers. This mission received great support from the English society for the Propagation of the Gospel, by whom a printing establishment was furnished, with a German printer. Our limits will allow us only to say, they were eminently and extensively useful. Schwartz was one of their most distinguished missionaries. (See SCHWARTZ.)—*Timpson's Ch. His.*

E.

**EDUCATION SOCIETY, (AMERICAN.)** This society, which is the first of its class, owes its origin to the pressure which was felt in consequence of the necessity of a greater and more rapid supply of "pious and learned ministers." The first meeting in relation to it was held in Boston, July, 1815, and consisted, besides "the few individuals" who called it, of the clergymen of the neighboring towns. It was principally for consultation, and resulted only in the conclusion, that it was best to have a society, and in the appointment of a committee of six clergymen and four laymen to draft a constitution, and report at an adjourned meeting, to be held in Boston the August following. Accordingly, August 23, 1815, the meeting assembled, composed of about 100. At this time the American Education society was formed. The first reception of beneficiaries was in March, 1816. The society was incorporated the 4th of December following. Since this time it has been its purpose to suffer no young man worthy and desirous of its patronage, and willing to receive it according to its rules, to fail of an education through want of pecuniary means.

The plan of the society as to the conditions on which beneficiaries have been allowed to receive its assistance, has undergone some changes in the progress of experience, till now it is believed to be as nearly perfect as, considering the nature of the case, it probably ever will be. Its first plan was to furnish money to beneficiaries without any obligation to refund it either in whole or in part. In 1820, it required an obligation to refund one half the amount received; and since 1826, it has required an obligation to refund the whole, and that with

interest, after a suitable time in which to pay it, subsequent to the completion of the beneficiary's education, and his entrance on the active duties of his profession.

In 1826, it was found necessary to secure the whole services of some one to the interests of the society, and the Rev. Elias Cornelius was elected its permanent secretary and general agent. The whole number of beneficiaries assisted by the society up to that time was 341, and the total receipts \$121,769.

In 1827, the Presbyterian Education society became connected with the American Education society, and two general agencies were established, one at Cincinnati, Ohio, and the other at Hudson, in the same state. In 1828, the compass of the society's patronage, which had hitherto been confined to beneficiaries in the academic and collegiate course only, was extended so as to accommodate the necessities of students alike in all the several stages of education from the commencement to the close of their studies.

There are branch societies in various parts of the country. The society is wholly catholic in its principle; bestowing patronage on all of evangelical sentiments, who, in accordance with its rules, and with suitable qualifications, apply for its assistance.—*Cogswell's Harbinger of the Millennium.*

**EDUCATION SOCIETY, NORTHERN BAPTIST.** (See NORTHERN BAPTIST EDUCATION SOCIETY.)

**ENGLISH HOME MISSIONARY SOCIETY.** (See HOME MISSIONARY SOCIETY.)

G.

**GENERAL ASSEMBLY'S BOARD OF MISSIONS.** The general assembly of the Presbyterian church has a board of missions, formed in 1813. Its principal operations are domestic. In 1832, the number of its missionaries was 226, who had performed, in all, 154 years of labor. The number of Sabbath schools in the congregations, assisted by the board, is from 12,000 to 15,000. This is the more interesting, as these congregations are principally in the southern and western parts of our country. Hopeful conversions, during the year, were 2,000. The amount of funds employed by the board was 20,132 dollars and twenty-one cents.—*Cogswell's Harbinger.*

**GENERAL ASSEMBLY'S BOARD OF EDUCATION.** (See EDUCATION SOCIETY, AMERICAN.)

**GENERAL TRACT SOCIETY, BAPTIST.** This society was organized at the city of Washington, February 25, 1824. In December, 1826, the society removed the seat of its operations to Philadelphia, on account of the facilities there afforded for immediate and ready transportation to the depositories and societies in every part of the Union. Its receipts in 1834 were 6,126 dollars. It has already published about 27 million pages of tracts.

The following exhibits a brief view of the society's progress, from its formation, in 1824, to December 1, 1832:—

In	MONEY RECEIVED.		PUBLICATIONS.	
	Dollars	Cents	Tracts.	Pages
1824	\$373	80	85,500	656,000
" 1825	636	53	48,000	480,000
" 1826	840	11	88,000	880,000
" 1827	3,158	04	297,250	2,946,000
" 1828	5,246	76	428,506	5,142,000
" 1829	5,536	39	446,750	4,494,000
" 1830	3,094	09	191,563	2,427,000
" 1831	4,500	34	385,108	6,020,160
Dec. 1, 1832.	4,691	06	85,903	1,200,640
In 8 years 11 mos. 25,053 12			2,056,574	25,010 800

**GENERAL UNION FOR THE OBSERVANCE OF THE SABBATH.** In May, 1828, a convention of ministers and distinguished laymen, from different parts of the country, convened at New York for the purpose, formed a society under this name. The object was to secure in this way the co-operation of all the friends of the Sabbath throughout the country, in one continued effort to raise the sanctity of the day, and cause it, among Christians at least, to be better observed.—*Cogswell's Harbinger of the Millennium.*

H.

**HOME MISSION SOCIETY, (AMERICAN BAPTIST.)** This society was organized April 27, 1832, in the city of New York. Its great object is declared to be the preaching of the gospel to every creature in

our country. Its chief attention at present is directed to the wide-spread valley of the west. All the executive business of the society is performed by a committee appointed by the officers and laid directors.

Any annual contribution constitutes a member; thirty dollars a member for life; and one hundred dollars a director for life. The Baptist state conventions and domestic missionary societies, throughout the United States, have been auxiliary, and co-operate with it. The first year \$10,000 were contributed, and about fifty missionaries employed. In 1834, ninety-two missionaries and agents were employed, and the society's resources were increasing. Hon. Heman Lincoln, of Boston, is president, Rev. Jonathan Going, D. D. secretary, and William Colgate, treasurer. The centre of its operations is in the city of New York.—*Allen's U. S. Baptist Annual Register.*

**HOME MISSIONARY SOCIETY, (BAPTIST.)** In 1797, the "Baptist Home Missionary Society" was formed, to supply the destitute villages of Britain with the means of evangelical instruction; and its labors have been great and prosperous. The society has progressively advanced. Its report for 1830 states, that the Baptist home missionary society "supports, in a great degree, thirty-six missionaries, and it extends aid to more than fifty itinerant and village preachers, whose voices are heard from the principality of Wales to the opposite shore; and from the Land's End almost to the Orkneys." The same report mentions 236 Sunday schools supported on the Home Missionary stations of this society. The expenditure of this society, in its operations for the year ending May, 1830, was about \$9,000.—*Timpson.*

**HOME MISSIONARY SOCIETY, (ESCHER.)** In 1819, the "Home Missionary Society" was instituted. Its design is the "Evangelization of the unenlightened inhabitants of the towns and villages of Great Britain, by preaching the gospel, the distribution of religious tracts, and the establishment of prayer meetings and Sunday schools, with every other scriptural method for the accomplishment of this important object." The necessity for the Home Missionary society is evident to every intelligent Christian, and amply proved by the remarkable documents in its reports, and from the clerical testimonies in the "review of England in the nineteenth century." To detail the beneficial operations of this society, is altogether impossible in this place, but it appears to have the strongest claims upon the patriots of Britain. It has received the generous support of some pious members of the church of England, and from several of the evangelical clergy. The report for the year ending March, 1831, states, "the society employs thirty-five missionaries; in addition to whom, there are about twenty pastors and stated ministers, who devote a portion of their time to the objects of this society. There are, in all, sixty agents, who employ every practicable mode of communicating religious instruction, in schools, by the distribution of tracts, and by regular preaching. They have 260 villages, and not fewer than 2000 children under their care, in a population of nearly 200,000 souls. Appeals the most affecting are continually being made, from destitute hamlets of the country, for evangelical laborers; by which the society has been induced to exceed their funds. The treasurer has received, during the past year, 4,900 mites, and four shillings, and paid 4,900 pounds; but the society is still indebted not less than 700 pounds. God has graciously blessed the operations of the Home Missionary society, so that many flourishing churches have been formed, some of whom support their own pastors without any pecuniary aid from the society; but its claims upon the liberality of British Christian patriots are urgent and imperative, to assist in recovering the peasantry from that state of ignorance and crime, which is fearfully developed by the country gaols and prisons, and special commissions."

**HOME MISSIONARY SOCIETIES, (AMERICAN.)** The Connecticut Missionary society was formed June 21, 1798. By the general association of the state, that body constitutes itself the Missionary society of Connecticut. The great field of its operations has been the Ohio, called New Connecticut, or the Western Reserve. It has assisted in establishing about 400 churches.

In 1799, the Massachusetts Missionary society was established. In

1816, the Domestic Missionary society was formed; but was united to the former in 1827. The United society is now auxiliary to the American Home Missionary society.

The American Home Missionary society was formed in New York, May 10, 1826. It was instituted with the concurrence of other domestic missionary societies, and sustains the general character of a parent institution to them all.

The whole number of ministers employed by this society, during the year (1832-1833) according to its annual report, was 606, which is an increase of ninety-nine since last year. These have labored, either as missionaries or agents, in 801 congregations, missionary districts, or fields of agency, in twenty-one of the United States and territories, and in the provinces of Upper and Lower Canada; 411 being settled as pastors, or employed as stated supplies in single congregations; 137 extending their labors to two or three congregations each; and fifty-eight, including agents, being employed on large fields.

Of the missionaries and agents thus employed, 397 were in commission at the commencement of the year; 241 of whom have been re-appointed, and are still in the service of the society. The remaining 209 have been new appointments since the last anniversary; making, in all, 606.

The amount of ministerial labor reported as having been performed, within the year, is 416 years and nine months.

The number reported as added, within the year, to the churches aided, has been 6041; viz. 1757 by letter, and 4284 by examination, on profession of their faith.

One hundred and one of the churches aided have been blessed with special revivals of religion; and the number of hopeful conversions reported, (the larger portion of whom are not embraced in the reported additions to the churches,) is 3435; making the probable number of conversions, under the labors of these missionaries within the year, about 7000.

The number of Sabbath schools sustained, during the whole or a part of the year, under the ministry of these missionaries, is 770; embracing 31,140 scholars.

The number of Bible classes reported, as conducted by the missionaries themselves, has been 378; embracing 11,195 pupils of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating drinks, reported in the congregations aided, is 53,746, which is 17,344 more than the number reported last year.

It appears that the missionaries of this society have increased, in seven years, from 169 to 606, and the congregations and missionary districts annually aided in their support, have increased from 195 to 861. These missionaries have labored in the service of the society, the full amount of 1775 years. Under their ministry, 17,579 souls have been reported as added to the churches, on profession of their faith, within the last six years. They have also reported, each year, from 10,000 to 31,495 children instructed in Sabbath schools, and from 2000 to 11,080 in Bible classes; while, according to their ability, they have been efficient helpers in every good work which has claimed the attention of the benevolent on the fields of their labor.

It may be added to the foregoing, that Maine, Vermont, New Hampshire, and some other states, have efficient home missionary societies within their limits. All the societies above named are Congregationalists. The general association of the Presbyterian church has also a board of missions, formed in 1818. Its principal operations are domestic. In 1832 the number of its missionaries was 226, who had performed, in all, 154 years of labor. The number of Sabbath schools in the congregations, assisted by the board, is from 12,000 to 15,000. This is the more interesting, as these congregations are principally in the more remote and western parts of our country. Hopeful conversions, during the year, were 2000. The amount of funds employed by the board was 20,132 dollars.—*Cogswell.*

## I.

**IRISH EVANGELICAL SOCIETY.** In 1814, the "Irish Evangelical Society" was formed in London. The design of it is declared to be "to promote the preaching of the gospel in Ireland, by maintaining an evangelical academy for the education of native and other students, and by assisting pastors and itinerant preachers in the various and important labors of the Christian ministry." The fundamental principle of this society is declared to be, that "as its sole desire is to enlarge the kingdom of our Savior, it will not direct its exertions to the exaltation of sects, or the establishment of parties; but will leave to the congregations that may be collected, the choice of their own mode of worship, and the formation of their own churches." This society has been the means of extensive and incalculable good, in educating pious young men for the ministry, and in supporting them while laboring to gather churches in different parts of the country. The report of the year ending 31<sup>st</sup> Dec. 1831, states, "the society's agents are fifty-seven; nine pastors of churches, who perform itinerant services; fifteen ministers, entirely supported by the funds of the society, and constantly engaged in its service; eleven missionaries, in the English or Irish language, who travel through extensive districts; and twenty-two Scripture readers and expositors, chiefly engaged in a course of domestic Christian instruction. The agents last named are chiefly employed in connexion with the former, to whom they prove the most valuable auxiliaries." The expenditure of the past year was 3759 pounds, six shillings, and five pence. The society has a committee of management in Dublin.—*Timpson.*

**IRISH SOCIETY.** In 1816, the "Irish Society" was formed, the design of which is "to instruct the native Irish, who still use their ver-

nacular language, how to employ it as the means for obtaining an accurate knowledge of English; and for this end, as also for their amelioration, to distribute among them the Irish version of the Scriptures by archbishop Doael and bishop Bedell, the Irish Prayer Book where acceptable, and such other books as may be necessary for school-books."—*Timpson.*

**IRISH SOCIETY, (BAPTIST.)** In 1814, the "Baptist Irish Society" was instituted for promoting the gospel in Ireland, by employing itinerants, establishing schools, and distributing Bibles and tracts, either gratuitously or at reduced prices. Great success has attended the operations of this society up to this period; 100,000 children and adults have been taught to read the Scriptures; and the report of the year ending May, 1831, states, "that in the evening schools for adults more than 700 men have, during the past winter, been taught to read the Scriptures in Irish or English. The number of scholars now amounts to upwards of 8000." There are fifty Irish Scripture readers, and six English ministers in Ireland, in the service of the society, and during the year the agents of the society have distributed 1630 English and Irish Bibles and Testaments, besides first and second spelling-books in the schools, amounting to 4899 copies. The expenditure of the year was about \$4,000.—*Timpson.*

**IRISH SOCIETY OF LONDON.** In 1832, the "Irish Society of London" was formed, as an auxiliary to the Irish society of Dublin; besides which, some attention has been paid to the native Irish residing in London; and in June, 1830, a public meeting was held to establish the Irish society's *charity fund*. The receipts of this society, for the year ending April, 1830, were 1532 pounds, five shillings, and two pence.



## J.

**JEWES, SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE.** In 1808, the "Society for Promoting Christianity among the Jews" was formed. It was instituted by several devoted ministers and private Christians of different denominations, under the patronage of the duke of Kent. Its labors were manifestly sanctioned by the God of Abraham, in blessing the invitations to the Hebrews to behold Jesus Christ as the promised Messiah. Schools were established in Spital-fields, London, and the Jews' chapel was opened in that vicinity. In 1813, the Episcopal chapel was erected in Bethnal Green, attached to which various other buildings were raised, for the more convenient prosecution of the desired objects. But the society being heavily in debt, several affluent churchmen, engaged to take the whole responsibility, if the dissenters would relinquish their claims upon a share of its direction; to which they consented. The society is now supported principally by members of the church of England, having two of the

bishops for patrons. They have a missionary seminary, in which "there have been five students during the past year. The present number of missionaries, in immediate connexion with the society, is thirty, besides three, who are engaged in India under the inspection of the Madras committee. Of these, ten are of the Jewish nation. There are, also, five other individuals, at present, engaged as teachers in the Jewish schools in the grand duchy of Posen; making a total of thirty-eight missionary agents engaged in promoting the objects of this society." The principal fields of missionary labor, besides England, are various parts of Europe, where Jews are numerous. The total receipts of this society, during the past year, were 11,144 pounds, seven shillings, and nine pence. But it has been liberally assisted by grants of Hebrew Bibles and Testaments from the British and Foreign Bible Society. (See the article *Jews*.—*Timpson*; *Goodrich's Church History*.)

## L.

**LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.** In 1823, the "Ladies' Hibernian Female School Society" commenced. Scriptural instruction is the course pursued by this society; and its benefits have been remarkably great, not only in sowing the seed of God's word, but in the arising conversion of some to the knowledge and faith of Christ. The report for the year 1831 states, "the number of children in the schools is 11,470, of which there is about an equal number of Roman Catholics and Protestants." The expenditure of the society, for that year, was 2,445 pounds and nine shillings.

**LONDON HIBERNIAN SOCIETY.** In 1806, the "London Hibernian Society" was instituted. This is an invaluable institution, the design of which is the scriptural education of the poor in Ireland, by day, Sunday, and adult schools, and Scripture readers. The year ending May, 1831, presented returns of schools in thirty different counties in Ireland, in number 1,595; in which there were enrolled 85,755 scholars. The average attendance is about two-thirds of the whole, and about one half of them are Roman Catholics. "The only books supplied by the society are two spelling-books, and the Holy Scriptures of the authorized version, in English; and an Irish spelling-book, and the Holy Scriptures of bishop Bellini's and archbishop Daniel's version, in Irish. All the scholars, of sufficient age, read and commit to memory the Holy Scriptures. The scholars are inspected publicly once a quarter, and the teachers are paid only for those scholars who, on inspection, exhibit the required proficiency. The gross disbursements of last year were 3,435 pounds; the number of scholars may be taken at 70,000; this gives two shillings and five pence per head, without allowing anything for Scripture readers, salaries of agents, &c. If the Sunday scholars, adult scholars, Irish classes, &c., are left out of the account, and the whole sum supposed to be expended on 53,452 day scholars, it would give three shillings each scholar. The real average expense to the society of each scholar is, therefore, much less than *three shillings per annum*." This society is generously supplied with the Scriptures by grants from the Bible society. The report of 1831 states, "The committee are again called upon to acknowledge the renewed liberality of the British and Foreign Bible society, which, in addition to the munificent grant, announced at your last meeting, of 10,090 English Bibles, and 20,000 Testaments, has since cheerfully placed at our disposal 090 Irish Testaments."—*Timpson*.

**LONDON ITINERANT SOCIETY.** In 1826, the "London Itinerant Society" was formed. This was instituted to supply the means of religious instruction to the destitute villages within fifteen miles of the metropolis. Many Sunday schools have been established in neglected hamlets, and supplied with teachers and books by this society. Besides, the more gifted teachers have officiated as Scripture readers and preachers; and numerous congregations, at present enjoying settled pastors, originated in the agency of this more humble society. In 1830, seventeen preaching stations were reported, as regularly supplied by this institution, whose receipts were 429 pounds, and its expenditure, in rents of schools, &c., about the same amount.

**LONDON MISSIONARY SOCIETY.** In 1785, the "London Missionary Society" was formed. This was a noble expression of Christian benevolence, in which were united several liberal-minded clergymen and the principal ministers of the Independent denomination, with several of the Scotch secession, and of the Calvinistic Methodists. At their first annual meeting, in May, 1786, it was resolved, that "to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary society, that its design is not Presbyterianism, Independency, Episcopacy, or any other form of church order; but the glorious gospel of the blessed God to the heathen; leaving the converts to the Scriptures for church government." This society originated in a great measure with Dr. Edward Williams, an Independent minister of Birmingham, publishing an address to his brethren in the ministry, in the *Evangelical Magazine*, in 1794, established in that year. By this address, the servants of God were led to take measures for this institution. Dr. Williams, Dr. Haweis, Dr. Bogues, Mr. Eyre, Mr. Rowland Hill, Mr. Matthew Wilkes, were among its founders. The South Sea Islands were the station first chosen, and thirty missionaries were sent in the ship *Duff*. They were received by the natives of Tahiti with expressions of delight; but nearly twenty years they labored with but little success; when, at once, the divine blessing descended, and the whole population of several islands renounced idolatry, destroyed their idols, and embraced Christianity; multitudes of them in spirit and in truth. The work of God's grace continued to spread, and native teachers were raised up as missionaries to other and remote islands. To give a worthy account in this

place is impossible; of the abolition of idolatry, infanticide, and other destructive abominations, as well as of the prevalence of religion among these once brutalized pagans. The African islands, but especially South Africa, has been marvellously blessed by means of the agents of this society; and the benefits of the British constitution have been extended to the enslaved Hottentots, and other nations of Africa, by the exertions of Dr. Philip. The East Indies have many successful laborers from this society; and an Anglo-Chinese college has been established by Dr. Morrison, Dr. Milne, and their colleagues, at Malacca, destined to be an inestimable blessing to the East. China has been blessed by the ministry of Dr. Morrison; who, with the assistance of Dr. Milne, has translated the whole of the Holy Scriptures into Chinese, and compiled a dictionary and grammar of that difficult language. This has been considered the noblest work of any uninspired writer, or of any agent in the church of God since the days of the apostles. This translation of the word of God opens the treasures of immortal life through Christ to nearly one-third of the population of the earth. Various other translations of the Scriptures have been made by the missionaries of this society, the particulars of which we cannot here detail.

"The society employs, besides, more than 400 schoolmasters, assistants, &c. Native churches, fifty-four; communicants, 4,557; schools, 448; scholars, 27,287; printing establishments, thirteen, from nine of which have been printed 250,000 books including 31,500 portions of Scripture; and from eleven stations 113,237 copies of books have been put in circulation during the past year."

"Receipts, nearly 37,500 pounds; expenditures, 41,600 pounds. An income of 45,000 pounds is necessary to sustain the society's operations, on their present scale, while calls for help from the South sea, India, Spanish America, &c. are numerous, loud, and urgent."—*Id.*

**LONDON PEACE SOCIETY.** (See *PEACE SOCIETY*.)  
**LONDON, PORT OF, SOCIETY.** (See *PORT OF LONDON SOCIETY*.)

**LONDON RELIGIOUS TRACT SOCIETY.** (See *TRACT SOCIETY, LONDON RELIGIOUS*.)

**LONDON SEAMEN'S FRIEND SOCIETY.** This society had its origin in the discovery of an interesting fact, in the year 1816. It was found at this time that the master of a collier, lying in the Thames, was accustomed to have morning and evening prayers on board his vessel, to which he invited the crews of other vessels lying in the neighborhood. At the same time many seamen were out of employ, having been discharged on the close of the then late war between the United States and Great Britain, and not a few of them were in circumstances of distress, which excited greatly the sympathy of the benevolent and humane. The inquiry arose, what could be done, and the meeting continuing on board the collier, in 1817, a man who had been so sent in early life, but was then a minister of the gospel, understanding the case, resolved on attending himself. He accordingly did attend; upon which, becoming much interested, as the worship was about to close, he introduced himself to the meeting, stating his former acquaintance with a seafaring life, and proposing to sustain, if it should be agreeable, a regular service among them. The proffer being gratefully accepted, the meeting was continued and enlarged. This led to notoriety, and thus to the formation, March 13, 1818, of the "London Seamen's Friend Society;" a principal object of which, on account of the growth of the meeting and the reluctance of the sailors to go to a common church, was to provide for them a Bethel ship, where they might feel at home and come with freedom. Having accomplished its primary object, as it soon did, the society found enough still to be done in benefit the seamen, and they have accordingly continued their operations to the spiritual and eternal joy of many souls. The example of the metropolis being known, it was soon followed in Greenock, Leith, Liverpool, Hull, Bristol, and other ports, in which similar societies were formed, and have since continued their benevolent operations.—*Id.*

**LONDON SUNDAY SCHOOL UNION.** In 1802, the "London Sunday School Union" was formed; the design of which is to stimulate Sunday school teachers to greater exertions; to improve the methods of tuition; to increase the number of Sunday schools; to furnish suitable books and stationery at the lowest prices; and to correspond with ministers and others, at home and abroad, for the purpose of promoting the establishment of Sunday schools, and local Sunday school unions. Both the foreign and home success of this society shows that it has richly received the divine blessing.

The annual meeting of this society for 1833 was held at Exeter hall. The report commenced with a sketch of the progress of the foreign Sunday schools in France, Denmark, Malta, New South Wales, South

Africa, America, Canada, New Brunswick, the West Indies, and Jamaica. In France, the Sunday schools were stated to be extending among the Protestants. In Denmark two schools had been established near Copenhagen. In Antigua, there are in the Wesleyan Sunday schools 1832 scholars; and from Jamaica it is said that the Sunday schools at no period have afforded such cheering prospects of their still greater efficiency and universal establishment throughout the islands of the West Indies as at the present moment. The following summary of the returns of Sunday schools was given: from London auxiliaries, 522 schools, 6,973 teachers, and 74,878 scholars; Great Britain, 7,232 schools, 102,669 teachers, 360,410 scholars; the Sunday School society for Ireland, 2,542 schools, 19,142 teachers, 206,717 scholars; the London African Society's Sunday schools, 879 schools, and 16,430 scholars;—making a total 11,275 schools, 128,784 teachers, 1,153,354 scholars; and showing an increase on the last year of 329 schools, 12,486 teachers, and 22,915 scholars. The sales during the past year were stated, from the depository accounts, at 7,070 pounds, three shillings, and two pence.

**METHODIST MISSIONS.** In 1783, the "Methodist Missions" originated, when Mr. Wesley, at the conference held at Leeds, declared his intention of sending Dr. Coke, and some other preachers, to America, under the independence of that country had been acknowledged. Mr. Wesley says, in a letter, dated Bristol, September 10, 1784, "I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be my superintendants over the mission in North America; and also Richard Whatcoat, and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord's supper." (See COKE.) In 1817, the "Wesleyan Methodist Missionary Society" was organized;

and since that period its operations have increased, in many places with most evident tokens of the divine benediction in the conversion of sinners to God. (See next article, and *Missionary Gazetteer*.)

**METHODIST MISSIONARY SOCIETY.** This society was instituted in 1819. Its object is to assist the several annual conferences to extend their missionary labors throughout the United States, and other countries. The society has missionaries among the Cherokee, Choctaw, Creek, Kansas, Green Bay, and Missouri Indians; embracing thirty missionaries, and fourteen schoolmasters. The society has sent one missionary, and have appointed two others to the same field. It has also fifty domestic missionaries; including four among the slaves in Georgia, and three among those in South Carolina.

The receipts of the society for the last year, 1832-3, were 16,375 dollars, and the expenditures 19,587 dollars.—*Cogswell*.

**MISSIONARY SOCIETY, BAPTIST.** (See BAPTIST MISSIONARY SOCIETY.)

**MISSIONARY SOCIETY, CHURCH.** (See CHURCH MISSIONARY SOCIETY.)

**MISSIONARY SOCIETY, LONDON.** (See LONDON MISSIONARY SOCIETY.)

**MISSIONARY SOCIETY, WESLEYAN.** (See METHODIST MISSIONS.)

**MISSIONS, AMERICAN BOARD OF.** (See AMERICAN BOARD.)

**MISSIONS, AMERICAN BAPTIST BOARD OF.** (See BAPTIST BOARD, AMERICAN.)

**MORAVIAN MISSIONS.** (See MORAVIANS, and the *Missionary Gazetteer*.) In 1832, the brethren reported seven missions, forty-one stations, 209 missionaries, and about 43,600 converts. Their annual receipts are about 50,000 dollars.—*Am. Almanac*.

## N.

**NAVAL AND MILITARY BIBLE SOCIETY.** In 1780, the "Naval and Military Bible Society" was formed. In that year, a military camp was pitched in Hyde Park, on account of the riots in London; when "a very few plain Christians," affected with the profaneness of the soldiers, introduced the gospel among them by conversation and prayer, and suggested the propriety of an attempt to supply them with Bibles. The noble idea was cherished by a few pious officers, and the plan was framed to furnish the whole army and navy with the blessed word of God. This society has progressively advanced from "the day of small things," and has greatly increased. For several years it has included in its benevolent regards the seamen of the merchant service, with "all descriptions of watermen," and the naval and military servants of the East India company. From its commencement to the year 1830, there have been issued 244,477 copies of the Holy Scriptures, by the Naval and Military Bible society.—*Timpson*.

**NORTHERN BAPTIST EDUCATION SOCIETY.** It was not a contempt of education which prevented the early Baptists from providing generally the means of literary and theological instruction. One of the first efforts made by the denomination, when freed from persecution in England by the revolution of 1688, was to provide education for the ministry. A resolution was passed to that effect, at their first general meeting, in 1689, the same year in which they published their Confession of Faith. This resolution was the foundation of the celebrated Bristol academy.

The denomination both in England and in this country have always regarded parental piety and manifest evidence of a divine call to the work, as of the highest concern, as previously and always, and absolutely indispensable. These are their settled principles still. But they have ever prized learning and cultivation of mind, in connexion with the former. Hence the liberal endowments of Harvard university by Hollis, in 1722. Hence the establishment of the Hopewell academy, in 1756, and of Brown university, in 1766, in both which the leading object was the education of the ministry. Various others followed. And the Philadelphia Warren and Charleston associations at an early period raised a considerable amount of funds for this object, and were in fact, if not in name, education societies.

The Northern Baptist Education society, under the name of the Massachusetts Education society, was formed in 1814. Its name was altered in 1829. The report for 1833 states that the whole number of young men assisted by the parent society, during the past year, is 124; received, during the same period, thirty-nine; dismissed, twenty-one; leaving the present number 102. They are found in the following institutions: Newton theological institution; Hamilton literary and theological institution; Brown university; Waterville college; Middlebury college; Grayville literary and theological institution; New Hampton institution; and also in the following academies and high schools: South Reading, Waterville, Middleborough, Providence, Pawtucket, Sufield, Portland, Amherst, Framingham, Hinsburg, and Bennington. The parent society and the respective branches have received, during the past year, \$499 dollars, and ninety nine cents, which exceeds the

entire receipts of the preceding year by 2,198 dollars and fifty-four cents.

The whole number received from the commencement of the society, in 1814, up to 1830, embracing a period of fourteen years, was 128; the number received from that time to the present period, embracing a term of three years, is 114. The whole amount expended during fifteen years, was 26,679 dollars, and eighty-eight cents. The amount expended during the three last passed, is 17,095 dollars, and forty-six cents. If to this estimate we should add the results of the branch societies, the product of the three last years would be more than equal to all which the society had accomplished since 1830.

Besides this, there is the New York Baptist Education society, formed in 1817, which founded the Hamilton seminary, now the largest Protestant theological institution in the United States, having eight professors, and 180 students. Also the Central Baptist Education society, whose seat is at Philadelphia; the Southern Baptist Education society, embracing the southern states; and the Western Baptist Education society, embracing the western states, whose seat of operation is Cincinnati.—*Allen's Bap. Register*.

**PEACE SOCIETY.** This class of benevolent associations have for their object the suppression of war; and the promotion of amicable views and friendly conduct among all mankind.

The circumstances and occurrences which have led to their origin and history, so far as known, are as follows. A proposition in London for a peace society, and the formation of a peace society, first in New York, next in Warren county, Ohio, and last in Boston, Massachusetts, were nearly simultaneous. The proposition in London, though not exactly for a peace society, yet virtually amounting to that, was made in the *Philanthropist* for July, 1815; the society in Ohio, December 2, 1815, and the Massachusetts Peace society, December 28, 1815.

The London Peace society, or "the Society for promoting Permanent and Universal Peace," was formed in London, July 14, 1816, and the Hibernian Peace society, November 11, 1824. The first peace society on the continent was formed in Geneva, in Switzerland, December, 1830. The American Peace society was formed at New York, May, 1828.

The amount of good accomplished by these societies has been considerable, especially in the way of circulating tracts and awakening the attention to the subject of peace. Most of the societies have numerous auxiliaries, by which information concerning the object of the society is diffused through the community. Besides occasional pamphlets which they have published, the societies in this country have now for a number of years constantly kept open a communication through some periodical; they have also employed agents at different times; and now the American Peace society has a permanent general agent and secretary, whose entire services are devoted to the interests of the society. Its periodical is the *Advocate of Peace*, published quarterly at Hartford, Conn. The president is S. V. S. Wilder, Esq., and the corresponding secretary and general agent, William Ladd, Esq.—*Cogswell's Harbinger of the Millennium*.

## P.

**PORT OF LONDON SOCIETY.** In 1818, the "Port of London Society" was formed; and with it was united, in 1827, the "Bethel Union." The design of these societies was for "promoting religion among British and foreign seamen." This society appears, from its report for the year ending April, 1831, to employ one missionary and four ministers, as its principal agents. It has a floating chapel on the river Thames; in which ministers of different denominations preach gratuitously in connexion with the society's ministers. Bethel meetings for prayer are held on board those vessels in the river, whose captains are pious, or inclined to sanction the religious improvement of their men. One of the agents writes, "I frequently behold five, six,

and even seven lanterns, the humble but significant symbols for divine worship;" and at these meetings, chiefly in the vessels of colliers, he says, "four, five, six, and more of the sailors engage in prayer." Small libraries are furnished to many ships; a day school for the children of watermen, an orphan asylum, in which fifty-three children are supported and educated, and the *Sailor's Magazine*, are connected with this society, which has been the means of originating other similar societies at our principal ports, and in America. The expenditure of this society, for the year, was 816 pounds, seventeen shillings, and eight pence.—*Timpson*.

**PRAYER BOOK AND HOMILY SOCIETY.** In 1812, the

"Prayer Book and Homily Society" was formed; "the sole object of which is the distribution of the authorized formularies of the church of England, both at home and abroad, in English and in foreign languages." The whole or parts of these formularies have been translated into several languages, and there is reason to believe that their circulation has been accompanied with the most successful results. The number of books distributed by the society, from the first, is of prayer books, 177,215; of its tracts, 1,450,555. The expenditure of the year 1830 was 2,285 pounds, eight shillings, and nine pence.—*Timpson.*

**PRISON DISCIPLINE SOCIETY.** The leader in this department of benevolence must ever be acknowledged to be the excellent John Howard, of Cardington, England, who, for a number of the last years of his life, devoted himself and his fortune to the investigation of the condition of prisoners. From the time of his death in 1790, the cause seems to have declined, and comparatively little was attempted in Europe or America, till about ten or twelve years ago. Of foreign societies not much information has been obtained. The London society has been in operation about eleven years. In 1827, the receipts were about 8,000, and the expenditures about 12,000 dollars.

In Ireland an association is formed at Dublin for the improvement of prisoners; and prison discipline societies of this nature also exist in France, at Ponceburg, in Russia, the Netherlands, and in the Prussian dominions. In Germany the subject is exciting the attention of the public. Dr. Julius, of Hamburg, is much engaged in this cause.

The Prison Discipline society of this country owes its origin, principally, to the Christian enterprise and persevering efforts of the Rev. Lewis Dwight, who, in 1821-2, commenced the investigation of the condition of the prisons and penitentiaries of the United States, and pursued it in succeeding years, till June 30, 1825, when the Prison Disci-

pline society was formed at Boston. The object of the society is "the improvement of public prisons."

Besides the object already mentioned, in relation to which the society has produced a desirable change, there is also the subject of imprisonment for debt, and the criminal code of laws generally, towards which the directors successfully attract the attention of legislators, judges, and jurors. The annual reports of the society embody also a vast amount of facts, in relation to the causes, circumstances, and means of prevention of crimes and offences in the community, which cannot be found elsewhere.—*Cogswell's Harbinger of the Millennium.*

**PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.**

**PROTESTANT EPISCOPAL CHURCH, DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF.** This society is "composed of the bishops of the Protestant Episcopal church, and of such other persons as shall contribute, by subscription, three dollars or more, annually, to the objects of the institution, during the continuance of such contributions; and of such as shall contribute at once thirty dollars, which contribution shall constitute them members for life. Clergymen who pay fifty dollars, and other persons who pay 100 dollars, at one time, are denominated patrons." The society meets triennially, at the place at which the general convention of the Protestant Episcopal church in the United States holds its session. The presiding bishop of the church is president of the society; and the other bishops, according to seniority, vice-presidents. The other officers are, a secretary, a treasurer, and twenty-four directors, chosen by ballot at each meeting. The triennial meeting of the society was held in New York, on the 18th, 19th, 20th, 21st, 22d, 26th, 27th, and 29th of October last.—*Goodrich.*

## S.

**SABBATH, GENERAL UNION FOR THE OBSERVANCE OF THE (See GENERAL UNION FOR THE OBSERVANCE OF THE SABBATH.)**

**SCOTTISH BISHOPRIAN SOCIETY.** In 1795, the "Scottish Missionary Society" was formed; and though its labors had not been so extensive as those of some others, it has sent forth many valuable missionaries. It has eleven missionaries: one at Karass, in Russian Tartary, one at Astrachan, five in the East Indies, and four in the West Indies. The expenditure of this society for the year ending March, 1831, was seven thousand four hundred and eighty-seven pounds, four shillings, and six pence.

**SEAMEN'S FRIEND SOCIETY. (AMERICAN.)** The oldest of this class of societies, so far as information has been obtained, is that of Boston. It appears to have been formed anew and to have adopted its present constitution in January, 1823, but its first organization was in 1812. The early objects of this society were first to distribute tracts among seamen, and secondly to establish for them a regular worship. Of these, the latter was not accomplished till 1818, when regular worship for seamen was first commenced in the room under the observatory on Central wharf, by the Rev. William Jenks, D. D.

Through the labors of the Rev. Mr. Eastburn, who distinguished himself as the friend of seamen in Philadelphia, the efforts in their behalf in that city are peculiarly interesting. It is believed, too, they were anterior to those in New York, but the documents are not at hand from which to state the facts.

The Society for Promoting the Gospel among Seamen at New York, was instituted in January, 1818, and incorporated in April, soon after its organization. It owes its origin principally to the Rev. Ward Starbuck, through whose influence, in part, as means of working for seamen in New York, was provided. This was dedicated June 1, 1820. The society publishes a monthly periodical, entitled the Sailor's Magazine. The income of the society in 1832 was 5,679 dollars. Besides these societies, which are some of the most considerable, there are seamen's friend societies in almost all the principal ports in the country, from New Orleans to Portland. Something has been commenced, too, in behalf of the numerous boatmen employed on canals and rivers. The amount of expenditures in this department of benevolence cannot be accurately stated. It is small, however, compared with what it ought to be.

Besides being remembered in Christian countries, seamen are beginning to be remembered where Christianity is not known or has but recently been introduced. Missionaries have generally been interested for them, and two devoted especially to their cause, have been sent by the American Society for the Propagation of the Gospel to the East Indies; the other, Rev. Mr. Dhill, to the Sandwich Islands. Another is to be sent to France.—*Cogswell's Harbinger of the Millennium.*

**SERAMPORE MISSIONS.** In 1827, the brethren at Serampore withdrew from their friends in England. Some misunderstanding had existed between them, in reference to the terms on which the premises at Serampore were held, the college which the brethren there had erected, chiefly for literary objects, and the support required for the outstations connected with Serampore. A protracted correspondence took place at different times. In March, 1827, a final and amicable separation took place. The Serampore brethren have now thirteen outstations, Serampore, Puri-Dum, Barr-pore, Jessore, Burisal, Dacca, Assam, Chittagong, Arracan, Dinagore, Banars, Allahabad, and Delhi, with seven subordinate stations. There are seventeen European and Indo-British missionaries, and fifteen native preachers; forty-six persons were received into communion in 1829. The annual expense of the missions is about fifteen thousand rupees. The college at Serampore is in a flourishing state. Translations of the Scriptures into some of the more important languages of the East have been made by the Serampore missionaries.—*Timpson.*

**SEVENTH COMMANDMENT, AMERICAN SOCIETY TO PROMOTE THE OBSERVANCE OF THE.** A society under this title was organized in the city of New York in 1833, embracing many of the most respectable citizens of our country. Its design is to aid in purifying the land from the evils of licentiousness.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.** In 1698, "the Society for Promoting Christian Knowledge" originated. It was formed, as bishop Burnet observed, after the example of the Dissenters, whose missionary labors and success in America had been noticed by some pious clergymen with devout admiration. The design of this society was, at first, the circulation of the Bible and other religious books in the colonies; but seeing that their efforts were productive of fruit in America and the West Indies, they were induced to send out several missionaries, and took measures to render their society permanent in its operations. In 1700, it was divided into two branches: one retaining its original title, to provide and furnish Bibles and religious books; the other undertook to provide for the religious instruction of the British colonies. (See next article.) Until the establishment of the British and Foreign Bible society, this institution was comparatively lifeless and inactive; but since that event, its efforts have been so wonderfully increased, that the report for 1828 states, that during the year it had issued 58,582 Bibles, 80,216 Testaments and Psalters, 153,421 Common Prayers, 106,552 other bound books, and 1,257,315 small tracts, half-bound books and papers. Its receipts, including sales of books, legacies, subscriptions, &c., had been 65,540 pounds. There has been some increase in the society during the last two years, but the above is our latest report.

This is peculiarly the church of England society; and the great body of its supporters object to the British and Foreign Bible society, as unnecessary, declaring their conviction that this alone is sufficient. But it will be seen that this society issues the Bible in no more than two foreign languages, besides the English; whereas the British and Foreign Bible society circulates the word of God in more than 150 languages.—*Timpson.*

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.** As the "Abstract of the Charter" states, "king William III. was graciously pleased, on the 16th of June, 1701, to erect and settle a corporation, with a perpetual succession, by the name of the Society for the Propagation of the Gospel in Foreign Parts, and under their instruction." This society is regarded by the evangelical clergy as not conducted on evangelical principles.—*ib.*

**SUNDAY SCHOOL SOCIETY. (LONDON.)** In 1785, the Sunday School society was formed, chiefly by the instrumentality of William Fox, Esq., a deacon of a Baptist church in London.

In 1784, Mr. Robert Raikes, a worthy and liberal churchman, at Gloucester, deeply affected with the prevailing ignorance and depravity of the lower classes around him, commenced a Sunday school, for the purpose of teaching the children of the poor to read the Holy Scriptures. At the same time, Mr. William Fox, a Baptist of London, was deliberating on a plan for the universal education of the poor; and this denomination, which Fox intended to limit his plan to the Baptist, and therefore we must call upon all the world to help us, a provisional committee was appointed, to appeal to the public, and to call a public meeting, for the purpose of forming a society for the education of the poor." Mr. Fox, in the mean time, hearing of Mr. Raikes' attempts, opened a correspondence with him, to learn his plan of pro-

cedure; through which, at the public meeting, August 10, 1785, there was formed "a Society for the Establishment and Support of Sunday Schools throughout Great Britain." This proceeding being published and the plan was immediately adopted by several bodies of dissenters and Methodists; so that in a few years almost every congregation had a Sunday school attached to it; and thus so many nurseries were established for the increase of Christian knowledge, and the enlargement of the church of God.

This society has continued in operation to the present time; and has been the means of establishing and of assisting in the support of many Sunday schools throughout Great Britain and our colonies. The number of schools assisted with grants of books, during the year 1830, is 1,200; containing 52,434 scholars; of which number, 117 schools received grants in preceding years. From the commencement of the institution to the present year, the grand total of books gratuitously voted to Sunday schools, is stated at 15,218 Bibles; 145,920 Testaments; and 895,331 elementary books and lessons. The expenditure on this score, during the past year, is 921 pounds, fifteen shillings, and three pence.—*Timpson.*

**SUNDAY SCHOOL UNION, (AMERICAN.)** was formed at Philadelphia, out of the Philadelphia Sunday and Adult School Union, at its seventh anniversary, in May, 1824. Its officers are a president, a large number of vice-presidents, a corresponding and a recording secretary, a board of managers, and several committees, which with the committee on books is the most important. It is understood that it consists to be composed of men of different religious denominations, and that no book is to appear, as a book of the society, without having

first received the approbation of each and every member of the same. The auxiliaries in 1833, of this society, were 790. Schools connected with the union, 9187. Scholars, 542,420. Teachers, 80,913. Teachers and scholars reported to have become pious during the eight years of the society's existence, 26,393; and during the year ending March 1, 1832, 6,444. Expenditures for the same time, \$117,703 64, and receipts, including the balance on hand at the commencement of the year, \$113,181 10. The society has made special exertions in behalf of the valley of the Mississippi, and the destitute parts of the country generally. The resolution which was adopted at the anniversary of the society in 1830,—“That the American Sunday School Union, in reliance upon the divine aid, will, within two years, establish a Sunday school in every destitute place where it is practicable, throughout the valley of the Mississippi,” has, to a very considerable extent, been carried into effect.—*Cogswell's Harbinger of the Millennium.*

**SUNDAY SCHOOL SOCIETY FOR IRELAND.** This society was formed in 1819. According to the twenty-first report of this society, its receipts for the year were 3,330 pounds, three shillings and three pence; 2,771 pounds, eleven shillings, and eight pence, by subscriptions and donations. The number of schools connected with the society January 1, 1831, was 251. Gratuitous teachers, 15,657; scholars, 203,330.

The society had also distributed, in all, from the time of its formation, 233,616 Testaments. A considerable number of associations, in aid of the society, have been formed in England, Wales and Scotland.—*Timpson.*

## T.

**TEMPERANCE SOCIETY, (AMERICAN.)** The primary origin of temperance societies is wholly American. The first considerable movement on the subject was in 1811. A committee was then appointed by the General Association of Massachusetts, to co-operate with committees of the General Assembly of the Presbyterian church, and the General Association of Connecticut, in devising plans, by which the most pernicious and the most threatening evils provided against. This resulted in the formation, February 15, 1813, of the Massachusetts Society for the Suppression of Intemperance. This society was not formed on what has proved the successful principle, but that principle was about this time suggested in a course of articles published in the *Panoplist*, and written by the Rev. H. Humphrey. To suppress intemperance, while continuing the moderate use, as it has been called, of ardent spirit, proving impracticable, total abstinence was at length more particularly advocated in 1822. Sufficient time had elapsed for the Massachusetts Society for the Suppression of Intemperance to make trial of its success, and prove its insufficiency. In the mean time, articles had been published on the general subject, and the public mind was becoming more and more prepared for the movements which have since followed. Dr. Rush had written on the use of ardent spirit, as early as 1804, showing its evil effects; and besides the essays of Mr. Humphrey, in 1813, a tract was published in 1811, against the use of it in entertainment; and Judge Nuttall published his *Exposé* in 1819. The doctrine was at length insisted on, that ardent spirit is not necessary. In 1823, Dr. Edwards wrote the tract entitled “The well-conducted Firm,” exhibiting the result of an experiment in carrying on a life without the use of ardent spirits. About the same time, the Massachusetts Society for the Suppression of Intemperance began to revive, and took the ground of total abstinence; and though as yet there was no general movement, many were becoming prepared for action. At length, arrangements were made for a general meeting of men of various religious denominations, at Boston, January 10, 1826, and at an adjourned meeting, February 13, 1826, the American Temperance Society was formed.

In 1827 an effort was made to establish a fund for the support of a corresponding secretary, and general permanent agent of the society, and considerable sums were obtained in Boston, Salem, Newburyport, Andover, and Northampton. This year, the Rev. J. Edwards, who had acted as secretary and agent, not being permitted, on account of his pastoral duties, to continue his labors for the society, the Rev. N. Hewitt was appointed in his place. In this year, also, several of the most popular and affecting temperance addresses and sermons were published. Medical societies also came forward this year, in resolutions, seconding the cause, and declaring the uselessness and injurious tendency of ardent spirit. Tracts too were multiplied, and all sober men seemed to be of one mind on the subject.

In 1831, Dr. Hewitt visited Europe, and arrived in London just in time to attend the meeting for the formation of a temperance society for the United Kingdom, which, at his suggestion, was styled “The British and Foreign Temperance Society.” There had been some movement on the subject of temperance before, especially in Ireland, where the first temperance society in Europe was formed. In 1824, important temperance meetings were held in England, at Worcester, York, Islington, and other places, and the consumption of ardent spirit was supposed to be diminished one-third. Something was beginning to be done, too, in other countries abroad. The emperor of China forbade spirit to be sold to nominal Christians, and temperance societies were formed at different places on the coast of Africa. In the Sandwich islands especially the influence was very prosperous.

In November, 1832, an order from the war department of government suspended the rations of spirit to the soldiers, and reformation is taking place in the army generally. Additions to the temperance societies were made as in years previous, and the number of societies in all, taking the whole country together, was more than 10,000, embracing more than 1,500,000 members. The number of distilleries stopped was more than 1500, and more than 4000 merchants had given over the traffic. In accomplishing all this, adequate means were of course necessary, and besides agents and occasional correspondence, there

were issued in the state of New York alone, not less than 327,725 copies of different temperance publications. Since the opening of 1833, a Congressional Temperance Society has been formed at Washington, embracing a large number of the principal men in both houses of congress.

In March, 1826, the first temperance paper in the world was published, by the Rev. William Collier, of Boston, under the name of the *National Philanthropist*. Its motto was, “Moderate drinking is the downhill road to intemperance and drunkenness.” This proved an important auxiliary to the temperance reform. The *Genius of Temperance* followed in 1828; the *Journal of Humanity* in 1829. Publications in favor of temperance continue to multiply, among which may be mentioned “The American Quarterly Temperance Magazine,” at Albany, New York.—*Cogswell's Harbinger of the Millennium.*

**TEMPERANCE SOCIETY, BRITISH AND FOREIGN.** (See the foregoing article.)

**TRACT SOCIETY, AMERICAN.** The American Tract Society, at Boston, was formed in 1814. The receipts of the society, for the year ending May, 1832, were 12,606 dollars and forty-nine cents, and its expenditures, 12,237 dollars and eighty-four cents. The number of pages distributed was 14,500,710. Auxiliaries, 703, of which 140 are in Maine, 164 in New Hampshire, 196 in Vermont, and 254 in Massachusetts. Of the whole number, however, 117 only made donations during the year, and the receipts of the society arose principally from the sale of tracts.

In 1825, another society was instituted at New York, called the “*American Tract Society.*” The object of it is, to “diffuse a knowledge of the Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts, calculated to receive the approbation of all evangelical Christians.” To this latter society, the Boston Tract society has become auxiliary, although it still retains the name it received from the legislature of the state in which it is located.

During the past year, the society at New York has stereotyped thirty-five new publications, making the whole number of the society's publications 618. The following is a

### Summary of its Publications.

	Copies.	Pages.
Printed during the year, . . . . .	2,318,476	39,700,508
Circulated, . . . . .	3,543,087	43,400,607
Printed since the formation of the society, 32,804,663		503,271,796
Circulated, . . . . .	28,951,173	433,238,927
Remaining in the repository, . . . . .	3,850,300	70,133,463

### Gratuitous Distribution.

Foreign, . . . . .	653,109
Ships for foreign ports, . . . . .	31,580
Army and navy, . . . . .	147,669
Benevolent institutions, . . . . .	316,790
Lakes and canals, . . . . .	51,500
Individuals, . . . . .	809,965
Distributed by agents, . . . . .	572,671
Auxiliaries, . . . . .	3,432,690
	6,003,245

Delivered to members and directors of the societies, and to members of the executive committee, . . . . . 1,477,962

**Receipts and Expenditures.**—The total receipts of the society, during the year, from all sources, including 31,117 dollars, and fifty-eight cents, for tracts sold, and 6,856 dollars, and ninety-seven cents, for to aid in foreign distribution, were 62,443 dollars, and fifty cents; and the total of expenditures, including 26,032 dollars, and eighty-nine cents, for paper and printing, and 10,000 dollars for foreign distribution, and 9,847 dollars, and ninety cents, for other gratuitous appropriations, and for foreign agencies, were 62,443 dollars, and fifty cents.

**Branches and Auxiliaries.**—New ones, 115; making the whole number 993; which, together with those connected with the several branches, makes the whole number 4,595.

**Foreign Fields.**—The society has appropriated 10,000 dollars, dur-

ing the year, to promote the circulation of tracts in Burmah, China, Bombay, Ceylon, Swadwich islands, Greece, and other countries of the Mediterranean, France, Germany, and Russia.

Besides the above, there are in the country other efficient societies of a similar character, viz.: the Connecticut Religious Tract society, instituted at New Haven, 1807; the Vermont Religious Tract society, formed 1808; the Protestant Episcopal Tract society at New York, established in 1810; and the Baptist General Tract society at Philadelphia, formed in 1824. This last has 150 auxiliaries and a number of branches. (See GENERAL TRACT SOCIETY.) There is, also, the American Doctrinal Tract society, formed May, 1829.

TRACT SOCIETY, (LONDON REGIONALS.) In 1790, the "Religious Tract Society" was instituted. Previously, some worthy efforts had been made by Mrs. Hannah More and a few friends, and their Cheap Repository Tracts had been brought into extensive circulation. The Rev. George Burder and the Rev. Samuel Greathead had also published their "Village Tracts," by which the saving doctrines of the gospel had been happily communicated to many. But in May 17, 1799, the Rev. Joseph Hughes, A. M., a Baptist minister of London, and four lay gentlemen, were appointed at a public meeting to carry into effect the object of the friends present. The Religious Tract Society, thus formed, includes members of the church of England, as well as Dissenters, and its *Fundamental principle*, to which it has labored sacredly to adhere, is contained in their first tract, written by Dr. Bogue, an Independent minister, in which they profess that their publications should "consist of pure truth." "This, flowing from the sacred fountain of the New Testament, should run from beginning to end; uncontaminated with error, undisturbed by human systems; clear as crystal, like the water of life." "By way of explanation," the committee add, "that by

pure truth, when not expressed in the words of Scripture, they refer to those evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer agreed. On this large portion of ground, which the churchman, the Dissenter, and the foreigner jointly occupy, they conceive that *Christian union* may be established and strengthened; *Christian affection* excited and cherished; *Christian zeal* concentrated and rendered proportionally effective. Every year the operations of this society have increased: but to do justice to its principles, proceedings, and publications, is impossible. Talents of the highest order have been engaged in preparing its varied works, which are adapted for all ages, from the lisping infant to the mature believer and the dying saint, illustrative of the gospel, and demonstrative of its divinity. Their numerous publications for the young, their antiques to its fidelity, the series of Christian Biography, Church History, Works of the Reformers, Commentary on the Bible, and Monthly Magazines, are above all praise. And as many of its publications have been translated into various languages of the East, as well as of Europe, and widely circulated, eternity alone can develop the abundance and richness of its fruits. The missionaries of the various societies receive the most valuable and seasonable help from this great institution. The receipts of the Tract Society for the year ending May, 1830, were 25,062 pounds, sixteen shillings, and four pence; and the number of publications issued, more than 10,000,000. The total circulation of the society, at home and abroad, since its commencement, exceeds 140,000,000 of its publications!"

The receipts of 1832 were 31,376 pounds, but those of the present year were 40,000 pounds, being an increase of 8,624 pounds.—*Times*,  
TRACT SOCIETY, BAPTIST GENERAL. (See GENERAL TRACT SOCIETY, BAPTIST.)

## U.

UNION, AMERICAN, FOR THE RELIEF AND IMPROVEMENT OF THE COLORED RACE. A society under this designation has just been formed in the city of Boston. According to the second article of the constitution, the object of the society is, "to promote, in all suitable ways, the intellectual and moral elevation of the colored race;

and by disseminating information, and exerting a kind moral influence, to convince all American citizens, that the system of slavery in this country is wrong, and ought to be universally abandoned." UNITED BRETHREN'S MISSIONS. (See MORAVIAN MISSIONS.)

## V.

VILLAGE ITINERANCY. In 1796 was formed the "Village Itinerancy, or Evangelical Association for Spreading the Gospel in England." This society originated with the late Rev. John Eyre, M. A., a clergyman of the church of England, but a man of enlarged benevolence of heart, uniting with Dissenters in extending the work of God for the salvation of men. Some villages destitute of the gospel, in Hants, Sussex, and Surrey, were the scenes of their first operations. In 1801, the late C. Townsend, Esq., joined this infant society, and in 1802 they conferred with the Rev. George Collison respecting a theological seminar for the preparation of pious young men for the ministry. Mr. Townsend died February, 1803, leaving ten thousand pounds for the purposes of the institution to Mr. Eyre as treasurer, who died the next month; but the money being obtained, the college was com-

menced at Hackney, in October, 1803, under the direction of Mr. Collier, as tutor. More than one hundred young men of credible piety have been educated at this academy, some of whom are highly esteemed ministers in the metropolis, and in different parts of the kingdom; others have gone as missionaries to the heathen; and some have been ordained to the ministry in the church of England. By occasional or annual grants from this society, many worthy pastors have been assisted; and many villages in Great Britain have been blessed by its operations. Together with the interest of some funded property, this excellent institution is supported by voluntary contributions; and in the year ending March, 1830, the expenditure was two thousand three hundred and forty-six pounds, eleven shillings, and six pence.—*Times*.

## W.

WESLEYAN MISSIONARY SOCIETY. (See METHODIST MISSIONS.)

WESTERN FOREIGN MISSIONARY SOCIETY. (See GENERAL ASSEMBLY'S BOARD OF MISSIONS.)

## RELIGIOUS DENOMINATIONS IN THE UNITED STATES, 1834-5.

ORTHODOX CONGREGATIONALISTS.—Maine, 180 churches, 110 pastors or supplies, 30 unsettled ministers, 13,019 communicants. *New Hampshire*, 152 churches, 102 pastors, 12 unsettled ministers, 14,000 communicants. *Vermont*, 206 churches, 172 ministers, 23,000 communicants. *Massachusetts*, 342 churches, 320 ministers, 50,000 communicants. *Rhode Island*, 10 churches, 10 ministers, 1400 communicants. *Connecticut*, 240 churches, 250 ministers, 31,000 communicants. *Other States*, 90 churches, 80 ministers, 10,000 communicants. Total, 1300 churches, 1150 ministers, 160,000 communicants.

UNITARIAN CONGREGATIONALISTS.—170 societies, 150 ministers, 170,000 population.

PRESBYTERIANS.—23 synods, 118 presbyteries, 2,643 congregations, 1,914 pastors, 236 unsettled ministers, 247,964 communicants.

REFORMED DUTCH CHURCH.—200 churches, 180 ministers, 23,000 communicants, about 31,000 families, and 160,000 souls.

EVANGELICAL LUTHERAN CHURCH.—9 synods, 630 congregations, 192 ministers, 59,852 communicants.

GERMAN REFORMED CHURCH.—3 synods, 570 churches or congregations, 160 ministers.

CALVINISTIC BAPTISTS.—5,513 churches, 3,810 ministers, 409,653 communicants.

PROTESTANT EPISCOPAL CHURCH.—19 dioceses, 18 bishops, 650 clergyman, between 700 and 800 parishes.

METHODIST EPISCOPAL CHURCH.—5 bishops, 22 conferences, 2,600 travelling preachers, 631,660 members, of whom 80,044 are colored.

ASSOCIATE PRESBYTERIANS.—10 presbyteries, 79 ministers, 169 congregations, 5,129 families, 12,856 communicants.

VARIOUS SECTS OF BAPTISTS.—726 churches, 616 ministers, 39,000 communicants.

ASSOCIATE AND OTHER METHODISTS.—400 ministers, 50,000 communicants.

OTHER SECTS.—*United Brethren*, 24 congregations, 33 ministers, 5,745 members, including children. *Cumberland Presbyterians*, 70 ministers, 110 congregations, 15,000 communicants. *Friends*, 450 congregations, and 220,000 population. *Unitarians*, 3 or 400 ministers, 5 or 600 congregations. *Roman Catholics*, 1 archbishop, 10 bishops, 227 officiating clergymen, 146 sisters of charity, 3 Roman Catholic colleges, 29 convents, &c., 550,000 population. *New Jerusalem Church*, 31 ministers, 25 societies, 122 places where there are known to be receivers of the doctrines. *Jews*, 15,000 population. *Shakers*, 45 ministers, 15 churches or congregations. Several smaller sects, and persons of no denomination, would probably amount to 800,000 or 1,000,000 in population.

# NOTICES AND RECOMMENDATIONS OF THE ENCYCLOPÆDIA OF RELIGIOUS KNOWLEDGE.

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Rev. JONATHAN HOMER, D. D.  
Newton, Mass.'

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[Et. Chronicle.]

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[N. Y. Evangelist.]

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[Boston Christian Register.]

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(From the Literary and Theological Review, (New York) edited by Rev. Leonard Woods, Jr.)

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that all these (to us) obscure an indefinite denunciations had been— we knew not very well when or how—accomplished: but to have graphic descriptions, ground plans, and elevations, showing the actual existence of all the heretofore vague and shadowy denunciations of God against Edom, does, we confess, excite our feelings, and exalt our confidence in prophecy, to a height that no external evidence has hitherto done. Here we have—bursting upon our rage of incredulity, by the labors of accidental, impartial, and sometimes incredulous (infidel) witnesses—the certainty of existing facts, which fulfil what were considered hitherto the most vague and least intelligible of the prophecies. The value of one such contemporaneous proof is immense." Indeed, it would seem that in regard to such places as Babylon, Nineveh, Tyre, Moab, Edom, and others, the providence of God has been so conspicuous, as to bring to light, in these latter ages, the evidence of the accomplishment of those prophecies, than formerly in working the accomplishment itself. The valuable labors of Keith in this department, arranged in accordance with our general plan, so as to exhibit the commentary under its appropriate text, will be found to have added much to the interest and profit of the reader in perusing his pages.

The numerous highly finished engravings, executed by distinguished artists, from sketches taken on the spot, will go also greatly to enhance the value of this portion of the illustrations.

A critical note is occasionally thrown in, where the point of a passage

seemed capable of a happy explication, especially from a more exact analysis of the import of the original terms.

As a prominent object aimed at throughout has been, not only to increase the facilities for a complete understanding of the inspired volume, but also to multiply the evidences, and vindicate the claims of its divine origin, a portion of our pages has been allotted to the direct consideration of infidel objections and cavils. The most important extracts of this description have been taken from the valuable and now rare "Life of David," by Chandler, in which the insinuations of Bayle against the character of David, are canvassed and refuted with distinguished ability, though perhaps somewhat more verbosely than is consistent with the taste either of modern writers or readers.

The original and acute remarks of Michaelis on many points of the Mosaic laws and ritual, though sometimes bordering upon the fanciful, disclose a profound acquaintance with the genius of the East, and are generally entitled to deep attention.

As the authorities employed in the preparation of the ensuing pages are usually quoted in a very general way—for the most part merely by citing the writer's name—it will probably be rendering an important service to many of our readers, to give a more ample conspectus of the sources upon which we have drawn for materials. The list is, however, by no means complete, nor, as many have served us at second hand, is it perhaps practicable or necessary that it should be.

Harmer's *Observations on Various Passages of Scripture, with additions by Adam Clarke, LL. D.* Charleston, 1811.  
 Paxton's *Illustrations*, 3 vols. 8vo. Edinburgh, 1820.  
 Burder's *Oriental Customs*, 2 vols. 8vo. London, 1816.  
 " *Oriental Literature, with Rosenmuller's Additions*, 2 vols. 8vo. London, 1822.  
 Roberts' *Oriental Illustrations*, 8vo. London, 1835.  
 Calmet's *Dictionary*, Taylor's Edition, 5 vols. 4to. London, 1829.  
 Shaw's *Travels through Barbary and the Levant*, folio. London, 1783.  
 Pagnon's *Journey from Jerusalem to Cairo*, 8vo. Oxford, 1749.  
 Volney's *Travels through Egypt and Syria*, 8vo. New York, 1793.  
 Marti's *Travels through Cyprus, Syria, and Palestine*, 2 vols. 8vo. Dublin, 1793.  
 Baron De Tott's *Memoirs on the Turks and Tartars*, 3 vols. 12mo. Dublin, 1785.  
 Russell's *Natural History of Aleppo*, 2 vols. 4to. London, 1794.  
 Clarke's *Travels in the Holy Land*, 2 vols. Philadelphia, 1817.  
 Tournefort's *Voyage to the Levant*, 3 vols. 8vo. London, 1741.  
 Buckingham's *Travels in Mesopotamia*, 2 vols. 8vo. London, 1827.  
 " *Travels among the Arab Tribes*, 4to. London, 1825.  
 Burckhardt's *Travels in Arabia*, 4to. London, 1829.  
 " *Travels in Nubia and Egypt*, 4to. London, 1822.  
 Madden's *Travels in Turkey, Egypt, and Palestine*, 2 vols. 12mo. Philadelphia, 1830.  
 Maxod's *Excursions in the Holy Land, Egypt, Nubia, Syria, &c.*, 2 vols. 8vo. London, 1834.  
 Callaway's *Oriental Observations*, 12mo. London, 1825.  
 Campbell's *African Light*, 12mo. London, 1835.  
 Anderson's *Tour through Greece*, 12mo. Boston, 1831.  
 Hardy's *Notices of the Holy Land*, 12mo. London, 1833.  
 Chateaubriand's *Travels*, 8vo. New York, 1814.

Keppel's *Narrative of a Journey from India to England*, 8vo. Philadelphia, 1827.  
 Morier's *Journey through Persia*, 8vo. Philadelphia, 1816.  
 Smith and Dwight's *Researches in Armenia*, 2 vols. 12mo. Boston, 1833.  
 Jowett's *Christian Researches in Syria and the Holy Land*, 8vo. London, 1825.  
 Modern Traveller, *Palestine, Syria, and Asia Minor*, 3 vols. 12mo. Boston, 1830.  
 Heeren's *Asiatic Nations*, 3 vols. 8vo. Oxford, 1833.  
 Waddington's *Travels in Ethiopia*, 4to. London, 1827.  
 Hoskin's *Travels in Ethiopia*, 4to. London, 1835.  
 Burnes's *Travels in Bokhara*, 2 vols. 12mo. Philadelphia, 1835.  
 Munroe's *Summer Ramble in Syria*, 2 vols. 8vo. London, 1835.  
 Hogg's *Visit to Alexandria, Damascus, and Jerusalem*, 2 vols. 12mo. London, 1835.  
 Wilford's *Travels, and General View of Egypt*, 8vo. London, 1835.  
 Arundell's *Discoveries in Asia Minor*, 2 vols. 8vo. London, 1834.  
 De Lamartine's *Pilgrimage to the Holy Land*, 2 vols. 12mo. Philadelphia, 1835.  
 Stackhouse's *History of the Bible*, 2 vols. folio. London, 1755.  
 Chandler's *Life of David*, 2 vols. 8vo. London, 1766.  
 Michaelis's *Commentaries on the Laws of Moses*, 4 vols. 8vo. London, 1791.  
 Gleig's *History of the Bible*, 3 vols. 12mo. New York, 1831.  
 Horsley's *Sermons*, 8vo. London, 1830.  
 Pococke's *Theological Works*, 2 vols. folio. London, 1740.  
 Newcome's *Minor Prophets*, 8vo. Pontefract, 1809.  
 Keith's *Evidence of Prophecy*, 12mo. New York, 1833.  
 Good's *Translation of Job*, 8vo. London, 1812.  
 Finden's *Landscape Illustrations*. London, 1835.

☞ The importance of the present work must be obvious, and being altogether illustrative, without reference to doctrines, or other points in which Christians differ, it is hoped it will meet with favor from all who love the sacred volume, and that it will be sufficiently interesting and attractive to recommend itself, not only to professed Christians of all denominations, but also to the general reader. The arrangement of the texts illustrated with the notes, in the order of the chapters and verses of the authorized version of the Bible, will render it convenient for reference to particular passages, while the copious Index at the end, will at once enable the reader to turn to every subject discussed in the volume.

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☞ This volume is not designed to take the place of commentaries, but is a distinct department of biblical illustration, and may be used as a companion to the *Comprehensive* or any other *Commentary*, or the common Bible.

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in the volume, it is believed, will form no small part of its attractions. No pains have been spared to procure such as should embellish the work, and at the same time illustrate the text. Objections that have been made to the pictures commonly introduced into the Bible, as being mere creations of fancy and the imagination, often unlike nature, and frequently conveying false impressions, cannot be urged against the pictorial illustrations of this volume. Here the fine arts are made subservient to utility, the landscape views being, without an exception, *MATTER OF FACT* views of places mentioned in Scripture, as they appear at the present day; thus in many instances exhibiting in the most forcible manner to the eye, the strict and literal fulfilment of the remarkable prophecies; "the present ruined and desolate condition of the cities of Babylon, Nineveh, Selah, &c., and the countries of Edom and Egypt, are astonishing examples, and so completely descriptive, in the most minute particulars, every thing which was foretold of them in the height of their prosperity, that no better description can now be given of them than a simple quotation from a chapter and verse of the Bible written two or three thousand years ago." The publishers are enabled to select from several collections lately published in London, the proprietor of one of which says, that "several distinguished travellers have afforded him the use of nearly Three Hundred Original Sketches" of Scripture places, made upon the spot. "The land of Palestine, it is well known, abounds in scenes of the most picturesque beauty. Syria comprehends the snowy heights of Lebanon, and the majestic ruins of Tadmor and Baalbec."

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